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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

OFFICES: BIBLE HOUSE, NEW YORK.

Rev. T. De Witt Talmage, D.D., Editor.

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NEW YORK, JANUARY 5, 1898.

VOLUME 21.—NUMBER 1.

PRICE FIVE CENTS.

EIGHTEEN-NINETY-EIGHT.

Hail! New-born Year, in the Cradle of Time!
The Guardian Angel of Hope and Love,
In tenderest blessing bends above,
While the old year dies with the midnight chime.
Wake! Glad New Year and with lavish hand,
Spread joy and happiness over the land.—James Clarence Harvey.

QUESTIONS AND ANSWERS.

Some of our Subscribers are under the impression that all our Premiums are sent by mail, and complain of the non-arrival of Premiums before they have inquired at the Express Office. Eight out of every ten complaints can be adjusted by a simple inquiry at the Express Office.

Mrs. Caroline A. M., Binghamton, N. Y., writes: "Will you solve the following?

"They left their little ones at home,
And whither went they did not know;
They walked in a most perfect road,
With all the heathen full in view.
They lived for man and died for God,
But of religion nothing knew."

This problem, stated by our Binghamton correspondent, is a most interesting one. The answer may be found in the Bible, and no doubt it will quickly suggest itself to many readers of THE MAIL-BAG. We will be pleased to hear from as many as possible on postal cards, giving the correct solution.

Replies continue to come in to the question propounded in THE MAIL-BAG of Dec. 1st, the answer to which was "Lot's Wife." As we have already received and noted several hundred correct answers, it is unnecessary to publish more names. It is pleasant to note the widespread interest which the Bible questions awaken. A few of the answers have been in verse. One lady, "Mrs. C. W. P." of Cincinnati, Ohio, writes of Lot's wife that she

Looked back with sorrow
On the city of the plain;
Yearned with mother's longing,
Stood motionless with pain

Watching the sleeping city.
Unaware of its fate;
Lingering, breathless, tearless,
Then turning, twice cursed
To wait.

Mrs. C. R. McC., Dwight, Ill., "Why was Rome called the eternal city?"

In the *Aeneid*, Virgil makes Jupiter tell Venus he has given to the Romans *imperium sine fine* (an imperial empire, which probably was the origin of the phrase).

S. V. H., Vernon. Do you think it wrong for a Christian to attend the funeral of a brother or sister if the

It is the duty of a Christian to visit and minister to the sick, and one who is sincere will not neglect [illegible] where there is [illegible] disease, however [illegible] to paradize the body of a friend, and should take every pre-

L. C. A., Jersey City, N. J. Did Henry Clay belong to the Democratic party?

Prior to the Whig party.

[illegible] Council [illegible] West [illegible] any letters and [illegible] they [illegible]

[illegible] the ordinary [illegible] [illegible] [illegible]

A SOCIAL GOSPEL.

How Dr. John L. Scudder and the Tabernacle Church are Making Religion Attractive and Helping to Brighten Joyless Lives in Jersey City, N. J.

An interesting attempt is being made by Dr. John L. Scudder and the people of the Tabernacle Church in Jersey City, N. J., to solve the problem of "the down-town church." Probably no problem before the Christian community at the present time is more perplexing than this. What ought the members of a church to do when the wealthy people who have supported it for many years move away to more fashionable localities? Sometimes the building is sold and the property is effected in which its prosperity has gone. But this is unsatisfactory because there is everywhere need in the section before or the work the church was established to do. The population surrounding the church increases and the rooms formerly covered only one family in each of the roomy, old-fashioned houses, now shelters many families who make their homes in one or two of its rooms. The tall tenement house teeming with life makes its appearance, and its inmates have urgent need of all the help the church can give to keep their lives from becoming sordid.

RAW MATERIAL.

If the church so situated determines to remain in its old location and make good its divine Founder's declaration, that "to the poor the Gospel is preached," it must change the character of its work. True, the same Gospel must be preached, and its efficacy is alike for rich and poor, but the mode of its presentation must be changed, and the manner of its application to the daily life and needs of the people will be different. "Bear ye one another's burdens," is the motto that the church has to adopt. It must understand what the burdens are that are pressing on the people, and must make an intelligent effort to alleviate them. This is the aim Dr. Scudder and his friends have adopted in their great building on the corner of York and Henderson streets, Jersey City. Their desire is to help the people in practical ways, to infuse some joy into their dull lives, and to encourage them in their efforts to better their condition. Obviously a great advantage is gained for religion if the people can be brought to regard the church as their sympathetic friend, and learn that it is honestly endeavoring to benefit them. They do not want charity, but they do need help and advice and friendly neighborliness, which they ought to be assured of, but too often have to complain that they do not find in a company of the followers of Christ.

The Jersey City Tabernacle is surrounded by saloons and houses in which provision is made for the gratification of low and debasing proclivities. Theatres, music-halls, and gambling-houses beckon the tired workers who want some recreation after their daily toil. But these workers are usually men and women who know that these forms of amusement are dangerous and degrading. They would choose the cleaner and better solace if it could be had. Assured of this fact, Dr. Scudder and his workers have labored to provide such amusement. Interesting meetings with plenty of music, a good reading room well provided with new magazines, an excellent gymnasium and baths are among the attractions which the church offers. It will shock the staid church member to learn that there is also a bowling-alley in connection with the church, but even he might give up his prejudice if he saw the man who loves the game going to the church for it instead of to the saloon, and especially if he saw the man coming away from it after his game in a place where he has not been expected to drink. The result of these and other forms of amusement has been seen in a ready appreciation of them and a distinct improvement in the moral tone and religious observance of the neighborhood.

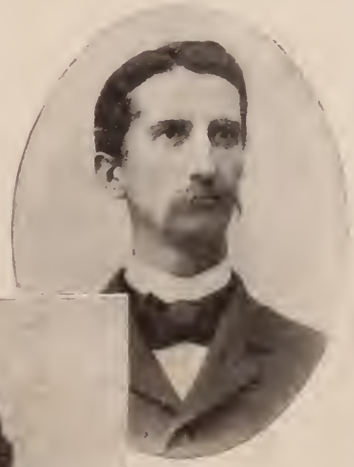
But the Tabernacle work of this novel kind is not all amusement. There is help there of other kinds than mere recreation. There are educational classes which are of inestimable value to the young people of the section. The girls know how to appreciate the dressmaking class, and that is one of the most popular of the aids yet established. Then there is the cooking-class which is well attended, and in the benefits of which the fathers and brothers of the students may be expected to derive satisfaction. Classes for the teaching of stenography and typewriting, for physical culture, for architectural drawing and many other accomplishments are conducted. Besides this there are various clubs which are encouraged to hold their meetings in the building. A day-nursery has also been established, which enables mothers who have to depend on their own exertions for a livelihood to obtain employment, with the assurance that their babes will be carefully attended to while they are at work. How useful this branch of the work is, may be realized from the fact that last year no less than 1,641 children were thus cared for in the nursery.

In these and many other kindred ways the Tabernacle Church is helping the people around it, and is brightening many lives. Its doors are open every evening, and something interesting is going on all the time. No one who knows Dr. Scudder will be afraid that in all this practical helpfulness the spiritual work is neglected. The preaching services on the Lord's Day, the prayer-meetings, the Christian Endeavor Society, the King's Daughters, and the Bible classes, are all in efficient operation, and many are found in attendance who were first attracted by the secular advantages that the Tabernacle offered. Dr. Scudder, too, coming in such close touch with the people, as he necessarily must do through these numerous activities, knows precisely the kind of presentation that the Gospel must have from the pulpit to meet their peculiar needs. The old story of the clergyman who gave a tract against the sin of dancing to a man who had lost both legs, has no counterpart in the Tabernacle pulpit. Dr. Scudder knows the temptations and trials of the people who sit under his ministry, and shows them how the principles of the Gospel apply to their daily lives.

The success of this effort at helpfulness is proved by the need of increased accommodation. Temporary buildings modeled on the People's Palace in London, have been erected, to house the classes, and Dr. Scudder is trying to get sufficient funds to erect a permanent building worthy of the work. Some conception of the need for this improvement can be obtained from the fact that last year 40,000 persons were for one purpose or another in attendance at the Tabernacle. Recently, another down-town church has been added to the sphere of influence and beneficence of the Tabernacle. The First Congregational Church at Bergen and Boyd avenues, has been consolidated with the Tabernacle, and a similar set of activities has been initiated for the benefit of the people in that section. There is abundant material to work upon, for lower Jersey City has a population of over a hundred thousand persons, and to all these this Gospel agency is holding out the light. The one urgent need that is continually pressing on the pastor and his helpers is that of money to extend and develop the work.

A CORNER IN THE TABERACLE GYMNASIUM.

THE PASTOR'S STUDY—A GROUP IN THE DAY-NURSERY.



DR. SCUDDER.

Dr. Scudder, whose portrait we publish, is an energetic man, forty-four years old, full of life and sympathy, and devoted to his labor. He is a son of the famous missionary, Dr. Henry Martyn Scudder, and is a graduate of Yale University. Before settling in Jersey City he devoted four years to labor in the First Congregational Church at Minneapolis, Minn., where he did an excellent work among the students of the Minnesota State University. It is a very different audience that he now addresses, but he is happy in his work, and if some of the wealthy citizens who desire to help their less fortunate brethren, would place a liberal sum in Dr. Scudder's hands, they would relieve him of his most pressing difficulties, and enable him to more effectually help the people whose burdens and trials he has made his own.

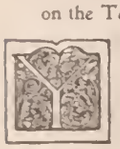
An Infidel Convinced.

Rev. James Newby, an evangelist, relates the following incident as having occurred in the course of his work: "One night in a tent meeting, in which I was taking part, we received an anonymous letter, to the following effect: 'Pray for an infidel who does not believe in God, and has done all he could to break down the faith of others.' We tried to find out about this letter, but no one could tell us anything about it. In the prayer meeting on Saturday evening an old man stood up and acknowledged himself to be the writer of it. He said that he had come to the evangelistic meeting as an out-and-out infidel, and had spent much of his life in inculcating these principles into the minds of others. But what he had heard and seen began to move him, until the terra firma on which he had stood so long began to shake under his feet, and he was made to feel himself a helpless sinner. He now rose to tell us that Christ had 'his rebel heart by love subdued,' and he was here, 'a brand plucked from the burning,' to testify to the truth he had so long sought to destroy. This man came out [illegible] to our open [illegible] and [illegible] new [illegible]. He became a great [illegible] and a [illegible] [illegible] in the service of Christ.

THE METROPOLITAN PULPIT

Household Cares.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Luke 10: 40. . . . . } Lord, dost thou not care that my sister hath left me to serve alone? bid her, therefore, that she help me.



YONDER is a beautiful village homestead. The man of the house is dead, and his widow is taking charge of the premises. This is the widow, Martha of Bethany. Yes, I will show you also the pet of the household. This is Mary, the younger sister, with a book under her arm, and her face having no appearance of anxiety or care. Company has come. Christ stands outside the door, and, of course, there is a good deal of excitement inside the door. The disarranged furniture is hastily put aside, and the hair is brushed back, and the dresses are adjusted as well as, in so short a time, Mary and Martha can attend to these matters. They did not keep Christ standing at the door until they were newly apparelled, or until they had elaborately arranged their tresses, then coming out with their affected surprise as though they had not heard the two or three previous knockings, saying: "Why, is that you?" No. They were ladies, and were always presentable, although they may not have always had on their best, for none of us always has on our best; if we did, our best would not be worth having on. They throw open the door, and greet Christ. They say: "Good-morning, Master; come in and be seated." Christ did not come alone; He had a group of friends with him, and such an influx of city visitors would throw any country home into perturbation. I suppose also the walk from the city had been a good appetizer. The kitchen department that day was a very important department, and I suppose that Martha had no sooner greeted the guests than she fled to that room. Mary had full confidence that Martha could get up the best dinner in Bethany. She seems to say: "Now let us have a division of labor. Martha, you cook, and I'll sit down and be good." So you have often seen a great difference between two sisters.

There is Martha, hard-working, painstaking, a good manager, ever inventive of some new pastry, or discovering something in the art of cookery and housekeeping. There is Mary, also fond of conversation, literary, so engaged in deep questions of ethics she has no time to attend to the questions of household welfare. It is noon. Mary is in the parlor with Christ. Martha is in the kitchen. It would have been better if they had divided the work, and then they could have divided the opportunity of listening to Jesus; but Mary monopolizes Christ while Martha swelters at the fire. It was a very important thing that they should have a good dinner that day. Christ was hungry, and he did not often have a luxurious entertainment. Alas me! if the duty had devolved upon Mary, what a repast that would have been! But something went wrong in the kitchen. Perhaps the fire would not burn, or the bread would not bake, or Martha scalded her hand, or something was burned black that ought only to have been made brown; and Martha lost her patience, and forgetting the proprieties of the occasion, with her sweated brow, and perhaps, with pitcher in one hand and tongs in the other, she rushes out of the kitchen into the presence of Christ saying: "Lord, dost Thou not care that my sister hath left me to serve alone?" Christ scolded not a word. If I were scolding, I should rather have his scolding than anybody else's blessing. There was nothing acerb. He knew Martha had almost worked herself to death to get him something to eat, and he threw a world of tenderness into his response, as he seems to say: "My dear woman, do not worry; let the dinner go, sit down on this ottoman beside Mary, your younger sister. Martha, Martha, you are cumbered and troubled about many things, but one thing is needful." So Martha threw open that kitchen door [illegible] and are a great many housekeepers [illegible] anxieties.

First, there is the trial of non-appreciation. That is what made Martha so mad with Mary. The younger sister had no estimate of her older sister's fatigues. As now, men bothered with the anxieties of the store, and office, and shop, or coming from the Stock Exchange, they say when they get home: "Oh, you ought to be in our factory a little while; you ought to have to manage eight, or ten, or twenty subordinates, and then you would know what trouble and anxiety are!" Oh, sir, the wife and the mother has to conduct at the same time a university, a clothing establishment, a restaurant, a laundry, a library, while she is health-officer, police, and president of her realm! She must do a thousand things, and do them well, in order to keep things going smoothly; and so her brain and her nerves are taxed to the utmost. I know there are housekeepers who are so fortunate that they can sit in an arm-chair in the library, or lie on the belated pillow, and throw off all the care upon subordinates who, having large wages and great experience, can attend to all of the affairs of the household. Those are the exceptions. I am speaking now of the great mass of housekeepers—the women to whom life is a struggle, and who, at thirty years of age, look as though they were forty, and at forty look as though they were fifty, and at fifty look as though they were sixty. The fallen at Chalons, and Austerlitz, and Gettysburg, and Waterloo are a small number compared with the slain in the great Armageddon of the kitchen. You go out to the cemetery and you will see that the tombstones all read beautifully poetic; but if those tombstones would speak the truth, thousands of them would say: "Here lies a woman killed by too much mending, and sewing, and baking, and scrubbing, and scouring; the weapon with which she was slain was a broom, or a sewing-machine, or a ladle." You think, O man of the world! that you have all the cares and anxieties. If the cares and anxieties of the household should come upon you for one week, you would be fit for the Insane Asylum. The half-rested housekeeper arises in the morning. She must have the morning repast prepared at an irrevocable hour. What if the fire will not light; what if the marketing did not come; what if the clock has stopped—no matter, she must have the morning repast at an irrevocable hour. Then the children must be got off to school. What if their garments are torn; what if they do not know their lessons; what if they have lost a hat or sash—they must be ready. Then you have all the diet of the day, and perhaps of several days, to plan; but what if the butcher has sent meat unmasticable, or the grocer has sent articles of food adulterated, and what if some piece of silver be gone, or some favorite chalice be cracked, or the roof leak, or the plumbing fail, or any one of a thousand things occur—you must be ready. Spring weather comes, and there must be a revolution in the family wardrobe; or autumn comes, and you must shut out the northern blast; but what if the moth has preceded you to the chest; what if, during the year, the children have outgrown the apparel of last year; what if the fashions have changed. Your house must be an apothecary's shop; it must be a dispensary; there must be medicines for all sorts of ailments—something to loosen the croup, something to cool the burn, something to poultice the inflammation, something to silence the jumping tooth, something to soothe the earache. You must be in half a dozen places at the same time, or you must attempt to be. If, under all this wear and tear of life, Martha makes an impatient rush upon the library or drawing-room, be patient, be lenient! Oh, woman, though I may fail to stir up an appreciation in the souls of others in regard to your household toils, let me assure you, from the kindliness with which Jesus Christ met Martha, that he appreciates all your work from garret to cellar; and that the God of Deborah, and Hannah, and Abigail, and Grandmother Lois, and Elizabeth Fry, and Hannah More is the God of the housekeeper! Jesus was never married, that he might be the especial friend and confidant of a whole world of troubled womanhood. I blunder; Christ was married. The Bible says that the Church is the Lamb's wife, and that makes me know that all Christian women have a right to go to Christ and tell him of their annoyances and troubles, since by his oath of conjugal fidelity he is sworn to sympathize. George Herbert, the Christian poet, wrote two or three verses on this subject:

"The servant by this clause
Makes drudgery divine:
Who sweeps a room, as for Thy laws,
Makes this and the action fine."

A young woman of brilliant education and prosperous circumstances was called down-stairs to help in the kitchen in the absence of the servants. The door-bell ringing, she went to open it and found a gentleman friend, who said as he came in: "I thought that I heard music; was it on this piano or on this harp?" She answered: "No; I was playing on a gridiron, with frying-pan accompaniment. The servants are gone, and I am learning how to do this work." Well done! When will women in all circles find out that it is honorable to do anything that ought to be done?

Again, there is the trial of severe economy. Nine hundred and ninety-nine households out of the thousand are subjected to it—some under more and some under less stress of circumstances. Especially if a man smoke very expensive cigars, and take very costly dinners at the restaurants, he will be severe in demanding domestic economies. This is what kindles tens of thousands of women—attempting to make five dollars do the work of seven. A young woman about to enter the married state said to her mother: "How long does the honeymoon last?" The mother answered: "The honeymoon lasts until you ask your husband for money." How some men do dole out money to their wives! "How much do you want?" "A dollar!" "You are always wanting a dollar. Can't you do with fifty cents?" If the husband has not the money, let him plainly say so. If he has it, let him make cheerful response, remembering that his wife has as much right to it as he has. How the bills come in! The woman is the banker of the household, she is the president, the cashier, the teller, the discount clerk; and there is a panic every few weeks! This thirty years' war against high prices, this perpetual study of economics, this life-long attempt to keep the outgoes less than the income, exhausts innumerable housekeepers. Oh, my sister, this is a part of the divine discipline. If it were best for you, all you would have to do would be to open the front windows and the ravens would fly in with food; and after you had baked fifty times from the barrel in the pantry, the barrel, like the one of Zarephath, would be full; and the shoes of the children would last as long as the shoes of the Israelites in the wilderness—forty years. Beside that, this is going to make heaven the more attractive in the contrast. They never hunger there, and consequently there will be none of the nuisances of catering for appetites. And in the land of the white robe they never have to mend anything, and the air in that hill-country makes everybody well. There are no rents to pay; every man owns his own house, and a mansion at that. It will not be so great a change for you to have a chariot in heaven if you have been in the habit of riding in this world. It will not be so great a change for you to sit down on the banks of the river of life, if in this world you had a country-seat; but if you have walked with tired feet in this world, what a glorious change to mount celestial equipage! And if your life on earth was domestic martyrdom, oh, the joy of an eternity in which you shall have nothing to do except what you choose to do! Martha has had no drudgery for eighteen centuries! I quarrel with the theologians who want to distribute all the thrones of heaven among the John Knoxes, and the Hugh Latimers, and the Theban Legion. Some of the brightest thrones of heaven will be kept for Christian housekeepers. Oh, what a change from here to there—from the time when they put down the rolling-pin to when they take up the sceptre! If Chatsworth Park and the Vanderbilt mansion were to be lifted into the Celestial City they would be considered uninhabitable rookeries, and glorified Lazarus would be ashamed to be going in and out of either of them.

There are many housekeepers who could get along with their toil, if it were not for sickness and trouble. The fact is, one-half of the women of this land are more or less invalids. The mountain lass, who has never had an ache or a pain, may consider household toil inconsiderable, and toward evening she may skip away miles to the fields and drive home the cattle, and she may until ten o'clock at night fill the house with laughing racket; but oh, to do the work of life with worn-out constitution, when whooping-cough has been raging for six weeks in the household, making the night as sleepless as the day—that is not so easy! Perhaps this comes after the nerves have been shattered by some bereavement that has left desolation in every room of the house, and set the crib in the garret, because the occupant has been hushed into a slumber which needs no mother's lullaby. Oh, she could provide for the whole group a great deal better than she can for a part of the group, now the rest are gone! Though you may tell her God is taking care of those who are gone, it is mother-like to brood both flocks; and one wing she puts over the flock in the house, the other wing she puts over the flock in the grave.

There is nothing but the old-fashioned religion of Jesus Christ that will take a woman happily through the trials of home life. At first there may be a romance or a novelty that will do for a substitute. The marriage-hour has just passed, and the perplexities of the household are more than atoned by the joy of being together, and by the fact that when it is late they do not have to discuss the question as to whether it is time to go! The mishaps of the household, instead of being a matter of anxiety and reprehension, are a matter of merriment—the loaf of bread turned into a geological specimen; the slushy custards; the jaundiced or measly biscuits. It is a very bright sunlight that falls on the cutlery and the mantel ornaments of a new home.

But after awhile the romance is all gone, and then there is something to be prepared for the table that the book called "Cookery Taught in Twelve Lessons" will not teach. The receipt for making it is not a handful of this, a cup of that, and a spoonful of something else. It is not something sweetened with ordinary condiments, or flavored with ordinary flavors, or baked in ordinary ovens. It is the loaf of domestic happiness; and all the ingredients come down from heaven, and the fruits are plucked from the tree of life, and it is sweetened with the new wine of the kingdom, and it is baked in the oven of home trial. Solomon wrote out of his own experience. He had a wretched home. A man cannot be happy with two wives, much less six hundred; and he says, writing out of his own experience: "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

How great are the responsibilities of housekeepers! Sometimes an indigestible article of food, by its effect upon a king, has overthrown an empire. A distinguished statistician says of one thousand unmarried men there are thirty-eight criminals, and of one thousand married men only eighteen are criminals. What a suggestion of home influences! Let the most be made of them. Housekeepers by the food they provide, by the couches they spread, by the books they introduce, by the influences they bring around their home, are deciding the physical, intellectual, moral, eternal destiny of the race. You say your life is one of sacrifice. I know it. But, my sisters, that is the only life worth living. That was Florence Nightingale's life; that was Payson's life; that was Christ's life. We admire it in others; but how very hard it is for us to exercise it ourselves! When, in Brooklyn, young Dr. Hutchinson, having spent a whole night in a diphtheritic room for the relief of a patient, became saturated with the poison and died, we all felt as if we would like to put garlands on his grave; everybody appreciates that. When, in the burning hotel at St. Louis, a young man on the fifth story broke open

the door of the room where his mother was sleeping, and plunged in amid smoke and fire, crying: "Mother, where are you?" and never came out, our hearts applauded that young man. But how few of us have the Christlike spirit—a willingness to suffer for others! A rough teacher in a school called upon a poor, half-starved lad who had offended against the laws of the school, and said: "Take off your coat directly, sir." The boy refused to take it off, whereupon the teacher said again: "Take off your coat, sir," as he swung the whip through the air. The boy refused. It was not because he was afraid of the lash—he was used to that at home—but it was from shame—he had no undergarment; and as at the third command he pulled slowly off his coat, there went a sob through the school. They saw then why he did not want to remove his coat, and they saw the shoulder-blades had almost cut through the skin, and a stout, healthy boy rose up and went to the teacher of the school, and said: "Oh, sir, please don't hurt this poor fellow; whip me; see, he's nothing but a poor chap; don't hurt him, he's poor; whip me." "Well," said the teacher, "it's going to be a severe whipping; I am willing to take you as a substitute." "Well," said the boy, "I don't care; you whip me, if you will let this poor fellow go." The stout, healthy boy took the scourging without an outcry. "Bravo!" says every man—"Bravo!" How many of us are willing to take the scourging, and the suffering, and the toil, and the anxiety for other people! Beautiful things to admire, but how little we have of that spirit! God give us that self-denying spirit, so that whether we are in humble spheres or in conspicuous spheres we may perform our whole duty—for this struggle will soon be over.

One of the most affecting reminiscences of my mother is my remembrance of her as a Christian housekeeper. She worked very hard, and when we would come in from summer play, and sit down at the table at noon, I remember how she used to come in with beads of perspiration along the line of gray hair, and how sometimes she would sit down at the table and put her head against her wrinkled hand and say: "Well, the fact is, I'm too tired to eat."

Some time ago, in an express train, I shot past that old homestead. I looked out of the window, and tried to peer through the darkness. While I was doing so, one of my old schoolmates, whom I had not seen for many years, tapped me on the shoulder, and said: "De Witt, I see you are looking out at the scenes of your boyhood." "Oh, yes," I replied, "I was looking out at the old place where my mother lived and died." That night, in the cars, the whole scene came back to me. There was the country home. There was the noonday table. There were the children on either side of the table, most of them gone never to come back. At one end of the table, my father, with a smile that never left his countenance even when he lay in his coffin. It was an eighty-four-years' smile—not the smile of inanition, but of Christian courage and of Christian hope. At the other end of the table was a beautiful, benignant, hard-working, aged Christian housekeeper, my mother. She was very tired. I am glad she has so good a place to rest in. "Blessed are the dead who die in the Lord; they rest from their labors, and their works do follow them."

CUBA NEEDS OUR HELP.

Thousands of Non-Combatants Perishing of Starvation—Our Government Urges a Relief Movement and "The Christian Herald" Acts.

AFTER many delays there seems to be at last no doubt of autonomy being granted to Cuba. Captain-General Blanco, the successor of Weyler, announced in the closing days of last year that Cuba would be under autonomical government by January 1st: the new ministry to begin with the new year with offices in the Captain-General's palace in Havana. It is admitted, however, that there are many who will not be satisfied, and that this new departure will by no means end the war. The Cuban leaders will be satisfied with nothing short of absolute freedom from Spanish sovereignty. This is what they are fighting for and no scheme of local representation under Spanish domination will be entertained.

On the other hand, there is an element among the Spaniards themselves which condemns autonomy as ill-advised and a distinct surrender of Spanish dignity. This element, during Christmas week while the carnival was progressing in Havana, indulged in a riotous demonstration against the United States. Streets were filled with the shouts of "Death to America! Down with Blanco!" These rioters were dispersed by the police and mounted gendarmes, after a sharp struggle and many arrests. Another change which has marked the new official control in Cuba, is the announcement by General Blanco of an a mnesty granted to all Cuban political exiles. This will affect many American citizens of Cuban birth, who were expelled under preceding administrations, or who fled to escape the persecution by Weyler. The only persons excepted in this general amnesty are common criminals. These changes in connection with other events, have given rise to the impression that Spain is paving the way toward the final relinquishment of Cuba. It is undeniable that the Government and people of Spain are heartily tired of this long, cruel, expensive war, which has emptied their treasury and needlessly sacrificed many thousands of lives.

THE CASTLE, CIENFUEGOS, CUBA.

The tragic death of the prominent Spanish military leader, Lieut.-Col. Joaquin Ruiz, who, it is said, was shot down by the Cubans while in camp under a parole flag, is strikingly similar to the fate encountered by Gen. Maceo, the brilliant Cuban leader, who was killed by the Spaniards while under a peace flag, having been decoyed away from his command under the impression that the Spaniards wished to confer regarding peace measures. Lieut. Ruiz undertook to present the proposal of autonomy to Col. Aranguren, the Cuban leader, with the the full knowledge that orders had been issued by Gen. Gomez, that all who might come with peace propositions not based on the complete independence of Cuba, should be treated as spies. This, it is explained by the Cubans, was the cause of the death of Ruiz, and he should have been sufficiently aware of Gomez's order, since it was widely published.

A MULE TRAIN, SANTIAGO DE CUBA.

MARINA STREET, SANTIAGO DE CUBA.

In the field military operations continue with the usual activity, and with varying results. There is much suffering in both camps: in that of the Spanish, from fever and other ailments, and in the patriot camp, from hardship and privation. But the suffering of the troops in the field is far exceeded by that of the multitudes of unfortunate non-combatants, who have been victims of this protracted war. Many who have escaped have come to American ports, a number of them to Florida, where they are now living in a condition of abject poverty. Those who remained in Cuba are even worse off, the supply of food having failed in consequence of Weyler's ruinous policy of preventing cultivation of the land, or the sowing of crops.

The condition of the non-combatant population of Cuba is indeed pitiful. Their terrible privations have aroused the sympathy of the world. In a recent proclamation, President McKinley has set before the American people the sad condition of affairs in that unfortunate island, where many thousands of the peasantry are suffering for the barest necessaries of life, while hundreds have already died of starvation. In consequence of the stringent laws of the last military administration, all tillage of the ground was prohibited and for several seasons there has been neither sowing nor reaping. Famine has inevitably followed, and unless help comes speedily from our hospitable shores, the famine will claim more victims in Cuba than either fire or the sword. We are assured on reliable information that the true facts concerning the suffering in Cuba, if published, would be infinitely worse than anything that has yet appeared on the subject, or which the imagination of the reader might conceive.

Secretary Sherman, Senator Hale, of Maine, and other leading statesmen, have supported the President in laying the essential facts concerning Cuba's distressed condition before the country and pleading with rare eloquence for American aid for Cuba. This matter they have laid before the nation wholly regardless of the political questions that are now pending between this country and Spain. It is a question of humanity, exclusively. They have set the question before our people: Shall these Cuban peasants, who are practically at our very doors, be permitted to perish miserably of want while we have abundance? Spain, already impoverished, can do nothing. Europe views their fate with total unconcern. They look appealing to the United States for help in their extremity. Our Government itself, through its Chief Executive and other high officials, warmly advocates their cause, and it is announced that our Consul-General in Cuba will personally supervise the distribution of all relief funds contributed, and that all United States Consular officials in Cuba will assist in the same work, thus placing it practically under government auspices.

In view of the urgent presentation of the cause of Cuba by these high officials, and of the many requests that have come to us, by mail and otherwise, THE CHRISTIAN HERALD will receive and acknowledge all contributions that may be sent to it for the cause. Such contributions will be duly forwarded to our Consul-General in Havana for distribution in the field. It is hoped that with the cordial co-operation of our readers, much misery may be relieved and many deaths averted. As a beginning to the Fund, THE CHRISTIAN HERALD has forwarded its own contribution of $1,000 to Consul-General Lee, at Havana. Let the friends of Cuba, all over the Union, send in their offerings, and the New Year will bring to the unfortunate people of that once-beautiful but now war-swept and desolate island, that alleviation and comfort in their affliction which the old year has denied them. At this season of universal benevolence and good feeling, when our hearts warm toward all men, let us not forget Cuba, suppliant and prostrate, at our feet. Let us reach out a succoring and uplifting hand in His name.

All contributions for Cuban relief should be sent to THE CHRISTIAN HERALD, Bible House, New York.

The Sunday School

BEGINNING OF THE MINISTRY OF JESUS.

Sunday School Lesson for Jan. 16. Matt. 4: 17-25. Golden Text. Matt. 4: 16.

BY MRS. M. BAXTER.

THE ministry of John the Baptist was only preparatory: it was to "prepare the way of the Lord." It was a "baptism of repentance," and he said unto the people that they should believe on him which should come after him, even Jesus (Acts 19: 4). John taught men that they must definitely break with sin in order that they might be forgiven and prepared for the coming of the Christ. But John could not forgive, and the crisis of his ministry arrived when he could say, "Behold the Lamb of God which taketh away the sin of the world" (John 1: 29). John could go no farther. Having taught men to repent and to believe on Jesus he must retire. The Gospel of the kingdom and the baptism with the Holy Ghost and with fire were reserved for the ministry of Jesus. How many there are who stop with the ministry of John the Baptist! How many who repent and believe, receive the remission of sins; are willing for a season to rejoice in the light of John the Baptist (John 5: 35), and yet never go on to learn Christ, never become really "partakers of the Divine nature, having escaped the corruption which is in the world through lust" (II. Peter 1: 4).

Before our Lord entered upon his public ministry, he had a very definite and prolonged preparation. In this day when numbers of young people offer themselves for mission work at home and abroad, it is well we should inquire what were the examinations which our Lord himself passed in his preparation for the ministry. First, there was about thirty years home-life hidden away in Nazareth. As a child, in an artisan's home, he had to learn obedience to Joseph and his mother; forbearance with the other children of the house, diligence at school—for there were good schools at Nazareth in those days—and perseverance and industry in his calling as a carpenter. How many tests of patience, how much yielding up of his human will to his Heavenly Father, there may have been in this contact with the family of Joseph we know not; but this we see, that Christ himself as man must "learn obedience by that which he suffered" (Heb. 5: 8) in his own home before he could enter upon his ministry of teaching. Can any of us dispense with such a school? Have we been proved faithful in it?

On attaining his majority our Lord appears for the first time in the temple in contact with those who were outside of the family circle. There, in his questioning the doctors of the law, he left that remarkable saying which gives the only but sufficient clue to his home life. "Wist ye not that I must be in the things of my Father?" (Luke 2: 49, R. V. marg.). Those "things" being the Scriptures of the Old Testament, which were the subject of this intercourse with the doctors. With that exception the home discipline continued until he was thirty years of age (Luke 3: 23). Then it was that he went past another examination. He to whom John's witness must be true, God by himself anointed with the Holy Ghost and with power, for zeal, for love, for everything. It is an awful sin against lost souls if we substitute for the divine power of the Holy Ghost anything of our human energy or wisdom. "To them which are called, both Jews and Greeks, Christ [is] the Power of God and the Wisdom of God" (I. Cor. 1: 24).

Again, we find that the Lord's ministry commenced by faithfulness with individuals. Before he had ever preached in public, he had called Andrew and Peter, Philip and Nathanael (John 1: 35-51). His first miracle was in the family circle at the marriage in Cana of Galilee (John 2: 1-11). His dealing with Nicodemus and with the woman of Samaria preceded any public ministry, and his first works of healing were in individual cases: the nobleman's son at Cana, in Galilee, and the lame man at the pool of Bethesda (John 4: 46; 5: 1-9). When he did begin to preach it was amongst his own townspeople in Nazareth, and not in his own words, but in the words of Scripture (Luke 4: 15-30). Even then, he waited until John was cast into prison; our Lord himself would not intrude upon the work of another. Thus prepared, thus going on from step to step, as his Father prepared him and opened the way, our Lord commenced his public ministry.

When Jesus heard that John was cast into prison, he departed into Galilee, and came and dwelt in Capernaum, not from choice, but to fulfil a word of God in Isa. 9: 1, 2. Thus, he did not make his own plans for his ministry, but simply followed the leading of his Father. "From that time," and not before, "Jesus began to preach and to say, Repent ye, for the kingdom of heaven is at hand," or (Mark 1: 15), "The time is fulfilled, and the kingdom of God is at hand, repent ye, and believe the Gospel." He was not ashamed to use John the Baptist's text. He took up the thread of his faithful forerunner, and by preaching was that for which John's had been but the preparation. Now it was "the Gospel of the kingdom." Daniel had prophesied that the government and peace of the coming One should be upon the throne of David and in his kingdom to order it and to establish it with judgment and with justice from henceforth even forever (Isa. 9: 7).

And yet how little were men prepared for a kingdom which should be first of all, within them! How blind they were to the fact that the patient, humble man, Christ Jesus, who spoke to them, was in himself the embodiment of the kingdom of God in a human life, the first-fruits among many brethren! He came to be, in his own person, the embodied thought of God for man; a real God-man. Now, he did more than call individuals. Andrew and Peter, whom he had already called, were busy with their nets by the sea of Galilee, and he saith unto them, "Follow me, and I will make you fishers of men." It meant much to these men. Who was going to support them or care for their families? But these considerations did not hinder them; they straightway left their nets and followed him.

THE SHORES OF TIBERIAS, THE SCENE OF CHRIST'S EARLY MINISTRY.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

FOLLOWING the Temptation, described in the last lesson, Jesus appears to have returned to Nazareth. Thence, from some cause not explained by the Evangelists, he removed to Capernaum, which became the centre of his tours in Galilee. We learn from John's Gospel that he paid a visit to Jerusalem, where he expelled the money-lenders from the Temple and taught privately among the people. Here occurred the momentous interview with Nicodemus. Probably there was during these months no public preaching by Christ. But the imprisonment of John the Baptist appears to have changed Christ's methods of work. He at once quitted Judea, and, traveling northward, passed through Samaria, where he had the interview with the woman at the well, and, continuing his journey, reached Galilee, the country in which his boyhood had been spent. It was in those days a populous region on the great highway of commerce between Egypt and Damascus. Although no larger than the State of Delaware, it contained at that time a population of three million souls. At this point Matthew takes up the narrative and describes, in the passage on which the lesson is based, the beginning of public preaching, the earlier miracles, and the calling of several disciples.

Jesus began to preach. What a momentous epoch in the world's history! The beginning of a new era. He is still preaching. It is he who speaks by his servants in many lands, who inspires them to labor and prompts humble men and women to deeds of love and kindness. From the time "Jesus began to preach" the kingdom of God has been extending, and the temple built of living stones has been growing. The reverse of the great seal of the United States, as shown in histories and encyclopedias, and on some of the postal cards, represents an unfinished pyramid. Over it is an eye, symbolizing God's providence, and underneath the motto, "*Novus ordo seculorum*:" "A new order of the ages." The first preaching of the Gospel was emphatically "a new order of the ages," and its power has increased from age to age.

Follow me. There is a legend of King Winceslaus of Bohemia that carries a significant lesson. It is said that the king set out for a remote church, barefoot, one winter night. A deep snow set in, and traveling was heavy and painful. The king had a servant named Redivius who loved and reverenced his master. He set out to follow him and like his master went barefooted. But after walking some distance he was overcome with fatigue and his feet were cut and bruised by the unevennesses of the way. The king turned, and seeing his faithful retainer about to faint from pain and exhaustion, bade him follow him more closely, treading in his steps. The servant planted his feet in the tracks left by the king in the snow and finished the journey easily. The Christian finds his way through the world blessed when he treads in his Lord's steps and goes about doing good.

Repent for the kingdom of heaven is at hand. Shakespeare gives a vivid picture of the change in the character of King Henry V. on his coming to the throne of England. Idle, drunken, dissolute, the companion of Falstaff and his disreputable following, he seemed utterly unfit for the throne. The dramatist represents his father bemoaning his son's evil ways and entertaining gloomy forebodings of the evils that would befall his kingdom and his dynasty when "idle Harry" came to the throne. But when the king was near death and the young prince realized that the kingdom was at hand, he cut loose from all his follies, repudiated Falstaff when that disreputable libertine attempted to claim his friendship, and proved to be the greatest, wisest and best king of his line. Still more necessary is it for one who would enter the kingdom of heaven to abjure sin, because there is no entrance to the kingdom on any other conditions.

I will make you fishers of men. A lover of angling points out how many suggestions are furnished by the sport to the followers of Christ. One of the most important is that the bait must be such as the fishes like. The Christian worker can offer peace, joy, and the innumerable blessings comprised in the promise of eternal life. Another necessity is to keep well out of sight. The fish will not be caught if the fisherman's shadow falls on the water, nor will men be won by a worker who keeps himself to the front and is seeking his own rather than his Master's glory. Another parallel is that the fish are attracted, not driven, by the fisherman, and men must be won to Christ, not terrorized. One mode of fishing, still practised on Lake Galilee, is for two boats to go out together. Each has one end of the net, and when the fishing-ground is reached, the boats, separating, the net falls between them. A blazing torch is then held at the stern, over the water. The fish, attracted by the light, come in shoals, and the boats return to the shore, dragging the net with the fish enclosed. The church wins souls by exhibiting Christ as the light of the world.

Left the ship and their father. How much heartbreak these words may have covered! It is no light matter for a father to see the young man whom he has cared for and supported and educated and loved leave him when he grows up. It is not easy to give up the son, who, the father hopes, will be a comfort to him in his old age. Many a father's heart has been wrung when his beloved son, hearing the Master's call, decides to go to a heathen land as a missionary. The son, too, often suffers. Missionaries have often said that the saddest hour of their lives has been that when, after the college course, they have gone home with heavy hearts to tell their beloved parents that they were going to India, or China, or Africa, to preach Christ. This is self-sacrifice that costs. The story is told that the finest piece of porcelain in China cost a life. Pousa, the potter, was ordered to produce a set of cups for the use of the Emperor of China. Again and again he tried and failed to realize his conception. At last, in despair, he flung himself into the furnace and was instantly consumed in its fierce heat. When his men drew the fires afterward, it was found that the cups, which were in the fire when Pousa threw himself in, had acquired, by his immolation, the delicate texture he had previously failed to obtain.

HELPFUL ANECDOTES

By Rev. Louis Albert Banks, D.D.

Man Proposes and God Disposes.

REMEMBERING the downfall of the second Napoleon, the transitory character of our hold on earthly fame and power is strikingly illustrated by an incident recorded in Queen Victoria's journal of 1855, which has been recently published.

It is a description of a journey to the tomb of Napoleon, and is written by the Queen's own hand. "There I stood, at the arm of Napoleon III., his nephew, before the coffin of England's bitterest foe; I, the granddaughter of the King who hated him most, and who most vigorously opposed him, and his nephew, who bears his name, being my nearest and dearest ally!

"The organ of the church was playing the anthem 'God Save the Queen,' at the time, and this solemn scene took place by torchlight and during a thunderstorm. Strange and wonderful indeed! It seems as if this tribute of respect to the departed and dead foe, old enmities and rivalries were wiped out, and the seal of heaven placed upon that bond of unity which is now happily established between two great and powerful nations. May Heaven bless and prosper it."

Love of Applause.

The silly folly into which one may be led by permitting the appetite for applause to grow, is paralleled in this story by the habits of wild turkeys, related by an old hunter:

The sportsman says that the gobbler always tries hard to prevent the hen's nesting. His reason for this is that he wants all her time and attention. He must have an audience for his strutting. After many attempts to escape, and more than one beating, the hen will suddenly go violently lame, with a broken limb and a queer leg. The gobbler has no use at all for a lame wife. After prancing around her for a little while, and savagely striking her with his wing, he hies himself away into the depths of the woods. His patient spouse then makes her nest in peace.

The Dust of Life.

The influence of our deeds for good or ill to add to the sum of the world's pleasure or sorrow, far beyond our own immediate presence is suggested by a story which the sailors bring concerning dust-clouds which are met at sea:

They say that in certain parts of the world, notably about the Cape De Verde Islands, there are constantly met at sea, several hundred miles away from land, thick, yellowish, red fogs, not unlike London fogs in November. These fogs obscure the atmosphere and are very injurious to navigation. While sailing through them, it is found that the ship's sails and rigging are covered with a fine impalpable powder, which falls as dry rain, and covers the surface on which it falls sometimes to the depth of two inches. In color it is a bright brick-dust hue, sometimes of a light yellow, and it feels between the teeth like fine grit, such as might be blown into the mouth on a windy day in March. It is believed by scientific men that the dust clouds of Central America are in all probability closely connected with the phenomenon of sea-dust.

The Fatal Thirst for Gold.

The power of the appetite for gold to destroy the better impulses of the soul is sadly evidenced by the testimony of a man who has just returned from the Klondike.

He was one of eight men who worked there together last year. In melting the frozen gravel they nearly always found one or more nuggets of gold in the dirt, but during the entire eight months that they worked together neither would acknowledge to the others that he had found any gold. Each of the men had a buckskin bag that was carried on the person, and the ingenuity of all was taxed to devise some scheme whereby that bag could be concealed from the rest. Every man was suspicious that every other man wanted to steal from him, and so tried to hide the fact that he had gold. They always had a man sitting up to keep the fires at night, and the rest were always afraid that he might see where they put their gold. The total indifference to the welfare of others that characterized everybody was simply horrible. The man who relates the incident was in the cabin one day reading with two men, one of whom was sick, the rest being at work. The sick man had a terrible cold and fever, and asked one of them to hand him a drink. The other man went over to the bucket in which they kept their melted snow and, with the remark, "there is no more than I want myself," drank it all. Every man was for himself, and many of them were so constantly thinking of their gold that they were driven to the verge of insanity.

Every Man in His Own Tongue.

The miracle of Pentecost, in which every man heard the Gospel in his own tongue, and the necessity of the repetition of such preaching in our modern cities, is recalled by the announcement from St. Louis of a magazine published in twelve languages.

It is the intention of the publishers to make this publication serve the interests of good American citizenship. The proprietors are men of business, who perceive that there is a field for a popular magazine among the great numbers of Germans, Swedes, Norwegians, Russians, Italians, Hungarians, Louisiana French, California and New Mexico Spanish, etc., who never learn to read the English language. In the second generation many foreigners read and speak our national tongue with facility; on the other hand, there are thousands of Americans born under the stars and stripes, living in communities where only the parental tongue is used, and who never come into any useful knowledge of the English language. For these people, as well as for the newly arrived, a separate magazine in their own languages, yet all tending to explain American institutions, may become a vast power for good citizenship.

Intellectual Gourmands.

Some people are as voracious about their reading and show as little care in the selection of food for their intellectual digestion, as a codfish does about the heterogeneous mass he swallows.

Codfish not only feed on crabs of all kinds, lobsters, and star-fish, but succeed sometimes in capturing a duck. A codfish was once caught near Gloucester which weighed over sixty pounds. On dressing it, two full-grown ducks were found in its entrails. They were quite fresh, having most of their feathers on. In searching at the bottom for shells and worms, codfish often pick up objects which can hardly be regarded as nutritious. Scissors, brass oil-cans, corn-cobs, a rubber doll, and such things have been found among their captures. The finding of finger-rings, fragments of oil-clothing, the heel of a boot, and recently a watch and chain inside of a large codfish, has given a humorous fisherman apparent ground for his suggestion that sometimes they swallow the fisherman.

The Charm of Heroism.

We are all hero-worshipers. Let a man take risks for any worthy cause that ordinary men will not dare, and he becomes at once an attractive personality to noble souls everywhere. Nansen and Peary seem to be our heroes for the moment.

Lieutenant Peary is just now the lion of London. The Saturday *Review* says: "There is a tinge of hero-worship in the reception accorded to Lieutenant Peary which surpasses the reception of Dr. Nansen. This is as it should be. Peary is of our race and speaks our tongue, and it is only fitting that we should feel more warmly for him than for a foreigner. Moreover, the desperate courage shown by Lieutenant Peary is almost unparalleled in the splendid story of Arctic exploration."

Traces of Royalty.

The traces of divine sonship to be still found in the most wicked and discouraged man, and the precious privilege of purchasing by our self-denial and devotion these royal natures, and bringing them back again to their lost inheritance, occurred to me on reading the story of an interesting scene which was witnessed in Honolulu recently:

There was a big crowd at the auction sale in that city of the relics of royalty which were seized by the Dole government when the Queen of Hawaii was evicted from the palace. The goods consisted largely of battered silverware and crockery, but the royalists and others bid against one another so eagerly that, with the aid of curio-hunters, they ran the prices up to fancy figures.

A Pauperized Soul.

That we may have wealth, and yet be so pauperized because of our narrow and miserly nature, that we lose all the comfort and blessing of wealth has new evidence in the case of a Boston woman:

The woman died some months ago, apparently in the greatest poverty. She gave her neighbors to understand that she was almost starving, and she often received presents of money and food from the charitable among them. Some months after she was buried, money began to be found in odd places where she had stowed it away. Then money was found in chairs, trunks, and chests with false bottoms, and in odd receptacles whose existence was not revealed until the walls themselves had been partially torn away. Sixty-one thousand dollars in all was discovered.

Following Our Treasures.

The heavenly attraction which our hearts often feel to the spirit world whither our loved ones have flown, who have passed on before us, is tenderly and beautifully suggested in the story of a naturalist who undertook to tame some young humming-birds:

When the nest was taken, the mother-bird was not present, but she soon found her offspring. The young birds, two days later, having learned the use of their wings, flew to the window that faced the orange grove and clung to the meshes of the screen with their tiny, delicate claws. Their plaintive squeaking soon attracted the attention of the mother-bird, who hovered about the place for many days, endeavoring to reach her imprisoned young, and was very reluctant to fly away when some member of the household appeared.

Strange Records.

New evidence that this world is a whispering gallery, and that imperishable records are being kept of what transpires in it, comes to us from the recent discovery of fossil bird-tracks in a sandstone ledge at the foot of Mount Tom, Massachusetts:

The scientific men tell us that it is easy to imagine the circumstances under which these tracks were formed. During the Jura-Trias period there was in this region a shallow inland sea, connected by a narrow outlet with the ocean. The ebb and flow of the tide left exposed extensive flats of mud. A shower pitted the soft mud, already ribbed with ripple marks, and the sun dried and cracked it. This occurred constantly for many ages, when we find huge bird-like reptiles sauntering along the shore in search of food. The returning tides gently covered the tracks, preserving them forever; that race of reptiles passed away, and the slow deposit of mud buried of them beneath hundreds of feet of deposits.

Unconscious Deterioration.

Many changes come in our lives so slowly that we are unconscious that there has been a change, until a great transformation is wrought. Men go down into wicked habits sometimes, by such easy gradations that they are shocked at nothing until they find themselves lost in the mire. If evil was thrust suddenly upon us, with its results, we would revolt against it.

A curious case is puzzling the doctors in St. Mary's Hospital, Brooklyn. It is that of a man whose hair turned white in a night. When he went to bed in the evening his hair was brown. When he awoke next morning and looked at himself in the glass, he staggered with surprise, and well he might, for his hair and eyebrows were white as snow. The physicians could make nothing of the case. The patient felt perfectly well. The only conjecture which can be made is that the fertilizing material in which he worked had something to do with the change.

The Heroic Spirit.

The noble heroism and loyalty of which human nature is capable is often illustrated in the events of daily life among what seem to be only common-place people.

In a fire at Grand Forks, North Dakota, the other night, a Mr. and Mrs. A. C. Howe were burned to death in the Hotel Dakota. Mr. Howe was confined to his bed with rheumatism, and could not be moved in time to save him. The wife was aroused and had plenty of time to save herself, but would not leave her husband. When her friends hallooed to her and urged her to save her own life, she calmly replied that she would "stay with Al."

God's Greatness in Little Things.

God's greatness and wisdom is shown as much in little things as in large ones.

Sir John Lubbock in a recent lecture in London on "Ants," relates some very remarkable observations made by him. He found that ants watched over their young with skill and tenderness. A disease among ants was never seen in the same nest. They were very brave in the defence of their own homes. They never turned on a weak or wounded companion. One of his ants came into the world a cripple, but was carefully tended and fed by others for months.

THE CITY AND HARBOR OF HONG-KONG, CHINA.

The recent seizure of the Chinese port of Kiao-Chau by Germany, and the rumored occupation of Port Arthur by Russia, is probably the beginning of the partition of a great empire, which has endured thousands of years. Hong-Kong, formerly an integral part of China, is now a crown colony of Great Britain and the centre of British commerce in that country. Britain is now said to be contemplating the occupation of some island in the China Sea, and may operate in conjunction with Japan, which may now permanently occupy the port of Wai-Hei-Wei, which it has held since the close of the recent war.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR

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EDITOR.

B. J. FERNIE. G. H. SANDISON
Associate Editors.

The Christian Herald is published every Wednesday. [illegible] Price is $1.50 per year [illegible]

Subscriptions may commence with any issue.

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THE CHRISTIAN HERALD,
Bible House, New York City

Entered at the Post-office at New York as Second Class Matter

Plenty of Denominations.

THE newspapers have recently given reports of the annual meetings of the denominations of churches. Those who have not closely observed have no idea of the great number of religious sects. I understand there are about forty different kinds of Presbyterians—Presbyterians who sing only the Psalms of David, and Presbyterians who sing anything they like; Presbyterians who like instrumental music, and Presbyterians who are shocked at sound of organ or bass viol; Presbyterians with gowns, and Presbyterians without gowns; Camphellite Presbyterians, and Cumberland Presbyterians; New School Presbyterians and Old School Presbyterians; United and Reformed Dutch Presbyterians; long Presbyterians and short Presbyterians; white Presbyterians, Black Presbyterians, and copper-colored Presbyterians. These little distinctions keep up expensive secretaryships and expensive ecclesiastical courts, and millions of dollars are wasted in running machinery that might do the work with far fewer wheels and less hands. What we want now is fewer denominations. The Methodist Church divided into the Methodist Episcopal and Protestant Episcopal, and Wesleyan Methodists and Calvinistic Methodists need to come under one banner. In villages where they have a Baptist Church and a Congregational Church, and a Methodist Church, and a Lutheran Church, and an Episcopalian Church, and a Presbyterian Church with their six editors sparsely attended, and their six ministers starving to death, they want one great church with one stout minister. As it is every man who gets a crotchet in his head wants to start a denomination, and the Cause of God is losing its power by scattering it through so many channels. Better all come together. If you quarrel about non-essentials, and make channels of communion few and far apart, in heaven with only one church, the church militant will [illegible] Congress will be too [illegible] little chapels or tag, rag and bobtail of the New Jerusalem. And to change the figure, central church become a Lapworth to the Israelitish years. No, no, that section must [illegible] would be flung out of heaven quicker as lightning. We must all there at last either in one assembling, under one divine Father and one Christ, while we sing more to voice, heart to heart, one anthem set to a tune, perhaps made up of Old Hundred, Antioch, Coronation, and The Hallelujah Chorus:" "Unto Him who hath loved us, and washed us from our sins in His own blood, and made us kings and priests unto God—unto Him be glory in the church throughout all ages, world without end."

Epidemic of Crime.

WERE the newspapers ever so full of swindles, burglaries, arson, accidents? There are times when these things seem to be epidemic. One railroad disaster, then there will be four or five railroad disasters. One shipwreck, then four or five shipwrecks. One bank broken open, then three or four banks broken open. Swindle in Washington, then there is one startling New York and another startling Philadelphia, and another, Boston. How account for these? Easily. The shipwrecks easily accounted for, because vessels are caught in the same cyclone. Railroad disasters accounted for, perhaps, by wide frosts snapping the rails. But I think the epidemic of crime is a result of much newspaper-reading on that subject. The newspapers must record the crimes in order that police and sheriffs and courts may be helped in their duty and society warned against ruffianism and all forms of misdoing; but those people who gorge their minds with criminal information and pick out from among instructive editorial and cheerful news only the abhorrent and the disgraceful, are fitting themselves for like misdemeanors. Morbid natures ought by all means to stand off from such perusal. People misanthropic and disgusted with life, reading of some one who put an end to his own miserable existence, bethink themselves of the pistol. People charmed with the story of audacious crime, bethink themselves of attempting midnight adventures.

Keep your mind pure and your life pure. Dig that out of your newspaper which will make you wiser, stronger, gentler. The wheel of the printing press may roll you on to duty, or roll over you, a crushing juggernaut. The story of one skilful and captivating crime may brood fifty other crimes. This accounts for the epidemic of misdemeanors. Any one week's record of the criminal courts would make us despair of the purgation of society had we not full faith in the Gospel to rectify. On that, society is to be reconstructed, all wrongs righted, and the long, sleepless, suffocating night of the world's sin and sullering turned into a spring morning—balsamic, arborescent, and irradiated. Together the lion and the lamb. Together the vulture and the dove. Peace, universal peace, everlasting peace, heaven's prolonged echo.

Greed and Gouge.

HOW many instances we have of people who, trying to gain too much, lose all they have. Their best prototype was Ahab. He had a great empire. His palace was an ivory palace, its adornments made from the tusks of African and Asiatic elephants; stairs of ivory, pillars of ivory, fountains falling into basins of ivory. But he looked out of his window and saw a vineyard that he thought would make him a good vegetable garden. But Naboth, the owner, would not sell it. So Ahab went to bed and turned his face to the wall and pouted. His wife, Jezebel, came in and said: "What are you pouting about?" He replied, "Naboth won't sell me his vineyard for a vegetable garden, and I am too disappointed to live." "I will get that vegetable garden" cried Jezebel. So she hired two perjurers to swear that Naboth was guilty of blasphemy. For that he was killed. But the prophet said to Ahab: "As the dogs lick the blood of Ahab, so shall the dogs lick thy blood." Soon after Ahab was slain in battle; and as the dogs wanted on the dead body of Naboth, so the dogs wanted on the carcass of Ahab. That man wanted just one thing more. He lost palace, throne, empires, life itself, in getting a vegetable garden.

THE NEW YEAR.

TIME is a great underminer. Every year that passes over us sees the foundations of the house of life more and more weakened; and in some hour—which we are constantly going forward to meet—all this fair fabric of humanity will crumble into dust. Then happy will it be for those who have a building—"not made with hands"—whose foundations are in the heavens.

The season of the New Year is particularly adapted to solemn review and reconsecration, and we are led to this by various motives and for various purposes. We remember the uncertainty of our ever seeing another New Year. Job said: "When a few years are gone, I shall go the way whence I shall not return." But we have no assurance of even these few years; for who among all the sons and daughters of men hath seen to-morrow? And yet it is our privilege to stand on the threshold of the New Year and through the mist which veileth our to-come, see by faith the city of our desire—"the city where the sealed tribes are met," the "land which is very far off"—and the splendor of that resurrection morn which shall usher in the year of eternity, of whose days there shall be no end.

At the New Year, it is also good to say with the chief butler: "I do not remember my sins this day." And it is equally good to forget the sins of others. Now is the time to enter into our chambers, and say in words that are heart-deep: "Forgive us our trespasses, as we forgive them that trespass against us." For this is the beginning of a new campaign against our known and besetting sins. Are we going to renew their lease and let them rot another year in our soul's guest-chamber? Or are we going to sweep and garnish it, and open the door to Him who has so long stood knocking, saying:

> Turn in my Lord, turn in to me;
> My heart's a homely place;
> But thou canst make corruption flee,
> And fill it with thy grace.

Yea, dear Lord, if it be needed, renew the miracles of old, and come in, "the doors being shut."

Good resolutions may begin with ourselves; but they cannot end there. The better we are personally, the better we shall be relatively. As soon as we resolve with Joshua: "As for me and my house we will serve the Lord," the four walls of our dwellings will be too small to contain us. We shall hunt out the ignorant, the sinful, the sorrowful, and seek to strengthen the weak hands, and guide the erring feet, and comfort those appointed unto death, bidding them

> Weep not; for unto you is given,
> To watch for the coming of his feet,
> Who is the Glory of our blessed heaven.
> The work and watching will be very sweet,
> Even in an earthly home;
> And in such an hour as ye think not,
> He will come!

For our religion is not a dreamy system of creeds and theories. It is a wondrous revelation sublimated into grand facts. And it is this union of ideas and facts that is the glory of Christianity. And thus we must prove our faith, our love, and our good resolutions by a love for all humanity, which shall be an imitation of Christ's love in its unselfishness and universality.

Redeeming the time, suffering none of the fragments to be lost, let us consider how much of this precious commodity we can save and put out at interest. Is there not many a half-hour idled away in bed after the demands of nature are satisfied? How much can be saved from vain conversation, gossiping visits, and unnecessary toilet demands? For it is well to consume the passing days as though they would never return; and if we do this, we have no fear for the future. And it is not difficult to do it; for

> So nigh is grandeur to our dust,
> So near is God to man,
> When Duty whispers low, Thou must,
> The Soul replies, I can.

What this year will bring forth is known only to Him who doeth all things well. We may consider the year before us as a desk containing 365 letters addressed to us, one for every day, announcing its trials and prescribing its employments, with an order to open daily no letter but the letter for the day. We may be strongly tempted to unseal beforehand some of the remainder; but this would be unwise, for if we knew beforehand the trials and scenes through which we should have to pass, our hearts would fail us for very fear. Yet when the events do come, we shall have been unconsciously prepared for them, and be both ready to meet them and to receive profit from them.

For, although we go on, not knowing the way we go, we are not left ignorant of what is necessary for our comfort. "He will guide us with his counsel," and we know "He is faithful who has promised." "Our bread shall be given, and our water sure." Our "shoes shall be iron and brass, and as our days our strength shall be." "When we go through the fire or the water he will be with us." Through the valley of the shadow of death he will not forsake us, and when "we awake we shall be satisfied with his likeness."

> "For, one by one
> We rise and quit the happy table spread
> With countless blessings; and we leave behind
> The warmth and brightness of our home, the dear
> Familiar voices of our earthly life,
> And pass, at one quick step, into the heart—
> The sad heart of that night unknown. We feel
> The chill wind from the valley creep, and hear
> The river moan and menace us, with sound
> Of woe and change.
> "Yet see, dear friends, O see!
> How brief the darkness!—but one faltering step
> Into the night—and then the Master's door
> Set wide in welcome! Joyful light and love
> Smiling upon us; radiant far beyond
> Our brightest dreams; and more than all—the Hand
> Once wounded, stretched to draw us from the night,
> Forever to the home of cloudless day."

And in such trust and friendship as this, all the days of 1898 must be good days; and all its events make up the sum of a Happy Year.

Amelia E. Barr

BRIEF NOTES.

Some of our Subscribers are under the impression that all our Premiums are sent by mail, and complain of the non-arrival of Premiums, before they have inquired at the Express Office. Eight out of every ten complaints can be adjusted by a simple inquiry at the Express Office.

The Canadian Post-office promises to signalize the new year by carrying letters to Great Britain and British Colonies at three cents per ounce, which is now the rate of domestic postage in the Dominion.

The British and Foreign Bible Society established in 1804, has published 151,000,000 volumes at a cost of $30,000,000. The American Bible Society established in 1816, has published 63,000,000 at a cost of $27,000,000, and other societies 51,000,000; making a total of 265,000,000.

The Baptist mission work in Cuba has been at a standstill during the war. The preachers have had to leave the island, but the property is securely held for the mission. There are twenty-one preachers and helpers, and two thousand five hundred members who were scattered by the war.

Superintendent E. A. Vail of the Union Gospel Mission, New Orleans, writes us that a revival is in progress there. Open-air services are being held in various parts of the city and many souls are being won. Mr. Vail asks the prayers of our readers for an outpouring of the Holy Spirit.

Mr. Moody has given up for the present his evangelistic work in Pittsburg. There is no building available large enough for his meetings. The Exposition Building which he expected to use cannot be properly heated. It is understood that he will return sometime this year when arrangements have been made for a more suitable place.

There are in Chicago, according to a circular issued by the Congregational City Missionary Society, 583 churches with 153,326 members. This does not include 29 Unitarian, Universalist and Jewish and 106 Catholic churches. The table shows the Lutherans in the lead in point of numbers, the Methodists second, the Baptists third, the Congregationalists fourth, and the Presbyterians fifth.

A new Home for Working Girls has been opened in New York at 210 East Fourteenth street. Mrs. Morrell, who is conducting it, is well known in rescue work in the city. Her experience convinced her that if working girls could find a cheap boarding house, conducted under Christian auspices, many might be saved from sinking into a condition in which they would need rescue. Her hope is to make the home a preventive institution.

A notable decision has been rendered by the law courts of Ceylon. An Englishman in that island announced his conversion to Mohammedanism, and soon afterward married a second wife, his first wife being still alive. When arrested for bigamy he pleaded that as a Mohammedan he was entitled to have four wives if he wished. The court held that his status in Ceylon was that of an Englishman on whom monogamy is binding.

U. S. Consul Wallace at Jerusalem reports to the State Department that, according to the consular records of his office, it appears that there are 530 citizens of the United States residing in Palestine. Of this number 438 are Jews, who are nominally Americans, having lived in the United States just long enough to obtain citizen papers and passports. The majority of these emigrated from Russia to the United States and thence to Palestine.

Rev. S. H. Chesler, now on a visit to China, writes to the *Missionary Review*: "If I should sign my name and title as arranged for me here, in Chinese, it would be Mei Kwoh Nan Changlao Tsoong Hwuy Pudao Shook Keh-szeteh; which, being interpreted, means, "American Kingdom Southern Presbyterian General Assembly Mission Secretary,—the man who meditates on virtue." The last two syllables, "szeteh" are the nearest approach the language affords to my name.

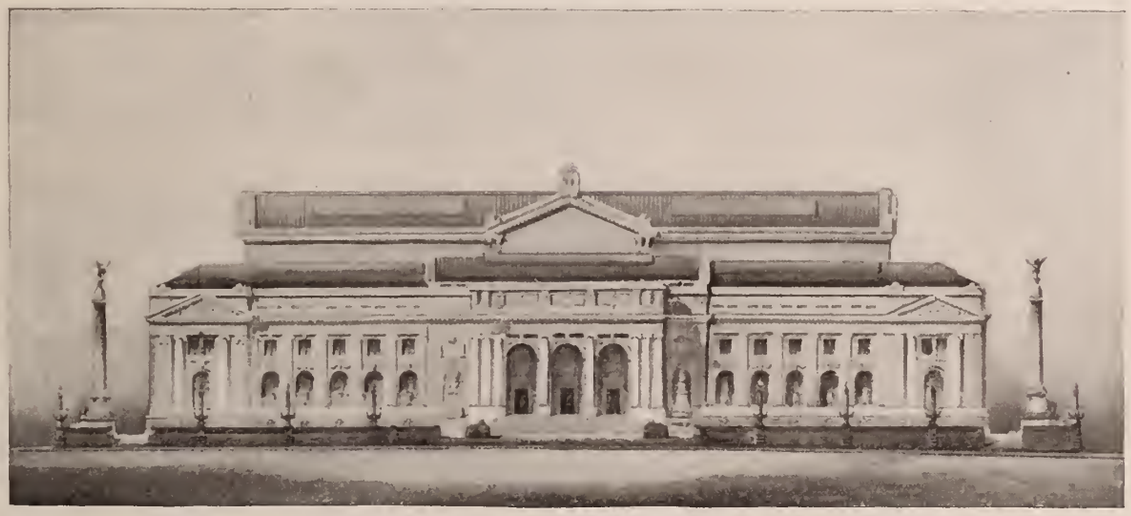
Mr. D. L. Moody has consented, at the earnest request of Christian friends in New York, to hold services in Carnegie Music Hall, West Fifty-seventh street. The first service will be held on Sunday, January 9th, at 3 P.M. In the evening at 8 o'clock a service will be held in the same place for men only. Services will be held there every day from January 10th to Friday, January 14th inclusive, at 10.30 A.M. and 3 P.M. On Sunday, January 16th, there will be services at 3 and 8 P.M. Everybody welcome.

An excellent address was given at the Broadway Tabernacle, New York, on Dec. 22, by Dr. Keskar, the distinguished Hindoo physician of Sholapur, India. Dr. Keskar's address corrected several erroneous impressions as to life in India, which are prevalent in this country, and contained much interesting information. He hopes to take back to India with him an American organ for the Sunday school at Sholapur, of which he is superintendent. About fifty dollars is needed to complete the purchase. It would gratify the worthy doctor very much if Christian friends here would help him to make up that amount.

To Build a Great Library.

THE large reservoir, familiar to all New Yorkers, which occupies the blocks at Fifth avenue and Fortieth to Forty-second streets, passed through the first stage of transformation last week in having its water drawn off. Its heavy walls are to be demolished, and on the site it now occupies, the beautiful building is to be erected in which will be gathered the art and literary treasures of the Astor, Lenox, and Tilden collections. The bequest of the late Samuel J. Tilden to the city is thus to do more than he hoped. The trustees of the Astor and Lenox libraries agreed to consolidate the three trusts into one great free library that should be worthy of the Empire city. A jury was appointed early last year to decide on the plan, and it finally chose the one of which a picture appears on this page. The designers are Messrs. Carrere and Hastings, who won the prize for the new Academy of Design. It is to be of either white marble or Indiana limestone, and will cost over two million dollars. The interior arrangements will be somewhat novel, in accordance with the suggestions of the American Library Association. The reading room will be on the floor above that devoted to the two million books in the library, and will accommodate 800 readers. This arrangement will secure a better light and greater quiet than can be obtained by the usual plan of having the readers and the books on the same floor. The plan includes a large lecture hall, picture galleries, a library for the blind, a map room, a newspaper room, a children's room, rooms for patents, manuscripts, music, periodicals, and other accommodations. The library, when it is finished, will be one of the finest buildings of the kind in the country, and when the treasures now in the Astor and the Lenox libraries are stored there, it will be a treasure-house of which any city might be proud. If the ancient philosopher who said that "of making many books there is no end," could see the two million books that will eventually be gathered there, he would be confirmed in his opinion, nor would he see reason to change the conclusion he drew:

Let us hear the conclusion of the whole matter. Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment (Eccles. 12: 12).



THE GREAT FREE LIBRARY TO BE ERECTED IN NEW YORK TO COMBINE THE ASTOR, LENOX AND TILDEN BEQUESTS.

Living Without a Stomach.

The story of a remarkable surgical operation, which has shed a new light on physiology, is told by Dr. Edmund C. Wendt of New York. During a recent tour in Switzerland he examined a patient who had undergone an operation by Dr. Carl Schlatter of the University of Zurich and was then living and in good health, though without a stomach. The patient was a silk-weaver, who had suffered a long time with abdominal pains. She consulted a physician who told her that she had a tumor and had better get Dr. Schlatter to remove it. She took his advice, but when the operation was performed, it was found that the whole stomach was hopelessly diseased, while the parts above and below it were healthy. To leave the stomach in place was to consign the patient to certain and speedy death. On the other hand, no one had been known to live without this vital organ. The operator, however, determined to make the experiment. He removed the stomach and connected the channel from the mouth with the intestines, closing the severed intestine, so as to form a kind of a pocket, as a substitute for the stomach. Great care was taken of the woman afterwards, and she was kept alive by hypodermic injections, but when Dr. Schlatter thought the wounds had healed, food was cautiously given. Dr. Wendt saw her three months after the operation, and she was then strong and well with a normal appetite. A human being can evidently live without a stomach, and the doctors who have held that he cannot, are clearly in error. It will yet be found that those are in error, too, who claim that there can be no life without the body. The time is coming when the patriarch's confidence will be vindicated:

Though after my skin worms destroy this body, yet without my flesh shall I see God (Job 19: 26, R. V.).

An Emblematic Tombstone.

A journal of Fall River, Mass., describes a tombstone which has been set up over the grave of a prominent mill-owner of that city. It is a quaint little granite structure, looking, at first glance in the distance, like an enlarged doll's house, with windows and peaked roof, but as the visitor draws near enough to catch the view of the great stone cotton-mills in the city below, the full significance of it flashes upon him. It is a mill, a miniature copy of the larger ones which are a feature of Fall River. The old man who conceived this curious tombstone desired to have the work with which he was so long identified commemorated in this way, and accordingly the monument was erected over his grave. It is a better memorial than that which would have to be put over some graves, if it became the rule to make the tombstone of a man emblematic of his life. Some would need the model of a saloon or a gambling-den erected there. But we may hope that the mill did not represent the whole of this man's interests. Praiseworthy as industry and honest production are, they do not comprise the whole duty of man.

Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth (Deut. 8: 10).

Lost in Saving Others.

A sad accident occured in New York during Christmas week. A fire broke out in Tenth avenue and the policeman on post turned in a fire-alarm, to which an engine from the West Thirty-third street station responded. The engine swung into Tenth avenue and went up the avenue with the horses at full gallop. On the way, the engine met a surface car coming down and the driver of the engine turned out to avoid it. Just then, a lady and a child alighted from the car and not seeing the approaching engine, walked right in front of the horses. The driver shouted to them, but the lady was paralyzed by fear and stood still. The driver gave a mighty tug at his horses to avoid running over the affrighted woman and her child. For a second it seemed as if all would be well, but the front wheel of the engine struck a projecting hydrant, which threw it violently to one side. It toppled for an instant and fell over crushing the driver under its weight. The man was speedily released, but he died in a few minutes. In saving others he brought about his own death. We admire such self sacrifice even when as in this case the consequences were not foreseen; but how many forget that salvation was made possible to the whole human race, by the sublime heroism of Him of whom it was said:

He saved others: himself he cannot save. (Matt. 27: 42.)

A Deceased Defendant.

An extraordinary trial, in which the defendant was a dead man, is reported in the Chicago *Record*, by the Berlin correspondent of that journal. It appears that the accounts of the tax office at Schweidnitz, in Silesia, were in a confused state, and after an investigation, the Bureau Chief was arrested. It was proved that he had embezzled the funds, and had forged documents to cover the defalcation. He was sentenced to eighteen months' imprisonment, but soon after his sentence he became violently insane, and died a raving maniac. His widow, anxious to clear his memory, petitioned for a new trial, and her request was granted. She produced a number of experts in mental disease, who proved that at the time of the defalcation the defendant was mentally irresponsible, and that he had no corrupt motive in committing the crime. The court having heard the evidence, reversed the former decision, and pronounced the dead man not guilty. The decision doubtless gratified the widow; but the defendant himself, who is generally the one most concerned as to the issue of his trial, was not, in this case, affected by the result. The momentous question for him was not as to his guilt or innocence, but whether, through Christ, his sins had been pardoned:

There is therefore now no condemnation to them which are in Christ Jesus (Rom. 8: 1).

A Drunkard's Warning.

A singular advertisement appeared in a recent issue of the *Times* of Chattanooga, Tenn. It ran: "I hereby acknowledge myself an habitual drunkard, and warn every man connected with the liquor trade that he violates his oath by selling, giving or allowing me to drink." It was signed by a man well known in the city as a member of a respected family. Until two years ago, he was a successful business man and was very popular among a large circle of friends on account of his personal sociability; but during the past two years he has been drinking to excess and has fallen rapidly and steadily. "I am nearly dead," he said in reply to a question about his published card; "I want to quit, but I cannot so long as I can get liquor." The curious feature of the case is that a man with so little will-power that he cannot control himself, should have been able to take a step so deeply humiliating as the publication of the advertisement. It is doubtful if it will suffice to cure him, because when he desires drink he is likely to go for it to some place where he is not known. The only effective remedy for a man who has to acknowledge that he does that he would not, is the one that the Apostle Paul adopted and recommended.

Who shall deliver me? . . . I thank God through Jesus Christ our Lord (Rom. 7: 24, 25).

A Dollar in a Coffin.

A Chicago journal publishes a pathetic incident for which a clergyman in an adjacent town is the authority. He was called to conduct a funeral at the house of one of his parishioners. He had not heard of any one at the house being ill, so he was astonished at the summons. On his arrival, however, he found that the deceased was the son of his friends. The young man was the black sheep of the family and had for many years been supported away from home, so that his evil ways might not digrace his friends. His dead body had been brought to his boyhood home, and his father was going to give it Christian burial. The minister said what he could to comfort the bereaved parents and read a brief burial service. Then the relatives came forward to take a last look at the dead face. As they bent over it, the mother slipped a silver dollar into the vest pocket of the dead. The minister asked her after the service the meaning of her act. She replied that her boy had never liked to be without money in his pocket. Many a dollar she had slipped into his pocket unknown to him, and he had found it and been thankful. She did not expect he was going to need it now, or would ever know that his mother put it there; but, somehow, she would feel better if he had it. It was a touching and significant act. As the mother acknowledged, it could never be of any use to the dead, but to give it relieved her heart. There are many who have gained comfort and joy in the same way, getting as much pleasure from giving as the beneficiary does from receiving. We have Christ's assurance that the blessing is open to all:

It is more blessed to give than to receive (Acts 20: 35).

Saved by His Dog.

A press despatch from Eastport, L. I., reports the narrow escape of a physician of that town from a terrible death. Early one morning, lately, he started out in search of wild ducks. He walked a considerable distance, when suddenly he caught sight of a flock of black ducks on the marshes. He crawled along stealthily until sufficiently near for a shot, and then fired, killing one duck and wounding two others. In his eagerness to capture the wounded birds he did not notice that he was sinking at every step deeper into the marsh. Suddenly he went down nearly to his waist. Despite his efforts he was unable to free himself. Using his gun as a staff, he made a vigorous struggle, but was horrified to see that he was sinking deeper. He realized that he must have help or he would perish. Ceasing his struggles, he shouted as loudly as he could, hoping to attract the attention of some other hunter. There was no response to his cries, but his dog came and sniffed at him and went away whining. It seemed to the physician an hour, but was in reality only a few minutes before the dog returned with a man who had not heard the doctor's shouts, but inferred, from the dog's peculiar actions, that help was needed. When he saw the doctor's plight he pulled up some fence-rails and procured a plank, which he laid across them. From this improvised platform he reached over and succeeded in getting hold of the doctor's arms and dragging him out of the quicksand. Sometimes those who have morally fallen through seeking prey in dangerous places, can be delivered only by their Christian friends acting as the dog acted. They must get help where alone it is to be found.

They went and told Jesus (Matt. 14: 12).

THE LAND OF THE RISING SUN.

Japan's Rapid Development in Civilization—The Progress of Christianity in the Country and Present Reactionary Movement.

RECENT cable dispatches from Europe, as well as Asia, indicate that Japan is likely to be in the near future an important factor in international relations. She has shown magnificent self-control in yielding before superior force, and has submitted to the legitimate fruits of her victories over China being snatched from her hands; but Russia is mistaken if she thinks Japan is cowardly and will bear injustice without resentment. Russia has compelled her to give up the prizes for which she fought and suffered and conquered, but the time may come when Japan will avail herself of Russia's difficulties to right the wrong that has been done. She can afford to wait, but it is not likely that she will forget. Even now there are rumors of combined action with England which indicate her readiness to join any power in asserting her rights. The high-handed procedure of Russia and Germany in beginning the partition of China, has evidently stirred the island kingdom to the quick, and we may hear any day of her declaration that she has made a claim for a share of the prey, which she is prepared to press by force of arms.

JAPANESE ENTERTAINERS.

A YOUNG MOTHER.

JAPANESE SILK MERCHANT.

As was proved in the recent war with China, Japan would have proved no insignificant antagonist in a conflict with the huge northern power. The struggle like that of a whale and a swordfish might not be settled by sheer bulk. If Japan were alone in the fight she would probably eventually be overwhelmed, but with an ally, the issue of a struggle, in which naval superiority would be an important factor, would, at least, be doubtful.

It should not be forgotten that the census taken immediately before the war showed that Japan has a population of over forty million souls. They are scattered mainly over four large islands, the area of which is about equal to that of North and South Dakota, or to the area of Great Britain and Ireland. There are an enormous number of small islands adjacent to the main islands, all of which belong to Japan. The need for expansion of territory is therefore obvious, and the pressure will, undoubtedly, eventually be irresistible. Apart from this fact, Japan has proved herself capable of intelligent reorganization and wise government. Modern as her civilization is, her development and administrative capacity have been the wonder of the world. But there are reminders of barbarism in her policy and administration is not denied, but the marvel is not that they should be so many, but that they should be so few and comparatively so unimportant.

A recent interesting work, entitled *The Call of Japan*, by Harold S. Foster, A.M., Ph.D., published by the Christian Herald Co., Bible House, New York, contains a chapter on the religious beliefs and customs of the people. They show an original understanding of moral good and a quick sense of reverence and refinement, but taken all in all, the Japanese have been a people without God in the world. Since 1859, when the ports of the country were opened to foreign commerce, Japan has come in contact with the civilization of the world in a way unprecedented. In government, in social life, in trade, in the family circle, in literature and art, the same enlightened activity which has been witnessed in one department has appeared in all. The nation had originally Corea for a teacher; then she sat at the feet of China, and since 1853 she has studied under the United States and England. As Dr. Peery explains, the Japanese character is lacking in originality, and we consequently see strange results from the adoption bodily of customs and institutions from other lands. The process of assimilation has sometimes been at first a troublous one, but eventually the Japanese adapts the importation to his own circumstances, and frequently improves on the original. Dr. Peery mentions the postal and telegraph service as an instance.

The religious condition of the country is at present the cause of grave anxiety. It was not until 1859 that an organized effort was made to establish Protestant missions in Japan, and it was not until 1869 that the American Board succeeded in beginning its work. The introduction was extremely encouraging, as the beginnings of things are apt to be in Japan. There was a short period of prejudice and menace, but from the time the first Protestant convert was baptized in Yokohama in 1864 to 1873, when official resistance ceased, there was an uninterrupted progress. From that time until 1888 hopes were entertained that Japan would soon be Christianized. Protestant churches and missions multiplied, large numbers of converts were baptized, and the most prominent men of the country identified themselves with the new faith. But, in 1888, a set reaction was observed, and from that year to the present the losses in numbers have fully equalled the gains.

Rationalism and infidelity have spread like a blight through the land, and are now menacing the very existence of Christianity there. There is urgent need that American Christians pray earnestly that this very ancient and most wonderful people may be delivered from the danger that threatens them, and accept Christ, who alone can make them great and free.

The pictures of Japanese life on this page are reproduced from photographs and tell their own story. The manners and customs of the people, Dr. Peery says, present curious antipodal contrasts to our own. While we read from left to right the Japanese read from right to left In addressing a letter the top line is the name of the province, the second the name of the town, the third of the street and the lowest the name of the person to whom the letter is written. In America the precedence in society is always given to the lady; in Japan the man takes precedence and the woman must serve him. In Japan the young man seldom courts or even sees his bride before his parents have completed the arrangements for his marriage, and frequently he and his bride are the last of the family to hear of the match; we know how it is here. Japanese carpenters in using the plane and the saw draw those tools toward them. The Japanese nurse carries the child on her back. There the back rooms of the houses are the parlors, while the kitchens are in the front. At funerals the body, when not cremated, is interred in a sitting posture. To us, such customs appear awkward but we are assured that, once accustomed to them, they are as natural as our own.

JAPANESE COIFFURES.

JAPANESE MERCHANTS WEIGHING TEA.

How an Infidel Was Won.

AN exchange relates a remarkable story of the conversion of a professed infidel during a revival service in a little town in Indiana. As there was no church in the place, the gatherings were held in the court-house and a number of persons were converted. The Circuit court was in session during the day, and in the evening the presiding judge who was an avowed unbeliever, attended the religious services at the court-house.

One night, after an interesting service, when several prominent persons had professed conversion, and had been added to the church, the judge, a learned man, and, as the world esteems, an accomplished gentleman, said to the preacher, as they sat together in their temporary home:

"I am glad to see you successful in these meetings; though I do not believe in the Bible, the religion of Jesus Christ inculcates the best morality known."

"How is this?" said the preacher. You do not believe in the Bible nor in religion?"

"No, I do not. But I do not talk against them because of the good they do."

"Well, you believe in nature—a God of nature, a great Designer and Creator?"

"Oh, yes; he's a fool who does not."

"If there is a great Designer, a God of nature, who has made and governs such worlds, and who has also created intelligent beings like men, is it not reasonable to suppose that he would give them some revelation of himself and their relations to him, showing the purpose of their creation—how they might answer that end and be happy?"

"Yes, that is reasonable."

"This Bible, we believe, is that revelation."

"How can you prove it?"

"It tells us how: 'If any man will do his will, he shall know of the teaching.' Are you willing to do the will of your God of nature?"

"Yes, I am."

"Well, if there is such a great God of nature, is it not proper that we should acknowledge and praise him for what he does for us?"

"I admit that."

"Then let us go down on our knees."

Thus put to the test of his sincerity, they fell upon their knees. "Now you pray to your God, and I will pray to mine," said the preacher. The judge broke down when he tried to pray to God. The preacher then poured out his soul to God. The Spirit seemed to inspire the prayer.

When they rose from their knees, the clergyman said, "Now, go right on; pray for and seek light, and when you have light do not violate your conscience by neglecting to do what your judgment tells you to do."

"I am in earnest. What shall I read to settle this matter?"

"The Bible. Read it, and ask the Holy Spirit to guide and give you light."

And he did, attending the evening meetings, and studying Matthew as he could get time. When he came to the Sermon on the Mount, he studied it closely, and asked himself, "Where did Matthew get these principles? They are not found in Blackstone, nor in any human composition. They would make a happy world if they had prevalence. They must come from an all-wise and gracious God. I accept this as a revelation from Him. I believe in Jesus." Then light and joy came to his heart. He united with the church, and in after life was known as a true Christian.

THE FAMILY AND HOME CIRCLE

CHILDHOOD'S TRIALS.

The Toothache and the Struggle at the Dentist's Door.

OUR illustration on this page represents a scene which is more or less familiar to many readers. A mother has taken her little son to the dentist to have a tooth extracted. For days past —and nights, too, very likely—the little fellow has suffered agonies through the offending molar, the nerve of which has been irritated, or its enamel destroyed by over-indulgence in sweets, or by any one of the numerous causes peculiar to childhood, and which are liable to produce that tormenting agony known as toothache. Mother and son are at the door of the dentist's office, but here the little sufferer rebels, and for the moment the exquisite pain is forgotten in the childish terror of forceps and operating chair. If the dentist be clever, such apprehensions are quickly quieted, and the youngster is persuaded to undergo the ordeal which, in most instances, is a less severe shock to a child than to an adult.

Modern dentistry has hardly anything in common with the same calling as practiced twenty years ago. The delicate appliances, assuring the operator of quick and accurate work, the pain-relieving agencies summoned to his aid, by which the patient can escape suffering, and the remarkable progress made in the art of preserving the natural teeth, all combine to make the dentisty much more of a skilled profession than ever before. American dentists are said to be the cleverest in the world.

Our missionaries in China relate some amusing stories in connection with the native dentistry. A "Celestial" dentist is somewhat of a juggler, or sleight-of-hand performer.

It is not unusual for such professionals —especially in the rural districts, where the science of medicine and the art of dentistry are still comparatively unkown—to pretend to the ignorant patient that it is a tiny worm that causes the distracting pain. They go through a little performance, mainly mummery, and then suddenly display the little wriggling worm to the gaze of the astonished patient, who is probably so surprised for the moment that his pain is forgotten.

THE STUBBORN PATIENT.

Welcome Letters.

There are no letters so welcome as those from our dear, absent ones. Yet many a husband, while absent from home, seems to forget this. For the benefit of such negligent ones, a poet has indited this simple but eloquent plea;

Comrade, have you got a wife?
Write her every day;
Half the joy is out of her life
When you are far away.
Write her from the speeding car;
Never mind the thump and jar
Which your loving letters mar—
Write her every day.

And, however far you wander,
I am sure 'twould pay
Could you see her read and ponder
Over what you say.

Have your tablet in your grip,
Fountain pen charged to the tip—
Then don't let the chances slip—
Write her every day.

Changing a Woman's Name.

Readers frequently ask the origin of the custom of changing women's names after marriage. A writer in the *Home Visitor* furnishes this explanation: The practise of the wife's assuming the husband's name at marriage originated from a Roman custom, and became common after the Roman occupation. Thus Julia and Octavia, married to Pompey and Cicero, were called by the Romans Julia of Pompey and Octavia of Cicero, and in later times married women in most European countries signed their names in the same manner, but omitted the "of." Against this view may be mentioned that during the sixteenth, and even the beginning of the seventeenth century, the usage seems doubtful, since we see Catherine Parr so signing herself after she had been twice married, and we always hear of Lady Jane Grey (not Dudley) and Arabella Stewart (not Seymour). Some persons think that the custom originated with the Scriptural teaching that husband and wife are one. It was decided in the case of Bon vs. Sith, in the reign of Elizabeth, that a woman by marriage loses her former name and legally receives that of her husband.

Kindergartners to Meet.

An attractive programme is announced for the third annual meeting of the Kindergarten Union at Philadelphia, on February 18 and 19. Among the addresses to be delivered will be the following: "The Training of the Kindergarten," Mrs. Alice Putnam, of Chicago, and Miss Laura Fisher, of Boston; "Infancy and Education," Dr. Nicholas Murray Butler. Addresses by Miss Susan Blow, James L. Hughes, of Toronto, and Dr. Lightner Witmer, University of Pennsylvania, on "The Kindergarten as a Psychological Laboratory." It is anticipated that between two and three hundred kindergartens will be in attendance. Miss Lucy Wheelock, Boston, Mass., is president of the Union, which is composed of upwards of thirty branch associations of kindergartners organized in as many cities of the United States. The National Kindergarten Union was organized in 1892, at Saratoga, and its second convention was held last April, in St. Louis.

As to Scolding.

Besides being most undignified as a display of bad temper, scolding seldom convinces its victims. Says an observant writer: The most deluded mortal in the world, is the woman who fancies that much is gained by scolding or whining or complaining. She may seem to gain her ends for a while (for at first one will do most anything to avoid swallowing a bitter dose), but if she would stop to consider, she would soon discover that every day she has greater cause for scolding or whining or complaining, whichever method she adopts, and that as the months roll by an ever-increasing amount is required to accomplish the better result.

The scolding woman never has things her own way without a vast expenditur of nervous strength—much more than the object to be gained is worth. Why cannot she realize that, and adopt some pleasanter method?

What One Little Girl Did.

Perhaps it may be of interest to the young readers of this paper to know something of the short life of a little girl who was born in Brooklyn, N. Y., in 1881, and died near Columbus, Ga., July, 1897. From her earliest infancy, May Tewksbury loved spiritual things, and even in sleep would have her baby hands clasped as if in prayer. She was the child of many prayers, and her life-work testified that they were faithfully answered. While a mere child, she made confession of her faith, and was received into the first Presbyterian Church, of Columbus, Ga., where she was called "the lamb of the flock." Later, she taught a class in the mission school of her church, and labored faithfully, prayerfully, and not in vain, bringing a number to the Saviour. Her mother, a consecrated, faithful Christian, has opened a Sabbath School in Columbus, Ga., where 100 children attend, and to perpetuate the memory of May's good work, it has been called "The May Tewksbury Mission." Thus from the humble efforts of a simple, innocent child has come a movement which promises to result in a harvest of precious souls.

THE RIVER OF DROOPING EYES.

OVER the River of Drooping Eyes
Is the wonderful land of Dreams,
Where lilies grow as white as the snow,
And fields are green and warm winds blow,
And the tall reeds quiver, all in a row—
And no one ever cries:
For it's a beautiful place for girls and boys,
And there's no scolding and lots of noise,
And no lost balls or broken toys—
Over the River of Drooping Eyes
In the beautiful land of Dreams.

Over the River of Drooping Eyes
In the wonderful land of Dreams,
There are horns to blow and drums to beat,
And plenty of candy and cakes to eat,
And no one ever soils his feet,
And no one ever tires!
There are plenty of grassy places for play,
And birds and bees, they throng all the day—
Oh, wouldn't you like to go and stay
Over the River of Drooping Eyes
In the beautiful land of Dreams?

—*Selected.*

Mothers of Famous Men.

MOST of the presidents of the United States have had good mothers and have been singularly devoted to them. Washington, a lad of twelve years, was going to sea. When the cart came to the door for his trunk his mother cried and said: "George, your father is dead and I cannot bear to have you go away." He gave up his plans and remained, and obedience to his mother made the presidency possible. John Quincy Adams, till the day of his death, said the little prayer his mother taught him: "Now I lay me down to sleep." Lincoln said: "All I am on earth I owe to my sainted mother." General Grant's mother went into a room at a certain hour each day during the war to pray for her son Ulysses, and he wrote to his parents a letter every week from the field when it was possible. Garfield kissed the wrinkled face of his mother on the day of his inauguration and said: "Mother, you have brought me to this." Grover Cleveland often expressed his debt of gratitude for his Christian parents. President McKinley left the capital and the affairs of State to watch at the bedside of his dying mother, to receive her last blessing and to give her his last kiss.

There are facts connected with Mother McKinley's life more significant than those of fortunate circumstance. She was an humble, sincere Christian mother, who taught her children the principles of truth, honesty, bravery, patriotism and piety. She bore and in humble sainthood fitted for leadership the ruler of the people. It is such homes that have made the nation great. The German empire is great because German homes are good, because German mothers are industrious, economical, honest and virtuous. Great Britain is great because it has model homes, because British mothers are intelligent, virtuous and pious. In the spectacular display of the Victorian jubilee, nothing was so beautiful or so glorious as the queen kneeling at the altar taking communion, throwing her arms around her children and grandchildren as they came one after another to kneel by her side, kissing, and crying like a child over them. She never rose so high in her royalty as when she knelt, a simple mother, crying over her children at the altar of her God. English ships and soldiers, and gold and colonies, are the incidents; the real secret of a nation's greatness is a sanctified Christian motherhood. Tennyson's genius reaches its highest point when he sings of Christian womanhood. The Anglo-Saxon peoples will continue to march to the mastery of the world so long as they shall preserve the purity and piety of the home.

In these days, when there is so much said and written about the wrongs of woman and tyranny of men; in these days, when woman is compelled, in justice to herself, to enter the doorways into the new callings, into the learned professions, or business, or art, or some other employment, it might be well to remember that there is no calling so high nor so influential as that of Christian motherhood.

REV. F. C. IGLEHART.

A STORY OF A BEAUTIFUL LIFE.

Written for "The Christian Herald," by J. B. R.

THERE are few men to whom the Christian world is so much indebted as to Legh Richmond, the loving and noted author of "Annals of the Poor." It is a book that should be in every Sabbath School. He was born in Liverpool in 1772. His father was a physician, and his mother a very devoted Christian lady. In speaking of her he says: "I well remember with what care she labored to instill into my mind a sense of the being of God, and of the character of a Saviour, and his infinite merits; of the duty of prayer and the manner in which it ought to be offered up at the throne of grace." While very young his parents took him through the lake district, and thus early he learned to love the grandeur of nature. His mother on this journey sought to teach him reverence for the great Creator. At seventeen he entered Cambridge University.

In June, 1897, he was commissioned to preach the Gospel, and became the rector of the church at Brading, in Isle of Wight, England. Very soon after this, a college friend sent him "Wilberforce's Practical View of Christianity," asking that Richmond should peruse it, and give him all the information about it. As he read, he found that he was a stranger to regenerating grace, and the perusal of that book led to his conversion.

About this time a package was sent by a merchant to the vicarage, wrapped in a leaf of "Jewell's Apology." He read it, and quickly set off to Newport, hoping to find the other pages. He recovered them, and thus acquired great knowledge of the Fathers of the Reformation. For eight happy years he remained at this little town with its quaint old church with Norman pillars and its English tower. Circumstances brought to his mind the sin of cruelty to animals, and his eloquent voice was raised against it in his pulpit, and accomplished, as we believe, much good.

Bembridge was only two miles from Brading, and thither he weekly repaired to meet all who were unable to attend church. His parish was large, including five hamlets, among which was Yaverland. On Saturday afternoon it was his loving work to gather the children under the shady trees by his home and instruct them on religious subjects. Among these was "Little Jane, the Young Cottager," whose history has been so widely read, and whose grave at Brading is yearly visited by pilgrims from almost every quarter. The following letter from the present rector at Brading will be read with deepest interest. A lady told me some time ago that she saw at Brading the chair in which he sat as he instructed the little ones. Sometimes he would ask them to learn the epitaphs on the tombstones, and little Jane learned one in addition to her assigned task on the gravestone of Mrs. Berry, which I think may still be seen in the old churchyard.

But little Jane was destined to an early tomb. Consumption laid its wasting hand upon her, and the visits of her pastor to [illegible] resulted in one of the most beautiful tributes ever written. Alexis Dolgoruki, of Russia, was converted on reading the "Dairyman's Daughter," which he translated into Russian, and he translated into her language, to send over a copy of "The Young Cottager" to convert, and be admired like a heavenly lamp. As the good Richmond himself proposed [illegible] and, when visiting [illegible] Mr. Richmond's preaching [illegible] the books, as he read [illegible] and value and expense [illegible] the devotional [illegible] Little Jane's memory is [illegible] be eagerly read.

In 1822 Mr. Richmond attended a meeting of the tract society when a member [illegible] "Dairyman's Daughter" be translated into all the European languages, and this proposition was [illegible] Many souls have been converted from the perusal of his three favorite booklets. "The African Servant" seems less known than the others, but is a lovely production. Thousands of pilgrims yearly visit these scenes [illegible] by his pen. Jane's cottage is shaded by the same trees and honeysuckles as of yore. We regret that Elizabeth Walbridge's little home has disappeared, though the porch is still to be seen. Her grave at Arreton Church is marked by a stone on which there is a beautiful inscription.

It would be impossible to tell which of Mr. Richmond's tracts has accomplished the more good. Indeed, the results could never be known in this world. Once, when the loved author was addressing a school and distributing copies of "The Young Cottager," one girl fell on her knees before him, for she had been converted on reading the little story. At Newcastle his heart was gladdened by meeting two little girls who ascribed their conversion to the reading of the same tract. These are only a few instances in which a remarkable blessing has followed the little work.

During his visit to the Isle of Wight in 1822, he writes: "What scenes are these! How far removed from the pomp and vanities of the world!" He says also: "Went to Brading, showed little Jane's cottage to Fannie, called on numbers of the people. Much friendly and kindly reception at Brading, religious and devotional feeling in every direction. God grant me grace to go through all these affecting scenes—profitable to myself and others. A memorial stone was this day put up over the grave of little Jane, the young cottager, my first convert and seal in Brading. Multitudes attended. Her parents bent weeping over the grave. We then adjourned to the cottage where she lived and died, and I distributed a number of *Young Cottager* tracts to the inhabitants of the neighborhood, who came in throngs to receive them. A truly affecting scene! The epitaph on the gravestone was inscribed:

Sacred to the memory of little Jane, who died 30th January, 1799, in the fifteenth year of her age.

Ye who delight the power of God to trace,
And mark with joy each monument of grace,
Tread lightly o'er this grave, as ye explore
The short and simple Annals of the Poor.

A child reposes underneath this sod—
A child to memory dear and dear to God;
Rejoice! Yet shed the tributary tear,
Jane, the Young Cottager, lies buried here.

"THE YOUNG GIRL FELL ON HER KNEES."

vicar did not reside in the parish. The house built in 1707 was taken down in 1847, and the present vicarage built in enlarged grounds a little further from the church.

Mr. Richmond left Brading in 1805, but he paid a visit in 1822. A few years since a man who died at the age of ninety-six told me he remembered his preaching.

Mr. Richmond was a man of great ability as a mathematician, musician and vivid describer of scenery. He was one of the chaplains of the Duke of Kent, the father of Queen Victoria, and a pillar of the evangelical class of the Church of England. It is just one hundred years since he entered upon his duties here.

I have by me a little painting of little Jane's cottage, which I forward for your acceptance, and if you desire it, and would make a little remittance, I will forward a few photographs of Brading.

Little Jane's grave lies close by the path at the east end of the church, which is a beautiful structure, having transition Norman pillars, date 1175, and a tower about fifty years later. It is in good order. The Oglanders, the lords of the manor, have held estates here for eight hundred years.

I thank you for kindly proffers of hospitality, and I be coming I will bear them in mind. Yours very truly, E. SUMNERS.

I am, therefore, pleased through the receipt of your second letter to make what amends I am able.

In reply to your questions: The young cottager's name was Jane Squibb. The thatched cottage is still standing; it was purchased by some good ladies some years ago with a view to its preservation. Brading was originally a large parish, but, through the increase of population to the seacoast, four parishes have now been divided from it; population now, 1,500. Every one who visits Brading, which is on the highroad between Ryde and Ventnow (see map), asks for little Jane's grave. Your countrymen do, and a lady from Philadelphia has lately had the tombstones mentioned in the tract newly done. There is no record of the spiritual condition of the parents. I do not know the history of the brother. Legh Richmond lived in the vicarage because the

A FORTUNATE BLUNDER.

A Letter that Greatly Influenced a Church Conference.

THAT an accident sometimes turns out to be a blessing is shown in the following story from actual experience, related by Rev. P. S. Whitman:

In a church conference, during the singing, a newcomer stepped forward and handed his letter to the clerk. The clerk, reading it by himself, looked as if puzzled, and handed it to the pastor. He involuntarily laughed as he read it, then, straightening his face, he remarked, as if to the newcomer: "It seems there is a mistake," and asked him if he had not another paper. "No" he said, "that is all the letter I have." It was here seen that the clerk and pastor were in a secret. A certain brother, who had a great relish for anything odd, had watched every motion, and saw that there must be something in that paper; so he asked the pastor to have it read. The pastor explained by saying that the paper pertained merely to a business transaction. At this the newcomer waked up to his mistake—saw that he had brought the wrong paper. But the odd brother jumped up again and said: "Mr. Moderator, I still want that paper read. You have read it, and the clerk has read it. You seem interested, and we want to be interested, too. If the new brother has no objection, I want the clerk to read that paper."

Here the new brother, who was himself merry over the matter, said he had no objection. The clerk read it. It was the monthly bill of family merchandise, bought at the store in the place where he had lived, payment in full duly receipted. As soon as it was read, our odd brother was up in an instant; but the pastor, wishing to avoid all disorder, said: "This subject will have to be dropped, as there is no motion before the body." At this the odd brother cried, "I move that the communication just read be accepted as good testimony on behalf of our new brother as an honest man." It was instantly seconded. Whereat the pastor, with a gracious smile, said: "The motion is before you, brethren; it is in order for you to free your minds." And they did so, especially that odd brother (who is a merchant by calling). "Such a letter," he said, "is worth something; on that letter, he would be willing to trust the bearer with goods, but what merchant would credit a stranger with goods on a mere church letter, stating that A. B. is a member in good standing in that certain church? The truth is, this letter is worth a bushel of such letters as we ordinarily give and take, when it comes to the matter of one's being honest in the deal."

Some hung their heads, and before the discussion ended the whole church thought it a serious affair. The pastor said there was a providence in the new brother's mistake, and that the church might consider it an admonition to duty. It did much toward waking up that church to a certain fact in its condition—that a number of its members were becoming exceedingly careless about paying their debts.

60 Years a Sunday School Teacher.

In THE CHRISTIAN HERALD of Dec. 22, a most interesting and instructive account was published of the fifty years' continuous service of Mrs. Mary A. Wright of Burlington, N. J., as a Sunday School teacher. Mrs. Wright's remarkable record of unbroken service—which was marked by an appropriate celebration—has brought to notice a still more surprising record, viz.: that of Miss Phebe C. Edgar of Rahway, N. J., whose sixtieth year of Sunday School service was specially honored a few days ago. On that occasion a large gathering was held in the Second Presbyterian Church of Rahway, and a handsomely engraved set of resolutions was presented to Miss Edgar, whose duties as teacher from 1837 to 1897 have been regular and unbroken. That lady, who is unusually active and vigorous for her years, accepted the gift in a speech full of interesting reminiscence, in which she alluded to the different superintendents who had occupied the platform during the six preceding decades. She also spoke feelingly of the many hundreds of children she had taught, some of them now honored heads of families and many filling positions of trust and influence and active in Christian work, while still others have "crossed the river."

CHILD-LIFE IN ALLEY AND SLUM.

Mrs. Rose Hawthorne Lathrop Graphically Pictures It as She Finds It—Often with "Nothing to Eat and Nothing to Wear."

ROSE HAWTHORNE LATHROP.

ON the first night, when I arrived in the poor district, and tremblingly took up my abode in a little tenement of a few rooms, where I thought I had every reason to expect marauders or hopelessly drunken invaders, the voices of children along the street at nine or ten o'clock, prattling close to my low windows were the first notes of that sweet element of the amenities of the poor which exists in many dark places of fortune.

The children of the poor are in many respects the blessings of the poor. We must keep fast hold of this truth in treating of the question: for, while the loveliest element to be found in poverty, as in wealth, is child-life, of course, there is nothing so sad as a suffering child, whether from disease or starvation. Also, there is nothing so shocking as a blasphemous child, and there is almost nothing so dirty as a neglected child on the east side. But do not let the rich suppose that they monopolize the exquisite happiness of parentage, or that their children are so very different in their contentment of play from the little urchins who construct their playthings for themselves and gaily sing the same song day after day, it being the only one they happen to know.

TRAINING FOR STREET ARABS.

Of course there are crowds of children, and we cannot see any good excuse for their existence. Little things of six months or a year old, even those of three years old, are tenderly loved and petted by parents who cannot support them; but when they get beyond the fascinating age of helpless infancy, they receive a wonderful amount of hard treatment, and it astonishes me to see a mother adoring her infant and very nearly swearing at her child of four years. It seems as if instinct was the only factor in the matter, and it is fortunate that God made it, because at least the babies come in for a share of gentleness.

The fresh air which the children imbibe, being turned out of doors all day to make room for their mothers' work, is not of the best, unless a good, strong wind fills their lungs. But playing out in the open air must do good, and consequently they seem merry and comfortable, even if full of naughtiness and extremely hungry.

The children of the poor also have the advantage of constant excitement. The guarded and regulated pastimes of children of higher life, however varied by individual mischief and unruliness, cannot compare with the frantic enjoyment of an east-side street. Up to a late hour in the evening, with liberty to scream and shout at the top of one's lungs, to build bonfires anywhere, to seize an abandoned wash-boiler and drag it at break-neck speed over the stones in a rabble of boys, creating a noise that strikes delightful misery to every housekeeper's heart along the route, is an outline of the fun. No apple-orchards in the country, or elaborate gymnasiums, could possibly vie in interest with back-yard sheds, over which the boys clamber at the risk of their necks, and upon which they stand defiantly as aged and much-injured men and women argue with them, fling flower-pots at them, and swear they will have their life-blood.

The staid and elaborate pirouettes of the dancing-school are wearisome in comparison to the gay waltzes of the children around the piano-organ, which is a constant visitor. Very pretty and graceful measures are footed by the girls, from little midgets of two years, up. One of the prettiest scenes I ever saw in my life, I caught a glimpse of from my back window, finding in the yard a group of little girls who had dressed themselves in tissue papers of various colors—these colored streamers and sashes making them very beautiful at a small expense. A girl of ten, one of the brightest and oldest, was director of ceremonies, and put the children through a series of elocutionary numbers and songs, in imitation of the kindergarten to which they all went. The superior talent of the smallest child, who knew her verses perfectly and sang sweetly and moved charmingly, was not more entertaining than the melancholy stupidity of an older little maid who could not be induced to say more than two lines of her "piece," which she repeated with a most amusing inefficiency. The finished manners of these little things while performing under my gaze was most surprising. One would have supposed that they had been accustomed to quiet and orderly homes. It encouraged me to believe, who deal with the higher development of children, that the barriers between the children of the poor and a true refinement are very slight and pliant. God seems to have placed this in the poor homes—whatever else Satan places there — a quick susceptibility among the children to what is beautiful and gentle.

I very soon began to long for the relief which the greetings of these small people gave me as I started out on my somewhat painful rounds of work, or came back weary from them. Their sweet voices, sincere smiles and caressing hands I thanked heaven for as much as for the glorious skies toward which I looked for a similar consolation. I have never found, in a long year, that the children failed me: they are as dear and necessary to me now as ever, and will always be kind.

I have not touched at all upon the deep problems suggested to the wise by the fact that the children of the poor are so disproportionate in numbers to the means for bringing them up. I do not believe that there is any help for that, and so it does not interest me: but I think that it is a most hopeful fact that they bring into this class its finest sentiments. As a poor woman said to me: the only consolation the poor have is to bring up their little bit of a family—meaning its dozen.

I have had occasion to notice the children of the poor, although I never expected to have anything to do with them, because they insist upon having hip disease and curvature of the spine: and try as I will to get rid of such cases without doing anything for them, the mothers prevent this convenient scheme from being carried out: and they even succeed in making me plunge deeply into the dilemmas of a godmother dragging after me the females connected in my work, because these little infants have nothing to wear and their parents nothing to eat—and, to tell the truth, because it is one of the happiest moments of my life when I know that the little child in my arms, or whom I send in the arms of one I trust, is being brought to the Lord by us.

Many children come to me with sores of graded seriousness, and please me by becoming well. Sometimes there is an exclamation in my rooms, "Where did all the babies come from!" infants and little children being collected there. I cannot step out of the door, or appear at the window, or pass along the street, without some cheerful, childish voice calling out, "Hello! hello!" and pronouncing my name with affection or politeness. The rough boys who receive from most of the population nothing less expressive or severe than pails of hot water and loud harangues of reproof

WHERE "THE CHILDREN OF THE POOR" ARE PLENTIFUL.

as they sit smoking cigarettes upon the crowded stoops, are so good as to spring up at my entrance, with soft murmurs to each other, urging haste. To be sure, there have been times when my indignation has been so aroused at improper behavior toward some one in whom I was interested, or by profanity overheard, or the smoking of cigarettes by extremely young boys, that I have sallied forth, like some dangerous harpy, and pounced upon the first offender within reach with no sparing of a rough shake or dire threat. But this very seldom happens, and the boys never seem to like me the less for it.

The saddest side of the life of the children of the poor is their unfortunate sharing of excited broils in the family; their witnessing of gross immorality, and their familiarity with wicked conversation. I have known a family, which I first became acquainted with through drunken fights that I could not but hear, while the children cried loudly in abject terror. I meddled somewhat in the state of things several times. For many months these scenes have not recurred, and dozens of nappy incidents have been

A CLOTHING AND HAT STORE ON WHEELS.

evolved during the summer in these formerly perturbed lives. The children seem happy: the parents seem gentle. Verily, it is not worth while to give up hope in any situation.

Another distressing element in the lives of the children is the necessity for their working. The law as to age is not regarded—at any rate, under some administrations—and parents and children have both told me that fifty cents has managed the difficulty of being under age if the right official is approached. Then the schooling is interfered with: the child is made old before his or her time: and, on the other hand, the parents as well as the children are supported, when, without this juvenile help, the whole family would starve. In the last year or two, when grown men and women could get no work, the children have brought in their pittance regularly. Both the children's being cognizant of immorality and every adult misdemeanor, and their proper development being retarded by being made penny-earning machines, are abominations that should be eradicated: and I consider it a disgrace that wise and good people in our government, and in the departments of thought and science, should not turn their chief attention to such poisoning and stunting of such young souls and intelligences. I am sure I cannot imagine how these abuses are to be prevented, unless by the slow but sure process of widespread personal influence. The college-settlement idea and the kindergarten idea are valiantly laboring to this end, and if men and women who could be better employed than they are now, would say to themselves that they would go as missionaries not many yards away from their own homes and interests and uplift the poor and train the children by many a night-school, many a reading-room, the ignorant misdemeanors of profanity and vituperation and personal violence would be driven out, because other ideas would be introduced. And if the poverty of the poor were studied by men and women with a quarter of the fervor which is given to the study of mathematics, the classics, and all the other paraphernalia of high-schools and colleges—studied on the ground, personally, thoroughly understood and met—the children of the poor would study more mathematics and classics, and would develop, mentally and physically, as every human being has a right to develop, after being, with no option of his own, brought into the well-seasoned happiness of human existence.

In another article I may have something to say, from personal observation, concerning the generosity of the poor toward each other, showing how true it is that "the poor help the poor."

ROSE HAWTHORNE LATHROP.

THE BENEVOLENCES OF 1897.

A Grand Demonstration of American Philanthropy—Over $35,000,000 in Gifts and Bequests.

FOR several years I have had a purpose in noting the individual gifts and bequests made in the United States to religious, educational and charitable institutions. Without being led by a purpose, no one can conceive of the vast amount of money that is thus released annually. My note-taking has been confined exclusively to the acts of individuals, hence, omitting all the great sums paid by the people collectively through State, municipal, and other political governments and through the various church organizations. Again, as a minimum limit had to be fixed for my object, I have further omitted all such benefactions of less than five thousand dollars in amount. In addition to the remarkable annual totals reached under this plan, there are extra gifts of property of unspecified value, such as public library buildings, college buildings, hospitals and additions thereto, church edifices, real estate, works of art, valuable collections of books for public and college libraries, and a considerable variety of other gifts and bequests to which no accurate or even approximate value can be attached.

As a result of this survey of philanthropic effort, under the restrictions mentioned, I find that the aggregate of gifts and bequests in 1893 exceeded in value $29,000,000; in 1894, $32,000,000, in 1895, $32,800,000, and in 1896, $27,000,000.

WHAT SOME MILLIONAIRES DID.

Two of the most conspicuous features of the year 1897 were the general revival in business and the efforts of the people, slowly feeling an improvement in their financial condition, to repay obligations incurred during the depression of the preceding four years. That these obligations were not considered as due to man alone is shown by the extraordinary outburst of gratitude, evinced in gifts and bequests noticeably large in individual amounts and aggregating more than $35,000,000. What a noble thank-offering to the Giver of all good! This amount includes a few bequests made in previous years, but which, by operations of law or for other causes, did not become operative till 1897. If to this total are added the offers and pledges of gifts by thoroughly responsible persons, contingent on specific events, the amount of the residuary payments from the Fayerweather estate as finally ordered by the court, and the amount set aside or actually paid by the widow of Baron de Hirsch for the development of her husband's plans for benefiting the Jews in the United States, we will have as a gross result of the individual benevolent movement of 1897 a sum exceeding $47,000,000. The Fayerweather residuary estate, now about to be divided between the twenty universities and colleges mentioned in this will, amounts with accretions to over $3,000,000, the Hirsch benefactions in progress and projected are estimated at $20,000,000; the Widener pledges to the contemplated art gallery, scientific museum and library in West Philadelphia comprise works of art valued at $1,500,000; Mrs. Leland Stanford's provision of from $[illegible] to $[illegible],000 for the Leland Stanford Junior University, coupled on its organization under the will subject to the payment of the past due debts of the late Senator Stanford, and a further sum of $[illegible],000 placed by trustees at Cornell to aid the University in meeting the terms of Ezra Cornell's gift of $[illegible],000, and securing a full endowment of seventy-five professorships [illegible] the world.

VALUABLE GIFTS AND BEQUESTS.

The actual gifts and bequests of the year were very unequal in amount, the largest of the number of very large sums were [illegible]. Among the most noteworthy of these are the following:

Bequest of Miss B. Cozzens, of Dorchester, Mass., to local institutions and the Home Missionary Department of Dartmouth College, of an estate [illegible] exceeding $1,000,000, exceptive a number of small legacies.

Gift of John Pierpont Morgan, of New York City, for a new building for the New York Lying-in Hospital, $1,000,000.

Bequest of William Lampson, of Le Roy, N. Y., to Yale University, all of an estate of $1,000,000, excepting bequests aggregating $29,000. This will was contested by relatives, but was sustained by the court.

Gift by deed of Mrs. Leland Stanford, of San Francisco, Cal., to the Leland Stanford Junior University, her mansion on Nob Hill, valued at $250,000, and its furniture and works of art, valued at $750,000.

Gift of the widow and daughter of George W. South, of Philadelphia, Pa., to the Pennsylvania Diocese of the Protestant Episcopal Church, the George W. South Memorial Church of the Advocate, cost $1,000,000.

Gift of Peter A. B. Widener, of Philadelphia, Pa., to the city for a branch of the Free Library, his residence equipped for library purposes, valued at $600,000, and a gallery of selected specimens of purely American art, valued at $400,000. He also announced his intention of creating a combined library, art gallery, and scientific museum, and of bequeathing to it his entire art collections, and promised that Messrs. W. L. Elkins and John G. Johnson would also bequeath their art collections to the institution, making a combined art gift valued at $1,500,000.

FOR CHURCH, SCHOOLS, AND LIBRARIES.

Bequest of Lewis Crozer, of Upland, Pa., for a public library and a homeopathic hospital, with a home for incurables attached, both to be erected in Chester, Pa., $250,000 and $500,000, respectively.

Gift of Miss Serena Rhinelander, of New York City, to the Protestant Episcopal Parish of St. James, a church edifice, rectory, and parish house, cost $500,000, and the necessary land.

Gift of Mrs. Alfred Corning Clark, of Cooperstown, N. Y., for a memorial of her late husband, a model kindergarten building in New York City, designed to be the most perfect in the world, cost $500,000.

Gift of Albert J. Aiken, of Pawling, N. Y., to the Society of Friends, improved property, valued at nearly $500,000.

Bequest of Miss Winifrede Martin, of Baltimore, Md., to various Roman Catholic churches and charities in Maryland and California, with the archdiocese of Baltimore as her residuary legatee, $500,000.

Bequest of Mrs. Mary Johnson, of New York City, to various Roman Catholic institutions, an aggregate of nearly $500,000. A contest of her will is pending.

Bequest of Nathan F. Graves, of Syracuse, N. Y., for the erection in that city of a home for poor and indigent aged people, $400,000.

Bequest of Miss Elizabeth Schaffer of Philadelphia, Pa., to various Lutheran churches and institutions, $300,000.

Among the largest bequests that for various reasons did not become available till 1897 are the following.

FOR MUSEUMS, HOSPITALS, AND COLLEGES.

Henry Lillie Pierce, of Boston, Mass., to the Boston Museum of Fine Arts, Harvard University, Massachusetts General Hospital, Massachusetts Institute of Technology, and the Homeopathic Hospital, in addition to specific bequests of $50,000 each, his residuary estate in equal parts, which was found on settlement of his estate to be sufficiently large to yield each institution about $[illegible],000.

Mrs. Catharine M. Garcelon, to the City of Oakland, Cal., for a hospital, [illegible], and to Bowdoin College, Brunswick, Me., $[illegible].

James E. Jones, of Philadelphia, Pa., to Haverford College, Haverford, Pa., for a permanent endowment, his residuary estate of $[illegible].

Mrs. White Vose of Boston, Mass., to [illegible] and such other institutions as the trustees of her residuary estate should approve, a sum fixed by the Supreme Court at $387,166.

A pledge of the year deserving special mention was that of Washington Corrington, of Peoria, Ill., who, by executing a will containing explicit instructions, provided for the establishment in Peoria after his death of the Corrington Institute and University, with a fund of $1,500,000.

GEORGE J. HAGAR.

MISSIONARY ALMONERS.

How the Money and Grain Contributed by our Readers was Distributed among the Famine-Stricken People of India.

IN view of the confident assurance given to the public by a grossly misinformed, or extremely heartless writer, that there was "no famine nor prospect of famine in any of the fields occupied by

TYPICAL NATIVES OF INDIA.

missionaries of the Baptist Union in India," the following letter just received from Rev. W. R. Manley, Baptist missionary at Udayagiri in the Nellore district, is interesting reading. Three remittances of $500 each were sent to Mr. Manley from THE CHRISTIAN HERALD fund which he would doubtless have returned to us if he had been of the same mind as his writing brother in his comfortable quarters in Boston. Mr. Manley, however, kept the money, and this is the report he makes:

"With the funds you sent me I started relief works. Until my work was finished I had about three hundred persons on an average daily employed. Government did nothing, though realizing the gravity of the situation, until it became certain that the northeast rains would fail; consequently I have for months been obliged to do what I could for the suffering creatures myself. The distribution of the fund has apparently made a great impression on the Hindoos and Mohammedans who have thus had the heartlessness of their own religions put in glaring contrast with the benevolence of Christianity, and it has given me a place in their confidence which, but for this help, it would have been difficult to obtain.

"My wife and I are the only people within thirty miles, and with the exception of two other missionaries the only white people within sixty miles, otherwise I should like to have sent you some photographs of the wretched creatures whose suffering the money you so kindly sent enabled me to relieve. There would have been no lack of material if I had possessed or could have procured a camera. Not a day passes that I do not see poor creatures who are reduced to skeletons by lack of food. One poor old creature fainted yesterday [November 23] morning at the relief work recently started by the Government here. She was literally only skin and bones. I gave her something to get some food and this morning she was back at work, though so weak she could not walk without staggering. I had a little of your money still on hand, and I gave her about as much as she could earn in two days at the Government relief works, and her gratitude was pitiful to see.

"The children are the worst sufferers, and after them the aged, and the sick, and the lame, etc. What I am trying to do is to get a little money to buy grain which I can sell out at cost to those able to buy, and giving it to those who have no money, so as to make it go as far as possible. There is urgent need for such help here still, and I should be very thankful if you could send me a little more, and I would expend it faithfully in relieving the distress which at this date [November] is daily becoming worse. Thanks to that which you have already sent, I have been able to relieve the most serious cases that came to me, and have received a great many assurances of gratitude from the people thus relieved. I shall soon be quite out of funds, and it will be terrible to have to send the poor creatures away to starve unaided. On behalf of the multitudes who have thus far been fed at Udayagiri by the funds received from you I thank you most sincerely."

From an article in the Bombay *Guardian* by Rev. G. L. Wharton of the Christian Mission at Hurda, to whom $1,000 was sent from THE CHRISTIAN HERALD fund, we extract the following:

"In the disbursement of the benevolence of others, I have striven to do as I believed the Lord would have me to do, and also as the donors themselves would have done had they been present with their benevolence. I had at least one faithful Christian preacher in each place as my assistant, upon whom I could rely to honestly handle the funds, without whom I could not have undertaken such a responsibility. My Indian brethren did not disappoint me, for which I am thankful.

"We employed in various kinds of work from 400 to 700 persons for five months. We did not expect these weak and half-fed people to work much, and yet they have left a beautiful monument of the help they received. They did nearly all the work in erecting a substantial monument of the unselfishness of the religion of Christ.

"In Hurda a leper asylum consisting of seven buildings was completed, and is now being occupied by these unfortunate sufferers. "The Mission to Lepers in India and the East," of Edinburgh, furnished the extra expense for these buildings. In Timarni a native hospital is finished in which twenty-two patients were housed and treated last month. In Charwa a good well was dug and walled, affording pure water to the poor people of the village, to their great joy. Besides these, grounds have been levelled and roads made, at which over 200 persons are still engaged.

"For many months we gave food to between 200 and 300 people daily, and part of the time Miss Thompson kept a 'children's kitchen,' which supplied a meal each day to over 300. Many widows, orphans, blind, lepers, children and helpless starving men and women were supplied enough to keep them from starving to death. Clothing, medicine, food, thread, leather, bamboos, and money were given to large numbers. Before grain became so dear our preachers in Charwa and Rahatgaon bought and stored large quantities of dal, makka, jawari and mahwa, to be given out during the rains. This proved to be a most timely act which gave food to hundreds of Gonds, Korkus and others—many of whom were saved from starvation.

"We received three wagon loads of the cargo sent by THE CHRISTIAN HERALD, of New York. The coming of this corn, rye, and beans into our district was a sight worth seeing. On the one hand was the joy of the people; on the other the clean, beautiful grain from the homeland, in contrast with what we were used to seeing, made one more than half homesick. There was nothing more acceptable to the starving people, and no form of help we have administered was so popular with all classes. The general verdict by those acquainted with the facts was that we made it reach exactly the persons who most needed it in our district. Expressions of gratitude and satisfaction are heard on every hand from all classes, but more especially from the poorest.

"In behalf of the many poor people helped, I wished to thank again and again most heartily all the donors. They have given to the poor; they have lent to the Lord; their reward is sure."

FRIENDS IN COUNCIL

Cosy Firesides in Winter—Minister's Wives—Domestic Slavery—Birds on Bonnets.

HERE WE ARE again, all glad to meet, and not a bit worried by the snow falling so steadily outside and the winds blowing, for our open fire is blazing cheerily, and our lamps are trimmed, our easy-chairs drawn up to the table, and every preparation made for a cozy evening. I made that fire myself. I always fancy that I can do better with fires and lamps than anybody else, and we all know that in winter a pleasant room, well warmed and well lighted, has a great deal to do with a successful evening's entertainment.

Rosy, dear, you are the youngest, and we will let you take the footstool, since we have a crowd here already and more coming. And, grandma, this big cushioned rocker is the very place for you, where you will be quite comfortable as you beam on the rest of us through your dear, gold-rimmed spectacles. I'm glad you came, and I'm glad you brought your knitting. Mrs. Housewife, you look a little tired? No wonder, if you have been making mince-pies to-day; sit right here, in this Turkish chair, the most pillowy chair I've got, all springs and softness. And here, bless their hearts, are the minister's wife and school-marm, and a half dozen more, and now we'll begin our COUNCIL.

* * *

H. F. H. HAS SENT us a letter, and what do you think he says? "Please name six essentials of a true woman!" Now, don't everybody speak at once. Grandma, we'll ask you first.

"Sincerity is one," says grandma, rounding the heel of her stocking. "Sincerity?" Yes, and an important one, for character must have truth as its foundation, or what trust can you place in man or woman?

Well, Madam School-marm, your hand is up. What do you place next?

"Courage, if you please. Deliver me from a cowardly woman."

"Courage, the fearlessness of conviction, I suppose you mean, for I think you make a distinction between physical and moral courage. A woman may scream at a mouse, and go into a fit over a June-bug, and still be brave as a lion when it comes to a question involving principle."

"For my part," stoutly avers the school-marm, "I have no patience with any sort of a coward. My pupils do not scream at mice, nor flying-beetles, and there is no sense in letting women show that sort of silly timidity. I mean courage; courage all through, as an essential of a true woman's character."

* * *

THE MINISTER'S WIFE spoke next. "Sympathy is a requisite of the true woman," she said. "A woman who lacks this divine quality is far from being ideal in my opinion. To rejoice with those that do rejoice, and weep with those that weep is our Christian duty, and a beautiful thing in a woman's nature."

"May a man speak?" asks the deacon, who is such a favorite that we let him slip in, even when only women are holding a pow-wow. "Ladies, the crowning virtue of your sex is, in my judgment, charity!"

"Taking charity," said little Rosy from her footstool, "to mean love, it is an essential of womanliness, of course. The world would soon go to pieces if there were no love to do away with its frictions, settle its disputes, and make its desert bloom as the rose. Yes, deacon, charity, as St. Paul describes it, is a woman's greatest charm."

We all talked for a few moments, when Mrs. Housewife, who had been rather silent, exclaimed positively:

"An essential of the true woman is common sense. A character without common sense is like soup without salt. Don't cry up the other virtues, and omit this saving one."

A DEAR GENTLEWOMAN in the corner, with a grave, sweet face, and a voice to match it, here added:

"A true woman must have piety as the very warp and woof of her life. If she be deficient in this, if her relations to her heavenly Father are not right, her earthly life will be on a low plane. I cannot conceive of a true woman who is not devout, and reverential. Serving the Lord like Martha in her activities, and sitting at his feet like Mary in her prayers and meditations."

So, dear correspondent, here are our six essential characteristics of a true woman—sincerity, courage, sympathy, charity, common sense and piety.

* * *

A PERPLEXED AND indignant inquirer asks us whether a minister has a right to treat a servant as a slave. Certainly not. Neither a minister nor anybody else has the right to be inconsiderate and thoughtless in the treatment of a person in his or her employment. The best way for all people in making engagements for work and wages is to specify as nearly as possible what is required and what privileges can be granted. Then, exercise patience on both sides. Apparently the position of this friend is made difficult by her own relatives, who are rather unreasonable. Try the effect of thorough fulfilment of duty and of kind words and a gentle manner on every one concerned.

* * *

THE WEARING OF BIRDS on ladies' bonnets, of breasts, or wings, or egrets, which are the long feathers plucked from the head of the mother-bird as she sits on her nest, is a very cruel practise. I wish all my COUNCIL friends would sign petitions and send them to their State legislatures, asking that laws may be passed to protect the birds. Flowers and feathers and ribbons trim hats just as prettily as dead birds can; and girls and women would not wear them if they stopped to think of the songs hushed, the grain left to be ravished by insects, and the young birds doomed to perish by famine and neglect, all to gratify the vanity of thoughtless womanhood.

* * *

IT IS NOT VERY easy to name off-hand a round dozen of notable women of America, dear Mrs. C. A. F., but I will try. Mrs. Julia Ward Howe, author of the "Battle Hymn of the Republic;" Mrs. Phebe A. Hearst, noted for wise and far-reaching benevolence; Miss Frances E. Willard, the apostle of temperance; Mrs. Ballington Booth, the angel of the prisons; Mrs. Rose Hawthorne Lathrop, the friend of the plague-stricken; Mrs. Candace Wheeler, beautiful, benignant, and famous for artistic ability; Mrs. Elizabeth Stuart Phelps Ward, who has just written "The Story of Jesus Christ;" "Marion Harland," known by her pen-name all around the world, and to her friends as Mrs. Edward P. Terhune; Miss Grace E. Dodge, the constant adviser and staunch friend of the working-girl; Mrs. Darwin James, prominent as a defender of our American Sabbath, and a conspicuous worker for home and foreign missions; Mrs. Alice Freeman Palmer, a notable educator and former president of Wellesley College; and Miss Margaret Sullivan, the wonderful and gifted teacher of that remarkably gifted young girl, Helen Keller. On your other question, about the great tunnels of the world, you will find full information by consulting a good encyclopedia.

* * *

WITH REGARD TO what you tell me, dear Puzzled Lassie, about your fiance's apparent preference for the society of other young ladies and his indifference to your own, I can only say that I should be very much inclined to think that so negligent a lover would be far from a devoted husband. Please be very sure that you are not needlessly exacting or inclined to jealousy; but, on the other hand, remember that no bond is so sacred and irrevocable as that of marriage, and hesitate to take its obligations on yourself, unless you are persuaded that you are going to marry one whose heart and life are unalterably and entirely yours. A woman surrenders everything in marriage. A man should do no less, for these two, united in wedlock, are henceforth to be one.

Our fire burns low. It is time to say good-by till another week comes round. We have had a lovely evening, haven't we?

Margaret E. Sangster

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GEMS FROM NEW BOOKS

Drafted into Service.*

ON Sunday morning I went to the church, which stands at the end of the village street. The service was beginning. As superintendent the postmistress was in charge. About thirty women and girls, and half a dozen boys, made up the school. The conduct of the service I thought intensely interesting. The superintendent was entirely at home in her place, and she valued the opportunity.

When the classes grouped themselves for the study of the lesson, a teacher was lacking. I was asked to take the place, and was startled at finding myself in charge of a class of village belles. What their feeling toward the arrangement was I could only guess: but it was clear that they were not accustomed to being taught by an unshaven, unshorn woodsman, in rough clothes, and boots covered with patches. But the lesson was in my favor. It was the incident of the washing of the disciples' feet at the last Passover. I soon forgot embarrassment in the interest of the text and in an atmosphere of serious study.

Last Sunday I went again to the Sunday School, where I had my former class to teach. Some preparation had been possible during the week, and the hour passed successfully. Among the announcements was one of a prayer-meeting to be held that night.

I reached the church at the hour of the evening service. I opened the door, and there sat a crowded congregation in waiting. The back seats on both sides of the aisle were solid ranks of men—lumbermen, teamsters, and tannery hands, many of them in their working-clothes. There were women and children scattered through the pews farther up, and some boys had overflowed upon the pulpit steps, but most of the company were men.

There was no one in the minister's seat; but the postmistress was in place at the organ, and as I entered she nodded to me in evident expectation of my joining her. I walked forward, and she stepped out in the aisle to meet me.

"It's time to begin," she said, quietly.

"Is your minister not come yet?" I asked.

"Oh, you're going to speak to-night, you know."

I did not know. For an instant I only knew that there was a cold, hard grip upon my heart which seemed to hold it still, and that in my brain there had begun a mad dance of all that I ever thought I knew. But from out the turmoil a sane thought emerged: This is a company of working-people, who are come to hear a fellow workman speak to them about our deepest needs." In an instant I was cooler, and a strange, unreasoning peace ensued.

I asked the postmistress to select some hymns. She handed me a list chosen with perfect knowledge of those which the congregation most enjoyed. The people were soon singing, thinly at first; but the familiar melody spread and carried with it a sense of solidarity, in which self was merged and lost, and the swelling sound rolled on deepening with the voices of the men. Soon it recalled college chapel, with the men in a mood to sing, and "Ein' Feste Burg" mounting in the majesty of that deep-toned hymn.

But more helpful to me than the singing was the sight of familiar faces. Black Bob stood towering like another Saul above the mass of men; and at his side was one of our teamsters who lives in the village, and with whom I had often loaded bark. Near the door—I was not quite sure at first, but there could be no mistake—near the door was Fitz-Adams, and not far from him Long-nosed Harry and Phil the Farmer stood together.

I was trembling when I began to speak, trembling with awful fear, a fear that was yet a solemn joy; for I had vision then of human hearts hungering to be fed, and, as a sharer in their need, I knew that it was given to me to point them to the Bread of Life.

I could speak to them now, for with greater clearness I could see these fellow workers as they were; strong, brave men who had won the mastery which comes to those who clear the way for progress; giving play in their natural living to the forces which make men free, and growing strong in heart, and in the will to do, as they grew strong of arm and caught the rough cunning of their trade. Such were they in their outward lives, the physical life within them growing in living ways and making them the true, efficient workmen that they were. But of the inner life that makes us men—that life wherein we act from choice, and must "give an account of the deeds done in the body," that range of action which we call moral, where conscience speaks to us in words of command—there they knew no mastery at all, and least of all the mastery of the moralist.

And now I could speak to them of God; of him "who is not far from every one of us, for in him we live and move and have our being;" the living God who reveals himself in all life, and who became incarnate in the Son of Man, who speaks to us in human words which go straight to our human hearts: "I am the way, the truth and the life." "And I am come that ye might have life, and that ye might have it more abundantly." "The words that I speak unto you, they are life."

"Strong Son of God!" whose living words quicken us from the death of sin and set us free. By whose grace "we are renewed in the whole man after his image, and enabled more and more to die unto sin and live unto righteousness." Who was "made sin for us, who knew no sin: that we might be made the righteousness of God in him." "Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness." Whose death was not a reconcilement of God to us, but was "God in Christ reconciling the world unto himself." Whose Gospel is the glad tidings of this reconciliation, and we are become "ambassadors for Christ, as though God did besecch you by us; we pray you in Christ's stead, be ye reconciled to God."

And then we prayed, confessing our sinful state, our bondage, our death in sin, and pleading that we might be "transformed by the renewing of our minds, that we might prove what is that good, and acceptable, and perfect will of God"

*From *The Workers*, the book of the year. The story of a University professor who spent two years in labor in various localities, as an unskilled laborer, in the towns and country districts from the Atlantic coast to the far West. His story of his experience is charmingly written, and is as thrilling as a romance. This extract describes a service which he led while working as a lumberman at English Centre, Lycoming Co., Pa.; price $1.25; Published by Charles Scribner's Sons, Fifth Ave., New York.

BOOKS RECEIVED.

Lullaby Land; Songs of Childhood. By Eugene Field. Pp. 229; cloth covers; price $1.50. Charles Scribner's Sons, New York, publishers.

Sermon Stories for Boys and Girls. By Rev. L. A. Banks. Pp. 225; price $1.00. Funk & Wagnalls, New York, publishers.

Stepping-Stones to Literature. By Sarah Louise Arnold and Chas. B Gilbert. A Second Reader which cannot fail to be of service to teachers and children alike. Pp. 160. Illustrated. Silver, Burdett & Co., New York, Boston and Chicago, pubr's.

The Legend of the Thorn Road. By Evelyn Nichols Kerr. A delightful story of the higher spiritual experience; a little book that will prove helpful to many an inquiring soul. Pp. 29. Illuminated board covers; price 35 cents, postpaid. James Pott & Co., New York, publishers.

Fighting a Fire. By Charles T. Hill. Illustrated. An excellent and graphic account of the latest methods adopted by our New York Fire Department. The entire routine of a fireman's life is told in a most interesting way. Pp. 246; price $1.50. Cloth covers. The Century Co., New York, pub'rs.

Tales of the Real Gypsy. By Paul Kester. Since Leland's book nothing so interesting has been written concerning the Gypsies as this little volume. It is full of incident, and gives much quaint and valuable information. Pp. 312; cloth binding. Doubleday & McClure, New York, pub'rs.

This Country of Ours; by Benjamin Harrison, ex-President of the United States. This book, the larger part of whose contents appeared in *The Ladies' Home Journal*, during the years of 1896-97, gives a view of the machinery of our national Government in motion, and some instruction as to the relations and uses of its several parts; it should also promote an intelligent patriotism and a faithful discharge of the duties of citizenship. Pp. 360; cloth, $1.50. Charles Scribner's Sons, New York.

In the Choir of Westminster Abbey: A Story of Henry Purcell's Days. By Emma Marshall. Illustrated. Dealing with a period two hundred years ago, this volume is of special interest at the present time, in view of the recent celebration at Westminster. It is full of history and incident, and will interest the reader throughout. Pp. 316; price $1.50; cloth covers. The Macmillan Co., New York, publishers.

The Great Hereafter; or, Glimpses of the Coming World. By Rev. Madison C. Peters, D.D., New York City. A wondrously attractive collection of gems gathered from the great historians, orators, philosophers, poets, preachers, sages, scientists and statesmen of all ages. Fully illustrated. Pp. 604; half Morocco binding, red edges. J. A. Wilmore & Co., New York, publishers.

Kent Fielding's Ventures. A novel of unusual interest and full of excellent moral lessons. Illustrated. Pp. 301; cloth covers. A. J. Bradley & Co., Boston, publishers.

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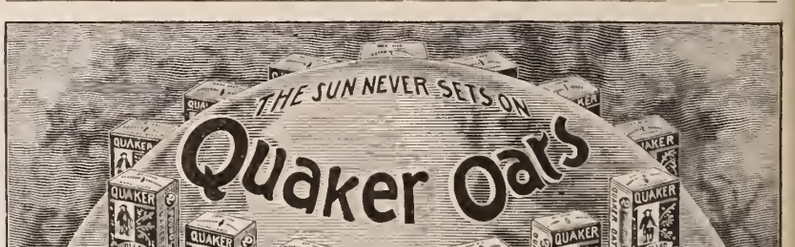

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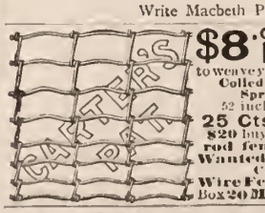

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CHRISTMAS AT THE BOWERY MISSION.

Five Hundred Homeless Men Fed, and Many Poor Families Made Happy.

CHRISTMAS at the Bowery Mission is always a season of great activity. At this time of the year, when the idle men in New York are numbered literally by the tens of thousands, there is an unusual amount of wretchedness and suffering. Many of the idle multitude are homeless and penniless, not knowing which way to turn for the next meal, and sleeping in empty wagons, in sheds, or friendly doorways.

As has been the custom at the Bowery Mission for several years past, a generous Christmas dinner was prepared for the homeless waifs. Dr. Klopsch, with the co-operation of many readers of THE CHRISTIAN HERALD, provided a meal for about five hundred poor men, who, on the Tuesday evening after Christmas, were regaled with turkey, pie and various other substantials. The expectant faces of these unfortunates, as they swarmed about the doors of the Mission, would have made a study for a painter. A score of nationalities were represented in the motley gathering, and all occupations, from the unemployed clerk or professional to the unskilled laborer. Old and young were there, some who had never known aught else than poverty, and others who had seen "better days." They crowded in to the feast of good things and listened to the kind words of welcome and encouragement that were spoken by the good friends who had met there to greet them. Several ladies were present on the platform, and many other friends of the Mission.

After the dinner, the hymns and the brief addresses, a vote was passed unanimously by the crowd of guests, thanking all their good friends for the pleasant entertainment and good cheer. Besides the dinner indoors for the men, the Bowery Mission made a number of homes happy by supplying them with turkeys, chickens, and other good things, by Dr. Klopsch's personal order, the cases selected being in every instance those of very poor families, where either sickness or long-continued want of employment had caused much privation and suffering.

An event of surpassing interest to hundreds of the poor little Bowery children was the distribution of gifts from Mrs. Bird's Christmas tree on the afternoon of Christmas day. To say that the little tots were made happy would be to express but weakly the delight they showed on that occasion. There was a crowded attendance, and the children fairly danced with glee when they saw the tree brilliantly lighted, and loaded with pretty presents of every description. Dr. Klopsch spoke to the children and assisted in the apportionment of the gifts. Several other short and appropriate talks were made to Mrs. Bird's proteges. A number of friends assisted at the ceremony of unloading the gift-tree.

Mrs. Bird writes us a letter about the tree, and as the letter has an interest for many readers who have a share in this beautiful work of benevolence, we give it below. It was written immediately before the distribution:

Dear Mr. Editor: Although this is the busiest day of my life, I must write a few lines. Great piles of mittens, hoods, stockings, and all manner of warm clothing are waiting to be honored by a place on our Christmas tree. My heart rejoices with gratitude, but it is useless to try to express it on paper. The last week has been one continuous song of praise and thanksgiving, and it has shown us the atmosphere of love and sacrifice which abides in the homes where your paper is a weekly guest. It is no wonder that a blessing comes to all who get entrance to its columns. Not least of all that has come to us, have been the kind words of cheer and encouragement.

Many times the tears would come as they told me of the planning and thought which was necessary if they sent us their mite. We may well count ourselves happy, as well as rich, to have such friends scattered all over this big country. From far and near have come, each day, blessings made precious by the prayers of the givers. We consider the dispensing of these charities a sacred trust. How I wish I could write a personal letter to each generous friend—especially to "Grandma," whose letter, written with trembling hand, told us of her joy as she had woven her love to God and his children in every stitch of the beautiful mittens which she sent us; to the poor widow who sent her mite; to the crippled boy who gave out of his small savings to make some child happy. But while we feel it so utterly impossible to thank personally each one of our dear friends, it is a comfort that our Father will surely, in his own way, reward a thousand-fold. Let all imagine Dr. Klopsch the most happy and the most tired man in the world Christmas night, after giving out hundreds of gifts to hundreds of children.

S. J. BIRD.

The following contributions have been received for the Bowery Mission work.

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All contributions will be duly acknowledged in these columns.

A SONG OF JESUS.

IN heavenly rest abiding,
My soul doth sweetly sing;
In Jesus I'm confiding,
My all to him I bring.

The way is growing brighter,
My path more sure and clear;
And cares becoming lighter,
With Jesus ever near.

His grace benignly filling
My life with peace and joy;
His love my spirit thrilling,
His praise my lips employ.

May naught my hold e'er sever
From him, the typic vine;
In which, abiding ever,
A fruitful branch I'll shine.

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A GREAT WAR BALLOON.

Many costly experiments have been made with the object of constructing a balloon that shall be serviceable in war. After numerous failures, military experts in Europe believe they are at last at the point of success and that before long, great machines of destruction will be seen

THE NEW GERMAN WAR BALLOON.

cleaving the atmosphere and moving in any desired direction with a speed hitherto unheard of. The latest of these balloon experiments recently took place near Berlin, when a great funnel shaped contrivance, (said to be made of aluminum) was tested in the open country near the German capital with great satisfaction. Its mechanism is kept a secret. When in the air, it moved about freely, at great speed, for a considerable time, going with almost equal facility either with or against the wind. Just as the demonstration was about to be concluded, some of the gearing became entangled, the machinery was blocked and the giant balloon dipped and curved slowly earthward. It alighted in a field, without serious damage, although the exposed mechanism was dismantled and somewhat twisted. The party of passengers escaped injury.

A Conversion Anniversary.

It is now customary among many Christians to celebrate in a becoming manner the anniversary of their spiritual birthday—the date of their conversion. One of these birthday celebrations was held at the Bowery Mission a few days ago, William C. Church being the celebrant. Some of those present on this occasion could distinctly recall Mr. Church's first appearance at the Mission. He was famished and some one had told him he could get something to eat there by asking for it. He did so and was satisfied, and afterward stayed through the meeting. He was dressed in an old faded and patched ulster, and he looked the roughest man in that gathering. He listened attentively to the testimonies of the converts, and at the close of the service came forward, but did not seem to get much help. For five nights he came and knelt at the mercy-seat at the invitation and found at last the peace of God "which passeth understanding." He had been a drunkard for a quarter of a century, and separated from wife and children. It was a happy wife who sat on the Mission platform beside him last week with her son and other relatives and listened to the wonderful experience of God's saving and keeping power. The members of class-meeting, of the Duane Methodist Church, including the pastor Rev. Dr. Carpenter, were present. Three other Ministers of the Gospel attended and spoke to the large gathering of the inspiration such an example as this wonderful conversion should be to believers everywhere.

The First Gospel Message.

Mr D. L. Moody, the well-known evangelist, writing of the Nativity, makes use of this beautiful passage in describing the message to the shepherds:

"Nothing could be more given to mortal ears than that Gospel message delivered to the watching shepherds on the Judean hills. There may have been a special luminosity about that night. Above, the heavens were resplendent with the glory of God, and even the dim eyes of mortals began to appreciate the beauty of the scene and get a foretaste of the joy that was coming. The noise of the busy streets in the distance was very small, and one by one the lights in houses disappeared. In the midst of all this still those who had long looked for the promised redemption gaze down upon the scene. Prophet and law-giver, king and leader, all look toward the One who shall make the atonement for their transgressions. And as the shepherds watched and waited for the morn I imagine that their thoughts and conversation were on heavenly things. It may have been that they were talking over the strange rumors which they had heard regarding the son that was born to Zacharias, and how it had been prophesied that he was to become the Prophet of the Highest. At least, their thoughts and conversation that night must have been on things above, for God reveals his best gifts to those "whose minds are stayed on him." "The time is at hand," I can imagine one saying, "the Messiah will soon be here to save us from our enemies." "Great is the Holy One of Israel in the midst of thee," exclaims another. And thus as they rejoice among themselves there suddenly bursts upon their sight the glorious light of the other world; midnight gloom is transformed into midday brightness, and there appears before them an angel of the Lord. He proclaims the deliverance for which this world had so long yearned. With exultant shout the choir of heaven chants again the Gospel message, that first and glorious carol song.

Saving the Tenement Boys.

In a recent article, Mr. Jacob Riis, the well known philanthropist, makes this interesting statement relative to the moral effect of Church Settlement clubs among tenement-house boys:

Observation long since taught us that crime in all cities is to the largest extent a question simply of athletics, of a chance to play. The Boys' Club is the most effective antidote of the gang . . . . because it exactly meets this need. The boy wants it. If he cannot have a decent club, he will have the other kind. The gang is the club caricatured by the street . . . . The club must have its leader, too. Everything depends on him . . . . Here is a club of thirty-odd tenement-house boys. Its sessions are always preceded by an hour's romp. The boys learn to respect each other's rights.

The latter stages bring the discussion of punishment for offenses, and realization of the fact that there are grades and mitigating circumstances; with, finally, the discovery, evolved by the boys themselves, that all punishment is self-defense, not vengeance, and the natural consequence of law-breaking. . . . . The road is not all smooth, but it points right. . . . . The gang will be a tradition of the bad past. In San Francisco, of nine thousand children from the slums that went through the Golden Gate Kindergarten Association's schools, just one got into jail. The Boys' Club is the kindergarten carried into the boys' later, growing years—nothing else.

An Active Society.

The Danish Missionory Society held its annual meeting recently in Copenhagen. It comprises 600 branch societies, with an active membership of 25,000. The receipts for the past year amounted to about $27,500.

GRATIFYING RESULTS

INTERESTING EXPERIMENTS WITH THE NEW STOMACH REMEDY.

Not a patent Medicine, But a Safe Cure for all Forms of Indigestion.

The results of recent investigation have established, beyond question, the great value of the new preparation for indigestion and stomach troubles; it is composed of the digestive acids, pepsin, bismuth, Golden Seal and similar stomachics, prepared in the form of 20 gram lozenges, pleasant to the taste, convenient to carry when traveling, harmless to the most delicate stomach, and probably safest, most effectual cure yet discovered for indigestion, sour stomach, loss of appetite and flesh, nausea, sick headaches, palpitation of heart, and the many symptoms arising from imperfect digestion of food. They cure because they cause the food to be promptly and thoroughly digested before it has time to sour, ferment and poison the blood and nervous system.

Over six thousand people in the State of Michigan alone in 1894 were cured of stomach troubles by Stuart's Dyspepsia Tablets.

Full sized packages may be found at all druggists at 50c, or sent by mail on receipt of price from Stuart Co., Marshall, Mich. Send for free book on stomach diseases.

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THE MODERN STOVE POLISH
Quick Shine
Little Labor
No Dust
No Odor

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STYLE— Is an ornament to any home.

The Sewing-Machine bearing this mark best unites these qualities.

THE SINGER MANF'G. CO. TRADE MARK

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Time after time we read in the columns of the newspapers of today, heart-rending accounts of people in every walk of life, being suddenly and unexpectedly stricken down in death from heart disease, while apparently enjoying good health. No doubt but they all had timely warnings, yet heeded them not. Who knows but you may be the next to share the same fate? Forewarned is forearmed. If short of breath, pain in left breast or side, in region of the heart, palpitation, irregular pulse, weak or hungry spells, choking or smothering sensations, etc., you should get

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For Three Months' Treatment
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This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time send medicines for three months' treatment free. For question form and particulars, address,
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is severe, but there are cold places nearer home.
PARKER'S ARCTIC SOCK
is best for rubber boots. Absorbs perspiration. Recommended by physicians for house, chamber and sick room, for men, women, children. Ask dealer, or send 25c. with size to J. H. PARKER, Room K, 168 Bedford St., Boston, Mass.

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$18 per week and expenses to several good parties to travel. No canvassing. Also several good local workers. Permanent position. Give reference.
R. H. WOODWARD CO., Baltimore.

"Thoughtless folks have the hardest work, but quick witted people use SAPOLIO

GOD'S VARIETY.

THE glad New Year with its changing scenes
Will soon go fleeting by.
With some days glad,
And some days bad,
And oft the tearful eye
Will tell its silent tale of woe,
That none but God and self may know.
One day may bring thee ecstasy—
The morn may glow with sunshine,
And the evening send its rain.
And thus throughout life's pattern
No plan thine eyes may see,
Yet through it all, God leads and works
His own variety.

When the loom of life is silent,
And the pattern is complete;
With the day of toiling ended,
We shall gather at his feet;
What lasting joy shall then be brought
From out life's mystery!
In perfect pattern shall be wrought
God's own variety.

Chicago, Ill. GRANT COLFAX TULLAR.

An Eloquent Centenarian.

One of the most remarkable colored men of the day, in some respects, is Andrew Montgomery, whose photograph is given on this page. Mr. Montgomery, who is known as the "Black Beecher" of the South, has reached an age several years beyond the century mark. He

MR. ANDREW MONTGOMERY.

comes from Atlanta, Ga., and is visiting Massachusetts, Pennsylvania, and other northern and eastern States on a mission for the benefit of his race. For over thirty years he was a slave. His youngest son is seventy-four years old. Soon after his marriage, his wife was sold by his owner to another master and they never met again. Mr. Montgomery is a man of strong Christian faith, and believes that, notwithstanding his great age and bodily weakness, the Lord will carry him safely through his journey. He says:

"I'm being carried by the Lord in my travels. I told him I would go if he would help me. I told him how weak and old I was, and that I could not walk fast and get about pert, and he carries me, by his divine power, wherever I want to go. I was not afraid to start on the trip. I never could have gone if I hadn't had God to help me."

While in Washington, recently, he was introduced to President McKinley by Gen. Longstreet, and received a cordial welcome. He is really a remarkable man for his age, being tall and still erect, with bright, intelligent eyes and a ready flow of language that would not discredit many a pulpit orator. Our photograph is by W. T. Kuhns, of Atlanta, Ga.

Caring for Armenian Orphans.

The American Board of Foreign Missions has received a special report of the work undertaken by the American missionaries in Asia Minor, on behalf of the Armenian orphan children. The report states that there are upwards of twenty centres, most of them in the interior of Turkey, where children are cared for. Including the work of Germans, the Swiss, and the British, the care of above three thousand children have been assumed. A larger number is said to be still uncared for whose future is reported to be very dark. The work is undertaken in the cheapest possible way. Buildings have been in the most cases either loaned for the work or rented at a low rate, so that funds given can be used entirely for the maintenance of the orphans without any charge for administration or plant. The orphans were originally taken for only a year, in the expectation that greater plenty and cheaper living would not longer require care. Many waifs, with no one to care for their souls or bodies, continue to arrive there from desolated villages, hungry, naked, sick, and in danger of their lives."

"Peniel Mission" Opened.

PENIEL Mission is the name of a new work of rescue recently opened at No. 39 Bowery, New York. Miss Ella Shaw is the leader, and concerning the work under her charge she writes as follows:

"About a fortnight before the opening of No. 39 Bowery as a mission, four of us knelt in the then dusty, unused room, consecrating it to God and from that hour we have felt it was set apart to the service of Jesus Christ and the salvation of lost souls. Our purpose in taking the room and afterward thowing it open as a mission was expressed at that time, as we asked our Father in heaven to make it a real life-saving station where many weary, heavy laden and sick with sin, should be drawn to Jesus.

"On Sunday, Dec. 19, at three P.M. the public dedication services were held and the large hall was filled to overflowing with earnest, sympathizing Christians and many men from the street. The meeting was conducted by Rev. H. Wilson and each of the several speakers expressed the desire that it might, from the first, be a place of salvation. After many had gone in the afternoon meeting led by Rev. Mr. James, several seekers were found at the altar. The night meeting was a salvation meeting, and at its close there staggered to the front a man more than half intoxicated and a living picture of ruin and misery. With many tears he cried to God for deliverance and the answer came. Night after night he has been back since with a clean face and bright eyes testifying to the power of Christ to save, and praying at the altar with others that they may be saved as he has been.

"This is our one object in opening Peniel Mission—the rescuing of the lost. To this end there will be a Gospel Meeting every night at 7:30. One thing that we hope to make an especial feature of our work is the Noon-day prayer meeting which will be held every week-day and the Sunday afternoon meeting at three P.M. We are trusting that this other life-boat God has launched into the open sea of the Bowery, with its many life wrecks, may be able to pick up many who are sinking and perishing."

New Cure for Kidney and Bladder Diseases, Rheumatism, etc.—Free to all Readers.

All readers will be glad to know that the new botanical discovery, Alkavis, has proved an assured cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria. Rev. W. B. Moore, D.D., of Washington, testifies in the *New York Christian Witness* that Alkavis completely cured him of Kidney and bladder disease of many years' standing. Many ladies also testify to its curative powers in disorders peculiar to womanhood. So far the Church Kidney Cure Company, No. 418 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

TRIAL PACKAGE FREE!

If any reader suffering from rheumatism will write to me, I will gladly send free a trial package of a simple and harmless remedy which has cured thousands of so-called hopeless cases, even some of over 40 years standing. Address, JOHN A. SMITH, Summerfield Church Building, Milwaukee, Wis.

The fact that rheumatism is caused by a morbid condition of the blood, explains the success of Hood's Sarsaparilla in curing this disease. Remember, take Hood's and only Hood's.

FOR IRRITATION OF THE THROAT caused by Cold or use of the voice, *Brown's "Bronchial Troches"* are exceedingly beneficial.

NO DIFFERENCE.

In an interview on the effects of tea and coffee-drinking on the system Dr. Jacques Loeb, the well-known writer, thus expresses himself. "Coffee-drinking of any kind, and tea-drinking likewise are mere habits. And they are the same as the alcoholic habit, as poisonous in a way, but not so deadly. The chemical elements in coffee and tea are exactly the same, and the effect on the nervous centers the same. They create unnatural nervous excitement. Alcohol goes a step further and paralyzes the living cells. Black coffee contains this deadly poison as surely as cafe au lait."

Everyone agrees that tea and coffee-drinking undermines the system and produces nervous prostration, dyspepsia and stomach disorders, but thousands go right on using them just the same. There is, however, a great army of people who are mindful of their health who are using Postum Cereal Food Coffee. This food drink is made of nature's grains and builds up the systems that have been impaired by the use of tea and coffee.

When boiled *full* 15 minutes after boiling commences it tastes like the better grades of Java. Postum is not a substitute for coffee but a pure food drink recommended by the best physicians in America. Grocers sell it at 25 cents a package.

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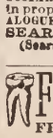

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Of Catarrh, Bronchitis, Asthma and Consumption?

A Test by Which the True Value of All Treatments Can be Determined.

How many thousands there are to-day who would gladly pay almost any reasonable sum to be cured of either one of the above diseases, but who, knowing of so many remedies and treatments, are at a loss to decide which one to try. It does seem a difficult task, yet becomes a comparatively easy one if the person afflicted will but use a little good judgment and common sense. In the first place every man and woman knows or should know, that the air passages were made for air alone, and that nature has so constructed these passages that moisture of any kind cannot enter the bronchial tubes or lungs. This at once precludes all possibility of a cure of these deep-seated diseases being effected by treatment requiring the use of sprays, douches, atomizers, vapors or stomach medicines. This all regular physicians admit and acknowledge that the diseased parts must be reached through the air we breathe or not at all. Not only this, a germicide must be used which will leave the air dry and yet have the power to destroy the bacilli of disease in the minutest air cells of the lungs.

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Cures by Inhalation.

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For example, if there is atrophy of the nerve, or any other of the several afflictions to which the eye is troubled, it is due to the fact that the eye has become sluggish and dormant. The theory is to wake up that sluggish eye and make every part perform the functions which nature assigns to that part. "The treatment is to act directly upon the eye as an organ by various harmless agents applied to stimulate and to vitalize the eye; then the circulation may be restored, the blood will be thrown back on all the parts where it is needed to nourish, so there need be no disease of the eyes which cannot be reached by this treatment, thus avoiding the knife and all risk.

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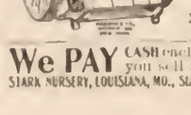

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GOUT AND RHEUMATISM.

A prominent physician writes:

Dear Sirs:—Replying to yours on the use of Tartarlithine as a remedy in the treatment of gout, I will say that the verdict is unanimous in its favor, I have used it in the treatment of about a dozen cases with results that are little less than wonderful. The characteristic feature of its action is the rapidity and promptness with which patients improve under its use. An improvement is noticeable within 24 hours. One of the most striking cases was that of a physician suffering from gout along with inability to digest starchy foods, muscular rheumatism and frequent bilious headaches. I prescribed Tartarlithine, and in one week there was absolute disappearance of all of the uric acid manifestations. The nervous irritability disappeared, and he stated that he had done the best week's work which he had accomplished for years.

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LEE, Illinois, October. 1, 1895

The old man I filled 2 years ago were your truss about 90 days and said he was cured. Saw him last week and although he was 63 years old and a hard worker, he is as sound as when a boy. Yours truly, M. C. MUNN, M. D

STANARDSVILLE, Va., Sept. 5, 1895

I have had splendid result from your truss in quite a number of cases of grown people. E. W. SIMS, M. D.

DERRICK CITY, Pa., June 3, 1895.

I received my truss the 27th and since I have had it I have taken more comfort with it than any I ever have had. The 1st day I got it I put it on and mowed grass all day and I never noticed that I had it on me. ALEX. BROWN

TUNIS, N. C. July 21, 1895.

About 3 years ago I bought one of your trusses. I wore it about 6 months and it has made a final cure. Was badly ruptured, I would have written to you about this before but wanted to see if my cure was permanent. O. G. HALLAMAN.

$1,000 forfeited to you if every testimonial used by us is not genuine. Address

C. H. EGGLESTON & CO., 1201 MASONIC TEMPLE, CHICAGO.

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In the neighborhood this year, will be yours—if you plant

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

OFFICES: BIBLE HOUSE, NEW YORK.

Rev. T. De Witt Talmage, D.D., Editor.

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NEW YORK, JANUARY 12, 1898.

VOLUME 21.—NUMBER 2.

PRICE FIVE CENTS.

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2. PROF. E. BENJAMIN ANDREWS, LL.D.
3. BISHOP F. D. HUNTINGTON, LL.D.
4. DR. WASHINGTON GLADDEN.
5. DR. JOSIAH STRONG.

THE PRESIDENT AND ASSOCIATE LEADERS OF THE EVANGELICAL ALLIANCE. (See page 25)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Jessie R., Paterson, N. J., What monarch was called the "Snow King," and for what reason?

Gustavus Adolphus, King of Sweden, was so called, the Austrians applying the title to him in derision, as a king whose power was kept together by the cold, but who, as he approached a warmer climate, would prove to be impotent, and his sovereignty would melt away.

W. R. H., Duncan, A. T. What is the undergirding mentioned (Acts 27: 17) as having been done to the ship on which Paul was when he was shipwrecked?

Ropes were passed around the ship, not from stem to stern, but at right angles to the length of the ship. The process is now known as "frapping." Cables for the purpose were carried by ancient ships. The object was to keep the planks from starting under the strain of a storm. Several instances in modern times of this being done are on record. One among many that might be given is reported by the *Gazette*, of Cornwall, England, of May 26, 1854. It states that the bark *Highbury* had just come in from Australia, with a cargo of copper, gold and wool. She had experienced rough weather on her voyage, and it had been necessary to "have a chain cable passed around the ship's bottom to hold her together."

J., Atlanta, Ga. Do the Scriptures sanction divorce on the ground of desertion?

This is a disputed question. The only passage dealing with it is 1. Cor. 7: 10-15. Whether the apostle there means that the person who, he says, "is not in bondage," is entitled to marry again during the lifetime of the deserting partner, is doubtful. It seems unreasonable, however, that a man deserted by his wife, or a wife deserted by her husband, should be precluded from making a second marriage by the misconduct of another. It generally happens, too, that there is good reason for suspecting that desertion is not the only offense against the marriage tie that the deserting partner has committed, but as it is sometimes impossible to furnish proof of the fact, while desertion can be easily proved, most of the churches sanction divorce for desertion; but direct and explicit sanction from the Scriptures there is none.

Epworth Leaguer, Circlegreen, O. Is it possible for a truly regenerate person to fall away and be lost?

We believe that when a Christian falls into sin, God, by his providence, leads him to repentance, and that eventually he is restored; but it would be unwise, as well as wicked, for any man to test in his own person the possibility of being finally cast away. It is a terrible thing for a man who has made profession of Christ to fall away. It brings reproach on the name of Christ, and shows base ingratitude to him. In being willing to receive and restore backsliders he shows divine magnanimity. If such love and tenderness is despised we should doubt whether the man has ever been really regenerated.

Mrs. C. R., Davenport, Ia. What book and chapter in the Bible contain the alphabet?

Ezra 7: 21 contains all except j. This is the nearest

E. H. M., Lebanon, Pa. 1. Is it consistent to hold business sessions of a church society on the Sabbath Day? 2. If not, when should they be held? 3. Does the drawing of an order constitute the payment of a bill, and is it not wrong to pay bills on Sunday? 4. Is it not entirely in line with Christianity to do away with, just as much as possible, the consideration of any problem on the Sabbath Day that would invite the criticism of the outside world? 5. Does not, in your judgment, much of the business that is carried into the Sabbath sessions partake of the worldly, and for this reason make it particularly wrong to have a session on that day?

1. No; there is no reason why all purely business matters should not be attended to during the week; leaving the Sabbath wholly devoted to the purposes for which it was ordained. 2. There are six other days from which to choose. Select the evening most agreeable to a majority of your people. 3. It is secular business and out of place on the Sabbath. We can imagine rare and excusable exceptions, however. 4. Not exclusively so. There may be questions of public moment that demand consideration, even on the Sabbath. 5. Such sessions, to be spiritually helpful, should not mingle worldly affairs with sacred things. In all these matters, however, it is well to remember that there may be occasions which justify a departure from the general rule. Individual cases should be considered in all their bearings before passing judgment, otherwise injustice might be done.

J. H., New Salem, Kans. Will you please state briefly what is required to constitute men and women Christians?

Faith in Christ. (See Acts 16: 31). If you ask what kind of faith, we should say further, that it is the kind that issues in a Christ-like life. The mere belief that Christ lived and died is not the kind of faith we mean; but such a belief in him as a Saviour that you look to him for salvation from sin and for the power to live a holy life, that you steadfastly seek to be like him, to obey his precepts in all things, and that you make public confession of him before the world. The change in you that this faith works will be so great that Christ described it as being born again. You will be a new man, because your principles, aims and manner of life will be radically changed.

Mrs. S. P. S., Foxvale, Mass. 1. What would be the cost of keeping one child in India? 2. Are not most of the Armenians Roman or Greek Catholics?

1. About thirty dollars annually. 2. They belong to the Greek or Oriental Church, and are nowise affiliated with the Roman Catholic Church.

Mrs. M. H. A., Battle Creek, Mich. When and by whom was Jerusalem first destroyed, and when was its last destruction?

There is no record of the history of Jerusalem prior to that furnished by the Jewish historians. It is first mentioned in the Bible as having been overcome by Joshua when its King, Adonizedek, entered into an alliance against the Hebrews, but whether it was then razed is uncertain (see Joshua, 10 chapter). Laler (about 1500 B.C.), it was captured and burned (see Judges, 1: 1-8), though the conflagration does not seem to have been general in the city. About 588, B.C., Nebuchadnezzar, after a three years' siege, took the city, razed its walls, destroyed its temple and palaces with fire and made it a ruin. In A.D. 70, it was captured by the Romans, and the whole city, except three towers and a part of the western wall, was demolished, the temple included. Since that time, it has undergone many sieges and its defences have been repeatedly cast down, but never to the same terrible extent as in the disaster in the first century of the present era.

A. L., Lancaster, O. My father left property to be divided equally between his seven sons and two daughters, and one farm for the support of his widow. For sixteen years I devoted myself to the care of my mother, and as she was paralyzed during the last seven years of her life, the burden was a heavy one. Ought the property, especially the farm, to be sold and equally divided, or have I not a claim for my services to our mother?

It would not be right for us to give an opinion without more complete knowledge of the circumstances. We presume, however, that the executors have no alternative, but must obey the directions of your father's will, and sell the property and divide it share and share alike. You have a moral claim on your brothers and sisters for the services you have rendered, but only a lawyer with the will in his hand could tell you whether you have a legal claim.

Constant Reader, Tallahassee, Fla. Is it true that a large proportion of notorious criminals are fine Bible scholars, who were cognizant of the Bible when they committed their crimes?

We are not aware of there being statistics showing what proportion of criminals had a religious education. Forgers, embezzlers, swindlers, and such classes of criminals are generally men of education, and may be presumed to know the teaching of the Bible, Probably the majority of burglars and the lower type of criminals know less about it. Mere intellectual knowledge of the precepts of the Bible does not have much influence in keeping men from crime. It is the man who tries to obey them and govern his life by them who feels their deterrent power.

Reader, Brooklyn, N. Y., informs us that in the traditional "Book of Jasher," it is said, the name "Ado" is given to Lot's wife.

J. Z. M., Greentown, Ind. How should manuscript for a book be prepared for a publisher?

To answer in detail would require considerable space. Briefly, let us say: 1. Write clearly on one side of the paper (type-writing is preferable to hand-writing). 2. Put title and author's name on first page. 3. Have the whole divided into chapters, numbered and titled. 4. Make a simple list of contents, leaving the pages opposite each chapter to be filled in by the printer. 5. Send MS. to the publisher by mail flat, between boards, and neither rolled nor folded. 6. Send your own name and address also, with postage stamps for return of MS.

Student, Brooklyn, N. Y. Will you please give the boundaries of Decapolis during the time of our Lord; I have the boundaries of the other four provinces, but cannot get the correct ones of Decapolis. Also give the name of the ten cities contained therein?

1. The district or province of Decapolis included ten cities and their adjacent villages or suburbs, situated in the neighborhood of the Sea of Gennesaret near the eastern side of the Jordan, and in the Roman province of Syria. The limits of the territory were not very clearly defined, and ancient geographers speak of the province somewhat indefinitely. Pliny names Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Gelasa and Canatha as the ten cities. Josephus excludes Damascus, and other authorities make other differences in the list. For full information as to wheat, write the Agricultural Department, Washington, D. C.

G. F. L., New Brunswick, N. J. Please tell me if the word "Dree" is in the Bible, and where?

No. It is a Scottish word, and means to suffer, or endure, deeply—to drink the dregs of remorse.

Inquirer, New York. 1. Is it wrong for a person to take the communion on Sunday, who does not live a Christian life during the week? 2. Does the Bible state or imply that the Apostles observed Sunday as the Sabbath? 3. Which day should be kept as the Sabbath? 4. In which part of the year should Christmas be observed?

1. The wrong is in not living a Christian life during the week. He who takes the communion thereby avows himself a follower of Christ. He who nameth the name of Christ should depart from iniquity. 2. One instance is Acts 20: 7. 3. Sunday should be devoted to God. It is not necessary to keep it as the Sabbath because the Sabbath meant a day of complete rest, whereas the Christian would do well to make it a day of service. 4. Prof. Andrews, who has made an exhaustive study of the question, thinks that Christ was born in December.

Old Subscriber, Randolph, Vt. Who was John Boyle O'Reilly? 2. Did he publish a volume of poems? If so, from what publishing house should I purchase a copy?

1. He was an editor, poet, and general writer of note. 2. You can purchase a volume of his poems from Houghton, Mifflin & Co., Boston.

M. T., Brooklyn, N. Y. Does the Lord actually create evil as he is said to do (Isa. 45: 7), or is the passage wrongly translated?

The passage is correctly rendered. If you read the whole chapter you will perceive the prophet's meaning. He represents God as present in all things. The things which seem untoward come from him, as well as things which add to our comfort and happiness. It is easy to believe that God made the light, but the prophet assures us he made the darkness, too. He sends peace, and we praise him; but can we, like the patriarch, praise him when he sends trial and say, "Shall we receive good at the hand of the Lord and shall we not receive evil?"

F. A., Casewill, Wis. 1. Who was the first to see Christ after his resurrection? 2. From what part of Palestine did he ascend to heaven? I want to believe and be a Christian, but there are many parts of the Bible that do not seem clear to me.

1. Mary Magdalene appears to have been first. (See Mark 16: 9.) 2. The Mount of Olives near Bethany. (See Luke 24: 50.) Do you not think that you are worrying yourself about matters that do not signify? If you want to be a Christian why do you not look to the living Christ and ask him to give you power to live the Christian life. It is of no importance to you whether this or that one saw him first. What you need is life and power, and if you wait till all your difficulties are solved you may never get them. It is like insisting on understanding the physician's prescription and where the drugs he prescribes come from and how they are to operate on the organs of your body and heal the disease, before you take the medicine. You might die before you learned all. The sensible man is he who trusts the physician whom he decides to intrust with his case, and takes the medicine he prescribes.

Constant Reader, Lowell. There are journals specially designed for such purposes. Write to D. Appleton & Co., N. Y., for the report of the Congress of Mothers.——Edwin B., Gloversville, N. Y. We cannot give the figures about Irish evictions.——Mae S., Xenia, O. Overlapping edges to the cover.——Mrs. Y. U. F., Statesville, N. C. Write to Librarian, Astor Library, N. Y., about them.——Frank E. C., Friendship, N. Y. We are greatly overcrowded with MSS.——Miss Katharine Bennett, Box 1, Natchez, Miss., can use old Bibles or other good religious reading matter in her Christian work among the colored people.——Ed. Z., Arensville, Ill. Write to the commanding officer at the Yard.——Rev. G. O., Otto, N. C. Our recent article on the subject covers all the data available.——Subscriber, Rice, Tex. The doctrine of punishment after death is found in every religion.——L. M. Danberspeck, Renfrew, Pa. Address them to the warden or chaplain.——L. Z. N., Camden, N. J. It is a pretty legend of Scandinavian origin. If told to the children as a simple myth, typical of all gifts, it need not mislead them.——Frank D., Kearney, Mo. The problem of the Mound Builders is still an unsolved one. Who they were, what their civilization, and what their final fate have not been definitely ascertained.——Reader, Spencer. 1. Send $5 for the paper and two Long Primer Bibles. 2. It would be unwise to go, as it might give occasion for talk. 3. You did well to stay away.——W. H. S. B., York, Pa. You will find all the information desired in a good encyclopedia or newspaper almanac.——Mrs. Rachel F. S., Doylestown, Pa. 1. Write to Mr. Butterworth, care of Dr. Marden, 43 Bowdoin St., Boston, Mass. 2. Send to Biglow & Main, publishers, New York, for Fanny Crosby's book. 5. Write to her for the poem; it is now out of print.

THE FAMOUS MAGNOLIA AVENUE, RIVERSIDE, CALIF.

This magnificent Avenue has been justly called "California's Pride." It is between seven and eight miles in length, and its glorious palms and pepper trees, planted at regular distances along its entire length, make it look beautiful and imposing. The wide drive is a popular resort. Riverside is a comparatively small town, but it produces the best oranges in the State. Last year's crop of the golden fruit was estimated to be worth a million dollars.

LET ALL HELP POOR CUBA NOW!

60,000 Starving and 200,000 Already Dead of Hunger

OUR GOVERNMENT APPOINTS A CENTRAL RELIEF COMMITTEE.

Hon. C. A. Schieren, of the New York Chamber of Commerce; Stephen E. Barton, of the Red Cross; and Dr. Louis Klopsch, Proprietor of "The Christian Herald," Selected by the President to Conduct the Relief Movement. A Frightful Condition of Affairs at Our Very Doors.

THE LANDING-PLACE, SANTIAGO DE CUBA.

CUBA'S piteous appeal for succor, as presented in last week's issue of THE CHRISTIAN HERALD, has touched the hearts of the people of our Union, and the government at Washington, recognizing the terrible urgency of the case, has taken prompt action to make the relief movement a national one. Following the publication of the facts about Cuba in our last week's issue, the proprietor of THE CHRISTIAN HERALD, in behalf of its readers, telegraphed to Hon. John Sherman, Secretary of State, tendering the Christian co-operation of this journal in any relief work to be undertaken, and at the same time contributing one thousand dollars to aid the work at the outset. On the following Saturday, the managers of the Red Cross Society in Washington held a conference with the State Department officials and immediately thereafter Assistant Secretary Adee, in behalf of the Government, proposed the appointment of a central or executive committee of relief to consist of three gentlemen, under whose direction the movement should be conducted throughout the whole country. The committee, as it now stands complete, is as follows:

STEPHEN E. BARTON, American Red Cross, *Chairman*.
Hon. CHAS. A. SCHIEREN, New York Chamber of Commerce, *Sec. & Treas.*
Dr. LOUIS KLOPSCH, THE CHRISTIAN HERALD.

This committee held its first session in the Bible House, New York, on Jan. 3, 1898, and organized for practical service. It was determined to invite the co-operation of the various Chambers of Commerce and Boards of Trade throughout the country and to take all necessary steps to enlist the sympathies of the entire nation.

The State Department in Washington has issued the following:

"The Secretary of State has the pleasure to announce to the charitably disposed public of the United States that, through the co-operation of the American National Red Cross and the Chamber of Commerce of New York, and in connection with the generous offer of THE CHRISTIAN HERALD, heretofore made public, a Central Committee of three has been organized in the City of New York for the reception and forwarding of money and supplies for the relief of the suffering people of the island of Cuba, in whose behalf the Secretary of State appealed to the benevolent people of the United States on the 24th of December.

"The Central Cuban Relief Committee, as now organized, is composed of Mr. Stephen E. Barton, Second Vice-President of the American National Red Cross; Mr. Charles A. Schieren, a member of the Chamber of Commerce and representing that body, and Mr. Louis Klopsch, the proprietor of THE CHRISTIAN HERALD of New York.

"The Central Cuban Relief Committee will shortly make public appeal for money and supplies to be sent to Cuba for the relief of the destitution and suffering now existing and which so nearly appeals to every generous sentiment of the American people, who have never turned a deaf ear to a cry for help from their needy and afflicted brethren in other lands. In the meantime, and with a view to encouraging the promptest aid from any and all quarters, contributions and supplies may be forwarded to New York, addressed to any one of the three members of the committee, with the assurance that they will be duly acknowledged and sent at once to the Consul-General at Havana."

Simultaneously with the appointment of the Central Cuban Relief Committee, comes the news from Cuba that over sixty thousand native non-combatants are even now absolutely dying of starvation. An article in the *Diario*, a leading journal of Havana, which had been approved by the official censor, gave the following startling facts concerning the suffering in a single province of Cuba:

"According to the latest census the population of the Province of Matanzas on Dec. 31, 1897, was 253,616 persons. The order of concentration compelled 99,312 persons to abandon their homes, which were destroyed. They were herded in the towns without any resources. Up to Nov. 30 the frightful number of **20,044** of these hapless beings had died of hunger, and **17,456** had disappeared and have probably died. To-day **61,812** persons, of whom 17,199 are men, 20,404 women, and 24,209 children, are starving. Sixty per cent. of them, according, to the physicians, will surely die from the diseases produced by famine. If we consider what has happened in other provinces of Cuba, more populous than Matanzas, it is not an exaggeration to say that **200,000 pacificos have died of hunger** and 200,000 more will surely die of it."

Starvation and its concomitant diseases are claiming more victims than Spanish shot and shell. One correspondent telegraphs:

"The *pacificos* are dying by scores of famine and smallpox."

The American people owe it to themselves and to the religion of Jesus Christ, which they profess, to reach out the hand of succor to these helpless and dying Cubans. Any aid rendered to these unfortunates who have been left to starve and to perish of disease, will be a service done in his name, whose whole life on earth was a ministry of helpfulness to those who were down-trodden, despised, and neglected. The high sanction of the United States Government has been given to this humane work, and the urgent appeal of the State Department should not be permitted to pass unheeded. We trust that the readers of THE CHRISTIAN HERALD, ever prompt and cheerful in enterprises of humanity, and whose glorious benevolences have already gone abroad "to the utmost ends of the earth," will take the cause of Cuba to their hearts and respond liberally and promptly to the call. Subscriptions will be received by THE CHRISTIAN HERALD, and every contribution, no matter how small, will be acknowledged in its columns. All moneys contributed and all clothing and provisions sent will also be duly acknowledged. Contributions should be sent addressed:

CUBAN RELIEF FUND,
THE CHRISTIAN HERALD,
Bible House, New York.

For the guidance of those who may wish to contribute clothing or provisions the following list, showing the character of the articles needed, has been supplied by Consul-General Lee at Havana:

"Summer clothing for women and children, medicines for fevers, principally quinine; hard bread, flour, cornmeal, cereal preparations, bacon, rice, lard, potatoes, beans, peas, salt fish, canned goods, particularly nourishing soups; meat extracts, blankets and large quantities of condensed milk."

THE HARBOR OF SANTIAGO DE CUBA.

Horticulture as a School Study.

A movement to introduce the study of horticulture into our rural schools is one which heartily recommends itself to all practical educators. At the recent meeting of the Northern Illinois Horticultural Society, a speaker advocating this movement asks: "How shall it be taught?" and answers: "Let the work be practical. Do not depend altogether on books. Let it be taught in our public schools."

Jewish Colonies in Palestine.

They are Growing and Prosperous, and Promise to be Permanent.

WHEN the persecution of the Jews became severe in Roumania, in 1879, they naturally turned to the Holy Land, and in the following year two agricultural villages, Zichron-Ja'akob and Rosh-Pinah, were established, says a writer in *Harpers*. These colonists suffered many privations and hardships at first, for few of them knew anything about agriculture, as they had been merchants and mechanics in their former home; but gradually they adapted themselves to their new life, and at present these villages are most prosperous. There are a thousand persons living on the five thousand acres of land belonging to Zichron-Ja'akob. The chief products are wine, sesame, and barley, fruits, honey and silk. The latest improvements in agricultural methods have been adopted. The village has bought and uses in common a steam-plow and steam-mill. It has its own water-works; the streets of the town are paved; it has a nursery for raising young plants, and large cellars for the storage of wine. Near it, and almost a part of the larger settlement, is Tantura, where thirty families live, supporting themselves chiefly by laboring in a large glass factory, but also cultivating the soil to some extent. The four hundred colonists of Rosh-Pinah cultivate over sixteen hundred acres of land. Besides the universal vine and mulberry tree, they pay special attention to acacia trees, the blossoms of which are used in the large perfumery factory here. Here, too, is the centre of silk manufacture, the silk-worms from the other colonies being brought to the steam-mill of Rosh-Pinah for spinning and weaving. Doubtless colonization in Palestine would have advanced very slowly had it not been for anti-Semitic persecutions. The year 1881 saw Russia in the throes of Jewish oppression, and some of the exiles turned hopefully towards Palestine. The abandoned land of Pethach-Thikvah was reoccupied, and a new colony, Rishon l'Zion, founded in 1882. Both of these colonies are now thriving, making more than half a million gallons of wine every year, besides having thirty thousand mulberry trees for the silkworms, and thousands of trees bearing figs, apples, pomegranates, almonds and oranges. Organizations were now started in Russia itself to aid in opening more settlements. A society of the students of the universities of Odessa, Moscow, St. Petersburg and Harkov was formed, which resulted, in 1884, in the colony Gadarah, or Katra, where some hundred students engaged in the cultivation of the vine and fruits and other manufactures. It has become an intellectual centre, producing more than one valuable contribution to letters and science, written in classical Hebrew. An international Russian society was also formed, Ohave Zion (Friends of Zion), whose chief purpose is the support of the Palestinian colonies. Hardly a year passes without the foundation of one or more colonies, until now there are twenty-three of these agricultural settlements. There are about six thousand colonists, who have a hundred thousand acres of land under cultivation. While the chief products are wine, silk and fruits, each colony has some specialty. Jessud-Hama'alah, for instance, cultivates roses for the manufacture of perfumery; Merom has 24,000 olive-trees; another devotes special attention to cattle-raising, and those colonies east of the River Jordan raise large quantities of wheat.

THE METROPOLITAN PULPIT

Good and Bad Club-Houses.

A Sermon by Rev. T. DWitt Talmage, D.D., on the Text: II. Sam. 2: 14. . . . .

Let the young men now arise and play before us.

THERE are two armies encamped by the pool of Gibeon. The time hangs heavily on their hands. One army proposes a game of sword-fencing. Nothing could be more healthful and innocent. The other army accepts the challenge. Twelve men against twelve men, the sport opens. But something went adversely. Perhaps one of the swordsmen got an unlucky clip, or in some way had his ire aroused, and that which opened in sportfulness ended in violence, each one taking his contestant by the hair, and then with the sword thrusting him in the side; so that that which opened in innocent fun ended in the massacre of all the twenty-four sportsmen. Was there ever a better illustration of what was true then, and is true now, that that which is innocent may be made destructive?

At this season of the year the Club-houses of our towns and cities are in full play. I have found out that there is a legitimate and an illegitimate use of the club-house. In the one case it may become a healthful recreation, like the contest of the twenty-four men in the text when they began their play; in the other case it becomes the massacre of body, mind, and soul, as in the case of these contestants of the text when they had gone too far with their sport. All intelligent ages have had their gatherings for political, social, artistic, literary purposes—gatherings characterized by the blunt old Anglo-Saxon designation of "club."

If you have read history, you know that there was a King's Head Club, a Ben Jonson Club, a Brothers' Club, to which Swift and Bolingbroke belonged; a Literary Club, which Burke and Goldsmith and Jonson and Boswell made immortal; a Jacobin Club, a Benjamin Franklin Junto Club. Some of these to indicate justice, some to favor the arts, some to promote good manners, some to despoil the habits, some to destroy the soul. If one will write an honest history of the clubs of England, Ireland, Scotland, France, and the United States for the last one hundred years, he will write the history of the world. The club was an institution born on English soil, but it has thrived well in American atmosphere. Who shall tell how many belong to that kind of club where men put purses together and open house, apportioning the expense of caterer and servants and room, and having a sort of domestic establishment—a style of club-house which in my opinion is far better than the ordinary hotel or boarding-house. But my object now is to speak of club-houses of a different sort, such as the Cosmos, or Chevy Chase, or Lincoln Clubs of this Capital, or the "Union Leagues" of many cities, the United Service Club of London, the Lotos of New York, where journalists, dramatists, sculptors, painters and artists, from all branches, gather together to discuss newspapers, theatres, and elaborate art; like the Americus, which camps out in summer time, dimpling the pool with its hook and arousing the forest with its stag hunt; like the Century Club, which has its large group of venerable lawyers and poets; like the Army and Navy Club, where those who engaged in warlike service once on the land or the sea now come together to talk over the days of carnage; like the Travellers' Club, the Blossom Club, the Palette Club, the Commercial Club, the Laurel Club, the Stable Gang Club, the Amateur Boat Club, the gambling clubs, the wine clubs, the clubs of all sizes, the clubs of all grades, clubs as good as good can be, and clubs as bad as bad can be, clubs innumerable. During the day they are comparatively lazy places. Here and there an aged man reading a newspaper, or an invalid resting on a sofa, or a clerk writing up the accounts, but when the curtain of the night falls on the natural day, then the curtain of the club-house hoists for the entertainment. Let us hasten up, now, the marble stairs. What an imperial hallway! See! here are parlors on the side, with the upholstery of the Kremlin and the Tuileries; and here are dining halls that challenge you to mention any luxury that they cannot afford; and here are galleries with sculpture, and paintings, and lithographs, and drawings from the best of artists, Cropsey, and Bierstadt, and Church, and Hart, and Gifford—pictures for every mood, whether you are impassioned or placid; shipwreck, or sunlight over the sea; Sheridan's Ride, or the noonday party of the farmers under the trees; foaming deer pursued by the hounds in the Adirondacks, or the sheep on the lawn. On this side there are reading rooms where you find all newspapers and magazines. One blackball amid ten votes will defeat a man's becoming a member. For rowdyism, for drunkenness, for gambling, for any kind of misdemeanor, a member is dropped out. Brilliant club-house from top to bottom. The chandeliers, the plate, the furniture, the companionship, the literature, the social prestige, a complete enchantment.

But the evening is passing on, and so we hasten through the hall and down the steps and into the street, and from block to block, until we come to another style of club-house. Opening the door, we find the fumes of strong drink and tobacco something almost intolerable. These young men at this table, it is easy to understand what they are at, from the flushed cheek, the intent look, the almost angry way of tossing the dice, or of moving the "chips." They are gambling. At another table are men who are telling vile stories. They are three-fourths intoxicated, and between twelve and one o'clock they will go staggering, hooting, swearing, shouting on their way home. That is an only son. On him all kindness, all care, all culture have been bestowed. He is paying his parents in this way for their kindness. That is a young married man, who, only a few months ago, at the altar, made promises of kindness and fidelity, every one of which he has broken. Walk through and see for yourself. Here are all the implements of dissipation and of quick death. As the hours of the night go away, the conversation becomes imbecile and more debasing. Now it is time to shut up. Those who are able to stand will get out on the pavement and balance themselves against the lamp-post, or against the railings of the fence. The young man who is not able to stand will have a bed improvised for him in the club-house, or two not quite so overcome with liquor will conduct him to his father's house, and they will ring the door-bell, and the door will open, and the two imbecile escorts will introduce into the hallway the ghastliest and most hellish spectacle that ever enters a front door—a drunken son. But I make a vast difference between clubs. I have belonged to four clubs: A theological club, a ball club, and two literary clubs. I got from them physical rejuvenation and moral health. What shall be the principle? If God will help me, I will lay down three principles by which you may judge whether the club where you are a member, or the club to which you have been invited, is a legitimate or an illegitimate club house.

First of all I want you to test the club by its influences on home, if you have a home. I have been told by a prominent gentleman in club life that three fourths of the members of the great clubs of these cities are married men. That wife soon loses her influence over her husband who nervously and foolishly looks upon all evening absence as an assault on domestic joy. How are the great enterprises of art and literature and beneficence and public weal to be carried on if every man is to have his world bounded on one side by his front door step, and on the other side by his back window, knowing nothing higher than his own attic, or nothing lower than his own cellar? That wife who becomes jealous of her husband's attention to art, or literature, or religion, or charity, is breaking her own sceptre of conjugal power. I know an instance where a wife thought that her husband was giving too many nights to Christian service, to charitable service, to prayer-meetings, and to religious convocation. She systematically decoyed him away until now he attends no church, and is on a rapid way to destruction, his morals gone, his money gone, and, I fear, his soul gone. Let any Christian wife rejoice when her husband consecrates evenings to the service of God, or to charity, or to art, or to anything elevated; but let not men sacrifice home life to club life. I can point out to you a great many names of men who are guilty of this sacrilege. They are as genial as angels at the club-house, and as ugly as sin at home. They are generous on all subjects of wine suppers, yachts, and fast horses, but they are stingy about the wife's dress and the children's shoes. That man has made that which might be a healthful recreation an usurper of his affections, and he has married it, and he is guilty of moral bigamy. Under this process the wife, whatever her features, becomes uninteresting and homely. He becomes critical of her, does not like the dress, does not like the way she arranges her hair, is amazed that he ever was so unromantic as to offer her hand and heart. She is always wanting money, money, when she ought to be discussing Eclipses, and Dexter, and Derby Day, and English drags with six horses, all answering the pull of one "ribbon."

I tell you, there are thousands of houses in the cities being clubbed to death! There are club-houses where membership always involves domestic shipwreck. Tell me that a man has joined a certain club, tell me nothing more about him for ten years, and I will write his history if he be still alive. The man is a wine-guzzler, his wife broken-hearted or prematurely old, his fortune gone or reduced, and his home a mere name in a directory. Here are six secular nights in the week. "What shall I do with them?" says the father and the husband. "I will give four of those nights to the improvement and entertainment of my family, either at home or in good neighborhood; I will devote one to charitable institutions; I will devote one to the club." I congratulate you. Here is a man who says, "I will make a different division of the six nights. I will take three for the club and three for other purposes." I tremble. Here is a man who says, "Out of the six secular nights of the week, I will devote five to the club-house and one to the home, which night I will spend in scowling like a March squall, wishing I was out spending it as I had spent the other five." That man's obituary is written. Not one out of ten thousand that ever gets so far on the wrong road ever stops. Gradually his health will fail, through late hours and through too much stimulus. He will be first-rate prey for erysipelas and rheumatism of the heart. The doctor coming in will at a glance see it is not only present disease he must fight, but years of fast living. The clergyman, for the sake of the feelings of the family, on the funeral day will only talk in religious generalities. The men who got his yacht in the eternal rapids will not be at the obsequies. They will have pressing engagements that day. They will send flowers to the coffin-lid, and send their wives to utter words of sympathy, but they will have engagements elsewhere. They never come. Bring me mallet and chisel, and I will cut on the tombstone that man's epitaph, "Blessed are the dead who die in the Lord." "No," you say, "that would not be appropriate." "Let me die the death of the righteous, and let my last end be like his." "No," you say, "that would not be appropriate." Then give me the mallet and the chisel, and I will cut an honest epitaph: "Here lies the victim of a dissipating club-house!" I think that damage is often done by the scions of some aristocratic family, who belong to one of these dissipating club-houses. People coming up from humbler classes feel it an honor to belong to the same club, forgetting the fact that many of the sons and grandsons of the large commercial establishments of the last generation are now, as to mind, imbecile; as to body, diseased; as to morals, rotten. They would have got through their property long ago if they had had full possession of it; but the wily ancestors, who earned the money by hard knocks, foresaw how it was to be, and they tied up everything in the will. Now, there is nothing of that unworthy descendant but his grandfather's name and roast beef rotundity. And yet how many steamers there are which feel honored to lash fast that worm-eaten tug, though it drags them straight into the breakers.

Another test by which you can find whether your club is legitimate or illegitimate—the effect it has on your secular occupation. I can understand how through such an institution a man can reach commercial successes. I know some men have formed their best business relations through such a channel. If the club has advantaged you in an honorable calling it is a legitimate club. But has your credit failed? Are bargain-makers more cautious how they trust you with a bill of goods? Have the men whose names were down in the commercial agency A 1 before they entered the club, been going down ever since in commercial standing? Then look out! You and I every day know of commercial establishments going to ruin through the social excesses of one or two members. Their fortunes beaten to death with ball-players' bat, or cut amidships by the front prow of the regatta, or going down under the swift hoofs of the fast horses, or drowned in large potations of Cognac and Monongahela. Their club-house was the "Loch Earn." Their business house was the "Ville du Havre." They struck, and the "Ville du Havre" went under.

A third test by which you may know whether the club to which you belong, or the club to whose membership you are invited, is a legitimate club or an illegitimate club, is this: What is its effect on your sense of moral and religious obligation? Now, if I should take the names of all the people in any audience and put them on a roll and then I should lay that roll back of the organ, and a hundred years from now some one should take that roll and call it from A to Z, there would not one of you answer. I say that any association that makes me forget that fact is a bad association. Now to many of the cities there are two routes, and you can take the Pennsylvania Railroad or the Baltimore & Ohio, but suppose that I hear that on one route the track is torn up, and the bridges are torn down, and the switches are unlocked? It will not take me a great while to decide which road to take. Now, here are two roads into the future, the Christian and the unchristian, the safe and the unsafe. An institution or any association that confuses my idea in regard to that fact is a bad institution and a bad association. I had prayers before I joined the club. Did I have them after? I attended the house of God before I connected myself with the club. Since that union with the club, do I absent myself from religious influences? Which would you rather have in your hand when you come to die, a pack of cards, or a Bible? Which would you rather have pressed to your lips in the closing moment, the cup of Balshazzarean wassail or the chalice of Christian communion? Who would you rather have for your pall-bearers, the elders of a Christian church, or the companions whose conversation was full of slang and innuendo? Who would you rather have for your eternal companions, those men who spend their evenings betting, gambling, swearing, carousing, and telling vile stories, or your little child, that bright girl whom the Lord took? Oh! you would not have been away so much nights, would you, if you had known she was going away so soon? Dear me, your house has never been the same place since. Your wife has never brightened up. She has not got over it; she never will get over it. How long the evenings are, with no one to put to bed, and no one to tell the beautiful Bible story! What a pity it is that you cannot spend more evenings at home in trying to help her bear that sorrow! You can never drown that grief in the wine cup. You can never break away from the little arms that used to be flung around your neck when she used to say, "Papa, do stay home to-night—do stay home to-night." You will never be able to wipe away from your lips the dying kiss of your little girl. The fascination of a dissipating club-house is so great that

Sometimes a man has turned his back on his home when his child was dying of scarlet fever. He went away. Before he got back at midnight the eyes had been closed, the undertaker had done his work, and the wife, worn out with three weeks watching, lay unconscious in the next room. Then there is a rattling of the night-key in the door, and the returned father comes upstairs, and sees the empty cradle and the window up. He says, "What is the matter?" In God's judgment day he will find out what was the matter. Oh, man astray, God help you!

The influence which some of the club-houses are exerting is the more to be deplored because it takes down the very best men. The admission fee sifts out the penurious, and leaves only the best fellows. They are frank, they are generous, they are whole souled, they are talented. Oh, I begrudge the devil such a prize! After a while the frank look will go out of the face, and the features will be haggard, and when talking to you, instead of looking you in the eye they will look down, and every morning the mother will kindly ask, "My son, what kept you out so late last night?" and he will make no answer, or he will say, "That's my business." Then some time he will come to the store or the bank cross and befogged, and he will neglect some duty, and after awhile he will lose his place, and then, with nothing to do, he will come down at ten o'clock in the morning to curse the servant because the breakfast is cold. The lad who was a clerk in the cellar has got to be chief clerk in the great commercial establishment; the young man who ran errands for the bank has got to be cashier; thousands of the young men who were at the foot of the ladder have got to the top of the ladder; but here goes the victim of the dissipating club-house, with staggering step and bloodshot eye, and mud-bespattered hat set sidewise on a shock of greasy hair, his cravat dashed with cigar ashes. Look at him! Pure-hearted young man, look at him! The club-house did that. I know one such who went the whole round, and, turned out of the higher club-houses, went into the lower club-houses, and on down, until one night he leaped out of a third story window to end his wretchedness.

Let me say to fathers who are becoming dissipated, your sons will follow you. You think your son does not know. He knows all about it. I have heard men who say, "I am profane, but never in the presence of my children." Your children know you swear. I have heard men say, "I drink, but never in the presence of my children." Your children know you drink. I describe now what occurs in hundreds of households in this country. The tea hour has arrived. The family are seated at the tea-table. Before the rest of the family arise from the table, the father shoves back his chair, says he has an engagement, lights a cigar, goes out, comes back after midnight, and that is the history of three hundred and sixty-five nights of the year. Does any man want to stultify himself by saying that that is healthy, that that is right, that that is honorable? Would your wife have married you with such prospects?

Time will pass on, and the son will be sixteen or seventeen years of age, and you will be at the tea-table, and he will shove back and have an engagement, and he will light his cigar, and he will go out to the club-house, and you will hear nothing of him until you hear the night-key in the door after midnight. But his physical constitution is not quite so strong as yours, and the liquor he drinks is more terrifically drugged than that which you drink, and so he will catch up with you on the road to death, though you got such a long start of him, and so you will both go to hell together.

The revolving Drummond light in front of a hotel, in front of a locomotive, may flash this way, and flash that, upon the mountains, upon the ravines, upon the city; but I take the lamp of God's eternal truth, and I flash it upon all the club-houses of these cities, so that no young man shall be deceived. By these tests try them, try them! Oh, leave the dissipating influences of the club-room, if the influences of your club-room are dissipating! Paid your money, have you? Better sacrifice that than your soul. Good fellows, are they? Under that process they will not remain such. Mollusca may be found two hundred fathoms down beneath the Norwegian seas; Siberian stag get fat on the stunted growth of Altian peaks; Hedysarium grows amid the desolation of Sahara; tufts of osier and birch grow on the hot lips of volcanic Sneehattan; but a pure heart and an honest life thrive in a dissipating club-house—never!

The way to conquer a wild beast is to keep your eye on him, but the way for you to conquer your temptations, my friend, is to turn your back on them and fly for your life.

Oh, my heart aches! I see men struggling against evil habits, and they want help. I have knelt beside them, and I have heard them cry for help, and then we have risen, and he has put one hand on my right shoulder, and the other hand on my left shoulder, and looked into my face with an infinity of earnestness which the judgment day will have no power to make me forget, as he has cried out with his lips scorched in ruin, "God help me!" For such there is no help except in the Lord God Almighty. I am going to make a very stout rope. You know that sometimes a rope maker will take very small threads and wind them together until after a while they become ship-cable. And I am going to take some very small, delicate threads, and wind them together until they make a very stout rope. I will take all the memories of the marriage day, a thread of laughter, a thread of light, a thread of music, a thread of banqueting, a thread of congratulation, and I twist them together, and I have one strand. Then I take a thread of the hour of the first advent in your house, a thread of the darkness that preceded, and a thread of the light that followed, and a thread of the beautiful scarf that little child used to wear when she bounded out at eventide to greet you, and then a thread of the beautiful dress in which you laid her away for the resurrection. And then I twist all these threads together, and I have another strand.

Then I also take a thread of the scarlet robe of a suffering Christ, and a thread of the white raiment of your loved ones before the throne, and a string of the harp cherubic, and a string of the harp seraphic, and I twist them all together, and I have a third strand. "Oh!" you say, "either strand is strong enough to hold fast a world." No. I will take these strands, and I will twist them together, and one end of that rope I will fasten, not to the communion table, for it shall be removed—not to the pillar of the organ, for that will crumble in the ages, but I wind it 'round and 'round the cross of a sympathizing Christ, and having fastened one end of the rope to the cross, I throw the other end to you. Lay hold of it! Pull for your life! Pull for heaven!

A CORNER IN THE OFFICES OF THE EVANGELICAL ALLIANCE.

TO REDEEM THE CITIES.

The Evangelical Alliance for the United States Initiates an Educational Movement for the Development of Christian Patriotism.

(See Portraits on First Page).

EVERY citizen who intelligently and sincerely offers the prayer, "Thy kingdom come," must wish godspeed to the movement just inaugurated by The Evangelical Alliance for the United States. Its object is to induce Christian citizens who have hitherto held aloof from politics, to unite in an effort to secure good government. The need for such a movement is obvious to evereyone who knows anything of public affairs. In many of our great cities Christian men abstain from all participation in politics. Some do not vote except in the Presidential years, and of those who do vote a large proportion never attend the primaries or make any effort to secure the nomination of honest, God-fearing men. The consequence of their indifference is that when they go to the polls they find the party tickets made up of men whom they would not employ in their business—men of notorious evil life, unprincipled, corrupt and irreligious.

ENTRANCE TO THE HEADQUARTERS.

Believing that in every community in the United States the majority of the citizens prefer good government to bad, the Evangelical Alliance is making an appeal to all Christian men to unite in their respective districts for the purpose of exercising a purifying influence on political life. It does not suggest their running for office, or intriguing to secure a nomination, but to induce them to exercise their rights in helping to make the nominations and to stand together in a resolute phalanx insisting on the nomination of legislators who will legislate in favor of morality and of administrative officers who will enforce the laws. If the Christian men in any city thus held together, there is no convention of either party that would dare to nominate men of bad character for any office, because they would know that every such name would be scratched at the polls and his rival would be elected. There would be no need of any change of party affilations. The Evangelical Alliance is not moving in the interest of any political party, but is urging men of all parties to use the influence within their party that properly belongs to them as members of it. That such influence has not hitherto been generally used we know from the character of the legislation in the State Legislatures and in Congress and from the numerous scandals which have been uncovered in many of our cities.

The Evangelical Alliance is adopting a novel method to stir the conscience of Christian men in this matter. It is printing and publishing a series of pamphlets on the duty of the Christian citizen, which it hopes to get into the hands of persons who have hitherto been indifferent. Four pamphlets of convenient shape have already been issued. They are "The Duty of a Public Spirit," by Pres. E. Benjamin Andrews, D.D.; "Good Citizenship," by Bishop F. D. Huntington, LL.D.; "The New Patriotism," by Rev. Josiah Strong, D.D., and "The Co-operative City," by Prof. John R. Commons. A fifth is in hand by Dr. Washington Gladden, and others in the same series may be expected from Hon. Carl Schurz, Prof. Woodrow, Richard Watson Gilder, Dr. Albert Shaw, E. L. Godkin, Prof. Jesse Macy, Prof. E. J. James, Dr. E. E. Hale, Hon Theodore Roosevelt, Dean George Hodges, Bishop Mallalieu, Charles Dudley Warner, and Dr. Charles H. Parkhurst. It is proposed to circulate these pamphlets by the aid of the young people's Societies of Christian Endeavor, the Baptist Union, and the Epworth League. If the pastors of any State or district who are anxious to influence legislation or to secure the election of honest, conscientious men to office, would divide the territory into sections, it would be easy for the young people to reach every section and distribute the pamphlets.

This is a work which comes legitimately within the province of the Evangelical Alliance and the fact that it has undertaken it is another proof of the value of an organization which unites the good men of all the churches without distinction of creed. The Alliance has now been doing excellent work in the United States for thirty years, and it is over fifty years since it was organized on the other side the Atlantic. The idea of such a union cannot claim nationality by birth. To an Englishman it owed its first vague inception, and to an American it owes its practical formation. In 1842 the idea of such an organization was first launched. John Angell James, the author of the famous little work which has been the means of leading thousands to Christ—"The Anxious Inquirer Directed," suggested that some kind of inter-denominational association might be arranged for mutual counsel and edification as well as for aggressive work. Thomas Chalmers, the great Scotch divine; Dr. Merle D'Aubigne, the eminent Swiss historian, and other leaders endorsed the idea, and in 1845 a meeting was held in Liverpool to consider the subject. Clergymen and laymen representing twenty different denominations were present.

The meeting appointed a committee to call a representative assembly in London in the following year. The call was issued, and in the summer of 1846 the Evangelical Alliance became an accomplished fact. Eight hundred delegates, representing fifty denominations, attended, and were in session fifteen days. It was discovered that with all their mutual antagonisms, the delegates were in accord on many subjects. The Alliance was organized "for the defence of religious liberty, and promoting the unity of all believers in the essentials of Christianity, and their co-operation for its progress."

The organization quickly took root in England. The American members, however, realized that membership in the parent organization would not be sufficient to cover the ground which might advantageously be occupied by the united forces of the Evangelical churches. There were problems peculiar to ourselves with which Christians ought to deal, in which European Christians were not vitally concerned. Problems like the Indian question, Mormonism, Immigration, and the attempt to desecrate the Lord's Day, were pressing, and local united action was needed. In 1867 a meeting was held in the Bible House, New York, at which an Evangelical Alliance for the United States was organized. The late Hon. William E. Dodge was elected President, and Dr. Josiah Strong, the author of "Our Country," subsequently became its secretary. On the first page of this journal are portraits of its present President, Secretary, and three of its prominent members. Other countries followed the example thus set, until now there is an Alliance in twenty-seven different lands besides the parent organization.

The Sunday School

THE BEATITUDES.

Sunday School Lesson for Jan. 23. Matt. 5: 1–12. Golden Text. Matt. 5 : 14.

BY MRS. M. BAXTER.

THE Sermon on the Mount is a precious sample of the teaching of the Lord Jesus. He had lived, before he preached, all that he was about to teach others. "Seeing the multitudes he went up into a mountain, and when he had sat down, he called his disciples to him, and he opened his mouth and taught them." In his teaching, human eloquence, imposing attitude, impressive gestures were wholly absent: it was the word which did the work, not the human channel through which it came. His own life had been already a light, "the light of men," and now in the very fact of his teaching his disciples in the presence of the multitude, he makes them an object lesson. The life of every child of God who is willingly and thankfully in the school of God is an object lesson to all who know him. Many of the tests which God permits us are meant as much to teach others who are watching us, as ourselves; not one is superfluous in God's economy.

The first utterance of our Lord on this occasion went exactly counter to all ideas of self-sufficient, self-seeking, fallen nature. The very life of self consists in the desire to be something or somebody; to be rich, great, influential, honored; this is the ambition of the flesh. All the system of caste in India, of aristocracy in western lands, of priestcraft, whether heathen, Roman Catholic, Greek Church or Protestant, comes from the same source—esteeming self and despising others. Fanaticism springs from the same root; men, whatever their religion may be, want to be great saints that they may prove their superiority to others. In our schools, in the cricket-field and in foot-ball, pre-eminence is the passion of all. In Christian work, how much there is of the same spirit, each one seeking to be greatest. And our Lord cuts the ground from under our feet when he says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven." (Matt. 18: 1). "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes and to make them to inherit the throne of glory." (1. Sam. 2 : 8, 9).

The poor cannot be lifted out of the dust until he has taken his place there, and known himself in his utter filthiness and misery. The pride of the human heart is counted by God disgusting. The apostle Paul learned this when, speaking of his natural advantages, he said, "What things were gain to me, these have I counted loss for Christ. . . . for whom I suffered the loss of all things." (Phil. 3 : 7, 8). His high birth, his circumcision, his religious prestige, his zeal, his very righteousness was loss in his eyes, as in the eyes of his God. He had learned a lesson which the Lord Jesus had already taught: "That which is highly esteemed among men is an abomination in the sight of God." (Luke 16 . 15). In the school of God, the rich man must rejoice 'in that he is made low." (James 1 : 10).

It cannot be otherwise. The life of Christ is death to our own self-life. The flesh cannot amalgamate with the life of Christ, the two are utterly opposed. Our self life is under the curse. "All flesh is as grass . . . the grass withereth, the flower fadeth because the Spirit of the Lord bloweth upon it." But the withered, faded, dying flesh makes room for the plant which the Lord hath planted and which shall flourish in the courts of our God. (Psalm 92 : 13). Our Lord does not say: Blessed shall be, but, blessed are the poor in spirit. Look at the faces of proud, self-sufficient, self-glorifying men. Are they happy? They are filled with anxiety about their own reputation and importance. Jealous, sensitive, captious; far removed from blessed. Look at the faces of such who, poor in spirit, wonder how God can be so gracious to them; who marvel that he can have come so low as to consider even them; men who count everything too good for them, and every blessing from God's hand utterly undeserved. Are they happy? Yes; their faces are full of light, the joy of the Lord fills them; they have nothing to care for; they know that he careth for them. Blessed indeed and blessed always are the poor in spirit.

Blessed also are they that mourn. The flesh loves enjoyment, exaltation, excitement, merriment, laughter, amusement, and hates that tenderness of heart which brings a recollected spirit, which causes a ready acknowledgement of being in the wrong, a readiness to take rebuke, and a broken heart under God's dealings. The flesh stands upon its rights, and believing in itself, takes for granted that it must be in the right. But the humble and contrite heart where he dwells who inhabiteth eternity, instinctively yields to the smallest hint of the Holy Spirit, and mourns to grieve him. It hurts such to grieve God. As the Holy Spirit himself is very sensitive, so he makes sensitive to God those in whom he dwells. They learn to tremble at his word (Isa. 66 : 2), and to lay to heart what he says to them. (Mal. 2 : 2).

"Blessed are the meek for they shall inherit the earth." Such as can neither assert their rights nor retaliate any injury are God's meek ones; destined to rule over a renewed earth. Our Lord himself learned obedience before even he could as a man sit at God's right hand and reign till his enemies become the footstool of his feet. He conquered death by submitting to it, (Heb. 2 . 14); he conquered his enemies by his meekness; "when he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." (1. Peter 2 : 23). A meek man never defends himself, but commits his cause to God; such always become a power, because God is behind them. "They shall inherit the earth," and rule because they have learned to submit. The truly meek are always "merciful." Having learned their own lessons they can have patience with others who are learning the same; and they shall obtain mercy, if not from man yet from God. A meek man cannot be harsh in his judgment of others, and according to the measure which we mete, God measures to us again. (Matt. 7 : 2).

"Blessed are they which do hunger and thirst after righteousness," not only in their own souls, but in the church and in the world. There is a terrible danger in the Laodicean state of the church at the present day that we should become accustomed to a condition of lukewarmness, and accept it as inevitable. God forbid! We are in danger of accepting also as inevitable the national sins of our countries, thinking that we, as individuals, can do nothing in the matter: we are sorry, but we cannot help it. When, in Ezekiel's time, like evils existed in Jerusalem, God opened the eyes of his servant to the unseen world, and the prophet saw God's reporter with his ink-horn by his side, putting a mark upon the forehead of such as sigh and cry for all the abominations which are done in the city. (Ezek. 9 : 2–4).

HATTIN, THE TRADITIONAL MOUNTAIN OF THE BEATITUDES.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

THE circumstances under which this remarkable discourse was preached, have to be taken into account in order to duly appreciate its character. Christ having chosen twelve men to propagate his doctrines he gives a resume of his teaching for their use, as well as for the general audience surrounding him. The chief characteristic of his sermon is that which still needs to be impressed on the people. It is that true blessedness or happiness, true fitness for membership in his kingdom is to be found in character, and in character only. The Jews were looking for a Messianic deliverer, who should restore their nationality. Religious men were honoring the leaders who were particular about observances, who tithed the minutest trifles of property, whose devotions were long and conspicuous, and whose charity was ostentatious. All these things are swept away by this sermon. Christ's kingdom, he tells them, is made up of the men of all nations who are of his spirit. Ritual, gifts, observance, all count for nothing. To be eligible for membership in the kingdom a man must be certain things, not do certain things. This, as Christ shows, is a deeper righteousness than the overt acts required by the law. The law said, thou shalt not kill: Christ's legislation forbade the angry feeling out of which murder grows. Eight characteristics of the men eligible for the kingdom are the subject of the lesson.

The poor in spirit. These are people conscious of their need. The only people Christ is able to help are those who know that they need help. Those who think highly of themselves, the people we call "know it-alls," cannot be helped. The story is told of an eminent teacher of the violin that he used to ask every new pupil if he knew anything of the instrument. If the pupil said he did know anything of it, or that he had been taught by some one, the teacher demanded a fee of double the amount required of a pupil who confessed utter ignorance. He gave as his reason that he would have a more difficult task than when he started from the beginning.

They that mourn. There are some people who know they are wicked, and are not sorry about it. Christ cannot help them. True blessedness comes when a man grieves over his wrong doing, and wants to abandon it. There is a legend of a hermit who was so good that he was fed by angels. He grew proud, and the angels fed him no longer. Whereupon, he thrust his staff into the brook by which he sat, and took a solemn vow never to leave the place until his staff blossomed. Month after month he waited, and no blossom came. Among his visitors was a thief, whose conscience was at work. Hearing what the hermit had done, he, too, thrust his stick into the brook, making the vow that he would steal no more, and would make restitution. Instantly, the legend says, the thief's stick blossomed, and he went away rejoicing to fulfil his vow. The hermit was angry at the thief gaining the blessing denied to him, and was further than ever from righteousness. He stayed until the brook grew to a flood and swept him away.

The meek. We generally admire those who stand up for their rights and insist upon being treated with deference. Christ's idea of blessedness is of the other kind. A man of great skill in swordsmanship was taunted with cowardice after his conversion. One of his assailants went so far in proving the charge as to spit upon him. The insulted man quietly wiped away the saliva, remarking: "I should kill you if I could wipe your blood from my conscience as easily as I wipe away your insult from my person."

They who hunger and thirst after righteousness. It is not the righteous on whom the blessing is pronounced, otherwise many could not hope for it; but on those who passionately desire to be righteous. Every one can strive after it, and it is promised to those who do strive, "they shall be filled." A man was seen tugging at a rope attached to the top of a high wall, which had been part of a building destroyed by fire. "Do you think," he was asked, "you can ever pull down that wall?" He answered, "It does not seem likely, but the boss told me to keep on pulling, and that is what I am going to do." Meanwhile, unseen by him, men were undermining it, and soon he felt it vibrate, and in a short time, it fell.

The merciful. An eminent preacher tells of pleading with his wife to forgive a servant whom he had seen in tears over the fragments of a valuable china vase she had broken. "I have borne with her clumsiness long enough," replied the mistress; "now she must go; she does not deserve to be kept on any longer." The clergyman said, gently: "I wonder if my Master ever feels that way about my work. I hope he does not, though I certainly deserve to be discharged. Better let Mary have another trial," and the wife yielded.

The pure in heart. These will see God, not those in whose hearts ambition, selfishness and spite are cherished. Mr. Spurgeon was looking, in his younger days, for a lodging near London. One of the boarding-house keepers took him to a window of the room he was thinking of occupying, and pointed out the beautiful view. He said, "On a Sunday you can see St. Paul's from here." Mr. Spurgeon asked, "Why can you see it on Sunday better than other days?" "Because," said the man, "the factories are not running on a Sunday and there is no smoke." It is the smoke and the impurity of our lives that prevent our seeing God.

The peacemakers. A popular writer tells the story of a quarrel between a minister and one of his deacons. The minister called upon a good woman of the parish and came away saying: "That woman is against me; she did nothing but tell me of the deacon's good qualities and make excuses for him." The deacon, hearing that the woman was on his side, went to see her and left grumbling: "It is not true; she praised the minister and insisted that he is a good man." But each thought better of his enemy after the talk with the woman, and when they met, each taking the woman's estimate of the other, they were reconciled. The peacemakers are rightly called the children of God.

They who are persecuted for righteousness sake. A glorious reward is promised to all such. The Emperor Tiberius hearing that a certain prince had expressed the hope that Caligula might soon come to the throne, stripped him of his robes, clothed him in rags, loaded him with chains and thrust him into a loathsome dungeon. When Tiberius died and Caligula became emperor, Caligula's first act was to take the prince out of his dungeon, give him a royal robe and give him gold of the same weight as the fetters he had worn.

A POOR BOYS' REPUBLIC.

The Farm School for Indigent Lads on Thompson's Island in Boston Harbor—Young Waifs Trained to Self-Supporting Christian Citizenship.

BOSTON, like New York, and many other leading American cities, is a great philanthropic centre; the wealth and far-reaching sympathies of its people giving support and encouragement to a multitude of charitable and benevolent enterprises. Nowhere on this continent is greater solicitude shown for the welfare of the rising generation among the very poor, and the orphans and waifs are gathered, housed, trained, and educated in a great number of institutions, in order that maturer years may not find them worthless members of the idle and dissolute class and burdens upon the community, but sober, industrious, self-supporting members of society. One of the oldest of Boston's charitable institutions is the Asylum for Indigent Boys, which was incorporated in 1814. An outgrowth of that venerable charity is the Boston Farm School Society, which was formed in 1832, and soon afterward purchased Thompson's Island, in Boston harbor. For many years the Asylum and Farm School for Indigent Boys has been one of the best known of the city's benevolences. Very poor orphans or half orphan boys of good moral character, between the ages of seven and twelve, are admitted, each being fully consigned to the home until the age of twenty-one is reached, unless it can be shown meanwhile that some friend or guardian can provide a suitable and permanent home for the boy. When the lad has been fairly educated and taught a trade, a place is found for him by the society, which continues to exercise a watchful care over him. He is usually launched on the world under its auspices in his fifteenth or sixteenth year.

Our photographs give some slight idea of the active and energetic life the young charges lead on the school farm. Thompson's Island is an ideal site for such a place. The buildings are good and substantial and the surroundings all that a boy fond of outdoor exercise could desire. Beautiful meadows and wide pastures for playgrounds; fruit-laden orchards, boats for sailing and fishing; poultry-houses, corn-houses and barns, besides good school-houses and industrial buildings, and bright, attractive dormitories. There are usually about one hundred boys in the farm school. The lads are from many different States, and nearly all take the manual training course, which includes drawing, carpentry, wood-turning and wood-carving; and all in turn are employed upon the farm and perform some part in the household duties, including cooking, baking, making and mending of clothing, washing, etc. Boys are selected according to their capacity to receive instruction in blacksmithing, cobbling, painting, printing, and typewriting, and to assist in the care and management of boats. Each boy's time is divided between study work, and recreation, in such a manner as best to develop natural aptitude and latent ability, strength, and character, that he may go forth equipped for the practical duties of life.

One of the features of home life on the island is "Cottage Row," which consists of twelve small wooden structures, each capable of seating a number of persons comfortably. These were practically built by the boys themselves, and form a sort of miniature settlement—a little republic —governed by the boys. The officers of this petty government consist of a mayor, board of aldermen, clerk, chief of police, street commissioners and jury. There are besides, an assessor, judge of the municipal court, and other officials. The boys elect their own officers, make their own laws, and govern themselves with due decorum and a full sense of the responsible privileges they enjoy.

The farm and the industrial department are two very interesting features of the work. The educational system is suited to the needs of the boys, and is in charge of competent teachers. There is a compact library, which is well patronized. The boys set up and print a neat little eight-page monthly journal called *The Beacon*, to whose pages all are free to contribute. In the intervals of study and work there are abundant opportunities for recreation, both summer and winter.

Over all, there is a kindly Christian spirit, which makes the place a real home to the poor lads. The religious side of the work is one of its brightest and most attractive aspects. Church is always well attended and the Sunday School and Christian Endeavor societies are the means of kindling spiritual life among the young people, and many have given evidence of a desire to lead Christian lives. Many of the letters received from former inmates of the farm school, who are now out in the world, show that the training they received there has influenced their careers and helped to make them honorable, God-fearing, law-abiding, worthy men.

The officers of the Farm School are: President, Alexander S. Wheeler; Vice President Arthur Dexter; Treasurer, Alfred Bowditch, and Secretary, Tucker Deland. There is also a full board of managers.

Every branch of the work is conducted with the most thorough system that long experience can devise. With larger resources at command the work could be greatly expanded and correspondingly increased results secured.

SNOW FORT AT THE MISSION SCHOOL.

YOUNG FARMERS.

"COTTAGE ROW," THOMPSON'S ISLAND.

"AUDUBON HALL," AT THE SCHOOL FARM.

THE EIGHT BLESSINGS.

It is significant that the new dispensation should open with the word, "blessed." The last word of the prophets had been the word, "curse." God's new message comes to tell the world how it may be happy. Penalties, prohibitions, and punishments had done their work, and now men were to be met on a higher plane. They were to learn that the God whom they had known as their Ruler was their Father, with a father's desire for the welfare of his children, not that the standard of conduct was lowered, but the motive power was different. Righteousness under the new dispensation had its old meaning and went even deeper than before. God had not changed his character, but as a father pleads with his son, who has grown to manhood, in a different way from that he had used in enjoining him in his boyhood, so now Christ delivers the message of blessing. Men are seeking happiness in various ways, and he tells them how they may attain it. The quest of Ecclesiastes had been the quest of many another, and like him they had found only disappointment; now divine guidance is given. It is to be found, not in wealth, not in power, not in pleasure, not in learning, but in character. Happy are the poor in spirit, the pure in heart, the meek, the peacemakers. These of whom the world had taken no account, are the really blessed people. They are spared the inward conflicts of the man whose outward conduct is not in accord with his inward life. The law had been content with the saying, "Thou shalt not kill," but the man who wanted to kill and refrained in obedience to the law, would be apt to be sullen and discontented. Christ goes deeper. There must be no anger in the heart. When he is obeyed the mental conflict ceases, and the man, no longer torn by contending impulses, realizes that he is blessed. The same principle applies to each of the beatitudes. Illustrations of all will be found under the head of "Lesson Points" on page 26 of this issue.

A Tribute to our Missionaries.

In his recent work entitled: "Transcaucasia and Ararat," James Bryce, the distinguished author, pays this tribute to our American missionaries.

I cannot mention the American missionaries without a tribute to the admirable work they have done. They have been the only good influence that has worked from abroad upon the Turkish Empire. They have shown great judgment and tact in their relations with the ancient Churches of the land, Orthodox Gregorian, Jacobite, Nestorian and Catholic. They have lived cheerfully in the midst not only of hardships, but latterly of serious dangers also. They have been the first to bring the light of education and learning into these dark places, and have rightly judged that it was far better to diffuse that light through their schools than to aim at presenting a swollen roll of converts. From them alone, if we except the British Consuls, has it been possible during the last thirty years to obtain trustworthy information regarding what passes in the interior. Their sympathies have, of course, been with the cause of reform. But they have most prudently done everything in their power to discourage any political agitation among the subject Christians, foreseeing, as the event has proved, that such agitation would be made the pretext for massacre.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON.
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

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Good Management.

ON the Saturday preceding Christmas every one of the $1,000 premiums ordered up to noon of that day were shipped by THE CHRISTIAN HERALD without a single exception. Notwithstanding this commendable promptness on our part, there were many who did not receive their premiums on time, but that was owing solely to the absolute inability of the express companies to handle with their usual promptness the tremendous volume of holiday shipments that were heaped upon them. They claim to have been literally snowed under. The unavoidable delays that have in consequence ensued will prove an object lesson to those who disregarded our repeated requests to send in their orders before the holiday rush began. In order to reduce to a minimum the possible number of disappointments, we had special arrangements with the various express companies, under which special instructions to agents in all parts of the country to deliver on Christmas day, were printed and attached to every belated package, and thousands owe to this wise precaution exemption from sore disappointment. In no previous year were we in such excellent shape for the prompt dispatch of orders, and we worked our enormous facilities unceasingly day and night for the benefit of our great army of subscribers.

Treasures Imperishable.

HOW long before we will learn that there is no such thing as sure and safe investment? Men gather up their fortunes, get everything insured, have United States bonds or first mortgages, and boast themselves as independent. A few years pass along, and you meet them on the street with distressed look and dilapidated apparel. What is the matter? They have lost all. But there are investments that never fail. Wall street stock may go up or down, trust companies may sink and Jay Cookes suspend payment; storms may twist off the roofs of ships and drown the harvests of a continent; fires may whelm Chicago and Boston; but they who build on the Rock of Ages have a structure that can stand any tempest—they who have Christ for a pilot will certainly come into the harbor—they who have treasures in Heaven shall find them unharmed by moth, or rust, or time, or eternity.

Premiums Without Cash Payment.

A GREAT many inquiries have been addressed to THE CHRISTIAN HERALD as to the terms upon which subscribers can **earn**, without the expenditure of any cash, certain premiums now offered by us. Owing to the intrinsic value of our premiums, in every case and without any exception exceeding the amount asked for them, we find it almost impossible to allow any compensation whatever for the procurement of new premium subscribers, and therefore have heretofore steadfastly declined to entertain any proposition of this character. This year, however, we are determined to make strenuous efforts to increase the circulation of THE CHRISTIAN HERALD to a quarter of a million copies weekly, and in order to accomplish this we stand ready to make large financial sacrifices. Therefore we have prepared the subjoined table of inducements which we feel sure will prove strong incentives to our friends to cooperate with us in bringing about this gigantic result, which will more firmly secure for the ever popular CHRISTIAN HERALD the proud distinction it already enjoys as the leader of the religious press of the world. Let it, however, be plainly understood that our stock of **Minion** International Teachers' Bible is only large enough to meet the requirements of our present subscribers, and that therefore no subscriptions with the Minion Bible Premium can be received under this offer.

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It goes without saying that no compensation other than the premiums mentioned above can be allowed on subscriptions received under this proposition, and that, therefore, every order must be accompanied by the full amount in cash without any deduction whatever. All these special offers will positively be withdrawn **March 1st,** and any of them may be closed sooner should our present stock of that particular premium be exhausted, in which case opportunity will be given to select some other premium, or, if preferred, all the orders and remittances will be promptly and cheerfully returned.

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Please remember that this offer will positively be withdrawn on March 1st. Hence, immediate action on your part will be necessary to assure success. Don't wait until it is too late, and then write asking us to make an exception in your case. Better start now, and have us reserve what you want a little ahead of time, than to wait awhile, only to invite disappointment at last.

BRIEF NOTES.

Tangier is the only town on the Moorish coast in which Europeans reside where slaves are openly sold in the streets, although the traffic is supposed to be forbidden.

"One of the sights of Burmah," writes a lady there, "is Mr. Brayton, a Baptist missionary, who has worked there for sixty years. He told us that he was 'eighty-nine years young.'"

Evangelist S. Hartwell Pratt has just concluded a series of meetings in Salem, Mass. The attendance was large from the first, and the great power of the Spirit was manifest. Mr. Pratt began union meetings at Rhinebeck, N. Y., Jan. 2d.

Rev. W. A. Bodell, of Crawfordsville, Ind., began evangelistic meetings at St. Joseph, Mo., the latter part of November. Mr. Bodell is working in connection with the Y. M. C. A., but has the support of the ministers of the city, who attend the services and aid in the work.

The Church of the Strangers in New York, of which Dr. Asa Blackburn is pastor, expects to begin holding services in its new location in Fifty-seventh street at the end of this month. It is expected that about two hundred members of the church whose property it has acquired will join the Church of the Strangers.

A press dispatch from Wabash, Ind., says that at a revival recently at the Wesleyan Methodist Church of Lakestone, the preacher urged all who had wronged their neighbors to make restitution before uniting with the church. So far, the property restored consists of several pigs, a cow, two chickens and a log-chain.

Rev. Alexander Patterson held Bible Institutes this Fall in Dayton and Springfield, Ohio, in Danville, Ill., and at the University of Illinois and conducted the Bible studies at the State conventions of Kansas and Missouri. He reports great interest as shown by large attendances and close attention even to the more difficult studies.

The Rev. Dr. Wylie of the Scotch Presbyterian Church, Ninety-sixth street, New York, has arranged for a series of Sunday evening sermons on "The Unity of the Church of Christ," by representative ministers of different denominations. The Rev. Dr. James M. King preached the first sermon of the series, presenting the Methodist Episcopal point of view.

Dr. J. Hudson Taylor, founder of the China Inland Mission, will have the sympathy of our readers in a sad bereavement which has befallen him. His beloved daughter, the wife of Rev. J. Coulthard, missionary at Wun-chau, China, is dead. She was born in China, and after being educated in England returned to China in her seventeenth year, and was active in mission work there until her death.

A Boston philanthropist, Mr. Benjamin C. Clark, did a thoughtful and kindly act at Christmas time. He went to the general post-office and undertook to pay the cost of releasing all packages held for deficient postage. The packages, which were chiefly Christmas presents, were at once forwarded to their addresses, and Mr. Clark paid the sixty dollars of deficiency. He has done this in former years, but this is the first time he has been identified.

French Protestants are making earnest efforts in behalf of Christians in Madagascar, who are suffering so much at the hands of Jesuits. The *Missions Evangeliques de Paris* have, since August of last year, sent fifteen men and thirteen women as missionaries to that country, and two of the men have been assassinated. But it is encouraging to learn that two Protestant missionaries have been appointed to superintend two of the normal schools which had been seized by Roman Catholic priests.

The Boston Keswick Conference, held in the Berkeley Temple, has been well attended and has proved a blessing to many. *The Congregationalist* gives the following report of the gathering: "The interest taken in the 'Keswick' convention, held in this city last week, was greater than has been anticipated. The effort to imitate in this country the great English convention, where the teaching is that of entire dependence upon God for both spiritual and material blessings, will probably result in its establishment here in America."

Rev. B. I. Daimond, a returned missionary from Morocco, who is now studying medicine in New York with the view of qualifying for medical mission work in Morocco, would be glad to deliver a lecture on scenes and life in that land to any church in the city, or within easy reach of it. He knows the country thoroughly and is anxious to arouse interest in missions to the Moors, as well as to earn a little money for the purchase of books, instruments, etc. His address is care of A. Attias, 1548 Madison Ave., New York.

The physicians of the Presbyterian Hospital, New York, report that Mrs. Ballington Booth, is "suffering from an aneurism of the aorta, and her condition has been, and is, serious. She is confined to her bed, not allowed to see any visitors except her husband and secretary, and is absolutely forbidden to do any work. Mrs. Booth's condition continues to improve." This statement has been issued as an authoritative reply to insinuations which have been made or misconstrued in a published interview as to the critical nature of Mrs. Booth's illness.

The American Board is sending a deputation to visit the mission stations of China. This is in response to an invitation from the missionaries who desire the officers of the Board to see the work for themselves. The deputation will consist of Dr. Judson Smith, Col. Charles Hawkins, and Mr. Samuel Shapleigh. Every mission will be visited and, as far as practicable, every station in each mission and enough out-stations to make the deputation familiar with the methods of work and with the native laborers and the homes of the native Christians.

A note in *The Missionary Review* describes the sudden suppression of an incipient riot at Chuningchow, China, in which the missionaries were menaced on the usual false charge of murdering children. The mob threatened the lives of the missionaries and the destruction of mission property. It was dispersed, however, by the issue of a warning in which the Governor said briefly that he did not wish to kill any man until he had been warned; so he sent out the notice, and after its issue, if any false reports about the foreigners were circulated, he would take the heads off the slanderers without further warning.

CHINA'S CRISIS.

CHINESE complacency to her "great and good friend" Russia is apparently about to bring a hornets' nest about her ears. In compliance with the terms of an agreement between the two powers, China dismissed Mr. J. McLeavy Brown, the Englishman, who was customs' agent in Corea and has half-promised to dismiss Sir Robert Hart who is Director of the Imperial Maritime Customs of China. Both officials are to be replaced by Russians. The programme has, however, been interrupted by the arrival of a British fleet in a Corean harbor, and the presentation of a strong protest against the Russianizing of China. It is reported that China has compromised the Corean matter by making the Englishman and the Russian joint agents, but whether that step will satisfy England is not known. In the meantime, France is steadily pushing her borders northward on the south, and Germany suddenly concerned about the safety of her missionaries in China, has seized a Chinese port. Besides these powers, China has to reckon with her victorious enemy Japan who is naturally unwilling to see other nations take possession of the country to which she considered herself the natural heir. The various Governments protest that they have no design on the integrity of China and that the partition of the vast Empire is not impending: but their actions belie their words. The presence of the fleets, the seizure of the ports and their discussion of the "hinterland" questions, all suggest that China is threatened with the fate that has befallen Africa. It appears that the Emperor of China has another cause for apprehension, which is giving him even greater concern than the approach of his hungry enemies. An imperial decree has been issued curtailing the ceremonies at the approaching New Year. The decree refers to the fact that the Board of Astronomy prognosticates an eclipse of the sun to take place on January 22, which is the first day of the new year in China, and as this betokens impending calamity, the Emperor, following the custom of his predecessors, will humble himself in order to avert the wrath of heaven. All the court attendants are to clothe themselves in mourning, the customary banquets are to be omitted and prayer is to be made everywhere for forbearance and mercy. If the Emperor knew more of science he would feel less alarm about the eclipse but probably more apprehension of his real danger. It is to his credit that in his extremity he resorts to prayer, whether his alarm is caused by the facts, or whether, like the ancient prophet, he recognizes the eclipse as a portent.

When I shall put thee out, I will cover the heavens and make the stars thereof dark: I will cover the sun with a cloud and the moon shall not give her light, and I will vex the hearts of many people when I shall bring thy destruction among the nation (Ezek. 32: 7-9).

Fire for the Germs.

A radical preventive measure for the protection of children, has been adopted by the School Commissioners of Webster City, Iowa. Last year, there was an outbreak of diphtheria in the school, and the doctors of the town notified the Commissioners that the school-house must be disinfected. This was thoroughly done and the building was completely renovated. It was noticed that rabbits had burrowed under the building, but they were driven out and their holes were stopped. This year, the rabbits made new runs under the school-house, and, it is supposed, carried the germs with them. Diphtheria broke out among the children again, and four of them have died. Every measure that the doctors had suggested for the disinfection of the school-house, having already been taken, it was decided to make no further attempt to renovate it, but to burn the building. This extreme step has been taken and the building is now a charred ruin. It is much to be wished that in dealing with the evil of sin, people would adopt measures as radical, instead of trying to reform in their own strength:

That the body of sin might be destroyed that henceforth we should not serve sin (Rom. 6: 6).

Disease-Proof Garments.

One of the recent improvements in cloth manufacture, remarks the Boston *Commercial Bulletin* in a recent review of textile interests, is an ingenious method of preparing goods so as to insure to the wearer less liability to the contraction of diseases from exposure to infection. In carrying out this idea, the plan pursued is to mix three parts of quinine or antipyrine with one hundred parts of water, the yarn for the fabric being passed through this solution and dried. For the warps, from one to three per cent. of the quinine or antipyrine is added to the sizing materials before their passage through the size, and in the treatment of fabrics the same proportion of the drugs named is added to the finishing mixture: in fact, this method of treatment assumes that the proportion of any substance capable of acting adversely to fevers may be increased or diminished according to the nature of the one used. If this process proves to have the effect claimed for it, it will be very valuable to persons who are in hospitals and places where they are liable to contract contagious disease. There will not be the same difficulty in getting them to use the garments so treated as there sometimes is in persuading people to take upon them the robe which Christ provides to keep them from the pollution of the world:

To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints (Rev. 19: 8).

Saved by the Night-Stick.

One man in New York has reason to be thankful that the proposal of the late Board of Police Commissioners to deprive the patrolmen of their deadly night-sticks was not carried through. So many prisoners have been brutally clubbed by the police that there seemed no way of protecting the public from outrage but by forbidding the men to carry the murderous weapon. While the question was still pending a fire broke out in the night in a store in Delancey street. The inmates of the upper floors were got out safely, but when the whole front of the building was burning fiercely and the flames were steadily eating their way to the rear, two men were heard shouting for help at a rear window of the ground floor. Their escape by the front door was cut off by the fire and they were prevented getting out of the rear window by the iron bars over it. Two policemen made their way to the window and using their night-sticks as levers wrenched the iron bars from their fastenings and helped the men out. So narrow was their escape that their hair was singed and the clothes of one of them were on fire. Unquestionably both the men would have perished if the policemen had wasted a minute in looking for an implement to wrench off the bars. Thus the weapon that has so often done injury became a means of saving life. This is not the only thing that has been used for opposite effects. Poisons are often used with good effect as medicines, and in spiritual matters the Gospel is not uniformly a blessing to all who hear it.

To the one we are the savor of death unto death and to the other the savor of life unto life (II. Cor. 2: 16).

Took a Dead Man's Name.

The deathbed confession of a man who died in a hospital in West Superior, Wis., a few days ago has been published. It contains the surprising statement that he has been living for more than thirty years under a name to which he was not entitled. When the war broke out he was in the fur trade in St. Paul, in partnership with his cousin, whom he resembled in appearance. He had squandered his share of the profits of the business as fast as he received them, while his partner had invested his share and was worth a considerable sum. In 1862 he determined to sell out and join the army, and his partner, who was sincerely attached to him, went with him. He went safely through two years, but in 1864 he was severely wounded in the battle of Spottsylvania and was carried to the hospital. On his recovery he found that he had been entered among the killed, and his partner on the list of wounded, a mistake having evidently been made in the identity of the two men. He ascertained that his partner had really been killed in the battle and buried under his name. As he was, as usual, without funds, he found it convenient to let the mistake go uncorrected. He received his partner's rents and dividends and continued to bear his name. Several letters received from common friends, referred to his death, but none of them expressed any regret. He found that his partner had enjoyed much more than he the respect of the world, and altogether that he would profit by retaining the other's name and identity. He did so until his recent illness, when, learning that he could not recover, he made a full confession of the deception he had practiced for thirty-three years. He had been willing to sacrifice his own identity to get a better name, reputation, and property than he possessed, though in doing so he incurred the risk of detection and punishment. It is sometimes difficult to persuade people to make the same sacrifice, though by doing so they may gain eternal blessedness.

I have suffered the loss of all things, that I may win Christ and be found in him, not having my own righteousness, but that which is through the faith of Christ (Phil., 3: 9).

Learning to See.

A patient of Dr. Duclot, the eminent French occulist, is having a novel experience. She is twenty years old, but only within the last few weeks has she looked upon the world around her. She was born blind, but Dr. Duclot has performed an operation on her eyes, and now she can see distinctly. Previous to the operation she had an equisite sense of touch, and could describe minutely anything that she could pass her hands over. But now that she can see, she is unable to recognize by sight the things she knew by touch. A number of objects were shown to her, but she misnamed most of them, mistaking a dog for a cat, a feather duster for a bunch of chrysanthemums, etc. When blindfolded she correctly named all the objects about which she had been mistaken. Gradually she is learning to apply the sense of sight to the forms of objects, and to realize how any object the form of which she was familiar with by the sense of touch, will appear. Of color she had previously no conception, and it is now a continual mystery to her. It is curious, too, to see how puzzled she is by the sense of distance. She reaches out her hand for objects several yards away, and when a hand was held near to her face, and she was told to touch it, she felt for it at arm's length. Formerly, she had walked confidently about the house, but since the operation, she stumbles and hesitates, and in crossing a level floor walks as if she were going upstairs. The doctors say she will gradually learn to see as a baby learns. Her eyes see as do those of other people, but the brain being unaccustomed to receive impressions from the optical nerves, is not able to use them with intelligence. There are some people similarly affected as to spiritual vision, which does not come by nature.

The natural man receiveth not the things of the Spirit of God, neither can he know them because they are spiritually discerned (I. Cor 2: 14).

A Fatal Tether.

A singular fatality, involving the death of a well known citizen, is reported by South Carolina journals. A prosperous farmer living near Clifton in that State wanted one of his men to go on an errand to the city, and, searching for him, found that he was driving one of his cows from one pasture to another on the opposite side of the farm. The servant promised to go on the errand as soon as he had taken the cow to the proper pasture, but the farmer was in a hurry and would not wait. He said that he would take the cow himself to her pasture so that the man could start at once for the city. The servant was reluctant to see his employer engaged in a duty of that kind and protested against it. Besides this, he warned the farmer that the cow was difficult to manage, but the farmer would not listen. He fastened the rope attached to the cow's horns to his own wrist and thus secured against the danger of having it dragged from his hands he started on his unaccustomed duty. A part of the way lay near a railroad track and as they came upon it an express train came thundering along. The cow was frightened and started to run across the track. The farmer unable to extricate his wrist was dragged after her, in front of the train and was cut to pieces. In that dire moment when the farmer was vainly trying to extricate his hand from the tether, how he must have wished that he had not made it so secure! It would be well if every Christian took care to avoid a similar danger in respect to his property. He should not allow his affections to entwine themselves about it too firmly. The time may come when it would be better to sacrifice it rather than lose his soul.

Sell whatsoever thou hast and give to the poor and thou shalt have treasure in heaven: and take up the cross and follow me. And he was sad at that saying and went away grieved: for he had great possessions (Mark 10:21).

CHINESE FESTIVAL IN THE TREATY PORT OF HONG-KONG.

PALESTINE IN MOSAIC.

Recent Discovery of a Map of Palestine in a Buried Pavement Supposed to have been Laid Fourteen Centuries Ago.

BY REV. FERDINAND C. IGLEHART, D.D.

CABLE despatches were received recently from the Holy Land, announcing an important discovery confirmatory of the Scriptures. This was a pavement, apparently of a church, which for centuries has been hidden under a pile of rubbish and earth, now being removed to make way for improvements. THE CHRISTIAN HERALD has received from a correspondent in Jerusalem, a photograph of this mosaic, which is reproduced on this page. It is deeply interesting, not only as a work of ancient art, but as showing how little, four hundred years after Christ, Palestine had changed from the country described in the Gospels and the Acts. The story of the discovery of the mosaic, the very existence of which had not been suspected, is remarkable. Workmen were clearing away the stones of an old temple in Madeba, Palestine, to make room for the foundations of a new Greek church, when they came upon the pavement, the significance of which they did not understand, till Father Cleophas, the librarian of the Greek convent at Jerusalem, examined it, recognized its importance, and preserved the fragments which had not been broken. Unhappily, some parts had already been destroyed, as will be seen by the vacant places in the picture. The mosaic bears no date, but those best able to judge believe the curious pavement was laid in the year 450 of the Christian era. This date is about a hundred years after Eusebius had written his two volumes on "The Places Mentioned in the Sacred Writings," only one volume of which has come down to us—the one including the places of Palestine mentioned in the Scriptures. At about the time the mosaic was laid, Jerome had furnished his Latin translation of the volume. It is more than likely that the information and inspiration received from this volume of Eusebius on sacred geography, and its translation and improvement by Jerome, prompted the author to lay his stone map of Palestine in the church floor of Medeba. A careful examination of the map will show that much of the information it gives was derived from the *onomasticon* of Eusebius. It has a wider range, however, than the volume of Eusebius, including places not mentioned in the Scriptures. The map reaches from Zebulon on the north to a region past the limits of the Holy Land on the south. The extreme southern point represents a portion of Egypt, with the delta of the Nile. It doubtless included the territory between the desert and the Mediterranean Sea. The Jordan is very plainly marked, and so is the Dead Sea, into which it empties. Boats can be seen on the Dead Sea, because boats plied its waters, but no fishes are seen, because they could not live in its waters. Fishes appear in the Jordan, because there were fishes there.

One with the slightest knowledge of Greek, can make out much that is entertaining and instructive on the map. He will read "the lot of Simeon," "the lot of Dan," "the lot of Judah," "the desert of Sinai, where the manna and quails were sent," Rama, "a voice was heard in Rama," "Gilgal the place of the twelve stones," "The hot springs of Calirrhoe." Most of the towns of any sacred importance are located and named on the map. Sometimes objects are made to indicate the town, as a cluster of palm trees to mark Jericho, the City of Palms. The picture has many church buildings and shrines because at the time the Mosaic pavement was made, Christianity was dominant in Palestine, and churches were scattered over the land. The tombs of Joseph of Elisha, of Zacharias are indicated on the map, and also the tomb of Jonah which would indicate that the author did not consider the old prophet such a ghostly or imaginary character as some students of the Scriptures maintain.

The author did his best work in his representation of "The Sacred City of Jerusalem" which shows very plainly on the map. The wall about the city is clearly marked. At the extreme north there is a southern entrance, the Nablous Gate, with a tower on either side leading to a large court marked by a single tower. On the west is the Jaffa Gate by the side of which is a very high tower called the Citadel of David. At the extreme south is a single gate near to which on the east are two other entrances. On the east side are two gates answering to those in use in the Jerusalem of to-day. There is a long straight street in the middle of the city running almost the whole length of it from north to south which appears to be the principal one in the place. It has a continuous porch on either side of the street. There is another important street on the east side which is not so long or so straight as the main one. Fine churches can be distinguished all through the city, the one in the middle of the main street on the west side is the Martyrium of Constantine, that at the extreme south whose porch and roof can be plainly distinguished is the Church of Zion. A building which is doubtless the Pretorium can be seen on the east side.

Medeba, the town in which the mosaic was found, is situated about six miles south-east of Mount Pisgah and a dozen miles from the nearest point on the Dead Sea. It was one of the oldest and most important cities of Moab. Its houses were full of people and its streets alive with trade three thousand five hundred years ago. Moses parcelled out the district containing it to the tribe of Reuben. Joshua says (Josh. 13: 16): "And Moses gave unto the tribe of the children of Reuben inheritance according to their families. And their coast was from Arore that is on the bank of the river Arnon and the city that is in the midst of the river and all the plain by Medeba." It is questionable whether the Reubenites ever got possession, as it appears to have been a walled city, peculiarly well fortified, and to have been constantly occupied by the Moabites and by their conquerors. During David's reign, Medeba, as we are told, fell into the hands of the Ammonites. Flushed with their successes the Ammonites insulted and defied David who sent Joab with the flower of his army against them. They secured a large number of Syrian soldiers as mercenaries and made their stand for the decisive battle at Medeba. (See II.Sam. 10: 6-13). Joab, just before entering the engagement, made an address to his soldiers worthy of any nation or age. In it he says: "Be of good courage and let us play the men for our people and for the cities of our God." The battle was terrific. Joab achieved a glorious victory and Medeba witnessed the breaking of the alliance between the Syrians and the Ammonites and the humiliation of the enemies of Israel.

When the Roman Empire embraced Christianity, Medeba became an important Christian city. It was the residence of one of the thirty-five bishops of Arabia. The stones of the ruins to-day show that by far the most imposing structure in the city was the Christian Church under whose foundation the mosaic was discovered. The traveler of to-day as he stands on the round-top hill above Medeba notices the relic of the Roman road over which horses and chariots swept in pride to Heshbon. As he walks around the mile and a half circuit of ruins with not a single perfect house and scarcely any inhabitants, he might appropriately read from the prophet Isaiah (15: 2): "Moab shall howl over Nebo, and over Medeba. In their streets they shall gird themselves in sackcloth. On the tops of their houses and in their streets every one shall howl, weeping abundantly."

MAP OF PALESTINE IN MOSAIC FOUND AT MEDEBA.

There is nothing about the mosaic to indicate who its author was. He belongs to the great army of the unknown, to the myriads of those who have gone down under the flood of years. But the discovery of his map suggests the immortality of thought and influence. The spade has done splendid work recently digging up the treasures of the past. The one which unearthed the stone map of the Holy Land deserves the gratitude of the students of ancient geography and of the sacred Scriptures.

Renounced the Romish Church.

Abbe Charbonnel, the Distinguished Cleric and Author, Turns His Back on the Papacy—A Religious Bombshell in Paris.

(*From our Special Correspondent.*)

PARIS, Dec. 12.—Like a bolt of lightning from a clear sky came the announcement recently that the Abbe Victor Charbonnel, one of the most distinguished clerical writers of France, and a shining light in the Roman Church, had cast off his allegiance, and declared that in future he would worship God untrammelled by the restrictions and regulations created by the Romish hierarchy. It was while endeavoring to put through his project for a Congress of Religions in 1900, similar to the one held at the Chicago World's Fair, that this earnest worker realized the wide gulf which separated the Catholicism of today from the principles laid down by the poor and humble Nazarene. Let me quote his own words from his letter published in all of to-day's newspapers, addressed to Cardinal Richard, the archbishop of Paris:

YOUR EMINENCE:—In devoting my life to the church, in the ardent sincerity of youth, I had hoped to devote it at the same time to my God. But a long and sad experience has brought to me the disappointing conviction that to serve the church, or rather the men who are to-day controlling it, is not a service to my Maker. I cannot, with a clear conscience, continue to keep up my connection with an ecclesiastical organization that uses religion as an instrument for governing the minds of men, as a dominating force, a means of exercising intellectual and social oppression, a system of intolerance—all this to supplant its true mission, which is to elevate the soul, to seek a divine ideal, to furnish a moral support, a principle of love and brotherhood among men; in brief, I oppose a system that turns religion into a matter of miserably human politics, instead of a divine faith!

Loyal to my conscience, and for the peace of my soul, I am impelled to announce to Your Eminence that I am no more a member of the Catholic clergy; I am no more of the Catholic Church!

There is an old familiar ring about these words; for a moment they take us back to the days of the Augsburg confession, and of the old historic protests against the encroachments and tyranny of Rome. I said just now that this open repudiation of the church by Abbe Charbonnel had come like a thunderbolt. This statement needs to be qualified. The general public not being prepared for the announcement, were in a measure taken aback. Those, however, who, like myself, have been following Charbonnel's recent writings, could without even reading between the lines, have foretold the event. I was much impressed by an article of his published in the *Revue Chretienne*, the leading Protestant periodical of France, with regard to the extraordinary case of Leo Taxil, that accomplished *fumiste*, or mystifier, who for twelve long years deluded thousands and thousands of Catholics all over the world by pretending to disclose the rites and artifices of a secret order.

Leo Taxil, whose real name is Gabriel Jogand, was for many years a dabbler in sensational literature, much of it of an anti-clerical nature, as may be inferred from the fact that he published a most scurrilous parody on the Scriptures, when the notion seized him one day to make a pretence of becoming converted to Romanism. Here was a triumph for the the church! Taxil then attacked Freemasonry. This suited a certain portion of the Catholic hierarchy.

Having whetted the appetites of a credulous class for further revelations, Taxil brought upon the scene a young woman, whom he called Diana Vaughan, an associate and like himself, a convert to Rome.

At last, fearing eventual discovery and prosecution for false pretenses, he publicly acknowledged at a special meeting, at which the writer was present, that the whole business had been a hoax from beginning to end, and that for twelve years he had experienced the pleasure of fooling the best part of the Catholic world of Europe from the Holy Father down. Taxil's confession brought a storm around his ears. For weeks after, the clerical press endeavored to explain away its own gullibility, while showering invectives on the bogus convert's head. Not so with Victor Charbonnel, who saw in this incident a probably long desired opportunity to preach a sermon to those of his co-religionists who allow their superstition to dim the bright beacon of Scriptural truth. Here are the strong and telling words that summed up his presentation of this most extraordinary episode.

It would be superfluous to attempt an explanation of this adventure between the impostor and his victim. It would be merely entering once more into the psychology of human rascality and human stupidity. One remark is however in order. For some years back Catholicism has unfortunately been accomplishing a visible evolution, which must naturally end in the worst of deceptions. Apparitions, pilgrimages, so-called supernatural revelations, prophecies, new rites and forms of devotion, psychic manifestations, mystico-sensual hallucinations—these are the elements that seem to hold the highest place in the life and activity of the church. One begins by believing in the Virgins of La Salette and Lourdes, and one ends by accepting Diana Vaughan la Couesdon, and the Virgin of Tilly-sur-Seulles. What our Catholicism really needs is some injection of the Protestant spirit. Some Catholics, imbued with this spirit, we find in America for example.

The event leading up to Abbe Charbonnel's renunciation of Papal authority was his idea of convening the leading theologians of the world to a general assemblage during the year of the Paris Exposition. It was in vain that he appealed to his Catholic brethren in France, Belgium, Holland, Switzerland, and even in tolerant Scotland, to help him maintain the theory of the "equal dignity of every form of religious belief based on honest conviction," another way of expressing the theory of religious tolerance. The word was passed around, and his lay adherents suddenly withdrew from his support. This young and brilliant writer, whose name had lent an unusual eclat for the past ten years to the religious literature of modern France, at last decided to sever the ties that bound him to the Catholic hierarchy. The Gospel of Christ undefiled is his guide hereafter, without the mockeries and flummeries created by man!

VALERIAN GRIBAYEDOFF.

The Tenth Legion.

Secretary Baer of the Christian Endeavor Society reports that the Tenth Legion of proportionate givers to the Lord's cause numbered on Dec. 1 nearly 4,500 members.

THE FAMILY AND HOME CIRCLE

PLEASURES OF THE SNOW.

City and Country Pastimes in Winter. Frozen Crystals Under the Microscope.

THE season has come again when nature has covered the brown earth and leafless trees with a soft, white mantle. The fields in the country are covered with snow, and nothing is seen to remind one of the beauty that is gone save the few remaining leaves on the oak trees and the brown dress of the evergreens. In the country the snow is always picturesquely beautiful, while in the city the universal desire is to be rid of it as soon as possible, for the traffic, amid slush and deep snow, is anything but pleasant.

Our illustration shows a familiar phase of rural life in winter. The little maid and her brother are going to school, and two mischief-loving boys are about to snowball them. One boy assumes an innocent air as he endeavors to conceal the ball he has made, while the other urchin openly and defiantly forms a hard ball on his knee. The brave little maid tries to appear indifferent, but she knows only too well that she and her brother will soon be the target for their assailants unless they are lucky enough to escape by flight. City children cannot realize the enjoyments of winter as country children can. The sports of the latter are many and varied: skating on pond and river, while the cheeks glow and the eyes sparkle in the bracing breeze; sleighing and coasting, with the merry voices chiming to the jingle of the bells as the sleighs go dancing over the glistening snow. Then there is rare sport in building snow-men and snow-houses, and especially in snow-battles for the boys. City amusements in winter are more limited, but when "the ball is up," large parties of merry skaters board the cars and go off to the parks and lakes for an afternoon's fun on the ice. Curling parties are also becoming popular, and afford much healthful sport for the grown folks.

The snow has always been a favorite theme with the poets, and as the first buds of Spring seem to stir the poetic imagination, so the earliest fleecy flakes of earth's white mantle set the bards a-singing. Longfellow's beautiful poem on the coming of the snow will be remembered by many:

Out of the bosom of the air—
Out of the cloud-folds of her garments shaken,
Over the woodlands brown and bare,
Over the harvest-field forsaken,
Silent and slow
Descends the snow.

In the eastern lands snow is seldom seen, except in mountainous regions. The sacred historical books contain only two references to snow actually falling (II. Sam. 23:20, and I. Maccabees 13:22), but in the poetical and prophetic books it is mentioned frequently. At Jerusalem, at the season of the year, snow sometimes falls to the depth of several inches, though it seldom lies long. Nazareth being in a vine-hilly country, is subject to heavier snow-falls.

Under the microscope the beautiful snow crystals are seen in all their variety of designs and never fail to excite the admiration of the beholder. These crystals, photographed and enlarged, are far more exquisite than any design by a human artist, being of an endless variety of forms, simple and combined. One scientist describes ninety-six varieties of combination, but there are hundreds more, all so rich in artistic structure and so perfect in their minute loveliness that some commentators have concluded that Job must have referred to these multitudinous variations in form when he used the expression "treasures of the snow" (Job 38:22).

Edison's High Opinion of Women.

Thomas A. Edison, the famous electrical inventor, declares that women have more quickness and insight about machinery than men have and he prefers to employ them in carrying out the details of his electrical inventions. He is credited with saying, "Women have more sense about machinery in a minute than men in a lifetime," and he shows his faith in them by keeping 200 women on his pay roll.

In many callings women are found to be more acceptable, and often, even more capable, than men. Of the 422,929 teachers in the public schools of the United States in 1890, 270,910, or 64 per cent., were women. The United States census for 1880 reports 17,392,000 persons engaged in various professional and industrial occupations, of whom 2,647,000, or 14 per cent., were women. In 1893, 2,500 women were practicing medicine, 6,000 were post-office clerks, 275 were preaching. In the city of New York alone about 27,000 were reported to be supporting their husbands. This growing position occupied by women, this admission of her equality with man, and the growing readiness to grant her any and every position and work of which she proves herself capable, is a very modern thing, a product of Christianity. This admission of the equality of woman has in its turn a very powerful influence on the moral life of the people. The future moral development of Christendom is to be very largely in the hands of women themselves. When once they unite to suppress the foes of the home, intemperance in all its forms will be doomed.

A THREATENED ATTACK.

An Eskimo Child-Party.

Probably the oddest children's party ever known was that described by a writer in an exchange. A company of men were far north in the Arctic regions at Christmas time, and they could not help thinking of their families at home, and longing to be with them. But they knew it would not do to be homesick, for it would unfit them for their work, so they chose the best possible cure for it, they made other people happy. The little Eskimo children around them had never even heard of a Christmas tree, and the men of the ship's company went to work to make one. "Make one? Why, trees grow!" Certainly, but they do not grow in the Arctic lands, for these explorers were far north of the tree line. But they took bones of the whale, walrus, and other animals, and tied them together so as to make a trunk with branches. That was the tree. A Christmas without candy would seem strange to you, but instead of candy, they made balls of whale fat, or blubber, of which the Eskimo children are as fond of as you are of chocolate drops or peanut brittle. They hung these on the tree, and prepared some little presents of buttons and beads, and that was all. But it was enough for a delightful time for the little Eskimos, and their pleasure made the men so happy that they forget their loneliness and homesickness.

Give the Little Folks a Chance.

Don't be impatient because your little son or daughter do not "measure up" to the full station of your expectations in all respects. Wisdom comes with the years. Give a child a chance. Suppose he has not done exactly right. Do not nip the tender bud of regret by the harsh breath of blame. Make the child happy when it is possible. In the sunshine of joy the little human plant develops naturally, harmoniously. In grief and anger and sullenness he is chilled, thwarted, distorted.

Home Qualities.

It is a great error says a thoughtful writer, to suppose that because a woman is domestic in her tastes she must therefore be dull, old fashioned and out of date in dress and notions. She need not be a mere domestic drudge, whose thoughts and conversation are confined wholly and solely to her household duties, the servants, and care of the nursery; who can take no interest in art, literature, politics or society. It is quite possible, even in these days of rush and hurry, as many women have proved, to take a personal and practical interest in home and belongings, and at the same time keep in touch with the deeper, fuller life of the outside world. To look well after her own household is the duty, and should be the pleasure of every woman. Even those who have to leave the shelter of their homes to work in the busy world outside, need not neglect their homes, for it is not so much time that is necessary for the smooth working of a household as thought, method, and punctuality.

OUR HEROES.

Here's a hand to the boy who [illegible]
To do what he knows to be right,
When he falls in the way of temptation
He has a hard battle to fight.
Who strives against self and its comrades
Will find a most powerful foe.
All honor to him if he conquers.
A cheer for the boy who says "No!"

There's many a battle fought daily
The world knows nothing about.
There's many a brave little soldier
Whose strength put a legion to rout
And he who fights single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,
To do what you know to be right.
Stand firm by the colors of manhood
And you will o'ercome in the fight.
"The right," be your battle cry ever
In waging the warfare of life.
And God, who knows who are the heroes,
Will give you the strength for the strife.

—PHOEBE CARY.

Marriage in Japan.

UNDER the peculiar conditions in which Japanese women are placed, it is no wonder that the words "courting," or "courtship" are not to be found in their vocabulary. Indeed, the signs and tokens of affection, without which we cannot even imagine the word love, are unknown quantities. Marriage, says a writer in the *Home Magazine*, is made a convenience between two families. A father imagines that it is about time that his son shall marry. He may consult his wife about the matter, but this is not often the case. When he has made up his mind, he employs an ama, or go-between, to learn what families of corresponding rank have marriageable daughters. The ama reports the names of suitable young ladies, a selection is made, and she is authorized to make the wishes of her employer known to the father of the intended bride. The latter receives the request, and promises to consider and to return an answer within a given time. Most frequently the parents are old acqnaintances, perhaps old friends, but decorum or etiquette forbids a personal mention of the matter, except when they should meet after the proposal has been made. Then the bride's father must say: "Allow me to thank you for the undeserved honor you have conferred upon my humble house," to which the youth's father will return an equally deprecatory answer. But the two parties most interested in the matter are not to be consulted at all. In most cases they are wholly ignorant of what our boys and girls would call a conspiracy, and it is not likely that they are acquainted. But if the respective fathers, after due deliberatian, have come to an agreement, the date is set and each informs his child.

There is never any remonstrance. Such a thing as questioning a father's authority would be unheard of. Directions are issued, and the bride's father sends an invitation to the groom's family. This is the first time, probably, that the prospective husband has seen his intended, and *vice versa*. Stolen and perhaps frightened glances are cast. But obedience has been so ingrained that this visit of ceremony comes to an end without producing a change in the programme. Presents are made and returned, and on the day set for the wedding the bride is escorted to her father in-law's house.

The ceremonies are few. No priests, no bridesmaids, no orange-blossom, or wedding presents. A few cups of sake are drunk in a prescribed manner, and the bride has entered her husband's family. She is no longer a member of her own. She must obey above all her father and mother-in-law, her husband and his brothers. She has been taught to revere and to serve all these new relations.

Little by Little.

Just a little every day—
That's the way!
Seeds in darkness swell and grow,
Tiny blades push through the snow,
Never any flower or May
Leaps to blossom in a burst,
Slowly—slowly—at the first
That's the way!
Just a little every day.

THE CHILD IN JERUSALEM.

BY FLORENCE MORSE KINGSLEY.
Author of "Titus," "Stephen," and "Paul," etc.

THE lamb—a pretty creature, innocently white and soft, its nostrils and ears showing pink amid its snowy fleeces, bleated piteously as the man litted it to his shoulders.

The man, tall, dark, grizzled, yet withal of a certain benign and reverend aspect, looked down with a thoughtful smile at the lad who stood at his side. This lad, more than a child, less than a man in stature, was possessed of a countenance indescribable. One might say that the pure oval of his cheek glowed with the sun-kissed olive of southern Palestine: that his eyes were clear and deep, like crystal pools reflecting the age-long beams of distant stars; that his hair fell about his shoulders a cloud of passionate light; that his mouth was strong, tender, sweet, yet touched with a mysterious prescience of infinite sorrow. But alas! when all has been said, one cannot see him as he was.

"Thou shalt come with me to the temple," said the man, after a pause, "that thou mayst witness the solemn paschal sacrifice. Thou art now 'a son of the law,' and so must thou perfect thyself in all things pertaining to the law."

The boy had fixed his large, gentle eyes upon the lamb, which had ceased its struggles and lay submissively across the broad shoulders of its bearer. His small brown hand stole upward and rested tenderly for an instant on the soft white head, then he followed the long strides of the man in silence.

Jerusalem was thronged from wall to wall with pilgrims; and outside the walls also, in the winding valleys of Kidron and Hinnom and on the gentle slopes of the surrounding hills, were they encamped by the thousand thousands, their tents and booths of wattled branches interwoven with leaves nestling in every available nook and corner.

As the man, Joseph, and the child passed through the crowded streets their ears were filled with the hum of countless tongues, speaking in every language under heaven. And not all were pilgrims; merchants, squatted cross-legged in their stalls, blatantly besought the attention and patronage of the devout; water-carriers cried aloud of the waters of Jerusalem, of the sacred fountains of Zion, pure as the heavens, cold as the dews of midnight; beggars, lame, blind, or sick with loathsome diseases, thrust their hands imploringly into the faces of the passers-by. Once the two were crowded back against the wall of the narrow street to make way for a platoon of Roman soldiers, from whose burnished shields and spear-points the sun struck sparks of dazzling splendor. Joseph's brow contracted with righteous anger as the advance guard swept his mailed arm rudely against the child, bidding him back, on pain of his life!

"Ay, the heathen exalt themselves," quoth a white-bearded Jew from the wilderness, who had observed the action. "When Messiah shall come, son of Abraham, what thinkest thou, shall these things be?"

Joseph lifted his eyes to the great white towers of Hippikus, Phasaelus and Mariamne, which looked down upon the sacred city, the visible sign and seal of the iron power of Rome. "When Messiah shall come," he responded with a sigh, "but how long, oh Lord, how long!"

"The time is at hand!" cried the other, exultantly. "This, thy little lad, may yet march in the victorious armies of the Prince."

Then the impatient multitude surged back into the space made vacant by the Roman soldiers, the friendly Arab drifted with the current, while Joseph and the lad pressed steadily on towards the temple. They presently found themselves in the midst of a great throng of pilgrims, all bent upon the same errand as themselves, for every man bore a lamb upon his shoulders. These innocent babes filled the air with loud, tremulous, insistent beseechings.

Now three mighty blasts of the ram's-horn trumpets announce the opening of the gates. The waiting crowds sweep in, the loud chorus of the Hallel, chanted by the attendant priests, mingling with and subduing the piteous plaints of the paschal lambs:

> Praise, O ye servants of Jehovah,
> Praise ye the name of Jehovah!
> Blessed be Jehovah's name
> Henceforth and forever!
> From sunrise unto its setting
> Praised be Jehovah's name!

Joseph, with the lad, had been among the first to find entrance into the holy place of sacrifice: the lamb, presented in silence for the ceremonial inspection, is pronounced clean, without spot or blemish, according to the law, while the chanting bursts forth anew in a loud wailing chorus:

> The cords of death encompassed me,
> The pains of hell gat hold upon me,
> I found distress and trouble.
> Then called I on Jehovah's name,
> "Alas, Jehovah, deliver my life!"

The lamb had ceased both its struggles and its complainings, its innocent eyes were dim with fear, its innocent throat outstretched: a quick flash of the priestly knife, a bright flow of life-blood into the golden bowl of sacrifice, and the paschal lamb was slain.

Return, O my soul, to thy rest!

rang out the pleading voices—

> For Jehovah hath requited me.
> For thou hath delivered my life from death,
> Mine eyes from tears, my feet from falling.

Like one in a dream the child beheld the blood poured upon the altar, the strange, prophetic words of Isaiah sounding in his ears above the loud halleluias of the worshipers. "He was oppressed, and he was afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth."

Did the child, Jesus, divine even then the age-long mystery of the paschal sacrifice? Did strange, mysterious questionings visit that innocent soul, so girt about with heavenly intelligences, as he witnessed the solemn details of the feast that followed; the haste and silence; the care lest a bone of the innocent victim should be broken; the stakes of pomegranate wood thrust crosswise through its tender body; the unleavened bread, the bitter herbs, the blood red wine of sacrifice, mingled with water in "the cup of blessing?"

The feast was eaten after the old, old custom, the old, old questions were asked and answered, and few of all the myriads of feasters in and about the holy city but spoke with his neighbor of that later and greater deliverance promised Israel with the coming of the long-awaited Prince of Peace. And, lo! that Prince was in their very midst, lifting up his childish voice in the mighty exultant hymn of thanksgiving:

> Praise Jehovah, all nations!
> Laud him, all people!
> For mighty is his love upon us,
> And the truth of Jehovah eternal!
> Hallelujah!

Midnight in Jerusalem, the blackness made visible by the red flare of myriads of smoking torches; a dull trampling of countless beasts of burden; cries, blows, execrations, passionate disputes; the shrill wailing of children; anxious voices of women calling, beseeching, urging; a mad, hurrying, tumultuous flood of humanity, now surging in dense masses between breathless city walls, or pent beneath black, stifling archways, only to pour with rapid, resistless tide through the yawning gates, gradually to widen into peaceful streams and rivulets in the wider darkness without.

On the crowded highway a woman suddenly stopped short, straining wide, anxious eyes into the night. "My child!" she cried, tremulously; "where art thou, O my child?" And again and again, "Where art thou?"

Shrill voices answered her out of the dark, but his voice answered not.

"My child is lost," she said; "we must return and make instant search for him."

"My beloved."—and the man who walked at her side laid his broad palm soothingly over her trembling fingers—"surely, the child is with our kinsfolk, who tarry because of the throng."

"But if an enemy hath dealt foully with him," murmured the mother, faintly. "Thou hast not already forgotten—"

The man was silent for a moment, then he spoke, slowly, emphatically, and with frequent pauses: "'Behold they are dead which sought the young child's life. Return ye unto the land of Israel.' It is the word spoken unto me by the messenger of Jehovah. The child is precious in the sight of heaven; and shall he suffer hurt in this holy city of Jerusalem?"

The woman listened attentively, but she trembled the more at his words, though why she knew not; nor could she understand how it was that the fateful words of Simeon, spoken long years ago, but never forgotten, sounded perpetually in her ears like a cry of woe.

Nevertheless she went her way submissively with the others of their company; but at the dawn when they looked carefully for the lad among all the straggling groups at the wayside they found him not.

"He is with our acquaintance, who yet tarry behind us on the road," quoth Joseph, confidently. "We shall find him at the noontide encampment."

But they did not find him at noontide, nor yet at evening when the pilgrims gathered for the evening rest. And when the matter was noised abroad many of the women of Nazareth gathered themselves before the tent of Joseph and Mary, his wife, to condole with them.

"Alas! daughter of Abraham," quoth certain of these, rolling up their eyes and wagging their heads dolorously, "the lad was too wondrous good for humble Nazareth. An evil eye hath lighted upon him; or, a beast hath trodden him under foot; or perchance he hath sickened by the way; or, again, thieves have stolen him away in the darkness. Alas, alas!"

But Elizabeth, the mother of John, when she heard what had befallen, came to Mary and spoke strong words of comfort and cheer. Also she reminded her of the wondrous words of the angel: "Thou shalt call the child Jesus. He shall be great, and shall be called the son of the Highest. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

And Mary arose in the strength of that word and went with Joseph all the way back to Jerusalem, asking of every one by the way: "Hast thou seen a little Nazarene lad, breast-high, wearing a garment of white wool, with an abba also, striped with blue and white?" And one said that he had seen no such lad, and another that he had seen him riding on a camel with a wild man of the desert; and yet another declared that the lad had passed that way five days before with a company of Egyptians.

And when they were come at length to the city, they went to the house where they had lodged during the days of the feast, but no one there had seen the child. And there also they found many tongues to tell of the dangers of Passover time, and of divers evils and misfortunes which had befallen the child of this one or of that in days past. The neighbors also came by twos and threes to offer counsel, and to stare at the white face of the mother and the bowed head of the father, hurrying home again to count their own children with jealous care and joy.

"We will go up to the temple that we may lay the matter before Jehovah," said Joseph, at length: "for there is neither comfort nor wisdom in man's words."

And Mary, silent and despairing, rose up from her place, and the two went up to the temple, that they might lay the matter before Jehovah.

There were not many in the court of the women that day, for the matrons and maids of Jerusalem were busy setting their houses to rights after the great influx of Passover visitors; therefore it was that a certain venerable rabbi saw the mother of Jesus as she prayed, imploring the mercy of God with tears and sobs. And when she had done praying and had risen to depart, being strengthened and comforted of her sorrow, he asked her why she wept as she prayed. And she said to him, "Sir, I have lost my son, and though his father and I have sought him carefully and with tears these three days we have not found him."

And the rabbi answered her: "Is the lad breast-high, ruddy and well favored of countenance, and doth he wear a garment of white and an abba striped with blue?"

"Oh, sir, it is he!" cried Mary, clasping her hands: "I beseech thee to tell me where he is."

Then the good rabbi told her that on the day after the feast a young lad, a stranger, had come into the schools of the rabbis, which also were held in the temple. And when the master of the school asked him who he was and whence he came, he made answer that he was called Jesus, and that he had come to his Father's house to learn of his Father. "And the lad hath tarried with us now these three days," continued the rabbi, "both asking and answering questions, amazing us every one with his understanding and wisdom."

Then Joseph was called, and the three came to the place where the great rabbis and masters of the law were accustomed to teach the young sons of Israel; and there, seated upon the ground, in the midst of a circle of men both wise and reverend of aspect, they found the child, his great eyes shining with solemn joy.

When they were come out of the temple his mother chided him, albeit in all tenderness, saying, "Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing."

And he made answer, "How is it that ye sought me? Wist ye not that I must be in my Father's house?"

"But they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth and was subject unto them. But his mother kept all these sayings in her heart."

THE CHILD JESUS IN THE TEMPLE.

HOW THE PEOPLE WERE FED.

Reports from Missionary Distributors in India of the Relief Administered through the Generosity of American Christians.

OUR readers will be glad to see on this page the portrait of the eminent Baptist Missionary of Kanigiri in the Nellore District of India, from whose eloquent letter we gave extracts two weeks ago. Mr. Brock is one of those noble Christian workers who bear the

REV. GEO. H. BROCK.

burdens of the people around them "and so fulfil the law of Christ." The suffering of the people, as he wrote us, was terrible to witness, and it was a great relief to him when THE CHRISTIAN HERALD sent him a remittance from the funds so generously supplied by its readers. He set the starving people to work, and he sends a photograph, which we reproduce on this page, of the scene when he paid them their first day's wages. At that time few persons knew that he was prepared to employ the starving people, and the gathering was small. But the news quickly spread, and it was not long before great crowds came entreating to be allowed to earn a little money to keep themselves alive. Mr. Brock was at no small pains to make the money go as far as possible and reach the right kind of people. He and his helpers distributed relief in thirty-six villages, giving money or food to the aged and sick, and employing the able-bodied in digging wells and other work which would be a permanent benefit to the communities.

Mr. Brock went to India, from Canada, about six years ago, under the auspices of the Baptist Missionary Union. He was assigned to a field covering over a thousand square miles, with a population of 140,000. He is assisted in his work by twenty-seven native preachers and helpers, and so had at hand a staff of ready and capable workers to aid him in his famine-relief measures.

A recent letter from Rev. E. Bullard, of Kavali, another Baptist Missionary in the the Nellore District, contains expressions of gratitude for funds received indirectly from this journal. It appears that Mr. Manley and Dr. Boggs, who are laboring in that part of India, knowing that Mr. Bullard was in need of help, spared a portion of the funds sent to them by THE CHRISTIAN HERALD, and sent him the money, that he, too, might have the joy of participating in the Christ-like work of feeding the hungry. With the money thus received Mr. Bullard fed two hundred of the worst cases, during the most trying period of the famine, choosing the aged, the children, the sick, and infirm, as the recipients of the fund. "We have hoped," Mr. Bullard writes, "that the month of November would bring some rain, and so give an opportunity for getting in the seed, but November is past and no rain to speak of has fallen. I was in the country during the great famine of 1877, and not even then were the indications of severe suffering and destitution so unmistakable as at the present tme. Thousands around me are suffering sorely, and will need to be helped for a year or more. If you can send me more money it will be most gratefully received. I will take care that it is wisely distributed to the most needy and deserving persons." Evidently from this letter, and from others received, the famine which is relieved in other parts of India is still pressing in the Nellore District.

Rev. T. S. Johnson, of Jabulpur, who has been indefatigable in the work of famine relief during the whole period of the suffering, and has labored almost night and day in the work of distributing the funds and grain which our readers enabled us to send to him, sends the welcome news, under date of December 1, that the famine was sensibly abating and the prospects in his neighborhood were brightening. His chief concern now is the support of the famine orphans whom he received at the Mission during the terrible months of hunger and death. Mr. Johnson says that he finds he can support, feed and educate an orphan for fifteen dollars a year in that part of India, and he begs us to suggest to our readers the plan of providing for one or more by individuals, so that he may not be compelled to turn the poor little rescued children out to beg or starve.

Dr. Johnson incloses in his letter the following extract from the report of the local famine relief committee describing the method adopted in the distribution of its share of the American grain from the cargo of *The City of Everett*:

"The distribution was effected in every case under the control of a famine relief officer, and I [J. B. Fuller, Commissioner of Jubulpur division], can testify to the work having been well carried out. The general plan adopted was, first, to choose a village where the inhabitants were aborigines, or were known to be specially poor. The Mansion house relief list of the village was scrutinized, and the poorer tenants selected. A signed ticket was then given to the tenant for twenty or thirty seers, or as the case might be, and he was told to go to the central store, where the grain was kept, present his ticket and receive his dole. Tickets of different colors were issued for different quantities of grain, so that the illiterate people might know the value of their tickets and get supplied with the right amount.

"This was the usual procedure, though local officers occasionally departed from it according to local circumstances. The cultivators were ready to walk long distances to the central store to get their supply, and as in the rains almost the only means of transport in this district is by coolies, the cultivators did the carrying themselves, and thus saved cost."

Another Famine Relief Officer, Mr. Sharp, of the Ramnagar Circle in the Mandla District, whose report Dr. Johnson encloses, writes: "When I left Mandla, the grain was going off fast at that centre; at Ramnagar the stock was soon exhausted, and bearers of cheques had to wait till fresh boat-loads came up the Nerbudda; at Bichhia I disposed of almost the whole stock in two days, and have sent for more. The people hail the grain with delight, and are astounded at the sizes of the maize and beans. The poorer sort of cultivators, to whom it has been given, are determined to reserve a little for sowing, as they wish to see if such fine grain can be produced here. Nor was the grain circulated merely among villages near the centres. I have sent 'hack tenants' laden with it to Cholu Aturia Ranjhipuri, the very limits of the Circle. One of the most experienced of my Relief Officers, has told me that the people were keener about the distribution of the grain than about any other kind of relief. It was the form of charity which appealed to them most, and I can testify from my own experience to the gratitude with which it was received."

Another officer says: "One truck was made over to the Church Missionary Society at Kutni for distribution amongst the poor cultivators. The Mansion House Fund had not been sufficient to adequately supply them with food grain during the rains, when they were ploughing their fields and the distribution of the American grain was therefore very timely."

REV. G. H. BROCK'S FIRST DISTRIBUTION OF MONEY FROM THE CHRISTIAN HERALD.

Supplies for Klondike Miners.

MANY stories have been circulated about short winter routes to the Klondike. The most likely one seems to be that recently followed by Messrs. George W. Otterson, Frank Bailee and R. H. Fitzhugh, who have come through by Teslin Lake, Telegraph Creek and Spicken River. From a point above Wrangell the river is frozen smooth and solid, assuring excellent sledding as far as Telegraph Creek. From this point there is a good trail to Lake Teslin, and on to Klondike the sledding is perfect. By this route, it is said, one can reach Klondike in twenty days. In some places the ice is smooth enough for skating. Along this route there are excellent facilities for camping and an abundance of firewood. It is quite probable that the provisions to be sent by the United States Government for the relief of the miners, may go over this route. Capt. Brainard, who is making arrangements to sent the relief to the Klondike, thinks it best not to send canned and concentrated foods. In a telegram to Secretary Alger, he says the nutritive quality of these foods is to some extent exaggerated, and that such foods as flour, peas, beans, coffee, tea, chocolate, sugar, and a little butter and condensed milk would be much more satisfactory. These articles, with the exception of the last two, require no extra packing, and consequently would be much lighter and more easily handled than the others, which are packed in tins and cases.

William A. Kjillman, Assistant Superintendent of the Government reindeer, has notified the War Department that he has secured in Norway all the reindeer necessary for the expedition. Lieut. Devore and Dr. Sheldon Jackson, are now on their way to Norway with the necessary funds to pay for the deer.

Preaching to the Life-Savers.

As the storms and gales of winter increase in severity, the work of the Life-Savers' Mission conducted by Rev. J. Ashley Cake, along the coast from Sandy Hook to Cape May, becomes more and more arduous and perilous. For ten months of the year, the men employed on these stations are deprived of all church privileges, and were it not for the unselfish labors of this missionary who carries the gospel up and down among them freely and faithfully, they would be almost as great strangers to its blessed teachings as are the heathens themselves.

Rev. Mr. Cake has encountered much official opposition in the work at different times, but the feeling among the men at the stations is one of great anxiety that the work should be continued. Appeals have been received from the stations at Bridgewater, Cape May, Absecom, Beach Haven, Egg Harbor, Little Egg Harbor, and other places, asking that the restrictions should be removed and the the free preaching of the Gospel allowed. A number of the lighthouse-keepers have petitioned Congress to the same effect.

A Church of Sealskin.

THE ingenuity missionaries sometimes have to use to make the most of the materials within their reach, is illustrated by an interesting incident mentioned in the latest report of the Church Missionary Society. It appears that news has now come from Messrs. Peck and Parker, two missionaries who were sent two years ago to the bleak and inhospitable shores of Baffin's Bay to work among the Esquimaux at Blacklead Island, which is above the sixty-fifth degree of north latitude.

Though it was in the month of August, the "pack" of ice, which is said to have been a hundred miles in extent, detained the little brig from reaching Blacklead Island for several days. A house eighteen feet by twelve was built, and made a fit dwelling for an arctic winter. The confidence of the Esquimaux was gained, and the children came gladly for instruction. It was not long before there were thirty who could read and who had a fair knowledge of Scripture history. The message of the Gospel evidently met the needs of these people who lead lives of such utter blankness. One woman said, "Yes, let us hear something better, something more satisfying than we have hitherto heard."

The need of a place of worship was soon felt, and inasmuch as there were no trees there or other vegetation, a house was constructed with supports of whalebone and covered with dried sealskins, forty of which were sewed together and stretched on the frame. Old provision-boxes and some boards were used for seats, and two lamps were hung from the roof. This tabernacle had a singular ending, for it was eaten up by dogs. A storm, accompanied by fifty degrees of frost, prevented the catch of seals, and the Esquimaux had not food enough for themselves, much less for their dogs. These dogs broke through the snow walls one day and got hold of the sealskin tabernacle and ravenously devoured it. Afterward, as there was nothing else to assemble in, a circular wall of snow about six feet high was built to keep out the piercing winds. The seats were made of square blocks of snow placed close to the wall. Mr. Peck writes: "Our service consisted of hymns, prayer, and then I told them some simple Scripture truths. What a strange sight these walls of snow with nothing above us in that upward direction but the blue heavens! Surely the angels of God might look down on such a gathering with wonder and joy!"

How Lincoln was Awakened.

Discussing the processes by which saving faith operates in the heart of man, W. B. Parker, relates this instructive incident in Lincoln's career:

In his pioneer days he was a sceptic. Both Lamon and Henderson say that up to the time Lincoln went to Washington as President he was not a professing believer in any Christian faith. But during the days of the war, when Lincoln bore tremendous burdens of action and anxiety, embodying and enforcing the will of the nation, he became thoroughly religious. It was told that in 1864, when the tension was at its highest, and Lincoln's life was like the action of the heart of the whole people, in that time the President was found more than once on his knees at prayer. Lincoln's faith did not come to him by reasoning, but in the stress and strain of life. He laid hold upon certain great truths with the grip of a hungering and thirsting nature. It is in this way, I believe, that the strongest faith is attained. With his whole nature stretched to its highest tension, no man can avoid conviction. So long as he merely rests, remains inactive, passive, he may get along without faith; but when his soul is awakened and his feeling is aroused, believe he must.

Loaded with 2,000 Pretty Gifts

The Christmas Tree of the Bowery Mission Bore a Goodly Harvest of Gay Fruit—Mrs. Bird's Grateful Letter.

MANY readers of this journal, who have been actively interested in the Christian work among the New York East Side waifs will read this grateful letter from Mrs. Sarah J. Bird with a kindly interest:

"Christmas has come and gone, but the memory of our Christmas tree in the Bowery Mission will linger long. After hours of happy work by the boys of the Mission, there stood the tree, heavily laden with hoods, mittens, toys of all kinds for boys and girls, and by its side were great heaps of all manner of warm clothing, hats, caps, coats, etc. These gifts represented the loving hearts of the readers of THE CHRISTIAN HERALD, living in almost every State of the Union. The contents of these kind letters have come, not only as a blessing to the children, but as an inspiration to the workers, who are sometimes overwhelmed and almost discouraged by constant contact with sin and misery. The news of a wonderful Christmas tree in the Bowery Mission soon spread all over the East Side, and long before the appointed hour the street in front of the Mission was densely crowded with a mass of shivering, half-clad little waifs, and for once this army of children had not only taken full possession of every available spot in the Mission, but their numbers in the street actually obstructed and controlled all travel on the big Bowery. Even the motorman had to bring his car to a halt and await the movement of these little ones—the least of all God's children.

DISTRIBUTING GIFTS FROM THE BIG CHRISTMAS TREE AT THE BOWERY MISSION.

"Each had brought his brothers and sisters, and every mother had two or three extra babies for the occasion, so your readers may readily imagine the stampede for the presents. We succeeded in seating about five hundred children in the mission, and the police reported one thousand more outside, all begging for admittance. Most of the benches were filled with two rows of heads, the older holding the younger in their laps. We could not but admire the persistency with which they plead for everything before them. Often one would say, 'My mother don't have any hood;' 'Jack hasn't got no mittens,' and 'My baby sister didn't get no doll.' Even the smallest tots were so worldly wise that they expected to carry off a supply not only for themselves, but for the whole family. One little girl was crying bitterly because she had lost her pillowcase which she had brought, to take home to her mother all she could gather up. But we were not at all alarmed, for Dr. Klopsch had sent us word days before to 'go ahead' and give the children a grand good time, and we did go ahead, and had expended about two thousand gifts for distribution. I do wish I could write a personal letter to each of the generous givers to this Christmas tree.

"Although not prearranged by the workers, there was no mention of a Santa Claus, but all were made to realize that it was the Christ-love which had brought all our gifts, and which was also with us in our happy time." SARAH J. BIRD.

Once Sweeper, now Evangelist.

How "Wops the Waif" Became an Instrument to Bring Souls to Christ.

FACT has its romances more wonderful in their varied and dramatic changes than any that are found in the realm of fiction. Fifty years ago, a child lived in a wretched home in the poorest neighborhood of East London. As he grew to boyhood, he received no education and was a waif of the streets. He swept a crossing, and nobody who looked at the little, stunted child, puny and sickly, could ever imagine that the future held anything unusual in reserve for him. By and by the boy enlisted in the navy, and went through some stirring scenes and adventures on land and sea. Three times he deserted, only to be brought back and punished. He spent three years on the slave coast of Africa amid scenes of cruelty and blood, aiding in the efforts to suppress slavery. Many were his adventures among Burmese idol-temples, Chinese joss-houses, and the sights and sounds of Eastern life. He spent years in the Australian bush and working as a laborer on the railway cuttings. At last he was converted, and from that day the sailor became a "fisher of men." God ordained him to preach the Gospel everywhere. The boy who was known as "Wops the Waif"—the street crossing sweeper, the rough-and-ready drinking and swearing sailor is now known and loved by thousands in England. He is the eminent Christian author and evangelist Sydney Watson. Multitudes have been converted through his writings.

FELLOW-WORKERS.

At one of the towns Christ visited during his ministry, an extraordinary thing happened. Wheresoever he had been previously, sick people had been cured, lame people made to walk, and the blind received their sight; but when he went to "his own country," presumably Nazareth, Mark says, "he could there do no mighty work," and Matthew tells us the reason, "because of their unbelief." So it came about that even Jesus, in whom dwelt the fulness of the Godhead bodily, was incapacitated by the attitude of the people. His powers of beneficence, infinite as they were, were paralyzed by the conditions in which he found himself. So it is to-day. God will not force his blessings upon us. He expects that we shall do our part, infinitesimal though it may be. There is no limit to his power, nor any limit to what he can do in us and for us, but there must be a contribution of our own to the work. As a father says to his son: "I will give you the best education possible; I will send you to the best school and college; I will provide you with the best facilities; nothing that can help you, shall be denied you. Whatever you need in reason shall be furnished. You may be a great man." But all this will count for nothing if the boy makes no effort of his own. He must work with his teacher, otherwise their labor will be useless. So it is with the child of God. There is no limit to his attainment, if he co-operates with the divine power that is given him. He knows what God desires him to be; he sees in Christ the example he is to follow; he is assured that all the grace he may need will be supplied; but he must use the strength he has, and must honestly and sincerely seek the end to be attained. The same principle applies in Christian work for others. God blesses the humble effort put forth, but he expects that the effort shall be made. Thus in the rendering of the Revised Version: "We are God's fellow-workers: ye are God's husbandry, God's building."

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MUSIC IN THE CHURCH.

The Story of a Pastor's Experience.

BY THE REV. BISHOP JOHN H. VINCENT.

THE pastor of Croydon Church was a believer in the "true." With his whole soul he loved the "good." But he had also a passion for the "beautiful." He cared so much for the proprieties in religious worship that he was depressed by irreverence—or even carelessness in any part of the church service. He prepared conscientiously and thoroughly for the public prayer. He did this by much private prayer, by the devout study of the devotional parts of the Holy Scriptures, by the reading and memorizing of the collects, and other classic prayers of the churches, and especially by thinking much over the spiritual condition of individuals in his congregation, whose devotional temper, and spiritual experience he was anxious to promote and improve. He always studied the hymns to be used in the public service until he understood them and felt their power, and then he read them aloud over and over again in his study, and to his wife until he was able to read them in the spirit of worship, and in a way to impress the congregation with their strength and beauty. Thus the "service" in Arthur Manning's church, from the reverent stillness at the beginning to the "Amen" at the close, became a work of art, of high and holy art, in which the sermon fitted as part of a beautiful offering in God's temple, to the God whose worship should be "the beauty of holiness" and with the "holiness of beauty."

BISHOP J. H. VINCENT.

To his refined nature, the music of the Croydon choir on the Sunday of his first service was a sore affliction. The mechanical manipulation of the organ in the voluntary, the low whisperings of the choir even during the prayer, the superfluous instrumental prelude—a tiresome rendition of the air to be sung ("Azmon," or "Duke Street," or "Baldwin,") and the useless interludes, "to rest the choir," as the leader said—interludes as weak as they were irritating—and these things grieved the soul of the pastor. And the singing itself—alas! Art without art and without a throb of heart. The "anthem" was weak, the "solo" a travesty. "There must be a change," he said to himself with emphasis. And there was.

The Sunday School singing in the afternoon was still more distressing; but when Manning spoke a few words to the school at the Superintendent's request, there was no reproof in them. They were words full of love, and hinted hopefully at the "pleasant times we are to have together."

At once the Reformer set about his work. But he said nothing. He thought, prayed, planned, and was silent. He foresaw something that gave him patience with the uninspired signs in his Israel, and with "the screaming mob" as his wife smilingly called the Sunday School one day speaking of its musical performances.

Arthur's first movement toward reform was in the prayer-meeting where he introduced two or three of the best and least familiar of the hymns of the church, which he so explained and illuminated as to kindle a genuine devotional feeling. Under his guidance, the people sang them with such thoughtful ardor as to surprise themselves. He incidentally talked about the Spirit in singing, and the necessity of the devotional aim in all music. Everybody spoke of "the good meeting," and of "the singing—the best we have ever had." "It was a good beginning," said his wife. "Well, we shall begin at the beginning of all good music," answered Arthur: "the keynote must be struck in the understanding and in the heart." The Croydon Church prayer-meetings soon became noted for the "hymn expositions" by the pastor, and the charm and power of the hymns he selected. And the cabinet organ helped. In the hands of the new organist, the cabinet organ (never before used in the prayer-meeting), became a power. The "new organist" was a stranger to everybody but Arthur.

One Sunday morning, Arthur preached on "Music." The text was in Nehemiah 12:46. It was a sermon full of Scripture, philosophy, history, and art. But it was charged with wisdom and spirit. To the congregation it was full of new ideas. They had never before felt the value, the presence, and practical value of musical training. They had depreciated art. The sermon showed its relation to true worship and personal character. The pastor announced that a "Class in Sacred Music" would be organized on the following Friday evening; a "hymn-exposition" would be given, and everybody was invited, even "those who take no interest in music." He also announced a course of five lectures on "Music," to be given by competent persons on five consecutive Monday evenings. The sermon and the announcements that followed made an impression that day. And it did not end that day.

* * *

Six months have passed since the first public move had been taken by Arthur Manning toward reform in the music of Croydon Church. It began in the "Hymn Expositions" in the prayer meeting: then in the advent of the new and unknown organist at prayer-meeting—a sensible, skilful, spiritually-minded teacher of music, whom Arthur had brought to Croydon. The sermon on music still further developed the new plan. Then followed the five public lectures, and the "Class in Sacred Music." What a change! The prayer-meetings have increased in attendance and enthusiasm. The choir has gradually changed in its members, its ideals, spirit, deportment, and execution. The same transformation is seen in the Sunday School. The congregation joins intelligently and heartily in the singing. Every pew is filled. The sermons are earnest and edifying. Arthur begins to realize his theory of the public service as "a work of high and holy art." The organ has been enlarged and enriched. The choir has been transferred to sittings to the right of the pulpit, and no longer forms a moving background for the pulpit and a temptation to ungoverned eyes in the congregation. The voluntaries on the organ are a part of the public service, a signal for silent and reverent attention and an illustration of the power of the best instrumental music to aid the minister The organist has found out what spiritual possibilities are hidden in his vocation. Every month an organ concert with a short lecture by the pastor tends to improve the musical taste of the congregation and attracts many outsiders to a service which is at once attractive, instructive, and full of the spirit of worship.

Art is a blessed angel in the church, when at her best, and when fully consecrated to the service of God. "You have done nobly. I am proud of you," said Arthur's wife; "It is of the Lord," he said.

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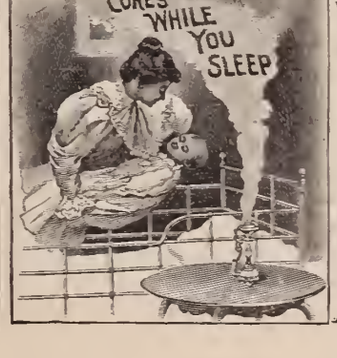

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FRIENDS IN COUNCIL

The Question of Mourning—Innnocent Pleasures—Showing One's Colors.

YOUR question, dear Eleanor V., about the wearing of mourning, opens up a large field for discussion. As you very justly observe, a person is no longer singular who does not go into mourning, as more and more the tendency is to act with independence in a matter of this kind. Also, you are right in speaking of the conventional mourning dress as very costly and not nice unless the material is good, besides which, crepe and similar trimmings are perishable and need to be renewed often and carefully preserved from the weather, or they soon become rusty. But, in your own neighborhood, people may think it odd, if you continue to wear colors after a death in your family, and you do not like to be talked about. Certainly, you do not. Nobody does. Yet, we cannot always be guided by the opinion of our acquaintances. Sometimes one must be a leader, and have the courage to take a first step toward a new departure.

This is the way it looks to me. Mourning dress is a sort of protection, and has the advantage of putting a defensive armor around a desolate and wounded life. People forget that you have lost one dear to you, for this is a busy world, or people have not heard of your sorrow, and they come up to you in a gay mood and ask questions which are jarring and hard to bear. If you have adopted a black dress, they see at once that you are grieving for child, or parent, or husband, and they respect the grief and are sympathetic.

On the other hand, when finances must be considered, as is often the case, and there is already a good and comfortable wardrobe which it is very inconvenient to lay altogether aside, it seems foolish, merely for fashion's sake, to buy new and sad-looking clothes, for the reason that others do so.

Often the dear one who has gone disliked a mourning dress, and would have preferred your continuance of the cheerful garb he loved. When you remember that there is gloom enough in the world as it is, and that your sombre black adds to your own sadness, it is well to ask yourself: where is the good end to be served by my adopting it? Not long ago I met a beautiful woman, recently widowed. She was in the house, and she wore a purple gown. "My children so hate my dismal black dresses," she said, "that I do not wear them when they are awake." Another lady told me that for four years after her husband's death, she swathed herself in a veil and wore solemn, lustreless black all the time, till one day her little boy said to her, "Mamma, are you never going to have any pretty dresses because papa is in heaven?"

One thing I must protest against, and that is the wearing of a thick black veil over the face. It is exceedingly perilous, both to eyesight and to health in general, and it does only harm to the wearer and her friends.

Why not, if you can, adopt a middle course? Lay aside your bright hues, your ribbons and furbelows, and for awhile dress very plainly in grave colors, sober grays and blacks. While not putting on crape. Should you wear mourning, remember that jet and other trimming of that kind are inappropriate with the dress. Mourning should be severely plain.

If we have the feeling that our dear dead have simply gone before us a little space over to the Father's house, our grief will be restrained, and we will hopefully say to ourselves,

> There is a land of pure delight
> Where saints immortal reign.

In that bright land, beyond death's river, all who are our blessed Lord shall at the gathered home, where the sun is white and there is fullness of joy at the source of everlasting life.

* * *

MRS. W. L. I. Do not set out on your Christian career by thinking of innocent pleasures as wrong. A party of friends gathered for an evening's recreation may be as truly consecrated as if they were assembled in a prayer-meeting. Holiness, you know, was written even on the pots of the Lord's house. One way in which a young girl may serve the Master is by being daily sweet, patient and considerate, loving and gentle in her domestic life at home.

Then she should be on the watch for opportunities of service. She should show plainly that she is on the side of purity and temperance. A girl may show her colors without saying a single word. A look is enough to rebuke profanity and to frown upon sin. From the presence of a young girl who is following her Saviour, evil and license will retire abashed, if her piety is fearless and genuine. One such girl in a village or set of young people will raise the social tone of the whole place.

One who is timid about taking part in a Christian Endeavor or other religious meeting will gain confidence by ceasing to think about herself and the impression she is probably making. Self-consciousness is at the root of most of our awkwardness and diffidence, in meetings and everywhere else.

* * *

FRIENDS addressing this department will confer a favor by writing on one side of the paper, and using black ink.

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Who the universe hast made,
On whose tender, bleeding heart
All our load of sin is laid,
Be our Paraclete and share
Our distresses and our care.

Great and glorious thou art,
All thy perfect works proclaim,
Robed with uncreated light,
Angels venerate his name.
We, the Lamb's adoring bride,
Magnify him, glorified.

O, the wonders thou hast wrought
For a dead, apostate race;
We look toward our home sublime
And behold thy kindly face;
Lord, in mercy hear our cry—
Heed and save us, or we die!

Thou alone the Word of Life
Hast to mortal minds revealed;
Hope springs forth with heavenward bound,
Sin's disease may now be healed.
Quicken thou the feet that plod—
Fill us with the peace of God.

Holy Spirit, Paraclete,
Grant us fellowship with Thee;
May communion pure and sweet
In Thy church forever be.
At God's throne and mercy-seat
Plead for us, O Paraclete!

Lockport, N. Y. M. P. B. COOKE.

A Young Exile from Oorfa.

SOME time ago, a bright-faced, intelligent Armenian boy arrived in New York from Oorfa, (the ancient Edessa), a city which has become famous as the scene of the most dreadful massacre of modern times. Alexander Tatiassian is now in his seventeenth year. He was in Oorfa at the time of the massacre when 3,500 helpless Armenian Christians were tortured and burned alive in the great Armenian church, where they had sought shelter from the fanatical Moslem mobs. Alexander, who has six brothers and two sisters, was then one of the students of Miss Corinna Shattuck of the American Mission. During those dark days of slaughter, an old Armenian woman took Alexander and four of his brothers, his two sisters and their mother, and hid them for two days in a cave underground. The place had only one small opening. His other brothers, and his father meanwhile found other refuge; where they were hidden they had the opportunity to observe how the government gave to the mob the command to massacre, and how the soldiers were waiting anxiously the signal to start the slaughter at the sunrising and were directed to stop at the sunsetting. After the massacre, the Turks were surprised to find that the Tatiassian family had escaped the general slaughter. They threatened to kill them secretly. Alexander and his elder brother, Houhanness, left their home, and after many adventures succeeded in reaching the United States in safety.

ALEXANDER TATIASSIAN.

Alexander, who is very active and intelligent, is rapidly acquiring the English language. He is at the present time employed in the delivery department of THE CHRISTIAN HERALD. He declares that the people of Oorfa know and love THE CHRISTIAN HERALD, whose readers have done so much for the helpless orphans there.

India's Deadly Climate.

In an article in *The Cosmopolitan*, Julian Hawthorne has this to say of the climate of India:

It is not a white man's country; its atmosphere breeds a subtle despair: at lying down you are exhausted, and at rising you are not refreshed. Health, after the first year or two, is insecure at best; but without strict observance of hygienic laws it is impossible. You must go up to the mountains or back to Europe every little while, or you die. White children cannot be raised in India. Indian civil servants who have served their time there go home on a pension and survive, on the average, but two or three years, though the age of superannuation is but fifty-five. American missionaries, for whatever reason, last out better than all but a small fraction of the alien inhabitants. But I asked one who had dwelt over thirty years, in Jhansi whether any human consideration, except the service of God, would induce him to live a day in India; and he replied emphatically, "No!"

THE BETHESDA HOME.

For Homeless Girls.

No. 79 Fort Greene Place, Brooklyn, N. Y.

(Conducted under the auspices of The Christian Herald.)

A much needed rescue work in the Greater New York.

Matron in charge, 30 beds, laundry, and sewing rooms; regular religious services. Many friendless girls helped and restored to their homes, and others helped to regular employment and better lives.

The following contributions in aid of this Samaritan work have been received by THE CHRISTIAN HERALD:

Previously Acknowledged	$134.81
M L R, Nichols	1 00
——, Glen Union	10 00
J H P, W Bay City	50 00
A friend in San Francisco	4 00
A reader, Galva	5 00
Cash, Paterson	3 00
One who sympathizes, Emmons	1 00
——, Whitakers	1 03
——, Forest	2 00
Total	**$211.84**

LOVE OF STIMULANTS.

"Physicians look upon tea and coffee as a habit," said Dr. Jacques Loeb, in a recent interview on tea and coffee drinking, "and they regard the taste for black coffee as an indication of a love of some kind of stimulant, and the black coffee drinkers recognize in the beverage, stimulating qualities over and above diluted coffee or tea. And further that the black coffee drinker is a drunkard, just as much as the man who drinks whisky. He becomes, in time, just as much a slave to the practice."

Tea and coffee drinking is a vice that seems to have fastened itself on the American people and is turning out a great army of dyspeptics every year. People who are suffering from headaches, nervousness and dyspepsia, find profound relief in ten days or two weeks after they leave off tea and coffee and use Postum Cereal Food Coffee. This health beverage is made of nature's grains and is the food coffee having the indorsement of the medical profession, Ralston Health Clubs, Hygienic, and other teachers and food experts. Grocers sell it. A 25c package makes 100 cups of the rich beverage.

When boiled full 15 minutes after boiling commences, it tastes like the better grades of Java.

If your constitution has at last broken down under the strain of the poisonous alkaloids in coffee, use Postum Cereal and see the beneficial results.

Substitutors drug their concoctions to give them a coffee flavor. Genuine packages of Postum have red seals and the words, "It makes red blood," thereon.

Good News for Asthma Sufferers.

We are glad to announce that the Kola Plant recently discovered on the Congo River, West Africa, has proved itself a sure cure for Asthma, as claimed at the time. We have the testimony of ministers of the gospel, doctors, business men and farmers, all speaking of the marvelous curative power of this new discovery, Hon. L. G. Clute, of Greeley, Iowa, writes that he could not lie down night or day from Asthma, and the Kola Plant cured him at once. Rev. G. Ellsworth Stump, pastor of the Congregational Church at Newell, Iowa, was cured by it of Asthma of twenty years' standing, and many others give similar testimony. To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1164 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of *The Christian Herald* who suffers from any form of Asthma. In return they only ask that you tell your neighbors of it when cured yourself. This is very fair, and we advise all sufferers from Asthma to send for the Case, It costs you nothing.

Winter medicine is needed to assist the overworked organs and supply the additional vitality required to resist the cold. Hood's Sarsaparilla will do it Try it now. Take only Hood's.

"BROWN'S BRONCHIAL TROCHES" are of great service in subduing Hoarseness and Coughs. Sold only in boxes. Avoid imitations.

THE RISING SUN STOVE POLISH AND SUN PASTE

RISING SUN STOVE POLISH
For durability and for economy this preparation is truly unrivalled
3000 TONS SOLD YEARLY
SUN PASTE
DUSTLESS LABOR SAVING
BEST IN THE WORLD.

"IN CAKES FOR GENERAL BLACKING APPLIED AND POLISHED WITH A BRUSH"

SUN PASTE "FOR A QUICK AFTER-DINNER SHINE APPLIED AND POLISHED WITH A CLOTH"

Morse Bros. Props., Canton, Mass., U.S.A.

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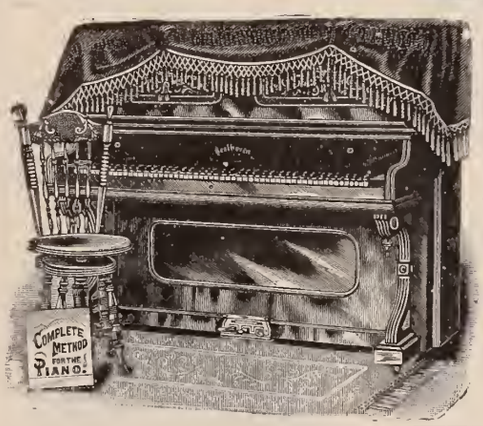

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We furnish with each Piano a $10.00 hard wood Piano Chair free, also Plush Scarfs and $10.00 worth of the latest sheet music. Complete Organ outfit free. Our factory, with its enormous capacity, enables us to sell you a high-grade instrument at a figure much below that of any other company in the World.

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AGENTS WANTED AT ONCE.

Agents who desire a profitable line of goods, which are extensively advertised, to canvas with are wanted at once for Dr. Scott's Celebrated Electric Corsets, Brushes, Belts, Safety Razors and other goods. At the commissions we give you can make from $1,000 to $2,000 a year; send at once for our liberal terms; we give exclusive territory and **free samples** to every agent who works for us.

GEO. A. SCOTT, Room 7, 842 Broadway, New York.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES & PEALS in the World. PUREST BELL METAL (COPPER AND TIN). Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.

Mitraleuse Gas Burners. Invented Aug. '97 (on new principle—"Mantels" superceded). Indestructible, economic, handsome, $1.50. I sell consumers at **agency** prices till local agent appointed. Catalogues free. A. G. MOREY, LaGrange, Ill.

GRAY HAIR RESTORED to its natural color by LEE'S HAIR MEDICANT, no dye, harmless, pleasant odor, $1.00 a bottle. LEE MEDICANT CO 108 Fulton st., N. Y. Illustrated Treatise on Hair on application FREE

MAGIC LANTERNS Stereopticons, all subject for Church and S. S. entertainments, Illns. Sermons and Public Exhibitions. *A profitable business for man with small capital.* 250-page catalogue free. McALLISTER, Mfg. Optician, 49 Nassau St., N. Y.

ELECTRICAL Bicycle, and Photo. Novelties, low prices, 100 page cat FREE. H. E. S. Co., 32 Cortlandt st., N. Y.

ALASKA GRIPS

the lid securely, preventing all possibility of slipping. It will fit all stoves and lets go instantly when desired. Can be used hurriedly with perfect ease and safety. The Alaska Stove Lifter is the delight of every housekeeper. Handle always cold. Price 15c. at all stove, hardware, and house furnishing dealers, or mailed postpaid for 20c. TROY NICKEL WORKS, Albany, N. Y.

High Arm

Warranted Ten Years

TRY IT FREE for 30 days in your own home and save $10 to $25. No money in advance. $60 Kenwood Machine for $23.00 $50 Arlington Machine for $19.50 Singers (Made by us) $8, $11.50, $15 and 27 other styles. All attachments FREE. We pay freight. Buy from factory. Save agents large profits. Over 100,000 in use. Catalogue and testimonials Free. Write at once. Address (in full), CASH BUYERS' UNION 158-164 West Van Buren St., B-18 Chicago, Ills.

MIXED PAINTS 45c. We sell Ready Mixed Paint, all colors, Guaranteed highest grade made at 45 cents and up per gallon. For our handsome color card, full particulars and our easy pay-after-received terms CUT THIS AD OUT and send to SEARS, ROEBUCK & CO. (Inc.) CHICAGO, ILL.

FREE TO BALD HEADS. We will mail on application, free information how to grow hair upon a bald head, stop falling hair, and remove scalp diseases. Address, Altenheim Medical Dispensary Dept. S.E., Box 779, Cincinnati, O. The crowning glory of woman is her hair.

NO COLD FEET electric insoles. All sizes. Postpaid 45c. pair. E. A. CLARK, 320 Broadway, New York.

A Missionary's Hired Help.

Agnes McAllister, an American missionary, at Cape Palmas, Liberia, West Africa, in a letter to THE CHRISTIAN HERALD, gives this amusing experience with hired native help on the mission farm:

During the war in Garraway, on the West Coast of Africa, our people were very hungry, and often came to work on our farm, and were glad to get some sweet potatoes for pay. Early one morning a man came and said:

"Teacher, I done come for tell you some palaver. No chop, no live for my hand; you no fit to give me some work? I want some potato for chop him" (chop means victuals to eat).

"Yes, you can go and make some potato rows, and I will pay you potatoes." So he went to work.

Soon ten young men from a neigboring tribe came, and they, too, wanted to work for "chop." So they commenced work in another part of the farm. Another hnngry man soon appeared; he was not so heathenish as the rest, for he wore a pair of while linen trousers—the first I had seen in the tribe. He went to join the rest in the effort to get something to eat. For a time all was quiet, and they worked hard hoeing up the ground. The first man to go to work thought he ought to be the first to stop and get his pay. So he came up, saying:

"Mammy, I done finish them potato. I want to go home; give me my chop."

I measured out the potatoes and gave them to him. He wanted to carry them in the tin pail, but I said: "No; I cannot let you take the pail; you will not bring it back."

"Yes, I fit to. What make you say you no fit to lock them bucket if I take him? I no be teef man."

"Oh, well," said I, "we need the pail, and you cannot have it. You must find something else."

So, taking off his old felt hat that he wore, he put it on his arm and emptied the potatoes into it and started off.

The ten other young men next came along, and were ready to go. They were in the same trouble as the man who had just preceded them, and wanted something to carry their potatoes in. I assured them I did not have anything to give them, and I did not believe in lending. Only one of their number could understand or speak any English, so our conversation was very limited, and they began to talk among themselves. They all seemed to be scolding one of their number, and I stopped them and asked what was the matter. Their spokesman replied:

"Them boy, him one got shirt; we all got no shirt. We say, 'boy, give shirt for put potato inside.' Them boy say he no fit, so all boy make palaver."

At last the boy, to get peace, pulled off the garment, tied up the sleeves and neck and it was filled with potatoes, and all went on their way satisfied.

BOOKS RECEIVED.

Fabius The Roman; or, How the Church Became Militant. By Rev E F. Burr, F.L.D. Pp. 398; price $1.50. Baker & Taylor Co., N.Y., pubs.

No Ambition. By Adeline Sergeant. A remarkably entertaining story; helpful and uplifting in tone and brimful of incident. Pp. 319; cloth covers. A. I. Bradley & Co., Boston, publishers.

Crowned Victor: A Story of Strife. By Hannah B. Mackenzie. This is a tale with a very strong interest throughout, fascinatingly told. Pp. 255, cloth binding. A. I. Bradley & Co., Boston, publishers.

The Son of Ingar. By Katharine Pearson Woods, author of "John: A Tale of King Messiah." A powerful story, thrilling in incident and beautiful in description. Pp. 315; price $1.25. Dodo, Mead & Co., New York, publishers.

Free to all Readers.—The New Cure for Kidney and Bladder Diseases, Rheumatism, etc.

As stated in the last issue the new botanical discovery, Alkavis, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the Kidneys and urinary organs. The *New York World* publishes the remarkable case of Rev A. C. Darling, minister of the gospel at North Constantia, New York, cured by Alkavis, when, as he says himself he had lost faith in man and medicine, and was preparing himself for certain death. Similar testimony to this wonderful new remedy comes from others, including many ladies suffering from disorders peculiar to woman hood. The Church Kidney Cure Co., of No. 41½ Fourth Avenue, New York, who so far are its only importers, are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

GAIL BORDEN EAGLE BRAND

CONDENSED MILK

HAS NO EQUAL AS AN INFANT FOOD.

"INFANT HEALTH" SENT FREE. N.Y. CONDENSED MILK CO. NEW YORK

Who Has the Oldest Sewing Machine?

A new "Singer" given in exchange for it.

We will give one hundred latest improved Singer Sewing Machines in even exchange for an equal number of the oldest sewing machines of any make, now in family use. Awards to be decided from applications sent to us before March 1, 1898. The new machines will be delivered within 30 days thereafter.

All you have to do *is to send this information on a postal card:* (1) your name; (2) location of your residence; (3) post-office address; (4) name of your machine; (5) its factory number; (6) length of time in use; (7) paper in which you saw this. *Send details in this* **exact** *order on a* **postal card**—*don't send a letter—and put nothing else on the postal card but the information desired.*

This is no guessing contest requiring a payment, a subscription, or a personal service of any sort. If you own an old sewing machine, you have only to send the requisite information in order to compete for a prize worth having. It costs absolutely nothing but a postal card, which may bring to your door the best sewing machine in the world in exchange for your old one.

THE SINGER MANUFACTURING CO.,
P. O. Box 1814, New York City.

Darning Machine FREE.

Everybody Needs One.
Mends Anything.
Stockings, underwear, tablecloths, curtains, and fine silk goods equally as well, and is so simple that a child can use it.
A well-made, correct and scientifically adjusted machine

What Patrons Say.

"My wife is delighted with the Imperial Darning Machine. She now has the children darn the socks, and they do good work with it."—[illegible] & Tolland, Salt Lake City, Utah

"It does the work to perfection, and is a marvel of its kind."—[illegible], Appleton City, Mo.

"I find the Imperial Darner all that you advertised it to be. I would not be without it for anything. It makes a much neater darn than could possibly be made by hand."—Rose O'Brien, Upper Sandusky, O.

"It makes a very beautiful darn, and for a large hole it saves time and patience."—Mrs. J. L. W. Titus, Lewisville, Va.

Wishing to introduce our 16-page illustrated semi-monthly, FARM AND HOME, into every home where it is not at present taken, we will send it **six months** on trial for only **25 cents**, in silver or stamps, and to everyone subscribing immediately, we will send **The Imperial Darning Machine, free** and postpaid. This is one of the **most useful inventions** of modern times. **With this** little machine you **can make a large darn in two minutes, against twenty** in the **old way**, whilst by it **the darn is woven right into the cloth**, the **new part being entirely uniform** and having an artistically finished appearance, with **all sides exactly alike.**

FARM AND HOME, now in its **18th year**, is one of the brightest farm and family papers published. Issued semi-monthly, or **24 times a year**, a year's numbers make a volume of over **500 pages**, filled with the **latest** and **most reliable information** that experience can supply. Its **household features** are **equal to the best** of the family magazines.

No better proof of its popularity can be offered than its immense circulation, exceeding **250,000**, while its **Eastern and Western editions** fully adapt it to the special interests of all sections of the country.

Remember, we send both paper and Darner for **only 25 cents.** Mailed to separate addresses if desired.

Subscribe now, and the machine, put up in a neat box, with all necessary instructions, will be sent you by return mail.

Address, mentioning this paper, **FARM AND HOME, Springfield, Mass., or Chicago, Ill.**

USED BY MR. MOODY

SACRED SONGS No. 1

By Sankey, McGranahan and Stebbins.

MUSIC—$25 per 100, by express; 30c. each if by mail.
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THE BIGLOW & MAIN CO.
76 East Ninth Street, New York.

Macbeth's is the only lamp-chimney advertised.

What of that?

It's the only make worth advertising.

Write Macbeth Pittsburgh Pa

20th Edition—Postpaid for 25 cents (or stamps).

THE HUMAN HAIR,

Why it Falls Off, Turns Grey, and the Remedy
By Prof HARLEY PARKER, F. R. A. S. London.
D. G. LONG & CO., 1013 Arch St., Philadelphia, Pa.
"Every one should read this little book."—*Athenæum*

8% Do you want your money to earn it safely? If so write for highest bank testimonials. Robt E. Strahorn & Co., Equitable Building, Boston.

A Wonderful Talking Machine.

Perfection has at last surely been reached in talking machines. The latest and most perfect machine has just come out. It is loud and clear and reproduces your own or any voice over and over again, speeches from the most noted statesmen, songs from the world's greatest singers, music from the greatest bands. The price of this wonderful machine is but $10.000, and it affords a wonderful opportunity for those who wish to give public entertainments; $10.00 to $30.00 can be made every evening exhibiting this talking machine, in halls, churches, school houses and other public places. This machine is now controlled by, and catalogues and full particulars can be had from, Sears, Roebuck & Co., Chicago. Just cut this notice out and send to them for a book telling all about it.

Two Great EGG MAKERS
MANN'S GREEN BONE CUTTER, GRANITE CRYSTAL GRIT.
For Poultry. Cash or Instalments.
F. W. MANN CO., MILFORD, MASS.

WANTED RELIABLE MEN in every locality, local or travelling, to introduce a new discovery and keep our show cards tacked up on trees, fences and bridges throughout town and country; steady employment; commission or salary; **$65.00 PER MONTH AND EXPENSES** not to exceed $2.50 per day; money deposited in any bank at start if desired. Write for particulars. THE GLOBE MEDICAL ELECTRIC CO., Buffalo, N.Y.

SEEDS FROM OUR GROUNDS TO YOURS SEEDS

WE no longer supply our seeds to dealers to sell again. At the same time, anyone who has bought our seeds of their local dealer during either 1896 or 1897 will be sent our **Manual of "Everything for the Garden" for 1898 FREE** provided they **apply by letter** and give the name of the local merchant from whom they bought. To all others, this magnificent **Manual**, every copy of which costs us **30 cents** to place in your hands, will be sent free on receipt of **10 cents** (stamps) to cover postage. Nothing like this **Manual** has ever been seen here or abroad; it is a book of **200** pages, contains **500** engravings of seeds and plants, mostly new, and these are supplemented by **6** full size colored plates of the best novelties of the season, finally,

OUR "SOUVENIR" SEED COLLECTION

will also be sent without charge to all applicants sending **10 cts.** for the **Manual** who will state where they saw this advertisement.

Postal Card Applications Will Receive No Attention.

PETER HENDERSON & CO.
35 & 37 CORTLANDT ST. NEW YORK.

Dreaded Rheumatism.

Costs Nothing to Try this Remedy That Cures All Cases and Stages of Rheumatism.

A Trial Package Mailed Free to All.

Those who have suffered, year in and out with rheumatism, will be glad to know of a remedy that has been proven an absolute specific. There are no conditions of rheumatism no matter how severe nor from what cause that cannot be immediately relieved and permanently cured by Gloria Tonic. People who have tried a hundred remedies, liniments and doctors are apt to be resigned to their fate. They come to believe that there is no such thing as a cure for rheumatism. They have been disappointed so many times that another trial seems almost useless. This is the class of rheumatics that the makers of Gloria Tonic wants to reach. He will show such evidence and give such a wealth of testimony from well-known people as cannot fail to convince.

A recent letter from a lady who suffered for 12 years is but an incident in the wonderful results that have followed the use of Gloria Tonic: "Mr. J. A. Smith: I should have written you long ago, which would have been my duty, to offer you my thanks for your wonderful medicine which thoroughly cured my rheumatism. I wish I could tell the whole world of the wonderful curative power of Gloria Tonic. I have suffered very severely and all the remedies used for it proved worthless except Gloria Tonic. I am 66 years old and thank God and you that I am well again. Respectfully, Friederike Arnold, Indian Ford, Wis." Don't be skeptical about this remedy. Remember it costs you nothing to try it, and it is good evidence that Mr. Smith would not go to the expense of sending trial packages free unless there was real merit in the remedy. Mr. Smith's address in full is John A. Smith, 152 Summerfield Church Building, Milwaukee, Wis.

TRUSSES!

ARE YOU RUPTURED?

That rupture can be cured is admitted. The greatest obstacle has been imperfect appliances that have slipped or are continually moving out of place. It has remained for us to place before sufferers our **Perfect Fitting Improved Elastic Truss.** It can be **worn with ease night and day**, and will surely cure where a cure is possible. Of course, there are some cases that have gone too far to be cured by any known process. To those we offer comfort and safety.

Those interested in the subject call on or write and get a catalogue free of charge to the

IMPROVED ELASTIC TRUSS CO.,
785 BROADWAY, NEW YORK.
Established in New York 16 Years.

CRAZY WORK 800 SILK REMNANTS, enough for Quilt 4 sq. yds, 50c. IMMENSE PACK of floss & patterns, 10c, postpaid. Lemarié's Silk Mill, Little Ferry, N.J.

THE SUPREME MOTIVE.

An interesting study would be the paradoxes of Christianity, of which one is given in the passage associated with the Topic. Paul gloried in the liberty of the Christian, and was never tired of insisting on his freedom from law; yet here he writes of constraint. The two principles are not antagonistic. The constraint of love is compatible with perfect liberty. Indeed, it pre-supposes liberty. Yet how powerful it is! The attention a mother will give to her sick babe, the services a husband will render to his beloved wife, are greater than any that a law could compel. Neither honor, nor ambition, nor fear, nor avarice could stir a man to such exertions, or self-sacrifice, as love will induce. It is this motive that Paul would instil as the spring of holiness and service. His own career was an example of its potency. Persecuted, driven from city to city, imprisoned, beaten, and in constant danger of a violent death, he persisted in preaching and promulgating the Gospel. We look in vain for any adequate motive for such self-sacrifice, and for that of thousands of missionaries and Christian ministers since his day, until we find it in this statement, which appears in other forms in all his writings: "The love of Christ constraineth." Whether it is Christ's love manifested in his own self-sacrifice or the love of the Christian for his Lord, the inspiration of it is sufficient. No labor is too arduous, no possession is too precious, to be laid on the altar when love fills the heart. He who really loves cannot grieve the object of his love, and he who has been loved with a love that cost a life, is under bonds that can never be irksome and will never be broken.

A Missionary's Christmas Tree.

Miss Annie R. Taylor, the heroic missionary, who, at the risk of her life, has carried the Gospel to the population of Tibet—the "sealed land" of the East—gives the most interesting description of Christmas-Day doings at Guatong, in that country:

On Christmas Day we had over 200 Tibetans and Chinese to tea. No sooner were our guests seated on the floor of a shed lent us for the occasion, and I was standing up to give thanks, than the floor gave way, and we went down about three feet. Praise the Lord, no one was hurt, and only a few frightened. Then part of our guests had tea in another shed, and part in the open air—which we did not find too cold, as we were used to the frost. After tea the Christmas tree was lighted, and owing to the kindness of friends in England we were able to give gifts to all who came. Some warm woollen cuffs were much appreciated, but the dolls were the most sought after. All wanted them—the chiefs and men and boys as well as the women and girls. We gave one each to the chiefs present, and it was most amusing to see them nursing their coveted gift as they took possession of it. Only having a few dolls, it was difficult to decide who were to get them. After the tree we had the lantern: one of the Lamas present, who stood just behind me as I showed it, was much interested in the picture of "Christ on the Cross," and asked me if He were not a great sinner, and listened with wonder as I told them that Jesus, God's Son, who had no sin, took the sinner's place, and bore the punishment due to our sins. In conclusion, we sang "Jesus Loves Me" in Tibetan, which we had printed on a slide. We rejoiced that some of the Tibetans should have a gift on the anniversary of the birth of our Lord; but, oh! how we long for them to know Jesus as their Saviour, and thus to receive the gift of eternal life.

One Hundred Miles an Hour.

A few days ago eight cars, some of them loaded with ore, started from Breckenridge and ran about eleven miles to Dickey. Here the switch was turned so that the cars would have gone toward Leadville, but they were going too fast to make any curve, and they left the track and almost demolished the depot building. The end of one of the cars was found in the agent's bed. Five of the cars were broken so fine they were burned so as to get the old iron. The rate of speed on the last mile was about one hundred miles an hour. There are some men who want to sow wild oats, they want to have "a good time" while they live, and the 100-mile-an-hour speed causes something to be injured. Always be careful about the curve at the end of the down grade.

A Thrilling Rescue.

A YOUNG LIFE SAVED IN A REMARKABLE MANNER.

Florence Sturdivant, of Grindstone Island, Saved from an Untimely Death---Her Dangerous Predicament.

From "On The St. Lawrence," Clayton, N. Y.

Among the Thousand Islands is one called Grindstone. It is seven miles long and three wide. The inhabitants of this island are a well-informed class of people who devote their energies to farming and quarrying for a livelihood. In the home of one of these islanders resides Florence J. Sturdivant, the four-year-old daughter of Mr. and Mrs. William H. Sturdivant. She had a ramarkable experieuce recently.

In an interview with a reporter Mr. Sturdivant said: "Florence was taken sick in February, 1896, with scarlet fever and we immediately called a physician. After two weeks the fever subsided but Florence was left with a very weak back. Severe pains were constantly in the back and stomach. The difficulty seemed to baffle the efforts of the physician.

"Finally at the end of four months of treatment, we found our patient completely prostrated. At this time we called an eminent physician, who agreed with the diagnosis of our physician. He prescribed a course of treatment and we followed it faithfully for three months, but instead of improving, Florence failed.

"A brother of my wife, who resided in Canada, but was visiting us, advised us to use Dr. Williams' Pink Pills for Pale People, and I purchased a box of the pills and began to give them to Florence. This was in October, 1890. After using the pills a short time we could see an improvement. Her strength began to return and her appetite was restored. When she had taken one box the pains in her back and stomach ceased and her recovery seemed certain.

"We eagerly purchased a second box of pills and watched with delight the change for the better that was being wrought daily. Florence finally became strong enough to walk a little. She gained in flesh and strength rapidly. By the time she had used three boxes of the pills she was evidently well. We continued the treatment using another box, the fourth, to prevent the possibility of a recurrence of the difficulty.

"We cannot praise too highly the value of Dr. Williams' Pink Pills. I am positive that without their use our child would have been a confirmed invalid."

(Signed) WILLIAM H. STURDIVANT.

Subscribed and sworn to before me this sixth day of April, 1897.

H. W. MORSE, *Notary Public.*

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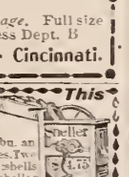

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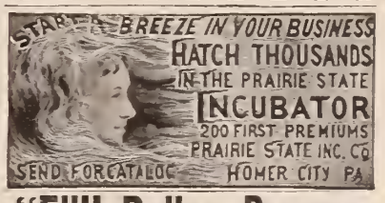

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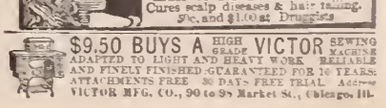

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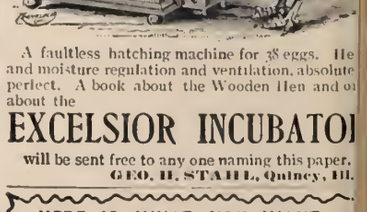

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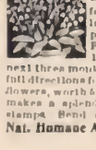

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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VOLUME 21.—NUMBER 3.

Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, JANUARY 19, 1898. PRICE FIVE CENTS.

THE SHRINE IN THE CHURCH OF THE HOLY SEPULCHRE, JERUSALEM. (*See page 45.*)

QUESTIONS AND ANSWERS.

MANY answers, a majority of them correct, have been received, in solution of the Scripture riddle of Mrs. Caroline A. M Binghamton, which appeared in THE MAIL-BAG in our issue of Jan. 5. The answer is: The two milch kine that brought the ark back to Israel (See 1. Sam. 6: 10-14).

Among those who have correctly solved the riddle are: Jabez Hough, Philadelphia; Mrs. Helen Mills, Newark, N. J.; H. O. Pike, Minnesota City; Ida Shomberger, Newark, N. J.; C. M. A., Albany, N. Y.; Mrs. M. T. Smith, Philadelphia; E. Matthews, Philadelphia; Mrs. I. Anderson, Brooklyn; Miss Katie Paulhamus; Wm. Gibbon, Brooklyn, N. Y.; R. P. Barber, Ogden, Ia.; Wm. Kress, New York City; Mrs. Matthew Miller, New York City; Robt. Pearson, Taketo, N. Dak.; B. S., Camden, N. J.; N. Mudge, Montreal, Can.; H. D. S., Auburn, Neb.; H. F., Austin, Minn.; Mrs. W. S. C., Castleton, Md.; J. N. R., Newton, N. H.; Viagima J. Kent, Chicago; E. M. T., Bloomfield, N. J., and many others.

Some answers have been received giving incorrect solutions of the riddle. One reader (in Albany, N. Y.) says Noah's doves are meant; another (in Michigan) says "the wise men from the East," and still another (in New Jersey) "the animals, other than human, that went into the ark."

One of the most interesting answers is given below in which the writer gives a hint of the origin of the puzzle:

"NORWICH, Jan. 6, 1898.

"In looking at my paper tonight I discovered that problem, which I have known since I was a small child, and have always had the impression that it was composed by an aunt of mine, but may be mistaken. The answer may be found in 1st Samuel, 6th Chapter, from the 10th to the 15th.

"The 'little ones' are the 'calves,' in verse 10; the 'most perfect road' is described in verse 12, and the latter half in verse 14 finishes the description. Your friend and constant reader,

"MRS. A. H. PETTIS."

Mr. J. H. S., Omaha, Neb., sends this somewhat novel version of the scriptural "milch-kine puzzle" which has attracted such widespread attention:

A pastor dining with one of his parishioners one afternoon, proposed the following conundrum, the answer to which was to be found in the Bible:

We left our little ones at home
And whither went we did not know;
We for the church's sake did roam,
And lost our lives by doing so.

We walked upon a perfect way,
With all the heathen full in view;
We lived to man and died to God
But nothing of religion knew.

The answer in verse is as follows:

The First of Samuel well rehearses
The subject matter of your verses.
In chapter sixth, and verses four,
You'll find, I think, this tale of yore.

Not always men to do his will
Does God employ. He can fulfil
His purpose wise, and often brings
Into his service "lower things."

Two kine unto a cart were tied:
On this was laid—'twas Israel's pride—
The Ark of God. Led by his hand,
They took the way to Israel's land.

Their little ones, though left behind,
Are ever present in the mind;
Maternal love must not prevent
The mission high on which they went

To Bethshemesh, in Israel's land,
Nearby a rock they come and stand—
"Behold the ark"—'twas lost, 'tis found!"
The words and vales the cry resound.

Drink, to show them gratitude,
Made of the kine an altar rude,
And for an offering unto God
The kine are slain, the cart the wood.

God's ways are strange. The kine fulfil
The words and purposes of His will.
They of it as one never heard,
Yet lowed and died to serve the Lord.

L. G. D., Gothenburg, Neb. What should be done with the fragments of bread left from the Lord's supper? Is there any need to burn them?

No need at all. Give them to any poor member who would appreciate them. The idea of burning them is based on the notion that they are transformed by the words of the man administering the ordinance into the veritable body of Christ. It is a foolish idea, which is a survival of Roman Catholic superstition.

Believer, Chicago, Ill. If a person who wishes to make public confession of Christ is so situated that only one Protestant church is available, and he does not believe in all its doctrines, ought he to join it?

If the church will receive him after his making a frank statement of his beliefs, we think he would do well to join it. Probably the difference is not essential, and there would be so many points in which he would agree with his fellow-members that he could work harmoniously with them and derive benefit from their fellowship.

A. B. B., La Jara, Colo., writes:

Song is a Bible command; but all cannot obey, for all cannot sing in the modern sense of singing. Whole families and those, too, who can talk well, must be excused "for want of voice." Who has not attended a prayer-meeting where "hosannas languished" for want of some one to "carry the tune?" The writer knows of a wide, destitute mis

THE CITY AND HARBOR OF VANCOUVER, B. C.

The seaport city of Vancouver is situated on Burrard Inlet and on the Canadian Pacific Railroad. It is in the centre of an agricultural, mining and lumber territory. The city really dates from 1886 when it was rebuilt after being destroyed by fire. It has some thriving manufactories, a line of mail steamers, several banks, churches, and daily newspapers, besides many other evidences of municipal progress and enterprise. Its population is about 16,000.

the lion of Mark, as an emblem of the strength and energy of his delineation; the ox of Luke, because of his dwelling on the priestly and mediatorial aspect of Christ, the ox being the emblem of sacrifice; and the eagle of John, because he soars to heaven and represents the divine character of Christ.

J. H., Tibbels, Brunswick, Me. In your answer to Mrs. M. DeW. of Vine Haven, Me., reference is made to the book of Jasher as not now in existence. I have a copy of that book. It is a wonderful book.

The book is not canonical, and has never been accepted as such. We understand that copies of a so-called "Book of Jasher" have appeared, but there are grave reasons for doubting its identity with the original book of that name.

A Michigan subscriber writes:

The Finns all over the United States have their Temperance Societies, meeting usually every Sunday. The ceremonies performed at these meetings are almost worldly pleasures tending to alienate the members from Christianity and to produce contempt for the Sabbath. What can be done to correct this? And who can and will do it?

We are not familiar with the Finnish Temperance Societies and their methods. Write to the American Temperance Union, Reade street, New York, and practical suggestions will doubtless be made to remedy the defects complained of.

G. L. C., Lodgepole, Neb. A certain preacher is teaching that it is wrong to ask God to forgive our sins, because they have all been atoned for by the death of Christ, and therefore it is like doubting him to ask for the forgiveness of them. Is that your view?

If you look to the Lord's Prayer you will see that a petition for the forgiveness of sins is contained in it. That is a sufficient reason for offering the prayer. The preacher you refer to was probably reproving the tendency of Christian people to dwell morbidly on the sins that they committed before their conversion, and to continually revert to them in their prayers, instead of praising God for his goodness in forgiving them. The Christian rightly deplores his sins, but having repented of them and accepted Christ, he should believe the Scripture promise that the blood of Christ cleanses from all sin.

Subscriber, Mattie, Pa. What did Christ mean by saying (Luke 7: 28) that the least in the kingdom of God is greater than John the Baptis?

That his coming and the revelation he made constituted so great a difference that the least among his followers was more advanced in divine knowledge than any of the old dispensation. It was as it is in scientific progress. A boy in our public schools to-day has a clearer knowledge of the universe than Kepler or Newton.

Subscriber, Orange City, Iowa. 1. Was it not sinful of David and the patriarchs to have more than one wife? 2. Is fasting necessary or useful in our day? 3. How many different denominations are there claiming to be founded on the Bible? 4. Are people still persecuted for living a godly life? If so, who are the persecutors?

1. Not in the same degree that men would be now who have more than one wife. There was not the same enlightenment that there is now, and even in the Mosaic law polygamy was not forbidden. At the same time, the experience of the men who married more than one wife was sufficiently painful to convince them that the practice was detrimental to them. 2. Three reasons are assigned for fasting: humiliation, repression of fleshly appetites, and preparation for meditation and prayer. It is recognized in the New Testament, but it is not clear that it is expressly enjoined. Christ's sermon on the Mount appears to give a modified approval of it, but it is left to the individual action. There is no merit in it, though it may in some cases be beneficial. 3. About fifty, but many of these are sub-divided. There are at least seventeen kinds of Methodists and fourteen of Baptists. 4. Yes. If you were to go into some workshops and some homes you would be convinced of the fact. The persecutors are relatives and associates.

H. W. F., Franklin, Mass. 1. Referring to the question in THE MAIL-BAG in issue of December 22, 1897, "When and by whom was the first discovery of gold made in the Klondike?" can you inform me whether the parties referred to were prospecting? If so, from what source did they obtain the knowledge of the fact that the precious metal existed in the locality where it was discovered? Otherwise, what object had they in view in visiting the desolate and barren wastes of the Klondike region? 2. Can you give the distance from Seattle to Dawson City, and from that point to the so-called Bonanza mines?

1. They were prospecting, undoubtedly, and were there solely for that purpose. Gold had been discovered in other quarters of Alaska and the Dominion territory, as early as 1873; but this was the first Klondike discovery. 2. The distance from Seattle to Dawson City is 4,722 miles, by way of St. Michael and the Yukon River, according to the figures of the Alaska Commercial Company.

Frank R., New York City. After joining the church I had a time of darkness and Satan came and I was much afraid, but after praying a long time, he left me and I was at peace. Do you think this experience proves that I am saved?

You know the conditions of salvation and can judge for yourself whether you have fulfilled them. Christ said (John 10: 27), "My sheep hear my voice and they follow me, and I give unto them eternal life; and they shall never perish; neither shall any pluck them out of my hand." Try earnestly to follow Christ, to be like him kind and patient and gentle and sinless. Study his character as described in the Gospels, and make him your example. Pray that you may have his spirit, and try to get your friends and companions to love him and trust him too. You may be sure that God will keep his promise. Do not be watching continually your own feelings, but try to do all the good you can. There will never come a time when you can say, "I am saved and vigilance is unnecessary." But if you honestly strive to live the Christ-life, trusting in him he will help you and keep you from falling.

Reader, Oakland, Cal. There is no such statement in the Bible, although it may possibly be found in some of the non-canonical books.—W. M. S., Kenshaw, Neb. We are not sufficiently acquainted with it to give an opinion.—C. E. B., Ogden, Utah. The poem is now published anonymously.—Subscriber, Worcester, Mass. It originated with Elizabeth Cady Stanton.—Subscriber, Wait O. The sale, under church auspices, of such articles as you mention would be reprehensible.—Jessie T., Shortsville, N. Y. Send them to the nearest hospital or prison; they will be welcome.—W. B. A., Bridgeport, Conn.—Doubtless there are many honest stock-brokers but we do not think the calling is one conducive to spirituality; it is speculative and akin to gambling.—Reader, Piedmont, Mo. A box supper, although altogether out of place in a church, might be entirely appropriate in a school-house.—Emma K. V., Santa Monica, Cal. 1. Yes. 2. The letter of Publius Lentulus has long since been set down as a forgery.—A. Whitman. Drink is unquestionably the greatest evil of our time, and we agree with you that its control or suppression would be a universal blessing.—Books, magazines and papers for the mission on Lookout Mountain, Ala., should be addressed to Rev. S. E. White, Sand Rock, Collinsville, Ala.—Miss E. K. C., Deaborn, S. C. 1. We have already a large number of Armenian orphans at Oorfa supported by our readers. 2. We have never seen the book.—Baptist Sister, Frankfort, N. Y. Send the paper to Hebert Bowers, Philadelphia County Prison, Holmesburg, Pa.—Hilda T., Munster, Ill. Send the to Mrs. Emma Cullen, Isle St. George, O.—Constant Reader, Westmeath, Can. He withdrew voluntarily we believe.—D. P. Thomas, Kimbleton. Such is the orthodox belief.—Mrs. J. D. Droste, Kalamazoo. You may do so but not for publication.—Miss Balch, principal, Civil Service Institute, 1311 Eleventh St., Washington, D. C., would be pleased to assist "Earnest Reader." B. City, Mich.—T. S. Haiti. We cannot.—M. A., Jersey City. Yes; THE CHRISTIAN HERALD will receive contributions for Cuban aid. All the money and food will be distributed through the U. S. government's consular representatives in Cuba.—H. B. S., Rock Lick, W. Va. Address Tarrytown, N. Y.—Gilmer C., New Cumberland, O. "Anglo" simply means English or of English descent or relationship.—John Harrison, Scriver, Neb. You are probably right. For accurate data, write to Chief Signal-officer Moore, Signal Office, Washington, D. C.

LET ALL HELP CUBA NOW!

President's Call for Aid Heard by the Whole Nation.

FOOD, MEDICINE, NURSES AND CLOTHING NEEDED.

The Work Organized and Already Under Way—Gifts Pouring In from Many Quarters—Reports of Terrible Suffering Received Daily—People Dying on the Streets—Crowds Clamoring for Bread from Our Consul at Havana—The Relief Committee Appointed by the President Begins Its Work in Earnest.

CUBA'S despairing cry for help has touched the hearts of our Nation, and already gifts are pouring in from generous hearts in many States. Arrangements are now under way for sending forward a quantity of food supplies to be sent by steamer and consigned to Consul-General Lee, at Havana, in order that the work of relief may begin at once. This shipment will be followed by others, as promptly as the receipt of contributions will allow. It is hoped, by this time-saving course, to save many who are now in danger of perishing from starvation. When this issue of THE CHRISTIAN HERALD reaches the hands of its readers, therefore, the beneficent work of Cuban relief will have actually begun, and many of our unfortunate neighbors will already have realized that the great and prosperous Christian American Nation has not been appealed to in vain.

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SLOWLY DYING OF HUNGER.

. . .

But this is merely "a drop in the bucket." when considered in relation to the actual needs of the case. Our advices as to the real condition of the Cuban peasantry warrant us in urging our friends everywhere to the most strenuous efforts in their behalf. To be effective, the aid rendered must be sent quickly. We would, therefore, ask every reader to join in this blessed work: every pastor of a church, every Sunday School superintendent and leader, and all church societies of whatever denomination. Committees should be organized, and the utmost diligence employed in supplying the means wherewith to send needed relief to the sufferers. Every contribution sent through THE CHRISTIAN HERALD will be acknowledged, and all will be transmitted to Cuba through the State Department. Not a dollar will be distributed except by the hands of trusted American officials in Cuba, under General Lee's supervision, and every dollar will count for *the saving of one life, at least.* We do not believe there is a single reader of this journal who can afford to neglect the opportunity to save a life in Cuba.

Accounts of the suffering in Cuba, received almost daily, are of a character to excite the deepest sympathy. Mr. E. J. Gibson, a staff correspondent of the Philadelphia *Press*, who has traveled in several provinces of Cuba, gives a most heartrending description of the condition of affairs at many places. Of the suffering in Havana, he writes:

At certain places in the city, small crowds of destitute persons, evidently half-starved to death, can be seen eating loaves of bread or other allowances of food just sufficient to keep them from the grave. I have seen the most horrible sights of my life in the places where these *reconcentrados* are in the last stages of starvation. Two of them died last night on the public square, in front of the hotel where I am staying—the most public place in the city.

. . .

But the situation in Havana is nothing compared with that which prevails in the provinces. The same correspondent estimates that 400,000 Cubans are dying of sheer starvation—men, women and children perishing by the thousand every week from the same cause. There is no food for the people. In many towns, destitution has invaded almost every home.

Families that have never known privation have but one scant meal a day, generally rice, with a little lard or a small slice of bacon. In most of the houses the table has not been set for months. The majority have not tasted meat for months. Mothers watch their younger children perish for want of milk.

Even the prisoners released from jail have been dying of starvation in the streets. In Camajuani, people are dying in the portals (entrances) of the houses . . . and are buried without ceremonies, being covered with only a few feet of earth. . . . Officials admit that they do not give out correct reports, in order not to alarm the public.

Another correspondent, G. C. Musgrove, writing from Cienfuegos, says that the famine rages in all the provinces of Spanish Cuba.

From Havana to Matanzas, there is an unbroken line of filthy settlements from which grim spectres, once human, crawl forth and supplicate with bony arms and claw-like fingers for alms that are seldom forthcoming. At Campo, Florida and Juraco the scenes are indescribable.

In Matanzas, he writes, "the streets are full of semi-naked skeletons clamoring for bread. At Limonar, the better class whites are all dead. At Perico, 300 are left of 4,000. At Jovellanos it is equally bad, and so at Colon and Managua. At San Pedro, many little children are silently starving, their hair gone and their feet swollen. At Cascar, the dead famine victims lie unburied. One poor father at Lajos was found carrying his two dead children in an old portmanteau, the babes having died of starvation. Vultures abound, feeding on the bodies of the famine victims. At Cruces, only 250 people are left alive out of 2,000, and even these are dying. At Trinidad, whole families have been swept away. In one hut, a girl aged 16, and her brother of 14, lay side by side, dead, their ghastly emaciation too clearly telling the cause. At Condada, as an official remarked, the entire settlement is "underground"—wiped out by famine. At Camarones, Cruces and Santo Domingo, the distress is indescribable. At Los Fosos, hundreds have already perished of starvation, and other hundreds are dying.

. . .

In some places, the ravages of the famine have been so severe that nineteen out of every twenty persons die. Women and children can be seen sitting with hands clasped around their knees and bending over in suffering. The sight of starving mothers, with the sad, pinched faces of little children nestling close to them, was simply indescribable in its sadness. The Governor of Matanzas admitted that probably 30,000 Cuban *reconcentrados* had already died in Matanzas of starvation. In Santa Clara province, the famine death roll shows 100,700 dead.

At Remedios, according to a Philadelphia *Press* correspondent, the death-rate *has risen over 300 per cent.*, due to starvation. The daily funerals form one continuous procession. Dr. H. M. Folkes, H. A. Gant and J. R. Tackett, the Commission of experts sent to Cuba by Gov. McLaurie, of Mississippi, have reported that *hundreds of thousands are starving* to death, and suffering from the diseases peculiar to famine. Another writer reports that hundreds of persons, many being women and children, surround the American Consulate in Havana, crying for bread. The Bishop of Havana has declared that since the beginning of the war, 530,000 persons have been buried in the various parishes on the island, and the fearful mortality continues. In one small town of Havana Province alone—Guines—305 died in one week. Starvation is largely responsible for this dreadful record. A correspondent of the New York *Sun* writes from Havana as follows:

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A FAMINE-STRICKEN FAMILY.

Yesterday, I visited Los Fosos, in this city, where the poor *concentrados* have been huddled. The spectacle of misery offered by these people is heartrending. In the department called the hospital, I counted 440 women and children dying of fever, caused by hunger. Most of them lay on the ground because there are only 120 cots. They have no food and no medicines. There is not the least indication that at any time they have received medical treatment. One of the women who was able to speak was asked if she had been attended by a doctor. "What for?" she answered. "Can a doctor cure without medicines?"

In one of the most central streets of the capital, a young woman fell dead. The cause of her death, according to the medical certificate, was starvation. Her baby was clasped to her breast.

President McKinley and his Cabinet, who have shown a deep interest in the work of relief, are among the strongest advocates of the Cuban aid movement. Committees have been formed in accordance with the Proclamation of the Secretary of State, and the work is progressing.

THE CHRISTIAN HERALD, as announced in a previous issue, advanced $1,000 in anticipation of the contributions, to aid the relief work at the outset. The following contributions have been received since the Fund was opened:

Prev. ack.	**$6.50**
Ballew, J M	2 50
Barclay, D B	10 00
Belcher, J E. & J D Smither	1 25
Brockway, Mrs L G	10 00
Corbnt, Miss D E	2 00
Corbnt, Mrs E M	2 00
Corbnt, J J	2 00
Cottle, M	3 00
Crane, David W	2 00
Cutting, Mrs Laura	2 00
Carpenter, Mrs Harriett P	50
Glascock, Bedford	25 00
Graves, Mrs E A	25 00
Hill, Silas W	1 00
Horton, W A & wife	1 00
Janes, N L	5 00
Kass, Wm	1 00
Kent, D	1 00
Lande, J D	10 00
Newbury, B	10 00
Newlin, Mrs E A	5 00
McLennan, Mrs D F	50
Marsh, F A	50
Orton, R N	1 00
Pedro, Joseph H	1 00
Reid, E W & A W	2 00
Schertz, Ruth	25
Vary, Henry H	1 00
Watkins, M P	5 00
Woodruff, W B	5 00
I B A, N Y City	100 00
Mrs E J L. Washington	2 00
E M B, Conn	1 00
A A, Brooklyn	1 00
M A W, La Conner	1 00
——, Holland	1 00
——, Turbutville	2 00
In His Name, ——	3 80
I H N, Ionia	1 00
I H N, Pine Ridge	1 00
A sub'r, Adairville	50 00
Cash, Winfield	5 00
A member of the People's Church, N Y City	2 00
Total	**$284.80**

All contributions should be addressed: "Cuban Relief Fund. THE CHRISTIAN HERALD, 92 Bible House, New York City."

DR. LOUIS KLOPSCH. MR. STEPHEN E. BARTON, CHAIRMAN. HON. CHAS. A. SCHIERES, TREAS. O. B. BOOTH, SEC'Y.

THE CENTRAL CUBAN RELIEF COMMISSION IN SESSION AT THE OFFICES OF THE CHRISTIAN HERALD, NEW YORK.

THE METROPOLITAN PULPIT

Woman's Work.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Prov. 14: 1. . . . . **Every wise woman buildeth her house.**

WOMAN a mere adjunct to man, an appendix to the masculine volume, an appendage, a sort of afterthought, something thrown in to make things even—that is the heresy entertained and implied by some men. This is evident to them, because Adam was first created, and then Eve. They don't read the whole story or they would find that the porpoise and the bear and the hawk were created before Adam, so that this argument, drawn from priority of creation, might prove that the sheep and the dog were greater than man. No. Woman was an independent creation, and was intended, if she chose, to live alone, to work alone, act alone, think alone, and fight her battles alone. The Bible says it is not good for man to be alone, but never says it is not good for woman to be alone; and the simple fact is that many women who are harnessed for life in the marriage religion would be a thousandfold better off if they were alone.

Who are these men who, year after year, hang around hotels and engine-houses and theatre doors, and come in and out to bother busy clerks and merchants and mechanics, doing nothing, when there is plenty to do? They are men supported by their wives and mothers. If the statistics of any of our cities could be taken on this subject, you would find that a vast multitude of women not only support themselves, but masculines. A great legion of men amount to nothing, and a woman by marriage, manacled to one of these nonentities, needs condolence. A woman standing outside the marriage relation is several hundred thousand times better off than a woman badly married. Many a bride, instead of a wreath of orange blossoms, might more properly wear a bunch of nettles and nightshade, and, instead of the Wedding March, a more appropriate tune would be the Dead March in Saul, and, instead of a banquet of confectionery and ices, there might be more appropriately spread a table covered with apples of Sodom.

Many a woman who has had the hand of a young inebriate offered, but declined it, or who was asked to chain her life to a man selfish, or of bad temper, and refused the shackles, will bless God throughout all eternity that she escaped that earthly pandemonium.

Besides all this, in our country about one million men were sacrificed in our Civil war, and that decreed a million women to celibacy. Besides that, since the war, several armies of men as large as the Federal and Confederate armies put together, have fallen under malt liquors and distilled spirits, so full of poisoned ingredients that the work was done more rapidly, and the victims fell while yet young. And if fifty thousand men are destroyed every year by strong drink before marriage, that makes in the thirty-three years since the war one million six hundred and fifty thousand men slain, and decrees one million six hundred and fifty thousand women to celibacy. Take, then, the fact that so many women are unhappy in their marriage, and the fact that the slaughter of two million five hundred and fifty thousand men, by war and rum combined, decides that at least that number of women shall be unaffianced for life, my text comes in with a cheer and a potency and appropriateness that you may never have seen in it before when it says, "Every wise woman buildeth her house;" that is, let woman be her own architect, lay out her own plans, be her own supervisor, achieve her own destiny.

In addressing those women who have to fight the battle alone, I congratulate you on your happy escape. Rejoice forever that you will not have to navigate the tunnels of the other sex, when you have paths enough of your own. Think of the nervousness you avoid, of the risks of unassimilated temper which you will not have to run, of the cares you will never have to carry, and of the opportunity of outside usefulness from which marital life would have partially debarred you, and that you are free to go and come as one who has the responsibilities of a household can seldom be. God has not given you a hard lot, as compared with your sisters. When young women shall make up their minds at the start that masculine companionship is not a necessity in order to happiness, and that there is a strong probability that they will have to fight the battle of life alone, they will be getting the timber ready for their own fortune, and their saw and axe and plane sharpened for its construction, since "Every wise woman buildeth her house."

As no boy ought to be brought up without learning some business at which he could earn a livelihood, so no girl ought to be brought up without learning the science of self-support. The difficulty is that many a family goes sailing on the high tides of success, and the husband and father depends on his own health and acumen for the welfare of his household, but one day he gets his feet wet, and in three days pneumonia has closed his life, and the daughters are turned out on a cold world to earn bread, and there is nothing practical that they can do. The friends come in and hold consultation. "Give music lessons," says an outsider. Yes, that is a useful calling, and if you have great genius for it, go on in that direction. But there are enough music teachers now starving to death in all our towns and cities, to occupy all the piano stools and sofas and chairs and front-door steps of the city. Besides that, the daughter has been playing only for amusement, and is only at the foot of the ladder, to the top of which a great multitude of masters on piano and harp and flute and organ have climbed.

"Put the bereft daughters as saleswomen in stores," says another adviser. But there they must compete with salesmen of long experience, or with men who have served an apprenticeship in commerce and who began as shop boys at ten years of age. Some kind-hearted dry goods man, having known the father, now gone, says, "We are not in need of any more help just now, but send your daughters to my store, and I will do as well by them as possible." Very soon the question comes up, Why do not the female employes of that establishment get as much wages as the male employes? For the simple reason, in many cases, the females were suddenly flung by misfortune behind that counter, while the males have from the day they left the public school been learning the business.

How is this evil to be cured? Start clear back in the homestead and teach your daughters that life is an earnest thing, and that there is a possibility, if not a strong probability, that they will have to fight the battle of life alone. Let every father and mother say to their daughters, "Now, what would you do for a livelihood if what I now own were swept away by financial disaster, or old age, or death should end my career?"

"Well, I could paint on pottery and do such decorative work." Yes, that is beautiful, and if you have genius for it go on in that direction. But there are enough busy at that now to make a line of hardware as long as von Pennsylvania avenue.

"Well, I could make recitations in public and earn my living as a dramatist; I could render King Lear or Macbeth till your hair would rise on end, or give you Sheridan's Ride or Dicken's Pickwick." Yes, that is a beautiful art, but ever and anon, as now, there is an epidemic of dramatization that makes hundreds of households nervous with the cries and shrieks and groans of young tragediennes dying in the fifth act, and the trouble is that while your friends would like to hear you, and really think that you could surpass Ristori and Charlotte Cushman and Fanny Kemble of the past, to say nothing of the present, you could not, in the way of living, in ten years earn ten cents.

My advice to all girls and all unmarried women, whether in affluent homes or in homes where most stringent economies are grinding, is to learn to do some kind of work that the world must have while the world stands. I am glad to see a marvelous change for the better, and that women have found out that there are hundreds of practical things that a woman can do for a living if she begins soon enough, and that men have been compelled to admit it. You and I can remember when the majority of occupations were thought inappropriate for women; but our Civil war came, and the hosts of men went forth from North and South; and to conduct the business of our cities during the patriotic absence, women were demanded by the tens of thousands to take the vacant places; and multitudes of women, who had been hitherto supported by fathers and brothers and sons, were compelled from that time to take care of themselves. From that time a mighty change took place favorable to female employment.

Among the occupations appropriate for woman I place the following, into many of which she has already entered, and all the others she will enter: Stenography, and you may find her at nearly all the reportorial stands in our educational, political and religious meetings. Savings banks, the work clean and honorable, and who so great a right to toil there, for a woman founded the first savings bank—Mrs. Priscilla Wakefield? Copyists, and there is hardly a professional man that does not need the service of her penmanship; and, as amanuensis, many of the greatest books of our day have been dictated for her writing. There they are as florists and confectioners and music teachers and book-keepers, for which they are specially qualified by patience and accuracy; and wood-engraving, in which the Cooper Institute has turned out so many qualified; and telegraphy, for which she is specially prepared, as thousands of the telegraphic offices will testify. Photography, and in nearly all our establishments they may be found there at cheerful work. As workers in ivory and guttapercha and gum elastic and tortoise-shell and gilding, and in chemicals, in porcelain, in terra-cotta. As postmistresses, and Presidents have given them appointments all over the land.

As proof-readers, as translators, as modelers, as designers, as draughtswomen, as lithographers, as teachers in schools and seminaries, for which they are especially endowed, the first teacher of every child, by Divine arrangement, being a woman. As physicians, having graduated after a regular course of study from the female colleges of our large cities, where they get as scientific and thorough preparation as any doctors ever had, and go forth to a work which no one but women could so appropriately and delicately do. On the lecturing platform; for you know the brilliant success of Mrs. Livermore and Mrs. Hallowell and Miss Willard and Mrs. Lathrop. As physiological lecturers to their own sex, for which service there is a demand appalling and terrific. As preachers of the Gospel, and all the protests of ecclesiastical courts cannot hinder them, for they have a pathos and a power in their religious utterances that men can never reach. Witness all those who have heard their mother pray.

O, young women of America! as many of you will have to fight your own battles alone, do not wait until you are flung of disaster, and your father is dead, and all the resources of your family have been scattered; but now, while in a good house and environed by all prosperities, learn how to do some kind of work that the world must have as long as the world stands. Turn your attention from the embroidery of fine slippers, of which there is a surplus, and make a useful shoe. Expend the time in which you adorn a cigar case in learning how to make a good, honest loaf of bread. Turn your attention from the making of flimsy nothings to the manufacturing of important somethings.

Much of the time spent in young ladies' seminaries in studying what are called the "higher branches" might better be expended in teaching them something by which they could support themselves. If you are going to be teachers, or if you have so much assured wealth that you can always dwell in those high regions, trigonometry of course, metaphysics of course, Latin and Greek and German and French and Italian of course, and a hundred other things of course; but if you are not expecting to teach, and your wealth is not established beyond misfortune, after you have learned the ordinary branches take hold of that kind of study that will pay in dollars and cents in case you are thrown on your own resources. Learn to do something better than anybody else.

"No, no!" says some young woman; "I will not undertake anything so unromantic and commonplace as that." An excellent author writes that after he had, in a book, argued for efficiency in womanly work in order to success, and positive apprenticeship by way of preparation, a prominent chemist advertised that he would teach a class of women to become druggists and apothecaries if they would go through an apprenticeship as men do; and a printer advertised that he would take a class of women to learn the printer's trade if they would go through an apprenticeship as men do, and how many, according to the account of the authoress, do you suppose applied to become skilled in the druggist business and printing business? Not one!

"But," you ask, "what would my father and mother say if they saw I was doing such unfashionable work?" Throw the whole responsibility upon us, the pastors, who are constantly hearing of young women in all these cities, who, unqualified by their previous luxurious surroundings for the awful struggle of life into which they have been suddenly hurled, seemed to have nothing left them but a choice between starvation and damnation. There they go along the street seven o'clock in the wintry mornings, through the slush and storm, to the place where they shall earn only half enough for subsistance, the daughters of once prosperous merchants, lawyers, clergymen, artists, bankers and capitalists, who brought up their children under the infernal delusion that it was no high-tone for women to learn a profitable calling. Young women! take this affair in your own hand, and let there be an insurrection in all prosperous families on the part of the daughters of this day, demanding knowledge in occupations and styles of business by which they may be their own defence and their own support if all fatherly and husbandly and brotherly hands forever fail them. I have seen two sad sights, the one a woman in all the glory of her young life, stricken by disease and in a week lifeless in a home of which she had been the pride. As her hands were folded over the still heart and her eyes closed for the last slumber, and she was taken out amid the lamentations of kindred and friends, I thought that was sadness immeasurable. But I have seen something compared with which that scene was bright and songful. It was a young woman who had been all her days amid wealthy surroundings, by the visito death and bankruptcy to the household turned out on a cold world without one lesson about how to get food or shelter and into the awful whirlpool of city life where strong ships have gone down, and for twenty years not one word has been heard from her. Vessels went out on the Atlantic Ocean looking for a shipwrecked craft that was left alone and forsaken on the sea a few weeks before, with the idea of bringing it into port. But who shall ever bring again into the harbor of peace and hope and heaven that lost womanly immortal, driven in what tempest, aflame in what conflagration, sinking into what abyss? O God, help! O Christ rescue! My sisters, give not your time to learning fancy work which the world may dispense with in hard times, but connect your skill with the indispensables of life.

The world will always want something to wear and something to eat, and shelter and fuel for the body, and knowledge for the mind, and religion for the soul. And all these things will continue to be the necessaries, and if you fasten your energies upon occupations and professions thus related, the world will be unable to do without you. Remember, that in proportion as you are skillful in anything your rivalries become less. For unskilled toil there are women by the millions. But you may rise to where there are only thousands; and still higher, till there are only a hundred; and still higher, till there are only ten; and still higher, in some particular department, till there is only a unit and that yourself. For a while you may

eep wages and a place through the indly sympathy of an employer, but you ill eventually get no more compensation han you can make yourself worth.

Let me say to all women who have lready entered upon the battle of life, hat the time is coming when women shall ot only get as much salary and wages as hen get, but for certain styles of employ- ent, women will have higher salary and ore wages, for the reason that for some tyles of work they have more adaptation. ut this justice will come to woman not rough any sentiment of gallantry, not ecause woman is physically weaker than han, and, therefore, ought to have more onsideration shown her, but because hrough her finer natural taste and more race of manner, and quicker perception, nd more delicate touch, and more edu- ated adroitness, she will, in certain call- ngs, be to her employer worth ten per ent. more, or twenty per cent. more than he other sex. She will not get it by ask- ng for it, but by earning it, and it shall e hers by lawful conquest.

Now, men of America, be fair, and give he women a chance. Are you afraid that hey will do some of your work, and hence harm your prosperities? Remember that here are scores of thousands of men doing women's work. Do not be afraid! God knows the end from the beginning, nd he knows how many people this world can feed and shelter, and when it ets too full he will end the world, and, f need be, start another.

But God will arrange all, and all we have to do is to do our best and trust him or the rest. Let me cheer all women ighting the battle of life alone, with the act of thousands of women who have won the day. Mary Lyon, founder of Mount Holyoke Female Seminary, brave- y fought the battle alone; Dorothea Dix, the angel of the insane asylums, alone; Caroline Herschel, the indispen- sable reinforcement of her brother, alone; Maria Takrzewska, the heroine of the Berlin hospital, alone; Helen Chalmers, patron of the sew- ng-schools for the poor of Ed- nburgh, alone. And thousands and tens of thousands of wo- men, of whose bravery and self-sacrifice and glory of char- acter the world has made no record, but whose deeds are in the heavenly archives of martyrs who fought the battle alone, and, though unrecog- nized for the short thirty or fifty or eighty years of their earthly existence, shall through the quintillion ages of the higher world, be pointed out with the admiring cry, "These are they who came out of great tribulation and had their robes washed and made white in the blood of the Lamb."

Let me also say, for the en- couragement of all women fighting the battle of life alone, that their conflict will soon end. There is one word writ- ten over the faces of many of them, and that word is Despair. My sister, you need appeal to Christ, who comforted the sisters of Beth- any in their domestic trouble, and who in his last hours forgot all the pangs of his own hands and feet and heart, as he looked into the face of maternal anguish, and called a friend's attention to it, in substance saying, "John, I cannot take care of her any longer. Do for her as I would have done, if I had lived. Behold thy mother!" If, under the pressure of unrewarded and unappreciated work, your hair is whiten- ing and the wrinkles come, rejoice that you are nearing the hour of escape from your very last fatigue.

The daughter of a regiment in any army is all surrounded by bayonets of defence, and, in the battle, whoever falls, she is kept safe. And you are the daughter of the regiment commanded by the Lord of Hosts. After all, you are not fighting the battle of life alone. All heaven is on your side. You will be wise to appropriate to yourself the words of sacred rhythm:

> One who has known in storms to sail
> I have on board:
> Above the roaring of the gale
> I hear my Lord.
>
> He holds me; when the billows smite
> I shall not fall.
> If short, 'tis sharp; if long, 'tis light;
> He tempers all.

A HAVEN FOR ✍ ✍ ✍ HOMELESS GIRLS.

Noble Gift of the Baroness de Hirsch to the Women of her Race in America—Women of Other Creeds and Nationalities Included in the Benefit.

NOT only the Christian, but the secular world greets with gladness every effort towards providing homes for the accommodation of working-girls, who are out of employment. Every movement in this direction, is one which THE CHRISTIAN HERALD is happy to chronicle as a true philanthropy, and a practical step towards the solution of some of our most perplexing social problems.

Especially do we hail with pleasure an institution which discriminates in favor of Jewish maidens, since homeless wayfarers of this nationality have perhaps received less share of attention in this regard than Catholics from Catholics, and Protestants from Protestants.

The Clara de Hirsch Home for Work- ing-girls, recently opened at No. 208 Second avenue (which is only a tempo- rary shelter awaiting the completion of a large building on Sixty- third street), represents one of the latest beneficences of Baroness de Hirsch. It was opened Nov. 8, 1897, with accommodations for sixteen guests, and is al- ready taxed beyond its capacity. It was incor- porated under the laws of the State of New York, and its object is to provide a temporary home for needy unmarried women, to find them employment for which they are quali- fied, or in absence of such qualification, train them to some occupation. It especially extends its hospitality to strangers without kindred in the city. The rates for room and board are two dollars a week to those who can pay; those without means give assistance in household work as an equivalent. The constitution provides that nine-tenths of the guests must be Hebrews, but the ap- plications from Jewish girls have not been nearly so numerous as from those of other races and creeds.

DINING-ROOM IN THE CLARA DE HIRSCH HOME.

The permanent home to be erected on sixty-third street will accommodate at least 100 beneficiaries. The endowment fund cre- ated by the Baroness Clara de Hirsch for the purchase of the site, the construction and equipment of the building and the run- ning expenses of the Home is $600,000. The names of the officers and board of directors is a guarantee of the proper conduct and the abounding success and usefulness of the institution. They are names well-known in the world of litera- ture, art, finance and philanthropy, and we give them as follows:

President, Mrs. Oscar S. Straus; Secre- tary, Florentine Sutro; Treasurer, Mr. Oscar S. Straus. Board of Directors; Mrs. Julius Goldman, Mrs. Settie Cohn, Mrs. Rose Abraham, Mrs. Oscar S. Straus, Mrs. Gabriel G. Glendenin, Mrs. Felix War- burg, Mrs. Florentine Sutro, Mrs. Louis Stern, Mrs. Kings, Miss Irene Kohns, Mr. Oscar S. Straus, Mr. Edmond E. Wise.

Mrs. Minnie D. Louis, Resident Direc- tress, well-known for her connection with the work at the Hebrew Industrial School for Girls, on Henry street, New York City, is a cultivated, brainy woman, thor- oughly in love with her work, and fully equal to the duties of her office. "The Baroness Hirsch," she says "is deeply in- terested in this work. She keeps in close touch with it, and is following it out step by step as it progresses. There are many questions presenting themselves, and var- ious points of future form and government are as yet undetermined, for these must be adapted to the needs as they present themselves in this formative period of the work. The plan of the permanent home has been submitted to the Baroness and approved by her. According to her ex- press order, the plan does not include the usual dormitories. Each occupant will have her own little room. I know of no home for Jewish working women except this. It is beautiful that the Baroness has done this. In the Trade and Techni- cal Schools which the Baron established, he had done so much for men, that it was natural for his wife who is continuing his noble work, to decide that the woman would do something substantial for the relief of women.

SITTING-ROOM IN THE HOME.

Instances of Longevity.

Whatever may be said of our own day, it is cer- tain that there were many well-attested cases of lon- gevity in ancient times. Moses lived to the age of 120 (Deut. 34: 7).

It is an undoubted fact (says a writer in *The Nine- teenth Century*), that men of letters and science, whose lives have been devoted to genial pursuits, often attain great age. Car- lyle, Buffon, Goethe, Franklin, Herschel, New- ton and Halley were all between eighty and ninety, and among medical men who have reached the same age are to be reckoned Har- vey, Duhamel, Pinel, and Ruysch. There seems to be no doubt that Michael Angelo, Titian, and Leeuwenhoek painted pictures after ninety. Also we may make mention of the veteran painter, Sidney Cooper. An ex- traordinary number of instances of longevity may be found among those who, with the strictest regimen, self-denial, and abstraction, led a life of contemplation, but combined with the enjoyment of free air and bodily exercise. Thus the apostle John is said to have at- tained the age of ninety-three; Paul, the Her- mit, by means of an almost incredibly severe regime in a grotto, to that of 103; and St. An- thony is believed to have reached that of 105. Athanasius and Jerome also exceeded the age of eighty. In later times the venerable Bede lived to a very advanced period. Deep-think- ing philosophers and lawyers also have at times been distinguished by their great age. It is only necessary to mention the well-known example of M. Chevreul, 102, and Prof. Owen; Sir Moses Montefiore, who died in his 101st year, 1885; Miss Joanna Hastings, of Malvern, who in the same year attained her 103d birth- day; William Mann, of Kirkfield, near Haddo, who died at the age of 107, and Lady Smith, who lived to be 106. A cheerful, helpful spirit and wholesome work, like fresh air and simple habits, lengthen life.

The Sepulchre of the Saviour.

ALTHOUGH, for centuries past there has been much difference of opinion among theologians and investiga- tors generally, concerning the actual scenes of our Saviour's crucifixion and burial, as well as of other leading events of his passion, the traditional site occu- pied by the Church of the Holy Sepul- chre in Jerusalem is now almost universally accepted as the place of the entombment. One approaches the church through a maze of narrow and not very clean lanes, lined with small bazars, and usually crowded with Arabs and peddlers of vegetables. In the large square in front of the church, especially in the height of the pilgrim season, one finds the raised stone steps covered with improvised stands or tables, upon which are coffee, sherbet, sweetmeats, and various kinds of refresh- ments, while throughout the court itself are peddlers of various kinds of merchan- dise and trinkets, such as attract the eyes of curiosity-seeking pilgrims. The church itself is a lofty, circular building, bold and imposing in its general architectural effect, surmounted by a dome, and surrounded by tall, square pillars, which support a gallery. Immediate- ly under the dome stands the shrine—known as the Tomb of Christ, and which is shown in the colored illustration on our first page. This shrine is an oblong structure, twenty feet long and twelve feet in height, circular in the rear, but square and finished with a platform in front and with a cornice and cupola of marble. It was the workmanship of a Greek builder, whose name has now passed into oblivion, and who was employed in 1817 by the Greek monks, who de- sired to set up a memorial on the site of the sepulchre that would last throughout the ages. Critical tastes have pronounced the style of the shrine fantas- tic and the execution poor, but to the multitudes of de- vout pilgrims who visit it, it is the very focus of all that is sacred, associated with the Divine sojourn on earth.

Easter is the chief period of pilgrimages to Jerusalem at that sea- son of the Christian year and the number of pilgrims frequently amounts to very many thousands. On certain fixed days the Church of the Holy Sepulchre is open, and on such occasions the crowds are enormous. Costumes and countenances from all parts of the world; the rich, dark robes and swarthy faces of Asia; the strong features of the Greeks; Roman Cathoiic monks; Syrian mountaineers and men from the ancient plains; Christians from far India; pilgrims from Russia and the various countries of Europe; fashion- ably attired tourists from England, France, and America—all races and stages of civ- ilization meet together in common homage and adoration. Many writers have de- scribed in glowing language the scene which takes place here on Easter. When the gate of the church is opened the crowd bursts in impetuously, past the vestibule, where sits the Turkish keeper of the porch, and into the hall of the grand dome, where their tumult is hushed as if by magic, and then they throw them- selves upon their knees in front of "The Stone of Unction," weep over it, pray beside it, and even try to press their faces to its surface. Tears roll down bronzed cheeks, kneeling forms are shaken by sobs, and clasped hands are seen every- where, while lips move in prayer.

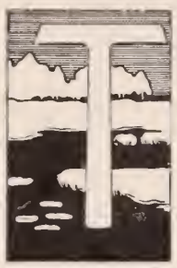
But the crowd does not halt here; it presses on toward the Tomb itself. As they approach this, the central object of their pilgrimage, they remove their shoes, and are admitted by a low door, on enter ing which, all bow reverently. In the inner chamber of the shrine is seen the sepulchre "hewn out of the rock"—a marble sarcophagus, over which hang forty-three lamps that are continually lit. The walls of the chamber itself are of a greenish marble known as verd-antique. Beside the traditional tomb stands a monk to receive the tribute of the pil- grims, whose gifts at Eastertide are usually numerous and liberal.

The Sunday School

HOW TO PRAY.

Sunday School Lesson for Jan. 30. Matt. 6:5-15. Golden Text, Matt. 6:6.

BY MRS M. BAXTER.



THE instinct of a man who knows his God is to pray in secret. He cannot live without constant intercourse with God. His best hours are those when he is alone with God: his deepest joys, most poignant sorrows are such as only God can share, because they proceed from him. Every one who is really born again of the Spirit of God knows what it is to enter into his closet, though it may be only the "hidden man" of his own heart. If he can obtain no solitude he knows how to shut the door to all other thoughts, and to pray to his Father, which is in secret (Matt. 6:6). Divine Life, the life of God in us, can live only in the element of God's presence, and no prayers of others, no meetings, no religious reading, can of itself create the air which they who are born of God must breathe to live.

Real prayer is divine, man cannot manufacture it. The Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit himself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). We are exhorted to pray always, with all prayer and supplication, but it must be "in the Spirit" (Eph. 6:18). We can build ourselves up on our most holy faith only by "praying in the Holy Ghost" (Jude, 20). What an insult then to a holy God must be "vain repetitions," like the heathen, who think they shall be heard for their much speaking! What an insult anything which is a substitute for the prayer of God the Holy Ghost in our hearts! And such prayer can be only as he dwells in us and has possession of our hearts and thoughts.

Our Lord Jesus, in speaking of the heathen way of praying, adds, "Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye, Our Father which art in heaven." Only a child has a right to say Father. It is assuming that we are born of God, and that God hath sent forth the Spirit of his own Son into our hearts, saying, Abba Father, when we pray this prayer. Is this the case with you who are reading this article? Have you ceased to be "a child of disobedience and of wrath" (Eph. 2:2, 3), and are you known in heaven and on earth as one who has been made a new creature in Christ Jesus? Is our Father a reality to you? Do you come near to him with the confidence of one between whom and him there exists a perfect understanding, an undeniable relationship? Whose interests then stand first? Your Father's or your own? In my own home, as a child, everything gave way to my father. Let it be so really in our deepest life of prayer, "Hallowed be thy name, thy kingdom come, thy will be done." Oh, how this prayer stills us! How it settles every question! A loved one is laid low by sickness. God is Almighty, he can raise up that sick one. How shall we pray? Our Lord answers. Say first, "Hallowed by thy name in this sickness, thy kingdom come through this sickness, thy will be done in it." When this prayer comes really from our hearts in a time of trouble, it is wonderful how it clears the air and brings us where God can speak to us, and shew us in what way his name, his kingdom, his will can be forwarded in these circumstances; and he will make us satisfied with and rejoicing in his will whether it be death or life.

Perplexing circumstances in business arise. Our short sight sees only one way, we know the silver and the gold are his, he has infinite resources, he could send deliverance, but he says, "After this manner pray ye, "Hallowed by thy name," etc. When the bowed heart yields, and seeks first the kingdom of God and his righteousness, quite another vista may open. God's name may not be hallowed in the continuance of that business, his kingdom may require us in quite another sphere, his will may be done in a way we have not thought of. And a wonderful, unspeakable rest comes into the spirit, and light comes upon the path, when once the will of God is understood and accepted.

In Christian work tangles may arise. Fellow workers do not see with us, we believe we are in the right, our impulse is to pray that our fellow-workers may see with us, and perhaps we may seek to constrain God to do our will. But again, it is, "Hallowed be thy name;" not the name of this work or the workers—thy name—and, as the child's heart goes out for the honor of the Father for his kingdom and his will, everything assumes a new color; things look altogether different seen from this point of view, and the yielded heart rests in the perfect wisdom, and perfect, good, and acceptable will of a Heavenly Father.

Family circumstances, questions between husband and wife, brothers, sisters, friends living with us, may be, and often are, caused by the enemy to bring anguish upon some of God's children, and the cry of the heart is for deliverance from the constant fret of that which jars the nerves and strains the endurance to the utmost. But again, the Lord says: "After this manner pray ye, Hallowed be thy name, etc. If the prayer is real, again the light of God transforms the circumstances. That which in itself is unendurable, is made by God to be his precious, indispensable education for his child, and what seemed to be the greatest hindrance in life, and especially to the hidden life of God within, is seen to be his own provision for the very quickening of that life, and "Thy will be done on earth as it is in heaven," becomes the only, all-inclusive desire.

Then how naturally and trustfully can all else be committed to him. If "Give us this day our daily bread," may mean the feeding of hundreds of orphans and numbers of lepers in India, if it may mean needs in the work of God which are constantly increasing, if it may insure the maintenance of Mr. Muller's orphan homes in Bristol or the hundreds of missionaries in the China Inland Mission, the children of such a Father can say without any anxiety, "Give us this day our daily bread," for they want only what God wants for them; they do not pray that they may urge an unwilling God to come to their help. They know they will meet with a welcome, and that he who "daily beareth our burden" (Ps. 67: 19, R. V.), makes himself responsible for all the cares which he has laid upon his children. Thus with his true children anxiety ceases to be.

"And forgive us our debts [or trespasses] as we forgive our debtors." Forgive as we forgive, just in the same measure, and no more; do to us as we do to others; this is our prayer. It indeed God's cause is not first with us, we stand upon a volcano in praying such a prayer. What if God should answer it? What if he should resent in us what we resent in others? What if he should remember against us that which we have not forgotten against others. O, again, let us come back to the beginning of the prayer. In that in which others have wronged me, "hallowed be thy name; thy kingdom come, thy will be done." In the light of God we cannot help esteeming all others, including those who have wronged us, better than ourselves (Phil. 2:3). Down at the cross no debt looks so large as our own debt, and we can well forgive others their three hundred pence when we see our hundred talents forgiven.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

HAVING explained to his followers in the early part of his sermon his conception of righteousness, and stated the condition of membership in his kingdom, which was that of character, Christ proceeds to warn them against the ostentation and formalism which then, as in all ages, were liable to characterize the religious man. All worship and all religious duty were to be animated by the desire to please God and not to gain reputation. Mechanical devotion and all pretense of a piety that did not exist in the heart, Christ held in abhorrence. The

ORIENTALS AT THEIR DEVOTIONS.

man must be sincere, whether he gave alms, or prayed, or fasted. The long prayers which give God information as if he were ignorant, and the repetitions which would urge him, as if he were unwilling, are wrong. Then, knowing how much more easily men learn from an example than from a precept, Christ gives them a model which is remarkable for its simplicity and its comprehensiveness. It does not appear that Christ intended it to be used as a form of prayer, but that he gave it as a specimen of the kind of prayer that would be acceptable to God. Though so simple that a child can use it, its seven petitions cover all the exigencies of life.

Standing in the Synagogues. Christ's teaching about prayer, like his other teaching, goes deep down into the question of motive. There is here no reflection on the practice of public prayer: it was right that men should pray then in the synagogues and now in churches, but that they should not do it with the object of getting others to think them pious. There may be as much ostentation in going into a closet and shutting the door, as in standing at the corner of a street. Dr. H. C. Trumbull describes the practice of men praying in the public streets as he witnessed it in his travels in the Holy Land and in Egypt. On his first day in the desert he was awakened in the early morning from sleep by a loud intoning, evidently intended to be heard of men. "Did you hear me pray this morning, my master?" was the dragoman's first question after the morning greeting. "Indeed I did," the traveller replied, and then the dragoman told how often he prayed in the course of the day.

Our Father. The spirit of Pharisaism and exclusiveness, which seems as if it never would be extirpated from the human breast, would deny to unconverted men the use of those words. There is, of course, a sense in which they are appropriate only on the lips of a child of God; but in the broader sense we are all his children, though some of us are very disobedient and unworthy. An eminent writer tells the story of a wicked son, whose father was so engrossed in public duties that he had neglected the training of his boy. But the father was starting on a long journey through foreign lands, and he determined to take his undutiful son with him as his secretary. On his return, the boy was seen to be completely changed. He said: "If I had known my father before as I know him now, as I learned to know him in the solitude of travel, I should never have grieved him or thought badly of him." There are many bad men who would love and reverence God if they knew how good he is.

Thy will be done. This should be the keynote to every prayer, because God knows better than we do, whether the boons we crave would be good for us. Agrippina, during an illness of her infant son, Nero, flung herself on the ground and piteously implored the gods to save her child's life and that she might live to see him become emperor. Emperor he became, and from the imperial throne plotted that mother's death and was a curse to his people. Monica, the mother of Augustine, grieved by her boy's sensuality, and fearing that his going to Rome would confirm him in his evil ways, begged God to interpose some obstacle that would prevent his going. Her prayer was not answered. Augustine went to Rome, was converted, and became the joy of Monica's heart.

As we forgive. Not because we forgive, but in the same degree, in the same free and complete manner. That is a serious aspect. Do ye wish God to treat us as we treat those who wrong us? When Louis XII. of France came to the throne his enemies were struck with consternation at hearing that the king had a list of all the most prominent men in France and had gone over it himself, marking with a black cross the name of every man who had done him an injury. The king, hearing of their alarm, said that they need be under no apprehension. The cross was put there to remind him of God's forgiving love and of Christ's prayer for his murderers.

Give us this day our daily bread. This is not to be spiritualized. It is the food for our bodies that is meant, and in offering the prayer we acknowledge our dependence on God for it. Not only does he provide for it by the fertility of the earth, but he has ways of sending it where it is needed. During the early weeks of the famine in India, a missionary's wife offered that prayer, having in mind a number of orphan children whom she had received into her home. The poor remains of the missionary's salary had been used and one or two articles of household comfort had been sold to buy food for the children, but the treasury was empty again. But that day a notice was received that $500 had come by cable from THE CHRISTIAN HERALD. God had stirred the hearts of his children ten thousand miles away, to send money to this journal, which it sent on, and so he answered the prayer offered in the missionary's home.

Trusted by Kurdish Outlaws.

Dr. Joseph P. Cochran's Romantic Life of Service as a Missionary Physician Among the Persians of Oroomiah and the Kurdish Robbers.

EW lives have contained more romantic adventure as well as useful service, han that of the American physician

JOSEPH P. COCHRAN, M.D.

whose portrait accompanies this article. hrough all Persia and in the moun- ains of Kurdistan there is no man or voman afflicted, whose thoughts do not nstinctively turn to the kindly skilful nan, whose knowledge and experience re at the service of rich and poor, the noble and the peasant. He is trusted im- plicitly even by the Kurdish robbers, who ake him in to their mountain fastnesses nd admit him to their most secret retreats. The kindnesses he has done to these ierce men, and heir wives and chil- ren, have won heir hearts and nade them his most levoted friends. ust now he is sup- porting a large num- ber of orphan chil- ren, and it is in the hope that some eaders of THE CHRISTIAN HER- ALD will help him n this Christ-like work that I describe he man as I knew him during my resi- lence in Persia. He is not altogether stranger to the eaders of this jour- al. During the Armenian troubles, when he had on his ands a large num- ber of refugees who had succeeded in making their escape nto Persia and was sorely pressed for unds to maintain them, THE CHRIS IAN HERALD came to his rescue, and ent him a thousand dollars from the Ar- menian fund, contributed by its readers, nd thus, in all probability, enabled him o save many lives.

PATIENTS AT DR. COCHRAN'S DISPENSARY IN PERSIA.

The name of Dr. Joseph P. Cochran, Pres- byterian missionary-physician, of Croo- niah, Persia, is one well known through- out Persia and Kurdistan. His practice has been among all classes who have cared to seek his aid for the relief of their sick and suffering. He makes no differ- ence in his treatment of Christians, Arme- nians and Syrians, or the Mohammedans Persians and Turks and Kurds, or the ens or the Yezidees. He treats all alike, with the kindliness and broad sympathy which the love of Christ begets in the hearts of all his true followers. Dr. Coch- an's medical practice has been attended with phenomenal success. His fame has spread very widely through the country. Mr. Robert Speer, in his recent tour over ersia, found that almost everywhere Dr. Cochran's "name was a talisman and his presence a magnet." The late Shah of Persia, Nasr-i-Deen, sent him some years ago a decoration of the "Lion and the Sun," in recognition of his valuable ser- vices to Persian officials and notables. Persian governors and generals count themselves happy to secure his attention o their ailing bodies and sick families, while wild Kurdish chiefs seek his pro- fessional services with the utmost con- fidence and submission.

But it is not simply as a physician of remarkable skill and success that he is known and revered by all classes. It is also for his blameless life and perfect in tegrity of character. His modest and yet always dignified training doubtless has had much to do in winning the Persians' esteem, and added to these should be mentioned his clear mind and sound judg- ment, and the fact that, born in the coun- try, the son of a missionary, he is master of several languages spoken by the different peoples, and is thoroughly at home with all their customs and etiquette, for which the Persians are great sticklers.

When in 1880 the famous Kurdish Sheikh Oberdullah invaded Persia with several thousand fierce Kurds, he gave special commands to his followers not to molest any of Dr. Cochran's friends, either American or Persian Christians. And when he learned that one of the mis- sionaries had been waylaid and robbed by some of his soldiers, he had the man fer- reted out and the stolen property restored, and the robber severely punished. And Kurdish severity is terrible to brutality. In this case, it was reported, that the guilty Kurd was nailed to a tree for several hours by a nail driven through his hands. It is by such fierce methods that those in- human Kurds are made to behave them- selves and keep the peace.

At another time Dr. Cochran was mak- ing almost daily visits to the Governor of the city of Oroomiah, a very powerful offi- cial. He had sent an army up into Kur- distan to capture some marauding Kurds. But his soldiers were driven back by the Kurds in their strongholds. One day the Governor said to the Doctor: "I want you to write a letter to that Kurdish Chief and tell him if he will only surrender to my general his life and property will be protected. He will believe you, while he will not believe me."

It was a very delicate, trying po- sition for Dr. Cochran to be put in, as between these men, neither of whom trusted one another's word, but did put implicit confidence in this good Christian doctor. But God delivered him out of the snare of the evil one, and he remained the friend of both as before.

If Dr. Cochran was asked how he had been so prosperous and been de- livered out of the hands of these plot ting, treacherous people he would undoubtedly say:

"Blessed be the Lord because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped"

Weak Bodies with Strong Wills.

Julius Ceasar was of delicate constitution, had painful headaches, and fits of epilepsy, yet he became master of the world. Macau- lay says of William of Orange, that he was so weak as to be soon fatigued, and was contin- ually suffering pain, but the force of his will had never failed. Dr. Johnson, Alexander Pope, Robert Hall, and others, were men greatly afflicted. One of the most spirited travellers of her day, Miss Isabella Bird, had less physical strength than ordinary women. Kane, the Arctic explorer, was an invalid; and Nelson never went to sea without being sea- sick. The biography of greatness is full of records of people who nobly fought against their difficulties.

FRIENDS IN COUNCIL

A Minister's Wife's Dilemma—Forms of Address—Wedding Reception Dinners.

SERENA and I had just settled ourselves comfort- ably for the enjoyment of a quiet evening, when there was a little knock at the door—a low little knock that we knew. There are knocks and knocks. Our door has neither bell nor knocker, please take notice. If you choose you can lift up the latch and pull the bobbin, or pull the bobbin and lift up the latch, and walk right in.

Said Serena, hurrying to set wide the door, "That's the minister's wife, and I'm so glad!"

The dear lady herself it was, just our minister's wife, and we're all so fond of her that we feel she belongs to us almost as much as to the minister.

"Mr. Homily has gone to a church- meeting," she explained, floating in as sweet and fair as a rose and as light as a bit of thistle-down, "and I'm left to be called for. And I've a letter I want to tell you about. It's from my cousin Jennie, in West Raleigh — Jennie Mason, who used to teach school across the river, and who married Dr. Elbridge's son."

We all knew Jennie, and said so, and then we listened to her letter, which opened up a question for discussion.

"Dear Cousin Cynthia," wrote Mrs. Elbridge, "you have always been such a wise counsellor that I come to you now for advice. What do you think about my earning money again as I used to? Rob's clients are few, and our income is so small that we are pinched and worried and worn out, and I cannot make both ends meet, do as I will. You know that I can teach, and there is no school here, so that if I receive a few pupils in the house it will be a boon to the neighbor- hood, and as my charges would not be high, the people could afford to pay me. It would be a great help to Rob, and I though," replied her cousin. "Brains tell in housework, as they do everywhere else."

"For my part," I volunteered, after a pause, "I advise Jennie to go on and begin her classes."

"Then," said the minister's wife, tenta- tively, "you do not see any objection to a married woman's turning her talents to ac- count and making at least a little money herself?"

"Not the least in the world, provided she does not have to neglect her own hus- band and children, in order to do the money- earning."

* * *

AFTER THE friends had said good-night, and Serena had taken her candle and gone to bed, I looked over my letters. These are some of them. One lady asks, "How long after her husband's death is it proper for a widow to use his name on her visit- ing cards, or as an address, thus: 'Mrs. Benjamin Hopkins.' Must she at once sign herself Mrs. Mary Hopkins?"

She must never sign herself "Mrs." any- body. As a signature, a wife, or a widow, or a spinster simply writes out her Chris- tian and her surname. She is Emily Jones, or Mary Ann Simmons, or Alice Barnard Keith, to the end of the chapter. It is permitted, and it is highly proper, that she should indicate her condition in life as Miss or as Mrs. by writing in brackets, at the left of her name, which- ever it is. If she is married, and her name is Marie Smith she will sign it thus, with (Mrs. J. S.) in brackets at the left. This rule is invariable, and admits of no departures.

* * *

A WIDOW uses her preference as to her address. Formerly it was usual for her to drop her husband's name and be known as "Mrs. Susan Edwards," for in- stance, instead of the formal "Mrs. Ralph Edwards." In these days it is good form for her to retain the state of her husband's lifetime. She is still his wife, though he has pass- ed on before her. If she prefers, she may adopt her own Christian and sur- name, but good usage allows, and, indeed, rather insists upon her con- tinuance of the old way.

* * * *

MY DEAR J. H.— To your inquiry whether or not it is obligatory to serve a full course dinner at a wedding recep- tion given a few hours after a private wedding, I reply that such a form of en- tertainment would be inconvenient and unusual. Serve, informally, that is at a table, in a room adjoining or easily reached from the parlor, salads, cakes and ices. The guests will stroll in, to this refection, at their pleas- ure, in successive relays, singly, or in groups. They sit or stand as it happens, and if there are no waiters, the gentlemen will help the ladies. You may make this entertainment very elaborate or very simple as you choose. You may have bouillon, creamed or pickled oysters, chicken salad and ice cream, or you may omit any of these as you prefer. Coffee frappe, which is just frozen coffee, not coffee or chocolate, may be served, and you may have bonbons and mottoes if you wish. If the reception be very small, and the guests arrive at once, the bride and groom may properly sit at the head of the feast, and the bride will cut the central bride-cake. MARGARET E. SANGSTER.

ORPHANS IN DR. COCHRAN'S SCHOOL.

hire my hardest work done, and have a little girl in mornings and nights to wash the dishes.

"On the other hand, it is not the cus- tom in this country for a married woman to earn money, and it is rather a serious thing to be the first one to start out in a new line. Some people would reflect on me as strong-minded; Rob himself hesi- tates to give his consent. We have now decided to leave it to you, and we will abide by your view of the matter."

"Well, ladies," said the minister's wife, "what do you say? Shall I urge Jennie to be contented with her lot, and do the best she can until her husband's affairs brighten up, or shall she aid him by tak- ing hold in another way and bringing some- thing into the family exchequer?"

"Jennie never did care for housework," said Serena, reflectively.

"She is a very good housekeeper,

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON.
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York as Second-class Matter.

A Call to Service.

ONCE more the readers of this journal—who compose what is without doubt one of the grandest armies of consecrated Christian workers the world has ever seen—are summoned into active service. It is not a conscription, but a call; and it comes from the highest authority in the land—the President of the United States. Our government, recognizing your magnificent philanthropies in other fields, has signally honored you by inviting you to inaugurate the relief campaign in stricken Cuba, and in the name of the Master whom you serve, to carry succor and hope to the starving and dying peasantry of that most unfortunate country, nearly 200,000 of whose people have already perished of want and disease.

For many months past, letters have come to us from readers throughout the Union, pleading for Cuba. We were naturally reluctant to urge our friends to new efforts, unless the need could be shown to be absolutely imperative. To ascertain the real facts in the case, we cabled to General Lee, our representative in Havana, and also telegraphed to the State Department, besides making the fullest inquiries in other quarters. From all we received the assurance that Cuba's distress was of a character so appalling as to justify immediate action to save further sacrifice of human life, and to mitigate sufferings such as, fortunately, have never been experienced in our own favored and prosperous land.

Cæsar's famous legions, and the Old Guard of Napoleon, bore off the honors in many a hard-fought field. When an Emperor or a commander of the world's armies to-day summons his veterans to a new campaign, the men who step to the front bear upon their breasts the medals commemorative of great battles, in which many thousands of fellow-beings were cruelly slain, and still other thousands maimed by sword and bullet. But THE CHRISTIAN HERALD veterans carry neither sword nor musket, and their triumphs are those of peace and loving help and succor. They have not slain their thousands, but saved them instead, to lives of happiness and blessing. On the breasts of our brave veterans are no glittering medals commemorative of bloody fields, but in their hearts are inscribed the talismanic names—*Russia, New York, The Lower Mississippi, The West, Armenia, India,*"—each telling of countless lives saved through heroic, self-denying effort, and of multitudes drawn to Christ. These are the victories of the campaigns in which they have done the noblest of service—such service as is well-pleasing to Him who, when they are finally "mustered out," will say to them, "Inasmuch ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

To the dear comrades who have been with us in those memorable campaigns of Christian service, we earnestly and prayerfully submit the case of Cuba. Her people need our help; her sons and daughters, her feeble children, lift up their eyes to us and raise their weak hands in supplication. They are not thousands of miles away, but at our very doors. Let us do for them all that lies within our power. Not only the eyes of our government and nation, but of the whole civilized world, are upon us. Many others will aid us, and will esteem it an honor to stand in this new campaign, side by side with those veterans of ours, who have already furnished such examples of the power of united Christian effort as have awakened the admiration of the whole nation, from its distinguished Chief, down to its humblest citizen.

Organize, in churches, in societies, in Sunday Schools and in the home, and then, whatever the result, let your quota of help come to us with your fervent prayer for poor, suffering Cuba! Such a movement cannot fail to produce blessed and lasting results.

Be in Time.

ALL of us who read it were thrilled with the story of two men who were hanged, and one half minute after the execution, the Governor's reprieve came. A minute sooner, those men would be living now; but a half minute too late. So we often come with sympathy and moral rescue a little after it is of any use. There is a man under tremendous business pressure. You see him struggle and resolve to help him. Perhaps one word, without a single dollar, will keep his courage up until he gets through. You procrastinate, until some afternoon you conclude to see what you can do for him. You enter his store. It is half a minute after three o'clock. At three o'clock he failed, and his fortune perished, and his family are to be without a home. What a brave thing you did! Half a minute too late, when you might have been in time. You are impressed with the importance of religious interview with an unconverted friend. You hope that some day you may be thrown together under such circumstances that the conversation will be easy; but after a while, you say: "I can't wait any longer." You write a letter of religious counsel. It arrives a little after the man has expired with pneumonia or heart disease. Half a minute too late! But notice that the two men executed the other day had their attorneys for a long while pleading for a reprieve or a pardon, and they did all they could to get a pardon, or to have the day of execution put off. The Governor did not come early enough to the council chamber. Had he been there sooner the reprieve would have been sent in time. But how many men, unprepared for the next world, are making no effort for pardon. A great attorney offers his services, but his services are rejected. How many men have appointed a certain time when they will secure from the Governor of the Universe a pardon, but find out at last that they are a year too late, or a month too late, or a week too late, or a day too late or an hour too late, or a half minute too late.

Blessed be God, to your soul the Governor's pardon comes in time. You are still alive. Guilty, one and all, are we. Will we take the rescue? What is the use of appointing a future time when God appoints this. Remember, oh! remember, that a half minute too late is forever and forever, and forever too late.

STOCKINGS AND SHOES.

WE may think life to be commonplace, but there is no life which has not infinite relationships; and which does not in a multitude of ways touch things royal, romantic, mysterious and very far off. Take, for instance, the stockings and shoes which we throw off so carelessly, and put on so thoughtlessly; and we shall find they have histories, ancient and universal, which we may make our own. This is especially true of the shoe in all its varieties of sandals, slippers, buskins and boots. But the word "shoes" in the Bible ought to be "sandals," which the Jews, in common with all Eastern nations, wore.

It was a most significant part of their dress. They removed them as a token of humility or respect. To take the shoes from a captive was a sentence of imprisonment; and thus Isaiah prefigured the captivity of Egypt and Ethiopia (Isaiah, 20: 2, 3, 4). To return the shoes, was to restore to liberty; and this custum is explicitly named in 2d Chron., 28: 15. To throw the shoe over certain lands, was to make a claim for their possession; thus David, in the 60th Psalm, says: "Over Edom will I cast out my shoe." The story of Ruth is evidence of the important part the shoe played in the transfer of property, and some trace of this feeling is still preserved in the proverb of "standing in another man's shoes."

The Romans made the shoe symbolical of rank or station. No one who had not served as Ædile could wear red shoes; and only Senators could have four latchets. This number made the shoe come to the middle of the leg; it was then of light material, and adorned with golf and silver crescents, and precious stones. These splendid shoes were doubtless known to our ancestors in Britain, while the Romans ruled there; but the Saxons retained their own rude "bootees" of raw-hide, slit across the instep for greater ease and freedom. As they became more refined they dressed the skins, and gilded, or dyed them with brilliant colors. Shoes of this age, taken from the tomb of Bernard, grandson of Charlemagne, are of red leather with wooden soles, made rights and lefts.

Towards the close of William the Conqueror's reign, boots reaching to the middle of the leg were introduced. They were made of the famous Spanish leather from Cordova, and the Norman word, "Cordwainer"—a worker in Cordova leather—for a long time usurped the place of the Saxon "Shoemaker," though the latter is now the universal cognomen of the craft. In John's reign we read of slippers of purple and fret-work of gold; and in Richard the Second's, golden chains connected the knee to the tip of the shoe, which was eighteen inches beyond the toe; and in spite of their absurdity, and in defiance of acts of Parliament, these pointed shoes continued in favor until the end of Edward the Fourth's reign. In Elizabeth's time the shoes were made of black or white velvet, embroidered with gold, silver, or silk, the soles being made of cork. It is to the Court of Charles the First we owe the last senseless innovation on the simple boots of our Saxon fathers; for then high heels were introduced—an innovation as much at variance with common-sense as with the centre of gravity.

The fastening of shoes have been very subject to the fashion. The Jews used ligatures of various kinds. The word *latchet* very imperfectly gives the idea; for the latchets of the Greeks and Romans were splendid and costly, while the word in the Bible really means something of little value; thus Abraham declares to the King of Sodom that he will not take "even a shoe latchet." Buckles, of various degrees of splendor, were early the favorite fastening of shoes in England, and continued to be so, until within the memory of the present generation; nor can they be said to be even yet obsolete. However, in the simple comfort and convenience of the unpretending "tie" and "button gaiters" we have ample consolations for its lost splendors.

Hose is a Saxon word, and it is not likely the word existed without its equivalent. But they must have been made of leather, cloth, or silk, until the invention of knitted stockings. It was in the year 1509, that a Londoner called Rider, saw a pair of knitted worsted stockings that had come from Mantua, and he borrowed them and made a good imitation; and thirty years afterwards William Lee, M.A., of Cambridge, invented a steel loom for weaving silk stockings. But these were confined to the rich and noble, and the great body of the people were dependent on the labor of their own or others' hands. Knitting stockings was then a prominent article of faith in every woman's domestic creed; and certain districts in England became famous for the immense amount of stockings they supplied to the general market.

The patterns and colors of stockings have been of endless variety. Chaucer says of the wife of Bath: "Her hosen were of fine scarlet red;" and he also speaks of the parti-colored stockings so fashionable in Edward the Second's reign. This fashion of wearing one stocking blue and the other white, extended afterwards to the whole clothing, and no fashion has had a more deservedly unfortunate fate. For the motley, which was the delight of Edward's court, became the chosen habit of the fool and jester, and since we have made it the dress of the felon, it is evident its degradation can go no further.

See then, how much matter for reflection there is in the homeliest clothing of our feet; and, indeed, I have but indicated the interest of the "shoe" in the Bible; and it will be no idle pastime for my readers to add their own examples to the ones I have given them.

Amelia E. Barr

BRIEF NOTES.

In England at the present time there are 3,362 Congregational churches and missions, providing 1,293,375 sittings.

Great Britain has 2,006 Baptist ministers holding pastorates, of whom nearly one-fourth are in Wales.

Rev. Thomas Harrison commenced a series of revival services at the Second St. M. E. Church, New York, with the watch night services.

According to a statement received by the American Bible Society from its Chinese agency, the Bible has been put upon the list of classics which the students are to study in order to secure their appointment in the civil service.

Speaking of the beneficial results of the curfew bell, the Mayor of Lincoln, Neb., says: "There has been a decided improvement, socially and morally, of the youth, and a pecuniary saving from the falling off in the number of arrests."

Dr. L. W. Munhall has just returned to his home in Germantown, Philadelphia, after three months' campaigning in the Middle West. Hundreds have been added to the churches, and thousands of professors quickened in their spiritual lives as a result. In Ottumwa, Ia', seven churches united in the work.

Since the death of the late Bishop Walsham Howe, of Wakefield, England, it has been found that before he was made a bishop he regularly consecrated one-tenth of his income to God. After he became a bishop he increased the proportion to one-fifth, to which he added all the income derived from his pen.

Rev. Henry Stafford Smith, an English Evangelist, who is well-known on the other side of the Atlantic it now visiting the United States. The meetings he has already held show him to be a man of wonderful power and originality. Churches or Young Men's Associations needing help would do well to hear him. Letters may be sent to him in the care of Rev. W. G. Myles, Garfield, N. J.

Mr. D. L. Moody has been holding special services in the First Church of Saginaw, Mich., the Rev. Charles E. Bronson, D.D., pastor, for five days, they have been directed chiefly to the Christians, and on the great themes of the Bible, Prayer, the Holy Spirit and Regeneration. The church has been overflowing and great crowds turned away.

Mr. W. E. Stephens, formerly of St. Louis, Mo., has been delivering a series of instructive lectures to Sunday School teachers in New York. His subject was the Jewish Tabernacle, and it was illustrated by a beautiful model of the structure. The lectures were under the auspices of the New York Sunday School Association. On Tuesday, Jan. 25, at 8 o'clock, Mr. Stephens will lecture in the Bible House, New York.

The programme committee for the next Annual Convention of Christian Endeavor are able to announce that among those who have accepted a place on the Nashville programme are the Rev. George C. Lorimer, D.D., Boston; the Rev. J. Wilbur Chapman, D.D., Philadelphia; Principal Booker T. Washington, Tuskegee, Alabama; the Rev. A. C. Dixon, D.D., Brooklyn, New York, and Rev. James I. Vance, D.D., Nashville, Tennessee.

Lady Henry Somerset has resigned the Presidency of the British Woman's Temperance Association. The reason she assigns is that her physician has ordered a prolonged period of rest. It is understood, however, that Lady Somerset feels keenly the unpopularity that has been entailed in the association by her attitude on the subject of the army regulation in India.

Dr. John Hall, on Sunday, Jan. 9, announced his resignation of the pastorate of the Fifth Avenue Presbyterian Church in New York, which he has held for thirty years. The session of the church has called a meeting of the church and congregation, at which it will place on record its sincere regret that Dr. Hall feels it necessary to resign, and will recommend that he be appointed pastor-emeritus.

Dr. Keskar delivered on address on Dec. 31 at Dr. John Hall's Church, Fifth Ave., New York, on the people and customs of India. He has received several small amounts toward the purchase of the organ for his Sunday School at Sholapur. It appears that such an organ as will bear the climate of India will cost seventy-five dollars. We trust that his friends here will enable him to give Messrs. Estey the order for it.

Rev. E. Payson Hammond has been holding successful revival services in Brooklyn. On Jan. 3rd he opened in the Amslie Street Presbyterian Church and on Jan. 9th at the New England Congregational Church on South Ninth Street. Mr. Hammond had among his most active helpers men and women who were converted in their childhood under his preaching and in one case a minister, whose father was led from scepticism to faith at a meeting held by Mr. Hammond many years ago.

A notable educational and pleasure pilgrimage to Egypt, Palestine and Southern Europe has been organized by Rev. J. L. Campbell, D. D., pastor of the Lexington Avenue Baptist Church of this city. The date of sailing, March 5th, has been specially chosen for the convenience of pastors, as the great bulk of the winter's work will then be over. Lectures will be delivered on board the ship and eminent specialists will join the party at various points and go over the ground with them.

Rev. J. Manton Smith has been having a time of blessing at Yonkers, N. Y. Daily services have been held in Dr. George F. Pentecost's church, and on Sunday night in the Music Hall. On January 2, Mr. Smith visited Sing Sing prison and spoke and sang at a service for the convicts. Over a thousand men listened to him, and at the conclusion of his services gave him a hearty cheer and expressed the hope that he would be able to pay them another visit and hold another service before returning to England.

RUSSIANS ON PILGRIMAGE.

IT is not generally known that there is annually an increasing crowd of Russian pilgrims in the Holy Land. They begin to arrive early in December, and generally remain until late in January. They meet in November in Odessa, arriving in all kinds of vehicles and on foot, having journeyed from all parts of the Czar's vast empire. Some of them have been known to walk all the way from the White Sea. At Odessa, when the party is complete, they take ship for Jaffa, the ancient Joppa, whence they travel to Jerusalem. There the Russian government has a hospice, where the pilgrims may rest, free of charge, while they visit the holy places in the city. They set out from Jerusalem in time to reach Jericho on the Saturday before the Feast of Epiphany, which is held on January 6. They encamp there for the night, and, in the morning, the bishop accompanying them, gives his episcopal blessing to the waters of the Jordan. The pilgrims then fill the bottles, cans and other vessels that they have brought with them from distant Russian villages, with the water, which they carry back to be used in baptism and other sacred ceremonies. This done, the pilgrim divests himself of his clothing and puts on the shroud in which he will be buried, and having crossed himself three times, walks down the muddy bank and into the chilly river. Having bathed, they stand again on the bank and dress themselves in the presence of a crowd of jeering Arabs, Turks and Jews, and then sing hymns and weird chants, with which the strange service closes. A correspondent of the London *Graphic* who witnessed the ceremony and took a picture of the scene, describes the people as being simple-minded, reverent, and utterly indifferent to the scoffs of the spectators. They have evidently a deep-seated belief in the virtues of the Jordan water as a purifying agent; forgetting the warning of the prophet to the people of his day, who were similarly mistaken in supposing that any outward ceremony could remove inward pollution:

Wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? (Jer. 4: 14).

RUSSIAN PILGRIMS BATHING IN THE RIVER JORDAN ON THE FESTIVAL OF THE EPIPHANY.

A Clerical Prospector.

A press dispatch to the New York *Sun*, from Minneapolis, Minn., gives a remarkable account of a series of experiments with the divining-rod in the discovery of metals. The surprising feature of the story is that the rod is used by a minister of the Swedish Evangelical Lutheran Church. It appears that the minister, when a young man, in the mining districts of Sweden, discovered that when he held in his hands a wire of the same metal as that contained in the ground over which he walked, he could, by the vibrations of the wire, accurately trace the direction of the veins which were being worked in the mines below. In every instance his tracings were found to correspond with the workings. He regarded the power as merely an interesting fact and did not put it to any practical use, but attended to his ministerial duties. Some years ago he came to the United States and settled in Iowa. His church work had his undivided attention until recently, when some duty took him to Cripple Creek, and he interested himself in seeing if the old power still remained with him. He made several experiments with mines already opened, and as before, was able with the wire to follow the veins of metal as they were known to exist. Since that time he has been in northwest Wisconsin, where he aided some explorers in finding a valuable copper deposit. His services have proved so valuable in other places, and so many men have made large fortunes by following his directions, that the minister has insisted on sharing the profits of the people he helps. The money which sometimes represents as much as a tenth interest in a mine is turned into the treasury of the Synod of his church, and is used for the building of schools, the support of missionaries, etc. Doutless the preacher will not find the same indifference to the information he gives about the location of the precious metals as he has found to the message he delivers about the infinitely more precious possession which Christ compared to a treasure hid in a field.

The which when a man hath found, for joy thereof goeth and selleth all that he hath and buyeth that field (Math. 13:44).

Cells that Think.

Experiments which may lead to important scientific results are being conducted by Dr. Elmer Gates, of Washington, D. C. In describing them to the New York *Herald*, Dr. Gates says that he wanted to find out whether there was any intelligence in the microscopic cells of which the organs of the human body are composed. The results of his experiments have astonished him, as he thinks they will every student of science. He commenced his experiments with the amœbæ, the velvexes and other protozoa which are found in water. Isolating one of the amœbæ under the microscope he placed a piece of grape sugar near it. As soon as the taste reached it, it moved in the direction of the sugar to get more of it. Having found that it liked the sugar, he placed a piece at the end of a very fine platinum wire, the other end of which touched the amœba. It was so fixed that there was an interval of ten seconds before the sweet taste could travel to the amœba. After five or six repetitions the amœba started for the sugar, the instant the wire touched it, without waiting for the taste to reach it, thus showing that it had the power of associating the touch of the wire with the sugar. This was repeated many times until the amœba grew accustomed to moving after the sugar the moment it was touched by the wire. Then the sugar was left out. The amœba when touched by the wire started as usual after the sugar, but not finding it, did not move after it the next time the wire touched it. The wire was applied again and again but the amœba evidently remembered its recent experience and did not pay any attention to it. The sugar was again introduced and as soon as the sweet taste reached the amœba it moved along the wire to it as at first. This showed that the amœba was capable of being educated, deceived and re-educated. This discovery appears to show that sentient life is not centred in the brain, but pervades the whole body. It will doubtless suggest many new ideas to scientific men, and to the Christian it sheds new light on the precious truth which Christ revealed and Paul impressed on his readers, that believers, as the body of Christ, are all connected by the same divine life.

Whether one member suffer all the members suffer with it. Now ye are the body of Christ and members in particular (1 Cor. 12:16, 27).

The Counterfeit Notes.

The Secretary of the Treasury has issued an order calling in all the one hundred dollar bills in circulation, which represent in all an aggregate of twenty-eight million dollars. The reason is that a dangerous counterfeit of one of the issues has been discovered. Eight of these spurious notes were found within two days, and it is believed that a considerable number are being circulated. A new issue of genuine notes will be made and the old ones will be destroyed as fast as they reach the Treasury. This is a necessary precaution because the spurious notes are so like the genuine as to deceive even the experts. The portrait of James Monroe, which they bear, is not quite so good as on the genuine notes, but the difference is extremely slight. The counterfeiters appear to have been unable to secure paper of the proper kind with the silk threads running through it, but they have overcome that obstacle by having the counterfeit made of two sheets of extremely thin paper, between which they have sprinkled silk fibre and then neatly pasting them together. So skilfully is the engraving done that, when the genuine and the spurious bills are laid side by side, it is difficult to tell the one from the other. The same difficulty is often experienced by churches in discriminating between the converts and those who merely profess religion with base motives, and are not really converted. And as with the notes, the closer the imitation the more dangerous they are. When they reveal their true character they cause the world to be prejudiced against Christ and his people. But though they succeed in imposing on the Church they cannot enter heaven.

The Lord knoweth them that are his (II Timothy, 2: 19).

A Missing Heiress.

A young man who arrived in this country from Germany recently has spent his time since he landed in going to the theatres, dance-halls, and some of the lowest resorts in and around New York. Some curiosity has been shown as to his object, inasmuch as he displays not the slightest interest in the plays or performances which are usually the attraction to young men who go there, but closely scrutinizes the performers, and when he has seen all of them, quits the place without waiting to see the close of the entertainment. He seemed to be so thoroughly out of harmony with his surroundings at one of these places the other evening that a reporter who had been watching him behaving in the same way in other places of amusement, asked him why he came if such scenes were not to his taste. Then the young German told his story. He is searching for his sister, a girl named Augusta Barth, who disappeared from her home in Hamburg ten years ago, after a quarrel with her mother. The police of that city searched for her for many months, and inquiries were set on foot in other large German cities, but without success. Nothing was heard of her till recently, when a friend of the family in New York wrote that he had seen her in a troupe of women who were doing songs and dances in the music-halls. They were not attached to any particular hall, but appeared to be going from place to place, wherever they could get an engagement. On receiving this news the missing girl's brother came to New York to search for her. He said she had just fallen heir to fifteen thousand dollars, and he wanted to tell her of it and get her to return home. He was amazed to see the number of young men enjoying such performances as he had witnessed. To him they were thoroughly distasteful, but he went because he was anxious to find his sister. He has no doubt of her being willing to leave the life she is leading when she hears that a fortune is awaiting her. The servants of God who go to seek the wanderers with the message that a heavenly inheritance may be had by all who will come to their Father are not always so sure of success. Only too many despise the invitation that is made them.

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you (I.Peter, 1:4).

Thirteen Years in Captivity.

A white girl about fifteen years old was taken on Jan. 6 to the Children's Home at Sioux Falls, S. D., who has been thirteen years in the hands of the Indians. The facts as reported by the New York *Herald* are as follows: A missionary who was working among Sitting Bull's Indians some time ago, happened to see a white girl and tried to get into communication with her, but she was jealously guarded and he was not allowed to speak to her. His interest in her, however, was excited and he made inquiries about her from some of the tribe who were friendly to him. One young brave told him that he first remembered seeing the girl when in 1884 the remnants of Sitting Bull's band numbering about two hundred in all, were driven into the Cheyenne River Reservation. The band had at the same time a number of wagons and household goods bearing the name of Russell. He thought they belonged to the child's parents. From statements he had heard, he believed that some Indians made a raid in Montana and coming on a farm house found a woman and child alone there. They bound the woman and took away everything including the child, and she had been with the tribe ever since. Aided by the agency police, the missionary succeeded in getting possession of the girl who has grown a tall beautiful maiden, and has taken her to Sioux Falls. She cannot speak any English but appeared glad to be released from the Indians. She cannot remember the name of her parents. It is thought, however, that they are probably still in Montana and search will be made for them. Though brought up from infancy among the Indians and speaking their language the girl was evidently not assimilated and she was glad to be released from her uncongenial association. It is much to be wished that so much could be said of Satan's captives. The chief difficulty with so many of them is that they have no desire to be delivered until it is imparted to them.

That they may recover themselves out of the snare of the devil, who are taken captive by him at his will. (II. Timothy 2:26).

THE FAMILY AND HOME CIRCLE

Mothers and Grandmothers.

How They Radiate Sunshine in the Home —Grandmamma's Visit.

THE place which a grandmother fills in the hearts of her grandchildren, and which they hold in hers, belong to life's galaxy of beautiful things. In the lives of the little ones, grandmother is "the rose without a thorn;" her visits, the angel's visits, which, were they every day, would yet seem few and far between. Mother must sometimes look a trifle serious—if not stern—for to her belongs government and discipline. Grandma feels that she has served her time at that in raising one family.

On this second growth of her house, these latest flowers of her life, she feels that she has won the hard-earned right of spending only the sunshine of loving smiles. Perhaps, too, her long experience has taught her that little flowers grow best in much sunshine. At any rate, when she comes, sunshine and love come with her. Her daughter, proud to honor such a guest, draws forward the armchair; the little grandson with sturdy care lugs a hassock to her feet. The little baby is asleep on its mother's shoulder; and grandma will not have it waked, though it would surely smile if its eyes should open on that kind face. That lately dethroned king, the baby displaced, is expectant. He knows that good things happen when grandma comes. Mother will be sure to set forth her best dainties, and grandma will be quite sure to see that little folks are helped to their liking—unless they like decidedly too much, when even grandma will have to draw a line and divert appetite with a story. It is not at all improbable that grandma will have brought some "goodies" herself in a mysterious pocket or a benign satin bag. In fact, it passes any mind to predict just what may happen when grandma comes. She will be sure to bring a letter from one of the good aunts or uncles far away, who always remember to send loving messages to little folks. Grandma exacts nothing of her grandbabies—nothing—but they always want to do something for her "so bad," that mother has taught them little ways. They fetch and carry for her; they know that grandmother loves flowers, and if there are any flowers, they beg mother to let them offer these to her.

Perhaps mother will teach the oldest grandson a little speech to say, and then stand behind grandma's chair and prompt him through it. Grandma will be so proud of that speech. Never in all the years to come will any young lady to whom he may offer flowers accept them more graciously, or prize them more. Perhaps as grandma looks on the little throng, a tender mist gathers in her loving eyes. She is thinking of her own young wifehood and motherhood, of the husband who has gone before her, of the time when—

I had a nest-full once of my own—
Ah! happy, happy I!
Right dearly I loved them but when they were grown,
They spread out their wings to fly!

A Plum Pudding in Polar Lands.

An arctic plum pudding at a Polar Christmas party was the novel achievement of Mrs. Peary, who enjoys the proud distinction of having prepared this luxury the first time it has ever been seen and eaten in those frozen regions of the North. In the top of the pudding, one of the party stuck a bit of artificial holly. Mrs. Peary's remarkable feat loses some of its glamour, when we read that she took her puddings in tins. Nevertheless, it remains that she is the first woman who ever shared in a North Pole Expedition, the first woman who ever presided over a North Pole Christmas Party, and the first woman who ever set forth an arctic plum pudding for the palate's delectation. Let men look to their laurels! At this rate, women will find the North Pole first.

Making an Idol.

A missionary in India writes this unique experience: I once saw in one of these villages what I have been told is a rare sight. I saw the village carpenter making a god. The whole scene is exactly described in the forty-fourth chapter of Isaiah—so exactly that the prophet must have seen in Palestine hundreds of years ago. The people had gone to the forest jungle and selected a suitable tree, and sawed the stump the proper length, and hauled it to the village square. It had been roughly squared. The carpenter sat on the ground, a board of moist red clay beside him, and a pair of rude compasses in his hand. He drew circles to represent the head, the upper and lower parts of the body, and the feet, using his finger, dipped in the red clay, for his pencil. The figure was like what I have seen small boys draw on their slates. Then he took his axe and began chipping at the wood. The women came and gathered up the chips, and when the evening came they lit their fires and cooked their bread, using these wood chips as their fuel. I saw some boys creep up and run off with some of the chips and splinters of wood. They went to where the tall tamarind trees stood, and kindled little fires in the angles of the great roots. Then I saw all the village boys run across the squares to the fires, and heard them shouting in Marathi, "Aha, I see a fire; I'll get warm!" It was during the cold, rainy season. Read the forty-fourth chapter of Isaiah and you will find all that described there. With part of the wood they baked bread, and with part they made a fire to warm themselves, and with the rest they made a god.

GRANDMAMMA'S VISIT.

Making Farm Life Attractive.

It is a duty on the part of everyone to beautify and render attractive the rougher portions of nature, and the proper and tasteful disposition of shrubs and plants is one of the most effective means at our command. Says a writer in the *Western Rural*: What so appeals to the eye of one in passing as the presence of a bit of color formed by a bed of even the commonest flowers; and on the other hand, what is more depressing than a farm house destitute of anything to relieve the barren desolateness of its surroundings, even to the uncultivated eye. The outlay for materials is so very small compared with the returns derived, it would seem no one can afford to neglect so important a matter. Again, the children are taught the care of such things, which is in itself a training school of patient endeavor which will be manifest in all their after lives. The presence of any feature that serves to make a farm home attractive and beautiful to others, must have the same effect on the occupants of the home, and will greatly help to restrain the young people from deserting the farm for the cities that do possess and properly value the effect of such essentials.

A Little Missionary.

The true missionary spirit may be developed in a child at a very tender age. On a recent Sunday a child's gold ring was found in the contribution basket at a Baptist church, in Birmingham, Mich. It seems a special collection had been taken that morning, and a little girl of four, having deposited her contribution at the first collection, had nothing left when the basket appeared the second time but her penny for Sunday School, and being told she must keep that for Sunday School, yet feeling the missionary spirit strong within her, she quietly slipped off her ring and dropped it in, unperceived by any one.

THE MOTHER'S JEWELS.

(Published by request.)

IN schools of wisdom all the day was spent;
His steps at eve the rabbi homeward bent
With homeward thoughts which dwelt upon the wife
And two fair children who adorned his life.
She, meeting at the threshold, led him in,
And with these words preventing, did begin:
"Ever rejoicing at your wished return,
Yet do I most so now, for since the morn
I have been much perplexed and sorely tried
Upon one point which you shall now decide.

Some years ago a friend into my care
Some jewels gave—rich, precious gems the were;
And, having placed them in my charge, thi friend
Did after neither come for them nor send;
But left them in my keeping for so long
That now it almost seems to me a wrong
That he should suddenly arrive to-day
And take the jewels that he left away.
What think you? Shall I freely yield ther back,
And with no murmuring?—so henceforth t lack
Those gems myself, which I had learned to se
Almost as mine forever—mine in fee."

"What question can be here? Your own tru heart
Must needs advise you of the only part;
That may be claimed again which was but len
And should be yielded with no discontent;
Nor, surely, can we find herein a wrong,
That it was left us to enjoy so long."

"Good is the word!" she answered, "may v now,
And evermore that it is good allow!"
And rising, to an inner chamber led;
And there she showed him, stretched upon bed,
Two children pale; and he the jewels knew
Which God had lent him, and resumed ane

—ARCHBISHOP TRENCH.

The German Princes and their Gift

DURING the recent holidays, mai gifts came to the imperial pa ace at Berlin. The day aft Christmas, the youag princes we entoying the pleasure of showing o another their new treasures. A writer the *Ladies' Home Journal* gives the interesting facts: "Prince Eitel Friedri invites the Crown Prince to visit his fi water-tight tent, while the latter mounts bicycle of German manufacture. Prin Adalbert puts on his new snowsho which he would greatly like to try at on in the park; and beside him his young brother, Prince August, turns the leav of an illustrated book of the Berlin Exh bition of Industrial Arts, to which made a visit. Prince Oscar mounts t tin soldiers over the strongly-fortifi citadel of *papier mache* which Prin Joachim is preparing to attack with l splendid artillery and its nickel canno the dried peas already rattle against t leaden gates of the fortress. Victo Louise is happily seated amid her min ture doll's household, inspecting t numerous toilettes of the blonde doll whi can say 'Papa' and 'Mamma' with gre precision. Repeatedly the Imper mother is called upon by her younge child to examine and admire treasures s had herself selected with so much car

Marriageable Ages.

In different countries, the marriageal age varies greatly. In Austria a "mai and "woman" are supposed to be capal of conducting a home of their own fr the ages of fourteen. In Germany t man must be at least eighteen years age. In France the man must be eighte and the woman fifteen; in Belgium t same ages. In Spain the intended husba must have passed his fourteenth year, a the woman her twelfth. In Hungary, f Roman Catholics, the man must be fo teen years old and the woman twelve; f Protestants, the man must be eighteen a the woman fifteen. In Greece the m must have seen at least fourteen summ and the woman twelve. In Portugal boy of fourteen is considered marriageal and a woman of twelve. In Russia a Saxony they are a little more sensible, a a youth must refrain from entering i matrimony till he can count eighteen yea and the woman till she can count sixte In Switzerland men from the age of fo teen and the women from the age t twelve are allowed to marry. In Turk any youth and maid who can walk pr erly and can understand the necess religious service are allowed to be uni for life.

HELPFUL ANECDOTES

By Rev. Louis Albert Banks, D.D.

ENLARGED SELF-APPRAISEMENT.

SOLOMON declared there was more hope for a fool than for a man who had an aggravated estimate of himself. If some people would only take down the scaffolding of show and display, and stand forth in their real size, the difference between appearance and reality would be as great as that suggested in the amusing incident which comes to us from the mother country.

When the late Princess Mary of Teck first became stout, says an English journal, she went for the celebrated Banting. She was surprised to see that he was still extremely bulky, and after a few simple preparatory remarks, he said: "But your system has not made you very thin, Mr. Banting." "Allow me, madam," said Banting; and, proceeding to unbutton his coat, he disclosed a large wire structure over which the garment fitted. Inside was the real Banting, incased in another coat. "This, madam," said he, pointing with pardonable satisfaction to his cage, "was my size before I commenced dieting." He then nimbly disembarrassed himself of his framework, and stood before the royal lady exhibiting his slender figure! Apparently the interview led to nothing but amusement, for the good Duchess of Teck remained very stout to the end of her days.

Elasticity of Conscience.

The elasticity which many respectable people, who are honest about most matters, show in regard to the appropriation of public property to their personal uses, has often been remarked. When such people are deceived and duped in their thievery, all are willing to laugh.

On the posts of one of the old beds in the Washington mansion in Mount Vernon are small glass knobs with sockets drilled into them, which fit little spikes, but do not fasten on. It is perfectly natural for visitors to place their hands upon the knobs, and those who do immediately perceive that they can be taken off. The next step is to slip them quietly into the pocket and carry them away as relics of the sacred place. Although an attendant is employed to watch this room, there are so many visitors that it is impossible for him to prevent such pilfering, and the glass knobs have to be replaced two or three times a week during the busy season, but that costs very little trouble and expense. A factory near Pittsburg turns them out for thirty cents a gross, and the superintendent is in the habit of ordering a barrel of them every Spring. There are several thousand of these glass knobs scattered over the world, in museums and private collections of mementos and historical relics. Many more are doubtless concealed for reasons of conscience and fear of discovery, but the guilty persons need have no concern. The original knobs that belonged to the bed are safely laid away in a vault.

The World Growing Smaller.

The way telegraph and steamship and locomotive are compressing the world into one little neighborhood, so that the very dogs in the street have an interest in what is going on thousands of miles away was impressed on my mind while reading that there are, at this moment, men from British Columbia in Newfoundland in search of Newfoundland dogs trained for hauling purposes, intending to use them on the Klondike trails in Alaska during the coming spring. These men expect to transport a thousand dogs for these far northern stage routes.

All Our Needs.

God supplies us according to our needs if we live in harmony with his purpose. If we cease to have certain needs he does not waste provision on us. If by any emergency the need comes back, the supply is again provided.

One of the most interesting incidents in Dr. Nansen's new book, "The Farthest North," is the description of his dramatic meeting with Jackson on Franz Josef Land, and his reference to the manner in which the wild man's sharpened senses discovered the fragments of the soap which the civilized European had used in his morning ablutions. Dr. Nansen declares that he could smell that soap as plainly as if it had been a strong perfume. Johanson, his redoubtable companion, also noted the same thing when he came up. For weeks their sense of smell was wonderfully acute. As they approached Jackson's hut they could smell everything it contained and give a sort of inventory of its stores without entering. As the days passed by under their changed circumstances this acuteness wore off, and they became quite normal in that as in other respects. The incidents aroused the wonder in Nansen's mind whether if a man were to live wild for a few years his sense of smell would not become quite as keen as that of an animal.

The Imperial Soul.

Every person is born into the world with an imperial power over his own nature. The power to choose and to will makes an emperor of every one of us. Nobody can take our crown from our heads except our own hands.

Every year there is an emperor crowned at Rome. The coronation, which, of course, takes place in a church, does not stir the world to its depths, though there are doubtless many dwellers in Rome who have an intense interest in the matter. "The Emperor" is the title given to the boy who distinguishes himself above all others in his knowledge of Christian doctrine, or the Catechism during the year. Vincenzo Postacchini is the lad who this year was crowned emperor. One of his privileges is to visit the Pope, and the several cardinals, who give him presents. This year an impostor got up a train of princes, which are a feature of the new dignity, and went around collecting the perquisites of the position from the cardinals. His perfidy was soon discovered, however, and he was disgraced and punished.

Dangers to the Home Nest.

The dangers to the home are beyond number. Bad books, poisonous newspapers, vile art that stares from the billboards, and many other deadly bullets are hurled at the home nest. God bless the brave men and women who watch over their children as God's shepherds with honest hearts.

At Cranbrook, in Dent, England, there is a rifle range which has been used by the local volunteers for rifle practice, and at a distance of about six feet behind the targets there has been built a large stack of fagots which serve to stop the spent bullets. This last year a pair of nightingales selected the stack as the site for their nest, which they built in the interior at a distance of about fifteen inches from the surface of the front facing the targets, about four feet from the ground, and almost in a direct line with the centre of one of the targets, which are constructed of canvas and allow the bullets to pass through directly into the fagots. In that situation the birds built their nest, hatched their eggs, and reared their young, literally in the midst of a storm of bullets, one of which ultimately proved fatal to one of the young songsters. The wood of the fagots was often splintered in every direction around the nest, but the little brown parents never for an hour left their beleaguered home, not even when an unluckly bullet slew one of the fledglings, but fearlessly and faithfully brought up their surviving young ones, and flew away with them at last, for a sunnier home for the winter.

The Tide that Sweeps to Fortune.

It makes all the difference in the world whether one is alert and wide awake to take advantage of the incoming tide of privilege and opportunity which God brings to us.

A tidal phenomenon occurred in one of the rivers of New Brunswick recently, of which the wise water men can give no explanation. The young flood rushed up the river like a tidal wave, with no easterly storm outside to account for its tremendous energy. The fish came in great masses borne along helplessly by the rushing tide. Fishermen who were quick enough and shrewd enough to haul in their nets at once made wonderful catches, and profited enormously by this strange tide; but the fishermen who neglected the pivotal moment saw their nets dragged away, the stakes lifted out of the mud and their entire outfit swept under the ice and carried off.

THE CONVICT GRAVES ON "SING SING'S WIND-BLOWN HILL."

THE PRISON CEMETERY.*

THERE'S an upland field by the Hudson stream,
Where the grass grows rank and tall;
A place of dread to childish hearts
When evening shadows fall.
The laugh grows mute, the voice is hushed;
It is passed with quickened tread—
That little spot on God's green earth
Where lie the convict dead.

How many lives that promised fair
In boyhood's early time,
Lie stranded here, poor, battered hulks!
On the wreck-strewn shores of crime.
But those little mounds that dot the earth,
And the grass that o'er them grows,
May cover hearts more sinned against
Then sinning—Ah, He knows!

The hope of many a household fair—
Yes, many a mother's pride—
Lies here unknown, forgotten,
By the Hudson's rolling tide.
God grant that in their stormy lives
They did some deed of love,
That will balance all their errors
In the Book of Life above.

God help the many anxious hearts,
In near and far-off homes,
Who wait with tender wistfulness,
For the one who never comes!
Who are listening for the footsteps
That forever more are still,
And watching for the form that lies
On Sing Sing's wind-blown hill.

T. McL.

*This remarkable poem was written by an ex-convict, who had spent several years of his life behind prison walls in Sing Sing, N. Y.

The Lurking Sin.

Sin lurks in the darkness, and, sometimes clothes itself in what seems harmless, and even friendly, to us:

A lady living at Port Jervis, New York, was attacked one evening by a wild cat. She went out on the terrace back of her house, which is situated at the foot of a mountain in this village, to get a tablecloth. Seeing the dim outlines of what she supposed was her pet cat, she put out her hand to stroke it. The animal sprang upon her, biting her hand to the bone, and lacerating her arm with its claws and teeth. Her cries brought to her assistance the house dog, and the wild cat flew up the mountain side.

Abundance, but No Waste.

There is no sign of stinginess in God's universe. There is abundance everywhere, but nothing is allowed to go to waste. The way the heavenly care-taker brings beauty out of decay and death is illustrated in the creation of amber.

The main source of the amber supply is the coast of the Baltic Sea. It is fossil gum, originally the exudation of a species of pine tree, now extinct. The immense forests of amber pine underwent their natural downfall and decay. The resin of the wood accumulated in large quantities in bogs and ponds and in the soil of the forest. Where the coast was slowly sinking, the sea, by and by, covered the land, and the amber, which had been gradually hardening, was at last deposited at the ocean bottom. More than two hundred specimens of extinct life, animal and vegetable, have been found imbedded in amber specimens. Some of these specimens are so curiously beautiful as to be almost priceless, and one English collector has a cabinet of them which is valued at a half million of dollars. One piece embalms a lizard about eight inches long, a little jeweled monster, perfect in its form and coloring, which has no like in anything existing now. Indeed, in many instances, science is able solely through this medium, to study details of animal life which perished from the earth many hundred thousand years ago. There are flies preserved with wings poised, as if for flight, where the prismatic sheen glowing through the yellow sepulchre is as brilliant as if they were floating alive in the sunshine.

Coining Better Ideas of Life.

That nobler ideas of brotherhood and that peace and good will are growing in the world in spite of all the rumors of wars, and evidences of human jealousies, is seen everywhere.

The new French piece of fifty centimes has a fine conception of France in the allegorical figure of La Semeuse, and perhaps the allegory will become more and more the device of future coinage. The artist has represented the French Republic as the sower who went forth sowing "throwing from the full hands the future harvest into the furrows of the world—the seed which will flourish generations to come." France wears a Phrygian cap, her hair and garments float free in the breeze, and the sun is rising at her right hand. The attitude is admirable in its energy, freedom, and power. On the reverse side, the symbolism—a simple olive branch—speaks of peace and good will.

Care for the Children.

A warm Christian sympathy filling the heart of childhood in its tender days is the surest prophecy of a strong Christian character in later years.

The farmers in Iceland used to rob the nests of the eider ducks of their precious down twice each season. The mother duck supplying it each time from her own body, and the third time the drake gave his white down, and this was allowed to remain. The farmers found after awhile, however, that this did not pay, as under such treatment the little birds did not thrive well. Now they never take the down until after the little ducks are hatched and get a fair start. It has been found that the little birds thrive better and increase faster when they are allowed as nature meant them to. So now the mothers are no longer obliged to strip themselves of all their down to furnish their despoiled nests. Sometimes, if the quantity be very great, a little may be taken, but enough must be left to cover the eggs when the duck leaves her nest for food.

Usefulness the Test of Life.

It is not the weight of a man in avoirdupois that counts, but the number of pounds he lifts in helping on the world's progress. It is not the size of the hive, but the quality and quantity of the honey that comes out for use on the table that tells the value of the bees.

There is a natural beehive in Mendocino County, California. It is a rift in the face of a cliff which leads into a large cave where myriads of bees make their home. One cannot go very close to it, because at all hours of the day a swarm of bees hover about the mouth, hundreds of feet in all directions. During the summer, dead birds can always be seen on the ground around the mouth of this giant hive. They have been stung to death while attempting to fly through the swarm of insects. Men have sometimes incased themselves in suits of leather with wire screens about the head, and forced their way into the cave, but have not been able to bring away any great amount of honey.

Black Belt Sketches.

Characteristic Scenes and Incidents
On a Missionary Plantation in Alabama.

COTTON-FIELD WORKERS ON THE MISSION PLANTATION.

I.

"REMEMBER her when she stood up among all us black folks and gave her 'termination. She said she didn't want to go to heaven alone. She wanted all her chillen to go with her (that is what she called her scholars). She wanted her crown full of stars, and she wanted to meet every one of us up there. That was one woman I loved. I loved her just as if I had been a white woman like her. I sure want to see her."

This was said of Mrs. Mittie B. Richards, that woman of rare Christian culture and heroism, who, after ten years of missionary experience in Africa and expecting ultimately to return there, gave a year of loving and devoted service to the colored people on the plantations of the black belt through the Industrial Missionary Association of Alabama. She loved God's children everywhere, and especially did her heart go out towards those who needed help. That is why this tender tribute of affection from one of the members of Calvary Church, where this gifted woman loved and labored. It was touching to see the tender interest and tearful attention on that memorial Sunday when her letter from from far away-Africa was read to them, though she herself had passed "within the gates."

When, at a critical time in the history of the Industrial Missionary Association of Alabama, it seemed best for Mr. Curtis and myself to leave the collecting field and the home in Oberlin, Ohio, and go alone to the plantations, God put it into the heart of this earnest Christian to share with us the vicissitudes of plantation life, as later on, at his bidding, our faithful friend, Miss S. A. Calhoun, of Buffalo, completed the quartette of pioneers in plantation work.

. . .

Of one of our parishioners Mrs. Richards writes thus:

"This morning there walked into our sitting room a neighbor whom I would like to introduce to you—an old colored man, with white hair and trembling steps. He was clothed in extremely ancient garments which were utterly guiltless of buttons. A string across one shoulder, fastened at the ends with bits of wood where buttons ought to have been, prevented gravity from robbing him of part of his covering, while another string did duty on his coat, which coat was fortunately so large that no amount of extra exertion could have any stress upon its tattered particles. Shoes tied on with strings wrapped around them and two old felt hats completed his attire. The two hats were worn, apparently, in hopes that the holes in one might not come in conjunction with those in the other. A peculiar odor over all informed us that soap and water were not a part of the furnishings of his home.

"'Good morning, uncle. How do you do to-day?'

"'Well, jes tolable, missus; have a great pain and gon' feeling here,' placing his hand in the region of his stomach. 'Thought you might be able to give me some medicine.'

"'How long have you been troubled in this way?'

"'Well, nigh on two weeks.'

"We hasten to get him some bitter medicine, the nastiness of which pleases him greatly.

"'That's jes' the stuff I'se been wantin'. I know I'll be better now.'

"Then he proceeds to inform us that he thinks his trouble has been caused by want of proper food, since he has had nothing to eat for two weeks. This statement, of course, we take with some modification.

"'You are a pretty old man, uncle.'

"'Yes, I'se two hunderd yea's old.'

"'What? You do not mean *two hundred?*'

"'Well, no, missus; I means one hunderd and two. I'se one hunderd and two yea's old, if not olda.'

"'Who takes care of you?'

"'My two boys.'

"'How old are they?

"'Nigh about twenty yeah.'

"'They are not your own boys, are they? Do you not mean that they are your grandsons?'

"'No; they is my own boys.'

"'Your second wife's children, are they?'

"'Laws, no; my seventh wife's chillen. I has seven on 'em.'

"'I don't understand. How could you have seven wives all alive?'

"'Well, you see, my business is ditchin'. I has to trabel 'round mighty far, so I has jes' to leave 'em behind and git new ones, you understand.'

"'Tell me about your wives. When were you married first?'

"'Dat were long afore de stars fell. I were a slave dem days in North Carliny. We was married three yeah and had two little fellers. My wife 'longed to another masser, and he moved off and took her and the chillens with him. I never seed them since, 'cept jes once. I'd been livin' long o' my second wife two yeah when masser sold me away. I'd had my third wife nigh on to a yeah, when a trader came 'long and bought us both and brought us heah to Alabama. She were jes throwd in to make up a good measure like, to fill out de gang. I were getting a little rheumatic den, and dis heah lef knee was all drawed up like, so dat I couldn't straighten it out like t'other. When the trader was fixin' us up to sell, he sat on dis heah knee with all his might to try to straighten it out, but it were no good. Den he gave me thirty lashes onter my skin with a flat strap so as not to break de hide, and tole me if I didn't stand up mighty straight and hide my broken arm under my coat, and try to show off well to de man what were comin' to buy me, he'd give me a hundred more lashes, you understand.'

"'You say, uncle, that you are a teacher?'

"'Yes, I'se been a teacher in de church for a mighty long time,' was the answer.

"'Do you know how to read?'

"'Not a word—only in His Book.'

"'Can you read the Bible, then?'

"'Well, I dun know as I can 'zackly read it, but dar is a right smart lot of verses dat I can repeat behind.'

"Such are the blind leaders who are attempting to lead the blind. Unless we reach out to them a guiding hand, how can they help but both fall into the ditch? Shall we shut our ears to these needy ones while we spend our money for that which is not bread and our labor for that which satisfieth not?"

. . .

While we have instances like the foregoing which give us the dark side of the picture, and spur us to effort by the very wretchedness of it all, there are others, hundreds in number, that are, by what they show of actual accomplishment, mighty incentives to labor.

A TYPICAL HOUSE ON THE MISSION FARM.

THE FERRY ACROSS CAHABA RIVER, ALA.

A young colored woman of our acquaintance, when she finds that the one to whom she is engaged, will occasionally drink whiskey, breaks the engagement rather than to risk her life and happiness in the hands of so unsafe a keeper. She cooks out and lays up a little money. She is wooed and won by a young man of excellent habits and remarkable industry. They are married.

The bit of advice given to them on the wedding day by an old man—a stranger—who chanced to pass by, is treasured up and faithfully followed. "Young people," he said, "the way to get on is to lay down the half of what you make each day. If you earn a dime, lay by a nickel and don't touch it if you have to go hungry."

A valuable piece of ground is bought and improved and a house built and furnished, the organ not being forgotten, on which the husband, having a natural ear for music, plays well. Another lot is added and paid for, and an enlargement of the house planned, but reverses come. The husband meets with an accident on account of which he is laid by from work for nearly three months. The wife, not being daunted, takes in washing and ironing, gives table board to a family, and by careful management is enabled to make ends meet. And now, at this time she has money in hand to meet the expense of lessons in a night school, and the fee for the W. C. T. U., the church and the society.

. . .

On the occasion of our Christmas at Olivet our centenarian comes to view again as will be seen in the following from Mrs. Richard's pen:

"Our first Christmas on the plantation has come and gone, bringing with it a variety of new experiences.

"In company with quite a number of the people we crossed the Cahaba river in the ferry boat, meeting on the other side the people of the plantation where the church is located. At 2 P. M. the Christmas tree presented quite a gay appearance, decked out in bandana handkerchiefs, red apples tied on by the stems, little flags and a variety of presents sent by a dear old lady in Chicago. The brilliant autum leaves which we had gathered on our way over helped to brighten up the room and when all was ready and the door was opened an interesting and motley crowd pressed into the room, filling every available spot. Among others was my old friend whom I have introduced to you. His clothing had evidently seen hard times since I saw him last and his shoes were entirely gone, his feet being bound up in old rags, but his spirit was undaunted still. He marched directly up in front and kept up the interest of the meeting by frequent exclamations during the addresses and prayers, and by waring a white handkerchief (a Christmas present) on his head while they were singing, and shouting out in commanding tones, "Sing, sing up lou" though some of us who had not learned to appreciate that kind of music, thought that they had already ahout reached the limit of their capacity in that direction. In the course of the conversation after the meeting we discovered that he had grown two years older since we saw him last month, he being now 104 years old. Realizing that we had many with whom, perhaps, we would never sit an ordinary church service, we tried to leave with them some thought that might be a means of leading them to a better life. Four of those that were with us in the afternoon, came into our night school for the first time that evening and we felt that even so soon our Christmas tree had begun to bear fruit.

MRS. M. V. CURTIS.

Grateful Oorfa Orphans.

Touching Letter from Our Little Armenian Wards under Miss Shattuck's Care. Prayers for their Benefactors.

MANY of our readers who have been personally interested, in the work of rescuing and caring for the rmenian orphans at Oorfa, the scene of e great massacre, will be gratified to ad the following letter from Miss Co-nna Shattuck's young charges. The or-

A GROUP OF OUR OORFA ORPHANS AT INDUSTRIAL WORK.

ans have united in a voluntary offering thanks to their CHRISTIAN HERALD ends, which they have forwarded to us, d as the document is in Armenian, their tive tongue, we give translation below:

"*Benevolent Friends:*—For the kind-ss you have shown us, that of providing r support, we are quite unable to find nguage to express the depth of our feel-g. You are peculiarly our supporters, r in all respects you have extended your nd to us. As is the shining of the sun the wrecked sailor, so have you been to r appreciative hearts.

"We entreat for you all the blessings of od. that in all your affairs he guide you, d that he reward you richly from his eavenly treasury and comfort you by his oly Spirit.

"We remain your graciously favored lopted children in Oorfa, Dec 7, 1897, iss Shattuck's Orphanage."

Miss Shattuck writes concerning the ogress of affairs at the orphanage; she ys: No snow, but a week of extremely old weather for Oorfa, which, being so idden, many of the feeble were pros-ated by it. A few of the children under r care had sore throat, but in general it rved to put the roses in their cheeks, d make them more stirring. We have ree new children, yes three, since last I rote. Two are brothers, sons of the regorian priests killed. The poor moth-worked at embroidery to help support e family, but fell a victim to Consump-on, as many of the widows have, and cently died. We had offered to re-eve her of some of her children, but she id, "while I live, if possible, I wish to keep them by me; later, we know not hat may come."

When she was near death she said, "give edros to Miss Shattuck," and with a ayer on her lips, she passed away. The dest sister was engaged when her father as yet living, and after a year had passed, e went from her own mother to her other-in-law, the latter also a new widow d bereft of five grown sons by the awful assacre. Her face grows whiter as the onths go by.

A little later, they came asking us to ke the other, also. They called the ild. "Paragam:" we thought it pretty, it means "friends," in Armenian. After few days it was told us it is not "Para-m," but "Paagam," which means Baalim!" Now I am going to send to the urch records and know certainly the ild's name. The twistings this people n put into names is only equalled by the extraordinary turns in their singing.

Friday last, was a special holiday and of course we had to plan a little for our big family of boys. I had a fine lot of pictures that had been sent us in papers and otherwise, and some scrap-books were waiting to be filled. We rejoice with the people, who, having given more than 350 children to be cared for by foreigners, can have this group as their own special charge.

Our boys have been moved to pen you a few lines themselves, which I am happy to enclose just as they gave it to me. It was the suggestion of one of our boys.

CORINNA SHATTUCK.

THE RIGHTEOUS GOD.

That the Christian was not under the law but under grace, was a fact that Paul always kept prominent in his teaching; but he took care that the fact should never be used as an excuse for sin. In the passage connected with the Topic (Rom. 2: 2—11) he shows that God has not changed his character, nor lowered the standard of righteousness he requires in his people. The freedom that grace gives, was to be a reason for deeper and better righteousness than the law required. As Christ told his followers, their righteousness must exceed that of the Pharisees, otherwise they could not enter into the kingdom of God. As a father treats his grown-up son on a different plane from that on which he treated him as a boy and uses reasoning and expostulation in place of arbitrary command, so God under the Christian dispensation, deals with men as sons, not as servants, but he expects a fuller and better obedience. The righteous God loves righteousness and hates iniquity. The man that doeth evil under this dispensation must expect tribulation and anguish, as did the man who did evil under the old dispensation. The principles of God's government are eternal and are not changed under the Gospel. This fact is too often lost sight of in the glorious doctrine of the Atonement. People often talk as if in forgiving sin through Christ, God had made a compromise, and were more lenient toward sin than in bygone ages. An attentive reading of the New Testament, however, shows that it was because of God's unchangeable hostility to sin that Christ laid down his life. He died to save men from their sins. No fact is more emphatically stated than the one that the only way to be like God is to be righteous, and only in being like him are we fitted for his presence.

Daniel Webster's Oxen.

The great statesman had simple tastes. He was always very fond of oxen and was as good a judge of them as could anywhere be found and he knew all his own by name.

On his return from Washington they were among the first objects of his thought, and, sometimes, after entering the house and greeting the members of his family, he would, without sitting down, go out to the barn to see these dumb members of his larger family, going from one to the other, patting and stroking their faces, and feeding them from his hands. Equally fond was he of showing them to his guests. On one occasion, as he stood thus with a friend, feeding them with ears of corn, his son, Fletcher, amused himself by playing with the dog. "My son," said Mr. Webster, "You do not seem to care much for this. For my part I like it. I would rather be here than in the Senate. I find it better company." About a week before his death, he had them driven up into the lane before the house, in order that he might see them for the last time. Such glimpses as these are worth whole volumes in revealing to us the real character of the man.

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INDIA'S THANKS.

Testimonies of the Gratitude of a Devoted People for the Money and Food which Saved Thousands of Lives.

IT gives us great pleasure to publish this week the portrait of one of the most distinguished and most devoted workers whom we have been privileged to aid in the relief of the famine sufferers of India—Dr. William Osborn Ballantine, of Rahuri. Dr. Ballantine disregarded, with

DR. WILLIAM O. BALLANTINE.

his characteristic modesty, our request for his portrait, but his brother, Dr. John Winthrop Ballantine, of Ridgefield, Conn., has kindly lent us a photograph, which we reproduce on this page. "From early morning till late at night," Dr. Ballantine wrote us, during the worst days of the famine, "the driveway past our gate is crowded—the aged, who, after all their years of hardship and scarcity are now dying of starvation; mothers with little, helpless children pinched with hunger; other children with neither father nor mother, their ceaseless crying ringing in my ears as I write—when I tell you of all this you will understand that we are thankful enough to the good people in the homeland whose gifts you have forwarded to us. Every dollar we have received from you is regarded as a sacred trust, and is used to do the utmost good possible. Thousands of lives have been saved by THE CHRISTIAN HERALD Fund."

It was a pleasure to help a man so conscientious and so self-sacrificing, to continue his good work of saving the lives of the suffering people, and we are authorized in his name to thank every contributor to the Fund for the help he was thus enabled to render to the helpless people. We are sure that we are only carrying out his wish in reminding them that Christ, whom he serves, recognized the service done by our readers, and was pleased to see them feeding the starving in his name.

Dr. Ballantine is a son of one of the veteran missionaries of the American Board, and was born in India. His scholarly father prepared him for college in his own home in Ahmednagar. It was a place to inspire a young man by its associations, for, before becoming the residence of a herald of the Cross, it had been part of a Mohammedan mosque. The young man came to America and studied theology in a Massachusetts college, and then took a course of medical training, which he supplemented by a year in a New York hospital. He then offered himself to the American Board for service in India, and was assigned to Rahuri. For nearly twenty-five years he has been laboring among the people, making his life a blessing to their souls and bodies.

We regret to learn from a letter received last week from Dr. Duncan, of the Baptist Missionary Union, that the famine is pressing very sorely on the people in the fields occupied by Baptist missionaries in India. While nearly every other district in India is rejoicing in a moderate harvest, the Nellore and adjacent districts, where for many years Baptist missionaries have done most faithful and earnest work, have not been visited by the monsoon, and the ground is consequently barren. We sent during the past year $8,000 from THE CHRISTIAN HERALD Fund to the twelve Baptist missionaries in that field, so that they were not altogether unprepared to meet the calamity, and we trust the Interdenominational Missionary Committee, of which Bishop Thoburn is Chairman, has still some funds available from the $90,000 remitted to it by THE CHRISTIAN HERALD, with which to supplement the resources of these devoted men. Dr. Manley, Dr. Brock, Dr. Clough and other well-known missionaries are working under the auspices of the American Baptist Union there, and we may be sure will do all that man can do to relieve the terrible distress.

It was a pleasure to receive last week a visit from Dr. Lambert of the Mennonite Church, who came to THE CHRISTIAN HERALD office on his return from India to tell us of the gratitude of the people for all that our readers have done for them. Dr. Lambert kindly served on THE CHRISTIAN HERALD Committee during his stay in India and rendered valuable assistance to the resident missionaries in distributing the funds and the grain from the *City of Everett*. He concurs in the statement made by Dr. Hobbs and the missionaries in India, that the gifts of the readers of this journal were the means of saving many thousands of lives. Dr. Lambert went to India as the bearer of a large sum of money contributed by the members of the Mennonite Church. He personally visited the most afflicted districts and supplied the missionaries of all denominations with funds for feeding the starving people. In looking over the book of receipts which the missionaries signed for the funds Dr. Lambert placed in their hands we saw some very pathetic inscriptions. One missionary who also received large sums from THE CHRISTIAN HERALD Fund, wrote that before the welcome help came the death-rate in his district, which was nominally under fifty in the thousand, was forced by starvation up to the appalling figure of 627 in the thousand. Dr. Lambert speaks in the highest terms of the devotion of the missionaries, and is full of hope for the spiritual results of the work that has been done. He says the people are deeply grateful; they understand that the relief came from Christian sources, as well as was administered by Christian hands, and they will in the future give a more ready ear to the missionaries' teaching. He found that this result applied more particularly to the American work. The relief distributed by the English missionaries was regarded as in part a duty, England being responsible for the government of India; but when relief came from America the people naturally inquired why America helped them, and then learned that the spirit of Christ which had prompted English gifts had also moved the hearts of Christians in America to compassion. Thus as never before Christ has been practically preached in India in a way that can be understood.

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A WISE VOW.

Few Christians are justified in making the vow Job is represented as making in the passage chosen to illustrate the Topic (Job 27: 3—6). When affliction comes upon us and we examine ourselves we are liable to discover that we have very little righteousness to hold fast, that our heart does reproach us and tell if our integrity were removed, we should not feel its loss. Happy is that man whose conscience like Job's utters no accusations. Perhaps if Job had been approached in a different manner, he would not have uttered such words. But when his three friends undertook to prove to him that his crushing troubles were a punishment meted out to him by God for some secret sin of a particularly heinous character, he was naturally put on the defensive. He knew that he had not been guilty of crimes so vile as to call for such suffering. He could not account for the heavy trials but he was sure they were not sent as punishment. Very little was left to him but he still retained his character and he would not allow his friends to take it away. "God forbid," he said, "that I should justify you." There was no truth in their cruel aspersions and Job would not admit that there was. The world esteemed him a good and upright man; his friends implied that he must be wicked in secret, in fact a hypocrite; they estimated that God who knows all things was cognizant of his hidden sins and his troubles were a proof of the fact. God will not let such trials fall upon a good man. No wonder Job was indignant. In the time of trouble it is well if we can take the same attitude. The sting is taken out of the suffering when we have nothing in our own conduct to deplore. That man is to be envied, rather than pitied, who can look up to God, when he is poor and sick and bereaved and can say, "Thou knowest that I love and serve thee and that I hate sin and seek holiness." With such a consciousness in his heart he can bear his trials patiently and glorify God in the fire.

For Christ and the Church.

The motto of the Christian Endeavor Society is appropriately chosen as the topic for the Society's anniversary. "What shall we do?" is the question the members are invited to answer. There are many things we might do, but judging from the passages selected as the keynote for the meditation (Ex. 35: 20-29 and Luke 21: 33), we presume the committee intend the question to take the form, "How much shall we give?" It is well that the duty of giving should be inculcated earnestly and persistently, for the aggressive work of the church will flag, if money is not provided to pay the necessary expenses. Money is needed to establish Sunday schools in churchless sections and to send missionaries to proclaim the Gospel to the people who have never heard the joyful sound. It is needed to maintain our own churches at home and to support the hard-working ministers who devote themselves to the cause of Christ. It is needed for missions in our great cities, and for the philanthropic enterprises which the church must initiate and maintain if it would be worthy of the name of Christ. There is no escape from this solid work of money raising, on which much of the activity and energy of the church depends.

It may be hoped, however, that the effort Christian Endeavor Society will not make this duty, important as it is, its chief work. It has something better to do than to see that its members send their pennies regularly to the missionary societies. If the spirituality of the people is developed, the giving spirit will not be lacking. It has always been observed that those who are the best workers and the most consecrated helpers, give as freely of their money as they do of their time and labor. The society may do a good work, too, in influencing the churches, so that there will never be any doubt in the mind of a pastor as to the interests of Christ and the interests of the church being identical. It is sometimes difficult to realize the fact when one is in a fashionable church, with its luxurious appointments and its expensive choir, and see how the poor, whom Christ called his friends, are treated there. In a recent meeting of poor working men, one of the speakers referred to the lack of sympathy there had been in the churches for the cause under consideration, and there were three hearty groans for the churches; but when a little later, at the same meeting, the name of Christ, who loved the poor, was mentioned, there was an outburst of cheering. The distinction these people made between Christ and the church, left a sad impression on the mind of at least one who witnessed it.

A Willard Y Settlement.

Opened in Boston Under Auspices of the Y. W. C. T. U. of Massachusetts.

OUR readers, always glad to hear of every good word and work, will be interested to read of the opening in Boston, on Nov. 16, of the Willard Y Settlement, 11 Myrtle street. On that day the house was thronged with visitors, who eagerly inspected the eighteen rooms and even the fruit-closet and laundry in the basement, with constant exclamations of keen appreciation and unstinted praise. At 2 o'clock, under the auspices of the Suffolk County W. C. T. U., an echo meeting was held in the spacious double parlors, Mrs. C. A. Ferguson, county president, presiding, when reports were given from the World's and National Conventions by some of the delegates who attended. Delegates from many Unions were present, and much interest was shown in the bright and instructive addresses and in the fortunes of the new enterprise. From 7.30 to 8.15 in the evening the reception committee, consisting of the officers of the institution, had occasion to shake hands with hosts of interesting and interested people, who so completely filled the reception room, back parlor, store, office, corridors and stairways, that there was hardly standing room. At 8.15 the dedicatory services began with the singing of the State song, "Rock of Liberty," followed by a reading of the Scriptures by the Rev. Dr. Perrin, and a prayer, in which he dedicated the home to God, asking that it might be made a blessing to humanity. Music and addresses by distinguished speakers followed. The State President spoke of the influence her Christian home had had upon her life and how dependent we all were, even the white-haired ones, upon our homes to enable us to carry on the battle of life—more, even, than we realized; and, hence, how absolutely necessary that the young especially should have a home, a place where they can come and unburden their breaking hearts, feeling sure of sympathy and help. That, she believes, is just what this home is to be.

Rev. C. L. D. Younkin emphasized the economic side of the institution, stating that no girl could secure a decent room and good board in Boston at less than $4.50 a week, and said if its projectors could work with him at the North End Mission and see how hard it is to recover girls started on the downward way, they would be more than ever glad of this home which takes them while yet on the upward course and prevents them from falling. He thought it very appropriate that this should be a State work rather than supported by the Boston Y alone, as it would be a home for more girls who had come from the country than for Boston girls.

The home is simply but tastefully fitted up, is in an ideal location, with pleasant surroundings; sunny, attractive, and affording opportunity for social work. In addition to the large home dining room, there is a public lunch room which, it is hoped, will be a source of revenue for the support of the work. There is also a little store-room where various dainty products of feminine industry will be on sale. The Sunny reading-room and class room, with book-case, writing-desk, piano and magazines, as well as the bed-rooms on the upper floors, are attractive and homelike.

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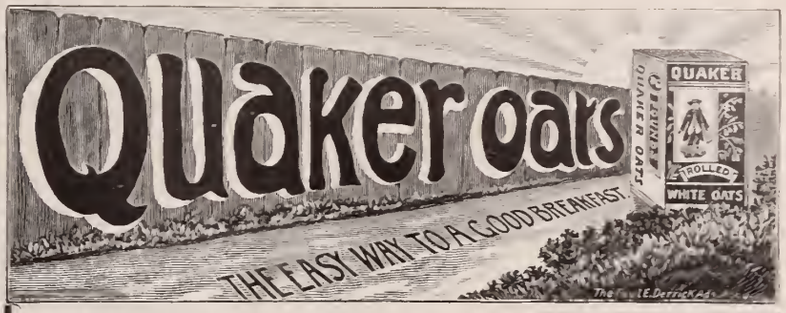

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GOOD CAUSES HELPED.

The following sums have been contributed by the readers of this journal for the support of the various worthy causes mentioned below:

Philafrican Liberators' League.

Prev ack'd	$371 25
Mrs L M L Swift	1 00
H H Pritchard	2 00
Mrs R Rushmore	3 00
Friend, Washington	1 00
Mrs H E Frost	2 50
Friend, Plymouth	2 00
Friend, Enderlin	5 00
Mrs E Wade	1 00
I H N, Lodi	1 00
J H Springfield	7 00
Clarence J Abbe	1 00
—, Anaheim	3 00
Mrs M E N, Galveston	5 00
I H N, New Castle	1 00
M M Tinning	2 00
Total	$408 75

Jerry McAuley Mission.

Prev ack'd	$44 80
H M P, Perth Amboy	1 00
C O D, Mechanicsburg	2 00
W A Hines	1 00
Jane Hope	10 00
Total	$58 80

Any Good Cause.

Prev ack'd	$204 51
John P Kile	50
—, Magnolia	2 00
Mrs Barney Quinn	25
Friend, Frumansburg	2 50
H W Meier	2 00
J H Runkle	50
L Driele	1 00
Mrs John Vroman	1 00
N L, Albany	5 00
M Muthorn	2 00
Mrs M L Ittner	50
L P H Baltz	2 00
Mrs Maria Schomp	50
Matilda Palmley	5 00
H C Jordan	50
Edw B Barker	3 00
Friend	3 00
Mrs W B H Lebanon	5 00
S P H, Grinnell	2 00
G Robinson	1 00
—, Fremont	2 00
W J Brown	1 00
Mrs Ritson and her little girl	2 00
Wm Woodside	5 00
I H N, Forest	5 00
H F Jehrkens	1 00
In His Name	53
Ada L Dixon	5 00
Total	$265 29

Mayesville Institute.

Prev ack'd	245 83
Constant Reader, Providence	3 00
R W Jones	1 00
D G Ferguson	2 50
I H N, Centreville	2 00
Total	$254 33

Christian Herald S. S. Missionary.

Prev ack'd	$199 95
Mrs A F Harvey	3 50
Mrs C F Nelson	50
R W Jones	1 00
Mrs L A Daniels	2 00
L C Tobias	5 00
R D Sheppard	2 00
Jane Hope	5 00
Mrs D Grosvenor	1 50
Total	$220 45

Mrs. Rose Hawthorne Lathrop.

Prev ack'd	$35 50
One who suffers Winnetd	1 50
E's Thank Offering Brooklyn	10 00
Mrs B F Woodruff	5 00
Mrs A B Holmes	5 00
Mrs H B Jamieson	1 00
Mrs M E N Tecumseh	5 00
Mrs McVicar	3 00
Jane Hope	10 00
Total	$76 00

Bowery Mission Christmas Tree.

Mrs A L Brown	2 00
C O D Mechanicsburg	1 00
Mrs G Ball	50
Mrs I Haase	2 00
Mrs R Rushmore	3 00
H M Dudley	1 00
Friend, Hedgesville	2 00
T H Mulford	2 00
Mrs E E Dunn, Jr	5 00
Mary A Hill	2 00
H B M	50
Friend, Brookfield	50
Nettie D Garis	50
Alice E Patton	1 00
Mrs H Verplanck	2 00
A B Smith	1 00
H F Cogan	1 00
Friend, Evansville	2 00
Mrs G W Taylor	5 00
Miss Hallock	50
Amanda Corbin and friend	2 00
F P Mosher	1 00
F G Dodge	50
Friend, Longview	50
Mrs L A Bro—	1 00
J S King	2 50
Mrs M P Mc—	1 00
W J War—	1 00
L A E S—	5 00
Mrs S Patterson	1 00
Mrs M Chesbrough	5 00
Mrs Howard	1 00
Edwin McEwen	50
Luella Small	1 00
Friend, E Bethany	2 00
R Kintigh and wife	2 00
Clarence J Abbe	1 00
Mrs N P Christensen	1 00
Mrs E Taylor	1 00
Thankoffering, Dorchester	1 00
Hugo A Walther	1 00
Mrs D A Grosvenor	26
Annie H P Hamm	1 00
Mrs A M Hill	1 00
John H Beedleson	25
—, Lordville	42
Mrs J S Clark	2 00
Mrs T A Murray	7 00
Walter Eldridge	25
Arthur Eldridge	25
E F B, New York	10 00
Mrs C Hasseltine	2 00
Mrs A C Swain	2 00
In the Lord's name, Laconia	1 00
—, Santa Fe	50
Mrs R H Saunders	1 03
Mrs N B Reed	50
Clara Jenny	1 00
Jas Buckland	1 00
Mrs W Nicholas	50
Mrs M Fendinson	1 00
Mrs E C Jamison	75
Elda Kenworthy	5 00
Florrie Martin	1 00
S S Richardson	5 00
Mrs E Sweetser	1 00
Mrs E C Allen	1 00
Mrs J Seacord	2 00
W R Milsville	1 00
MacIvar, Brampton	1 00
K, Mt Joy	1 00
Sade Allender	50
Mrs A Peterson	70
A A, Brooklyn	1 00
Katie Ball	25
Mrs W R Eddy	1 00
Jas Weston	1 00
Mrs W H Ellis	1 00
Mrs G H Turner	1 00
Mr A Mrs H Beggs	2 00
Mrs G S Orcutt	3 00
M A Tuthill	5 00
Mrs Hill	25
Mrs M E Tomlinson	1 25
E's Dodge	1 00
Mrs E Jones	26
—, Leon	10
Mrs M Nesbitt	2 50
Mrs F Heiskell	1 00
S P Kindle	1 00
Mrs E F Bassett	2 00
Mrs J Twiss	1 00
Josie Thralls	1 00
Mrs R Newell	3 00
—, Malvern	2 25
—, Hobart	1 00
Anonymous	30
Friend, Larned	1 00
Lizzie Wiley	2 00
George W Rice	1 00
Total	$158 87

Armenian Fund.

Prev ack'd	$9,051 97
S D, Euglnd	2 00
Thro Mrs Filippo Grilli	4 75
Margaret T Fox	50
Frank R Meyer	1 00
Mrs Louisa Baker	1 00
Mrs T M Frink	35
Moth & dau, Cinnnte	1 00
Mrs Martha Seibold	5 00
W R Kuntigh	3 00
Mrs Mary M Prentice	1 00
Mrs A Godfrey	2 00
Ann M Harper	50
Mrs W Nicholas	50
Thro Bell R Kennan	25
Julia Reinhard	1 00
Miss B Jaffary	5 00
Peter Meyer	1 00
Lottie A Watts	35
E A Duff	3 00
J H Elliott	10 00
C A Hagamann	5 00
—— Montrose	5 00
Emery Lowery	20 00
Mrs L H Libby	1 00
A A Szabo	5 00
Mrs L V G, Ocean Grove	1 00
R W Jones	1 00
I O D, Mechanicsb'g	2 00
Mrs B J Rogers	2 00
Many friends Griffin's Corners	9 00
H F Clark	5 00
Mrs Robt Richards	1 00
I H N, New Castle	1 00
Two little boys, Bayton	1 00
I H N, Centreville	2 00
Total	$9,156 87

The Christian Herald Children's Home

Prev ack'd	$4,969 08
Mrs H J Miller	1 00
D B Symmow	2 00
Mrs G H Carson	3 00
D G Ferguson	5 00
Matilda Parmley	5 00
Mrs J Heck	2 00
D B M Quarrie	85
Mrs T H—	2 00
Annie H P Hamm	1 00
Mrs A Mil—	1 00
Mrs T Farnes	3 00
[illegible]	50
Jane Hope	5 00
Total	$5,045 13

The Fellowship Home

Prev ack'd	$ 84
Mrs Geo N Ayres	2 00
I H N, Moore's Mill	10 00
A friend to everd good cause, Springfield	2 00
In the Saviour's name, Kent Co	5 00
L G A, Albany	3 00
H M P, Perth Amboy	2 00
D Edmiston	5 00
Mrs R Rushmore	2 00
Matilda Parmley	5 00
P L Laurene	1 40
C O D, Mechanicsb'g	2 00
A King's Daughter, S Poland	5 00
D G Ferguson	5 00
W A Hines	1 00
Mrs J C Clark	5 00
I C Wilcox	3 00
J E Clodwick	1 00
H B Milhouse	50
David M Ross	1 00
Mrs E Toms	2 00
Mary A Worth	1 00
Millie Rundell	1 50
C. Carlisle	5 00
E R, Holyoke	2 00
J G Affleck	5 00
Wm Cooper	1 00
A friend, Bridgeton	1 00
Mrs N B Reed	50
The Lord's Tenth, Hermosillo	12 50
Frank Elder	1 00
—, Turbutville	2 00
I H N, Star	1 00
Mrs H P Jamieson	1 00
Mrs J R Hill	5 00
Mrs Frank Heiskell	2 00
S P Kindle	1 00
Maggie & mother, Enid	3 00
—, Farrandsville	5 00
N. Terrell	1 50
Mrs B E Dietz	1 00
I H N, Forest	2 50
Laura A Metcalf	1 00
Wm Culbertson	1 00
In memory of a deceased mother	1 00
I H N, Newcastle	1 00
Mrs R Parrott	1 00
Jane Hope	10 00
Nottie White	50
H M Bailie	1 00
Total	346 74

Clinton Street Gospel Settlement.

E's Thankoffering, Brooklyn	10 00
R W Jones	1 00

Adelaide M Travers.

Adelaide M Travers	50
Dora Cadle	1 00
Mrs S E Stone	1 00
Total	$13.50

Work among Indians of America.

Prev. ackd	$3 00
A F Richmond	1 00
Mrs R Rushmore	3 00
C O D, Mechanicsburg	2 00
I H N, New Castle	1 00
Total	$10.00

Bowery Mission Christmas Dinner.

Mr & Mrs Mary Henry	$1 25
Jos H Glick	5 00
W A Goehringer	2 00
Bell, Chittenango	1 00
I H N., Cheviot	1 00
Mrs Geo P Reynolds	1 00
C Keates	2 00
Mrs Frank Skippey	1 00
Mrs Madge Nesbit	2 50
Mrs Cameron Corbin	50
3 Friends of the C H, Bay Centre	4 00
Total	$21 25

Mrs. Lamadrid's Coffee Stands.

Prev. ack'd	$4 75
—, Republican City	40
Jane Hope	5 00
Total	$10 15

Samaritan Home for Women.

Prev ack'd	$43 00
In The Saviour's Name, Kent Co	5 00
E A Russell	3 00
D G Ferguson	2 50
Mr & Mrs Will Lierd	15 00
Jane Hope	10 00
Total	78 50

School for Syrian Girls.

Prev. ack'd	$83 00
Mrs R Parrott	1 00
Mrs Sarah J Bray	1 00
I H N, Centreville	2 00
Total	$87 00

S. S. Work in Texas.

Jacob Libby	$100 00

Foreign Missions.

Prev ack'd	$133 14
A L & L S Arno	5 00
W H Sill	5 00
A F Richmond	1 00
Total	$144 14

Sundry Charities.

Jane Hope (Bella Cooke)	5 00
Jane Hope (Door of Hope)	5 00
Jane Hope (Five Points Mission)	5 00
I H N, Centreville (Emma Nason's Work)	2 00
Jane Hope (Chinese Evangelical Band)	5 00
Jane Hope (Presby'n Board Home Missions	5 00
Jaue Hope (Presby'n Board Foreign Missions)	5 00
(Blind Mary)—Freddy Rheem, M E T, Manchester	1 50
Mrs T G Robinson (Mr Heydrick)	50
Mrs E Dickins (New York City Mission)	4 35
G C Thomas (Woman's Union Miss'y Society	1 50
Mrs J P Flint (Simondson Children)	50
Jane Hope (Seaman's Christian Ass'n)	10 00
Constant Reader, Providence (Dr Faust)	2 00
I H N, Centreville (Cuban Sufferers)	1 00
Mrs Jas McManes (Red Cross Union of Greece)	5 00
Laura A Metcalf (Prison Work American Volun's)	1 00

BOOKS RECEIVED.

The Stevenson Song-Book. Verses for a Child's Garden. By Robert Louis Stevenson; with music by various composers. A pretty volume that will be full of interest for the young. Pp. 119; price $2. Charles Scribner's Sons, New York, publishers.

And She Got All That; or, *Woman's Sphere in Life's Battle.* A capital story of our own times. By Clara Reese. Women as breadwinners and homemakers have a special interest in this little volume. Pp. 176; price 75 cents. Illustrated; cloth covers. Fleming H. Revell Co., New York, Chicago and Toronto, publishers.

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A LITTLE book, published by Dr. Robert Hunter, of 117 West 45th Street, New York, gives all the latest discoveries and improvements in the theory and treatment of Lung Diseases. Asthma, Bronchitis, Catarrh, and Consumption are fully explained, their differences shown, and their cure by medicated air inhalations pointed out.

Dr. Hunter is the oldest lung specialist in America, having devoted his life, since 1851, to the special study and cure of Lung Complaints. He was the first physician to proclaim the local nature of Consumption, and to prove that it, Bronchitis, Asthma, and Catarrhal Phthisis, endanger life solely by strangling the breathing power of the Lungs.

Dr. Hunter's treatment is applied directly to the bronchial tubes and air-cells of the lungs by inhalation. He was the father and founder of this treatment, the inventor of the first inhaling instrument ever employed in medical practice, and the discoverer of the only germicidal inhalants which have proved their power to destroy the bacilli of tuberculosis in the lungs, and cure consumption. In add tion to applying the healing and cleansing balms to the lungs three times a day by his inhaling instruments, he anoints the chest with antiseptic oils, which surround the body with a zone of medicated air, and charges the chamber in which the patient sleeps with purifying antiseptics, thus keeping up a healing action on the lungs day and night.

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Dr. Hunter's book contains many letters from prominent people all over the country, who have been successfully treated by him, and will be sent free to readers of THE CHRISTIAN HERALD interested for themselves or friends by addressing him, at 117 West 45th Street, New York.

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A Test by Which the True Value of All Treatments Can be Determined.

How many thousands there are to-day who would gladly pay almost any reasonable sum to be cured of either one of the above diseases, but who, knowing of so many remedies and treatments, are at a loss to decide which one to try. It does seem a difficult task, yet becomes a comparatively easy one if the person afflicted will but use a little good judgment and common sense. In the first place every man and woman knows or should know, that the air passages were made for air alone, and that nature has so constructed these passages that moisture of any kind cannot enter the bronchial tubes or lungs. This at once precludes all possibility of a cure of these deep-seated diseases being effected by treatment requiring the use of sprays, douches atomizers, vapors or stomach medicines This all regular physicians admit and acknowledge that the diseased parts must be reached through the air we breathe or not at all. Not only this, a germicide must be used which will leave the air dry and yet have the power to destroy the bacilli of disease in the minutest air cells of the lungs.

This decision reached, then comes the question—Is there such a germicide? The answer to this query, thirty eight hundred physicians and over three hundred thousand persons who have tested

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23 East 20th Street, NEW YORK.

HEARTINESS.

By Pastor Thomas Spurgeon.

F all things that are abominable none is more so than lack of heart. Is there aught more distasteful than a hand-shake in which there is evidently no heart? When anybody puts two sticks of fingers into my palm instead of grasping my hand cordially, I feel inclined to give those fingers a bit of a twist to discover whether there is any life and feeling in them. Even if the whole hand be given it is sometimes like the fin of a dead fish, and conveys no sort of influence except the assurance that the possessor is, like the fish—a cold-blooded creature.

As with hand-shaking, so with all else! "Whatsoever ye do, do it heartily." It is quite exhilarating to hear a hearty laugh. Faith and fun are quite compatible. Why should not Christians be merry-hearted? I like the original rendering of Wm. Kethe's version of the 100th Psalm: "Him serve with mirth." Some modern hymnbooks improve (?) it into "with fear." I am no admirer of the set smile which some affect. A hearty laugh is more to my mind, than the grinning and sniggering which some indulge in.

There is a time to laugh, and holy laughter is never more legitimate than when the great Deliverer has heard from His holy heaven, with the saving strength of his right arm. "When the Lord turned again the captivity of Zion we were like them that dream: then was our mouth filled with laughter and our tongue with singing." You may be sure that this was hearty laughter, for the heathen heard it and cried, "The Lord hath done great things for them."

Our singing ought to be hearty. Alas! that in many places of worship the congregation doesn't get half a chance, as witness a correspondent in THE CHRISTIAN HERALD: "The choir does all the singing Sunday evening, with the exception of one hymn, in which the congregation joins. We know that it is generally impossible to catch a single word that is sung by our modern church choir." This witness is all too true. For my part, if aught must be sacrificed, it shall be taste and culture and art and style. What are these in comparison with heart? "I will praise thee, O. Lord, with my whole heart"—when the choir permits!

Hearty giving is greatly to be desired. Let each man do according as he hath purposed in his heart; not grudgingly nor of necessity; "for God loveth a cheerful giver." Here let me quote from my late, but ever to be remembered, father, who speaks thus of a fine old English farmer: 'He used to have an enormous piece of beef upon the table, and I said to him one day, 'Why is it that whenever I come here you have such immense joints? Do you think I can eat like a giant?' 'Well,' he said, 'if I could get a bigger bit I would, for I am so glad to see you; if you could eat it all you should be heartily welcome.' He did not measure my necessities to the half ounce, but he provided on a lavish scale." After this lordly fashion has our bountiful King provided for us; let us also give right generously.

Quoting from C. H. Spurgeon tempts me to speak of him with relation to heartiness, and I cannot resist (I confess that I am not trying to, very hard). Was there ever a heartier soul. How heartily he laughed, how heartily he sang, how heartily he gave! He was found to be at the head of the list of persons whom beggars found it most profitable to call on—"Soft Tommies" they dubbed them. An unintentioned compliment, this. He would prefer to be taken in sometimes than to be hard-hearted at any time. He was a second Caleb, for he was "all heart."

Paul was writing to servants when he said: "Do it heartily." Acts in themselves menial and irksome were to be done heartily. How could this be? He gave the secret. They were to be done as to the Lord, and not unto men. The slaves to whom he wrote were the mere chattels of their owners: they were schooled only with the whip. It was impossible for them to serve heartily such taskmasters as theirs unless they recognized that the Lord was the "Master in heaven." Remembering that there is no respect of persons with him, and that he is evermore a good master," they could do even their servile tasks with heartiness.

What say you? Shall we all try to impart a little more heartiness into all our work? Let it be all done as to the Lord, for only then can we be sustained under the monotony and responsibility. What if those who employ us are exacting, ungenerous, and ungrateful: we have for our comfort the inspiring word, "Ye serve the Lord Christ."

A servant with this clause
Makes drudgery divine:
Who sweeps a room, as for thy laws,
Makes that, and the action fine.

With this in mind we will set to our tasks, whether they be, as we say, sacred or secular, with holy ardor. We will be no more slovenly, and our work shall be done no longer grudgingly, lazily, and grumblingly. The government stroke of the convicts is not our style. We will serve God with a willing mind. If only lest onlookers should get an altogether erroneous notion of religion, we will be hearty, happy, hopeful. We do not mean to give the enemy occasion to blaspheme, as they certainly will if they can. Have I not heard them saying in effect: "Yonder Christian doesn't like his billet. He looks as if he wished himself out of it—his master starves him, surely—or doesn't pay him regularly—right glad am I to be no sharer in his distasteful tastes." So the world judges, and who can blame it?

Now, let us pray: Lord save us from being half-hearted, and double-hearted! First make us broken-hearted, and then whole-hearted. Cause us to be tender-hearted, wise-hearted, and willing-hearted. All this we beg for the sake of him who died of a broken heart for sinners' sakes. Amen."

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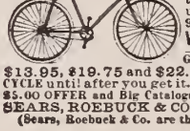
$5  1898 BICYCLE $5

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THE CALL TO THE MINISTRY.

How a Young Man may Know Whether the Pulpit is his True Vocation.

BY REV. FERDINAND C. IGLEHART, D.D.

AMONG young men who have been converted in early life, there are few who have not, at some period, contemplated entering the ministry. It is very beautiful to see these earnest young souls turning away from careers in which wealth and worldly honor may be won, to a life of service in which there are few prizes and many burdens. But the mere desire to preach the Gospel is not of itself sufficient evidence of fitness for the work. Some of these enthusiastic young men have the idea that a college education is all that is necessary in the way of preparation, but experience proves that all the professors in all the colleges in the world cannot impart to the young aspirant the qualities he will need in the Christian ministry, if he does not already possess them. As the cutting and the polishing which enhances the beauty of the diamond is wasted on the common pebble, so education develops, but cannot implant, the powers requisite for the preacher. It would be well if this fact were realized by the zealous young men who write to pastors and editors asking how they can get the necessary preparation for the pulpit. A letter from a young man in West Virginia asking this question now lies before me. As it is a specimen of many that come from all quarters, it may be useful to others as well as to him if I briefly describe the evidences by which it may be known whether a young man is called to the ministry.

A man should be called of God into the ministry. Nothing could be more out of place than for a man to call himself to preach the gospel, to go into the ministry merely because it would afford him the intellectual benefits of a learned profession, the opportunity for the display of his oratorical powers, the introduction into good society, the exercise of a little power among men or the means of livelihood. The desire to do the most good possible does not justify the calling of one's self into the pastorate. The call of God should be very distinct. If after a careful and prayerful consideration of the subject there is any doubt left, it is certain that there is no divine call. There may be the faintest inclinations at first, there may be much doubt and debate afterwards, but the honest devout soul will always come out into definiteness of impression if public service is required. The Holy Ghost makes duty plain to those he would have in his service. In whatever way the call may come, all other paths of life will be blocked and that of the ministry only left open.

A man should be called by the Church into the ministry. God's voice must be loud enough for others to hear it as well as himself. Since the beginning of the Christian Church, human appointment has been as necessary as the divine call to the ministry—has been counted as an evidence of that call. The plan is wise, for men so often mistake their voice for the voice of God, and sometimes mistake the voice of Satan in their personal ambitions for that of the heavenly Master. The Church being human, and therefore fallible, sometimes ordains those not called of God, and declines to set apart those who are divinely called, but these are exceptions that do not affect the rule that a human and divine call is necessary for the ministry. If one who believes himself called should have no constant member of the Church in his community say to him, "You should preach," and say it in earnest, he might question the wisdom of attempting to give up his life to the work of the ministry.

The divine and human call being settled, there should be careful preparation for the ministry. Many of the greatest preachers had little educational preparation. The learned professions require long years and hard study. In many States the legislature requires an examination. No candidate can go on the property, the duties, or the rights of even a city architect or electrician without having received a certain amount of special preparation. Though the State does not demand of the ministry any professional preparation the Church does make the requirement. The ideal preparation is the academy, the college, the theological seminary. The opportunities of education are so abundant and the provisions of benefactors so generous, that a poor young man with character, ability, and snap, can reach the high ideal of fitness. A poor young man with good health and an uncommon grip of will, might safely undertake to make his way through school. I knew a poor boy who sawed and split wood in the college village to pay his way. Some of the most brilliant ministers in America have worked their way through school. There are many to whom this ideal method of preparation is impossible. They have to educate themselves by reading, study, observation, and prayer. Some of the greatest preachers the world has ever known, have never attended college or a theological school. One may go to the college and not be educated, or he may be educated and not go to college. It is better for the young minister to go to college, but if this is impossible, he should educate himself by reading, study, and the practical exercise of his faculties. Purity of character and a longing for souls, supreme qualifications being given, the minister should be educated in the schools or by himself.

Many feel called to the ministry who cannot make the necessary preparation, or are providentially prevented from giving their lives entirely to the work. Fortunately many denominations have provided for licensing lay preachers. So that men may work at their trade or business or profession through the week and preach at night or on the Lord's day as the Holy Spirit may indicate. Such men have been potential factors in the conversion of souls and in the upbuilding of the church. It would be a sad day for the Church if the number of such men was to be lessened or their sphere of influence circumscribed. Such have an illustrious example in the Apostle Paul who supported himself and preached as no one since the Master has ever done.

Every one who hears the message of salvation is bound by divine command and by the impulse of a saved soul to give the message to others. Call it testimony, call it exhortation, or dignify it with the name of preaching, whatever you call it, every one who is saved is bound to tell to others the story of the Cross.

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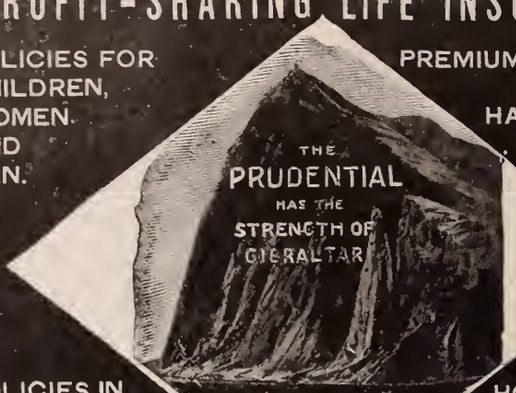

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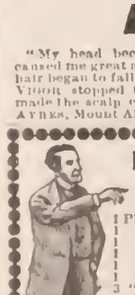

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Worth $1.00, for 14 cents.

Above 10 pkgs. worth $1.00, we will mail you free, together with our great Plant and Seed Catalogue upon receipt of this notice and 14c postage. We invite your trade and know when you once try Salzer's seeds you will never get along without them. Potatoes at $1.50 a Bbl. Catalog alone 5c. No. 190

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DR. AMELIA BARNETT.

f Huguenots." For many years, she was ssociated with Dr. Lozier in the Woman's ollege of Medicine in New York, being ne of the professors and a recognized uthority.

Dr. Barnett was a very humble Chrisian and always felt that she was a learner t the feet of Jesus. Her life was beautiul because she exalted Christ, and felt ontent to take the lowest place. Her ands were often used to soothe in the hamber of sickness and death. She was woman of very decided character and pinions. Patiently through many years f service, she had met the call of need rom others, and when she received the ummons to "Come up higher" she was eady. In one of her last days, a friend eaned over her and asked: "Is Jesus precious?" "Yes," she answered, "he s very precious." Immediately she beame unconscious, and like Stephen, iterally "fell asleep in Jesus."

New York's Triumphal Tower.

A project is on foot for the erection of triumphal tower in upper New York, within the next three years, for the purpose of viewing Greater New York. It is o be 2,140 feet in height, and twelve-sided vith a diameter of 300 feet for the main base. This will contain four pavilions, which will give the entire base a diameter of four hundred feet. The outer walls are o be of cement and wire cloth. The inernal plans represent a labyrinth of steel columns, girders, beams, plates, and other forms of steel construction. There will be no wood used in either the building or finishing of this structure. Compressed air will be employed for running electric cars rom the ground to the fifth floor. They will wind around the central area, making a trip about two and a-half miles in length. Visitors will then be conveyed to the clouds by an elevator, which will run from the fifth floor to the top.

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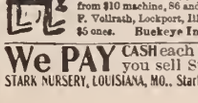

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1 " Giant Flowered Gladiolus Childsi.
2 " Spotted Calla Lily, 1 Montbretia.
6 " Fancy Gladiolus. All different colors.
10 " Flowering Oxalis. Mixed colors. Also,

Our Great 160-page Color Plate Catalogue and THE MAYFLOWER Monthly Magazine for a year; illustrated—colored plate each month—devoted to Flowers and Gardening. Worth $1.50 but for trial

All the above for 40c. postpaid.

Our Great Colored Plate Catalogue

of Flower and Vegetable Seeds, Bulbs, Plants and Rare New Fruits, is the finest ever issued; profusely illustrated. 12 Magnificent Large Colored Plates, 160 pages. Mailed for 10 cts., or FREE to any who expect to send us an order after getting it.

JOHN LEWIS CHILDS, Floral Park, N. Y.

SEEDS FROM OUR GROUNDS TO YOURS SEEDS

WE no longer supply our seeds to dealers to sell again. At the same time, anyone who has bought our seeds of their local dealer during either 1896 or 1897 will be sent our Manual of "Everything for the Garden" for 1898 FREE provided they apply by letter and give the name of the local merchant from whom they bought. To all others, this magnificent Manual, every copy of which costs us 30 cents to place in your hands, will be sent free on receipt of 10 cents (stamps) to cover postage. Nothing like this Manual has ever been seen here or abroad; it is a book of 200 pages, contains 500 engravings of seeds and plants, mostly new, and these are supplemented by 6 full size colored plates of the best novelties of the season, finally,

OUR "SOUVENIR" SEED COLLECTION

will also be sent without charge to all applicants sending 10 cts. for the Manual who will state where they saw this advertisement.

Postal Card Applications Will Receive No Attention.

PETER HENDERSON & Co.
35 & 37 CORTLANDT ST. NEW YORK.

The Finest Garden

in the neighborhood this year, will he yonrs—if yon plant

Maule's Seeds

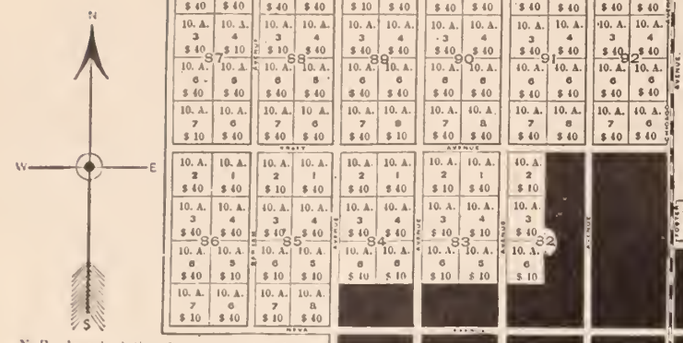
My new Seed and Plant Book for '98 contains everything good, old or new. Hundreds of illustrations. 4 colored plates. Full of *business* from cover to cover. *Mailed free to all* who mention they saw this in CHRISTIAN HERALD.

WM. HENRY MAULE, 1711 Filbert St., Philadelphia, Pa.

COPY OF THE OFFICIAL PLAT OF

Maywood Colony, California.

THE LOTS AND BLOCKS THAT ARE COLORED BLACK ARE SOLD.



N. B.—In calculating distances to lots from the town of Corning, bear in mind that the blocks are ¼ by ⅛ mile in dimension. Each block is bounded by nvennes 40 feet wide, and contains eight 10-acre lots. The few lots that are fractional in size are so indicated by the figures thereon. 7,520 acres of land are included in this, our central colony.

"HE WHO PLANTS AN OLIVE ORCHARD PLANTS FOR THE CENTURIES A PERPETUAL INCOME."

"AN OLIVE ORCHARD IS A GOLD MINE ON THE FACE OF THE EARTH."

DON'T FORGET TO SEND FOR OUR HANDSOME SOUVENIR BOOKLET ON OLIVE CULTURE IN CALIFORNIA.

SPECIAL OFFER

Blocks 82 to 92, inclusive, aggregating 880 acres, comprise MAYWOOD COLONY, No. 10. Here 10 acres of choice, level, clear land, especially adapted to olives, can be bought by paying **$10 down; then $10 monthly for 34 months. NO TAXES while payments are being made. NO INTEREST.** Land is all of same quality and adaptation. No choice save in location. First buyers get inside positions.

This Special Offer holds good till April 1, 1898.

OUR GUARANTEE.

This notice is an agreement to the effect that we will refund all money paid on land in Colony No. 10, if found to be swampy, or sand, affected by alkali, or such as to require clearing preparatory to planting. This tract of land is most desirably located, lying alongside the Southern Pacific railway, and quite convenient to town. From town to the south edge of Colony No. 10, the distance is but ¾ of a mile, and but 1⅛ of a mile to the extreme north edge. If a lot is wanted, send to our BOSTON office $40.00, and we will issue and send you our Bond for Deed on the unsold lot nearest Corning. When monthly payments have been completed, we will take up the Bond for Deed and deliver our Warranty Deed.

FOSTER & WOODSON.

RED BLUFF, CALF., Nov. 5, 1897.

MESSRS. FOSTER & WOODSON:

Gentlemen:—For the benefit of the public who may contemplate the purchase of land in the "Maywood Colony," we wish to say that the land making up blocks 82 to 92 inclusive, aggregating 880 acres, were bought from this Bank. It is level, perfectly clear, and, in my estimation, as choice Olive land as there is in the Sacramento Valley.

It is land that we have farmed to Wheat and Barley for a number of years, by which it can be readily understood that no clearing whatever of any nature is required. His convenience to Corning, its adaptability to Olive culture, and the low price, at which you are offering it, makes it a property that should sell readily. Yours respectfully,

GEO. H. KRAFT, Sec'y Herbert Kraft Co. Bank.

WHAT OTHERS SAY.

Mr. H. A. Alger, late of Brockton, Mass., writing from the colony under date of Dec. 22, 1897, says: "I can conscientiously say that the climate and scenery here cannot be surpassed in the State. I find none of those obnoxious pests or malaria here that are found in other sections. I consider it one of the most healthful places I was ever in, having gained 15 pounds in four weeks. The soil I think will grow anything. There is abundance of soil in the colony that will developa any kind of fruit that one wishes to raise. I consider that the outlook for Maywood is grand, and advise people looking for a home in California to investigate this colony."

Dr. W. P. Mattlewsay: "I have known several people to be cured of asthma by simply residing in Tehama County. As to pulmonary troubles generally, the climate of the western part of this county has been proven to have not only a palliative, but a curative, effect. Were I called upon by the government to locate a number of consumptives, I would place it in the western part of Tehama County, as a point easily accessible at all times of the year."

To those who prefer to pay cash and thereby get the benefit of the discount which cash commands, we offer the following lots at reduced prices till April 1, 1898:—

Lots 1, 2, 3, and 4 of block 2, at $50.00 an acre. These lots are now in grain crop and cannot be delivered till July.

Lots 1, 2, and 4 of block 4, and lot 7 of block 3, at $50.00 an acre.

Lot 2 of block 6, lot 4 of block 17, lots 3, 6, and 7 of block 21, lots 1, 2, 3, 6, 7, and 8 of block 27, and lots 7 and 8 of block 28, at $35.00 an acre.

Lot 4 of block 59, lots 1, 4, 5, 6, 7, and 8 of block 65, lots 3, 4, 7, and 8 of block 67, at $45.00 an acre.

Lot 6 of block 41, lots 1, 5, and 8 of block 43, all of block 44, lots 5 and 8 of block 45, and lots 4 and 8 of block 46, at $65.00 an acre.

Lots 1, 2, 3, 4, 6, and 7 of block 54, at $75.00 an acre.

Lots 1, 2, 3, 4, 5, 7, and 8, of block 53, at $70.00 an acre.

Lots 1, 4, and 5, of block 72, at $50.00 an acre.

Detailed description of any lot or lots given at request. To thoroughly understand our plan of sale, read this paper of Dec. 22, 1897. Planting season extends to April 1, but the sooner trees are set the better. Terms for planting orchards furnished upon application.

If this proposition is such as you would like to take advantage of, don't hesitate on account of distrust. If we desired to misuse you, we certainly would not invite you to do your business through the Bank of Tehama Co., Red Bluff, Cal. Had our methods been wrong, we would not have been working at the same place and on the same proposition for seven years. Did this proposition not stand investigation, our money could not buy advertising space in this paper, for the management will not knowingly admit anything not meritorious or up to representation.

If you have not already sent for our booklet on Olive Culture in California, do so at once. It will surely interest you, and is to be had for the asking.

FOSTER & WOODSON, Owners, 73 Tremont St., Boston, Mass.

THE CLERK OF THE TEHAMA BANK, CORNING, CAL.

HOME OFFICE OF MAYWOOD COLONY, CORNING, CAL.

THREE-YEAR OLD OLIVE GROVE, MAYWOOD COLONY.

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

OFFICES: BIBLE HOUSE, NEW YORK.

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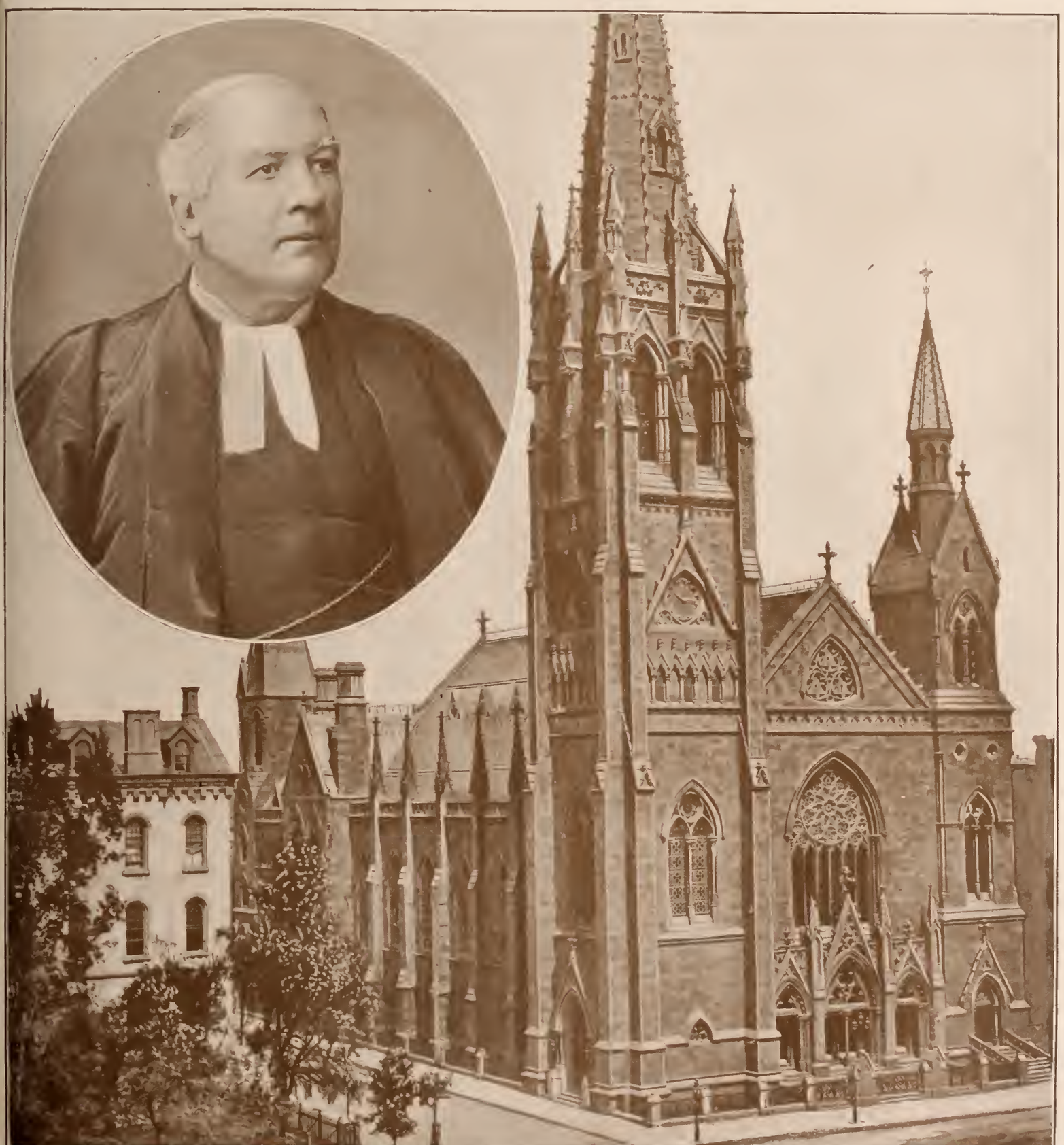
VOLUME 21.—NUMBER 4.

Rev. T. De Witt Talmage, D.D., Editor.

NEW YORK, JANUARY 26, 1898.

PRICE FIVE CENTS.



REV. JOHN HALL, THIRTY YEARS PASTOR FIFTH AVE. PRESBYTERIAN CHURCH, NEW YORK. (*See Page 67.*)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

ANOTHER flood of postals has been poured upon THE MAIL-BAG during the week, giving solutions of the "mulch-kine" scriptural puzzle propounded by C. A. M., Binghamton, N. Y. That a great majority of our readers are careful students of the Bible is evident from the fact that so many replies have been received, forty per cent being correct. One of the answers, sent by M. A. Powell, New Haven, Conn., is in metrical form, and reads as follows:

Don't let those little calves at home,
Pick straws and draw the ark of God,
Nor to the right nor to the left
Those cattle turn;
For God has marked them perfect road,
Straight to Beth-shemesh with their load
Then shall we trust
Jehovah to forsake utter them,
Philistines, many mighty men,
Unto the end.
For man to lived those faithful kine
Now as a sacrifice divine,
For God they die.

M. V. L., Elizabeth, N. J., sends the correct answer to the "Mulch-kine" puzzle, and gives the proper references, 1. Sam. 6: 7-14. As also do the following readers:

Mrs. F. E. Rogers, Toledo, O.; W. M. Sweet, Mt. Pleasant, Ia.; Amelia [illegible], Malden, Mass.; J. H. Walling, Hewitt, N. J.; Mrs. M. A. Wilson, [illegible], Conn.; Lidie Baxter, Richmond, Va.; Thos. McClimon, Allegheny, Pa.; Mrs. James Venn, Toronto, Can.; Mrs. M. C. Fairchild, Montville, N. Y.; E. L. Hale, New York City; Mr. I. N. Snyder, Trenton, N. J.; Mrs. S. L. Adams, Eaton Rapids, Mich.; R. Deane, Kensington, L. I.; Mrs. [illegible] V. Smith, Princeton, N. J.; B. C. Paw Paw, Mich.; G. S., Cornwallville, Lockport, N. Y.; Mrs. [illegible] Yates, Westboro, Mass.; Elder [illegible], Midway, Md.; C. M. [illegible], Trenton, N. J.; Mrs. C. S. [illegible], Stanfordville, N. Y.; Laura Yendes, [illegible] Guy Moore, Dundee, Mich.; V. F. Corey, Stockholm, N. Y.; S. Bates, Girardville, Pa.; [illegible], Indiana, Pa.; Andrew Dickess, Rock Prairie, Wis.; J. J. Pfeifer, Allegheny, Pa.; Mrs. N. J. Ewell, Crompton, Minn.; C. Stuart, Des Moines, Ia.; Wm. Marshall, Ill.; Jas. G. Paterson, [illegible], Ont.; L. E. French, Newport, [illegible]; Mrs. G. S. Williams, Chippewa Falls; Ann. Pente ost, [illegible]; Isaac Hoosen, Buck [illegible]; Mrs. [illegible] A. Bost, Cincinnati, O.; M. N. Orr, Ravenswood, [illegible]; Sarah, Seville, O.; Mrs. I. [illegible], St. Thomas, N. Y.; J. [illegible], N. Y.; A. Newton, [illegible]; Mrs. Linda H. [illegible], St. Louis, Mo.; Mrs. Martha [illegible], Erie, Pa.; Emma Clarke, [illegible], Vincent P. Clarke (12 years old), [illegible]; Dr. Lucius Payton, Neb.; Miss [illegible], Moon; Mrs. Jean Cardy, [illegible], Orrstown, Pa.; A. Newton, Pa.; [illegible], N. Y.; C. H. B., Oakes, N. [illegible]; Jennie Morton Cain, Miss [illegible], Hopkinsville, Ky.; Mrs. [illegible], N. J.; A Subscriber, Old [illegible], Pa.; [illegible], N. J.; A. [illegible], N. J.; [illegible], Wass Station, [illegible]; Mrs. [illegible] B. Knight, [illegible], Mass.; Anon, [illegible], Boston, Mass.; Anon, [illegible], N. J.; D. J. Davies, Lake [illegible], Conserved, N. Y.; P. [illegible], Pa.; Mrs. J. M. Brown, [illegible], Lake, N. Y.; Mrs. W. [illegible], Lake, N. Y.; Mrs. J. M. Wilson, [illegible], Dover, N. J.; Mrs. [illegible], Stoddard, Pa.; [illegible], Ont.; Mrs. M. W. Bee [illegible], Ont.; Mrs. [illegible], Kan.; Jennie Wilkinson, [illegible], Bayley, [illegible], Mrs. [illegible], [illegible], Va.; [illegible], [illegible], Va.; [illegible], [illegible], Va.;

Food Cargoes for Starving Cuba.

HE WHOLE NATION RESPONDING TO THE CALL OF HER SUFFERING PEOPLE.

MANY THOUSANDS DYING OF HUNGER.

apid Work by the Relief Committee—"Christian Herald" Readers Urging the Work Bravely Forward—The Relief Fund Growing—An Opportunity for All to Help.

OUR first cargoes of American food. clothing. and medicines. which rrived in Havana several days ago. are now being distributed by General Lee and his official corps among the sick, starving and destitute Cuban *concentrados*. Although the details of this distribution have not yet been received. it is certain that these first evidences of practical sympathy rom Christian America will be the means of saving many lives and relieving much uffering. One of the shipments. consigned by the Central Relief Committee o General Lee. and sent by the steamship *Vigilancia* from New York. consisted of 0.203 packages of various sizes. containing ood. clothing and medicines. The food included bread. flour. oatmeal, peas, salt fish, acon. rice. potatoes and a variety of anned goods. In addition to these. here were sent a large number of packages containing quinine. the whole aggregating 1.000.000 grains—the largest shipment of the drug made from any American port since the close of the civil war.

Copyright N. Y. World.

A "HUNGER-CHILD."

Secretary Sherman has advised that not money but supplies be sent. and our Government gives us the assurance that the real sufferers will receive the full benefit of the contributions. which will be *distributed by Americans only*. Consequently all the money forwarded to THE CHRISTIAN HERALD for this work. on being turned over to the Central Relief Committee. will immediately be used in the purchase of food supplies, clothing and medicines. Spain has consented to allow all supplies for the relief work to enter Cuban ports *free of duty*. Shipments are now being made twice a week by steamer from New York. reaching General Lee's hands four days after sailing. Responses to the widespread appeals are coming in from many quarters. demonstrating that when our generous-hearted people are brought to realize the condition of the men. women and children in Cuba. they will come gladly to their aid.

Cablegrams from Havana. giving the substance of despatches from many points on the island. show no abatement of the suffering.

The correspondent of the Philadelphia *Press* (from whom we quoted last week). in his later despatches. gives some startling facts regarding the destitution. In the centre of the island. the war has reduced the once fertile country to the condition of a desert. Gen. Blanco is doing what he can for the starving *concentrados*. but with the means at hand it is impossible to do much toward relieving them. The deaths from starvation. direct and indirect. are very numerous. In the official news. they are put down as from "various causes." In Sagua. the deaths in a single month were 577. more than half of them being from famine. U. S. Consul Barker counted. in one forenoon (says the same correspondent). twenty-three dead bodies. Up to midnight. when the number had been greatly increased. the official record showed only eighteen deaths. The Mayor of Sagua. who conducts the official relief work there. admits that one-half of the population has died.

Major Geo. L. Donald of Mississippi. now in Cuba. has written that 90.000 persons have perished of starvation in the province of Santa Clara alone. within a year. He says, "one cannot go twenty steps without meeting some poor starving woman or child." C. W. Russell. Attorney of the Department of Justice. at Washington, who recently returned from Cuba. says the immediate question is not the war. but the relief of the 200.000 starving men. women and children. The distress must be relieved by us. otherwise they will certainly perish.

Through the courtesy of Mr. Sylvester Scovel. special correspondent of the New York *World* in Cuba. we are enabled to present several photographs on this page. which show some of the phases of suffering on that island. There are many of Mr. Scovel's photographs. however. which are of a character that would prove so distressing to sensitive natures that we refrain from reproducing them here. Gaunt living skeletons. that have once been comely matrons and maidens; little children whose emaciated bodies and skinny faces belong to the grave. rather than to living human beings; weeping mothers with averted faces holding up their shriveled babes. as though to appeal to us for pity; men who have already the seal of death set upon their bony faces. and whose swollen knees and feet and cavernous eyes tell of their terrible vigil with famine: husband and wife. slowly dying. side by side. and waiting with a hopeless resignation the fate that has already overtaken thousands around them. No pen can do justice to those all too real victims of hunger; no heart is so cold and unfeeling as to deny them sympathy. Mr. Scovel has prepared for us an illustrated pamphlet on the condition of the famine-stricken people of Cuba. and this presentation of the actual case. by an eye-witness who has been among the sufferers and knows whereof he speaks. will be sent free to any reader of this journal who sends name and address to THE CHRISTIAN HERALD office. in the Bible House. New York. It is a complete. compact. graphic. and accurate statement. and will furnish all the information needful for those who are interested in aiding the work in churches. church societies. and Sunday-schools; and other organizations. All requests for copies of the pamphlet will receive immediate attention.

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EVEN THE BABES ARE LITTLE ELSE THAN SKELETONS.

At Guines and vicinity two hundred and fifty *pacificos* (non-combatants). have died of sheer starvation. leaning only five now living. Ninety-eight died in the court-yard of the Guines Club. Around Havana eighty per cent. of the *pacificos* are too weak. from fever and starvation. to work. In Aguacate. Havana province. three hundred are dying of hunger. The local relief committee has exhausted its resources. In Havana City. at No. 82 Cadiz street. it is said two hundred and forty-three women and children are starving. and three hundred and thirty-nine patients in the hospital at Quinta Del Rey are destitute of food. medicines. and clothing. In Los Fosos over one thousand *pacificos* are starving. three hundred and forty-eight of them being women and children.

Stephen Bonsal. another Philadelphia *Press* correspondent. gives a thrilling account of the "starvation stations," or camps. on the line of the railway through Matanzas and Havana provinces. We make the following extracts from his letters:

Between 80 and 85 per cent. of these poor people have starved or been starved to death during the last eight months. and particularly since August. Dead bodies are daily seen in the streets. the principal streets. not the byways. One body lay on the sidewalk not twenty yards from the Governor's palace all day last week.

At another place the streets literally swarm with gaunt, starving men, women and children, falling down and kissing your feet and imploring you to save them from death. Mothers with dead infants in their arms. themselves ready to die, asking for money to buy their child food, if living; if dead, a clean death garment.

A Spaniard told me five children were found near there starving in a cave, sitting around the dead bodies of their parents. In the towns of the interior the situation is far more terrible than here; in places whole towns have been obliterated; in others from one-third to one-half of the population have disappeared. Three-fifths, at least, of the *reconcentrados* have died, or about 300.000, and the remaining two-fifths will be dead unless speedy relief comes.

These people, the same correspondent writes, subsist largely on yucca root, calabaza, and other plants, which cannot sustain life. Their huts are crowded and unwholesome.

A touching picture is presented in a letter written by a Cuban lady in Cienfuegos. Describing the death of a poor famine victim. She writes:

"Hijita, little daughter," said the woman, who was so weak she could not even turn over to see me, "I am dying; I know it. Do not waste any time on me, but save my little girls; I have three; they are so hungry, and I have not a crumb to give them." When I asked those who stood around where the children were, they beckoned to me to follow, and, when we were out of hearing, told me that the children were all dead and buried.

"She will be with her children in a very few hours," said an old man, shaking with fever, "and so will I, praise be to God."

Evangelist D. L. Moody has added $700 to THE CHRISTIAN HERALD Cuban Relief Fund, the result of his recent meetings.

The following contributions to the Relief Fund were received during the week:

Prev ack	$284.80
Moody Meetings	500 00
Talmage, Rev T De-Witt	100 00
Klopsch, Dr Louis	100 00
Abbott, Sarah	5 00
Adkins, L B	1 00
Alexander, L L	2 00
Allen, Horace	1 00
Allen, Mrs L C	2 00
Ashley, L L	2 00
Atchinson, Mrs O D	5 00
Ayres, G H	2 00
Babcock, W L	2 00
Bachman, C	10 00
Baker, Cornelius	1 00
Barnard, M E	1 00
Bown, Enoch	2 00
Brown, Mrs Hannah	5 00
Browne, Walter	5 00
Bullard, S B	3 50
Butler, Virginia	5 00
Cobb, Dr M W	5 00
Cox, Geo	5 00
Cox, John	1 00
Coy, L B	2 00
Crookston, Mrs B G	2 00
Dickey, J B	5 00
Dixon, L H	5 00
Dykins, May	1 00
Ennis, D I	10 00
Erdman, Christine	2 00
Ervin, Mrs H F	50
Evans, H D	2 00
Feltis, Jos	2 00
Felter, L W	5 00
Fifield, Wm	2 00
Fisher, Lodema	1 00
Fones, D R	10 00
Foster, Bessie	1 00
Fuller, C R	1 00
Gay, Charles W	2 00
Getchius, Alfred C	5 00
Gilbert, Emor	1 00
Griffin, F S	10 00
Grow, Mr & Mrs C M	1 00
Hagaman, C	2 00
Hall, Mrs Dr	1 00
Hall, Homer	2 00
Halsey, Mary F	1 00
Hansen, Mrs Maren	50
Hawley, Ellen	1 00
Heimlich, Daniel	2 00
Herbert, Mrs H	5 00
Hercus, Alice A	5 00
Heritz, Herman	1 00
Hicks, J M	5 00
Hicks, W F	5 00
Hilton, Wm F	1 00
Hine, David W	5 00
Hine, Mrs Delilah	5 00
Hines, W A	2 00
Hines, Mrs W A	1 00
Hinman, Mrs E G	5 00
Hoffman, Philip H	2 00
Hogarth, A T	5 00
Hommes, Sarah A	5 00
Hopkins, E S	1 00
Hopps, Mr & Mrs W G	1 00
Howe, Mrs L L	6 00
Huber, John	3 00
Hughes, Jr, John	10 00
Hull, J P	1 00
Ingham, Mrs F W	2 00
Jacobs, Robert S	1 00
Jarrett, M E	10 00
Jenniss, Mrs C C	1 00
Jensen, S P	5 00
Jones, R W	5 00
Judd, Warren	1 00
Keach, Mrs E W	10 00
Kellogg, Clair H	50
Kingsmill, Fred J	35
Lankton, Mrs C	75
Lanphear, Amos C	50
Lanphear, R S	4 00
Leh, Mrs O P	2 00
Leonard, O L	5 00
Littlefield, W H	2 00
Longmore, W J	10 00
Longstreet, Jas A	1 00
Lontham, John J	5 00
Lufkin, J H	1 00
Lyle, Mrs J	2 00
Lyon, R A	3 00
McClellan, J E	1 00
McLurfie, W C	1 00
McFarlane, Mrs J K	2 00
McNabb, E V	1 50
Macdonald, A C	15 00
MacDonald, Chas	20 00
Manning, J W	1 00
Markert, Mrs & Mrs	1 00
Matson, A L	1 50
Mengershausen, H	1 00
Merritt, Mrs Rev J B	5 00
Miltenberger, Geo B	1 00
Minch, B Frank	1 00
Mitchell, Mrs M E	19 88
Morrill, Mrs W H	5 00
Morris, J B	2 00
Moni, Martin	5 00
Needham, Anna	1 00
Neeld, Geo	10 00
Newell, Samuel	1 00
Newhall, Mr & Mrs J	1 00
Newman, Mrs Bishop	5 00
Norris, Mrs S A	3 00
O'Hair, Simpson	1 00
O'Hare, Mrs E	1 00
Owens, R D	50
Oxley, Mr & Mrs E E	20 00
Parker, Edwin	2 00
Patterson, A Howard	1 00
Perkins, M I	25 00
Persons, E R	5 00
Polster, John W	2 00
Pratt, R Elizabeth	50 00
Price, E and wife	2 00
Pritchard, H H	1 00
Ransom, Ada	1 00
Reber, J K	1 00
Rickard, Mrs Naomi	1 00
Roberts, Mrs Jessie	2 00
Robinson, M D	1 00
Rohland, C E	5 00
Rose, Jane C	1 00
Roth, W	1 00
Rowand, Rowena	50
Russell, Diana	1 00
Sah, Mrs H K	1 00
Sanner, Montague C	1 00
Sargent Family	1 85
Sawyer, Frank	1 00
Schofield, J H	2 50
Schultz, L F	1 00
Schultz, Mrs L F	1 00
Scott, F	25
Scyoc, Nannette	1 00
Shank, Isaac	10 00
Shearman, Wm O	2 00
Shulte, Ernest	1 00
Shuman, Ezra	2 00
Smith, Ebeu	2 00
Smith, G W and wife	5 00
Smith, Jas H	5 00
Smith, Mrs L B	1 00
Smith, Martha A	1 00
Snyder, Mrs M A	2 00
Spencer, Mrs C J	1 50
Stephen, Olie	5 00
Stevens, G H	1 00
Stuart, J B	1 00
Swett, Mrs. Rena M and Mother	1 00
Sybrandt, Mrs C G	1 25
Symonds, John	5 00
Tate, Rachel	1 00
Templeton, C A	4 00
Thayer, Cora A	2 50
Thompkins, S M	1 00
Thompson, Lissa	1 00
Thorne, Mrs C C	1 00
Thurston, Mrs H S	1 00
Tilden, Mrs R H	5 00
Toms, Charles B and Mother	2 00
Treman, Mrs F D	2 50
Upton, Mrs R P	5 00
Vail, Chas C	1 00
Van Buren, E H	5 00
Wallace, W E	1 00
Ward, Mrs Edgar B	25 00
Wasson, J A	1 00
Watts, Lottie A	1 00
Welcher, Rev M P	1 00
Wetherby, Mrs and Daughter	2 00
Whitney, Mrs Lydia I	1 00
Whitney, P A	5 00
Woodmansee, Mrs P B	1 00
Woodruff, M H C	6 00
Woodside, Wm	3 00
Wright, Annette	3 00
Wright, Mrs C	1 50
Yena, Elsa N H	4 00
Medicus, Richmond	2 53
Old Anne, Baptist Home, N Y C	1 00
A C O, Nevada	5 00
C S D, Morgan Co	25
E B, Phoa	2 00
G H W, Hazlet	1 00
G R C, So Windsor	5 00
H C F, Tarleyville	2 00
J H, York, Pa	5 00
J S, Odon	01
J S E, Tapleyville	3 00
J W, Westfield	1 00
L A T, Brooklyn	1 00
M A C, Port Jervis	1 00
M C, Villisca	5 00
M H, Closter	5 00
M M, Nasonville	50
Mrs E B S, Branford	1 00
Mrs J W F, Elwood	5 00
R A R, Whitefield	50
R M O, Houston	1 50
S A, Whitesboro, N Y	1 00
S L T, Camden	2 00
—, Bradeveldt	2 00
—, Chicago	2 00
—, Coram	1 00
—, E New Market, Md	2 00
—, Hastings	20 00
—, Kahoka	5 00
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THE METROPOLITAN PULPIT

Only a Little Honey.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: I. Sam. 14: 43. . . .

I did but taste a little honey with the end of the rod that was in my hand, and, lo, I must die.

THE honey-bee is a most ingenious architect, a Christopher Wren among insects; geometer drawing hexagons and pentagons, a freebooter robbing the fields of pollen and aroma, wondrous creature of God whose biography, written by Huber and Swammerdam, is an enchantment for any lover of nature. Virgil celebrated the bee in his fabel of Aristæus; and Moses, and Samuel, and David, and Solomon, and Jeremiah, and Ezekiel, and St. John used the delicacies of bee-manufacture as a Bible symbol. A miracle of formation is the bee: five eyes, two tongues, the outer having a sheath of protection, hairs on all sides of its tiny body to brush up the particles of flowers, its flight so straight that all the world knows of the bee-line. The honey-comb is a palace such as no one but God could plan and the honey-bee construct: its cells, sometimes a dormitory and sometimes a storehouse, and sometimes a cemetery. These winged toilers first make eight strips of wax, and by their antennæ, which are to them hammer, and chisel, and square, and plumb-line, fashion them for use. Two and two, these workers shape the wall. If an accident happens, they put up buttresses of extra beams to remedy the damage. When about the year 1776 an insect before unknown, in the night time attacked the bee-hives all over Europe, and the men who owned them were in vain trying to plan something to keep out the invader that was the terror of the bee-hives of the Continent, it was found that everywhere the bees had arranged for their own protection, and built before their honey-combs an especial wall of wax with portholes through which the bees might go to and fro, but not large enough to admit the winged combatant, called the Sphinx Atropos.

Do you know that the swarming of the bees is divinely directed? The mother bee starts for a new home, and because of this, the other bees of the hive get into an excitement which raises the heat of the hive some four degrees, and they must die unless they leave their heated apartments, and they follow the mother bee and alight on the branch of a tree, and cling to each other and hold on until a committee of two or three bees have explored the region and found the hollow of a tree or rock not far off from a stream of water, and they here set up a new colony, and ply their aromato industries, and give themselves to the manufacture of the saccharine edifice. But who can tell the chemistry of that mixture of sweetness, part of it the very life of the bee, and part of it the life of the flowers?

Plenty of this luscious product was hanging in the woods of Beth-aven during the time of Saul and Jonathan. Their army was in pursuit of an enemy that by God's command must be exterminated. The soldiery were positively forbidden to stop to eat anything until the work was done. If they disobeyed they were accursed. Coming through the woods they found a place where the bees had been busy—great honey-repository. Honey gathered in the comb, in the trees until it had overflowed upon the ground in great puddles of sweetness. All the army craved, craved, craved it, not save Jonathan, who, not knowing the military order, put the point of his spear to the end of a piece of honey-comb in the ground, and, all glistening and tempting, it rested on the end of the stick he put it to his mouth and ate the honey. Jonathan ought to have died, and but for special intervention would have been slain. It was that Jonathan announces the awful mistake: "I did but taste a little honey with the end of the rod that was in my hand, and, lo, I must die." Alas, what multitudes of people in all ages have been damaged by forbidden honey, by which I mean temptation, delicious and attractive but damaging and destructive!

Corrupt literature, fascinating but deathful, comes in this category. Where one good, honest, healthful book is read now, there is a hundred made up of rhetorical trash consumed with avidity. When the boys on the cars come through with a pile of publications, look over the titles and notice that nine out of ten of the books are injurious. All the way from here to Chicago or New Orleans notice that objectionable books dominate. Taste for pure literature is poisoned by this scum of the publishing house. Every book in which sin triumphs over virtue, or in which a glamour is thrown over dissipation, or which leaves you at its last line with less respect for the marriage institution and less abhorrence for the paramour, is a depression of your own moral character. The booklindery may be attractive, and the plot dramatic and startling, and the style of writing sweet as the honey that Jonathan took up with his rod, but your best interests forbid it, your moral safety forbids it, your God forbids it, and one taste of it may lead to such bad results that you may have to say at the close of the experiment, or at the close of a misimproved lifetime: "I did but taste a little honey with the rod that was in my hand, an, lo, I must die."

Corrupt literature is doing more to-day for the disruption of domestic life than any other cause. Elopements, marital intrigues, sly correspondence, fictitious names given at post-office windows, clandestine meetings in parks, and at ferry gates, and in hotel parlors, and conjugal perjuries are among the ruinous results. When a woman, young or old, gets her head thoroughly stuffed with the modern novel she is in appalling peril. But some one will say: "The heroes are so adroitly knavish, and the heroines so bewitchingly untrue, and the turn of the story so exquisite, and all the characters so enrapturing, I cannot quit them." My brother, my sister, you can find styles of literature just as charming that will elevate, and purify, and ennoble, and Christianize while they please. The devil does not own all the honey. There is a wealth of good books coming forth from our publishing houses that leave no excuse for the choice of that which is debauching to body, mind, and soul. Go to some intelligent man or woman, and ask for a list of books that will be strengthening to your mental and moral condition. Life is so short and your time for improvement so abbreviated that you cannot afford to fill up with husks, and cinders, and *debris*. In the interstices of business that young man is reading that which will prepare him to be a merchant prince, and that young woman is filling her mind with an intelligence that will yet either make her the chief attraction of a good man's home, or give her an independence of character that will quality her to build her own home and maintain it in a happiness that requires no augmentation from any of our rougher sex. That young man or young woman can, by the right literary and moral improvement of the spare ten minutes here or there every day, rise head and shoulders in prosperity, and character, and influence above the loungers who read nothing, or read that which bedwarfs. See all the forests of good American literature dripping with honey. Why pick up the honeycombs that have in them the fiery bees which will sting you with an eternal poison while you taste it? One book may for you or me decide everything for this world and the next. It was a turning point with me when in a book store in Syracuse, one day, I picked up a book called "The Beauties of Ruskin." It was only a book of extracts, but it was all pure honey, and I was not satisfied until I had purchased all his works, at that time expensive beyond an easy capacity to own them, and with what delight I went through reading his "Seven Lamps of Architecture," and his "Stones of Venice," it is impossible for me to describe except by saying that it gave me a rapture for good books, and an everlasting disgust for decrepit or immoral books that will last me while my life lasts. All around the Church and the world to-day there are busy hives of intelligence occupied by authors and authoresses from whose pens drip a distillation which is the very nectar of heaven, and why will you thrust your rod of inquisitiveness into the deathful saccharine of perdition?

Stimulating liquids also come into the category of temptation delicious but deathful. You say, "I cannot bear the taste of intoxicating liquor, and how any man can like it is to me an amazement." Well, then, it is no credit to you that you do not take it. Do not brag about your total abstinence, because it is not from any principle that you reject alcoholism, but for the reason that you reject certain styles of food—you simply don't like the taste of them. But multitudes of people have a natural fondness for all kinds of intoxicants. They like it so much that it makes them smack their lips to look at it. They are dyspeptic and they like to aid digestion; or they are annoyed by insomnia, and they take it to produce sleep; or they are troubled, and they take it to make them oblivious; or they feel happy, and they must celebrate their hilarity. They begin with mint julep sucked through two straws on the Long Branch piazza and end in the ditch, taking from a jug a liquid half kerosene and half whiskey. They not only like it, but it is an all-consuming passion of body, mind, and soul, and after awhile have it they will, though one wine-glass of it should cost the temporal and eternal destruction of themselves, and all their families, and the whole human race. They would say, "I am sorry it is going to cost me, and my family, and all the world's population so very much, but here it goes to my lips, and now let it roll over my parched tongue and down my heated throat, the sweetest, the most inspiring, the most delicious draught that ever thrilled a human frame." To cure the habit before it comes to its last stages, various plans were tried in olden times. This plan was recommended in the books: when a man wanted to reform he put shot or bullets into the cup or glass of strong drink—one additional shot or bullet each day, that displaced so much liquor. Bullet after bullet added day by day, of course the liquor became less and less until the bullets would entirely fill up the glass, and there was no room for the liquid, and by that time it was said for the inebriate would be cured. Whether any one ever was cured in that way I know not, but by long experiment it is found that the only way is to stop short off, and when a man does that he needs God to help him. And there have been more cases than you can count when God has so helped the man that he left off the drink forever; and I could count a score of them, some of them pillars in the house of God.

One would suppose that men would take warning from some of the ominous names given to the intoxicants, and stand off from the devastating influence. You have noticed, for instance, that some of the restaurants are called "The Shades," typical of the fact that it puts a man's reputation in the shade, and his morals in the shade, and his prosperity in the shade, and his wife and children in the shade, and his immortal destiny in the shade. Now, I find on some of the liquor signs in all our cities the words "Old Crow," mightily suggestive of the carcass and the filthy raven that swoops upon it. "Old Crow!" Men and women without numbers slain of rum, but unburied, and this evil is pecking at their glazed eyes, and pecking at their bloated cheek, and pecking at their destroyed manhood and womanhood, thrusting beak and claw into the mortal remains of what was once gloriously alive, but now morally dead. "Old Crow!" But alas! how many take no warning! They make me think of Cæsar on his way to assassination fearing nothing; though his statue in the hall crashed into fragments at his feet, and a scroll containing the names of the conspirators was thrust into his hands, yet walking right on to meet the dagger that was to take his life. This infatuation of strong drink is so mighty in many a man that, though his fortunes are crashing, and his health is crashing, and his domestic interests are crashing, and we hand him a long scroll containing the names of perils that await him, he goes straight on to physical, and mental, and moral assassination. In proportion as any style of alcoholism is pleasant to your taste and stimulating to your nerves, and for a time delightful to all your physical and mental constitution, is the peril awful. Remember Jonathan and the forbidden honey in the woods at Beth-aven.

Furthermore, the gamester's indulgence must be put in the list of temptations delicious but destructive. You who have crossed the ocean many times have noticed that always one of the best rooms has, from morning until late at night, been given up to gambling practices. I heard of men who went on board with enough for a European excursion who landed without money to get their baggage up to the hotel or railroad station. To many there is a complete fascination in games of hazard or the risking of money on possibilities. It seems as natural for them to bet as to eat. Indeed, the hunger for food is often overpowered by the hunger for wagers. It is absurd for those of us who have never felt the fascination of the wager to speak slightingly of the temptation. It has slain a multitude of intellectual and moral giants, men and women stronger than you or I. Down under it power went glorious Oliver Goldsmith and Gibbon, the famous historian, and Charles Fox, the renowned statesman and in olden times, senators of the United States, who used to be as regularly at the gambling-house all night as they were in the halls of legislation by day. Oh, the tragedies of the faro-table! I know persons who began with a slight stake in ladies' parlor, and ended with the suicide pistol at Monte Carlo. They played with the square pieces of bone with black marks on them, not knowing that Satan was playing for their bones at the same time, and was sure to sweep all the stakes off on his side of the table. State Legislatures have again and again sanctioned the mighty evil by passing laws in defense of race-tracks, and many young men have lost all their wages at such so-called "meetings." Every man who voted for such infamous bills has on his hands and forehead the blood of these souls.

But in this connection some young converts say to me: "Is it right to play cards? Is there any harm in a game of whist or euchre?" Well, I know good men who play whist, and euchre, and other styles of games without any wagers. I had a friend who played cards with his wife and children, and then at the close said: "Come now, let us have prayers." I will not judge other men's consciences, but I tell you that cards are in my mind so associated with the temporal and spiritual ruin of splendid young men, that I would as soon say to my family: "Come, let us have a game of cards," as I would go into a menagerie and say: "Come, let us have a game with rattlesnakes," or into a cemetery, and sitting down by a marble slab, say to the gravediggers: "Come, let us have a game at skulls." Conscientious young ladies are silently saying: "Do you think card playing will do us any harm?" Perhaps not, but how will you feel if in the great day of eternity, when we are asked to give an account of our influence, some one should say: "I was introduced to games of chance in the year 1898, at your house, and I went on from that sport to something more exciting, and went on down until I lost my business, and lost my morals, and lost my soul, and these chains that you see on my wrists and feet are the chains of a gamester's doom, and I am on my way to a gambler's hell." Honey at the start, eternal catastrophe at the last.

Stock-gambling comes into the same catalogue. It must be very exhilarating to go into the stock market and, depositing a small sum of money, run the chance of taking out a fortune. Many men are doing an honest and safe business in the stock market, and you are an ignoramus if you do not know that it is just as legitimate to deal in stocks as it is to deal in coffee, or sugar, or flour. But nearly all the outsiders who go there on a financial excursion lose all. The old spiders eat up the unsuspecting flies. I had a friend who put his hand on his hip-pocket and said in substance, "I have there the value of two hundred and fifty thousand dollars." His home is to-day penniless. What was the matter? Stock-gambling. Of the vast majority who are victimized you hear not one word. One great stock firm goes down, and whole columns of newspapers

discuss their fraud or their disaster, and are presented with their features and their biography. But where one such famous firm sinks, five hundred unknown men sink with them. The great steamer goes down, and all the little boats are swallowed in the same engulfment. Gambling is gambling, whether in stocks or breadstuffs, or dice, or race-horse betting. Exhilaration at the start, but a raving ruin, and a shattered nervous system, and a sacrificed property, and a destroyed soul at the last. Young men, buy no lottery tickets, purchase no prize packages, bet on no base-ball games or yacht-racing, have no faith in luck, answer no mysterious circulars proposing great income for small investment, drive away the buzzards that hover around our hotels trying to entice strangers. Go out and make an honest living. Have God on your side, and be a candidate for heaven. Remember all the paths of sin are banked with flowers at the start, and there are plenty of helping hands to fetch the gay charger to your door and hold the stirrup while you mount. But further on the horse plunges to the bit in a slough inextricable.

The poet Hesiod tells of an ambrosia and a nectar, the drinking of which would make men live forever, and one sip of the honey from the Eternal Rock will give you eternal life with God. Come off from the malarial levels of a sinful life. Come and live on the uplands of grace, where the vineyards sun themselves. "*Oh, taste and see that the Lord is gracious!*" Be happy now and happy forever. For those who take a different course the honey will turn to gall. For many things I have admired Percy Shelley, the great English poet, but I deplore the fact that it seemed a great sweetness to him to dishonor God. The poem "Queen Mab" has in it the maligning of the Deity. Shelley was impious enough to ask for Rowland Hill's Surrey Chapel that he might denounce the Christian religion. He was in great glee against God and the truth. But he visited Italy, and sailing one day on the Mediterranean with two friends in a boat which was twenty-four feet long he saw was coming toward shore when an hour's squall struck the water. A gentleman standing on shore through a glass saw many boats tossed in this squall, but all outrode the storm except one, in which Shelley and his two friends were sailing. That never came ashore, but the bodies of two of the occupants were washed up on the beach, one of them the poet. A funeral pyre was built on the sea-shore by some classic friends, and the two bodies were consumed. Poor Shelley! He would have no God while he lived, and I fear had no God when he died. "The Lord knoweth the way of the righteous, but the way of the ungodly shall perish." Beware of the forbidden honey!

"ANGEL FISH" POOL.

GROUNDS OF THE GOVERNOR'S RESIDENCE.

WHERE IT IS ALWAYS SUMMER.

Beautiful Bermuda and its Bowers of Bloom—Gunpowder and Lilies—Coraline Homes—The Perfection of Climate.

IN midwinter, a sixty-four hours' sail from New York City brings one into a summer land, a land of fruits and flowers, of the most perfect roads in the world—roads which make it a wheelman's paradise—and a land of such rest as busy people do not find in the progressive States.

The manners and customs of Bermuda resemble those of New England a century ago. We are bound to Bermuda by many natural and historical ties. Its early fortunes were interwoven with those of Jamestown, Sir George Somers founding the first settlement there in order that supplies might be produced for Jamestown. In the Revolution, the sympathies of Bermuda with her sister colonies were so strong that, at a very critical moment in American history, one hundred barrels of British powder found their way from Bermuda to America, and enabled Washington to achieve his first great victory in the revolutionary war, the evacuation of Boston by the British, March 17, 1776. At the quaint old town of St. George's, one is shown the exact spot from which that famous powder was taken. Now, Bermuda sends us the fruits of peaceableness, the best onions and potatoes that early New York markets receive, and—pretty thought and fact—at Easter time, the little islands which sent us gunpowder send us shiploads of Easter lilies.

One of the places which all tourists seek is "Fairy-Land," near Clarence Hill, the residence of the Admiral. In the magnificent lily fields of "Fairy-Land," more than one hundred thousand lilies may be seen blooming at one time. "Fairy-Land" is the residence of an American, General Hastings late of the U. S. Army, and his wife, a niece of ex-President Hayes.

St. George's, Bermuda, is the oldest English town in America. The only English settlement outdating it was at Jamestown, whose site is marked by a picturesque ruin. The oldest protestant church in America is at St. George's; the communion plate was presented by William III. in 1684; the baptismal basin by Governor Brown of Massachusetts in 1782.

The coast of Bermuda is one of the most beautiful in the world, many travelers pronouncing its effects even more brilliant than those of the beautiful Mediterranean. Flowers almost hide the white coraline houses which peep here and there from bowers of green foliage and gay blossoms. The climate is ideal, the temperature rarely exceeding 85 or falling below 50. It is curious to observe the mingling of the northern and tropical aspects—forests of native cedar, waving plumes of palms, the glory of the lemon, orange, and banana, all lending aid to the beauty of the islands. When Bermuda was first discovered by the English, it was inhabited by hogs. Bermudez, the Spaniard from whom it got its name, was wrecked there in 1515 *en route* from Spain to Cuba with a cargo of hogs. The unskilled mariners of those days told sad tales of the treacherous coast on which ships came to grief, where pirates hid their gold-en treasure, and from which doleful sounds were heard by passingships. *Los Diabolos*, the Spaniards called these islands. The tales that came to England of this mysterious land reached Shakespeare's ears, and so, when he wrote his "Tempest" and wanted to give his dainty Ariel a hard, uncanny task, he sent that airy spirit to "fetch dew from the still-vexed Bermuthes." When the English buccaneer, May, found these islands through shipwreck, he discovered the hogs, and also that they were the producers of the uncanny gruntings and squealings which Spanish superstition had attributed to devils. The first money of Bermuda was a hog on one face and a ship on the other.

. . .

The coraline quarries are one of the most interesting features. One finds them everywhere. If a man wants a plank for anything, he goes to the side of his yard and cuts out a slab of rock. The roadbeds are coraline rock, so firm, smooth, and porous, that in a few minutes after a rain, they are dry enough for wheelmen to go on their way rejoicing. Their sides are perpendicular walls, often thirty feet high, and covered with festoons of brilliant bloom. Particularly attractive is the road leading to the Governor's residence. It is customary for visitors to leave cards at the Governor's residence, in response to which they are invited to his reception.

BERMUDA ISLANDS, FROM GIBBS' HILL LIGHTHOUSE.

There are no beggars in Bermuda. Many negroes, Indians, and half-breeds are there, but they, like the whites, live in comfortable coraline houses that look like marble halls. There are public schools, and nearly everybody can read and write, yet opportunities for higher education are not found, and wealthy Bermudians employ private tutors or send their children abroad to be educated.

. . .

Neptune's Grotto, or "the Devil's Hole," as it is variously called, is one of the natural curiosities of the islands. It is a natural well, in which the fish, perfectly visible, are so numerous that they crowd each other. Among the inhabitants of "the Devil's Hole" are the beautiful angel fish, "so exquisite in their blue and gold, and with something so human in their mild, innocent faces, that they seem uncanny," as Julia C. R. Dorr said of them in her "Idyl of the Summer Islands." A more prosaic statement to be made of them is that they are a great table delicacy.

Bermuda is famous for abundance of fish,—having as many as one hundred and sixty-eight varieties. Fishing is a favorite pastime with many visitors, old and young. So are the pleasures of navigation. Sails in and out of the coral reefs are to be had for a song, and of water there is no lack, for Bermuda is but a speck on the bosom of the broad Atlantic. Its habitable area is but twenty square miles. From Gibb's Hill Light-house, one looks down on the entire group, and what a mere speck it is "in the illimitable waste of waters that stretch away to the horizon on every side"—a waste of soft and radiant hues, of purple, and gold, and amethyst and rose.

ST. GEORGE'S, BERMUDA, THE OLDEST ENGLISH SETTLEMENT.

The Sunday School

OUR FATHER'S CARE.

Sunday School Lesson for Feb. 6. Matt. 6: 24-34. Golden Text, 1. Peter 5: 7.

BY MRS M. BAXTER.

OUR Lord, having taught us the contrast between the meaningless, vain repetitions of the heathen to their false gods, and the prayer of his children to a heavenly Father who knoweth what things we have need of before we ask him, teaches us the gross sinfulness of anxiety. He has shown us after what manner we are to pray, seeking first in every petition God's interests, the honor of his name, the coming of his kingdom, the doing of his will. It is the prayer which becomes us; the prayer which puts God in his place and us in our place, and it takes away from us the unbecoming weakness of a selfish prayer, and at the same time the unworthy doubt whether God will answer us. If his interests are ours and our interests are his, then "this is the confidence which we have in him that if we ask anything according to his will he heareth us, and if we know that he hear us, whatsoever we ask we know that we have the petitions that we desired of him" (1. John 5: 14. 15).

But true children are also willing servants; they serve their father as a hired servant cannot. Our service to our Heavenly Father must, moreover, be undivided. "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other; ye cannot serve God and mammon. Therefore, I say unto you, be not anxious" (R. V.). The very prayer for the name, the kingdom, the will of our God is in itself a profession of service, a placing of ourselves at his disposal. But we must not part our service between him and another. We cannot. True service of God is all comprising. We can only serve God and our neighbor by serving our neighbor in our service of God.

We cannot serve God and mammon, whether that mammon be our own self-will, our Christian reputation, our personal tastes—our own interest in any way—or whether it be "men-service or the love of applause." We are "bought with a price"—our service belongs to another.

"Therefore, I say unto you, be not anxious.' The world is full of anxiety; it does not attempt to serve God, the whole world lieth in the wicked one (1. John 5: 19, R.V.) But, with sadly few exceptions, the church of Christ also is full of anxiety. The church does serve God, but she serves mammon too; and the one service counteracts the other. Look at the man of the world, keen after business; his heart set upon money making; how anxious he is! How eagerly he looks to the morning papers! How nervously he opens his letters and his telegrams! He has staked much on a certain business venture to serve himself. But he has no peace; the service of self is an anxious business; there is no peace in it. Look at the miserable gambler who for the pleasure of an hour's excitement will risk the bread of his wife and children, and the loss of all he has to maintain self-indulgence. Did you ever see a more fretful creature? Look at the woman of the world who has set her heart upon winning good marriages for her daughters. How anxious she is!

"Be not anxious" is the Lord's command, for anxiety implies distrust of God, and distrust of God implies sin. "Your Heavenly Father knoweth that ye have need of all these things" (Matt. 6: 32). Your Heavenly Father who is not deaf to the cry of the young ravens, which cry unto him for their food, and who feeds the birds of the air, which neither sow, nor reap, nor gather into barns, shall he not much more feed his own children who are of more value than many birds? Is not our Heavenly Father able to supply the requirements of his children of Israel from wearing old, and their shoes from wearing out, during forty years in the desert (Deut. 8: 4)? Is he changed now? Is he not to be trusted? Are not ye better, in the eyes of your Father, than the fowls of the heaven? And can you not trust him to do for you as much as he does for the little birds?

And what can anxiety do for us? Which of you by being anxious can add one cubit unto his stature? When did anxiety ever pay the rent, or heal the body, or save the reputation, or make the business scheme succeed, or marry the daughter, or place the son in a good position? When did anxiety ever bring money or workers for the work of the Lord? When did anxiety ever convert souls, or bring God's blessing upon a sermon? When did anxiety make a child obedient, or lead him to the Lord? Be not anxious.

The antidote to anxiety is faith in the living God. Casting all your care upon him, for he careth for you (1. Pet. 5: 7). It is impossible to believe this and remain anxious.

And why are ye anxious concerning raiment (R. V.)? Why? Because we have such old fashioned clothes, and we do not think they look nice. How easy to tell your Heavenly Father! If he wants you to conform to the fashion, he can make it possible. But may it not be that the very straitness of your circumstances makes it easy in your case to be "not conformed to this world" (Rom. 12: 2)? There was no change of fashion among the children of Israel in the wilderness; but they always looked nice; God kept them from looking shabby. When God clothed Adam and Eve, he gave them clothing as a covering, not as an ornament. His ornament is "a meek and quiet spirit, which is in the sight of God of great price" (1. Pet. 3: 4), even though the outer garment of the body to which that spirit belongs be old-fashioned. If the great consideration in clothing be tidiness, cleanliness and suitable warmth, and fashion be the last consideration to be taken into account, there is not much room for anxiety.

The first reason for avoiding anxiety is lest we should serve two masters. The second reason is, "For after all these things do the Gentiles seek, and your Heavenly Father knoweth that ye have need of all these things" (v. 31, 32, R. V.). He knows and he cares. He is my Father, and he makes himself responsible for me. O, the wondrous unspeakable rest which this brings! Naturally it follows that the relationship between Father and child shall not be interrupted by distrust or disobedience, that our Father's children should persevere in the spirit of the prayer which he has taught them, and so seek first the kingdom of God and his righteousness. There are many who pray in the sense of urging God to help them in need, but with no idea of the reverence due to his name, or of submission to his will. They have read that he hears prayer, they want to make use of him to get their own desires they pray, and they wonder that they are not heard. "Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts" (James 4: 3).

God first is our true rule, and the only thing which a reverent mind sees to be true; but the kingdom of God and his righteousness; first thy kingdom come, for thine is the kingdom. Our Lord sets before us a high standard of prayer, and then enables us to live as we pray. And he takes the responsibility of making it answer for God's interests and for ours. "All these things shall be added unto you." We have yet to find one of God's children, wholly stayed on him, seeking only his glory, whom God abandons at the time of need. Be not therefore anxious for the morrow, for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof. God never lays impossible burdens upon his children. One day at a time is enough for us. If we believe he cares for us, we learn how to do our nearest duty undisturbed and leave the morrow to him.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

OUR Lord's teaching answers the questions which so perplexed Ecclesiastes. He, like so many in every age, could find no object in life that was worth pursuing. Christ points out such an object: "Seek ye first the kingdom of God and his righteousness." To be a member of the kingdom, to become like God, to have his righteousness—*there* is something worth making the supreme concern. One who has chosen that, is raised above the common worries of life. He will not be ambitious to secure wealth, knowing that it is good only for this life; he will not be harassed about the future, for God knows he needs food, and he who provides for the birds will not let his children starve; he will not be given to ostentation, knowing that the utmost he can do will still leave him inferior to the flowers; he will not fret about his lot, for all the fretting will not lengthen his life. His thoughts are centred on better things, as much superior to them as life is to raiment. Christ does not counsel improvidence or laziness, but such a single and undivided pursuit of the one supreme object as shall make us indifferent to all other matters. He advises us to do the day's duty cheerfully, and go forward to meet the morrow with equanimity, in the calm assurance that, whatsoever it may bring, strength will be given us to do its duties and bear its burdens. This is the blessed life, which is impossible to the heathen, who know nothing of a loving Father.

LILIES OF THE FIELD FROM PALESTINE.

No man can serve two masters. Many have tried to do so, but no one has ever succeeded. Many are like the boy who, after an explanation of the Parable of Dives and Lazarus, was asked which of the two he would wish to be, replied: "I would like to be Dives while I live and Lazarus when I die." That is a way of making the best of both worlds, which must end in failure. A famous preacher, addressing a congregation of miners, put the situation forcibly when he pictured a miner who had worked in one pit, going over on pay-day to another pit and asking for wages. The master asks him, "Have you been working for me?" "Well, no; I have been working at the other pit," replies the man." "Then why do you come here for pay?" "Because your p is better than they give where I have be working." Few men have so much effr tery as that; but many attempt to se God in matters of observance and ce mony which are not difficult, but do not him rule their hearts and lives. St people when assailed by temptation sure to fall. Ralph Erskine says: " you see a dog following two men, you c not tell which he belongs to, while t walk together; but let them come t parting road, and one go one way and other another way, then you will kn which is the dog's master."

Take therefore no thought for the m row. That habit leaves us more at libe to give attention to the duties of to-d A person who is worrying about the fut and is oppressed by forebodings of com disaster is incapacitated for good wo In an approaching crisis the wise ma he who takes all the measures in his po to prepare himself for it, and then g forward to meet it without apprehensi One of Mr. Moody's hearers in Engl gave as a reason for not confessing Ch that she feared she could not contu stedfast. There was this trial and t difficulty that she would have to go throu Mr. Moody told her the fable of a cl which reckoned how many years it wo have to go on ticking, how many tick would have to give in a minute, how m in a day, how many in a year, and it s it could never do it. But its maker asl it if it could not do one tick at a time, the clock said it could. "Then," said clockmaker, "that is all you have to d The lady went away encouraged, many years afterwards when Mr. Mo met her and asked her how she was doi she answered, "Still holding on, one t at a time."

Seek ye first the kingdom of God. T is first in importa as well as in ti Mr. Moody tells story of a lad leav home to make his v in the world. T first sermon he he was upon the t "Seek ye first t kingdom of Go The young man c sidered the subj but decided that first business was to employment. This did, and, being in anot church, soon afterw heard another mini preach on the same t He was disposed to h it, but ultimately deci that when he had a l ness of his own he wo seek the kingdom of G Eventually he did g a business of his own, again the text was pre home upon him, but anxieties and cares of business were very he and he decided that w he had secured a modest competence would make it his first business to s the kingdom of God. "Alas," he sai a Christian friend who spoke to him in life: "I have now no inclination to s the kingdom of God." I am rich n but my heart is as hard as a stone missed the opportunity."

Is not the life more than meat? W a man devotes all his thought and e gies and time to the accumulation money, and when he has gained it, ho it and puts it to no good use, but is in only on making the heap larger, an lives his life out in labor and hards and dies leaving it all behind him, shows his folly. The late Mr. A. Stewart showed a visitor through great dry-goods stores, explaining to the ramifications of his retail, wholes and manufacturing departments. visitor was impressed with the vast of the business, and congratulated Stewart. He thought he must be a happy man. "What would you cons a fair compensation," asked Mr. Stew "for managing all this business?" visitor could not say off-hand, but he sure that for such work a man would serve a large remuneration. Mr. Stew asked him if he would be willing to dertake it for his board and clot "Certainly not," said the visitor. "W said Mr. Stewart, "that is all I get."

A LIGHTHOUSE FOR SEAMEN'S SOULS.

ood Work Being Done for Jack at the Gloucester Fisherman's Institute—His Worth to the Nation—His Needs.

THE Gloucester Fisherman's Institute was founded Nov. 10. 1891. for the purpose of improving the condition of seamen in the port of Gloucester and its vicinity: and establishing and maintaining a place for reading-rooms. libraries. social.educational. and religious meetings. A band of noble-hearted men and women felt their hearts oved with sympathy and compassion owards them "that go down to the sea in hips. that do business in great waters." hey felt that Jack needed a lighthouse o save him from dangers ashore as well s to warn him from rocks at sea. We who sit by our own warm firesides with ll our loved ones around us. when the inds are howling without. can hardly ealize the hardships and perils of the ailor's and the fisherman's life. nor the nxieties or heartaches of those who vatch for them. Not only is the seaman ontinually exposed to the peril of wind nd wave. but the breakers upon which is moral nature may go to wreck are eculiarly numerous. Coming into ports vhere he has no home. false lights lure im: and Jack. tired and cold: reckless. naybe. from his battle with the elements: r disheartened or disgusted. because the ea has not yielded its expected harvest: s often fain to follow.

REV. EMANUEL G. CHARLTON.

Emanuel C. Charlton. chaplain of the Institute. gives in brief and in nautical erms its history of progress. of dangers assed. and ends achieved: "Six years nave passed since we launched the Gloucester Fishermen's Institute on the great sea of opportunity. richly freighted. equipped. fitted. and manned. for an experimental mission voyage. Since when we have encountered some storms. run dangerously near certain hidden. unmarked. because unexplored. shoals. We have sometimes heard the roar of breakers under our lee. But with a sharp look-out ahead. and a firm hand on the helm. when danger threatened. we have tacked. wore ship. or shortened sails. as occasion demanded. When favored by fair winds and plenty of sea room. we have crowded on canvas until the timbers have creaked. the spars trembled. and our fellow voyagers have wondered. Commissioned by High Heaven to carry God's love. and real. hearty. human sympathy and aid to a noble body of imperrilled men! We have done it. and it is our pleasure now to report a successful and fairly profitable voyage. The G. F. I. has passed its propationary period. and ought no longer to be regarded as an experiment. but what it actually is. a practical. Christian Union Mission at work. These years of toil and activity have been richly crowned with mercies. and we have much evidence that our labors have not been in vain in the Lord."

In his report of Jan. 1827. he says:

I am glad to record a very evident moral improvement among our fishermen during the past eight months that the saloons were closed. During that period I found very few fishermen in the Lock-up, the best evidence that the men are not the corruptors of our morals that they have ever been charged with. and that the men who plead for open saloons for fishermen. first insult. then rob them.

The annual harvest of the American fisheries is $45.000.000: there are nearly 200.000 fishermen in the United States. and these fishermen are the American Coast Guard. Surely they are worth more than passing consideration at the hands of the Christian public. The fisherman's life. assailed by danger and temptation. and often full of weakness. is full of heroism and usefulness too. To this 200.000 fishermen there is but one Fishermen's Bethel. The Fishermen's Institute is a national necessity: it needs to and ought to be endowed. It is a harbor of refuge: it's bright light flashes through the darkness over waves of sin: its warm social and religious life revives perishing men: its navigation school equips and furnishes master mariners. Gloucester. a noted fishing-port on Cape Ann on the coast of Massachusetts. has 400 fishing vessels. manned by 6.000 men. and the Atlantic coast fisheries center there. That the sailors appreciate the advantages provided by the Institute is shown by the fact that its reading room is usually taxed to its utmost capacity. The Chapel services are well attended by devout, though often strange worshippers. for this is the stranger's Sabbath home and house of worship. always open. a sanctuary for weary souls. The Institute. beautiful for situation and near to all the larger sailor boarding-houses. and the center where men naturally congregate. is a cheerful and inviting shelter from the storm. and a safe refuge from gilded portals of death and despair. alas! too near at hand.

In the summer. out-door services are held and are well-attended. Services. talks. and entertainments are also given at the various summer hotels. At these,

INSTITUTE ENTRANCE.

the guests becoming interested in the good work. have responded usually with generous contributions. In fact good people have needed only to hear and see something of this work in order to readily and gladly lend their aid. Good literature. comfort bags. clothing. etc.. have come from many sources. Three memorial libraries and a choice collection of rare coins from Mrs. J. O. Watson of Orange. N. J.. a bountiful supply of ice daily from Mr. Nathaniel Webster. contributions from the churches. many courtesies from the local press. a $200 appropriation from the American Seamen's Friend Association. the Thomas Niles Memorial Fund of $15.000. are among the many blessings for which the institution has occasion for gratitude. The Institute should have an endowment fund of $50.000. Here is an opportunity for some rich American. whose heart goes out to seamen. to raise a lasting monument to himself or to some one dear to him. Yet. if the rich American is slow to come forward and do himself and his fellows this act of grace. we know how the widow's mite was appraised by our Lord. and every offering for the furtherance of the work of the Institute will be gladly received and conscientiously applied by its officers and directors. THE CHRISTIAN HERALD will take pleasure in acknowledging and transmitting any contributions sent to its care.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor and editors. and also upon those whose sermons. articles. or labors for Christ. are printed in it: and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

THE MISSION SCHOONER. "SHIP OF ZION."

A THIRTY YEARS' PASTORATE.

Dr. John Hall Resigns the Pulpit of the Fifth Ave. Presbyterian Church, New York.

(See illustration on first page.)

AS briefly announced in this journal last week. Dr. John Hall. the eminent and beloved pastor of the Fifth Avenue Presbyterian Church of New York. has resigned his pastorate. It is now thirty years since Dr. Hall was called to this famous pulpit. and. during that long term of service. his preaching. and above all. his singularly lovable character have won for him a host of friends in his own church and in other communities. His ministry has been characterized by those two qualities which one of the greatest writers of our time denominated. sweetness and light. It has been the sweetness of amiability and love. the charity which thinketh no evil. suffereth long and is kind: and. with this. an inflexible fidelity to principle and to the faith once delivered to the saints. Dr. Hall. though one of the most prominent leaders of the Presbyterian Church in America. has never been a leader of assaults on his brethren in the ministry. Conservative in his own belief. and preaching the orthodox doctrines of the faith. he has always displayed a loving tolerance for others who adopted different views. and has used his potent influence to promote peace in the disputes which have arisen from time to time. There was never any doubt as to where Dr. Hall stood on all matters of orthodoxy. nor has there ever been any doubt as to what course his kindly disposition would lead him to take in all controversies about the vagaries of his brethren. So it has come about that Dr. Hall is one of the best loved ministers of the city. and has experienced the fulfilment of our Lord's beatitude. "Blessed are the peacemakers."

Dr. Hall is an Irishman by birth. though he is Scotch by descent. He was born in Armagh in 1829. He was only thirteen years old when he passed his entrance examination at the old college of Belfast. and. he was only twenty. when after a brilliant academic career. he was licensed to preach. His first ministerial work was done in the rugged life of a missionary in the west of Ireland. Three years of devoted life was given to this field. and then an invitation. which must have been encouraging to a young man. came to him. offering him the pulpit of the First Presbyterian Church. of Armagh. During the six years of his pastorate of that church. the young minister labored zealously in pulpit and in pastoral duty. and the church prospered under his labors.

"MOTHER ANN," THE OLD STONE WOMAN.

In 1858. Dr. Hall was called to Dublin to occupy the pulpit of St. Mary's Abbey. During that pastorate Dr. Hall initiated and carried to completion the building of Rutland Square Church.

In 1867. the Presbyterian Assembly of Ireland decided to send a delegate to the Assembly of the United States. and Dr. John Hall was selected to carry the greetings to his brethren on this side the Atlantic. He went to Cincinnati. where the Old School Assembly that year held its meetings. and there his voice was raised in an earnest and eloquent plea for unity and brotherly spirit that makes for peace. He made a similar appeal to the New School Assembly which was at Rochester. N. Y. During his visit. he accepted an invitation to preach at the Fifth Avenue Church. which then stood on Nineteenth Street and was without a pastor. owing to the retirement of Dr. Nathan L. Rice. So impressed was the Church by the vigor and eloquence of the young preacher that a call was sent to him by cable soon after his return to Dublin. He accepted it. and in November. 1867. began his long and successful pastorate.

During his pastorate the church has steadily grown in numbers and in influence. It was soon necessary to secure more commodious quarters. and the great building at Fifty-fifth street which. with its chapel and parsonage. cost more than a million dollars. was erected. It became a center of spiritual and philanthropic activity. It supported the Romeyn chapel in Seventy-fourth street.the Alexander chapel in King street. a mission chapel in Sixty-third street. a Chinese mission in Fifty-ninth street and a Children's Home at Atlantic Highlands. N. J. Besides these. the Sunday School. the Christian Endeavor Society and other agencies were in efficient work. and in all of them the pastor's energy and personal magnetism were moving and inspiring the workers. Dr. Hall has led a busy life during these thirty years. Besides his regular labors as preacher and pastor. he has been a regular contributor to the religious press. and has produced several valuable theological works. including "A Christian Home and How to Maintain It:" "God's Word Through Preaching" and other well-known books. In addition. he has served the Presbyterian Church as Chairman of its Board of Home Missions and as a Trustee of Princeton and Union Seminary.

The relations of pastor and church have been of the most intimate and cordial character. The pastor gave the church judicious and faithful service. and the church showed its appreciation by giving him the largest salary paid to any Presbyterian pastor in the world. He has been the friend and counsellor of the humblest member. and has been the benevolent helper of many a struggling Christian in this and other cities. His well-known kindness has not been altogether without its perils. In November. 1891. a man of unbalanced mind. not getting from Dr. Hall the attention to which. in his exaggerated self-esteem he deemed himself entitled. fired three shots at the distinguished pastor as he was leaving the church but providentially all failed to touch him.

It was with genuine sorrow that on January 9. the church received the news that Dr. Hall deemed it necessary to lay down the burden he has so long and so honorably borne. For more than a year past. he has felt that it should be on younger shoulders. and that a younger man was needed to efficiently fill the pastorate. The session urged him to accept assistance. but Dr. Hall believed that the man who did the work would be entitled to the honors of the pastorate. and in spite of the protests of his friends. insisted on retiring. He will probably be made pastor *emeritus* of the church. and will carry into his well-earned rest. the good-will. respect and affection of a host of sincere friends.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. De Witt Talmage
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Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Postoffice and Express Money Orders are always safe and may be sent at our own risk.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Postoffice at New York, as Second-class Matter.

How You May Help Cuba.

WE believe that every one of God's children in our beloved Union has the cause of poor, stricken Cuba deeply at heart. Many letters have come to us, in which the writers ask to be informed how they can best help in the relief work which President McKinley and our Secretary of State have so eloquently urged upon the American people.

There are three ways of assisting in this movement to save the lives of the perishing population of that unhappy island, whose people have now no other means of succor:

First—You can give of your own substance, according as God has prospered you, and as your heart, touched like that of the good Samaritan, with a holy sympathy, may dictate. Even a mite, given in Christ's name, for such a purpose, will accomplish much. Remember, too, that it is the Master's own work—the same in which He took special joy while here on the earth, he fed the hungry, cured the sick, and comforted the sorrowful ones.

Second—You can plead the cause of Cuba with others, and thus bring many hearts into active sympathy with your own. Groups of friends, churches, Sunday schools, societies, and similar organizations may thus be brought into the movement, with the result of saving thousands of precious lives.

Third—You can give—irrespective of any money donation—your earnest prayers for the speedy succor of Cuba and the success of the work we have undertaken. Our first food cargoes have already reached Havana, and many of the starving are even now realizing the blessings of America's generosity. We need to make haste in order to do the most effective work. Let us, for Christ's sake, every [illegible] gladly in sending forward [illegible] to the Cuban.

Our Ancestors.

THE [illegible] which [illegible] compare to the [illegible] which we [illegible] blessings [illegible] race of [illegible] Holland, or Ireland, or Germany, or France, or Spain. Wherever the [illegible] banner [illegible] Puritanism [illegible] liberty [illegible] and [illegible] Christianity [illegible] and [illegible] Bible [illegible] and [illegible] Christian [illegible] and [illegible] Christian [illegible] and [illegible] Christian

CHINAS' PERIL.

SO rapidly does the aspect of the Chinese question change and so successfully have the great powers of Europe concealed their projects until the time arrived for their execution, that the public is even yet by no means assured that the situation is completely understood. It is evident that an understanding between Russia and Germany has reached some time ago, which was not disclosed. Russia, as China's self-constituted protector, might have reasonably been expected to object to Germany's seizure of the port of Kiao-Chau. In her alliance with France, she has another reason for opposing German aggression, but neither ground seems to have weighed with her, and, as China was helpless, the German project has been realized. Russia now occupies Port Arthur, with the consent of China, to counterbalance the advantage Germany has secured. England, whose trade with China is larger than either of the other powers, appeared to have gained no compensation; but it is announced that she is considering a proposal to lend China sixty million dollars for which some security must be provided. It will not, therefore, be surprising to learn that some territory is assigned to England as security for the money, and so England may, after all, have a share of the booty. There is reason to fear that China, for whose conversion to Christianity a host of missionaries have long and zealously labored, will not be favorably impressed by the depredations of these professedly Christian nations. Nor will it easily understand the declaration of the object of his mission, which was given by Prince Henry, the brother of the Emperor of Germany, on the eve of his departure to take command of the German expedition. Responding at a banquet at Kiel to the Emperor's address, Prince Henry said: "The aim that draws me on is to declare in foreign lands the gospel of your Majesty's hallowed person, to preach it to every one who will hear it, and also to those who will not hear it. This gospel I will have inscribed on my banner, and I will inscribe it whithersoever I go. As for those whose happy fate it is to be permitted to fare forth with me, I call upon them to impress the image of our Kaiser upon their minds and to let the cry resound far over the world—Most august, most mighty, beloved Emperor, King and Lord, for ever and ever." It will be as the commander of a powerful fleet, rather than as a preacher, that Prince Henry will secure the respect of the Chinese; but his mission is consistent with his gospel. In no other way could such a gospel be propagated. It is only the Prince of Peace who can succeed by the higher method:

PRINCE HENRY OF GERMANY.

My kingdom is not of this world: if my kingdom were of this world, then would my servants fight: but now is my kingdom not from hence (John 18:36).

Boys Steal a House.

Two boys, fourteen years old, were arraigned in a New York Police Court a few days ago on the charge of being concerned in the theft and destruction of a house. The judge, looking at the little prisoners who were evidently greatly terrified, expressed his astonishment at the charge. "What do you mean?" he asked. "These boys could not carry a hen house." The complainant explained that the two prisoners were only specimens of about a hundred boys in the neighborhood, who finding a small frame house unoccupied, had removed it piecemeal to make bonfires. When they were caught, they were hauling away the last section of the staircase. Doors and window-frames and shingles have long since been burned, and the complainant said if they were not restrained there would not be a vestige of the house left in a few days. He had been put in charge of the house by the owner, a lady who is traveling in Europe. His instructions were to find a tenant for it, but he had been unable to do so, and he was concerned about the owner's wrath when she returns, and finds the property in ruins and the greater part destroyed. If the house had been occupied this destruction could not have taken place. It was because it was empty and there was no one within to protect it, that the boys were able to dismantle it. It is so with human beings, as Christ pointed out. When he dwells in them they are safe from the depredations of the evil one.

When a strong man armed guardeth his own court, his goods are in peace (Luke 11: 21 R. V.)

THE CHINESE TROUBLES—MAP SHOWING PORTS SEIZED BY FOREIGN POWERS.

Strange Use for a Cat.

A singular story of matrimonial estrangement comes from a village in New Jersey. The husband is employed in New York City, but owns a farm in the village, which he manages with the aid of a hired man to look after the laborers. His wife also gives her attention to the interests of the farm. They were married twenty-one years ago, but their life has been an unhappy one. His wife was a member of the church and was regular in attendance at the services. Soon after the marriage a sceptical book fell in the husband's way and he was affected by its teachings. He procured other books of the same kind and studied them until he became an avowed infidel. He was unable to convince his wife that her religion was false, but she had to bear his jibes and taunts and blasphemous remarks. He strenuously objected to her attending church, and was irritated by her fidelity to her religion. Finally their life became one of continual jarring and open quarrel. Their alienation increasing, they ceased speaking to each other, and when some communication was necessary, the speaker would address the family cat in the hearing of the other. This uncomfortable condition of affairs has continued for nearly twenty years. Recently, visitors to the farm noticed with surprise that the husband and wife are on speaking terms at last. It is not known how the difficulty was adjusted, but the husband and wife now address one another directly, and the cat's services are no longer required. That is much more agreeable and one may hope it will continue. There should not be even the fiction of an intermediary between husband and wife. There ought not to be any between man and his God, but, unhappily, there are many in all lands who think that the intercession of priests and saints is necessary. Their sense of alienation from God blinds their eyes to the truth which Christ came to reveal:

The Father himself loveth you, because ye have loved me (John 16:27).

Compelled to Eat.

A strange difficulty with a prisoner has been puzzling the warden of the city jail of Baltimore, Md. The woman is resolved to starve herself to death. A reporter, who visited the jail to inquire about the case, says: "The warden, finding it impossible to induce her to eat, sent for the jail physician. He visited her and forced some milk down her throat by means of a metal tube. The woman fought against the treatment, but the weight and concentrated "persuasion" of four deputies were too much for her. On the following day she was compelled to take a little more milk, and the next day the physician again visited her and used a little more persuasion. The jail officials believe that as soon as the woman is convinced that she can be fed by force she will calm down considerably and find her appetite, which, during her previous incarceration in the institution, was very healthy. If she does not change her manner of existing, it is probable that the physician will find it necessary to try chloroforming her. When under the influence of the drug, she can be fed enough to last her for a week or two. At any rate, she stands a small chance of dying. Many people act in this way about spiritual food. They wonder that they do not make progress in the divine life, while they obstinately refuse to take the nourishment which God provides. But no force is used in His kingdom. The only people who attain spiritual growth are those whom Christ describes:

Blessed are they which do hunger and thirst after righteousness; for they shall be filled (Matt. 6: 6).

Decided by the Dog.

A judge and jury have been occupied for two days at Bridgeport, Conn., in hearing a case in which the question was as to the ownership of a valuable mastiff. About fifty witnesses were examined, but the principal one was the dog. It was on the mute testimony of the dog that the Court decided the case. The defendant, in whose possession the dog has been for months, introduced many witnesses to prove his claim that the dog belonged to him. He and his wife swore to the devotion of the dog to them, and said he was known by the name of Sancho. On cross-examination the plaintiff's attorney had the dog brought into the court. The defendant and his wife called "Sancho, Sancho," but the dog did not pay any attention to them. Then the plaintiff called, "Prince, come here, old fellow." The mastiff made a dash for him, jumping up among the lawyers and witnesses and scattering them right and left and almost upsetting the Justice in his efforts to reach his master. The action of the dog was so convincing to the Justice that he awarded the case to the plaintiff with costs. There is often a question as to whom worldly Christians belong, as they are not careful to follow their Master. The time is coming when a similar test to that which decided the dog's ownership will be made.

He calleth his own sheep by name and leadeth them out .. for they know his voice, and a stranger will they not follow (John, 10: 3, 4).

An Imprisoned Princess.

A romantic story of the release of an imprisoned princess is cabled to the New York *Herald* from Palermo. It appears Signor Maltese, a prominent lawyer of that city received about two weeks ago, a letter informing him that the Princess Carini with her blind daughter was shut up in her palace, and was being slowly starved to death, and was in danger of being murdered. He immediately made an investigation, and learned that one wing of the palace was occupied by a lawyer and his family, who was the agent for the management of the Princess Carini's property, which was very large, and was all in his hands. Suspecting that there was foul play, Signor Maltese applied to the Government for assistance. Suddenly one morning the Palace was surrounded by soldiers, and Signor Maltese, with two high police officials, broke in the doors and searched the place. There they found the Princess and her blind daughter, a girl twenty years old, locked in a rear room, which was without fire and bitterly cold. The two ladies were clad in foul rags and were very hungry. They had been immured in this room for four years. Some years before, when the Princess came into the possession of her property she had employed the lawyer to manage it for her, and as the duty occupied the greater part of his time, and he appeared devoted to her interests she consented to his bringing his family and occupying a wing of the palace. She was devoted to her afflicted daughter and knew but little of business matters, so she was easily persuaded to give the lawyer a power of attorney, so as to relieve herself of trouble. Then the lawyer shut her and her daughter in the room, refused to supply her with money, and prevented her communicating with her friends. He repeatedly threatened to kill them and treated them with gross cruelty. The Princess had frequently tried during her four years' imprisonment to invoke assistance, but until she got her letter into the hands of Signor Maltese the other day, she had been unable to obtain help. It is gratifying to know that her cruel oppressor is in prison and will be tried for his crime. During her long imprisonment the Princess must have bitterly regretted putting herself and her daughter in the power of such a man, and is doubtless now rejoicing in the deliverance that Signor Maltese has wrought for her. We can but wish that Satan's captives, who are held in the chains of habit and association, would, like the Princess, ask deliverance of One who can deliver them.

That they may recover themselves out of the snare of the devil, who are taken captive by him at his will (II. Timothy, 2: 26).

FRIENDS IN COUNCIL

Dealing with Stubborn Daughters—Candor Between Engaged People—Young Stepmothers—John and his "Pardner"—Styles in Stationery.

ONE OF OUR friends desires aid in settling a purely personal question—the question of his marriage to a young woman whose circumstances in life have been very undesirable. No outsider can give advice worth consideration when a man's affections are engaged, but it is quite safe to say, in this and every case, that there can be no possibility of happiness or honor in married life unless there is entire candor and openness on the part of both man and woman, not only as to the present, but as to the entire past, in every particular. If there are revelations to be made, let both make them, and then begin the new life in forgetfulness and forgiveness of all which was wrong, and in humble trust in God. Deceit is like the spider's web, torn away by a puff of wind. Truth builds on everlasting foundations which will withstand all the storms of life.

* * *

My dear friends must be patient if I keep some of them waiting awhile for answers to their inquiries. Here is a puzzled mother who is disturbed over the stubborn will of a little girl of three. She says, "Husband tells me we must break Dorothy's will and teach her obedience." By all means, teach Dorothy to obey, but never, never, break her will. The will is to be trained, and guided, not broken. Avoid painful contests with your little daughter. Do not say, "You must do this or that," and enter on a fight to make her do it. If you are wise you will use gentleness and tact, influence her imagination; say, "Mother asked you to do this, dear," and when you must punish, let it be for the first disobedience, and be done with it. If Dorothy refuses to pick up the book or the anything, pick it up yourself and put it away for the day. Don't spend your morning trying to make her pick the offending object up. Put her in the corner if you like for not doing it, but don't fight with a baby. I am giving you advice out of much experience for, though my friends laugh at me because I haven't the right ideas about kitchen aprons, and, on the whole, make me convinced that I had better let that subject alone hereafter, I am very sure there isn't anybody who knows me who will not say that I've succeeded wonderfully in bringing up quite a family of children, not all my own, either, in blood-bond, but all my own in dear love. I must mention the children, and I'd like, if I could, to gather both you and Dorothy in my motherly arms and tell you a bedtime story tonight.

* * *

I READ with the deepest interest and desire to help if I can the letter which comes to me from you, dear Caroline D. To many, take all the trouble and heart burnings to a friend, which you have only in an effort to extricate yourself from your present difficulties, would seem a small matter, but I do not want to be assured that I regard your confidence in me as a most precious thing. Every woman who knows that her husband will come home to his dinner and comfort. You are good enough, my dear, to feel that you have failed in your duty to your husband, to your home, to your little step-son, no longer than yourself. For a period of several years, it is important that you do to the best of your ability, with strong, loving love, you have managed the home and, indeed, ever since your mother's death you have taken entire care of the younger children, and done everything for your father's comfort. That he should marry again surprises you; that his choice should fall on a girl so young and inexperienced is at once an amazement and a chagrin beyond the power of speech to describe; yet people who know the world will tell you that men in similar conditions often behave in a similar way.

Your father's wife will, of course, be the mistress of his house, and you must in some measure defer to her. The part of common-sense will be to receive her kindly, smooth her pathway with your brothers and sisters, accord her the attention which is her due, in the relation she bears to your father; in short, be honestly as friendly as you can. All may go well. You and she may prove unexpectedly congenial. Your father will be happy if this is the case, and you will appear more dignified if you accept the situation with graceful tact, than if you rebel against it.

One thing is evident, that a great burden is to be rolled off your shoulders, and that you, being of full age, and a very capable woman, are now free to go away, engage in work, and live your own life outside your father's house, if you do not find that you are wanted or needed there any longer.

* * *

John is a splendid fellow, a devoted husband, a good provider, an excellent citizen. But John's wife would like it better if he were a trifle more orderly. John, on his side, complains that he has not a place in the house to call his own. "I can never find anything where I leave it. Mary is bound to pile my newspapers on the top shelf, to tie a string round my letters and stick them behind the clock, to put my razors out of sight, and hang her dresses in my closet on top of my Sunday coat. I often wish I had one room in which I could do as I please."

Two years ago I was a guest in a great house where there were many rooms, and here, Mary, taking taking John at his word, had given him a big, sunny chamber, where he had full liberty to keep his things in the wild confusion and fearful chaos men fancy they like. What was the result? John came to breakfast one morning and remarked, pleasantly: "My dear, I wish you would occasionally take time to put my den in some sort of order. I'd rather keep my traps in our room anyhow, they're handier to get at, and if you want my den for Jack's playroom, in stormy weather, pray take it and welcome."

John, dear fellow, is the happier, for a Saviour for every age, and every man and woman until time shall be no more.

* * *

Dear Lucia, your mother is right. A young girl cannot receive costly presents from any man outside her family, unless, indeed, from her betrothed husband. A flower, a box of candy, a book, may be sent by an admiring acquaintance and accepted by a maiden, but never jewelry, nor articles of dress. Your mother did her duty in returning the gifts sent you by the man in question, and I am sure he will not take offence when he reads her gracious note of explanation in the matter.

DEAR MARGARETTA E. P.:—I am very much pleased to hear about your little society. There is a similar one on the street where I live. The girls meet once a fortnight to read Shakespeare, and one of them always writes a little essay on some part of the story under discussion, which she reads, while the rest criticise. That is the only part of the programme I do not quite like. A little group who meet to sew might select one of their number to read aloud—anything, poems, stories—whatever the girls preferred.

I thank you for your very nice letter, and I send my love to all the young friends who care for me.

Margaret E. Sangster

FAMINE RELIEF WORK AT KANIGIRI, INDIA, CONDUCTED BY REV. GEO. BROCK.

Relief Work in India.

How "The Christian Herald" Famine Relief Fund Found Employment for Starving Men at Kanigiri.

ONE of the most serious difficulties in the work of famine relief in India which all the missionaries perceived, was the result likely to follow a long continued distribution of gratuitous funds. The most self respecting natives preferred to work for the money that was paid, but there were some, as there are in all communities who are willing to live on charity and when they have been kept for a time without work, are reluctant to work when they have opportunity. Recognizing this fact, many of the missionaries, having the best interests of the people at heart, looked around for even useless work that could be done, when work of practical utility was not possible, and paid money in wages rather than in charity. Happily, however, there was in nearly all cases some useful work that could be commenced such as the digging of wells and such like works of public utility.

On this page is a picture reproduced from a photograph, of one of these works which the funds contributed by our readers rendered possible. Rev. Geo. F. Brock, Baptist missionary at Kanigiri, in the Nellore district caused several wells to be dug in the surrounding villages, thus giving employment to starving men. There being still a large number entreating to be set to work, he secured a supply of stone, scantlings and straw for thatching, at his own expense, and with these a large shed was erected for public meetings and a rude house which could be utilized for purposes of Christian hospitality. The picture on this page represents the work in progress. The money supplied by THE CHRISTIAN HERALD Famine Fund paid the wages of the laborers and care was taken to select such as were out of employment and in urgent need of help. The gratitude of the men for this relief was touching to witness and Mr. Brock was requested to convey it to all the contributors to our fund.

We regret to learn from Mr. Boggs that in his district, as that of Mr. Brock, and other Baptist missionaries, there is the greatest apprehension. The monsoon which has brought relief in rain to the parched land in so many parts of India has wholly or partially failed in the great district in which the Baptist missionaries are laboring, and famine is now staring the people in the face. The following letter from Dr. Samuel W. Duncan, Foreign Secretary of the American Baptist Missionary Union, which we briefly alluded last week, eloquently describes the need of help:

DR. LOUIS KLOPSCH,

My Dear Sir:—We had supposed that all danger from famine was past, so far as our missions were concerned, but there has been an entire failure of the northeast monsoon, affecting at least eight of our stations, more severely than ever before; among them Ongole, Kanigiri, Cumbum, etc. In fact as Mr. Brock of Kanigiri writes: "Our Christians are starving to death right about us. The famine in this part has been coming on for three years, and has now taken hold." We must evidently forward relief to these stations at once, and at present we are without funds. I write to ask if you have any funds at your disposal for famine relief, and if you are able to help us at this extremity. Portions of our mission fields have been abundantly watered, but the north-east monsoon seems to have been limited in its range as never before, affecting most disastrously a portion of our district. An early reply will be heartily appreciated. Faithfully yours,

(Signed) SAMUEL W. DUNCAN,
Foreign Secretary.

There is reason to hope that the International Denominational Committee, which is administering THE CHRISTIAN HERALD Fund, will send prompt relief.

THE FAMILY AND HOME CIRCLE

Old-Fashioned Knitting.

n Art that Is Disappearing as Machinery dvances—Knitting Needles and Sheaths.

THERE are few handicrafts that seem more antiquated than knitting. The word brings up before you the picture of a dear old grandmother sitting in her corner, her knitting needles icking in and out of the stocking grow- g under them. Pinned on the left side f her bodice, just above the belt, is a knitting sheath."—a heart-shaped bit of elvet or silk, or some fine stuff, with goose-quill in it as a needle-rest. Holidays and birthdays she was ure to receive a lot of "knitting- heaths." Some of them would be ade like butterflies, the quill being he body, the silk or velvet the vings; and all would be quite fine vith "brier" or "cat-stick" finish- ngs. She could knit without watch- ng her needles; she told stories and nit, read her Bible and knit. And ou think of her and the Bible and nitting together. And you will be urprised to search your concor- ance and find that no such indus- ry is mentioned in the Bible. In act, knitting is the youngest of im- ortant textile manufactures, no nention of it occurring earlier than he beginning of the fifteenth cen- ury. Caps were knit before stock- ngs. An Act of Parliament in Henry VII's time, mentions knitted voollen caps. By 1553, the indus- ry had much advanced, for Ed- vard VI's subjects wore "knitte ose, knitte pelicotes," and knitte gloves, and hosiery is mentioned as trade; and Edward's wardrobe nd that of his father, Henry VIII, ncluded the esteemed luxuries of ilk hose.

The first knitting-machine was in- vented by Rev. William Lee, a graduate of Cambridge, who worked patiently and perseveringly over his "stocking-frame" until it combined such admirable qualities that its es- sential features continue in use as basis for the elaborate mechanical devices of our day. The great knitting mills employing many hands turn out garments wonder- ful for smoothness and fineness; and the old art of knitting with needles, as practised now is usually pastime rather than necessity. Yet, in spite of the busy mills, there are hands which still ply the needles, turning out socks and gloves, (which wear the warmer may be for the love that helped in their mak- ing) for there are yet grandmothers who cling to the accomplishment of their early days. Shepherds, watch- ing their flocks, beguile their quiet hours with the gentle industry, and the fisherman's wife between the mending of nets and other cares, knits like the old dame in our illustration, while she waits for her husband to come home with his haul of mackerel or other "food of the sea."

THE OLD FISHERWOMAN AND HER KNITTING NEEDLES.

Country-Bred Girls.

Many of the world's greatest women, says an exchange, have been girls, who, reared on farms, have successfully sought fame and fortune in the busy centres. It is also true that the greatest number of those women who make up the dregs of the city's wickedness have been girls who, reared on farms away from knowledge and the temptations of sin, tired of the drudgery of farm life, have gone into the cities, hoping for pleasanter lives and easier work. Most of them enter store, factory or some one's kitchen. Best off are those who choose the last. The life of a clerk in a city store is anything but easy. Only a few can rise to the position of head salesman, and they are the only ones really well paid. Standing all day wait- ing on unreasonable customers, always with pleasant faces no matter how weary the brain and body; exposed to the great- est temptations, it is no wonder that so many fall.

Lack of Home Sunshine.

Many a child goes astray, not because there is a want at home, but simply because home lacks sunshine. A child needs smiles as much as the flowers need sun- beams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it: if it displeases, they are apt to avoid it. If home is a place where faces are sour, and words harsh, and fault- finding in the ascendant, they will spend as many hours as possible elsewhere.

Games from Salem.

It is not generally known that many of the pleasant home games that entertain our young folks come from Salem, Mass. That old town seems to have the inven- tive faculty specially well developed. An exchange says: "Those of us who can recall the pleasure of a tee-to-tum march to the Mansion of Happiness, never knew, perhaps, that to Miss Abbot of Salem we were indebted for the beguiling of our youthful days. The first home game ever issued in this country was designed by her, and appeared in 1840. The "Mansion of Happiness" came out soon after. Croquet owes its origin to the makers in Sa- lem; it was a party of Salem ladies who devised that still popular and memory- strengthener game of Authors. Salem's newest thing is a post office game where miniature postmen traverse the city."

Innocent Games.

All games innocently played are inno- cent, an exchange remarks, and only such things as are in themselves hurtful to the child should be positively forbidden, and then only after you have given him an opportunity to exercise his own judge- ment and will power, remembering always the parents' part is not so much to control the child as to teach him self-control. Usually just the fact that you do not ap- prove of a thing is sufficient restraint. In- deed being stringently strict is often a means of making children deceitful and untruthful. This applies not only to a child's games but to his reading and his playmates, both such potent factors in the formation of character.

Brave Little Hearts.

Children of the most tender years some- times surprise their elders by such dis- plays of self-denial and nobility of charac- ter as would be admirable at any age. A contemporary tells of a lady who was walking homeward from a shopping ex- cursion, carrying two or three packages in her hand, while by her side walked her lit- tle boy. The child was weary: the little feet began to lag, and soon a wailing cry arose:

"I'm too tired! I want somebody to let me wide home!"

The mother looked about her, but there was no street car going in her direction. She took one of her parcels and gave it to the child.

"Mamma is tired, too, and I must help her to get home. She is glad she has such a brave little man to take care of her, and help to carry the bundles."

Instantly the little fellow straightened, his step quickened, and he reached for the offered parcel, saying, stoutly: "I'll tarry 'em all, mamma." It was only the old les- son that our Father is always teaching us: "Try to lighten another's burden, and the loving service shall smooth thine own path."

THE VILLAGE CHURCH.

SOMEWHAT as vagrant winds waft in the fragrance of the rose,
Or gleam of sunshine gilds the path that leads through drifted snows,
The memory of the time comes back o'er wastelands of the past,
When clouds about our early ways no mar- ring shadows cast;
And more than all, the Sunday morns, in summer glory fair,
When mother sang the old-time hymns, and father led in prayer!

Out in the graveyard each white tomb loomed like a hoary head,
The near-by brook sang tirelessly to cheer the dreamless dead.
Upon the hillside one could see, where shim- mering sunbeams lay,
And butterflies seemed flowers a-wing, the lazy cattle stray;
And up to God went thankful praise—it welled from everywhere—
As mother sang the old-time hymns, and father led in prayer.

O church among the circling hills, by well- nigh all forgot!
O voice that sang old "Happy Day" as saints I thought could not!
O sire, who had your share of woe, but walked the ways obscure,
In patience and with dauntless breast, with thoughts and motives pure!
If I could but be young a day, and spend that day back where
My mother sang the old-time hymns, and father led in prayer.

—WILL T. HALE.

Advice From a Statesman.

SECRETARY of the Treasury Lyman D. Gage, whose suc- cess in life has already been made the subject of a biographical sketch in THE CHRISTIAN HERALD, gives this practical advice to a young man looking for a beginning in the battle of life. Mr. Gage wrote advis- ing him: "To look around him and put his hand to the first honest work that offered, watching for the opportunities of life, but never try- ing to break open doors." That has been Mr. Gage's plan all his life. When he was a boy he worked in a fish, fruit, and soda water store for five dollars a month, and con- tinued there two years.

Throughout his young manhood Mr. Gage's plan was always the same. He took hold of whatever came to him, and kept at it till he had saved a little money to get some more schooling, or until a better place was offered to him. As messenger in a country bank at Rome, N. Y., he was allowed to go behind the counter and help count the money. That made him an expert in money- counting, and detecting bad coins and notes. He also clerked in a bookstore at eight dollars a month. Again, he worked in a sash and door factory, and got twelve dollars a week. In two years he saved from his wages three hundred dol- lars. With that he went to a busi- ness college, and studied bookkeep- ing. He was for a while night watchman in a lumber mill for ten dollars a week. In every place he learned everything he could. While he was night watchman a place in the bank was offered to him at five hundred dollars a year. In the banking business he was promoted rapidly from one place to another till he became a bank president. High Christian principles was at the bottom of it all.

Simple Living.

A writer in *The Kingdom* suggests that in these days of widespread public lec- tures, some evangelist or other should devote attention to advocating the duty of simple living. "More than all," he says, "let him preach against slavish work, dis- honest work, overwork. Life is sacred, time is sacred, effort is sacred. Neither may be squandered, nor abused. The food, the clothes, the shelter that preserve the body at its best, the social utilities, the intellectual, æsthetic, and moral ac- cessories tested by the standard of man's moral wellbeing—to attain these let man labor arduously, honestly, with pleasure: and this being done, let him turn to the higher and better things. All the while, at work or play, or contemplation or study, let him take peace of mind.

Black Belt Sketches.

Characteristic Scenes and Incidents

On a Missionary Plantation in Alabama.

II.

SCHOOL LIFE.

As one plantation is almost a little world within itself, where a great variety of work is carried on, of course the "deestrict' school and the "schoolma'am" must find a place. As soon as we were sure of a roof over our heads and a place to set our trunks, we began to take observations in regard to material for a school. There were many little children, and older boys and girls, and young men and women, and fathers and mothers also who could not distinguish one letter from another, and writing was almost an unknown art. "John X. Smith, his mark," is the popular way of signing the name here. They seemed very much delighted that we had really come to live among them and give them what they called "a white man's opportunity."

While we were debating what kind of a shelter we could find in which to open a school, the trustees of quite a large colored M. E. Church, near here, came and said they had been talking over the subject and had decided to offer us the use of their church if we would start a school.

The building was large, but there were no desks, of course, or any place to put books or hang hats or shawls, and the long benches so nearly filled the room that the narrow aisles near each side would not permit of two passing each other. There was just one little stove, with its front door broken off and its short stove-pipe stuck through the north side of the house, so that whenever the wind came from the north, and that would be on all the cold days, it would blow straight down the pipe and render a fire an impossibility. But in spite of the inconveniences, the cold and the mud, which on some days was no insignificant matter, the children came; the first day forty, and before the end of two weeks one hundred and twenty were enrolled with an average attendance of one hundred and ten.

As all possible grades, from immense [illegible] primer classes up to the [illegible] reader, were represented, we found [illegible] the time and strength of one teacher were entirely inadequate. So a young woman from one of the mission schools in Selma was secured as an assistant. Since then we have set up a new stove, the pipe of which goes straight up through the roof, and with a new teacher and a new stove things go on much more smoothly. [illegible] recitation rooms, [illegible] sometimes to have two [illegible] and two classes reciting at the same time in a room where [illegible] a hundred pupils.

[illegible] very delightful work [illegible] more endearing to [illegible] than [illegible] in [illegible] months of [illegible] [illegible] [illegible]

AT A HEATHEN QUEEN'S BURIAL.

gan Obsequies of the Late Imperial Consort at Seoul—A Strnnge Ceremonial—Korea Now an Empire.

(From our Special Correspondent.)

AFTER an absence of a long five weeks from the dear homeland, journeying all the time, westward to the Far East, the first American mail brought us two copies of THE CHRISTIAN ERALD. They looked like old friends even the children greeted em.

These numbers tell about shipload of corn being eived in India, and in the me mail, I received a let- from Mrs. H. L. Jenkins, Lucknow, a trained nurse o helped me in medical ssion work in New York ty, when we were in the aconess Home together. rs. Jenkins now has charge a Deaconess Home in In- a, and, speaking of the rn ship, she says: "The ip landed at Calcutta and e grain was sent to differ- t parts of India. We got carload. It created quite sensation. The poor, hun- y men gathered around the ds and tore open some of e bags, and it dropped out along the way, and they cked it up, kernel by ker- l. In the evening of the y it arrived. I went out and saw groups women and children sitting along the eet in front of our house *eating the raw rn*, and feeling that they had a royal ast. Last night we wrapped up securely tle packages of grain of a quart each, d when we rode out to-day we threw it to the laps of the poor. One woman who as received a package, not knowing

A STREET ROLLER IN SEOUL.

here it came from, looked up into the sy and pointed up, as the crowd gathered round her, and a little girl hugged hers o her heart, as though it were a doll."

The readers of THE CHRISTIAN HERALD will be interested to know that hen the native Christian, in Korea eard about the great famine in India, ey were so stirred with sympathy at, poor as they are, none earning more an five dollars gold per month, they ntributed voluntarily three hundred and ty yen (about one hundred and seventy- e dollars gold), which has been forarded there. Some of the Christian omen gave their silver wedding-rings to e sold for this purpose.

It does seem a blessed privilege to be ack in the work in Korea again—the eld consecrated by our most precious it, the husband that our children never arned to call father. Koreans are very ond of children, and they always prove a reat bond of attraction.

We have three letters of warm greeting rom Pyang Yang. Dr. Follwell sends ictures of the Hall Memorial Hospital, nd writes: "I exten dto you my sincerest congratulations upon your return to this country, which lies so near and dear to your heart. I am sorry I am to far away from Chemulpo to be unable to welcome you in person, but I look forward in the near future to meeting you and rejoicing with you in the wonderful growth of the Gospel in Pyeng Yang." Rev. Noble writes: "Welcome back to Korea. I wish you were coming right to Pyeng Yang, we need you so much. The Koreans are asking 'When will Mrs. Hall return, and when will she be here?'"

The way has opened so that if the appropriations which have been asked for at home be granted, we can obtain the finest site in the city of Pyeng Yang for our W. F. M. S. work, and we hope that we may go there next spring.

In the mean time I am wanted to take charge of the Greene Hospital in Seoul, which has been closed since the departure of Dr. Busteed to the homeland on health leave. It does seem a pity that doctors here are so overworked, while many of our physicians at home suffer from lack of work.

There have been a number of changes in Seoul during our absence. The new Palace is built just across the street from us. It is in native style of architecture. Many of the streets of the city have been widened, and so smoothed that jinrickishas may be used here now almost as well as in Japan.

Since our departure from Korea, the political aspect has changed completely: then everything was being done according to the advice of our enterprising neighbor, Japan, who secured Korea's independence from China. But, alas! Korea finds it necessary to lean upon somebody, and now it is Russia.

Korea has recently made her King an Emperor, and changed her name from the Kingdom of Korea to the Empire of Tai Han (Great Han). But her increased greatness as yet seems to be but in name. The astrologers were consulted as to the most lucky time for the King to assume his new title. The time selected, three o'clock in the morning of Oct. 12, was marked by a drenching rain, which probably did not enter into their calculations. An altar, called the Altar of Heaven, was built on purpose for the occasion on the site of the old reception hall, where Chinese ambassadors were entertained. Oxen, sheep, and pigs were sacrificed, and His Majesty in a yellow robe, assumed the title of Emperor.

The very latest event in Korea has been the Imperial funeral, when there was interred what could be found of the remains of the late Queen, at one time since her death degraded in rank to a concubine, but since raised to an Empress.

Sunday and Monday, Nov. 21 and 22, were very pleasant. As early as Saturday evening, thousands of soldiers and citizens were gathered in front of the new Palace, and both sides of the streets through which the funeral procession was to pass, were lighted with tall lanterns, some in white and some in red silk gauze. Inside the Palace walls, thousands of candles were burning in the building where the Imperial casket was lying in state. Incense was also kept constantly burning, and sacrifices were made, mostly in the form of offerings of meats, vegetables, fruits and sweets, piled high upon plates.

The procession began at 6 A.M., Sunday. It was quite Oriental save that the army and police were in their European style of uniforms. One thousand four hundred and forty-four men were employed in carrying the Imperial bier in corps of one hundred and twenty each. Beside the lanterns, there were rich banners and gay streamers, flags, fans, and umbrellas, rusty spears and wooden swords. There were six life-size paper horses painted in white and grey. There were the "spirit horses," and were burned as soon as the remains were interred, that the departed soul might ride upon them on her journey to heaven. There were also six "devil chasers," huge, horrible-looking masks, completely covering the men carrying them upon horseback.

Foreign representatives, naval officers, foreign advisers, missionaries, and teachers were invited to attend the funeral ceremonies, the last of which took place at 2 A.M., Monday, Nov. 22, when after several hours hard work the Imperial casket was placed into the grave.

Will you not pray for missionary work here, and help "hold the ropes" for us?

ROSETTA SHERWOOD HALL.

Seoul, Korea.

"THE ALTAR OF HEAVEN," AT SEOUL, KOREA.

Royal Baking Powder

never fails. Alum powders do. A single baking spoiled wastes more than the difference in cost of a whole year's baking powder supply.

SEEDS FROM OUR GROUNDS TO YOURS SEEDS

WE no longer supply our seeds to dealers to sell again. At the same time, anyone who has bought our seeds of their local dealer during either 1896 or 1897 will be sent our **Manual of "Everything for the Garden" for 1898 FREE** provided they **apply by letter** and give the name of the local merchant from whom they bought. To all others, this magnificent **Manual**, every copy of which costs us **30 cents** to place in your hands, will be sent free on receipt of **10 cents** (stamps) to cover postage. Nothing like this **Manual** has ever been seen here or abroad; it is a book of **200** pages, contains **500** engravings of seeds and plants, mostly new, and these are supplemented by **6** full size colored plates of the best novelties of the season, finally,

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NO CONDEMNATION.

There is but one way to escape condemnation, and that is by righteousness, which is being set in the right attitude—having the right tendency. If an inventor being ignorant of natural law, proceeded on the assumption that water could rise above its source, he would fail, no matter how skilfully his invention was constructed; but if he recognized the tendency of water to seek its own level and applied the law of nature to his purpose, the obstacle would be removed. So in spiritual things the man who opposes himself to the divine law is doomed to failure, which is condemnation. When we see a young man of wealth associating with drunkards, gamblers, and vicious people, we know what the end of his course will be. That path has only one end. If he does not turn around and quit such associations, he will come to ruin. There is no need of any one to condemn him; he condemns himself. When he turns away from his vice and reforms, there is hope of his escaping ruin, but not until then. So, when the sinner turns from his sin and seeks through Christ's power, the higher life, he may escape the doom which awaits the persistent sinner. This turning is what is meant by conversion. It is the sinner halting in his pursuit of worldly pleasure and any kind of wickedness and stretching out his arms to God, beseeching him to enable him to lead a good life. If he is sincere, if he has strong faith in Christ he will be saved. His feet are set in the upward path and he escapes condemnation. His desire to lead a new life, his seeking righteousness, is counted to him for righteousness. Howsoever feeble and frail he may be, he will succeed with the power that Christ imparts to him. He walks after the spirit, or according to the spirit, and not after the flesh. There is no condemnation for such a one, but the best blessings. He is in line with the divine nature and purposes and there is no limit to the development of his nature. As Paul says in the passage under consideration (Rom. 5: 1; 8: 1–4) the law could never produce such a change. It could forbid us doing this and that, but it could not implant a desire for holiness. The love of Christ as shown in his life and death alone could do this. It is through faith in him, by which we lay hold on divine power, that we turn to righteousness and escape condemnation.

CHRISTIAN CONFIDENCE.

Young converts are frequently dismayed as they contemplate the difficulties of the Christian life. They discover that the ecstasy which they felt at their conversion is not permanent, their love of Bible-reading and prayer decreases, and they begin to doubt if there is anything in conversion after all. Worse still, they may fall into sin, some sin which they thought they had quitted forever, and they feel ashamed and disgraced. They no longer have confidence in their power to keep the pledges they have given, or to lead a Christian life. It is at this stage that the divine promises are found especially precious. When there is desire but no power, what better offer can there be than that of strength? Doubt as the difficulties and dangers surrounding him, could not have more rejoiced the tempter than fear of his God than the young Christian does when he realizes it. The young Hebrew outlaw in the mountains, surprised with the topic (Deuteronomy 30:6) which God took his own method to circumcise the heart. God was to him as real as earthly parent. The young Christian, with his better knowledge of the divine nature, has better reason for confidence. God has shown in giving his Son what he is prepared to do for his people. There is no limit to the help he will render, if there is only to be the power to render it. Does one need protection from temptation? It is promised. Does the flame of faith and love flicker and seem likely to fail altogether? He can rekindle it and has promised to do so. Do we sorrow over failure and sin? He expresses love and tenderness and pity as he sees in his strength. Who has not seen a child starting to walk hesitatingly with the mother's hand on its dress, pausing and looking back, and then, as the mother withdraws her hand, running forward with confidence? Is not this a picture of God's dealing with us? Is he not withdrawing his hand, leaving us to walk alone, that we may learn by a fall its own weakness and the necessity there was for her guidance. Such knowledge may be good for the child, and a fall in some place where the mother sees no serious injury will be done, may inspire caution in more dangerous places. It is thus that God deals with his children. Whatsoever our need, we are encouraged to look to God, and he who desires our development more than we can desire it, stands waiting to supply it. He will not deliver us in our own despite, nor give us holiness without our own effort, but he works in us both to will and to do and gives us the power that we have not of ourselves. This is the life eternal which Christ promises to all who trust in him.

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Gospel Gems from Moody

ome of His Striking Utterances at the Carnegie Hall Revival Gatherings.

DWIGHT L. MOODY, the well-known evangelist, has lately been addressing very remarkable audiences at Carnegie Hall, New York. He spoke with all his old-time fervor: and that his orts were blessed, was evident from the enes of deep emotion that were of daily currence among his auditors. Some of is characteristic utterances are given elow:

he Sin of Covetousness.

"Avoid the sin of covetousness. Get nto the habit of giving. It's a good habit. ome of the rich men in New York ought go down into the tenement districts and ve for a week. A week would be enough r them. Then they should build decent ouses for the poor people to live in, with enty of light and air, and with parks for ie children to play in. They wouldn't et more than 2 1-2 or 3 per cent. on their oney, but they would get plenty of inter-st in another way. That's what George eabody did in London. He invested his oney that way and there was no row ver his estate. A big funeral and a big wsuit—that's about the end of many reat fortunes."

low He Reached an Infidel.

"I was in the North of England years go, preaching in a little town, and a wo-an came to me and said she wanted me o talk to her nephew. She said: 'I ave got him to promise to come to one f your meetings by giving my word I ould never ask him to go to another eligious service. I want you to talk at im. He will come with me to-night.' told her she was making a mistake: iat I could do nothing for the boy: that e would not let me get at him. She told ie he was an infidel and didn't believe in ie Bible, and thought that I was a hum-

"Now, I didn't like the prospect, but ou can't get away from the persistency of woman. When night came, I was in opes the boy had stayed away. But there vas the boy, with his aunt, about two-hirds of the way down the church. His unt had got him in the pew, and she sat t the entrance, to keep him from escaping. ug.

"I saw that the only way I could reach im after the sermon was to go over the acks of the pews. I saw his aunt stand-ng with her back to the pew to keep the oy in until I could reach him. But the oy saw the trick we were putting up on him, and fled over the backs of the pews to the rear as I was climbing over those in front. I said to the aunt: 'Don't des-pair. We shall get him yet.' Eight years afterward, I was in the little city, and that oy, then a successful man, came to me and told me he had been converted a year after I left. I got him to go before a meeting of 3,000 drinkers and tell his ex-perience, and he was instrumental in rescuing hundreds of those men."

Greater New York on Fire.

"There are 600 churches in the Greater New York. I think there is 100 per cent. greater interest in religion here now than there was last year. I think a prophet is never without honor save in his own country. I think it was a great mistake to let Dr. Talmage go. I think it would be a great thing for those newspapers that want a sensation to hire Madison Square Garden and bring Dr. Talmage there for thirty days."

Good Samaritans.

"We have some good Samaritans yet. I know a man in this city who gave out five hundred dollars a day in small sums. He would not allow a servant to answer his door-bell for three hours every morning, but answered it himself and never turned a visitor who called, away empty-handed. He was the Vice-President of the Pennsylvania Railroad, and he went to his office every day and wrote checks to give away, and didn't sign the corporation's name to 'em, either, but, 'William Thorr,' and he paid 'em out of his own personal bank account. Thank God for rich men such as that! They kill anarchy mighty quick. We can't all do as these rich men do, but we can all do little things, and they are just as important."

"Hitch On" and "Cut Behind."

"I was in a New England town the other day, and all the boys were sleighing. I saw a big sleigh—we call it a 'pung' up there—being driven through the streets by an old man who looked like Santa Claus. He was calling out to the small boys to grab on, for a pung is like a 'bus, it always holds one more. There were already about twenty rollicking boys on board, when one little fellow dropped off behind. I watched him. He tried, but couldn't catch up, and pretty soon he began to look out for another chance for a ride. A man's sleigh was standing near by, and the boy began to eye the man. When the man in the sleigh started off, the little fellow jumped on behind, and the man grabbed up his whip and struck him directly in the eye, and I thought the eye had been put out, but it wasn't. Now, that's the way we go through this world. Some say, 'Hitch on, hitch on;' others, 'Cut behind, cut behind.' The hitch-on people fill the churches, and the cut-behind ones empty them."

Catarrh of the Stomach.

A Pleasant Simple, but Safe Effectual Cure for it.

Catarrh of the stomach has long been considered the next thing to incurable.

The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery-risings, a formation of gases, causing pressure on the heart and lungs and difficult breathing; headache, fickle appetite, nervousness and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue, and if the interior of the stomach could be seen it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has a time to ferment and irritate the delicate mucous surfaces of the stomach.

To secure a prompt and healthy digestion is the one necessary thing to do, and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlanson the safest and best treatment is to use after each meal a tablet, composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal and fruit acids.

These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets, and, not being a patent medicine, can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. N. J. Booher, of 2710 Dearborn St., Chicago, Ill., writes: Catarrh is a local condition resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and the poisonous discharge therefrom, passing backward into the throat, reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of stomach without cure, but to-day I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling.

I have found flesh, appetite and sound rest from their use.

Stuart's Dyspepsia Tablets is the safest preparation as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, billiousness, sour stomach, heartburn and bloating after meals.

Send for little book, mailed free, on stomach troubles, by addresing Stuart Co., Marshall, Mich. The tablets can be found at all drug stores.

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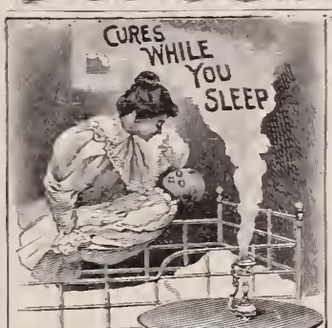

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CLOSE TO CHRIST.

Refering to the proverb that "a man's character is known by the company he keeps," a great teacher remarks that the proverb might go further and say that his character is determined by the company he keeps. Experience confirms the fact. There is nothing more difficult than to keep a pure mind and high aims and impulses in the midst of vicious surroundings. We unconsciously influence others and unconsciously receive the influence of others. Association with a man of good character and elevated nature has often redeemed a youth from evil and given him an impulse after good. All our hopes of salvation are based on this principle. It is by association with Christ, by a closeness of union with him, like that of the vine and its branches, that we become fit for the presence of God. From his nature comes the power that alone can redeem us from the power of the brute within us. There is nothing occult in this principle. The purity and beauty of a noble nature are felt by all who are within its influenc and it is the same influence intensified by divinity that affects us as we live near to Christ. Realizing this fact, men have gone into monasteries and women into convents and others have given themselves wholly to lives of seclusion, to reading and to prayer. But that is to lose sight of the object of association with Christ. The power that Christ gives is a power for service, not for idle absorption. In one of the passages associated with the Topic (Matt. 17: 4; Luke 10: 38-42) Peter showed the same spirit. He wished to build tabernacles on the mountain top and to stay there. What would have become of the world if his selfish wish had been gratified? Luke charitably makes the excuse for him that he did not know what he was saying; and truly some excuse was needed. The divine grace never comes so fully into any man's soul, as it comes to him who is going to impart it to some one else. The study of Christ's life and character, the confidential intercourse with him in prayer are an avenue by which his spirit enters into our nature and when we go from his presence into the world, our lives should be redolent with the heavenly atmosphere and should speak to the world of him. To do among men what Christ would do if he were here, to be patient, forbearing, helpful, tender, sympathetic, in short to be Christ-like, that is the best use to make of the companionship to which it is our privilege to be admitted.

A Farmer's Institute.

We have numberless institutes of all the arts and sciences—institutes where music, painting, sculpture, astronomy, geology, ethnology, zoology, and every art and science that can be practical or ideal are presented in lecture, discussion and demonstration; bankers, doctors, lawyers, stenographers, craftsmen of every class and kind have their conventions, where they meet and exchange ideas and experiences and formulate improved methods as to the conduct of business. We are happy to note that farmers are beginning to waken to the importance and value of like counse among themselves, exchanging their ideas and improving their methods by similar interchange. We take pleasure in calling attention to an instance of this in a Wisconsin Farmers' Institute, held recently in Merrill, and in giving the names of some of the papers read and discussed. "Potatoes," "Corn and Grasses," "Rotation of Crops," "What Constitutes a Good Dairy Cow," and a number of similar subjects, of interest to practical farmers everywhere. One of the themes was illustrated with tables prepared by the State Experimental Station. A milk test was made of samples furnished by farmers, and all subjects were illustrated by excellent drawings. An anecdote with a good point was told of a Swiss farmer, who, on referring to the "poor farmers of America," was asked how he knew American farmers were poor?" and replied: "I buy straw produced in America and I know the American farmer who sells it is a poor farmer, or he would use it as a fertilizer for his soil." The proper division of farms into fields, the values of clover, oats, barley, winter wheat or rye; times and seasons for sowing, re-seeding reaping; the best methods of breaking ground, etc., were all considered and discussed interestingly and with lasting profit. This sort of convention shows wide-awake up-to-date business intelligence, and promises progress and prosperity for the rural sections whose farmers hold them.

BOOKS RECEIVED.

The Last Three Soldiers. By William Henry Shelton. Being the stirring adventures of three young Union soldiers belonging to a signal corps, who were stationed on the top of an almost inaccessible mountain. Pp. 324; illustrated by B. W. Clinedinst. Cloth covers; price $1.50. The Century Co., New York, publishers.

Coffee and Ministers

Coffee is a native of Abyssinia. It found its way into Arabia in the sixth century, and probably as a substitute for wine when that drink was prohibited by the Koran. By the sixteenth century it had reached Cairo in Egypt; but here the great men rose up against it and declared it contrary to the law of their prophet and injurious to both soul and body. Ministers preached against it and it doubtless would have been abandoned had not the Sultan come to its aid and declared it to be unobjectionable. In Constantinople and also in Italy it met with opposition both from the clergymen and from the physicians. Medical science to-day calls coffee a diffusible stimulant and the testimony of the physicians would certainly induce us to be wary of making a friend of it.

Doctors, ministers, lawyers, editors and brain workers in general indorse Postum Cereal Food Coffee, the new table beverage. It is made entirely of nature's grains and can be digested by the weakest stomach, and rebuilds the gray matter in the nerve centres.

Boil Postum full 15 minutes and make it black and rich as Mocha, then add pure cream and you have a magnificent drink.

Substitutors drug their concoctions to give them a coffee flavor. Genuine packages of Postum have red seals and the words, "It makes red blood," thereon.

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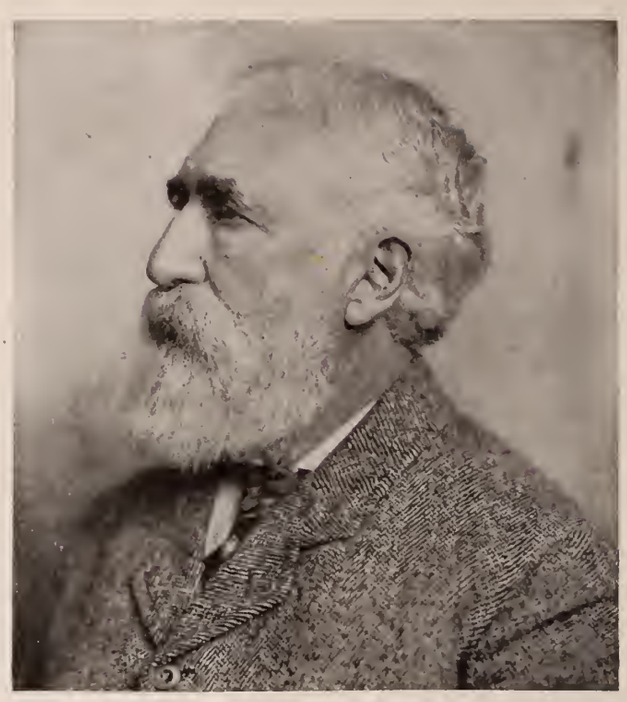

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HALF AN HOUR WITH CHARLES DUDLEY WARNER

SUPPOSE you resolve that in the coming year you will devote a small fraction of your time—it is astonishing what can be accomplished in half an hour set aside from each day—to the cultivation and development of your higher and nobler side. Suppose that you steal away from the drudgery of life, from the bank, the shop, the office, thirty minutes and give it to the unfolding of those faculties which will bring you in contact with the highest and noblest things.

Can you imagine the tremendous change in your life—the uplift and the inspiration which a year thus spent would bring? If you are at a loss to know just how you might do this in the most profitable way, we can make you a suggestion. In the wonderful new Library, prepared under the direction of Charles Dudley Warner, you will find gathered together the greatest thoughts, the most perfect products of the master minds of all ages. This marvellous collection comprises the best, the most interesting, the most instructive and enobling that has ever been spoken or written by the famous men of all times.

Do you know about this extraordinary work? Have you seen it? Do you realize what it might mean to you?

Suppose you owned this splendid Library and gave it no more than the little fraction of a day we suggest. Think of the knowledge and culture you might acquire in a year! Think of what a new world would be opened unto you! You would not be wasting your time over the petty chronicles of the daily newspapers—you would be spending it in the society of the world's immortals, the heroes of history, the great poets and thinkers and scholars of all ages. Could you make a more profitable resolution than to do just this?

No one need remain without such a magnificent Library now. Under the plan of Harper's Weekly Club, through which the Library is being distributed, you obtain the work for about half the publishers' prices, and, if you wish, pay for it a little at a time. The Library is nearly complete, twenty-eight volumes are ready—only the printing of the final issues remains. When the work is finished this unusual offer will be withdrawn. If you act now you can save a great deal of money, and, more than this, pay for the work in your own way. This is an opportunity to equip your home with the finest library which has ever been gathered together in small compass since the making of books began. Can you afford to neglect it?

A postal-card addressed to Harper's Weekly Club, 93 Fifth Avenue, New York, will secure you full information regarding the Club plan, the Library itself, and the special terms which, *for the month of February only*, are open to those who become members. On March 1st the price is to be advanced. We believe we are doing our readers a service in advising them to investigate this remarkable offer at once.

Feels Like a Young Woman

CERTAIN CURE FOR INSOMNIA

GILLETTE, WYOMING, MAY 4 1897.

Sirs: I have been using the Electropoise since Sept., 1896. Have taken three courses of treatment and feel like a young woman, although my age is 57. I can do as much work now as I could ten years ago. Am getting over insomnia and can sleep and eat well. In fact, I think the Electropoise better than all medicines together.

Enclosed please find ten dollars for another instrument. This is the third I have ordered since purchasing mine. MRS. S. M. WILSON.

DELIVERED FROM THE SURGEON'S KNIFE

FRANKLINTON, KY., MAY 18, 1894.

I cannot find sufficient words to express my estimate of the Electropoise. It has literally taken my wife out of the grave. The third time she used it the tumor in her side broke, and her improvement has been rapid and steady. She has gained over fifty pounds in the last three months. It needs no words of praise; its works stand for what it is, a curative agent without a rival. I must admit I bought it without much hope of its doing good in this case, as the physicians had pronounced it incurable. Yours truly, MICHAEL CONDRAN.

TUMOR CURED

THE Electropoise

PRICE REDUCED TO $10.00.

SUFFERERS FROM NAUSEA, ANEMIA, KIDNEY, BLADDER and RHEUMATIC TROUBLES will be gratified to learn that as others have been they can be cured by so simple a remedy. 112 page illustrated booklet, by mail free, tells all about this new self-applied home remedy, together with reports from 250 people cured. Address,

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126 E. Fourth Street, Cincinnati, Ohio.

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WILL NOT COLLAPSE

and therefore prevent much colic. The valve prevents a vacuum being formed to collapse them. The ribs inside prevent collapsing when the child bites them. The rim is such that they cannot be pulled off the bottle.

Sample Free by Mail.
WALTER F. WARE, 512 Arch St., Philada.

600 SECOND HAND BICYCLES $5 TO $ Bargain list free. U. S. Bead Cycle Co., Chica

THE GOSPEL IN A COLORADO PRISON.

CHAPLAIN R. M. BARNS, of the Colorado State Prison, at Canon City, sends us this interesting account of convict life in that institution:

Our State Prison is located at Canon ity, one hundred and sixty miles south- est of Denver, on the banks of the rkansas River, and at the mouth of he world-celebrated Royal Gorge. In his beautiful valley rise the frowning rison walls, behind which more than six undred men and women are confined for lmost every crime, from petty theft to urder. All are under the supervision of Varden Cleghorn. In this miniature orld are represented twenty-five nation- lities. No other State Prison is more osmopolitan. Many of the convicts are ien of intelligence and superior culture, nd some are graduates from the Univer- ties of Europe and America. The dis- ipline is firm, but not cruel, the chief ought being reformation and, as far as ossible, preparation for restored citizen- hip. The old methods of physical pun- shment are largely abandoned, and in- entives to good conduct are constantly resented. The average attendance at ight school is one hundred and sixty. he library contains about four thousand olumes, the librarians being four of the ost intelligent convicts. The men in he first grade are entitled to one book a ay and the others one a week.

A popular feature among the prisoners s the music and Chapel service. Our usic is led by a quartette and orchestra. ttendance upon Chapel service is en- irely voluntary, so that prisoners may not eel that religious worship is a part of heir punishment. Eighty per cent at- end every Sunday, joining in song rising prayer, singing the "Gloria," and lis- ening attentively. Many have shown vidence of hearts having been touched y the message of Gospel love. In these hapel exercises, eight or ten gvards, un- rmed, are all that are needed. The reaching contains no bitter allusions to poor convicts" or "bloody-handed trans- ressors." Occasionally a short address s made to the convicts by one of their wn number—man or woman—who has een moved to speak on spiritual things, ut such incidents are not of frequent oc- urrence.

In the Connecticut State prison at Hart- ord there is a paper published by the con icts, in which the following unique and nstructive maxims appear: *First*—If pos- ible, be well and have a good appetite. If hese conditions are yours, the battle of ife is already half won. Many soul and heart troubles arise really in the stomach, hough it may seem strange to you. *Second*—Be busy. Fill the hours so full of useful and interesting work that there shall be no time for dwelling on your roubles, that the day shall dawn full of expectation, the nightfall full of repose. *Third*—forget yourself. You never will be happy if your thoughts constantly dwell upon yourself, your own perfections, your own shortcomings, what people think of you, and so on. *Fourth*—Expect little. Expect little of life, not too much of your friends. *Fifth*—Trust in God. Believe that God is; that he really knows what is best for you.

The Klondike Band's Progress.

Letters from various points in Pennsyl- vania contain intelligence of the progress of the band of revival workers under Cap- tain Alexander de Soto. At Altoona, Mifflinton, Huntington, Port Royal, and Lewiston Junction, good meetings were held, with packed houses and excellent spiritual results, were noted. Good work was also done in Pittsburg, Derry, Johns- town, and elsewhere. Many kindnesses are shown to the travelers, for which they are deeply grateful. While the band were walking from Derry to the next stopping place, following the railway track, a bundle was observed on the track at a point about a mile from George Station. The travel- ers on reaching it found a man lying frozen and unconscious. They pulled him off the track just in time to save him from an express. His face was covered with blood. They carried him to the depot, and after some time he revived and was able to be sent to his home, some dis- tance off. He had fallen off a train while intoxicated, and the providential arrival of the band saved his life.

What a Gift of $25 Did.

Among the many contributions that are sent to this journal to be applied to specific causes that deserve the attention of the benevolent, few gifts could accomplish more than that of $25, which was recently sent to the Catharine Mission in New York City. It was a part of the "Lord's Tenth," which was sent for distribution by the Christian captain of a lake steamer sometime ago. Miss M. A. Delaney, one of the managers of the Mission, writes us as follows:

We were often at a loss for some articles of clothing to help a poor man or woman, who gave evidence of conversion, and who was go- ing out to look for work. We used the money for that purpose, and many a poor one was helped to a position by having on a clean shirt or an apron when applying. I trust the man who sent the "Lord's Tenth" may have many on that day when the Master shall say: "I was naked and ye clothed me," and "Inasmuch as you did it unto one of the least of these, my brethren, ye did unto me."

FREE!

A beautiful 6-sheet art calendar given away free to purchasers of FAIRY Soap. This calendar is 10x12 inches in size, is designed by some of America's best artists, litho- graphed in 12 colors, and can be secured only through your grocer during the holiday season. Ask him for particulars. If he does not sell FAIRY Soap—pure, white, float- ing—send us his name and we will tell you where you can get a

FAIRY CALENDAR

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The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ills of the Feeble and Aged. Com- bining the most active medicines with Ginger, it exerts a curative power over disease unknown to other reme- dies, and is in fact the most revitalizing, life-giving com- bination ever discovered. Weak Lungs, Rheumatism, Female Debility, and the distressing ills of the Stom- ach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.

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Free.—A Wonderful Shrub,—Cures Kidney and Bladder Diseases, Rheumatism, etc.

New evidence shows that Alkavis, the new botan- ical product of the Kava-Kava Shrub, is indeed a true specific cure for diseases caused by Uric acid in the blood, or by disorders of the Kidneys and urinary organs. A remarkable case is that of Rev. A. C. Darling, of North Constantia, N. Y., as told in the *New York World* of recent date. He was cured by Alkavis, after, as he says himself, he had lost faith in man and medicine, and was pre- paring to die. Similar testimony of extraordinary cures of Kidney and bladder diseases of long stand- ing, comes from many other sufferers, and 1200 hos- pital cures have been recorded in 30 days. Up to this time the Church Kidney Cure Co., No. 418 Fourth Avenue, New York, are the only importers of Alkavis, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder dis- order, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and re- ceive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free

THE TERRORS OF CONSUMPTION.

Remarkable Discovery of an American Medico-Chemist, and its Great Value to Humanity.

How Every Reader may Obtain Three Free Bottles of the New System of Medicine that Cures.

THE FREE DR. SLOCUM NEW SYSTEM OF MEDICINE.

THOSE WHO USE THEM GET WELL.

NOTE.—All readers of The Christian Herald, anxious regarding the health of themselves, relatives, or friends, can have Three Free Bottles of the Doctor's New Discoveries, as repre- resented in the above illustration, with complete directions, by sending full address to Dr. Slocum's Labratory, 98 Pine Street, New York City.

CONSUMPTION CAN BE CURED.

Foremost among the world's greatest Medi- co-Chemists stands Dr. Slocum of New York City. His efforts, which for years had been directed toward the discovery of a positive cure for consumption were finally successful, and already his "new system of treatment" has, by its timely use, permanently cured thou- sands of apparently hopeless cases, and it seems a necessary and humane duty to bring such facts to the attention of all individuals.

He has demonstrated the dreaded disease to be curable beyond a doubt, in any climate.

Indisputable facts prove that the Doctor's New Discoveries are an absolute cure for Con- sumption and all bronchial, throat, lung and chest troubles, stubborn coughs, winter ca- tarrhal affection, scrofula, rheumatism, gen- eral decline and weakness, loss of flesh, and all wasting conditions; and to better de- monstrate its wonderful merits to suffering humanity, he will send Three Free Bottles (The Dr. Slocum New System of Medicine) with full instructions, to all readers of The Christian Herald who send for them.

Simply write to T. A. Slocum, M. C., 98 Pine street, New York, giving name and full address.

There is no charge for medicine or corre- spondence-advice—strictly confidential.

Knowing of the undoubted efficacy, every sufferer should take advantage of this most liberal proposition.

Please tell the Doctor when writing that you read this generous offer in The Christian Herald.

THE SPIRIT OF GIVING.

NOR what we give, but what we share,
The gift without the giver is bare.

He gives nothing but worthless gold
Who gives from a sense of duty.
But he who gives a slender mite,
And gives to that which is out of sight,
That thread of all-sustaining beauty,
Which runs through all and doth all unite,
The hand cannot clasp the whole of his alms,
The heart outstretches its eager palms,
For God goes with it and makes it store
To the soul that was starving in darkness before.

—JAMES RUSSELL LOWELL.

New York State's Saloons.

In answer to numerous letters and inquiries asking for statistics showing the proportion of saloons to inhabitants in the distinctively rural districts of the State, as compared with the cities, Hon. Henry H. Lyman, State Commissioner of Excise for New York, has had the following table of averages prepared:

Table showing average number of drinking saloons (including hotels, saloons, and clubs), to each one thousand inhabitants in the State of New York in existence Sept. 30, 1897, etc. (Census of 1892):

Average for the whole State	3.5
Average for the whole State (not including the cities)	2.8
Average of the forty-one cities in this State	4.5
Average for cities of the first class	4.3
Average for cities of the second class	4.0
Average for cities of the third class	4.5
Average for cities paying $300	4.
Average for cities paying $350	4.5
Average for cities paying $500	4.3
Highest, Long Island City	8.1
Lowest, Jamestown	2.6

In this table, the statistics properly belonging to the rural districts have been differentiated from those of the cities. The result is that the ratio for that part of the State, outside of the cities, is much lower than that for the cities, and also below the average for the State as a whole. In the State at large, there is one saloon to every 285 inhabitants, while in the State—outside of the cities—there is one saloon to every 357 inhabitants. Under the provisions of the Raines Law, over one-fourth of all the townships of the State are absolutely "dry," allowing no liquor to be sold even on a physician's prescription, while nearly sixty per cent. have already done away with saloons, although in many such towns they allow liquor to be sold at hotels.

Another interesting fact brought out by this table is the apparent effect of a higher license on the ratio of saloons to inhabitants. An increase of $200 in the cost of a license, seems to effect the reduction of five-tenths of one saloon per thousand people.

Progress of Medical Science in Lung Diseases.

A little book, published by Dr. Robert Hunter, of 117 West 55th Street, New York, gives all the latest discoveries and improvements in the theory and treatment of Lung Diseases, Asthma, Bronchitis, Catarrh, and Consumption are fully explained, their differences shown, and their cure by medicated-air inhalations pointed out.

Dr. Hunter was the founder of the practice of treating lungs by direct medicated-air inhalations, the inventor of the first inhaling instruments ever employed for the cure of lung complaints, and the discoverer of the only germicide which cures consumption by destroying the bacilli of tuberculosis in the lungs of the patient. His treatment consists of three parts: 1st, breathing into the lungs specific germicidal remedies three times a day, by means of his inhaling instruments; 2nd, anointing the chest with antiseptic oils which volatilize by the warmth of the body and surround the patient by a zone of medicated air, and 3rd, filling the chamber in which he sleeps with medicated vapors, which soothe the inflamed bronchial tubes and air cells, and keep up a constant curative action on the lungs. All that medical science has yet found out for the relief and cure of lung complaints is embodied in Dr. Hunter's treatment. Patients of the highest intelligence and respectability in all parts of the Union have been cured by it and point to it as a wonderful success. Capt. A. L. Post, Esq., of Newark, N. J., was reduced to the last stage of misery and extraordinarily long descent. His physician and family gave him up as hopeless. His death was looked for from day to day. He had repeated hemorrhages, great difficulty in breathing, and was so terribly emaciated and weak that he could not stand or turn over in bed without assistance. Dr. Hunter's treatment was of no avail after consulting the best physicians had failed. It stopped the hemorrhages, cleansed the lungs of great quantities of foul matter, enabled him to breathe freely, restored his appetite, built up his flesh and strength, and he now weighs 190 lbs. Cases of over 30 years' standing are cured. Those who are afflicted or interested should call upon or write to Mr. Hunter, at 117 Washington Street, Newark, N. J., and such is the confidence in the book you can get it free by addressing Dr. Hunter, at 117 West 42th Street, New York City.

Croup Cure

is what many a mother is looking for, something absolutely safe and reliable, that will disarm her terror of that dread rattling, strangling cough, so fearful to the mother, so fatal to the child. Dr. Ayer's Cherry Pectoral is a croup cure that can be relied on. Thousands say so. Mrs. W. J. Dickson ("Stanford Eveleth") author of Romance of the Provinces, writes from Truro, N. S.:

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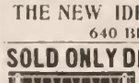

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Illustrated Treatise on Hair on application

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Missions waiting for trained Superintendents. Twenty men of good character can enter Headquarters Church Army Training Home winter class, January 15th. Tuition and uniform free. Board, three months' term $50. Address, naming references, General Bailey, 288 Lexington Ave., New York.

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"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free.
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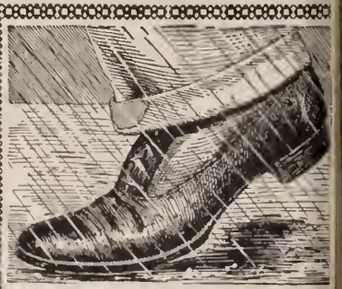

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The Dollar Came Back.

A Los Angeles Sunday School Experience That Might Bear Repetition.

TWO men one day were sitting together in an office on Broadway, in our beautiful city of Los Angeles, writes J. B. in the *California Independent*. They were conversing on different subjects relating to religion and education, especially in their relation to the young. One was a Scotchman, the other a Jew-German—a good Christian man—whose name, let's say, was Abraham. The Scotchman declared the remark that the religious education of the young in Southern California was but slight and superficial—not so solid and real as it ought to be: that this arose from the Bible not being read as a lesson book in the public day schools: from its being little or never read at the homes of the children, and from its being but little read in most of the churches. The people do not take Bibles with them, generally leaving them in the churches: and the hour or so weekly that is devoted to the Bible lesson in the Sunday Schools, is far too short a time to imbue the minds and memories of the young with a knowledge of the Scriptures. He ventured further to add that in consequence of this state of things, there was a lamentable ignorance among the young, even of the moral law which is summarily contained in the Ten Commandments, and that if Abraham would agree to test this state of things it could be done on an early Sunday. How? By his going to the Sunday School of his church with a dollar to be given (say, fifty cents each) to the first boy and girl who would rise and repeat from memory correctly the Ten Commandments without previous notice.

Abraham agreed to make the experiment, and the Scotchman placed a dollar in his hand for the purpose, with the understanding that if no one, boy or girl, could say them with reasonable correctness, the money was to be returned; or if only one, boy or girl, could say them, he or she was to get the whole dollar. Abraham made the experiment the following on a succeeding Sunday. He informed the superintendent of the proposal made by a friend of the children and for their good. The superintendent undertook to make the test at the close of the school session, in the presence of all the children, their teachers and Abraham. There were about 250 children and thirty teachers present, this being one of the largest and best organized Sunday Schools in the city. On the children being informed of the matter were invited to stand up and fulfill the request, a referee having been appointed to adjudge the winner without favor or prejudice, six or seven boys and girls stood up and tried their best, but with only partial success, no one being able to complete the recitation of the Ten Commandments correctly or even almost so, so that the referee did not award the dollar to any one. So the dollar, finding no claimant, came back by the hand of Abraham into the pocket of the Scotchman, to his surprise and concern for the young in Southern California.

Like the dove that was sent out the window of the ark, which found no resting place for its feet and came back to its window and was taken back into its cote, so the dollar, finding no boy or girl to rest upon and bless, came back into the little pocket-ark from which it was issued on its mission to Sunday School scholars.

And here the reflection cannot help being made that, if this so happened in one of the best-organized schools in the city, what would happen in one of the worst? Probably not one of the scholars could tell if asked which was the first, or the second, or the fourth of the Ten Commandments.

Remarkable Self-Denial.

One of the most notable instances of self-denial that has recently appeared is that of a lady who, once wealthy, found her income suddenly reduced to a minimum. She contrived, however, by dispensing with servants and by other economies, to reduce expenditures to about one-half the diminished income, saving so a year to help missions. Then by numerous means, as ingenious as laborious, she earned a further sum of $1,000, assisting missions to the extent of $1,350, nearly twice her own income. And her life—one long act of self-denial as some would esteem it—is by her own confession "one long song of praise."

A Total Disability Claim of $1,650 Paid to a Man who was Afterward Cured.

The *Monitor*, a newspaper published at Meaford, Ont., Canada, first discovered this case two years ago, and published it at length which now seems, owing to the cure of it, to be a miracle. The facts were so remarkable that many people doubted the truth of them. They said: "It is too remarkable; it cannot possibly be true; the paper is mistaken, and the man, although he may think himself cured, will soon relapse into his former condition," etc., etc. The accuracy of its report called in question, the *Monitor* determined to find out definitely whether the facts were as stated, and whether the man would really *stay* cured. They accordingly kept a close watch on the case for *two years* after the first article appeared, and have just now published another article about it in which *the original reports are completely verified, the cure is permanent, and they publish a fac simile of the check given by the Canadian Mutual Life Association for $1650.00 amount of total disability claim paid by them to Mr. Petch.*

The first account stated that the patient (see address below) had been a paralytic for five years, that there was such a total lack of feeling in his limbs and body, that a pin run full length could not be felt; that he could not walk or help himself at all; for two years he was not dressed; furthermore that he was bloated, was for that reason almost unrecognizable, and could not get his clothes on. The paralysis was so complete as to affect the face and prevent him from opening his mouth sufficiently wide to take solid food. The doctors called the disease spinal sclerosis, and all said he could not live.

For three years he lingered in this condition. Then by some friends he was advised to take Dr. Williams' Pink Pills for Pale People. He took them and there was a slight change. The first thing noted was a tendency to sweat freely. This showed there was some life left in his helpless body. Next came a little feeling in his limbs. This extended, followed by prickling sensations, until at last the blood began to course freely, naturally and vigorously through his body, and the helplessness gave way to returning strength, the ability to walk returned, and *he was restored to his old time health.*

I am in even better health than when I gave you the first interview."

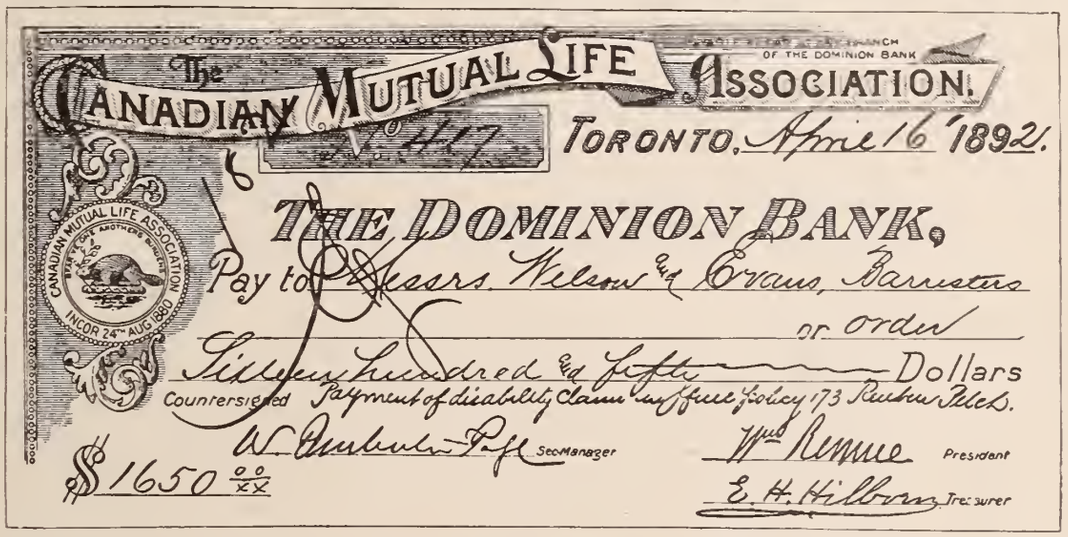
"Do you still attribute your cure to the use of Dr. Williams' Pink Pills?" asked the *Monitor*.

"Unquestionably I do," was the reply. "Doctors had failed, as had also the numerous remedies recommended by my friends. Nothing I took had the slightest effect upon me until I began the use of Dr. Williams' Pink Pills. *To this wonderful medicine I owe my release from the living death.* I have since recommended these pills to many of my friends, and the verdict is always in their favor. I shall always bless the day I was induced to take them."

Such is the history of one of the most remarkable cases of modern times. Can any one say, in the face of such testimony, that Dr. Williams' Pink Pills are not entitled to the careful consideration of any suffering man, woman or child? Is not the case in truth a miracle of modern medicine.

To make the evidence complete we publish above a fac simile cut of the check received by Mr. Petch from the Canadian Mutual Life Association, being the amount due him for total disability. It is unnecessary to add that this life insurance association did not pay this large amount of money to Mr. Petch, except after the most careful examination of his condition by their medical experts. They *must* have regarded him as forever incurable.

Mr. Petch's address is as follows: Reuben Petch, Griersville, Ont., Canada.


The CANADIAN MUTUAL LIFE ASSOCIATION
BRANCH OF THE DOMINION BANK
No. 417
TORONTO, April 16 1892.
THE DOMINION BANK,
Pay to Messrs. Wilson & Evans, Barristers
or Order
Fifteen Hundred & Fifty Dollars
Countersigned Payment of disability claim in full policy 173 Reuben Petch.
W. Rochester Pope Sec'y Manager
Wm Ramsay President
E. H. Hilborn Treasurer
$1650 00/xx
CANADIAN MUTUAL LIFE ASSOCIATION
INCOR 24th AUG 1880

Many Lives Lost.

There are more lives lost from taking cold than from all other causes combined. The cold develops into Catarrh of the Head, and the discharge runs down into the throat and into the stomach and lungs, causing Indigestion, Bronchitis, Consumption and death. The only way to reach and remove the trouble is by the inhalation of a warm, antiseptic, healing vapor. Dr. Blosser's Catarrh Cure is the only known remedy that meets these requirements. Cost, $1.00 per month. Booklet, "Plain Facts about Catarrh," and sample, absolutely free by mail, to any one mentioning this paper. Address Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga.

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HATCH THOUSANDS WITH THE PRAIRIE STATE INCUBATOR

200 FIRST PREMIUMS.

PRAIRIE STATE INC. CO. HOMER CITY, PA.

SEND FOR CATALOGUE.

Catarrh—Bronchitis.

French Specialist Dr. Lefebvre's Pine Balm (a new and wonderful discovery by a combination of vegetable oils) applied by means of the French Direct Inhaler gives instant relief. Booklet giving information how to cure yourself at home sent free on application. Pine Balm Co., 114 W. 34th St., New York

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Perfection has at last surely been reached in talking machines. The latest and most perfect machine has just come out. It is loud and clear and reproduces your own or any voice over and over again, speeches from the most noted statesmen, songs from the world's greatest singers music from the greatest bands. The price of this wonderful machine is but $10.000, and it affords a wonderful opportunity for those who wish to give public entertainments; $10.00 to $20.00 can be made every evening exhibiting this talking machine, in halls, churches, school houses and other public places. This machine is now controlled by, and catalogues and full particulars can be had from, Sears, Roebuck & Co., Chicago. Just cut this notice out and send to them for a book telling all about it.

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of successful incubating and brooding chicks is told in our new 225 page catalogue. Full description of the best machines to use for the purpose. Cuts and instructions for building **modern, economical poultry houses; poultry supplies** and cuts and prices on leading varieties of **pedigree poultry; prices on eggs for hatching,** etc. Full of valuable information to the man or woman who **keeps hens.** We send it to any address on receipt of 10 cents.

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FREE TO BALD HEADS.

We will mail on application, free information how to grow hair upon a bald head, stop falling hair, and remove scalp diseases. Address, The crowning glory of woman's hair. Altenheim Medical Dispensary Dept. S.E. Box [illegible], Cincinnati, O.

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It is stated that 50 per cent. of the inhabitants of this great country suffer from rupture. Many are the remedies and appliances for their relief and cure. The Improved Elastic Truss Co. of New York furnishes the most effective truss for the relief and cure, producing none of the injurious results and torturing annoyances of other trusses, **and it can be worn with ease night and day, thereby effecting a radical and permanent cure.** Those interested in the subject call on or write and get a catalogue free of charge to the

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Monitor Incubator.
111 80-Page Cat. for stamp; tells all about Poultry.
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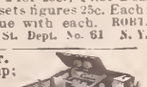
13 Wm. St., Middletown, Ct.



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RISING SUN STOVE POLISH
For durability and for economy this preparation is truly unrivalled
3000 TONS SOLD YEARLY
SUN PASTE
DUSTLESS LABOR SAVING
BEST IN THE WORLD.

"IN CAKES FOR GENERAL BLACKING APPLIED AND POLISHED WITH A BRUSH"

SUN PASTE "FOR A QUICK AFTER-DINNER SHINE APPLIED AND POLISHED WITH A CLOTH"

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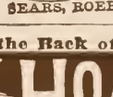

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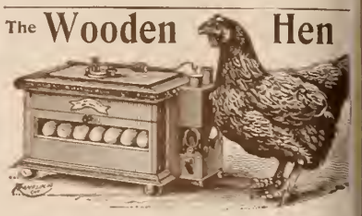
Pears'

Its least virtue is that it lasts so.

Soap is for comfort; the clean are comfortable.

The Wooden Hen



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THE CORNISH AMERICAN PIANOS AND ORGANS

NOTE. The success of our Winter and Holiday Offers has been unprecedented even in our record of phenomenal business. Thousands of Cornish American Pianos and Organs have been sold during the last 90 days at our special prices. Our vast resources were taxed to the uttermost to fill our orders on time; our factories have been and are now running 13 hours a day, and never before has such a chorus of praise been raised at the excellence of the products of our house. But we are going on to even better things, and our past success is but a stimulus to a far greater triumph. Our **New Special Offers** will transcend all previous efforts to supply the public direct with the most beautiful creations of the piano and organ maker's art at such prices and on such terms as may well seem incredible. We make this positive statement, that every Cornish American Piano and Organ is practically **a gift** at the price we offer it at, and further that every instrument shipped by us is protected by our own personal warrant, and that means **a million dollars** guarantee at the back of every piano and organ sold. As an example of what we are doing, we make, for a limited period only, the following special offers on two of our very **latest and best instruments.**

SPECIAL OFFER On Our Entirely New Cabinet Reed Organ, **THE SILVER CHIME** **$35.00 BUYS THIS ORGAN**

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Full Size. 5 Octaves. Double Reed Action. 122 Reeds. 10 Stops. 15 Combinations.

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The "SILVER CHIME" is the result of our efforts to bring a really first-class instrument within the reach of all our friends, and of all our bargains it is decidedly the greatest. Note, then, that for a limited period only, we offer this beautiful instrument for the very small sum of **$35.00** (thirty-five dollars), provided you send us all cash with your order. No agent or dealer could possibly sell you such an organ for twice as much money. Remember, also, that we are the only firm of actual makers of pianos and organs who sell exclusively to the public at first cost, and that it is practically impossible for you to buy upon the terms and prices we sell at **from any other firm on earth.** We will consider any special offer you may make us, if you prefer to purchase it on the installment plan.

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NOTE.—We can supply this organ in low top case, elegantly finished front and back, suitable for Church, School and Lodge, at the same price.

Perhaps, however, you are more interested in a Piano, we therefore make you this

SPECIAL OFFER

of the Most Desirable of our

UPRIGHT CABINET GRAND CORNISH AMERICAN PIANOS,

HOUSEHOLD FAIRY

$155.00 BUYS THIS PIANO

THIS beautiful Upright Cabinet Grand Piano, Style A, the "**Household Fairy**," the retail value of which is $300 [four hundred dollars], for only **$155.00** [one hundred and fifty-five dollars], the actual cost to manufacture, with only our own small profit added. With the piano we present free, a handsome silk scarf, a solid wood circular-seated, adjustable piano stool, and our celebrated piano instructor. **THE WHOLE OF IT FOR $155.** If a cash down payment is not possible, we will sell this piano on any terms to suit the convenience of our patrons. This beautiful piano has every latest improvement, including **Practice Clavier**, is unsurpassed in Touch, Tone and Finish, Exquisite in Appearance.

DIMENSIONS—Height, 52 inches; Width, 62 inches; Depth, 28 inches; Weight, boxed, 900 lbs. **WARRANTED FOR TWENTY FIVE YEARS.**

A REMARKABLE PROPOSITION.

ENTIRELY NEW CATALOGUE—1898 MODELS. "AN ANCIENT EGYPTIAN CHOIR AT EARLY TEMPLE SERVICE" is the subject of the exquisitely beautiful colored art frontispiece presented with our new catalogue of the celebrated Cornish American Pianos and Organs, 1898 Models. This interesting picture was designed and painted exclusively for us by an eminent artist and has been reproduced in the original colors regardless of cost. Colored lithographs of our factories and offices are also included and our catalogue contains complete description of over fifty styles of Pianos and Organs, together with prices and terms of sale. The issue of this musical compendium commemorates our thirty-sixth year in business. It will be sent to all intending purchasers FREE on application, postage paid. All you have to do is to mention this paper and write for it to-day. Remember our vast business continues on the old basis—Pianos and Organs at wholesale cost, direct from factory to family—No agents', music stores' or middlemen's profits to pay. The purchaser of a Cornish American Piano or Organ pays only for what he buys.

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No Satisfaction, No Pay. Each instrument fully warranted for 25 years, and safe delivery at destination insured and guaranteed. Send for Souvenir Art Catalogue, 1898 edition, to-day—FREE.

REFERENCES.—Our bank, your bank, any bank, or any of the multitude of patrons who have purchased millions of dollars worth of instruments from us during the past 36 years. Our new book, "The Heart of the People," containing a thousand recent references, sent FREE. Don't fail to write at once. Send for particulars of our **Popular Co-partnership Plan** by which anyone can easily obtain a Piano or Organ for nothing. FULL EXPLANATION FURNISHED WITH EVERY CATALOGUE.

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

FICES BIBLE HOUSE, NEW YORK.

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VOLUME 21.—NUMBER 5.

v. T. De Witt Talmage, D.D., Editor. NEW YORK, FEBRUARY 2, 1898. PRICE FIVE CENTS.

SHIPPING RELIEF FUND SUPPLIES FOR STARVING CUBA, AT PIER 16, EAST RIVER, NEW YORK. (See Page 37.)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

M. V. L., Elizabeth, N. J. Will you please ask your readers to solve for me this Scriptural puzzle:

"A casement held a wondrous view,
And all the living world looked through."

We commend this new Biblical problem to our readers, many of whom were actively interested in the solution of the first two problems in the series. The answers should be sent in on postal cards.

Constant Reader, Wickford, R. I. What is the meaning of the word "Nemesis?" 2. Why is it said we are living in the nineteenth century, now 1898?

1. It means "retribution," or "righteous anger." In legend, Nemesis was a Greek deity, whose mother was *Night*. 2. Because it is correct, as you can ascertain by counting the centuries from the beginning of the Christian era—the first rounded century being from the year 1 A. D. to 100 A. D., the second from 101 to 200 and so on, until we reach the nineteenth, which runs from 1801 to 1900 when the twentieth century begins January 1, 1901.

Subscriber, Pole, Ill. 1. Has anything been heard of Andree since his balloon ascension? 2. Was John Talmage the missionary to China, related to Rev. T. DeWitt Talmage? 3. Where can I get a good map of the United States? 4. Where can I get a copy of Doddridge's *Rise and Progress*?

1. A few days ago a message was sent to Stockholm by a seal-hunter who had found it on one of Andree's carrier pigeons. The pigeon was sent out two days after Andree started. The message said that the balloon had traveled, at that time, 136 miles. Andree expected to reach the Pole in twenty-five hours from the time of starting, but this message shows that in forty-eight hours he had covered only one-fifth of the journey. The message said that the balloon was then going eastward, which is cause for apprehension. Andree hoped that a south wind would carry him to the Pole. 2. Yes; his cousin brother. 3. Write to Rand and McNally, New York and Chicago. 4. Write to Mr. J. F. Jewett, 77 [illegible] Hope, New York, who can probably find one for you in some second-hand bookstore.

G. K., Ivins, N. D. Did Christ die for the whole world or only for those who believe?

Hundreds of volumes have been written on this question. It is sufficient for us to know that by his death, the whole world may be saved. "Whosoever believeth in him shall not perish." If some king were to issue an ordinance of pardon to all subjects, the ordinance would be a free gift, but it would avail only for those who accepted its conditions. It does not limit the efficacy of the atonement that it does not embrace all. Whosoever will may come.

E. L. V., Water Valley, Miss. 1. Are you sure [illegible] 2. The [illegible] 3. [illegible] 4. [illegible] 5. [illegible] 6. [illegible]

1. [illegible] 2. [illegible] 3. [illegible] 4. [illegible] 5. [illegible] 6. [illegible]

Your letter does not [illegible] If you will [illegible]

intelligence about it, and avoid the causes that bring the temptation upon you. If it is drinking, you should avoid the proximity of saloons and walk a mile or so out of your way rather than pass one. Whatever the habit is, you know enough of yourself to be aware that there are predisposing causes which you should avoid. Then, a great help is to keep the mind actively employed. Take up some study or occupation that will interest you and occupy your thoughts. When you feel the temptation approaching, get to some absorbing employment. Do your utmost, relying on God for the power he gives to those who need it and ask for it.

A. H. H., Mt. Pleasant. When was the Christian era fixed? If it was intended to date from the birth of Christ, why did it not begin on Dec. 25, in the year of his birth? Does any nation have so correct a chronology as that of the Bible?

There were many eras in use for several centuries after Christ, and there was much confusion. It was not until the sixth century after Christ that our era came into general use among Christians. Dionysius Exiguus, who proposed it, tried to make it date from the conception, not the birth, of Christ, but he was in error, and it would involve much confusion to rectify it now. There is no reliable chronology in the Bible. Many efforts have been made to construct a chronology upon it, but they have all failed. The modern Jew admits the fact, and his era dates from the creation, not from the deliverance out of Egypt. He reckons that the creation took place 3,761 years before our era, which is an obvious blunder. All dates prior to the period of Solomon, secular as well as Biblical are in doubt.

I. C. S., Poynette, Wis. To what period do the last eight chapters of Ezekiel's prophecy refer?

To the period of final restoration to which other prophets refer, when the northern and southern sections of the Hebrew nation shall be united under the Messiah, to be never more driven out of their land. Ezekiel was one of the earliest exiles who was carried away with the king and chief nobles before the destruction of Jerusalem. The latter chapters read as if they were written soon after the news of the capture and destruction of the city reached him in Babylon. He had already pointed out the cause of the national ruin in the desertion by the people of their God. He proclaimed forgiveness to the penitent. He predicted in detail the retribution which should fall on their enemies. Then, he mind oppressed by the national humiliation, he looks far ahead and sees a future glory surpassing all that has gone before, when the ancient theocracy was restored and God himself reigned over them. His description of the restored temple is extremely graphic. In fact, as an eminent writer points out, we have a clearer idea of this temple which never existed than we have of Solomon's or Herod's Temple.

E. H. B., Potomac, W. Va. If coal is mined extensively, is it not likely to cause a depression of the surface, involving injury to buildings?

There have been cases of that kind, but the usual custom is to have walls, or at least pillars of coal, which support the roof of the mine. It would be detrimental to the interests of the owners, and risky for the miners, to excavate in such a way as to cause the roof of the mine to fall in.

New Subscriber, Pittsfield, N. H. Do you believe in dreams? I dreamt the world had come to an end, and Christ descended to earth calling every one together. When He came to me, He gave me a question to answer, and when I answered it right, He said I could go to heaven. Do you think there is anything in a dream like that?

The philosophy of dreams—and indeed the whole phenomena of dreams—have puzzled the wisest in all ages. The Bible tells us repeatedly of warnings and signs given in dreams. To what extent we should give heed to these peculiar experiences, it is difficult to determine. Yet they cannot be wholly ignored. Both ancient and modern science teaches that dreams are, in many cases, "the re-embodiment of waking thoughts" but uncontrolled by the reason. See Eccles. 5:7 and Isa. 29:8.

Mrs. T. E. S., Archer, Fla. Where can I get the names of the very earliest missionaries in distant lands, and the dates at which they began work?

The best source of information is the "Dictionary of Missions," published by Funk and Wagnall. There are also "One Hundred Years of Missions," by the same firm, and "Protestant Missions," by Scribners, N. Y.

Mrs. M. T. R., Marengo, Ill. In your last issue Jan. 12th, in OUR MAIL-BAG, a question was asked by Mrs. O. R., Davenport, Ia.: What book and chapter in the Bible contains the alphabet. I have heard the question asked many times, with the invariable quotation given Ezra, 7:21. When I was quite a child, the question was put to our Sunday School, and I was quite sure that with all the queer names and places found in the Bible I could find numbers of verses that had all the alphabet in. The test was reading the Bible through from lid to lid, and scanning every verse that I thought might have the entire alphabet in. It was a failure. But I will, for the pleasure of the curious, give you the result of my search. I found nine other verses with all the alphabet but one letter. I will enclose them, as you may perhaps for the same reason that I have given see fit to publish them:

1. Kings 1:9; 2. Kings 16:18; 1. Chron. 4:16; 1. Chron. 12:40; 2. Chron. 36:10; Ezra 7:21 (the one always quoted); Ezekiel 28:13; Daniel 4:37; Haggai 1:1; Galatians 1:14.

H. R. H., Philadelphia, Pa. A woman owns a store property in the business section of this city, and it is for rent. A man offers her $4,000 per year, he making all alterations and intending to open a saloon. The proprietor is a Christian woman. Do you think it would have been right to have accepted the offer?

Decidedly not. The most prolific cause of vice, misery, and crime is drink, and no Christian should have anything to do with the degrading traffic.

Rev. Thomas V., Kilmore, Ireland. 1. What is the population of the world? 2. Of the whole, how many are under twenty years of age?

1. Estimated at 1,487,000,000. 2. Probably two thirds, but there are no reliable data upon which to base an estimate.

L. C. A., Philadelphia, Pa. I am a subscriber to THE CHRISTIAN HERALD, and availed myself of your offer of the Art Bible and the paper for one year for five dollars, paying one dollar down, and promising to pay one dollar a month thereafter until paid for. I consider myself extremely fortunate, for your Art Bible is, unquestionably, the most beautiful premium that we have ever seen. What I want to know is whether you wish me to remit now or wait until you send me notification and direction how to address the envelope?

We thank you for your very complimentary reference to the Art Bible. In regard to the matter of settlement, you should not wait until we send you notification. We do not send notices except when people are remiss in their payments, which, evidently, will not happen in your case. Direct the envelope simply to THE CHRISTIAN HERALD, Bible House, New York, and in the lower left-hand corner of the envelope write the word "Art Bible."

Subscriber, Greenville, S. C. Is the disease, consumption, mentioned in the Bible? If so, what part?

See Lev. 26:16 and Deut. 26:22.

W. J. D., Hancock, Mich. 1. A man and wife who have emigrated from England to this country, have children born here. Are the children, correctly speaking, Americans or English? English-Americans. 2. Can the children of Chinese, Irish, or Negro people, being born in England, be called English, or being born in America be called Americans? 3. What is it that makes a person a freeborn American?

1. They are Anglo-American by descent but American citizens by right of birth and nationality. 2. You are confusing the questions of descent and nationality. A man may be a New Zealander by descent; yet if his parents came here, before he was born, and made this country their home, he would be an American by birth and nationality. If, however, a child is born at such a time as its parents are merely visiting or passing through a foreign country, he retains the nationality and citizenship of his parents. 3. To be born on American soil and under the Stars and Stripes.

Jessie R. B., Covington. What can be said in brief of the progress made and the work accomplished by Christian missions in the last one hundred years?

The question is a very broad one, but it can be compactly answered. The fruitage of a century of missionary effort have been: 280 societies at work in the heathen world; $14,000,000 annually gathered and expended; 10,000 foreign workers; 71,000 native helpers; 500 separate fields; 19,290 different stations; 8,000 churches; 1,300,000 communicants; 3,000,000 believers in Bible truth; 7,000 Sabbath schools, with over 1,000,000 pupils; 680,000 mission schools, seminaries and colleges. At the beginning of this century only 5,000,000 copies of the Bible in the whole world. Now it is published, in whole or in parts, at the rate of over 6,000,000 copies a year, and accessible to nine-tenths of the world's population.

A "FEAST AND GIFT DISTRIBUTION" AT THE ROSEBUD INDIAN AGENCY, S. D.

On this occasion the Indian women were the hosts and the visiting members of the Women's Missionary Societies of the Protestant Episcopal Church, the guests of honor. Over 1,200 shared in the feast. The tribes represented were the Yanktons, Yanktonais, Fetones, Santees, Brules, Rosebuds. The whole scene is a striking illustration of Indian progress and Christian fellowship. The photograph is printed by permission of *The Spirit of Missions*.

W. H. B., Ward, O. There is no present warrant for interference. — Mrs. David S., Sheffield, Pa. Write to the Deaf-Mute Institute, New York City, for full information.—E. H. O., Keller, Pa. It means the seal of the American Treasury.—Reader, Highland P. O., O. 1. No, a Ph. D. (Doctor of Philosophy). 2. It is unsafe to trust to any treatment except that by a regular physician, unless the case is very simple. 3. For all kindergarten information, write to head of Kindergarten Department, Pratt Institute, Brooklyn.—W. Wm. H., Jackson, Mich. Doubtless from the fact that wings are mentioned in Scripture as peculiar to the heavenly host. See various passages in Exod., 2 Kings, Psalms, Isaiah, Ezekiel, etc.—T. J. P., Hampton, Ia. Write to American Stamp and Coin Co., N. Y.—Subscriber, Sudbury, Mass. Part of it into over 300 languages. American Bible Society, N. Y., will supply all details.—Mrs. Isabella S., Princeton, N. J. Every Bible reader knows it.—Emma K. V., Santa Monica, Cal. 1. Yes. 2. The letter referred to is regarded by eminent scholars as a fabrication.—Nellie A., Clintonville, Conn. Yes; the reading matter will be greatly appreciated.—John B. Reece, K. We have not a copy, but understand it is in some of the old collections.—W. W. L., Juda, Va. An old, well-established concern is the better.—J. A. H., Mears, Mich. It will cost you about [illegible].—W. S. Bohn, York, Pa. 1. There are several hundred different varieties. 2. He never was in Africa.—Subscriber, Kan. We learn that there is no special demand at present, the season being an unusually healthy one. Good nurses, however, are always in demand.—Reader, Greater New York. He has the right to accept moderate fees where the patient can afford to pay.—Mrs. G. S., Fanny Crosby's book may be bought of Big[illegible] & Main, music publishers, New York.—E. H., Gloversville, N. Y., Methuselah.—L. S. L., Troy, Can. It is pronounced as though the letter were omitted, all the others being spoken as written. Reader, E. Palestine, O. Such amendments, though innocent in themselves, are entirely out of place on such an occasion.—Reader, Akron, O. Yes, the Industrial Missionary Association of Alabama, is a most deserving institution. Address Rev. C. B. Curtis, Belott, Ala.—Ne[illegible], V., Seabright, O. Unanswerable.—Mrs. E. L., Kittery, Me. Guelph before; Wettin afterwards.

WORKING FOR CHRIST IN A CENTRE OF SIN.

The New York Evangelistic Training School and Settlement and its Gospel Labors.

EXTERIOR OF THE TRAINING SCHOOL.

THE story is told that, some one hundred years ago, at the English court, the question was asked: "Where is Selina, Countess of Huntington?" A court beauty replied: "She is praying somewhere with her paupers." The then Prince of Wales ventured, "I think, my lady, when you and I get to the gates of heaven, we will be glad to catch at her skirts."

In these days of Christian progress and widespread evangelization, there are many who, like the Countess, are willing to serve the Master among the poor and lowly. Devoted Christian workers have established, in almost every city of our Union, institutions that are centres of missionary and philanthropic effort. One of the most effective institutions in New York City, is the Evangelistic School and Training Settlement, which is located alongside of what was ten years ago known as "Hell's Kitchen," at No. 253 West Thirty-second street, near Tenth Ave., and is a picturesque indeed, when compared with the surroundings. Above the brown-stone Roman arch are engraved the words: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Mrs. J. Fowler Willing is the founder of the institution. Her study has the atmosphere of literary culture, and in it are curios from the capitals of Europe, fine engravings on the wall, rare books, music, and all that goes to make up a refined home life. Mrs. Willing, who has spent a large part of her time for many years in church work, is the author of some twelve books on religious topics, and is widely known as a lecturer, evangelist, and missionary in almost every city of the Union. Some two years ago at the World's W. C. T. U. Convention in London, Mrs. Willing was appointed Superintendent of the World's Evangelistic Training, and the Settlement here in New York is a part of her work.

The students, are in the main, college graduates. In the class now at the Settlement are one young graduate from Texas, one from Mt. Holyoke, a teacher from Wellesley, and one who carries a diploma from Syracuse University with a three-years' post-graduate course from Cornell. The course of study is intended to fit the student for the best practical service in Christian philanthropy.

The institution is supported mainly from Mrs. Willing's private means, supplemented by contributions from W. C. T. U. women all over the land, The Carnegie Union, and such ladies as Mrs. Demorest, Mrs. Emilie D. Martin, Mrs. St. John Gaffney, Mrs. Stanley and others, have taken an active interest in the work, and hold meetings in the large and beautiful chapel.

The Settlement work is gradually influencing the home life of the vicinity. The students visit each day in the tenement houses, and conduct boys' and girls' classes, and young men's and young women's meetings, give kindly instruction to overworked mothers, and dispense food and clothing to the needy. Their contact with the slum-dwellers has greatly improved the general character of the neighborhood. The work is in a densely-settled community. In one block near the mission house, are at least two thousand souls. To every window you may count one family—and poverty, improvidence, and too often drunkenness, reign within. Drink is the root of nearly all the misery and poverty in the district. It is with such people and surroundings that the Settlement workers have to deal. They are spreading among them the Gospel of Jesus Christ and the duty of right living, and in this self-sacrificing work they are deserving of the most cordial support.

M. BIGGART.

MRS. WILLING'S STUDENT CLASS AT THE EVANGELISTIC TRAINING SETTLEMENT.

MR. MOODY INVITES ALL.

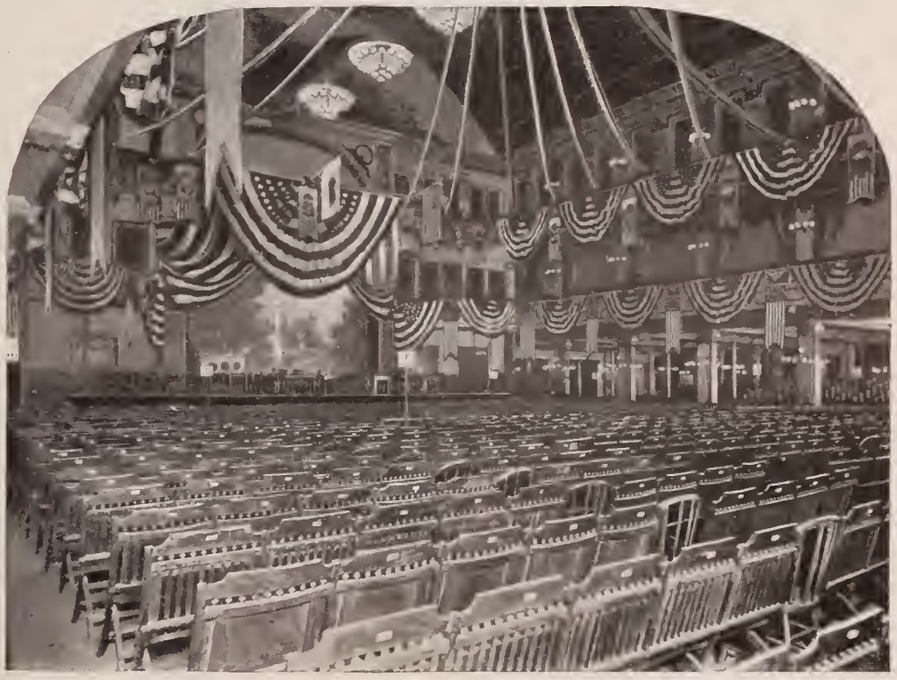
A Great Revival Week to Begin in New York on March 13.

ON March 13 Mr. Dwight L. Moody, the well-known evangelist, who only lately closed a remarkable series of revival meetings in Carnegie Hall, New York city, will begin a new revival movement on a much larger scale than anything that has been undertaken in the metropolis in recent years. So much spiritual benefit has resulted from the Carnegie Hall gatherings that urgent demands were made in many quarters for a continuance of the grand spiritual work which had begun to be felt throughout a very large section of the country. Accordingly, the Industrial Building, known as the Grand Central Palace, between Forty-third and Forty-fourth streets, and Lexington avenue and Depew place, New York City, has been secured for Mr. Moody for the week from March 13 to 20, when it is expected that one of the grandest series of revival services ever seen on this continent will then take place.

It is intended that the gatherings in this great centrally situated building shall not only be available to city dwellers, business men and others in New York, but to the thousands who, from the surrounding cities, towns and villages, will come thither for the express purpose of attending the services, when they know of the ample accommodations and the conveniences of transit.

Those wishing to come to the meetings from any point in New Jersey, Westchester, Staten Island or Long Island, or even more distant localities, can travel from starting point to destination under cover all the way and back again to their homes. Cold weather, rain or even snow, therefore, need not deter those who wish to attend.

The Lexington Avenue electric cars pass the front door of the Industrial Building, and one block off, two lines of horse-cars pass. The building is near to the Grand Central Station, and people from the suburbs, no matter from what district they may come, can be under shelter all the way. The elevated road runs into West Forty-second Street Station, and there is a covered passage connecting the station with the main hallway, so that persons who come from any of the ferries or railroads by the elevated can step right into the hall of the Industrial Building without going into the open air.



VIEW OF THE GREAT HALL WHERE THE MOODY REVIVAL MEETINGS WILL BE HELD.

Mr. Moody's programme, as far as arranged, contemplates holding meetings from 9 to 12 A. M., from 2 to 4 P. M. and from 8 to 10 P. M., daily. Prayer meeting will be held at 9 o'clock in the morning; at 10 A. M. a sermon will be preached, and at 11 A. M. Mr. Moody will himself preach to the audience. At 2 o'clock, some of the pastors who are to be associated with Mr. Moody in these services will officiate, and at 3 P. M. Mr. Moody will again take the platform. In the evening, Rev. J. Wilbur Chapman or some other well-known pastor, will conduct the meeting. Mr. Moody will preach twice a day during the entire week.

The great hall of the Industrial Building, or Grand Central Palace, is one of the largest in the country in point of seating capacity. There are 7,000 chairs, and more can be provided, if necessary, so that as many as 10,000 can be comfortably accommodated. The platform is a spacious one and will be filled by a large choir during the services. Adequate provision has also been made for overflow meetings and after-meetings. Owing to the peculiar construction of the hall, three meetings can be held simultaneously, without disturbing each other.

Our photograph partially shows the interior of the hall, which is altogether one of the handsomest ever devoted to public assemblage. The great building is itself a sight well worth going many miles to see.

Our readers and their friends, both in and out of town, should not neglect this opportunity to attend these services, by which it is hoped to reach as wide a circle of hearers as possible, in order that, under Divine blessing, the truth may be spread abroad and many souls awakened and brought into the light.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor and editors, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

THE METROPOLITAN PULPIT

The Men and Women now Needed.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Esther 4: 14. . . . .

Who knoweth whether thou art come to the kingdom for such a time as this?

ESTHER the beautiful was the wife of Ahasuerus the abominable. The time had come for her to present a petition to her intimo is husband in behalf of the Jewish nation, to which she had once belonged. She was afraid to undertake the work, lest she should lose her own life; but her cousin, Mordecai, who had brought her up, encouraged her with the suggestion that probably she had been raised up of God for that peculiar mission. "Who knoweth whether thou art come to the kingdom for such a time as this?"

Esther had her God appointed work. You and I have ours. It is my business to tell you what style of men and women you ought to be in order that you meet the demand of the age in which God has cast your lot. So this discourse will not deal with the technicalities, but only with the practicabilities. When two armies have rushed into battle, the officers of either army do not want a philosophical discussion about the chemical properties of human blood or the nature of gunpowder; they want some one to man the batteries and take out the guns. And now, when all the forces of light and darkness, of heaven and hell, have plunged into the fight, it is no time to give ourselves to the definitions and formulas and technicalities and conventionalities of religion. What we want is practical, earnest, concentrated, enthusiastic, and triumphant help.

In the first place, in order to meet the special demand of this age, you need to be an unmistakable, aggressive Christian. Of half-and-half Christians we do not want any more. The Church of Jesus Christ will be better without them. They are the chief obstacle to the church's advancement. I am speaking of another kind of Christian. All the appliances for your becoming an earnest Christian are at your hand, and there is a straight path for you into the broad daylight of God's forgiveness. You may this moment be the bondmen of the world, and the next moment you may be princes of the Lord God Almighty. You remember what excitement there was in this country, years ago, when the Prince of Wales came here—how the people rushed out by hundreds of thousands to see him. Why? Because they expected that some day he would sit upon the throne of England. But what was all that honor compared with the honor to which God calls you—to be sons and daughters of the Lord Almighty; yea, to be queens and kings unto God. "They shall reign with him forever and forever."

But you need to be aggressive Christians, and not like those persons who spend their lives in hugging their Christian graces and wondering why they do not make progress. How much robust-ness of health would a man have if he hid himself in a dark closet? A great deal of the piety of to-day is too exclusive. It looks inward. It needs more fresh air, more outdoor exercise. There are many Christians who are giving their entire time to self-examination. They are feeling their pulses to see what the condition of their spiritual health. How long would a man have decent physical health if he kept all the time feeling his pulse instead of going out into active, energetic work?

I was once in the wonderful, bewitching [illegible] of North Carolina. I [illegible] with the beauty of flowers, and yet when I would take up one of these exquisite [illegible] the leaves [illegible] the roots were gone. You could hardly tell that it had ever been a flower. And there are a great many Christians who [illegible] the last fifteen years been examining their experiences to see what there is there, and there is nothing left in them.

The effect of self-examination is a dark one. Instead of advantage to their Christian character, I consider it a damage. When I was a boy I used to have a little piece in the garden that I called my own, and I planted corn there, and every few days I would pull it up to see how fast it was growing. Now, there are a great many Christian people in this day whose self-examination merely amounts to the pulling up of that which they only yesterday or the day before planted. Oh, my friends, if you want to have a stalwart Christian character, plant it right out of doors in the great field of Christian usefulness, and though storms may come upon it, and though the hot sun of trial may try to consume it, it will thrive until it becomes a great tree, in which the fowls of heaven may have their habitation. I have no patience with these flower-pot Christians. They keep themselves under shelter, and all their Christian experience in a small, exclusive circle, when they ought to plant it in the great garden of the Lord, so that the whole atmosphere could be aromatic with their Christian usefulness. What we want in the church of God is more strength of piety. The century plant is wonderfully suggestive and wonderfully beautiful, but I never look at it without thinking of its parsimony. It lets whole generations go by before it puts forth one blossom; so I have really more admiration when I see the dewy tears in the blue eyes of the violets, for they come every spring. My Christian friends, time is going by so rapidly that we cannot afford to be idle.

A recent statistician says that human life now has an average of only thirty-two years. From these thirty-two years you must subtract all the time you take for sleep and the taking of food and recreation; that will leave you about sixteen years. From these sixteen you must subtract all the time that you are necessarily engaged in the earning of a livelihood; that will leave you about eight years. From these eight years you must take all the days and weeks and months—all the length of time that is passed in sickness—leaving you about one year in which to work for God. O my soul! wake up! How darest thou sleep in harvest time, and with so few hours in which to reap? So that I state it as a simple fact that all the time that the vast majority of you will have for the exclusive service of God will be less than one year.

"But," says some man, "I liberally support the Gospel, and the church is open, and the Gospel is preached; all the spiritual advantages are spread before men, and if they want to be saved let them come and be saved—I have discharged all my responsibility." Ah! is that my Master's Spirit? Is there not an old book somewhere that commands us to go out into the highways and the hedges and compel the people to come in? What would become of you and me if Christ had not come down off the hills of heaven; and if he had not come through the door of the Bethlehem caravansary; and if he had not with the crushed hand of the crucifixion knocked at the iron gate of the sepulchre of our spiritual death, crying, "Lazarus, come forth?" Oh, my Christian friend! this is no time for inertia when all the forces of darkness seem to be in full blast—when steam printing-presses are publishing infidel tracts, when express trains are carrying messengers of sin, when fast clippers are laden with opium and strong drink, when the night air of our cities is polluted with the laughter that breaks up from the ten thousand saloons of dissipation and abandonment when the fires of the second death already are kindled in the cheeks of some who, only a little while ago, were innocent. Oh never since the curse fell upon the earth has there been a time when it was such an unwise, such a cruel, such an awful thing for the Church to sleep. The great audiences are not gathered in Christian churches; the great audiences are gathered in temples of sin—tears of unutterable woe then baptism, the blood of crushed hearts the awful wine of their sacrament, blasphemies their litany, and the groans of the lost world the organ dirge of their worship.

Again, if you want to be qualified to meet the duties which this age demands of you, you must, on the one hand, avoid reckless iconoclasm and, on the other hand, not stick too much to things because they are old. The air is full of new plans, new projects, new theories of government, new theologies, and I am amazed to see how so many Christians want only novelty in order to recommend a thing to their confidence; and so they vacillate and swing to and fro, and they are useless and they are unhappy. New plans—secular, ethical, philosophical, religious, cis-Atlantic, trans-Atlantic—long enough to make a line reaching from the German universities to Great Salt Lake City. Ah, my brother, do not take hold of a thing merely because it is new! Try it by the realities of the Judgment Day. But, on the other hand, do not adhere to anything merely because it is old. There is not a single enterprise of the Church or the world but has sometime been scoffed at. There was a time when men derided even Bible societies, and when a few young men met in Massachusetts and organized the first missionary society ever organized in this country, there went laughter and ridicule all around the Christian Church. They said the undertaking was preposterous. And so also the work of Jesus Christ was assailed. People cried out: "Who ever heard of such theories of ethics and government? Who ever noticed such a style of preaching as Jesus has?" Ezekiel had talked of mysterious wings and wheels. Here came a man from Capernaum and Gennesaret, and He drew His illustrations from the lakes, from the sand, from the mountain, from the lilies, from the corn-stalks. How the Pharisees scoffed! How Herod derided! And this Jesus they plucked by the beard and they spat in His face, and they called Him "this fellow!" All the great enterprises in and out of the Church have at times been scoffed at, and there have been a great multitude who have thought that the chariot of God's truth would fall to pieces if it once got out of the old rut. And so there are those who have no patience with anything like improvement in church architecture, or with anything like good, hearty, earnest church singing, and they deride any form of religious discussion which goes down walking among everyday men, rather than that which makes an excursion on rhetorical stilts. Oh, that the Church of God would wake up to an adaptability of work! We must admit the simple fact that the churches of Jesus Christ in this day do not reach the masses. There are one million people in London who never hear the Gospel. The great majority of the inhabitants of this capital come not under the immediate ministrations of Christ's truth, and the Church of God in this day, instead of being a place full of living epistles, known and read of all men, is more like a dead-letter post-office.

"But," say the people, "the world is going to be converted; you must be patient; the kingdoms of this world are to become the kingdoms of Christ." Never, unless the Church of Jesus Christ puts on more speed and energy. Instead of the Church converting the world, the world is converting the Church. Here is a great fortress. How shall it be taken? An army comes and sits around about it, cuts off the supplies, and says: "Now we will just wait until from exhaustion and starvation they will have to give up." Weeks and months, and perhaps a year pass along, and finally the fortress surrenders through that starvation and exhaustion. But, my friends, the fortresses of sin are never to be taken in that way. It they are taken for God it will be by storm; you will have to bring up the great siege guns of the Gospel to the very wall and wheel the flying artillery into line, and when the armed infantry of heaven shall confront the battlements you will have to give the quick command: "Forward! Charge!"

Ah, my friends, there is work for you to do and for me to do in order to this grand accomplishment. I have a pulpit. I preach in it. Your pulpit is the bank. Your pulpit is the store. Your pulpit is the editorial chair. Your pulpit is the anvil. Your pulpit is the house scaffolding. Your pulpit tis the mechanics' shop. I may stand in my place and, through cowardice or through self seeking, may keep back the word I ought to utter; while you, with sleeve rolled up and brow besweated with toil, may utter the word that will jar the foundations of heaven with the shout of a great victory. Oh, that we might all feel that the Lord Almighty is putting upon us the hands of ordination! I tell you, every one, go forth and preach this Gospel. You have as much right to preach as I have or any man living.

Hedley Vicars was a wicked man in the English army. The grace of God came to him. He became an earnest and eminent Christian. They scoffed at him and said, "You are a hypocrite, you are as bad as ever you were." Still he kept his faith in Christ, and after a while, finding that they could not turn him aside by calling him a hypocrite, they said to him: "Oh, you are nothing but a Methodist!" This did not disturb him. He went on performing his Christian duty until he had formed all his troops into a Bible class, and the whole encampment was shaken with the presence of God. So Havelock went into the heathen temple in India while the English army was there and put a candle into the hand of each of the heathen gods that stood around in the heathen temple, and by the light of those candles held up by the idols General Havelock preached righteousness, temperance, and judgment to come. And who will say on earth or in heaven that Havelock had not the right to preach? Go preach this Gospel. You say you are not licensed. In the name of the Lord Almighty, I license you. Go preach this Gospel, preach it in the Sabbath Schools, in the prayer-meetings, in the highways, in the hedges. Woe be unto you if you preach it not!

I remark again that in order to be qualified to meet your duty in this particular age, you want unbounded faith in the triumph of the truth and the overthrow of wickedness. How dare the Christian Church ever get discouraged? Have we not the Lord Almighty on our side? How long did it take God to slay the hosts of Sennacherib or burn Sodom or shake down Jericho? How long will it take God, when he once arises in his strength to overthrow all the forces of iniquity? Between this time and that there may be long seasons of darkness, and the chariot wheels of God's Gospel may seem to drag heavily; but here is the promise and yonder is the throne, and when omniscience has lost its eyesight and omnipotence falls back impotent and Jehovah driven from his throne, then the Church of Jesus Christ can afford to be despondent, but never until then. Despots may plan and armies may march and the progresses of the nations may seem to show they are adjusting all the affairs of the world, but the mighty men of the earth are only the dust of the chariot wheels of God's providence. And I think before the sun of the next century shall set, every last tyranny will fall, and with a splendor of demonstration that shall be the astonishment of the universe, God will set forth the brightness and pomp and glory and perpetuity of his eternal government, and of the starry flags and the emblazoned insignia of this world God will make a path for his own triumph, and returning from universal conquest he will sit down, the grandest, the strongest, highest throne of earth his footstool.

I prepare this sermon because I want to encourage all Christian workers in every possible department. Hosts of the living God, march on! march on! His Spirit will bless you. His shield will defend you. His sword will strike for you. March on! march on! The despotisms will fail, and paganism will burn its idols, and Mahometanism will give up its false prophet, and the great walls of superstition will come down in thunder and wilt at the long loud blast of the Gospel trumpet. March on! march on! The bestirrement will soon be ended. Only a few more steps on the long way; only a few more sturdy blows; only a few more battle cries, then God will put the laurels upon your brow, and from the living fountains of heaven will bathe off the sweat and the heat and the dust of the conflict. March on! march on! For you the battle for work will soon be passed, and all the outflashings of the judgment throne and the trumpeting of resurrection angels and the upheaving of a world of graves, and the hosanna and the groaning of the saved and the lost, we shall be rewarded for our faithfulness or punished for our stupidity. Blessed be the Lord God of Israel from everlasting to everlasting, and let the whole earth be filled with his glory. Amen and amen.

FACED PERIL TO WIN SOULS.

How a New Nebraska Settlement was Captured for Christ by a Brave Missionary of the American Sunday School Union.

WHILE a missionary of the American Sunday School Union in the State of Nebraska, some years ago, my attention had been called to a certain neighborhood, where they said the ...ol-house could not be secured for ...ious; services that the people were ...innels," and that they did not pro... to have their school house "dese...ed" by "Sunday-school and "preach... One day I had been driving from ... morn until dusk. I was about tired ... having called upon some fifteen ...enty families through the day, trying ...terest them in our work for the chil... when I came upon this community. ...led upon the President of the Board ...Directors and asked him if I could ... the school-house for a meeting.

"No, sir," he said "we don't propose ...ave that school-house used for any ... of religious services."

...e was so abrupt that I asked him if ...an the whole community.

"No, sir; there are two other men who ... just as much to say about that ...ol-house as I have. You can go and ... them if you want to."

...could see little encouragement in this. ...decided to go and see them anyway. ...he next man was as positive as the ... and refused to keep me over night. I ...t to the third, but it was no use. I ... asked him if I could not stay with

...HE PRESENT CHURCH.

... over-night, whereupon ...said. "No, sir, we don't ...ep religious tramps ...und here." I drove to ... next neighbor: did not ... him my business, but ...ply drove in and asked ... stay with him over-night, ... he would not keep ... and said "he knew ...o I was." It was then ...k, and I was still ...r fifteen miles from ... nearest town, horses ...d and about worn out ...self; but there was no alternative, and ...ad to push on.

As I was passing the next house, the ...mer was just driving in. He had been ...town. I called to him. I told him my ...perience with his neighbors, and also ...d him that I would not give ten cents ... acre for land in a community like that. ...didn't wonder that they were having ...d times and suffering, for God could not ...ile upon a people like that. He said: "Stranger, I had about made up my ...nd to get out of here myself. If I could ...d somebody to buy my place I'd go to-...rrow. Come in and stay all night with ...."

I did not need a second invitation but ...ove in. We were unhitching our horses. "Say, stranger," said he, "they are hav... an anti-monopoly meeting at the school-...use to-night: we better go up."

Of course, I consented, and after supper ... went immediately to the school-house. ...e were late. The promised speaker ...s not there and the farmers were mak... their speeches. It wasn't long until ...arly all had spoken. Finally, some ...e suggested that they should give the ...ranger a chance, but others seemed to ... afraid lest I should preach, and I ...rdly knew what to do. At last, one ...an suggested, "let him preach; what's ...e difference let us have a speech." The chairman then said: "Stranger, can't you make us a speech?" Whereupon I arose and said, "I am not used to political speeches, but lately I was in Chicago, and you know they had a National Convention there. Perhaps you would like to hear about it. There was a man there who made a splendid speech. I took some notes and I will give them to you the best I can."

It was a good speech, and full of stories and incidents which I gave as best I could. The anecdotes were entertaining and created quite a little merriment.

"Say, stranger," asked one farmer, "can't you make us another speech to-morrow night?"

"Really," I said, "this is the only political speech I have, and that belongs to another man; yet I do not know but I might give you one of temperance. How would that do?"

They said it would be all right. The next day I visited every family in the neighborhood, and round there were a number who did not believe as did the board of directors. So that night, at the close of my meeting, by previous arrangement, a brother got up and moved that they have another meeting the next night. Four or five were on their feet at once to second the motion. Of course, I remained. That night I gave them a Gospel temperance address. As soon as I was through, a good old lady jumped to her feet excitedly, and said:

"I motion you that we ask this here brother to stay and preach us a reg'lar, old-fashioned, unadultered Gospel sermon to-morrow morning at ten o'clock. I think it is a shame that we have lived here like a lot of heathen: we have had no preaching, nor nothing."

At least a half dozen were on their feet at once to second the motion. I asked all those who were in favor, to stand. Every one, except the three

WHERE THE FIRST GOSPEL SERVICE WAS HELD.

members of the board of directors, was up at once. When I asked those who were opposed, to stand, no one arose: so, of course, the call was unanimous.

The schoolhouse was opened the next day and a Sabbath School was organized. This was in the spring. It continued during the summer, and in the fall we held special meetings with them, and one after another gave their hearts to Christ. We visited nearly every family in the neighborhood, but were advised not to call upon the President of the Board of Directors, because he had "purchased a whip on purpose to thrash me." One day I was driving by, but I felt I must go in, so I went to the door and knocked. His wife came to meet me.

"Don't come in here," she said. "If you came in here and he found it out, he would kill you."

"Your husband is not such a wicked man as that," I said.

She said she was afraid he was. I asked her where she was. "In the cornfield," she answered: but don't you go to see him."

I got into my wagon and drove as near as I could to where he was, hitched my horse to the fence and then went over to him. He did not notice me until I came close to him. "How do you do?" I said. "Just as I please; what are you doing here?" "I am calling on the different ones who haven't been out to our meetings, we are having some grand meetings at the schoolhouse, I wish you had been there last night. Three or four of your neighbors gave their hearts to Christ." And I gave him their names.

"Yes," he said, "I know you: I have seen carloads of just such fellows as you. You are around here trying to stir up these people: then you will raise a lot of money, stick it in your pocket and skip the country."

He then began to abuse me roundly. I stood there until he was through, then put my hand on his shoulder, and offering a word of prayer for God's blessing upon him, and to help him to become a Christian, turned and went off.

As I was about to announce the opening hymn that night at our service, he came in. He reached out his hand to me and gave me a warm handshake. I asked, "What is the matter?" I then sat down and told him he might tell the congregation. He gave them our experience in the cornfield, said he had watched me until I was out of sight; and he then knelt down on his knees. With tears in his eyes, he said, "I made up my mind not to get off my knees until I had found a Saviour that would give me strength to stand by and take such abuse as I gave him without a word. He then went around the room to his neighbors, grasped them by the hand and pleaded with them to give their hearts to God. There were between forty and fifty conversions before that meeting was over. A church was organized there, a building erected and dedicated to the Gospel work, and that man is now one of the officers of the Church.

Cedar Rapids, Ia., E. B. STEVENSON.

THE OLD FISHERMAN'S PRAYER.

I feel for mariners of stormy nights,
And feel for wives that watch ashore. Ay, ay!
If I had learning I would pray the Lord
To bring them in; but I'm no scholar, no;
Book-learning is a world too hard for me:
But I make bold to say, "O Lord, good Lord,
I am a broken-down poor man, a fool,
To speak to thee; but in the Book 'tis writ,—
As I hear say from others that can read.—
O Lord, good Lord, but in the book 'tis writ,
How, when thou camest, thou didst love the sea,
And lived with fisherfolk, whereby 'tis sure
Thou knowest all the peril they go through,
And all their trouble. As for me, good Lord,
I have no boat; I am too old, too old—
My lads are drowned; I buried my poor wife;
My little lassies died so long ago,
That mostly I forget what they were like.
Thou knowest, Lord; they were such little ones,
I know they went to thee, but I forget
Their faces, though I miss them sore. O Lord,
I was a strong man; I have drawn good food
And made good money out of thy great sea:
But yet I cried for them at nights, and now,
Although I be so old, I miss my lads,
And there be many folk this stormy night,
Heavy with fears for theirs. Merciful Lord,
Comfort them; save their honest boys, their pride,
And let them hear next ebb the blessedest,
Best sound—the boat-keels grating on the sand.

JEAN INGELOW.

A GOSPEL ON WHEELS.

IN a recent issue of THE CHRISTIAN HERALD, an interesting description was given of the evangelistic work conducted last summer and fall among the cranberry pickers of Cape Cod, by Mr. H. B. Gibbud and others, in which all the paraphernalia of a traveling evangelist's outfit were employed to advantage. We present to-day a photograph showing a work of somewhat similar character. Mr. and Mrs. Thomas J. Wheeler have for several years past been successfully conducting itinerant Gospel in a unique fashion. Many Gospel Wagons have come into use, since THE CHRISTIAN HERALD, some five years ago, sent a party of converted young men through the New England States in a wagon that was at once a dining-room, sleeping chamber, traveling car, audience hall, and platform.

MR. AND MRS. WHEELER IN THEIR GOSPEL WAGON, "GLAD TIDINGS."

Mr. Wheeler writes us from Oneida, N. Y., as follows:

I had the privilege of being Mr. Gibbud's assistant for about three years. The Holy Spirit led me into this service. He raised up friends who generously subscribed to a fund to secure for wife and self a handsome Gospel wagon to do work through the country towns, cities, and villages. The horse and harness were given by H. B. Andrews, President of the Rescue Mission, Syracuse. The wagon was presented by the citizens. We started last September, and have preached the Gospel to thousands of people, and have seen results. We founded a Rescue Mission in this town about three months ago, and over fifty have confessed Christ, and we have had numerous requests for prayers. Our wagon is called the "Glad Tidings." We have been well received all along the line. We go into the slums, and have not once been insulted or molested. We are both cornetists, singers, preachers, and personal workers, and we desire nothing more than to bring honor and praise to Christ, our king, by preaching his Gospel and winning souls.

Alaskan Hardships.

In a letter to the *Western Rural*, Dr. Gardner B. Pond, writes from Alaska giving this unique description of the present condition of affairs in the mining section.

Three years ago Alaska was a land of peace and quiet almost heavenly. Now it is a land of toil, of privation, hunger and thirst, cold and nakedness. We can feel the new atmosphere which these gold-seekers have brought with them, and it worries us. We see an end or the old regime, the old Alaskan hospitality, a thing unique, a hospitality unequaled on the face of the earth—we see it doomed. I have had invitations to take little jaunts for pleasure; for example one to Herschel Island—a little matter of 4,000 miles there and back. As I had gained a little in experience, I kindly but firmly refused that little trip, but the invitation illustrates the old condition of things. This hungry multitude that has come has dried up the springs of good-fellowship. The lust for filthy lucre persuaded even the United States commissioner to make of his office a restaurant, where for a consideration the wayfarer might obtain the elastic beef sandwich. Many have asked me concerning Klondike and the Alaskan gold regions in general. To these questions I usually reply that as to the quantity of gold in Alaska, believe the reports; as to the hardships, they wont hurt a healthy man if he takes care of himself. As to the shortage of provisions and the difficulty in getting provisions there, the reports are not overdrawn, although this year may see that difficulty largely removed by the building of new boats by the transportation companies."

The Sunday School

THE CALL OF MATTHEW.

Sunday School Lesson for Feb. 13. Matt. 9:9-17. Golden Text, Matt. 9:9.

BY MRS. M. BAXTER.

THE ministry of the Lord Jesus was very varied. He had just been healing the paralytic, having previously declared to him the forgiveness of sins, and thereby aroused the enmity of the scribes and Pharisees. But the multitudes, when they saw the paralyzed man arise, take up his bed and walk, glorified God which had given such power unto men. Unto men! Why did they generalize? Could they not see that power was not inherent in humanity; it was Jesus only who possessed it. O, how men love to generalize in the things of God! It is thus they take off the edge from the words and the facts which God designs to penetrate heart and conscience.

But everywhere God finds prepared ones, such as lay to heart the very things which produce only a passing impression on others. "As Jesus passed from thence he saw a man named Matthew, sitting at the receipt of custom." Others saw the man, but they did not see what Jesus saw. To them Matthew was only a man of business following his ordinary occupation. Jesus saw a heart ready to receive him. Guided step by step every hour of his life from above, Jesus knew that his hour was come to speak to this man, and "He saith unto him, Follow me. And he arose and followed him." O, how we need in our dealing with souls this close guidance! Only God knows how the heart is prepared for the word we might speak, and if it is spoken out of season it may do more harm than good. "A word spoken in due season how good is it (Prov. 15:23)! God hath made everything beautiful in his time. When a sense of self-importance, a feeling that I must speak to such and such an one, and that no one else would do as well exists, the corruption of the self-life acts as a non-conductor, and the Spirit of God cannot flow through us to that soul. When a legal pressure comes upon us: "I ought to speak to such an one! I shall feel condemned if I do not," the self in our spirit will impart its savor to what we say and spoil it. It is only where we are in direct line with God, yielded up to his Spirit's presence and power and direction that our words can be a power. All truly good works are prepared beforehand that we should walk in them (Eph. 2:10), and their result is sure. Everything answered in the life of our Lord, everything fitted. There was no loss of time, no waste of words or of strength. He means that it should be thus with us also, that our lives should be a continuous carrying out of the will of God, and ourselves a continually open channel conveying God to others.

Nicodemus came to Jesus by night, but the Lord called Matthew in broad daylight, as all was to be immediately fruitful to others, and this without any constraint or forcing. In Luke 5:28 we read, Levi, the same as Matthew, "left all, rose up and followed him." He was a public personage in a public place, and those around him must see and know that he had become a disciple of Jesus. And let us not shrink from confessing Christ or seek to hide it. He made unto him a great feast in his own house, and gathered a great company of publicans and others to sit down with them. Matthew would see the end of his money, which he now cared to value in giving up friends and his acquaintances the opportunity to come in contact with Jesus who had so revolutionized his life.

The cold feeling of the Pharisees was at once aroused, but being probably afraid to approach Jesus, they asked his disciples to account for his actions. "Why eateth your Master with publicans and sinners?" It is a bad sign when men do a thing second-hand. If the Pharisees had come in a spirit of inquiry, they would certainly have gone to Jesus directly, but they were critics, not inquirers, wolves in sheeps' clothing. When Jesus heard it, he met them as he had met the devil who had inspired them, with the Word of God. "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth: I will have mercy and not sacrifice, for I am not come to call the righteous, but sinners to repentance."

He was quoting from the prophet Hosea, in that striking appeal, "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness [or mercy] is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets, I have slain them by the words out of my mouth, and thy judgments are as the light that goeth forth. For I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings. (Hos. 6:4-6). The Pharisees were the descendants of those whose mercy was as a morning cloud and as the early dew, yet they deluded themselves into a belief of their great superiority to the publicans and sinners; but they had no heart to help them. O how true it is that only those who know themselves as redeemed sinners can help other sinners! It is from the lowest place, not from the highest, that we can help others.

God's love to sinners, to enemies is our message to the unsaved nominal Christian, to the Jew, Mohammedan, and to the heathen. "God will love you if you are good," is the subversion of the Gospel so often taught to children. "If I am born bad and God does not love me, how can I ever be good?" argues a thinking child who has been so taught. God loves the world as it is in all its sin and filthiness, for he gave his own Son to atone for sin, to save, cleanse and transform the sinner. Such is our glorious good tidings. "Go ye and learn what that meaneth," what that meaneth for thee, what that meaneth for the most hopeless and lost who are around thee. O what hope for those whom our wicked hearts have looked down upon and despised!

"Then came to Him the disciples of John, saying, 'Why do we and the Pharisees fast oft, but Thy disciples fast not?' And Jesus said unto them, 'Can the children of the bride-chamber mourn as long as the bridegroom is with them? but the day shall come when the bridegroom shall be taken away from them; then shall they fast." John the Baptist had already made use of the name of bridegroom in relation to the Lord Jesus. "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease" (John 3:29-30.) In the few who received Him and who left all to follow Him the Lord recognized the daughter which should hearken and consider, which should forget also her people, and her father's house, so should the King desire her beauty (Ps. 45:10, 11). The presence of Christ was to such the presence of the Bridegroom. The time for fasting should come when he should be taken away, and they left on earth despised and rejected as he had been. And this fasting is not only fasting from food, but also from useless taking from anything which may distract from Him whose right it is to absorb our heart's deepest attention whatever may be our necessary occupation.

No man putteth a piece of new cloth into an old garment, for that which is put in to fill it up taketh from the garment and the rent is made worse. Neither do men put new wine into old bottles (or wine-skins); else the bottles break, and the bottles perish: but they put new wine into new bottles and both are preserved." No mixture of the new life of Christ with the old man of forms and rites and ceremonies, which is put off with his deeds.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

ONE of the most vital principles of Christianity is enunciated in this week's lesson. It is the fact, which distinguishes the religion of Christ from all other religions, that its offers are addressed to open and avowed crimes. If a religion is to make men better, then bad people are those who have the greatest need of it. It is easy to see what a crowning glory this is to our faith. It excludes none but those who exclude themselves. All are welcome, and if any one judges himself to be wicked and unworthy of it, he is the one to whom it addresses itself. It asks no questions as to the past, it recognizes no evil as sufficiently great to prevent a man being eligible for membership. It asks only if he is sorry for the past wrongdoing, if he desires to become pure and good, and if he is willing to put himself in Christ's hands for deliverance, with full confidence in his power to save him from the wickedness that has befouled him and threatens to bring him to utter ruin. If he is sincere in this, and it would seem to be a very small requirement, Christ accepts him, and proceeds to work a cure. Rightly is such an offer described as "gospel." It is the greatest, most welcome offer that could be made to a degraded and corrupt world.

Old bottles. We, who are accustomed to the use of glass bottles, do not perceive the point of this comparison. The Oriental bottle was a very different thing from our bottles. It consisted of a skin, usually the skin of a goat. The interior of the animal was removed, its feet cut off, and the skin tied up, the impurities thoroughly removed by scouring, and the bottle was ready for use. After a time, the bottle becoming hard and worn, the wine fermenting, would strain it beyo its strength, and there would be a r like there is in an old shoe after it is th oughly soaked and dried. In spite Christ's warning, men have tried to new wine of true religion into the bottles of formalism. His disciples th selves tried it when they wanted the G tile Christians to obey Jewish laws. He VIII., of England, is conspicuous in tory as one who attempted the same th He quarreled with the Pope, and posed to do without him, while retain the integral principles of Popery. when faith and love and the knowle the people obtained from the Bible into their hearts they made short work the forms and ceremonies which them bound. The new faith needed forms of expression and worship, found them in the reading of the Bible singing, prayer, and sermon, and it ished the mass and the childish mumm ies to the limbo to which they belon

At the receipt of custom. This not imply that Matthew was in a busi answering to our modern bank or s He was, as we learn from Mark and L a tax-collector. But the occupation not like our modern tax-collection. the first place, the Jews of that time subject to Rome, and they were asha of it. They thought it odious that t God's chosen people, sh have to pay tribute to a eign power, whose pe they despised as heathe was a very galling thing they counted it particu disgraceful on the part Jew to aid the Roman this hateful work. Then, the collectors, who were ed publicans, because t collected public taxes, r matters worse by the w which they performed duty. Knowing thems to be despised and h and knowing that howsoe well they behaved, would be excluded fron cent society, they ha care for their character became unscrupulous in dealings. There is no way of making a good bad, or a bad man w than to banish him fro spectable society, to m him unworthy of respec the publicans devoted t selves to money making were not particular as t way they made it. All modities were taxed, a was easy for a public charge a man with smug or evading payment, thus get him into bad re In other words, they bl blackmail him. By exte more than was their due by all kinds of tricks, made money and heartily hated.

AN ARAB BEARING A SKIN-BOTTLE OF SHERBET.

Follow me. We ca agine how surprised thew must have been this teacher of the hol David called him. Ho doubtless accustomed to scornful and contumely. No wonder that at a call he left all and followed him. story is told of a beautiful woman of family who went to visit the prison a certain jail in one of our great She talked with them in their cells, a she went along the corridor conducte the warden, she heard shouts and th and curses coming from the cells, stopped and asked to be admitted. warden refused. He said: "The w in there is the vilest creature in the She is being brought here continual fighting; I dare not let you go nea she might tear you to pieces." But lady insisted, and gained her point. entered the cell and put her arm a the woman's neck and kissed her. wretched creature looked at her in a ment. No woman had kissed her her mother died. She was comp overcome, and when the visitor sat beside her, the woman, who had not tears in years, wept like a child. Th token of affection, the one sign of passion, was the beginning of a new with her. No one had tried kindne her before.

Cuba's Appeal Not In Vain.

CHRISTIAN AMERICA HASTENING TO THE RESCUE OF THE STARVING PEASANTRY.

THE RELIEF FUND STEADILY GROWING.

Shipments of Food and Clothing to General Lee—Ravages of the Famine—Terrible Sufferings of the Reconcentrados—Pen-Pictures by eye-witnesses—Photographs taken by Correspondents in the Famine Field.

CUBA'S despairing appeal to Christian America for relief from the fate which threatens her starving peasantry has not been made in vain. With characteristic promptitude, our people are everywhere bestirring themselves, and we hear of organized movements in many States for the purpose of raising relief funds, wherewith the Central Committee appointed by the President may purchase food, medicine and clothing. Contributions are now coming in rapidly, and already the Committee has been able to make several shipments of supplies to General Lee, our Consular representative at Havana, under whose supervision the distribution is taking place. We are able to assure our readers and the public generally that, thus far, the Spanish Government has afforded all needed facilities to General Lee and his assistants, and that not only are all the relief supplies admitted free, but there has been no disposition to impede the work, or to prevent the same reaching the proper beneficiaries. General Lee's despatches distinctly bear this interpretation. Contributors can therefore send in their donations to the fund, feeling assured that every gift will reach its proper destination, and will be the means of bringing hope and gladness to some poor Cuban home, where misery and long-continued hunger seemed to afford no room for hope this side the grave. Every steamer leaving New York for Havana carries consignments of food, clothing, and medicines from the Relief Committee to General Lee. A sample shipment sent a few days ago, included:

two hundred and fifty barrels of potatoes, five hundred barrels of pilot bread, fifty boxes of fish, fifty bags of rice, two hundred barrels of meal, five hundred thousand grains quinine, five cases of hollow-ware, three cases of canned goods, and two cases of drugs.

On Wednesday, Jan. 26, forty-eight thousand pounds of rice were included among the shipments. Our artist has shown in an illustration on the first page one of the Ward Line steamers taking on relief stores at her New York pier for Havana. Despatches from Cuba give further accounts of the widespread suffering. Thousands of the starving have been brought to Havana, and many buildings are transformed into temporary infirmaries. There is no money to buy food or medicine. An American visiting one infirmary, gave the money he had had been had there in days. The inmates of those places—men, women and children—lie about in the last stages of starvation. Children die upon the bare floors. One babe lay dead on a cot beside its dying mother, who was too weak to be conscious of its fate. It is sometimes difficult to distinguish the dead from the living. A correspondent writes:

The condition of the reconcentrados and the frightful suffering which they have undergone is the one growing horror of the Cuban war. Those are the people that have suffered; these are the people that die.

Mr. E. J. Gibson, correspondent of the Philadelphia *Press*, writing within the last few days, says:

A LIVING DEATH.

Consul-General Lee is getting returns from various parts of the island as to the relief needed. So far the indications are that **two hundred thousand** persons are now starving to death. The amount already contributed by the United States is hardly a drop in the bucket. With ten cents for each person, it would take twenty thousand dollars a day to stop the terrible death rate among these starving people. General Lee's office is besieged every day with applicants for help. The relief fund adds greatly to his labors, but he willingly does what he can.

At Sagua, the relief administered to the worst cases among the starving consists of four ounces of bean soup daily. Crowds gather at the relief headquarters, and friends carry the food to those who, through weakness, are unable to walk. Mr. Gibson further adds:

Congressman King and I have seen hundreds of reconcentrados, starving at Santa Clara, the capital of the province. I have personally seen thousands of starving reconcentrados. General Lee has been getting returns from all over the island as to the number needing help, and he places it at two hundred thousand. I have been in numerous small towns with a population each of only a few hundred, where from three thousand to seven thousand reconcentrados were penned up. The death rate in those places has been terrible.

In Washington all the recent information received on the subject of the famine more than confirms the statement of an official attached to the Department of Justice, who, on returning from a recent visit to Cuba, estimated that 200,000 had already died of starvation. Mr. H. V. Boynton, a well-informed writer of the deaths from famine, says:

Double that number is now believed to be nearer the truth than the figures named. This relief work is a task as stupendous as it is sorrowful and heartrending. With every assistance, only a small proportion of those in the direst need can be helped.

BURYING FAMINE VICTIMS AT SAGUA.

This coffin—a plain, pine box—was used to carry to the grave ten young victims. It is probably still in use by the villagers of that stricken district.

THE CHRISTIAN HERALD'S "Cuban Famine Pamphlet," giving the fullest and most reliable information, from official sources, as to the character and extent of this terrible visitation, and illustrated with many photographs recently taken by Mr. Sylvester Scovel in Cuba, **will be sent free to all who may write us asking for it.** Single copies or a number of copies may be had, as desired.

To those who, in the Master's name and for his sake reached out the hand of succor to the suffering in still more distant fields, the magnitude of the Cuban need will not be regarded as affording room for discouragement, but rather as an incentive to earnest and active relief work. Many thousands of precious lives were saved in Russia and Armenia, and hundreds of thousands in India, where the sufferers were counted by millions. Many lives are even now being saved in Cuba, by the efforts that have been put forth. Every gift, no matter how small, if given from the heart and in the right spirit, will be doubly blessed. To rescue some poor helpless one in Cuba should be the duty of every reader of this journal, and indeed of every American who has in his breast a spark of sympathy for human suffering. Every contribution to the Relief Fund, sent to this journal, will be duly acknowledged, and with other contributions will be promptly forwarded by the Committee to Gen. Lee in the form of food, clothing and medicine. The following contributions have been received during the week:

Prev'ly acknd **$2,116.69**

Adamston, Miss A 5 00
Adamston, Mrs W 2 00
Akin, Miss A 5 00
Alvord, Chas 50 00
Anderson, Mrs J M 1 00
Andrews, Lev 1 00
Antinony, Mrs M M 2 00
Armin, W H 5 00
Armstrong, J 1 00
Atwood, Mrs. M. C 5 00
Austin, Mary C 5 00
Averill, Edward 2 00
Aylesworth, Jane 25
Bayes, H C 1 00
Benson, Jane 1 00
R H Benson 1 00
Bergen, Mrs M H 2 00
Bilson, Mrs. W M 30
Bessemer, S S 1 00
Berry, J A 5 00
Baxter, Mrs E. 1 00
Barker, Robt. 5 00
Bennett, Mrs Marvin 3 00
Bassett, Mrs E A 1
Bolton, C F 5 00
Blair, Rev R A 2 00
Bassler, Wm L 1 00
Banks, Mrs M J 5 00
Bess, Fred I 2 00
Baker, Henry 1 00
Baker, Hugh 5 00
Benton, Wm 1 00
Bishop, T W & F E 1 25
Babcock, J S 5 00
Backer, August 25
Baird, Miss J E 7 00
Baker, C H 1 00
Bolding, Wm 1 00
Braden, John H 1 00
Brantly, I 2 00
Brayton, Mrs E J 2 00
Breese, Mr & Mrs J G 10 00
Briggs, Wm 5 00
Brodhead, B V. 1 25
Brooks, Orlando 1 25
Brown, Wellie H 1 00
Bubier, Mrs H 3 00
Bulont, W L 5 00
Burdick, Mr & Mrs W H 1 00
Bultman, Grafton 1 00
Cowan, Chas S 25
Call, Rene M 5 00
Carpenter, Mrs Ann 25
Carpenter, Mrs S C 2 00
Carr, A F 2 00
Cassimer, Samuel 2 00
Chadeayne, Libbie T 1 00
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Chamberlin, M H 3 00
Chipman, G W 1 00
Chonte, Miss H E 2 00
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Clement, Ira 1 00
Clements, Mrs Isaac 50
Clemons, M I 2 00
Close, D M 10 00
Cobb, C R 4 00
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Converse, H A 50
Cook, Mrs D M 5 00
Cooley, O B 1 00
Cowey, G H 3 00
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Crenshaw, C E 1 00
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Cubley, W H 5 00
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THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE G. H. SANDISON.
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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THE CHRISTIAN HERALD,
Bible House New York City

Entered at the Post-office in New York, as Second-class Matter

Approaching Valentines.

WE are near a day set apart for jollity and wholesale fun. February 14 and St. Valentine's Day, established in honor of a bishop who lost his head. A festal observed on both sides the sea, admired and denounced. The arousal of sport, and the implement of disgust. It was celebrated long before we were born, and will be observed long after we are dead. Though different from all other hilarious days, it has its uses. Fourth of July for patriotism, Thanksgiving Day for the review of national mercies, Christmas Day for the celebration of the great advent; but Fourteenth of February, demonstrative of tenderest sentiment and crackling fun. At the doorbells, mysterious postmen vanishing down the steps before you have time to recognize them. About six million valentines fluttering in the excited grasp, and thirty million people wondering where they come from. Do not allow your interest in this annual holiday to lessen as you get older.

We cannot spare it from the calendar. You may have cultured your taste until nothing short of a Bierstadt, or a Church, or a Kensett, or a Raphael can please you; but you are to remember that one hundred thousand dollars' worth of pictures such as these, would not please the children so well as two or three grotesque valentines. Mirth above one's capacity is no mirth at all.

There can come no harm to the childish mind from the caricatures that enter your house on St Valentine's night. The doggerel which they read with such boisterous gyration will not hinder to them future poetic taste. Let the missives fly until all our cities resound with laughter. The more jog-eat children have before ten or fifteen years of age, the better will they be able to stand the pressure of severe life when it comes upon them. We have no sympathy with those parents who try to have children be existent the sorrows of the old folks. They who begin the hard work of the world without having had their natural share of juvenile merriment, begin under mighty disadvantage. Alas for those whose life is a everlasting Ash Wednesday preceded by no May blossoms.

Valentine's Day has its uses in expression of higher and more tender sentiment. There comes a time between eighteen and twenty-five years of age, when one does not know exactly what is the matter. You get dreamy. You sit looking at one figure in the carpet for an hour, as though you had never seen it before. After some long conversation which expects an answer has been addressed to you, you look up vacantly and say, "Wh-a-t?" Some tease of the family takes it upon himself to announce the diagnosis of your disease. You dare not write a letter expressive of your feeling, for you do not want to commit yourself, and at just that time the uses of the valentine come in. The selection is made, reckless of expense, with glistening eye and throbbing heart, which the merchant of the valentine understands, but of which he says nothing. In that purchase, good poetry takes the place of doggerel, and the design is suggestive of hearts in various stages of surrender. At such crises of feeling, the valentine seems to be a necessity.

Marriage No Lottery.

IN ancient Rome, at the festival of the Lupercalia, the names of young women were placed in a box, from which they were taken by young men as chance directed: intimating that marriage was a lottery, and that any one proposing it, only puts his hand in a box from which he may chance to draw a fortune or a misery. There is no lottery about it. In the vast majority of cases those are affianced who ought to be affianced. You denounce some marital engagement as unfit because the parties are unlike. That is the way it ought to be. If the one is sanguine the other needs to be phlegmatic. If the one is frivolous, the other needs to be grave. If the one is poetry, the other needs to be prose. Most wonderfully does God set the solitary in families. It is not putting your hand in a box where there are a thousand ballots, but, in most cases, a matter of divine selection. It appears to "just happen so," that they met on some excursion, or in some parlor, or in some street, or in some church; but there was nothing accidental about the meeting. By eternal goodness the whole affair was arranged. If God controls the smaller affairs of our life, will he leave to haphazard the most important affair? If you think that it is all a lottery, the selection of one's chief companion, you pay but poor compliment to your home. The Bible says, "a good wife is from the Lord," but took it for granted that we might easily guess where the other kind comes from.

Trouble, the Great Educator.

MISFORTUNE and trials are great educators. A young doctor comes into the sick-room where there is a dying child. Perhaps he is very rough in his prescription, and very rough in his manner, and rough in his feeling of the pulse, and rough in his answer to the mother's anxious question; but years roll on, and there has been one dead in his own house; and now he comes into the sick-room, and with tearful eye he looks at the dying child, and he says, "Oh, how this reminds me of my Charlie!" Trouble, the great educator. Sorrow—I see its touch in the grandest painting; I hear its tremor in the sweetest song; I feel its power in the mightiest argument.

Grecian mythology said that the fountain of Hyppocrene was struck out by the foot of the winged horse Pegasus. I have often noticed in life that the brightest and most beautiful fountains of Christian comfort and spiritual life have been struck out by the iron-shod hoof of disaster and calamity.

It took all our past national distresses, to lift up our nation on that high career where it will march along after the foreign aristocracies that have mocked and the tyrannies that have jeered, shall be swept down under the omnipotent wrath of God, who hates despotism, and who, by the strength of his own red right arm, will make all men free. And so it is individually, and in the family, and in the Church and in the world, that through darkness and storm and trouble, men, women, churches, nations, are developed.

LET SLEEPING DOGS LIE.

WHAT infinite prudence, forbearance, and wisdom there are in these four words! In the home life, if we wish to get along comfortably, how much depends upon our ability to ignore little disagreeable events, little querulous remarks. Papa has come home from business surly and silent—it is a way papas have, when they are mentally and physically worn out—but what is the use of commenting on the fact? A good dinner, and a few words in season, will put all right in an hour; and the evening likely ends in smiles and sunshine. In family affairs it is a dangerous thing to ask such irritating questions as, "What is the matter? What have I done now?" Sulking is not always to be avoided—but it can easily be made into an active quarrel by demanding explanations about it. If the dog of recrimination sleeps, it is better to let him alone than to wake him up and set him barking and worrying through every room in the house.

Children easily forgive, and even respect parents who are strict, and curtail their pleasures through principle, but they become impatient, and eventually contemptuous at the snarling and nagging that is only caprice, or the result of some personal inconvenience, such as a bad cold, or a disagreeable visitor, or an ill-fitting dress. It is indeed above human nature to expect any one to profit by household wrangling, and as far as I can ever see, nobody is made better for trials through this medium.

Then in social life, what scrapes we should keep out of if we would only let sleeping dogs lie. Frequently we do, and say, things which it would have been wiser not to have done or said; then if we have any prudence left we will deny ourselves the luxury of explanations. We should only succeed in waking up the dogs of rumor, and suspicion, and evil speaking; for nothing is truer than that they who begin to excuse themselves, accuse themselves. Far better trust to the good nature of our friends, to their instinct and experience of our character and lives, and to that mysterious process of justification, called, "living it down." We see this course confirmed constantly in the manner of our preachers; the man who simply makes statements, interests us; the man who explains, tires us.

And if in the way of our duty we come upon the sleeping dogs of envy, malice, hatred, prejudice, etc., what would it avail us to awaken and try to reason with them? Our very justice and honor would provoke them to attack. If we could show them our hearts, sorrowful and bleeding, they would not see. They are blind and deaf, and they wish to be so, in order that they may injure without pity and without remorse. This is a pack that rends as well as barks. If they sleep, tread softly, and go to this side, or the other, to avoid them.

Young people have often a foolish pleasure in awakening dogs they can neither pacify nor control. They twit their acquaintances with the one intolerable failure, or foolishness, of their lives,—a lost love, or lawsuit; the savage review of their book, the household skeleton, or a social slight,—and so manage by a constant worrying, to turn a vapid dislike into an active hatred. And though they may call such a course by some very fine, good name, it is really neither more nor less than an ill-conditioned temper, malicious and quarrelsome, troubling itself about matters with which it has no business to meddle.

The great test of a good heart is to be good at home; patient with those whom it is our duty to be patient with; considerate of their physical exhaustion, and of their moral and spiritual limitations. Grand virtues are made for grand occasions; and such occasions come at long intervals in any life; but that sweet tact, that gracious observance of household trifles on which the happiness of the home depends, is an every day, and every hour and moment virtue, and one of the greatest blessings of humanity.

For it is sometimes as real a virtue to restrain a truth as to speak it. A man or a woman may be in a very vile temper, but to tell them they are so—though it is an undoubted truth—may make matters much worse. Candid people are often very cruel people, and in their own way as bad tempered as those whom they accuse. To pass by a transgression, to turn aside wrath with a smile or a sweet answer, to let sleeping dogs lie, is not this better than to be offensively plain-spoken, quarrelsomely candid, and thus rouse all the sleeping dogs in their own and other people's paths, and make them give tongue to all the country side? Blessed are the peace-keepers; blessed are the men and women who have the courage, and the forbearance to let sleeping dogs lie!

Amelia E. Barr

BRIEF NOTES.

Rev. T. DeWitt Talmage, D.D., editor chief of this journal, was married at Allegh Pa., on Saturday, Jan. 22, to Mrs. Eleanor M. lier, of that city. Mrs. Collier was the wido the late Mr. Charles Collier, a prominent law of Allegheny. She is a member of the Presbyrian Church, the pastor of which, Rev. Wil Robinson, D.D., performed the marriage mony.

It has been estimated that out of the population of the Eastern District of London one in a hundred attends any place of worship.

The income of the London Missionary ciety last year was $200,815, which was an incr on the income of the proceeding year of $14,39

The Congregational Church Building ciety, in its annual report, shows that its rec and expenditures last year were the largest history.

A remarkable personality in Irish Me dism at present is Mr. Robert Taylor, of Sc county Down, over 115 years of age. He has postmaster of Scarva seventy years.

Dr. John Hall announced to his congr tion, at the Fifth Avenue Presbyterian Churc Jan. 23, that in deference to the urgent ap presented to him he would withdraw his res tion.

One of the most interesting and influe of social settlements is at Calhoun, Ala., in Black Belt of the Southland, which is supporte the gifts of New Englanders and is in charg New England men and women.

The most noted gambling resort in Eu has just had its license to continue its iniqu operations renewed by the local authorities further period of fifty years in consideration o payment of more than five million dollars.

Bishop Burdon, who resigned the se Victoria, Hong Kong, a few months ago, i turning to China as a missionary. He is se years of age, and has been in the mission fie forty-four years, during twenty-three of whi has acted as bishop. He proposes to sett Pak-hoi.

Intelligence received from Zanzibar s that a devoted young C. M. S. Missionary, M L. Pilkington, B. A., had been killed while a as interpreter to a force despached from Men the Nile to quell the revolt of the Soudanese. Pilkington had been eight years in Africa.

The French Catholics seem to be alar over the number of priests who are inscribing names at the Faculty of the Protestant The in Paris, and a leading French paper says such a desertion from the Catholic ranks has been witnessed as at the present time.

That unique Christian Endeavor So the Shut-in Endeavor Band, has several me in seven different states—Massachusetts, M New Hampshire, Illinois, Virginia, Maryland Minnesota. Letters concerning it should b dressed to C. C. Wonters, Howley, Minn.

There is now on exhibition at C. G. ther's Sons, 184 Fifth Avenue, New York, an down spread from Norway, which was presen Mrs. Newman, wife of Bishop John P. New for the benefit of her native Bible-Readers' The spread is for sale at about one-half its or cost.

An important meeting interesting to C. A. workers is to be held at Rochester, February 18-20. This is the Biennial Conve of Young Men's Christian Associations State of New York. Rev. F. B. Meyer, Wilbur Chapman, Dr. O. P. Gifford and othe inent men are expected to address the conve

In response to a special request fr number of Congregational churches in the st President Lamson and Vice-President Jan the American Board, have started on a through the Western States in the interests eign missions. They expect to visit Chica Louis, Detroit, Cleveland, Oberlin, and pe other points, before they return.

Rev. F. B. Meyer, of London, is again way to this country, and will give two d Greater New York. On Wednesday, Feb 16th, he will preach morning, afternoon and ing in the Hanson Place Baptist Church, Lok lyn, and on Thursday, February 17th, in th fayette Avenue Presbyterian Church, Bro also morning, afternoon and evening. Servi 10.30 A.M, 3 and 8 P.M. Admission by free tic

Biblical Critics who have contended ha the history of the deluge was of a later dat Moses will be interested in the discovery b Scheil, the French Assyriologist of a clay containing a record of the event, the date of is seven centuries before Moses, that is, abo time of Isaac. The *Independent*, which pub the first fac-simile of the tablet in this co considers the discovery as one of the utmo importance.

The annual session of the Tuskegee I Conference will take place at Tuskegee, la Wednesday, February 23d. The Workers' C ence, composed of officers and teachers of t rious Colored Schools in the South, takes a February 24th at Tuskegee. These confe present opportunity to study the condition a progress of the Negro that is afforded n else. Further information can be had from B T. Washington, Tuskegee, Ala.

Mr. Luther D. Wishard has undertak movement for the advancement of the ca Presbyterian Missions. He will give his time for a year to service in the churches w view of promoting a forward movement by sh the work already accomplished and the gr portunity there now is for an aggressive ef all fields. The liberality of an anonymous of foreign missions who lives in Indiana h abled the Presbyterian Board to make this a ment.

Rev. Thomas Harrison will comme series of revival services in Philadelphia on They will be held in the Methodist Epi Church, corner of Seventh and Norris stre which Dr. John R. Westwood is pastor. M rison labored in the same church with wo success nine years ago, and now returns unanimous request of its members. His s in the Second Street M. E. Church, New Yo closed with a great jubilee services on Janu A large number of converts joined in the celeb

DESTROYING CURRENCY.

ONE of the most interesting operations of the United States Treasury is that of the destruction of t: bills which have been sent in for re-emption. From an article in this month's ju e of the new publication, *Success*, we l rn that notes to the value of a million dlars are condemned on an average ery day. They reach the Treasury from nks in all the States, and when they ve become dirty or dilapidated they are t reissued. Every bundle of money re- ved is turned over to an expert, who, er carefully counting and inspecting notes, to see that no counterfeits are ong them, places them together in small ckages, and marks on the wrapper the ount contained in each bundle. They e then passed under the machine, which nches a hole in each corner of every ckage: and cut into halves, lengthwise, e-half is sent to one division and the naining half to another, to be re- unted by two other people. All counts ist tally with each other before the bills ready for destruction. The next move to transport the bills to the Bureau of graving and Printing, where they are luced to pulp by what is called macera- n. Into an immense revolving cylinder ntaining several disintegrating chemi- ls, the bills are thrown. The pulp thus duced is pressed into sheets, which re- mble white cardboard. This substance sold by the Government for about forty llars a ton, the money received paying e entire expenses of maceration. The dinary citizen witnessing the destruc- n of bills, which he toils so hard to get d are so precious to him, might con- ler it waste, if he did not know that the lls are not money, but only the Govern- ent's promise to pay money. To him ey are as good as money, because he nows the Government will keep its pro- ise. It is much to be wished that he lt the same conviction about God's pro- ises. He has better ground for the as- rance, but if he had as strong faith he ould lead a different life.

These all died in faith, not having received the omises, but having seen them afar off, and were rsuaded of them and embraced them, and con- ssed that they were strangers and pilgrims on the rth (Heb., 11:13).

Wife's Discovery.

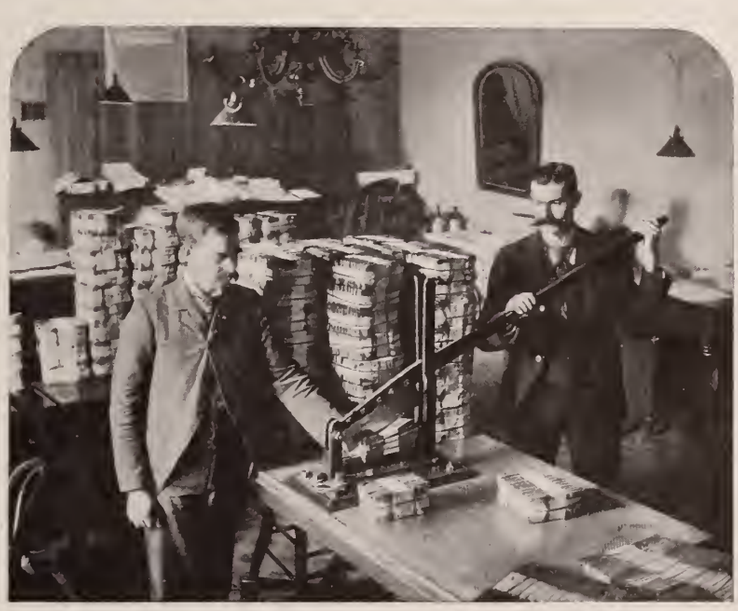
Among the romances of the Pension ureau is one that has recently been pub- shed by a journal of Louisville, Ky. A oman residing in that city applied for a ension as the widow of a veteran. She ated that her husband, who served rough the war and was badly wounded, ent West in 1868, and as she had heard othing from him since that time and had ason to believe him dead, she was en- tled to a widow's pension. It appears at when the man left home, poverty was ressing heavily upon him and he prom- ed his wife that he would send for her as oon as he could obtain remunerative em- loyment. She secured a situation in a ealthy family which moved away from e city. The husband had no good news o give for sometime, and did not write to er. Eventually, he drifted to Fort Worth, Texas, where he obtained a posi- on on the police force. There he made e acquaintance of a man who had re- ently come from Louisville, and who, robably misled by a similar name, told im that his wife had fallen ill and died. The husband was stricken down by the ews. A severe wound in the head hich he had received at the battle of hiloh, rendered him very susceptible to ental trouble, and he was prostrated be- ore he could verify the story of his wife's eath. When he recovered he took no teps to do so, and mourned her as dead. The wife, meanwhile, not hearing from im, and not knowing where to write, con- luded that he must be dead. She lost er situation and was in sore need when he applied for a pension. The commis- ioner investigated her case and notified er that her husband was not dead but as living in Oklahoma. She wrote him mmediately and a happy reunion of hus- band and wife resulted. Thus the woman's application, though rejected, was the means of bringing her happiness she never dreamed of. It is so sometimes with those who in their trouble go to God for relief. They do not always get what they ask for, but they may get eternal life, which is infinitely better.

Unto him that is able to do exceeding abundantly above all that we ask or think (Eph 3:20).

A Prisoner's Disappointment.

A report recently received by the Minister of Justice in the Canadian Government from a Commission appointed to investigate the prisons states that in a certain penitentiary the letters written by the convicts during several years had not been mailed and the letters addressed to the convicts had not been delivered to them. They were thrown into a vault and had been lying there until the Commissioners found them. It is not stated why the letters were thus held back. Possibly some rule of prison discipline had been infringed, but there ought to be some very good reason to justify such a severe punishment as intercepting a prisoner's letters. If it was done without cause it was very cruel and doubtless had sad results. One case of the kind is quoted. A prisoner who was held for a first offence wrote to his family expressing his contrition and promising to lead a new life when he came out if they would forgive him. He begged them to write him a word of affection and pardon to cheer him. As his letter was not mailed and no letter from his family ever reached him he left the penitentiary at the end of his term in a very hard and embittered state of mind. It is a pity that he did not know and realize that his Father in heaven was ready to forgive and was loving him. The encouragement he needed to begin a new life is precisely that which God offers, but like this convict, men often do not know that he is ready to give it.

Not knowing that the goodness of God leadeth thee to repentance (Rom. 2:4).



CUTTING UP SOILED AND MUTILATED CURRENCY IN THE TREASURY.

A Singular Fatality.

The death of two men at Pittsburg, Pa., occurred on January 20, through a remarkable oversight. A bridge is being built there across a ravine through which the Pennsylvania Railroad runs. The two main girders have been in position for some days. The derrick which handles the material stands between the girders alongside the railroad track. On that morning, two workmen walked out on a plank thrown across the girders and went to work repairing the derrick. The plank was secured to the girders by a rope, the ends of which hung down over the railroad tracks. The men did not think of the rope, and kept at work. As the accommodation train swept around a bend in the road, the smokestack of the engine brushed the rope, which caught on the ventilator of one of the cars and was dragged forward. The weight on the rope bent the plank, and the rebound shot both men in the air. One of them fell on top of a passenger coach and was carried 200 feet, falling into the ditch at the side of the track. He was killed instantly. The other fell alongside the water-rail, his head striking the ironwork of the bridge. His skull was fractured, and he lived only a few minutes. It is unaccountable that the men should not have foreseen some such result occurring from that dangling rope. It was a fatal oversight. There is reason to fear that an analogous oversight is being made by some who bear the name of Christ. They have not separated themselves from the world sufficiently to be safe. The love of some amusement or some evil habit clings to them and may entangle them in the ways they had left.

If after they have escaped the pollutions of the world they are again entangled and overcome, the latter end is worse with them than the beginning (II Peter, 2:20).

A Baby's Betrothal.

A romantic story of a recent wedding is told by *The Youth's Companion*. It says that eighteen years ago a young man was spending his vacation in a fishing village in Massachusetts. He became very fond of a girl baby of whom the keeper of his boarding-house was the happy mother. One day, he said to the mother: "Will you give me that babe for my wife?" The mother had known the young man for several summers; she liked him, and therefore, answered promptly, "Yes." He thanked her and asked: "Will you promise never to tell her that you have selected me as her husband?" The mother promised and she observed the conditions of the singular betrothal. The girl baby grew up, and summer after summer the young man courted her. When she was eighteen he married her, and not till then did she know that she had been betrothed to her husband while in her cradle. The young man must have had unusual constancy of affection to wait so long for his wife, and it would have been a great disappointment to him, if, when she grew up, she had refused to marry him. It is such disappointment that God represents himself as feeling, when his people on whom he has lavished his love and care turn away from him and will not love him:

Nevertheless, I will remember my covenant with thee in the days of thy youth. (Ezek. 16:60).

Suicides Losing Insurance.

A decision of the United States Supreme Court handed down last week ought to be made known everywhere in view of the increasing disposition to commit suicide. The case before the Court was a claim for half a million dollars which was made on various life-insurance companies by the heirs of a man who committed suicide. Justice Harlan, who pronounced judgment, stated explicitly that no life-insurance company need pay the policy on the life of any man who, while in the possession of his reason, killed himself. The suicide, in this case, therefore, failed in his plan to enrich his heirs at the cost of the companies. Perhaps this decision may operate beneficially in deterring others from the crime that is becoming so common. It is much to be wished, too, that the consequences of the crime which are yet more common, might also be realized, so that men might turn away from the sins which lead to it.

He that doeth it destroyeth his own soul (Prov. 6:32).

Music in a Vault.

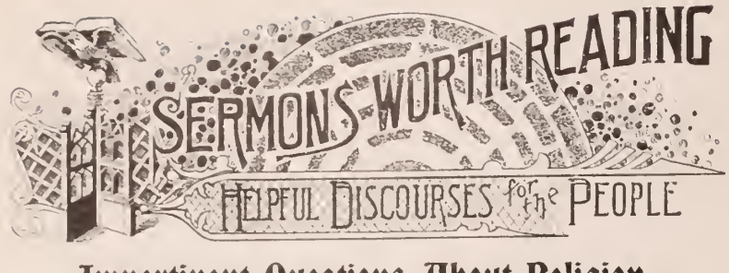
There is a novelty, according to a despatch from Saratoga, N. Y., in the cemetery of that town. In the receiving vault a casket is lying, awaiting the completion of a beautiful mausoleum which is being constructed for its permanent resting-place. Beside the casket is a musical-box which is wound up every day by the widow of the man whose body is in the casket. She goes to the vault at the same hour every day and sits there for an hour or two while the musical-box plays his favorite tunes, and when she quits the vault her face shows that she has been weeping. She says that she has ordered for the new tomb a mammoth music-box from Switzerland and she will make it a part of the interior furnishings of the tomb. She says that her husband's views of the future life were such that he believed the sounds of the airs which cheered him on earth could reach him after his death. Accordingly, among the airs that any music-box designed for the tomb of the deceased must have are "The Heart Bowed Down," "Jesus, Lover of My Soul," and "I Know That My Redeemer Liveth." One cannot but admire her regard for his wishes, especially if she has more sense than he had, and is aware how useless the duty is that she is performing. It is a pity that as he was so fond of music, her husband did not make it his supreme concern to enter that abode of which John had a vision.

I saw them that had gotten the victory . . . . stand on the sea of glass, having the harps of God, and they sing the song of Moses (Rev., 15:2).

Beguiled by a Mirage.

Travelers in the deserts of Arabia and Africa have often told the story of the mocking vision, which is seen by the thirsty men and animals who fancy that they see not far away abundant water. A similar story is sent to a San Francisco journal by the superintendent of a cattle ranch in New Mexico. He says that near the Mexican border the air is so thin and pure that the mirage is extremely vivid, and only those persons who know by actual experience that what they see does not and cannot exist on the plains, can believe that the spectacle is an optical delusion. He states that not long ago a man who set out from Juarez, Mexico, to go to Los Palomas, in New Mexico, nearly lost his life through this delusion. He was driving a wagon loaded with merchandise and had reached a point below Deming, when he saw a short distance off on his right, a beautiful lake shaded by trees. Both he and his team were very thirsty, so he turned out of his course to get water. After traveling several miles, the lake seemed as far off as at first. But it was there, clear and distinct before him. Never thinking of the mirage, he continued in the direction of the lake and fancied he could feel on his face the fresh breeze from the water. As the distance did not appear to diminish, the idea that it was the mirage, of which he had heard, but had never seen, dawned on him, and he turned back to the road. But night fell before he reached it and he lost his way. In the morning he could not recognize any indication of his proper course, and all his efforts to find the road were unavailing. He knew, however, that his only hope of safety was to persevere, and eventually, after a delay of four days, succeeded in reaching his destination. Many a man has had a similar experience in the journey of life. The world offers him satisfaction in many ways, but they are all delusive, and only in Christ can true content be found.

Whosoever drinketh of the water that I shall give him shall never thirst (John 4:14).



Impertinent Questions About Religion.

Sermon by Rev. J. B. Hawthorne, D.D., First Baptist Church, Nashville, Tenn. Text: John 21-22. . . . . } What is that to thee?

NOT many days after the resurrection of our Lord, he appeared to Peter and other disciples on the seashore. To remove all doubts from their minds as to the reality of his physical presence, he took a meal with them. After eating, he took Peter aside to speak privately with him. Peter, looking back and seeing John following after them, said, "Lord, what shall this man do?" Jesus answered, "What is that to thee? Follow thou me." Bible students do not agree as to what Peter meant by this question—What shall this man do?" It seems to me that the only object Peter had was to find out whether the Master wished John to hear what he was about to say to him. But whether Peter meant this or something else, it is very evident that the Master's reply was a rebuke to Peter—"What is that to thee?"

REV. J. B. HAWTHORNE.

Jesus was wont to encourage his disciples to come to him with all their difficulties, but he did not always give them the information which they sought. When it was necessary to correct misapprehension and remove error from their minds, his responses were generally very direct. When the disciples brought to him one who was born blind, and asked whether the blindness was a penalty for the child's own sin or the sin of his parents, he told them that it was neither for the child's transgression nor for that of his progenitors that the affliction was sent upon him.

Sometimes when he was asked to interpret a parable which he had spoken, he gave them a full and satisfactory explanation; but, when they came to him with questions born of idle curiosity, he rebuked them, and sometimes very severely.

When some of them asked, "Are they few that be saved?" he would not answer, because the question was indicative of unlawful curiosity. Knowing that they could derive no benefit from a discussion of the subject, he replied, to them, "Strive to enter in at the strait gate; for many shall seek to enter in and shall not be able." When some enquired, "Lord, wilt thou at this time restore unto us the kingdom of Israel?" he answered, "It is not for you to know the times or the seasons which the Father hath put in his own power."

The great lesson which Christ teaches by his manner of dealing with the disciples is, that there are many difficulties to the existence of which we are not responsible, and that it is folly for us to allow our minds to be occupied with them. Just in the degree that we are anxious about such things, and give ourselves to the study of them, we impair our efficiency in the real work which God requires us to do.

Follow Christ, believe on him, reproduce his virtues, like him, go about doing good. Let this be your work, and on that our salvation and spiritual growth and happiness depend. As secret things belong to God, leave with him the unrevealed and inscrutable. Just so far as we burden our minds with these things, and consume time in the study of them, we rob God and defeat the purposes of our creation and redemption.

1. "I explain the origin of evil, and reconcile the existence of it with the holiness and goodness of God." This is one of the problems brought to religious teachers of this day. The inability of religious teachers to solve it, is with some men a sufficient excuse for rejecting Christianity. Christianity did not make this difficulty, and it is not the province of Christianity to tell us why God permitted evil to come into the world. Christianity simply recognizes the existence of evil, and tells us how we may escape from it. What God has locked up in the infinite depths of his own spirit we are not required to know, or to attempt to know. Besides this, the question concerning the origin of evil does not affect in the remotest degree man's interests, either in this life or in the life to come. A revelation of the mystery could be of no practical value to us in meeting our obligations to God and our fellow-man. How foolish and inexcusable is all this curiosity about the origin of evil. Think of a man in a burning building, who, when a way of escape is made for him, stands at a window and refuses to be rescued until some one has explained the origin of the fire. Not more foolish is that man than he, who covered with guilt and condemned to eternal death, refuses to accept pardon and salvation until some one has explained why God has permitted evil to come into the world.

2. "If there be a God; if he is a righteous Ruler and administers his government over the world in the interest of truth and right, explain why so many wicked men are prosperous, and so many good men are in the depths of adversity. Explain why a man who obliterates all distinctions between right and wrong, and glories in a life of lust, is blessed with a profusion of the good things of this world, while his neighbor, who is distinguished for Christlikeness, is poor, destitute, and afflicted." Men come to us with this problem, and tell us that when we solve it they will become Christians.

I cannot solve the mystery. The God whom I serve has not imposed upon me the obligation to even attempt a solution of it. His thoughts are not as our thoughts, nor his ways as our ways. Why he does not fully reward good and evil in this life; why some wicked men have temporal prosperity and some righteous men have temporal adversity, are mysteries which we shall not understand until that day when all secrets shall be uncovered. It may be some relief to our minds, as we contemplate this dark problem, to consider that temporal prosperity is not always a blessing. It is frequently a curse. Men who boast that they have become rich by utterly ignoring truth, virtue, and God, are not blessed, but cursed, in being permitted to accumulate material wealth. The man whose conscience is dead, who has nothing in his heart that seeks fellowship with purity and goodness, and who boasts of his sensuality, uncleanness, and freedom from moral restraint, is not a prosperous man. What he calls prosperity is only the means of his destruction. It is a dead weight that is sinking him into the mire and filth of moral degradation. Such a man is doomed. He is damned for this world and the next. Let us consider also, that poverty and sufferings are sometimes elements of prosperity. To live in a log hut, and linger upon a bed of sickness, are not always signs of adversity, because, under God's government, poverty and pain are ministering angels to those who love and fear him. If you are developing a noble, Christlike character, if you are getting more and more the mastery of self, if conscience is becoming more sensitive, and the mind and heart are growing in responsiveness to sentiments that are pure, lovely, and exalted, you are God's favorite child—the recipient of his highest blessing—though you may be covered with rags, and subsist on the crumbs which fall from the tables of the rich. "What is that to thee?" No matter how God administers his government over men, except you repent, you shall perish.

God moves in a mysterious way,
His wonders to perform.

But one thing he makes plain—so plain that it is not possible for you to misunderstand it. You are a sinner, and if you die in your sins you cannot see God's face in peace. Another thing is equally plain. Jesus Christ came into the world to save sinners, and if you trust and follow him he will save you. There are mysteries in providence and nature—mysteries which God alone can explain; but when we come to the question of personal salvation, there is no mystery. "Believe on the Lord Jesus Christ and thou shalt be saved."

3. "The Bible is a mysterious book. It contains much that is utterly unintelligible to man." Thousands make this an excuse for rejecting the religion of the Bible. It is the lack of capacity to comprehend that makes mystery. You tell your little boy that the earth turns over every twenty-four hours. That statement starts in his mind a hundred perplexing questions. But the boy believes what you say about the earth. He believes it, not because he understands it, but because he believes in you. He confides in your intelligence, wisdom, and veracity. Many things in the Bible are mysterious to me, but they are mysterious only because of my lack of capacity to understand them. I believe these mysterious passages because I believe the Divine Being who inspired them is too pure and good to deceive me. The sense of moral depravity inheres in the very constitution of every human being, and the question, "How shall man be cleansed of this moral pollution and become just before God?" rises unbidden in every human breast. A merciful God has responded to this earnest longing of his fallen creatures by sending forth his Son in human flesh to make a propitiation for the sins of the world, and thereby provide cleansing, redemption, and everlasting life for all who will believe on his name. These are glad tidings to the believer. By accepting them his troubled conscience is soothed into a sweet repose, and there is imparted to him a new nature and a new life. From the earthy and the grovelling he rises into fellowship with the spiritual and the heavenly. From the realm of gloom, doubt, and fear, he emerges into a region resplendent with the brightness of imperishable hopes.

But while the proclamation of the adorable truth, that Jesus Christ came into the world to save sinners," imparts to us light, life, peace and joy, it brings us face to face with problems which baffle our powers of understanding. It starts within us questions like these: "How could the infinite God tabernacle in human flesh, and how could the death of an innocent being atone for the sins of the guilty?" There are many persons among us who have never moved away from these questions. Perplexed by them, they refuse to take the first step in the path of obedience to God. They are wasting their lives in the foolish attempt to know what must remain unknown and unknowable until the great day of final revelation.

Amid the gloom of his exile on Helena, the great Napoleon gave much of his time to the study of the Gospel. He was profoundly impressed with the mystery of Christ's nature, and doctrine, and work. But these very mysteries helped him to believe in his divinity and holiness. He said, "The spirit of Christ overawes me, and his will confounds me. The truths which he announces, and his manner of convincing men, are not explained by any human philosophy. His birth, his life, his Gospel, his empire, and his march across the ages, are mysteries which we can neither solve or deny.

My friends, while our lack of capacity to understand makes Jesus Christ the most mysterious being in the universe, we cannot fail to recognize the fact that he was pure and merciful and good. Having faith in his wisdom and rectitude, the mysteries of his nature and work and doctrine should not deter us from committing our souls to his keeping. We who have long lived in fellowship with him, are no more able to solve these mysteries than yourselves. Not until we have passed from the region of dusky shadows to the brightness of heaven's eternal noon, shall we know more than we now know about these inscrutable things. This we can see—we know him—we know his power; we know his grace: we know he saves.

"There are thousands of people in the churches who are not what they profess to be. In heart and life they are no better than thousands outside of the churches." Many make this an excuse for rejecting the religion of Christ. When these unfriendly critics speak thus of the church, they seem to be utterly oblivious of the existence of the many thousands and millions of church members who are true and faithful. They are blind to the vast array of patient toilers for truth, righteousness, humanity, and God, without whom the world would be as dreary as a desert. They seem to see only the Simon Maguses and Judas Iscariots. A German comes to this country to make a study of the American people. He visits only the gamblers, and harlots, and jail-birds. After this very limited observation of our people, he returns to his own country and writes a book, in which he says: "My study of the Americans has convinced me that they are a nation of gamblers, thieves, adulterers, and murderers." That is about the way in which some rejectors of Christ study the churches of Jesus Christ. Because there are unfaithful and unworthy professors of Christianity, they leap to the conclusion that all professed followers of Christ are hypocrites and knaves. "What is that to thee?" The insincerity and unfaithfulness of church members does not render your obligations less real and binding. Except you repent, you shall perish forever.

THE INDIANS OF BRAZIL

By HORACE M. LANE, M.D.*

THE whole subject of South American Indians, in all of its various aspects ought to be intensely interesting to Americans, but the scientific study of the indigenous people of America seems to have gone out of fashion, and the church seem to have lost sight of the native American Pagans at their very door, who are easily accessible, and some of whom are actually asking for light.

During the past year it was our privilege to entertain Joaquin Sepe, a baptized Pagan, head chief of the Cherentes, grave, dignified, and intelligent man. The Chief Sepe brought a group of his people overland from the head waters of the Tocantins to Rio, a journey of many months and presented them to the President, asking for a teacher and agricultural implements, that his people might become civilized. He was on his way back, having failed in the object of his visit, when he made us a visit of several weeks in S. Paulo.

These Cherentes, numbering four thousand adult men (in giving their numbers the Indians refer to adult males only), are living in fourteen villages on the upper Tocantins and its tributaries, are one of the eight great families into which Von Martius divided the Indians of South America. Along the lower course of the Mortes, and its junction with the Araguaya, is found the powerful tribe of the Chavantes, an offshoot of the Cherentes, and said to be physically the finest race of men in America. To the south of them are the Cavapos, and on the north the Canoeiros.

Several weeks of close intercourse with this intelligent pagan brother showed that, while he had some knowledge of Christian ceremonies and the names of some of the saints, he was totally ignorant of the central truth of Christianity, and still retained his pagan beliefs. He gave many interesting facts concerning the language, folklore, customs, traditions, and beliefs of the people, of which careful notes were taken by an intelligent Brazilian scholar.

Mr. George R. Witte is now on his way to the Cherentes. He was touched by the story of Sepe's fruitless search for a teacher, left his studies in the medical school, and started for the Tocantins without any stated support, relying entirely upon the spontaneous contributions of Christian friends. He is now in Portland studying the language. He will leave on Para in time to catch the first mail steamer up the river to the rapids, where it is expected the chief will have men waiting to accompany him on the long journey up the unnavigable part of the stream to Piabanha, the principal village of the Cherentes and residence of Sepe.

* From his article in the *Missionary Review*.

THE FAMILY AND HOME ·CIRCLE·

Minstrels and Their Music.

ne Wandering Singers of the Old World —A Venetian Street Player.

SOME great thinker has said: "Let who will make the laws of a people, if I may write their songs." The singing of the *Marseillaise* had to be forbidden in Paris, for when the populace heard it, they wanted to fight, whether they had anything to fight about or not. The wandering minstrel of ancient Britain shaped history. Men listened and were moved to deeds of valor and mercy, or of violence and revenge. The road-side bard and the street musician are institutions as old as roads and streets, for the world seems always to have had its singers of songs. And ballad-making—the outburst, as of a flower, of simple human nature into song—grew into finished ode and noble epic, and the field of its influence narrowed to the cultivated and learned who read dramas and studied verse. But still the common people clamored for music, and the German *minne-singer* and the Venetian *Cantastorie*, and last, but not least, the organ-grinder of all countries and climes, closed up the ranks. And these, too, are shaping humanity and making history whether we are conscious of it or not.

If the merry song is innocent, if it brings a smile to listening childhood, makes youth remember that it is youth and God's blessed springtime, and refreshes the tired-looking woman in the midst of her labor, the little rill of song has not failed in its mission of refreshing. Children love music as flowers love sunshine, and they cluster thick and eager around the band-master, or the flutist, the violinist or the organ-grinder. There is an inviting field of usefulness for the street musician when he recognizes it. As we went about our work or paused in the midst of it, into our lives, from his simple, glad pure melody, would come stealing, an influence as uplifting, gentle, and refreshing as dew-fall to thirsty grasses.

The aged Venetian singer shown in our illustration, is delighting his simple audience with some old song of the days of chivalry. His apparent poverty shows that street minstrelsy in Venice is not a lucrative profession, and he might well sing, as did the old Scandinavian harper to the elf-king:

> The lot of the minstrel,
> O master, is hard:
> The world is no longer
> The place for a bard;
> For sorrow and poverty
> Are my reward.

In many parts of the world, however, street singing has been turned to good account in helping the world. Missions are waking up more and more to the value of song services for drawing to Christ the little ones of the slums. Prominent preachers are publicly urging more and more the importance of intelligent congregational singing. In home life, there is nothing like the piano and Gospel song-books for holding brothers and sisters together in the happy chorals of evenings well spent. In Biblical times, the gifts of minstrelsy and prophecy were closely associated. In one instance, before Elisha could deliver a prophecy, the influence of a minstrel was needed. We know of David's harp and the value of its ministry to Saul.

A STROLLING MUSICIAN IN THE STREETS OF VENICE.

One Woman's Busy Lot.

There are countless numbers of women whose lives are a ceaseless round of labor for others. One of these writes us from Buckland, O., a letter from which we make this extract.

Hidden away here in the "oil fields," not having been outside our own domain for eighteen months, confined to the nurse's department six months with a precious mother, aged 78, and sick. I jot thoughts for recreation for her, illustrate shells in oil colors, accompanying same with little poems for babydom and holidays; Pa an invalid; such is life. I am cook, housekeeper, nurse, secretary, and what-not—not the kind that "hangs on the wall," but double-propelled, perpetual motion in circumlocution. For a change, the artist's brush and an original snatch of rhyme makes on a muscle shell some little bright heart gladder, or a sad heart lighter. Ma enjoys the forgetfulness of pain in the little bit of ingenuity.

A busy, brave little woman this! There are thousands like her spending their lives for others.

A Sioux Mother's Cares.

Writing of her experiences in Indian homes, Alice M. Fletcher gives an incident:

While among the Sioux, a mother with a good-sized family of boys and girls, asked the question whether white women did not find their daughters more trouble than their sons. "Look at those girls," said she; "I have their clothes to make, their hair to braid, and to see that they learn how to behave. Now, my boys are no trouble." As I glanced at the glossy braids of the girls falling over their single smock, and the boys naked but for the breechclout, I recognized the kinship of maternal perplexities the world over.

Kindergarten Studies.

Many young people write us inquiring as to the requirements for kindergarten training. These requirements are much more strict than formerly. An authority states: It became necessary to make them so, since so many young women entered the training classes who were unfit for the profession. The course, which was formerly completed in one year, now covers two, and it is by no means easy work. The applicant for admission must be a graduate from a high school, or its equivalent in a good seminary, and, besides this, it is to her advantage if she is also a graduate from a Normal School. If, after she has studied a while, the trainer finds that the pupil is lacking in the other requisities, such as tact, love for children, patience and the peculiar quality, which gains and holds the attention, she quietly advises her to seek some other field of labor, since she cannot be successful in this. It is also necessary that she be musical, able to sing well enough to teach the singing games which are such a feature in kindergarten work.

Wealth and Soul Poverty.

Most men surely do not think how little mere money can do for one who has been its worshiper and has devoted himself to its accumulation, writes Abby Morton Diaz, in *Success*, the new illustrated monthly magazine. Were he to retire from business, it is too often the case that the loss of the excitement of the money-game and the relinquishment of long-accustomed pursuits leave a dreary blank. The faculties chiefly brought into exercise have no further use; the higher ones are useless from want of use. His money can buy a whole library of standard books, but not a comprehension of them; so that their contents are to him as sealed treasures. His mind, so long restricted to the narrow limits of business demands, cannot at will expand itself through the broad domains of thought, much less respond to grand ideals. Without artistic culture, he has but money to aid him in the selection of costly paintings, while his enjoyment of them must be chiefly that of possession. His millions spent in the appointments of a splendid mansion cannot ensure good taste or harmony. And when, at last, our money devotee leaves this visible world and his cherished millions, what has he to take with him but soul and poverty? He is but an impoverished actor, who, when the play is over, lays off the gorgeous stage-robings and passes out in undisguised destitution.

A Beautiful Experiment.

Mr. W. S. Duncan, Superintendent of a country Sunday School at Stonington, Ill., writes us: "I have often felt the necessity of more money to purchase help, etc., for the school. I concluded to lend twelve little boys and girls a dime apiece, for six months, they to purchase, plant and reap whatever they had a mind to, and turn the increase into the treasury of the Sunday School. Some planted potatoes, onions, etc, some had a setting of goose or hen's eggs. At the end of six months, all made their returns promptly, and we found a net gain of $17.92. I would say to others, go and do likewise."

BE TENDER TO THOSE WHO ARE OLD.

LET us ever be tender to those who are past
The glory and joy of their prime;
Whose strength and whose vision are weakening fast
'Neath the shadowing touches of time.
O fondly they dream of the days that are gone,
The friends and the pleasures of yore,
Or the land where their footsteps are hastening on,
Where dear ones have gathered before.

Let us ever be tender to those who are old,
For once they were happy and young;
And when the bright future before them unrolled,
They merrily frolicked and sung.
With strength and with hopefulness life was enjoyed,
And gaily they went on their ways,
Undreaming of hopes to be baffled—destroyed;
Undreaming of sorrowful days.

The years are fast speeding, O soon will be gone,
The aged ones with us to-day;
Their feet are approaching eternity's dawn,
Make haste to be kind while we may.
Be kind—as we'd hope lor the young to be kind,
If we too were feeble and old;
Be kind till the heavenly city they find
Abounding with glories untold.

Oberlin, Ohio. MRS. FRANK A. BRECK.

January Rose Gardens.

FOR those readers who are now feeling the keen winds of the northern winter, this letter from Mrs. A. A. Ward, of Beaumont, Texas, will have a pleasant interest:—

How delightful all nature seems here at this time, with our gardens full of Southern roses and the air filled with sweet fragrance, the sun giving forth its warm light, and the foliage showing no frosted tint. Bananas, with their pale green leaves, aid the tropical view, and the first strawberries are reported. Everybody here calls everybody else "cousin," and the married ladies, who are not "kinfolks," are called "Miss Sally," or "Miss Mary," instead of "Mrs. Black," or "Mrs. Grey." So you see they are a friendly people. No sleighing with jingling bell, no skating or snow, no sealskins, fur caps, or heavy overcoats, no cheerful fires needed in great fireplaces. Winter is different in the Southland. Southern people make much of Christmas in their homes. They have the beautiful holly trees, with their bright red berries in their parlors. Those trees are brought from the forest nearby, as well as the great bunches of mistletoe. Spanish moss, palmettoes, magnolia, and other evergreens, which all can have with which to decorate their homes. The week before Christmas is given up to the baking of most delicious cakes. These are sliced and sent to friends with good will. The negroes here have their gala day on the 19th of June, "'Mancipation," or "Nineteen Day," as they happily call it, which lasts a full week of feasting on chicken, watermelon, and a grand barbecue, provided by their employers. Emigration is flowing in from the North and foreign lands, and many of the beautiful customs of the old South, now live in memory only.

Dangers of Idleness.

From idleness springs most drinking habits. It is the direct cause of nine-tenths of the gossip and slander that disturb and divide neighborhoods. Jealousy envy, hatred, are the sure results of idleness and pampered luxury. How sadly the rich suffer, observes a writer in the *Epworth Herald*. Permitting their children to follow their natural inclination to idleness, they have allowed to develop unchecked a whole nest of vipers which not even curfew bells will overcome. To quote again from Burton: "As in a standing pool, worms and filthy creepers increase, so do evil and corrupt thoughts in an idle person; the soul is contaminated." John Wesley's words on this subject should become a motto for parents, and young people everywhere: "Never be unemployed; never be triflingly employed."

INDIA'S MESSAGE OF THANKS.

The Orphans of Vevasarpaudy Grateful for Aid in Time of Famine.

ON his return from India, Dr. R. G. Hobbs brought from Madras, whither he went on the *City of Everett*, an interesting document in the native language. It is written on parchment and is a marvel of delicate penmanship. Translated, we find it really a message to the readers of THE CHRISTIAN HERALD, which Dr. Klopsch is requested to deliver to them. We print the translation in the adjoining columns with a fac simile of some of the signatures. This acknowledgment is all the more notable, because the persons signing it were not beneficiaries of THE CHRISTIAN HERALD fund, but hearing of it, were deeply touched by the kindness of the donors of the magnificent gift of corn and money to their starving fellow-countrymen, and desired to express their thanks. Dr. Rudisill and Mr. Miles as the American agents of the publishing house and managers of the Orphan Home, personally signed the testimonial with the native workers, and at a formal meeting handed it to Dr. Hobbs to be delivered to Dr. Klopsch in New York. We are sure that our readers will be glad to see how sincerely their gifts were appreciated, and how clearly these native Christians understand the motives which prompted the beneficence.

A TYPICAL HINDOO.

The publishing house from which the testimonial comes originated in the work of Dr. A. W. Rudisill, who went from the Baltimore Conference in 1884 as a missionary to India. He took with him a little printing press, the gift of his father, which was large enough to print only a page six inches long and four wide. One day Dr. Rudisill set up in type John 3:16 in Tamil characters, and after a little prayer meeting, at which he and his wife, their son and a native Christian prayed for a blessing on the effort, the first impression was pulled. A large number of these small pages having been printed and circulated, their usefulness was soon demonstrated, and Dr. Rudisill began to agitate for a full-fledged printing establishment. Contributions came in from people who realized how much help such an institution would render to missionary work in India, and by the end of 1886 enough money was on hand to set up a press and the necessary type, etc., in the mission-house. Since that time the work done by the press has been of incalculable value. It has sent its silent messengers far and wide and has supplemented missionary effort in many ways. As our readers may remember, THE CHRISTIAN HERALD some time ago invited contributions for the development of this useful agency. The mission-house now has a much larger press, and has added to its departments an electrotyping room, a bindery and a photo-engraving plant. There are now employees who can set type in nearly all the languages spoken in India, and the presses are kept constantly busy printing the glad tidings of salvation to be sent far and wide. It was from these employees and from the orphans in the mission-house that the tribute printed on this page came. Henceforth our readers will feel a personal bond of friendship with these native Christians, and we trust that the correspondence thus opened will lead to a mutual interest in them, and that in their prayers our readers will remember the brothers whose names have come to them across the seas.

In a later report from Bishop Thoburn last week he writes: "It is a wonderful relief to feel that the famine is practically over. Harvests in many districts are very plentiful and the people look hopeful once more. But it will be many long years before the traces of this awful visitation will wholly disappear from the country." Bishop Thoburn is deeply concerned about the condition of the orphans in the various mission houses whose support will devolve upon the missionaries when THE CHRISTIAN HERALD fund is exhausted. The Methodist missionaries alone have over two thousand of these little waifs whom they are longing to keep and educate for Christ. As it costs about fifteen dollars a year to suitably support, clothe, and educate each orphan, even on the most economical system, it will easily be seen how large a sum will be needed during the next four or five years. It is unfortunate that just now most of the missionary societies are reducing their appropriations, being reluctantly compelled by the reduction in their own receipts to take this step. We sincerely hope that in some way God will make provision for these poor children, so that they may not have to go back to heathenism, but will be trained up to go into the village homes of India carrying with them the transforming message of the Cross.

It is gratifying to learn that from among these rescued children, the older ones are already making profession of Christ. The *Bombay Guardian* just received, contains the following report of a remarkable time of blessing:

"Commencing on December 12 and lasting until December 21, a most interesting camp-meeting was held on Pandita Ramabai's farm at Khedgaon. It was attended by about four hundred young people, including all those from Ramabai's establishments at Poona and Khedgaon and by some of the elder boys and girls from Mrs. Bruere's famine orphanages at Poona and Telegaon. Rev. W. T. Bruere, Miss Abrams, Rev. and Mrs. J. O. Fox, of the M. E. Mission, Rev. W. and Mrs. Franklin, of the Alliance Mission, Miss Hattie Bruce, of Satara, Rev. D. G. and Mrs Malhar, of the F. C. Mission, and other Indian workers were present during a part of the time and helped to conduct the proceedings. The results were that many of these young people sought salvation and others the gift of the Holy Spirit.

"On Sunday last a church was organized. In the evening, ten minute addresses were given, after which 200 testified to salvation.

"On the last day, Tuesday, an excursion was made to the Beema river in twelve country carts, and baptism given to seventy-one young converts. Of these fifty were boys from Poona, thirty were girls from Telegaon, and twenty-six from Ramabai's flock. This makes 250 of the last baptized during the past two months. In the evening of the same day, one who was there writes, "We assembled at the Lord's Table, after which we marched in double lines all about this our Zion. We were bidden to 'walk about Zion and go round about her, tell the towers thereof. Mark ye well her bulwarks, consider her palaces that ye may tell it to the generation following.' Our lines seemed almost interminable as we encompassed Zion with songs of rejoicing. We could not sing together but we sang, and could hardly stop singing when we gathered once more in the audience hall. Over and over again the children sang their choruses, leading off anew when we supposed they were ready to stop. Shouts of 'Yisu Masiha jai' filled the air. Truly as we had been reminded on Sunday night, 'The Lord gave the word; great was the company of those [women] that published it.'"

Dr. J. S. Timpany, Baptist Missionary at Kazipati in the Deccan writes: "The remittance sent to me at the crisis of the suffering enabled me to help our people in many ways. I started relief works, and for a long time had as many as 250 working. I also in special cases, gave relief to people too weak to work. They have been sad sights that we have seen in India during this time of sorrow, and suffering, and death.

Rev. W. B. Boggs, another Baptist missionary, whose station is at Secunderabad, writes that he was able with the money sent to him to have two wells dug, to give various sums to a number of sick and infirm people who were unable to work, and send help to other missionaries who were in pressing need of help. Mr. Boggs says: "The beneficence of the readers of THE CHRISTIAN HERALD has without doubt saved very many lives and relieved a vast amount of distress. Spiritual blessings are following the famine in various places, and we are all praying for the awakening of India."

INDIA'S DEEP GRATITUDE.

THE ORPHAN HOME,
VEVASARPAUDY, MADRAS.

To Dr. Louis Klopsch, Proprietor of "The Christian Herald,"
and Rev. R. G. Hobbs, D.D., "The Christian Herald's" Famine Commissioner:

DEAR SIRS:

[Here follows the document in the native language, of which the following is a translation.]

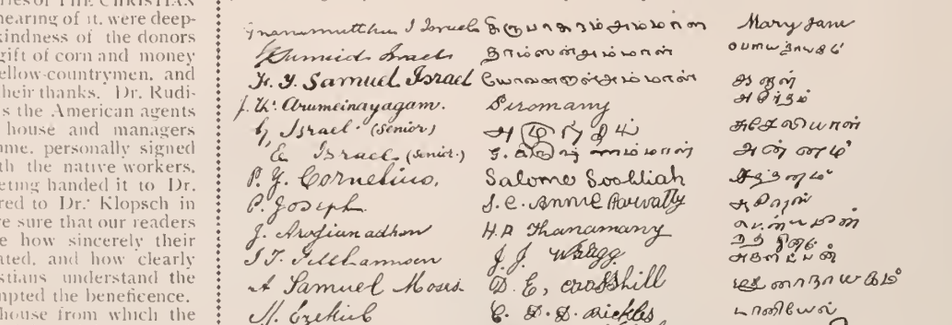
[TRANSLATION.]

We, the undersigned, workers, orphans, and scholars of the Madras Tamil Mission, have been impressed with the love and generosity of the people of Great Britain and Ireland in contributing such large sums of money for the relief of the famine-stricken millions of India.

But we feel profoundly touched with that love which has prompted you to raise in America such an *enormous quantity of grain and a magnificent sum of money to feed the hungry in a foreign land like India.* What a glorious calling to be Ambassadors of the Lord Jesus Christ and the great American, nation in bringing to our shores a steamer-load of grain!

Realizing, as we do, the privations and hardships of India's poor, and the comforts your cargo of grain will bring to thousands of helpless women and famishing children, we feel we cannot let you leave Madras without thanking you heartily for this labor of love, and assure you that God will perform to you personally: (Hosea 14:5-6.)

Will you kindly remind the readers of THE CHRISTIAN HERALD and your fellow-citizens in America that by feeding India's hungry millions they shall have the satisfaction of having fed Jesus himself. (Matt. 25:35.) If a cup of cold water given in Christ's name will not lose its reward, will not God perform to them (Malachai 3:10)? We are, dear sirs, yours in Jesus.



* * * * * *

To Louis Klopsch, Esq., Proprietor "The Christian Herald":

DEAR SIR:—The Methodist Episcopal Publishing House, Madras, India, send you greetings. Although Providence has, in undeserved mercy, preserved our beautiful city from dire calamities, our hearts bleed because large portions of India suffer from famine, pestilence and earthquake.

We, therefore, the undersigned establishment of the Methodist Episcopal Publishing House, Madras, India, hail with joy the arrival in our harbor of **The Christian Herald Ship** flying **The Christian Herald Flag.** As we look into her now empty store-rooms and reflect that they came filled with food for India's starving millions, we are overcome with amazement and gratitude at the wealth of love that prompted you to come so grandly to the help of this stricken land.

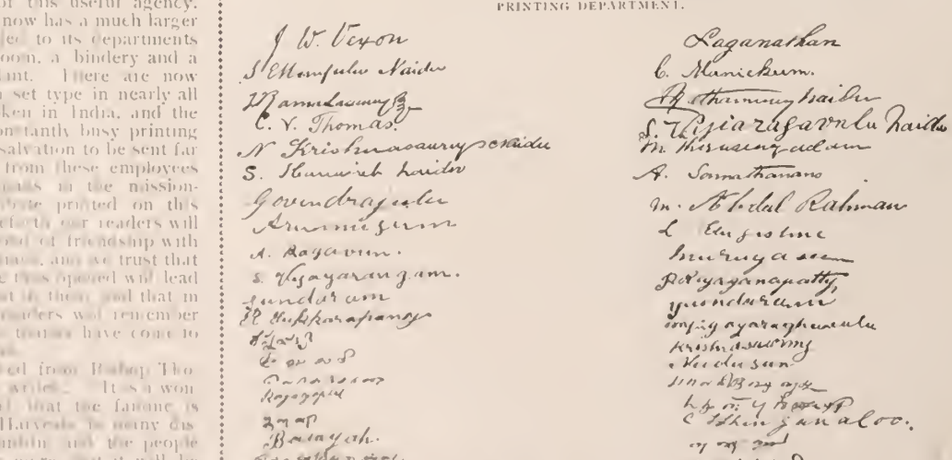
The Agent of this Press, with a full heart, is also mindful of the fact that the columns of **The Christian Herald** were thrown open a few years ago to aid the then mere beginning of what is now a many-sided and extensive Publishing House, which we dare hope, through God's blessing, may be made a power for good in India, as is **The Christian Herald** in America and other lands. The God of peace be with you.

We are, dear sir, yours cordially,

Madras, India.

A. W. RUDISILL, Agent.
W. MILES, Assistant to Agent.

PRINTING DEPARTMENT.



The second testimonial is also signed by a number of Tamil, Telegu, Canarese, Hindustani and American employes in the binding, envelope, booklet, electrotyping, engraving, and other departments of the great Madras Publishing House.

FRIENDS IN COUNCIL

Pioneer Housewife—Bringing Up Baby by Rule—Scolding—A Vexatious "Party"—"Looking Through Heaven's Windows."

FROM a friend whose home is at the other side of the continent, a beautiful letter came to me one white, wintry day. She says, "Your story of Seraphine, in THE CHRISTIAN HERALD of ecember 8th, excited my sympathy, pity, d admiration.

"I have seen a funeral which had not ch more of a following than that of raphine's little child. A little coffin has en made in our woodhouse on a Sabth day, and I have helped to trim it y simply with my own hands."

This dear lady went from a thickly setd portion of the east to make a home the newer land where she now lives. A scription of her house is so interesting t I must quote a bit of it. She says: "When I came, the little house in which live was nothing but pine boards, put perpendicularly. My husband, who eeded me, had pulled off the newspers with which the house had origlly been papered, and had thoroughly itewashed it, to insure its being clean d healthful.

"I arrived fortunately in the very height warm weather, so that I could take my e in getting settled. I planned, and ntrived, and tried experiments at my sure.

"First, I tacked strips of muslin over e seams where the boards met. Over s again I tacked one hundred and enty-five yards of four cent unbleached tton as tightly as possible. Over this ain I fastened wall paper and finished th a thin ceiling of pine. The transforation after a very little carpenter work s done was very marked, as you may e when I tell you that almost all my ighbors live in shanties of oak boards, t perpendicularly, with just a hole cut rough the roof for a stove-pipe. Many the houses have broad apertures beeen the boards, through which drives e wind or the rain. Often, there are no ndows, and the door must be opened to lmit light, or a lamp is used in the dayne. Around us, too, are many people ho are simply living in wagons on the ad, camping at night, going to and fro, ith no certain destination."

I am sure that a lady who has the engy my correspondent shows herself to ve, and who has also so much taste, will e most helpful to her friends and acaintances. Perhaps she is able to do me real Christian work among them, ying a kind word to the discouraged d cheering up the lonely. I think nody deserves more credit or more praise, an women who live the hard life of the oneer in the new settlements of our agnificent Western country. They are se the soldier who "endures hardness" r his flag. And, dear sisters, do not ind if much of your service is obscure d unrecognized. God sees it, and God ves you, and God will take care, in his wn good time, that every one of us who rves, whether "in the highlands or the wlands," will get a soldier's pay.

* * *

YES, my sweet young mother, bringing e baby up by rule is the modern way.—ursing him by the clock, putting him to eep without rocking, accustoming him to bedience from the first,—and the modern ay is good, with certain reservations. ever let baby scream himself into fits hile you pace the floor in another room, ringing your hands, and virtuously feelg that your agony is in a good cause. It not well to allow any child of tender ge to cry and sob itself to sleep. I had y spell of baby-tending so long ago that ou young mothers laugh at my notions, ut I used to take great comfort holding e baby and singing to him, and lying own beside him till he dropped off to umber. My little blue-eyed grand-daughter asked me the other day whether the ngels were "flapping their wings" over er head when she went to bed every ight. I said, "Dearie, the angels are very apt to be there, though I don't know about their wings."

* * *

I WISH I could impress you, friend Bessie, without hurting your feelings, and could keep you from ever scolding your children again. Scold is very much like scald: it blisters the soul, as the latter blisters the body. When I hear a small child fretting, screaming, and speaking querulously; when I observe a little lad or lass in a passion, I do not need to be told where such manners are learned. The baby is a creature of imitation. Your small darling repeats you in the home now, to society after awhile. Never scold the baby.

* * *

YOUR vexation, Mrs. H. R. C., was most natural in the circumstances you describe, and you have my sympathy. Just as the house was being locked up for the night, when the fires were banked, and most of the lights out, a party of friends arrived at Mrs. C.'s home. They had not sent her word that they were coming, for they thought it would be fun to take her by surprise. But for an accident to the train which caused a three hours' delay, they would have reached their destination about tea-time. This, Mrs. C. would have minded less. Still, she does not fancy surprises of the kind, and, to put it plainly, few housekeepers do thoroughly enjoy them. One likes to make her arrangements, to have the beds freshly made, the towels and soap-dish in order, the best china, perhaps, on the table, and some little delicacy added to the ordinary bill of fare. To have the children's faces and hands clean, and to put on your own best bib and tucker are comforting adjuncts to the coming of guests.

Mrs. C— is a woman of resources, and she contrived to entertain her visitors most hospitably, inopportune as was their appearance on the scene. Yet, a child might have had scarlet fever or the mumps, or the good man might have been down with the lumbago, the carpets have been up for cleaning, or the kitchen range on a strike. Surprises are as often ill-timed as well-timed, and as a rule they are a mistake.

And yet, dear heart, why bother so much over what was, after all, a trifle in the great sum of events? You worried yourself into a sick headache over it, you were cross with the family, you were out of sorts with yourself, and you havn't felt right since, because you are afraid that the B's and Miss R. John's relations, not your own, you are sorry to say, thought you were a poor manager, and did not fully enjoy their visit. Why bother? Take life less strenuously. Every needless worry will leave its trace upon your forehead. Do not carry any loads which you may as well leave among the rubbish heaps by the road. Try, dear correspondent, to be easy in your mind, and forget all about this bother.

* * *

The darling child had lost his mother. She had gone to heaven, and the little one was tenderly cared for by an auntie. One bright day, auntie, bundled him up, and sent him out to play. Pretty soon she went to the door to see if he was all right. The child was not playing. He was looking up, up, up into the blue sky, looking eagerly and wistfully.

"What are you doing, Robbie?" said aunty.

"Looting up to see if mamma's peeping down at me froo the tlouds," he answered. "Mamma always used to watch me out the window when I went out to play, and I fink she's watching me out of the windows in heaven now."

And I am sure she was.

Margaret E. Sangster

A good winter
Medicine is Hood's
Sarsaparilla. It
Keeps the blood
Warm, rich and pure
It builds up the
System, wards off
Colds, pneumonia
Bronchitis, fevers
And the grip.
Hood's Sarsaparilla
Cures rheumatism
Neuralgia, dyspepsia,
Scrofula and that
Tired feeling.

Well Children

that are not very robust need a warming, building and fat-forming food—something to be used for two or three months in the fall—that they may not suffer from cold.

SCOTT'S EMULSION

of Cod-Liver Oil with Hypophosphites of Lime and Soda supplies exactly what they want. They will thrive, grow strong and be well all winter on this splendid food tonic. Nearly all of them become very fond of it. For adults who are not very strong, a course of treatment with the Emulsion for a couple of months in the fall will put them through the winter in first-class condition. Ask your doctor about this.

Be sure you get SCOTT'S Emulsion. See that the man and fish are on the wrapper.

All druggists; 50c. and $1.00.

SCOTT & BOWNE, Chemists, New York.

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The Grand New Hardy

YELLOW RAMBLER, (AGLAIA)

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The Jewel set of six beautiful roses for 25 cents.

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Marie Guillot—The finest pure white in existence.

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THE HOWARD OF JAPAN.

How a Pastor Sheltered Released Convicts in Tokio and Helped Them to Reform.

By Rev. J. W Wadman.

IT may interest the readers of The Christian Herald to know something of a beautiful, Christ-like work which Mr. Hara, a Christian minister of this populous city of Tokio, has been doing for some time past. He was formerly a kind of chaplain for the prisons of the Hokkaido where about seven thousand convicts are kept. The Hokkaido is a large island belonging to Japan which, owing to its sterility and cold climate, was very sparsely populated. The Goverment, foreseeing the need of providing some outlet for the dense population of the mainland, decided, sixteen years ago, to encourage emigration to the Hokkaido, by cutting down the forests, making roads, and preparing lands for cultivation. It built five great prisons on the island, to which it sent long-term convicts, who were employed on these public works. Among these men Mr. Hara labored, preaching to them the Gospel of Christ. Last Spring, upon the death of the Empress Dowager, the Emperor issued an imperial decree, setting several hundreds of Hokkaido convicts at liberty.

Mr. Hara was at this time living in Tokio, and these men slowly finding their way back to the capital, came at once in large numbers to call upon him for his help and sympathy. His heart was deeply touched. He put aside his own work, and feeling that God was calling him to the succor of these helpless men, he began to look around for some place of shelter and some means of livelihood. His own home was already full with his eight children and three ex-convicts for whom he was caring; there was no room for more. Providentially, while a new boarding-house was in process of erection, the Kanda Methodist Episcopal Church was at this time housed in a large old *daimyo* residence, many rooms of which were not in use. The pastor offered this building to Mr. Hara. "Here," he says, "I boarded eighty to a hundred ex-convicts, who were gladly welcomed and warmly treated.

"But true philanthropy does not consist in this alone. I began to search work for these men. This was very difficult at first. People laughed at me. I was called a fool, a dangerous man, harboring convicts. No one would employ such despised fellows. For many days I despaired. At last a few got work. Then others found employment. They proved faithful. Day after day I would read the Bible to them, and pray with them. Some missionaries and pastors helped me.

"On the Sabbath we had a special service for them. At last a few were baptized. This was a happy day for me. Then others believed, and a great change took place. Mrs. Hara taught many of them to read, so that they could understand the New Testament. Those who could not read would try to remember the truth by some symbol, so they put the sign of the cross on their sleeves. Gradually, as their hearts and lives became changed, it was easy to find work for them and as soon as they found work they were able to earn their own living. Twenty of these men are still domiciled on me. On the other hand, a few have found the way home to their relatives and friends, among whom they live clean and respected lives. Many touching stories have come to my notice in connection with the return of some of these ex-convicts to their loved ones.

"One of these is the story of Jungoro Kimbara. This young man's father died when he was quite young and he was brought up by his mother. Overcome by bad associations he ran away from home when he was ten years old. His life was literally a succession of crimes, for he actually grew up in prison. In the Emperor's Coronation amnesty, and for some time lived peaceably under my care. One day he went on to God, he went to come near with respect to the old mother, but he did not know how to find her. The three days he fasted and prayed earnestly for guidance. Then he began his search, which was beset with many difficulties, for he could get no one to tell the exact location of his birthplace in a large city like Tokio. One day, however, engaged in this long search, he found his way to a thickly settled street in Nihonbashi Ku, and while walking along he accidentally saw an old woman whose head was covered with gray hairs and her body with rags. He felt sure that he recognized her.

"Moved by a sudden impulse, he ran up to her and spoke, but she was deaf, and her eyes were so weak that she did not recognize him. Then he spoke again loudly and said, 'Dear mother!' The old woman stopped and asked, 'Who are you?' 'I am Ju.' By his voice she recognized her boy. 'Are you Ju?' she cried, and in that moment her arms were thrown around his neck, and they clasped each other in great emotion. There they stood, weeping and rejoicing, not knowing what to do. For a time they talked about the past, and then the old woman, learning that it was the Christian religion which brought her lost son back to her, began to repent of her past sins, and with a tender heart sought and found the pardoning Christ. Coming to my home with her son, she was baptized and joined our Christian circle."

The following statistics will show what Mr. Hara has been doing during the six months, January to June, 1897. Of the 262 prisoners whom he has helped, 55 are still in his own home, 17 have returned to their relatives in the country, 25 to their relatives in the city, 14 are in regular work in the city, 22 have started homes of their own, 127 have gone into the country and found employment, and two have died. Over the 108 now living in Tokyo, Mr. Hara keeps direct supervision, making calls upon them as often as he can, and instructing them still further in the truths of Christianity. To those living in the country he frequently writes letters and sends them tracts and other religious pamphlets.

This great work has been accomplished largely as a work of faith. Mr. and Mrs. Hara have made great sacrifices, and their friends, including missionaries and Japanese Christians, have co-operated with them in forwarding this noble enterprise.

Up to the present time the Government has very kindly recognized Mr. Hara's work, and offered him help in every way in the matter of finding suitable employment for the convicts as well as searching for their relatives and friends. No financial aid has been given, but Mr. Hara is very thankful for the kindly sympathy of the leading statesmen of Japan.

Any kind friend, who upon reading this, feels moved with sympathy towards Mr. Hara and his reform work in Japan, and who feels like contributing towards its support, may be assured that any little donation or help of any kind whatsoever, will be greatly appreciated.

Only mothers know how intense is the suffering of infants from chafing.

The loving sympathy of some mothers has caused them to notice that a closely woven material washed with common soaps retains enough of the rosin and other ingredients to make it stiff and irritating.

Cures of severe cases of chafing have been accomplished by having the baby's cloths washed only with Ivory Soap. The soap is so pure and the lather so light that it rinses readily, leaving them soft and non-irritating.

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THE CALL TO SERVICE.

ovidential Indications of the Sphere in Which the Young Convert Is Called to Work (Isa., 6: 1-8. Mark, 1: 10-20).

WHEN a person responds to Christ's offer of salvation and places himself in his hands for development and deliverance from the power of sin, he is also enlisted for service. Every man no bears the name of of Christian, is expected to serve Christ. He must not be ntent with his own salvation, nor his vn growth in grace, but must seek the iritual welfare of others. So much is pected of him, and he is warned that e branch that beareth not fruit will be ken away. The question then arises at e outset of the Christian career of what rm this service shall take. This is alays a difficult question, and the mode in hich it is dealt with involves the issues life. The prayer that should be on the ung convert's lips until the question is ecided should be, "Lord, what wilt thou ve me to do?" How often has the ung convert wished that he could have e Master's own voice summoning him, he called his disciples in his life on rth! That may not be, but he is not sually left in the dark without guidance. he is ready to serve Christ in any capacity, if he has placed himself without reserve in Christ's hands to be used as the ord may have need, he will not be idle ng. He will do well to resolutely close s eyes to the results of any particular nd of work, and to the honors that come workers in a particular sphere. It is ot of himself or of his own advantage at he should be thinking, but of Christ's use. Has he any special talent that ill make him an efficient worker? Is ere any mental or spiritual power in m that he can consecrate to Christ's rvice? Then there are other questions, hich may help him to get light: Is ere any field near him that he could elp to cultivate? Is there some work ear him that needs doing and that he n do? Are there among his acquainnces any unconverted persons who will sten to an earnest appeal from him? Is ere some poor Christian in circumances of sorrow, suffering or bereaveent, to whom he can speak a word of mpathy? Are there some neglected ildren whom he can gather together and ach in Christ's name? These are humle forms of service, but Christ recognizes em and rejoices to see them performed r love of him. Perhaps in doing them e call may come to greater service, to a ore honorable vocation, or it may not me at all. What matters it if we are nly serving to the best of our ability? etter that we remain humble and unnown than that we thrust ourselves forard, uncalled, and discover that we have ndertaken work that we are unable to erform.

Sorrowing Mothers.

At the close of a dinner recently given n Cartersville, Ga., Sam. Jones, the well-nown evangelist, made an address especially designed for the young men of that ection. He said, among other things:

There is nothing I wish more than to see ach one of you happy and successful in life. ou are all bright young men, and can make r yourselves a future if you will but try.

I will tell you my ideal of the greatest and est young man. He is one who never steps pon his mother's bleeding heart. He is one ho loves and obeys her, and who would yield is life before he would cause her pain. I ave asked you here to-day so that I might be ith you and tell you these things. Boys, I ant to tell you three things you should not o. You should not drink. Drink has dragged own the best of our land, and I grieve to say hat so many of our young men are in the rasp of this terrible appetite. Twenty-five ears ago I lived in a little cottage up on onder hill, and nearly every night I would go ome to my wife drunk. With tears in her yes, she would beg me not to do so again, and would promise, but that very night I would o home drunker than before. But it wasn't ny fault. I wasn't a hypocrite. I meant it hen I promised, but I wasn't strong enough. But, thank God, boys, I won at last. I quit rink, and for nearly twenty-six years I have ot tasted a drop. But I will not feel secure rom a drunkard's grave until my wife has issed my cheeks cold in death. I am afraid f it yet. You should all be afraid of it. on't drink, boys. Every drop you take eans misery for your poor mothers, and it s but one step nearer ruin.

What to Eat and Not Have Indigestion

Two articles by **Mrs. S. T. Rorer,** the first of which is in the FEBRUARY number of the

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Another Persian Martyr.

A Helpless Christian Cruelly Slain by Fanatical Moslems Near Urmi.

ONE more humble martyr has fallen in Persia, where so many have yielded up their lives for the Cross. The following extract from a letter which has been sent to us by Mr. Paul Shimmon, a young Persian student in New York, gives a graphic account of the deplorable circumstances attending the latest murder.

MALEK YONAN.

in his country, of a hapless Christian. The letter is from a most reliable source, its author being Rev. Arthur R. Edington, head of the English Mission in Urmi, Persia. It is dated Dec. 10, 1897.

"Three drunken Mussulmans went to Guktapeh, a village near Urmi, broke into a man's wine cellar and became more drunken. Rev Mr. George, the Syrian priest, thinking to rid the village of them, set them on the way home; they began to quarrel: the priest ran home: the villagers turned out, hearing a disturbance; shots were fired by the Mussulmans, who returned to Guktapeh. Riot appearing imminent, they were imprisoned by order of Mirza David, the *Nimbashir* (contractor) of the village. One Mussulman got away, and, being miserably drunk, died before reaching the city. When the other Mussulmans were brought from Guktapeh into the city, next morning, to answer for their conduct, the mob was greatly enraged, and the Governor, yielding to its temper, had many Guktapeh people arrested, charging them with the Mussulman's death. Malim David rushed into my room and told me that they were leading out David, the Shah's coachman of the Surajeh Sultaneh (the master of Guktapeh) for instant execution. I went to the American Mission to see if Dr. Cochran could go with me to the Governor. He was at the College but I heard that the French Mission had obtained the delay of the execution for two hours. Dr Cochran joined me in a message to the Serapest for a stay of proceedings until examination of evidence. Before our messenger reached Serapest the man was executed by having his throat cut. He died, refusing to give up his faith for that of Mohammed.

"Our efforts [illegible] to save Guktapeh. The Governor sent thirty [illegible] and they were doing great [illegible] to him, but he promised to send them. Next day, Sunday, I went to Guktapeh to preach and to baptize into the confession of faith. On my return the French Superior and the head of the American Mission prepared with me a report to our Consul General in Tabriz and [illegible] off that night. In answer a telegram came from Tabriz saying no blood-money was to be taken from Guktapeh. Every people per [illegible] Governor and magistrate. Three men had already taken our families and eight native Christians from Guktapeh and the *mamurs* [illegible] told me that [illegible] six hundred more [illegible] Mirza David, [illegible] under arrest, was for [illegible] the house of a *Mushtahid* (Moslem priest). The [illegible] reading his instant execution. Today another telegram states that no money is to be taken whatever, and that the people of Guktapeh are not to be annoyed by the *mamurs*. But I do not know what will be done. The Governor has taken his present, and it will be difficult to make him surrender it. The *mamurs* have outraged women and girls. On Tuesday last I went to Guktapeh with the French Superior and put up with Malek Yonan (Mirza David's father). We impressed upon him the necessity of sending us an immediate statement of the losses sustained by the village. The Surajeh Sultaneh, the village master of Guktapeh, is on a pilgrimage, and cannot see after his own village. All the Hawana sheep have been carried off by Derenas (Turkish) Kurds. Of these two thousand sheep, about four hundred lean and miserable ones were recovered by the people of Manawa—being too weak to be driven far by the Kurds. Sambar and many Hawana men came down, but it is now a matter of three weeks, and they can get no answer whatever from the Governor. The Governor is doing nothing, because Hawana is a village of the Surajeh Sultaneh."

Christianity in Japan.

Notwithstanding the opposition of the Samurai class, Protestantism makes favorable progress in Japan. The various Protestant denominations have now twelve theological seminaries, with one hundred and sixty-three students; twenty-nine boys' schools, with 1,980 students; ten women's training schools, with two hundred and thirty-eight students; forty-six girls' schools, with 2,491 students; fourteen kindergartens, with five hundred and twenty-six pupils; fifty-six day or night schools, with 2,788 students; ten orphan asylums, with 664 inmates.

Catarrh of the Stomach.

A Pleasant Simple, but Safe effectual Cure for it.

Catarrh of the stomach has long been considered the next thing to incurable.

The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs and difficult breathing; headache, fickle appetite, nervousness and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue, and if the interior of the stomach could be seen it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has a time to ferment and irritate the delicate mucous surfaces of the stomach.

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According to Dr Harlanson the safest and best treatment is to use after each meal a tablet, composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal and acids.

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Mr. N. J. Booher, of 2710 Dearborn St., Chicago, Ill., writes: Catarrh is a local condition resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and the poisonous discharge therefrom, passing backward into the throat, reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of stomach without cure, but to-day I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling. I have found flesh, appetite and sound rest from their use.

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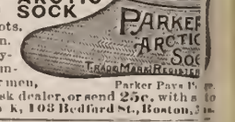

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UNFAILING PROMISES.

He and Support Provided in God's Word. Cor. 1: 20; II. Peter 1: 4; I. John 25.

How extensive a treasury the Bible is cannot be fully realized until we have begun to draw upon it. There are no circumstances in our lives, no troubles, no experience of any kind, that have been overlooked in the provision that has been made. In prosperity and in adversity, in joy and in sorrow, in youth and in age, men have gone to the old Book and have found satisfaction for their yearnings. There are times when a promise seemed to have no application to our need, but later, in new conditions, that promise has come like water to a thirsty soul. Bunyan speaks the experience of many a Christian when he describes his heroes shut up in Doubting Castle, belabored by Giant Despair, reproaching themselves for enduring so much suffering, when all the while they had a key called "promise" which would open any lock in their prison. But, say some, are these promises always fulfilled? It cannot be claimed that they are. There is sometimes only too good reasons for their failure. God does not force his gifts on his children. "Ye have not because ye ask not, or because ye ask amiss," is an explanation of many failures. Another common reason is that there is a lack of faith in the petitioner. Or it may be that there is some wise reason for delaying or withholding fulfilment. It is sometimes better for the child of God that he suffer for a time that he may learn greater caution in his walk, or that his patience may be developed, or that it may prove, as Job did, that he can trust God when the dark clouds of adversity gather, and that it is not because of the reward that he serves God. It is well for us to see about a Christian to see that he can endure trial, and that in the fire he is strengthened and supported. The ways of God's providence are not always made clear to men in this life, but we know that whatsoever God does is done in love and for our eternal welfare.

THE WAY OF LIFE.

How Men in all Ages Have Pleased God and Inherited Eternal Life (Rom. 10:8-13).

Under many forms and figures, the way of life is presented by the New Testament writers and by Christ himself, but in spite of their apparent divergence, there is an essential unity in them all. Paul, too, is anxious to show that the Old Testament writers also are in accord. While vigorously insisting on the Christian's freedom from law, he insists with equal earnestness that beneath the forms and ceremonies of the old dispensation there were, as a foundation, the principles which were fully enunciated in the new dispensation. The righteousness of the law might be a dry, formal, perfunctory matter, but it was not pleasing to God, even in the time before Christ, if it did not proceed from faith and a clean heart. To be right with God it was not necessary to do some extraordinary thing—to undergo penance, to make long pilgrimages, to offer great sacrifices—the way was much nearer home than that; it was in the heart and life. What God desires to see in his children is righteousness, likeness to himself. He would rather see them living clean lives, doing kindnesses to each other, showing love, forbearance, mercy, magnanimity, than see them offering bullocks on his altar. The prophets taught the same lesson, Christ reiterated it with authority of divinity, the Apostles repeated it, but the lesson is still unlearned. Men will attend the mass, will be baptized, will go the Lord's Supper, will shout "Praise the Lord" in revival meetings till they are hoarse, will give large gifts to missions, tithing their property as the Pharisees did, but they will not do the necessary, the one essential thing of living righteous lives. It is all to no purpose Paul tells them: righteousness is the thing God requires: it is the way of life. Then he tells them how they may attain it. There is to be union with Christ. The heart, representing the vital force of our being, must believe in Christ, not as one who lived and died, but as one who has been raised from the dead and is living and reigning now; and the mouth, representing the outward expression of the inner life, must confess Christ.

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Express Prepaid. Gives absolute protection from rain. Once worn you would not be without one at any price and lose the comfort, cleanliness and healthfulness they give. Made of rich dark blue or black serge cloth, plaid lining. Regular lengths 34 to 42 inches. **Special sizes to order.**

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The Improved Elastic Truss is the only truss in existence that is worn with absolute comfort **night and day**, as it retains the rupture under the hardest exercise or severest strain, and will effect a permanent and speedy cure without regard to the age of the patient. Will you, after these plain, truthful statements, continue to suffer and risk your life by wearing an old-style imperfect truss?

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Established in New York 16 Years.

$18 per week and expenses to several good parties to travel. No canvassing. Also several good local workers. Permanent position. Give reference.

R. H. WOODWARD CO., Baltimore.

LINCOLN'S CHRISTIANITY.

A Timely Reminiscence Which Proves that the Great War President Was a Sincere Believer.

SOMETIME ago THE CHRISTIAN HERALD printed a brief article on Abraham Lincoln's religious belief. Last week, the following letter was received on the subject:

CAMP POINT, ILL., Jan. 17, '98.

Mr. Editor — On page thirty-three of THE CHRISTIAN HERALD of Jan. 12, 1898, I think, there is a sketch of Mr. Lincoln which is not quite correct, and as we of the Seventy-third do not like to have that impression go out among the readers of the HERALD, I will ask you to give a place in your paper to an extract of the last reunion, held at Springfield, Ill., Sept. 28, 1897. Respectfully,

G. O. POND, Surgeon of 73d Illinois.

The extract is from the remarks of Col. Jacquess at the reunion in question. He said:

The mention of Mr. Lincoln's name recalls to my mind an occurrence that perhaps I ought to mention. I notice that a number of lectures are being delivered recently on Abraham Lincoln. My wife, who has been dead nearly two years, was the only witness of what I am going to state to you as having occurred.

Very soon after my second year's work as a minister in the Illinois Conference, I was sent to Springfield. There were ministers in the Illinois Conference who had been laboring for twenty-five years to get to Springfield, the capital of the State. When the Legislature met, there were a great many people here, and it was thought to be a matter of great glory among the ministers to be sent to Springfield. But I was not pleased with my assignment. I felt my inability to perform the work. I did not know what to do. I simply talked to the Lord about it, however, and told him that unless I had help, I was going to run away. I heard a voice speaking to me, saying: "Fear not," and I understood it perfectly. Now I am coming to the point that I want to make to you. I was standing at the parsonage door one Sunday morning, a beautiful morning in May, when a little boy came up to me and said: "Mr. Lincoln sent me around to see if you are going to preach to-day."

Now, I had met Mr. Lincoln, but I never thought any more of Abe Lincoln than I did of any one else. I said to the boy: "You go back and tell Mr. Lincoln that if he will come to church, he will see whether I am going to preach or not." The little fellow stood working his fingers, and finally said: "Mr. Lincoln told me he would give me a quarter if I would find out whether you are going to preach." I did not want to rob the little fellow of his income, so I told him to tell Mr. Lincoln that I was going to try to preach. I was always ready and willing to accept any assistance that came along, because I felt that anybody could do better than I could. The church happened to be filled that morning. It was a good-sized church, but on that day all the seats were filled. I had chosen for my text the words: "Ye must be born again," and during the course of my sermon I laid particular stress on the word "must." Mr. Lincoln came in the church after the service had commenced, and there being no vacant seats, chairs were put in the altar in front of the pulpit, and Mr. Lincoln and Governor French and wife sat in the altar during the entire service. Mr. Lincoln on my left and Governor French on my right, and I noticed that Mr. Lincoln appeared to be deeply interested in the sermon. A few days after that Sunday, Mr. Lincoln called on me and informed me that he had been greatly impressed with my remarks on Sunday, and that he had come to talk to me further on the matter. I invited him in, and my wife and I talked and prayed with him for hours. Now, I have seen many persons converted; I have seen hundreds brought to Christ, and if ever a person was converted, Abraham Lincoln was converted that night in my house. His wife was a Presbyterian, but from remarks he made to me he could not accept Calvinism. He never joined my church, but I will always believe that since that night Lincoln lived and died a Christian.

Observing the Sun's Eclipse.

Astronomers have lately been active in preparation for the total eclipse of the Sun which took place on January 22. The most successful observations were made at Talasea, by J. W. Maunder and C. T. H. Wales. The sky was perfectly clear and the heat during the middle of the totality equaled that of the full moon. The general shape of the corona was the same as in the eclipses of 1886 and 1896. It extended over two diameters from the sun, its greatest extent being along the sun's equator. Photographs were obtained on a scale of 3 inch to the sun's diameter and also on the scale of 1 inch, to get the coronal extensions. The spectrum of the chromosphere and its prominences was successfully observed with an opera glass fitted with a direct vision prism in one of the eye pieces. Three photographs of the corona were obtained on a scale 7 to inch to the sun's diameter and also on the scale of 1 to inch. Good spectrum photographs were obtained. The spectrum of the flash was obtained with a prismatic camera and a six-inch telescope.

Some Gigantic Dwellings.

It not an uncommon thing for noblemen with picture or sculpture galleries one hundred feet long to find a difficulty in keeping their servants.

Lord Londonderry, says an exchange, has a gigantic house in Wynyard Park, Durham, England, 300 feet long, which is bad enough; but the sculpture gallery, which is 101 feet long by 58 feet high, contains no less than 700 pieces of statuary and 300 paintings. This gallery has to be swept out and dusted every day. Lord Leonfield is the owner of Petworth house, a truly wonderful building, 322 feet long, and containing over 100 rooms, many of them of vast proportions. The Duke of Richmond's house at Goodwood, with its two wings, measures 378 feet, and gives employment to over sixty domestics. There are 125 rooms in Castle Howard, the Earl of Carisle's residence, near Maldon, Yorks. When it was refurnished some years ago, forty suites of new furniture were required. Eaton hall,

NOT FORSAKEN.

I THOUGHT I was forsaken,
But Jesus heard my call
And led me to the Father,
Who loves and cares for all.
Oh! if we all would trust him,
And lay our burdens there,
And ask his help and guidance,
He'd lighten every care.

Our hearts would be less weary,
More hopeful would we be,
And look upon life's bright side,
Instead of misery.
We'll never be forsaken
When trusting God for all,
For he is always listening
To hear his children's call.

Then surely we can trust him,
And turn our hearts his way,
For God will ne'er forsake us,
But with us dwell each day;
That we may call upon him
And his protection ask.
And all his loving service
May never be a task.

—MARTHA SHEPARD LIPPINCOTT.

Moorestown, N. J. *The Quaker Poetess.*

New Cure for Kidney and Bladder Diseases, Rheumatism, etc. — Free to all Readers.

All readers will be glad to know that the new botanical discovery, Alkavis, has proved an assured cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria. Rev. W. B. Moore, D.D., of Washington, testifies in the *New York Christian Witness* that Alkavis completely cured him of Kidney and bladder disease of many years' standing. Many ladies also testify to its curative powers in disorders peculiar to womanhood. So far the Church Kidney Cure Company, No. 418 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

Babies for 40 Years

have used "Davidson's" Nipples. The "Davidson Health Nipple" is the only nipple with a collar, and the most successful in curing digestive weaknesses. "Mother's Free Library" tells how to treat baby's little troubles. Vol. VI sent free on request.

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" Antirrhinum, "Queen of the North," 100 see
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" Dahlia, Double. Show and fancy flowers.
" Double Grandiflora Sweet Peas. 30 seeds.
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" Helotrope, Hybrids of Egypt and Midnight

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Recapitulation of last Annual Statement.

Gospel Meetings Held	437
Aggregate Attendance	80,230
Professed Conversions	5,137
Men and Boys Sheltered in Lodging House	40,343
Meals Served in Restaurant	628,675
Patients Treated in Free Dispensary	2,300
Employment found for	1,200
Kindergarten Attendance (three months)	770
Attendance at Mrs. Bird's Women's Meetings	2,300
Professed Conversion at same	250
Free Meals	50,850

The following contributions have been received by THE CHRISTIAN HERALD for the Bowery Mission since last acknowledgment:

Previously acknowledged	$1012 76
J. E. Deeley	1 00
Member of the C. E. Soc., Norwich	2 00
A. Frank Heiskell	2 00
Friend, Chambersburg	1 00
Mr. and Mrs. E. H. Letterman	3 00
Miss Bayard Brown	100 00
Mrs. in Need, Millheim	1 00
Miss Garland	1 00
Mrs. Brad-street Co.	5 00
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Mrs. A. Van Denberg	3 00
M. N., New Castle	1 00
Hope	10 00
L. B., Indianola	1 00
—— Merrittville	1 00
Total	$1176 76

BOOKS RECEIVED.

The Investment of Influence. A Study of Social Sympathy and Service. By Newell Dwight Hillis. 299; price, $1.25. Fleming H. Revell & Co., Publishers.

Alaska, Its Neglected Past, Its Brilliant Future. By Bushrod Washington James. Pp. 444; price, $1.50. The Sunshine Publishing Co., Philadelphia.

Progress of Medical Science in Lung Diseases.

A little book, published by Dr. Robert Hunter, of 117 West 55th Street, New York, gives all the latest discoveries and improvements in the theory and treatment of Lung Diseases, Asthma, Bronchitis, Catarrh, and Consumption are fully explained, their differences shown, and their cure by medicated-air inhalations pointed out.

Dr. Hunter was the founder of the practice of treating lungs by direct medicated-air inhalations—the inventor of the first inhaling instruments ever employed for the cure of lung complaints, and the discoverer of the only germicide which cures consumption by destroying the bacilli of tuberculosis in the lungs of the patient. His treatment consists of three parts—1st., breathing into the lungs specific germicidal remedies three times a day, by means of his inhaling instruments; 2nd, painting the chest with antiseptic oils which volatilize by the warmth of the body and surround the patient by a zone of medicated air; and 3rd, filling the chamber in which he sleeps with medicated vapors, which soothe the inflamed bronchial tubes and air cells, and keep up a constant curative action on the lungs. All that medical science has yet found out for the relief and cure of lung complaints is embodied in Dr. Hunter's treatment. Patients of the highest intelligence and respectability in all parts of the Union have been cured by and publicly attest its wonderful success. Case I.—A. L. Peer, Esq., of Newark, N. J., was reduced to the last stage of misery and exhaustion by lung disease. His physician and family gave him up as hopeless. His death was looked for from day to day. He had repeated hemorrhages, great difficulty in breathing, and was so terribly emaciated and weak that he could not stand or turn over in bed without assistance. Dr. Hunter's treatment was undertaken after everything else had been tried and failed. It stopped the hemorrhages, cleansed the lungs of great quantities of foul matter, enabled him to breathe freely again, and so built up his flesh and vitality that he now weighs 175 lbs. (a gain of over 40 lbs.), and is strong and well. Those who are afflicted or anxious about their lungs can call upon or write to Mr. Peer, at 19 Washington Street, Newark, N. J., and wish a copy of the book can obtain it free by addressing Dr. Hunter, at 117 West 55th Street, New York City.

Grimy finger marks seem to *grow* on the woodwork about the house. They come easily and they stick, too—unless you get rid of them with

GOLD DUST Washing Powder

It makes all cleaning easy.

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Power of Medicated Heat.

It has been demonstrated that, in order to reach and cure Catarrh, it is necessary to combine the effects of medicine and warm air. In the treatment introduced by Dr. Blosser, of Atlanta, Ga., a dense, warm, medical vapor, of wonderful healing power, is inhaled, and enters into every cavity of the head, middle ear, throat and lungs, and effects a permanent cure. Cost, $1.00 per month. Particulars and a three days' trial treatment by mail, absolutely free, to any one mentioning this paper. Address Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga.

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with the *WOLVERINE.* Grinds ear corn and all other grain, fine or coarse, new style burr doubles capacity; *guaranteed* fastest and easiest running mill made. Three styles sweep mills. *Price $18.00* and up. 42 other styles of Power Mills for all kind of grinding. Send for free catalog

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D AND C ROSES

The twenty-ninth edition of the *New Guide to Rose Culture*, the leading Rose Catelogne of America, will be sent free on request. This standard handbook for rose-lovers and rose-growers is an easy guide to growing the easiest roses grown—the D. & C. Roses—and all other desirable flowers. Also free—a sample of our magazine on request.

The Dingee & Conard Co., West Grove, Pa.

Hens with any Grit

Will lay eggs, but with MANN'S Granite Crystal Grit and MANN'S Green Bone Cutter, they lay twice as many. Green Bone and Mann's Grit produce a food that gives wonderful results; as EGG MAKERS they have no equal.

MANN'S BONE CUTTERS

have world wide fame. Cash or instalments. Catalog free if name this paper.

F. W. MANN CO., Milford, Mass.

$8.00 for a MACHINE

to weave your own fence of Coiled Hard Steel Spring Wire. 52 inches high, at

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$20 buys wire for 100 rod fence. Agents Wanted. Catalogue Free.

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$ 34.50 Acme Bicycles.

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Same grade as agents sell for $75. We have no agents but sell direct to the rider at manufacturers' prices. Elegant models. Best meterial, superb finish *Guaranteed against accidents as well as defects.* We ship with privilege of examination, pay express charges both ways and refund money if not as represented. Write for Catalogue

ACME CYCLE CO., 125 Main St., ELKHART, IND.

$5 2500 BICYCLES ON HAND.

THAT'S TOO MANY

We must close out our immense stock of 97 models, including nearly 100 different makes, at prices which will sell them *now* to make room for 98 stock. *You* can make *big money* helping us. Second hand wheels $5.00 to $20.00. New 97 models, $15.00 to $35.00 Agents wanted. Wheels shipped subject to full examination. *Satisfaction guaranteed.* Write for confidential offer to the old reliable Bicycle House.

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You Dye in 30 minutes Turkey Red on Cotton or Wool that won't freeze, boil or wash out. Carpets, Dresses and clothing made to look like new, no experience necessary with Tonk's French Dyes. To introduce them send 40c. for 6 packages or 10c. for one any color. Big pay agents

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Oak-tanned leather Harness

Send your address with 2-cent stamp for Illustrated Catalogue, all kinds of Single and Double Custom-Made Harness, sold direct to the consumer at wholesale prices. WE CAN SAVE YOU MONEY.

KING HARNESS CO., No 4 Church St., Owego, N.Y.

ON 30 DAYS' TRIAL.

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ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with self-adjusting Ball in center, adapts itself to all positions of the body, while the ball in the cup presses back the intestines, just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free.

LEE, Illinois, October, 1, 1895

The old man I fitted 2 years ago wore your truss about 90 days and said he was cured. Saw him last week and although he was 63 years old and a hard worker, he is as sound as when a boy. Yours truly, M. C. MUNN, M. D.

STANARDSVILLE, Va., Sept. 5, 1895.

I have had splendid result from your truss in quite a number of cases of grown people. E. W. SIMS, M. D.

DERRICK CITY, Pa., June 3, 1895.

I received my truss the 27th and since I have had it I have taken more comfort with it than any I ever have had. The 1st day I got it I put it on and mowed grass all day and I never noticed that I had it on me. ALEX. BROWN

TUNIS, N. C., July 21, 1895.

About 3 years ago I bought one of your trusses. I wore it about 6 months and it has made a final cure. Was badly ruptured, I would have written to you about this before but wanted to see if my cure was permanent. C. G. HALLAMAN.

$1,000 forfeited to you if every testimonial used by us is not genuine. Address

C. H. EGGLESTON & CO., 1201 MASONIC TEMPLE, CHICAGO.

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under proper conditions. Those conditions are defined in our MAMMOTH NEW POULTRY BOOK and CATALOG for 1898. Bigger & better than ever before. Printed in colors; cuts and description of all leading breeds of fowls; poultry house plans, tested remedies, prices on poultry, eggs, etc. Worth $5, but sent postpaid for 15 cents in stamps or coin.

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Hatch Every Fertile Egg. Winners of first premium everywhere in strongest competition. Free illustrated and descriptive catalog printed, giving lowest prices on Incubators, Brooders & a complete line of Poultry Appliances. Tells how to hatch and raise Chicks successfully. Sent for 5c. SHOEMAKER INCUBATOR CO., Freeport, Ill.

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Buy no Incubator and pay for it before giving it a trial. We send you ours on trial. No money paid until tried. FIRST PRIZE at World's Fair. FIRST PRIZE AND MEDAL at Nashville Exposition. All about **Poultry, Incubators** and the money there is in the business in our catalogue, sent for 5cts. Better send for it.

VON CULIN INCUBATOR CO. 12 Clinton St. Delaware City, Del.

$1,500 IN CASH

and 2000 Premiums were awarded my fowls at 12 State Shows in '97. Largest Range in the west. Send 5 cents stamps for best Illustrated Poultry Catalogne. Address CHAS. GAMMERDINGER, Box 70, COLUMBUS, O.

FOWLS AND EGGS FOR SALE

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Ill. 80-Page Cat. for stamp; tells all about Poultry.

THE MONITOR CO., 13 Wm. St., Middletown, Ct.

On trial $5.75 up—"My 100 egg Buckeye hatched 106 103 and 96 chicks from 112, 105 and 96 eggs respectively." Mrs. Eliza J. Prince, 16 Acres, Mass. Send 4c for No. 60 catalogue. Buckeye Incubator Co., Springfield, O.

THE OPIUM AND MORPHINE HABIT

"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free.

Dr. J. L. Stephens. Dept. B., Lebanon, O.

GOUT AND RHEUMATISM.

A prominent physician writes:

Dear Sirs:—Replying to yours on the use of Tartarlithine as a remedy in the treatment of gout, I will say that the verdict is unanimous in its favor. I have used it in the treatment of about a dozen cases with results that are little less than wonderful. The characteristic feature of its action is the rapidity and promptness with which patients improve under its use. An improvement is noticeable within 24 hours. One of the most striking cases was that of a physician suffering from gout along with inability to digest starchy foods, muscular rheumatism and frequent bilious headaches. I prescribed Tartarlithine, and in one week there was absolute disappearance of all of the uric acid manifestations. The nervous irritability disappeared, and he stated that he had done the best week's work which he had accomplished for years.

Pamphlet on the treatment of gout and rheumatism by Tartarlithine, sent free by

McKESSON & ROBBINS, 91 Fulton St., New York,

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THE TARTARLITHINE CO.

Peter Möller,

who in 1853 revolutionized the whole system of Cod Liver Oil manufacture by the introduction of the "steam process," has now introduced a new method which is as superior to the steam process as that was to the old and crude methods. By the new process the Oil is kept free from impurities, and does not come into contact with the atmosphere at any time during the manufacture. Moller's

Cod Liver Oil

is not sold in bulk, but is bottled when manufactured. The Oil is free from any disagreeable taste or odor and causes no eructation.

In flat, oval bottles only, dated. See that our name appears on bottle as agents. Explanatory pamphlets mailed free.

Schieffelin & Co., New York.

PERPETUAL DATER, 25c.

This Dater adjusts to ANY desired date INSTANTLY and will save you time, money and trouble. As a specimen of our 3,000 bargains we mail it postpaid for **only 25c.**; 3 for 60c.; $2.00 a Dozen.

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Numbers from 1 to 10,000, same price.

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Labels, Circulars, or newspaper. Five Dollar Press. Larger $18. Type setting easy, printed rules. Money saved; also big profits at printing for others. Stamp for a catalog, presses, type, to factory,

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WANTED RELIABLE MEN in every locality, local or traveling, to introduce a new discovery and keep our show cards tacked up on fences, fences and bridges throughout town and country; steady employment; commission or salary; **$65.00 PER MONTH AND EXPENSES** not to exceed $2.50 per day; money deposited in any bank at start if desired. Write for particulars. THE GLOBE MEDICAL ELECTRIC CO., Buffalo, N.Y.

DROPSY TREATED FREE

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$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure, we furnish the work and teach you free; you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure, write at once.

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ALUMINUM Ware and Agents **SPECIALTIES**

of every description. Something new every month. Write for ILLUSTRATED CATALOGUE; sent free. $25 a week made easy. We will show you how.

C. H. Sidney Novelty Works, 25 Randolph St., Chicago.

ASTHMA CURED!

Dr. Hair's cure has brought happiness to sufferers. A $1.00 bottle and valuable treatise sent free, you pay the expressage. Address, Dept. 165,

DR. B. W. HAIR, Cincinnati, O

AGENTS WANTED!

We furnish samples free to agents. F. S. Frost, Lubec, Me., sold $132.79, retail, in 6 days. Write for Catalog, new goods, rapid sellers.

Richardson Mfg. Co., 67 St., Bath, N.Y.

Burpee's Best SEEDS FOR THE MILLION

In the United States, among a population of seventy millions, there are, of course, many who seek for "**Bargains**" in seeds as well as in other merchandise. In order to show the **difference in QUALITY between BURPEE'S and the "Cheap Seeds"** so largely advertised, we offer these **POPULAR COLLECTIONS**, at twenty-five cents each, which give as **much for the money**, while **the quality is the BEST.**

It is only by growing these varieties in large areas, and by sacrificing all profit for the sake of **introducing BURPEE'S SEEDS** to thousands of new customers, that we can afford to make these **unequaled offers.** The packets are each of *full size*, and the quality the same as if purchased at regular retail prices.

REGISTERED W.A.B. TRADE MARK

FOR ONE DOLLAR we will mail ALL THE SEEI advertised on this page, and if y mention THE CHRISTIAN HERALD, give **FREE as Premiums** one full-si packet each of both the wonderful new Dwarf Sweet Pea, **Burpee's PINK Cupi** and the magnificent new giant Pansy, **President McKinley.**

☞ In all, this unequaled offer gives **36 packets for $1.00,** which, if pu chased separately, even at our low prices for 1898, **would cost $3.65.** We gua antee that every purchaser will be more than pleased with this unusual offer, otherwise, the seeds can be returned and we will promptly refund the $1.00.

Burpee's GEM Collection.

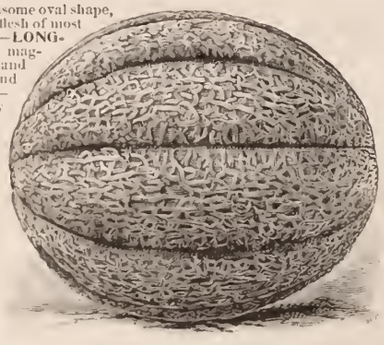
Ten Varieties of Choicest Annual Flowers for 25 Cts.

This unequaled collection contains one full-sized packet each of **LITTLE GEM SWEET ALYSSUM,** the most beautiful variety of the well-known popular Sweet Alyssum;—**ASTERS, FORDHOOK FAVORITES,** an unrivaled mixture of the best Asters, including the new Comet Asters of all colors—*Mary Semple, Triumph, Queen, White Branching*, etc.;—**CENTAUREA CYANUS,** new double, many new colors, greatly improved, of the popular *Bachelor's Button*;—**COSMOS, NEW MAMMOTH FANCY,** flowers of the largest size and most beautiful colors;—**DIANTHUS CHINENSIS RE-SELECTED,** magnificent large heads of all colors, like a gigantic double Sweet William;—**MIGNONETTES, FORDHOOK FINEST,** an unequaled mixture of the improved large-flowering, such as Allen's Defiance, Golden Machet, etc.;—**NICOTIANA AFFINIS,** beautiful, pure white flowers of rich fragrance;—**PHLOX, STARRED AND FRINGED,** of all colors, greatly improved;—**POPPIES, FORDHOOK FAIRIES,** beautiful fringed and new double varieties;—**VERBENA, FORDHOOK FAMOUS,** the largest flowered and most beautiful strain of new *Mammoth Verbena* yet developed.

For 25 Cts. we mail ten varieties as above, with directions for culture printed on each packet.

Seven Superb Vegetables, all of our own introduction, mailed for twenty-five cents.

BURPEE'S GOLDEN EAGLE MELON. Of handsome oval shape, densely netted, this new Cantaloupe has thick salmon flesh of most delicious flavor. *See Illustration from a Photograph.*—**LONG-KEEPING AUSTRALIAN BROWN ONION.** A magnificent new Onion of beautiful amber-brown skin and mild, white flesh. Extremely early in ripening and keeps in good condition longer than any other.—**RUBY PEARL RADISH.** Ready for the table in only seventeen days from planting the seed.—**BURPEE'S ALLHEAD EARLY CABBAGE.** This famous Cabbage, the ownership of which cost us $1000.00 bonus, is the largest and finest early flat head.—**TRUE DARK STINSON BEET.** The round, dark-red Beets are of quick growth and fine quality for the table.—**ICEBERG LETTUCE.** Tender and crisp; unsurpassed for summer use, the solid heads are almost as hard as a Cabbage.—**MATCHLESS TOMATO.** Large, bright-red Tomatoes produced abundantly.



For 25 Cts. we mail all **Seven Packets,** *each full size*, with illustration and directions for culture printed on each packet.

☞ Should you not want the whole collection, we will mail **ANY THREE packets for TEN CENTS.**

Seven Superb New Sweet Peas for 25 Cts.

Never before has it been possible to offer such **A Grand Collection of Seven Superb New Sweet Peas for Twenty-five cents.** All are regular-sized packets, containing from forty to seventy seeds each, except *Queen Victoria and the other Eckford Novelty*, of which there are twenty seeds in each packet.

☞ Last year, without counting postage and trouble in sending to England, it would have cost *more than two dollars* to have gathered together the seed contained in these Seven Packets which are sold now for 25 cts.

BURPEE'S BRILLIANT. The color is of a rich, bright *crimson-scarlet throughout.*

COQUETTE. Beautiful hooded flowers of clear primrose-yellow; standard is shaded palo lavender.

BURPEE'S NEW COUNTESS. The flowers are of largest size and are a *pure light lavender throughout.*

PRIMA DONNA. A most lovely shade of soft pink, of large size and fine form,—really *a great gem.*

QUEEN VICTORIA. Color, soft yellow subtly overlaid with faint purple, imparting a beautiful luster.

ANOTHER NEW "ECKFORD." One of the six grand **Novelties,** described on page 86 of BURPEE'S FARM ANNUAL, of which American seed is *now offered for the first time.*

☞ NOTE.—*Our seed of Eckford's* **two NEW Novelties** *is grown from original sealed packets bought direct from Henry Eckford last season at the retail price of 2s. 6d. per packet of twenty seeds.*

NEW AMERICAN SEEDLINGS. This new strain contains some beautiful new colors, and has been much admired in Europe and America.

25 Cts. buys **all the above,—Seven Superb New Sweet Peas,** each in a separate retail packet, true to name as described, and mailed, postpaid, to any address in the United States or Mexico.

☞ In the envelope containing each collection we enclose a new printed leaflet giving both HENRY EckFORD'S and the REV. W. T. HUTCHINS' instructions on HOW TO GROW THE FINEST SWEET PEAS.

For 50 Cts. we will mail **two collections** as above, and give FREE one half-size packet (price 15 cts.) of the wonderful **New Dwarf Sweet Pea,—Burpee's PINK Cupid.**

Five Fine Nasturtiums for 25 Cts.

To get their full beauty Nasturtiums should be planted freely. This collection gives *more than two ounces of the seed.* It contains one full-sized packet each of the beautiful new climbing **HYBRIDS OF MADAM GUNTER,**—*see illustration*;—our own unequalled and most gorgeous new **TOM THUMB NASTURTIUMS**;—*one-half ounce* of other beautiful **MIXED TOM THUMB NASTURTIUMS**; and *one ounce* of the popular **TALL NASTURTIUMS MIXED**; *one-half ounce* of our own superb **FORDHOOK FAVORITE MIXTURE OF CLIMBING NASTURTIUMS.**

In the large envelope containing each collection we enclose a new circular giving complete directions for culture.

Five Fine PANSIES for 25 Cts.

This new Collection contains one packet each of the largest flowering **BURPEE'S DEFIANCE MIXED,** an unequaled strain of giant show and fancy varieties;—**SPECTABILIS,** a new strain from Germany, each flower having a narrow margin of either golden yellow or silver;—**IMPROVED PEACOCK,** a lovely ultra-marine blue with beautiful iridescent blending of shades;—**EMPEROR FREDERICK,** a velvety-brown golden-yellow, and the showy **METEOR.** In all more than four hundred *seeds of the finest Pansies* for 25 cts. With each collection we send our circular "*How to Grow the Largest and Finest Pansies.*"

☞ **For 50 Cts.** we will mail **any TWO** collections and one half-size packet of **either** the wonderful new Dwarf Sweet Pea, **Burpee's PINK Cupid,** or the magnificent

New Giant Pansy,— President McKinley

(*See Illustration.*)

This distinct new Pansy is remarkable both for the lovely color and perfect form of its gigantic flowers. The ground color is a deep *golden-yellow*, while each petal has a large blotch of rich, dark violet, leaving a clearly-defined broad edging of "*pure gold.*" It comes absolutely true from seed. The plants are of compact growth and produce the gigantic circular flowers continuously and abundantly. Per pkt. 25 cts.; 5 pkts. for $1.00. Half-size packet 15 cts.; 2 for 25 cts.

For ONE DOLLAR

you can select **ANY FIVE Collections** and also a full-size packet (price 25 cts.) of **BOTH** PRESIDENT MCKINLEY PANSY and the wonderful new dwarf Sweet Pea,—**BURPEE'S** PINK CUPID, *provided* you order direct from this advertisement and mention THE CHRISTIAN HERALD. **Order TO-DAY!** and ask for

BURPEE'S FARM ANNUAL FOR 1898

Leading American Seed Catalogue

Mailed FREE to Planters Everywhere.

A handsome book of 144 pages. All about the **BEST SEEDS that Grow.** The illustrations are true to Nature, and the descriptions written at FORDHOOK FARM, where we conduct the most extensive trial grounds in America.

Novelties for 1898.

Never before have so many First-class Novelties been introduced in any year.

In VEGETABLES. Besides the long-keeping AUSTRALIAN BROWN ONION, we introduce THREE NEW TOMATOES, each of distinct character, the GOLDEN EAGLE MELON, a new PEPPER from Japan, an unique new American LETTUCE, and offer the wonderful extra early wrinkled GRADUS PEAS at a moderate price.

In FLOWERS. Besides BURPEE'S PINK CUPID, which is sold in our original sealed packets all over the world, we introduce EIGHT OTHER NEW SWEET PEAS, *which can be had only direct from us.* Among other Exclusive Novelties we would mention the WHITE DEFIANCE BALSAM, giant-flowered SUNLIGHT and MOONLIGHT NASTURTIUMS, and the beautiful new PRESIDENT MCKINLEY PANSY, as of surpassing merit.

In PLANTS. Besides the usual Novelties, we have two of our own exclusive Introduction. These are the beautiful DWARF GLORIOSA CANNA and the free-flowering BURBANK ROSE—the best of seventy-five thousand raised by the world-famous "WIZARD OF HORTICULTURE."

To Keep Abreast of the Times

all who garden, either for pleasure or profit, should read BURPEE'S FARM ANNUAL, which is brighter and better than ever before. WRITE TO-DAY! and receive a copy FREE.

W. ATLEE BURPEE & CO., SEED GROWERS, Philadelphia, Pa.

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

OFFICES · BIBLE HOUSE NEW YORK.

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VOLUME 21.—NUMBER 6.

Rev. T De Witt Talmage, D.D. Editor. NEW YORK, FEBRUARY 9, 1898. PRICE FIVE CENTS.

A SUNDAY AFTERNOON OUT-DOOR GOSPEL SERVICE IN CHINATOWN, LOS ANGELES, CAL. (See Page 103.)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Earnest Reader, Sch. Co., Pa. If the Holy Spirit after being frequently repulsed ceases to arouse a person, must he conclude that he has committed the unpardonable sin and that his case is hopeless?

No, he should humble himself before God and offer the prayer that David offered: "Restore unto me the joy of thy salvation, and take not thy Holy Spirit from me." No man's case is hopeless while he lives. God delights to pardon, and you may be quite sure that he will keep his promise to give the Holy Spirit to them that ask him.

O. I., N., Wilcox Wharf, Va. What was the name of the rich man at whose gate Lazarus, the beggar lay?

One of the traditions, still current in Palestine, gives the name of the rich man as "Dobruk." Another gives it as "Nimeusis." There is no certainty, however, that either is correct, or that the parable was ever intended by Christ to be regarded as otherwise than an illustration, like the other parables employed in his familiar teachings during his sojourn on earth.

Louisa D. S., Maxwell, Ont., Can. Seeing the question of B. T. in THE CHRISTIAN HERALD of January 12, about amusements, I thought of sending the rule given by Mrs. Wesley to her son John, to help him to judge what pleasures should not be indulged in by Christians:

"Whatever weakens your reason, impairs the tenderness of conscience, obscures your sense of God or takes off the relish of spiritual things, whatever increases the power of your body over your mind, that thing to you is sin.

Penitent, Dalton City, Ill. If a person should steal a small sum of money from another to save himself from disgrace, truly purposing in his heart to return it as soon as possible, and the one from whom he stole it had never discovered his loss, will he be forgiven when he returns it and makes full explanation, even if he does not reveal his name or identity?

It is a somewhat difficult question to answer satisfactorily. If the offender be truly penitent, he should go privately to the person he has injured, confess his fault, make full reparation, and ask forgiveness. Anything short of this would tend to discredit his claim of sincerity. It is not necessary that the offender should abase himself before the world, but the injured person certainly is entitled to an explanation. There may be circumstances that render such a course impracticable, but nothing of the sort is hinted at in the letter.

Reader, Ewing City, Mich. Why are the Jews persecuted and ostracized so many lands?

One reason is that they possess greater business energy than their non-Jewish competitors and excite the envy of their fellow citizens where they reside. Another reason is that they are a peculiar people, and in a measure refuse to conform to certain customs and practices in vogue among members of the communities in their dealings, as merchants, etc., and so the whole race suffers for the misdeeds of a few. This is the law, more or less, applying to other races, but it is not to be overlooked that the Jew with whom they have had to deal has not infrequently been a member of the race which has persecuted him. [illegible] Christ prophesied the fate of the Jews, and the fulfilment of the prophecy is one of the strongest proofs of the divine origin of the Bible. [illegible] Nothing of the sort is hinted at in the letter.

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man to gain the victory over sin, and he does this in answer to prayer?

E. H. Grasty, Clarkson, Culpeper Co., Va., writes:

We ask and will be pleased to receive for our school children any simple reading matter of a religious character, containing Sunday School lessons. Even cast-away Sunday School lessons will be thankfully received. To any Christians sending us these lessons or Bibles, we will report progress from time to time as they may prescribe.

S. E. H., Indiana, Pa. A lady who has been holding meetings here, says that during the three years and a-half that have elapsed since her conversion, she has never sinned, and that unless people live lives as pure and holy as Christ lived they can never go to heaven. Is that true?

You probably misunderstood her. Those who love sin and willingly remain in sin cannot enter heaven; but if a sinless life were made a condition of entrance all would be excluded. We are directed to strive after perfection, but when a person boasts that he has attained it and does not commit sin, it is safe to conclude that his conscience is not active.

ST. JAMES' STREET, MONTREAL, CAN.

This is one of the finest thoroughfares in the Dominion City, and has many magnificent and imposing business buildings of which the citizens are justly proud.

It is possible that he has been saved from the gross acts of iniquity which formerly may have characterized him, and that may be what he means; but we never knew anyone who had been so completely delivered that he was free from sins of thought and word, from sins of omission and commission.

Inquirer, Reading, Pa. 1. What is the number of medical missionaries in the field at the present time? 2. Which denomination is most largely represented?

1. According to statistics compiled several years ago there are now four hundred and eighty-seven in the various foreign fields, being an increase of twenty-five per cent. in five years. The Presbyterians, who have seventy-one medical missionaries.

[illegible]ska, Kans. How does the proprietor of THE CHRISTIAN HERALD pronounce his name?

Every week letters reach us asking this question, and we answer them. Dr. Klopsch's name is pronounced as if written, "Klopsh." [illegible] It is not likely that there will be any change in this method we [illegible] answer is accepted as final. [illegible] Christ. We have heard it stated [illegible] institution of the Lord's Supper [illegible] and denounced [illegible] that he [illegible] Christ at the sacrament [illegible]

It is probable that leavened bread was used, [illegible] Jews scrupulously put away [illegible] out of their houses [illegible] There is nothing to show whether the wine was or was not fermented, but the probability is that it was not. It does not signify in our observance what kind of bread is used, but in view of the danger to some persons who have been victims of drink, it is better to use unfermented wine.

New Subscriber, Sanford, Me. What does the word mortify mean as Paul uses it in Rom. 8:13?

To be dead to, not responsive to. Paul said that he kept his body in subjection. There are some people who have no joys but those that the body affords. Appetite and sex provide them with their chief gratifications. Paul urges his readers to live for something higher. Man was not intended to live like the animals. He partakes of their nature, but he has also a higher nature within him which grows and attains predominance if it is cultivated.

Mrs. Z., East Hanover, Pa. What are the opening words of the hymn in which are the words: "Jesus can make a dying bed"?

It is a hymn by Isaac Watts, beginning,

Why should we start and fear to die?
What timorous worms we mortals are!

J. F. C., Rochester, Tex. Should "Greater New York" be written instead of "New York City?" Please inform many others as well as myself.

No; "New York" is the proper address, and will probably continue to be so for many years. "Greater New York" is simply a term of comparison.

Reader, South Tacoma, Wash. 1. How is it that a Christian is not popular or appreciated as persons are who are not Christians? It is very discouraging to a young man. 2. Does God answer prayer for temporal blessings?

1. Christ warned us that in following him we must expect to lose popularity. In fact, he said it was a bad sign to have all men speak well of us. (See Luke 6:26; John 15:19.) At the same time you must not expect appreciation because of your being a Christian. If you are dull and censorious and disagreeable, you will be disliked whether you are a Christian are not. There are many Christians who are beloved even by worldly people, because they are kind, gentle, helpful, and lovable. Try to make other people happy and you will be appreciated. 2. Yes, very often, but not invariably. Sometimes he sees that the things that we ask for would not be good for us, and for our own sake withholds them.

Any readers, who desire to send their copies of this journal to aid some institution or mission, after they have finished their own reading, may select from the following list: Chaplain, Kentucky Penitentiary, Frankfort, Ky.; Mrs. Edwin Temple, 216 Johnston st., Jacksonville, Fla. (mission work); Chaplain, National Soldiers' Home, Hampton, Va.; Rev. A. C. Ruckman, Lewisaw, Nicholas county, W. Va.

Mrs. J. H. Farnville, N. Y., writes:

Permit me to put in a plea for the dear song birds, which are becoming so scarce in this part of New York State. We miss them very much, and my heart aches when I read accounts of the killing of birds. I hope you will keep up a strong agitation in THE CHRISTIAN HERALD against that crime.

Child of Light, Minneapolis. 1. Can you inform me regarding Bismarck's parentage? 2. What physicians are billed by the leading Jews in the world?

1. His father, was Karl Wilhelm Ferdinand von Bismarck, a German squire and ex-captain of the Prussian Body-guard. At the time of Bismarck's birth, the father was possessed of a modest farming estate at Schoenhausen. His mother, Louisa Wilhelmina Menken, was the daughter of a well-known Privy Councillor, who was a self-made man. His ancestry is wholly German. 2. To answer the second question would require more space than we have at command, as Hebrews may be found in leading official positions and in the front of great movements and enterprises in almost every country of the world.

A. W. and Subscriber, Sandford, Me. What your opinion in regard to holding entertainments in the church for the purpose of raising money for church furniture and contingent expenses?

We have already replied to a similar question on several former occasions. Such entertainments, though they may aid in a financial sense, very often prove a drawback to the spiritual growth of a church in the end. If some are conducted, they are positively objectionable and out of place inside the walls of a consecrated building. There are, however, some gatherings of a sort that may be held there with entire propriety, such as illustrated lectures, suitable concerts, etc.

Mrs. T. A. Mitchell, Telmacana, Tex., writes:

My father found an album after the battle of Spottsylvania C. H., containing photos of Capt. Chas. W. Kennedy, 150th N. Y. V.; W. Forbes Watson, Miss Amelia Fennell, and others. Should any reader of THE CHRISTIAN HERALD be interested further, address me.

Mrs. N. A. O., Sprout Brook, N. Y. What were the dimensions of the walls around the city of Babylon?

Accounts vary as to the dimensions of the walls of Babylon. Herodotus states that the walls were double; the outer wall being fifty-six miles in circumference, 87 feet thick and 350 feet high. Ctesias says the circumference was forty-two miles and that there was a triple wall, while Pliny, Strabo, and others give still different measurements. As no vestige of the ancient walls is now to be found, the true size cannot be ascertained.

J. P. R., Pleasant Lake, Ind. 1. Was Abraham Lincoln a spiritualist? If so, who was his spiritual adviser or medium during the Rebellion? Did he have a medium in his house whom he trusted for guidance? 2. Does the Word of God teach spiritualism? 3. What do you think of mediums who travel around preaching spiritualism and claiming to be guided by John Wesley's spirit?

1. We are aware that a book has been written, endeavoring to show that Lincoln was a spiritualist, but it is inconclusive, and the burden of evidence points the other way. There is good ground for the claim that he was, for many years before his death, an orthodox believer in Christianity. 2. The Word of God does not teach spiritualism, in the sense in which it is taught by modern so-called professors. On the contrary, it contains many injunctions against the seeking after familiar spirits, etc., wizards, necromancers, seers, etc. We would advise you to put no confidence in any one who professes to be "controlled" by the spirit of some dead man; the likelihood is that the medium is, as many have been proved, an arrant humbug and charlatan, merely bent on making money.

A. A., Brooklyn. Quite right, provided it is done properly and without misrepresentation. We see no harm in it.——Constant Reader, Los Angeles, Cal. 1. It is wrong to do so. 2. They should take up something more suited to the character of the day.——Old Subscriber, Danville, Ky. No.——M. P. C., Norfolk, Va. 1. Yes, it is Sabbath desecration. 2. We cannot inform you.——G., Neb. No.——W. P., Central Falls, R. I. If they met, we never heard of it. D. B. A., Nantucket, Mass. All the letters are pronounced as written, except "c," which is silent.——C. S. R., Tustin, Mich. Your question is unanswerable. We cannot penetrate the divine purposes.——Hanna S., Pleasantville, N. J. They will appear occasionally.——Mrs. W. Nicholas, Butler, Pa. Address them to the care of this journal and letters will be forwarded.——Subscriber, Gering, Neb. He would be no relation whatsoever.——Musical Inquirer. Send your questions about the song books to Biglow & Main, music dealers, Ninth street, New York.——Reader, New Enterprise, Pa. Consult any almanac or encyclopedia.——Subscriber, Fresno, Cal. The offer is still open. For three new subscribers at $1.50 each we will send you the Long Primer Bible.——H. F. S., Mooresville, Ind. We do not know the facts in the case.——Orphans' Friend, Milford, Mass. We do not know of any market here for them.——Mrs. M. L. S., Clinton, Mo. We have no means of knowing.——Mrs. Bathsheba H. Gresham, Ore. You will find all you want in the dictionary.——Mrs. L. G., Union Grove, Wis. No, American.——Subscriber, Bristol, R. I. Write to Mr. Rawson, Rescue Mission, Germantown, Pa., for all information.——Subscriber, Wilton, N. H. Answered in previous issue.——Reader, Kimball, Minn. Only in English.——A Fond Reader, Md. Already answered in previous issue.——Reader, Fargo, Ont. We have never seen it.——A. D. W., Brooklyn, N. Y. Pronounced as written, the "a" sounding as in "pair."——L. C. D., Meadville, Mass. We believe not.——N. S., Brooklyn, Wis. You will find it in the "Helps" in the Teacher's Bible.——Mrs. A., Pontoosuc, Ill. 1. No. 2. Under certain conditions it would be entirely proper to do so.——Subscriber, Brooklyn, Me. A widow. Several children.——W. D., Spinks Corners, Mich. The Christian does well to avoid it. It is a stumbling block to spiritual growth and progress.

LEANING ON JESUS AT NINETY.

(Auntie Gould's Beautiful Faith—The Story of a Band of Venerable Believers at the New York Colored Home.)

"THE Lord knoweth the heart," and the color of the skin makes no difference in his eyes. Among the inmates of the New York Colored Home and Hospital for the ed and Indigent, there have been many nces of beautiful Christian lives. God heaven are very real to these people. e dear old soul, when on her death-bed, sed with great earnestness, "Oh, I do get sick! I want to see my Heavenly er so bad—I can't tell you how I long go to him: but I must be patient and his time. He knows best."

t is inspiring to stand by the bedside these aged saints, as they pass down ugh the valley of the shadow." So d-like and trustful is their faith in st, it seems never to occur to them doubt for a moment his tender love and e, and sure and lasting protection.

"Auntie Gould," more than ninety years age, unable to read, loved to listen to reading of the Word. She would . "I don' want to be deceived. I want to miss heaven. I want to be right, gentle and good: to love my emies—love everybody." One day she . "Jesus is answering my pra'r. I 'n't get angry so quick nor so often as I ed to." A few days later as we read to the words: "Be gentle towards all , showing all meekness," she claimed. "Oh sister, I has'nt temper any mo'. It's all e." Another time when strength was failing, she d. "The doctor was e and, when he looked y po' swoilen feet, shook his head and nothing. But it 't worry me. It kes me rejoice. I it with delight. it means I'm st home. I'm not id, for Jesus is h me, and he says, never leave thee forsake thee." other time she said, I'se had a foretaste eaven. I'm swallowed n glory! O, everlasting with Jesus! He is with me will be with me to the very and forever. Praise God!"

ew days of bodily suffering, and con- ed victory and soul triumph, and then was at rest.

standing by the dying bed of another ever (Alice ——) when she no longer ew those around her, and it seemed the rit had taken its flight, in subdued tones repeated, "The Lord is my Shepherd." there came the faint whisper, "He's e, too." As we continued, "I will fear evil, for thou art with me," from the ng lips we heard softly murmured, e is! He is!" Then followed stupor. afterward she said: "Good bye. I'm ng to see Jesus, and father and mother." ese were her last words.

Aunt Rachel, another old Christian, in r last hours, said, with tears of joy and atitude, "How good God has been to I thought I would be in Father's se before this: but not yet. O, the e of God! I have that and I want thing else. I'm going to be with Jesus ever. No to-morrow there, but forever h Jesus. Good-bye, we'll meet in ther's house, for I've got a home there." fore our next visit, Aunt Rachel was led to that home.

Very many enter this institution with- t a saving knowledge of Christ and are re pointed to "The Lamb of God that eth away the sin of the world," and y "look and live." The chaplain, Rev. chard Horton, is very attentive to their ritual welfare. Two services are held Sunday and others through the week. Maria ——, although advanced in years en she entered the Home, yet did not ow Jesus as a Saviour. She soon be- n to pray but seemed full of doubts, at nes bordering on despair. One day, we und her sick and in bed. As she took r hands she said with difficulty: "This morning, early, I was all alone talking with Jesus, and I felt that it was all right, and that my sins are forgiven. Now I'm ready to go." The following day we saw that death was near. As we stepped to her bedside, she murmured, "Trusting Jesus." We knelt in prayer and commended her soul to God. Then some of the old aunties present, in a low, sweet strain, joined in singing, "Jesus lover of my soul," and as we sang, the soul went to be "forever with the Lord."

The Institution is exclusively for the benefit of the colored people and is situated at sixty-fifth street and First avenue N. Y. It consists of hospital, home for the aged and indigent, and a lying-in department. The Society began its work in 1839, with twelve pensioners; now 800 more or less, are cared for annually in the institution. This property was recently sold, and in a few months, the sick, the poor and the aged colored people will find a new Colored Home and Hospital at East 141st street and Concord avenue, where an entire square of thirty-eight lots has been purchased and the work of erecting the buildings is progressing. The fund now at the disposal of the Building Committee, it is estimated, will complete all these buildings, with the exception of the two pavilions, one for Consumptives, and the other the Maternity Ward. An earnest appeal is now being made for contributions to the Building Fund. Those who have so cheerfully given of their time and money to its advancement will in no wise lose their reward.

AGED INMATES OF THE NEW YORK COLORED HOME.

1. ROBERT DOUGALL, AGED 91. 2. POP JOHN THOMPSON, AGED 7[illegible]. 3. UNCLE LEN CORNELL, AGED 88. 4. "AUNTY" JULIA BOLLES, AGED 9[illegible]. 5. MOM CAESAR, AGED 90[illegible]. 6. AUNT LIZA DEWITT, AGED [illegible].

A patient able to pay for medical attendance is of very rare occurrence, and the service is given almost entirely to the very poor and needy, to those who, in the stress and turmoil of bread-winning, are suddenly stricken down, and, homeless, seek refuge and relief within our walls, and to those whose days of willing service are dimly closing, darkened with blindness, with paralysis, and the utter helplessness of extreme old age.

Having been engaged in missionary labors in this institution at different periods for more than twenty-five years, the writer is able to tell something of the grand work it is doing in making comfortable the last years of the aged, giving skilled medical attendance to the sick, and the gospel of Christ to all.

God has blessed and prospered the institution from the beginning, and we look for even greater blessings in the future.

LIDA M. LAMONT.

Chinese Festival Customs.

The Way the Chinese In America Celebrate New Year—Procession of the Dragon—A New Year Sunday School Service.

(See colored illustration on first page.)

CHINATOWN, in American cities has lately been celebrating New Year. Their New Year's Day does not coincide with ours. In fact, New Year's Day would almost seem to be a movable feast with them, since there does not appear to be exact uniformity in the dates of its celebration in various localities. In Atlanta, Ga., for instance, the Chinese contingent which is not very large as compared with that of Western and Northern cities, made great preparations and welcomed the New Year in with feasting and carousal on January 20, only to be advised next day by high authority in Washington, D. C., that they had made a mistake and that New Year should fall somewhat later, upon which they promptly prepared to repeat previous demonstrations on the corrected date. The new year is celebrated as the twenty-fourth of the present emperor's reign. When his rule ends, the count will begin again at the year one.

New Year celebration in Chinatown really covers a week. For some time in advance, a store of Chinese food and wine is accumulated in anticipation of great feasting. Chan Fun a rich laundryman, when asked to give the bill of fare of his New Year feast, said: "Habee Chinese oyster, and habee appelung, and habee uller kind meats. Habee six kind sweetmeats," and he pointed to a

DECORATIONS IN CHINATOWN, SAN FRANCISCO.

table covered with small parcels of Chinese provisions which had been imported for the occasion. "Giva pen," the crystalized rind of the Chinese watermelon, costing 75 cents a pound, "quayuh," a kind of cocoanut, "goo pen," "hen oom," "yah pen" were some of the mysteries found among these confections. Chinamen are expected to pay all their debts and the kindly interchange of New Year good wishes and greetings is in order.

The Chinese of America, poor as they appear, and squalid as their quarters are, do not forget their Oriental ways and customs on any great national holidays. Chinatown in New York, New Orleans, Chicago, Denver and other cities remembers how to be merry—and wicked, too, at times, in Chinese fashion—on festal occasions, but it is in California, perhaps, that one sees Chinese customs and character in full play in Chinese festivals. It is in San Francisco and in Los Angeles, we believe, that they have what they call the procession of the "Yellow Dragon," in which certain Chinamen who are appointed to the service carry a great and gorgeous dragon through the streets. These men are hidden in the body of the dragon, which has a long flexible tail.

As the dragon is the national emblem, perhaps patriotism as well as superstition has some share in the dragon parade.

From these pagan pageants, it is pleasant to turn to a scene like one described by the artist who has drawn the true and realistic picture on our cover:

"On a Sunday afternoon I was strolling toward the Chinese quarter of Los Angeles, a very picturesque part of the town. It was a Chinese holiday—'New Year,' if I am not mistaken—and a beautiful day at that. I could hear an organ and singing—the old and well-known hymn, 'Nearer My God to Thee,'—and following the direction of the sound, came across the scene I have tried to depict in my drawing. Apparently only the poorer class of Chinamen belonged to this Sunday School (which I took it to be), the richer ones in their gorgeous robes were strolling by, taking no interest whatever in what was going on, but those that were in it were earnest. They sang in their broken English as well as they could, the one at the organ, who sang as well as played, acting as a sort of leader.

These revivals, or meetings, have resulted in considerable good. The Chinese quarter of Los Angeles does not differ from that of any of the other cities in regard to immorality and depravity. Christian people who seek to evangelize the Chinese are doing a work of national importance and benefit, for these places, deadly with smoke of opium dens, and full to the brim of gambling hells and all manner of iniquities, are sores which threaten American morality, and whose cleansing is largely in the hands of Christian people."

CUBA'S STORY TOLD AT LAST!

SYLVESTER SCOVEL, NOW IN THE FIELD, SENDS THE AWFUL RECORD OF SUFFERING.

THE CALAMITY OF THE CENTURY.

Heart-moving Pictures of Famine and Death — The Authorities Admit, but Cannot Relieve the Situation—Terrible Scenes in the Streets of Havana and the Interior Towns and Villages—Dying in the Public Streets—Death's Grimmest Harvest.

ALTHOUGH the American people have heard much of the terrible suffering in Cuba, and of the calamitous famine that has swept hundreds of thou-

MR. SYLVESTER SCOVEL.

sands of her sons and daughters into the grave, very little of the real facts—the appalling details—of this widespread horror have till now come to light. It is a story the half of which has not been revealed.

To-day, THE CHRISTIAN HERALD lifts the veil and for the first time tells in simple, unvarnished words, the true story of Cuba's suffering. It is a tale almost without a parallel in the world's history—the swift obliteration of a helpless peasantry by famine, while civilized nations stand looking on in indifference. All who read it will utter a prayer of thankfulness that the sons and daughters of our own land have proved their claim to be called a Christian people by coming to the rescue of poor stricken Cuba in her time of sorest extremity.

The letters published below are from the pen of Mr. Sylvester Scovel, a correspondent now in Cuba for the second time, whither he went almost direct from the THE CHRISTIAN HERALD offices, in the Bible House in the early part of last month. They are written with a perfect knowledge of the facts and are therefore an accurate and trustworthy record. They constitute the first complete and undisguised story of the famine that has yet been published, and disclose many things that will excite surprise as well as sympathy.

One Million Dead or Dying of Starvation.

HAVANA, JAN. 31.—Over *two-thirds* of the population of the island of Cuba have died or are dying from hunger. Under present conditions and *within four months' time* [illegible] MILLION human beings will have ceased to exist, within a radius of two hundred miles from Key West.

Both Spanish and Cuban officials have admitted that *half a million* people [illegible] men, women and children have died in Cuba during the last twenty months.

Now there are still three-quarters of a million people left alive in Cuba to-day. One-third of these are doomed. *They need no assistance.* One-third are starving. *They can be saved.* One-third are even now at the very point of death from famine. *These are beyond hope.* Such figures dwarf into insignificance the wars, plagues and massacres of modern history.

The fact that within less than two years half a million people out of a million and a half have starved to death, and that another quarter million must follow them, is absolutely without a parallel, and it is hard for American readers, living quietly at home, to realize that within four hours' steaming from our shores, a people has been literally halved by death.

Let me begin the story by pointing you to the Spanish statements, printed under the watchful censorship of a rigid military regime. They are necessarily conservative, and free from all exaggeration. One of the strongest conservative Havana dailies, the *El Diario de la Marina*, said:

Over 500,000 Dead.

The scourge of hunger has finished with more than five hundred thousand persons of the fields—children and women in the greater part . . . But in addition to the hunger, sickness is finishing up the reconcentrados. Smallpox, malarial fever, infectious fevers, dysentery, and other enteric diseases, constitute the pathological conditions reigning in our land.

Senor Canalejas informed the writer that he estimated the number of non-combatants already dead from hunger at half a million. He had just finished a tour of Cuba's cities to report upon their condition to Premier Sagasta. A new minister of Spain, a patriotic journalist and a great lawyer, Canalejas, with his facilities for getting at the truth, deserves great praise for having had the courage to tell it.

The Bishop of Havana, Santander Y. Fritos, has also stated the loss of life shown by his parochial records to be over the figure quoted.

Of the three-quarters of a million living persons now in the towns of Cuba, two-thirds have practically no means of subsistence. The other third are fairly able to buy food for themselves. The almost absolute cessation of sugar-making and tobacco-raising has brought hitherto rich families to extreme poverty. To their credit be it said, these thousands of families, even in the throes of genteel want, have done, and are doing, all they can for their destitute countrymen. But that is comparatively little. Captain-General Blanco is also using his slender facilities to the utmost in relieving distress. But that is very little also. In a signed interview General Blanco recently said: "I expect to save three-quarters of the reconcentrados now alive. Allowing for the number existing at that time, the other quarter would amount to about a quarter of a million persons."

Famine Horrors in Havana.

Havana has fewer reconcentrados, in comparison to its population, than almost any other city or town in Cuba. Yet, within five minutes' walk from the beautiful square are sights to make one weep. In a big, bare house, called "Los Fossos," there are hourly scenes which beggar description. On the bare floor in a corner lay two women's forms, each with a baby upon its breast. One mother and one baby died while I was there. The dead baby still lay upon its living mother's breast. She did not know it had died. She was too weak. And the dead mother's bony arms clasped a living baby. Strong men who saw that scene broke down and cried. In the same place I have seen twelve uncoffined bodies lying unregarded on the floor in different parts of the building, surrounded by closely packed women and children, scarcely less motionless than they.

A GIRL SUFFERER OF HAVANA.
The whole family of ten were starving.

For over two hundred persons there were seventy-five small biscuits, and for each, once a day, an unsavory panful of codfish, beans, and oil, all cooked together. The sufferers could not eat it.

To the Bishop's palace, thousands of babes in their mother's arms come for succor from the society which the good old man has organized. There are over 5,000 children registered, but only three or four hundred can be helped a day. It would break one's heart to see the throngs of sad women who turn hopelessly away without the bottle of thin milk and the handful of corn-meal which the few secure for their little ones.

The Starving Babes.

And such babies! Tiny skeletons, with the skin stretched tightly over the poor little protruding bones, or hanging in folds over them where the child-flesh has shrunken away. They seem all dead but their eyes—their big, sad, beseeching eyes. There is not a man in the United States who could look once into a poor, little, starving reconcentrado baby's eyes without turning away. There are thousands of such babies to be saved. The Governor of the province of Pinar del Rio states that there are six thousand orphans there alone. No one asks help for them.

Three days ago a sad but not an unusual thing occurred in the United States Consulate. A woman entered, asking food. She had two little ones at her skirts and a babe in her arms. The baby died while she stood there.

But the suffering is worse in the smaller towns of Cuba, where the number of destitute country people "concentrated" there has quadrupled and quintupled the population. In these places, private charity was almost instantly exhausted.

Such a town is Madruga. A Spanish correspondent writes from there to an Havana paper:

During the past fortnight there have been in this place 112 deaths, principally for [illegible] of food. From early dawn one can see n[illegible] ing else in the streets but women, men, [illegible] children, pallid and attenuated, imploring [illegible] lic charity; others thrown upon door-st[illegible] where they are collected to be hauled to [illegible] cemetery. That which happens here is h[illegible] ble. The pen refuses to describe it, for n[illegible] ing like it ever happe[illegible] before, even in the r[illegible] remote parts of Afric[illegible]

Another characte[illegible] tic reconcentrado t[illegible] is Santo Domingo, [illegible] *Lucha*, Havana's p[illegible] cipal daily, prints:

That which occurs [illegible] which has gone on [illegible] since April has no pr[illegible] dent in the annals of [illegible] ery. Hunger in its a[illegible] nakedness, want, mal[illegible] and just now, small[illegible] are day after day finis[illegible] with the people of [illegible] town, without any one [illegible] ing a single measur[illegible] avert, even in part, the[illegible] nihilation of Santa D[illegible] ingo. There have [illegible] out of 6,000, more t[illegible] 4,000 persons accor[illegible] to the medical recor[illegible]

The spectacle c[illegible] not be more heart re[illegible] ing. In the railroad [illegible] tion and in the str[illegible] stagger a multitude [illegible] suffering reconcen[illegible] dos, pale, attenua[illegible] shrunken up by fev[illegible] simply awaiting the [illegible] ment when they s[illegible] fall dead in the doorway of some build[illegible]

The Busy Death-Carts.

It is impossible to form an idea of s[illegible] misery without actually seeing these l[illegible] rible sights. In a cart, piled one u[illegible] the other, they carry as many as fift[illegible] corpses which are dumped into a tre[illegible]

I went to Santo Domingo. Most of [illegible] people had already died and the oth[illegible] were dying. But there are at leas[illegible] thousand left who can yet be sav[illegible] The little towns away from the railro[illegible] and cut off by the war from any but sp[illegible] modic convoys of supplies, are cemeter[illegible] A small newspaper, *La Union* of Gui[illegible] Havana province, says:

There have been brought here from [illegible] district Chascajaba, two hundred and f[illegible] persons,—which is the approximate total n[illegible] ber of inhabitants of that place. Of th[illegible] *only five* are alive at the present moment!"

A newspaper of the important town [illegible] Trinidad, gives the following plain st[illegible] of misery. In Condado and in Caracu[illegible] the people have died from destitution [illegible] hunger to such a point that the cemet[illegible] of Caracusey will not hold the de[illegible] bodies, and in Rio del Rey and Condado [illegible] some time they have buried the corp[illegible] in the pasture of the plantation of Alga[illegible] without even protecting the ground wh[illegible] they dig the burial ditches, by so much [illegible] a fence to keep the dogs and the p[illegible] from rooting up the bodies.

Thousands and thousand of Cub[illegible] have thus been buried. Some id[illegible] may be gained of the extent of Cub[illegible] hunger plague from the fact th[illegible] there is hardly a cemetery in t[illegible] island which has not been enlarged a[illegible] that even then there is hardly one wh[illegible] the corpses have not come so fast th[illegible] earlier ones have to be removed bef[illegible] the quicklime has completed its work.

SYLVESTER SCOVEL.

A VILLAGE WHERE MANY DIED OF HUNGER.
This is Sieba del Mocha, where 4,000 reconcentrados were confined. The graveyard is now full and the village well-nigh empty.

[In his next letter, Mr. Scovel will d[illegible] scribe the terrible situation of the tow[illegible] and villages of the interior where death [illegible] reaping a grim harvest. It will appear [illegible] THE CHRISTIAN HERALD next week:]

. . .

There are many examples of ra[illegible] self-denial among the multitude of lette[illegible] that come to us by every mail conta[illegible] ing contributions for Cuba. There a[illegible] among the givers many who show a n[illegible] ble appreciation of Christian stewardsh[illegible] and the responsibility that comes wi[illegible] the power to help others. Two Christi[illegible] sisters, Mary and Jane ——, are invariab[illegible] among the first to respond to appeals f[illegible] aid to any deserving cause, and th[illegible] have been in the vanguard of Cuba's re[illegible] cuers. Miss D—— is another lady wh[illegible] is unfailingly represented in every goo[illegible] work of this character. She comes [illegible] THE CHRISTIAN HERALD office in pe[illegible] son with her gift, and is not satisfi[illegible] until she has placed it in hands throug[illegible]

...h it will most speedily reach its ob-
...ec. There are many others like these
...e Christian stewardship is conducted
...ri a conscientious zeal for good works
...n who put their means to the noblest
...se doing good to others.

...many places relief committees have
...e organized and doing excellent work
...uba. An illustration in point is the
...ief Committee, at Stockbridge, Mass.,
...e the movement was started by Dr.
...ton E. Heath. This Committee, which
...solly undenominational, and supported
...ll classes of citizens has raised over
...t in cash which was expended in food
...lies for the Cuban peasants. Its gift
...er three and a half tons of food and
...worth of medicines is now in New
...k, ready to be shipped to Havana. A
...al proportion of the contributions was
...ved from the Catholic citizens of
...tkbridge, who are mainly poor people,
...who were deeply moved by the appeal
...e Catholic Bishop of Havana for the
...rers. The school children of Stock-
...ge gave 2½ cases of condensed milk
...he Cuban babies. Two little boys,
... 3 and 7 years, brought the pennies
... had earned by carrying wood, and
...d that they might be used to buy milk
...e poor Cuban children. Mr. H. D.
...wick was Chairman of this very effi-
...e Committee, Rev. C. F. Rich, Treas-
...r and Dr. Heath, Secretary. Its work
...s type of hundreds of other similar
...mittees of good Christian people now
...rely engaged in trying to save the lives
...e unfortunate Cuban famine sufferers.
...rough the generosity of the Joint
...ic Association, free transportation
...now been granted on all the leading
...rican railroad lines for all food,
...hing and supplies contributed in aid
...f uba.

Sending Beds for the Babies.

...eneral Lee, a few days ago, cabled
...o Havana to the Central Cuban Re-
...f Committee as follows:

"One hundred light cheap hospital
...s for children would be very accept-
...l. Can come in free of duty."

THE CHRISTIAN HERALD at once un-
...dook to supply these beds, and they
...e shipped to General Lee last week
...the use of the little suffering child-
...ms of the famine. Thousands of
...an children have already perished
...hugh exposure, many of whom might
...e been saved had American aid been
...nked sooner. Dr. Klopsch also, in be-
...f of THE CHRISTIAN HERALD read-
...forwarded through the Central Relief
...mittee $5,000 worth of children's
...l, condensed milk, etc.

...aving received a cable message from
...n. Lee, a few days ago, stating that
...ded nurses, who are acclimated and
...w the language, could be engaged in
...ana at $15 per month, Dr. Klopsch
...ded to our Consul-General, authorizing
... to engage twenty-five nurses, THE
...RISTIAN HERALD guaranteeing their
...ry for three months.

...s we go to press with this issue, the
...owing cablegram comes from Gen. Lee:

HAVANA, CUBA, Jan. 31, 1898.

...tatoes arrived in good condition. Can use
...many as you send. Supplies sent have
...hed those for whom they are intended. So
...e have gone to the relief of the destitute in
...l city and outlying towns. Other provinces
...w be supplied in proportion to food received.
[Signed] LEE.

...hose of our readers who are actively
...perating in this Christlike work are
...refore personally represented in the
...ine field by their timely gifts of food,
...thing and medicine. They are not only
...ding the hungry, clothing the naked,
...a ministering to the sick, but the poor
...ik little Cuban children will doubt-
...s be taught by their good nurses to
...ss those kind friends in "the great
...ntry not far away," who have been the
...ans of saving their lives and surround-
...them with at least a degree of com-
...t. Every reader of THE CHRISTIAN
...RALD should have a personal share in
...s precious work. If *all* were to unite
...rtily and simultaneously and give in
...s name, to the full extent of their ability,
...t present distress in Cuba might be re-
...ed within twenty days, and a quarter
...a million of human lives saved from
...pending starvation! We pray that the
...ver of all good gifts may put it into
...ir hearts to do this and thus to make such
...ecord for Christian benevolence as would
...a striking and memorable object-lesson
...the whole world.

Contributions to Aid Starving Cuba.

The Relief Fund Is Now Nearly $20,000, and Still Growing.

The following contributions in aid of the Cuban relief work have been received:

ALABAMA

Duncan, Mrs D W ... 1 50
McGregor, Mrs J A .. 5 00
Spence, J H. 2 50
Vail, J R. 5 00
Watkins & Wilson, Mmes 4 50
18.50

ARIZONA

Terry, Mrs M A ... 1 00
Vaughn, Mrs J M ... 1 50
2.50

ARKANSAS

Moewill, Rev J H. ... 10
Moore, Lucy 30
Murta, Mrs C J. 2 00
Pyeatt, H C & Eliza & family. 10 00
Pyeatt, Thomas 1 00
Cumberland Pres ch & S S, Benton ... 13 24
26.64

CALIFORNIA

Mann, Andrew ... 2 50
Miller, Mr & Mrs J E, Los Angeles ... 5 00
G W H E, E Los Angeles ... 1 00
8.50

COLORADO

Allen, J J. 5 00
Carlson, V A 3 00
Du Bois, Mary G 1 00
Ferris, Alvin L 1 00
Hively, Mr & Mrs 1 00
Shafer, J B 1 50
Woodruff, W B 5 00
Three friends of Cuba, Denver 3 00
20.50

CONNECTICUT

Billings, Ella S. 50
Blakely, Mrs Curtiss. 2 00
Bowers, Mrs Geo 2 00
Butler, Frances H. ... 5 00
Gates, J A 2 00
Hallam, Mrs John. .. 3 00
Lydall, Henry 5 00
McCarty, Henry 2 00
Mason, Miss S C and friend 6 00
Newell, S D 5 00
Morten, Sarah E. 1 00
Reed, Mrs A. E. 1 00
Russell, Serena C 2 00
Sbepard, A H & Mrs A H 2 00
Simmons, Mrs Annie E 2 00
Simmons, F W ... 2 00
Smith E Douglas 20 00
E B, Woodbury ... 2 00
E F H, Mr & Mrs, New Milford ... 2 00
G B H, E Hampton.. 1 00
G P C, Ellington.... 5 00
H A D, Short Beach. 1 00
J D L, Norwich 5 00
J J, Glastonbury 1 00
——, Enfield ... 1 00
——, New Canaan ... 2 00
——, Stamford.. ... 1 00
4 friends of the Cuban cause, Waterb'y 3 25
I J N, So Manchester 2 00
W C T U, Pawcatuck. 5 00
The H H Scy, New Britain 1 50
Little Helps, Stafford Springs 1 00
Workmen on A N Pierson's pl, Cruwell 16 25
112.50

DIST OF COL'BIA

Johns, E L ... 1 80
——, Washington. ... 1 00
——, Washington.. ... 2 00
4.80

DELAWARE

Hawkins, Wm E .. 10 00
Shaw, Thomas. ... 1 00
Subscriber, Port Penn ... 50
11.50

FLORIDA

Davis, Mrs C M 2 00
Donaldson, Mrs M E. 1 00
Holden, Mrs L C..... 5 00
Knapp, M E 1 00
McCreery, Mrs M L. 10 00
Mays, J B (M D) 1 00
Randall, Stephen.... 5 00
Vandewater, I R ... 3 00
28.00

GEORGIA

Haines, M M. ... 1 00
Pitts, J W 2 00
J G L, Atlanta.... ... 1 00
4.00

IDAHO

Caton, Mrs J. ... 1 50
1.50

ILLINOIS.

Abbott, M ... $2 00
Babb, A H 4 00
Babb, Francena 4 00
Babb, L M 5 00
Babb, Mrs. L M ... 5 00
Bethard, Jerry ... 10 00
Boertjes, Nellie and Peter 1 00
Carpenter, Mrs Emily 1 00
Chipman, Paul. ... 10 00
Compton, R 1 00
Dalenberg, A 1 00
Dalenberg, C 1 00
Dalenberg, Kate..... 1 00
Dalenberg Wm 50
Davis, Henry L..... 2 75
De Wolfe, Fannie ... 50
Duff, Jessie A. 5 00
Griffith, Mrs Elizabeth 2 00
Hister, Milton P..... 5 00
Huffman, Mrs J D... 5 00

ILLINOIS CON.

Jacobs, H 50
Jacobs, B H 50
Keyes, Kate E. 1 00
Knopp, Fred. 5 00
Leedon, Mrs Helen O 1 50
McClure, Geo L 10 00
Miller, Katharine 5 00
Newell, Mrs S B 5 00
Nientker, Frederick.. 3 00
Nowling, M R 2 00
Pickett, Earl M. ... 1 00
Pie, Z 1 00
Pike, Mrs H D ... 1 00
Pistorius, John .. 25
Poland, B J 1 00
Randall, R P 2 00
Ravesloot, John ... 1 00
Smothers, Arthur E. 1 00
Stegenga, P M 1 00
Sutton, E I 2 00
Tuttle, A 1 00
Waterman, Fred E .. 2 00
Weiffenbach, E ... 50
Youy, Helen B 2 00
C F K Springfield. .. 5 00
C D, Rantoul, ... 1 00
——, Watseka ... 2 00
Friend of the Needy, Morrison 2 00
Friend of the Suffering, Lanark ... 3 00
2 friends, Greenville .. 3 00
Subscriber, Shetfield. 1 10
For Christ's sake, Rantoul 3 00
Prayer Meeting & End So, Martinville ... 3 25
140.35

INDIAN TERR'Y

Little Sybil & Frank Connolly 1 00
1.00

INDIANA

Baker, Joseph..... 2 00
Carson, J G 1 00
Cheesman, Mr & Mrs R 2 00
Conkling, Mrs M M .. 1 00
Eash, Chas & family. 6 00
Fowler, L B 3 00
Hains, Ben 1 00
Harris, J F 1 00
Kinmont, Alex 1 00
Ludwig, F J 1 00
O'Hair, Mrs Belle.... 1 00
Paul, W E. 7 00
Porter, J B 1 00
Radermacker, John V 5 00
Small, Dan E. 5 00
Wasson, Mr & Mrs A B 1 00
Wilson, Mrs Jno W .. 50
I G F, Milltown ... 1 00
A friend, Evansville. 10 00
Two friends I H N, Westphalia. 10 00
I N, Elkhart 15 00
Readers, Oregon 3 00
Coal miner, Kitsville.. 1 00
Widow's mite, Warsaw .. 60
80.10

IOWA

Abbott, Garnet ... 25
Buckley, E G..... 1 00
Davis, Nona 1 00
Dietz, Peter H ... 2 00
Dwyer, Hester ... 2 00
Elliott, Wm 2 00
Evans, S E 2 00
Farr, Stella 2 00
Gibbons, S G & L A 3 00
Gibney, H D 5 00
Hansen, Hans 1 00
Kenworthy, Elda .. 5 00
Lee, Herbert 1 00
Middleton, Hugh ... 1 00
Miller, J F..... 1 00
Morse, C E. 1 00
Noble, E M 5 00
Page, F J 5 00
Phelps, A D 50
Richardson, Mrs A ... 1 00
Sander, John H ... 1 00
Shoup, W H 2 20
Stromsten, Sopha.... 1 00
Swain, A E 2 00
Trowbridge, Theron .. 1 00
Wall, Thomas 5 00
Wise, S S 1 00
Ed A N, Templeton.. 1 00
D M A, Blairsburg.... 3 00
M D H, Birmingham .. 50
M M & R I P, Creston 2 00
S C S, Cresco 5 00
——, Cedar Falls.... 1 00
——, Council Bluffs .. 1 00
——, Council Bluffs .. 1 00
From a subr, Clinton 1 00
Rough Woods U P ch, Hardin Co 5 00
75.45

KANSAS

Clark, Mrs L A 10 00
Crothers, C 5 00
Green, Mrs O A ... 1 00
Harris, N D 5
Hollinger, Mrs A H. 2 00
Horton, Mrs C 5 00
Humphrey, C M & French E O 3 00
McAllister, Mr & Mrs J A 2 00
Markley, S & wife 5 00
Martin, Thomas H.... 25
Moninger, F R 1 00
Perry, C R 4 00
Perry, W W 5 00
Sharp, A A 5 00
Shaw, J H 1 50
Tinkham, Mrs D W.. 1 00
Wirth, F X 50
L H & J B, Centralia 2 00
W, Chanute 5 00
Friend, Kansas City.. 1 00
I H N, Kansas City.. 5 00
Symr, McLouth 2 00
2 ladies, Antrim 2 00
Widow's mite, Burlingame 25
Sister in Christ, Oswego 2 00
Grandpa R, Perth .. 1 00
71.55

KENTUCKY

Through Jno A Blauchamp, Jr. 7 77
Burns, M D T & A... 2 00
Haffler, J C..... 1 00
Nell, E K 25
Nell, M H 50
Nell, T F 50
Shelton, Mrs L B.... 1 00
Wittel, H..... 1 00
Old subr, Danville... 2 00
From mother & dau. Webster 1 00
17.02

LOUISIANA

Calhoun, D P (M D). 1 00
Kinderman, H 5 00
6.00

MAINE

Clough, J M 5 00
Edwards, Jonas ... 5 00
Foss, Mrs A M 2 00
Foss, Miss E M 1 00
Foster, Elizabeth B.. 1 00
Godfrey, Mr & Mrs G L 5 00
Jones, R A 2 00
King, J A 1 00
Lowell, J A 1 00
Sawyer, D J 10 00
Wyer, Miss 1 00
J B M, Sabattus... 1 00
J M, Sabattus 1 00
Reader, Lyman ... 5 00
41.00

MARYLAND

Bradshaw, Miss F'cs. 1 00
Downes, Mrs Sarah E 1 00
Evans, C de Lacy.... 5 00
Knapp, Mrs E P.... 26 00
Kraft, Mrs C F.... 20 00
Lecompte, S J 1 00
Meekins, Mrs Lyden. 1 00
Melvin, Mrs Margaret 1 00
Reeves, G C wife & dau 3 00
Summers, Mrs A B.. 1 00
Wheeler, James ... 25
Wright, Mrs M E..... 1 00
Little Nina, Balto 1 00
A J S 2 50
C P, Lansdowne..... 2 00
E J M, Balto 3 00
L, Balto..... 1 00
A friend, Balto..... 2 00
Friends, Unionville.. 3 00
Subscriber, Sudeersv. 20 00
Sypathizers, Un Bdge. 12 00
Cash, Balto. 10 00
Cash, Frederick 1 00
Naomi, W Balto. ... 5 00
123.75

MASSACHU'ETTS

Albee, Amos 2 00
Aldrich, L M 5 00
Allen Harriet S 5 00
Allen, Mrs Wm A 1 00
Anderson, N O..... 1 50
Baldauf, Paula..... 25
Bryant family, Put'm 2 50
Carlton, A 7 00
Cousens, Horace.... 6 00
Cummings, Elizabeth 2 00
Dmry, Mrs H M 5 00
Ellis, Mrs E S.. ..... 1 00
Ellsworth, Eddie C .. 100
Frame, Mrs Andrew .. 2 00
Geissler, Mrs M 3 00
Glenne, Jas. 1 00
Graff, Mrs Geo B.... 5 00
Handy, E M 1 00
Harlow, Mrs F T..... 3 00
Hodsdon, Mrs A H .. 5 00
Jones, N E 11 00
Stonebraker, Henry 2 00
Tousey, Mrs D B 1 00
Tufte, G J. 1 00
Wilkinson, Mrs H A . 1 00
Yeo, John 1 00
Friend, Soudan 5 00
Some friends, Minneapolis 1 00
Pupils of Lakeville Public Sch Dist 100 3 30
43.50

MISSISSIPPI

Carmack, Miss L A .. 1 00
Cassity, Mrs M A.... 1 00
Cooper, Mattie M 1 00
Edmunds, John R 1 00
Luter, T L 1 00
Prim Dept of Grenada Graded School 1 30
Pupils & Teachers of New Albany School 3 00
9.30

MONTANA

Jackson, Ernest.. ... 1 00
Keeler, F A 2 00
Putnam, Mrs C M .. 2 00
Shepard, Walter J .. 1 00
Sherburne, Frank.... 50
Sherburne, Mrs J H 1 00
Sherburne, Jos S 2 00
Smith J M 1 00
10.50

MISSOURI

Brinkley, W W 5 00
Clark, Jno 5 25
Cockrell, Mrs Annie. 1 50
Conrad, Geo & wife.. 5 00
Conrad, Jacob J ... 25
Crand, W S 5 00
Davis, R 1 00
Farley, Rev T A.... 1 00
Gesell, Mrs J S 2 00
Hamilton, Miss Leoti 5 00
Huffman, Vore 25
Jamison, J T..... 1 00
Marshall, Mr 10
Marshall, Mrs..... 0
Myrick, Lee 25
Neal, Mrs G A..... 7 00
Robins, J Monroe.... 25
Rutherford, Emma .. 1 00
Sanders, W W..... 50
Smith, J C 1 00
Thomson, Mrs Martha 4 50
Vassar, A E 1 00
Wallace, M A 2 00
Willstaedt, L 4 00
A R J, Marble Hill .. 85
Fowler, Mrs J W 10 00
Gates, Mrs E P 2 00
Greiner, H 1 00
Hines, J G 1 00
Hutchinson, C J & fam 2 00
Manley W E..... 1 00
Meeker, C L 1 00
Peck, Elijah 1 00
Reinhart, Albert 1 00
Ruggles, Miss M 1 00
Sharp, M & Mrs F W 2 00
Shaw, Mrs J R 1 00
Sherman, Mr & Mrs R 5 00
Smith, Lillian T 1 00
Stark, W B 50
Tarbell, Mrs G..... 1 00
Velte, I F 2 00
Wasson, A H 2 00
Weisgerber, Mrs J... 1 00
Williams, W J 1 00
Wilson, Mrs J C 1 00
——, Detroit 10 00
——, Evart. 5 00
Friend, N Lansing .. 10 00
2 friends, Litchfield .. 1 00
In the name of Jesus, Springport 1 00
Reader, Perry 1 00
" Three Oaks 10 00
Student of Hope Seminary, Holland 1 00
103.25

MINNESOTA

Baker, Mr & Mrs W S 5 45
Bergh, Mr & Mrs M .. 1 00
Cole, Mrs C..... 1 00
Cole, R J 1 00
Countryman, J W 1 00
Countryman, Mary M 50
Dawes, Wm 25
Duff, Mrs I 1 00
Haines, Mrs R 1 00
Hall, Francis 2 00
Hosmer, Mr & Mrs C T 5 00
Lund, Herman 4 00
Moe, A G 1 00
Patton, D F..... 1 00
Roe, S 2 00
Spencer, Mrs W R.... 1 00
Prince, Mrs B C 5 00
Raymond, Dorris & H 30
Reiss, Emma..... 10
Rensan, Mrs..... 50
Riddle, Mrs..... 1 25
Riddle, Thde..... 10
Riggs, N E 25
Robinson, Mrs H H & E B..... 5 00
Rodabaugh, Rev D F. 50
Roelse, Mr & Mrs .. 2 00
Rose, Wm 1 00
Runyon, T H 25
Seers, F W..... 25
Smaha, I 25
Smith, Erastus 1 00
Smith, Walter 5 00
Tillson, W 1 00
Tool, Howard 1 00
Watters, Master M... 5 00
Waugh, Maggie C... 1 00
Wolfe, Mr & Mrs C N 2 00
Yenny, Elsie 15
Yenny, F C..... 1 00
Yenny, Freddie 10
Yenny, Mrs Mary.... 50
E O, Wood River 1 00
J P M, Mr & Mrs, Neligh 1 00
Friend, Ravenna 25
" Potter. 2 00
Inasmuch, Seward .. 5 00
117.25

NEVADA

His Children, Virginia City 50
50

N. HAMPSHIRE

Aiken, M D..... 25 00
Caverly, A A P.. ... 2 00
Conner, Addie F.... 1 00
Dodge, Harriet P.. 5 00
Downing, Mrs M L.. 1 00
Flanders, Wm F 5 00
Hall, Mrs J 2 00
Healey, Mrs G C 10 00
Kendrick, J A & wife 2 00
McIntire, Lemuel 5 00
Marston, Mrs Phema 2 00
Mooers, Emeline E .. 1 00
Morse, S C 1 00
Parker, John A 1 00
Rogers, T P W 1 00
Smith, L F 2 00
Upham, O F & C I .. 2 00
Mrs C H & Mrs J S, Peterboro 3 00
D B C, Warren 5 00
P P T, Whiteface 4 00
Mrs H, Amherst 1 00

MISSOURI CON.

M O W, Readsville ... 1 00
——, Kirkville 50
——, Warrenton..... 2 00
Friend, Eight Mile.. 2 00
" Ridgely 1 00
I H N, Bismarck..... 50
Subr, Copps 1 00
Symp't'zer, Marionv'e 5 00
Wiley Chapel M E Ch, Wellingtou 2 00
M E Pastor, Marble Hill 25
Cash, Marble Hill .. 10
" Marble Hill 50
" Marble Hill 25
" Marble Hill 10
" Marble Hill 10
From a poor old man, Buckner 10
Col started by a little boy, St Louis .. 5 00
72.20

NEBRASKA

Anderson, Mrs H L.. 5 00
Baldwin, Mrs C A 1 00
Ballantyne, Mr & Mrs 1 00
Barker, Esther O.... 1 00
Barker, L D 1 50
Barts, Prof W H 1 00
Barker, Walter V.... 1 50
Benkner, J C 1 50
Bentley, Dr 1 00
Brauer, A 1 00
Caswell, W 5 00
Childs, H E 3 00
Cobb, Silas 3 00
Coverly, T E 1 35
Cuddy, Z P 50
Davis, G H 5 00
Donegan, D S 1 00
Dunkin, J W..... 1 00
Dustin, Wm.. ..... 1 00
Ewing, S..... 1 00
Follett, Mrs S A and.. 2 00
Miller, Mrs L E.....
Ha e, Dr 50
Hansen, Mary & chil. 2 00
Hassard, Mrs 50
Hedges, S J 1 00
Henry, Lynn 10
Hill, M A 1 75
Humpal, Mrs J 25
Kozell, I 25
Kyrk, Mrs M C..... 1 00
McAuley, J D 6 80
Merrick, A 5 00
Michie, Robn 1 00
Mingus, O P..... 50
Moran, Robert 5 00
Murtey, Thomas..... 1 00
Nicodemus, Margaret 5 00
Phares, P J 1 50
Pierce, A B..... 1 00
Prince, Mrs B C 5 00
Raymond, Dorris & H 30
Reiss, Emma..... 10
Rensan, Mrs..... 50
Riddle, Mrs..... 1 25
Riddle, Thde..... 10
Riggs, N E 25
Robinson, Mrs H H & E B..... 5 00
Rodabaugh, Rev D F. 50
Roelse, Mr & Mrs .. 2 00
Rose, Wm 1 00
Runyon, T H 25
Seers, F W..... 25
Smaha, I 25
Smith, Erastus 1 00
Smith, Walter 5 00
Tillson, W 1 00
Tool, Howard 1 00
Watters, Master M... 5 00
Waugh, Maggie C... 1 00
Wolfe, Mr & Mrs C N 2 00
Yenny, Elsie 15
Yenny, F C..... 1 00
Yenny, Freddie 10
Yenny, Mrs Mary.... 50
E O, Wood River 1 00
J P M, Mr & Mrs, Neligh 1 00
Friend, Ravenna 25
" Potter. 2 00
Inasmuch, Seward .. 5 00
117.25

NEVADA

His Children, Virginia City 50
50

N. HAMPSHIRE

Aiken, M D..... 25 00
Caverly, A A P.. ... 2 00
Conner, Addie F.... 1 00
Dodge, Harriet P.. 5 00
Downing, Mrs M L.. 1 00
Flanders, Wm F 5 00
Hall, Mrs J 2 00
Healey, Mrs G C 10 00
Kendrick, J A & wife 2 00
McIntire, Lemuel 5 00
Marston, Mrs Phema 2 00
Mooers, Emeline E .. 1 00
Morse, S C 1 00
Parker, John A 1 00
Rogers, T P W 1 00
Smith, L F 2 00
Upham, O F & C I .. 2 00
Mrs C H & Mrs J S, Peterboro 3 00
D B C, Warren 5 00
P P T, Whiteface 4 00
Mrs H, Amherst 1 00
H W S, Minden 1 00
——, Laconia 1 00
I H N, Haverhill 1 00
Subr, Lo'er Gilmanton 1 00
Sym't'zer, S Merrimack 1 00
St Thomas Ch 2 50
Cheerfully, Plainfield 1 00
89.50

NEW JERSEY

Allen, Miss E 1 00
Austin, Benj C 5 00
Bailey, Samuel L.... 5 0

DYING ON A PALACE PORCH.

These two little sisters lay dying on the stones in front of the Governor's Palace, Matanzas City. They lay for 12 hours, untended. Died in hospital.

Cosman, May 1 00
Davis, F L 5 00
De Maris, Wm H & wife 2 00
Hopkins, Mrs S M ... 1 00
Linn, Israel D..... 2 00
Morris, Theo F 5 00
Pembrook, Mrs W A 5 00
Peterson, Miss 50
Reynolds, Mrs M J .. 1 00
Reynolds, Mrs M J .. 5 00
Schmitt, F V 5 00
See, Mary L 5 00
Shelton, Maggie 3 00
Steves, D L 1 00
Taylor, Anna A 5 00
B. Newark 1 00
E M F, Bloomfield... 3 00
F B S, Cedarville ... 1 00
F G S, Whiting 1 00
G H Q, Jersey City .. 1 00
J H, Lakehurst 1 00
——, Elizabetb 1 00
——, Flemington 3 00
——, New Brunswick 1 00
I H N, Newark 1 00
In Jesus Name, Ramsey 5 00
Reader, Annandale.. 3 00
Constant, Dover 1 00
Symp'r, Raritan 1 00
C E, Jr Soc Scotch Plains 5 00
Cong of Scotch Plains Bapt ch 4 50
Scotch Plains Bapt ch 24 50
Trinity League, Hoboken 1 25
3 Christians, Chatham 3 00
Disciple, Newark 8 00
From two, Paterson. 1 00
For the Master's sake, Tuckerton 1 00
131.35

NEW YORK

Abrams, J D 12 50
Adriance, Harris Ely 25 00
Apps, Chas H, A F Tinning, & D B Lyon 7 00
Armiston, Miss Minnie 1 00
Atchinson Mrs Julia 1 00
Atherton, Wm E ... 2 00
Atwood, Mrs H L ... 1 00
Bacot, Wm H, Thro .. 10 00
Belden, Addie 1 00
Bennett, Marvin 3 00
Bentin, Mrs 1 00
Bezant, E 1 00
Bloodgood, Tremaine 1 00
Boughton, James.... 1 00
Bronk, Lizzie M, & Mrs O M Kinderhook 5 00
Cook, Fanme..... 2 00
Coy, Fanme..... 1 00
Crain, A A 5 00
Craven, Miss Anna .. 50
Crentzborg, M F 25 00
Crosby, Jas 1 00
Culbertson, C H 1 00
Davenport, Anna L .. 2 00
Dean, L B 3 00
Dickson, Alex..... 1 00
Dunning, J 1 00
Eagle, Mrs Mary 5 00
Eaton, E S 2 00
Ennis, Frank 50
Evans, John G 5 00
Evans, Mary J 5 00
Fairchild, Mrs E W .. 1 00
Foss, Mrs H C 1 00
Gause, C H 3 00
Gillespie, Mrs Julia 5 00
Gillett, Mrs O C 50
Gorshine, Miss Mary F 1 00
Graves, Charlotte F .. 25
Griffing, Wm H 1 00
Hagaman, C A 2 00
Hardenbergh, Mrs H 3 00
Harrington, Mrs S J. 1 00
Hasetine, Mrs C 5 00
Hawkins, F S & Mrs C 2 00
Hazard, Mrs J 25 00
Herriman, Mrs J J .. 1 00
Jackson, Mrs E L ... 1 00
Klotzer, Mary 1 00
Lador, C A 1 00
Lador, Mrs D 1 00
Long, Helena 1 00
Loomis, H S 1 00
Low, M E. 2 00
Lyon, Ephram 10 00
McGiffert, Mrs E J .. 1 00
McIntosh, A M 1 00
Markwich, Mrs J 2 00
Marsb, Mrs Laura ... 1 00
Merriam, Eleaner L & Mrs P H Shields .. 2 00
Moir, Mr & Mrs R T 20 00
Moore, Mrs A K..... 1 00
Morris, Mrs Caroline 1 00
Nichols, G W..... 5 00
Olwick, H 2 00
Palmer, Mrs C W 50
Palmer, Mrs Mary W 1 00

NEW YORK CONT'D.

Peck, C J 2 00
Peirce Mrs I K 2 00
Quale R J 5 00
Redding, John 2 00
Robinson, Mrs A L 1 00
Rose, Miss C N M 3 00
Rowe, Mrs D N 1 00
Russell Mr & Mrs LL 1 00
Saporito Chas 50
Schermerhorn, F P 1 00
Schilt, August 2 00
See Mrs Ellen 5 00
Sherman, Mrs E H 1 00
Side Edith M 50
Side Mary 1 00
Simonson Benj F 1 80
Smith, J C 1 00
Stillman Mrs L I 1 00
Taylor, Mrs Mary 1 00
Thompson Mrs J D 1 00
Tilney, Robert W 10 00
Turnbull, Alex 1 00
Van Orden, Wm. Salisbury Rosanna, & M L & A 5 00
Val Valkenburg, Mrs 1 00
Wake, Mrs V S 1 00
Whittord, Dr W E 1 00
Whiting, Miss Lillian 50
Williams, Adeline 25 00
Williams, Mrs E 5 00
Wilson, Elizabeth G 2 00
Wood, Ralph W 1 00
Wood, Ralph W 1 00
Augusta Coxsackie 1 00
A S F, Oneida 1 00
A W 5 00
A W, N Y City 3 00
Miss B, Brooklyn 1 50
Mrs C & A, Cayuta 3 00
C N K, Chatham 1 00
E K B, Dobbs Ferry 1 00
E L S, Utica 10 00
Mrs F A A Harris 5 00
G E O, Coram 2 00
H H, N Y City 1 00
H P B, Dora & Eddy 2 00
I P, Herkimer 5 01
J V, Shushan 5 00
M E M, Bedford 1 00
M L B, Schenectady 2 00
R B S, Brooklyn 1 00
R T W, Geneva 1 00
S H C, Gloversville 5 00
T B, Brooklyn 2 00
—, Highland 3 00
—, Hoosick Falls 1 00
—, Owid 2 00
—, Yonkers 5 00
Friend, Middle Isl'd 1 00
" to the suffering 2 00
Two Friends, N Y City 2 00
Friends, Sing Sing 14 25
I H N, Axton 1 00
I H N, Chapmsville 1 00
I H N, Montrose 30 00
I H N, Southold 3 00
I H N, Old Westbury 4 00
I H N 6 00
In Christ's Name, Pleasant Valley 1 00
Reader, Ellensburg Depot 1 00
" Lebanon Springs 1 00
Subr, Lockport 1 00
Three Cuban Sympathizers, Bridgehampton 4 00
Sympathy, Hempstead 1 00
" N Y City 5 00
C E Soc of Ballston Centre Pres Ch 7 00
Gir Evangelical Home, Brooklyn 2 00
Col of M E Church, Chatham Ctr 4 25
E Side Branch of Y M C A, N Y City 3 65
Widow's mite, Bklyn 5 00
Widow's mite, Bklyn 3 50
Widow's mite, Bklyn 1 00
For Marjories Sake, Congers 5 00
For the sake of little Raymond Et Monty 1 00
Tuthkins Wash ville 2 00
Christian Kingston 1 00
A daughter of the King, Javons 2 00
Golden Rule, Lodi 1 00
Harem Household, N Y City 9 00
The Shelter, Syracuse 2 00
Hungry from New Mexico, Worcester 25
The Lamb 4 00
Teachers Association of N Y J ... City 9 25
$43.00

N. CAROLINA

Mr & Mrs J R 5
Dr J R 1
A H 25
C A 5
C H R 5
T 25
M Et 1
Mrs M A 25
A H 1
A H 1
1
Mrs M S 5
J W 5
M D J 25
M A 25
M K P 50
M E 1
Mary 2
C 1
M D 5
Mrs B V 6
S A 5
A C 25
D A 25
Mrs D A 5
N A 1
Mrs N A 1
Wm 1
Carmel 1
Mrs C H 1
Mrs M C 1
Mrs M D 1
Mrs M C 1
1
Et 1
Mrs S 1
Peace 1
Pace 1
E D 2
Et 1
Lucy 1
Charlotte 5
Green Sr 5
Meth Ch 1
10
Mrs Lucia 85

N CAROLINA CONT'D.

Meth Ch, Mocksville 3 83
Meth & Bapt Chs, Oxford 34 50
From toy banks of 2 children, Charlotte 1 00
Qtly meeting Friends Ch, Goldsboro 6 00
105.83

N. DAKOTA

Anderson, Martin 1 00
Anderson, Sivert 1 00
Engholm, Nils O 50
Engle, H P 1 00
Gullson, H M 1 00
Gullson, Maren 1 00
Gullson, Miss M 50
Gunderson, Mary 2 00
Hay, William 1 00
Ladbury, L 2 00
Oen, Mikkel 1 00
Oen, Syver 1 00
Peterson, E 30
Wallin, John 1 00
Watne, S O 25
C E R, Ellendale 1 00
D R, Medford 5 00
M K T, Dawson 1 00
Humanity, Sanborn 5 00
30.55

OHIO

Andrews, Olive 1 00
Baer, A 1 00
Baldwin, Mr & Mrs H D 2 00
Bisker, Mr 15
Braden, Fred 1 00
Brouse, A J 1 00
Brouse, M A 1 00
Buckles, W R & sister 1 00
Calerdine, Thos 1 00
Chapman, Harry S 10 00
Chenoweth, Abbie M 1 00
Chenoweth, E J 1 00
Chenoweth, E Prungle 1 00
Chenoweth, Mary 1 00
Chenoweth, Max A 1 00
Christy, W P 5 00
Clark Thomas 1 00
Conwell, Kate 5 00
Cramer, Mr & Mrs R D 1 00
Danzel, Rev D E 50
Dietsch, George 25
Doxsee, James N 1 00
Eck, John 25
Eckart, F 25
Ellsworth, Mr 20
Evans, C P 10 00
Fox, Christian 25
Gano, Mrs M 1 00
Grant, Mrs D 1 00
Hall, J S 1 00
Hitchcock, R H 1 00
Howard, Mr 10
Howe, F E 1 00
Howe, H J 2 00
Humphrey, Mrs F 2 00
Humphrey, L 1 00
Humphrey, S 5 00
Hunter, Eliz & Wm 3 00
Jennings, Hector 2 50
Johnson, Mrs I 2 00
Kaylor, Mrs M 5 00
Keeler, Miss L 1 00
Kennedy, Mrs F 1 00
Kintree, Frank 1 00
Koerner, D G 1 00
Koerner, Martha 1 00
Kramer, M E 2 00
Krill, Fred 1 00
Kurtz, Jacob 25
Kurtz, William 25
Lake, Mrs J 2 00
Langdon, D E 1 00
Lanum, Mrs E B 1 00
Lehman, Henry 75
Lockwood, John S 5 00
Lord, Mrs J 1 00
Lortz, Frank 25
Loudenback, Asa T 1 00
Lowry, Ella 50
Messenger, H M 1 00
Miller, C J 5 00
Moser, Jacob J 1 00
Mourey, D W 1 00
Parker, Mrs M E 1 00
Reese, Will 1 00
Sanket, Kate 5 00
Sawyer, Lizzie 1 00
Sawyer, Mrs W 1 00
Schweitzer, C 10 00
Scranton, James 25
Sloan, James R 5 00
Spann, C J & wife 25
Specht, Herman 25
Vadet, L 25
Van Vleck, & Bishop & wife 1 00
Watters, Jane M 1 00
Weber, George, Sr 1 00
Weber, Jacob 1 00
Wing, Mrs L S 5 00
Witter, S S 25
Worrell, Mr & Mrs R O 1 00
Zimmerman, Wm 2 00
Class H N, Bowling Green 3 03
E A L, Cleveland 5 00
H B S, Cincinnati 2 00
K K, Linn 2 00
L T, Peoria 1 00
" Linn 5
" St Mary 2 00
Reader, Andover 1 00
" Randolph 1 00
Sally, Alliance 2 00
" Lodi 2 00
Sabra, Bucyrus 5 00
Society of gathering Cubans, Cincinnati 1 00
Brooms, Mt Gilead 1 00
The Rose, of Mt Gilead 1 00
Ch Cincinnati 8 71
Et Pl of Cedar Ave Meth Ep Ch, Cleveland 3 00
Mrs D Grace Lake, Ashtabula 1 00
A M 1 00
Zanesville Circle 9 00
Mercer Co 15 00
H B S, Sandusky 10 00
Friends of [illegible] Ch, Gr St, Warren 1 00
Friends of [illegible] Ch, Spring 1 00
240.04

OREGON

T H 5 00
Mrs A 5 00
D Ashland 1
10.75

PENNSYLVANIA

Andrews, J J 1 00
Barnger, I Y 25
Bishop, Lillian 2 00
Boal, Mrs Elizabeth 1 00

PENNSYLVANIA CONT'D.

Brooks, Miss M B 15 00
Burwell, Miss L 1 00
Clark, Harley B 5 00
Crawford, Mrs M M 2 50
Currier, Mrs M P 2 00
Davis, Frank B 2 50
Detwiler, L 5 00
Dull, I B 25
Dundore, Bella H 1 00
Dwyer, C S M D 5 00
Emiet, Davi & wife 5 00
Fry, Mrs J W 2 50
Gable, Thomas M 2 00
Gilbert, Clyde, Grace, Harold, Maude, Paul Robert 1 00
Godshall, N M 25
Hargleroad, Jennie 1 00
Hartman, Oliver K 50
Henrich, John 25
Hershey, Simon A 2 00
Housekeeper, H M 2 50
Housekeerper, Mrs H M 2 50
Jessup, Mrs Edward 2 00
Johnson, Albert 1 00
Kelsey, Robert 5 00
Kern, A 10
Kirkbride, R Estelle 1 00
Kramer, Wm K 25
Krout, Wm K 50
McFarland, Mrs S G 2 50
McNab, John 1 00
Magee, R L 1 00
Moser, Lillian G 1 00
Moyer, E K 25
Moyer, J Dyre 25
Moyer, J G 50
Myers, Clayton 25
Parkham, Chas 3 00
Parmley, M J M 5 00
Peters, Minnie E 2 00
Ray, Emma & mother 1 00
Reed, Mrs Nancy 2 50
Rickert, J E 1 00
Rush, E P 2 00
Scneetz, Henry B 25
Schwenck, C F 25
Sprout, Emma C 2 00
Stanger, J B 2 00
Stein, J Rauch 50
Steinhauer, Mrs R E 1 00
Stover, S F 25
Swaile, Thos M 2 50
Swartley, Aaron S 1 00
Swartz, John B 15
Taylor, Mrs E R 2 00
Teel, Miss Anna 10 00
Teel, Mrs H 10 00
Wales, Katherine A 25
Walsman, Joseph 2 00
White, Mrs 1 00
White H L 1 00
Wills, Mrs S J 1 00
Wills, S T 3 00
Wolff, Mrs Mary 5 00
A L & M, Mont Alto 3 00
D S P, Pt Allegheny 1 00
Mr & Mrs H T S, Reynoldsville 3 00
J B L, Beaver Falls 1 00
J H M, Redman Mills 5 00
Mrs L E S, Girard 2 00
Mrs. L W, Mahanoy City 2 00
R, Carversville 2 00
R L, Wellsboro 2 00
—, Chester 10
—, New Holland 5 00
—, Weissport 2 50
—, Wetona 2 00
Friend, Cisna Run 1 00
" Fairview 1 00
" St Clair 1 00
2 friends, Leacock 7 00
Two rdrs, Beach Havn 2 00
Subr, Harrisburg 1 00
Subr, Manch Chunk 1 00
Sympathizer, Cleversb 5 00
" Phila 1 00
Cuban sympathizers mailing dept, SS Times, Phila 2 00
M E SS, Beaver 19 57
Presbytn, Conemaugh 2 00
C E Soc Pres Ch, Edgewood 15 00
M E SS, Portland 11 79
Memb Salem E Ch Reading 1 00
Cash, Perkasie 10
" Perkasie 25
" Washington 2 00
From mother & dau Reiferstown 2 00
Mtrs Pyr Serv, Sharon 16 00
A little boy & his grandma, Skippack 1 50
265.06

RHODE ISLAND

Battey, Thomas J 3 00
Dennis, Chas E Jr 3 00
Richarson, Mrs C S 2 00
Warrimer, Mrs Pamela 5 00
B S F, Providence 1 00
—, Providence 2 00
Subr, Pawtucket 5 00
Subr, Wakefield 1 50
22.50

S. CAROLINA

Gen Con S A 1 00
Brown E R 2 15
Carpenter, Xyres W 2 00
Day W H 2 00
Pratt, Bozeman 25
Rice, Margaret B 2 00
" Charleston 10 00
Subr, Charleston 13
Reader of C H, Edisto Island 1 00
23.33

S. DAKOTA

Wettergaard, C J 5 00
N Handrean 25
I H N, Lead 4 00
Cath Spearfish 1 00
10.25

TENNESSEE

Cannon, Mr & W 1 00
Dempsey, J L 1 00
Jefferson, Rachel 1 00
Jernigan, Mrs I 50
Kennedy, C L & Sanders, Hon Newell 2 00
Pope, I H 1 00
Stuart, Mrs M J 25
I H N, Soddy Creek 1 00
Methodist, Nashville 5 00
12.75

TEXAS

Arnold, A 10 00
Averill, Mrs L 2 00
Daggy, J S 6 00
Sorry, I P 10 00
Record, T J 15 00

TEXAS CONT'D.

Record, thro T J 13 55
E L A, Navasota 1 00
—, Marshall 25
—, Mexia 50
Friend, Paris 3 05
Several friends, Paris 14 95
76.30

VERMONT

Ayers, S A 2 00
Billado, W H 25 00
Carney, John V 2 00
Leonard, Mrs C A 1 00
Parmenter, G W 5 00
Patch, Mrs P H 1 00
Richmond, W 10 00
Smith Bros 5 00
A D F, Plainfield 1 00
M C R, Randolph Centre 1 00
Mr & Mrs O A, Rutland 2 00
S W, Burlington 1 00
—, Werton 1 00
From a friend, Middlebury 1 00
For His Sake, Williamstown 1 00
Reader, Windsor 1 00
Jr C E Soc of Bethany Cong ch 10 00
70.00

VIRGINIA

Branson, David W 50
Branson, Jonathan W 25
Chrisman, Mrs J E 3 00
Clevenger, Chas E 5 00
Cofer, C P 2 00
Everett, Mrs W B 1 00
Grove, Mrs John C 1 00
Hamilton, Jos T 1 00
Harris, Cornelia W 1 00
Hawkins, A H 1 00
Jerrell, C Virgina 1 50
Kagey, A J 2 00
Martz, Mrs D H Lee 1 00
Maxwell, R B 1 00
Montgomery, M L 1 00
Oakley, Mrs Maria C 1 50
Orndorff, E Lee 5 00
Owens, C D 5 00
Pidgeon, Sam'l L 25
Ramsey, A B 1 00
Robinson, M B, & A J McGavock 1 00

Thomas, G D 1 00
Wiltshire, D M & Son 10 00
L K L, Ozeana 1 00
R E B, Beaver Pond 1 00
Mrs R E B, Beaver P'd 1 00
R H W Briggs 2 50
—, Lynchburg 1 00
Friend, Charlottesv'l 1 00
Friends, Winchester 6 00
I H N, Whitmell 2 00
Subr Leighs 1 00
Jas A & Mary D, Jr 2 00
Olive Branch Christian S S, Lightfoot 2 91
Olive Branch Christian Ch, Lightfoot 4 39
Bapt Ch, Vinton 7 26
80.00

WASHINGTON

Casberg, Samuel S 1 50
Van Orsdo, W O 2 00
Wallingford, A N and Mrs Wood 2 00
—, Yakima 1 00
6.50

W. VIRGINIA

Chaddock, Chas 5 00
Cotton, Thomas 1 00
Malcolm, Mrs C H 1 00
Stuart, M D 1 00
Wademan, Mrs H 1 00
Williams, H L 1 00
S R A S, Fairmount 7 00
I H N, Sistersville 1 00
18.00

ANONYMOUS

Burnham, Griswold 5 00
Groff, Srh 2 00
Freeman, Charles 5 00
Hite, Mrs C M 2 00
Hoton, S Bertha 1 00
Hutchinson, Geo C 5 00
Knepper, Alice M 1 00
21.00

Total	$84,004.58
Prev Ack	$82,895.89
Grand tot	$86,900.47

Congress Helps the Sightless.

The Reading-room for the Blind in the New Congressional Library in Washington.

IN the new Library of Congress at Washington, now opened to the public, is found one unique feature which might with benefit be copied in the libraries of all other cities. A well-lighted and comfortably furnished room is set apart as a reading-room for the blind exclusively. It is situated in one corner of the lower floor, some distance from the general reading-room, and apart from the usual route over which flows the constant stream of visitors.

Here the blind are cordially welcomed by the pleasant young lady in charge, who explains the many opportunities which are extended to all who wish to avail themselves of them, and who encourages those who cannot read to begin the study of one of the simple systems here shown. There is none of the restraint natural to adults who attend institutions for the young, and these extremely sensitive people do not feel that they are objects of curiosity to others as in a public place.

An interesting assortment of books and reading matter is kept in readiness, printed in the raised forms used for the blind, which present a curious appearance to the natural eye. The books are all as large as an ordinary atlas, of thick, heavy paper, and the characters appear to be pressed outward from the back, projecting

READING ROOM FOR THE BLIND IN THE CONGRESSIONAL LIBRARY, WASHINGTON, D. C.

slightly above the plain surface of the page. No ink or color is used, and the cream-white pages with their raised hieroglyphics seem a succession of embossed ivory tablets. The volumes range from Virgil and the Scriptures through histories, biographies, the works of Shakespeare, Scott, and other standard authors, down to children's stories, school books, readers, and primers.

One has only to close his eyes and endeavor to trace these forms with the fingertips, to gain some appreciative idea of the extreme sensitiveness of touch which the blind acquire. And when the rapidity with which these characters must be recognized in reading is realized, their proficiency seems wonderful. There are a number of alphabets or reading systems for the blind, but the Boston, Roman, Moon, Braille, and New York Point are best known at present.

Louis Braille, a student of the *Institutione Nationale* of Paris, who had been blind from infancy, recognized the force of the objections to the existing systems of printing for the blind, and set himself to the task of producing an entirely different and simple system. The result was eminently successful. From different arrangements of not more than six raised points placed vertically thus : ⁚ , Braille evolved sixty-two combinations, which represented the alphabet, numerals, punctuation marks, musical notation, etc. In 1868, the New York Institute modified the Braille system somewhat, placing the points horizontally, that they might more easily felt with a considerable saving of space, and representing the letters in use by the least number of points. As it, as in Braille's and others, every other line is reversed, so that when the reader reaches the end of the first line the beginning of the next is just below, and so

It has been proven conclusively that many who cannot master the Boston or Moon systems can learn the Point method in a short time, and that ordinary hardness of the cuticle does not affect the efficiency as in some others. A few months of study application will make a ready reader of any one of average intelligence. Braille also, invented a writing-frame which, is in use all over the civilized world. It consists of a board with grooved surface upon which the frame which holds the sheets is fitted. The points are made with a blunt awl through perforated metal, and as the wrong side is necessarily used most, the writing begins from right to left, the reverse of the order of reading, that when the sheet is turned over the lines may be read as usual.

Another apparatus is arranged so that by pressing the point character the ordinary letter is produced upon the paper, thus enabling the blind to communicate with their friends who are blessed with sight. Typewriters are also manufactured now for the use of the blind, and in time will doubtless supersede all other writing machines for that purpose. They are even now used by a few of the blind who have learned to manipulate the keys.

Besides the many advantages which this Congressional Library reading-room renders so easily available to those for whose use it is designed, there is another noteworthy feature intended especially for the weak, the aged, and those who cannot spare the necessary time for individual reading. Every afternoon, the hours from 2.30 to 3.30 are devoted to reading aloud. Current topics, Scriptural selections, poetry, and choice extracts from the best literature, render this hour both pleasing and profitable to the appreciative listeners. Able readers have kindly volunteered their services for this purpose for months ahead; and the list includes some well-known names, John Russell Young, the veteran Librarian of Congress, and Paul Lawrence Dunbar, the colored poet, now employed in the Library, being among the first to offer. This idea, at least, could be easily carried out wherever there are a sufficient number of blind to make it worth while.

"How do the blind seem to regard the idea of a reading room for their benefit?" was asked of Miss Etta Giffin, the Librarian in charge.

"They are touchingly grateful for the interest shown in them, and are especially pleased at being, for the first time, recognized as a class whose pleasure and improvement should be considered as a personal right, and not as a charity. Some are brought here in the morning, and remain until closing time, so eager are they for the advantages offered. Besides the reading, we hope that, meeting similarly afflicted ones here, they may form pleasant acquaintances and friendships, which will serve to increase their pleasures and brighten their lonely lives."

VIRGINIA KING FRYE

Prohibition in Samoa.

Like Khama, the ruler of the Bhamgwato, in Africa, the King of Samoa is a foe to the drink traffic. He has issued an order that "No spirituous, vinous, or fermented liquors or intoxicating drinks whatever shall be sold, given, or offered to be bought or bargained for by any Samoan or other islander resident in Samoa

ALGIERS IN DISORDER.

RIOTOUS disturbances of a serious character are reported from the quaint town in Northern Africa which is the capital of the French Colonial Province of Algeria. M. Cambon, who is now the French minister to the United States, was formerly its governor, and was fully aware of the explosive condition of its popular feeling. His tact and firm management with difficulty restrained the race enmities which were constantly irritating a populace composed of Moslems, Algerian Jews and French colonists. After his departure, the disorderly elements appear to have developed with the intention of testing the capacity of his successor. The agitation in Paris and Southern France in relation to the Dreyfus case afforded a convenient excuse. Dreyfus, who is a Jew, was condemned at a secret trial for selling Government secrets to a foreign power, and is now suffering imprisonment of a peculiarly severe character. An effort to review his case, or at least to have the evidence on which he was convicted made public, has set all France in uproar, and has excited popular feeling against the Jews, who are supposed to have conducted the movement in favor of Dreyfus. In Algiers, the Jews were in special danger owing to the latent Moslem antipathy, which M. Cambon had sternly repressed. Whether Dreyfus was guilty or innocent of betraying his country, was not so much a matter of concern, as whether the dominant French colony would protect the Jews if they were attacked. If the French, irritated against the Jews by the agitation in favor of Dreyfus, would connive at an anti-Jewish movement, the Moslems were ready for it and they were supported by the thieves and cutthroats of the town, who longed to make a raid on the banks and jewelry stores owned by the Jews. The attack was made on the store of a prominent Jewish merchant. And in the struggle that ensued, a Christian was killed. This inflamed the mob and a cry was raised for vengeance. Stores were looted and it is reported that a number of Jews were slain. One report places the number as high as a hundred. After an ineffectual endeavor by the police to allay the tumult, a strong force of military charged on the rioters and eventually restored order, but it is feared that the danger is not yet passed. It is, marvelous that at this late day this anti-Jewish feeling should survive in so many lands and this long suffering people should be persecuted in almost every country where they settle. The words of their own prophet are being sadly fulfilled:

I will give them up to be tossed to and fro among all the kingdoms of the earth for evil: to be a reproach and a proverb, a taunt and a curse in all places whither I shall drive them (Jer. 24:9).

ALGIERS, THE SCENE OF THE RECENT ANTI-JEWISH RIOTS.

The Order of the Crown.

A new Order of Kings' Daughters has been founded in America. It is composed exclusively of ladies who can trace their ancestry back to some King. There are more ladies in this country who can do this than is generally known. The fact that everyone who can trace his ancestry back for eight generations would find two hundred and fifty-six ancestors may show how the possibilities of some of them having of royal descent are increased. Among the ladies who have already been admitted to membership are some who trace their ancestry to King Henry I., of England; others to Ferdinand III., King of Castile; one to Hugh Capet, of France; while others do not reach royalty until the time of Alfred, of England. The Society is called the Order of the Crown. Its insignia are principally a crown, of course, and the colors the royal purple, worn as a sash or cordon on state occasions—a wide, heavy ribbon over the right shoulder to the left hip, back and front, with the insignia on the hip, attached to the ribbon. Its purposes, so far as they have been disclosed, are of a social nature. Membership in it will be counted a great honor, but it may be a consolation to those who are not eligible, to know that higher honor is within the reach of those who seek it, not by ties of blood, but of character.

Be ye separate, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (II. Cor., 6:18).

Reconciled at the Font.

The daily journals of New Jersey report an interesting incident which occurred at Hoboken, N. J., on January 27. It was the reconciliation of a young man with his family and the healing of an estrangement of several years. It appears that the young man, who is the son of very wealthy parents made the acquaintance some years ago of a young lady who was employed in a drygoods store in New York. After a few months he proposed to marry her, but his family objected. They tried to alienate the couple and sent the young man on an extended Western tour and afterwards to Europe, in the hope that absence and change of scene would cure him of his infatuation. On his return, however, he married the girl, though he knew that by doing so he would have to surrender the income he was receiving from his father and would have to work for a living. This occurred about a year ago, and the young man has managed to support his wife. On January 27, he and his wife went to church to have their baby christened. His family heard of the projected ceremony and several of them went to witness it. When his mother saw her grandson for the first time, she held out her hand to her son, and a general reconciliation took place. It was an appropriate place for such an event. Under the roof where He is preached who reconciled the world to God, all quarrels may well be made up

God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation (II Cor. 5:19).

Insect Grafting.

A discovery which may lead to important results has been made by Mr. Henry E. Crampton, Instructor in Biology in Columbia University. Mr. Crampton has been studying the works of a German scientist named Born, and has made a practical test of some of his theories, with extraordinary results. He has experimented on the embryo of the butterfly at the period of its existence when it lies inactive in its cocoon, after its life as a caterpillar. Everyone has seen the grub spinning its delicate nest on a leaf or twig, and entering it, as into a grave, remaining there eating nothing and apparently dead for a few weeks, and then emerging from it a beautiful creature with wings. Mr. Crampton collected a number of these cocoons and operated on their insensible occupants. He found that he could cut the comatose creatures in half, and join the half of one to the half of another without affecting the life of either. The caterpillars so joined accomplished the usual period of their retirement and emerged from it as two butterflies, with wonderful combinations of colors and organisms, apparently none the worse for the operation which had been performed. Prof. Smith of the New Jersey Experiment Station, who has made the facts of Mr. Crampton's work known, believes that the discovery will constitute an era in biological science. The principle has an endless variety in possible forms of application and may eventually reach to higher orders of life. The possibility of combining two natures in a single living organism being once demonstrated, scientists will perceive how far-reaching may be the effects of such experiments. Theologians will have no difficulty in tracing an analogy of the principle in humanity, for it is on this principle of the implantation of the divine nature in the soul, that all our hopes of becoming God-like are based:

He is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity . . . that he might create in himself of the twain one new man, so making peace (Eph. 2:14).

Damages for a Limp.

A Brooklyn jury gave a verdict for a thousand dollars' damages last week to a lady who had been lamed by an accident on the Suburban Railroad. It appears that she was hurt while riding on one of the Company's cars one day last summer. The motor-box underneath the car had fallen out, and the lid over it being released, had flown violently back, striking the lady's foot. The surgeon who attended her said that one of the small bones of the instep had been broken, and it had been impossible to unite the fracture. The injury had not been very painful, but she would always walk with a slight limp. The Company did not dispute its liability, but claimed that the injury was so slight that nominal damages would be sufficient. The plaintiff's lawyer, however, contended that as his client would never be able to dance, nor even to walk gracefully, her attractions were permanently impaired, and she was therefore entitled to substantial damages. The jury agreed with him, and gave a verdict for a thousand dollars. It may be hoped that injury will not prove as great a detriment as the lawyer described. Howsoever it may detract from the gracefulness of her walk, it cannot prevent her walking according to the rule which the apostle gave, which enhances the attractions of all who follow it:

As many as walk according to this rule, peace be on them and mercy (Eph. 6:15).

Protection for a King.

A cable despatch from Corea reports that the king of that country being in dread of a revolutionary outbreak has appealed to the United States minister for protection from his own subjects. The minister has the cruiser *Boston* at his disposal, but he is said to have informed the king that it would be contrary to the policy of the United States to comply with his request, but that in the event of an outbreak a naval force from the *Boston* would be brought ashore to protect the embassy. It appears that in the general disorganization which has followed the Chinese and Japanese war the lower classes of Corea have become discontented with the government. They complain of heavy taxes and of the number of foreigners who have settled in the kingdom, and they have organized to resist the government. In one or two districts they have been strong enough to defeat the king's troops, and in Seoul itself, they are menacing the palace. Russia, England, and Japan are struggling for ascendancy in Corea, and it is likely that any one of the three would gladly have given the king all the protection he might need, but apparently he was afraid to invoke their help. He probably believed that the United States would be disinterested and would not place him under embarrassing obligations, which is more than could be expected of the other powers. Our minister, however, acted consistently in declining to interfere in the king's defence. He would doubtless give him shelter, as an act of humanity, if his life were in danger, but if his subjects desire to get rid of him, it would not be right for the United States to interpose to keep him on his throne. The wise king's warning against interfering in other people's quarrels applies to nations as well as to individuals:

THE KING OF COREA.

He that meddleth with strife belonging not to him, is like one that taketh a dog by the ears. (Prov. 26:17).

Imprisoned in a Furnace

An unpleasant predicament was brought on himself by a workingman in New York a few days ago. His employer, a wealthy merchant, had occasion to have the furnace in his cellar overhauled. The workmen spent the day upon it and left the work half finished. One of the servants in the house is an ingenious person who has frequently devised means of overcoming a difficulty which has puzzled expert workers. He examined the furnace after the men had gone, and believed that he could effect an improvement in it. After doing several things to the outside he crawled in to do some work inside. He completed his operations, and then found to his consternation that he could not get out. The set of the bevelling had made the furnace as secure as a mouse-trap and he was held a prisoner. It had been easy to get in when he had plenty of room for his body, but in the narrow confines of the interior of the furnace he could not get into the proper attitude for emerging. After many frantic efforts and many trials of his fellow-servants to liberate him, the attempt was given up and he was obliged to remain all night in the furnace. In the morning when the workmen came, they removed two of the side plates and let him out. He was cramped, but was otherwise not much the worse for his adventure. There are some who have not got off so easily when they have ventured into places from which retreat was not so easy as they expected.

As birds are caught in the snare, so are the sons of men snared in an evil time (Eccles. 9:12).

THE METROPOLITAN PULPIT

WATCHING THE BOAT.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Exodus 2: 4. . . . .

And his sister stood afar off, to wit what would be done to him.

PRINCESS THERMUTIS, daughter of Pharaoh, looking out through the lattice of her bathing house, on the banks of the Nile, saw a curious boat on the river. It had neither oar nor helm, and they would have been useless anyhow. There was only one passenger, and that a baby boy. But the Mayflower, that brought the Pilgrim Fathers to America, carried not so precious a load. The boat was made of the broad leaves of papyrus, tightened together by bitumen. Boats were sometimes made of that material, as we learn from Pliny and Herodotus and Theophrastus. "Kill all the Hebrew children born," had been Pharaoh's order. To save her boy, Jochebed, the mother of little Moses, had put him in that queer boat and launched him. His sister, Miriam, stood on the bank watching that precious craft. She was far enough off not to draw attention to the boat, but near enough to offer protection. There she stands on the bank—Miriam the poetess, Miriam the quick-witted, Miriam the faithful, though very human, for in after time she demonstrated it.

Miriam was a splendid sister, but had her faults, like all the rest of us. How carefully she watched the boat containing her brother! A strong wind might upset it. The bulfaloes often found there might in a sudden plunge of thirst sink it. Some ravenous water-fowl might swoop and pick his eyes out with iron beak. Some crocodile or hippopotamus crawling through the rushes might crunch the babe. Miriam watched and watched until Princess Thermutis, a maiden on each side of her holding palm leaves over her head to shelter her from the sun, came down and entered her bathing-house. When from the lattice she saw that boat she ordered it brought, and when the leaves were pulled back from the face of the child and the boy looked up he cried aloud, for he was hungry and frightened, and would not even let the Princess take him. The infant would rather stay hungry than acknowledge any one of the court as mother. Now Miriam, the sister, incognito, no one suspecting her relation to the child, leaps from the bank and rushes down and offers to get a nurse to pacify the child. Consent is given, and she brings Jochebed, the baby's mother, incognito, none of the court knowing that she was the mother; and when Jochebed arrived, the child stopped crying, for its fright was calmed and its hunger appeased. You may admire Jochebed, the mother, and all the ages may admire Moses, but I clap my hands in applause at the behavior of Miriam, the faithful, brilliant, and strategic sister.

"Go home," some one might have said to Miriam; "why risk yourself out there alone on the banks of the Nile, breathing the miasma, and endanger of being attacked by wild beast or ruffian; go home!" Now Miriam, the sister, more lovingly watched and bravely protected Moses, the brother. Is he worth her care and courage? Oh, yes; the sixty centuries of the ages of history have never had so much depended on the arrival of any ship as upon the landing of that papyrus boat loaded with Hebrew! Its one passenger was to be a monarch in history, soldier, statesman, politician, lawgiver, orator, conqueror, deliverer. He will such remarkable career at childhood that Josephus says, when the wet carried along the road people stopped to gaze at him, and workmen would leave their work to wonder at. When the King playfully put his crown upon the boy's head he threw it off indignantly and put his foot on it. The King, fearing that this might be a sign that the child might yet take down his crown, planned another test. According to the legend related, the King ordered two trays to be put before the child, one containing rubies and the other burning coals, and if he took the coals, he was to live, and if he took the rubies he was to die. For some reason the child took one of the coals, and put it in his mouth, so that his life was spared, although it burned the tongue till he was indistinct of utterance ever after. Having come to manhood, he spread open the palms of his hands in prayer, and the Red Sea parted to let two million five hundred thousand people escape. And he put the palms of his hands together in prayer, and the Red Sea closed on a strangulated host.

His life so unutterably grand, his burial must be on the same scale. God would let neither man nor saint nor archangel have anything to do with weaving for him a shroud or digging for him a grave. The omnipotent God left his throne in heaven one day, and if the question was asked, "Whither is the King of the Universe going?" the answer was, "I am going down to bury Moses." And the Lord took this mightiest of men to the top of a hill, and the day was clear, and Moses ran his eye over the magnificent range of country. Here, the valley of Esdraelon, where the final battle of all nations is to be fought; and yonder, the mountains Hermon, and Lebanon, and Gerizim, and the hills of Judea; and the village of Bethlehem there, and the city of Jericho yonder, and the vast stretch of landscape that almost took the old lawgiver's breath away as he looked at it. And then without a pang—as I learn from the statement that the eye of Moses was undimmed and his natural force unabated—God touched the great lawgiver's eyes, and they closed; and his lungs, and they ceased; and his heart, and it stopped; and commanded, saying, "To the skies, thou immortal spirit!" And then one Divine hand was put against the back of Moses, and the other hand against the pulseless breast, and God laid him softly down on Mount Nebo, and then the lawgiver, lifted in the Almighty's arms, was carried to the opening of a cave and placed in a crypt, and one stroke of the Divine hand smoothed the features into an everlasting calm, and a rock was rolled to the door, and the only obsequies, at which God did all the offices of priest, and undertaker, and gravedigger, and mourner, were ended.

Oh, was not Miriam, the sister of Moses, doing a good thing, an important thing, a glorious thing when she watched the boat woven of river plants and made water-tight with asphaltum, carrying its one passenger? Did she not put all the ages of time and of a coming eternity under obligation when she defended her helpless brother from the perils aquatic, reptilian, and ravenous? She it was that brought that wonderful babe and his mother together, so that he was reared to be the deliverer of his nation, when otherwise, if saved at all from the rushes of the Nile, he would have been only one more of the God-defying Pharaohs; for Princess Thermutis of the bathing-house would have inherited the crown of Egypt; and as she had no child of her own, this adopted child would have come to coronation. Had there been no Miriam there would have been no Moses. What a garland for faithful sisterhood! For how many a lawgiver, and how many a hero, and how many a deliverer and how many a saint are the world and the church indebted to a watchful, loving, faithful, godly sister? Come up out of the farm-houses, come up out of the inconspicuous homes, come up from the banks of the Hudson, and Penobscot, and the Savannah, and the Mobile, and the Mississippi, and all the other Niles of America and let us see you, the Miriams who watched and protected the leaders in law, and medicine, and merchandise, and art, and agriculture and mechanics, and religion! If I should ask all physicians, and attorneys, and merchants, and ministers of religion, and successful men of all professions and trades, who are indebted to their elder sister for good influences and perhaps for an education or a prosperous start to let it be known, hundreds would testify. God knows how many of our Greek lexicons and how much of our schooling was paid for by money that would otherwise have gone for the replenishing of a sister's wardrobe. While the brother sailed off for a resounding sphere, the sister watched him from the banks of self-denial.

Miriam was the eldest of the family; Moses and Aaron, her brothers, were younger. Oh the power of the elder sister to help decide the brother's character for usefulness and for heaven! She can keep off from her brother more evils than Miriam could have driven back water-fowl or crocodile from the ark of bulrushes. The older sister decides the direction in which the cradle boat shall sail. By gentleness, by good sense, by Christian principle she can turn it toward the palace, not of a wicked Pharaoh, but of a holy God; and a brighter princess than Thermutis should lift him out of peril, even Religion, whose ways are ways of pleasantness and all her paths are peace. The older sister, how much the world owes her! Born while yet the family was in limited circumstances, she had to hold and take care of her younger brothers. And if there is anything that excites my sympathy, it is a little girl lugging round a great fat child and getting her ears boxed because she cannot keep him quiet! By the time she gets to young womanhood she is pale and worn out, and her attractiveness has been sacrificed on the altar of sisterly fidelity, and she is consigned to celibacy, and society calls her by an unfair name; but in heaven they call her Miriam. In most families the two most undesirable places in the record of births are the first and the last: the first because she is worn out with the cares of a home that cannot afford to hire help, and the last because she is spoiled as a pet. Among the grandest equipages that sweep through the streets of heaven will be those occupied by sisters who sacrificed themselves for brothers. They will have the finest of the Apocalyptic white horses, and many who on earth looked down upon them will have to turn out to let them pass, the charioteer crying: "Clear the way! A queen is coming!"

Let sisters not begrudge the time and care bestowed on a brother. It is hard to believe that any boy that you know so well as your brother can ever turn out anything very useful. Well, he may not be a Moses. There is only one of that kind needed for six thousand years. But I tell you what your brother will be—either a blessing or a curse to society, and a candidate for happiness or wretchedness. He will, like Moses, have the choice between rubies and living coals, and your influence will have much to do with his decision. He may not, like Moses, be the deliverer of a nation, but he may, after your father and mother are gone, be the deliverer of a household. What thousands of homes to-day are piloted by brothers! There are properties now well invested and yielding income for the support of sisters and younger brothers because the older brother rose to the leadership from the day the father lay down to die. Whatever you do for your brothers will come back to you again. If you set him an ill-natured, censorious, unaccommodating example, it will recoil upon you from his own irritated and despoiled nature. If you, by patience with his infirmities and by nobility of character, dwell with him, in the few years of your companionship, you will have your counsels reflected back upon you some day by his splendor of behavior in some crisis where he would have failed but for you.

Don't snub him. Don't depreciate his ability. Don't talk discouragingly about his future. Don't let Miriam get down off the bank of the Nile and wade out and upset the ark of bulrushes. Don't tease him. Brothers and sisters do not consider it any harm to tease. That spirit abroad in the family is one of the meanest and most devilish. There is a teasing that is pleasurable and is only another form of innocent raillery; but that which provokes and irritates and makes the eye flash with anger is to be reprehended. It would be less blameworthy to take a bunch of thorns and draw them across your sister's cheek, or to take a knife and draw its sharp edge across your brother's hand till the blood spurts, for that would damage only the body; but teasing is the thorn and the knife scratching and lacerating the disposition and the soul. It is the curse of innumerable households that the brothers tease the sisters, and the sisters the brothers. Sometimes it is the color of the hair, or the shape of the features, or an affair of the heart. Sometimes it is by revealing a secret or by a suggestive look, or a guffaw, or an "Ahem!" Tease! Tease! Tease! For mercy's sake quit it. Christ says: "He that hateth his brother is a murderer." Now, when you by teasing, make your brother or sister hate, you turn him or her into a murderer or murderess.

Don't let jealousy ever touch a sister's soul, as it so often does, because your brother gets more honor or more means. Even Miriam, the heroine of the text, was struck by that evil passion of jealousy. She had possessed unlimited influence over Moses, and now he marries, and not only so, but marries a black woman from Ethiopia; and Miriam is so disgusted and outraged at Moses, first because he had married at all, and next because he had practised miscegenation, that she is driven into a frenzy, and then begins to turn white, and gets white as a corpse. Yea, whiter than a corpse. Her complexion is like chalk, the fact is, she has the Egyptian leprosy. And now even her brother whom she had defended on the Nile comes to her rescue in a prayer that brings her restoration. Let there be room in all your house for jealousy either to sit or stand. It is a leprous abomination. Your brother's success, O sister, is your success. His victories will be your victories. For while Moses the brother led the vocal music after the crossing of the Red Sea, Miriam the sister, with timbrels of shining brass uplifted and clattering in the sun, led the instrumental music, clapping the cymbals till the terrified neigh of pursuing cavalry horses was smothered in the wave, and the last Egyptian helmet went under.

How strong it makes a family when all the sisters and brothers stand together! and what an awful wreck when they disintegrate, quarreling about a father's will, and making the surrogate's office horrible with their wrangle! Better, when they were little children in the nursery, and with your playhouse mallets you had accidentally killed each other fighting across your cradle, than that, having come to the age of maturity and having in your veins and arteries the blood of the same father and mother, you fight each other across the parental grave in the cemetery.

If you only knew it, your interests are identical. Of all the families of the earth that ever stood together, perhaps the most conspicuous is the family of the Rothschilds. As Mayer Anselm Rothschild was about to die, in 1812, he gathered his children about him—Anselm, Solomon, Nathan, Charles, and James—and made them promise that they would always stand united on 'Change. Obeying that injunction, they have been the mightiest commercial power on earth, and at the raising or lowering of their sceptre nations have risen or fallen. That illustrates how much, on a large scale and for selfish purposes, a united family may achieve. I suppose that instead of a magnitude of dollars as the object, it be doing good and making salutary impression, and raising this sunken world, how much more ennobling! Sister, you do your part, and brother will do his part. If Miriam will lovingly watch the boat on the Nile, Moses will help her when leprous disaster strike.

When father and mother are gone—and they soon will be, if they have not already made exit—the sisterly and fraternal bond will be the only ligament that will hold the family together. How many reasons for your deep and unfaltering affection for each other! Rocked in the same cradle; bent over by the same mother's tenderness; toiled for by the same father's weary arm and aching brow; with common inheritance of all the family secrets, and with names given you by parents who started you with the highest hopes for your happiness and prosperity, I charge you, be loving and kind and forgiving. If the sister see that the brother never wants a sympathizer, the brother will see that the sister never wants an escort. Oh, if the sisters of a household knew through what terrific and damning temptation their brother goes in city life, they would hardly sleep nights, in anxiety for his salvation! And if you would make a holy conspiracy of kind words and gentle attentions and earnest prayers, that would save his soul from death and hide a multitu

tide of sins. But let the sister dash off in
o direction in discipleship of the world,
a the brother flee off in another direc-
ti in dissipation, and it will not be
lo before they will meet again at the
ih gate of Despair, their blistered feet
in the hot ashes of a consumed lifetime.
As! that brothers and sisters, though
ling together for years very often do
n know each other.

General Bauer, of the Russian cavalry,
hl in early life wandered off in the army,
a the family supposed he was dead.
Ver he gained a fortune he encamped
o day in Husam, his native place, and
n le a banquet; and among the great
nitary men who were to dine, he invited
a lain miller and his wife who lived near
l and who, affrighted, came, fearing some
h m would be done them. The miller
a l his wife were placed one on each side
o the general at the table. The general
a ed the miller all about his family, and
t miller said that he had two brothers
a a sister. "No other brothers?"
" y younger brother went off with the
a y many years ago, and no doubt was
l g ago killed." Then the general said:
" oldiers, I am this man's younger
l ther, whom he thought was dead."
d how loud was the cheer, and how
rm was the embrace!

Brother and sister, you need as much of
introduction to each other as they did.
u do not know each other. You think,
ir brother is grouty and cross and
eer, and he thinks you are selfish and
ud and unlovely. Both wrong! That
other will be a prince in some woman's
s, and that sister a queen in the esti-
tion of some man. That brother is a
gnificent fellow, and that sister is a
rning in June. Come, let me introduce
u: "Moses, this is Miriam." "Miriam,
s is Moses." Add seventy-five per cent.
your present appreciation of each other.
l when you kiss good morning do not
k up your cold cheek, wet from the
ent washing, as though you hated to
ch each other's lips in affectionate
ess. Let it have all the fondness and
diality of a loving sister's kiss.

Make yourself as agreeable and helpful
each other as possible, remembering
t soon you part. The few years of
yhood and girlhood will soon slip by,
d you will go out to homes of your own,
d into the battle with the world, and
id ever-changing vicissitudes, and on
ths crossed with graves, and up steeps
rd to climb, and through shadowy
vines. But, O my God and Saviour!
y the terminus of the journey be the
me as the start—namely, at father's and
other's knee, if they have inherited the
ngdom. Then, as in boyhood and girl-
od days, we rushed in after the day's
sence with much to tell of exciting ad-
nture, and father and mother enjoyed
e recital as much as we who made it,
we shall on the hillside of heaven re-
arse to them all the scenes of our
rthly expedition, and they shall welcome
home. The old revival hymn described
with glorious repetition:

Brothers and sisters there will meet,
Brothers and sisters there will meet,
Brothers and sisters there will meet,
Will meet to part no more.

I read of a child in the country who
as detained at a neighbor's house on a
ormy night by some fascinating stories
at were being told him, and then looked
t and saw it was so dark he did not
re go home. The incident impressed
e the more because in my childhood I
ad much the same experience. The
by asked his comrades to go with him,
ut they dared not. It got later and later
-seven o'clock, eight o'clock, nine o'clock.
Oh," he said, "I wish I were home!" As
e opened the door the last time a blind-
g flash of lightning and a deafening roar
vercame him. But after awhile he saw
the distance a lantern, and lo! his
rother was coming to fetch him home,
nd the lad stepped out and with swift
et hastened on to his brother, who took
im home, where they were so glad to
reet him, and for a long time supper had
een waiting. So may it be when the
ight of death comes and our earthly
riends cannot go with us, and we dare not
o alone: may our Brother, our Elder
Brother, our Friend closer than a brother,
ome out to meet us with the light of the
romises, which shall be a lantern to our
eet; and then we will go in to join our
oved ones waiting for us, supper all ready,
he marriage supper of the Lamb!

FREE TRAVELING LIBRARIES.

Their Educational Value to Rural Communities and Mill Districts — Missionaries Doing Good — Frontier Work — A Blessing to Children.

ANY system which puts good books and current literature in free and easy reach of country people, is a benefit second only to that of public schools. Good books and periodicals are true missionaries. We who dwell in cities, with the world's daily news at our doors for a penny, and within a few steps of great free libraries, where the world's wit and wisdom may be had for the asking, can hardly appreciate the situation in country neighborhoods, where the local weekly, a few thumbed books here and there, and the rare blessing of a fresh magazine constitute the average equipment of literary privilege.

Recognition of this by public-spirited men and women has led to the existence of the Free Traveling Libraries, which

A WISCONSIN FREE LIBRARY.

are gradually being established throughout the Union. The great systems of traveling libraries which the State of New York maintains under Mr. Melvil Dewey's guidance, show the wonderful possibilities of this new method of extending the education of the people. Systems differing in minor particulars exist in different States, and THE CHRISTIAN HERALD, having the country-dweller's interest close at heart, is glad to present, in some detail, account of the movement in one State as indicative of its operation and possibilities in all.

In the latest report of the Wisconsin Free Library Commission, the Secretary, Frank A. Hutchins, says: The Wisconsin systems appear to be unique, in that while working almost entirely for people of isolated communities, they have both local and state supervision. No recent movement for the public weal in Wisconsin has won such quick and ready sympathy as the effort to put the best of books and current literature where country people may read them freely. Most former efforts to supply farmers and people of small hamlets with free reading have failed. Public libraries need fresh books to hold their clientage, and these books must be wisely selected. Small country libraries usually get fresh books rarely, and generally uninteresting volumes. Less than five per cent. of the public libraries started in small communities have proved permanently successful. A few years ago Captain Andrew Tainter and wife, of Menomonee, Wisconsin, made an effort to provide books for the farmers of Dunn county. They founded a beautiful library in Menomonee in memory of a deceased daughter, and made it free to all residents of the county. Their library was well managed, but Hon. J. H. Stout, one of the trustees, found that a country population of 16,000 people drew less than 3,000 volumes a year. He concluded that this was due to the difficulty of getting and returning them, and not to a lack of appreciation of their value. He decided to adapt the system of traveling libraries to suit the needs of Dunn county, and secured the co-operation of the Wisconsin Free Library Commission in perfecting his plans, selecting and buying the books and interesting the people. He then purchased a library of 500 wholesome, popular books, and divided it into sixteen small libraries, each containing thirty volumes. Each library was put up in a strong book-case which had a shelf, double doors with a lock and key, a record book for loans, printed copies of the few simple rules, borrowers' blanks, and so complete a line of equipments that it could be set up anywhere on a table or shelf and managed as an independent library. While the machinery was complete enough for its purpose, it was so simple that any intelligent person could operate it after five minutes' explanation. Mr. Stout's conditions were.

You must form local library associations of responsible people, elect a secretary to represent you in dealing with me, and a librarian to deal with you. You must agree to have the books well cared for, and to keep them in a convenient place where every resident of the neighborhood using them carefully can get them without cost. When most of the readers have read as many of the books as they wish, the library may be exchanged for another set of books.

A TYPICAL RURAL FREE LIBRARY.

His plans, made in January, 1896, matured in May, by which time sixteen local associations had complied with the requirements, and their members were anxiously awaiting the books. The delivery of the first libraries and the pleasure they gave, kindled desire in other communities; demand exceeded supply, and Mr. Stout generously raised the supply to meet the demand. Each of the first libraries sent out contained only ten books for children. Reports soon showed that the little folks hungered for more, and more books were added for them. This child-hunger for books and periodicals is constantly brought before us in pathetic facts embodied in Mr. Hutchin's report, as:

I visited the school-house one morning and found some children who were most plainly clad, but clean and wholesome-looking. In examining the school library I found about a dozen books, most of them beyond their comprehension, and a worn copy of the World's Fair number of a juvenile paper. No copy of a children's periodical was taken in the neighborhood, and this "sample copy" had gone again and again to every home and been pondered and loved and thumbed until the stained edges of its leaves were thin and cracked with the wearing of little hands, though the pictures still intact, testified to loving care. Through the kindness of friends, the Commission has been able to send to the stations thousands of copies of excellent periodicals. Boys and girls in Southern Missouri have sent cherished files of their papers for the young to their little brothers and sisters in the forests of Northern Wisconsin. A file of this character will go first to the school-house, where many of its articles will be read to the school by the teachers. It will then go from family to family. In many cases, the stories of the children's papers make the bridge from the meagre reading of the school to the books of the libraries. Many children, from homes where there is nothing to read save the most elementary school-books, do not get practice enough in reading to read easily. In some communities of foreigners, the children's periodicals attract older people by the pictures, and the whole family spell out a story to learn about the picture.

In fact, the little circulating library which has for its habitation a table in a farmhouse; or a shelf in the country store, side by side with the post office; quickly becomes a potent educational factor and a centre of intellectual activity in the community, and exercises such a marked influence for good that storekeepers troubled with loafers have shown themselves ready to take some trouble, in order to have at hand such reformatory occupation for idle hands.

Employers are becoming interested in providing free libraries for circulation among employees. W. H. Bradley, President of the Tomahawk Lumber Co., has established a free library at Tomahawk, from which he sends smaller libraries to his storekeepers in outlying hamlets for the use of mill men and farmers.

Following the inauguration of the Stout Free Traveling Libraries, came Mr. J. D. Miller, who adopted Mr. Stout's plan in the main; the individual libraries were larger, and embraced German books in the case of communities where older people could not read English. In several mill districts, he established reading-rooms, and it is to be hoped that his experiment in this line will be imitated in other places. Miss Early's work in organizing traveling libraries in Chippewa County, is particularly interesting from the fact that it was done without funds and with only the help of a few friends. Our illustrations show one of her libraries, where the folks appreciated their privileges so much that they bought a small building, papered, painted, and shelved it, and with a rug, table, chairs, and curtains fitted themselves up a cosy reading-room. Mr. Budge, the librarian, living near by, receives "a compensation," says the report, "ridiculously small in money, but inestimably large if the gratitude of one's neighbors and the consciousness of benefits conferred are reckoned at their real value."

The Klondike Band.

When last heard from, the little party of converts, under the leadership of Captain de Soto, who are marching across the continent to the Alaskan gold fields, with the purpose of founding a Gospel mission in the mining camps, had reached Liverpool, Ohio. Gospel meetings have been held at many places along the route, and the Word has been preached to large and enthusiastic gatherings. Christian churches of various denominations have been freely opened to them, and they have received the heartiest co-operation from pastors at almost every stopping-place. Many conversions have resulted from these services and multitudes have been impressed by the "testimonies." Meetings have been held at Sewickley, Pa., and New Brighton, Pa., and Rochester, East Liverpool, Toronto, Steubenville, Cadiz, O., and other places, and the evangelistic labors of the Band have been blessed to many.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

The Sunday School

The Twelve Sent Forth.

Sunday School Lesson for Feb. 20. Matt. 10 : 2-15. Golden Text, Matt. 10 : 8.

SOME such step as Christ is represented in this lesson as taking, was probably suggested by the attitude of the religious teachers of the time. Their

JEWISH MONEY.

hostility was unconcealed, and there was only too good reason for anticipating a tragical result from their envy and vindictiveness. It was a common custom for teachers in Greece and Rome, as well as Palestine, to attach to themselves some chosen pupils, who should be continually with their master, so as to learn his principles and continue his work after his death. Harmonizing the accounts of the other Evangelists, and remembering Matthew's habit of following the topical, rather than the chronological, order in his narrative, we infer that the twelve, whose names are here given, had been with Christ, by his own request, for about a year when they were sent on the mission described in the lesson. Originally there had been six: Peter and his brother Andrew; John and his brother James; Philip and Nathanael, who is also known as Bartholomew, that is the son of Tholomai. To these Christ added another James, whom Luke calls Cleopas and who is sometimes called James the less; and his brother Jude, who is sometimes called Lebbæus and sometimes Thaddeus; Matthew, who is also called Levi; Thomas, who was surnamed Didymus or the twin; Simon the Canaanite, whom Luke calls the Zealot, from his uncompromising antipathy to the Roman supremacy; and Judas Iscariot, or the man from Kerioth, who appears to have been the only one of the company who hailed from Judea, the southern country. Apparently all the others were Galileans. John and James are said to have been cousins of Christ, as their mother, Salome, is believed to have been Mary's sister. The same relationship is claimed for Jude and the other James, on the ground that their father was Joseph's brother, but there is no direct New Testament authority for either claim.

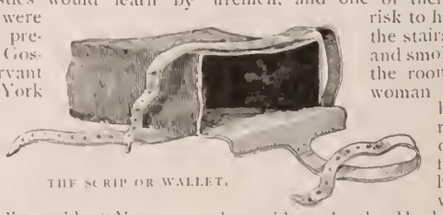
AN ORIENTAL GUEST GIVING THE SALUTATION OF PEACE.

It is difficult to understand the principle that guided Christ in the selection of these early friends among his followers. They were not rich nor influential, or, if we may judge by the questions they put to their master, were the slowest of learners. John and Peter were the only two who had become known. Also were prominent for the events after Christ's Ascension. It is clear that except these two, the apostles were men of obscure lives and future, and Judas was the most prominent. It could not have been from such companions that Paul received his call to the ministry. The explanation is the same as in the case of Paul's conversion. Christ's mission was not to the rich and influential, but to the poor and ignorant. From the start it was clear that Jesus did not share the popular prejudice. He had himself preached to a woman of Samaria, and he had some other reason than his enemies for forbidding his disciples going to them on this occasion. Probably he thought the disciples were not yet prepared for so difficult a task as preaching to such a people. Missionaries tell us that at this day a man needs considerable skill and learning to preach to Hindoos, Buddhists, and Mohammedans. But the duty of sending missionaries to the heathen is imperative. A penurious Christian once refused to contribute to missions on the ground that his first duty was to his neighbors. "How large is your farm?" asked the missionary. The man told him. "How deep is it?" "Well, I never thought of that, but I suppose I own all under it to the centre of the earth." "Well, then, I want your subscription for China," replied the missionary, "to give the Gospel to the man whose land joins yours at the bottom."

The lost sheep. One of the rabbinical legends relates that when Moses was keeping the flock of his father-in-law, a lamb strayed away. Looking for it, Moses saw it on the mountains and went after it. The lamb walked along dangerous passes, on the edge of precipices and over rugged heights, but ever the shepherd followed, keeping it in sight. At last, on reaching a mountain spring, the lamb stopped to drink. Moses suffered it to satisfy its thirst and then seeing it hesitate as to its way, lifted it in his arms and carried it back to the fold. When God called him to deliver his people and Moses asked why the duty was committed to him, God said that the man who had been so tender and persistent in saving the lost lamb, had the qualities required for the work of saving his people. This is, of course, only a legend, but we know that the Great Shepherd chooses his servants for the same reason.

Neither two coats. They were to go as they were. Two coats were regarded as a luxury and he who took an extra coat with him on his journey was looked upon as a man of substance who was solicitous about his health and comfort. They were to be so absorbed in their message that they had no thought to spare for their own appearance or pleasure. It is related of Howard the prison philanthropist that although a man of culture and although he had visited every great city of Europe, he was never seen in a picture-gallery nor at any of the great shows which educated travelers generally visit. On his arrival in any city no matter how interesting were its art-treasures, he never went near them, but inquired for the prison and went there to investigate.

Provide neither gold nor silver. This journey was to be a many-sided test. The Apostles were to be tested as to their faith. A man who starts on a journey with no money in his pockets would naturally expect to be soon involved in difficulty. The Apostles proved their faith in Christ by going without money, as he directed. Then it was a test of Christ's power. They were to learn that when they went forth in obedience to him they would be provided for. It was also a test of the people. The Apostles would learn by their treatment who were and who were not prepared to receive the Gospel. An eminent servant of Christ in New York had a call to undertake a journey. He immediately set about preparing for it. His wife seeing him packing his valise, said: "You cannot go. The fare is thirty dollars, and there are not five in the house." He replied: "If God is sending me he will provide the means." About an hour before the time set for his departure, his valise was packed, and he was ready to start, but still there were no funds. As he waited, the letter carrier knocked and handed in a letter from a stranger. The writer said that she had been reading about his work in an old number of The Christian Herald, and feeling that such a man must often have need of money, she sent him thirty dollars. The bills were enclosed. "I told you," said the recipient to his wife, "that if God were sending me, he would provide the funds."



THE SCRIP OR WALLET.

If the house be worthy. It was a privilege to entertain Christ's messengers. It was not they, but the family with whom they stayed, who enjoyed the honor. The blessing is promised to those who give even a cup of cold water to a follower of Christ. No one conferred a favor by entertaining a disciple; a favor was conferred upon the host. The question was whether he was worthy of the privilege. In South America there is a tree called "Tamai Capsi," which has a strange power of attracting and distilling moisture. Wherever it grows, the parched ground around it becomes fertile. However arid the country may be, the rain tree extracts moisture from the reluctant air and a delightful dew falls on the land shaded by its branches. It is so that the presence of a true Christian in a home may become a channel of blessing to all who are under its roof.

THE ORIENTAL COAT.

Let your peace return to you. This was to be the only result of a lack of hospitality. There was a time when the Apostles wanted to call down fire from heaven on people who shut their doors against Christ. That was not Christ's spirit. If people rejected them it was their loss, and the blessings they would have imparted remained with them. When the customary salutation of "Peace be to this house" failed, it was not to turn it into a curse. The Gospel is offered, but if people shut their hearts against it we are not to be resentful. Our peace is undisturbed. They, not we, are the sufferers. In Hood's beautiful poem of The Lady's Dream, the lady sorrows that during her life she spent her income on her own pleasures and did nothing for the poor who were dying of want around her. When she saw them in the next world, they did not reprove her, but she mourned because if she had relieved them a great happiness would have been her's. Their faces told her that it was too late then to render them a service which she might have rendered in the world.

More tolerable for Sodom and Gomorrah. Even moral corruption does not involve so terrible a doom as does rejection of Christ. The offer of salvation is so great a blessing, and it cost so much, that to reject it, argues a condition beyond the reach of hope. A man who would neglect or refuse it must be utterly lost. Nothing more can be done for him. A house was on fire, and it was thought that every one in it had been rescued. But the crowd watching it, saw a woman's haggard face at an upper window. They called to the firemen, and one of them, at imminent risk to his life, climbed the stairs through flame and smoke, and reached the room in which the woman was. She was busily collecting rags and scraps of paper. The fireman urged her to come with him, but she paid no heed. He laid hold of her and tried to carry her down, but she fought him so fiercely that he was obliged to put her down. She would not leave her rubbish, and the fireman, realizing that she was crazy, was compelled to leave her to her fate. There are many people who would resent being called crazy who perish eternally through similar folly. They are too busy with their stocks and bonds to pay any heed to the offer of salvation

A REFUGE FOR SLAVES.

M. Chatelain Reports the Arrival of His Party at Caconda and the Selection of a Site for Colony Number One of the Philafrican League.

FROM letters already published our readers have learned the safe arrival at Benguella, on the West Coast of Africa, of the devoted men and women who have gone from this country to establish a refuge for emancipated slaves. In a letter from Hon Heli Chatelain just received, he describes Caconda, the district which he has decided to establish the first colony, and the arrangements which have been made to shelter the party until permanent buildings can be erected. Mr. Chatelain speaks highly of the hardships encountered, which, however, have evidently been blessed. But he is full of faith and hope, and is entering on his work with firm confidence in the success which God will give to this disinterested effort to succor the most miserable people on earth. It is a happy privilege to cooperate with men who go forth in such a spirit. The work they have gone to do appeals to the sympathy of every heart in which Christ has implanted compassion for the helpless. While Mr. Chatelain and his friends are braving the perils of the climate and are toiling in the field, we at home may strengthen their hands by praying for them and supplying the money they need to carry on the work. THE CHRISTIAN HERALD will be glad to receive any contributions its readers send for this glorious cause, and will duly acknowledge them in its columns. Following is Mr. Chatelain's letter:

POLITICAL PRISONERS AT LOANDA.

CACONDA, WEST AFRICA, Nov. 20, '97.

I am thankful to be able to report that our party has safely reached Caconda. Here we are to establish the first station of the Philafrican League. A few days have already been spent in looking for a temporary and permanent site, and in securing information as to climate, resources, etc., of the different spots. This is a fine upland country, with no end of eligible sites; so the difficulty consists chiefly in choosing the place best suited for our purpose. During the rainy season—from now till the middle of April, or beginning of May—we cannot well make adobe bricks, and must content ourselves with wooden structures, plastered with mud. These are as comfortable as the adobe buildings, but less durable. In a few days we shall probably move into a rented house, near the final site. We have the choice of several.

For the present the party is encamped in the Hanha division of the Caconda district, in a house of Captain Theodore Cruz, the "Chefe" of said division, who is very friendly. The Governor of Benguella gave him instructions to help us in every way. The Chefe of the whole district of Caconda, whom I saw yesterday, is also profuse in his offers of assistance. But he is about to leave his post, while Captain Cruz is permanently established in this region.

Since we left Benguella the health of the party has been very fair. The Governor and all people in Benguella warned me that it was foolhardy for me to undertake the wagon journey in the condition in which I then was, and advised me to make the worst of the journey by hammock and join the party at Catengue, or higher up. But I declined to accompany the party, and gained in strength, instead of getting worse. At Catengue, however, I got wet in a night-storm, and rheumatism with fever was the result. As soon as I undertook to walk one trek, so that Brother Lea might have my seat in the wagon and rest from riding the mule, but a severe and a prolonged attack of fever proved that I had overtaxed my strength. Since reaching the end of the wagon journey my health has again improved, so that I have been able to go about looking for a site.

As soon as our stuff was dispatched from the Custom House and my attack of fever had relented so far that I could, from my bed, superintend the packing or repacking of our effects and goods, God opened the way for us to go to the interior without the dividing of the party.

The Praetoris to whom I had sent a letter asking him to take us up to Caconda in his wagon, declared that he had entirely given up the transport business and preferred to continue his connection with Penrise, the English hunter and collector, so the next best thing to do in this emergency was for me to hunt up enough carriers to take me to Hanha, the first inhabited spot, or to Caconda, where I might secure carriers to bring up the rest of the party. One or two of the brethren could have accompanied me, but I failed to find the necessary men. I trusted my God, and we all prayed for some suitable means of transport to turn up. As I anticipated, it came as soon as we were ready for it. Eleven wagons of the Boers arrived from Caconda, and one of these wagons had not been engaged beforehand by the traders. I was fortunate enough to secure it, and we were barely able to finish packing, so as to get off with the other wagons. The leader of this party of Boer drivers was Hans van de Merwe, the landrost, or headman, of the Boers in the Caconda district. During the three weeks of our inland journey I had a fine chance to become acquainted with him, and the present moral, social, and political condition of this interesting colony of white Protestants in the midst of black heathen and white Catholics in Central Africa.

The Portuguese chief of the Hanha district, Capt. Cruz, had come down to Benguella with the Boers, and he as well as the "landrost" seemed anxious to have us in their neighborhood, and advised us to settle in Hanha. Now that I have seen the country with my own eyes, I find that while we could no doubt be of service to the Boers, and find plenty of fine sites in Hanha, there are two mighty objections to our settling there permanently: 1. The nearest native towns are from three to five hours—nine to fifteen miles—away from Cruz or the "landrost," and the natives have a terrible fear of the Boers, who are rather brutal in their way of handling the native population. 2. The Boers do not raise enough food for themselves, and as the natives are far away, we should have great difficulty in securing the needed food supplies.

Nearer Caconda, however, where the climate is as good as in Hanha, the native towns are plentiful, and I have finally decided to choose a site near the headwaters of the Cubale River, half way between the two Boer colonies of the Cubale and Que rivers, one day's ride or so from Caconda, in a region where the natives are willing to work and still relatively free from the corrupting influences of the rum distilleries. The district of Caconda is cursed with an ever-growing number of small distilleries where sweet potatoes are converted into rum. Boers, Portuguese and natives are all engaged in the slave trade. One man who is not a hypocrite told me frankly that he had bought and sold hundreds of slaves. The chefe of Caconda told me in the presence of several persons that the practice is so general that he is utterly powerless to suppress it. Here not only do the parents sell their children, but the children often sell their old parents, which is worse than I ever saw before. Kidnapping is an everyday occurrence, which causes no surprise to anybody. The condition of things is worse than I could imagine, and is incurable for the present. All we can do is to relieve the suffering, patiently and modestly witness to the truth, and trust in God for the righting—in his time—of this great wrong.

About Nov. 22 I returned safely to Capt. Cruz's place and found our party still in good health. This is a very sickly season. Many are down with the fever, especially children, and one has already died, so we ought to be thankful for being spared. To-morrow morning I expect the span of twenty oxen which is to take our wagon up, one day's journey, to what is called Ludich's place. It is the abandoned shanty and farm of Piet Ludich, a Boer who has moved further south, and we can use it without expense. Two days will suffice to repair the shanty, and a few more days to add to water-proof grass huts. Mr. Behan, of Cape Colony, who will be our nearest neighbor—about one and one half hours away—says he will supply us with seeds and young plants and plow the ground for us. We can also get from him plenty of vegetables—cabbage of various sorts, sweet and white potatoes, beans, peas, etc. He is accustomed to go hunting in the region where we propose to establish the station proper, and will go with the exploring party.

Another Boer has offered to accompany us, and (for pay) help us to build, cultivate the land, hunt, etc. Native labor is cheap, but not plentiful in this season of planting and sowing. Fig trees and peach trees, goyava and other fruit trees come well. Strawberries and blackberries, etc., are always obtainable. Wheat grows well, but the locusts have destroyed crops for the last two years. A cow costs about twenty dollars, a trained oxen twenty-five dollars. We have decided to accept the offer of a Portuguese friend who will give us two hundred and fifty dollars for our mule, which is nearly fifty dollars more than the animal cost us. Two riding bulls will cost only sixty, and do us better service.

As a rule we have pleasant weather in the morning and early afternoon, then the clouds gather in the evening, and at night we have some cold showers and a few thunder-claps. In December or January there is a dry spell, during which we may be able to put up more comfortable abodes on the final site and settle down to work. I have already received the promise of some children. HELI CHATELAIN.

NATIVE CHIEF AND SUITE AT LOMOE, AFRICA.

A RUM-LADEN CARAVAN.

A Maori Chief's Dying Appeal.

For many years, says an exchange, that portion of New Zealand occupied by the Maoris (natives) was under prohibition law, while the adjacent territory occupied by white people was under license. By and bye the whites began flooding the native territory with liquor. Seeing its blasting effects, the Chief Wahanui and others were sent to the Government as bearers of a petition, signed by the leading chiefs of the district and other natives to the number of 1,400, praying the Government to make it illegal for any liquor to be sent into the Rohi Potae (Rim of the Hat), as they called their immense tract of country. The petition was granted, and for years no liquor was sold in the district. The white man then began introducing his liquor, and in 1894 the great Chief Rewi, on his deathbed, telegraphed to Lord Glasgow, who had just arrived in the colony:

To the Governor of New Zealand:

Oh, Governor, welcome to New Zealand! Long may you live! This is my first request, that you prevent strong drink being allowed to come within the Rohi Potae. This my first request will be my last.

The request of Rewi was granted for a time, but now the drink traffic is resumed, and the natives are again protesting against it.

An Anti-Footbinding Crusade.

The daughters of Rev. James MacGowan, an American missionary in China, are now conducting a crusade against the brutal practice of footbinding. These girls have started their reforms where they teach. Every Chinese girl who comes into the school is asked to sign a pledge never to let her feet be bound.

"No pledge, no education" is the motto. If a girl refuses to sign this pledge she may not enter the school, and this is a disgrace as well as a disappointment, for Chinese children are beginning to show a decided eagerness for American learning, as they call it. When once the Chinese girl signs this pledge, and refrains from footbinding, she becomes a strong convert, for she soon sees for herself how much better off she is than her crippled sister. The MacGowan girls have formed what is known as the Anti-Foot Binding Society, and all their converts who show a desire to work against footbinding are enrolled as members and rank in the society according to their enthusiasm.

THE FAMILY AND HOME CIRCLE

Teaching Children Useful Arts.

Work Pretty as Play, Play Practical as Work, in Home, School and Hospital.

THE tendency to teach children useful employment is growing. It is one to be heartily commended. It is altogether a mistake to let the restless energy of childhood fret itself out in futile undertakings or wear itself out in mischief, when by a little wise direction it can be converted into a force of utility and beauty, which will be at the same time a joy and a delight to itself. Work can be made as attractive as play, and play as profitable as work, and that without any forcing of the child-nature. Kindergarten, since Froebel, the childrens' friend, set forth his plan and made the path of learning fair with gifts and song, have recognized this fact and have so blended play and learning that the dividing line can not be drawn. Institutions of learning everywhere are teaching manual arts to children in a way that makes labor sweet and interesting. Mission schools and social settlements are doing vast good by turning idle and mischievous little folks into thrifty housewives and good mechanics. Doll-play is being utilized to teach children, not only dress-making but history, geography and foreign languages, for dolls go back and forth, visiting foreign countries, wearing national costumes and expressing themselves (through their "mamas' lips") to the best of their ability in French or German, as the case may be.

In hospitals for sick children, useful arts are employed to relieve the tedium of convalescence, and to aid in cure, the while the little body—through its very misfortune—is coming into an education and preparation for usefulness when health returns. One can hardly see how this principle could be applied to the relief of cripples, yet in the Daisy Fields Home and Hospital for Crippled Children, a striking illustration is afforded of its benefits. The object of this institution is to take little cripples from the great city and make them over into healthy happy children. They are carried out doors, day after day, and are encouraged to such play and exercise as their condition permits. They are taught gardening and take great interest in their flowers and vegetables. In doors the older children help wash dishes and keep the place in order. Some dainty knitting, reading and sewing makes up a day so busy and happy that childhood is helped to forget and even to forgive. Cooking is great fun, little girls taking vast delight in brewing broth and making pies.

BUSY LITTLE COOKS AT THE DAISY FIELDS HOME, ENGLEWOOD, N. J.

French Marriages.

Miss Alice L. Bellamy, a lady who has resided in France many years, states in *The Century* on "French Wives and Mothers," and says some very interesting observations on the present status of marriage in that country. She says among other things:

"The *mariage de convenance*, which cannot in many instances be considered as a failure, is the rule in France. Marriages are arranged by the parents of the young people, and the latter have little to say in the matter. The young man is generally introduced to the young lady by his mother, who has made the acquaintance of the girl's mother, and has found out all about her dowry. If the young man likes the girl, he tells his mother, who then makes the proposal to the girl's mother. If the latter accepts, the young man is allowed to call on the young lady, and to see her in the presence of her mother. If he likes her, he tells his mother, who then arranges with the girl's mother the amount of the dowry, and the time when the marriage shall take place. The young man is then allowed to call on the young lady alone, and to take her out for a walk. Sometimes the young people are allowed to correspond with each other, but this is not usual. The young man is not allowed to make a present to the young lady, except a bouquet of flowers, and the young lady is not allowed to make a present to the young man, except a pair of slippers, which she has worked herself. The young man is not allowed to kiss the young lady, except on the hand, and the young lady is not allowed to kiss the young man, except on the cheek. The young man is not allowed to marry the young lady, except with the consent of her parents, and the young lady is not allowed to marry the young man, except with the consent of his parents. The young man is not allowed to marry the young lady, except with the consent of her parents, and the young lady is not allowed to marry the young man, except with the consent of his parents."

On Keeping Good-Natured.

How hard it is to keep one's good temper when, after applying his best energy in former days, when a girl was taken out of a convent to be shown the man to whom she was about to be married, is now a thing of the past. It must be acknowledged, however, that marriages are still made up, often too hastily and superficially, by nicely balanced family arrangements, and by the intervention of friends. Nevertheless, attraction and repulsion are now taken into consideration, and a girl is no longer forced to marry a man whom she positively dislikes. I could quote instances in the very highest (historical) aristocracy, where, at the last moment, after the trousseau had been sent in (marked, according to custom, with the united initial letters of the two names elaborately embroidered), and all the social preparations made, the marriage was broken off because the bride declined the man."

On Keeping Good-Natured.

How hard it is to keep one's good temper when, after applying his best energy to some special departments of church work, one finds himself thwarted or hindered by the indifference of his fellow-members, observes a writer in *The Congregationalist*. When conscientious and disinterested effort, inspired by genuine religious zeal, is thus embarrassed, it is a triumph of grace if one keeps sweet and endeavors to toil on instead of abandoning the work altogether.

The Young Mind's Awakening.

The great event in every young man's life, says a thoughtful writer, is his awakening. There comes a time when he is aroused from the dreamy carelessness of boyhood by the opening possibilities of life. Then he drops into indifference and begins life in an easy, shiftless way, or flatters away his chances. If he comes to a deep earnest purpose to be his best, and to do his best, he arrives early at the highest rank among equals in business, profession or trade. Enthusiasm leads one to attempt the seemingly impossible. Faith will achieve the marvelous. Effort will seize transcendent leadership in the chosen sphere. These forces in youth look forward while age looks backward. They make youth radically venturesome, while age becomes conservatively cautious. Youth may make mistakes, but is doing something. Age, less active, may be less mistaken. It is well for enthusiasm and energy to be guarded by experience, but not to be paralyzed by fear.

Indifferent Scholars.

It is a mistake to conclude that the dull scholar will necessarily grow up to be a dull and unambitious man. A recent writer gives some remarkable instances pointing to a contrary conclusion:

Isaac Barron was a very indifferent scholar, and a source of great anxiety and grief to his parents until a wise teacher started him on a new and noble career. The same was true of Adam Clarke, Dean Swift, and Dr. Chalmers—very dull boys, requiring the patience of Job to train them; they were encouraged finally into the most creditable endeavors. Newton was idle and dull, as a boy. Many years ago, a teacher taught a school in Charlton, Mass. The worst boy in town was one of his pupils. He had been such a nuisance in school in the past that the school committee advised the teacher to expel him before the close of the first week. The teacher, however, thought he might try him awhile, and so declined to accept their advice. Taking the youth aside one day he told him frankly that he had been advised to expel him, as nothing could be done with him in school—that he understood he was the worst boy in town, and always made trouble for his teachers. But he assured him that he did not sympathize with these views—he was sure that he possessed talents, and could distinguish himself in any study, and completely blot out the bad record he had made. The result was, that the young man surprised his companions and the community by his future good behavior and excellent scolarship. It was the beginning of a new and noble career. He became Governor of the State of New York, a member of Congress, and was in the Cabinet of two Presidents—the Hon. Wm. H. Marcy.

Duties of the Family.

The duties of a family, says Archdeacon Farrar, are on a larger scale, the duties of a nation. The children of a nation are its dearest, its best, its most inestimable treasures. Not its coal, not its commerce, not its gold, not its armies, not its history, not even its freedom, but just its children are its future. Its children are the trustees of its prosperity. Its children will be men of England in those dark and perplexing days which seem to lie before another generation, when we are mouldering in our forgotten graves.

LEARNING TO PRAY.

LORD JESUS, teach us how to pray
For things we need from day to day
With all our hearts this truth believe,
"The things we ask we shall receive."

Lord, help us ask alone our needs,
And to our thoughts and ways take hee
Thy blessings use with Godly fear,
In all our lives thy name revere.

Of asking may we never tire—
Keep asking on with large desire;
Yet give us grace to trust and wait
Thy blessings coming, small or great.

And if a crumb should be our lot,
Yet may it bring the blessing sought.
With holy zeal our hearts inspire
With thee to rise each day still higher.

Meriden, Kans. J. S. MOHLER

Lincoln and the Birds.

AT THE present time, when the a
tation against the slaughter of bir
is growing in many States of t
Union, the following anecdo
which is related of Abraham Lincoln, w
be read with interest. The narrator
one who knew Lincoln well, and who,
the time of the incident, was his fello
traveller. "We passed through a thick
of wild-plum and crab-apple trees, a
stopped to water our horses. One of t
party came up alone a
we inquired: 'Where
Lincoln?' 'Oh,' he
plied, 'when I saw hi
last he had caught t
young birds which t
wind had blown out
their nest, and he w
hunting for the nest, th
he might put them ba
in it.'" In an address d
livered before the Ame
can Humane Associati
recently, Miss Caroli
Spencer reviewed most
terestingly the growth
the popular crusade in l
half of the feathered son
sters. She said:

Audubon Societies ha
been formed in several Stat
this year, and there is a te
dency toward radical legis
tion on the subject. But
should remember that the
good things have come
the eleventh hour; th
many species of our sweet
songsters are already extin
and we must move quickly
we would escape the
known horrors of a birdl
world. The new Societi
are laboring to establi
"Bird Day" in the pub
schools of their respecti
States. This is an excelle
idea so far as it goes; b
one day in the year w
scarcely counteract the b
lessons of the other thr
hundred and sixty-four da
while our pupils see th
own mothers encouragi
the slaughter. First,
shouldstop the wickedtraff
and then we should make
systematic effort to bri
the study of living natu
into the curriculum, not on
once a year, but every week

We have laws against bird-killing in so
of the States, but they are of little use, as t
injury is seldom done in the presence of w
nesses who are likely to make trouble abo
it. The South especially needs education a
legislation on this line. The beautiful singe
of Florida and Louisiana are being destroy
by thousands; the negro children being ve
active in this ruffianly and ruinous work. I
sides the terrible loss to the community, thi
of the effect of such deeds upon the doers
class that most needs every softening and r
fining influence. It would do great good, the
and elsewhere, if this idle roaming about wi
"shooting-irons" of any sort were prohibite
at least to boys.

The bird's enemies are always active, b
their friends are for the most part tardi
aroused, and easily put down. The Mass
chusetts legislature recently passed an ac
long desired by many humane persons, again
the wearing of plumage. This law should l
easy to enforce, for no evasion is possible, a
a few examples would go a long way. B
the officers did not wish to enforce it, a
they soon found a judge to provide the techn
cal excuse that is always ready in such case

There are among the readers of Th
CHRISTIAN HERALD many who take
deep interest in the welfare of the bird
and who would be glad to see widespre
state legislation on the subject.

FRIENDS IN COUNCIL

haracter Revealed in Handwriting—Palmistry—Setting the Table—The Matter of Sun-Parlors—Training a Daughter, etc.

WELL," said the minister's wife, who looked rather tired as she dropped into the rocking chair nd stretched out her feet to the glowing re, "I, for one, believe that character is vealed in handwriting. When I receive letter written in a feeble, scrawly hand, letter hard to make out, because the n's nd the u's are exactly alike, and the i's e not dotted, nor the t's crossed, I put y correspondent down as a half-educated rson of slip-shod habits, and when a tter is black and blotted, I say, there is hasty and impetuous disposition which nnot take time to write with care, and short. I do read people by the sort of nd they write."

"Then," asked the doctor, who had een called in to see one of the children, ow do you account, Mrs. Homily, for e fact that my wife and Mr. Honeyan's wife, and a half-dozen other ladies o went to school together in the forties, rite precisely alike; their penmanship does t vary a particle: there are the identil down-strokes heavy, and up-strokes ght in their writing, and what is true of em is true of many other women. My iend, who is an editor, tells me that he n absolutely judge of the age of an unown contributor, of the period when he she went to school, by the style of the ndwriting. One style is taught in one a, and a different style in another, and e young people then in training receive nd keep it. Where does your theory me in there, Mrs. Homily?"

"Oh, dear me, Dr. Pillbox," exclaimed e lady, "I am not so silly as to carry on argument with you. You are partly ght. Nevertheless, granting all you claim r training, individuality does creep into iting after people leave schools, and ere is such a thing, too, as a family nd. The hands of a race are similar, here is often some distinguishing peculity of conformation, a long or a short umb, some feature of wrist or fingers hich tells on muscular action, and affects e writing. You are right so far as you , doctor, but I go farther, that 's all."

* * *

Miss Emily Fairblow had flitted in, and e introduced a new subject.

She pulled off a dainty glove, and disayed a white, soft and beautiful hand, ith finely grained skin and tapering ngers.

"Mrs. Homily," she asked, "do you beeve in palmistry?"

"Not the very least in the world, my ear," replied the lady very positively. Your pretty hand only shows that you ve not had any rough work to do; you aven't scrubbed or scoured, or milked ows, or made butter. You have led a shelred and luxurious life, without a rough ind to intrude itself, and if there has een hardship in the home, you have not hared it. Your soft hand tells me that."

"I have seen a man take such a hand as at," said Uncle James, "and make out wonderful romance from it, about the fe-line and the line of intellect, and the ttle dimples and indentations, which emed to him most eloquent."

"No doubt," commented the schoolistress, "Miss Fairblow's hand will be ken by, or given to, some adoring suitor t, and he and she together will discover hat it holds for them the keys of romance nd of many an unsolved mystery. But e are begging the question. I imagine hat the hand being a very sensitive inrument, and carrying out the commands the brain, does become illuminated to students of human character. As they udy its multitudinous lines and markings, ey put this and that together, as one uts together the bits of a dissected map, nd they often approach the truth about eople with a happiness of guess-work, hich is positively startling. Palmistry a fascinating pursuit. But it is uncanny have one of its professors take your and and tell you things about yourself, hich you fondly supposed to be hidden om all eyes, and known alone to the searcher of hearts. We do not mind the complimentary things we hear, it is the unflattering truths which make us shiver. And most of us are quite aware that we deserve to hear unflattering truths sometimes."

* * *

A rap at the door introduced a neighbor's little son, who handed me my letters. The first one I opened was from Mabel Duncan, a young girl who wanted to know how to set the table.

"I am the youngest girl at home," writes Mabel, "and I have to set the table. This is my work. And I want to do it just right."

"For pity's sake!" said Uncle James, "the child's daft. Anybody can set a table. It's only putting the dishes on. What folly!"

"You are a man, James!" I said, dismissing him to his ignorance. "Mabel shall have the information she asks for."

"In the first place, Mabel, you need two table-cloths. A thick undercloth of felt or of canton flannel, firmly fastened on the table and pinned at the corners, should go under your white cloth. Then, if you have a pretty centre-piece of linen, daintily embroidered, put that in the middle of your table."

"Stuff!" ejaculated Uncle James, "and nonsense!"

"Jim, dear," I said, "read your book, and don't interrupt. When it comes to carving the roast, you may speak, not before!"

"The next thing, Mabel, is to set plates all round the table. On these you will set other plates in their regular order, plates, that is, which are to be removed with courses. Lay knives on the left and forks on the right of every plate; also spoons beside the forks. If you use small butter plates, or larger plates for bread and butter, they should stand at the right of the place-plate. Put your bread-platter on one corner, your butter-dish on an opposite corner. Set a goblet or a tumbler at every place. Let the tray with cups and saucers, sugar-bowl, cream-jug, etc., stand before your mother. The principal meat-dish, turkey, roast beef, or whatever it is, may be set before your father. Unless you do not mind crowding up your table, you will set your vegetable dishes on a side table, help them from these and return them to that place."

"This advice," said the minister's wife, "may help Mabel, but I want her to be told, too, that every family has its own way of serving food, consequently its own way of setting tables. Her mother's way is most likely the best one for her to follow."

"I wish," said I, tranquilly—for I am never disturbed by the plain speaking of my friends—"that you could all have seen a dainty tea-set which was on a table at a home where I was lately a guest. The teacups and saucers, teapot, sugar-bowl, and cream-pitcher were of ravishing blue china, the loveliest thing I ever saw in its way. In gilt letters around all the pieces ran the poem, a line or so on each:

Should auld acquantance be forgot,
An' never brought to mind,

etc., and it seemed to me very charming to drink my tea out of a cup with this legend:

We'll tak a cup of kindness yet
For the days of auld lang syne.

"It is to be hoped," said Mrs. Homily, "that the owner of that same blue china will wash it herself. If she trusts it to the hands of a hired girl, it will soon be broken or chipped."

Remarked the little school-ma'am:

"In the education of the period, our young girls should have a training in good housekeeping, and in the proper care of their possessions. Our grandmothers always washed their own teacups, and so do many careful housekeepers still. I confess that it always gives me a pang when I see young women who know a little of nearly everything under the canopy, except the science of housekeeping. Yet, if they are to marry, they must know how to go to market, how to cook, how to wash and iron, how to sweep, how to dust. Nobody can ever have these things done as they ought to be, unless she has gone through a course of doing them herself."

"Mothers should insist on making their daughters practical. Some mothers are foolishly afraid that work will ruin their daughter's hands. As if the very prettiest hands in the world were not those which have learned the fine art and beautiful accomplishment of ministering to the dear ones at home."

It mothers will allow their girls to take a little responsibility, and permit them to keep house turn about, each daughter assuming the reins for a week or a fortnight, they will find themselves lightened of some of their burdens, and the young women will not only thank them in future, but acquit themselves very creditably, for the most part, in the present time.

* * *

SUN-PARLORS, my dear Clara, are enclosures on that side of the house where the blessed sun looks in first and lingers longest in the day. They are usually enclosed with glass, are furnished with chairs, tables and rugs, and the fortunate people who can enjoy them may sit there with work or books and take splendid baths of sunlight. Anybody who has a sunny bed-room or sitting-room in her house, may do the same. Plenty of light is as good for human beings as it is for plants.

* * *

I wish to thank several friends who have lately written very beautiful letters to me, letters too personal to be printed, but very precious. Mrs. O. L. D. an Iowa correspondent, may be assured that my holidays and all my days since then were made brighter by her words of cheer. Mary E. Mc F., a friend whose home is in Indiana, wrote me lately a letter full of inspiration and suggestive thought. I know that she is a friend worth having. A lovely young girl, may God bless her, sent me a list of promises taken from the Word. They came one morning when nothing was quite right, and I felt depressed and anxious, though God's child ought never to feel so, and what do you think was the first one on which my eyes fell? This: "I will go before you and make the crooked places straight and the rough places plain." Was not that an uplifting message?

Margaret E. Sangster

An Ancient Painting Discovered.

Much interest has been awakened among Biblical scholars in Europe in consequence of the reported discovery by Signor Marucci, a noted Italian archæeol ogist, of a great wall painting in the palace of Tiberius, the existence of which had been till now unknown. It is said that there is a long inscription on the canvas, containing the name, "Christus." Signor Marucci declares that the painting represents the preparation for the Crucifixion. Around the cross are soldiers bearing letters, and under each soldier is written his name. Among the names is that of Pontius Pilate. The figures measure fifteen centimetres in height.

"I was run down,
Could not eat,
Could not sleep,
My back ached
And I was dizzy.
I was nervous
And easily exhausted.
I began taking
Hood's Sarsaparilla.
Now I can eat well
And sleep soundly.
I am strong and work
Is not a burden."
Mrs. Angeline Magee,
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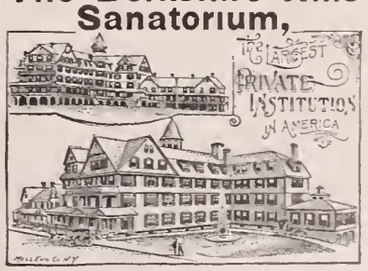
Progress of Medical Science in Lung Diseases.

A little book, published by Dr. Robert Hunter, of 117 West 55th Street, New York, gives all the latest discoveries and improvements in the theory and treatment of Lung Diseases. Asthma, Bronchitis, Catarrh, and Consumption are fully explained, their differences shown, and their cure by medicated-air inhalations pointed out.

Dr. Hunter was the founder of the practice of treating lungs by direct medicated-air inhalations—the inventor of the first inhaling instruments ever employed for the cure of lung complaints, and the discoverer of the only germicide which cures consumption by destroying the bacilli of tuberculosis in the lungs of the patient. His treatment consists of three parts—1st., breathing into the lungs specific germicidal remedies three times a day, by means of his inhaling instruments; 2nd, anointing the chest with antiseptic oils which volatilize by the warmth of the body and surround the patient by a zone of medicated air; and 3rd, filling the chamber in which he sleeps with medicated vapors, which soothe the inflamed bronchial tubes and air cells, and keep up a constant curative action on the lungs. All that medical science has yet found out for the relief and cure of lung complaints is embodied in Dr. Hunter's treatment. Patients of the highest intelligence and respectability in all parts of the Union have been cured by it and publicly attest its wonderful success. Case 1.—A. L. Peer, Esq., of Newark, N. J. was reduced to the last stage of misery and exhaustion by lung disease. His physician and family gave him up as hopeless. His death was looked for from day to day. He had repeated hemorrhages, great difficulty in breathing, and was so terribly emaciated and weak that he could not stand or turn over in bed without assistance. Dr. Hunter's treatment was undertaken after everything else had been tried and failed. It stopped the hemorrhages, cleansed the lungs of great quantities of foul matter, enabled him to breathe freely again, and so built up his flesh and vitality that he now weighs 175 lbs. (a gain of over 40 lbs.), and is strong and well. Those who are afflicted or anxious about their lungs can call upon or write to Mr. Peer, at 179 Washington Street, Newark, N. J., and such as wish a copy of the book can obtain it free by addressing Dr. Hunter, at 117 West 45th Street, New York City.

The Berkshire Hills Sanatorium,



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Lincoln's Religion.

Evidence from his Lips and Pen of his Faith in God and the Christian Religion.

BY REV. FERDINAND C. IGLEHART, D.D.

LINCOLN, early in life, was sceptical, was even atheistical, but the full ripe Lincoln, the great ruler of a great nation was a Christian believer. He had an unfaltering faith in the Bible. At the annual meeting of the Springfield, Ill., Bible Society, he made

It seems to me that nothing short of infinite wisdom could have devised and given to man this excellent and perfect moral code. It is suited to men in all the conditions of life and includes all the duties they owe to their Creator, to themselves and their fellowmen.

He so often quoted from the Bible. His great speech in Chicago, July 9, 1858, just after his nomination for the United States Senatorship at Springfield, was built on this text which he used, "A house divided against itself cannot stand." In his second inaugural, which is one of the most permanent literary records of the nation, he devotes nearly one-third of the space to a terrible arraignment of the national sin, beginning with "Woe unto the world because of offences, for it must needs be that offences come; but woe to that man by whom the offence came," etc., and closing with "the judgments of the Lord are true and righteous altogether."

Private Darby of the Confederate Army, Company K, Tenth Alabama Volunteers, who was seriously wounded at the battle of Sharpsburg, tells a beautiful story in point here: "As I lay suffering and weak from loss of blood, a gentleman in citizen's clothes bent over and in a gentle voice said, 'My lad you are very young. How old are you?' 'I am sixteen and am dying. Will you be kind enough to send this Bible to my mother?' He said: 'We will not let you die and you shall take the Bible home yourself.' As the man walked away I called him back and said, 'What is your name?' He said, 'It is Abraham Lincoln.' I was nursed tenderly and after months of suffering I recovered and was notified I was to be exchanged. As I was about to leave, the officer handed me a small package. On the train I opened it. It was my mother's Bible with a card with this written on it: 'Take this book of God to your mother. A. Lincoln.' The card was at the twelfth chapter of Ecclesiastes and three verses were heavily marked in pencil with the letter L. These are the verses: the first, 'Remember now thy Creator in the days of thy youth, while the evil days come not nor the years draw nigh when thou shalt say I have no pleasure in them.' The thirteenth verse, 'Let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man;' and the fourteenth verse, 'For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil. By the time I reached home my mother's Bible and Lincoln's Bible had saved my soul and I felt I was converted."

In the month of February, 1860, on a Sunday morning there appeared a stranger at the meeting at the Five Points House of Industry. He was asked to speak to the children which he did about the Bible and Christ and duty in so attractive a manner, that the children cried "go on," which he attempted to do. The teacher asked his name and he said "Abraham Lincoln." He had come to New York to deliver the Cooper Union address that gave him national fame as an orator. And he spent his Sunday morning in leading up a poor class to Christ.

Lincoln believed in a personal God. Two days after the Cooper Union address, at a prayer-meeting

[illegible]

Passing through Philadelphia on his way to his inaugural February 22nd, 1861, he closed his address as follows:

I have said nothing but what I am willing to live by, and if it be the pleasure of Almighty God, to die by.

He had implicit faith in special Divine Providence. At the notification of his nomination to the Presidency the first time in his letter of acceptance dated Springfield, May 23d, 1860, among other things he said:

Imploring the assistance of Divine Providence I am most happy to cooperate for the practical success of the principles declared by the convention.

On leaving Springfield for his inaugural, February 11th, 1861, he said:

On the Almighty Being I place my reliance for support. And I hope you my friends will all pray that I may receive that divine assistance without which I cannot succeed, but with which success is certain.

Reliance in the providence of God was the main thought which found utterance in the speeches he made in the cities he visited on his route to the inaugural. At Columbus, Ohio, he said:

I cannot but turn and look for the support, without which it will be impossible for me to perform that great task. I turn there and look to the great American people and to that God who has never forsaken them.

At Steubenville he said:

Encompassed by vast difficulties as I am, nothing shall be wanting on my part, if sustained by the American people and God.

At Buffalo, N. Y., he closed his address as follows:

I am sure I bring a heart true to the work. For the ability to perform it I must trust in that Supreme Being, who has never forsaken this favored land; without that assistance I shall surely fail; with it I cannot fail.

At the Assembly Hall, at Albany, N. Y., he said:

I still have confidence that the Almighty, the Maker of the universe, will through the instrumentality of this great and intelligent people, bring us through this as he has through all the other difficulties of our country. Relying on this, I thank you for this generous reception.

When the electoral votes had been counted and the committee had notified him of his election the first time, he made the following reply:

With deep gratitude to my countrymen for this mark of their confidence; with a distrust of my own ability to perform the duty required, yet with a firm reliance on the strength of our free Government, and the eventual loyalty of the people to the just principles upon which it is founded, and above all, with the unshaken faith in the Supreme Ruler of nations, I accept the trust.

The dedication oration at Gettysburg closes with the words:

That this nation under God shall have a new birth of freedom, and that government of the people, by the people, and for the people shall not perish from the earth.

President Lincoln was a many of prayer. In a letter to Judge Gillespie, he said:

I have read on my knees the story of Gethsemane. I am in the garden of Gethsemane now, and my cup of bitterness is full and overflowing.

His Emancipation Proclamation closes with a prayer:

I invoke the considerate judgment of mankind, and the generous favor of God.

The Sunday morning after the battle of Gettysburg Lincoln visited General Sickles, who had lost his leg in the battle. He told General Sickles he had prayed for victory at Gettysburg, and that God had given the answer before the battle. An officer of a Christian church, of which I was a pastor, said to me: "I was at Washington attending a meeting of the Sanitary Commission, of which I was a member, and I said: "Mr. Lincoln, the country is indebted to you for the Sanitary Commission." Lincoln said, "No! It is indebted to God for it." He continued, "I spent the greater part of a night in prayer for some plan for relieving the suffering of our soldiers, and God put the Sanitary Commission in my head. I thank Him, not me."

Lincoln believed in Christ and in Christianity. In his letter to Judge Gillespie he refers to Jesus Christ as "The Son of God." In another letter he speaks of him as "The Saviour." Toward the close of his first inaugural address, he says: "Intelligence, patriotism, Christianity, and a firm reliance on him who has never yet forsaken this favored land, are still competent to adjust in the best way all our present difficulty." In his great speech in Chicago, after his nomination to the United States Senatorship, he said: "I know that liberty is right, for Christ teaches it, and Christ is God." An order to the army and navy, issued Nov. 16, 1862, closes with these words: "The President hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country." The same order demanding an observance of the Christian Sabbath, says:

The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the Divine will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity.

Lincoln's belief in immortality was strong. It is beautifully expressed in a letter to his step-brother, John Johnston, at the time of the fatal illness of his father. Among other things he writes: "Say to father, that if it be his lot to go now he will soon have a joyful meeting with loved ones gone before, and where the rest af us, through the mercy of God, hope ere long to join them."

I have not indulged in any speculation, but have held Lincoln himself constantly in evidence as to his faith. With the positive verbatim and often the official records of his faith in the Bible, in God, in prayer, in Christ and Christianity, and in immortality, we do not see how any unprejudiced person can doubt that President Lincoln was a true Christian believer.

NOT BY FAITH ONLY.

(James 2:24.)

IT IS blessed to sing of the glory beyond;
To dream of the bright, golden street;
But if we would join the great jubilant throng
Of the saved, who in heaven shall meet,
The songs that we sing should incite us to deeds,
Our dreams make us braver each day;
So, while we rejoice, may we scatter the seeds
Of mercy and truth by the way.

Sometimes with our tears we must water the soil,
And sometimes rejoice, as God will;
While sometimes he bids us to patiently toil,
And sometimes he bids us "be still:"
But beyond—oh, beyond all the toil and the pain!
We shall sing with unbounded delight;
And seraphs and angels shall join in the strain
To Jesus be glory and might.

Rockport, Mo. HELEN L. PIERCE.

Church Debts

Very likely the Dorcas Society, The King's Daughters, or the Young People's Society want funds to carry on their work this winter. Perhaps you have in contemplation a new organ, or carpet for the Sunday-school, or possibly the question of paying off the Church debt is troubling you. We have a plan for providing money for any of these objects.

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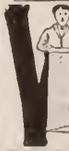

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The Home of Isaac Newton.

ISAAC NEWTON'S father was a farmer, and died some months before Isaac's birth. After the death of the husband, Mrs. Newton married again, and Isaac was sent to live with his grandmother. When old enough, he attended school, but all of his spare time was devoted to the making of water-wheels, windmills, kites and numerous little mechanical contrivances. When Isaac was fifteen years of age, his stepfather died, and the boy was called to help take care of the farm. In this work he showed very little interest,—he would rather go off to the hay-loft and read a book, or

TON'S HOME IN ST. MARTIN ST., LONDON.

ponder over some question in mathematics. His uncle, the Rev. W. Ayscough, found him in the loft one day, studying Euclid and the laws of Kepler, and decided to send him to Trinity College. Here Newton took up the study of mathematics. In 1664 he took his degree of Bachelor of Arts.

While he was at college a plague broke out in Cambridge, which necessitated his leaving the place for a short time. During the vacation, while sitting in his orchard, the famous "fall of the apple" incident occurred which has become a part of history, and which was the indirect means of leading to his theory of the law of gravitation. Returning to college, Newton, after obtaining a fellowship and professorship, became a member of the Royal Society and was knighted in 1705.

In the old house at 35 St. Martin's street, (shown in our illustration), Newton spent the fifteen years in study. On the roof he had an observatory, where he delighted to carry on his studies. This house was afterward occupied by Fanny Burney, who wrote part of her "Evalina" in the same observatory.

Ten Thousand Per Cent.

MR. STUART dropped into the office of his friend, Mr. Morris, in a mood decidedly depressed, occasioned by a failure. It was a little after business hours, but Mr. Morris was still in his office, and alone. He laid down his pen and greeted his friend with a pleasant nod and a cheerful "How are you, Stuart?"

"Sour as an east wind," was the response, as he looked at the beaming countenance of his friend, whose counsel he had sought many a time, and scarcely ever had been disappointed. There appeared to be a little more than the usual brightness in Mr. Morris's face as he wheeled his chair round and bade his friend be seated in another. Mr. Stuart noticed it, and said:

"What are you up to, Morris? Had some good news, eh?"

"Oh no, Stuart," he replied; "nothing unusual or new in particular. I was only thinking of a little investment I was just about making."

"I thought so," said Stuart; "and a good one, I'll be bound."

"I think so," was the reply. "What would you say to 10,000 per cent?"

"Ten thousand per cent! You are raving."

"Not a bit of it," said Morris. "And the very best of security—a regular royal pledge."

"Now I know you are crazy. Who ever heard of such a thing?"

"Crazy? Not a bit of it," said Mr. Morris. "This,"—wheeling round his chair and laying his hand upon a paper on his desk—"is a check which I have just signed and intend for a poor missionary I know. I have just heard that he is sick and in much need. The Scripture says 'he that giveth to the poor lendeth to the Lord;' but I was never awakened to the fact of what interest he pays until yesterday, when our clergyman startled me by saying that he had promised 10,000 per cent. I pricked up my ears at the statement, and waited curiously to hear the proof; and there it was, sure enough in St. Matthew 19: 29: 'And every one who hath left houses, or brethren or sisters, or father or mother, or children or lands, for my name's sake, shall receive a hundredfold and inherit eternal life.' I was struck at the sound of 10,000 per cent., but I figured it out and found it correct. The preacher was very much in earnest as he declared the Lord's dividend. He was as enthusiastic as a stock-broker, only in an infinitely more noble cause. I was very much impressed at the time with the thought, and, in fact, have been ever since. It was in my mind when you came in. Not that I can lay claim for a moment to the spirit of self-sacrifice which the text quoted indicates; but my gift to the poor is a loan to the Lord, and I am not afraid but that I shall reap a good dividend."—*Exchange.*

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Recapitulation of last Annual Statement.

Gospel Meetings Held	337
Aggregate Attendance	80,230
Professed Conversions	5,437
Men and Boys Sheltered in Lodging House	10,943
Meals Served in Restaurant	628,675
Patients Treated in Free Dispensary	2,300
Employment found for	1,200
Kindergarten Attendance (three months)	770
Attendance at Mrs. Bird's Women's Meetings	2,300
Professed Conversion at same	250
Free Meals	50,850

The following contributions have been received by THE CHRISTIAN HERALD for the Bowery Mission since last acknowledgment:

Mrs A P H, So Berwick	1 00
Two Tiny Tots, Logansport	3 00
J H Orne	1 00
Grace A Graham	5 00
O Reed	2 00
Band of Hope Cent Pres Ch, Newark	1 00
Mrs Sarah M Boothby	1 00
Mr and Mrs Julius Reinhart	2 00
The Widow's Mite, Sharon	1 00
—— —— Norwich	1 00
Miss M H Nichols	2 50
W O P Worcester	50
Wm Boshart	5 00
Agnes P Campbell	50
Mrs M E Hartzell-Fultz	1 00
Alice Nichols	1 00
Margaret A Knettle	1 00
Total	$29 50

THAT DAY.

THE day will come, and draweth near,
When, clothed in power, shall Christ appear.
And Earth's proud rulers tribute bring
To him who reigns in Zion, King.
Lift up your bars, ye heavenly gates!
Her Lord, the Earth in silence waits.

MRS. A. P. CROZIER.

Do You Suffer From Asthma?

If you do, you will be interested in knowing that the Kola Plant, a new botanic discovery, found on the Congo River, West Africa, is pronounced an assured cure for the disease. Most marvelous cures are wrought by this new plant, when all remedies fail. Rev. G. Ellsworth Stump, Pastor of the Congregational Church, Newell, Iowa, writes that the Kola Plant cured him of severe Asthma of twenty years' standing; Alfred C. Lewis, Editor of the Farmer's Magazine, of Washington, D. C., testifies that it cured him when he could not lie down at night without fear of choking, and many others give similar testimony. It is really a most wonderful discovery. To prove to you beyond doubt its wonderful curative power, The Kola Importing Co., No. 1164 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of *The Christian Herald* who suffers from any form of Asthma. They only ask in return that when cured yourself you will tell your neighbors about it. This is very fair, and you should surely try it, as it costs you nothing.

TRIAL PACKAGE FREE!

If any reader suffering from rheumatism will write to me, I will gladly send free a trial package of a simple and harmless remedy which has cured thousands of so-called hopeless cases, even some of over 40 years standing. Address, JOHN A. SMITH, Summerfield Church Building, Milwaukee, Wis.

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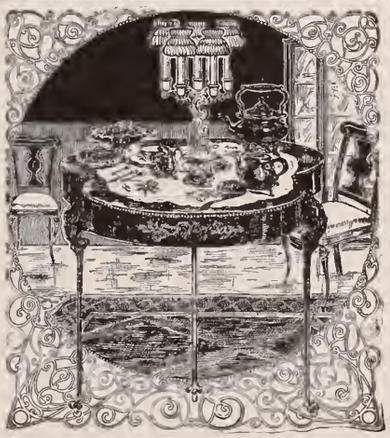

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GEMS FROM NEW BOOKS

Africa's Stolen People.*

SINCE the abolition of the external traffic in slaves on the west coast of Africa, which drained the deep recesses of the continent for the supply of the colonial markets, there still lingers an internal trade among the native tribes of West Africa. The main avenues of the traffic, however, have branched out in three directions from East Central Africa and the Soudan, as centres, and along these dreary paths the tramp of the ghastly caravans still proceeds. One of these finds its outlet from the western Soudan in a northerly direction through the burning regions of the Sahara, to the Mohammedan states of Northern Africa, especially Tripoli and Morocco. Another is eastward to the coast, whence the slaves are conveyed to the markets in Arabia, Persia and Turkey, in the north and, until recently, to Madagascar in the South. The third route is by the Nile Valley, through which a large traffic was formerly carried on, but which in late years has been so carefully guarded that it is not available except in instances where secrecy or cunning can succeed in eluding detection.

According to a very careful estimate based upon the personal investigations of such explorers as Livingstone, Gordon, Cameron, Lavigerie and others, the annual sacrifice of lives in Africa by the slave-trade, as conducted a generation ago, was not less than five hundred thousand. If we add to this the victims transported into slavery and those exiled from their burning villages and their ruined homes, we may regard the total number of those who were at that time victims to the slave-traders' violence as not less than two millions annually. Much has been done during a quarter of a century to mitigate those horrors and lessen their volume, but that the slave-trade still exists to an extent not realized by Christendom is a fact which cannot be doubted. It is to a lamentable extent a feature of internal commerce between the African tribes, themselves, and all the efforts to seal its outlets along the extensive unguarded coast-line of East Africa have been as yet only partially successful.

In the Congo Free State, energetic attempts have been made, with considerable success, to break up the Arab strongholds of the traffic in the northeasterly regions of the State. The action of the Brussels Conference of 1889 which had for one of its objects the suppression of the slave trade, has given a stimulus among all civilized nations to aggressive and benevolent efforts for its suppression. It is in harmony with the agreement entered upon at that Conference that the recent campaign upon the northern and eastern borders of the Congo State was conducted. Germany, England and France have responded to the sentiment embodied in the Brussels Act and have throttled the grant evil here and there throughout their vast possessions and spheres of influence in many parts of Africa; yet the testimony of travelers who have penetrated the interior, at numerous and various parts of the continent, and especially the recent report of Mr. Donald Mackenzie, who in 1895 visited the east coast of Africa from Zanzibar to Zambesi, leave no room for doubt that the slave trade is still a gigantic curse to Africa.

Such is the testimony of Heli Chatelain, who resided for many years in West Africa and who has been instrumental in organizing the Phonetic Literary Bureau in the United States, for the purpose of enlightening the people of Africa according to the suggestions of the Brussels Act for the protection and education of the natives of Africa.

Since nearly all the existing trade are

* *Free Africa*. Illustrated. *Progress*. Vol. I. Nos. 1, 2. Published by the Free Africa Publishing Co., Limited, 1 Bridge Street, Westminster, London, S. W. Subscription price, $1.00 per year. Published by the Free Africa Publishing Co., 44 Broadway, New York, Chicago and Toronto.

scattered along the West Coast. In Yorubaland young children are driven like sheep to be sold in the chambles. In a recent volume on Hausaland, by Charles H. Robinson, M.A., startling statements are made concerning the extent and cruelty of the slave-traffic in the Hausa States and throughout the Western Soudan. His description of the slave-market at Kano, of the slave-raiding throughout that section of Africa, and of the singular custom of using slaves as currency, indicates that this region, although nominally under English supervision, through the Royal Niger Company is cursed by the most abandoned and heartless species of slave-raiding and slave-trading. In the market at Kano there is an average of about five hundred human beings daily on sale.

The existence of slave-markets in Morocco, supplied by transportation across the Sahara from the Western Soudan and the regions of the Upper Niger is confirmed by abundant testimony. A member of the North African Mission says: "Few people know the true state of affairs in Morocco. Having resided and traveled extensively in that country for seven years, I feel constrained to bear witness against the whole gang of Arab slave-raiders and buyers of poor little boys and girls. The first slave-girls I actually saw being sold were of various ages. They had just arrived from the Soudan, a distance by camel of forty days journey. Two swarthy looking men were in charge of them. The timid little creatures were pushed out by their captors from a horribly dark and noisome dungeon into which they had been thrust the night before. Then separately, or two by two, they were paraded up and down before the public gaze, being stopped now and again by some one of the spectators and examined exactly as the horse-dealer would examine the points of a horse before buying the animal at any of our public horse-markets. The sight was sickening. Some of the girls were terrified, others were silent and sad. These sights make one pray as never before, to the God of Justice to stop these cruel practices.

BOOKS RECEIVED.

The Christian Endeavor Birthday Book. Compiled by Florence Witts; with Scripture verse and appropriate reading for every day of the year. These are arranged on the left hand page, while the right is left blank for memoranda. A beautiful little gilt-edged, dainty volume; 272 pages; price 75 cents. Published by Thomas Whittaker, Bible House, New York.

Matthew, Mark, and the General Epistles, the latest volume of the Modern Reader's Bible. Edited with an Introduction and Notes by Prof. G. Moulton, M. A. As with the volume of the Old Testament this, which is one of four that will comprise the New Testament, presents the text as we have it in the Revised Version, but arranged in paragraphs, instead of verses, and with the variations in the subject matter indicated by a difference of type, as a modern editor would deal with such matter. Pp. 33; price 50 cents. Published by the Macmillan Company, New York.

Free to all Readers.—The New Cure for Kidney and Bladder Diseases, Rheumatism, etc.

As stated in the last issue the new botanical discovery, Alkavis, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the Kidneys and urinary organs. The *New York World* publishes the remarkable case of Rev. A. C. Darling, minister of the gospel at North Constantia, New York, cured by Alkavis, when, as he says himself, he had lost faith in man and medicine, and was preparing himself for certain death. Similar testimony to this wonderful new remedy comes from others, including many ladies suffering from disorders peculiar to women. The Church Kidney Cure Co., of No. 418 Fourth Avenue, New York who so far are its only agents, are so anxious to prove its value that for a limited introduction they will send a free treat ment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder Disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Liver Complaints or other affliction due to impaired action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

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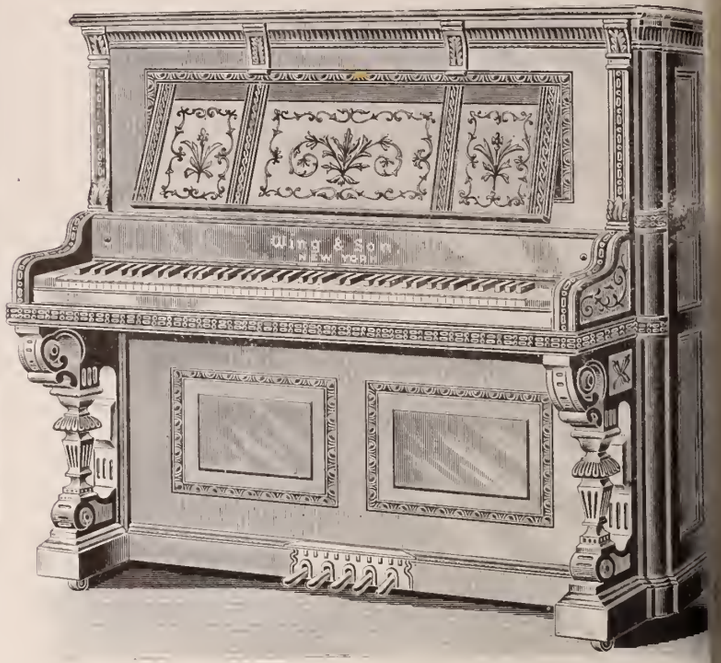

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To Direct Home Missions.

D Charles L. Thompson, of New York, Inted to Become Secretary of the Presterian Board.

ONE of the most difficult and onerous duties that could be offered to a minister is that for which the Rev. Charles L. Thompson, D.D., pastor of Madison Avenue Presbytertan Church. New York, has been selected. It is the wk of Secretary of the Presbyterian ard of Home Missions. The duties of office are at present performed jointly Rev. W. C. Roberts, D.D., and Rev. ican J. McMilian, D. D., and both e gentlemen find in the work abundant

DR. CHARLES L. THOMPSON, D.D.

spe for their energies. The General embly, however, passed a resolution at last meeting directing the Board to e loy only one secretary, so that there uld be no divided responsibility for conduct of the work. The wisdom of step is doubted by those who know st of the varied and extensive work of Board, but the mandate of the Asbly was final, and had to be accepted. it was not likely that either of the pres- secretaries would undertake to do ne, the work which had taxed the ener- s of both, and as Dr. McMillan forly resigned, it was necessary to seek a n for the office. It is now announced t the Board has offered the position to eminent preacher, whose portrait apurs on this page.

Dr. Charles L. Thompson is one of the st-known clergymen in New York. He s born near Cooperstown, Penn. He is raduate of Princeton Theological Semry and of McCormick Seminary, Chigo, and has filled pulpits in Janesville, s.; Cincinnati, Chicago, Pittsburg and nsas City. He was Moderator of the ntennial General Assembly, which met Philadelphia in May, 1888, and in the l of that year came to New York, where has ever since been pastor of the Madn Avenue Presbyterian Church. While aching in Chicago he became conted with a prominent Presbyterian ekly journal, and in addition to his pasate in New York he is president of the en Institutional Church League.

That the office to which Dr. Thompson called is no sinecure may be realized by following summary of its duties, as en by a writer in the "Independent": st are the correspondence and general e of candidates, an ever increasing and st difficult as well as most important rk: correspondence with the synodical d presbyterial committees, something r 300 in number; the Sunday Schools d Young People's societies, and the var- s individual pastors and churches oughout the country. There is also preparation of leaflets, notes for the igious press, and the superintendence the various special agencies as the field retary and just now the representative the Forward Movement, designed to ure the special interest of individuals d churches in the support of individual ssionaries, while one item, not the least, that of keeping accurate record of the oceedings of the Board, and the general re of the documents. All this, apart m the treasury department with its care the accounts, receipts and expenditures of every conceivable kind. Some people have claimed that a large force of stenographers might do away with the necessity of so many secretaries. To this the reply is made that people who have correspondence with the Board always want to go to persons in charge and would seldom be satisfied with any one else. Over and above all this office work is that of addressing audiences, attending ecclesiastical meetings, etc.

Whether Dr. Thompson will accept the onerous office to which he has been elected is not yet known, but it is certain that if its multifarious duties can be performed by any one man, Dr. Thompson is the kind of man who can perform them. Full of energy, cheerfulness and enthusiasm, he unites with vigor of action tact and kindliness which specially qualify him for the close and intimate relations with his ministerial brethren connected with the office.

THE LAW OF LOVE.

Only in these latter days has the Church come to even a partial understanding of the truth which Christ and his Apostles so emphatically reiterated that love is the essence of Christianity. We have insisted on creed and it is still true that right thinking is necessary to right living; we have insisted on observance of forms and ceremonies, and there is no doubt about their being means of grace which cannot be neglected without serious detriment; but both of these and many other matters which at one time or another, have been regarded as essential, may characterize a man who is not a Christian at heart. The passage associated with the topic (Romans 15: 1–3) is a test which many a man who is strictly orthodox and regular in the observance of outward duty cannot bear. The religion of Christ touches and transforms character. The man who does not feel more kindly to his neighbor after he takes upon him the name of Christ than he did before, has not apprehended the real nature of Christianity. He has not, as an eminent preacher says, got the real thing. It should make him not only a better husband and father, but it should change his attitude toward every one with whom he is brought in contact. In the inimitable parable of The Good Samaritan, Christ gave a vivid representation of the principle. The man robbed, maltreated and helpless had claims upon the two who passed him by, but none upon the man who helped him. As a Jew he had explicitly and offensively separated himself from the Samaritan, but the Samaritan went to his rescue. The kindness of heart which prompted the act is the essence of Christianity. It is the neighborly feeling, the compassion, the helpfulness—in a word, the love which dwelling in the heart pervades the character and prompts helpfulness in a hundred ways, that indicate the true Christian. It is God dwelling in man, for "God is love."

Sewing Machines of the Present

are very different from those of the past. Very few users of sewing machines know the *technical differences;* patents *have* expired on generic features, but "the world moves," and radical improvements have been made in sewing machines, so that the one of to-day shows a tremendous improvement on its predecessor. Women who have used both kinds quickly realize the difference between a cheaply made imitation of some ancient type and the modern light-running machine which is easily adjusted, does all kinds of work, and is always ready to go. The Silent Singer of to-day is the latest result of constant improvement in mechanical excellence. For practical use it compares with the old-time sewing machines sold at department stores much as a modern railway train surpasses a stage-coach of the last century.

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India's Harvest of Souls.

Widows in Pandita Ramabai's Refuge Pleading for Christian Baptism.

THE pathetic request for prayer contained in Pandita Ramabai's letter, published in a recent issue of this journal, has apparently been followed by a remarkable outpouring of the Holy Spirit. It will be remembered that the Pandita mentioned the fact that a camp-meeting was about to assemble near her settlement at Khedgaon and that she was praying earnestly that some of the widows whom the gifts of our readers enabled her to rescue from starvation and take unto her home for Christian instruction, might be brought to Christ. It was in this way that Ramabai herself became a Christian. She too has felt the pangs of hunger and has seen her nearest and dearest perish for lack of food. From those who gave her food for the body she heard of Him, who is the Bread of Life. She was, therefore, specially anxious that a like blessing might come to the poor creatures whose lives she has been instrumental in saving. Already a considerable number had given themselves to the Lord and a report of their baptism has appeared in this journal. We now learn that a still larger number were gathered in at the camp-meeting for which she was preparing when she last wrote. In a letter to the *India Witness*, Miss Minnie F. Adams describes the day of jubilee which she witnessed. She says:

"The revival among the widows in Pandita Ramabai's Homes has been large and genuine, especially among the high caste widows. The services in the Poona Home continued ten days, and at the close one hundred and sixteen women and child widows were baptized. About two weeks ago Rev. W. W. Bruere came to Khedgaon to hold a mission. The women had been prepared for these services, by constant daily religious teaching ever since they entered the Home. The older widows, some of whom were hardened in sin, are living at the farm in Khedgaon. But the spirit of God is able to transform even hardened sinners. He was present in great power from the beginning of the service. At the close of three days' services, when Mr. Bruere was called away, sixty seven had been converted. The meetings were continued, Mr. Bruere returned, and as the crowning event, last Tuesday, the baptismal service took place.

"It was a rare sight when seventeen bullock carts, crowded with seven and eight women in each, started out for the Bheema River, five and a half miles distant from the farm. Songs of joy arose one after another, as they slowly went along, which it seemed to me must have mingled themselves with the joy around the throne when sinners are converted.

"A tent was pitched on the bank of the river, which served as a dressing room. A short service was held by Rev. W. W. Bruere, after which the baptisms took place. Pandita Ramabai's Brahman secretary, who had already been baptized together with a large number of widows in Poona, Krishnabai, and the writer, stood in the water and helped the candidates to enter and return to the shore. One of the school mistresses on the shore called out the names of those to be baptized. It was very interesting to hear read out aloud to the ministers 'In the name of the Father and of the Son, and of the Holy Ghost.' The happy faces and frequent expressions of praise showed that the Spirit teaches the children alike would help, for these women had never come in contact with white Christians, except in Sunday-school services. One hundred and eight women and girls and one boy of twelve years of age were baptized.

"While the Pandita was taking the names of those who were going for baptism, a thought of the cross flashed across my mind, but I put it away. I felt that I had come to see the dear little child who [illegible] and give evidence that she truly loves Jesus, was carried out into the water. Mr. Bruere took him into his arms and put her under the water. Jesus took such of his arms and blessed them. Had I time to write more, I should like to tell of how the Spirit led many to confess their sins of [illegible] lying, quarrelling and fighting, and many with tears confessed their idolatry. One woman arose to speak. She covered her eyes, and began to pray in the Marathi language, but soon broke forth in her own language. Her whole frame was convulsed with weeping as she pleaded the merits of Christ's sufferings on her behalf. Shen she broke forth into loud praises to Jesus, for salvation, the forgiveness of sin. It was a solemn yet a joyous time."

The same journal also thus refers to a pamphlet it has received from Rev. E. M. Gordon, who was one of the missionaries who were active in distributing to his starving neighbors the money and food contributed by our readers:

"Rev. E. M. Gordon, of Mungeli, has issued a little tract, 'INASMUCH,' in which he briefly reviews the famine experiences of the year on his district. He has been in the thick of the most terrible distress, and by his pen and voice and camera was able to awaken a large measure of public sympathy in behalf of the poor sufferers. Writing of the effect of the Famine on mission work, Mr. Gordon says: 'It is too soon yet to say what effect the famine relief measures will have on the work of the mission. That will be known at a more distant date. The people have seen as never before that we have their interests at heart. Our circle of acquaintances has more than doubled, for we have come into direct contract with large numbers of people. Numerous have been the applications for admission to the Church, but they have been steadily and considerately refused. If when the people are once more thrown on their own resources, any of them should desire to become Christians they will probably be accepted, but in times like the present their admission would scarcely be advisable.'"

Our readers will rejoice with us that their gifts which were rendered in the name of Christ, and through love of him are thus bearing forth fruit and that there is prospect of still greater results. The missionaries are wise in taking care that only those who have really accepted Christ as their Saviour are received, and will not recognize gratitude for relief from famine as a sufficient ground for the administration of Christian baptism; but evidently there are a very large number to whom the delay is only temporary.

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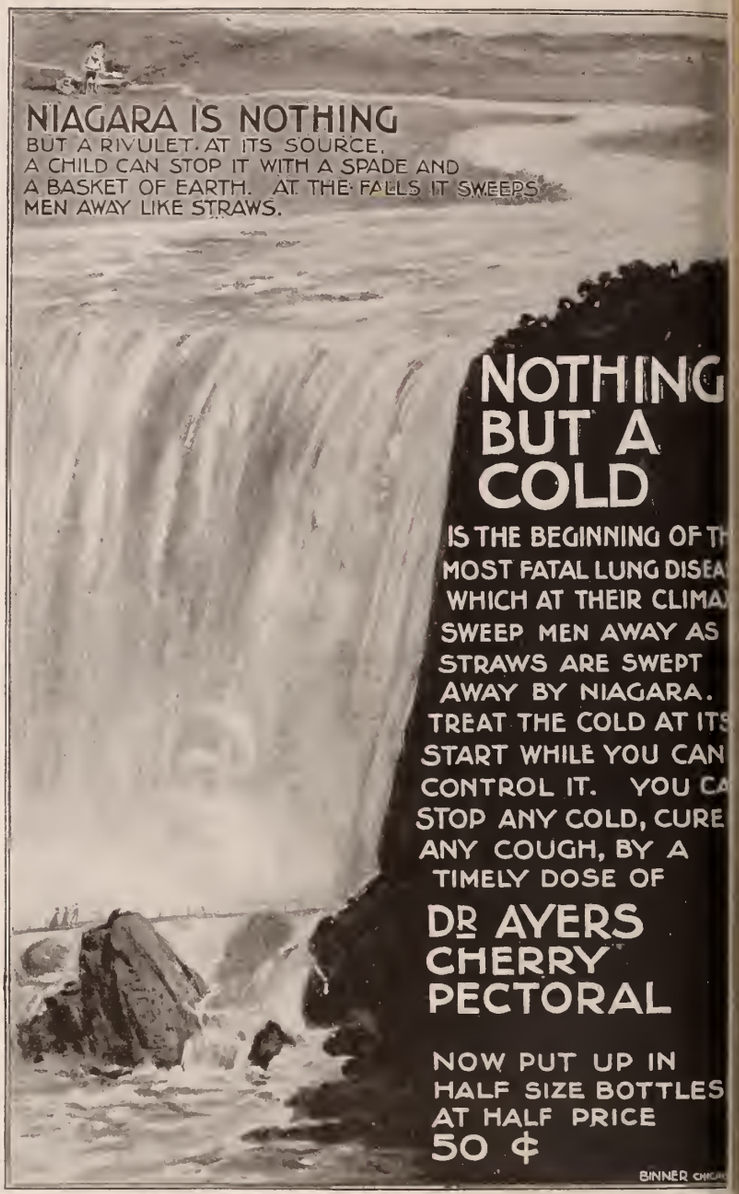

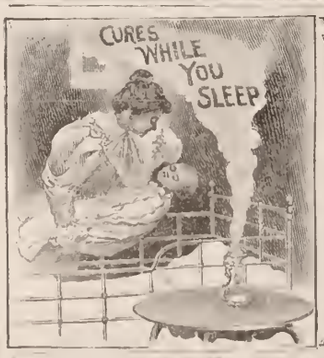

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BRIEF NOTES.

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out seventy churches have now adopted tom of using individual communion cups.

ngements are nearly complete for hold- International Sunday School Convention in in July.

E. C. Tullar, is holding revival meetings ylon, L. I. His meetings at Ansonia, Conn., have just closed were very successful

of the hospitals in the East End of n received a few days ago, a gift of $125,000 London merchant, who declined to give his

C. L. Dodgson, author of "Alice in rland," and other children's books, which known all over the world, died recently in d.

Hawaii there are 23,273 Protestants atholics; 4,568 Mormons (polyamy is forbid- 4,806 of Eastern creeds and 20,192 who de- to state their faith, or possessed none.

Post Office Savings Banks in England hed and maintained by the Government had hands at the close of 1897 more than five d million dollars deposited chiefly in small

D. L. Moody is holding services this n Montreal. On February 13 he begins gs at New Haven, Conn. He has promised d the April conference at the Bible Insti- hicago.

government of New Zealand has drafted r the appointment of discreet women as in- s to interrogate young girls whom they may r out late at night, and, if necessary, escort ome.

Rev. Michael J. Cramer, D.D., a brother- to Gen. U. S. Grant, died on Sunday, Jan. 23, isle, Penn. He was a minister of the Meth- piscopal Church, and was for a time United Minister to Denmark.

ngelist William E. Geil, has been hold- on Gospel services at Watertown, N. Y. The list, Presbyterian, and Baptist churches have in the movement. Although the weather en unpropitious, the attendance has. been ud many notable conversions are reported.

F. B. Meyer has promised to hold gs this week in St Louis, Mo. On February hiladelphia; February 16 in Brooklyn; on ry 18 he will address the Y. M. C. A. con- in Rochester, N. Y., and on February 23 dent Volunteer convention at Cleveland, O.

enteen Indian churches have been gath- the American Missionary Association mis- s. The hospital at Fort Yeats, N. D., for, women and children, has been carried on the years by special contributions. The Asso- has also done a useful work among the rn Highlanders and the Negroes.

William Phillips Hall, who is widely as "the millionaire evangelist," commenced of meetings in the Baptist Temple, Brook- st week. Mr Hall is the founder of the Army of the Cross, which has done valua- rk in the evangelistic field. Services are very evening, except Saturday, in the Tem- hich is at the corner of Third Avenue and merhorn Street.

Rev. C. T. Ward has prepared compar- ables showing the amount of money left for able or benevolent purposes by testators hout the United States during the past three He finds that these bequests for the year re $1,000,000 in excess of those for 1896. In e bequests amounted to $3,405,500; in 1896 to ,300, and in 1897 to $14,374,800. Of the more ourteen millions bequeathed last year $6,204,- s designated for charitable purposes, $2,878,- missionary purposes, and $5,292,200 for edu- tional purposes.

the annual meeting of the Young Men's ian Association, of New York, held a few go, it was stated that the expenses of main- g the fifteen branches during 1897 was $42,- .53 over. There was a deficiency of $300 in working of the Twenty-third Street Branch, anonymous friend, hearing of the fact at the ing, sent his check for the amount platform. A new building is required for enty-third Street Branch, and a site for it een purchased on Lexington Avenue and y-sixth Street.

P. B. Keskar, the Brahmin physician Sholapur, India, who is now visiting New delivered an address on Pastoral Work in on Feb. 1, before the Christian Endeavor y of the Lewis Ave. Congregational Church, lyn. Dr. Keskar knows by experience the ulties of native work in India and has many stions to make as to its conduct. He has suc- in raising nearly all the money needed for gan he promised to send to the Sunday l at Sholapur, of which he is superintendent. eader who is willing to assist him in this may send a contribution to this office. About dollars are still needed.

Ingelist Yatman has been conducting l meetings at Wilkes-Barre, Pa. The , of that city, says: "The revival has ned a religious interest such as has been sel- witnessed here. Great crowds, representing Protestant denomination in the community, his meetings, and no church edifice in this large enough to contain the audiences he There is an eagerness to hear this practi- rnest and sensible evangelistic worker, such preachers have the power to awaken. er his meetings are held during the day or evening, whether they are specially for men, women, or for children, crowded audiences im."

MISSIONARY CHRISTIANS.

Essentially, a missionary is one sent as a messenger or herald. In this sense, the topic applies to every one who has experimental knowledge of the power of the Gospel. The Committee, therefore, is justified in the phraseology adopted: "Every Christian a Missionary." It is not possible for every Christian to become a missionary to the heathen, but there is no Christian who has not opportunities for missionary work. A very few inquiries among his immediate acquaintances will convince any man that there are a large number of men around him who are as destitute of knowledge of the real principles of Christianity as the heathen are, and there are many who have not even a superficial knowledge of scripture truth. It is scarcely credibly, yet absolutely true, that, during this year of grace, a lawyer with a large practice, thoroughly familiar with every detail of his profession and able to converse intelligently on politics, science, and literature, confessed that he did not know what it was that Moses did and recognized the name only as some Biblical character who was renowned and venerated by the clergy. This is sober fact, and yet this man lives in one of our great cities in which there are over two hundred churches. But while there are probably comparatively few whose ignorance is as colossal, there are many who do know the facts, yet who do not apply them to their own lives. They do not know how much religion would help them, and regard it, when they think of it at all, as a disagreeable duty to be avoided as much as possible. To such men what a blessing it would be if some Christian acquaintance would explain to them the joy and peace that Christ gives. This task can be performed by the layman better than the minister, and it would be a personal testimony which would have greater weight by being disinterested. It is a duty, too, which Christ requires of his followers and is part of that confession of him before men which is a condition of discipleship. It is not sufficient to be regular at church and to contribute to the support of missionary societies. Personal service is required of every man who bears the name of Christ, and that he be in his own circle a light which is not hidden. The circle, large or small, should see the light.

COFFEE DRUNKARDS.

Coffee drunkenness is one of the latest dangers which doctors abroad are raising their voices against. Dr. Mendel, of Berlin, has published a clinical study, which is the most thorough yet made, as he had a community of coffee drinkers under his constant observation, the working women in and about Essen He found many of these women consumed over a pound of coffee a week. The leading symptoms of the ills that afflicted them were profound depression of spirits and frequent headaches, with insomnia. A strong dose of coffee would relieve them for a time, then the ailment would return. The muscles became weak and trembling, and the hands trembled when at rest. The victims suffered so seriously they dared not abandon the drinking of coffee for fear of death.

These symptoms appear in thousands of people in a less degree, simply because the use a less amount of the drug, but steady use day by day gradually piles up a very serious account which must be settled with the nervous system. Various disorders appear as a result of daily interference with the digestion and proper action of the nerves, paralysis, apoplexy, heart failure and other complications equally serious. To live plainly on pure food, is the secret of health and success in life. Postum Cereal Food Coffee comes like a blessing to man or woman who is suffering from the coffee habit and yet dislikes to breakfast without coffee. Postum has the color and taste of coffee.

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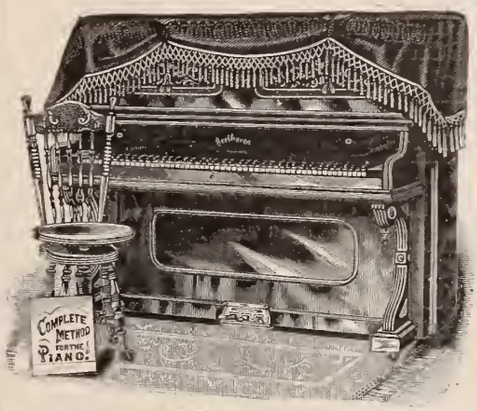

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

OFFICES: BIBLE HOUSE NEW YORK.

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VOLUME 21.—NUMBER 7.

Rev. T DE WITT TALMAGE, D.D., Editor. NEW YORK, FEBRUARY 16, 1898. PRICE FIVE CENTS.

"Morning Grace"

A SIMPLE, frugal meal, laid upon a snowy cloth; an aged pair, with their dutiful daughter, seated by the table, and devoutly bowing their heads while the father of the household offers up a brief but heartfelt prayer of thankfulness to the Giver of all good things, before partaking of the food. Poor the home may be, the floors covered with the home-made rag-carpet instead of Wilton or Axminster, and the garments made of the commonest fabrics; but there is everywhere evidence of cleanliness and tidiness, and that careful housewifery which makes the old look like new and the meanest cottage seem equal to a palace. These old hands have known what it is to labor hard and long—as the swollen joints and tense muscles show; but the toil that is lightened by love is performed cheerfully and ungrudgingly. In the young daughter, just budding into womanhood, the mother sees her own self again, and she sympathizes with and assists every effort that is made for honorable advancement. The father's eyes fill with the mist of loving tears as he recognizes in his child's winsome face the same lineaments that were so familiar before the years had written their wrinkles on the face or whitened the once abundant tresses of his dear life-companion.

There are many thousands of such homes in our land—homes where Christ is and where the whole current of existence is heaven-directed. Simple social pleasures, interchange of visits and friendly courtesies, the love of music, good books, and helpful companionships, the sympathy that reaches out in practical benevolence, and that seeks a share in every good work—these are among the agencies that lighten hearts and brighten homes. It does not need to be told that such lives take delight in that association with God's people which is especially dear to the aged, who find sweet solace in the assembly of the saints, and who never willingly neglect the ordinances of religion. Their family pew in the old church is seldom vacant. They may truly say with the poet:

> Not the fair palaces,
> To which the great resort,
> Are once to be compared with this,
> Where Jesus holds his court.

As they go down the hill of life together and the end of the journey seems nearer and nearer, they value more highly the good old Book and the precious promises.

By Permission Taber Prang Art Co. 1. Thess. 5 18.

"IN EVERY THING GIVE THANKS."

Such is the beautiful and instructive group our artist has placed before us in the picture on this page. The scene is that of a home where sweet contentment reigns, and where each member feels that dependence upon a loving Father, and that sweet daily communion with a Saviour, who is both Comforter and Friend, which the true Christian alone can realize.

QUESTIONS AND ANSWERS.

Many letters reach us inquiring as to the Cuban relief work. For the information of such questioners, we would say:

1. The fund is administered in Cuba by Americans only.

2. No duty is placed by Spain upon the relief supplies sent to Havana by the Fund.

3. Every contribution sent to THE CHRISTIAN HERALD for that purpose, is handed over to the Central Relief Committee appointed by the President, of which Committee Dr. Klopsch is a member.

4. No money is sent to Cuba, all cash contributions being used by the Committee in the purchase of food supplies, clothing and medicine, which are forwarded in large quantities twice a week to Gen. Lee.

5. All transportation for such supplies, on the railroad and steamship lines, is free.

6. The relief work is already well under way, and Gen. Lee and staff are energetically conducting the distribution in the sections where the suffering is greatest.

7. There should be no delay in forwarding your contributions, as the need is exceedingly urgent, as already explained by the Secretary of State in his proclamations on the subject. Delays simply result in increasing the death-roll, when precious lives might be saved by prompt action.

8. Send for copies of our Cuban Famine Pamphlet (illustrated), which contains all necessary information on the subject, and answers all questions.

H. M. S., Wellsville, N. Y. What is the longest verse in the Bible? I have hunted and asked Bible students and ministers in vain, and now turn to you.

See Esther 8:9.

C. J. W——, Mo. When quite young, I married a man who proved to be a confirmed drunkard. He frequently threatened my life, and eventually I secured a divorce. I subsequently married a very good man, after fully explaining my position to him. Since then I have been much troubled. Must I separate from my husband in order to be saved?

Certainly not. You are not required to do anything of the kind. You were justified in securing the divorce, and it would be outrageous injustice that you should be debarred by the wrong-doing of your first husband from marrying again. Your separation from your present husband would be a wrong done to him, and would not advance your prospect of salvation.

D. J. K., Rice Lake, O. Please give ten reasons for abolishing saloons.

We could fill pages with sufficient reasons for their abolition, but one is enough; they are an unmitigated evil and menace to law, health and morals, a blot on society, and a prime cause of crime and suffering the world over. Countless multitudes have been ruined by the poison, but not one has ever been helped. For statistics, write to American Temperance Society, Reade street, New York.

J. L. M., Reading, Pa. I am anxious to make a course of the Bible Christian, active in [illegible] work, but do not get long as well as I would like to in these matters. Perhaps I [illegible] but I must confess reluctance, but as I [illegible] I do not think it is not [illegible] to [illegible] of advantages [illegible] the past. Do you know of any course of reading that I could pursue to advantage in order to [illegible] more [illegible] for [illegible] require [illegible]?

There are thousands of young men and young women in this country [illegible] Christian life many [illegible] not [illegible] to a [illegible] [illegible] and [illegible] of [illegible] at [illegible] [illegible]. Now, in addition to [illegible] [illegible] by using ourselves for a number [illegible] [illegible] of [illegible] is very [illegible] [illegible] [illegible] really [illegible] [illegible] [illegible]

WANDERERS LED TO THE CROSS.

ope Mission and Its Soul-Winning Work in Pittsburg, Allegheny and Homestead—Many Remarkable Conversions.

MONG the many efforts that have been made by consecrated Christians r the uplifting of fallen men and women there are few in the cities of Pennsylvania that have borne a more promising harvest than the Hope Missions in Allegheny, Pittsburg, and Homestead. The Mission was established at 111 Market street, Pittsburg, by Rev. E. M. Sandys several years ago, with the view of aiding the women of the "unfortunate" class, who are numerous

REV. E. M. SANDYS. *under of the Mission.*

that city, the first step being taken in nuary, 1895. It received the cordial sup- rt of many benevolent citizens and the rm approval of churches of all denomi- tions. Soon the need of enlarged quar- rs was felt and the work expanded pidly, the meetings being marked by any conversions. As many of the neficiaries were practically destitute, the rk was almost wholly one of charity. ring the first year of the Mission's work Pittsburg, an average of fifty women ere sheltered ily, meals were ven free, and out thirty poor. meless men were dged nightly dur- g the cold season. hus the first de- and upon the re- ources of the ission were hu- anitarian. At the me time, earnest orts were made bring these wan- erers into spiritual lations with the ork, and these met ith marked suc- ss, the regular ospel service be- g largely attended d many coming nder conviction f sin.

Associated with ev. Mr. Sandys re an earnest band f workers, who, in reat part, give heir services ee to the mis- on. Their labors among the homeless nd the dissolute were greatly blessed, nd many were brought safely into the ld of the Gospel. The records of Hope lission show a glorious work accom- lished for Christ. Criminals were re- laimed, drunkards restored to sobriety, nd friends and fallen women redeemed nd placed in respectable employment. ltogether the mission has exerted a urifying influence in the atmosphere of ie lowest sections of the city, such as ad never before been experienced.

The mission building is a five-story ouse in the heart of the city. There are chapel, dormitories, reading-room, kit- en, dining-room and offices. Meetings re held every evening at 7.30 and on unday afternoons, and, when the weather ermits, outdoor services are frequent. ranches of the Mission have been estab- shed on Third Avenue, Allegheny and t Homestead, and these, too, are manned y zealous, loving workers, men and omen, who have undertaken the onerous uties of missionary labor purely for the ove of Christ and to save precious souls.

Hope Mission's aim and purpose, as ex- lained by Mr. Sandys, is as follows:

"To bring harmony out of discord; to ntangle the threads of tangled lives; o make the darkness of ignorance light ith truth; to teach him 'line upon line, nd precept upon precept, here a little, here a little.' To train untrained minds and untrained hands; to teach careless young girls to forget evil things, and to remember great truths newly taught; in fact to change the whole environment of life, bringing them in contact and association with all that is pure, and by the transforming power of the Gospel make them meet, to be partakers of the inheritance of the saints of life.

"At present we are reaching all classes; some of them are wives, mothers, widows, and orphans. Ours may seem to be a discouraging work, as we are endeavoring to raise the fallen; but the world, as well as we ourselves, is fast learning that, to a great extent, good surroundings and the good housing of the poor will go far toward doing away with prisons and houses of correction. One class comes to us from families of the poor but respectable laboring people. Many have homes in our city; but we also have them come to us from cities and towns at a distance. The parents, in some cases, are ignorant and the daughters have been overdressed or dressed in cheap finery, to their ruin. Some have had just sufficient education given them at public schools, and association with girls who do not expect to earn their own livelihood makes them dissatisfied with their own life. With some, a cheap clerkship is the height of their ambition, and for this they are not trained. In this position they often fail or fall. They are on the streets at night, until their careless mothers are filled with terror. Some of these mothers are surprised when we tell them that the trouble comes from a lack of right training. The sad feature of the age is, that children are not properly mothered, but allowed to have their own way, to their sorrow. In almost every case of rescue we find that these children or girls have been sinned against far more than they have sinned."

THE MISSION DINING-HALL.

HOPE MISSION LIBRARY—A MISSION CONVERT AND WORKER.

One remarkable feature of the work of Hope Mission and its branches is that, from the very outset, it has been the policy of its founder and conductors to make no appeals with a view to securing contributions for its support. It is altogether a work of faith, and supported almost wholly by voluntary contribution.

The Mission has often felt the pinching of poverty; but the faith of its conductors has never wavered, and Christian friends have been led to extend help when most sorely needed. None of the workers are salaried.

For the purpose of helping the homeless girls who come to the Mission, and who have been rescued from lives of sin, a building was lately secured where it is proposed to open an industrial branch, where the girls are at least partially self-supporting until permanent openings are found for them. This is known as the Mount Washington Home.

Not a few of those who have been brought to Christ through the Mission have themselves become actual workers in the Lord's vineyard. One such case is that of a beautiful young girl, who was living in sin and was received at the Mission in an almost dying condition and nursed back to life and health. She was soundly converted and has since been made the instrument of saving many others.

One inmate was the innocent victim of a bigamous marriage. Some are country-bred girls, who have found little else than vice and misery in their city experience, and who were on the downward road when the workers of Hope Mission found them. A singular case was that of a young woman whose name had already become notorious on account of her repeated attempts at self-destruction. Sick of her sinful life, she attempted to drown herself in the Monongahela river, but was rescued. She then spent two years in a convent, where she again tried to end her wretched existence, but was prevented. Two years later, she flung herself headlong in front of a train and was almost marvelously preserved from death, receiving only slight injuries. Less than a year ago, she tried to poison herself, but was taken to a hospital, where she recovered after treatment. A fifth attempt was made when she leaped from a fire-escape, but she was caught, and again the apparently worthless life was saved. Shortly afterward, she attended the meetings at Hope Mission, and there found glad release from her sins and rest in the Saviour. She is now leading a humble and sincere Christian life, and with many others who have escaped like perils, loves to testify at the Gospel meetings to the power of divine grace to save "to the uttermost." The Hope Mission meetings at Pittsburg, Homestead, and Allegheny are full of just such testimonies—from saved men and women—and they have often been blessed as a means of leading others to repentance and the Cross.

There are many features connected with the work of this excellent Mission which deserve mention did space permit. Its beneficiaries include men and women from many States and the influence it exerts is a far-reaching one. It deserves the heartiest support of Christian people everywhere.

TEMPERATE IN ALL THINGS

The soul to have dominion over the body and to regulate the life.—1 Cor. 9: 25-27.

It is strange that a servant of Christ so eminent as the Apostle Paul should have admitted the possibility of his becoming a castaway. Yet even he felt it necessary to be on the watch against danger. So close is the union of body and soul that the one cannot be dishonored without the other suffering. More than this, the body may drag down the soul into mire and pollution. We see continually instances of this fact. Some of the brightest intellects and the most lovable souls are degraded by the indulgence of the physical appetites. There are drunkards who are useless in the world, who might be eminent and beneficent if they could restrain their desires for intoxicants. The body asserts its power, and the spirit yields against its judgment. This is anarchy—the kind of anarchy that there is in a household when a spoiled child has its own way. Better for the child and better for the adults of the household that the child should be in subjection. So the Apostle says: "I keep under my body and keep it in subjection." This is the true rule of the normal human life. The soul should be able to say "No" to the clamoring demands of physical desire and should be able at all times to enforce its behests.

CHEER IN DARK HOURS.

Trials Alleviated by the Consolation Christ Gives to Those who Trust Him (John 16:33; Acts 23:11).

An eminent writer reminds us that adversity is the promise of the New Testament, as prosperity was the promise of the Old Testament. Christ did not conceal from His followers the consequences of following Him: "In the world ye shall have tribulation, but ——" Even tribulation was to have its alleviations. So it is that God educates His people. The things we deem necessary and essential to our happiness we learn to dispense with and the experiences we dread turn out for our benefit. "I do not know how you can bear it," said one godly man speaking some time ago to another who had failed in business and had seen all his household treasures sold at auction. "If such a thing happened to me," he continued, "I should go crazy or die." A few years later he was called to go through that identical experience. He neither died nor went crazy, though he suffered much. To one who sympathized with him after the worst of the storm had passed, he said: "It has been a wonderful experience. I have learned more of the love of God in those dark hours than I ever knew before. I had no idea of the support God can give in trouble until I tested it for myself and proved it when everything else was withdrawn. I tell you God is sufficient for every emergency, and I have found it so in my own life. Now I fear nothing, not even death itself." There are many who have had a similar experience. There are some of the promises which are like the phosphorescent writing, which can be read only when we are in the dark. Then they speak to us with new power and with a meaning we never dreamed of before. We are like children at school who must struggle with difficult tasks. We must learn by hard labor the principles of a wider life. When trials come, as come they will, we remember that our Lord promised us no immunity from them.

THE METROPOLITAN PULPIT

Cheer for the Unknown.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Romans 16: 14-15: . . **Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, Philologus and Julia.**

MATTHEW HENRY, Albert Barnes, Adam Clark, Thomas Scott, and all the commentators pass by these verses without any especial remark. The other twenty people mentioned in the chapter were distinguished for something and were therefore discussed by the illustrious expositors; but nothing is said about Asyncritus, Phlegon, Hermas, Patrobas, Hermes, Philologus, and Julia. Where were they born? No one knows. When did they die? There is no record of their decease. For what were they distinguished? Absolutely nothing, or the trait of character would have been brought out by the Apostle. If they had been very intrepid; or opulent, or hirsute, or musical of cadence, or crass of style, or in any wise anomalous, that feature would have been caught by the apostolic camera. But they were good people, because Paul sends to them his high Christian regards. They were ordinary people moving in ordinary sphere, attending to ordinary duty, and meeting ordinary responsibilities.

What the world wants is a religion for ordinary people. If there be in the United States 70,000,000 people, there are certainly not more than 1,000,000 extraordinary; and then there are 69,000,000 ordinary, and we do well to turn our backs for a little while upon the distinguished and conspicuous people of the Bible and consider in our text the seven ordinary. We spend too much of our time in twisting garlands for remarkables, and building thrones for magnates, and sculpturing warriors, and apotheosizing philanthropists. The rank and file of the Lord's soldiery need especial help.

The vast majority of people will never lead an army, will never write a State constitution, will never electrify a Senate, will never make an important invention, will never introduce a new philosophy, will never decide the fate of a nation. You do not expect to; you do not want to. You will not be a Moses to lead a nation out of bondage. You will not be a Joshua to prolong the daylight until you can shut five kings in a cavern. You will not be a St. John to unroll an Apocalypse. You will not be a Paul to preside over an apostolic college. You will not be a Mary to mother a Christ. You will more probably be Asyncritus, or Phlegon, or Hermas, or Patrobas, or Hermes, or Philologus, or Julia.

Many of you are women at the head of households. Every morning you plan for the day. The culinary department of the household is in your dominion. You decide all questions of diet. All the sanitary regulations of your house are under your supervision. To regulate the food, and the apparel and the habits, and decide the thousand questions of home life is a tax upon brain and nerve and general health absolutely appalling, if there be no divine alleviation.

It does not help you much to be told that Elizabeth Fry did wonderful things among the criminals at Newgate. It does not help you much to be told that Mrs. Judson was very brave among the Burmese cannibals. It does not help you very much to be told that Florence Nightingale was very kind to the wounded in the Crimea. It would be better for me to tell you that the little friend of Mary and Martha of your town, and I trust he sees all the annoyances and disappointments and vexations and exasperations of an ordinary housekeeper from meal to meal, and from the first day of the year until the last day of the year, and at your call he is ready with help and reinforcement.

They who provide the food of the world decide the health of the world. You have only to go on some errand among the tenements and the hovels of the United States and Great Britain to appreciate the fact that a vast multitude of the human race are slaughtered by incompetent cookery. Though a young woman may have taken lessons in music, and may have taken lessons in painting, and lessons in astronomy, she is not well educated unless she has taken lessons in dough! They who decide the apparel of the world, and the food of the world, decide the endurance of the world.

An unthinking man may consider it a matter of little importance—the cares of the household and the economies of domestic life—but I tell you the earth is strewn with the martyrs of kitchen and nursery. The health-shattered womanhood of America cries out for a God who can help ordinary women in the ordinary duties of housekeeping. The wearing, grinding, unappreciated work goes on, but the same Christ who stood on the bank of Galilee in the early morning and kindled the fire and had the fish already cleaned and broiling when the sportsmen stepped ashore, chilled and hungry, will help every woman to prepare breakfast, whether by her own hand, or the hand of her hired help. The God who made indestructible eulogy of Hannah, who made a coat for Samuel, her son, and carried it to the temple every year, will help every woman in preparing the family wardrobe. The God who opens the Bible with the story of Abraham's entertainment by the three angels on the plains of Mamre, will help every woman to provide hospitality, however rare and embarrassing. It is high time that some of the attention we have been giving to the remarkable women of the Bible—remarkable for their virtue, or their want of it, or remarkable for their deeds—Deborah and Jezebel, and Herodias and Athalia, and Dorcas and the Marys, excellent and abandoned—it is high time some of the attention we have been giving to these conspicuous women of the Bible be given to Julia, an ordinary woman, amid ordinary circumstances, attending to ordinary duties, and meeting ordinary responsibilities.

Then there are all the ordinary business men. They need divine and Christian help. When we begin to talk about business life we shoot right off and talk about men who did business on a large scale, and who sold millions of dollars of goods a year; and the vast majority of business men do not sell a million dollars of goods, nor half a million, nor quarter of a million, nor the eighth part of a million. Put all the business men of our cities, towns, villages, and neighborhoods side by side, and you will find that they sell less than a hundred thousand dollars worth of goods. All these men in ordinary business life want divine help. You see how the wrinkles are printing on the countenance the story of worriment and care. You cannot tell how old a business man is by looking at him. Gray hairs at thirty. A man at forty-five with the stoop of a nonogenarian. No time to attend to improved dentistry, the grinders cease because they are few. Actually dying of old age at forty or fifty, when they ought to be at the meridian. Many of these business men have bodies like a neglected clock to which you come, and when you wind it up, it begins to buzz and roar, and then the hands start around very rapidly, and then the clock strikes five or ten, or forty, and strikes without any sense, and then suddenly stops. So is the body of that worn-out business man. It is a neglected clock, and though by some summer recreation it may be wound up, still the machinery is all out of gear. The hands turn around with a velocity that excites the astonishment of the world. Men cannot understand the wonderful activity, and there is a roar, and a buzz, and a rattle about these disordered lives, and they strike ten when they ought to strike five, and they strike twelve when they ought to strike six, and they strike forty when they ought to strike nothing, and suddenly they stop. Post mortem examination reveals the fact that all the springs, and pivots, and weights, and balance-wheels of health are completely deranged. The human clock is simply run down. And at the time when the steady hand ought to be pointing to the industrious hours on a clear and sunlit dial, the whole machinery of body, mind, and earthly capacity stops forever. Oak Hill and Greenwood have thousands of business men who died of old age at thirty, thirty-five, forty, forty-five.

Now, what is wanted is grace—divine grace for ordinary business men, men who are harnessed from morn till night and all the days of their life—harnessed in business. Not grace to lose a hundred thousand, but grace to lose ten dollars. Not grace to supervise two hundred and fifty employes in a factory, but grace to supervise the bookkeeper, and two salesmen, and the small boy that sweeps out the store. Grace to invest not the eighty thousand dollars of net profit, but the twenty-five hundred of clear gain. Grace not to endure the loss of a whole shipload of spices from the Indies, but grace to endure the loss of a paper of collars from the leakage of a displaced shingle on a poor roof. Grace not to endure the tardiness of the American Congress in passing a necessary law, but grace to endure the tardiness of an errand boy stopping to play marbles when he ought to deliver the goods. Such a grace as thousands of business men have to-day—keeping them tranquil, whether goods sell or do not sell, whether customers pay or do not pay, whether tariff is up or tariff is down, whether the crops are luxuriant or a dead failure—calm in all circumstances, and amid all vicissitudes. That is the kind of grace we want.

Millions of men want it, and they may have it for the asking. Some hero or heroine comes to town, and as the procession passes through the street the business men come out, stand on tiptoe on their store step and look at some one who in Arctic clime, or in ocean storm, or in day of battle, or in hospital agonies did the brave thing, not realizing that they, the enthusiastic spectators, have gone through trials in business life that are just as great before God. There are men who have gone through freezing Arctics and burning torrids, and awful Marengoes of experiences without moving five miles from their doorstep.

Now, what ordinary business men need is to realize that they have the friendship of that Christ who looked after the religious interests of Matthew, the custom-house clerk, and helped Lydia, of Thyatira, to sell the dry-goods, and who opened a bakery and fishmarket in the wilderness of Asia Minor to feed the seven thousand who had come out on a religious picnic, and who counts the hairs of your head with as much particularity as though they were the plumes of a coronation, and who took the trouble to stoop down with his finger writing on the ground, although the first shuffle of feet obliterated the divine caligraphy, and who knows just how many locusts there were in the Egyptian plague, and knew just how many ravens were necessary to supply Elijah's pantry by the brook Cherith, and who, as floral commander, leads forth all the regiments of primroses, foxgloves, daffodils, hyacinths, and lilies which pitch their tents of beauty and kindle their camp-fires of color all around the hemisphere—that that Christ and that God knows the most minute affairs of your business life and however inconsiderable, understanding all the affairs of that woman who keeps a thread-and-needle store as well as all the affairs of a Rothschild and a Baring.

Then there are all the ordinary farmers. We talk about agricultural life, and we immediately shoot off to talk about Cincinnatus, the patrician, who went from the plow to a high position, and after he got through the dictatorship, in twenty-one days went back again to the plow. What encouragement is that to ordinary farmers? The vast majority of them—none of them will be patricians. Perhaps none of them will be Senators. If any of them have dictatorships it will be over forty, or fifty, or a hundred acres of the old homestead. What these men want is grace, to keep their patience while plowing with balky oxen, and to keep cheerful amid the drouth that destroys the corn crop, and that enables them to restore the garden the day after the neighbor's cattle have broken in and trampled out the strawberry bed, and gone through the Lima-bean patch, and eaten up the sweet corn in such large quantities that they must be kept from the water lest they swell up and die.

Grace in catching weather that enables them, without imprecation, to spread out the hay the third time, although again and again, and again, it has been almost ready for the mow. A grace to doctor the cow with a hollow horn, and the sheep with the foot rot, and the horse with the distemper, and to compel the unwilling acres to yield a livelihood for the family and schooling for the children and little extras to help the older boy in business and something for the daughter's wedding outfit, and a little surplus for the time when the ankles will get stiff with age and the breath will be a little short, and the swinging of the cradle through the hot harvest-field will bring on the old man's vertigo. Better close up about Cincinnatus. I know five hundred farmers just as noble as he was. What they want is to know that they have the friendship of that Christ who often drew his similies from the farmer's life, as when he said: "A sower went forth to sow," and when he built his best parable out of the scene of a farmer boy coming back from his wanderings, and the old farmhouse shook that night with rural jubilee; and who compared himself to a lamb in the pasture field, and who said that the eternal God is a farmer, declaring: "My Father is the husbandman."

Those stone masons do not want to hear about Christopher Wren, the architect, who built St. Paul's Cathedral. It would be better to tell them how to carry the hod of brick up the ladder without slipping, and how on a cold morning with the trowel to smooth off the mortar and keep cheerful, and how to be thankful to God for the plain food taken from the pail by the roadside. Carpenters standing amid the adze, and the bit, and the plane, and the broad axe, need to be told that Christ was a Carpenter, with his own hand wielding saw and hammer. Oh, this is a tired world, and it is a overworked world, and it is an under-fed world, and it is a wrung-out world, and men and women need to know that there is rest and recuperation in God and that religion which was not so much intended for extraordinary people as for ordinary people, because there are more of them.

The healing profession has had its Abercrombies, and its Abernethys, and its Valentine Motts, and its Willard Parkers; but the ordinary physicians do the most of the world's medicining, and the need to understand that while taking diagnosis or prognosis, or writing prescription, or compounding medicament, holding the delicate pulse of a dying child they may have the presence and the dictation of the Almighty Doctor who took the case of the madman, and, after he had torn off his garments in foaming dementia, clothed him again, body and mind, and who lifted up the woman who for eighteen years had been bent almost double with the rheumatism into graceful stature and who turned the scabs of leprosy into rubicund complexion, and who rubbed the numbness out of paralysis, and who swung wide open the closed windows of hereditary or accidental blindness, until the morning light came streaming through the fleshly casements, and who knows the diseases, and all the remedies, and the herbs, and all the catholicons, and monarch of pharmacy and therapeutic and who has sent out ten thousand doctors of whom the world makes no record but to prove that they are angels of mercy. I invoke the thousands of men whose agonments they have assuaged and the thousands of women to whom in crises of pain they have been next to God in benefaction.

Come, now, let us have a religion for ordinary people in professions, in occupations, in agriculture, in the household, merchandise, in everything. I salute across the centuries Asyncritus, Phlegon, Hermas, Patrobas, Hermes, Philologus and Julia.

First of all, if you feel that you are ordinary, thank God that you are not extraordinary. I am tired and sick, almost almost to death with extraordinary people. They take all their time to tell us how very extraordinary they really are. You know as well as I do, my brother and sister, that the most of the useful work for the world is done by unpretentious peo-

vil toil right on—by people who do not
much approval, and no one seems to
sa "That is well done." Phenomena
of but little use. Things that are ex-
ional cannot be depended on. Better
the smallest planet that swings in its
rt than ten comets shooting this way
that, imperiling the longevity of
s attending to their own business.
steady illumination better is a lamp
a rocket.

hen, if you feel that you are ordinary,
member that your position invites the
attack. Conspicuous people — how
have to take it! How they are mis-
represented, and abused, and shot at!
higher the horns of a roebuck the
aer to strike him down. What a deli-
ious thing it must be to be a candidate
for Governor of a State or President of
the United States! It must be so sooth-
ing to the nerves! It must pour into the
soul of a candidate such a sense of seren
when he reads the attacks in the blessed
newspapers!

mention these things to prove it is ex-
traordinary people who get abused, while
ordinary escape. The weather of life
is not so severe on the plain as it is on the
high peaks. The world never forgives a
man who knows, or gains, or does more
than it can know, or gain, or do. Parents
sometimes give confectionery to their
children as an inducement to take bitter
medicine, and the world's sugar-plum pre-
cedes the world's *aqua-fortis*. The mob
cried in regard to Christ, "Crucify him,
crucify him!" and they had to say it twice
to be understood, for they were so hoarse,
as they got their hoarseness by crying a
little while before at the top of their voice,
"Hosanna."

The famous river Rhone is foul when it
enters Lake Leman, but crystalline when
it comes out on the other side. If there are men who have entered the
bright lake of worldly prosperity crystal-
lin and come out terribly riled. If, there-
fore, you feel that you are ordinary, thank
God for the defences and the tranquility
of your position.

Then remember, if you have only what
is called an ordinary home, that the great
discoverers of the world have all come from
such a home. And there may be seated,
reading at your evening stand, a child who
shall be potent for the ages. Just unroll
the scroll of men mighty in church and
state, and you will find they nearly all
came from log cabin or poor homes.
Genius almost always runs out in the
third or fourth generation. You cannot
find in all history an instance where the
fourth generation of extraordinary people
account to anything. In this country we
had two great men, father and son, both
Presidents of the United States; but from
present prospects there never will be in
that genealogical line another President
for a thousand years. Columbus from a
weaver's hut, Demosthenes from a cutler's
bar, Bloomfield and Missionary Carey
from a shoemaker's bench, Arkwright
from a barber's shop, and He, whose
throne is high over all in earth, and air,
and sky, from a manger.

Let us all be content with such things as
we have. God is just as good in what he
keeps away from us as in what he gives
us. Even a knot may be useful if it is at
the end of a thread.

At an anniversary of a deaf and dumb
asylum, one of the children wrote upon
the black-board words as sublime as the
Iliad, the Odyssey, and the "Divina Com-
media" all compressed in one paragraph.
The examiner, in the signs of the mute
language, asked her: "Who made the
world?" The deaf and dumb girl wrote
on the blackboard, "In the beginning
God created the heaven and the earth."
The examiner asked her, "For what pur-
pose did Christ come into the world?"
The deaf and dumb girl wrote upon the
blackboard: "This is a faithful saying,
and worthy of all acceptation, that Christ
Jesus came into the world to save sin-
ners."

The examiner said to her, "Why were
you born deaf and dumb, while I hear
and speak?" She wrote upon the black-
board: "Even so, Father: for so it
seemeth good in thy sight." Oh, that we
might be baptized with a contented spirit.
The spider draws poison out of a flower,
the bee gets honey out of a thistle; but
happiness is a heavenly elixir, and the
contented spirit extracts it, not from the
rhododendron of the hills, but from the
lily of the valley.

A MISSIONARY BATTALION.

How a Great Organization to Provide Recruits from the Colleges for the Missionary Field Originated and Developed.

ONE of the most important Conventions of the closing years of this century will be held at Cleveland, O., next week. This is the third Convention of the Student Volunteer Movement for Foreign Missions. Fully fifteen hundred delegates and invited guests will probably take part in the Convention, and during the five days of its sessions will consider the foreign missionary problem in all its aspects. The delegates will be, first and chiefly, students in our colleges; secondly, professors who are engaged in the training of students intending to become missionaries; thirdly, representatives of the missionary Boards, the Young People's Societies and of the Young Men's and Young Women's Associations; and fourthly missionaries in heathen lands who happen to be in this country for rest and recuperation. The object of the Convention, as of the two former ones which were held in 1891 and 1894, is to promote the cause of Foreign Missions, both in securing volunteers for missionary service and in stimulating the interest of the churches in order that funds may be supplied for aggressive work. The one branch is as necessary as the other, and organized plans will be devised for the promotion of both.

PAULINE ROOT, M.D.

JOHN R. MOTT.

PROF. J. R. STEVENSON.

MT. HERMON, MASS., THE BIRTHPLACE OF THE MOVEMENT.

A more interesting gathering it would be difficult to imagine. There is something absolutely heroic in such an assembly. Some of those present will be men who have taken a brief respite from their labors in Africa, in China and other lands that their lives may be prolonged for more extended service. Others will be young men who have gone into institutions of learning to get the best education that can be given, but who do not propose to use it for their own enrichment or glory, but that they may become more efficient in the service of their Master. They are pledged to devote their lives to the preaching of the Gospel to the heathen. They propose to turn their backs on the prizes the world offers to the highly-educated young man, to leave the honors of the legislative halls, the courts of justice, the pulpit and the learned professions to others; to leave home and friends and civilization and to brave the perils of climate and wild beasts and still more savage men, that they may tell to the perishing millions the glad news of salvation. The world calls such men fanatics, and wonders how they can be so blind to their own interests. They are throwing away their chances, their comfort, their very lives. It is true; but they serve Him who said: "Whosoever will lose his life for my sake, the same shall save it." And the veterans in the service with whom they will converse at this Convention, who know all the hardships and privations of such a life, will applaud their purpose and encourage them to persevere. If disinterestedness, self-sacrifice and devotion to a cause make men heroes, this will be an assembly of heroes.

The origin of the movement, which is bringing these young men and veterans together, is deeply interesting. It took shape some twelve years ago, when a number of students in colleges accepted Mr. Moody's invitation to spend a few days with him in the beautiful scenes of Northfield. It was a bright company of young men, who were preparing for the bar, for the medical profession, for commercial life, or for the pulpit, who came together and spent part of the day in conversation and Bible reading, and part in fishing, boating and swimming. A hearty, cheerful set of men, full of energy and exuberant life. There were two hundred and fifty of them, representing eighty-seven colleges scattered through the United States and Canada. Ten happy days passed, and the subject of foreign missions was not mentioned. But at the end of that time, three young men: Wilder, of Princeton; Tewkesbury, of Harvard, and Clark, of Oberlin, issued an invitation to all among the students in the company who were thinking seriously of foreign mission work to meet and make one another's acquaintance. Twenty-one responded, and at their meeting, prayer was offered that the spirit of missions might pervade the whole conference.

A few days afterwards the prayer was answered in a remarkable manner. On July 23, 1886, a meeting, which has since become famous as **"The Meeting of the Ten Nations,"** was held at Mount Hermon. At this meeting addresses were given by ten young men, of whom one was a Japanese, another a Siamese, a third a German, a fourth a Dane, a fifth a Norwegian, a sixth an American and a seventh an Indian. The other three were respectively the sons of missionaries in China, India and Persia. These speakers in brief, thrilling words, presented the need of the heathen for preachers and described the opportunities waiting to be used by men who would forget themselves and their own interests for Christ's sake. Many a young student spent the following night in prayer. At the final meeting of the conference the company of twenty-one, who had attended the original meeting, had grown to one hundred, who pledged themselves, if God permitted, to go out as missionaries to the heathen.

Conversing over this wonderful consecration, the suggestion was made that a large number of recruits could be obtained, if the need and the duty were laid before the thousands of college students through the country, who had not been able to attend the conference at Northfield. The opinion of students who were there, confirmed the belief. Accordingly, a deputation was appointed to visit the colleges and present the case. Mr. Robert P. Wilder and Mr. John N. Forman consented to go, and a generous merchant, whose name was not disclosed, undertook to pay the expenses of the tour. During the following year one hundred and seventy-six institutions were visited, and at the end of the year the number of volunteers had grown to two thousand two hundred. So large a number rendered organization necessary, and it was reached through existing societies. The College Young Men's and Young Women's Christian Associations, and the Inter-seminary Missionary Alliances, of Canada and the United States, were each invited to name representatives, who should form an executive committee to direct the movement. The committee so nominated consists at present of Mr. John R. Mott, Prof. J. Ross Stevenson, and Miss Pauline Root, M.D., whose portraits appear on this page. As Messrs. Wilder and Forman were going to their fields of foreign labor, secretaries were appointed to continue their work.

Since the organization of the Committee, the work has spread systematically from one institution to another, until now there are few of the eight hundred colleges in which there are not some volunteers. Once in every three years a great convention is held. At the first, which was held at Cleveland, O., in 1891, there were present six hundred volunteers from one hundred and fifty-nine colleges, and thirty returned missionaries, representing every missionary field. At the 1894 convention, held at Detroit, Mich., one thousand one hundred students attended, and representatives of fifty missionary societies participated in the conference. Since that time the movement has grown rapidly. Through its work eight hundred missionaries have been added to the force in the field, and a much larger number are ready to go whenever the missionary societies have funds to send them. Besides this, the institutions of learning in heathen lands have now societies of young men who will devote themselves to Christian work. This is largely due to the visit which Mr. John R. Mott paid last year to these missionary fields. In China these societies are strong and enthusiastic. It has now been decided to send Mr. Robert E. Lewis, one of the secretaries of the movement, to China, to assist Mr. D. Willard Lyon in directing and extending the work of organizing these societies of native scholars. He expects to sail next month if the necessary funds can be raised in time. It is believed that the key to the evangelization of China will be found in the movement. The Christian young natives in the Chinese colleges make efficient preachers, and the number of them is steadily growing. The approaching convention will give Mr. Lewis, who has been an indefatigable worker at home, a hearty God-speed on his mission.

ROBERT E. LEWIS.

A MISSIONARY VISIT TO PEKING.

Mrs. S. L. Baldwin Describes the Hardships and Privations of Missionary Residence and Travel in China's Capital.

FROM Bai-Tai-Ho by the Sea we returned to Tien Tsin, and on the Imperial Chinese railroad, just opened, we made our way eighty miles to Peking. The road is only completed to within four miles of the Sacred City. We had a large compartment to ourselves, as we had a delightful party of sixteen, our missionaries from different stations, joining us, to attend the North China Conference, which was to convene at Peking the next day, under the presidency of Bishop Joyce. Leaving Tien Tsin, we sped over a level and monotonous country, and soon were in full view of the "New Sea," extending over a vast region of what were once prosperous fields, villages and towns. The New Sea was made by the awful flood of 1890. In that year the Yellow River, Grand Canal, and a tributary of the Pei Theo, united to overwhelm the people. The Yellow River has been called "China's Sorrow," and justly, for year after year it has brought death and destruction to the people and their property. But when the three sources of disaster united in such a flood as history rarely records, four million of these poor Chinese people were swept to death. The Government furnished some relief to the sufferers but its agents cheated the poor people. More than once the Government has given the relief to the missionaries to distribute, as they could be trusted. This is a great testimony to the character of missionaries. They did their utmost to help the sufferers, but the bitter winter set in and froze over this "New Sea," and the poor people were cut on little pieces of their land all that was left to them, in the midst of the desert of water. The ice was not strong enough to travel over, and too strong for boats to pass through. In a Christian land or country, some method would have been devised for relief but not so here, and the people were left to freeze and starve. They ate willow leaves, it such were to be found, and bark of trees, thus hastening the end. This "New Sea" is a grave. Who can measure the suffering it has covered?

ON THE RIVER—CANTON

We landed at Yan-Cow, four miles from Peking, welcomed by a delegation of our Peking missionaries, with [illegible] for the men, and carts and donkeys for the old visitors. A most wise [illegible] for the new-comer, as a too sudden [illegible] to the Peking cart is decidedly dangerous. It was a queer-looking procession, quaintly escorted by dust as [illegible]. The Imperial road over which we travelled is [illegible] one is treated to [illegible]. Some small mud [illegible] to destroy [illegible] and [illegible] [illegible] [illegible]

Cuba's Death Roll Still Growing.

OVER 400,000 ALREADY DEAD AND THE MORTALITY FROM STARVATION INCREASING.

CLARA BARTON NOW IN HAVANA.

THE CHRISTIAN HERALD Persuaded Her to Go, Pledging $10,000 Monthly, for Work Among the Sick Mothers and Children—Mr. Scovel's Second Letter, Giving a Realistic Story of the Famine—Whole Cities Almost Depopulated—Now Let Every Reader Send an Offering Quickly to Save a Life in Cuba.

WITH the lives of half a million human beings hanging in the balance, there is no time for half measures. Delays are crim- Every day wasted involves the

MISS CLARA BARTON.
President, American Red Cross.

sacrifice of innocent lives, which prompt action can save. THE CHRISTIAN HERALD, therefore, has urged forward the relief work with all possible haste. Learning that Gen. Lee, our official representative in Havana, was so fully occupied with the receipt and distribution of the relief supplies, that there were many cases of suffering to which no special attention could be given, it was decided to enlist the active co-operation of the American National Red Cross, more particularly in dealing with thousands of starving and sick Cuban mothers and children. Dr. Klopsch accordingly communicated with Miss Clara Barton, President of the Red Cross, with a view to inducing her to go to Cuba in person and undertake this important duty.

Miss Barton's acceptance was conveyed in the following communication:

THE CENTRAL CUBAN RELIEF COMMITTEE

Appointed by the President of the United States and acting under the direction of the Department of State. Headquarters: Temple Court.

NEW YORK CITY, Feb. 4th, 1898.

Dr. Louis Klopsch, Proprietor "Christian Herald," New York City.

MY DEAR MR. KLOPSCH:—Your noble and esteemed letter of the 31st ult., addressed to Miss Clara Barton, President of the American National Red Cross, asking if she would proceed immediately to Havana and take up the work of establishing hospitals, particularly for the relief of the starving and sick mothers and children, and pledging the generous support of THE CHRISTIAN HERALD, to the extent of **$10,000 a month**, was duly received. I am requested by Miss Barton to ask pardon for the seeming delay in responding to your letter, and explain that she was compelled to defer the acceptance of your offer (which she most earnestly desired to accept) until she could have an opportunity to confer with the Secretary of State, and through that department, with Consul-General Lee at Havana. In order that she might know that such an undertaking would entirely meet the fullest desires and approval of the Government.

It was only last night, at a late hour, that she was able to come to a final decision that she could go, and to determine how soon she might be able to take her departure. It is with great pleasure that I am now instructed to say to you, in behalf of the American National Red Cross, that **Miss Barton accepts your proposal** and has made her preparations for leaving the Saturday night train from Washington, D. C., via Tampa, Fla., which should enable her to arrive in Havana on Tuesday morning next. Miss Barton desires me to add that as soon after her arrival in Havana as she can ascertain the precise situation and necessities, and formulate a plan for carrying out your suggestion, she will communicate with you fully in the matter.

In going to Havana, she carries with her letters of introduction and commendation from the Department of State and the President to Consul-General Lee. She also carries a letter from the Spanish Minister at Washington, expressing the full approval of her mission by the Spanish Government.

Very sincerely yours,

STEPHEN E. BARTON,
2d Vice-President, American National Red Cross.

Miss Barton is now in Havana, actively superintending the work among the starving mothers and children. The Relief Fund could have no better representative. She is organizing her special work with rapidity and thoroughness born of long experience in similar fields, and we trust that her co-operation may be the means, under Divine Providence, of saving many lives and relieving untold misery in the capital and the famine-stricken towns and villages throughout the provinces.

The news received from Cuba during the week is both sad and hopeful: hopeful as showing the rapid and effective relief measures, and depressing, inasmuch as it reveals the fact that the resources thus far available will scarcely suffice to alleviate a fraction of the suffering. Dr. Brunner, the United States Sanitary Inspector in Havana, writes that "all home products were consumed months ago," which startingly suggests the condition of the multitudes whom it is at present impossible to aid. Mr. H. V. Boynton, writing of the official information received at Washington, says:

The tales of continuing starvation of the reconcentrados grow in horror with the arrival of every mail. The most careful estimates that have been made at Havana by those possessing the fullest information there place the numbers that have already been starved to death very little, if any, below 400,000 men, women and children. The death rate from starvation still prevailing is on the increase instead of diminishing.

It is with no desire to harrow the feelings of our readers, who have the cause of Cuba so deeply at heart, that we print these statements, so full of foreboding. We believe that, with the relief machinery now at work, and with an energetic and generous effort on the part of our own church organizations and church fraternities—every individual aiding in the work—a fund can be quickly raised which will most effectually stem the tide of famine and suffering and death. With Gen. Lee and his entire consular staff available for the task of distribution, and with Miss Barton and her experienced aids also in the field, the benevolent American people, knowing the terrible emergency that now exists in Cuba, will not impede the life-saving work by delays but will respond to the call for aid with generous hearts. It is a glorious opportunity for Christian service, in which every one should have a part. There is not a man, woman, boy or girl in this favored land who may not, if willing, *save a life in Cuba!*

We give to-day as announced last week, another letter from Mr. Sylvester Scovel, now in Cuba, in which he discloses for the first time, the truth concerning the famine on the island:

HAVANA, Feb. 10.

One of the saddest phases of the situation here is that many thousands of deeply religious people have died and been hastily interred without the slightest form of religious ceremony, or any attention from the church.

La Union, of Colon, prints this pathetic description:

Every day we see the dead being carried to the cemetery by their friends. A few days ago there passed by the tiny skeletons of two dead children. They were carried by their father. He bore them in a small, codfish box, tied around with a string, so that the little bodies should not fall out. At each step he had to stop for rest. This lasted all the way to the cemetery. And do you think that any one helped? Not one. Because, inasmuch as the friends of the dead victim have to reopen an old grave, nobody accompanies the bodies, so as not to be forced to such work.

A Havana daily is right in terming starving Cuba as "Without doubt the most horrible spectacle ever presented to civilized humanity!" Hundreds of hamlets, villages, and towns have been almost depopulated. Many are completely so. Even some of the largest cities of Cuba are in danger of extinction. They will be actual "cities of the dead" very soon, if the American people do not aid their perishing people.

I quote from *El Correo*, the leading daily of Matanzas, a city of 50,000 inhabitants, and formerly of great wealth.

The harvest of death in this capital could not be more terrible. If an immediate and energetic remedy is not applied very soon, Matanzas will disappear through the extinction of its inhabitants.

The article further gives the death rate from July to December. It commenced at 321 and ran up to 1,283 for the month of November.

Another Spanish newspaper states: "Attention should be called to the town of Alphonso XII, where, of eight thousand

A "DEAD CART" ON ITS ROUNDS, SAGUA LA GRANDE.

there would be a national outpouring of relief by the shipload.

It takes but ten cents a day to save a life. This estimate does not provide for any reduction in price, nor gifts which might be made by large manufacturers of food products. The Spanish Government allows the entry of America's charity free of duty, all reports to the contrary notwithstanding. The principal steamship line to Cuba has already transported donations of food and clothing free of charge. The local railroads have given a reduction of forty per cent. in freight rates, and may remove the tariff altogether. And there are plenty of willing hands to distribute the saving food to starving lips. The statement that *250,000 human beings will starve if not fed* is absolutely true, and another 250,000 persons have starved too long to be saved except by almost impossible measures. But the figures are nothing compared to the suffering itself.

Photographs are feeble. Each gives you but one aspect of its subject. But when every slow glance, every feeble movement, every new position makes a human being's torture impinge sharper and sharper upon your brain, then and then only can you realize what it means to starve to death. Nearly all of the subjects photographed could stand up, and nearly all of their fellows can move about, and get what little the private charity of exhausted Cuba still offers.

Ten cents a day will save a life. U. S. Consul Brice of Matanzas, at first supported his destitute American citizens for that amount. Mr. Hyatt, in charge of the government relief to its citizens in Havana, states that he is at present supporting his charges on less than ten cents a day, and that with food purchased at war prices right in Havana. The cost of medicines is included in this estimate.

Most touching scenes occur daily when rations are issued to American citizens. In Sagua la Grande, the other day, Consul Barber was superintending this work. A Cuban woman, with a baby in arms, appealed for aid. The Consul could not aid her then, for had he done so, there would have been a crowd of three thousand other victims thronging the consulate in an hour's time. Like a very large proportion of the "reconcentrados," the woman's weakness of body had dulled her brain. She could not understand why her baby, too, should not receive its bottle of milk. There were other women there. This one spoke for all. She said: "Why won't you give us food, also? We are Christians like the Americans? We have hunger just like the Americans? We have babies?"

Half a million human beings are starving to death in Cuba. They have been told "the Americans" would help them. There are a million sad eyes turned longingly northward. They are principally the eyes of women and children. Hundreds of thousands of mothers' lips are praying for the lives of their little ones. The American people can save them.

SYLVESTER SCOVEL.

THE CHRISTIAN HERALD will send free to all who are interested in this work, an illustrated pamphlet on the Cuban famine, which contains all the essential facts and is specially designed for the use of churches and religious societies, leagues and similar organizations. All contributions for Cuban relief should be sent to THE CHRISTIAN HERALD. Next week's issue will include a supplement, containing acknowledgments of all moneys received for this purpose up to date.

NEARLY HALF A MILLION DEAD OF FAMINE.

These Statistics of Cuba's Hunger-Plague are furnished by Mr. Sylvester Scovel, now in Cuba, and are drawn from official and other sources. They are entirely reliable.

Normal population of Cuba		**1,600,000**
Cubans living out of Cuba during the war	**100,000**	
Cuban insurgents and their families in the field	**270,000**	**370,000**
Number of "concentrados" in fortified towns:		**1,230,000**
"Reconcentrados" brought into towns (now dead)	**380,000**	
Lower classes of towns-people (dead)	**100,000**	
Estimated number dead of starvation		**480,000**
Alive in the towns of Cuba to-day		**750,000**

These figures are wholly outside of losses sustained by the war.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. [illegible] FERNIE. G. H. SANDISON.
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York, as Second-class Matter.

Dangers of City Life.

OUR city life is destroying too many young men. There comes in every year a large influx of those between sixteen and twenty-four years of age, and the united cities that are now known as the Greater New York damns thousands of them every year. They are shovelled off and down with no more compunction than that with which a coal-heaver scoops the anthracite into a dark cellar. What with the wine-cup and the gambler's dice, and the scarlet enchantress, no young man without the grace of God is safe.

There is much discussion about which is the worst city of the continent. Some say New York, some say New Orleans, some say Chicago, some say St. Louis. What I have to say is, you cannot make much comparison between the infinities, and in all our cities the temptation seems infinite. We keep a great many mills running day and night. No rice-mills or cotton-mills. Not mills of corn or wheat, but mills for grinding up men. Such are the grog-shops, licenced and unlicenced. Such are all the gambling saloons. Such are all the houses of infamy. And we do the work according to law, and we turn out a new grist every hour, and grind by warm hearts and clear heads; and the earth about a cider-mill is not more saturated with the beverage than the [illegible] about these mind-destroying institutions is saturated with the blood of victims.

We send to Long Island neighborhoods and villages, "Send us more supply;" and to Baltimore and Chicago and all the other cemeteries of New York, "Send us more men and women to put under the wheels." Give us full chance, and we could grind all the municipal mill five hundred a day. We have enough machinery. We have enough men who can run them. Give us more comes to crush! Give us more paternal hearts to pulverize! Let us be the lever the wheel rolled and the crush! Bodies and the [illegible] of [illegible] and children. Give us more material for these mighty mills, which are set with fires of hell, and with [illegible] and thundering [illegible] the earth quakes at the [illegible] God, who will [illegible] cannot repent, cover us with pack and ice deeper than in August of the year of 79, Vesuvius avalanched Herculaneum.

But all does not stop here. It comes to the door of the drawing-room. There are men of leprous hearts that go into the very best of society. They are so fascinating—they have such a bewitching way of offering their arm. Yet the poison of asps is under the tongue, and their heart is hell. At first their sinful devices are hidden, but after a while they begin to put forth their talons of death. Now they begin to show really what they are. Suddenly a cloud, blacker than was ever woven of midnight or hurricane drops upon some domestic circle. Oh, there are scores and hundreds of homes that have been blasted, and if the awful statistics could be fully set before you, your blood would freeze into a solid cake of ice at the heart.

Real Happiness.

THE grandest luxury God ever gave man is health. He who trades that off for all the palaces of the earth is hopelessly cheated. "Oh," says some one, "it isn't the grosser pleasures I covet, but it is the gratification of an artistic and intellectual taste." Why, my brother, you have the original from which these pictures are copied.

You see people happy and miserable amid all circumstances. In a family where the last loaf is on the table, and the last stick of wood on the fire, you sometimes find a cheerful confidence in God, while in a very fine place you will see and hear discord sounding the war-whoop, and hospitality freezing to death in the cheerless parlor.

I stopped one day on Broadway at the head of Wall street, at the foot of Trinity Church, to see who seemed the happiest people passing. I judged from their looks the happiest people were not those who went down into Wall street, for they had on their brow the anxiety of the dollar they expected to make; nor the people who came out of Wall street, for they had on their brow the anxiety of the dollar they had lost; nor the people who swept by in splendid equipage, for they met a carriage finer than theirs. The happiest person in all that crowd, judging from the countenance, was the woman who sat at the apple-stand knitting. I believe real happiness oftener looks out of the window of an humble home than through the opera-glass in the gilded box of a theatre.

Premiums Without Cash Payment.

VERY many inquiries have been received at THE CHRISTIAN HERALD office recently as to whether the Standard Encyclopedia could be included among the list mentioned in the article, entitled, "Premiums without Cash Payment," published in our issue of January 12, 1898. In reply, we now include the Standard Encyclopedia, and for the benefit of those who have subscribed since its appearance, we republish herewith the article in full.

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This year we are determined to make strenuous efforts to increase the circulation of THE CHRISTIAN HERALD to a quarter of a million copies weekly, and in order to accomplish this we stand ready to make large financial sacrifices. Therefore we have prepared the subjoined table of inducements which we feel sure will prove strong incentives to our friends to co-operate with us in bringing about this gigantic result, which will more firmly secure for the ever popular CHRISTIAN HERALD the proud distinction it already enjoys as the leader of the religious press of the world. Let it, however, be plainly understood that our stock of **Minion** International Teachers' Bibles is only large enough to meet the requirements of our present subscribers, and that therefore no subscriptions with the Minion Bible Premium can be received under this offer.

* * * * * *

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To **earn** a copy of Mrs. Harriet Prescott Spofford's great book **"Stepping-Stones to Happiness,"** nearly five hundred extra large pages, beautifully illustrated, and very handsomely bound in cloth and gilt, you must secure **two new** subscribers either with, or without premium.

* * * * * *

To **earn** Wm. M. Thayer's stirring book, **"Onward to Fame and Fortune,"** concerning which hundreds of letters teeming with highest praise have been received by us—four hundred and fifty extra large pages, exquisitely illustrated with many original costly wood engravings—a book actually worth its weight in gold—you must secure **two new** subscribers either with, or without premium.

* * * * * *

It goes without saying that no compensation other than the premiums mentioned above can be allowed on subscriptions received under this proposition, and that, therefore, every order must be accompanied by the full amount in cash without any deduction whatever. All these special offers will positively be withdrawn **March 1st**, and any of them may be closed sooner should our present stock of that particular premium be exhausted, in which case opportunity will be given to select some other premium, or, if preferred, all the orders and remittances will be promptly and cheerfully returned.

BRIEF NOTES.

The Bible class conducted by Dr. J. Gray, in Boston, Mass., in the Clarendon Str Church, under the auspices of the Christian E deavor Union, has an average attendance of n hundred persons.

Rev. F. E. Clark, D.D., expects to atte the Christian Endeavor convention to be held Jamaica, West Indies, in the spring. After t great gathering at Nashville, in July, he will s for Australia, to be present at conventions the

The two Presbyterian missionaries who start for the Klondike have arrived at their destinati A gentleman built a hall for their use, and t are holding Gospel meetings. They have also ranged for a mission at Eldorado Creek, and ha held services in a hotel at Grand Forks.

At a meeting of a native Baptist Church Tavoy, Burmah, recently, the members pledg themselves to give one month's wages each for t extension of evangelistic work in that count Several of them know that they will have to down their expenses for both food and clothing keep their pledge.

A letter just received from Pandita Ran bai announces that she was sailing on January on a visit to this country. The noble work she h done for child-widows in India during the fami will insure her a warm and sympathetic welco in America, where during her former residence made many friends.

The death of Rev. George J. Van Neste reported. Mr. Van Neste was pastor of the chu at Bound Brook, N. J., of which Dr. Talmage w a member when he began his ministry. He wa warm friend of Dr. Talmage's parents and too deep interest in the college career of their di guished son. Mr. Van Neste was in his seve sixth year when he died.

The Rev. John McNeill, the Scotch evan list, whose services in this city were so largely tended last year, has begun a series of meetings London. A letter of welcome was signed by hundred and sixty ministers and laymen. Mid addresses to business men have been held at City Temple, St. James's Hall and the Maryleb Presbyterian Church have also been secured meetings, which are to continue until May.

Six "Don't Worry Circles" are reported be in existence in New York. The latest acq ition to the number is an Emersonian Club, wh wishes to be enrolled in the association sinc holds that "Don't Worry" is transcendental reduced to practice. The little booklet descrit their principles may be obtained price 25 cent addressing the author, Theodore F. Seward, West 20th Street, New York.

The Pulpit of the Broadway Taberna New York which Dr. Wm. Taylor made fam throughout the country, is at last to be filled a two years' waiting. The charge has been accep by Rev. Charles Jefferson, of Chelsea, Mass. Jefferson who is thirty-eight years old, was born Ohio and was graduated from Ohio College. has been for some years pastor of the first Con gational Church at Chelsea, where his past work has been much appreciated.

We are sorry to receive an announcem of the death of Rev. Jacob Freshman, whose w among the Jews of New York has often been n tioned in this journal. Mr. Freshman initi the mission in St. Mark's Place, which is under the direction of the City Mission, and lected the funds for the purchase of the build Mr. Freshman at the time of his death pastor of West Ave. Presbyterian church in falo, N. Y.

Following the encouraging reports of sionary progress from the Province of Fukie China, comes a similar report from the neighbo province of Hupeh. According to the statem of Dr. Griffith John, of the London Missio Society, the increase is unprecedented, while character of the converts is such as to inspire confidence. The work of education and of spreading of literature has also met with phe menal success.

The sixteenth year of the Christian Endea Society, just closed, has been the best year i history. Abroad it has seen the inauguration United Society for India, Burmah, and Cey the establishment of an Endeavor paper for In and of a number of Unions in South and N India. In South Africa the movement has rece a great impetus. Great Britain has passed the thousand line; and from all the English colo come reports of progress. The year shows an crease of five thousand in the number of socie and of two hundred and fifty thousand in the n bership.

Inquirers about the work for Sunday Scho in Nebraska described by Mr. Stevenson in journal on February 2d, will be glad to know he is still laboring in that interesting field. portunities are continually being presented to for opening new schools. These can be equi at an average cost of $25. Mr. Stevenson w be glad of help in this work, as the Amer Sunday School Union, under whose auspice labors, has many calls on its treasury. Any sent for his work will be forwarded to him if dressed to the office of this journal.

Rev. F. B. Meyer has arranged to be in Bro lyn, N. Y., February 16 and 17. He will spea five meetings during the two days. On Februa he will be at the Hanson Place Baptist Churc which Dr. A. C. Dixon is pastor. At 10.30 there will be a meeting for ministers only. At and 8 P. M. there will be public services. On ruary 17, at 2.30 and 8 P. M., Mr. Meyer will pre in Lafayette Avenue Presbyterian Church which Dr. David Gregg is pastor. Tickets of mission for both days may be obtained by add ing Mr. F. H. Jacobs, 237 Cumberland St Brooklyn.

At a conference on the Church Army, in New York, recently, there were present the Rev. B. A. Bradley, E. Walpole Warren, and Wil M. Hughes, and H. H. Hadley. It was ag that the Church Army Commission shall cont the direction and clerical supervision, on ch lines, of the movement. The Commission rese to itself the right to veto any of Gen. Hadley' erations inconsistent with Church doctrine or cipline, and advises him to appoint an aud committee, to which all incomes and expendit shall be submitted in detail monthly. It fur agrees that each one of its members shall assu in turn, the duties of clerical director.

WINTER'S PROBLEMS.

EARS of a repetition of the blizzard of 1888 were entertained in many cities on February 1. During the whole of the preceding day the snow fell continuously and the night brought no relief. ıe morning, however, broke clear and ight, but in the afternoon the sky again came overcast and a fresh fall com- nced. The conditions were so similar those of the great blizzard of ten years o, that a like experience seemed to be pending. New York's new government s face to face with the problem which s perplexed its predecessors and it pro- ed by their experience. The street- aning bureau was encouraged by the surance from the Weather Bureau that e worst of the storm was over, and omptly set to work to remove the five ches of snow that had fallen. The firm ich has the contract for e removal of snow let it known that any man, ho wanted work could ve it and anyone who d a horse and wagon ight earn a few dollars carting the snow to the ers. There were plenty applications. In about hour after word was ven to commence opera- ns, more than eight ousand men, and a mot- y collection of three ousand wagons were ac- ely engaged in the work removal. Even with is large force it was es- mated that four or five ys would be necessary clear the city of snow. he cost will be some- ing over twenty thou- nd dollars, but as those ho benefit by it are the nemployed and needy, ere is no reason to regret ıe outlay. Boston suffer- d more severely by the orm than New York. The ow settling on the tele- raph and electric-light ires in and around the ty, weighted them to uch an extent that, when high wind set in during ıe night of January 31, ıe wires and poles were rought to the ground. or a period of nearly twenty-four hours ll telegraphic communication with the utside world was cut off. In a few cases here communication with New York was nperative the messages were cabled to ngland and thence repeated to New York. he surface car service was almost en- irely suspended and even the steam-cars an slowly and irregularly, with frequent tops, for the employees to remove the allen telegraph poles from the tracks. Conservative estimates place the loss of he city by the blizzard at not less than a nillion and a half. Worse still are the eports from the coast. More than thirty chooners were wrecked in Massachusetts Bay, with a loss of twenty lives. The eaches from Cape Ann to Cape Cod ere strewn with wreckage. It is said hat it is twenty-five years since so terrible storm ravaged Boston and the neighbor- ood. With all his boasted advancement, nan is helpless in the presence of the orces of nature, and when they arouse hemselves he has to admit his impotence.

He giveth snow like wool; he scattereth the hoar rost like ashes; he casteth forth his ice like mor- els: who can stand before his cold? (Psa. 147 : 16).

A Mysterious Patient.

A funeral service in Brooklyn, N. Y., on February 4, ends the mystery which, for four years past, has surrounded the occupant of a small isolated building in the grounds of the Brooklyn Home for Consumptives. Within its walls was a young man who was carefully tended, but who never came in contact with the patients in the Home, and whose name and disease were unknown. It is now explained that the patient suffered from leprosy. He was the son of a wealthy Southern merchant. About five years ago, when he was fourteen years of age, it was noticed, on his return home from boarding school, that there were peculiar marks on his hands and feet, and he had fits of lassitude and depression, which could not be explained. As the Southern physicians did him no good and were unable to diagnose his case, his father brought him north and consulted a specialist in skin diseases. Then he learned that his boy was a leper and that there was no hope of cure. It was useless to take him home, and no hospital would receive him, so an arrangement was made with the managers of the Brooklyn Home to erect a refuge for him on their grounds, where he would be within reach of the best medical skill. It was comfortably furnished, and he had occupied it with a nurse for four years, while the disease took its inevitable course to its fatal termination. The isolation must have been very painful to the boy, but it was necessary to prevent the spread of the disease. We are not as careful in the case of moral lepers, though the contagion from them is infinitely more disastrous.

Wherefore come out from among them, and be ye separate and touch not the unclean thing (II. Cor. 6 : 17.)

Fatal Worry.

An interesting article by a physician on "the worry that kills" is published by a Boston journal. He admits that the direct effect of worry on the constitution is not understood. It is well known that it brings on disease of the heart, of the arteries, and of the kidneys, but how it operates on these organs cannot be explained. The indirect method, however, is easily understood, and it is quite as fatal. This is when the worry keeps a man awake at night, and leads to indulgence in opium, cocaine, chloral, alcohol, or tobacco. In such cases, though worry is the primary cause, the poisons are the fatal agents, whose operation is easily recognized. In describing the kind of worry that produces fatal results he discriminates between that and the natural anxiety, and care, which all thoughtful men have and cannot avoid. These do not do such deadly injury. It is the impatient expectation, the horrible foreboding, the useless vexation over things that go wrong, which, he says, do the mischief. In some churches "Don't Worry" clubs are being formed, at the suggestion of Mr. Theodore F. Seward, and it would be a good thing if their principle became universal. Christ himself cautions us against worry.

Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof (Matt. 6 : 34).

Two Days Adrift.

A government torpedo boat, which arrived at New York on February 1, brought two men who had a narrow escape from drowning. They were employees of a contractor who has a dredging contract on the Long Island coast. Each man was in charge of a scow which carried the refuse to the dumping ground. On the day before the recent great storm the scows were loaded, and a tug took them out to the dumping-ground, as usual. On returning they were struck by the storm, and the wind and waves were so high that the tug was obliged to abandon the scows. It was about seven in the evening that the tug cut loose. The men on the scows were absolutely helpless, but happily they had their week's provisions on board and plenty of coal. They were drenched to the skin, and were almost dead with cold. The scows were stanch, but were little likely to weather the storm if they were driven out to sea. This was what the men feared, and they arranged to watch in turn for some vessel to take them off. During the night none was seen, but on the following day several passed, but none came within hailing distance. They found an anchor on one of the scows and tried to use it, but it would not hold. During the second night and the following day the scows continued to drift, and the men had no idea where they were. At the close of the second day, just as the sun was setting and the prospect of another night's exposure oppressed them, the torpedo boat hove in sight and bore down upon them. They succeeded in attracting the captain's attention, and a yawl was lowered, which took them off. They had been adrift for forty-eight hours, and were then thirty-five miles off Barnegat. The scows have not been heard of since, though tugs are out searching for them. They were worth seventeen thousand dollars, but the men willingly left them when an opportunity of being saved came to them. They did not need long persuasive appeals as men do who are adrift in life and in danger of perishing eternally.

Thou art unto them as a very lovely song of one that hath a pleasant voice, for they hear thy words, but they do them not (Ezek., 33 : 32).

Underground to the Klondike.

A New York policeman brought a prisoner to the Sixty-eighth street station a few days ago, who was under a singular delusion. The officer saw him walking rapidly along the avenue beside the park, but did not observe anything strange about him. He carried a large satchel and seemed to be going on a journey. Later on, the policeman saw him again, but he had set down his satchel in the middle of the road and was wrestling with the cover of a man-hole of the sewer, which he was trying to raise. He did not know how it was fastened, but after a struggle he removed it and was just about to descend into the sewer when the policeman seized him. In answer to the officer's questions, he said, he was bound for the Klondike gold-fields. He was poor and out of work and he had been reading of the rich finds of gold there were there, so had determined to go. He had figured out the route and had come to the conclusion that the circular plate in the roadway was an underground way. The policeman at once realized that the man was crazy and after a hard struggle took him to the station whence he was taken to Bellevue. The poor demented creature would have been smothered, if the policeman had not seen him and saved him from descending into the sewer. It is a pity that there is not some way of saving men who are not crazy, from crawling through moral filth, which pollutes the soul, to gain the riches on which they have set their hearts.

They that will be rich fall into temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition, (I. Timothy 6 : 9).

An Involuntary Separation.

A husband and wife who live in a New Jersey village had an unpleasant experience one morning last week. They had gone to Jersey City to attend some social celebration and did not leave for home until the early hours of the morning. It was very dark and the snow was deep. They waited a long time at the cross-roads for the trolley-car which went to their village. Owing to the severe weather, the cars were running irregularly through the night, and the one they wanted was much behind its time. Other people came to the corner and waited with them denouncing the car-company, the motor-man and all concerned in the delay. When at last the car arrived, it was full of passengers. One or two ladies squeezed in, and among them the wife of the man from the village. Before he could get on the crowded platform, the conductor, anxious to make up lost time, pulled the strap, and the car went whirling away into the darkness. The husband was in consternation; his wife, as he knew, had no money to pay her fare and would be anxious about him. He ran after the car for some distance shouting to the conductor to stop, but no heed was paid to him. He took the next car that came along, got a transfer to another car, and eventually, by a round-about route, reached his home. But his wife was not there. He waited half an hour and then, being extremely anxious about her, returned to Jersey City in search of her. He stopped at several places on the way, to make inquiries, but could find no trace of her. Finally he asked the assistance of the police, but neither could they find her. In despair he returned home and there found his wife waiting for him. Having no money for her fare, she had been put off the car and had trudged home, a distance of six miles through the snow. She had been as anxious about her husband as he had been about her, and had worried over his absence while he was looking for her. Christian workers sometimes have to deal with analogous cases of anxiety, when inquirers are unable to find Christ who is waiting to receive them. But they are able to give the assurance that David gave to his son:

If thou seek him he will be found of thee (1 Chron. 28 : 9).

Photographed Specially for The Christian Herald.

REMOVING THE SNOW FROM THE STREETS OF NEW YORK AFTER THE RECENT STORM.

The Sunday School

WARNING and INVITATION.

Sunday School Lesson for Feb. 27. Matt. 11: 20-30. Golden Text, Matt. 11: 28.

BY MRS. M. BAXTER.

THE ministry of John the Baptist had come to an end, and this faithful forerunner of his Lord was now in prison. He had been unable to understand the lesson of the cross: questions had arisen in his heart which needed a solution, otherwise the foundations of his faith would give way. Was he not the voice in the wilderness foretold by Isaiah? Was he not the man which should prepare the way of the Lord? Did not the angel Gabriel come from heaven to declare this to his father Zachariah? Had he not been God's instrument to turn the hearts of the disobedient to the wisdom of the just, of whom the prophet Malachi (4: 5, 6) had prophesied? How then should the Lord, of whom he was the herald, and who was anointed to preach deliverance to the captives (Luke 4: 18), leave him an undelivered captive in Herod's prison? Was he, after all, deceived? He sent his disciples to Jesus with the inquiry, "Art thou he that should come, or look we for another?" To which Jesus sent in answer the message, "Blessed is he which shall not be offended in me."

"And the Lord took occasion to bring home to the men of his generation their great responsibility. As a generation they had not repented either under John's ministry or under his. A few had become disciples, but public opinion, which for a season rejoiced in the light of John the Baptist (John 5: 35), had now so changed that men said, "He hath a devil," and his own popularity was also on the decline: public opinion declared him "a gluttonous man and a wine bibber, a friend of publicans and sinners." It was then that Jesus "began to upbraid the cities wherein most of his mighty works were done because they repented not. Woe unto thee Chorazin, Woe unto thee Bethsaida, for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou Capernaum—" Capernaum with the first city visited by Jesus after he had wrought his first miracle (John 2: 12), and when he proceeded to his own city Nazareth, he said to the people who were prejudiced against him as being only the carpenter whom they had known from childhood: "Ye will surely say unto me this proverb: Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. Meaning that his mighty works had been done there. It was at Capernaum that the man sick of the palsy was let down through the roof with the withered hand had been healed. And now speaking possibly in this very city he says, "And thou Capernaum, which art exalted to heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day."

"Exalted unto heaven." Such is our Lord's estimate of a city the inhabitants of which have seen and heard divine things: which had witnessed the undoubted working of God, which has had the very presence of Christ: the kingdom of God has come nigh unto it. How many cities are there which have been thus exalted unto heaven, and because they have looked upon the working of God with indifference, must be cast down to hell! "Unto every one that hath shall be given, and he shall have abundance, but from him that hath not," that hath not made his own that which in the grace of God came within his reach, "shall be taken away even that which he hath" (Matt. 25: 29). Let us not forget that God deals with us collectively as well as individually. The special grace of belonging to a city which has been blest with holy and faithful witnesses to Christ, or to a family in which there have been more than usually godly members, is an exaltation of privilege, a coming near of heaven which makes the guilt of rejecting Christ immensely greater than in such cities or families which are not so blest. Privilege entails responsibility.

"At that season Jesus answered." Who did he answer? How much of communion went on between him and the Father of which neither the disciples nor the world knew anything? Some words were spoken audibly, but how much of the secret communing between the Father and the Son, while Jesus was on earth, is unwritten and unknown! Was it, perhaps, a moment when, not only John the Baptist, but the Lord himself, was suffering acutely at the failure of John's ministry and his own to work a change on the chosen people of God, to whom he was sent? Was the Father revealing to his Son the lesson of the cross, and of the utter ruin of the flesh? To that which his Father was communicating to him he answered aloud: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

Babes, little ones, helpless ones ignorant ones! To such only can God reveal himself. Every particle of self-dependence, every counting upon what we are, upon our disposition, our education, our ancestry, our religious experience, our success as workers, everything which renders us self conscious, makes us, just so far as we are so, unconscious of and independent of God. A babe is only self conscious so far as to know its existence and its needs, and therefore its complete dependence on others. The very attitude of our Blessed Lord at that very moment was that of a babe. A babe has every thing to receive and nothing to give but itself. And this complete weakness is looked on by God to supreme power. Limitless weakness to limitless power! "All things are delivered to me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whom the Son will reveal him." How did the Lord at that moment apprehend that all things were delivered unto him of the Father? Perhaps it dawned upon him as Man, (for his Father wakened him morning by morning to hear as they that are taught Isa. 50: 4, 5; Ps. 5), that the unlimited power of the Father dwelling in him (John 14: 10) was contingent upon his maintaining the place of the babe.

SIDON, ON THE SYRIAN COAST OF THE MEDITERRANEAN SEA.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

FOUR important points are emphasized in the verses selected for the lesson: 1. A principle regulating the divine judgment of men. Christ intimates that God will take into account the privileges men have had when estimating their respective culpability. 2. The way to attain spiritual insight. It does not come from education, but through a docile, receptive spirit. 3. Christ's claim to a knowledge of God greater than is possessed by any other being, one of the most emphatic and explicit of his assertions of his superhuman nature. 4. A promise of what he will do for those who come to him. They are promised rest, but it will be a rest in a yoke, the emblem of active, useful labor.

It shall be more tolerable. We are familiar with this principle in our own courts of justice. The jury decides whether the prisoner has done what he is charged with doing: then the judge passes sentence, and he is usually allowed a wide discretion as to the penalty. Broadly stated, a man who takes something that does not belong to him is a thief; but it would be unjust to inflict the same punishment in all cases. A man who has starving children at home steals a loaf of bread to satisfy their hunger. A boy who has been born among thieves and has from infancy been in an atmosphere of dishonesty, picks a pocket. A young man who is well educated, and carefully trained, steals money to spend in dissipation. All these are thieves, but how different are their degrees of guilt! There is a man now spending his time in a convict settlement, harnessed with others to a cart laden with stone, which they have to drag from one end of the prison yard to the other like horses. At his trial for forgery witnesses were brought to testify to his good character. It was shown that he had been educated at school and college, that he had been regular at church, and that his home was beautifully furnished, and contained a library and beautiful pictures. "There is no excuse for you," said the Judge, in passing sentence; "you had all the advantages a man could have, and you knew the heinous nature of your crime. I shall therefore give you the heaviest sentence in my power." And he sentenced him to hard labor for twenty years.

Revealed them unto babes. The people who are most easy to teach and who learn most are those who are conscious of their own ignorance. When a man thinks he knows something of a subject, he is apt to challenge the statements made to him and look critically at the facts. It is easier teach a child how to behave well than teach a man good manners, if he thin his deportment is already right. A nu ber of theologians discussing the junction to pray without ceasing, w unable to come to an agreement as its meaning. After they had separat the servant who waited on one of th and had been in and out during the c cussion, asked her master what decisi they had reached, and was told that th had not settled it. "What do you thi Mary?" her master asked. "Easy enou sir," Mary answered, "when I am ab my work I am always praying. Whe light the fire I pray that God will kin his love in my heart. When I wash dishes I pray that he would cleanse soul from sin. When I wait at tabl pray that I may always do his will. It easy enough to pray without ceasing."

Neither knoweth any man the Fat save the Son. Some travelers on ocean steamer were discussing the me of prominent men, and among others, character of a Justice of the Supre Court was discussed. One of the pa who had practised as a lawyer in Court, and declared he knew him w said he was a stern, hard-hearted m strictly just and of unimpeachable tegrity, but destitute of sympathy compassion. "I should like to tell yo story about him," said one who had yet spoken. And he related how the Ju had sat up night after night with a friend, and how after his death he educated his children and placed them in life. Other instances he gave of pecu kindness and tenderness. "Are you s they are true?" he was asked. "Oh, y was the reply. am his son. 'I need to live w my father to kn how good he is. does not par that side of s character in t Court."

I will give rest. A popu preacher tell a story of a wo who was anxi about her so salvation and s continually find some text wh seemed to d demn her and s studying the c cult doctrines d mysteries of e Bible. She s weary almost o death, for thoughts day d night were gloo and were fast driving her to despair. day she was in a summer-house w through the open door a little bird in. It was alarmed and flew to the circling around in a vain attempt to fi way out. It flew from side to side t it panted with weariness. The wo watched it with pity. "Poor bird," said, "why do you not come down lo Then you would see the open door could fly out easily?" Presently the b sank from sheer exhaustion and a reached the floor it saw the open d and flew out. As the woman saw it a light dawned upon her. "I have b flying too high" she said, and, res quietly and trustingly on Christ, she the way of peace.

My yoke is easy. That is the testim of every one who has borne it. At the d of life the Christian invariably ackn edges that the closer he has follo Christ, the happier he has been. It i easy yoke in its being fitted to the stren and the character. It is pleasant beca of the joy of the work that it connect with. Spurgeon was greatly interes during one of his journeys in south Europe in watching the cattle which the work on the farms. He describes different dispositions of the beasts, points out how they resemble men. T was the quarrelsome animal that was bad terms with its mate, and the lazy mal that would not pull, and the obsti animal who would not go the way he o to go. All these were hurt by the y and their necks chafed by it, but the docile, docile, peaceable animal found yoke easy and no inconvenience at all.

THE FAMILY AND HOME CIRCLE

Worshipping By the Sea.

Shore Service Among the Simple Belgian Peasantry.

EVER SINCE the days when Jesus of Nazareth and his disciples spoke to the multitudes assembled on the shores of Lake Galilee, it has been the custom in different lands where the Christian religion prevails, to hold gatherings for divine worship by river, lake or sea. In the dark days of the faith, when Christians were persecuted unto death, many found a refuge among the rocky or wooded coasts of the Mediterranean. In the old Covenanting days in Scotland, gatherings by sea-shore or lake were frequent, and when persecution raged in the different countries of Europe, the lakes of Switzerland the fjords of Norway and Sweden, and the rocky coast of Normandy were often witnesses of the assembly of little groups of worshippers who dared not meet in the towns and villages.

Better days have dawned since then, and persecution no longer threatens the followers of the Nazarene, but services by the sea-shore are still held in many lands. In the bright summer time, when the winds are cooled by the waves, the beaches of Europe and of our own land hold many a gathering of God's people assembled for open-air devotions. At our great camp-meeting grounds by the sea, thousands of worshippers crowd the thousand listen to the Gospel message. In the photograph on this page, we have a beautiful scene presented—a service among the fisher-folk of the Belgian coast.

An arm of the sea runs into the land, and the country folk come in boats or often walk long distances to their place of religious meeting. It is Sabbath on the sea-shore, and the peasants have gathered around their good pastor to listen to the words of life as they fall from his lips; and to lift their voices in unison of prayer and song. They wear their "Sunday best," though barefoot sits one little maid, holding in her hand the Bible —the prized Lutheran prayer book. See how attentive the faces are. They have learned to believe in their God, these folks who battle with wind and wave and wrest a living from the sea or from a stubborn soil. The promises mean much to them. They love, too, the good pastor who comes to serve them. Though they have no fine church in which to worship. With the blue sky over them for dome and the sea as organ and orchestra, surely they, in their temple, "not made with hands," are in the presence of the loving Heavenly Father. Looking at this out-door "church," we think of other out-door services, where Christ Himself was preacher; and we seem to see the sea of Galilee and the One who walked upon it, and who sat down beside it, to eat a fisherman's meal with His disciples.

A GOSPEL SERVICE BY THE SEA, BELGIUM.

Kind to the Old Black "Mammy."

A Constant Reader, H. A. W., of Danville, Va., sends this pleasant reminiscence: In a Southern family is an old colored "Mammy," now living, who is over ninety years old. She nursed my children's grandmother, my wife, and one of my own children. After the war, she was given a small, well-located piece of ground, and a comfortable log cabin was built on it, not very far from the old homestead; and there she lives to-day, more comfortable than thousands in our broad land. The last time my children saw her (which was while they were on a visit to the old place) when they were leaving, she took one of them around the waist, and drew the child to her and kissed it. I think it unfair, not to say unfortunate, that some publications should be made to mislead the opinion of really true Christian people in regard to the relation formerly and even now existing between the two classes in the South. Volumes could be written which would prove the great and truly Christian interest felt by the whites in the South for the negro.

Smile Whene'er You Can.

When things don't go to suit you,
And the world seems upside down,
Don't waste the time in fretting,
But drive away that frown;
Since life is oft perplexing,
'Tis much the wisest plan
To bear all trials bravely,
And smile whene'er you can.

Nuts As Food.

Perhaps the reason that nuts have been found unwholesome is that they have not been treated as a substantial meal or part of a meal, but as dainty additions to a meal already complete.

Of all valuable nutrient substances, says an exchange, nuts are, without doubt, the most neglected. Although nuts are relished alike, by both king and peasant, by children and adults, they are, in civilized countries, seldom employed, except as luxuries. Some of the finest uncivilized races live almost wholly upon nuts. Chestnuts are the chief sustenance, during a greater portion of the year, of the stalwart and shapely peasants who inhabit the slopes of the Appennines. Nuts contain the choicest of nutrient elements, complete in variety and admirable in proportion. A pound of almonds is equivalent to a pound and a quarter of beefsteak in blood-making qualities, while it contains more than fifty per cent. of an easily digestible and assimilable fat. The peanut has a still larger proportion of proteids, the equivalent of nearly a pound and a half of the best beefsteak for each pound of peanuts, besides fat and other nutrient elements in ample proportion.

Two Good Qualities.

"Grit" and "Grip" (slang words, which, since they mean very good things, are passing perhaps into good English, as words with lesser right have passed before them) indicate rather sure measures of bringing success to any interest in whose furtherance they are engaged. To good charities, to every worthy word and work, we should see that they are brought, and contrariwise, that ill things die by lack of their employment—so far as we may contrive it so. To train our children to such courage, endurance and tenacity of purpose that we can trust them in the dangerous issues of life, to hold on to high principles is a blessed privilege of parentage. *The Academy*, in relating this anecdote of a famous writer, furnishes a very striking illustration of certain qualities in a son and confidence on the part of a father that we would be glad to see existing in all sons and daughters, and between all parents and children in the moral issues of life:

When Mr. Rudyard Kipling was a lad he went on a sea voyage with his father, Mr. Lockwood Kipling, and the following incident which occurred is characteristic of the young writer's early grip on things. Soon after the vessel got under way Mr. Kipling went below, leaving the boy on deck. Presently there was a great commotion overhead, and one of the ship's officers rushed down and banged at Mr. Kipling's door. "Mr. Kipling," he cried, "your boy has crawled out on the yard arm, and if he lets go he'll drown." "Yes," said Mr. Kipling, glad to know that nothing serious was the matter, "but he won't let go."

Day by Day.

In accomplishing your day's work, says Dr. Cuyler, you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down may make me dizzy: to look too far up may make me tired and discouraged.

Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or trial thereof. There is not a child of God in this world who is strong enough to stand the strain of to-day's duties and all the load of to-morrow's anxieties piled upon the top of them.

A Husband's Tribute.

The following beautiful lines were written by a reader of THE CHRISTIAN HERALD (Mr. S. C. H.) to his wife on the fifty-fourth anniversary of their marriage:

Yes, we go gently down the hill of life,
And thank our God at every step we go;
The husband-lover and the sweetheart-wife;
Of creeping age what do we care or know?
Each says to each: Our four score years, twice told,
Would leave us young. The soul is never old!

What is the grave to us? Can it divide
The destiny of two by God made one?
We step across, and reach the other side,
To know our blended life is but begun.
These fading faculties are sent to say:
Heaven is more near to-day than yesterday!

—M. B. C.

A Much-Traveled Postal Card.

IN these days of extensive postal facilities, little is thought of the distances a letter may travel before it reaches its destination. Very few missives go through the mails, however, that have so remarkable a history as the postal card photographed on this page. A reader of THE CHRISTIAN HERALD, Mr. A. E. Augur, of Peoria, Ill., in sending the photograph, accompanies it with a short account of the travels of this wonderful card.

A POSTAL CARD THAT TRAVELED 30,000 MILES.

It started from Peoria on Oct. 16, 1897, and two days later arrived in Montreal, Canada, whence it was despatched to London, arriving there eleven days after being dropped in the Montreal mail. Thence it was sent to Cairo, Egypt, being six days on the way. Eleven more days were consumed in the journey to Bombay, India, and twenty-five days from Bombay to Sydney, Australia. From Sydney to San Francisco the journey occupied thirty-six days, and four days later, on January 10, 1898, it returned to Peoria, its starting point. The time occupied in the journey of 30,000 miles was ninety-five days.

A Word for Farmer Boys.

There are few people in our enlightened age so unwise as to scorn the homely virtues of a farm life, or so ungenerous and ignorant as to turn into ridicule the awkwardness of the country lad come to town. This sort of bad manners is being rapidly relegated to the dark ages of the past. On the farmer boy's native heath, the city youth who laughed at him would find conditions reversed, and himself at a disadvantage. The city youth, conversant with the state of the stock market, or with the intricacies of the dry goods business, and thoroughly up-to-date on the latest thing in neckties, might discover that he had never been admitted to that inner sanctuary of Mother Earth's mysteries, where the tiller of the soil walks at will, sowing and reaping and drawing life directly from her bounty. "Seed-time and harvest" would be as hidden things to him. It might, says a writer in *Young Men's Era*, be sometimes profitable to the city youth and encouraging to the farmer boy to look at the list of great men who came up from the farm—not all of them, for that would fill a thousand volumes, but some of the most able ones that flash into mind in a moment. Nearly three-fourths of the men who have been chosen by the people for the great offices of the nation are men who were early familiar with wooded hills and cultivated fields. Follow the list yourself, and see how long it will become.

The Little Child.

For the child, says a distinguished writer in the *Northwestern Monthly*, everything should be a religion, book and star, home and school, work and play, teacher and companion; heaven should entwine and illumine them all. The child is a gift of God, as the early Christians, by their loving names.—Dorothea, Theodorus, Theophania.—sought to show, and men and women ought to be god-like to receive him. The "Gospel of Infancy" needs not merely a gift of tongues, but of heart and soul as well.

THE CROYDON SUNDAY SCHOOL.

The Story of a Pastor's Experience.

BY REV. BISHOP JOHN H. VINCENT.

ONE of the foremost members of Manning's church said one day to him, "Probably there are more superficiality, pious blundering, and serious failures in Sunday School work than in any other form of Christian activity. "But," replied Arthur, "what elements of power there must be in an institution to give it such popularity and from which, in spite of its faults, such good is realized by the Church? What successes it has scored! And what a hold it has to-day on all the churches!" And as the young minister pondered the criticism of the wise layman he resolved to begin at once a radical reform in the Sunday School department of the church. And this is the way he began: He preached a sermon, delivered a lecture, appointed a "Council" and organized his forces. The results outreached his expectations.

The sermon made an impression. Here is a mere outline of it: John 21: 15–17: "Feed my lambs. Tend . . . Feed my sheep." The soul of the commission is in the first part of it—"Feed my lambs." The church must feed the lambs and not merely record their names; feed, and not merely frolic with them in Sunday School socials and picnics; feed, and not merely exhibit them as at county fairs, on anniversaries, exhibitions, Christmas festivals, Easter displays, be-ribboned and be-ruffled, with bells around their necks and bleatings in their untrained voices; feed, and not frighten them by the goads and frantic cries of Evangelistic raiders; feed, and not shear them for the gain of ecclesiastical, eleemosynary and educational enterprises. It is the business of the church to feed the lambs; if lost, to find them; to fold them securely in the enclosure of the church; to lead them by still waters, in green pastures, and in ways of righteousness; to restore them when weak or wounded; to comfort them in sorrow and to train them up from lambs to sheep, and then to continue the good work of feeding, folding, tending, leading, restoring and comforting them all their days. He showed how much the adults of the church needed the care and instruction of the Church; how being "disciples," all church members required teaching in the Word of God and in the way of holy living and service. He pleaded for the help of all parents, of all church officers, of all educators and of all citizens, who believe that the ethical and religious life of the people must tell on the well-being of the state. The sermon made an impression, although on so trite a topic. Manning announced that on the following Wednesday evening he would give a lecture on the subject, and requested the presence of organist and chorus-choir, that the exercises of the evening might be attractive, and in the interest of the broader, larger, better, more thorough and more reverent educational work of the church. Cards of invitation were sent to all day-school teachers, to the more thoughtful club women of the town, to the Board of Education, and to all pastors—of all denominations. The local press published the programme including the title of the lecture: "Working Together in the Larger Christian Education."

There was a crowded house. People will turn out when something fresh and good turns up. The organist rendered as a voluntary "Shepherd's Farewell to the Holy Family," from "The Infancy of Christ," by Berlioz. "Savior, Like a Shepherd Lead Us" was sung, and as a solo, "That Sweet Story of Old," by Mazzulo. Then after a brief and most fervent invocation, Arthur Manning discussed the following propositions: 1. The true development of society is promoted by the true development of the unit. 2. The true development of the unit is through the wise efforts of units. 3. And upon the right environment and efforts at the most susceptible period of life; therefore the power of the home. 4. The personal and social development depends upon collateral and related agencies—the day-school, the press, the parlor, the playground, the lyceum, the political ideals—in a sentence, all agencies and influences that make for personal character and that create a true social atmosphere. He insisted strenuously that the religious schools and the "secular" schools must of necessity influence each other. Each needs the other. The very separation is an advantage. The spirit of each will the more successfully dominate the other. His seven requirements closed a thoughtful and powerful address: 1. Realness—Earnestness in the personal character of those who represent the Church. 2. Thoroughness in all kinds of work that the Church attempts. 3. The Spirit of Genuine Sympathy—The sweetest and strongest ties of friendship to give vitality to the work. 4. Genuineness—Reverence and fervor in every act of worship—in song and prayer and silent waiting. Flippancy and thoughtlessness in acts of public worship blight and wither the soul. 5. The care of units by units—Every individual church member having sympathetic and helpful supervision over some other individual. 6. The uniting of all the educating factors in the one work of developing strong personal character—parents, teachers, church officials, pastor, comrades. 7. First and last and always—The True Home. This meagre outline gives but little idea of the directness, fervor, and power of Arthur Manning's evening talk. It started conversations and discussions in more than one household. Some said, "It's good theory," and others said, "Impracticable!" But after all, there was a new interest awakened. Some good souls offered their services to visit and "look after" children who lacked home care. Four Sunday-school teachers resigned. They did it conscientiously. That their "feelings" were not hurt was proved by their presence in one of the best Bible classes the Sunday after as "scholars." And four better teachers took their places.

* * *

One evening, not long after the "Lecture," a group of ten persons was seated around the library table in the Croydon Parsonage. It was what Arthur Manning called "Our Church School Council." Of the *personnel*, I have nothing here to say, but the official relations were as follows, 1. The Pastor. 2. The Sunday-school Superintendent. 3. The President of the Young People's Society (which in this case was the Epworth League). 4. A representative of "Home," whose duty it was to study the family in its relation to church and school life, to collect data, to select and circulate literature on parental responsibility and co-operation, especially in Sunday-school work; to hold a monthly "Mothers" meeting, and to promote systematic and judicious visitation of all the Homes of the Church. 5. A representative of the day-school who was commissioned to investigate the school-life of the town, the points of weakness and peril, the attitude of teachers toward the church, and the great end of all day school work—the building up of character. 6. A representative of biblical and religious literature and of supplemental lesson work, who was expected to aid superintendent and pastor in "out-of-school" Bible study, in the selection of books of reference and general reading for teachers and older pupils, on biblical subjects, on travel in Bible lands, and on stories illustrating the various periods of Church history. 7. A representative of the regular international lesson system, who should be able to defend the system, to aid in its adjustment to other special courses of study, and to show how it may be adapted to a general and comprehensive plan of graded study. 8. A representative of periodical, permanent, local, and general literature, the contents of the public libraries which may be of value to our part of the reading public, the best books for young people, etc. 9. A representative of senior work for the adults and the young people of the Church, the questions arising in connection with the "older scholars," the possibilities of more effectual co-operation with young people's societies, college, and "university clubs," for stimulating young people to literary and educational endeavors. 10. A representative of aggressive, personal, missionary work, for the reaching of neglected neighborhoods, and for aiding and encouraging young men and women to take a deeper interest in the higher things of life.

In this "Council," Arthur Manning had a body of loyal helpers. He was compelled to change two or three who soon discovered their lack of tact, adaptation or enthusiasm. He found a few points of collision which needed delicate, and, in one case, heroic treatment. But he held on to his plan. His Council grew enthusiastic. Each member held a little conference of his (or her) own and developed an immense amount of local information to bring to the Council Sessions. Manning himself gained breadth of view. The best people of the town were delighted with his radical way of working. It was a combination of the most modern and effective methods of seminary and mission work. The whole Church and the homes it represented and the Day School and the library and the local papers were inspired by it.

* * *

The Sunday School of Croydon Church was not reorganized. There was no flourish of trumpets. There was no immediate change in the Sabbath program, no smell of new paint, no burst of music, no crowd of spectators, no announcement of what "we are," or what "we are going to do." It was not a reform in things outward. But at the heart there was a new life and with it new light and new force, higher motives, deeper conviction, more intense enthusiasm, and soon thoughtful people detected the sense of reality in the School, more reverence in worship, more conscientiousness and concentration in study, more true soul in the singing, and one good mother one day said: "Somehow there is a great change in Croydon Sunday School." And the Principal of the High School answered, "We feel it in the Day Schools of of the town." And of the many good things that were said, and of the many strange things that happened in Croydon because of Arthur Manning and his "Council" the scribe hath not yet begun to make mention.

TOPEKA, Jan. 25, 1898.

THE GOSPEL SETTLEMENT.

Mrs. Bird, its Founder, Writes of its Progress in the East-side Slums.

MRS. SARAH J. BIRD, the founder of the Gospel Settlement at No. 211 Clinton Street, New York, sends us this interesting letter, which many of our readers will take pleasure in reading:

Having received many letters of inquiry about our Gospel Settlement from the readers of THE CHRISTIAN HERALD, may I have the privilege of replying through your columns. Our success in reaching our tenement neighbors with Christian influence has been far beyond our expectations. Among the many kind things said to us at the dedication of the Settlement were these: "When the dark days come (as come they will) and those friends who surround you to-day seem to have forgotten your struggles, always remember our God never forgets us, and he will supply all our need." Many times these words have come to us the last few weeks. We find ourselves in the midst of misery and sin, sickness and suffering, and God sends friends to help. Our hearts were agonized at the realization of the condition of the homes of the dear children with whom we come in touch through our classes and clubs. One morning there came from Dr. Klopsch a letter enclosing a check, and all hearts were happy here in our settlement, for now we could go on supplying the needs of the little children.

How I wish you could go one day with our missionary trained nurse, as she finds hid away in attics and rear tenements the sick babies, crippled children—yes, and suffering mothers. She can always, through these gifts, give some nourishing food, supply good milk, fruit, or any of the necessities. The poverty and sickness combined is sometimes appalling. This missionary nurse who has given her services to us is a consecrated young woman, of experience. She goes with simple remedies to these comfortless homes, and daily administers to the sick women and children, makes their bed and spends an hour or more in each home, as the case may require. We need friends who will give us monthly a small sum to use exclusively for this work among the sick poor.

We have full classes at the settlement every night—cooking, dressmaking, sewing and mending clothes, darning stockings, kitchen garden talks on "How to make a home happy and attractive,"—physiology, hygiene, Decarte Friendly clubs, Happy Home clubs, Mothers' Meetings. Last week we had thirty mothers and seventeen babies, and upon inquiry found the thirty mothers represented one hundred and twenty-eight children. Many of these mothers are Jewish and listen eagerly to the reading of the Bible. The praise service on Sunday afternoon is led by turn by the saved men of the Rescue League of the Bowery Mission, followed by a Christian workers' social tea.

The social work of our Gospel settlement forms a subject of much thought along socialistic lines, and our life here on the East Side, brings before us overwhelming problems, but to-day the most serious is how to supply industries for men who, out of home hearts, are crying for work to keep the wolf from the door.

Friends are invited to write to Mrs. Bird personally, and she will gladly report what the settlement workers are doing.

CLOSE TO CHRIST.

The Solution of the Problem of being in the World without Being of it Luke, 10: 38–42; John, 17: 20–26.

Of all nations on earth and of all periods of the world's history, the American nation, at the close of the Nineteenth Century, is most characterized by the disposition which Christ observed in his hostess of Bethany. "Thou," he said, "art anxious and troubled about many things. The hurry and rush of modern life, its busy days trenching on the nights, its demand everywhere that men shall be "hustlers," the urgency with which we insist on speed in work and travel, as the first necessity rather than thoroughness and safety, are all signs of this unquiet disposition. Christ did not condemn, but he said that there was something better. We have need to remember this, otherwise in our hurry, we may miss the best part. It is right that we do our duty in the world and that the Christian shall not be characterized by incapacity, or stupidity, but worldly things are not to monopolize our thought and energy. The problem we have to solve is, how to be in the world without being of it, to be efficient in our occupations without being dominated by them. This can be done only by keeping in close touch with Christ, by having the spirit of love and tenderness and control passion, which will keep us from worldliness. It is not so difficult to do this as may appear at first sight. There are excellent men of business, alert, courageous, far-sighted, who seem to be absorbed in their business, yet who never lose consciousness of their home, or of the loved ones there for whom they are working. The thought of them gives them energy and endurance and stimulates them to greater activity. We may sometimes forget as we see such men at their work that they have wife and children, but they never forget. So it may be with Christ. The close walk with him will not diminish our energy or capacity, but it will keep us from sin, from subservience to worldly principles, and from everything that may alienate us from him. It should save us too from worry, from foreboding and from the distressing anxiety which embitters and shortens so many lives. "Thou wilt keep him in perfect peace," says the prophet, "whose heart is stayed on thee." So it is that there remaineth a rest for the people of God and he that believeth hath entered into rest. The harass of life is powerless to touch such men, because they have an armor in their love and confidence which is impervious to the thrusts.

"The Preacher's Saviour."

A writer in an exchange tells this anecdote of Spurgeon:

A gentleman was visiting a friend who was an admirer and lover of Mr. Spurgeon. "I have never heard him," said the visitor, "but I will go and see whether he deserves such praise." On his return from morning service, his host asked, "What do you think of him?" "Nothing." Seeing the look of astonishment and sorrow on his friend's face, he said: "No, nothing." But his eyes filled with tears of joy as he added: "All I can think of is not the preacher himself, but the preacher's Saviour!"

A Little Woman Missionary.

Sara Curry's Good Work for Slum Babies and Their Mothers.

THE "Little Missionary's" Day Nursery, now located in large, sunny rooms at 355 East Tenth street, New York City, has been in existence a little over one year. During that period

MISS SARA CURRY, MISSIONARY.

over one thousand five hundred children of the slums have been cared for during the day while their mothers went forth to work to earn enough to keep their homes together. The nursery is in a district which abounds in vice and poverty, and where children are much neglected. The hard-worked mothers, who would look after their little ones if they could, have

A GROUP OF MISS CURRY'S LITTLE CHARGES.

no time for maternal cares, even if thoroughly competent to rear their children. Toiling from early morning till late at night, they return home worn out in mind and body.

The nursery is under the direction—if it may not be called literally the creation—of Miss Sara Curry, a woman, small in body and great of heart and in faith. Miss Curry came to New York in the fall of 1894, and for about a year was in charge of a day nursery at Mariner's Temple, from which she was called to mission work by Rev. E. L. Cox, pastor of the Eleventh Street M. E. Mission.

Part of this work was in Chinatown. How through the events which brought Miss Curry to her nursery and her nursery to her, a golden thread of purpose seems to run so plain that one can but see it. Early in September, 1894, Dr. Stone and Mr. Cox, standing at the foot of the stairway leading up into one of the towers of the "Old Asbury," which at that time stood in Washington Square, planned to establish at least half a dozen cottage prayer-meetings in the surrounding community. They did so—all of these but one held for a longer or shorter period—the remaining one had an exceptional career; it resolved itself into a praying-band, and at last began work in Chinatown, where they held meetings from ten at night till two in the morning. Miss Curry was drawn into this midnight work in Chinatown, and the going back and forth to it brought her in continual contact with the children of the streets. "The streets seemed to be full of them—children turned out loose, as a farmer would turn his sheep to graze—children hearing and seeing nothing that was good. One day she saw one of these waifs as a big truck went over and crushed him. From this day forth, stronger than ever from her heart went up the cry: "God, give me a place, so I can care for the little children, whose mothers go out to work; and the little children whose mothers, needing work for their sakes, yet seek it not, because if they do, the little ones must run wild."

Her prayer was answered; hearts were opened; friends helped. She took a floor and started the nursery, which quickly filled to overflowing. The mothers of the slums knew her goodness to little ones; worthy women who needed a place at which they could leave their children while they worked were glad to trust their little ones to her keeping. During her mission work her gentle ways had won the hearts of the street urchins, crowds of whom would follow her to the mission on Twelfth street and to the Sunday-school, which was started there by her. Tenement homes learned to long for the coming of the quiet, practical, yet withal, firm, friend, who helped, not only with kind words, but with purse and hand. She would tidy a room, cook for the sick—in fact, do anything to alleviate the poverty, distress, or untidiness of any needy family; and the result is that the poor love her.

In her present work for the babies, she has not forgotten the mothers. Many mothers have been won to Christ through her kindness to their little ones; brutal husbands and fathers have learned to honor the religion of this gentle friend, who made their homes cleaner and sweeter. Rich men and women have been glad to see their money distributed by her wise and conscientious hands, and her work has grown and prospered. From cramped quarters on Avenue C, the nursery was recently moved to its present location. Mr. D. M. Torrey, banker, and treasurer of the institution, (and one of those men who, holding their wealth as a trust from God, make it a blessing to their fellows), has been a strong and active helper in this work for mothers and children of the slums. The Fresh-Air Camp, at Westfield, N. J., is an interesting summer feature of the work. This camp is not only for the refreshment of babies, but of mothers also. It is possible for many mothers to accompany their babies in the outing, and so a double blessing is conferred.

The Mothers' and Children's Fresh-Air Camp was at first literally what its name implies, the only shelter being a large tent, which was furnished through the efforts of Mrs. Geo. E. Woolfe, whose husband had generously given the site of the camp. It was not long before good friends in Westfield and elsewhere saw to it that a substantial dormitory was provided. This good work, which needs means to carry it on, well deserves the support of all who have the interest of the poor of the slums at heart.

Grace Darling's Early Death.

Mr. G. A. Darling, the surviving brother of Grace Darling, the heroine who saved the sailors from the wreck of the *Forfarshire*, recently told the story of her early death. He said: "She was on a visit to Alnwick Castle, by advice of the Duke and Duchess. In driving home there was a tremendous rain. She got a severe cold, and, being a spirited girl, did not complain enough until it was too late. She contracted a malady from which she never recovered. There is a monument in Bambrough churchyard. By a heavy gale of north wind it was partly destroyed. The figure was very little the worse. It lay three years in ruins until there was a subscription raised to repair it. You will see she is reclining, with an oar on her arm. You may see in a book that my brother was on shore the morning the *Forfarshire* stranded, so that left only my father and mother with Grace on the rock at home. It was a trying time for my mother—only herself on the rock at the lighthouse.

Work Given Up

Because Dyspepsia Had Broken Down His Health—How the Disease Was Completely Cured.

"I was troubled with dyspepsia for twelve years, and at last my health became so much run down I was obliged to give up work. I took medicines but with very little improvement. I kept losing strength and flesh and fell off in weight from 155 to 116 pounds. After this I became so I could do very light work, but later I was seized with terrible pains in my back in the region of my kidneys. I also had vomiting spells after eating. I then gave up all other medicines and began taking Hood's Sarsaparilla. After using three bottles I could do a fair day's work and I continued taking the medicine until I was cured. I now weigh 156 pounds and am well most of the time. I still take Hood's Sarsaparilla whenever I need a tonic and blood purifier and it always helps me." J. B. MANOR, 362 Eighth Street, Oswego, New York

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FRIENDS IN COUNCIL

Business Girls' Qualifications—Young People and Fun—About a Fickle Lover.

OUR conversation the last time we met turned upon some practical issues. One of my younger friends ran in, bright and cheery, but a little discouraged because she could not at once succeed in getting such a position as she longed for. She asked me to tell her what in my judgment was really the most essential outfit for a young woman who had to make her way in the world. "Tell me," she said, "in two words what a girl must possess in order to fit herself to earn her own living." I answered that to condense advice into two words was not a very easy thing; but that if she would give me only those two, I would say that common sense included more than almost any other phrase of which I could think. A young girl going into business must lay aside, for one thing, all superfluous thoughts of personal vanity. Her dress should be neat, plain, and inconspicuous. She should be comfortably shod, if possible; and her skirts should be short enough to let her walk over wet streets without getting her clothing unpleasantly damp.

If she is engaged to be at her desk at a certain hour, she should never be even one minute late. She should allow herself sufficient time between the hour for leaving her home and the time for arrival at business, to make her punctuality certain. Punctuality is one of the most important requisites in a business woman's outfit. She should always be ahead of her work, and never have her work crowd her because it is at loose ends and not finished in time. If a young girl undertakes to be a stenographer, she requires an accurate knowledge of spelling and grammar. If her desire is to be a reporter, she still needs to know how to spell, to write good, straightforward English in grammatical form, and to get right at the heart of the thing she is sent to see and to describe. Far more than many people think success is dependent upon a thoroughly elementary knowledge. That which is taught in the primary school and in the earlies classes of the grammar school is more important to success in life nine times out of ten than is what we call, for the want of a better term, the higher education. A young woman who wishes to succeed must have a modest, yet firm degree of belief in herself. She must not be timid about entering new fields, but she must remember that the way to the new field is always through the old one; that only those who can follow the beaten path are ever fitted to strike out into new roads.

* * *

When I was a girl the avenues for employment, so far as women were concerned, were very few in number. A woman had to support herself, it gently thought upon might turn to sewing, to teaching, or, had appropriate age, to keeping a boarding-house. In these days, there is absolutely no limit to the occupations which women have made their own. Photography is one of the most inviting among the arts which women are pursuing with great success to themselves, and with a large variety of merit, but not every one who has a keen will learn to produce artistic pictures. The ways in which women can earn as honorable as the people themselves.

I know a bright girl who determined to [illegible] and [illegible] to [illegible] and [illegible] [illegible] [illegible]

TWO NATIONAL HEROES.

Contrasts and Resemblances in the Characters of Washington and Lincoln.

BY REV. FERDINAND C. IGLEHART, D.D.

WASHINGTON had been dead only six years when Lincoln was born. The two men were dissimilar in many regards—in complexion, in feature, in physical form, in intellectual constitution, al especially in environment. Washingt 's father was well-off and left a large eate: Lincoln's father sold his little fm in Kentucky for ten barrels of whisk and twenty dollars in cash, started vn the Ohio river for his new home in Iliana, when the flat boat struck a snag, ping the whiskey and a part of the hsehold goods into the water leaving h penniless. At the time of his inagural, Washington, in his own name, through marriage, was thought to be of the richest men in the United tes. Lincoln was hard up for money his life. Washington wore silk stockis, Lincoln never had a pair of stockings his feet till he was grown. Washington re costly shoes with silver buckles; Lincoln went in his bare feet except in nter time, when he wore a rude pair of es made by his father. Washington re the finest linen, the loveliest purple, al from the time he was in his teens the utiful blue and buff uniform of an cer, rode a spirited charger, carried an ant sword and was courted by the ts and ladies of the land. Lincoln up the time he was twenty-one years of wore a deer skin hunting shirt, deer sn pants, and a coon skin cap with the t, attached behind, was surrounded by rs and wolves, was ill at ease in culti ed society and, up to the time he be me President, wore clothing that fitted poorly and a silk hat a season or two of date with the fuzz rubbed the ng way. Wealth gave us one of se heroes, poverty the other; the drawi-room gave us the polished Washingt, the log cabin the rugged Lincoln.

Washington and Lincoln were as differ in their intellectual peculiarities as y were in their physical features. In ir moral characteristics there was a eat similarity between them. There s in each the same fondness of prinple, fidelity to the truth, incorruptible egrity, devotion to country, and in Lin n's last years, the same faith in God.

In looking at Lincoln's character, it is sy to discover that he made Washingh his ideal. Lincoln, it is said, read s and thought more than any other eat man in the world. One of the few oks he ever read through was Weem's Life of Washington." He was a good ed boy at the time and borrowed the ok from a neighbor, Josiah Crawford. eading late one night he became sleepy d tucked the book in a crack between e logs of the hut. A rain-storm that ght pelted in and soaked the book. e was greatly troubled. But he went er to Mr. Crawford's to ask how he ld make it right. The man told him at if he would pull fodder for three ys he might have the book. He did so. d that book got into his blood, into his ain, and became a part of him.

In many ways Lincoln seems to have ed to be just like Washington. On the st of February, 1861, Lincoln, on his y to his first inaugural, stopped at hiladelphia. There was a meeting at d Independence Hall, and Lincoln ke and hauled up with his own hands the top of the flagstaff a new flag made r the purpose. He said that rather than rrender the principles laid down by the unders of the Republic, he would al st rather be assassinated on that spot. id the next day, at Harrisburg, on ashington's Birthday, he said he re etted that he had not had more time at the g-raising at Philadelphia to express his elings toward the revolutionary fathers ich had been the feelings of his life.

There was a contrast in the religious servances of the two men. Washington as a member of the church and attended his religious duties faithfully. When winter quarters at Morristown, N. J., called on the pastor of the Presbyrian Church in the village and asked m if he was to have the Sacrament of e Lord's Supper administered on the llowing Sabbath. The minister answered that he was. Washington asked if members of other churches were allowed to commune. On being told they were, he said, "I will be with you and enjoy the service. I need that kind of food. I am a member of the Established Church, but my heart takes in all denominations." Lincoln, on the other hand, made the great mistake of not joining some branch of the Christian Church.

They were, however, similar in their faith on prayer and divine guidance. Washington believed in the efficacy of prayer, and on the eve of battle was often found in the woods, alone, asking the God of battles for wisdom and victory. It was this faith in Divine Providence to which Lincoln referred in his short address in leaving Springfield for his inaugural the first time. About a hundred friends came down to the train to see him off. He stood on the platform of the last car. The snowflakes were falling softly, and there was the stillness of death as he said: "A duty devolves upon me which is, perhaps, greater than that which has devolved upon any other man since the days of Washington. He never would have succeeded except for the aid of Divine Providence, upon which he at all times relied. I feel that I cannot succeed without the same Divine aid which sustained him, and on the same Almighty Being I place my reliance." Lincoln drank in the spirit of Washington and copied his example in his insistence that this is a Christian nation, and in his maintenance of Christian institutions. In one of his celebrated orders he says: "The discipline and character of the national forces should not suffer, nor the cause they defend be imperilled by the profanation of the day or name of the Most High." At that time of public distress, in adopting the words of Washington in 1776, he said: "Men may find enough to do in the service of God and their country, without abandoning themselves to vice and immorality. The first general order issued by the Father of his Country after the Declaration of Independence indicates the spirit in which our institutions were founded, and should ever be defended."

Lincoln's profound reverence for Washington cannot be more powerfully expressed than in his letter to a certain benevolent society, stating his inability to be present. It closes thus: "The birthday of Washington and the Christian Sabbath coinciding this year, and suggesting together the highest interests of this life and of that to come, is most propitious for the meeting proposed."

Lincoln and Washington, though dissimilar in many ways, were alike in this, that they were ideal men, typical Americans, sincere Christians. It is a tribute to the public virtue of the nation that its two greatest heroes were men, the crown of whose greatness was their goodness.

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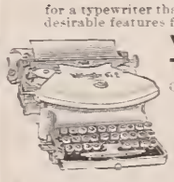

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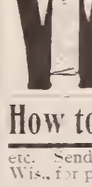

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To Feed India's Orphans.

Ten Thousand Dollars Cabled to India from "The Christian Herald" Fund for the Support of Famine Orphans.

AN urgent letter was received last week from Rev. L. S. Hume, of Bombay, describing the need of the missionaries for help in the support of the orphans they took in during the famine. In response, THE CHRISTIAN HERALD promptly cabled $10,000 to Bishop Thoburn, who is chairman of the Interdenominational Committee of Missionaries, of which Mr. Hume is secretary. This committee, as our readers are aware, was organized last year to apportion the money contributed to this journal for famine relief. Its members are representatives of all the missionary societies laboring in India and are well acquainted

RESCUED WAIFS AT BILASPUR.

with the comparative necessities of the various localities. They have ably and impartially fulfilled the purpose for which they were organized and have carefully expended the ninety thousand dollars remitted to them. It is very gratifying that they are willing to continue their labors and to arrange to apply the remainder of the fund to the support of the orphans as far as it will go.

Mr. Hume writes: "Money is needed as urgently now as it was during the famine. The missionaries have received large numbers of children to their schools and orphanages. This has been done in faith, for, with few exceptions they have no prospect of money from their respective societies for this purpose. Some of them are struggling even now with the greatest difficulty to keep the children until help comes. Our committee has decided to distribute any funds you may remit, to the various orphanages according to their need. I do hope that you will make further appeals to your generous readers for these poor little children.

"The average cost per child is from twenty to twenty-five dollars a year, though some missionaries undertake to support them for fifteen or even twelve dollars a year. Of course the expense is greater in the cities and greater in institutions where the children are well cared for and taught than in those where they are made to work all day for a living. I am satisfied, after nearly twenty-three years of experience, that it pays to spend fully twenty-five dollars on each child. We spend even more than that.

"As the result, all our orphans are well and not one has died. This is the more noteworthy as we have received a larger number of children than any one else in the region. Our friends in the next institution to ours, which is one for girls, have lost many.

"I wish our readers could have witnessed the scene in our church last Lord's Day, when one hundred and forty of our inmates received Christian baptism. A more interesting and beautiful service I never saw. I hope that as you read over your readers have rendered during the time of anxiety and trial will be continued for the famine orphans who have been saved and that largely through their compassion. We feel after careful inquiry that the number of children in the care of the missionaries is slightly over two thousand, and it depends entirely on the Christian public how many of these children it will be possible to keep and educate for Christ. You may take it as a fact that the cost varies from twelve dollars a year per child to thirty dollars, according to the care bestowed and the time that the child is expected to give to education or to work which will contribute to its maintenance."

The above facts will give an authoritative answer to many inquiries addressed to this office, and will explain how it is that the rates ditter in the various institutions. It is, of course, possible to set the children to such work as will bring in money to help in their own support; but it would be a neglect of opportunity to keep them constantly employed in such work, when they might be receiving practical Christian teaching. If any of our readers would be willing to undertake the maintenance of one or more orphans for the five or six years during which they will need support, we shall be happy to put them in communication with a missionary who has orphans dependent upon him, or we will receive their gifts and apply them as with the famine fund. It is specially a Christ-like work to aid these poor little waifs, and God's blessing is explicitly promised to those who minister to the orphan and the fatherless. This blessing many are now enjoying, and the opportunity is open to others. It will be very gratifying to any true Christian if some child, through his means, is not only saved from perishing of hunger, but is trained to labor for Christ in some one of the Christless towns of India.

Similar testimony to the urgent need and the value of the opportunity now open for missionary effort comes from Pandita Ramabai, who has embarked with sublime faith on this benevolent enterprise. In the early days of the famine she received a large number of orphans into her institution at Poona and when help reached her from THE CHRISTIAN HERALD fund she went into the afflicted districts and collected the child widows who would as she very well knew be among the first and worst sufferers. These she took to her settlement at Khedgaon where she is supporting them. "With the money I received from you," she writes, "fifty girls are supported for a whole year. You therefore have the satisfaction of having helped to save so many lives from starvation or from a life worse than death."

INTENSE SUFFERING

From Dyspepsia and Stomach Trouble.

INSTANTLY RELIEVED AND PERMANENTLY CURED.

A New Discovery, But Not a Patent Medicine.

Dr. Redwell relates an interesting account of what he considers a remarkable cure of acute stomach trouble and chronic dyspepsia by the use of the new discovery, Stuart's Dyspepsia Tablets.

He says: The patient was a man who had suffered to my knowledge for years with dyspepsia. Everything he ate seemed to sour and create acid and gases in the stomach; he had pains like rheumatism in the back, shoulder blades and limbs, fullness and distress after eating, poor appetite and loss of flesh; the heart became affected, causing palpitation and sleeplessness at night.

I gave him powerful nerve tonics and blood remedies, but to no purpose. As an experiment I finally bought a fifty cent package of Stuart's Dyspepsia Tablets at a drug store and gave them to him. Almost immediate relief was given, and after he had used four boxes he was to all appearances fully cured.

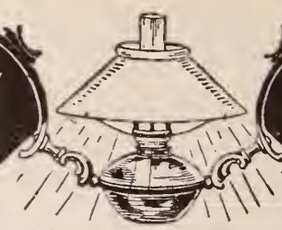
There was no more acidity or sour watery risings, no bloating after meals, the appetite was vigorous, and he has gained between 10 and 12 pounds in weight of solid, healthy flesh.

Although Stuart's Dyspepsia Tablets are advertised and sold in drug stores, yet I consider them a most valuable addition to any physician's line of remedies, as they are perfectly harmless and can be given to children or invalids or in any condition of the stomach with perfect safety, being harmless and containing nothing but vegetable and fruit essences. Price 50 cents an f Golden Seal.

Without any question they are the safest, most effective cure for indigestion, biliousness, malnutrition and all derangements of the stomach I have ever used.

Stuart's Dyspepsia Tablets are sold by druggists everywhere at fifty cents for full sized package.

OILY LAMPS



Hardest things in the house to clean. Most contrary things to keep clean. Most unpleasant when not cleaned. Are made clean and kept clean easily with that enemy of oil and grease and dirt—

GOLD DUST Washing Powder

Largest package—greatest economy.

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upon request. New Floral, Silk, Chintz, Delft, Denim stripe effects, etc., for parlors and bed-rooms, 3c. to 10c. per roll. Beautiful and high-class Tapestry, Damask, Colonial, Louis XIV, Empire, Moorish, Rococo, Embossed Leather, rich Floral and Satin effects, etc., etc., for parlors, dining-rooms and halls, at 10c., 12½c., 15c., 18c. and up to 25c. a roll. Write for samples, for these superior papers can only be bought from us or our agents. One price everywhere, and

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AND THE GROWTH FOREVER DESTROYED WITHOUT THE SLIGHTEST INJURY OR DISCOLORATION OF THE MOST DELICATE SKIN

Discovered by Accident.—In COMPOUNDING, an incomplete mixture was accidentally spilled on the back of the hand, and on washing afterward it was discovered that the hair was completely removed. We purchased the new discovery and named it MODENE. It is perfectly pure, free from all injurious substance, and so simple any one can use it. It acts mildly but surely, and you will be surprised and delighted with the results. Apply for a few minutes as directed, hair disappears as if by magic. It has no resemblance whatever to any other preparation ever used for a like purpose, and no scientific discovery ever attained such wonderful results. IT WILL NOT FAIL. If the growth be light, one application will remove it permanently; the heaviest growth such as the beard or hair on moles may require two or more applications before the roots are destroyed, although all hair will be removed at each application, and without the slightest injury or unpleasant feeling when applied or ever afterward. MODENE SURPASSES ELECTROLYSIS

Recommended by all who have tested its merits—Used by people of refinement.

Gentlemen who do not appreciate nature's gift of a beard, will find a priceless boon in MODENE which does away with shaving. It dissolves and destroys the life principle of the hair, thereby rendering its future growth an utter impossibility. MODENE is guaranteed to be an harmless application to the skin. Young persons who find an embarrassing growth of hair coming, should use MODENE to destroy its growth. Modene sent by mail in safety mailing cases, postage paid, (securely sealed from observation) on receipt of price, $1.00 per bottle. Send money by letter, with your full address written plainly. ☞ Correspondence sacredly private. Postage stamps received the same as cash. (ALWAYS MENTION YOUR COUNTY AND THIS PAPER.) Cut this advertisement out.

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Manufacturers of the Highest Grade Hair Preparations.
You can register your letter at any Post-office to insure its safe delivery.

We Offer $1,000 FOR FAILURE or the SLIGHTEST INJURY. ☞ EVERY BOTTLE GUARANTEED.

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can be cooked all at one time on one burner of any kind of stove if you use

THE IDEAL Steam Cooker

Prevents steam and odors. Will reduce fuel bills 50 per cent. *Whistle blows when cooker needs more water.* People save money using it. Agents coin money selling it.

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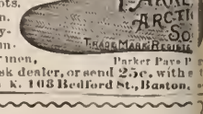
KLONDYKE COLD

is severe, but there are cold places nearer home.

PARKER'S ARCTIC SOCK



is best for rubber boots. Absorbs perspiration. Recommended by physicians for house, chamber and sick room, for men, women, children. Ask dealer, or send 25c. with size to J. H. PARKER, Room K, 103 Bedford St., Boston.

Parker Pays Postage

Every Household should have a ... New Standard Champion Washer

100,000 now in use. Will wash laces, curtains, garments, comforts, clean and without injury. Simple, strong satisfactory. A child can use it. Saves time, labor money, and clothes. Ask your dealer for the new Champion Washer, or send us your name and address for free particulars. Agents wanted. Address,

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STOP your hair falling out, make it grow and remove Scalp Diseases. Positive information Free. Address,

CARLTON CHEMICAL CO.
CINCINNATI, O.

The human hair, with proper care, through life will last.

You Dye in 30 minutes

Turkey Red on Cotton or Wool that won't fade, half or each. Dye Carpets, Dresses and clothing made to look like new, no experience necessary with Diamond Dyes. Tells how to dye any color. Big package 10c. at druggists. Write for free book. How to dye and bleach. Sample colors free. To introduce them send 4c. for 64-page book

GEMS FROM NEW BOOKS

The Story of Famous Hymns.*

Jesus Lover of my Soul.—Many accounts are given of the immediate circumstances of the writing of this, the most famous of Charles Wesley's hymns, and one of the most popular in the English tongue. One account is that the poet was standing one day at a window, when a hawk pursued a little bird so closely that it flew against the pane, losing its fear of man in the great danger which threatened: and Wesley, opening the lattice, took it in out of peril, and turned away and wrote this hymn. This story probably arose from the imagery of the opening lines in the first and second verses,—

"Jesus, lover of my soul,
Let me to thy bosom fly;"

and—

"Other refuge have I none."

It is quite probable, however, that the hymn had its inspiration on the sea. But short time before writing it. Mr. Wesley had narrowly escaped shipwreck in a storm on the Atlantic, and the words, taken as a whole, seem to indicate that this was the vision before his mind.

Rock of Ages.—Toplady wrote this hymn, which vies with Charles Wesley's "Jesus, Lover of My Soul" in being the most universally popular hymn in the English tongue, while dying of consumption, at forty-six years of age. This knowledge makes especially pathetic the title which he gave the hymn. His thought was that the holiest person in the world must say this prayer. "Thou must save, and thou alone."

Mr. Gladstone, easily the first private citizen of the world, has made a version of this hymn in Latin, and another in Greek. Many distinguished people have used it as a dying prayer, among whom was Prince Albert, the lamented husband of Queen Victoria.

There is a Land.—When young Watts was eighteen years of age, he became greatly disgusted with the ungraceful and silly rhymes which were used in the church where he attended. On a Sunday morning when the singing had been worse than usual, the boy stepped up to one of the church officials and expressed his contempt for the miserable doggerel. In those days youngsters were expected to keep silent in regard to such matters, and the church elder sternly regarded him, and said: "Give us something better then, young man!" The disgusted lad went home and set himself to work to accept the challenge. Before sunset he had written a hymn which was lined off and sung at the evening service. The first verse was as follows:

"Behold the glories of the Lamb,
Amidst his father's throne;
Prepare new honors for his name
And songs before unknown."

He was sitting, one spring day, at his window in Southampton, looking out across the river Itchen. Beyond the narrow river was the Isle of Wight, marvelously picturesque and beautiful in the full glory of its spring coloring. It was one of those lovely days when there is gladness in simply being alive, and as he drew in the fresh air, and his eyes feasted on the beauties of harbor and river, and field and forest, his thought led him on to consider that if God had made so beautiful this world in which we were to spend so short a period, how much more glorious must be the heavenly world which is to be the scene of an immortal career.

One Sweetly Solemn Thought.—Phœbe Cary wrote this beautiful lyric, which will probably outlive all her other poems, when she was only a girl, seventeen years of age. It was on the Sabbath. She had attended church in the morning, and on coming home to a friend's house, her heart stirred with emotion by the services in which she had but just taken part, she retired to her room and wrote this hymn. Metrical versions have been made by many compilers, and the poem is now found in nearly all the hymn books of the English tongue.

After both she and her hymn had become famous, this friend wrote to her, inquiring about the hymn and its story. In answering her friend's letter she says: "I enclose the hymn for you. It was written eighteen years ago (1842) in your own house. I composed it in the little back third-story bedroom, one Sunday morning, after coming from church; and it makes me very happy to think that any word I could say has done any good in the world."

Just as I Am.—Dr. Cæsar Malan, of Geneva, Switzerland, was being entertained in the home of Miss Elliott. The young lady was then in failing health, and during an evening conversation that earnest missionary asked her if she thought herself to be an experimental Christian. She was at first inclined to resent so personal a conversation, and replied that personal religion was a matter she did not wish to discuss. Dr. Malan answered with great gentleness that he would not pursue the matter if it displeased her, but he would pray that she might become a Christian. Some days afterwards she apologized to the minister for her rude answer, and said: "I do not know how to find Christ. I want you to help me." Dr. Malan's reply was, "Come to him *just as you are*." Neither of them thought at the time that that simple reply would be caught up in song by the whole Christian world, and be repeated for many years to come. It was this reply of Dr. Malan to her personal question that first led to her own conversion, which was Miss Elliott's inspiration in writing her famous hymn.

Nearer to Thee.—This hymn, which has not only found its way into all hymn books of the English tongue, but has been translated into many foreign languages, was written by Sarah Flower Andrews as a record of personal religious experience and as a memorial of gratitude because the author's prayers had been answered. Like many another hymn that has become famous and universally helpful, it was the upspringing of gratitude in a reverent soul, and was written without any expectation that it would become a popular hymn.

*From *Immortal Hymns and Their Study*, the narrative of the conception and striking experiences of blessing attending the use of some of the world's greatest hymns. A volume that will prove helpful to many; by Rev. Louis Albert Banks, D. D.; illustrated, and with music; pp. 313; cloth and gilt. The Burrows Bros. Co., Cleveland, O., publishers.

Wesleyan Progress.

Wesleyan Methodism has made great progress in London during this generation. The number of ministers in 1861 was 43, and is now 139; the number of communicants was then, 15,036, and is now 36,758.

Strange New Shrub that Cures Kidney and Bladder Diseases, Rheumatism, etc. Free.

We have previously described the new botanic discovery, Alkavis, which proves a specific cure for diseases caused by Uric acid in the blood, or disorder of the Kidneys or urinary organs. It is now stated that Alkavis is a product of the well known Kava-Kava Shrub, and is a specific cure for these diseases just as quinine is for malaria. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks Alkavis cured him of Kidney and bladder disease of ten year's standing, and Rev. Thomas M. Owen, of West Pawlet, Vt., gives similar testimony. Many ladies also testify to its wonderful curative powers in disorders peculiar to womanhood. The only importers of Alkavis so far are the Church Kidney Cure Co., of 418 Fourth Avenue, New York, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative power

TRIAL PACKAGE FREE!

If any reader suffering from rheumatism will write to me, I will gladly send free a trial package of a simple and harmless remedy which has cured thousands of so-called hopeless cases, even some of over 40 years standing. Address, JOHN A. SMITH, Summerfield Church Building, Milwaukee, Wis.

Don't let springtime overtake you with your blood impure and your system clogged up with impurities which have accumulated during the winter season. Hood's Sarsaparilla will purify your blood.

A COUGH SHOULD NOT BE NEGLECTED. "*Brown's Bronchial Troches*" are a simple remedy and give immediate relief. Avoid imitations.

AT ALL GROCERS IN 2-LB. PACKAGES ONLY.

FROM MAKER TO USER.
Singer Sewing-Machines cannot be obtained through department stores or merchandise dealers; they are delivered directly from maker to user only through our own employees. They are offered to the public on their intrinsic merits as the best device obtainable for family sewing.
CAN YOU TRY ONE FREE? CERTAINLY. Deliver it at your door, in our own wagon, upon application to any of our offices, located in every city in the world.
EITHER LOCK-STITCH OR CHAIN-STITCH.
ANY STYLE OF CABINET WORK.
Sold for Cash, or Leased.
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SINGER SEWING-MACHINES ARE SOLD ONLY BY
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Dr. Hunter's Book on the Lungs

Progress of Medical Science.

A little book published by Dr. Robert Hunter, of 117 West 45th Street, New York, gives all the latest discoveries and improvements in the theory and treatment of Asthma, Bronchitis, Catarrh, and Consumption, fully explaining their differences and their cure by medicated air inhalations.

Dr. Hunter was the father and founder of the local treatment of the lungs by antiseptic medicated air inhalations, the inventor of the first inhaling instruments ever employed for the cure of lung diseases, and the discoverer of the only germicide that cures Consumption by destroying the bacilli of tuberculosis in the lungs of the patient. His treatment consists of healing and cleansing balms applied to the lungs three times a day by his inhaling instruments, the application of antiseptic oils to the chest, which surround the body with a zone of medicated air, and filling the chamber in which the patient sleeps with antiseptic vapors, thus keeping up a curative action on the lungs day and night.

No other treatment in the world is so direct, common-sense, and successful.

Mrs. Milford Jones says: It gives me pleasure to give all the information I can concerning Dr. Hunter and his treatment.

I can truly say that with God's blessing I am a living witness of its power to cure.

My disease was of nearly three years' standing; I had been treated by seven different doctors, all pronouncing my case very serious and some hopeless. I heard of Dr. Hunter and called on him as my last hope. He stated my case very clearly, saying there was a cavity in my right lung which to me looked very dark. He told me he could cure me if I had patience and would be faithful in the treatment, but that it would take a long time.

I am now able to do my housework and work in the store. My friends can scarcely believe it possible for me to look and be so well, for they had expected to bury me long ago.

I firmly believe if you are in a curable condition at all, Dr. Hunter can do it. I feel much interested in all sufferers of such a terrible disease. May God bless Dr. Hunter's treatment to your cure.

Your unknown, but sympathetic friend,
Mrs. MILFORD JONES,
Dover, Morris Co., N. J.

Dr. Hunter's Book contains many similar letters from prominent people who have been successfully treated. It will be sent free to Christian Herald readers by addressing him at 117 West 45th Street, New York.

CATARRH INHALER FREE!

Only One Person in Fifty Cured by old methods of treating Catarrh—now everywhere condemned.

The new Scientific Catarrh Inhaler of Dr. Worst's mailed Free to all readers of

CURES BY INHALATION,

And is the latest and best up-to-date method for curing Catarrh, Asthma, Colds, Bronchitis, Sore Throat, Headache, and is endorsed by all Physicians.

CROWN POINT, N. Y., Nov. 16, 1897.
"It cured me in three days of a stubborn cough. I believe it a God-send to the afflicted." B. F. BEVINS.

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"It beats the world for Catarrh and Rheumatism." W. C. DANNALSON.

ISAAC MILLER, Clay City, Ind., writes: "Your Catarrh Inhaler has cured me sound and well."

[We can furnish thousands like the above.]

SPECIAL OFFER:

I will for a short time mail any reader of this paper my new Inhaler with Medicine for one year on three day's trial free.

If it gives satisfaction, send me $1.00, if not return it. Send for it now. Address,

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$ 34.50 Acme Bicycles.

ACME CYCLE CO.,
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$5 **2500 BICYCLES** ON HAND, THAT'S TOO MANY

We must close out our immense stock of 97 models, including nearly 100 different makes, at prices which will sell them *now* to make room for '98 stock. *You* can make *big money* helping us. Second hand wheels $5.00 to $20.00. New '97 models, $15.00 to $35.00. Agents wanted. Wheels shipped subject to full examination. *Satisfaction guaranteed.* Write for confidential offer to the old reliable Bicycle House.

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ASTHMA CURED!

Dr. Hair's cure has brought happiness to sufferers. A $1.00 bottle and valuable treatise sent free, you pay the expressage. Address, Dept. 18.

DR. R. W. HAIR, Cincinnati, O

600 SECOND HAND BICYCLES $5 TO $15
Bargain list free. D. S. Mead Cycle Co., Chicago

ASHAMED OF HIS COLORS.

AN English evangelist relates this interesting incident in his Gospel temperance work: "While at a restaurant I met a gentleman whom I had met in temperance work, and noticed that the blue ribbon which had always been most conspicuously displayed in his coat buttonhole at the meetings was wanting. 'Where is your blue ribbon?' I asked. For reply, he opened his coat, and there in one of the buttonholes of his waistcoat was a thin, very thin piece of blue. I asked him why he did not wear it where it could be seen, to which he replied that during business hours it is subjected him to so much chaff from those with whom he came in contact that he thought it better not to let it be seen. I said to him, 'Did you ever hear of Admiral Nelson?' He looked surprised, but answered, 'Yes, of course I have; but what has Admiral Nelson to do with the question?' 'You remember when Nelson was about to engage the enemy at the battle of Trafalgar, he dressed himself in his full uniform, and placed all the medals and orders that he had won on his breast. His officers remonstrated with him, saying that he should take off his decorations, or at least cover them up with a handkerchief, as otherwise he would become a mark for the enemy's musketry. But the gallant admiral would have none of their advice. 'I won these distinctions in the face of the enemy,' he replied 'and I shall wear them in the face of the enemy.' The lesson was not lost upon any hearer, I am assured."

The Great Pamir Desert.

Gradually, and with infinite effort, the Great Pamir plateau in upper India is being explored by intrepid travellers. Dr. Sven Hedin, who has spent the last four years in Asiatic exploration, recently read before the Royal Geographical Society, of England, a history of his travels.

He set out in February, 1894, with a caravan of twelve horses and four men, on the hither side of the Pamir plateau. It was a campaign interrupted by snow-blindness, and once by the loss of half his caravan—but it included several notable finds and notable achievements. Among the achievements was the ascent of the great Mus-tag-ata, which rises like a great frontier fortress in the Central Asian deserts. Mus-tag-ata, the highest mountain in the Pamir plateau, and one of the highest in the world, rises to a height of twenty-five thousand feet, and at the same time constitutes a worthy continuation of the great mountain chains, Himalaya, Kwenlun, Kara-Korum, and Hindu-Kush, which meet to form the roof of the world. Another great and most dangerous achievement was the crossing of the Takla-makan Desert—the "desert of the shifting sands." It was an appalling journey—even the explorer describes it as an unhappy one—three hundred miles in distance, and always traversed in danger because of the great sandstorms and moving hills of sands and quicksands. The first thirteen days all went well, but the following thirteen they could not find water, and Dr. Hedin lost two men, seven camels, and almost all his baggage. As years roll on, the gradual *rapprochement* of Russia and Britain will invest the centre of Asia with ever-increasing interest.

The Past and Future of Formosa.

The Island of Formosa, says *The Missionary Review of the World*, now part of the Japanese Empire, lies about one hundred miles from the Western coast of China. Its area is about fifteen thousand square miles, or one-half the size of Scotland. The climate is mild, the natural resources rich, and the soil fertile.

The first effort to Christianize the inhabitants was made in the seventeenth century by the Dutch, who sent thirty-seven ordained pastors to engage in this missionary work. These were finally driven out, and Christianity declined. The present Christian missions were started by the English Presbyterians (1865) in the south of the Island, and the Canadian Presbyterians, Dr. Mackay in the north. The Japanese Christians have put forward the plan of sending preachers to their new possession. One has only to read Dr. Mackay's journals and other writings of the work of Rev. Dr. Talmage to be convinced of the wonderful power of Christianity among these people. Under the influence of the Japanese, the Chinese population will certainly have left the island or sunk into obscurity, thus removing disturbing elements from foreign dealings. The Japanese authorities have forbidden the importation of opium, and have, in other ways, made improvements which are calculated to better the material condition of the people, and to promote civilization, if not Christianity. Now is the critical time in the history of the island.

GOOD CAUSES HELPED.

The following sums have been contributed by the readers of this journal for the support of the various worthy causes mentioned below:

Philafrican Liberators' League.

W B Woodruff	5 00
J & Sarah Bocthby	2 00
M I Perkins	10 00
——, Peoria	5 00
Total	$22 00

Dr. Faust.

E Kenney	50

Good Samaritan Home.

E's Thank Offering, Bklyn	10 00

Any Good Cause.

B F S. E Shelburne	5 00
Mrs Wm Ives	1 00
Warren L Parks	18
Carrie E Partridge	2 50
E C Willard	1 00
Little Helper, Harrison	1 00
T N Smith	35
Mrs A Scribner	1 00
H D Stearns	5 00
Mrs Mrs P Fowlie	1 00
Lena Roliston	5 00
Total	$23 03

Home Missions.

J Chapman	10 00

Mrs. Rose Hawthorne Lathrop.

W O P, Worcester	1 00
In memory of little Herman Greenview	5 00
Mary ——	3 00
Reader, Lancaster	25
I H N, Phila	1 00
——, Newark	10 00
Mrs Eliza Close	5 00
E J Hack	25
Mrs A R Chase	1 00
Total	$26 50

Foreign Missions.

J Buckland, for Africa	1 00
Harleysville Union SS	25 96
J Chapman	10 00
Total	$36 96

Jerry McAuley Mission.

W O P, Worcester	1 00
I H N, E Rockaway	2 00
M I Perkins	10 00
Total	$13.00

Mayesville Institute.

E Glover Mansfield, Jr	5 00
Collected in Worcestar and vicinity	184 86
Helen A Preston	4 00
Total	$193 86

Miss Emma Nason's work among the Lumberman.

Mrs A R Chase	1 00

Pres. B'd Foreign Missions.

—— Arnaheim Calif	7 00

Christian Herald S. S. Missionary.

L F Humiston	1 00
Children's Mission Circle, No Madison	3 00
Mrs G S Tarbox	1 00
E's Thank Offering, Brooklyn	10 00
Total	$15 00

Catharine Mission.

M I Perkins	10 00
Mrs Nettie Peters	1 00
Total	$11 00

American Bible Society.

Pres Ch, New Hope	1 25

THE PATRIARCH'S GOD.

I WANT the God who calls me
To heed his blest command:
To "seek a better country"
Within the promised land.
I want the God of promise
To lead me all the way—
I need the God of Abraham
To be my God to-day.

I want the God of Isaac
To bring salvation nigh,
And who a Lamb provideth
That sinners may not die.
I want the God who blesses
And who my path will choose,
Who, when I at the altar bow,
His covenant renews.

I want the God of Jacob
Whose pledge will never fail,
Who, when I plead in earnest prayer,
Will let my prayer prevail.
I want the God who loves me,
Nor lets me grieve too long;
Who brings me to my own at last
And righteth every wrong.

Oh, Israel's God must aye be mine!
My joy, my staff, my stay—
The God of all the fathers
Must be my God to-day.

Oberlin, O. —MRS. FRANK A. BRECK.

Dandruff is Dangerous

It is a disease. Its presence indicates an unhealthy condition of the scalp, which if neglected leads to baldness. The best means for its cure is found in Ayer's Hair Vigor.

"For more than eight years I was greatly troubled with dandruff. Though a young man, my hair was fast turning gray and falling out. Baldness seemed inevitable until I began to use

Ayer's Hair Vigor

The dandruff has been entirely removed and my hair is now soft, smooth and fast resuming its original color." L. J. VALLE, Allenton, Mo.

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THE MODERN STOVE POLISH

Quick Shine
Little Labor
No Dust
No Odor

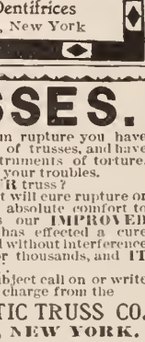
NO OTHER COMPARES WITH IT. IT'S THE BEST.

A Postal Will Do

Send for the little Red Book that tells of the quaint story and remarkable medicinal properties of the famous

Dentifrices des RR. PP. Bénédictins de Soulac

Elixir—Paste—Powder



All perfect dentifrices and in Elixir form curing toothache and inflammation of the gums. Address

Bénédictins' Dentifrices
24 & 26 White St., New York

TRUSSES.

If you are a sufferer from rupture you have probably tried the old style of trusses, and have found that they were instruments of torture, instead of an alleviation of your troubles.

Why not try OUR truss?

There is but one truss that will cure rupture or hernia, and that, too, with absolute comfort to the wearer, and that is our IMPROVED ELASTIC TRUSS. It has effected a cure absolutely without pain and without interference with work or business, for thousands, and IT CAN DO SO FOR YOU.

Those interested in the subject call on or write and get a catalogue free of charge from the

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We have no AGENTS. Do not be deceived by parties claiming they have our trusses in stock. We sell all our goods direct.

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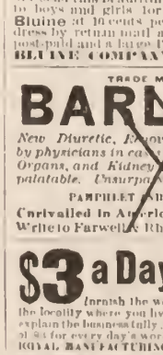

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The NEW GRAPHOPHONE TALKING MACHINES DOWN TO $10.00. All the latest Music, Songs, Speeches or your own voice. Complete Outfits, consisting of Machine with automatic spring motor which runs 2 records with one winding. Hearing Tubes, Concert Horn, 12 Musical or Talking Records, large size Show Bills, Admission Tickets, Etc., for $15.25. An opportunity to make BIG MONEY EASY by public entertainments. Just the thing for Church and Sunday School entertainments. Anyone can operate them. Send for Free Catalogue of Graphophones, Records, etc. Or by sending ONE DOLLAR we will send the outfit by express C. O. D. subject to examination, balance payable when received.

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ON 30 DAYS' TRIAL.

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with self-adjusting Ball in center, adapts itself to all positions of the body, while the ball in the cup presses back the intestines, just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free.

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SOLID GOLD PEN FREE.

FOR ONE DAY'S WORK

We send this beautiful Pearl-Handled Solid Gold Pen to boys and girls for selling 1 1-2 doz. packages of Bluine at 10 cents per package. Send your full address by return mail and we will forward the Bluine and gold pen. Large Premium List.

BLUINE COMPANY, Box E, Concord Junction, Mass.

TRADE MARK REGISTERED.

BARLEY CRYSTALS

New Diuretic, Removes a Toxic Cereal. Endorsed by physicians in cases of acute and irritable Digestive Organs, and Kidney Troubles. Emollient, attractive, palatable. Unsurpassed in the whole range of cereals.

PAMPHLET AND COOKING SAMPLE FREE.

Unrivalled in American or European. Ask Dealers, or Write to Farwell & Rhines, Watertown, N. Y., U.S.A.

$3 a Day Sure

Send us your address and we will show you how to make $3 a day absolutely sure. We furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure, write at once.

ROYAL MANUFACTURING CO., Box 138, DETROIT, MICH.

$1,500 IN CASH

and 2000 Premiums were awarded my fowls at 12 State Shows in '97. Largest Strain in the West. Send 5 cents stamps for best Illustrated Poultry Catalogue. Address CHAS. HAMMERLING, Box 70, COLUMBUS, O. FOR SALE

FREE.

We direct special attention to the following remarkable statement:

Had catarrh e... since I can remember... often avoided company... on account of it; the... was dry and sore, ... least change in... weather gave me a... dull pain over my e... caused a stupid... drowsy feeling; ... began to ring, in a sh... time my hearing fai... became so deaf could not hear one t... Used Aerial Medication eight weeks, hear... was fully restored, roaring and pain stopp... and was entirely cured of Catarrh. I do not... why anyone should suffer from Catarrh or d... ness when there is such a good cure as thi... MISS CARRIE BOWERS, Rouseville, Pa.

We have reliable assurance that the al... statement is genuine and that Dr. Moor... a reputable physician.—*Cincinnati Chris... Standard.*

MEDICINES
For Three Months' Treatment
FREE.

This very liberal offer having proved rem... ably successful last year, I have decided o... renew it, and will for a short time send n... cines for three months' treatment free. ... question form and particulars, address

J. H. Moore, M.D., Dept. K 3 Cincinnat...

In the selection of food care is exercise... secure the best. No attempt is made to ... guise, by flavoring in cooking, the tast... decayed meat or vegetables. Why not is... same care in the selection of Cod Liver ...

Peter Möller's Cod Liver Oil

is kept free from contamination and all ... purities during process of manufactu... hence it is free from all disagreeable tast... smell so common in Cod Liver Oil.

Ask for Peter Moller's Oil, and see that the bott... flat, oval one—bears our name as agents. Notic... date in pelorated letters at bottom of the label.

Schieffelin & Co., New York.

A Good Wago...

begins with good wheels. I... the wheels are good the wago... n failure. IF YOU BUY ... ELECTRIC STEEL WHE... made to fit any wagon—your wh... will always have good wheels. C... dry out or rot. No loose tires. ... height, any width tire. Catalog f...

ELECTRIC WHEEL C...
Box 136 QUINCY, I...

BUGGIES, Carts, Sur... Phaeton...

Harness and Saddles shipped C. O. ... anywhere to anyone ... privilege to examine at ... lowest wholesale prices. G... anteed as represented ... money refunded. Send f... illustrated catalog and t... monials Free. Addr. (in ...

CASH BUYERS' UNION, 158 W. Van Buren St., B 158 CHIC...

Hens with any Gri...

Will lay eggs, but with MANN'S Gre... Crystal Grit and MANN'S Green B... Cutter, they lay twice as many. Green ... and Mann's Grit produce a food that ... wonderful results as ECG MAKE... They have no equal.

MANN'S BONE CUTTE...
have world wide fame. Cash or Instalm... Catalog free if name this paper.
E. W. MANN CO., Milford, M...

WANTED

RELIABLE MEN in ... locality, local or travelli... to introduce a new discov... and keep our show cards ... on up on trees, fences, ... bridges throughout town and country; steady em... ment; commission or salary; $65 00 PER MO... AND EXPENSES not to exceed $2.50 per day; ... deposited in any bank at start if desired. Write for ... terms. THE GLOBE MEDICAL ELECTRIC CO., Buffalo N...

THE OPIUM AND MORPHINE HAI...
"What We May Do to be Saved" is a little b... giving full particulars of a reliable cure. ... Dr. J. L. Stephens, Dept. B., Lebanon ...

Children Helping Cuba.

ow the Boys and Girls of Cambridge Are Doing the Master's Work.

A LETTER from Havana contains an interesting account of the good that was accomplished among the oor, starving Cubans by five dollars sent

MR. J. S. PAINE.

them by the Cambridge, Mass., Boys' nd Girls' Christian Band. It shows at if ever there was a time and place nen a loaf of bread given in Christ's me went a long way, that time is now, nd the place is Cuba. And it shows what n be accomplished by the pennies of a nd of little children. Those five dollars ve brought food and happiness to at ast five poor Cuban homes.

This is not the first and only good deed, y any means, of the Cambridge Boys' d Girls' Christian Band. The institu- on is quite unique, and our readers ll be pleased to hear something of its story. In 1883, Mr. S. Paine, the Bos- n merchant and philanthropist, who ad long been active- connected with the

A LITTLE BAND MAID.

THE BAND TRUMPETER.

Sunday School of the Broadway Baptist Church in Cambridge, organized an association called the Children's Band," and its membership was thrown open to all creeds. It started with twenty-three members, but the present enrollment now exceeds two thousand five hundred, the association four times outgrowing its quarters, and moving into larger halls. Conditions of membership establish an age limit of five to fifteen years; and each new applicant must be introduced to the secretary by a child already enrolled, who becomes responsible for the new member's obedience to the rules. Admission to the hall is by ticket, each registered attendance card bearing name, street, number, and age of the member holding it. As children enter, the number for the day is punched on cards by doorkeepers. Regular meetings, held on Saturday mornings, show an attendance seldom less than one thousand two hundred, and often exceeding one thousand five hundred. "God's word has a charm for children," explains Mr. Paine, when people wonder how children are so ready to "sacrifice" their weekly holiday. At 8.45 service opens with singing of Gospel hymns, accompanied by piano, organ, and cornets, all the children singing. At nine a ringing stroke of the gavel brings the meeting to order, and Superintendent Paine says: "Good morning, children," and the children respond: "Good morning, Mr. Paine." Then all heads bowed in prayer, as with one voice they repeat:

Jesus take this heart of mine,
Make it pure and wholly thine;
Thou hast bled and died for me,
I will henceforth live for thee.

Notices are given out, and requests for prayers for the sick are made by uplifted hands. Again all the heads of the members are bowed in prayer, and follow their leader sentence by sentence, in prayer for the sick and bereaved.

Passing out of the hall, each child receives a paper—the girls THE CHRISTIAN HERALD, the boys a youth's paper, and little tots, something suited to their tastes. Attendance is seldom less than 1,200 or 1,500. The expenses of the organization are met by Mr. Paine, who thoroughly enjoys the happiness he gives and the good he is doing. In winter time he gives a series of lectures on interesting subjects, illustrated by stereopticon views. Admission is five cents for adults and one cent for children, the money being devoted to some good work. In summer there is a picnic to Lake Walden. A paper called *The Light* is issued by this little "band" who are truly shining lights in the great world around them, where their example is a blessing to many.

Cheerfulness a Virtue.

Everybody cannot be handsome, but it is the duty of every one to look as well as possible, and nothing adds more to one's good looks than a cheerful countenance, says an exchange. "I have always," observed the good Vicar of Wakefield, "been an admirer of happy human faces." This sentiment is a universal one. The pleasure thus derived compensates for the absence of beauty, and supplies the deficiency of symmetry and grace. Cheerfulness can be cultivated and acquired as well as other qualities. If one's work is exacting and tiresome, it is made no easier by being tretful. Form the habit of being cheerful under adverse circumstances. Our happiness is a sacred deposit for which we must give account. Admiral Collingwood, one of England's great naval heroes, in his letters to his daughters, says, "I never knew your mother to utter a harsh or hasty thing to any person in my life." What loftier eulogy could a woman have?

15 Packets SEEDS. FLOWERS 20 Fine BULBS. For 25c. Postpaid.

BEGONIA.

For 25c. we will send the following collection of SEEDS and BULBS. All large packets and good blooming bulbs.

1 Pkt. Chinese Lantern, bright scarlet.
1 " Weeping Palm.
1 " New Giant Aster, white.
1 " Verbena, mixed New & Dwarf.
3 " Pansy, red, white and blue.
1 " Butterfly Orchid, for Pot Culture, a mass of bloom summer and winter.
1 Pkt. Sweet Pea, scarlet.
1 " Petunia, variegated.
1 " Japanese Morning Glory, beautiful.
1 " California Violet, flowers 2 inches.
1 Pkt. Lavender, delightfully fragrant.
1 " Tokio Chrysanthemum (novelty).
1 " Myosotis, beautiful Forget-me-nots.

1 Bulb Begonia, 1 Gloxinia, 2 Hyacinth Lily, white, hardy; 1 Tuberose, variegated; 15 Oxalis, white, pink.

15 Packets Seeds and 20 Bulbs in all for 25c., together with our illustrated catalogue.

J. ROSCOE FULLER & CO., Floral Park, N. Y.

The finest Garden

in the neighborhood this year, will be yours—if you plant

Maule's Seeds

My new Seed and Plant Book for '98 contains everything good, old or new. Hundreds of illustrations. Four colored plates. Full of *business* cover to cover. **Pronounced by all, the Brightest and Best Book of the Year.**

Mailed free to all who mention they saw this in CHRISTIAN HERALD.

WM. HENRY MAULE.
1711 Filbert St., Philadelphia, Pa.

NEW SEEDS CHOICE NOVELTIES

HOW TO GET THEM FREE

In 1899 we propose to introduce two remarkable novelties. One **A NEW TOMATO** and the other **A NEW BEET.** We want names that are worthy the high quality of these vegetables and therefore will pay you

$200 FOR A NAME.

To those who wish to test them this season and compete for these prizes, we will send liberal packets of the seed of each as part of our **STAR PRIZE COLLECTION** which includes also a packet of seed of each of NEW WHITE PRIZE ONION, NEW WINTER QUEEN CELERY AND CINCINNATI MARKET RADISH. Send 10c in stamps or silver for them and our **1898 Garden and Farm Manual,** the finest seed catalogue ever published.

JOHNSON & STOKES,
Dept. 7 217-219 Market St. PHILADELPHIA PA.

FOR 14 CENTS

We wish to gain 150,000 new customers, and hence offer

1 Pkg. 15 Day Radish, 10c
1 Pkg. Early Spring Turnip, 10c
1 " Earliest Red Beet, 10c
1 " Bismarck Cucumber, 10c
1 " Queen Victoria Lettuce, 15c
1 " Klondyke Melon, 15c
1 " Jumbo Giant Onion, 15c
3 " Brilliant Flower Seeds, 15c

Worth $1.00, for 14 cents.

Above 10 pkgs. worth $1.00, we will mail you free, together with our great Plant and Seed Catalogue upon receipt of this notice and 14c. postage. We invite your trade and know when you once try Salzer's seeds you will never get along without them. Potatoes at $1.50 a Bbl. Catalog alone 5c. No. 180

JOHN A. SALZER SEED CO., LA CROSSE, WIS.

$8.00 for a MACHINE

to weave your own fence of Coiled Hard Steel Spring Wire. 52 inches high, at 25 Cts. per Rod. $20 buys wire for 100 rod fence. Agents Wanted. Catalogue Free.

CARTER WIRE FENCE MACH. CO.
Box 20 Mt. Sterling, O.

Shade Won't Work

because it isn't mounted on THE IMPROVED **HARTSHORN SHADE ROLLER.**

A perfect article. No tacks required. Notice name on roller when buying your shades.

AGENTS!

MAKE MONEY Easily, Pleasantly, Continuously This Opportunity Is Yours.

Write to-day for employment on **SUCCESS,** an up-to-date Journal of Inspiration and Encouragement and Self-Help.

A postal will bring a sample and particulars.

One cent may start you on the road to Fortune!

THE SUCCESS COMPANY, Cooper Union, New York City.

ALUMINUM Ware and Agents **SPECIALTIES**

of every description. Something new every month. Write for ILLUSTRATED CATALOGUE; sent free. $25 a week made easy. We will show you how. C. H. Sidney Novelty Works, 25 Randolph St., Chicago.

CATARRH positively cured while you sleep with pleasant Home Remedies. Free treatment for sufferers with this loathsome, dangerous and disgusting disease.

HOME MED. ASS'N, 4601 Champlain Ave., Chicago

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FAIRY SOAP

is the only soap made in three sizes (for the toilet, bath and laundry) and the purest, most perfect soap the world has ever known. The Soap of the Century. A pure, white, floating soap, fine enough for the softest skin, or the daintiest fabric—not too fine for coarser washing. It is sold everywhere.

Made only by

THE N. K. FAIRBANK COMPANY,
Chicago. St. Louis. New York.

GRAND NEW **Canna Lilies**

Plant in pots for immediate bloom and bed out when ground is warm. Gorgeous spikes of lily-like flowers & splendid foliage.

1 Deep Crimson
1 Lovely Pink
1 Gold Variegated

Nice lively roots, *sure to grow.*

10c. each. Three for 25c.

Our New Guide—84 pages—tells all about 400 other Choice Flowers FREE.

The COLLARD & JONES CO., West Grove, Pa.

START IN BUSINESS!

HATCH THOUSANDS WITH THE PRAIRIE STATE **INCUBATOR**

200 FIRST PREMIUMS.

Send for CATALOG. PRAIRIE STATE INC. CO. HOMER CITY, PA.

THE SUCCESSFUL INCUBATOR

is the standard machine for hatching strong, healthy chicks. Self-regulating, patent turning trays, drying room for chicks, non-explosive lamp—just a few of its good points. Sold under a positive guarantee to work perfectly. Beautifully made and durable. Our 128 page catalogue describes them fully; tells many things about poultry raising you should know. Mailed for 6 cts.

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INCUBATORS ON TRIAL.

Buy no Incubator and pay for it before giving it a trial. We send you ours on trial. No money paid until tried. FIRST PRIZE at World's Fair. FIRST PRIZE AND MEDAL at Nashville Exposition. All about Poultry, Incubators and the money there is in the business in our catalogue, sent for 5 cts. Better send for it.

VON CULIN INCUBATOR CO. 12 Clinton St. Delaware City, Del.

GLOBE INCUBATORS

Hatch Every Fertile Egg. Winners of first premium everywhere in strongest competition. Finest illustrated and descriptive catalog printed giving lowest prices on Incubators, Brooders & a complete line of Poultry Appliances. Tells how to hatch and raise Chicks successfully. Sent for 4c. SHOEMAKER INCUBATOR CO., Freeport, Ill.

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Ill 80-Page Cat. for stamp: tells all about Poultry. THE MONITOR CO., 13 Wm. St., Middletown, Ct.

$5 Cash (50 egg size) On Trial $5.75. "3 hatches with Bantam, 20, 37 and 48 chicks from 50 eggs." Jacob Whippert, Cecil, O. Large size cheap. Send 4c for No. 60 catalog. Buckeye Incubator Co., Springfield, O.

Hens Make Money

under proper conditions. These conditions are defined in our MAMMOTH NEW POULTRY BOOK and CATALOG for 1898. Bigger & better than ever before. Printed in colors: cuts and description of all leading breeds of fowls; poultry house plans, tested remedies, prices on poultry, eggs, etc. Worth $2 but sent postpaid for 15 cents in stamps or coin.

The J. W. Miller Co.
Box 179, Freeport, Ill.

"Good wives grow fair in the light of their works," especially if they use **SAPOLIO**

SEEDS FROM OUR GROUNDS TO YOURS SEEDS

WE no longer supply our seeds to dealers to sell again. At the same time, anyone who has bought our seeds of their local dealer during either 1896 or 1897 will be sent our **Manual of "Everything for the Garden" for 1898** FREE provided they **apply by letter** and give the name of the local merchant from whom they bought. To all others, this magnificent **Manual**, every copy of which costs us **30 cents** to place in your hands, will be sent free on receipt of **10 cents** (stamps) to cover postage. Nothing like this **Manual** has ever been seen here or abroad; it is a book of **200** pages, contains **500** engravings of seeds and plants, mostly new, and these are supplemented by **6** full size colored plates of the best novelties of the season, finally,

OUR "SOUVENIR" SEED COLLECTION

will also be sent without charge to all applicants sending **10 cts.** for the **Manual** who will state where they saw this advertisement.

Postal Card Applications Will Receive No Attention.

PETER HENDERSON & Co.
35 & 37 CORTLANDT ST. NEW YORK.

Potato Points

We shall introduce this year for the first time the wonderful new

Mortgage Lifter Potato

and propose to pay you for trying it, by giving cash prizes for the best six tubers grown in 1898.

$300. for Six Potatoes

grown from a single tuber. Tested for four years. Pronounced by experts the earliest potato grown. **White** in color, **regular** in shape, **superb quality and enormous yielder.** Grow it this season and next year you will have seed to sell to your neighbors. One single potato with instructions, **50 Cts.**

We send by Mail

One Potato and 1 Pkt. each of First in the Market Cabbage, Surehead Cabbage, Climbing Cucumber, Six Week's Turnip, and the **earliest tomato in the world,** together with our book, **"SEEDS THAT GROW" For 25 Cents.** Instructions for prize contest in each order

FAIRVIEW SEED FARM,
Box 81 Rose Hill, N. Y.

NEW MULTIFLORA ROSES.

With seed of these new Roses, plants may be had in bloom in 60 days from time of sowing. Plant at any time. They grow quickly and flowers appear in large clusters and in such quantity that a plant looks like a bouquet. Perfectly hardy in the garden, where they bloom all summer. In pots they bloom both summer and winter. From a packet of seed one will get Roses of various colors—white, pink, crimson, etc.—no two alike, and mostly perfectly double and very sweet. Greatest of novelties. **Seed 20c.** per pkt., 3 pkts. for 50c.—or for **40c.** we will send

1 pkt. **New Multiflora Roses.** All colors.
1 " **Chinese Lantern Plant.** Magnificent.
1 " **Cupid Dwarf Sweet Pea.** A real gem.
1 " **Verbena, Giant White Scented.**
1 " **Tree Strawberry.** Largest, finest berry.
1 bulb **Double-flowered Tuberous Begonia**
1 " **Fancy Gloxinia.** Extra fine.
1 " **Giant Flowered Gladiolus Childsi.**
2 " **Spotted Calla Lily. 1 Montbretia.**
6 " **Fancy Gladiolus.** All different colors.
10 " **Flowering Oxalis,** Mixed colors. Also,

Our Great 160-page Color Plate Catalogue and **THE MAYFLOWER Monthly Magazine** for a year; illustrated—colored plate each month—devoted to Flowers and Gardening. Worth $1.50 but for trial

All the above for 40c. postpaid.

Our Great Colored Plate Catalogue

of **Flower and Vegetable Seeds, Bulbs, Plants, and Rare New Fruits,** is the finest ever issued: profusely illustrated. **12 Magnificent Large Colored Plates,** 160 pages. Mailed for 10 cts., or FREE to any who expect to send us an order after getting it.

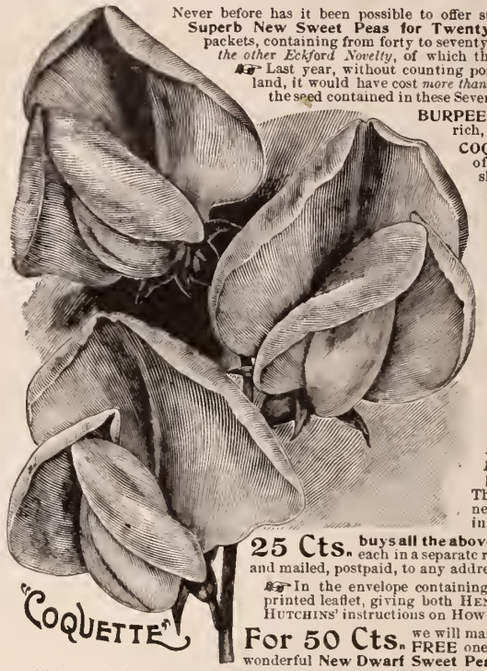
JOHN LEWIS CHILDS, Floral Park, N. Y.

Ferry's SEEDS

grow paying crops because they're fresh and **always the best.** For sale everywhere. Refuse substitutes. Stick to **Ferry's Seeds** and prosper. 1898 Seed Annual free. Write for it.

D. M. FERRY & CO., Detroit, Mich.

Seven Superb New Sweet Peas for 25 Cts.



Never before has it been possible to offer such **A Grand Collection of Seven Superb New Sweet Peas for Twenty-five cents.** All are regular-size packets, containing from forty to seventy seeds each, except *Queen Victoria* and *the other Eckford Novelty*, of which there are twenty seeds in each packet. ☞ Last year, without counting postage and trouble in sending to England, it would have cost *more than two dollars* to have gathered together the seed contained in these Seven Packets which are sold now for 25 cts.

BURPEE'S BRILLIANT. The color is of rich, bright *crimson-scarlet throughout.*

COQUETTE. Beautiful hooded flowers of clear primrose-yellow; standard shaded pale lavender.

BURPEE'S NEW COUNTESS. The flowers are of largest size and are a *pure light lavender throughout.*

PRIMA DONNA. A most lovely shade of soft pink, of large size and fine form,—really *a great gem.*

QUEEN VICTORIA. Color, a yellow subtly overlaid with faint purple, imparting a beautiful lustre.

ANOTHER NEW "ECKFORD." One of the six grand **Novelties,** described on page 86 of BURPEE'S FARM ANNUAL, of which America's seed is *now offered for the first time.*

☞ NOTE.—*Our seed of Eckford's* **two NEW Novelties** *is grown from original sealed packets bought direct from Henry Eckford last season at the retail price of 2s. 6d. per packet of twenty seeds.*

NEW AMERICAN SEEDLING. This new strain contains some beautiful new colors, and has been much admired in Europe and America.

25 Cts. **buys all the above,—Seven Superb New Sweet Peas,** each in a separate retail packet, true to name as described and mailed, postpaid, to any address in the United States or Mexico.

☞ In the envelope containing each collection we enclose a new printed leaflet, giving both HENRY ECKFORD'S and the REV. W. T. HUTCHINS' instructions on HOW TO GROW THE FINEST SWEET PEAS.

For 50 Cts. we will mail **two collections** as above, and we will FREE one half-size packet (price 15 cts.) of the wonderful **New Dwarf Sweet Pea,—Burpee's PINK Cupid.**

All lovers of Sweet Peas will want **this unequaled COLLECTION.** You can doubtless dispose of five collections among your friends, and we are sure that they will thank you next summer for recommending **BURPEE'S SWEET PEAS.** ☞ **Five Collections mailed for one dollar,** and if you state that several are for friends, we will send you FREE **as a premium** one full-size packet (price 25 cts.) **The Grand New Dwarf Sweet Pea,—Burpee's PINK Cupid.** ☞ **Order TO-DAY** and ask for

BURPEE'S FARM ANNUAL FOR 1898

The Leading American Seed Catalogue.

W. ATLEE BURPEE & CO., Seed Growers, Philadelphia

STARK NURSERY Fruit Book free, write quick,—«a marvel of exact orchard information;» fine colored plates of 21 fruits, 100 photos. Millions of market sorts old & new: Ben Davis, Black Ben Davis; Elberta; Red June Jap—EVERYTHING. ***No Trees*** cost LESS, yet better quality is impossible. **We PAY FREIGH**
STARK BROS LOUISIANA, Mo. Rockport, Ill. Dansville, N.

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The twenty-ninth edition of the **New Guide to Rose Culture,** the leading Rose Catalogue of America, will be sent free on request. This standard handbook for rose-lovers and rose-growers is an easy guide to growing the easiest roses grown—the **D. & C. Roses**—and all other desirable flowers. Also **free**—a sample of our magazine on request.

The Dingee & Conard Co., West Grove, Pa.

TEAS AND COFFEES

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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VOLUME 21.—NUMBER 8.

Rev. T. De Witt Talmage, D.D., Editor.

NEW YORK, FEBRUARY 23, 1898.

PRICE FIVE CENTS.

Luke 21 : 1-4.

THE WIDOW'S MITE.

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

THE Scripture riddle propounded in our issue of February 2d, by M. V. L., Elizabeth, N. J., has brought forth many answers, a large number of which are correct. Many which are incorrect, are of much interest, and show that our readers have been stimulated in their "searching of the Scriptures." The riddle, as will be remembered, read:

"A casement held a wondrous view,
And all the living world looked through."

The answer is, the window in Noah's Ark; and the passage is found in Gen. 8: 6. We give below the names of those whose answers are correct, and which have been received up to the date of this printing:

W. S. Britton, Girardville, Pa.; Mary A. Shelton, Gallipolis, O.; Jennie W. Stephenson, Gas City, Ind. Lizzie Lee Bayley, Lynchburg, Va.; Louisa C. Light, Lebanon, Pa.; Mrs. C. B. Medburg, Rockdale, N. Y.; Geo. W. Probst, Greensburg, Pa.; Eugene Wilson, Sunbury O.; Mrs. Helen J. Lackland, Pattonville, Mo.; Mrs. Breckinridge, Westport Ind.; H. C. Jordan, Pelican Rapids, Minn.; U. A. B. Thompson, Grandview, Ia.; Swan Olson, Oakland, Neb.; Elizabeth H. Thompson, Washington, Pa.; Sarah A. Carson, Sleeth, Ind.; Ziba Ware, Westport, N. H.; Lafayette B. Barnes, Norwich, Ont.; Mrs. J. Hawker, Quebec, Can.; Mrs. Carrie T. Becker, Elgin, Ill.; Mrs. Lizzie M. Hubbard, Pittsfield, Ill.; L. Kinney, Perkinsvieil, Vt.; E. Carlson, Quincy, Mass.; Mrs. Lothian, Galt, Mo.; Mrs. J. N. Reed, Brogueville, Pa.; Mrs. M. L. Potts, Baltimore, N. C.; James G. Paterson, Fisherville, Ont.; Jay W. Ellesworth, Wheeler, Mich.; Retta Miller, Letts, Ia.; S. A. Laurance, Moorsville, N. C.; Mrs. Henry S. Keith, Campbell, Mass.; O. E. Hazlett, Augusta, Kan.; Mrs. L. McSpaden, Caledonia, Mo.; James Lyons, Darlington, Wis.; J. H. Gramps, Arabia, N. Y.; R. A. Meyer, Osco, Neb.; L. S. Wimmer, Dryland, Pa.; W. M. Sweet, Mt. Pleasant, Ia.; Mrs. Alexander Grant, Merrick, Mass.; H. H. Vineland, N. Y.; Mrs. P. L. Greer, Simcoe, Ont.; Wm. Drummond, Delafield, Wis.; Mrs. I. W. Byington, Mahopac, N. Y.; R. P. Willington, Del.; Mary Cross, New York City; Mrs. H. S., Pt. Elizabeth, N. J.; W. G. H. Gilpin, Arthur Ont.; Margaret Young, Kingston, Ill.; Alice M., Savannah, Ga.; A. H. McClellan, McMeekin, Fla.; L. E. Becker, Downs, Kan.; C. U., Manchester, N. H.; Bertie L. Brayton, Worcester, Mass.; Mrs. Lizzie Kennedy, Newark, N. J.; Mrs. L. L. Wilt, Waterbury, Vt.; Thomas Henderson, Black Horse, Md.; Wm. Kress, New York City; F. L. Dodge, Post Mills, Vt.; Mrs. John S. Kitchell, Newark, N. J.; Miss E. A. Kenworthy, no address; Mrs. Margaret Taylor, South Philadelphia, Pa.; Lydia L. Lowell, Bird, N. Y.; I. P. P. Carr, Mich.; W. F. Urmis, Essex, Ct.; Juliet Long, Harrison, Me.; A. G. Rowan, Warm Spring, Va.; G. P. Lockhart, Ore.; Mrs. J. Evans, La Crescent, Minn.; Ellen M. Cheeves, Vineland, N. J.; Fanny F. Rykert, Nassau, N. Y.; Rev. John N. Lyon, Iron Gate, Va.; Erastus Bailey, Alexandria Bay, N. Y.; Rev. H. Martin Kellogg Wilder, Vt.; Emma L. Jones, Jacksonville, Ill.; Mrs. Dr. McKenzie, Cincinnati, O.; C. R. L., Lancaster, Pa.; W. B. Carrel, Durham, Ct.; Mrs. S. W. Cole, Spencer, N. C.; Mrs. Mary L. Flanders, Claremont, N. H.; H. H., Brooklyn, N. Y.; E. L. S., Lambertville, N. J.; Anna M. Thompson, Indiana, Pa.; A. J. M., Jonesborough, Tenn.; Esther Barton, Bridgeton, N. J.; M. Davidson, Pittsburg, Pa.; Annie Hawkins, Danville, Ind.; A. E., Bible Baptist, New Haven, Conn.; H. D. Snyder, Valley, Neb.; Lucy Hodgson, Buckland, Mass.; Daniel L. Foster, Lenox, Iowa; Emma M. Mortimer, New York City; M. L. L., Brooklyn, N. Y.; Mrs. Chester N. Y.; Harry Turton, Behind the Hound, Delaware; Rev. J. H. A. Tyler, Minneapolis, Minn.; J. Prosser, New Haven, Conn.; M. J. Knowles, Jamesburg, N. J.; A. P. Dawson, N. J.; Ida M. Mead, Hoboken, N. J.; Mrs. G. W. Hunter, Westfield, Va.; Mrs. D. H. Bowers, Vineland, N. J.; M. J. K., Jersey City, N. J.; A. Christie, Ill.; Ben Lomond, Maryland; H. H. Otis, Nebraska City, Neb.; Mrs. Hannah V. Bennett, Trenton, N. J.; M. J. V. K., Vineland, N. J.; Henry Muerzem, Jamesburg, N. J.; M. E. D., Manchester, Ia.; W. G. H. Gilpin, Arthur Ont.; Cora Lafette, Battle Creek, Mich.; Jennie Lee, Bergen, Mich.; J. S. Bennett, Westville, N. J.; Mrs. M. A. Wilson, Lancaster, Co., Pa.; Mrs. Mary Wilson, Lancaster, Co., Pa.; Mrs. M. A. Evans, Wilkesbarre, Pa.; Mrs. H. G. M., Mt. Pleasant, Ia.; Mrs. A. C. Brown, Cedar City, Kan.; W. J. Craig, Avoca, Mich.; D. P. Sanford, Hoversport, Ia.; A. H. P. Carroll, Carrollton, Miss.; Mrs. Grover Cleveland, Kan.; E. C. V., Pa.; Mrs. J. C. Lesser, Cerrvville, Mo.; S. W. Rorick, Oak Lane, Cassia; Henry Schultz, Deer Park, Wis.; J. Amsler, Garvin, Pa.; Mrs. M. Crumb, Sauer Hill, N. Y.; John Erickson, Crookston, Minn.; Mrs. M. C. Bowers, Vt.; Hiram M. Lewis, Pa.; Mrs. Terrance, Ill.; Maryland, Hexburg, Va.; Mrs. Reinhard, O.; J. C. Prenter, Pa.; F. W. Whiteside, Ontario, Can.; G. M. Durst, Frankfort; O. A. Page, Mich.; E. J. Clay, Ga.; S. K. Walbert, Frenchtown; Mary A. Baker, Devault; Mrs. H. Clark, Berlin; S. E. B., West Jefferson, O.; Jennie L. Butt, Middletown; Alberta Mathis, New Brunswick; G. H. W., Port Murray; J. H. McKim, Alta; Mrs. M. Lindsay, Oakville; M. J. G., Durnd; W. A. Mattaposett; Daniel Eginton, Paxton, Neb.; W. Marshall, Rutland, Ill.; Frank G. Jackson, Me.; Mabel Cambell; M. C. Hurlbert, West Berkshire; M. J. Charters, Can.; Ruth Patton, Stratford, Ont.; Mrs. Mary B. Wingate, East Corinth, Me.; Mrs. Geo. R. Stewart, Brush Valley; Rev. C. Renaud, Ia.; Henry Wansher, Monocacy; Mrs. M. L. Spratt, Sherburne,; Y. C. Snodgrass, Allerton; C. R. Springhill, N. S.

The versified answers to our Scripture problem will be found on page 163 of this issue.

J. H. I., Chesterfield, Va. I have suffered great anxiety about my soul's salvation. How am I to know that my sins are forgiven?

If you are unwilling to trust God's promise, and are not satisfied to accept the assurance wish to gratify him. There is no necessity one way or the other. Your love for one another should decide the question. It is not one of conscience, but of whether you love your husband well enough to sacrifice your preference to please him, or whether he loves you well enough to wish you to follow your own preference.

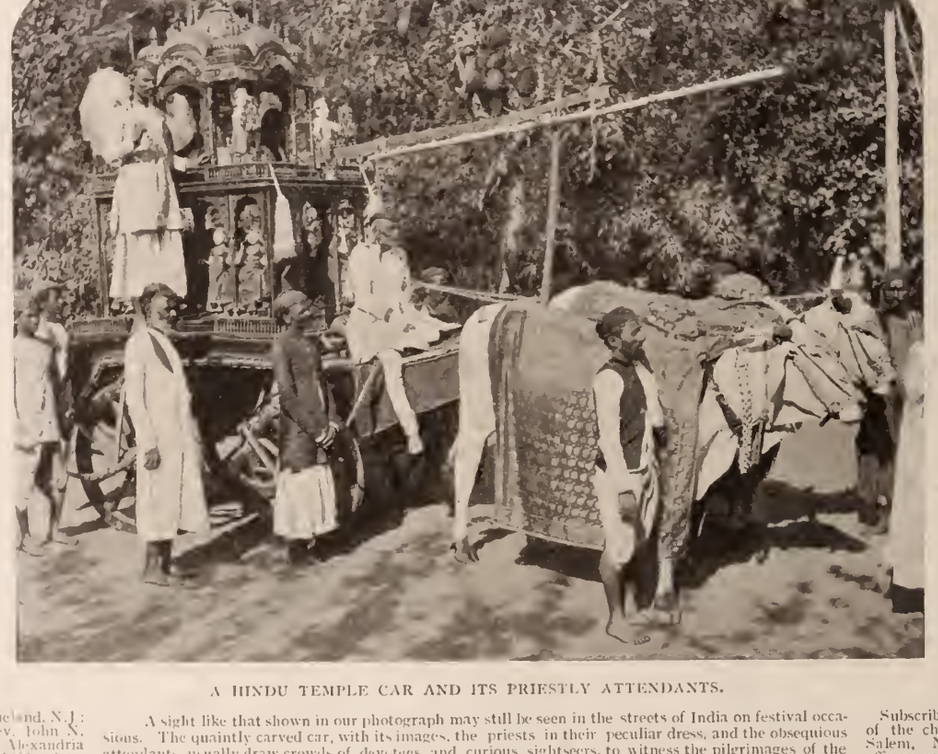
In view of the articles that have recently appeared in THE CHRISTIAN HERALD regarding Abraham Lincoln's religion, this letter will be read with special interest:

GREENVILLE, PA.

I see in your paper of Feb. 2d an article headed "Lincoln's Christianity," and I wish to say that an old soldier and a faithful member of my church (Jackson Breakman, Sharkleyville, Pa.,) lived in the family of Amos Williams near that place. A son of the latter, Harrison Williams, for a long time during the Civil War was on guard at the White House door, and Mr. Breakman says that Harrison Williams told him that many a time Lincoln came to the door and invited him in to family worship. REV. W. T. ALAN.

Repentance, Sauk Centre, Minn. If past sins, sincerely repented of, continue to harrass the mind, is it an evidence that God has not forgiven them?

No, it is sometimes an evidence of lack of faith. But generally it arises from a very proper sense of the heinous nature of our sin. Though God forgives, and we rejoice in the fact and adore him for his marvellous magnanimity, we cannot forgive ourselves. There is a very touching expression in Mark 14: 72 which intimates that Peter's memory of his denial of Christ was lifelong: "When he thought thereon, he wept." The other Evangelists speak of his weeping at the time, but Mark, who probably knew him well in his later years, phrases it differently. Yet, though



A HINDU TEMPLE CAR AND ITS PRIESTLY ATTENDANTS.

A sight like that shown in our photograph may still be seen in the streets of India on festival occasions. The quaintly carved car, with its images, the priests in their peculiar dress, and the obsequious attendants, usually draw crowds of devotees and curious sightseers, to witness the pilgrimages of the heathen deities from one place to another, on the recurrence of stated Hinda festivals.

Christ gave to all who believe on him, we really do not see how you can know. No other way has been revealed.

L. K., Perkinsville Vt. In a late issue it was stated that Russian pilgrims took cans and bottles of water from the river Jordan, to carry home for baptismal purposes. Do they (the Greek Church) sprinkle or immerse in baptism?

The Greek Church requires trine immersion in its rubrics, but in Russia, baptism by sprinkling or "affusion," thrice repeated, is regarded as equivalent.

Reader, When was Washington's birthday first celebrated?

On the 14th of Feb., 1832, a resolution was introduced in the Senate by Henry Clay, that year being the centenary of Washington's birth.

Constant Reader, New Haven, Conn. Is it necessary that I should discontinue attending the communion service of the church in which I was brought up and attend the communion of the church to which my husband belongs?

You probably realize that the service is as much a means of grace in one church as the other. The question, therefore, turns on your relation to your husband. If he is aware that you have a decided preference for a form other than that of his own church, he will have no objection to your attending it. On the other hand, if you perceive that your presence with him is a joy to him, you will naturally Peter may have continued to weep at the thought, he could never have had any doubt as to his being forgiven.

Subscriber, Charlottesville, N. Y. 1. How can a man who offends in only one point be guilty of all, as stated by James? (2: 10). 2 Why was Saul afterward called Paul?

1. He is a breaker of the law, and can no longer take his stand on his righteousness. He must plead as a sinner the same as a man who has broken all the commandments. The difference is after all but one of degree. The nature of his offence is the same. 2. We are not told. Probably it was the Gentile form of the name, and he used it when he began to travel outside Judea.

J. E. B., Mt. Vernon, Tex. Does God communicate his will in any way other than by his Word?

We believe that there are special cases of difficulty in which, when guidance is sought, God does reveal to his children the way in which he wishes them to walk. This he does by interpositions of his providence. We knew an instance in which a young man after listening to a missionary address set his heart on becoming a missionary. But being an earnest believer, he asked for direction from God, pledging himself to obey. He expected something in the nature of a call to the work, but instead, circumstances occurred which made it his manifest duty to stay at home. He accepted it as the intimation that he had ask for, and obeyed it. The results, we und stand, have justified his course. Many simi cases might be quoted. There are some w think they receive direction in dreams, or casting lots, or by opening a Bible at rand and noticing the first passage that catches eye. It is unwise to give heed to intimati supposed to reach us in such ways. They utterly untrustworthy and should be di garded.

Reader, Arlington, N. J. If a Christian, desir to strengthen his resolution, solemnly vows God that he will not do a certain thing afterwards he does it in spite of his vow, you think he would ever be forgiven? Wo not that be an unpardonable sin?

It would be a very grievous sin, but not pardonable. It would simply show that s vows are useless and would add to the g of the wrongdoer. As Ecclesiastes said, it better not to vow than to vow and not p The duty of a person in such a case is humbly confess to God that he had ov estimated his own strength, to ask forgi ness and to beg for the strength of Christ keep him from again falling into the sin. he is sincere in his wish to be so kept, honestly strives against it, God will ena him to win the victory, but he does not h those who do not wish to overcome.

C. E. H., Canton, O. I am trying so hard to Christian. Can you say anything to help

We do not quite understand your difficu To be a Christian is to put your trust Christ; to make public profession of y faith in him by uniting with his people turn from sin and follow his example in d good. The best thing we can to help you is to tell you that loves you and is ready to you the grace you need for o coming your difficulty, whatsoe it may be, and to recommend to state your case frankly to in prayer and ask his aid. may be quite sure he sympath with you and will be more to give you help than you ca to receive it.

J. M. D., Reserve, Kan. Does law of forgiveness stated in M 6: 14; and 18: 23–35 require u forgive when the wrongdoer not ask it?

Christ inculcates the forgi spirit, the spirit which loves e an enemy. It is the spirit he played on the cross when prayed to his Father for the diers who nailed him to the cr though they did not pray for th selves nor express contrition. sentiment is forbidden, but on other hand, we have a right t pect regret on the part of wrongdoer. He has no righ assume that we shall pass over wrong as if he had never dor If he wants our forgiveness should ask for it. In our he we may already have forgiven but the outward and formal re ciliation waits his contrition. Matt. 18: 15 there is an intima that the one who has suffered wrong should seek to bring a the contrition of the wrongdoe going to him and telling him fault. If after all he withhold we are not required to treat hi a brother, but even then we not to cherish resentment and especially not retaliation, but ra to return good for evil.

Subscriber, Allentown, Pa. There are no he of the character you mention.—L. V. G., Salem, New York. Write to any of officers named in the article.—James B., street, Brooklyn. You have figured inaccura go over the figures again carefully, and will discover your error.—Harriet S. Allen, gift will buy a barrel of rolled oats for Cuba John P. M. F., Louisville, Ky. See answers quiries about Cuba on page 122.—Mrs. Go H., Orange, N. J. Thanks. We advise yo give no heed to such infidel talk.—G. J., John Daytona, Fla. Prof. Andrew's work on the chr logy of our Lord's life is published by Mes Charles Scribner's Sons, New York.—John Alexander, Braddock, Pa. It refers to the triu of Christ, which administers the death blow t —L. B., Chariton, Ia. See Matthew 11: 26 C. H., Hunnerville, O. There are no source information on the three subjects you mentio except that contained in the passages in the Bibl scribing them. It is therefore impossible to an your questions.—S. G., Zucker, Cal. See Ja 1: 13. The phrase would be more correctly dered, "Abandon us not" as Alford renders it Annie Mumford, Freeman, Neb. We infer the story as related that it was by immersion Reader, Washington. 1. A compendium is in brief form in "The Faiths of the World," lished by Charles Scribner's Sons, New York In almost every large library.—W. W. Brierfield, Ala. 1. There was such a provisi Girards will, but it was made at a time when tarian feeling ran very high in Philadelphia. cannot inform you.—W. A. J., Eminence, Patriotism, national bravery and a common guage in one sense. But the number might be multiplied. It depends upon whether one consider social, political, military or racial d tions.—E. J. F., Boone, Ia. Write to Libra Astor Library, N. Y.—A. B. C., Oak Centre, A quarter of a million, estimated.—J. H. Adams, Mass. The plan sounds well, but w not like to advise in such matters.

SAVED FROM LIVES OF CRIME.

w Nearly a Thousand Boys and Girls are Trained and Educated in a Great Industrial School—New York State's Model Institution.

AMONG the many places of interest in the beautiful city of Rochester, N. Y., few will better repay a visit than the State Industrial School. Although a State titution, and not ranked as a charity, s school well deserves a place among t schemes for the reclamation and elevan of the unfortunate youth of both ses. It was founded in 1849, under the ne of the Western House of Refuge of w York State. Since that time it has dergone many changes, in method and ipment as well as in name. Buildings ve been added from time to time as the eds of the institution increased, until it ms a model institution of its kind. The hool occupies about forty-two acres of ound in the northern part of Rochester.

NTRANCE TO MAIN BUILDING.

this about twenty-two acres set apart for the school pper, surrounded by a wall solid masonry, twenty-two t high. Entrance to this ensure is obtained through a h iron gate, which is kept ked and constantly guarded a sentinel, and the sensation perienced on hearing the gate sed beind one, and the key ating in the lock is not soon rgotten.

Once inside, however, the vis- r is agreeably surprised to d the "prison" aspect for hich he was prepared, wholly cking. A row of massive ildings extend from end to d of the inclosure, with a ooth, well-kept lawn in front them. Mounting the high ne steps of the Administration Build- g, we find ourselves in a broad corridor vestibule in which are several cases filled th specimens of the boys' and girls' ndiwork. Clothing, shoes, specimens of odeling, and parts of machinery are nong the exhibits. In this building the fices of the various departments are cated, and in the rear are officers' din- g-rooms and kitchens. The second or is the Superintendent's home, the ird is set apart as quarters for officers. the basement is the store-room, where l supplies are taken when first taken to the school. Eleven other buildings ve space for additional offices, library, hool-rooms, shops, bathroom, and din- g-rooms, kitchen, and dormitories for e 746 boys who, just at present, form the opulation of the school. In a building t apart for them are 125 girls and their ficers.

As many of these children and youth me from homes of the most degraded id degrading character, and are here re- iving their first lessons in obedience. der, cleanliness, morals, and manners, it ill readily be seen that strict discipline id an unlimited amount of confidence e required in dealing with them. It is ot every man who is fitted to be at the ead of such an institution. The officer who has the most direct influence on the characters and behavior of the children is the Disciplinarian. This officer is at present a woman, and she is very well fitted for her trying work by an unusual endowment of common-sense, coupled with a genuine love and understanding of boy nature. To her all cases of infringement of rules are brought. No punishment is ever inflicted without careful consideration of the attending circumstances, and after hearing the boy's own evidence. Corporal punishment was abolished in 1892, and the present methods are generally quite as effective. Being deprived of recreation, bread and water for one or more meals, or being put in the guard-house are the usual punishments, but occasionally a boy new to the school, or one of a very violent temper may require special treatment. Sometimes a kindly "talking-to" will send the offender back to books or work resolved to do better. Insubordination is very rare.

It would seem hard lines indeed for the average boy to rise at 5.45 every morning and retire at 7.15 every night. To give nine hours to book and work, an hour to military drill, and only about half an hour to play, would seem out of all proportion. But in the majority of cases, a wandering child may be paroled sooner. Two chaplains minister to the spiritual welfare of of the children. Sunday is a very busy day. There is a general song service in the morning, chapel service for the Protestants in the afternoon, and either a concert or an instructive lecture in the evening which all the children attend. A few of the boys in the primary department started an Epworth League last summer, holding their meetings on one of the fire-escapes, not without taunts and annoyances from other boys. When the weather became too cold for out-door meetings, they appealed to the Chaplain, who interested himself in securing for them the use of one of the school rooms. The number has increased, and although the Chaplain is invited to be present, the little lads conduct the meetings for themselves.

THE INDUSTRIAL'S "CADET BAND."

ADMINISTRATION BUILDINGS AND CHAPEL OF THE N. Y. STATE INDUSTRIAL SCHOOL.

In the boys' dining rooms everything is of the plainest character, but neat and clean. The food is wholesome and well cooked. The boys enter the dining room in orderly ranks. When all are seated, they bow their heads and repeat in unison this simple grace:

God is great and God is good.
And we thank him for this food.

A number of boys, called the "Dining-room Squad" have already dined, and serve the others.

Everywhere one is struck by the prevailing order and cleanliness, and one is surprised to learn that it is the work of the children themselves. In the lavatory every towel and tooth brush is in its own place; in the armory every uniform, rifle and belt is in its proper compartment. Passing up to the dormitory, we find that the same beautiful order prevails here also.

The rows of small white beds are as straight as if lined with a straight-edge, and as neatly made as the most notable housekeeper could desire.

At 7.15 P. M. the steady but light tread of two hundred small pairs of feet is heard ascending the stairs, and they march in, each boy halting by his own bed. The disrobing is done in response to orders given by the cadet captain; then all the white clad little figures kneel and very reverently repeat the Lord's prayer. The little prayer, "Gentle Jesus, meek and mild," is added, and like a flash, every boy has disappeared and only the deep regular breathing indicates where they have gone. Lights are turned out, and the attendant leaves the room.

Just east of the Primary Building stands the Girls' Building, the last in the row. Here everything necessary for the work is found under one roof. The department is in charge of a matron, with an able corps of assistants. In addition to kitchens, dining rooms and school rooms there are sewing and dressmaking rooms, where the girls are taught to do all kinds of sewing and mending, and to make their own dresses. In the basement is a laundry, and a cooking school, each in charge of a competent instructor. Separate sleeping rooms are provided for all the girls.

One of the most delightful hours of a never-to-be-forgotten visit to the school, was spent with one of the nurses in the ward of the boys' hospital, where she had charge. Surely, if "poets are born, not made," nurses are even more so. The young orderlies, who were themselves convalescing from illness, looked so happily important, taking temperature and pulse and administering medicine or nourishment under her directions; and the little satellite, "James," who is as comical as only a small colored boy can be, will long be remembered.

The next generation will owe a heavy debt of gratitude to the founders and promoters of this institution, for, while it is not to be expected that all will lead upright lives after leaving its walls, many are undoubtedly receiving here an impetus in the right direction, who but for it would in all human probability have helped to swell the ranks of the criminal classes.

INTERIOR OF THE CHAPEL.

AN INTERESTED VISITOR.

THE METROPOLITAN PULPIT

Two Thousandth Publication

A SERMON OF GRATITUDE . . .

By REV. T. DE WITT TALMAGE, D.D., on the Text: Nahum 2: 4, ... They shall seem like torches; They shall run like the lightnings.

EXPRESS, rail train and telegraphic communication are suggested if not foretold in this text, and from it I start to preach a sermon in gratitude to God and the newspaper press for the fact that I have had the opportunity of delivering through the newspaper press two thousand sermons or religious addresses, so that I have for many years been allowed the privilege of preaching the Gospel every week to every neighborhood in Christendom, and in many lands outside of Christendom. Many have wondered at the process by which it has come to pass, and for the first time in public place I state the three causes. Many years ago, a young man who has since become eminent in his profession, was then studying law in a distant city. He came to me, and said that for lack of funds he must stop his studying, unless through stenography I would give him sketches of sermons, that he might by the sale of them secure means for the completion of his education. I positively declined, because it seemed to me an impossibility, but after some months had passed, and I had reflected upon the great sadness for such a brilliant young man to be defeated in his ambition for the legal profession, I undertook to serve him; of course, free of charge. Within three weeks there came a request for those stenographic reports from many parts of the continent. Time passed on, and some gentlemen of my own profession evidently thinking that there was hardly room for them and for myself in this continent began to assail me, and became so violent in their assault that the chief newspapers of America put special correspondents in my church Sabbath by Sabbath to take down such reply as I might make. I never made reply, except once for about three minutes, but those correspondents could not waste their time and so they telegraphed the sermons to their particular papers. Afterawhile, Dr. Louis Klopsch of New York, systematized the work into a syndicate until through that and other syndicates he has put the discourses week by week before more than twenty million people on both sides the sea. There have been so many guesses on this subject, many of them inaccurate that, I now tell the true story. I have not improved the opportunity as I ought, but I feel the time has come when as a matter of common justice to the newspaper press, I should make this statement in a sermon commemorative of the two thousandth full publication of sermons, and religious addresses, saying nothing of fragmentary reports, which would run up into many thousands more.

There was one incident that I might mention in this connection, showing how an insignificant event might influence us for a lifetime. Many years ago on a Sabbath morning on my way to Church in Brooklyn, a representative of a prominent newspaper met me and said, "Are you going to give us any points to-day?" I said, "What do you mean by 'points?'" He replied, "Anything we can remember." I said to myself, "We ought to be making 'points' all the time in our pulpits and not deal in platitudes and truisms." That one interrogation put to me that morning started in me the desire of making points all the time and nothing but points.

And now how can I more appropriately commemorate the two thousandth publication than by speaking of the newspaper press as an ally of the pulpit and mentioning some of the tools of newspaper men.

The newspaper is the great educator of the nineteenth century. There is no force compared with it. It is book, pulpit, platform, forum, all in one. And there is not an interest—religious, literary, commercial, scientific, agricultural, or mechanical—that is not within its grasp. All our churches, and schools, and colleges, and asylums, and art galleries feel the quaking of the printing-press.

The institution of newspapers arose in Italy. In Venice the first newspaper was published, and monthly, during the time Venice was warring against Solyman the Second in Dalmatia, it was printed for the purpose of giving military and commercial information to the Venetians. The first newspaper published in England was in 1588, and called the *English Mercury*. Who can estimate the political, scientific, commercial and religious revolutions roused up in England for many years past by the press?

The first attempt at this institution in France, was in 1631, by a physician, who published the *News*, for the amusement and health of his patients. The French nation understood fully how to appreciate this power. So early as in 1820 there were in Paris 169 journals. But in the United States the newspaper has come to unlimited sway. Though in 1775 there were but thirty-seven in the whole country, the number of published journals is now counted by thousands; and to-day—we may as well acknowledge it as not—the religious and secular newspapers are the great educators of the country.

But alas! through what struggle the newspaper has come to its present development. Just as soon as it began to demonstrate its power, superstition and tyranny shackled it. There is nothing that despotism so much fears and hates as the printing-press. A great writer in the south of Europe declared that the King of Naples had made it unsafe for him to write on any subject save natural history. Austria could not bear Kossuth's journalistic pen pleading for the redemption of Hungary. Napoleon I., wanting to keep his iron heel on the neck of nations, said that the newspaper was the regent of kings, and the only safe place to keep an editor was in prison. But the great battle for the freedom of the press was fought in the court-rooms of England and the United States before this century began, when Hamilton made his great speech in behalf of the freedom of J. Peter Zenger's *Gazette* in America, and when Erskine made his great speech in behalf of the freedom to publish Paine's *Rights of Man* in England. Those were the Marathon and the Thermopylæ where the battle was fought which decided the freedom of the press in England and America, and all the powers of earth and hell will never again be able to put upon the printing-press the handcuffs and the hopples of literary and political despotism. It is remarkable that Thomas Jefferson, who wrote the Declaration of Independence, also wrote these words: "If I had to choose between a government without newspapers, and newspapers without a government, I would prefer the latter." Stung by some new fabrication in print, we come to write or speak about an "unbridled printing-press." Our new book ground up in unjust criticism, we come to write or speak about the "unfair printing-press." Perhaps through our own indistinctness of utterance we are reported as saying just the opposite of what we did say, and there is a small riot of semicolons and hyphens and commas, and we come to write or talk about the "blundering printing press," or we take up a newspaper full of social scandal and of cases of divorce, and we write or talk about a "filthy, scurrilous printing press." But this morning I ask you to consider the immeasurable and everlasting blessing of a good newspaper.

I find no difficulty in accounting for the world's advance. What has made the change? "Books," you say. No, sir! The vast majority of citizens do not read books. Take this audience, or any other promiscuous assemblage, and how many histories have they read? How many treatises on constitutional law, or political economy, or works of science? How many elaborate poems or books of travel? Not many. In the United States the people would not average one such book a year for each individual! Whence, then, this intelligence, this capacity to talk about all themes, secular and religious; this acquaintance with science and art; this power to appreciate the beautiful and grand? Next to the Bible, the newspaper, swift-winged and everywhere present, flying over the fence, shoved under the door, tossed into the counting-house, laid on the work-bench, hawked through the cars! All read it; white and black, German, Irishman, Swiss, Spaniard, American, old and young, good and bad, sick and well, before breakfast and after tea, Monday morning, Saturday night, Sunday and week day. I now declare that I consider the newspaper to be the grand agency by which the gospel is to be preached, ignorance cast out, oppression dethroned, crime extirpated, the world raised, heaven rejoiced, and God glorified. In the clanking of the printing-press, as the sheets fly out, I hear the voice of the Lord Almighty proclaiming to all the dead nations of the earth, "Lazarus, come forth!" and to the retreating surges of darkness, "Let there be light!" In many of our city newspapers, professing no more than secular information, there have appeared during the past thirty years some of the grandest appeals in behalf of religion, and some of the most effective interpretations of God's government among the nations.

There are only two kinds of newspapers—the one good, very good, the other bad, very bad. A newspaper may be started with an undecided character, but after it has been going on for years everybody finds out just what it is; and it is very good or it is very bad. The one paper is the embodiment of news, the ally of virtue, the foe of crime, the delectation of elevated taste, the mightiest agency on earth for making the world better. The other paper is a brigand among moral forces; it is a beslimer of reputation, it is the right arm of death and hell, it is the mightiest agency in the universe for making the world worse and battling against the cause of God. The one an angel of intelligence and mercy, the other a fiend of darkness. Between this Archangel and this Fury is to be fought the great battle which is to decide the fate of the world. If you have any doubt as to which is to be victor, ask the prophecies, ask God; the chief batteries with which he would vindicate the right and thunder down the wrong are now unlimbered. The great Armageddon of the nations is not to be fought with swords, but with steel pens; not with bullets, but with type; not with cannon, but with lightning perfecting presses; and the Sumters, and the Moultries, and the Pulaskis, and the Gibraltars of that conflict will be the editorial and reportorial rooms of our great newspaper establishments. Men of the press, God has put a more stupendous responsibility upon you than upon any other class of persons. What long strides your profession has made in influence and power since the day when Peter Sheffer invented cast-metal type, and because two books were found just alike they were ascribed to the work of the devil; and books were printed on strips of bamboo; and Rev. Jesse Glover originated the first American printing-press; and the Common Council of New York, in solemn resolution, offered two hundred dollars to any printer who would come there and live; and when the Speaker of the House of Parliament in England announced with indignation that the public prints had recognized some of their doings, until in this day, when we have in this country many thousands of skilled stenographers, and newspapers sending out copies by the billion. The press and the telegraph have gone down into the same great harvest field to reap, and the telegraph says to the newspaper: "I'll rake, while you bind;" and the iron teeth of the telegraph are set down at one end of the harvest field and drawn clean across, and the newspaper gathers up the sheaves, setting down one sheaf on the breakfast table in the shape of a morning newspaper, and putting down another sheaf on the tea table in the shape of an evening newspaper; and that man who neither reads nor takes a newspaper would be a curiosity. What vast progress since the days when Cardinal Wolsey declared that either the printing-press must go down or the Church of God must go down, to this time, when the printing-press and the pulpit are in glorious combination and alliance.

One of the great trials of this newspaper profession is the fact that they are compelled to see more of the shams of the world than any other profession. Through every newspaper office, day by day, go the weakness of the world, the vanities that want to be puffed, the revenges that want to be wreaked, all the mistakes that want to be corrected, all the dull speakers who want to be thought eloquent, all the meanness that wants to get its wares noticed gratis in the editorial columns in order to save the tax of the advertising column, all the men who want to be set right who never were right, all the crack-brained philosophers, with stories as long as their hair and as gloomy as the finger-nails, all the itinerant bores who come to stay five minutes and stop an hour. From the editorial and reporters' rooms all the follies and shams of the world are seen day by day, and the temptation is to believe neither in God, man nor woman. It is no surprise to me that in your profession there are some skeptical men. I only wonder that you believe anything. Unless an editor or a reporter has in his present or in his early home a model of earnest character, or he throws himself upon the upholding grace of God, he may make temporal and eternal shipwreck.

Another great trial of the newspaper profession is inadequate compensation. Since the days of Hazlitt, and Sheridan, and John Milton, and the wailings from Grub Street, London, literary toil, with very few exceptions, has not been properly requited. When Oliver Goldsmith received a friend in his house, he (the author), had to sit on the window, because there was only one chair. Linnæus for his splendid work for a ducat. De Lolme, the author of so many volumes, died penniless. The learned Johnson dined behind a screen because his clothes were too shabby to allow him to dine with the gentlemen who, on the other side of the screen, were applauding his works. And so on down to the present time literary toil is a great struggle for bread. The world seems to have a grudge against a man who, as they say, gets his living by his wits; and the day laborer says to the man of literary toil: "You come down here and shove a plane, and hammer a shoe-last, and break cobble stones, and earn an honest living as I do, instead of sitting there in idleness scribbling!" But there are no harder-worked men in all the earth than the newspaper people of this country. It is not a matter of hard times; it is characteristic of all times. Men have a better appreciation for that which appeals to the stomach than for that which appeals to the brain. They have no idea of the immense financial and intellectual exhaustion of the newspaper press. Oh, men of the press, it will be a great help to you, if when you get home late at night, fagged out and nervous with your work, you would just kneel down and commend your case to God, who has watched all the fatigues of the day and the night, and who has promised to be your God and the God of your children forever!

Another great trial of the newspaper profession is the diseased appetite for unhealthy intelligence. You blame the newspaper press for giving such prominence to murders and scandals. Do you suppose that so many papers would give prominence to these things if the people did not demand them? If I go into the meat market of a foreign city, and I see that the butchers hang up on the most conspicuous hooks meat that is tainted, while the meat that is fresh and savory is put away without any special care, I come to the conclusion that the people of that city love tainted meat. You know very well that if the great mass of people in this country get hold of a newspaper, and there are in it no runaway matches, no broken-up families, no defamation of men in high position, they pronounce the paper insipid. They say, "It is shockingly dull to-night." I believe it is one of the tasks of the newspaper press, that the people of this country demand moral slush instead of healthy and intellectual food. If you are a respectable man, an intelligent man, and a paper comes into your hand. You open it, and there are three columns of splendidly written editorial, recommending some moral sentiment, or else

ing some scientific theory. In the next colun there is a miserable, contemptible div ce case. Which do you read first? You dip into the editorial long enough to say Well, that's very ably written," and you read the divorce case from the "long primer" type at the top to the "nonpareil" type at the bottom, and then you ask your wife if she has read it! Oh, it is only a case of supply and demand! Newspaper men are not fools. They know what you want and they give it to you. I believe half of the church and the world bought nothing but pure, honest, healthful newspapers, nothing but pure, honest and healthful newspapers would be published. If you should gather all the editors and the reporters of this country in one great convention, and ask of them what kind of a paper they would prefer to publish, I believe they would unanimously say, "We would prefer to publish an elevating paper." So long as there is an iniquitous demand, there will be an iniquitous supply. I make no apology for a debauched newspaper, but I am saying these things to divide the responsibility between those who print and those who read.

Another temptation of the newspaper profession is the great allurement that surrounds them. Every occupation and profession has temptations peculiar to itself, and the newspaper profession is not an exception. The great demand, as you know, is on the nervous force, and the brain is racked. The blundering political speech must read well for the sake of the party, and so the reporter, or the editor, has to make it read well, although every sentence were a catastrophe to the English language. The reporter must hear what an inaudible speaker, who thinks it is vulgar to speak out, says; and it must be right the next morning or the next night in the papers, though the night before the whole audience sat with its hand behind its ear, in vain trying to catch it. The man must go through killing nights and. He must go into heated assemblies and into unventilated audience rooms that are enough to take the life out of him. He must visit court rooms, which are almost always disgusting with rum and tobacco. He must expose himself at the fire. He must write in fetid alleys. Added to all that, he must have irregular mastication and irregular habits. Those up under this tremendous nervous strain, they are tempted to artificial stimulus, and how many thousands have gone down under their pressure God only knows. They must have something to counteract the wet, they must have something to keep out the chill, and after a night's sleep they must have something to revive them for the morning's work. This is what made Horace Greeley once a stout temperance man. I said to him "Mr. Greeley, why are you more eloquent on the subject of temperance than any other subject?" He replied, "I have seen so many of my best friends in journalism go down under intemperance."

O my dear brother of the newspaper profession, what you cannot do without artificial stimulus, God does not want you to do? There is no half-way ground for our literary people between teetotalism and dissipation. Your professional success, your domestic peace, your eternal salvation, will depend upon your theories in regard to artificial stimulus. I have seen so many friends go down under the temptation, their brilliancy quenched, their homes blasted, that I cry out this morning in the words of another, "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright; for at the last it biteth like a serpent, and it stingeth like an adder."

Another trial of this profession is the fact that no one seems to care for their souls. Some of them came from religious homes, and when they left the parental roof, whether regarded or disregarded, they came away with a father's benediction and a mother's prayer. They never think of those good old times but tears come into their eyes, and they move through these great cities homesick. Oh, if they only knew what a helpful thing it is for a man to put his weary head down on the bosom of a sympathetic Christ! He knows how nervous and tired you are. He has a heart large enough to take in all your interests for this world and the next. Oh, men of the newspaper press, you sometimes get sick of this world, it seems so hollow and unsatisfying. If there are any people in all the earth that need God, you are the men, and you shall have him, if only this day you implore his mercy.

A man was found at the foot of Canal Street, New York. As they picked him up from the water and brought him to the Morgue, they saw by the contour of his forehead that he had great mental capacity. He had entered the newspaper profession. He had gone down in health. He took to artificial stimulus. He went down further and further, until one summer day, hot and hungry, and sick, and in despair, he flung himself off the dock. They found in his pocket a reporter's pad, a lead pencil, a photograph of some one who had loved him long ago. Death, as sometimes it will, smoothed out all the wrinkles that had gathered prematurely on his brow, and as he lay there his face was as fair as when, seven years before, he left his country-home, and they bade him good-bye forever. The world looked through the window of the Morgue, and said, "It's nothing but an outcast:" but God said it was a gigantic soul that perished, because the world gave him no chance.

Let me ask all men connected with the printing press that they help us more and more in the effort to make the world better. I charge you in the name of God, before whom you must account for the tremendous influence you hold in this country, to consecrate yourselves to higher endeavors. You are the men to fight back this invasion of corrupt literature. Lift up your right hand and swear new allegiance to the cause of philanthropy and religion. And when, at last, standing on the plains of judgment, you look out upon the unnumbered throngs over whom you have had influence, may it be found that you were amongst the mightiest energies that lifted men upon the exalted pathway that leads to the renown of heaven. Well, my friends, we will all soon get through writing and printing and proof-reading and publishing. What then? Our life is a book. Our years are the chapters. Our months are the paragraphs. Our days are the sentences. Our doubts are the interrogation points. Our imitation of others the quotation marks. Our attempts at display a dash. Death the period. Eternity the peroration. O God, where will we spend it? Have you heard the news, more startling than any found in the journals of the last six weeks? It is the tidings that man is lost. Have you heard the news, the gladdest that was ever announced, coming this day from the throne of God, lightning couriers leaping from the palace gate? The news! The glorious news! That there is pardon for all guilt and comfort for all trouble. Set it up and direct it to the whole race.

And now before I close this sermon, thankfully commemorative of the "Two Thousandth" publication, I wish more fully to acknowledge the services rendered by the secular press in the matter of evangelization. All the secular newspapers of the day—for I am not speaking this morning of the religious newspapers—all the secular newspapers of the day discuss all the questions of God, eternity and the dead, and all the questions of the past, present and future. There is not a single doctrine of theology but has been discussed in the last ten years by the secular newspapers of the country. They gather up all the news of all the earth bearing on religious subjects, and then they scatter the news abroad. A pastor preaches to a few hundred or a few thousand people, and on Monday, or during the week, the printing-press will take the same sermon and preach it to millions of people. God speed the printing-press! God save the printing-press! God Christianize the printing-press!

When I see the printing-press standing with the electric telegraph on the one side gathering up material, and the lightning express train on the other side waiting for the tons of folded sheets of newspapers, I pronounce it the mightiest force in our civilization. So I commend you to pray for all those who manage the newspapers of the land, for all type-setters, for all editors, for all publishers, that, sitting or standing in positions of such great influence, they may give all that influence for God and the betterment of the human race. An aged woman making her living by knitting unwound the yarn from the ball until she found in the centre of the ball there was an old piece of newspaper. She opened it and read an advertisement which announced that she had become heiress to a large property, and that fragment of a newspaper lifted her up from pauperism to affluence. And I do not know but as the thread of time unrolls and unwinds a little further, through the silent yet speaking newspaper may be found the vast inheritance of the world's redemption.

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till suns shall rise and set no more.

STAFF-CAPTAIN FROST AND HER CORPS OF SLUM NURSES.

This is a new and interesting phase of Salvation Army Work in New York City.

Motherhood in the Slums.

Salvation Army Maternity Nursing Work Under the Shadow of the Brooklyn Bridge.

ONE of the most recent developments of Salvation Army work among the friendless poor of New York City is its department for slum maternity nursing. This has been in operation for only a few months. It was organized last fall at the Carnegie Mass Meeting, in response to the pressing necessity which continually forced itself upon the observations of Mrs. Frost, staff-captain of New York slum-work, and her fellow-laborers. They come across a great many people who would have been thankful beyond expression to command some care at such times of helplessness and trial, but whose pride held them back from applying to strictly charitable organizations; they could perhaps pay a trifle and desired to do so, but were utterly unable to give the high prices charged by the average professional nurse. And indeed, were they able to do this for a brief period, the professional nurse would hardly care to put up with the discomforts of sharing a tenement mother's quarters. The salary of the trained maternity nurse in New York City is $25.00 a week; there are those who receive more. The work is hard; nurses die young. It needs the love of Christ to take trained maternity nurses into the tenements of the slums. It goes without saying that there are many who can pay nothing, who are ready to apply for help, and who receive it free of charge; but those who really suffer most are the self-respecting poor who will not ask for charitable aid and cannot command paid. These matters were urged upon public attention by Mrs. Frost and her co-workers; and the Slum Maternity Nursing Department was the result. The Training Home is at Fordham, N. Y. Clinical advantages are gained by actual experience, Mrs. Frost taking a nurse along with her on each of her missions of mercy to suffering womanhood and newborn infancy.

Five good women, ready with professional experience, and glad to give themselves to such relief work, are now in active service, at as many slum posts. The aim of the organization is to keep a resident nurse at every slum post. At present, however, the limited force necessitates continued exchange. There is continual demand in Brooklyn and New York in the Bridge district. Cherry Hill absorbs the entire attention of one nurse, with room for more. Chambers street Canal street, and other posts on the extreme east and west keep the nurses taxed to their utmost degree of usefulness. It is to be hoped that this field of the Master's service will rapidly fill with laborers. No need can have a tenderer claim on humanity's heart than that of suffering motherhood and helpless infancy. Mrs. Frost, a trained nurse herself of exceptional qualifications, is fully equal to the task of bringing her pupils to a high degree of efficiency.

Of many incidents which demonstrate the need of the organization, the following will touch all hearts: A woman's time of trial was near; her husband, a poor workingman, had run hither and thither for help, and found it not: at last, a neighbor ran to the Slum Captain: the Captain, knowing from what was said that trained nursing was needed, applied to Mrs. Frost, who went in haste. The bare room was clean—and cleanliness is not characteristic of the seething city life which has its being under the shadow of Brooklyn Bridge. Mrs. Frost did all that was possible; but cold, hunger and fright had done their work. The little life went out to God, but the mother, thanks to Christian care and a kind woman's mercy, was saved; and every day as long as need existed, a trained nurse visited the room, attended the patient, and kept the poor room clean.

Pittsburg's Great Revival.

The Evangelistic meetings at Pittsburg, Pa., have surpassed the most sanguine expectations. Dr. J. Wilbur Chapman, has had an audience daily which has packed the large East Liberty Presbyterian Church and hundreds have been turned away for lack of room. The meetings for men only, for women only and for young people have all been densely crowded. More than five hundred inquirers have remained after the dispersion of the congregations for personal talk and there have been many notable conversions.

The Sunday School

JESUS AND THE SABBATH.

Sunday School Lesson for March 6. Matt. 12 : 1–13. Golden Text, Matt. 12 : 8.

BY MRS. M. BAXTER.

ALWAYS throughout his life on earth the daily portion of our Lord was to endure "the contradiction of sinners against himself" (Heb. 12 : 3). Surrounded by the suspicious Pharisees and Sadducees, who shut their eyes against the light, and would not see in him the promised Messiah, he was continually in an antagonistic atmosphere; yet his love to the lost world never wavered. He had reproached the cities in which his mighty works were done because they repented not, and yet he had been able to thank his Father for the babes to whom he could reveal those things which the wise and prudent rejected. And at that season Jesus went on the Sabbath day through the cornfields, and his hungry disciples began to pluck the ears of corn.

He knew well what awaited him. This was certain to arouse the enmity of the Pharisees. They were strict Sabbatarians. They kept the letter of the law, while the spirit, "Thou shalt love," was utterly unknown to them. All their religion was an outside thing; a thing of doing, which could gather merit to themselves; and from the pinnacle of self-righteousness where they placed themselves as being such rigorous observers of the Sabbath day, they looked down upon those who were far more one with him who instituted the Sabbath than themselves. Just as long as there is anything whatsoever on which we can value or pride ourselves, we find it possible to look down on others, and impossible to obey the Scripture, by esteeming all others as better than ourselves (Phil. 2 : 3). All the righteousness which exalts us has in it the elements of corruption, it cannot live in the atmosphere of the life of Christ, the true eternal life.

The criticizing Pharisees came to Jesus to lodge a complaint against his disciples; they were apt fault-finders, and thereby they manifested their origin; a family likeness to him who accuses the brethren before our God day and night (Rev. 12 : 9) was apparent in them. "Behold," they said, "thy disciples do that which is not lawful on the Sabbath day." "Have ye not read what David did when he was an hungered, and they that were with him?" was the answer of him who, as the Living Word, used no other word than the written Word. "Have ye not read how he entered into the house of God and did eat the shew-bread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?" Or, "Have ye not read how that, on the Sabbath, the priests in the temple profane the Sabbath and are blameless?" Our Lord acted under instructions received from his Father; he referred the Pharisees to the Scriptures which were the rule of his life, and were given to be the rule of theirs. Under obedience as he was, our Lord gave his authority. David, the royal psalmist, whose words were only on their lips, had broken the Sabbath in the letter (1 Sam. 21 : 6), and the very offering of the morning and evening sacrifice daily by the priests in the temple, according to Num. 28 : 9, was a breaking of the Sabbath, if it was to be looked upon as the letter as they regarded it. Oh, how we need to see the wonderful meaning of Scripture that we may not fall into the same hard judgment of others.

"But I say unto you, One greater than the temple is here" (R.V.). The temple, the sacrifices, the shew-bread, only served their purpose as they typified and foreshadowed him, and in their zeal for the shadow, the Jews were insensible to the substance. There is in us the same missing the mark, whenever and in whatsoever we count upon or admire ourselves; wherever self is recognized there Christ is ignored. We cannot depend upon him for anything which we esteem in ourselves; it is on the utter ruin of ourselves that himself can exist within us. Our Lord went on to say: "But if ye had known what that meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." Scripture again; our Lord did not trust himself with any other weapons than "the sword of the Spirit," which the Father had put into his hands. Is it not the breathing out of his own soul (whoever may have been the inspired writer) which in Ps. 119 expresses the deepest and most thorough appreciation and understanding of the holy word of God?

For the Son of Man is "Lord even of the Sabbath day," "One greater than the temple," for he was the fulfillment of the temple and all the worship connected with it. He was Lord of the Sabbath, for it typified and foreshadowed the rest of his indwelling our hearts by faith, when we have entered into his rest and ceased from our own works, as God has ceased from his (Heb. 4 : 10). To substitute the temple worship now for the worship of him whose human body was the first living temple of God was to go back from a language to its alphabet. To observe the Sabbath in the strictest and most rigorous way without having entered into the true Sabbath rest, of real, abiding union with an indwelling God, by the Eternal Spirit, is, in these days of grace, to be satisfied with an empty sheil instead of the kernel. Christ himself is the key to the temple worship; he is himself dwelling in us, the true Sabbath, which makes the outward Sabbath real.

The Father had yet tests for the Son of Man to pass through on this question of the Sabbath. Departed thence, he went into their synagogue. A man was there whose hand was withered. Did the Pharisees purposely bring the man there as a test whether Jesus would heal on the Sabbath day? It looks like it, for they asked him, saying: "Is it lawful to heal on the Sabbath days?" that they might accuse him. He answered them, as usual, with an unanswerable answer: "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? We suspect that not so much kindness to animals as care for the money value of the sheep would influence the proprietor. But a man! What is he to me? Am I my brother's keeper? Such was the spirit which lay behind the question of the legal Sabbatarians. Meanwhile he who came into the world, not to condemn the world, but to save, added: "Wherefore it is lawful—your own treatment of your live stock bears witness, it is lawful—to do good on the Sabbath days."

Having thus discomfited his critics, Jesus turned to the crippled man, "Stretch forth thine hand." "His word was with power" (Luke 4 : 32); the man "stretched it forth, and it was restored whole, like as the other." Are we to gather from this that our Lord looked lightly on the law of the Sabbath, ordained for man from the very days of the creation? (Gen. 2 : 3). Never for one moment. "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil" (Matt. 5 : 17). Had there been some operation with surgical instruments, some preparation of bandages, some laborious bathing, etc., there might have been some ground for accusation, but the four words of power which were made life to that man's withered hand were in no way doing any manner of work which is forbidden in the fourth commandment. Had the Lord Jesus retaliated, how much might he have brought them in guilty of breaking the Sabbath day, for "they went out and held a council against him how they might destroy him!" Surely their angry, vindictive, and bitter words were far less in keeping with the Sabbath than the quiet words which brought peace and power to the cripple's soul and body, and rest to those who must necessarily wait upon him.

THE RUINS OF THE SYNAGOGUE OF CAPERNAUM.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

ALL religious history proves that one of the first signs of spiritual degeneration is an undue attention to forms and ceremonies. An impression appears to grow that God will accept these observances as a substitute for that purity of heart and consecration of life which he requires. Such a condition was prevalent in Christ's time. There were men who would cheat a widow out of her house and not be concerned about it; while if they had overlooked a herb when they made their tithe, they would be horrified, although the value of the herb itself on which they paid their tenth was worth only the fraction of a cent. In this way the Rabbis had made the Sabbath a burden. The fourth commandment simply forbad labor on the seventh day, and did not enjoin even religious observance, but the Rabbis had made it a day of harassing regulations. They said no man must carry a staff on that day, however lame he might be, because that would be bearing a burden. No man might walk on the grass, because that would be a species of threshing. It was unlawful to snuff a candle, or put fuel on the fire, or to eat before the close of the synagogue service. Christ came to set men free from such nonsensical restrictions. He swept them away in contempt. Love to God and love to man were, he intimated, better in God's sight, than the technicalities of legal observance.

That which is not lawful. Canon Tristram mentions a tragical illustration of this bondage to law. While he was visiting Jerusalem a few years ago, a fire broke out in a house in the Jewish quarter. A few pails of water would have extinguished it when it was first noticed; but it was the Sabbath, and, therefore, to handle a pail was unlawful. Not a Jew there would do anything to put the fire out. It spread, and before it was extinguished, three beautiful girls had been burned to death. Some humane person expostulated with them, and they answered that even the deaths were pleasing to God, and he would reward people who suffered their loved ones to perish rather than break his commands. This shows how little such men know of God's nature.

If it fall into a pit on the Sabbath. A machinist who had a contract to keep the machines of a certain factory in order, was annoyed at the frequency with which he was sent for on a Sunday. Suspecting that it was done purposely, so as not to hinder the work of the factory on week days, he made complaint. He objected to working on Sunday because he was off Sunday for rest and pleasure, but the manager assumed that his objection was based on religious grounds. "The Bible says," the manager urged, "that if a sheep fall into a pit on the Sabbath, you may help him out, and this is just as much a matter of necessity." The machinist replied that he admitted the case as to the sheep, but if he had the habit of falling into the pit every week, his owner ought either to kill the sheep or fill up the pit.

The Son of Man is Lord even of the Sabbath Day. There are some people at the present time who are trying to break down the observance of the Lord's day by observing the Jewish Sabbath and working on Sunday, claiming that the Jewish law is still in force. They are the same kind of cavillers as those who continually charged Christ with breaking the Sabbath because he disregarded the letter of the law while fulfilling the spirit. They knew no higher law than that of the Sabbath, but he told them that he was Lord even of the Sabbath. A Christian father who had a son was leaving his native country home to live in the city, and exacted a promise from him that he would not go to a theatre. The young man promised, and scrupulously kept his promise. But the church he attended was burned down while it was rebuilding the congregation assembled in a theatre for worship. The young man after a few weeks wrote home how much he missed the church services. He could not go with the others, because he had promised his father that he would never enter a theatre. "I gave you credit for more sense," the father wrote in reply. "You vex me by obeying me like a slave or a convict. I want you to be an intelligent man. You ought to have known better in going to a theatre on Sunday to worship than you would not violate a promise. Go by all means, and in future pay more attention to the spirit than to the letter of my instructions." There are some of God's children who are similarly punctilious about words and forms, who are likely to hear words of reproof when they come before him at the last.

One greater than the temple. This is one of the pregnant sayings by which Christ revealed the nature of his mission. Henceforth the rites and ceremonies, the laws and prohibitions which had become necessary were to be abolished or put in a subordinate position. Loyalty to God was to supersede sacrifices and outward worship. A Sunday School teacher missed a pupil from his place in school and learned that he was riding his bicycle out of town at the time that the other boys were going to school. The teacher is deeply grieved that the boy should absent himself to go bicycle-riding and he goes to remonstrate with him. On the face of it this looks bad, but suppose the boy explains that a man in the house where he lives has been taken ill suddenly, or has met with a hurt and the bicycle ride was not for pleasure, but to summon a doctor, or the injured man's wife or child. That would give a different complexion to his action. Better than attending school or church is it to do some Christ-like act. It is better to be in the temple, but it is better still to be showing the spirit of one greater than the temple whenever the opportunity offers.

HELPFUL ANECDOTES

By Rev. Louis Albert Banks, D.D.

...ing a Limb to Save a Life.

...HE wisdom of plucking out a right eye, or cutting off a right arm and entering into life maimed or blind rather than lose all, which Christ sets forth with so much ...ess, seems to run through the instinct ...e of the lower animals.

... Maine woods, this winter, are full of ...ho are making a good living by trap- ... Most of the traps set are equipped with ...prings, and have wide flat jaws suitable ...ding otters. Though an otter is not a ...nimal to catch, it is a very difficult ...e to hold. Consequently special traps ...o be made for the business. The traps, ... are toothless, having wide jaws that ...without cutting, are set along streams ...e blow-holes where the small fish con- ...e. If possible, a trap is set at the en- ... to a blow-hole and concealed with a ...overing of brush, or snow. A long chain ...e fast to the ice so the animal cannot ...ay with the trap, and a ten pound stone ...ched to the trap for the purpose of ...ing the otter when it plunges into the ...after getting caught. Other traps are ... swamps, and baited with fresh fish. ...the traps are attached to spring poles ...ft the otter and the trap high in the air. ... precautions are taken because an otter ...t off his leg and set himself free in five ...s after he is caught unless he is placed ...osition where he is unable to bite.

...hest of the Wine for the Last of the ...ast.

...e world puts the best goods in the ... window, but it seems to be God's ...d that things shall get better as we go ... Coal is better than wood; the ...mp is better than candles; gas ...ter than oil, and electricity bet- ...an all; and now it seems that ...n of those countries that have ...en among the last to come under ...eway of man are to prove the ...lest and most beautiful of all.

...e wild flowers of the Cape are ...g the richest in the world, and the ...r, as he quits his night's resting ...a and wanders among the hills, may ...e found him a marvelous array. Ox- ...lis lies, brilliant orchids, strelitzias, the ...erful blue agapanthus, the wild ...n—so common as to be called by ...e oers the "pig lily"—splendid heaths in ...vildering plenty, lovely proteas, many ...ing shrubs, gladioli, ixias, noble amarl- ...d, these and a hundred other flowers, con- ...le for a season to the hunter's supreme ...jment. He must be worse than a Kaffir, ... cannot take delight in them. Here a ...tain side is to be seen fairly blushing ...with pink heath—one of the three hundred and ...-heaths of which the Cape can boast. In- ...merable wild doves coo softly from the ...y acacia groves, and as you pass the ...le rill of water, gushing from a deep kloof, ...e crested kingfisher with mazarine-blue ...a and blue-and-black crest, darts like ...o living gem up the stream.

...e Sweets of Home Life.

...any persons who are giving them- ...es up to a life of empty show while ...h heart aches underneath all the giddy ...li...ay, would find what would seem in ...ontrast a very heaven on earth, if they ...ld only turn them about and cultivate ...e simple virtues and enjoyments of ...e life

... the "Life Story of Mary Anderson" ...s. de Navarra), in the February number of *...ng Women*, the American actress dilates ...on the writer on the "hollowness of stage ...ld and the inexpressible relief and happi- ...ss of the calm, and the peace of the simple, ...et life she is now leading. The whilom ...ess is quoted as adding:

..."never again will there be a thought of ...e life. Life is something greater and bet- ...than stage excitement and admiration, as ...for instance that boy up-stairs. One of my ...ostant delights is music and singing, of ...ich I hope to do a great deal. Stage life! ... Never, never again."

...e Reflected Tenderness of Jesus.

...he power of Christianity to infuse ...derness into the human heart to the ...ect that men will be gracious and kind ...each other, and will finally be so mas- ...ed by the gentle spirit that all animals ...feel its effects has constant illustration. ...wenty-nine ...gged and infirm horses were given a New Year's dinner at the Home of Rest for Horses in London on the opening day of the present year. The horses were fed in the presence of a large number of subscribers to the Rest, and their friends. The dinner, which had been prepared by the superintendent, consisted of apples, carrots and bread. Each horse was supplied with ten large apples, divided in quarters. Ten pounds of carrots and about four pounds of bread. These were mixed and sprinkled with sugar. Some ladies brought several delicacies and fed their special favorites, who seemed to greatly enjoy their repast. The oldest inmate of the Home is a mare called "Betsey," whose age is forty-one years. The famous black charger "Bones" who was once in the Horse Guards Blue, is in the Home, and is quartered with a diminutive animal which was once owned by a muffin-man. Another pony in the Home was rescued by the Duchess of Portland a few months ago from the hands of a brutal costermonger, who persisted in ill-treating the animal by putting it to the hardest labor possible in spite of the fact that it was nearly forty years old.

Man Entering on His Dominion.

The early command to Adam and Eve recorded in the Book of Genesis, where God declares that they shall enter into possession of the earth and have dominion over it, is being more rapidly fulfilled in our own time than in any other.

Vast as the scheme was to harness Niagara for the production of electric power, work has commenced upon a still larger scheme of water-power development near Massena, on the St. Lawrence River. It is intended to develop here one hundred and fifty thousand horse-power, by taking advantage of the difference in level between the St. Lawrence River and the Grass River, flowing nearly parallel to it at a distance of only three and one-half miles. A huge canal is to be cut across the intervening plateau, and a fall of water, fifty feet in height, thus obtained on the banks of the Grass River. The latter river will itself form the tail race of the power station. This scheme dwarfs the Niagara one, since not only do the plans provide for a greater amount of power, but man is going to do what Nature has done for him at Niagara, namely, provide the waterfall. The necessary capital for carrying out this scheme has been provided, work has been commenced, and it is hoped that some of the turbines and dynamos will be working by December, 1898. This will be one of the most remarkable achievements of the century.

Communion with God.

One of the most pathetic things in life is the number of people to whom life is all commonplace and barren of oases where they retire from the desert sands and hold secret communion with the heavenly Father, drawing strength from sources that the world knows not of.

On Broadway, in New York City, in the crowded part of the city, there stands a church whose doors are always open during all the busy hours of the day. The other day an old woman was noticed to leave the mass of hurrying humanity and ascend the steps of this church. Her face was the picture of misery and desolation, but not the desolation of poverty. Within all was silent, vast; a boundless gloom lay over everything, broken here and there by the yellow flicker of a low-turned gas-jet. Above in the gallery the organist was pouring forth a soft flow of improvisation that in its gentle harmony seemed to breathe forgiveness upon a few, far-separated figures kneeling below. The old woman took her place among them and knelt there for awhile. Then she arose and passed out into the street, and the light falling upon her face revealed a countenance of perfect peace.

The Wastage of Modern Life.

Few things are sadder to note than the waste which goes on in all departments of our modern life. Many young people waste evenings enough to become well educated. Many professed Christians waste Sundays enough to become storehouses of spiritual knowledge, which would brighten and bless the circle in which they move.

Much French attention has lately been drawn to the object lesson given to the pupils of certain public schools of Brussels. During eight months the scholars, rich and poor, were requested to collect each day and bring to the school any and all objects that they saw while going and coming to their schoolway—material thrown away and counted as refuse in the gutters, in vacant ground, street sweepings, and like deposits. Waste paper, wood, fragments of leather, bits of metal, empty bottles, broken glass, corks, and a score of other classifications were made as the flotsam and jetsam poured in daily.

The general result was that this unattractive and quite convertible material was sold to dealers, in raw material with surprising profits. They provided clothing for about five hundred little waifs of poverty, and furnished money for the sending of ninety-eight invalid children to health resorts; paid for all the books needed in several charity classes, and afforded a sum of several hundred francs for the city's Public Assistance of the Poor. Jane Taylor's little girl who cried: "Dear me! what signifies a pin wedged in a rotten board?" should have been educated in Brussels.

THE FIRST SUNDAY SCHOOL ON DISMAL RIVER, NEB.

This photograph, forwarded by Mr. W. E. Bowers, Mullen, Neb., is specially interesting as showing the lonely, pioneer character of the work done by many of the American Sunday School Union Missionaries in different parts of the West and Southwest. The school was organized by Missionary F. A. Moss, in 1895. It is only a log cabin in a black hillside, but much good work has been done there.

A Wolf in Sheep's Clothing.

A man may hide a vicious nature down underneath a pleasing and even virtuous exterior for a time, but in the long run the inner viciousness will disclose itself and bring upon him the shame and disgrace which he deserves:

The other day a professor in a Bulgarian college took his class for an excursion into the neighboring mountains. As the students were eating luncheon they were attacked by a band of brigands. The son of a rich merchant alone was held captive for ransom. The others were told to return to their homes and have the father of the prisoner return, unaccompanied, the next morning with the amount of the ransom. He came, but closely following was a brigade of soldiers, which surrounded and captured the entire band. The brigands were tried, and three of them were condemned to death. This was more than they had expected, and the trio made a confession, which was afterwards verified, that the professor, who in former years had been a member of the band, had planned the capture of the merchant's son, and was to have had a share of the ransom for his well-played plot.

THE WIDOW'S MITE.

(See colored illustration in first page.)

OF ALL with whom the Saviour came in contact, during his life on earth, none won from his lips more precious words of praise than the poor widow whose gift to the treasury of the Temple has been immortalized by the divine commendation. The evangelists tell the story in a few words; but their brief sentences have sufficed to bring vividly before the imagination of the reader of the Scriptures, the incident, with all its surroundings and details. Withdrawing from the contentions that had followed his appearance and words in the Temple porches, Jesus had ascended the steps that led into the building itself. Pausing there, he could see the groups of worshippers, (some of them in the "Court of Women,") who had remained after the sacrifice for the purpose, it may be, of performing vows or giving offerings and alms. For the reception of such gifts there were boxes at various points along the Temple colonnades. Past these streamed the tide of worshippers, the rich and influential, magnificently robed, casting in their offerings with an ostentation that was apparent to all beholders. Probably the greater part of the throng had thrown in their gifts and passed by when the poor widow—ashamed to be seen by the wealthy worshippers because of the undeniable shabbiness of her attire and her miserable condition—came forward to drop her offering into the treasury. It was such a pitiful gift—so small and utterly insignificant—that she was not willing that the world should see it—but it was all she had. Rev. Alfred Edersheim beautifully describes the scene:

> She was a pauper widow. We can see her coming alone . . . ashamed to bring her offering; a widow in the garb of a desolate mourner. . . . Jesus observed her closely and read her truly. She held in her hand only the smallest coins—"two Perutahs"—and it should be known that it was not lawful to contribute a less amount. Together these two Perutahs made what was the ninety-sixth part of a *dénar*, itself of the value of seven-pence. But it was "all her living," and of this she now made humble offering unto God. He spoke not to her words of encouragement, for she walked by faith; he offered not promise of return, for her reward was in heaven . . . yet, though perhaps she knew not why, that must have been a happy day when she gave up "her whole living" unto God.

The doctrines Christ taught were evidently a part of her life. She may have been one of the multitude who followed him, and "heard him gladly," as the rich words of heavenly wisdom, concerning the Kingdom of God, fell from his lips. Poor on earth, she had laid up treasures in heaven by her simple practical faith, even to the voluntary sacrifice of her entire living. Her act has been an inspiration to Christian men and women throughout the ages, and has demonstrated that to give acceptably, one must give with the whole heart, unostentatiously, and to the full extent of what we feel to be our spiritual obligation at least. The length of the purse or the volume of one's possessions has little relation to the quality of the act itself. Jesus pointed out that the widow's "two mites" were more than equal, in the eyes of God, to the gifts of all other worshippers combined. The mite was equal to about half a mill

There are, in our own day, many noble, self-sacrificing followers of the Master who delight in "casting their gifts into the Lord's treasury," for any good cause that appeals to their hearts and consciences. Many have already given their "mite" to aid in saving the mothers and children of Cuba from death by starvation. There are thousands of others—mothers, wives, sisters, daughters—who hear Cuba's pleading, and are preparing to give their "mite" also. There are none so poor, that they cannot give something to a cause which, like that to which the poor widow gave her offering, was one that assured a rich blessing to all who gave in the spirit which Christ so grandly commended. It is not to be forgotten that the simple act of helping others, by giving, with the whole heart in the gift, won from him what is probably the highest encomium of human conduct ever uttered.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

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The Christian Herald is published every Wednesday. The subscription price is $1.50 per year payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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The Christian Herald will not be responsible for the return of unsolicited manuscripts forwarded to it with a view to publication.

Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York, as Second Class Matter

Dying Cuba!

FAMINE and pestilence continue their ravages in Western Cuba. Every mail that reaches New York from Havana, is filled with ghastly reminders of the fact that, within a few hours' journey of our shores, multitudes are dying of hunger and the diseases that are the unfailing accompaniment of long-continued privation. The revelations concerning the famine, which have appeared in the columns of THE CHRISTIAN HERALD, have opened the eyes of the American people to the real character of the frightful tragedy that is being enacted almost at our very doors—a tragedy involving the fate of nearly a million human beings, of whom over 400,000 have already perished. That such a calamity could occur within a half day's sail of an American port seems incredible, and it is not surprising that the statement should have been called in question by many on hearing it for the first time. But there is no longer a shadow of doubt about the actual condition of affairs in Cuba. The awful sacrifice of life through starvation and disease is now established by official admissions on the part of the Spanish authorities, by the reports of a number of United States Consuls, by the reports of visiting American commissions, by a number of correspondents of American newspapers, and finally and most conclusively, by Consul General Lee at Havana and our own correspondent, Sylvester Scovel, whose remarkable letters have thrilled the hearts of our people as they have not been thrilled in many years.

Under Divine blessing, THE CHRISTIAN HERALD and its readers may be the means of saving many thousands of lives in Cuba. Let us, however, work quickly. Mere abundant supplies of food and medicine are now needed. This is a case in which the liberality of God's people should flow like a river, carrying [illegible] Clara Barton and Consul General Lee and the prospective co-workers are equal to any exertion they may be called to make in the prosecution of this great life-saving work. They are in the field at your special request. They will be able to accomplish glorious results if properly and promptly supported.

Yet not for God's sake only, but for the sake of our brothers and sisters in poor, dying Cuba, and of the [illegible] Him who went about healing the sick and feeding the hungry multitudes, we ask all to send in their offerings for the Relief Fund. It is His work, and you must act promptly if you would be the means of saving a life in Cuba.

Mr. Moody at Yale.

THE reception of Mr. D. L. Moody by the students of Yale on Sunday, Feb. 13, is an indication of spirituality, which is very welcome, in view of the charges which have been made of late against the University. The fact that all three of the meetings Mr. Moody held were densely crowded by the young men, and that many of them sought him out personally afterward for direct conversation, will cheer Christian people who have been alarmed by the criticisms of the press. It is evident that there are in Yale as at Princeton and other colleges many young men who are anxious to walk "according to the spirit, and not according to the flesh." These, too, are not laggards or effeminate but men who are prominent in the football team and in the boating club, as they are in the class-room. It was only recently that Dr. A. J. Lyman, of Brooklyn, gave similar testimony as to the life at Williams college, at which, by the spontaneous request of the students, he spent four days preaching in the college chapel and holding personal talks with them on vital religion.

In spite of all that has been said by the critics of the colleges, there are indications of a strong and pure religious life in these institutions of learning which are very encouraging. That there are some students who have been guilty of excesses, cannot be denied, but there appears to be good reason for believing that these do not constitute the majority of the students, nor the class of greatest influence. Parents would be unwise who deprived their sons of a University education through fear of contamination. As the apostle said, to escape such danger, "must ye needs go out of the world." There is in our colleges a spirit which will foster spiritual life rather than repress it. A young man will be safe there if he will exercise the care in choosing associates which, sooner or later, he will have to exercise in the affairs of life.

MISS CLARA BARTON'S LETTER.

JACKSONVILLE, Fla., February 6, 1898.

DEAR MR. KLOPSCH: It would have given me much pleasure to have made an earlier acknowledgment of your magnanimous letter of January 31st, received by me February 2d, had time and opportunity made it possible. As it is, I employ the moments en route, waiting in a railroad station for that purpose.

Notwithstanding your voluntary guarantee of financial support, **greater than any proffer I have ever known, made in aid of any humanitarian effort,** and which must stand before the world as a leading example, and a lasting honor both to yourself and the grand journal you represent, it was still proper from the high nature of the call, that the matter of my action be submitted to the government before giving my final reply. I need not now say to you how the proposition was received, nor that the haste required for my departure left me no spare moment of time until the present.

I can only add that the offer is characteristic of THE CHRISTIAN HERALD and its patrons, and my one prayer is that wisdom and ability be granted me to justify their hopes and sustain the trust so magnificently reposed in me, both by them and by you.

It will be my purpose to give to the readers of THE CHRISTIAN HERALD such information as I am able as to the distribution of their gifts, and the needs of the suffering people whom they are striving, with a charity so truly Christlike, to relieve.

Accept, I pray you, Mr. Klopsch, the high appreciation and regard of

Yours sincerely, CLARA BARTON,
President American National Red Cross.

DR. KLOPSCH'S ANSWER.

NEW YORK, February 8, 1898.

MISS CLARA BARTON, Havana, Cuba.

DEAR MISS BARTON:—I was very glad indeed to receive your letter dated at Jacksonville, and to learn from it how fully you appreciated the object of your mission to Cuba. Ever since I had received authentic information as to the true status of the people there, I have been greatly troubled in heart and soul. The suffering is so intense, and much of it so easily avoidable, that I could hardly wait for your reply accepting the call. It seemed to me that the messengers of mercy should be provided with wings, and be swift of flight, in order the more speedily to stay the hand of suffering and of death.

I cannot express to you how relieved and delighted I am that you are now in Cuba, ready to do intelligently, lovingly and prayerfully, all that you possibly can to quickly and effectively relieve the sick, the suffering, and the dying. On Friday last, I sent you a brief letter and check for Five Thousand Dollars, which money I place at your disposal to be expended specially for the relief of the sick women and children, according to your own best judgment. More money will be sent to you, just as soon as you call for it, and you may confidently expect financial support to the extent of at least Ten Thousand Dollars a month for February, March and April.

We would like to have from you a letter twice a week, setting forth the condition and the needs of the people among whom you labor, and we will receive with much gratitude any suggestions which may be apt to prove helpful to us in the larger work of relieving the famine sufferers, in which we are engaged.

Now, dear Miss Barton, I pray that you may be divinely protected and guided in this great enterprise to which you are consecrating your energies, and that success may attend your efforts; that, through your instrumentality, lives may be saved, and suffering alleviated, the hungry fed, and the naked clothed. May you bring light to hearts that are dark, hope to those that are hopeless, joy and happiness where sorrow and desolation hold sway, and may it all be done in the name of Him whom we both delight to serve, and may His blessing rest upon you and upon the work in which you are now engaged.

Yours very cordially,
LOUIS KLOPSCH.

BRIEF NOTES.

Evangelist E. A. Whittier held a five d... meeting in Hardwick, Vt. lately, with good res... after which he began meetings at Laconia.

Miss Helen Gould has given Mount Holy... College, at South Hadley, Mass., five thous... dollars for a scholarship in memory of her mot...

In Wuchang, China, ten thousand packs... of Christian books were recently distributed to... students as they were leaving the examina... halls.

The curfew which is now being adopted... some of our New England towns, has been run... the town of Chertsey in England every evening... eight hundred years.

The death of Dr. Samuel Newth, one of th... visers of the New Testament, is reported. ... Newth was for a long time Principal of New... lege, London, and was one of the most lea... theologians in the world.

The remarkable longevity in the Societ... Friends is maintained. In 1897 the record... cluding children, of 170 deaths, showed an ave... age at death of 61 years, three months, four da...

The American Bible Society received rec... ly from its Brazilian agent an interesting relic... a Bible which was thrown to the flames by ord... a priest at Battataes, Sas Paulo, but was res... before it was entirely consumed. The charred ... ment will be preserved.

An effort is being made to induce the m... agers of the Trans-Mississippi Exposition, t... held at Omaha, Neb., next summer not to ha... open on Sundays. The managers, thus far, ... declined to listen to the petition of the minist... union of the city, but it is hoped that wiser cou... will eventually prevail.

From five to twenty vessels are visited ... week by the wharf committee of the West Ba... Christian Endeavorers of Oswego, N. Y. ... give to the sailors religious papers and tracts p... ed in French, German and English. Another ... mittee holds a Gospel meeting at the city mi... school in the parish of the church.

A committee of experts appointed by ... trustees of the George Junior Republic has e... ined the workings of that unique form of ph... thropy and educational work, and has made re... mendations concerning its future manager... Professor Blackman of Yale, Wheeler and Jen... Cornell and the secretary of the Charity Orga... tion Society of Buffalo were on the committee...

A missionary in Guatemala finding tha... poorer class of families were afraid to have a... in their possession, owing to the warnings o... priests that it was a book which the unlea... ought not to study, placed an open Bible in the... dow of his house. Every day people gather ar... it and read it. At regular intervals a leaf is tu... In this way the Book is read by people who ca... or dare not own a copy.

The Rev. Frank S. Scudder, after vis... and inspecting various cities and districts of J... has finally occupied a new station at Nagano... his family. They express themselves as pl... with their new home. Nagano is a city of ... 20,000 inhabitants, and the capital of the ken, o... fecture, of the same name, and is described a... good centre to work from." The Ken has a p... lation of over a million.

There seems to be a much better feelin... Madagascar now between the French and Pr... ant missionaries. Mr. Evan Spicer, who h... turned after a visit to Madagascar on behalf o... London Missionary Society, says: "General G... lienne has agreed to treat the London Missio... Society as he is treating other societies. He ... given us back the Girl's Central School in An... rivo, which we were under notice to relinquish...

Dr. G. H. Hepworth, who has been in... gating the condition of Armenia for the *New ... Herald*, writes to that journal: "I have seen ... sionaries in every city we have visited, and ... admiration for them cannot be expressed in w... They are a quiet, cautious, brave, and I must ... sad set of men, who bear the marks of their ... tions in the lines of their faces and in the ne... undertone which characterizes nearly all of th...

An amusing coincidence in the choic... texts is reported by the *Congregationalist* as h... occurred recently in a church near Boston, ... In the morning the pulpit was occupied b... pastor and in the evening by the pastor of a ... boring church with whom he exchanged. Th... of the morning discourse was 1 Kings 20:40 ... thy servant was busy here and there, he was g... In the evening the text was John 11:44 "Loos... and let him go."

A Sunday-school teacher desiring to aw... an interest in good literature among the good ... of his class, instead of giving each boy a toy ... Christmas present, as had been his custom, ... each a book and arranged with them to excl... them among themselves so that each boy s... have the opportunity of reading all the l... Each is to keep the book originally given t... when it has gone the rounds. A book-club a... the boys has developed out of this seed.

Mr. Clement Scott who has had an inti... acquaintance with the English stage for a ... time as the dramatic critic of a leading daily ... nal sums up his experience as follows: "If a... I loved insisted on going on the stage contra... my advice I should be terrified for her future ... hopeless for the endurance of our affection o... friendship. For stage life, according to m... perience, has a tendency to deaden the finer fee... to crush the inner nature of men and women... to substitute artificiality and hollowness fo... cerity and truth, and, mind you, I speak fr... intimate experience of the stage, extending ... thirty-seven years."

Rev. F. B. Meyer's meetings in Chicago a... scribed by a journal of that city as being "bl... beyond computation." He spoke four times i... Union Park Church, once in the Seminary ... in the First Congregational Church, and one... fore all the ministers of the city in the and... room of the Y. M. C. A. He also preached s... times in the Chicago Avenue Church. Mr. M... doctrine of holiness was defined to be not si... ness, but blamelessness, on the ground of jus... tion by faith, in the sight of God. One n... free from conscious sin, and yet, compared wi... purity of God, always come far short of perfe... For his views, which are those of the Ke... school, Mr. Meyer expresses his indebtedn... the late Professor Upham of Bowdoin Colle... found in a book entitled The Hidden Life.

Our Relations with Spain.

OUR relations with Spain, which have been strained since the outbreak of the Cuban insurrection, have not been improved by the recent indiscretion of Senor de Lome, the Spanish minister to Washington. It is extremely unfortunate that such an incident should have occurred at a time when so many causes of irritation exist. Senor de Lome, in a letter to Don Jose Canalejas, a Spanish journalist who visited Washington a few months ago, on his way to Cuba, gave his private views on the political situation here. In the course of the letter he described President McKinley as "weak and catering to the rabble," and said, "he is, besides, a low politician, who desires to leave a door open to intrigue and to stand well with the jingoes of his party." The letter, of course, was confidential, and probably would never have been seen the light, if the minister had not, in the same letter, written contemptuously of a Spanish gentleman, whose son-in-law is an intimate friend of Don Jose Canalejas. He saw the letter, and in order to revenge himself on De Lome, allowed it to reach the Cuban junta, which gladly availed itself of the opportunity to further inflame American animosity against Spain. Senor de Lome instantly realized that his usefulness as a Spanish envoy was at an end, and promptly sent in his resignation. The President is said to be satisfied with this termination of the incident, though some of his advisers hold that Spain should be called upon to disavow De Lome, and express formal regrets that he should have made such criticisms on the head of the Government to which he was accredited. Our minister at Madrid has the matter in hand, and his report is eagerly expected. In the meantime, certain people in this country, and a much larger number in Spain, are doing their utmost to widen the breach between the two countries. On the one hand our Government is being urged to intervene in Cuba, which would precipitate a conflict with Spain; on the other hand, the lower classes in Madrid, Barcelona and other Spanish cities are clamoring for a war with this country. Neither party is taking a prudent or a patriotic course. While it is certain that such a war would in the end prove to be ruinous to Spain, it is equally certain that it would entail disaster upon us. Spain possesses a navy of quick-sailing ships which could play havoc with the cities on our defenceless coasts, while it is by no means sure that our more powerful navy could intercept it and force a battle. Enormous mischief might result for us, and in the end to Spain, by such a conflict, and it may be hoped that for the sake of both countries the rash people in both, who are trying to precipitate a war, may fail. Each nation has need to pray:

Deliver me, O Lord, from the evil man; preserve me from the violent man; who imagine mischief in their heart, continually do they gather themselves together for war (Psa. 140: 1, 2.)

How the Eagles died.

A western journal has a remarkable story, which, whether true or not, has its significance. It says that in a certain district there is a long electric line over which a current of twenty thousand volts is passed. The line is worked by two copper wires, somewhat imperfectly insulated, one for the positive current and one for the return. The wires are attached to poles, side by side and not far apart. One day recently there was a sudden break and it was supposed that a pole had been blown down. When the break had been located, men were sent to repair it. They found both wires melted in two at the same point, and near the place were the remains of two large eagles. An examination of their bodies showed that they had been fighting. Their death and the fusing of the wires supplied a clear idea of what had occurred. One of the eagles had evidently alighted on one one wire and one on the other. As long as they sat thus apart, no harm would come to them, but the moment their beaks touched, the electric circuit would be completed and they would be killed. The electricians have no doubt that this was just what occurred. The birds acted according to their nature and could not know that the consequences of their quarrel would be mutual destruction, but that excuse cannot be made for Christians who attack one another, because they have been warned.

But if ye bite and devour one another, take heed that ye be not consumed one of another (Gal. 5: 15).

Won Her Husband's Liberty.

A romantic marriage was solemnized at Kansas City, Mo., a few days ago. The bride was formerly matron of the Kansas State Penitentiary. While there, a Mexican, who was unable to speak English, was brought in, under a sentence of thirty years for murder. It was proved that he had gone to Wichita, Kan., with a drove of cattle from his home at Guanajuato, Mexico, and that in a fight he had killed a citizen of Wichita. He had no money, but counsel was assigned to him at his trial, and an interpreter tried to make the evidence clear to him. He took little interest in the case, however, and was speedily convicted and condemned. In the penitentiary he learned to speak English, and in the course of his duties made the acquaintance of the matron. To her, he told the story of his crime, and she took a deep interest in his case. She sent to Wichita and had a thorough investigation made. It was proved that the Mexican was more a victim than a criminal. He had been murderously attacked, and was struggling for his life when he struck the blow which had killed his assailant. The matron laid the facts before Governor Leedy, who has issued a pardon to the condemned man. He did not know of the efforts that were being made on his behalf, and when the news of his pardon came, he was overjoyed. The first thing he did after receiving it, was to go to the matron and ask her to marry him. She consented, and the couple left the penitentiary as man and wife. It is a pity that when men hear that Christ has won liberty for them and that he has given his life to save them from bondage to sin, they are not grateful as this man was, nor willing to consecrate their lives to him.

For ye are bought with a price, therefore glorify God in your body, and in your spirit which are God's. (1. Cor. 6: 2.).

Whiskey Explodes at a Fire.

A sad loss of life and property occurred at a fire at Pittsburg, Pa. on February 10. The fire started in a large warehouse belonging to an Ice Company. The warehouse occupied an entire block and was divided into six departments, separated by thick walls, with communicating doors which were usually closed at night. One of the departments was occupied by the Federal Government as a bonded warehouse and in this, on the night of the fire, there are said to have been two thousand barrels of whiskey. Tongues of flame were seen shortly before midnight in the department occupied by the Ice Company. Two alarms were given and the firemen were quickly on the scene. They found that the fire was spreading to the next department in which groceries were stored. They took their stand in an alley which runs at the rear of the warehouse and from this poured continuous streams of water on the burning building. Suddenly there was a muffled report. The fire had reached the Government bonded warehouse. It was followed by a succession of explosions, and with a roar, hundreds of barrels of whiskey exploded and the rear wall of half the building was blown out, filling up the alley with debris, dragging down electric light wires, crushing several smaller buildings, and injuring firemen and spectators. Explosion followed explosion for nearly half an hour. Sometimes it was a tank of ammonia, sometimes barrels of whiskey. The flames shot up a hundred feet high and the heat was intense. When the fire was under control it was found that a police-officer and a number of firemen were missing. Eight bodies were recovered from the ruins, and it is feared that still more will be found. The loss in property is estimated at nearly two million dollars. The saddest part of the calamity, however, is the loss of the lives of the brave firemen who were fighting the fire. The part played by the whiskey was according to its nature, and we are familiar with it, though it is generally in another way that it does its fatal work.

At the last it biteth like a serpent and stingeth like an adder (Prov. 23: 32).

Released for Her Children's Sake.

A truckman in New York made two applications to the Jefferson Market Police Court last week. The first application was to have his wife committed on the charge of drunkenness. No evidence was needed to prove the charge, as the woman's condition at the time abundantly justified it. It was shown, however, that this was not her first offence, but that her husband had forgiven her several times. The magistrate decided to send her to the Island, but two days later the husband again appeared, this time accompanied by eight children, the youngest of whom was a baby in arms. He came to plead for his wife's release, and he pointed to his children as eight substantial reasons for wishing to withdraw his former application. The younger children were all weeping, and the magistrate's stern face softened as he looked at them. He ordered the woman to be brought into court, and told her to look at her family. She wept, too, and pleaded for her release, that she might go home and attend to them. "You do not deserve it," said the magistrate, "but if you will promise to let the drink alone I will let you go for their sake." The woman gave the required promise and was allowed to depart. Thus even at our own tribunals the wrongdoer is released for the sake of others. But how different is the case of this woman from that of the sinner, who is pardoned for Christ's sake! It is not on account of what he can do, that he is pardoned, but on account of what Christ will do for him.

Christ also loved the church and gave himself for it, that he might sanctify and cleanse it and present it unto himself a glorious church not having spot or wrinkle or any such thing. (Eph., 5: 25-27).

UNITED STATES BATTLESHIP "MAINE" DESTROYED AT HAVANA.

On the evening of Feb. 15, as the vessel lay at anchor, an explosion occurred on board, by which the ship was destroyed and many of the crew were killed and wounded. The cause of the catastrophe is said to have been the accidental explosion of one of her forward magazines.

Loss of the Veendam.

The steamship *St. Louis*, of the American line, which arrived at New York, on February 12, brought two hundred and twelve men, women, and children, whom its brave crew had taken off the steamer *Veendam*, of the Holland American line, which had been found sinking at sea. The *Veendam*, which many travelers will remember as the *Baltic* of the White Star line, left Rotterdam for New York, on February 3. Three days later, in passing through some wreckage a severe shock was felt, and when the engineer went below to ascertain what injury had been done, he found that the propeller shaft was broken. There was a large jagged hole in the ship's side through which the water was pouring. Whether the hole was made by the wreckage or by the ship's broken propeller cannot now be known. It was late in the evening when the accident occurred, and before midnight all hope of saving the ship was abandoned. But a systematic and energetic effort was made to keep her afloat until assistance could be had. The engines were kept at work pumping, until the fires were extinguished. Then bucket brigades were formed, and the hand-pumps were manned. Crew and passengers worked for dear life, but the ship steadily sank. Meanwhile a cannon was fired and rockets sent up, to attract the notice of passing ships. The *St. Louis*, on her way from Southampton to New York, heard the boom of the gun and went to the rescue of the imperilled people. It was stormy and a high sea was running, but three boats were lowered and they went to and fro between the *St. Louis* and the sinking vessel, until every soul was brought off. Then the *Veendam's* captain, fearing that the vessel would be a danger to navigation, set her on fire, and she went down a blazing wreck. The *St. Louis* distributed the wrecked people among her own crew and passengers, and showed them great kindness. They had not been able to save any of their baggage, and many will doubtless suffer from the loss. Some of them being penniless, are liable to be sent back if the Immigration Commissioners obey the strict letter of the law. It will be peculiarly hard if any of them should be sent back to Holland on account of their poverty, seeing that they lost all that they had on the way here. Those who turn their backs on their old life and come to Christ need never fear such treatment. It is the poor that receive from him the most cordial welcome.

Ho, every one that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk, without money and without price (Isa. 55: 1).

CUBA MAY YET BE SAVED!

THE WHOLE NATION ALIVE TO THE URGENT DUTY OF RESCUING THE STARVING RECONCENTRADOS.

THE RELIEF FUND NOW NEARLY $40,000.

Gifts and Fervent Prayers Pouring in from Many States — Local Committees Hard at Work — Clara Barton Actively Superintending the Relief of the Sick and Starving Women and Children—Many Lives already Saved, but the Death-rate in the Provincial Towns steadily increasing—Gen. Lee Appeals for a Children's Hospital.

CUBA'S cause has touched the hearts of the American people. Since the publication in these columns of the letters written from the famine field by Sylvester Scovel, in which, for the first time, the true facts were made known concerning the awful sacrifice of over **400,000** lives by famine and disease, there has been such an outpouring of generous sympathy for the suffering Cubans as has seldom been witnessed in any land. Thousands of letters have come to us urging the adoption of relief measures on the largest scale and proffering help. As was suggested by THE CHRISTIAN HERALD, local relief committees have been organized in many cities, towns, and villages, and Christian organizations of every denomination are now exerting themselves to assist the relief fund, and thus have a share in the beneficent work of saving life in Cuba. Churches, Sunday-schools, leagues, and societies are widely interested, and the movement is of such proportions and the zeal so marked that it is now hoped that great results may follow.

Fully alive to the importance of prompt action, the Relief Committee is now making large shipments of food supplies and medicine by the Havana steamers from New York on every sailing day. These shipments, each representing thousands of dollars contributed to the fund, are consigned to General Lee, who, with a most efficient staff, directs the food distribution, while Miss Clara Barton, President of the Red Cross, has charge of the work among the sick and starving mothers and children. Reports received during the week show that the work is progressing as satisfactorily as the resources will permit. The supplies are exhausted very quickly after being received at Havana, the applications of aid from a large number for interior towns and villages being greatly in excess of the distributors' ability to satisfy.

A CUBAN OX-TEAM.

The reports state that the death rate, except at those points where relief has been afforded, is increasing. This is particularly the case in the interior. Wherever the relief has reached, the change is perceptible. Large crowds of the poorer classes are included, since the famine has reduced all to a general level—come to the relief headquarters pleading for food. In Santa Clara, many of the large towns have applied for a share of the relief. Arrangements are now preparing for further extending the distribution to interior towns, where the long-continued scarcity of food has resulted in the death of a large part of the population.

One of the saddest stories of suffering is related by Capt. E. D. Taylor, of the American schooner Charles S. Davis, which lately arrived at Fernandina from Sagua la Grande. He visited a considerable part of the province and where formerly green fields and growing crops were seen, there was nothing but barrenness and ruin. In Sagua at least thirty persons were dying daily of starvation. He adds:

The streets are filled with emaciated women and children whose clothes are nothing but shreds, the bones plainly visible through the rags. One old man said that he at one time owned a little farm near town and always made a living for himself and seven children, but he lost property and cattle has been destroyed and he was forced to go into the town, where he was without shelter, money, or food; that he and his family subsisted only on what they could beg and what little they got to eat from the government, which issues to each of these poor pacificos only three gills of soup a day. This only prolongs their lives for a little while.

Major Geo. L. McDonald, of Meridian, Miss., has received a letter from United States Consul Walter Barker, at Sagua la Grande, in which these passages occur:

I counted, on returning from breakfast at 11 o'clock this morning, three dead bodies on the streets. I was told another was lying in the plaza (market). God help these poor, innocent creatures! When the veil is moved and the matter given the light of heaven, it will show a scene no Christian people can face. I fear my reason has departed. The Alcalde stated to me yesterday (Sunday) that the 6,000 reconcentrados in this city (Sagua has 14,000 population) on his register as starving (many, he said, they had no account of, as they preferred to die rather than beg) got no relief; that the city had no funds, and that they would soon see people falling in the streets like grass before the mower. The relief fund is exhausted, and now American citizens are in the same pitiable plight as the reconcentrados. A widow (her son is my clerk), an American—her husband a Virginian, rich at the inception of the war, who died of a broken heart, is in a pitiable plight. I have been feeding her and her family of nine. Five of these daughters were educated in the United States. She told me they were starving; that soon she would be laid beside her husband, and that her last request to me would be place a wooden slab between the graves and inscribe on it: "Victims of Spanish cruelty and American indifference." Then, after reflecting a moment, she said: "I will not, though I could use a harsher word." The people are dying, thousands daily.

A significant indication of the widespread suffering is found in the fact that the Spanish government has now unreservedly thrown all the ports of Cuba open to relief contributions. In one district, outside of Havana, as a late official report admits, over 50,000 persons are starving, the authorities being absolutely powerless to help them. In a single city, the alcade has applied to the Relief Fund for aid for 6,— persons, and adds, "They will die, unless they are fed immediately." A recent letter from a United States Consul says:

I have certificates signed by the Alcaldes of the municipalities and towns of the Sagua la Grande zone, showing that the estimate of fifty thousand perishing souls (in that district) was not above the mark, but rather under The destruction grows, and the death-rate increases hourly. I have selected a relief committee, composed of women as well as men, who will distribute all contributions received. Tell the generous people of America, who has never turned a deaf ear to the cry of the distressed, to send us food, medicine, and clothing for the sick.

A well-known American officer, now in Cuba, states that ninety thousand persons have died of starvation in the province of Santa Clara alone, since Jan. 1, 1898. In Matanzas twenty-two cases of death from famine recently occurred in one day.

A letter from Gen. Lee, just received, will be read with keen interest by all who have helped the relief movement through THE CHRISTIAN HERALD Fund. He writes to Dr. Klopsch, as follows:

"CONSULATE GENERAL OF THE UNITED STATES OF AMERICA.
HAVANA, Feb. 9, 1898.

"My Dear Sir: I am glad to hear that there is such a wide and growing interest in the condition of the destitute on this island, and that you are confident a large sum will be raised for their relief. I do not think it is possible for any one to realize the situation here without being present.

"Among other measures of relief I have considered the advisability of renting a large and suitable building for the purpose of founding a destitute orphan asylum, where the little starving children, who have no fathers and mothers or other relatives to watch over and protect them, can be placed, and where they will be fed and taken care of, and, perhaps, later, given some form of education.

"I find that I can rent a most commodious establishment, with a large bath and all conveniences, as well as some ground around it, which the children could use and get their air and exercise. If you could help me to pay said rent for, say, six months, or possibly nine, it would, in my opinion, be the best assistance that could be rendered. I would, through humane agents, collect these helpless little ones, and have them transferred to said establishment, where they would be in charge of nurses and other suitable attendants. In this shelter I shall place the one hundred children's cots you were good enough to send me, and probably we may want some more, together with the necessary articles of furniture, such as chairs, small tables, bedclothes, etc. I think if you will have such articles marked 'Furniture for Hospitals,' I will be able to get them delivered free of duty, as was the case with other supplies. From time to time I shall be most happy to communicate with you and keep you informed of the progress being made in the great work undertaken by the generous and benevolent people of the United States.

[Signed] "FITZHUGH LEE,
"Consul-General."

A FISHING-BOAT IN HAVANA HARBOR.

We believe that the appeal of Gener Lee in behalf of the helpless little Cuba orphans—many of whom, in addition the woes of orphanhood, have been r duced to skeletons by famine—will me a warm response in the heart of eve

A RECONCENTRADO MOTHER AND BA

reader of this journal. We have cab to General Lee, assuring him that T CHRISTIAN HERALD and its readers stand by him in his good work and s port him in every way. The necess supplies will be sent immediately, the rent of the building he mentions d provided, so that the kind-hearted gallant soldier who now represents Government in Cuba may put his pl for saving the orphans into opera without delay. Every Christian mo in America ought to feel grateful to eral Lee for his noble effo

Miss Barton, who is ergetically at work among Havana sufferers, has mad contract with a bakery supplying bread and crack to the starving. There thousands of destitute re centrado families who, if they were supplied v flour, have no means of c ing or baking it. Their p verty is abject and comp and Miss Barton has wi decided to set at rest doubt as to such cases having an abundant supp wholesome bread distribu among them.

Writing to THE CHRIST HERALD from Havana, Sylvester Scovel says:

"Much good is being complished—you see fe little skeletons lying abo doorways or loitering a pennies. Gen. Lee's C dren's Hospital will be an cellent thing. My corres dents in the smaller to are jubilant over the firs ceipt of American relief the

Julian Hawthorne, the known author, cables fr Havana to the Philadelp Press:

I called on Miss Clara Bar who had arrived by Plant steamer in the morning. No one could help being impressed by presence of this gracious woman and comes as an angel of mercy into the mid the mercilessness of war. She is organ her plans for succor and relief and it was dent that under her experienced guidance der will soon emerge from chaos and every ounce of food and dollar of money bither from America would reach its pr destination. Her mere presence here sh enormously stimulate subscriptions to charities in this direction because it g complete assurance that no robbery or m plication of material can exist under her s

Acknowledgments of contribution to the relief fund will be found on o pages of this issue.

The Christian Herald's Cuban Famine Relief Supplement.

CONNECTICUT

Arms, Hattie E. 1 00
Ann, Barbara... 2 00
Arms, John R.. 1 00
Atater, E L.... 3 00
Atater, Mrs F C 7 00
Bacchus, Mrs.... 5 00
Bacon, Hannah C 2 00
Baker, Louise S.. 3 00
Bakes, I H..... 3 00
Banes, Henry... 5 00
Banes, Sarah E. 4 00
Bardsley, Marcia 1 00
Benjamin, Mrs S M..... 5 00
Bennett, May B.. 2 00
Bissell, Mrs E... 1 00
Bishop, Mrs A E. 1 00
Blake, Mrs Eli Whitney 1 00
Bush, Fannie A.. 1 00
Byrn, W M..... 2 00
Bill, H..... 1 00
Bird, E F.....10 00
Bixler, Sergt..... 1 00
Bradler, W E... 5 00
Brigl, Geo H..... 1 00
Bracy, Rev..... 50
Brayton, Eva..... 5 00
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Brompton, A Burton 2 00
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Burridge, Lillie 5 00
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Chalwin, Mrs C S 5 00
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Cheeseboro, Mrs J Harvey 1 00
Childs, Charlotte J 10 00
Chorcoleer, B A 1 00
Chrisley, Mrs Mary L..... 2 00
Clockwood, Henry 10 00
Coit, Mrs A E... 1 00
Coit, Mrs H..... 1 00
Colch. S T. thro'. 30 00
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Conse, Geo M...100 00
Conse, Harry E.. 25
Conson, Mrs M C 1 00
Cones, Mrs E .. 1 00
Corn, R A..... 2 00
Coupton, Mrs Andrew S..... 3 00
Cuntlee, F..... 1 00
Cuntlee, Sarah E. 1 00
Curston, H B & Emily 5 00
Dace, Mrs..... 1 00
Dadal, J..... 1 00
Daelye, F D..... 3 00
Dad, Mary St J. 2 00
Dan, T Edward. 1 00
Datt, H C..... 1 00
Daner, Mrs W A 1 00
Daith, Mrs E.... 2 00
Daith, George.... 1 00
Dathworth, Mrs H..... 11 50
Davens, Frank F 5 00
Davens, Mr and Mrs H B..... 7 00
Dawmer, Edith B 3 00
Dawmers, Mrs John H..... 1 00
Daylift, Mrs L M 1 00
Daylift, A F..... 1 00
Day, R B..... 2 00
Day, S J..... 5 00
Daykin, Mrs E... 1 00
Dayson, Mr and Mrs M..... 10 00
Dayles, Mrs C M. 1 00
Dayver, H C.... 2 00
Dayver, H E.... 2 00
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Deeler, Mrs C.. 2 00
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Denstandley, Louisa A..... 2 00
Dd Mt Carmel.. 2 00
Dd P. College 1 00
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DE P. New Haven 1 00
DL R. Southington 1 00
DM B. Wallingford 6 00
Ds J S P. Westport 1 00
DA H. New Britain 1 00
DM A. Wauregan 1 00
DV S W Thompsonville 2 00
DP P. So Canaan 10 00
DH B. Shelton.. 1 00
Dn, Baltic..... 1 00
Dn, Fairfield... 3 00
Dn, Meriden...10 00
Dn, Norwalk... 2 00
Dn, Prospect... 2 00
Dn, So. Woodstock 2 00
Dend, Broad Brook 1 00
Dend, Durham.. 5 00

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Friend, Greenfield Hill 5 00
Friend, Mount Hope 50
Friend, Plainville 25
Friend, Westbrook 2 00
A friend, Norwich 1 00
Friends, Guilford. 5 75
Friends, Terryv'le10 00
Friends, Woodbury 35
Friends in Ct....25 00
A few friends, New Haven.....12 00
I H N, Bridgeport 5 00
In His name, Bridgeport 1 00
In His name, New Haven 7 00
I H N, Norwich.. 2 00
Reader, Naugatuck 1 00
Reader, South Coventry 1 00
Two readers of C H, Milford..... 2 00
Sympathizers, Wash'gt'n Depot 2 00
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One of the K's D's, N London.. 5 00
From Three Sisters, Norwalk... 3 00
For Jesus' Sake So Windsor..... 1 00
Total $574.58

DELAWARE

Baker, G W..... 5 00
Bower, Chas N.. 2 00
Cox, G W W..... 1 00
Downs, P S (M D)10 00
Hodgson, Mary & Katie 2 00
Humphrey Bros.. 2 00
Jordan, Lewis W.10 00
Spencer, W G.... 2 50
Thompson, Mrs D 1 00
Todd, Mrs Lydia A 5 00
——, Wilmingtou 1 00
——, Wilmington 5 00
In His Name, Wilmington 1 00
Epworth League, Wesley M E C, Cannon 4 10
Total $51.60

DIST OF COL'BIA

Banks, M Isabelle 5 00
Beeler, Chas E... 5 00
Foster, Mrs R E. 1 00
Fraser, Nellie S.. 1 00
Furmage, Miss Jenuie R..... 1 00
Hoge, Annie & Ella 2 00
Lorentz, M L.... 2 00
Minor, Kate B...10 00
Russell, John and wife 2 00
Thicket, Rev S J. 2 00
Mrs G M P and daughters, Washington 1 27
L S A, Washington 1 00
Mrs R H G, Washington 1 00
——, Washington 1 00
Friend, Washington 5 00
Mt. Pleasant Cong C E Soc, Washington..... 3 27
Y P S C E of Mt. Pleasant Cong C, Washington 41 73
Total $85.27

GEORGIA

Allen, Mr M D... 50
Barton, Rev W J. 50
Berry, Corinne... 1 50
Blount, J J..... 05
Brooks, Miss M O & R E..... 2 00
Carlson, Robt..... 50
Chapman, Mrs H E 1 90
Fallows, Sarah H 1 00
Harvill, Mrs W E 1 85
Howell, Mrs A V. 50
Howell, J J..... 50
Howell, Miss Nellie 50
Lamb, A J..... 05
Landers, W A... 2 00
McArthur, Dr & Mrs J H..... 1 00
McKoff, I L..... 05
McRae, D M..... 2 00
McRae, O F..... 1 00
Mobley, J A..... 5 00
Wallace, Wm & G M Moore..... 2 00
Simms, Mr & Mrs W S..... 1 00
Stinebeck, Mrs A C 2 00
Vaughn, Dr J F.. 5 00

GEORGIA CON'D

Wheelwright, W.. 1 00
Williams, J W... 3 00
Wyuu, B J..... 05
Wynn, J U..... 05
Sympathizer 1 00
M A P, Milledgeville 2 00
——, Moultrie... 2 30
Bap Ch, Ft Gaines 6 20
Christian Workers & friends, Gr'usboro 5 00
Mother & daughter, Lithia Spgs 1 25
Bible Class, Savannah 15 00
Total $96.25

ILLINOIS.

Ackert, M J..... 2 00
Allen, Mrs H.... 1 00
Allen, Ira W, Jr.15 00
Alps, John..... 2 00
Audrew, R D.... 5 00
Arhogast, N W... 1 50
Austin, Lizzie.... 20
Bailey, H H..... 50
Bamford, J L & family 2 00
Barnes, S S..... 2 00
Barrickman, B... 1 00
Barrickman, D... 1 00
Barrickman, Wade 25
Barton, O H..... 1 00
Beagle, S..... 50
Beckers, Mr & Mrs Wm..... 1 00
Beckwith, F A... 1 00
Bedman, Rev..... 25
Beers, Mrs C H.100 00
Belk, Mr & Mrs C M..... 75
Bernard, C C.... 5 00
Best, I D, Elam, Mary and C.... 3 00
Beverly, D..... 1 00
Bickenbach, Mrs R 2 00
Birge, L S..... 1 00

ILLINOIS CON'D

Cobb, Miss Ella F 2 00
Cochod, Samuel.. 50
Coleman, J G.... 2 00
Cook, G W..... 50
Cordonnier, Simeon 35
Cortelyer, W C... 1 00
Cottet, Chas..... 5 00
Coultas, Miss U..30 00
Crawford, N..... 5 00
Cree, Walker.... 1 00
Crosby, Mrs Lizzie 1 00
Crosthwaite, Mrs Elleu 50
Cummings, Miss M 1 00
Cundiff, D B..... 10
Darby, Chas..... 50
Darby, Mrs Chas. 50
Davis, Ewen..... 5 00
Deagle, Charlie.... 25
De Long, C M... 5 00
Demonlin, Eras us 25
De Remer, Mrs E M 2 00
Derker, Mr..... 25
Dewar, A L.....10 00
De Young, John.. 1 00
Dibell, Ruth..... 25
Dillon, R W..... 2 00
Donnell, T M.... 1 00
Douglas, Mrs Elmira 1 00
Dugger, Harvey.. 50
Duke, B C..... 2 00
Dumford, H..... 10
Duncan, Mrs Laura 5 00
Dunlap, Ruth.... 25
Duvall, Mrs W... 1 00
Ellis, E L..... 2 00
Ellis, Lurrilda & Aurilena 8 00
Engel, Mrs Jennie 5 00
Eppelsheimer, O. 1 00
Evans, G H..... 1 00
Farley, Edna..... 4 00
Farwell, Mr & Mrs

ILLINOIS CON'D

Hearding, Eliz... 5 00
Heereu, John E.. 1 00
Hehner, Miss Bertha 50
Heist, Ino..... 1 00
Heudee, L B..... 50
Hendee, L W..... 50
Hepworth, Mr & Mrs Jas..... 2 00
Hepworth, Mattie 1 00
Hill, Harry C.... 2 00
Hillerby, Miss Lou 50
Hillerhy, Miss Mary 25
Hinsdale, Miss Jeunie 1 50
Hohnadel, Henry. 1 00
Hohnadel, W G... 50
Holdrege, Mrs Chas B..... 2 00
Holten, Mrs J R. 20
Hopper, Chas..... 50
Hornberger, Mr & Mrs 3 00
Hornberger, C A. 1 00
Hoven, C.....10 00
Howell, Susie.... 3 00
Hucker, Chas.... 5 00
Husband, Mrs R M 1 00
Hussey, Hy W.... 1 00
Hutchinson, Viola 50
Isbester, J M.... 1 00
Isbester, Mrs. J M. 50
Jackson, Mrs J C. 2 00
Johnston, Mrs A. 1 00
Jones, Ed Watson 10 00
Jordan, R G..... 5 00
Jorgenson, Alfred 1 00
Kayser, Mrs C F. 1 00
Kelly, Lulu..... 2 00
Kelso, Honora.... 1 00
Kenneg, Chas T.. 1 00
King, Mr & Mrs W B..... 4 00
Kline, Mrs Florence 50
Knox, Mrs John Jay 2 00

ILLINOIS CON'D

Mayne, Philander 1 00
Mellert, Johu..... 1 00
Merlien, A H.....10 00
Miller, Abner..... 05
Miller, Mrs Arthur 1 00
Miller, Mrs E H.. 1 00
Miller, Jesse M... 5 00
Millera, L..... 1 00
Millert, Mrs..... 50
Mouroe, Mrs Mary A 2 00
Moor, G..... 25
Mossman, F..... 1 00
Mumm, Mrs Martha 3 00
Murphy, C A.... 1 00
Nettleton, G E... 3 50
Nettleton, Geo, Jr 50
Neuling, Gus..... 1 00
Nordeman, Mrs H 1 00
Norris, Ralph R.. 1 00
Noyes, Miss L A. 2 00
Osburn, Lura..... 25
Ott, Mrs W C.... 1 00
Patrick, Geo W... 2 00
Pease, Mrs M R.. 3 00
Peterson & Elming 1 00
Philips, Maudie.. 25
Phillips, H T.... 1 00
Pierce, C..... 25
Pierce, T E..... 1 00
Pollock, Mr & Mrs Robt 2 00
Powell, Mrs..... 3 00
Proctor, N..... 25
Proctor, P M..... 25
Randall, Lulu.... 1 00
Randall, Mrs Walter 1 00
Ray, Frank W... 2 00
Reagan, John..... 25
Reid, R E..... 25
Rhinehart, Sarah & daughter..... 3 00
Richardson, Mrs R A..... 2 00
Richardson, Mary T 1 00
Richey, Andrew & Earl 10
Richey, Mollie.... 25
Ride, Miunie..... 1 25
Ritchie, Flora & Alice 1 00
Robinson, Mrs.... 50
Robinson, S..... 5 00
Rodgers, H E.... 25
Rogier, Louis..... 50
Rood, Mrs H G.. 1 00
Rullman, Mamie (in memory of) 2 00
Rusk, Mrs H E.. 50
Rhoda P..... 1 50
Saunders, J Wood 1 00
Sayles, Harold F. 5 00
Scheer, Mr & Mrs H 50
Scheer, Mrs. D C. 1 00
Scheitz, N & family 5 00
Schoenbeck, Lizzie 1 50
Schoeppel, Fred.. 1 00
Scholes, Mr & Mrs W B..... 3 00
Schryver, Mrs Mary 50
Scott, Wm..... 5 00
Scrogiu, Ruth.... 1 00
Severson, Carrie.. 5 00
Shales, David.... 25
Shatwell, Wm.... 1 00
Sheets, Angeline.. 2 00
Sheets, Hortense. 2 00
Sheets, Mathias.. 5 00
Sheridan, Miss Mary 2 00
Shields, Mr & Mrs E C..... 2 00
Sill, Mrs Peter... 50
Simmons, Marguerite L..... 40
Sisk, F..... 25
Sivney & wife.... 75
Smith, Mrs Amanda 1 00
Spenell, Mrs..... 25
Squire, Mrs Martin 1 00
Starkey, C N..... 1 00
Stevens, A A.... 2 00
Stevens, P J & wife 1 25
Stewart, Master Walter 1 00
Swanson, H A.... 2 00
Swinney, J C.... 25
Syme, D A.....20 00
Sympson, Mrs M E 2 00
Tarbox, Mrs G S. 2 00
Taylor, Mrs S... 1 00
Taylor, Charles.. 05
Taylor, Fanuie....1 00
Taylor, John..... 5 00
Thatcher, Artie... 3 00
Thayer, Mrs E D. 5 00
Thomas, Anna E. 3 00
Thomas, Maud.... 10
Thornton, Rev Dr 1 00
Throok, A B..... 50
Toms, Mr & Mrs Wm 5 00
Tripp, H P..... 1 50
Trowbridge, Mrs Wm 1 00
Trussel, Lucile & Schell, Louisa.. 1 00
Tudor, J R..... 50
Tudor, Mrs J R.. 50
Tudor, Roy D.... 10
Turner, I E..... 55
Turner, J M..... 25
Wade, Wm E.... 1 00
Walther, Hugo A. 1 00
Waltmire, C W... 3 00
Wargel, V..... 70
Webb, J B..... 5 00
Webb, Geo D.... 5 00
Wilcox, H M.... 5 00
Wells, Mrs Thos. 2 00

ILLINOIS CON'D

Willcoxen, Mrs M N 1 00
Willcoxen, Mrs Louisa 50
Williams, Mrs Mary 50
Willison, Marshall 50
Wiltberger, M A. 1 00
Wiltberger, W H. 1 00
Wiuans, Ross..... 1 00
Winu, C E..... 50
Wise, J J..... 2 00
Withers, Miss A B 25
Woermann, J W. 2 00
Wood, Mr & Mrs E F..... 1 00
Wood, Mr & Mrs F M..... 6 00
Wood, Rev Preston 1 00
Wooley, G L.... 20
Wormley, M S... 7 00
Worthey, D..... 2 00
Wright, W F.... 10
Yolton, Melcena M 2 00
Young American. 1 00
F R, Emerson....10 00
J H F, Woodstock 1 00
Mrs J H F, Woodstock 1 00
Lizzie, Mt Carroll. 6 50
Mary, Burnside.. 1 00
Winu, Oswego.... 3 00
Wm H H, Brighton 1 00
D W, Waukegan. 1 00
L, Mrs, Ipava.... 5 00
M A H, White Hall 1 00
M P A, Oregon... 1 00
R, Mrs and Miss, Chicago 1 00
S O A, Elgin.... 1 00
T G T, Toulon... 1 00
——, Chicago.... 1 00
——, Chicago.... 2 00
——, Chicago.... 3 00
——, Loonlake... 5 00
——, Mt Morris. 1 00
——, Naperville. 1 00
——, Port Bryon 2 00
——, Princeton.. 2 00
——, Robinson.. 50
——, Rockford.. 1 00
——, Sterling.... 50
Frieud, Kempton. 1 00
Friend, Ravenswood 1 00
Friend, Rockford. 25
Friends, Alhion.. 1 00
Friends, E Lynn. 2 15
Friends, Hopedale 4 00
Two Friends, Chicago 2 00
Two Friends, New Douglas 2 00
In His name, Burton 25
In His name, Wheaton 4 20
"In Jesus' name," Mendota 3 00
A reader, Utica.. 5 00
A reader of C H, Chicago 1 00
Subscriber, Concord 1 00
A Sympathizer, Marseilles 2 00
Presby Ch, Perry.10 00
S School, Liberty Prairie 50
Lachalle S Sch, Dixon 10 00
Gaskill S Sch, Neoga 3 00
Luth S School, Sterling 13 75
Pub High School, Effingham 4 19
Hall Sch, Downs. 2 40
Mound Pub Sch, Altamont 1 07
Sch and friends, Iroquois 5 00
Room 1, C S, Pub Sch, Effingham.. 1 05
Room 2, C S, Pub Sch, Effingham. 55
Room 3, C S, Pub Sch, Effingham. 1 51
Room 4, E S, Pub Sch, Effingham.. 1 60
Room 1, E S, Pub Sch Effingham.. 39
Room 2, E S, Pub Sch, Effingham. 51
Room 3, E S, Pub Sch, Effingham. 1 50
Room 1, W S, Pub Sch, Effingham. 72
Room 2, W S, Pub Sch, Effingham.. 1 07
Room 3, W S, Pub Sch, Effingham.. 1 71
Room 4, W S, Pub Sch, Effingham. 1 20
Y P S C E, 2d Portuguese Ch, Jacksonville 5 37
Jr League Grace M E Ch, Joliet. 1 25
Summerville C E Soc, Medora.... 4 45
Y P C E, Red Oak 50
C E S Ger Moravian Ch, W Salem... 2 60
Union League, Kappa 4 63
Ladies Miss'y So, Liberty Prairie. 2 50
A mother, Chicago Heights 1 00
For Paul's Sake, Girard 1 00
Old Soldier, Harvard 1 00

MRS. SCOVEL FEEDING STARVING RECONCENTRADOS AT HAVANA.

Birge, Mary L.... 1 00
Blacet, Francois.. 1 00
Black, Mrs..... 25
Black, Mr & Mrs M 1 00
Bloomer, Geo..... 5 00
Bloomer, Mrs Geo, Lash, Miss Marion 4 50
Blume, W F..... 1 00
Blush & Co, J H. 2 00
Bonthius, Mrs C.. 50
Boomer, Robert De F..... 40
Bourland, I N.... 25
Bowton, Lizzie... 1 00
Bradfield, Mrs M E 4 00
Bride, Mrs M B.. 3 00
Brokaw, A B.... 1 00
Brookmeyer, J W 50
Brown Master Lewis 10
Brown, Miss Lillian L..... 7 00
Bryant, Mrs M R 5 00
Buchanan, Mahala 1 00
Bunker, Joe..... 25
Burdick, F M.... 2 00
Burke, C H..... 50
Burke, G H..... 50
Burke, Ira..... 50
Burke, Willie..... 50
Carey, Mrs M K. 1 00
Carter, Mr & Mrs W M..... 1 00
Castle, Miss E R. 5 00
Caughey, J R.... 2 70
Chapman, Mrs H R 2 00
Childress, Mrs W S 5 00
Clapp, Mrs A R.. 2 00
Clark, O W..... 50
Clark, Sherman... 10
Clark, Susie A... 50
Cloud, J E & wife 1 50
S P..... 2 00
Flagg, Mrs N G.. 1 00
Fornens, Mrs D J 5 00
Forquer, Ursula & Christian 30
Fosha, Lewis..... 5 00
Fox, J E & wife. 50
Francis, T D..... 5 00
Freer, Katherine M 2 00
Funk, Mrs Cera.. 1 00
Funston, Hattie.. 5 00
Funstou, Jas G.. 5 00
Genere, Joseph.... 1 00
Gillis, Mrs Amy.. 1 00
Goldthorp, J E... 5 00
Goss, P..... 1 00
Graham, Gertr'de 5 00
Green, J J..... 2 50
Green, L H..... 1 00
Green, Mrs Abby W 2 00
Grcenhalgh, Mrs M J & son..... 6 00
Groves, Mrs..... 1 00
Groves, J T..... 1 25
Groves, Miss Lizzie 1 00
Guard, Alex..... 1 00
Guernsey, M L & wife 1 00
Hageman, Mrs S. 1 00
Hall, J C..... 1 00
Hamilton, M J.. 50
Hamilton, Irene.. 5 00
Hanath, C E..... 50
Hannah, W S.... 25
Hanson, Mrs F P.10 00
Harnsberger, Hauback Minnie Bortja 4 00
Harper, Emma... 1 00
Harren, Mrs..... 1 00
Harren, Agga.... 50
Harren, Henry... 50
Harren, Miss Lena 50
Kewley, Thomas. 1 00
Krum, Miss Lotta 1 00
Kuffel, G W..... 25
Kuffel, Mrs G W. 25
Kuffel, Katie E.. 10
Lanbmayer, Mrs Nettie 1 00
Langford, Mrs M. 2 00
Lanterman, E A.. 50
Larimore, S H... 5 00
Lec, Mrs H R.... 2 00
Leutz, Mrs R F.. 1 50
Linholm, Mrs Carl G..... 1 00
Liphardt, J A.... 3 00
Little Geo M.....10 00
Locke, G Monroe. 1 00
Logan, Mrs D.... 1 00
Logan, Gracie.... 25
Long, R J..... 2 00
Lord, Bessie E...10 00
Lundy, Esther Ayres 10
McBride, Mr..... 25
McCain, Nannie T G..... 50
McCartney, Geo.. 3 00
McCullough, Agnes 2 50
McEwen, Mrs & Miss 4 00
McGill, Fred..... 25
McIntosh, W T.. 1 00
McShane, R..... 1 00
McSparren, Priscilla.. 25 00
Mace, Mrs John A 1 00
Malan, J P..... 50
Manning, Cora... 5 00
Manning, J W.... 4 00
Martin, Mrs Allie 50
Mathis, W..... 25
Maurer, S E..... 5 00
Maurer, Pearl.... 35
Maxwell, C..... 1 00
Maxwell, Emma.. 1 00
Maynard, Lucy S. 1 00

NEW YORK

Abrahams, Mrs Susan 1 00
Abrams, Chas H. 3 00
Abrams, Ralph S. 2 00
Alexander, J H... 1 00
Allen, J Milton... 2 00
Anderson, Mrs E M 4 00
Anderson, James A 1 00
Antes, Peter V... 1 00
Appleby, Albert.. 25
Archer, Rev G E. 50
Arnold, H V..... 1 00
Ashman, Mrs R L 1 00
Austin, I H..... 50
Bailey, Mrs Andrew 25
Bailey, C W & H 2 00
Bailey, Teray.... 50
Baillie, Albert E. 50
Baker, Ruth D... 50
Ball, Minnie E... 5 00
Bancroft, S S 25
Barr, Phillip..... 25
Bartholomew, Mary L..... 1 00
Bartlett, Mrs R E 1 00
Barton, A E. 75
Bassett, Mrs Edwin B..... 5 00
Baynton, R P.... 2 00
Beasor, Frank.... 1 00
Beatty, Anna H.. 1 00
Bennett, H J.... 2 00
Benton, Miss L A 1 00
Benton, Lillian M 1 00
Bigelow, Mary F. 2 00
Biglow, Lucius H, Jr. 1 00
Bishop, Sarah 25
Bloodgood, L W.. 1 00
Boardman, Mrs O R 5 00
Boilean, Cora G.. 2 00
Booth, Miss A.... 10
Booth, Mrs Ann.. 2 00
Bowker, E H..... 1 00
Brainerd, Mrs H 1 00
Brand, Mrs E V.. 1 00
Brandt, Miss Madeline 10 00
Brandt, Miss Marg't 1 00
Breckenridge, Mrs Mary 2 00
Briggs, Chas A... 1 00
Briggs, Lucena... 5 00
Bristol, J E..... 00
Bromfield, P R..25 00
Brown, A L & wife 5 00
Brown, Miss Mary 1 00
Bruce, J W.....10 00
Bryant, Mrs Jane. 25
Buckmuster, A M 2 00
Bullwinkel, E ... 1 00
Burlington, R.... 2 00
Burr, Marion E & Kittie S..... 2 00
Burton, Harry.... 10
Camm, Mrs Geo E 1 00
Camp, Andrew... 3 00
Camp, Cora..... 50
Camp, Earl..... 15
Camp, Foster.... 5 00
Camp, Fred 2 50
Camp, Grace D.. 1 00
Camp, Mrs Harrison 1 00
Camp, Laura..... 20
Cannon, P..... 1 00
Carpenter, Amelia A 5 00
Case, Geo..... 25
Caswell, H A 1 00
Chace, John H... 1 00
Chapman, J..... 10 00
Chappell, Edward 25
Chappell, L..... 25
Chappell, Mrs L.. 25
Chappell, Linda.. 1 00
Chappell, Richard 1 00
Chase, Mrs A R.. 3 00
Cheltenden, Mrs M J..... 1 00
Clark, Frank.... 25
Clark, Lon..... 2 00
Clark, W P..... 25
Clark, Wm J 25
Cliff, J L..... 1 00
Coats, Mrs Martha 1 00
Cobley, H J 1 00
Cogan, Mrs J C.. 3 00
Cohen, Mrs L B 1 00
Cohn, Mrs Emery.. 1 00
Cole, Mrs E F.... 2 00
Colin, Jacob F.. 2 00
Cook, Mrs Eliza .. 50
Cook, John F.... 1 00
Corbett, Mr & Mrs H L 1 00
Corey, H H 20 00
Corwin, Anna 1 00
Coutts, Mrs Isabelle 1 00
Creek, Mr & Mrs Chester 1 00
Crooking, Mrs Teresa H..... 2 00
Curtiss, Miss Della 5 00
Curtiss, Grace .. 2 00
Cushman, Mrs H 5 00
Darby, W H 2 00
Davis, D W..... 2 00
Davis, Mrs H 10
De Forest, Mrs Martha 50
Dewey, Grace 1 00
Dietrick, Mrs ... 30
Dikeman, A A & C Lacey 100 00
Dixon, Chas H .. 50
Dixon, Mrs Chas H 50
Dobbs, Edwin H 1 00
Dolan, Mrs Etta.. 1 00
Doke, Mrs John.. 2 00
Ecker, Mrs R.... 1 00
Earl, Mrs Catherine 25
Eddy, G Walton.. 5 00
Eddy, Mrs H M.. 5 00
Edgar, Mrs A J.. 5 00
Edwards, Mrs A L 25
Edwards, Mrs H D 2 00
Ella, George A.... 1 00
Ellenwood, F F..10 00
Emerson, Mrs H S 1 00
Emmet, Mrs N P. 1 00
Fabius, J A J.... 1 00
Finch, Mrs A D.. 1 00
Finch, Rev A D.. 1 00
Fish, Mrs C J.... 1 00
Fitzwater, Mrs Lois A..... 3 00
Fletcher, F P.... 1 00
Folwell, Jennie E 1 00
Foster, M L & Simkin, M & J.. 2 50
Frazee, C O..... 2 00
Freed, J M..... 2 00
French, Mrs Wilbur 25
Frissell, Lucius... 3 00
Frissell, M J..... 1 00
Frissell, Wm P... 1 00
Fritcher, David... 1 00
Gannon, S..... 1 00
Garrison, J B.... 1 00
Gates, Elias..... 5 00
Gates, Mary J...50 00
Geddes, Mrs Mary C..... 2 00
Giffen, Miss Mary 3 00
Gilbert F..... 5 00
Gould, Mrs Annie 1 00
Gould, E..... 2 00
Gramis, W S..... 1 00
Grant, E D..... 1 00
Gregory, H..... 1 00
Greiner, Mrs.... 25
Griswold, Mrs Carrie 1 00
Grunow, Mrs Wm & Friend 3 00
Gurney, R L..... 2 00
Hagaman, C A... 6 00
Hagaman, C A... 3 00
Hagaman, C A... 2 00
Hagaman, C A... 1 00
Hale, Laroy..... 25
Hall, Ella M..... 5 00
Hallaner, Mrs Geo 5 00
Hallock, Mr & Mrs 2 00
Hallock, D Y.... 2 00
Ham, Mr & Mrs S 2 00
Ham, Mrs S M... 1 00
Hamer, John..... 5 00
Hammond, F D.. 50
Harnier, Henry.. 5 00
Harrington, P.... 25
Harris, Cora E... 50
Harris, Mrs F E. 1 00
Haskin, Mrs Jane10 00
Hastings, Mrs G D 2 00
Hayward, Little Calla & Wardner 13
Hazel, Annie.... 1 00
Hecker, Miss K D 3 00
Hedges, Ettie C.. 6 00
Heinecke, F.... 25
Henderson, Mrs Lucy 1 00
Herendeen, E V..10 00
Herrick, Mrs M B 1 00
Herrington, Wm 50
Hindley, Annie... 2 00
Hinsdale, Miss... 3 00
Holbrook, E E... 2 00
Holden, Warren.. 1 00
Holmes, Mrs C... 1 50
Horton, S B..... 1 00
Hotchkiss, Mrs E. 1 00
Howard, Wm.... 5 00
Hoxie, O M..... 3 00
Hoyt, Mrs E P... 5 00
Hubbs, Leonora.. 1 00
Hull, Mrs H D.. 2 00
Hunt, Mrs M A.. 2 00
Hunter, Mrs Geo. 1 00
Hurtin, A S..... 1 00
Ingalls, W H.... 1 50
Jensen, C..... 1 00
Johnson, Mrs C. 1 00
Johnson, Mrs Abigail 20
Jons, F C 25
Joy, Ella..... 2 00
Kayner, Abram... 5 00
Kean, Miss Hattie 50
Kearsing, Daisy F 1 00
Keene, Mr & Mrs F M 2 00
Kenneston, Mrs Fred 1 00
Kenney, Flora C. 1 00
Kimble, Miss Ellen 25
Kimble, Mrs Mary 25
Kimble, Mary M.. 50
King, L..... 1 00
Kinsley, Grace & John 5 00
Kinsley, Claude E 1 00
Kinsley, H C.... 95
Knight, A 2 00
Knowlton, J D, H M Eldridge, Mrs John Ellie Miss L Wiley & Mrs Robt Shearer 1 65
Kurtz, J W.....10 00
Kydow, C 10 00
Labbie, L R 1 00
Lamb, E 1 00
Lamb, Mrs E A .. 1 00
Landon, Mrs M J. 2 00
Lathers, J 5 00
Lavendol, Flor .. 1 00
Lautman, F G .. 2 00
Lemon, Geo W.... 1 00
Lewis, M..... 5 00
Lloyd, Samuel.... 5 00
Lotee, Herbert A. 2 00
Lulek, J..... 25
Lyndbruer, Mr & Mrs 2 00
McClelland, Dr F E 1 00
McConnel, Mrs L H 6 00
McElhinney, Mrs E 5 00
McElhinney, Paul 5 00
McKee, Miss Edith 1 00
McKee, Mrs John 1 00
McKnight, C S... 1 00
McKnight, L.... 2 00
McQuillan, Wm... 50
Macdonald, F.... 1 00
Mackey, Orrin.... 1 00
Major, Walter M. 5 00
Mang, Louis..... 25
Martin, C C.....25 00
Martin, C W.....10 00
Martin, Horace... 5 00
Mason, C H..... 2 00
Mason, John C... 50
Massett, J S & wife 3 00
Masterton, Miss Ada 2 00
Matson, Clara M. 1 00
Maxwell, M & M. 2 00
Mayer, John..... 5 00
Merchant, W W... 1 00
Merriman & P.... 25
Merriman, R R... 25
Miller, Mr & Mrs C T..... 50
Miller, E..... 1 00
Miller, Katie.... 1 00
Miller, Maggie... 2 00
Mitchell, Agnes F 1 00
Moore, Adams.... 1 00
Moore, Emery.... 25
Moore, Martin L.. 1 00
Moore, Mrs Silas. 1 37
Moore, Silas W... 50
Morris, Mrs H L.20 00
Moyer, Lulu..... 2 00
Munro, Rev Thos. 25
Myers, W G..... 50
Myrick, M..... 1 00
Newbury, Mr & Mrs 70
Newbury, Mrs B. 3 00
Newbury, Cora... 1 00
Newcombe, Mrs Alonzo 1 00
Nichols, F G.... 1 00
Northrop's, Mrs O H S Sch Class.. 1 61
Northrop's, O H S Sch Class.... 6 04
Northrup, Mrs G. 2 00
Noxan, A M..... 2 00
Olmstead, Mrs.... 30
Ormsby, C P..... 1 00
Oslander, Mrs.... 25
Palmer, Miss N C 5 00
Palmer, S B..... 25
Pangburn, R..... 2 00
Parker, T S..... 2 00
Pearson, Jeanie S 5 00
Peck, Mrs G C... 25
Peebies, Sarah J 2 00
Pelham, Mrs Margaret 20
Perry, James..... 1 00
Phelps, Mrs P.... 1 00
Pierson, Mrs E C. 5 00
Phdar, Mrs W.... 1 00
Pitcher, Agnes E. 5 00
Plank, T N..... 1 00
Poole, Marie B... 5 00
Potter, W H M .. 50
Pratt, L C..... 1 00
Proctor, Alletta.. 1 00
Putnam, Mrs S... 1 00
Ramsdell, Mrs L.. 25
Randall, J H.....25 00
Randall, R..... 1 00
Randolph, Mrs James 1 00
Ransom, Mr & Mrs W R..... 1 00
Rasmussen, Mrs P 50
Raynor, Mrs O L. 2 00
Reynolds, Mrs E S 5 00
Rich, J P..... 5 00
Rivenburgh, E... 25
Rivenburgh, O... 25
Roberts, John S.. 50
Lang, Mrs Eliza 1 00
Robinson, Mrs J J 5 00
Rogers, A N..... 1 00
Rogers, M J..... 2 00
Rollah, B F..... 1 00
Rork, E J..... 50
Rose, J B..... 1 00
Rushmore, Mrs Remsen 2 00
Russell, Diana & Sister 2 00
Ryon, W R..... 1 00
St John, Ethel... 20
Saglitta, A..... 10
Salmson, E..... 2 00
Sanders, C..... 50
Sandhoved, Mary M 1 00
Saponto, Chas... 1 00
Sargent, E L & Co 5 00
Sarle, N G..... 50
Satterlee, E A... 1 00
Santvoord, A T...20 00
Schermerhorn, Mrs H..... 10 00
Schmuck, F H... 25
Schmuck, J H.... 25
Scott, W C..... 2 00
Scarler, Mrs Sadie W 5 00
Seely, W W..... 1 00
Selden, Mrs Edw. 3 00
Sentes, D A..... 1 00
Shafer, Miss Catharine 1 00
Shafer, Mrs J C.. 1 00
Sharp, Edw G.... 50
Shaw, Joseph.... 7 00
Shaw, Mary..... 3 00
Shearer, William. 25
Sheldon, A B..... 1 00
Sheldon, Mrs A B 1 00
Sherwood, Mrs B. 1 00
Simes, Mrs M J.. 1 00
Simkin, Ellen.... 1 00
Simpson, Edw E. 5 00
Smith, A H..... 5 00
Smith, Mrs C G.. 1 00
Smith, J..... 5 00
Smith, J C..... 1 00
Smith, Mrs Platt. 1 00
Smith, W F..... 25
Snider, E S..... 5 00
Snow, James H... 2 00
Spalding, Alonzo. 25
Spalding, Mrs E.. 25
Spalding, Geo.... 25
Stanley, Mr & Mrs J E..... 5 00
Stanton, Miss M.. 5 00
Starks, George T. 1 00
Stevens, Miss Ida 1 00
Stewart, C C..... 2 00
Stewart, Mrs E W 1 00
Stillman, C..... 1 00
Stoddard, Mrs R M C..... 1 00
Stokes, Miss C P.20 00
Stone, Mrs A S... 1 00
Stone, Mrs D S... 1 00
Strayer, Mrs.... 10
Strong, Mrs Harriet 1 00
Strond, Mrs E B.10 00
Tappen, Mrs M P 1 00
Taylor, Miss..... 1 00
Taylor, A M..... 2 00
Taylor, Mrs John 1 00
Terrell, N D..... 1 00
Tibbals, S J..... 1 00
Tibbitts, Mrs E B 1 00
Tietjen, Mrs..... 2 00
Tiffany, Mrs E... 1 00
Tiffany, Mrs J... 1 00
Townsend, A C.. 1 00
Turning, A..... 2 00
Tuthill, F J..... 2 00
Tuthill, J A..... 2 00
Tyler, J K..... 50
Van Benschoten, C C..... 5 00
Vandun, Abram F 1 00
Van Velsor, Mrs Dan'l 2 00
Vetler, Mrs Mary 1 00
Visscher, Mrs F F 1 00
Waddell, F..... 1 00
Walker, Fred.... 20
Ward, Willie.... 48
Wardner, Mrs Lydia 1 00
Warren, R D..... 50
Warren, Jane K 1 00
Watson, Mr & Mrs E M..... 5 00
Watson, Wm J... 1 00
Watts, Julia deP. 1 00
Welchman, Aug.. 25
Welss, R..... 5 00
Weld, Seely A, & White Plains, M 50
Wendell, W.... 1 50
Whitehead, Mrs A 5 00
Whitenack, Hall V 10 00
Whitney, Mrs L E 1 50
Wilber, Fred E.. 2 00
Wilcox, Ella.... 2 00
Wiley, Ellen.... 1 50
Williams, Mrs R 1 00
Wyckoff, Miss E 1 00
Williams, Mary... 5 00
Wilson, F E..... 50
Whans, Misses..10 00
Woodward, Miss Harriet 1 00
Works, Mr & Mrs 20
Wright, Bessie M. 1 00
Yates, Y & M.... 1 00
Young, H M..... 1 00
Young, Dr A K... 5 00
Young, Maggie... 1 00
Young, Mrs S Jane 20
Young, Mrs W M 1 00
Youngman, Mrs 1 00
Zeh, Mrs Alfred.. 3 00
Mary 10 00
Miss Ella, G P, Niagara Falls.. 1 00
Sarah V. Seward. 30
Walter & Will.. 2 10
Wm W H, Buffalo 5 00
A C N & family.. 2 00
A E H, Auburn.. 1 00
A E J, Binghamton 5 00
A G..... 25
A G, Mamaroneck 25
A G A, Brooklyn. 5 00
A J H, Holley.... 1 00
A M..... 1 00
A S P, W Greece. 1 00
A W..... 1 00
B G, Glens Falls. 1 00
B T G, Mattituck. 1 00
C, Rochester..... 4 00
C C & M D, Holland 1 00
Mrs C L B, Honeoye Falls.. 1 00
Mrs C M G, Patterson 1 00
D S D, N Y City.50 00
Mornvia 2 00
E M S, Buffalo... 5 00
E M S, Cuba..... 25
Mrs F, Williamson 3 00
F C, Edwards.... 5 00
G F, Mamaroneck 25
D H J, King's Bridge 2 00
D M F, Gloversville 1 00
G R, N Y City... 2 00
E B A, N Y City..1 00
E J L T Z, ...
F R M, Bergen.. 2 00
G C B, W Charlton 2 00
H, Syracuse..... 50
H A M, Schenectady 1 00
H C, Sodus Ctr.. 1 00
I M C, Schenectady 1 00
J C, Mr & Mrs, Lafayetteville .. 1 00
J G, Brooklyn.... 1 00
J L, N Y City.... 1 50
Mrs J M D, Chateangay 1 00
J P, In Memoriam10 00
J R J, Brooklyn.. 50
Mrs J S, Inghams 1 00
J T Y, N Y City.. 5 00
J W H, Benton Centre 2 00
J W S, Yonkers.. 1 00
K B B, Ithaca... 5 00
K C W, Wayland 2 00
L B, McDonough. 25
L D, Mamaroneck 25
L I L, Lansingburgh 5 00
L J, Mrs, Elizabeth 1 00
L L B, Whitesboro 2 00
Mrs L M S, Delhi 1 00
L W..... 25
L W, Chippewa Bay 1 00
M, N Y City....10 00
M A T, Brooklyn. 1 00
M B S, N Y City. 6 00
M C W & family, N Y City.. 5 25
M D, N Y City... 1 00
M D, Mamaroneck 50
Mrs M E R, Spring Valley.. 1 00
M E S, Mexico... 1 00
M L R & J L R, Brooklyn 15 00
Mrs M and daughter, Kingston... 1 00
N C, Mamaroneck 20
N I E, N Y City. 4 00
N K, No Kortright 1 00
O A..... 25
P A L, Ft Hunter 1 00
P E..... 25
P G C, Woodhull. 5 00
P P, Highland Falls 3 00
R D, Mamaroneck 25
R G S, Morris.... 5 00
S E G, ——.....10 00
S F C, Addison... 1 00
S H..... 1 00
S H, Mrs, Catskill 3 00
Mrs S M L, Buffalo 1 00
S S, Hazen..... 1 00
Mrs T E, Gloversville 1 00
V V, Poughkeepsie 5 00
W, N Y City.....10 00
W C G, Kiskatom 1 00
X X X, White Plains 1 00
——, Auburn.... 1 00
——, Bayside.... 25
——, Brooklyn.. 2 00
——, Buffalo.... 25
——, Cooperto'n. 5 00
——, Hoosic Falls 20
——, Hyde Park. 5 00
——, La Grangeville 2 00
——, Minaville.. 2 00
——, Minden.... 1 00
——, Newburgh. 5 00
——, N Y City.. 1 00
——, N Y City.. 3 00
——, N Y City.. 1 00
——, N Y City.. 5 00
——, Northport. 1 00
——, Pressls.... 2 00
——, Rye..... 5 00
——, Saratoga Springs 5 00
——, Skaneateles 1 00
——, Tarrytown. 50
——, Troy..... 1 00
——, Troy.....10 00
——, West N Brighton 10 00
——, Yasphank.. 1 00
——, Anon..... 1 00
Friend, ——, ... 1 00
Friend, Altamont 1 00
Friend, Camden.. 2 00
Friend, Colla.... 1 00
A Friend, Clintondale 1 00
A Friend, Coxsackie 50
A Friend, Fishkill 1 00
Friend, Fishkill.. 5 00
Friend, Hammond 1 00
A Friend, Lanester 5 00
Friend, Lordville. 50
Friend, Meridian. 2 00
A Friend, N Lonawanda 1 00
Friend, Nunda.... 2 00
Friend, Phelps... 1 00
Friend, Rhinebeck 25
Friend, Sand Lake 2 00
A Friend, Scott.. 2 50
Friend, Sing Sing. 1 00
Friend, Suffern... 1 00
Friend, Utica..... 1 00
A Friend, Utica.. 1 00
A Friend, Utica.. 1 00
Friend, Watkins.. 1 00
Friend of the Poor, Brooklyn. 1 00
Christian friend, Mt Vernon..... 2 00
Friend to Cuba, Ironville 1 00
A Friend of Suffering Humanity, Painted Post 50
Friends, Hughsonville ... 3 00
Friends, Ithaca 1 25
Friends, 1 H N, Binghamton. 1 00
Friends of Cuba, Fredonia 5 00
Friends to the cause, Lima.... 30
In His Name, Amity 50
In His Name, Ballston Spa.... 1 00
In His Name, Fleming 2 10
In His Name, Kenwood 1 00
I H N, N Y C.... 1 00
I H N, Patchoque 1 00
In His Name, Plattsburg 1 00
I H N, Rochester. 1 00
I H N, Shushan.. 2 00
I H N, Solsville.. 25
In the Master's Name, Petersboro 1 00
Inasmuch, Niskayrma 1 00
Reader, Albany... 1 00
Reader, Rushville 1 00
A Reader, Perry.. 1 00
Constant Reader, Massena 1 00
Reader of C E W, New York City. 1 00
A Reader, Spencertown 1 00
Subscriber, ——, 2 00
A Subscriber, Clinton 1 00
Subscriber, Eagle Bridge 2 00
Subscriber, Ogdensburg 1 00
Subscriber, Remsen 1 00
Subscriber, Roseboom 50
New Subscriber, Ellenville 2 00
No Almond Hill S Sch, Arkport.18 15
M E S Sch, Holland 2 75
Church, No Cohocton 2 00
Baptist Church, Covert 3 00
Union Meeting of Meth, Bapt & Cath Ch, Pavilion 32 00
Refd Ch, Upper Hook 13 44
1st S D B Ch & Cong, Alfred....17 75
1st Presby Ch, Ilion 10 00
Olivet Mem Ch, N Y City..... 2 00
M E & Bapt Chs North Sanford.. 5 00
M E Church Richville 7 30
Friends Church, West Laurens... 3 50
Friends Sabbath Sch, Sherwood.. 2 00
Presby S C E, Eatontown 6 00
Y P S C E of W M Ch, Ontario.. 4 00
Y P S C E, Bluff Point 10 00
An Epworth Leaguer, Green Island 2 00
Y P S C E, Bapt Ch, Ilion..... 8 00
Jr C E Soc of W M Ch, Ontario.. 2 00
Y P C E, Presby Ch, Glenwood.. 6 27
Gravesend Neck C E Soc.....11 00
Jr Epworth League, Harrisville 2 75
Y P S C E of Bapt Ch, Hartford 4 58
Y P S C E Soc, Presby & Bapt Ch, & C E Soc, Meth Ch, Hoosic Falls....22 63
Epw L & Friends, Lee Centre..... 6 00
Y P S C E, Fordam Ref Ch, N Y City..... 5 00
Grace Ch Aln Soc, Brooklyn..25 00
Young People's Alliance, Webster 9 25
Columbian School, Hornellsville ... 2 50
Elder In Presby Ch, Springwater 2 00
King's Daughters, West Bethany.. 1 00
Brick Sch Mission Band, Avon 4 00
Jr League, Flue.. 1 00
Scandinavian W C T U, N Y City.15 00
King's Daughters, Poughkeepsie .. 5 00
Stamford Epworth League... 7 50
Covenant Band of H Y P U, 1st Baptist Ch, Troy 3 10
Ladies' Aid Soc, 1st Bapt Ch, Whitehall 1 00
"Let God be magnified," Brooklyn 5 00
A Mite, Rochester 5 00
"Sister in Christ," Brooklyn 1 00
A Little Helper, Dobbs Ferry.... 1 00
Mite, Ellenville... 1 00
C Endeavor, Hartwick Sem..... 1 00
A Christian Endeavorer, Hartwick Sem..... 1 00
Cash (several parties), La Salle.. 1 35
Cash, Norton Hill 12
"Faith," Bedford. 1 00
E's thank offering, Brooklyn 10 00
One who is never hungry, Katonah 1 00
From one who would follow the Master, Middle Falls 1 00
Brother & sister, Newburgh 5 00
Member of 12th Reg, N Y City.. 2 00
Bud, Trenton..... 1 00
Four Disciples, Turin 15 25
Family contribution, W Henrietta 2 00
Old Anne Bapt Home, N Y City 1 00
Missionary Box... 3 00
Wife and I, Lewis 1 00
Member of Rev A C Dixon's Ch, Brooklyn 5 00
Total $1911.37

ANONYMOUS

Himes, Mrs M A. 5 00
Hnston, Ella Ray 1 00
McDonald, Daniel 1 00
McDonald, James 1 00
Pontins, Mrs R D 1 00
Stewart, Lizzie... 2 00
Varney, Isaac, 1 00
Webb, Mrs..... 25
Martha, Dover... 1 00
Nancy Jane, Caldwell 2 00
A H M, Johnsville 1 00
C F S, ——..... 2 00
J B, ——..... 1 00
J I P, ——..... 2 00
M E P, Exchange 1 00
Mrs S M M, Dover 2 00
S S L, ——..... 1 00
——, Aberdeen.. 1 00
——, Bellevne... 2 00
——, Bowmanville 1 00
——, Bozeman... 1 00
——, Hudson.... 5 00
——, Muscogee.. 50
——, North Clarks 2 00
Anon, ——..... 5 00
Mite, Tacoma.... 5 00
Anderson, S S.... 1 00
Ball, Miss L.... 25
Baridon, Edna, Edith, Fred & Lionel 2 00
Brabson, Mrs Bettie 1 00
Corbin, Mrs M A. 1 00
Cover, Julia E.... 1 00
Elliott, Mrs J H. 1 00
Fiewelling, Mrs J Lee 2 00
Hartshorn, Mrs F C 1 00
Curry, Mary..... 2 00
Curtis, Mrs Sarah 2 00
Friend 4
In His Name, Chesapeake 3 00
In His Name, Evanston 5 00
In His Name, Lexington 5
In His Name, Louisville 1 00
S S St John's Ch. 2
Ladies' Aid Soc St John's Ch..... 1 50
Y P S C E of Bap Ch, So Seltuate. 7 00
Krampe, Ad, Rising Sun 1 00
Pendleton, Dr C H 1 00
Riddle, Mrs E J..... 1 00
Southworth, Mrs S E 1 00
C E S 1
E C S..... 1 00
Mrs G B 2 00
I C L T 5 00
J H, Pt Pleasant.... 1
Anon..... 2
Anon..... 10
Anon 4
Anon 1
Friend of the Poor. 1
A Friend to Afflicted 5
Jr Endeavor Soc, Advent Chr Ch, Minneapolis.. 5
Well Wisher, Bklyn borough 1
For the Cubans. 2
Grandma & Harry... 1
C P, Chittenango. 3 00
Subscriber 2 00
Sympathy C..... 1 00
The King's Daughters, —— 1 00
A King's Daughter 2 00
A Christian Bro, Palo Alto..... 2 00
For Jesus' Sake, Sharon 1 00
Hope, ... 25
Left at office window 5
A Widow, Clarion 1
Sister Louise..... 1
Total $160.

ENNSYLVANIA

rams, Wm M.. 2 00
lams, E A..... 2 00
ams, G L..... 2 00
amson, Mrs I A M..... 5 00
rams, J H..... 5 00
bee, C F..... 1 00
bertson, Mrs E J 25
len, John L & wife 5 00
thouse, Emma. 2 00
nmerman, O B 25
derson, Benj Z 1 00
isty, Mrs E.... 1 00
pel, R S..... 3 15
pel, W H..... 5 00
randt, Mary R 1 00
ily, W C..... 1 00
in, J C..... 1 00
ker, D Lloyd.. 25
nd, C & family 3 50
rday, I J..... 25
rmore, Mrs M M..... 1 00
tel, Miss Au lie 25
chtel, D S..... 25
chtel, Miss Susan 25
cker, L C..... 5 00
nder, Mr..... 25
nnett, Geo.... 50
rgen, W B....10 00
rdsall, Wm.... 2 00
shop, B S..... 50
xler, Emma.... 3 00
linkenhorn, Fred 1 00
al, Mr & Mrs J M 3 00
ard, C R & F R..... 1 00
well, Edd..... 25
well, Edith.... 25
wer, Mrs D C 1 00
yd, D M..... 2 00
yd, Jackson H 25
yd, Jas, Jr.... 25
yd, Mrs John C 5 00
yd, Mrs L M.. 1 00
yd, M E..... 2 00
yd, Mrs W B.. 1 00
yer, C Gertrude 2 00
ackbill, C H.. 2 00
ratton, S H.... 1 00
rooks, L D & daughter 6 00
rown, Mrs R L 1 00
rubaker, J W.. 50
ryner, Geo M... 1 00
icey, Willie.... 10
ucher, Mrs J K 9 00
uck, W R..... 3 30
uckley, Mrs Jessie 1 00
uckwalter, S R. 1 00
uffington, D W. 25
urns, M Helen.. 50
urns, Austin M 50
urns, Louis W.. 50
utz, Mrs Tillie. 1 00
uzzard, Ezra Y.. 1 00
ampbell, Mrs E C 1 00
ampbell, Minnie 1 00
arline, Mrs & daughter 1 50
arlisle, Ruth.... 50
arlisle, Will.... 50
arpenter, Mr & Mrs D M..... 2 50
arter, H L..... 25
aterson, C W.... 1 00
hamberlain, Emily 25 00
hapin, J S..... 1 00
lark, Mrs D M.. 2 00
lark, Mrs E J.. 1 00
lark, Clement... 5 00
learwater, Mrs Rachel 5 00
legg, Mrs Clara A 2 00
lemens, C B.... 2 00
lond, E J..... 2 00
ole, Mrs Al..... 25
ole, Alma..... 10
ole, Ray 10
ole, Mrs Sam.... 10
ole, Mrs Wils... 15
oleman, Mrs.... 10
oleman, Rea.... 50
ook, G W..... 3 00
ook, Nannie M.. 50
ooper, Mr & Mrs W C..... 1 00
orson, H W..... 1 00
onlter, Jas..... 1 00
onlter, S B..... 25
ox, Mrs F..... 1 00
rawford, R J... 25
rossley, Mrs.... 10
rossman, Flora. 1 00
rossman, Florence 1 00
runkleton, S A.. 5 00
ruse, Helen G.. 2 00
unningham, Mrs Catherine 1 50
ale, John K.... 1 00
arby, Mrs S D.. 3 00
arling, F L..... 1 00
arling, Mrs F L 1 00
avenport, Mrs R A 3 00
avis, D T..... 1 00
avis, Mrs Geo P 1 00
avis, Kate E S S Class..... 2 95
ay, Clemmle... 1 00
e Fieber, Miss Lena 1 00
enell, Mrs J C.. 1 00
enell, Allene.... 15
enell, Paul B... 75
evelin, Mrs J... 1 00
ewer, Mrs J.... 10
ieffenderfer, H M 1 00

PENN CONT'D.

ickinson, J S H 2 00
illing, Wm..... 1 00
ilts, Thos B... 3 50
imm, G W..... 25
odds, Mrs J A.. 50
odds, Lizzie.... 50
ownie, R M.... 1 00
owuing, C L... 25
rum, Mrs 25
unlap, J F..... 1 25
gge, W J, Jr... 1 00
lliott, M A, N R & E W..... 3 00
vans, Alice 25
vans, David.... 25
vans, Edith..... 25
vans, Fanny.... 25
vans, Hannah... 25
vans, Mrs J M.. 1 00
vans, Mrs John E 75
yre, Mr 50
arr, Jacob..... 25
assold, Miss Emma 1 00
etters, Geo E, Anna & Mary L 3 00
illinger, Mrs.... 25
illinger, Lawrence 10
inch, Miss E J.. 1 00
leinuken, W C.. 1 00
lenry, Clara M.. 50
lynn, Mrs Ed... 15
orbes, Mrs 25
orce, Mrs..... 10
ord, Rebecca... 2 00
ox, O P..... 5 00
ox Sisters..... 50
rappier, Mrs.... 10
rey, A K..... 3 75
rey, Mrs A K... 1 25
ritz, Mrs S..... 10
ritz, Lena..... 10
ry, Miss Mary.. 1 00
rymier, Mrs L.. 50
affney, Mrs W T 5 00
arard, J S..... 1 00
arard, Sadie.... 25
aynor Rose A.. 1 00
ehman, Wm M.. 1 00
emmill, Wm H. 5 00
eorge, Dr H H..15 00
enther, Miss, & Miss Gable..... 2 00
ilbaugh, S C.... 50
inader, J G..... 2 00
leisle, Margret. 5 00
oddard, Ella G.. 1 00
oodhart, Florence 05
ordon, Mrs J S. 1 00
ortner, Chas.... 25
randey, Miss F E..... 1 00
reenly, Nettie B 15
regg, Corby.... 1 00
ressler, Mrs Mary 2 00
rieb, J G..... 1 00
roff, Mrs Lizzie 1 00
rosser, Henry... 10
rosser, Lena.... 25
rove, G C..... 50
uiter, D..... 1 00
uiter, H P..... 1 00
uyer, J P..... 45
ulding, H N.... 5 00
utelius, Jean A.10 00
afner, Wm 12 82
aines, W O..... 1 00
arris, B W..... 25
aslett, Chas H. 5 00
ackling, John.. 10
ackling, Oscar.. 10
ahn, John 10
armon, Miss Lena 2 00
arnill, Jennie M 1 00
arrington, Elva 10
art, L C..... 5 00
asseuplug, Katharine 10
assenplug, Lena 10
eilman, H E... 2 00
einy, Geo W... 25
endricks, John.. 4 00
enrietta, Carl.. 5 00
enry, C C..... 25
enry, C M..... 25
enry, H H..... 5 00
enry, Elsie V V 5 00
eritage, Marion, B & E L Hogg.30 00
ess, J I..... 25
ess, Wm..... 50
ess, Mrs Wm... 25
ewes, Kate..... 1 00
iggins Sisters.. 2 00
ilborn, Elizabeth 1 00
ilborn, John.... 2 00
immelwright, Mrs E M..... 2 00
irleman, Mrs... 30
oagland, J N... 1 00
offa, Mrs Altha. 50
offman, Geo W. 1 00
offman, Warren 25
orn, Miss Anna. 3 00
owell, Chas H. 3 00
nber, Mrs H E 1 00
uff, Mrs Morgan 10
ughes, D D..... 5 00
ughes, Lanra M 1 00
unt, Clark..... 25
utchison, Mrs S E..... 2 00
ion, John..... 3 00
redell, Marion O 2 00
ackson, Josephine 1 00
ardine, Mrs E A 1 00
ardine, Miss E J 1 00
ay, Mrs Thos... 50
enkins, Mrs E.. 26
enny, Clara..... 1 00
ervis, Janet..... 5 00
ohnson, H M... 25
ohnson, R H.... 50

PENN CONT'D.

ones, Mrs E.... 25
eriue 1 00
albfleish, Kath-
aler, Miss Bertha 1 00
asson, James...10 00
eely, Mrs W H.. 5 00
eller, Mrs 15
elly, John..... 1 00
emerer, Emma.. 25
eunedy, Mrs John 50
ershner, Mrs Mary 2 00
iersted, Mrs Dr 50
illian, Mrs J D.. 1 00
illough, Margt W 1 00
liue, S K..... 25
napp, Mrs F B.. 1 00
nouse, Callie... 05
nouse, E S..... 5 00
nowles, H C.... 2 00
nowlton Sisters. 1 00
och, Mrs..... 1 00
reider, H C..... 1 00
reider, David... 5 00
anbach, Charles. 10
antz, C E..... 1 00
aros, Frank P... 6 25
each, S B..... 2 00
esnett, Mr & Mrs J S..... 2 00
etteer, Mrs..... 10
ewellen, Chas A 1 00
ewis, Richard... 1 00
ewis & Keller.. 2 00
ias, Eugene..... 05
ias, William..... 10
ightner, A..... 25
ightner, Mrs Eliza 1 00
ininger, Solomon 25
odge, Mary..... 1 00
ong, Jennie..... 25
ongest, Mrs..... 15
owman, Madge A 1 00
oy, Alice..... 2 00
ynn, Samuel..... 10
cAulis, J D..... 5 00
cCalla, Mrs Amanda 10 00
cCandless, Mrs M A..... 5 00
cClellaud, C W.14 40
cClintic, J H... 1 00
cClintook, John. 5 00
cCloy, Andrew.. 2 00
cCool, Clarissa. 25
cCoy, J G (M D) 1 00
cCracken, S P.. 2 00
cFadden, Mrs... 1 00
cGee, Lillian... 50
cHattie, Geo & family 6 00
cHenry, Mrs Frank 05
cLean, Mrs J A 5 00
cLeon, Mary.... 50
cMarlin, Wm.... 50
cNaul, Geo.....10 00
cNay, J P & family 10 00
cNutt, John.... 50
acMillau, Louisa 50
acNeal, Annie E 1 00
aine, A D..... 1 00
anberg, John... 1 00
arsh, Mr & Mrs. 2 00
arshall, Alice... 50
arshall, Ethel.. 50
arshall, Keith.. 01
arshall, Mabel.. 50
arshall, Paul... 01
arshall, Raymond 01
artin, Rev R H. 1 00
attern, Chas O. 50
attern, G P G.. 1 00
attern, Miss Lidie J..... 50
auslin, Joe..... 25
ead, Mr & Mrs H I..... 2 00
ead, Helen M... 50
ead, Mary..... 1 00
eck, Mrs J H.. 1 00
eilke, Mrs..... 50
ickle, H J..... 1 00
iller, Mrs A A.. 25
iller, Mrs C.... 1 00
iller, Brady.... 10
iller, Cora & Hazel 25
iller, Edith..... 1 00
iller, Mrs Harry 15
iller, Lena..... 10
illiron, Gracie.. 04
inor, W E..... 25
offitt, Miss Clara 1 00
offitt, Miss Mary 1 00
offitt, Will..... 50
ohr, W E..... 1 00
oody Sisters.... 50
oore, Alex..... 5 00
orrill, M E..... 1 00
orron, Roscoe... 05
oser, A & E.... 2 00
oyer, Marietta.. 1 00
urdaugh, Miss M C..... 5 00
usselman, John. 5 00
yers, Dr A F... 1 00
yers, P A..... 1 00
yers, Carl..... 1 00
elson, Baugt.... 25
elson, Charles.. 25
elson, Oscar.... 25
elson, P C..... 1 00
isley, Lillian F. 2 00
isley, Mabel H. 2 00
orris, S W..... 50
otestine, Mamie. 25
oller, Sara L.... 5 00
opp, Frank M.... 25
aintor, Thos.... 25
ark, Georgia B.. 25
ark, Mrs H..... 10
ark, Mrs Mary E 1 00
ark, Orrin..... 10
ettigrew, Mrs Cordelia 1 25
hillips, Mrs David 2 00

PENN CONT'D.

arker, Wm M... 5 00
oole, E J..... 8 00
otter, Chas E... 25
ratt, Mrs N M.. 1 00
ratt, Mollie.... 1 00
ubblic Sisters.... 50
urdy, Alice..... 1 00
adaesi, Alexaudia 2 00
amer, G L..... 50
ansom, F W.... 50
eckeard, Mrs Sarah 10
eeder, A W..... 25
eid, Mrs A W... 1 00
eid, Otis.....10 00
eidy, Ella 1 00
einhold, Mrs E S 2 25
hoads, James... 10
ice, A Aamda... 50
ichards, Morgan 50
ichards, Sarah E 6 00
iday, C S C.... 2 00
iday, T W..... 1 00
iger, Geo H..... 25
obert, Robt..... 25
oberts, Alice A. 2 00
oberts, Hazel... 10
obinson, Mrs.... 50
obison, S..... 1 00
odeubach, Mrs O 2 00
ogers, J B..... 25
ogers, Samuel... 25
ogers, Tillie.... 1 00
ubeukam, Mrs E H 1 00
ubright, Roy C.. 25
use, E..... 25
ussell, G M.... 50
uth, Anna..... 1 00
uthrauff, Elihu. 5 00
abold, Mrs L K. 2 50
almon, David... 2 00
anford, Miss & Mrs S M..... 5 00
awinski, Mrs A. 10
awinski, Maggie. 10
ayles, Dr L B... 5 00
cheick, Mrs John & Charles H.... 1 00
chuyler, Edwin.. 25
cott, O P..... 1 00
cott, Alex..... 1 00
eaton, Flora.... 25
ell, Della..... 01
ell, Margaret.... 05
eward, Harry... 15
hearer, Agues... 25
heridan, S P.... 25
hores, Mr & Mrs I J..... 1 00
hortess, T A.... 25
ides, T A..... 1 00
inger, Miss S W.10 00
loan, Mrs E A & Esther E..... 2 00
loat, E E..... 1 00
miles, Caroline.. 5 00
mith, Ida Patton 1 50
mith, J Russell.. 25
mith, James..... 3 00
mith, L C..... 1 00
mith, Wm Jos.. 1 00
neith, Mr & Mrs Thos 1 00
souher, Anna Bell 1 00
spanlding, Mrs Lydia 25
pencer, C F..... 50
tafford, Geo..... 1 00
teiner, P C & wife 5 00
tephens, Geo H. 2 00
terrett, Ellen J. 2 00
tevenson, Richard 5 00
tewart, Mrs D R20 00
toue, Mrs Jennie 25
toops, Mr & Mrs P 2 00
torm, Garry..... 1 00
tuter, J W..... 1 00
tuter, Mrs J W. 1 00
ummers, B F...20 00
utliff, Mrs..... 25
wift, Mrs Martha 1 00
aggart, A A.... 1 00
aggart, C L.... 1 00
aggart, J M B & wife..... 2 00
alley, C W..... 1 50
annehill, N R.. 5 00
annihill, Rachel. 50
aylor, A P..... 1 00
aylor, H G..... 1 00
aylor, H H & C E 3 00
aylor, Helen.... 50
aylor, J H..... 1 00
aylor, L M..... 1 00
aylor, Wm C....20 00
eel, F..... 2 00
homas, Rev Philip 25
orbert, Mrs K V 5 00
orbert, Miss L K 1 00
owens, J J..... 1 00
owers, Mary S.. 1 00
roemner, Aug C.10 00
rumpeter, John. 2 00
umbelston, Wm H 2 00
ussey, Linda B. 1 00
ndercoffer, Mrs Jos W..... 1 00
an Bowen, C... 1 00
anhorn, Mrs A C 10 00
anhorn, Mrs Mettie 15
an Leer, W L C 1 00
ogle, E J..... 5 00
oorhis, J W..... 30
oorhis, Mrs J W 25
oorhis, Alonzo.. 1 00
oorhis, Claude.. 10
oorhis, Lena.... 10
oorhis, Mattie... 25
agner, John.... 1 00

PENN CONT'D.

agner, John W. 1 00
agner, Mrs Rebecca 1 00
alker, Mr & Mrs John..... 2 00
allace, Wm J... 25
alliza, Mrs A... 2 00
alter, E..... 2 00
alter, J A.....12 00
alton, Isaac.... 25
alton, Jordan... 25
ampol, Annie E 1 00
auuer, Miss Rose 2 00
ard, H H.....10 00
arner, M..... 1 00
ashlagel, Mrs K 3 00
ard, Mrs..... 1 00
atkins, W D... 2 50
attson, K F.... 2 00
eaver, Morris.. 1 00
eaver, Nellie... 1 00
eaver, Mrs Solomou 25
ellman, Anna F 1 00
ells, E S..... 8 00
ells, J..... 1 00
ells, S R..... 1 00
entz, Robt F... 1 00
heeler, E A.... 2 00
hite, Elleu M... 2 00
hite, Grace A.. 5 00
hitney, Mrs M T 5 00
hitney, Marguerite 50
icim, Mrs..... 10
icim, Edna..... 10
ilkiusou, Emma 25
illiams, L..... 1 00
illiamson, Mrs Ethel N..... 5 00
illiard, Mrs C K 1 00
ilson, Miss E R 1 00
ilson, Mrs F M. 1 00
ilson, J W..... 2 00
innamore, S L. 50
inter, R..... 5 00
olfe, J E..... 25
right, Wm, Jr. 2 00
oung, Mrs Anna 1 00
oung, Orfa..... 10
eifing, Mrs Chas V 50
ick, J W..... 25
ucks, Soudertou. 1 00
"Josephine M." Warren 1 00
arah E. West Chester 5 00
A K, Mr & Mrs. Malvern... 5 00
A B & M R. Reading 2 00
A E C, Ediuboro. 1 00
A F C, N Clarendon 2 00
A J M, Duffield.. 1 00
A M K, Fen Argyl 1 00
A M M, Lees Cross Roads.... 1 00
A W, Philadelphia 1 00
A T F, Elkland.. 2 00
B A H S, Sunbury 1 00
C M, Moosic..... 1 00
C M J, Cross Creek 5 00
Mrs C M S, Milton 1 75
C O D, Mechanicsburg 6 50
D, Farragut Terrace 5 00
E & M, Harrisville 10 00
E C B, Allegheny City 5 00
E D S, Waynesburg 1 00
E E G, Philadelphia 20 00
E K, Orwigsburg. 1 25
Miss E M, Philadelphia 5 00
E P J, Cross Creek 2 00
E T, Perkasie.... 2 00
F A K, Clintonville 1 00
H D S, Ashbonrne 25
Mrs H H, McGee's Mills..... 1 00
Mr & Mrs H K, Oakland X Roads 2 00
H N H, Bartville. 1 00
J E G, Erie..... 1 00
J H, Bartville.... 1 00
J R, Mrs, Gettysburg 1 00
L C, Norristown. 1 00
L H R, Hazleton. 1 00
L M, S B M..... 2 00
M C L, Philadelphia 1 00
M C M, Lancaster25 00
M E, Washington 1 00
Miss M E R, Union City..... 1 00
M G, Selinsgrove. 1 00
M G B, Philadel.. 3 00
M I S, Mill Hall.. 2 50
M L C, Bartville. 1 00
M S C & E T C, Montrose 10 00
M S M, New Berlin 2 00
M T U, Cheltenham 5 00
M W S, Phila.... 2 00
O F H, Bartville. 20
R A B, Centralia. 5 00
R E H, Bartville. 1 00
Mr & Mrs R J C, Centretown 2 00
S E R, Duffield... 1 00
T L C, Coventryville 1 00
V L H, Bartville. 1 00
W B, Sharon Ct.. 5 00

PENN CONT'D.

W F L, Orrstown 1 25
Y C, Philadelphia. 5 00
——, Allegheny. 2 50
——, Barreu Run15 00
——, Bellevue...30 00
——, Carbondale 5 00
——, Coatesville. 5 00
——, Dunbar.... 3 00
——, Gettysburg 1 00
——, Greenville. 55
——, Harrisburg 1 00
——, Oxford..... 1 00
——, Phila..... 1 00
——, Phila..... 1 00
——, Phila..... 5 00
——, Phila..... 2 00
——, Phila..... 25
——, Phila..... 1 30
——, Port Royal 1 00
——, Tacony..... 1 00
——, Warreu.... 1 25
——, West Newtou 5 00
Friend, Bareville. 2 00
Friend, Bennett.. 30
Friend, Duffield.. 1 00
Friend, Lime Ridge 5 00
Friend, Mercersburg 1 00
Friend, Montrose. 5 00
Friend, Phila..... 50
A Friend, Chambersburg 1 00
Friends, Fannettsburg 1 00
A Friend, Paoli.. 4 00
A Frieud, Phila.. 5 00
A Friend, Phila.. 1 00
A Friend, Saegertown 1 00
A Friend, Tyrone. 5 00
Friend, Wilkinsburg 1 00
Friends 2 00
Friends, Parkersburg 5 00
I H N, Armordale 1 00
I H N, Bellefonte 1 00
I H N, Chambersburg 1 00
I H N, Clearfield. 1 00
In His Name, Edwardsdale ...10 00
In His Name, Girardville 3 00
I H N, Harrisburg 1 00
In His Name, Mascot 8 00
In His Name, Newport 2 00
In His Name, Pleasantville ...10 00
I H N, Van Meter 4 00
I H N, Walters Parks 1 00
In Jesus' Name, Chester Valley.. 2 00
Reader, Gratz.... 3 00
Reader, Shrewsbury 1 00
Reader, Wilkinsburg 1 00
C H Reader, Franklin 1 00
Subscriber, Honey Grove 1 00
Presby C, Y P S C E, Industry.. 3 50
Subscriber, Kirkwood 1 00
Subscriber, Leechburg 1 00
Subscriber, Lewisburg 2 00
Subscriber, Norristown 2 00
Subscriber, W Havoner 1 00
Sympathizer, Dunbar 1 00
One who sympathizes, Scranton 1 00
United Ev Ch, Harrisburg 2 00
1st Presby Ch, York 105 00
Moravia Presby Ch, Wampum... 2 42
U B Church, Starview 10 00
M E S Sch, Beaver 10 00
S Sch Braman... 3 50
Cherry Lane Bible Assoc & S Sch, McKeesport 7 55
Moravia Presby S Sch, Wampum.. 2 88
Sabbath Sch, Buffalo Rds..... 6 50
Zion's Refd S S, Lehighton 10 00
Ger Bapt Breth S Sch, Waynesboro 11 45
W Hope S Sch, W Phila..... 6 00
M E S Sch, Chatham 10 00
Craigsville Pub School 1 00
Union S Sch, Logansville 9 12
Birthday Box of Grace Luth S S, Reading 5 00
Presby S Sch, Worthington ... 4 25
Prim Class of Presby Ch, Dillsburg 5 00
Laurel St Moravian C E Soc, Bethlehem 4 10
Jr C E Soc of St John's Luth Ch, Steelton 2 35
Collected by the Oregon Y P C U 2 00

PENN CONT'D.

C E Soc, Concord 7 44
C E Soc, Hillsgrove 4 00
Epw League, Newton Hamiltou 20 75
Loyal Temperance Legion, Penn's Manor.. 1 50
M E S S Committee, Beaver.. 5 25
C E Soc, Edgewood Presby Ch.62 26
Jr B Y P U of Bapt Ch..... 2 00
B Y P U East End Bapt Ch, Williamsport ... 55
B Y P U of Bapt Ch, Elimsport .. 5 00
C E Soc, Edeu... 1 50
Keystone League C E..... 2 70
Epworth League, Layton 3 75
Jr B Y P U, Mahonoy City... 1 75
The Peter Boehler Circle of K's Sons, Nazareth. 3 50
Nebraska Epw L, Forest Co.....25 00
Y P C U, Oregon.18 55
C E Soc, 8th St Ref Pres Ch, Pittsburg 3 67
B Y P U, Sykesville 5 38
Whatsoever Circle of K's Dau's, Tioga 3 00
St Luke's Jr S C E, Trappe 2 00
C E Soc of 2d Presby Ch, Washington 5 25
Lodge No 384, I O O F, Chatham 5 00
Pahaska Tribe, No 270, I O of R M, Chatham 5 00
Council No 285, Jr O U A M, Chatham 10 00
P O S of A, Wash Camp.... 2 50
Pupils of Arlington Sch, Sturgeon 1 75
Seventh Wd Sch, New Castle..... 6 00
A School of Parnassns 2 20
Cash, Ardmore... 5 00
Cash, Muncy..... 1 00
Y C E, Auburn.. 1 00
"Matt. 25: 35," Berwick 1 50
An Endeavorer, Easton 2 00
An Endeavorer Landisburg 5 00
Circle of C Workers, Easton..... 3 00
A Silver Cross, Edri 25
Cheerful Giver, Ginter 1 00
Box Sociable, Goshenville 10 00
Inasmuch, Lawsouham 5 50
Inasmuch, Linglestowu ... 1 00
The Wayside Gatherers, Nazareth 3 00
A Nurse, Phila... 2 00
Sympathy, Riegelsville ... 2 00
Cuba, Pittsburg.. 5 00
"The Lord's money," Port Matilda 2 00
Rockdale family. 3 00
Contribution Box, Suuhury 4 52
In memory of little Mary, Tarentum 1 00
Basket Collection, Wilkinsburg ... 6 78
Titus, Wind Gap. 1 00
Collection, Spring Brook 99
Congregationalist, Spring Brook... 2 00
Welsh Methodist 2 00
Total $1,861.97

RHODE ISLAND

Arnold, Mrs M J 1 00
Arnold, M M.... 1 00
Baker, Frank N.. 1 00
Baker, Geo M.... 5 00
Baker, Harold D. 5 00
Blackburn, Mr & Mrs Wm A.... 1 50
Bramau, Miss Ruth E..... 1 00
Capron, Mrs Cauderce 2 00
Cundall, Mrs F C 5 00
Dyer, Wm..... 1 00
Estes, Wm W.... 1 00
Greene, Jas A....15 00
Knight, E A..... 1 00
McElroy, Edward 1 00
Moury, A M..... 5 00
Pierce, M..... 1 00
Putnam, Miss Alice 5 00
Simester, A..... 1 00
Tabor, S O..... 2 00
Trowbridge, Johu B 1 00
Tucker, Mr & Mrs S L..... 2 00
Turner, J M, wife & daughter 3 00

RHODE ISLAND CONT'D.

Pike, Mrs E..... 1 00
Williams, Gladys B 1 00
E F H & wife, Providence 1 00
E W D, Newport 2 00
E W R, Bristol.. 5 00
M L, Olneyville.. 2 00
——, Allentown. 50
——, Olneyville. 25
——, Pawtucket 2 00
——, Pawtucket 2 00
A Friend, Central Falls 2 00
A Friend, Westerly 2 00
A Friend, Providence 10 00
Friend to the Needy, Hopkinton 5 00
Friends, Wakefield 4 00
M E S Sch, Drownville 6 50
Ch S Sch & Miss'y Soc, Rocky Brook... 20 00
Members of Union Gospel Mission, Wickford 15 00
From mother & son, Lonsdale.. 1 00
Chr Endeavor, Providence 1 00
Total $144.75

VIRGINIA

Adkins Children.. 25
Adkins, L B..... 1 00
Adkins, Mrs..... 75
Albnoy, W A..... 1 00
Amsted, A L..... 1 00
Bowles, Mrs Annie 1 00
Brandt, Clara N.. 5 00
Briggs, Pauline.. 5 00
Brigg, S W..... 1 00
Brodshaw, J M.. 2 00
Brooker, Mrs H L 50
Butler, Leonard.. 25
Butler, Selma.... 05
Campbell, D..... 10 00
Campbell, Lillie W 1 00
Carr, Mrs F D... 20
Carson, J M..... 2 00
Carter, Thos L... 5 00
Carter, Thos L, through 5 00
Cox, Mrs Judith A 1 00
Cox, Mrs M J..... 1 00
Craun, Cora E... 10
Craun, R S..... 25
Craun, S H..... 50
Cross, N F & wife 2 00
Dale, Anna M.... 1 00
Davis, W H..... 5 00
Diggs, C H..... 1 00
Diggs, John B.... 1 00
Dillard, Mrs Maude B..... 2 00
Dowda, R S & wife 1 00
Doerr, Henry C.. 2 00
Edwards, J W... 10 00
Engleby, Thos L.. 1 00
Forbes, M H..... 2 00
Fulton, Mr & Mrs E M..... 10 00
Gilliam, Sallie M & friends 5 00
Gilmer, Rev Geo H, through ... 1 00
Glassell Baby.... 25
Goodwin, Bessie.. 50
Goodwin, Julia.. 50
Goodwin, Maria .. 1 00
Greenwood, Mrs C E 1 00
Grove, L R 1 00
Harris, Ella V... 3 00
Heath, W J 2 00
Henderson, Rev E T, for B W S S M S 75
Herron, S P..... 1 00
Holland, Miss Maggie E 10
Holland, Dr Job H 1 00
Holland Mrs Job G 1 00
Holland Miss Lena 25
Holland Mrs R H 2
Holland Rev R H 50
Hundall Chas P 1 00
Kagey Emma .. 1 00
Kellam R W T 1 00
Keesling & Son.. 2 67
Kerch Adam W 3 00
Lake Bros 5 00
Lake I A 1 00
Lake Mrs I A ... 1 00
Mallt Finnis 2 50
Maloy Mrs S J 1 00
Maxwell C W .. 7 50
Meredith S J 1 00
Montgomery, M L 1 00
Murray, Maggie E 1 00
Musselman, N B 2 50
Neale Jr, P P Eckington 1 00
Owen J & Ira Long 2 00
Owens, Miss Bessie 25
Owens, Miss Jennie 25
Owens, Rev W W 1 50
Palmer, Merle E 25
Parker, J P..... 25
Pattie Thos B .. 2 00
Payne R B 1 00
Pendleton, Mrs P B 1 00

VIRGINIA CONT'D.

Pedigo, D T..... 25
Pierce, J C..... 4 37
Porterfield, Miss Ada 50
Price, Lulu Belle 1 00
Raney, Miss Susie J & friends.... 4 00
Smith, Mrs F P.. 1 00
Smith, Miss I B.. 1 00
Somerville, J G..10 00
Sterling, G W & Son 2 00
Stoner, Mrs A E 1 00
Switzer, R S..... 2 00
Van Lear, W R & E K..... 1 00
Webb, Mrs M E. 1 00
Webb, W F..... 1 00
Williams, E L... 1 00
Williams, Mrs I D 3 00
Zoll, Jas, Jr.... 3 00
Fannie F P, Roanoke 50
Mrs A O, Fork Union 1 00
A S, Port Republic 5 00
Miss B W B, Winterpock 1 00
D J T, Onancock 1 00
E H 25
F G R, Berryville 50
M S..... 1 00
L K L, ... 1 00
M E H, Lorton Valley 1 00
M T J, Portsmouth 1 00
M W B, Skinquarter 10
R R S & wife, Sinnickson 1 00
S, Petersburg... 1 00
W M S Bapt Ch, Williamsburg .. 5 00
——, City Point.. 20 00
——, Ivy Depot.. 1 00
——, Richmond.. 25
——, Upperville.. 5 00
——, Urbanna..10 00
——, Ward Spgs 4 00
Friend, Brookeville 2 00
Friend, Elkton... 1 00
A Friend, Richmond 2 00
A Virginia Friend, Lilian 5 00
Friends, Comoru. 5 00
In His Name, Norfolk 1 00
In His Name, Richmond 5 00
In His Name, Warrenton 1 00
In His Name, W Point 25
In the Name of Christ, Roanoke 25
Sympathizer, Stuart's Drafts.... 1 00
Subscriber, Dragonville 2 00
Y P S C E Pres Ch, Belle Haven 3 00
Banks S Sch, Bacon's Castle.... 2 00
Sycamore Chapel S Sch, Hayes' Store 1 00
Colly Mem Ch, Norfolk 25
West End Presby Ch, Lynchburg. 4 16
Morning Star Y P S C E, Bacon's Castle 1 00
King's Daughters Circle, Salem...10 00
One Who Loves Jesus, Newport 1 00
Yours In Christ, Palut Lick 1 00
Sisters, Thompson Valley 2 00
Total $296.25

VERMONT

Allen, John..... 5 00
Babcock, Henry . 2 00
Beach, S 10 00
Bingham, Mrs L.. 1 00
Blanchard, E C.. 6 00
Blakely, M H .. 2 00
Bowker, Mrs M D 1 00
Bowker, Mr M D. 1 00
Brown Miss Lily 1 00
Brownell, Mrs ... 50
Bryan, Mrs T H 5 00
Brydon, J S..... 1 00
Clark, Nellie M . 1 00
Cook, Mrs E B .. 1 00
Crane, Lucy A .. 1 00
Cummings, Mrs L W 1 50
Cummings, Miss Myrtle A 1 00
Davis W F 5 00
Downs Mrs S A 1 50
Fay, Mrs Chas.. 1 00
Fuller Dwight L 1 00
Hall Mrs I. M .. 50
Hall Mr & Mrs C A 1 00
Hazel Mrs C R & Sarah P Robinson 3 50
Frazier Mrs Laura & Mrs Peter 5 00
Hawes, Mabel L. 1 00
Herbert E C & J K 1 00
Hescock C L 1 00
Hescock, Ida L .. 50
Hescock, W H .. 2 00
Hopkins, Mrs M A 1 00
Horr, Mrs S B .. 1 00
Hubbard, Mrs G Frank 1 00

VERMONT CONT'D.

Hubbard, G Frank 1 00
Huntler, W E....10 00
Langdon, Mrs E A 1 00
La Plante, Miss Maggie 1 00
Lawrence, Miss Mary 25
Lee, Mrs K R.... 1 00
Leonard, C A.... 2 00
Merrihew, Mrs C. 1 50
Moore, Laura..... 1 00
Morrill, Mrs Chas 5 52
Moulton, Mrs S P 5 00
Mower, Mrs A J. 2 00
Nichols, E H..... 1 00
Noyes, Mrs J E & C E..... 1 50
Page, W B..... 1 00
Parmenter, Mrs C L & Mr..... 2 00
Paul, C M..... 1 00
Perkins, Mrs A E 1 00
Putnam, Mrs A O 2 00
Putnam, H C & H S..... 2 00
Robbins, Mrs M G 1 00
Rowell, Mrs G P. 2 00
Schwub, Mrs S L 2 00
Sherburn, J A.... 2 00
Smith, Mr & Mrs E C..... 5 00
Stetson, M M.... 5 00
Stetson, R N..... 1 00
Taintor, F A..... 5 00
Stevens, H M & Co 1 50
Thompson, Laforrest H..... 5 00
Thompson, N S...10 00
Townsend, Mrs W P 1 00
True, Miss A E.. 2 00
Ward, Mrs H O..10 00
Warren, L P..... 1 00

VERMONT CONT'D.

An Earnest Mother Brattleboro 1 00
One that loves Jesus, Brattleboro 50
Widow's Mite, Burlington 3 00
Two of Us, Cambridge 3 00
Tithe-giver, Norwich 2 00
"Yennik," Perkinsville 1 00
Total $231.72

CANADA

Ainslie, M F..... 5 00
Arnold, Mrs Harris 1 00
Bilton, Geo..... 1 00
Blakeston, Wm J. 2 00
Bouyer, John....10 00
Boynton, Mrs J.. 1 00
Brown, R C..... 1 00
Bruce, Mrs L A.. 1 00
Buckland, James. 1 00
Campbell, B R... 1 00
Cavers, Mrs..... 2 00
Chalmers, Wm & wife 5 00
Coleman, E R... 2 00
Corbet, Jas..... 1 00
Corner, Mrs E.... 25
Family, Ludlow.. 1 00
Courtice, Miss F E 1 00
Courtice, W R... 1 00
Croft, W..... 5 00
Crolen, M..... 1 00
Cross, R H.....5 00
Cuthbertson, Mrs D G..... 1 00
Dolf, James..... 6 00

CANADA CONT'D.

Inch, Thos B..... 5 00
Inurs, Mrs Margaret 1 00
Irwin, W H..... 1 00
Ivory, Mrs J..... 1 00
Jonnston, Agnes.. 1 00
Jones, Eva T..... 1 00
Jones, Samuel... 5 00
Kemp, Alex..... 2 00
Kirkby, Wm.....2 00
Le Feuvre, F.... 1 00
Lindsay, Mary G. 5 00
Locke, Rev F W. 2 00
Love, Mr & Mrs Martin 5 00
Logan, W W & wife 2 00
Ludlem, Mrs W.. 2 00
Lutz, G..... 3 00
McDonald, Archie 1 00
McIntosh, Jean... 1 00
McArthur, A..... 1 00
McCuaig, J..... 1 00
McLean, Mrs S D 5 00
McLeod, D..... 3 00
McClelland, Margt 1 00
Maclean, Edgar A 1 00
Marr, Mrs..... 1 00
Martin, Mrs K... 25
Martin, Keyes F. 25
Martin, S..... 65
Moffatt, Thos B.. 1 00
Molson, S.....50 00
Morley, Percy F.. 50
Morphy, Chester. 1 00
Murphy, Lydia... 5 00
Mussen, Mrs M A. 1 00
Newman, M..... 1 00
Orr, Mrs J J.... 1 00
Patton, Harold & Starr 2 00
Paulus, Mrs John 2 00
Peachey, Edith... 1 00
Percival, E..... 30
Phelps, Walter J. 5 00
Phillips, R L.....10 00
Pierce, Mrs D.... 2 00

CANADA CONT'D.

Mrs A M, Morpeth 2 00
E F G, Toronto.. 2 00
E R R, Dunnville 1 00
I H N, Toronto... 1 00
L W, Toronto.... 25
T A W, Brantford 5 00
——, Berlin..... 5 00
Manatoba 1 00
——, Miami 1 00
——, Morden.... 1 00
——, Minnedosa. 1 00
——, Round Plains 1 00
——, Southampton, ... 1 00
——, Sweetsburg 5 00
——, Toronto.... 25
——, Ontario.... 1 00
Friend, Paris..... 5 00
A Friend, Norwich 1 00
A Friend, Sheldon 5 00
A Friend, Tenby. 1 00
Sincere Friend, Two Friends, Milton. 2 00
I C N, Toronto..... 1 00
In His Name, Garnet 1 00
Subscriber, Brantford. 5 00

CANADA CONT'D.

Reader, Wayside. 1 00
Sympathizer, Pt Morien 5 00
Meth S Sch, Rapid City 2 00
Y P S C E Member, Halifax.... 1 00
C E Soc, Rond Eau 4 00
1st Bapt B Y P U, Winnipeg.... 3 00
A Follower of Christ, Bath.... 1 00
For Jesus' Sake, Waterville 1 00
Mother & daughter, Bridgeville. 2 00
A Neighbor, Fisherville 1 00
Red Cross Knight, Lunenburg 2 00
A Poor Widow, Mt. Forest..... 1 00
Railroader, St Thomas 1 00
Three Endeavorers, Victoria....10 00
Total $425.45

PLOUGHING WITH OXEN IN CUBA.

Watts, Mrs O F.. 2 00
Woodson, Mrs S C 1 00
Worthley, Mr & Mrs D F..... 1 00
A H F, Middletown Springs... 1 00
A P, Wells River. 5 00
Mrs B E W, Westfield 2 00
C A M, Sharon... 1 00
Miss E S H, New Haven 1 00
I H S, W Rupert. 55
Mrs J W B, Troy. 1 00
L M, Burlington.. 1 00
M L T 1 00
P S C, Troy..... 6 00
W T H, Lebanon. 1 00
——, Lee River. 1 00
——, No Ferrisburg 1 00
——, Windsor.... 1 00
——, Wolcott 1 00
A Friend, Illness Iburgh 1 00
A Friend, Pinsampsle 1 00
In His Name, Orwell 2 00
I H S, Windsor 1 00
Congl Church, Jamaica 6 20
S Sch, So Starksboro 2 00
B Y P U Soc, No Springfield 3 00
Y P S C E of Cong Ch, Hartland 1 00
Ladies' Benevolent Soc of Bapt Ch, So Newfane 5 00
8th Grade Barton St Sch, St Albans 2 20

Pallfelsh, Mrs R P 50
Polloff, Wm..... 1 00
Dorah, Mrs Eliz. 1 00
Ewing, Margaret. 1 00
Eyres, Clara..... 1 00
Fairbank, A R... 2 00
Flawn, Caleb..... 50
Flawn, Louisa.... 50
Forrester, Wm G 1 00
Gay, Chas W.... 3 00
Gillespie, Jas G.. 2 00
Gilmour, Mrs J... 1 00
Glaze, Susie 10
Gordon, Donald.. 1 00
Graham, J..... 1 00
Griffith, John.... 25
Griffith, Rebecca. 1 00
Hammond, Mrs D R 1 00
Harrison, R B... 5 00
Hart, Mrs H 25
Hart, Mrs J..... 1 00
Hart James 25
Hart, Miss Mary. 25
Hart, Miss S..... 50
Hart, Mrs Wm.... 25
Hatcher, Mrs A.. 1 00
Hatcher, Master Harold 50
Hatcher, Master Leslie 50
Haw, Mr & Mrs E A 1 00
Hemstreet, A 1 00
Henry, Maggie ..10 00
Hixley, C E..... 2 00
Holden, M 2 00
Horne, W G..... 1 00
Houghton, Jas.... 1 00
Hughes, Alfred.. 1 00
Hunter, Henry .. 25
Husk, W Cyrus .. 2 00
Hutchinson, Mrs Mary 1 00

Polly, Mrs L E... 1 00
Ramsey, Mrs R D 5 00
Reid, Lillie..... 25
Rose, C E..... 1 00
Schell, I H..... 1 00
Setter, Mr & Mrs J J.. 5 00
Sharman, Miss E. 50
Sharman, Mrs Jos 1 00
Sharp, T..... 2 00
Sharpe, E H..... 2 00
Sharpe Charlotte. 2 00
Sharpe Eddie.... 25
Sharpe, Mary.... 25
Sharpe, Nellie.... 50
Simpson, Mrs D A 1 00
Smith, D E..... 5 00
Steel, R H..... 5 00
Sterritt, Jennie E 1 00
Stewart, Mrs M.. 5 00
Switzer, Mrs J... 25
Thom, Mrs L M.. 2 00
Thompson, Thos. 1 00
Vandecor, S W.. 5 00
Walden, E..... 1 00
Walker, S..... 1 00
Way, Mrs Wm... 50
Whiteford, Carman & Friends.... 1 50
Wilson, John.... 5 00
Butler, Mr & Mrs R . 5 00
Copeland Mrs .. 2 00
Eade, Jno 5 00
Hartley, E E 2 00
Hobbs, Rhoda A 2 00
Kilbourne S H .. 1 00
Marshall T B 2 00
Rowse, M R 1 00
Ahoonte, Ont 1 00
A Z, Berlin 1 00
S V Z, Musico 2 00
Sobr, Brooksdale .. 1 00
For Dewsake Dosboro 35
Unknown, Maple Crk 5 00
In behalf of humanity Wolverton. 2 00

LO! A CRY FROM O'ER THE WATERS

LO! a cry from o'er the waters
Borne on every gale,
Fathers, mothers, sons, and daughters
Send a bitter wail.
"Give us bread or we must perish!
Give us bread to-day!"
Do we hear them? Are we Christians?
Can we still delay?

If the wolf of famine hovered
O'er the dear home-fold;
If our loved ones sadly wandered
Hungry, sick, and cold;
Would we listen to the story
Of a Christ who died;
If when his children—those who told us
Of the Crucified—
Still refused to share our sorrows
And their faith denied?

They are starving! they are dying!
Hear that far-off cry.
Shall we heed it? Are we Christians?
Can we let them die?
He who gave us all our treasure,
Asks that we, to-day
Feed the hungry, clothe the needy—
Dare we answer nay.
"Inasmuch," we hear him saying;
Shall we linger still?
Or responding nobly, grandly,
Do his blessed will?

E. Corinth, Me. MRS. MARY B. WINGATE.

Kind Words for Cuba.

IN the letters received daily by THE CHRISTIAN HERALD there are many expressions in every mail, showing how deeply the hearts of all have been touched with sympathy for Cuba's great affliction:

In sending her gift a contributor writes: "One whom God has greatly blessed and who wants to do a little in return." In striking contrast to this, another contributor at Fulton, N. Y, writes: "My income is very small—just what it takes to live on. I would like to give more." F. A. T., Jacksonville, Vt. writes: "May God's blessing rest upon you and upon all who have helped."

"For Jesus and humanity's sake," writes a friend in Elgin, Ill. Mrs. W. and daughter, of Visalia, Cal., in sending a joint offering cordially add: "We wish it were hundreds instead of dollars." "How sad, how heart-rending, to think of so many starving in this land of such great plenty," is the expression of two kind Christian ladies of Kittaning, Pa.

English Sunday School Veterans.

Since THE CHRISTIAN HERALD, some time ago, closed its great Sunday-school competition, leading religious journals abroad have been adopting a similar method of awaking interest in the question of Sunday-school attendance.

The new Roll of Honor for Sunday-school workers, recently inaugurated by the editor of *The Quiver*, has disclosed the remarkable fact that at one Sunday-school in Manchester—St. Paul's, Bennett street—there is a regular army of veteran workers. Forty-five teachers and superintendents, who are at the present time actively engaged in the school, can each show a record of over twenty years' service, and the list is headed by Mr. Samuel Goodwin, who commenced work in the school as far back as 1839, and after fifty-eight years of continuous service is still at his post. The combined services of these teachers reach the amazing total of one thousand four hundred and sixty-five years, which gives an average of thirty-two and a half years each. There is probably no other Sunday-school in Britain with such a record, and only last year testimonials were presented to no less than five gentlemen, who had each been working in the Sunday-school for over half a century. It is possible that the silver medal and presentation Bible for the longest service in the county of Lancashire will fall to the lot of Mr. Goodwin.

THE FAMILY AND HOME CIRCLE

Italian Peasant Life.

Simple and Idyllic, and with Little Care or Thought of To-morrow.

THE Italian peasant is a true child of nature. In his own sunny clime, among its gently sloping hills and vine-clad valleys, he lives an exceedingly simple life, with few wants and fewer ambitions. A few acres well tilled, a rude, weather-proof cottage, sheltered from rough winds by the side of some friendly hill, a vegetable garden and a little vineyard supply his material needs. He is passionately patriotic, loving his native land with an ardor rarely equalled, and cherishing its songs, its dances, and its traditions.

Our photograph shows a typical peasant home in Northern Italy, a region where the scenery is bold and rugged, with great mountain masses intersected by rivers and beautiful level valleys between. Rugged as it is, the district is most fertile, its steep slopes enjoying in a climate favorable to the cultivation of fruit of many kinds. Few towns of any importance are found on these slopes or in the valleys. Many of the mountain torrents, which are rapid and swollen in Spring, are absolutely dry in Summer, all save for a few springs, the valleys suffer from drought. Huts, like that shown in the illustration, are not uncommon. They are stout frame structures, solidly joined together, and so thickly covered with thatching as to be impervious to storm. For dwelling purposes, however, much more substantial structures of stone are built, low-studded and with dark interiors, but they are sufficiently comfortable, and in the Spring and Summer seasons, with their picturesquely luxuriant surroundings, they look even attractive. Cereals form the principal food of the people: maize and beans, wheat, macaroni, figs, grapes, melons, potatoes, onions, garlic, and other vegetable products being used in abundance. Animal food is very little used except during the winter months. Health and vigor are wonderfully preserved by the free out-door life and simple tastes of these Italian peasants, among their native hills. They are a hardy, vigorous race, and far superior, physically, to the native population of the Italian cities.

A PEASANT HOME IN NORTHERN ITALY.

The Origin of a Name.

Alma-Tadema, the famous English artist, is a Belgian by birth, though with a Friesland name, and has just passed his sixty-second birthday. Originally, he was simply Laurens Tadema, but he hyphened Alma with the latter: first for the sake of euphony, it is said, and, secondly, that his name, appearing among the first in the Academy catalogues, he might learn his fate quickly as an exhibitor when the Academy tickets were sent out. Laurens has of late been Anglicized fully into Lawrence, but to the great world the famous Friesian artist is simply Alma-Tadema.

Frontier Feast.

Speaking of the National Stock-Growers' Convention, held in Denver, January 25-27, a western exchange describes a memorable barbecue given in Denver, after the adjournment of the convention. Those guests might carry away memories and hand them down as heirlooms if the last time that a menu of buffalo meat, bears' meat, opossum, antelope steaks and venison of other kinds as served a la barbecue on the American continent. It was expected that twelve thousand people would be fed on this occasion, for which the following menu was provided: Five buffalo. Ten beeves. Four elk. Thirty sheep. Two bears. Fifteen antelope. Ten thousand pickles. Half a ton of cheese. Three thousand loaves of bread. Two hundred opossum, and thirty-five barrels of yams.

Lead the Little Ones to Christ.

The question is often asked: At how early an age can children experimentally understand the way of salvation through faith in the Lord Jesus Christ? Rev. E. Payson Hammond, writing on this subject says:

It may not be easy to give a definite answer to this question; but I have found in many parts of the world eminent Christians who experienced a change of heart at such an early age that they could not remember the time when they first began to love God. I firmly believe that it is possible for Christian parents and Sabbath-school teachers of infant classes, so to hold up Christ before little children, even of only three, four, and five summers that their young hearts will be drawn, I might say almost involuntarily, to him. A mother in England taught her little child that his father was away in India. As soon as he could lisp his father's name, his picture was shown him, and he was taught to say, "That's my papa." Though he had never seen his father to know him, yet, through that mother's faithful teaching, he learned to love him. One day, unexpectedly to all, the father returned from India, and as he entered the door his little son was the first to greet him, exclaiming as he did so, "My dear papa, I so glad to see you." Why is it not possible for mothers, therefore, so to bring home to their little ones the great fact of Jesus' love for them, that their young hearts will be drawn to him at such an early age that they will never be able to remember the time when the light of the Sun of Righteousness first dawned upon them?

Help One Another.

The best way to ease your heart of a sorrow is to lift a burden from another. The best way to enlarge your happiness is to share it. And not merely with those whom you love, those who love you and will repay you in kind, or even in the coin of gratitude. Help for the joy of helping, give for the joy of giving. To hide money in old tea-kettles and stockings is to put it where it will do no one any good; to keep your pleasures and successes all to yourself is much the act of a miser: you will get no interest on them. Put your pleasures and successes in the great bank of humanity and trust God for the profits. If you make others better, nobler, and truer, what higher dividend can you want on your investment? While you should not limit your giving to the loving and beloved, still it is right to remember that by that very relationship, theirs is the first right. God did not plant you in your home for nothing. He means you to help, to love, to make happy all humanity, and you are doing this by making your own home a shining light as far as in you lies. Don't be discouraged if you don't always see immediate results. Perform the little acts of courtesy and kindness with a glad heart and free, and trust God for results.

It was for this that God's gifts were lent—
To light the way for those that roam;
It was for this the Christ was sent—
To shelter those that had no home!

Suffer the Children.

It is beautiful to see how children everywhere love to come to him, when they hear of his pure and loving Gospel. A consecrated woman writing from a Chinese mission station, says: "It was touching to see the pupils coming to the meeting, holding their grandmothers by the hand. One little girl brought hers every night. The old lady would not sit near the pulpit, so the child seated her near the door, and then came up close to the organ, where she always sits on Sundays. It was delightful to see how much the children seemed to enjoy the services. Although the weather was cold and rainy, the church was always full."

Courtesy in the Home.

In Germany there stood a castle having two towers, and the old baron to whom it belonged stretched wires from one tower to the other, thus constructing a harp upon which the winds could play, making music for the inmates of that home. Soft winds made gentle harmonies and the strong tempests rushing down the mountain side hurled themselves against the wires and they began to roll out the most majestic strains. There is sweet music in every home where the heart strings are touched by gentleness and courtesy. The mild word, the gentle answer, the tender act, the patient considerateness, will touch chords of kindness and make sweet melody in the family life as everywhere. A desolate, dreary place is a home devoid of those little courtesies which are practiced in the best social life. The courtesies which are practiced in social life are fully as charming and more thoroughly appreciated in the home circle. "Be courteous."

THE GUEST.*

THERE was once a restless boy,
Who dwelt in a home by the sea,
Where the water danced for joy,
And the wind was glad and free;
But he said, "Good mother, oh! let me go;
For the dullest place in the world, I know,
Is this little brown house,
This old brown house,
Under the apple tree."

So he traveled here and there,
But never content was he,
Though he saw in lands most fair,
The costliest homes there be.
He something missed from the sea or sky,
Till he turned again with a wistful sigh
To the little brown house,
The old brown house,
Under the apple tree.

Then the mother saw and smiled,
While her heart grew glad and free.
Hast thou chosen a home, my child?
"Ah, where shall we dwell?" quoth she.
And he said: "Sweet mother, from east to west,
The loveliest home, and the dearest and best,
Is a little brown house,
An old brown house,
Under an apple tree."

EUDORA S. BUMSTEAD.

Little Blind Ruby.

IN Galveston, Texas, there is a little deaf, dumb and blind girl, of whose remarkable performances an interesting report was made by a writer in the *News*. Ruby is bright, intelligent, and pretty, recognizes a stranger's presence, and greets him courteously. To thread a needle, she put both the end of the thread and eye of the needle in her mouth, and, taking them out again, quickly passed the thread through the needle's eye. She seemed to locate the eye of the needle with her tongue. As is the case with most blind persons, Ruby's sense of touch is remarkably acute. Her fingers are soft and slender, with a peculiar velvety feeling, and they serve for her eye as well as her fingers. Her sense of smell is very keen. Ruby seems to be as fond of dolls as the average little girl, and displays wonderful skill in cutting out and making dresses, aprons, capes, etc., for her mimic babies. She has a habit of inspecting the trimming and style of cut of the dresses of lady visitors, and she shows great ingenuity in so cutting and trimming her doll's wardrobe. Her sewing is not confined to her fingers by any means. She is equally expert with the sewing machine, and is very fond of operating it. Ruby's accomplishments do not stop at plain sewing. After cutting and sewing her doll's clothes she also cuts and works the buttonholes and sews on the buttons. She is, for the most part, self-taught in these manipulations. She keeps her clothes in her own trunk, and does not allow any one else, no matter whom, to put anything in it. Besides her doll she has a cat, of which she is quite fond, and she also loves to play with chickens. Not long since she got up in the night when all the rest of the family were sound asleep, went to the fowl-house, where she found a hen that was desirous of sitting. Ruby procured a box, in which she fixed up a nest of straw, and, gathering up all the eggs she could find, some three or four dozen, she set the hen up in business, placing the box upon the sewing machine, where her mother found it next morning. She sometimes goes into the fowl-house—always at night—and catches chickens, which she puts into a coop. Next day, after amusing herself with them awhile, she turns them out. The chickens do not seem to be afraid of her.

The Children's Song.

Sing on, little children—your voices
Fill the air with contentment and love;
All nature around you rejoices,
And the birds warble sweetly above.
Sing on—all our struggle and battle,
Our cry when most deep and sincere—
What are they? A child's simple prattle,
A breath in the Infinite ear.

*From "*Stepping Stones to Literature.*" By Sarah Louise Arnold and Charles B. Gilbert. 244 pp., illustrated; 50 cents. Silver, Burdet & Co.

Under Nobody's Auspices...

The Story of a Brave Girl's Effort to Win Souls for Christ

By CAROLINE A. CREEVEY.

THE afternoon was waning as the train drew near Oakland. It had been a long ride through a wild country. Oakland was a mining camp, and Mr. Philip Hardie, a passenger on the train, was its newly-appointed superintendent. He was a college-graduate, and had the easy assurance of a man of the world. He was considered a rising young fellow. His good looks, and kindly but authoritative ways of managing men, made him a capital boss, and the company which owned the camp had done wisely in sending him to Oakland. Under the last superintendent, the discipline had been lax, and drinking, gambling, and other frontier vices had crept in among the men, who were a rough set at best.

Mr. Hardie had been interested all day in a young lady who sat across the aisle, now, towards the end of the journey, the only lady passenger left in the car. Mr. Hardie wondered if she too were bound for that out-of-the-way place, Oakland. He had extended civilities to her, which she had gracefully received. When he raised or closed her window, or brought her a glass of water, he observed that she was simply but stylishly dressed, in a tailor made suit of brown cloth. A soft, blue silk vest peeped from the coat, which was fastened above the waist by a broad band and two large buttons. A hat of brown felt completed the costume, the whole, thought Mr. Hardie, looking exceedingly well on a very pretty girl. Her eyes were large, of a gray color, warm, earnest, and full of vivacious expression. Brown, wavy hair was caught in a loose psyche knot, through which a tall, silver comb was thrust. Her hands were smooth, plump and delicate. Mr. Hardie always noticed a lady's hands. He had a theory that he could read character in them better than in the face. These were ringless, and had an odd little gesture backward when she talked. She also gave her head an emphatic bit of a toss at such times, that was quite original as well as charming.

They would shortly be at Oakland, and the young lady performed what she called a "dry toilet," smoothing her dress and wiping cinders from her face. She had with her a black bag, a musical instrument in its case, and an umbrella. When Oakland was called, she alighted, permitting Mr. Hardie to carry her bag. He was surprised, and not ill pleased, that this decidedly interesting young lady should be coming to the same place as himself, but he could not conceive what business should call her there.

The station was a poor affair, a single, small shed, with a stove in the middle, and a settee along one side. The floor was stained with tobacco juice. One man did duty as ticket-agent, baggage-master, train dispatcher and telegraphic operator. Two or three men were lounging about the stove, smoking dirty pipes. Not a woman in sight. Virgin forests were all around them. A lonelier place could not be imagined.

A hack was driven up, Mr. Hardie's trunk transferred to it. "Why," said he, "they have forgotten your baggage. How stupid!"

"I care so little," the girl said, with a smile. "I get fog contracts for me the necessities of life. I can take it easy, thank you!" Turning to the station-master she said: "May I put up a notice here?"

Permission being granted, she took from her bag first a hammer and paper of tacks, then a roll of big posters, from which she detached one. Near the door of the station she fastened to the wall a notice. The men staring, drew near and read:

> ATTENTION!
> MEN AND BROTHERS!
> Come to a meeting to-night
> At 7:30 in — ———
> Conducted by
> MISS MARION.

"You have some sort of a hall in this place?" she queried, turning to the men.

"'Taint much of a hall," one of them answered. "It's back of the grocery."

"What do you call it?"

"Well, mum, we've dubbed it Liberty-Pavilion, 'cause you see"—he grinned.

"Never mind why," she said. With a blue pencil, in large, decisive letters, the young lady filled in the blank with "Liberty-Pavilion." Then she added the date, "Sept. 25."

Mr. Hardie was no less astonished than disgusted. The mystery was explained. A preacher in petticoats! He was wrathful. He approached this young person and said:

"You are Miss Marion, I presume?"

"At your service, sir," and she laughed. "Your name, as written on yonder trunk, is Mr. Philip Hardie. So now we are properly introduced to each other, are we not?"

He said, with his most freezing manner:

"It is really none of my affair, but I want you to forego this plan of holding a religious service here, of all places. Do you know? This is not a town, not even a small village. Oakland is only a mining-camp of rough men." Mr. Hardie's tone was imperative.

"I have never been here before. I have yet to learn what kind of a place it is," she said.

"Then I must beg of you not to remain. There are no ladies here;" emphasis on the word "ladies."

"I beg your pardon. There is one lady here," she said with utmost good nature.

"Of course," he answered. "And because you are a lady, this is no place for you. I would not let my own sister stay here a single night. There is a train back, about ——"

"Then, fortunately for me, I am not your own sister," she said, with a merry laugh. "I am sorry you don't approve, though I did not expect you would. He leads me," she continued, softly. "It is the rough men I am after. I am not in the least afraid. Why should I be? I must hold my meeting, Mr. Hardie, and I beg you to come." Turning to the men, she said: "Come, please, to Liberty-Pavilion, to-night, and bring all the other men with you. And now, where can I find a boarding house?"

"There are no cabs, I regret to say." Mr. Hardie spoke haughtily, his anger still burning hot within him. What man would not be incensed with a young woman, who, under like circumstances, would have none of his well-meant advice?

"If you choose to walk to the camp with me, I will carry your satchel," he said. As they passed along the rough path, through woods, he suddenly exclaimed with an air of relief: "Oh, I see. You belong to the Salvation Army."

Her laugh rang out long and merrily. "No, indeed! Nothing would tempt me to wear one of those hideous bonnets. The Army has done splendid work, though, and they have shown the value of women in religious work. Be content, my friend, I am plain Miss Marion, under nobody's auspices. Wait till you have heard me. Then judge me. I wish you would come," she gently urged.

"Probably I shall not," he said. "I confess to a prejudice against women's preaching."

"Don't call it preaching. It is only talking. These men have souls to be saved, Mr. Hardie, just like yourself."

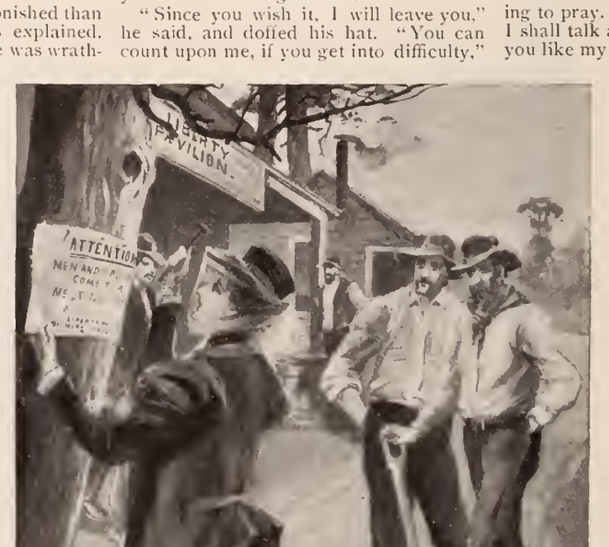
"I am a church-member." Mr. Hardie straightened himself.

"Doubtless. But you see that is not quite the question. Christ, when he comes, will not ask first about church-membership. He will say: 'Is your soul purified from sin, and are you fit to sit with me on my throne?'"

"Oh, well," said he, impatiently, "you are one of these cranks——"

"Cranks? As you please. But now we are coming to the camp. There are some of the men, and these are their miserable shanties that they call homes. Where lumber is so plenty, what a shame that the Company does not build better houses! It is like other men's towns where woman is not. How true it is that she only can make a home. But I dare say there are a dozen liquor shops to one grocery. Never mind, I will shake the groggeries. Good-by, my friend, and thank you for your exertions in my behalf, inciuding physical," as she took possession of her bag. "My work begins now, and while I am here, unless you choose, you need not recognize me."

"Since you wish it, I will leave you," he said, and doffed his hat. "You can count upon me, if you get into difficulty,"



MARION NAILED UP THE NOTICE OF THE MEETING.

(and he inwardly hoped that she would fall into direst extremities, from which she would be compelled to beg for his help).

Then he watched her step daintily around the mud and refuse—Oakland boasted no street-cleaning department then—nailing her notices on trees and fences. She spoke to all the men whom she met, took a look inside Liberty-Pavilion, then inquired her way into the boarding-houses. There were two. Miss Marion chose the cleaner-looking, and went in. Thither Mr. Hardy went also. He preferred to keep an eye upon her in case she should need his interference. She had already secured a room, and asked to have her supper sent to her there, when Mr. Hardie applied for admission, so that he did not see her.

Liberty-Pavilion was rough and dirty. Tables for drinking beer and playing cards usually occupied the centre of the room. At Miss Marion's request they were moved to one side, where they served as seats. The chairs were arranged in some order. A few ill-odored kerosene lamps with blackened chimneys were supported in rude brackets against the walls. In the huge stove in one corner a light fire was kindled, for the evening was chilly. The roof was leaky and the ceiling stained. The only thing in all the room when the hour for meeting arrived was a little lady in brown, sitting on a slightly raised platform, smiling, at ease. Philip Hardie was there. He felt very anxious about her, and he was there to protect her in spite of herself. As he looked at her, she seemed to him like a tall, fair lily, which raises its fearless head in the midst of a thicket of briars. The men crowded in, curious to hear the "gal preacher." When scuffling of feet and loud talking were heard at the door, a few delicate sounds of music floated through the air. Few of the men had heard a mandolin, and they listened pleased as children, while Miss Marion played a lively tune. Then stepping forward, she struck a few chords and sang with a clear, sweet soprano, playing meanwhile a running accompaniment upon her mandolin:

> There were ninety and nine that safely lay
> In the shelter of the fold,
> But one was out on the hills away,
> Far off from the gates of gold.
> Away, on the mountains wild and bare,
> Away from the tender shepherd's care.

Four verses, Miss Marion sang, and with each, her voice gathered longing and pathos. Mr. Hardie was surprised that she could sing so well. He was moved. He wished she would sing to him a whole evening. Her voice reminded him of the clarionet of an orchestra, that instrument which more than all others seems to have a soul, pent up, wailing, sobbing with infinite desire.

The men were quiet when Miss Marion said, laying down her mandolin:

"Men and Brothers! I am not going to read from the Bible, except as we need a verse here and there. And I am not going to pray. I prayed before I came here. I shall talk and sing to you, — that is, if you like my singing."

Cries of "We do" "That's roight" —Sing another purty chune," followed by "Hist! let the lady speak." "Shut up ould man!" threatened to create disturbance. A few more notes, and a merry little tune on the mandolin brought quiet again, and Miss Marion continued:

"Men and Brothers! I am not very strong, and I cannot talk if there is noise in the room. Will you all help me by keeping perfect quiet? Men and Brothers! The night is dark. Gloomy woods surround this place. I am glad that I did not have to walk from the station after night-fall. For a child I have been a little afraid of the dark. There was once a darkness so great it could be felt."

Taking up a small Bible, Miss Marion read: "There was a thick darkness in all the land of Egypt, three days. They saw not one another, neither rose any from his place for three days." Think of the awfulness of that long night! Candles gave no light; they were quite useless. Business was suspended. They stumbled and groped about, a nation of blind men. They could not cook. How they managed to subsist through that awful time I do not know. It was like a nightmare, cold, queer, veil-like, horrible.

"Men and Brothers! Your souls are surrounded by a darkness to which the long night of Egypt would be as light. Fog, noisome vapors spring from the ground, and sicken your souls. Slimy things crawl around. Men are sometimes buried in avalanches of snow, or in landslides. They die the death of suffocation. Your souls are dying of that. They are panting, struggling for breath. Dig them out, men and brothers, before it is too late. Light and air! oh, the sweet light and air!

"Do you ask me of those whose souls have been buried alive under the avalanches? They are surrounded by darkness. So a soul that chooses, may walk away from God—ever away,—enfolding itself with foul darkness as with a cloak. Further, further! I see it growing smaller a mere speck. Now I can scarcely see it so small, so distant has it become. Oh the sight! A soul dwindled to a mere speck in the darkness."

Miss Marion strained her eyes, peering under her hand. The men were looking far away, too. Not a sound was heard in the room.

(To be Continued.)

FRIENDS IN COUNCIL

Books and Book Borrowers—A Troublesome Church-Going Problem—Concerning Babies and Family Jars—Meddling Husbands.

WHILE we were thinking around the fire the other night, we asked why people who owned books were usually so unwilling to lend them. My experience has been that the owners of books are very willing to lend them to those who will take good care of the books and return them in the same condition in which they have received them from their owners. I have myself, however, gaps in my library made by missing volumes of a set. In several instances these losses can never be replaced. I have had books returned to me with bindings loose, with stains of coffee upon some of the pages, and with a general air of defacement and rough usage, which can only be accounted for by very great carelessness. No one likes to lend a book and have it ruined, or even marred. The person who borrows a book should make a little memorandum of the transaction. This will be a check upon herself as time passes, and she will not be likely to retain for an indefinite period a piece of property which she ought to have returned within a fortnight. A book should be covered and should not be lent a second time—that is, one who has borrowed a book has no right, without the consent of the owner, to lend it to another friend. We really need a good thing-up on the subject of borrowing property. Nobody borrows your bonnet, or your shoes, or your gloves, but everybody feels at liberty to borrow your precious volume of poetry or history. Probably the custom is traditional and has been handed down to us from days when books were so expensive that only the rich could own them. Time has been when a Bible was worth as much as a house and lot, and when people took their turns in reading it when it was chained to a pillar in some public place.

* * *

An interesting question came to the assembled friends the other day in a letter from a Southern State.—What is the duty of a woman who has for many years been an interested member of the Methodist Church, when marrying a man equally zealous in the Baptist Church; she finds herself obliged to decide which communion she shall adhere to for the future. Ought her husband to leave his church and attend hers, or ought she to leave hers and join her lot with his, or might they decide to go their separate ways to the sanctuary. No outsider can arbitrarily decide a question of this sort. Usually there are modifying circumstances which enter into the case, and where the love between the two parties is strong and vital, they will find a way to come to an agreement. It would seem, usually speaking, that the wife would best yield her preference and join her lot with that of her husband. If, however, she finds this impossible and decides that she cannot be happy away from her own church, in most cases the husband will yield his own wishes to go with her. For many reasons, and especially for the reason that the family should present a united front to the world, it is best that husband and wife should worship together. When there are children, it is best that they should be brought up, not in the faith of father or mother, but of father and mother. Of course, where the differences are essential, where people are of violently opposing faiths, they should best consider the thing from every light before they agree to marry. How can two walk together unless they be agreed, is a question which still has its unanswerable argument.

* * *

A dear "Subscriber,"—I use the adjective, meaning just what it implies, for when I read her letter my whole heart went out to her, lovingly, and I longed to be of use and comfort in her trouble,—writes me a very touching letter.

It seems that she has a sweet little child, not much more than an infant, and until this precious gift of God came to her, the home was perfectly happy. Her husband and she had not even a difference of opinion. Family jars were unknown. As for a quarrel, or a coolness, or the hint of estrangement, no shadow of so sad a thing ever fell upon the complete happiness and unclouded sunshine of their married life.

If it were possible, one would fancy that so harmonious and congenial a pair would be drawn into closer union by the birth of their child. A new element of interest, of wonder, of joy, in their lives; a new gladness in the home; a clasp upon their already shining golden chain of daily delight. This is what we expect, and what we ought to see wherever and whenever a dear child is given to Christian parents, to be their own, an immortal being to train for immortality.

Just here, over the training, the trouble begins in some cases, and it has done so in "Subscriber's." She believes in gentle measures in managing the young, especially in managing babies. Her husband is of harsher fiber, and is stern, and set on having his own way, and he gets into conflicts with the baby, in which the little one is finally vanquished, of course, but only after she has cried herself into hysterics, had passionate screaming fits, and worn her poor mother to thread-paper.

* * *

There are many phases of the question of child-training, and a host of opinions on the subject. It is not to be taken for granted by any means that all of us, friends in council, will agree, but I have the floor, and so I'll speak, and you may answer if you choose.

I do not believe in a man's meddling with the management of a baby, when there is a sensible woman, and the baby's own mother, who can do it much better than he. All my life I have tried to help the under dog in the fight, and if ever there is an under dog, it is a mite of a baby, confronted by a great grown-up six-footer of a father. A father should leave the discipline of the young children entirely to their mother, not interfering unless his wife asks him to, and then acting with great caution. He loses more than he gains by attempting to coerce or to punish a little child. If he can keep out of this business, and let his wife attend to it, he will find that on the rare occasions when he does speak, his word will be more potential than if it were often uttered in fussy irritation or anger. A father should never need to take command in the home; command should belong to him and authority by right, but he should let the petty exercise of it be in his wife's hands while the children are in the nursery.

* * *

But, oh! my friends, for the children's own sake, do not make them objects of contention. Agree together. One must not say one thing and the other contradict it. Treat one another with respect. Let the children you both love draw you into fonder relations and closer intimacy of friendship. Let there be no scolding nor ill-temper nor anger nor vehemence in the household, and no fear, except the old-fashioned fear of God.

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Montgomery E. Irving, who is said to be one of the strongest men in the world, in a recent interview with the Baltimore, Md. News, said, in regard to diet, "Keep away from coffee. It should be taken off the market."

Whenever one talks with atheletes nowadays, he finds the same expression in regard to coffee. It weakens the heart, shortens the wind, and unless one is very strong in the digestive apparatus, intereferes seriously with that portion of the body.

If it is necessary for a strong man to avoid narcotics and drugs of this character, it would seem especially important for the brain worker or the highly sensitized and delicately organized woman to avoid them as they would any other poison, if they feel the slightest desire to maintain their health and a comfortable poise of the nervous system.

True, many people seem to use coffee without a direct harmful effect, but a little careful inquiry will nearly always develop the fact that coffee users have some disturbance of the body, which they always attribute to some other cause than coffee, but which, by a curious law, is likely to be helped if they can ever be induced to abandon coffee for ten days to a month, and take on Postum Cereal Food Coffee, which instead of narcotizing and destroying the nervous system, furnishes the food elements demanded by nature to rebuild the gray matter in the nerve centres throughout the body.

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A SUCCESSFUL EVANGELIST.

Rev. Henry Stafford Smith's Work in New Jersey Among Children and Adults in Union Meetings.

FROM Rev. W. G. Myles, of Garfield N. J., comes a report of a remarkable revival in that town and the neighborhood under the labors of Mr Henry Stafford Smith. At Garfield,

REV. HENRY STAFFORD SMITH.

at Lodi, at Athenia, and at Rocky Hill, Mr. Smith has reaped a glorious harvest of souls. Many who have been under a Gospel ministry for years without realizing their own personal interest in the salvation offered by Christ have, under his preaching, been brought to decision and have consecrated themselves unreservedly to Christ.

Mr. Smith's work while dealing with ordinary evangelistic methods with the general congregation and scrupulously pursuing undenominational lines, is singularly successful in bringing to a focus the preaching of the pastor of the church with which he labors, and utilizing the previous efforts of the pastor in his appeals for instant decision on the part of people who have listened unmoved for years to the Gospel message. His former experience has fitted him for precisely this kind of service. He has for many years, labored in the towns and villages of England, under the auspices of the London Evangelical Society, which is an agency designed to supplement the regular ministry and aid it without supplanting it. Mr. Myles, who introduces Mr. Smith to us, has known him for a long time and bears witness to the value of his services, in reviving religion in somnolent churches, and especially for bringing children and young people into the church, thus infusing new blood and added vigor to its life.

A unique method adopted by Mr. Smith is the children's service, which usually is held for one hour every day during the first week of his stay with a church. At these services he presents to the children in a graphic, interesting way some Bible incident, clothing it with all the romantic interest and Oriental color that belong to it and pressing its lesson home with point and force. To this he adds a concise compendium of Bible books, so as to give the child a clear idea of what the Bible is in history, ethical teaching and revelation. The children listen with intense delight and are unconsciously drawn to a study of the sacred book for themselves and a dedication of themselves and their young lives to its author. Churches desiring to secure Mr. Smith's services during his stay in this country may address him care of Rev. W. Myles, Garfield, N. J.

The Moody Revival Meetings.

Great interest has been awakened by the approaching series of revival services to be conducted by Mr. Moody, in the Grand Central Palace, between Forty-third and Forty-fourth streets, New York, beginning March 13, and ending March 20. A partial programme of these meetings, which will be the grandest series of revival services ever seen on this continent, has already appeared in THE CHRISTIAN HERALD.

This programme provides for meetings from 9 to 12 A.M.; from 2 to 4 P.M., and from 8 to 10 P.M. daily.

Mr. Moody will have as leader of the singing, Prof. B. Towner, Superintendent of the Musical Department at the Bible Institute, Chicago; Rev. F. H. Jacobs, assistant pastor of Dr. Dixon's Church in Brooklyn, and Mr. J. H. Burke, who at present is leading the singing for Dr. Dixon. Mr. Moody also expects to have the quartette of Mt. Hermon students, whose musical numbers were always so enthusiastically received at the Meyer meetings in Carnegie Hall last winter.

Mr. Moody personally requests God's people all over the country to pray for these meetings.

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PERSONAL WORK.

very Christian a Soldier of the Cross Pledged to Extend its Sway. Acts 8:26-40.

Conversion is enlistment, though it is seldom that the young convert can be brought to regard it in that light. Religion ought never to be comprised in personal comfort and enjoyment f the blessings it brings. It is never truly ur own in its fulness until it has been imarted to some other soul. It will never e known until the day when the secrets f all hearts are revealed, how many souls ave been brought into the kingdom by nordained laymen who never preached a ermon in their lives. Such men have mission which ministers can never perorm. Howsoever earnest and powerful preacher may be, there will always be ome who will regard his effort, as they gard a lawyer's plea in court, as a prossional duty which is paid for and which ay or may not be sincere. To such men n appeal comes with far greater force hen it is made by some business acuaintance who simply and sincerely vows that his life is blessed by his faith, nd that religion has increased his happiess. Such avowals are a duty. They supement most effectively the minister's bors, and they reach people who are beond his sphere of influence. The opporunities for making them are manifold. When Philip joined himself to the Eunuch n his chariot he could scarcely have oped for a convert. But the man, puzed by his reading, was in a receptive ondition, and having heard the word mself proposed baptism. Much more romising opportunities are continually pening. In the family, in the workshop, n the office, are men and women who do ot know what religion could do for them. hey would realize it if their Christian ssociate would give his personal testiioney. It is little that the best of us an do in return for the blessings we enby in Christ's service; but that little hould be done lest we be like the branch hat, bearing no fruit, is cut off.

HOURS OF DESTINY.

he Turning Points of Life When Decision Is Made. Acts 24: 24, 25; 26: 19, 29.

Every one who has reached manhood or womanhood can remember hours when there was a parting of the ways and a decision was made, which has had its influence on subsequent ears. They come sometimes under spelially earnest preaching, at other times in ircumstances of thrilling personal expeience, as when some imminent peril has een escaped, or some dire calamity has een averted, or some great and unexpected blessing has been received. The han of indecision suffers the opportunity o pass, hesitates, postpones, attends to ome other duty, and glides on, as probbly he will glide to the end of his life ithout doing the thing that he always neans to do some time but never does. Men of this kind seldom deliberately reect Christ. They simply bid him wait nd let his offer stand over as one that an be accepted at any time, until, at last, hey drop out of life, unconverted and unardoned. One such case is described by n eminent evangelist, who knew the man well. They were fellow-students at school and college. The evangelist lost sight of his friend at graduation. The young man was entering the service of a merchant in a great city. He went to church the first Sunday of his residence and heard a sermon on the text, "Seek ye first the Kingdom of God." He was deeply moved under the sermon, but reflecting that he was entering on a new life, requiring all his attention, he decided to postpone Christian consecration until he had established his position in his new occupation. Some years later, when he was at the head of a department and one of the most valued and trusted employees of the house, he heard a sermon on the same text, but again delayed until he was in business for himself. After some years he was admitted to partnership in the concern, and his promised consecration came to mind; but once more he postponed it, saying: "When I have accumulated a competence I will attend to religion." He was a rich man when the evangelist met him again. He said: "It is too late now. I would give everything I have in the world if I could feel now as I felt in my youth, but do what I will, I cannot bring my mind to even consider the subject. I am lost, irretrievably."

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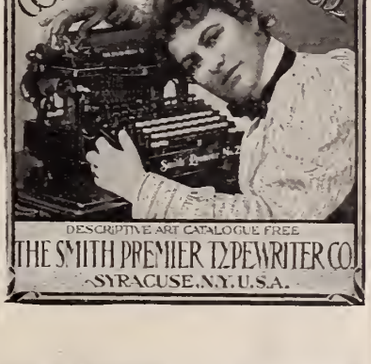

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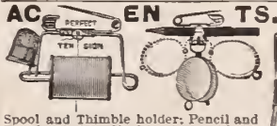

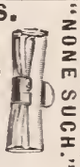

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WANTED NOW. AGENTS AT ONCE to sell **Sash Locks** and **Door Holders.** Sample Sash Lock free for 2-cent stamp. Immense; better than weights; burglar proof. **$10.00 a day.** Write quick. Address BROHARD & CO., Dept. 14, Philadelphia, Pa.

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INDIA'S ORPHANS.

How the Little Waifs in the Charge of the Missionaries may be Supported.

SOME weeks ago, having read the numerous appeals for help in the support of the children who have been received by missionaries of India during the famine, we wrote Bishop Thoburn, asking him to make inquiries as to the actual cost of support. His reply just received is as follows:

My dear Dr. Klopsch:

As requested by you in your favor of Nov. 28, I have consulted three experienced missionaries, each of whom is in charge of a large orphanage. They have furnished estimates covering the items of food, clothing, education, medicine, shelter and sundries. Under the term "education" are included books, school supplies and teachers. Shelter includes rent, etc. I put all the items together and made out an average, with the following result: Food, $8.50 per annum; Clothing, $2; Education, $2.50; Shelter, $1; Sundries, $1; Total, $15. One of the missionaries consulted, put the estimate about $5 higher. He lives at a station where prices are higher than elsewhere. I think the figures I give are a fair average and it is not probable they will vary much during the next six or eight years, unless we have another famine. I sincerely hope you will be able to put this great need before your readers in such a way as to secure a general response. Yours sincerely,

J. M. THOBURN.

Many of the missionaries are as we learn from other sources introducing an industrial element into their orphanages, being anxious by some means to retain under their care the orphans whom they rescued. Mrs. Bacon, of Lalhpur, is one of the missionaries who is making an attempt of this kind. Writing recently to the Bombay *Guardian* to acknowledge a donation for the support of her orphans, she said: "We had been hoping and praying for a little help for our famine orphans and are very thankful for what you sent. The boys and girls are as busy as bees this winter, at study part of the day and work three hours. The boys turn out very nice durries and kapra, as well as native shoes, also they have learned to kalai all our degchis and make tin cups and tin boxes out of oil tins, which we find very useful, they also are learning to sew very nicely. They do not all know these trades, but certain boys make the durries—others weave the kapra—others the shoe and tin making and sewing, not forgetting cooking, which all are able to do very well. But what they do best of all, is to eat—such a hungry set as they are, this cold weather; the big plates of rice and curry, or chappaties and dal, disappear in no time, it's a pleasure to see them. You would not recognize in them, the lean, hungry, diseased boys, who came in a few months ago. We are still receiving these poor starved children, but not in numbers only as we find them in the villages."

Pandita Ramabai, who is now on her way to this country, is doing admirable work of the same productive character at her farm at Khedgaon. She raises vegetables and has a small orange grove, which contributes to the support of her institutions. She has also had two wells sunk which gave employment to starving people and will keep her supplied with water.

Free.—A Wonderful Shrub.—Cures Kidney and Bladder Diseases, Rheumatism, etc.

New evidence showed at Alkavis, the new botanical discovery of the Kaya Kaya Shrub, as indeed a true remedy for diseases caused by Uric acid in the blood or by diseases of the Kidneys and Urinary organs. A remarkable case is that of Rev. A. C. Dering, of North Carolina, N. Y., as told in the New York Herald of recent date. He was cured by Alkavis after all physicians had failed him in his case. He was prostrated for months and was pronounced incurable by the best physicians. Ordinary cases of Kidney and Bladder troubles are cured in from one to seven days. Thousands of testimonials received in the U. S. Write to-day for free trial to the Church Kidney Cure Co., 118 Fourth Avenue, New York, and the only importers of Alkavis, and they will send you a free trial bottle by return mail. Don't delay, write to-day. A free trial of Alkavis is sent to every reader of *The Christian Herald* who is a sufferer from any form of Kidney, Bladder or Urinary Disease. Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints or other maladies arising from derangement of the Kidneys or Urinary Organs. We advise all interested to send their names and address to the company and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

DR. WURTH'S OPINION

OF THE NEW DISCOVERY IN MEDICINE.

A Remarkably Successful Remedy for Dyspepsia, Indigestion and Stomach Troubles.

Dr. Wurth, in commenting on recent discoveries in medicine said: There is none which is certain to be so valuable and far reaching in benefit as Stuart's Dyspepsia Tablets, the new stomach remedy; I say far reaching, because people little realize how important a sound stomach and vigorous digestion is to every man, woman and child.

Indigestion is the starting point of consumption, heart disease, Bright's Disease, diabetes, nervous prostration, liver troubles; why is this so? Simply because every nerve, muscle and tissue in our bodies is created and nourished from the food we eat. If that food is, by reason of a weak stomach, compelled to lie for hours, a sour, fermenting mass of half-digested food, it poisons the blood and nervous system, creates gas which distends the stomach and bowels, causing pressure on the heart, lungs and other organs and seriously impeding their action.

He says further, the point to direct attention is not the nerves, nor heart, nor lungs, nor kidneys, but the *stomach*, the first cause of all the mischief.

The remedy to use for indigestion and weak stomachs is not some cathartic, but a remedy which will digest the food, increase the flow of gastric juice, absorb the gases, and Stuart's Dyspepsia Tablets will accomplish exactly this result in any case of stomach trouble, because these tablets are composed of the digestive acids, aseptic pepsin, Golden Seal and Bismuth, pleasant to taste, and not being a patent medicine, can be used by anyone with perfect safety. I believe Stuart's Dyspepsia Tablets will cure any form of indigestion and stomach trouble except cancer of stomach.

Full size packages of Stuart's Dyspepsia Tablets are sold by druggists at 50 cents. A book on stomach diseases together with thousands of testimonials will be sent by adressing Stuart Co., Marshall, Mich.

THE MUTUAL LIFE INSURANCE

COMPANY OF NEW YORK

RICHARD A. McCURDY PRESIDENT

STATEMENT

For the year ending December 31 1897

According to the Standard of the Insurance Department of the State of New York

INCOME

Received for Premiums	$42,693,201 99
From all other Sources	11,469,406 24
	$54,162,608 23

DISBURSEMENTS

To Policy-holders for Claims by Death	$13,279,630 66
To Policy-holders for Endowments, Dividends, etc.	12,712,424 76
For all other accounts	10,132,005 57
	$36,124,060 99

ASSETS

United States Bonds and other Securities	$132,017,341 45
First Lien Loans on Bond and Mortgage	69,423,937 31
Loans on Stocks and Bonds	12,880,308 00
Real Estate	21,618,451 88
Cash in Banks and Trust Companies	11,705,195 82
Accrued Interest, Net Deferred Premiums, etc.	6,141,200 20
	$253,786,437 66
Reserve for Policies and other Liabilities	218,278,213 07
Surplus	$35,508,191 59
Insurance and Annuities in force	$936,631,496 63

I have carefully examined the foregoing Statement and find the same to be correct; liabilities calculated by the Insurance Department.

CHARLES A. PREILER Auditor

From the Surplus a dividend will be apportioned as usual

ROBERT A. GRANNISS VICE-PRESIDENT

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Why it Falls Off, Turns Gray, and the Remedy

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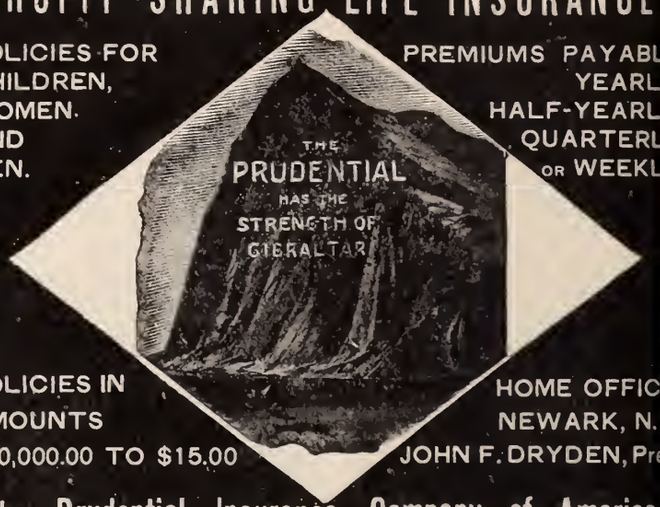

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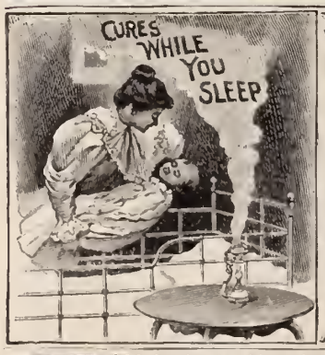

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I take great pleasure in recommending your Vapo-Cresolene. I have spoken of it to a great many of my friends and I hundreds of our fellow-workers in the Salvation Army. recommend that no family where there are young children should be without this Vaporizer. I have found it very beneficial for my little ones with Whooping Cough and Influenza I am convinced that it can but prove an exceedingly useful assistant whatever treatment may be used in the check and curo of the trying diseases for which it has been specially recommended.

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PROFITABLE SABBATH.

C mon Mistakes About Sabbath-Keeping hich Thwart the Object of Giving the ay. Ex. 20 : 8-11; Isa. 58 : 5-14.

How little the purpose of the Sabbath is understood even at this day, may be perceived by the kind of questions that are asked about it. Is it right to do this or that on the Sabbath? Do w break the Sabbath in spending it in th or that way? It is easy to see, from th indignation expressed in the words as- sc ated with the topic, that the prophet had h rd such questions in his time and had se the absurdities which have spoiled th day in other periods. Originally in stituted as a day of rest, it was necessary t legislate about it, to secure it as a rest fo people who, being poor, might be r bed of it by the rich, or being in service, m ht be robbed of it by their employers. H these very enactments intended to pro- te the liberty of the individual and insure h privilege of resting, have been turned in fetters to enslave the whole com- nity. Even the change of the day from th seventh to the first day of the week has n delivered the observance from its gloom a austerity. The persistence with which m have blundered about the day is ex- traordinary. If a loving father sending h two sons to a boarding-school stipulated th on a certain day at regular intervals th boys should be free from lessons and ta ks and if that day was one of special in rest in the family history—the birth- d of the father or mother, their wedding d , or the anniversary of some joyous e nt in the lifetime of some honored an- c or—we can easily see how vexed the f her would be with both sons, if he heard th one of them spent the day in riotous p sure injurious to his soul and body a the other spent it in gloom and self- a sement. We can imagine the father w ting them such a letter as Isaiah ad- d sses to the people of his time, in this fi y-eighth chapter. God assumes, as he h the right to assume, especially under th Christian dispensation, that his chil- dr n shall use their intelligence about the d he has given them. Their great dan- g is that the physical nature will usurp c trol over their spiritual nature, that the a orbing cares of business and material th gs shall leave them no time for the h her delights, the enjoyment of which d inguishes man from the beasts. He p vides this day of release from labor th t their lives may not become sordid a l that they may have leisure for higher a l better thoughts and occupations than u ally monopolize them. If men do not v ue the privilege, if they persist in secular o cupations or use the day in the gratifi- c ion of their animal natures, they miss th purpose for which the day was given, a d it becomes unprofitable to them. The p ofitable Sabbath is the day in which o souls are raised heavenward, and on w ich we are enabled to render some ser- v e to others, helping them, too, to escape th sordid influences of life.

An Asthma Cure at Last.

It gives us great pleasure to announce the discov- y of a positive cure for Asthma, in the wonderful ola Plant, a new botanic product found on the ongo River, West Africa. The cures wrought by in the worst cases are really marvelous. Suf- ers of twenty to fifty years' standing have been once restored to health by the Kola Plant. ong others, many ministers of the gospel testify its wonderful powers. Rev. J. L. Combs, of rtinsburg, West Va., was perhaps the worst case, d was cured by the Kola Plant after fifty years' ffering. Mr. Alfred C. Lewis, Washington, D. Editor of the Farmer's Magazine, gives similar timony, as do many others. To prove to you be- nd doubt its wonderful curative power, the Kola porting Co., 1164 Broadway, New York, will nd a large case of the Kola Compound free by il to every reader of *The Christian Herald* who ffers from any form of Asthma. They only ask return when cured yourself you will tell your ghbors about it. You should surely try it, as it sts you nothing.

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George Halsted Boyland, A. M., M.D., *of Paris, Doctor of Medicine of the Faculty of Paris,* in the *New York Medical Journal,* Aug. 22, '96, says:

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Obtained by use of our NEW IMPROVED VAPOR BATH CABINET (Patented). Excels all others in material and workmanship. All varieties of Dry and Vapor Baths enjoyed at home at a trifling cost. Its curative properties are invaluable. Renovates the system and beautifies the complexion, opening the pores of the skin and expelling all poisonous matter from the body. *Our Cabinet is not a cloak or sack,* but supported by a galvanized frame. Size, 39 in. by 1 in., folded, weight, 7 lbs. A child can adjust it. Descriptive pamphlet sent free. Price low. Agents wanted. O MOLLENKOPP & McCREERY, Toledo, O.

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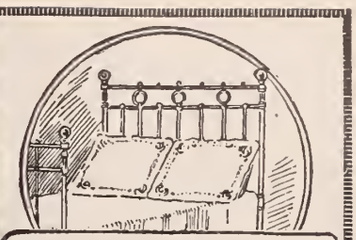

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Pamphlet on the treatment of gout and rheumatism by Tartarlithine, sent free by

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VIVISECTION BARBARITIES.

A number of our readers have written us at different times, denouncing the cruelties perpetrated by vivisectionists in the name of science. From a letter received last week, we give the following extract:

Eminent medical authorities, both in this country and in Europe, are denouncing vivisection in the strongest terms and demanding its total abolition. Prof. Lawson Tait, F.R.C.S.E., foremost abdominal surgeon of England and once a vivisector, says: "In the art of surgery, the practice of vivisection has done nothing but wrong," and "in the interest of true science should be stopped." Dr. Chas. Bell Taylor, F. R. C. S., says, "no good ever came out of vivisection since the world begun, and in my humble opinion, no good ever can." James H. Payne, M.D., of Boston, in a letter to the "Anti-Vivisection": "I am wholly opposed to vivisection, it is useless, wicked, cruel, barbarous, and infamous. It is worse than useless. It fills the mind with false and brutal ideas. It demoralizes the sensibilities and unfits one for the demonstration of real scientific truth. I pray you may prosper in your good endeavors to obliterate the hideous practice from the whole earth." Dr. Edward Berdoe, M. R. C. S., in a speech at Buda-Pesth, Hungary, 1896, said: "It is only necessary to turn over the pages of the different journals of physiology to see that the greater part of the experiments on animals have no, or only the remotest, connection with the arts of medicine or surgery."

But not only is vivisection practiced in medical colleges, laboratories, and all the higher institutions of learning (without any restrictions), but it is fast finding its way into even the public and high schools of our land.

Thinkers are beginning to comprehend the dangers of such instruction. Over one hundred Anti-Vivisection Societies in America and Europe have been organized to spread information and to circulate petitions for the entire abolishment of such atrocious practices. Literature, petitions, etc., can be obtained by writing, Mrs. Fairchild Allen, Aurora, Ill., or New England Anti-Vivisection Soc'y, 15 Court Sq., Boston, Mass. ELLEN COMSTOCK,
Vice-President Illinois Anti-Vivisection Soc'y.
Escondido, Calif.

Dr. Hunter's Book on the Lungs

Progress of Medical Science.

A little book published by Dr. Robert Hunter, of 117 West 45th Street, New York, gives all the latest discoveries and improvements in the theory and treatment of Asthma, Bronchitis, Catarrh, and Consumption, fully explaining their differences and their cure by medicated air inhalations.

Dr. Hunter was the father and founder of the local treatment of the lungs by antiseptic medicated air inhalations, the inventor of the first inhaling instruments ever employed for the cure of lung diseases, and the discoverer of the only germicide that cures Consumption by destroying the bacilli of tuberculosis in the lungs of the patient. His treatment consists of healing and cleansing balms applied to the lungs three times a day by his inhaling instruments, the application of antiseptic oils to the chest, which surround the body with a zone of medicated air, and filling the chamber in which the patient sleeps with antiseptic vapors, thus keeping up a curative action on the lungs day and night.

No other treatment in the world is so direct, common-sense, and successful.

Mrs. Milford Jones says: It gives me pleasure to give all the information I can concerning Dr. Hunter and his treatment.

I can truly say that with God's blessing I am a living witness of its power to cure.

My disease was of nearly three years' standing; I had been treated by seven different doctors, all pronouncing my case very serious [illegible] I heard of Dr. Hunter and called on him as my last hope. He stated my case very clearly, saying there was a cavity in my right lung which to me looked very dark. He said he could cure me if I had patience and would be faithful in the treatment, but that it would take a long time.

I am now able to do my housework and work in the store. My friends can scarcely believe it possible for me to look and be so well, for they had expected to carry me long ago.

I firmly believe if you are in a critical condition at all, Dr. Hunter can cure you. I feel much interested in all sufferers of such a terrible disease. May God bless Dr. Hunter's treatment to your cure.

Your unknown but sympathetic friend,
Mrs. MILFORD JONES,
Dover, Morris Co., N. J.

Dr. Hunter's Book contains many similar letters from prominent people who have been successfully treated. It will be sent free to Christian Herald readers by addressing him at 117 West 45th Street, New York.

A Common Cold

and common carelessness can make a combination strong enough to defy all the healing skill of the physician. The common-sense treatment of a common cold is a prompt dose of Dr. AYER'S CHERRY PECTORAL. It is the most efficient and reliable cure for colds and coughs, and is constantly prescribed by physicians.

S. HAYNES, M. D., Saranac, N. Y., says: "I have used Dr. Ayer's Cherry Pectoral in my practice since 1853, and have always found it reliable for the cure of colds, coughs and all lung diseases."

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(E-pit'-o-mist) is just what its name implies. A brief and compact treatise on Agriculture, Live Stock and Dairy, Horticulture, Poultry and Floriculture. Besides these several departments it has its Household, Children's and Miscellaneous Departments and Letter Box. Its contributors are the best practical up-to-date writers the country affords. Published monthly and is in the hands of its readers by the first of every month; contains from 32 to 40 pages boiled down from a hundred.

THE POULTRY KEEPER

is the leading authority on all matters pertaining to poultry raising. Edited by P. H. JACOBS, the best informed man on Poultry subjects; is a walking poultry encyclopædia. It leads and others follow. Its cover is printed in two colors, making it an ornament to any home.

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is recognized as the best, brightest and most inspiring periodical published in the interest of American Youth, will interest the old as well as young. It has twelve pages, 17x11½ inches, every week, and is beautifully illustrated in colors. The best stories produced by the best authors. Not a dull line in it. Not an objectionable feature about it. **In addition** to these three standard publications you get

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as described and illustrated in this offer, all of which are grown and put up for us by one of the most reliable and best known seedsmen and seed growers in the United States, and every collection sent out has his and our guarantee to be fresh tested seeds, and each packet is regular full size. Following is a brief description of the different varieties: One packet each of **BUIST'S PRIZE MEDAL YELLOW GLOBE DANVERS ONION,** producing largest and finest formed bulbs; hardy and keep better; perfect themselves in the Northern, Western and Eastern States first year from seed. **BUIST'S PRIZE BELLE TOMATO,** a hybrid of the famous **BEAUTY,** many specimens the past season weighing 1½ pounds each. **EARLY WHITE BOX RADISH**—Best variety for forcing, cold frame culture, or early sowing in open ground; pleasant flavor and exceedingly early. **MARKET GARDENER'S LARGE LATE FLAT DUTCH CABBAGE**—No strain is superior or few equal this. **BUIST'S MAMMOTH RED-TOP WHITE GLOBE TURNIP**—The most valuable and salable variety grown, producing twice as much to the acre; sown either broadcast or in drills; always a sure cropper. **EARLY OTHELLO DARK BLOOD TURNIP**—This seed was grown from darkest colored roots selected the past few years and is now offered for the first time. **TROCADERO CABBAGE**—Celebrated French variety of distinct type can not be mistaken for any other sort; leaves beautifully tinted with russet; heads form quickly and are very solid. **BUIST'S EARLY MORNING STAR PEA**—Earliest pea in the world; ready for picking in 42 days; hardier, more productive and withstand greater change of weather than any other variety; entirely free from runners. **THE DIXIE WATERMELON**—A hybrid of the famous Kolb's Gem, but far superior in size, quality and productiveness; flesh scarlet, melting and exceedingly sweet. **FINE MIXED FRENCH BEAUTIES** (Sweet Peas)—Improved by hybridizing; delicious perfume. The actual value of this combination is $3.95. You get it now for $1.00. Guaranteed just as represented in every respect by the publishers of these three great publications. You may send the dollar to "The Agricultural Epitomist. Upon receipt of your order your name will be immediately forwarded to the home office of the different publications and entered on their regular subscription list for one year's subscription, and an order sent to the seedsman, who will immediately forward the seeds by mail postpaid, and the Poultry Keeper, which publishes the Four Poultry Keeper Illustrators, will forward the four books as described by mail postpaid, so that every one accepting this **GRAND COMBINATION OFFER** will receive everything promptly and just as described. Don't fail to send at once, so as to get the first installment of current numbers of all three papers.

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NOAH'S WINDOW.

Some Entertaining Versified Answers to Our Latest Scripture Puzzle.

MANY of our readers in answering the latest MAIL-BAG Scripture puzzle have written their solutions in rhyme. A few of which we reproduce below. Some of the verses are clever and very quaintly expressed and all are interesting:

The ark borne safely o'er the flood
For saving life, decreed by God.
Presents a wondrous view of plan
Decreed by God for saving man.
W. T. SLEEPER, Worcester, Mass.

A cold gray sky was overhead;
Beneath, a boundless ocean spread;
The ark upon it safely rode,
Its pilot was Almighty God.
Its "casement held a wondrous view—
And all the living world looked through."
HELEN L. PIERCE, Rocheport, Mo.

A casement held a wondrous view—
And all the living world looked through;"
Twas Noah, who, that wondrous sight
Through casement saw, by day and night.
J. P. H., Bucksport, Me.

When as the waters did assuage.
And from the waves appeared the sod;
Then from the ark, the living World,
Did view the glorious Bow of God.
MAY CLARKE, Waterville, Kan.

On Ararat's brow the ark did rest;
Noah and all therein were blest,
Through open door he passed again,
Followed by the living train.
REV. B. S. ROLLINS, Glenville, N. Y.

Four fourscore days the pouring flood
Had covered all the life of earth;
Except the four of Noah's blood,
And four who shared their household hearth.

Through opening of a cubit breadth
They saw the deluge sent for sin,
Raised him who saved their lives from death,
Secure from fear by God shut in.
L. E. FRENCH, Newport, R. I.

'Twas Noah's ark, the casement—
Now, just look in and see
With elephants and insects
Dwells Noah's family.
And, after all the world was drowned
Those in the ark looked out.
I hope I've solved your problem
Without a single doubt.
M. A. POWELL, New Haven, Conn.

The living world, eight mortal souls.
With beasts and birds of every kind,
Within an ark of shittim wood
Made from the plans of the Divine.

An open casement, maybe small,
But, lo, the wonders it reveals!
Tens, thousands, dead on mount and plain
Are seen, as back the water steals.

The mighty rains have ceased their flood;
The barren earth, the sky of blue.
God's vengeance wreaked, as prophesied
On erring man, is shown to view.

Oh Noah, with thy children safe,
Look forth, behold the wondrous view!
For soon thou, with the lower beasts
Inherit shall, the world anew.
J. J. B., Philadelphia.

When waiting for the sign of God,
As indicated by his word,
Given to raven or to dove,
Good Noah by dumb signs to move.
"A casement held a wondrous view,
And all the living World looked through"
Upon a new world, fresh and green
As ever Eden-world had seen;
At least, so thought those imprisoned long,
Of man or beast, or feathered song:
They, through the window, looked to see
A world redeemed: And thus may we,
Looking thro' Christ, the Son of God,
See his redemption by his blood.
CHARLES A. FORD, Homer, N. Y.

Another correspondent displays a strain of humor in his answer. We give his concluding verses:

The living world was then quite small—
Human souls only eight in all.
The arrivals went in two by two—
The elephant and the kangaroo.

Dust have been a wondrous sight,
When through the casement they all looked out,
At beheld the world in such a plight.

If they did not fear, for well they knew,
That he who marked the sparrow's fall
Would land them safely after all.
W. E. ANGEL, Bridgewater, N. C.

THE BETHESDA HOME.

For Homeless Girls.

No. 79 Fort Greene Place, Brooklyn, N. Y.

(Conducted under the auspices of The Christian Herald.)

A much needed rescue work in the Greater New York.

Matron in charge, 30 beds, laundry, and sewing rooms; regular religious services. Many friendless girls helped and restored to their homes, and others helped to regular employment and better lives.

The following contributions in aid of this Samaritan work have been received by THE CHRISTIAN HERALD:

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S D Campbell	35
Mrs L A Hess	5 00
Total	$55.85

COULD NOT EAT.

A Woman's Strong Constitution Wrecked. Effects of a Treacherous Disease. A Wonderful Case.

From the Bulletin, Monroe, La.

Mrs. Stephen Robbins is the wife of a prominent farmer living on a large and well-kept plantation just at the edge of Monroe, La. They have resided in this community but two years, having moved here from Illinois. The change was made for the benefit of Mrs. Robbins' health, her physicians having advised her that it was the only hope of her ever regaining her lost health.

"Three years ago this last winter," said Mrs. Robbins, "I was very sick with that most treacherous disease, the grippe. I had a very severe time with it, but was able to get out after being confined to my home several weeks. I think I went out too soon, for I immediately contracted a cold and had a relapse, which is a common occurrence with that disease. For several more weeks I was confined to the house; and after this I did not fully recover until recently. I was able to get out again, but I was quite a different woman.

"My former strong constitution was wrecked, and I was a dwindling mass of skin and bones. My blood was thin and I had grown pale and sallow. My lungs were so affected that I thought I was going into consumption. During my illness I had lost thirty pounds in weight. I tried to regain my strength and former good health by trying different medicines and physicians, but nothing seemed to help me. My appetite was gone, and when I ate the food it would not stay in my stomach.

"The only thing my physician said for me to do was to take a change of climate, and on his advice I came here. At first I seemed benefited, but to my sorrow it proved to be only temporary, and in a few months I was in my former condition. The color had left my cheeks. I had no energy, and life was a misery. I had become a burden to myself and family. Finally I happened to read in a newspaper of how Dr. Williams' Pink Pills for Pale People had effected a miraculous cure with the same disease which a neighbor of mine had in Illinois.

"On the strength of this testimonial I decided at once to give the medicine a trial. I accordingly sent for a box of Dr. Williams' Pink Pills for Pale People, and gave the pills a thorough trial. I did not notice any change till I had tried the second box. I was discouraged a little with the result of the first box, but knowing that I should not expect a sudden cure of such a chronic case as mine, I tried the second box with the result that I immediately began getting better. I used five boxes of theee pills and was completely cured, as you see me to-day, weighing more than ever before."

As an evidence of the truthfulness of her story Mrs. Robbins volunteered to make the following sworn statement:

"I hereby affirm that the above statement is every word exact and true."

"MRS. STEPHEN ROBBINS.

"Monroe, La., March 2, 1897."

"Subscribed and sworn to before me, a notary public in and for the Parish of Winn, State of Louisiana, this the 2d day of March, 1897. AMOS R. JESSUPS, *Notary Public.*"

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for $2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

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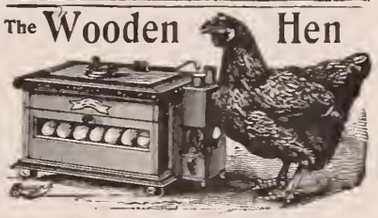
JAMES VICKS SONS ROCHESTER, N.Y.

The Wooden Hen



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the lid securely, preventing all possibility of slipping. It will fit all stoves and lets go instantly when desired. Can be used hurriedly with perfect ease and safety. The Alaska Stove Lifter is the delight of every housekeeper. Handle always cold. Price 15c. at all stove, hardware, and house furnishing dealers, or mailed postpaid for 30c. **TROY NICKEL WORKS, Albany, N. Y.**

BEATEN TO DEATH

By selling our **ADVANCE WOVEN WIRE FENCE** direct to the farmer & paying freight thereon We not only save him all of the middle man's profit but we have beaten the hand fence machine to death. Prices way down. It is a cheaper and better fence than can be made by any hand machine for the money. It's all interwoven; no loose ends to unravel; cross wires can not slip. **REMEMBER** IT'S SOLD ONLY DIRECT TO THE FARMER Write for free circulars and extra special discount. Better write at once. **ADVANCE FENCE CO., 37 Old St., Peoria Ill.**

THE WHOLE STORY

of successful incubating and brooding chicks is told in our new 225 page catalogue. Full description of the best machines to use for the purpose. Cuts and instructions for building modern, economical poultry houses; poultry supplies and cuts and prices on leading varieties of pedigree poultry; prices on eggs for hatching, etc. Full of valuable information to the man or woman who keeps hens. We send it to any address on receipt of 10 cents. **RELIABLE INCUBATOR & BROODER CO., Quincy, Ill.**

$22.75 TOP BUGGY FOR $22.75

Also COLUMBUS BUGGIES for $39.90. Road Wagons, $16.50; Phætons, $37.50; Surreys, $42.70. You don't pay for them until after received. Everything in Buggies, Carriages, Harness and Saddles in our Free Vehicle Catalogue. Send for it. **SEARS, ROEBUCK & CO. (Inc.) CHICAGO, ILL.**

Two Great EGG MAKERS

MANN'S GREEN BONE CUTTER, GRANITE CRYSTAL Grit For Poultry. Cash or instalments. **F. W. MANN CO., MILFORD, MASS.**

SWEET PEAS FOR THE MILLION

AN UNEQUALED OFFER.

Never before has it been possible to offer such **a Grand Collection of Seven Superb New Sweet Peas for Twenty-five Cents.** All are regular-sized packets, containing from forty to seventy seeds each, except *Queen Victoria and the other Eckford Novelty*, of which there are twenty seeds in each packet. ☞ Last year, without counting postage and trouble in sending to England, it would have cost *more than two dollars* to have gathered together the seed contained in these seven packets which are sold now for 25 cts.

HEADQUARTERS FOR SWEET PEAS.

We have the largest and finest collection in the world,—*see* BURPEE'S FARM ANNUAL FOR 1898.

25 Cts. buys these Seven Superb Sweet Peas:

BURPEE'S BRILLIANT. The color is of a rich, bright *crimson-scarlet throughout.* Of largest size and finest form.

COQUETTE. Beautiful hooded flowers of clear primrose-yellow; the large expanded standard is shaded pale lavender.

BURPEE'S NEW COUNTESS. The flowers are of largest size and are a *pure light lavender throughout.*

PRIMA DONNA. A most lovely shade of soft pink, of large size and fine form,—really *a great gem.*

QUEEN VICTORIA. Color, soft yellow subtly overlaid with faint purple, imparting a beautiful luster.

ANOTHER NEW "ECKFORD." One of the six grand **Novelties,** described on page 86 of BURPEE'S FARM ANNUAL FOR 1898, of which American-grown seed is *offered for the first time.*

☞ NOTE.—*Our seed of Eckford's* **two NEW Novelties** *is grown from original sealed packets bought direct from Henry Eckford last season at the retail price of 2s. 6d. per packet of twenty seeds.*

NEW AMERICAN SEEDLINGS. This new strain contains some beautiful new colors, and has been much admired in Europe and America.

25 Cts. **buys all the above,—Seven Superb New Sweet Peas,** each in a separate retail packet, true to name as described, and mailed, postpaid, to any address in the United States or Mexico.

☞ In the envelope containing each collection we enclose a new printed leaflet, giving both HENRY ECKFORD'S and the REV. W. T. HUTCHINS' instructions on HOW TO GROW THE FINEST SWEET PEAS.

For 50 Cts. we will mail **two collections** as above, and give **FREE** one half-size packet (price 15 cts.) of the wonderful **New Dwarf Sweet Pea,—Burpee's PINK Cupid.**

To make sure of having sufficient seed of at least seven superb Sweet Peas for our popular Twenty-five-cent Collection, advertised above, we planted large areas of fifteen of the finest new varieties. As the crops of all these were good, we are enabled this year to offer also a grand Collection of

Eight New Sweet Peas for 30 Cts.

This Collection, neatly done up in a large envelope, with directions for culture, contains one full-size packet each of—

AURORA. Extra-large flowers, borne three on a stem; both standard and wings are flaked and striped on a white ground, with bright orange-salmon. *See illustration, page 144,* BURPEE'S FARM ANNUAL.

CAPTIVATION. This is really *a new color* in Sweet Peas; a glowing ruby-purple or *bright claret.* Large, shell-shaped standard; a charming novelty.

LOVELY. This is, indeed, lovely! It is a great acquisition. Grand flowers of very large size. Color, a most pleasing shade of soft shell-pink. *See illustration, page 116,* BURPEE'S FARM ANNUAL.

MAID OF HONOR. This can be described as an *Improved Butterfly.* Beautiful flowers shaded light blue, on a white ground, and edged violet. Flowers of fine hooded form, borne three on a stem.

MARS. Eckford's New Scarlet. "Bright fiery crimson, deepening with age. A large, finely expanded, bold flower, of the most beautiful form. A great advance on every Crimson yet introduced."

ROYAL ROSE. The standard is deep rosy pink; the wings are a most charming, light rosy-pink,—almost a self-colored flower of handsome shape and immense size. A great advance on *Apple Blossom,* being of warmer shading and larger size.

STELLA MORSE. Decidedly the best of all the Sweet Peas, approaching *primrose-yellow* in color. One of the very finest of the nine magnificent New Sweet Peas now first introduced by us. *See illustration.*

BURPEE'S BEST MIXED. Truly an **unequaled** mixture containing all the best novelties up to date.

With each Collection we enclose a copy of our new circular on HOW TO GROW THE FINEST SWEET PEAS.

☞ All of these are of the largest size, and improved "*up-to-date*" kinds, while STELLA MORSE *can be had only direct from us,* and alone costs 15 cts. per packet. Never before have we been able to include, in a cheap collection, *a novelty the first year of its introduction.*

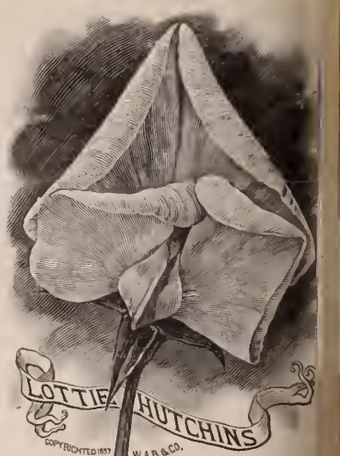
For 30 Cts., **three dimes, or fifteen two-cent stamps,** we will send the above Collection of EIGHT ELEGANT NEW SWEET PEAS, postpaid to any address.

For 50 Cts. we will mail the above **and ALSO** our other Collection of SEVEN SUPERB SWEET PEAS described above.

SEEDS FOR THE MILLION. See our special advertisement on last page of THE CHRISTIAN HERALD, of February 3d.

Exclusive Novelties in SWEET PEAS for 1898

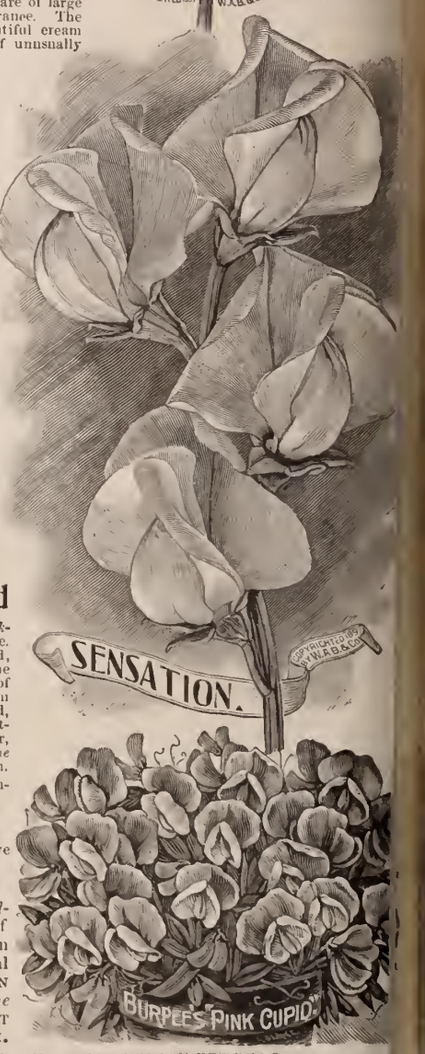
With the exception of BURPEE'S PINK CUPID, which is sold in our original sealed packets by Seedsmen all over the world, the following varieties, now first introduced, *can be had only direct from us.* The price of each is 15 cts. per packet of 30 seeds; 2 pkts. for 25 cts., or any 10 pkts. for $1.00, postpaid.



LOTTIE HUTCHINS. To those familiar with the popular *Ramona,* introduced by us several years ago, we can best describe LOTTIE HUTCHINS by saying that it is daintily flaked with pink in the same manner, but on a cream ground instead of white,—making a richer and even more lovely effect. The flowers are large in size and borne on heavy, substantial stems.

STELLA MORSE. The blossom opens with quite a suggestion of yellow,—a most fascinating shade of deep cream. About the third day it is a delicate primrose with a faint rose-pink on the edge, which casts a pleasing blush tint to a mass of the blooms, without destroying the *creamy-yellow* effect. It has the most perfect form, being of the largest grandiflora hooded type, and grows on long stems with three and four flowers to the stem.

SENSATION. This new Sweet Pea *bears uniformly four flowers on the end of each stem.* The flowers are of large size, finest form, and delightful fragrance. The expanded, shell-like standard is of a beautiful cream color, while the wings are pure white. Of unusually dainty appearance, the flowers are yet borne in wonderful profusion. *The vines are completely covered with bloom.*



MODESTY. Although of such a delicate blush, it is really a self color and sufficiently pink not to conflict in any way with *Blanche Burpee.* It has the great advantage of being *black-seeded* and, consequently, is of more vigorous growth than any white-seeded variety. Flowers of large size and perfect form are borne profusely three on a stem, while the unusual length of stem is quite a feature.

DOLLY VARDEN. On the fresh flower the wings are almost white, with a purple-magenta edging. The standard is bright purple-magenta, toward the midrib shading lighter, running to almost white on the sides and penciled with maroon at the base. It gives the general effect of a bluish-purple standard with white wings.

ORIENTAL. Those of our customers who tried the *New American Seedlings* last year, will be eager to have this new Sweet Pea, when we state that it is the one of these cross-bred seedlings that is of that "*rich orange cast.*" It comes absolutely true from seed and is far superior to the popular *Lady Penzance,*—so much brighter and richer in color.

15 Cts. **per pkt.** of thirty seeds is the price of all the above; any two packets for 25 cts., or any ten packets for $1.00.

New Dwarf Sweet Pea,— Burpee's PINK Cupid

Burpee's PINK Cupid is a hardy, *black-seeded* variety that grows vigorously everywhere. It is not a sport from the original White Cupid, but an actual departure from its parent, the tall Blanche Ferry. In habit and manner of growth it is strictly a Cupid, spreading from the root, from a foot to eighteen inches around, growing from six to eight inches high, and shooting up stems about six inches long, which bear, in full bloom at once, from *three to four handsome large flowers,* all borne close to the end of the stem.

In regular-size packets (each containing twenty-four seeds):

Per pkt. 25 cts.; 5 pkts. for $1.00; per dozen pkts $2.00, postpaid.

In half-size packets (each containing twelve seeds):

Per pkt. 15 cts.; 10 pkts. for $1.00, postpaid.

For One Dollar we will mail *full-size packets* of **ALL the SWEET PEAS** advertised on this **entire page,** together with a trial packet of a gorgeous NEW AMERICAN SWEET PEA, not yet introduced, and *one ounce* of the unequaled BURPEE'S BEST MIXED,—all neatly packed **in a box.**

☞ **In all, Twenty-two Varieties of the Best Up-to-Date NEW SWEET PEAS,** neatly packed in a strong box and **mailed for ONE DOLLAR,** postpaid, to any address.

Truly this is the grandest assortment ever offered. Many are of our own introduction, *while eight cannot be had elsewhere.* This **Box of the Best New SWEET PEAS** would make **a handsome present** to a friend. We will carefully enclose your card in the box, if requested.

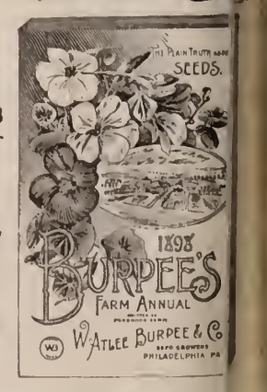
Before buying other seeds, you should write for

BURPEE'S FARM ANNUAL FOR 1898

The Leading American Seed Catalogue.

A handsome new book—tells the truth about **THE BEST SEEDS THAT GROW**

Twenty-one Exclusive NOVELTIES of Unusual Merit. Hundreds of Illustrations. New Flowers painted from Nature.



BURPEE'S SEEDS GROW

Our business grows also. We fill more orders every spring than do any other seedsmen in the world. Will you join our army of customers? **Write TO-DAY.**

W. ATLEE BURPEE & CO., SEED GROWERS, Philadelphia, Pa.

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

OFFICES: BIBLE HOUSE NEW YORK.

Rev. T. De Witt Talmage, D.D., Editor.

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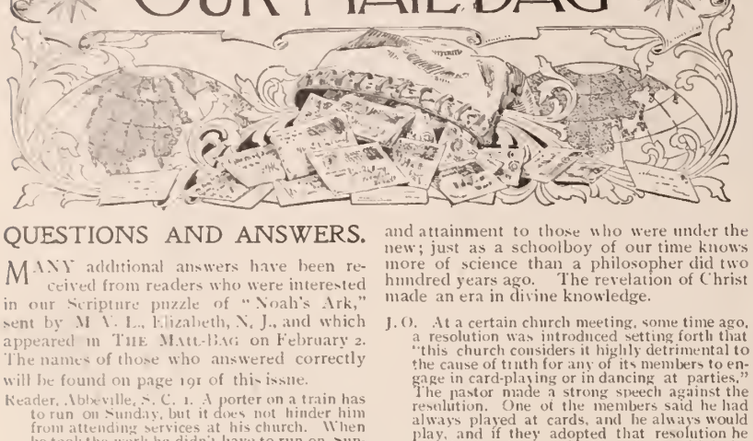
NEW YORK, MARCH 2, 1898.

VOLUME 21.—NUMBER 9.

PRICE FIVE CENTS.

THE BAZAAR OF THE COPPERSMITHS, CAIRO, EGYPT. (*See page 172.*)



QUESTIONS AND ANSWERS.

MANY additional answers have been received from readers who were interested in our Scripture puzzle of "Noah's Ark," sent by M. V. L., Elizabeth, N. J., and which appeared in THE MAIL-BAG on February 2. The names of those who answered correctly will be found on page 191 of this issue.

Reader, Abbeville, S. C. 1. A porter on a train has to run on Sunday, but it does not hinder him from attending services at his church. When he took the work he didn't have to run on Sunday at first. He has no other work in view. Will he be held accountable for this Sunday train work? 2. A young man about nineteen feels called to work among heathen in Africa. He is without means to educate himself for such work, and desires to communicate with some one who can help him or give him information on the subject.

1. If his work be one of necessity, and the neglect of which involves loss of employment altogether, you would not be justified in advising him to quit it. He should, however, try to secure other employment even at less pay, in order to have his Sundays whole. If this be impossible, he must make the best spiritual use of his available time on Sundays until the opportunity comes to make a change. 2. Address Rev. Dr. Torrey, Moody Institute, Chicago, Ill.

S. C., ——. Does the Lord send evil spirits, as stated in 1. Samuel, 16: 23?

You have to understand this statement and many others in the Old Testament from the standpoint of the writer. The historians who wrote the books of Samuel and Kings were men of intense spirituality and deep piety. They looked at every event in its relation to God. Our modern histories reverse this method, and relate the circumstances which, in the opinion of the writers, suffice to explain events. Just as the ancient writers described thunder as the voice of God, and we explain it as the impact of the clouds. We should regard Saul as a man subject to periodical attacks of insanity, but the historian of the Old Testament regards him as under the displeasure of God, who sends an evil spirit to torment him.

N. O. S., Chandler, Ind. How does a writer indicate in a MS. the following styles of type? 1. Nonpareil. 2. Italics. 3. Roman capitals. 4. Italic capitals. 5. Script.

1. "Nonp." on margin; passage inclosed by brackets. 2. "Ff." on margin; passage indicated by brackets. 3. "Rom." caps on margin; letters underscored. 4. "Ital." caps on margin; letters underscored. 5. "Script" on margin; passage indicated by brackets or underscored.

Reader, New York. Are dominoes used for gambling or is it a game that Christian people may allow their children to play?

It is not necessarily a gambling game, but is very widely used as an innocent pastime.

Reader, Apoka, N. Y., writes:

I was much interested in the piece in THE CHRISTIAN HERALD entitled, "The dollar came back." I should not have been surprised if it had been returned after several years and yet came back [illegible] given, some of them [illegible] Prayer and the ten [illegible] command-[illegible] and the [illegible] many people [illegible] for them.

One correspondent writes: contains a hint that may be useful to many Sunday School teachers.

M. A. [illegible], Mo. 1. When Jesus spoke by the [illegible] 2. What does Christ mean by the [illegible] John the Baptist? (Matt. 11: 11.)

1. The words were probably written when the writer was overwhelmed at the thought of how much he had been [illegible] those three wonderful years that had never been written, and never could be uttered. He may, too, have had the idea that the new dispensation with the world could not appreciate or understand it if they were written. The world certain may have been [illegible] to that time. A less great man than John was, his belonging to the old dispensation rendered him inferior in knowledge and attainment to those who were under the new; just as a schoolboy of our time knows more of science than a philosopher did two hundred years ago. The revelation of Christ made an era in divine knowledge.

J. O. At a certain church meeting, some time ago, a resolution was introduced setting forth that "this church considers it highly detrimental to the cause of truth for any of its members to engage in card-playing or in dancing at parties." The pastor made a strong speech against the resolution. One of the members said he had always played at cards, and he always would play, and if they adopted that resolution he would leave the church. Now, do you think the pastor and member did right?

If the facts of the case were precisely as represented, it is difficult to understand on what ground card-playing was defended. It is undeniable that it leads to gambling and other sins, and even in its mildest aspects, is detrimental to spiritual growth and is a distinctly dangerous pastime. The fact that cards have proved the means of ruining so many thousands should be a sufficient reason for Christians letting them alone (see Rom. 14: 13 & 21). There are plenty other amusements to choose from to which no such objection applies.

Reader, Bellevue, Texas. 1. Does the Bible, in speaking of Judas Iscariot, say, "He hath a devil from the beginning." 2. If so, where can I find it? 3. Is the offer for the Art Bible still open?

1 & 2. The text you have in mind is probably John 17: 12. 3. Yes, for $1 down and $1 per month.

N. C. Lond, Freedom, N. H. Was Paul baptized? If so, where and by whom?

We have no later intelligence than that contained in Acts 9: 18. We presume Ananias administered the rite, but what does it signify? Do you suppose it had any occult effect on him? Do not go back to the blunder of the Corinthian Church, which caused Paul to lose his patience and say (1. Cor. 1: 14), "I thank God that I baptized none of you."

Subscriber, Delhi, Ia. 1. When Christ said: "I, if I be lifted up, will draw all men unto me," did he mean all or only some? 2. When Paul said (1. Tim. thy 4: 10) Christ was the Saviour of all men, did he mean all or only some? 3. Do you think that there are many in the churches who still hold the doctrine of eternal punishment? 4. Does not Christ's reference to regeneration in Matt. 19: 28 imply that it will occur in the future life?

1. All men; but, unhappily, many resist and never come to him, in spite of the sweet influence he exerts. 2. He meant all, and if all would accept him, all would be saved. If a free library is established in a town, it is for the use of all; even for those citizens who prefer to spend their time in saloons or gambling-houses. The fact that they do so does not disprove the assertion that it is for all. 3. Yes, the experience we have in this world, and the statements of the Bible give little, if any, ground for hope that the man who has rejected Christ in this world would accept him in the next, even if an opportunity were afforded. 4. We think not. The regeneration referred to there seems to us to be that of the world in the millennium, when old things will have passed away and all become new. Even if it refers to the spiritual change in the sense in which it is now used, the passage would read: Ye who in the regeneration have followed me shall sit upon the twelve thrones when the Son of Man shall sit upon the throne of his glory.

If Constant Reader of THE CHRISTIAN HERALD, M. D., will send her name and address to Mr. Moody or Mr. A. P. Fitt, at East Northfield, Mass., a copy of "The Way to God" will be mailed to her free. The great trouble with her seems to be that she has not a grasp of the simplicity of the Gospel. She is evidently looking for all sorts of feelings, and is looking at the lives of others instead of looking to Christ.

George Gaunt, Mayfield, Kan. 1. Who baptized the twelve Apostles? Did Jesus baptize them or any other of his followers? 2. What is the meaning of the expression "baptized into one body" in 1 Cor. 12: 13?

1. Four of the Apostles and probably more of them, were baptized by John the Baptist. John says (4: 2) that Jesus did not baptize. There is nothing to show whether a person who had been baptized by John the Baptist was baptized again on becoming a follower of Christ. But the probabilities are against it. Christ's mission was to baptize with the Holy Spirit. 2. That the several classes mentioned — Jew and Gentile, bond and free, when they became Christians received the same baptism and became brethren in Christ. As the immigrants who come here from many lands are expected to abjure their allegiance to the rulers of the lands from which they come, before they become citizens of the United States, so the converts to Christianity were expected to cease observing the customs of their former religion and become brethren in Christ.

O. M. J., Cincinnati, O. From certain passages of Scripture I infer that a man who has been converted can never sin and cannot be lost; while from others it would appear that if he does sin, he will not be forgiven but will assuredly be lost. How is it?

It is important to avoid on the one hand a presumption which exercises no vigilance and on the other hand a fear which harasses and depresses the spirit. As a matter of experience we know that the converted man does sin, but we are assured, for our comfort, that we have an advocate with the Father and the promise of forgiveness on repentance. Also that Christ will keep those who put their trust in him. (See 1. John 2: 1; Jude 24 etc.).

H. A. C., Mentor, O. 1. Is the prophecy of the wolf and the lamb (Isa. 65: 25) to be literally fulfilled? 2. Ought the directions as to dress in 1 Peter 3: 3 to be literally obeyed?

1. The prophet referred to the time of universal peace under Messiah's rule to which we now give the name Millennium when even the ferocious animals would experience a change of nature. There is no ground for regarding the prediction as figurative. 2. The injunction appears to point rather to a disposition, than to a rule of dress. A Christian woman is not to give undue attention to such matters. Her adornment, or charm, should consist in the grace of character. That should be her chief, rather than the decking of her person in extravagant display. Carelessness, slatternness, or ostentatious plainness of garb, as well as extravagance should be avoided in following the spirit of the Apostle's words.

F. S. W., Leominster, Mass. Can a person be a consistent Christian who does not believe in the articles of the creed of the church he belongs to? I do not believe in eternal punishment; am I justified in continuing membership in a church whose creed contains that article?

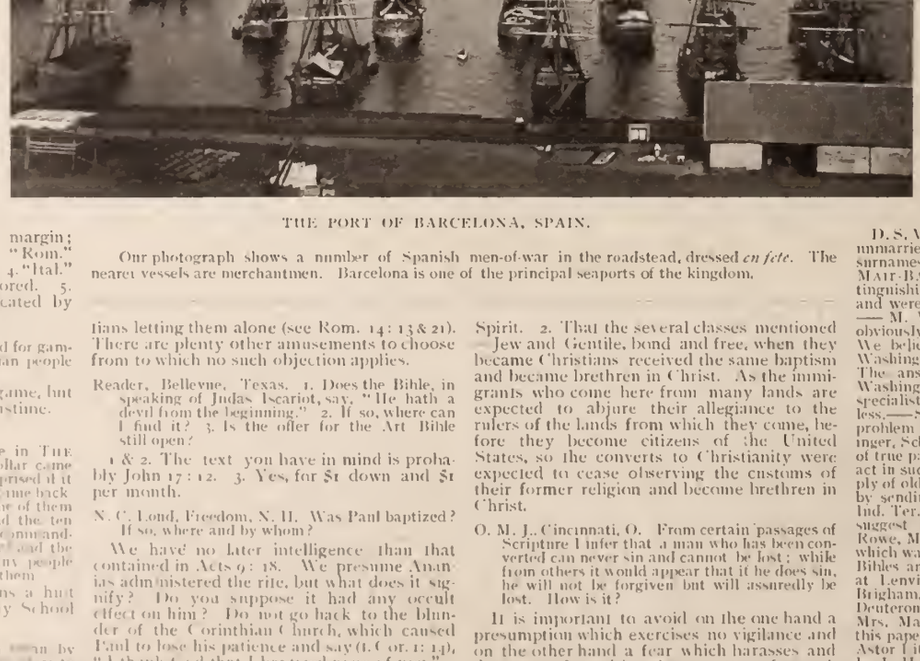
If the churches does not try you for heresy and excommunicate you, and, in fact, raise no objection to you on the ground of your differing from the creed, we do not see any need for you to withdraw. If you are holding fast to your faith in Christ and are living the Christ life, trying to do all the good you can, we doubt whether your fellow-members will trouble themselves about your belief as to eternal punishment. If they do not exclude you, you are right in continuing your membership. There are thousands who belong to churches holding the Apostles' creed who do not believe that "Christ descended into hell," but they are just as good and useful Christians as those who do believe it.

J. R., Newark, N. J. How early in the history of nations do we find the principles of insurance applied in business?

Mr. Charles Hopkins, A.M., a recognized authority on the subject, in a recent address in New Haven, Conn., stated that as early as 562, A.D., the Roman Emperor, Justinian, sold life insurance policies to collect money to carry on his government and to build cities. A *Mortality Register* was published in England about 1712.

J. H. Stone, Kokomo, Ind. You express of doubt about person living an absolutely sinless life [illegible] to be in conflict with Matt. [illegible] Heb. 6: 1, and other Scriptures. How do you reconcile your opinion with such passages?

The controversy is a very old one, and is more a question of words than of fact. From the standpoint none of the many passages you quote seem to be in conflict with our opinion. On the other hand, there is the explicit statement (1. John 1: 8): "If we say we have no sin, we deceive ourselves, and the truth is not in us"; which appears to us to justify our statement. Our own experience confirms it. We do not know you if you have led a sinless life, but we would be glad to know whether you are acquainted with any people who in your opinion are leading lives, as we put it, free from sins of omission and commission, in thought, word, and deed. Sometimes a brother is a better judge of another person's conduct than he is himself. We have known persons who sincerely believed that they had not sinned in many years, whose belief was not shared by any other person, least of all by persons who had lived with them or had business dealings with them.



THE PORT OF BARCELONA, SPAIN.

Our photograph shows a number of Spanish men-of-war in the roadstead, dressed *en fete*. The nearer vessels are merchantmen. Barcelona is one of the principal seaports of the kingdom.

D. S. W., Cuba, Ala. She is a Protestant unmarried.——Reader, New York. The origin of surnames has been repeatedly explained in MAIL-BAG. They grew out of the necessity of distinguishing between individuals of the same name, and were common even before the Christian era.——M. V. V., Morris Plains, N. Y. Zacchæus, obviously.——G. A. D., Twenty-Mile Stand, O. We believe not. 2. Address War Department, Washington, D. C.—— Rev. Charles Beard. The answers are too obvious.——C. M. L. B., Washington. Your question is one for a medical specialist. A layman's opinion would be worthless.——Subscriber, Baltimore, Md. The problem is somewhat too well known.——I. Ettinger, Schaller, Ia. Your sentiments have the ring of true patriotism. This journal, however, cannot act in such a matter.——Any reader having a supply of old S. S. picture cards can serve a good cause by sending them to W. F. McKnight, Hebron, Ind. Ter.——Ephraim S., Corla, N. Y. What you suggest is, unfortunately, impracticable.——Mrs. Rowe, Meyersdale, Pa. We regret the omission, which was wholly unintentional, we assure you.——Bibles are sorely needed by a new Sunday School at Lenville, Lotah Co., Idaho. Address Wm. Brigham, Supt.——G. N. Saussy, Tallahassee, Fla. Deuteronomy 28 chapter was meant, no doubt.——Mrs. Mary C., Clarendon, N. Y. To the editor of this paper.——J. R. S., N. Y. Write to Library, Astor Library, N. Y., for the information.——L. J. H., Townline, Pa. It is a word which meant to indicate a pause in music.——Subscriber, Perkins, N. Y. There is no Scriptural prohibition, but it is inadvisable on pathological grounds.——W. B. M., Brooklyn. There are so many differences of opinion that such a list would be wholly reliable, no matter how made up.——Answer to J. R. S., N. Y., this column.——M. P. L., Baraboo. It begins 1901.——F. E., Hamilton, Pa. We regret that we cannot do so.——L. J., Oakland, Neb. We will send the Teacher's Bible without subscription for $1 and the Children's Primer Bible for $2.——E. H., Red Oak, Ia. Write to the Settlement at Lebanon, N. Y., for information.——Reader, Elberton, Wash. 1. Address the Minister for the Netherlands, Washington, D. C., for all information. 2. Such records are kept by the Registrar of Vital Statistics in each county.

TUSKEGEE'S PROUDEST DAY.

T Annual Farmers' Conference, Over Which Booker T. Washington Presides—A Noble Effort to Elevate the Negro and Make Him Practical and Self-Supporting.

IAGINE a broad, low building, roughly built of unplaned boards. The rudeness of the bare interior

PICKING TOMATOES IN THE INSTITUTE GARDENS.

ws is somewhat softened by draperies of nish moss, while streamers of the same gray substance hang from the low ers. Many small Union flags hang ng the moss, and here and there clus- of stiff palmetto leaves show that thern swamps are not far away. A gh, low platform is built at one end of room, and all the rest of the space is id with rows of benches. The floor of audience room is the earth itself. the seats are backless benches, made slabs, spiked upon posts driven into ground. But no fashionable audience ing in opera chairs to hear the most ous singers of the world ever matched interested attention the thousand negro n and women who sit on those hard ks all day to hear what Booker Wash- on and the other speakers on the plat- m have to say to them.

his Tuskegee Farmers' Conference is these men and women their only nce for learning, and they waste no nd of it. I t all the way n New Eng- l to Alabama ttend the Con- ence, and it well worth the ert.

he Farmers' Conference, which a mbles at Tus- gee annually, ually the last Wednesday in February, is ique. Nowhere e in the world is the anything like i Tuskegee In- ute is like its g at parent, l mpton, and r many children, the various smaller ools for negroes, but nowhere else is e a farmers' conference. The schools a training the young colored people most ly. The Tuskegee Conference does much of the same work as is possible the older people, the men and women a too old to go to school, even if they ld take the time from their work to so.

hen Booker Washington was fairly led at Tuskegee he began to study the blem of these older people, who, seeing r children learning, and through learn- advancing, began to ask, "How can learn, too?" His answer was to gather w near-by farmers one day and talk them, and get them to talk and tell t things perplexed them most, or made n the most trouble. Advice and sug- tion put in such shape as to stimulate self-help followed. The next year n the invitation was sent out, all these came and brought others with them, some brought their wives. Each year more and more coming to the confer- e, until now quite a thousand colored n aud their wives come from all over the "Black Belt" of Alabama for the help and inspiration, which must suffice them for all the coming year. The occasion has become one of such importance that it draws to Tuskegee each year the leading educators for colored people from all over the country, for no- where else can the problems which con- front all interested in this work to be so well studied as there. The second day of the conference, called the "workers' day," is de- voted to these visitors, and their discussions of the lessons of the preceding day.

One old colored man, with grizzled hair, made the prayer with which the Farmers' Conference was opened the first year I was there. "Oh, Lord," he said, "we wants to tank de for dis our one day ob schoolin' in de whole year." That is the way they all feel. A few of those present have come by train, but the majority have driv- en in their own teams, five, ten, even thirty or more miles, in order to get there. What that means only one who has tested the mud of Alabama roads in Feb- ruary can understand. The "teams" are hitch- ed in the field outside the building, and a more miscellaneous lot it would be impossible to imagine. Some drive horses, more mules, not a few steers. One man each year drives the family cow, hitched between shafts. Several hitches are a mule and steer together. The men and women themselves vary just as much in dress and looks. Some, especially the younger, are neatly dressed, but many might still be in the style of clothes they wore "befo' de wah." The faces of the women, peering out with intense in- terest from beneath cavernous gingham sun-bonnets, or from under neatly-twisted turbans, are like the pictures which the books of Mrs. Stowe and Augusta Evans call to mind.

Booker Washington keeps the Confer- ence down to business. The farmers do all the talking, and he skilfully steers the discussions into practical channels. The speakers are almost all unlettered men and women; but they know what they want, and those who have found better things know how to tell about them.

Much of the talk centres around the ex- travagance of the colored men and their wives, and the evil of the mortgage sys- tem, by which a man's crop is eaten up before it is harvested. One man says: "We's been eatin' too much boughten stuff. We's been an' put into our moufs de bridle dats done been holdin' us down." It is the proudest boast of one man that he raises a good fat hog every year to give toward the support of Tuskegee. One man is discouraged. He says: "Our people so far behin' han' in debt, seems as if dey never ketch up." Most ad- mit they are too extravagant. One confesses: "Dey buys lots ob tings dey don' need. Some men des eat tobacco like other peoples does meat." In gen- eral, though, the feeling is one of encouragement and inspiration, and the opinion is expressed that the people are from year to year grow- ing "more manner- able." The influence which goes out from this Conference is incalculable. All around small local conferences spring up to meet monthly and come together at Tuskegee to report and compare notes. Some of these colored farmers have not only become independent, but even wealthy.

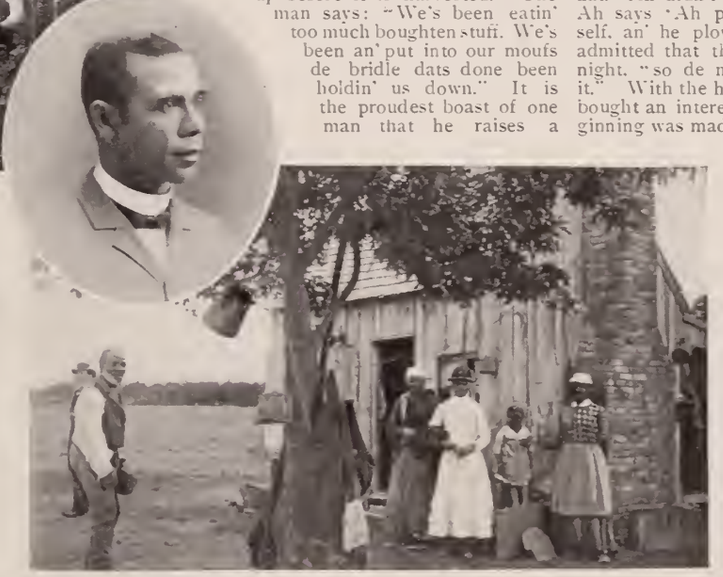
Many negroes own good farms, well stocked, and with excellent machinery. One man's story came out funnily at the last Conference. Booker Washington was telling, as an example, of one farmer whom he knew, but whose name he fore- bore to mention, since he was present, who, although now the owner of a good farm and stock, and with shares in both Tuskegee banks, was once so poor that when he wanted to put in a crop, and owned no mule, he proved equal to the emergency, and "hitched up his boy and plowed with him."

This, however, proved too much for the paternal pride to bear, and up rose the man himself, "right in meeting," giving the whole secret away, to exclaim:

"Oh, Mis'r Washin'ton, Ah never said dat. Ah didn't say 'Ah plows de boy.' Ah says 'Ah puts de harness on mah self, an' he plows me.'" Afterward he admitted that this plowing was done at night, "so de neighbors wouldn't know it." With the help of this first crop he bought an interest in a mule, and so a be- ginning was made. How far-reaching the good effect of all this may be no one can say, but it certainly is en- couraging when, as was the case near Tuskegee last fall, a jury of white men at the county fair awarded the prize for the best bushel of corn to a colored man over white competitors.

Of Tuskegee Institute itself, I have no space to write here. Under Booker Washington's management it has grown in less than twenty years from a tentative beginning of a few pu- pils in an old house, to an old establishment of several thousand acres of land and over thirty buildings, where each year a thousand young colored men and women are taught to be not only self-supporting, but help-giving to their fellows. Besides books, the pupils are taught almost all trades. The girls learn housekeeping, dressmaking, millin- ery, and laundry work; the men carpen- tering, brick-making and laying, black- smithing, farming, carriage-making, paint- ing, the machinist's trade, and many others. Except for three of the first, the pupils have built all of the thirty buildings at Tuskegee, even first making the bricks. The rough building in which the Confer- ence is held is a rude temporary structure, used because it is the only one large enough now to hold all that attend. A large and attractive new chapel is now being built by the students, the money for the necessary material being given by Northern friends. This, when done, will accommodate a large audience. During the year just passed some good practical agricultural buildings have also been erected, for, as Principal Washington has said, Tuskegee realizes that since so great a number of the negroes must live by farming, it is to the improvement of this that prompt attention should be given.

MAX BENNETT THRASHER.



BOOKER T. WASHINGTON—A SOUTHERN CABIN HOME.

THE BRICK YARD AT TUSKEGEE, OPERATED BY THE STUDENTS.

VIEW OF MAIN BUILDINGS AND GROUNDS AT TUSKEGEE.

THE METROPOLITAN PULPIT

THE GOOD SHEPHERD.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Psalms 23: 1, ...

The Lord is my Shepherd.

WHAT with post and rail fences, and our pride in Southdown, Astrakhan, and Flemish varieties of sheep, there is no use now of the old-time shepherd. Such an one had abundance of opportunity of becoming a poet, being out-of-doors twelve hours the day, and oft-times waking up in the night on the hills, at the stars, or the torrents, or the sun, or the flowers had anything to say, he was very apt to hear it. The Ettrick Shepherd of Scotland, who afterwards took his seat in the brilliant circle of Wilson and Lockhart, got his wonderful poetic inspiration in the ten years in which he was watching the flocks of Mr. Laidlaw. There is often a sweet poetry in the rugged prose of the Scotch shepherd. One of these Scotch shepherds lost his only son, and he knelt down in prayer, and was overheard to say, "O Lord, it has seemed good in thy providence to take from me the staff of my right hand at the time when to us sand-blind mortals I seemed to be most in need of it; and how I shall climb up the hill of sorrow and auld age without it, thou mayst ken, but I dinna."

David, the shepherd-boy, is watching his father's sheep. They are pasturing on the very hills where afterward a Lamb was born of which you have heard much, "the Lamb of God, which taketh away the sin of the world." David, the shepherd-boy, was beautiful, brave, musical, and poetic. I think he often forgot the sheep in his reveries. There in the solitude he struck the harp-string that is thrilling through all ages. David, the boy, was gathering the material for David the poet, and David the man. Like other boys, David was fond of using his knife among the saplings, and he had noticed the exuding of the juice of the tree; and when he became a man, he said, "The trees of the Lord are full of sap." David, the boy, like other boys, had been fond of hunting the birds'-nests, and he had driven the old stork off the nest to find how many eggs were under her; and when he became a man, he said, "As for the stork, the fir-trees are her house." In boyhood he had heard the terrific thunder-storm that frightened the red deer into premature sickness; and when he became a man, he said, "The voice of the Lord maketh the hinds to calve." David, the boy, had lain upon his back looking up at the stars and examining the sky, and to his boyish imagination the sky seemed like a piece of divine embroidery, the divine fingers working in the threads of light and the beads of stars; and he became a man and wrote, "When I consider thy heavens, the work of thy fingers." When he became an old man, thinking of the goodness of God, he seemed to hear the bleating of his father's sheep across many years, and to think of the time when he tended them on the Bethlehem hills, and he cries out in the text, "The Lord is my shepherd."

If God will help me, I will talk to you of the shepherd and the shepherd's crook, the shepherd's dogs, the shepherd's pasture-grounds, and the shepherd's flocks.

And first, the shepherd's plaid. It would be very strange for a man going out to rough and tumble work to put on spotless apparel. The pastor does not make himself fine, the servant does not put on clothes while waiting at her tasks; the shepherd does not wear a splendid robe in which to go out among the briers and the brambles. So when the Lord appeared to be the shepherd of his people, he appeared in a plain and useful garb. The Lord our Shepherd, coming out to lead the lost sheep, put on no royal apparel, but the plain garment of our humanity. There was nothing pretentious about it. I know the old painters represent a halo around the babe Jesus, but I do not suppose that there was any more halo about that child than about the head of any other babe that was born that Christmas eve in Judea. Becoming a man, he wore a seamless garment. The scissors and needle had done nothing to make it graceful. I take it to have been a sack with three holes in it: one for the neck, and two for the arms. Although the gamblers quarreled over it, that is no evidence of its value. I have seen two rag-pickers quarrel over the refuse of an ash-barrel. No; in the wardrobe of heaven he left the sandals of light, the girdles of beauty, the robes of power, and put on the besoiled and tattered raiment of our humanity. Sometimes he did not even wear the seamless robe. What is that hanging about the waist of Christ? Is it a badge of authority? Is it a royal coat of arms? No: it is a towel. The disciples' feet are filthy from the walk on the long way, and are not fit to be put upon the sofas on which they are to recline at the meal, and so Jesus washes their feet, and gathers them up in the towel to dry them. The work of saving this world was rough work, rugged work, hard work: and Jesus put on the raiment, the plain raiment, of our flesh. The storms were to beat him, the crowds were to jostle him, the dust was to sprinkle him, the mobs were to pursue him. Oh, Shepherd of Israel! leave at home thy bright array. For thee, what streams to ford, what nights all unsheltered! He puts upon him the plain raiment of our humanity; wears our woes; and while earth and heaven and hell stand amazed at the abnegation, wraps around him the shepherd's plaid:

> "Cold mountains and the midnight air,
> Witnessed the fervor of his prayer."

Next I mention the shepherd's crook. This was a rod with a curve at the end, which, when a sheep was going astray, was thrown over its neck; and in that way it was pulled back. When the sheep were not going astray, the shepherd would often use it as a sort of crutch, leaning on it; but when the sheep were out of the way, the crook was always busy pulling them back. All we, like sheep, have gone astray, and had it not been for the shepherd's crook, we would have fallen long ago, over the precipices.

Here is a man who is making too much money. He is getting very vain. He says, "After a while I shall be independent of all the world. Oh, my soul, eat, drink, and be merry." Business disaster comes to him. What is God going to do with him? Has God any grudge against him? Oh, no. God is throwing over him the shepherd's crook and pulling him back into better pastures. Here is a man who has always been well. He has never had any sympathy for invalids; he calls them coughing, wheezing nuisances. After a while sickness comes to him. He does not understand what God is going to do with him. He says, "Is the Lord angry with me?" Oh no. With the shepherd's crook he has been pulled back into better pastures. Here is a happy household circle. The parent does not realize the truth that these children are only loaned to him, and he forgets from what source came his domestic blessings. Sickness drops upon those children and death swoops upon a little one. He says, "Is God angry with me?" No. His shepherd's crook pulls him back into better pastures. I do not know what would have become of us if it had not been for the shepherd's crook. Oh, the mercies of our troubles! You take up apples and plums from under the shade of the trees, and the very best fruits of Christian character we find in the deep shade of trouble.

When I was on the steamer, coming across the ocean, I got a cinder in my eye, and several persons tried to get it out very gently, but it could not be taken out in that way. I was told that the engineer had a fatality in such cases. I went to him. He put his large, sooty hand on me, took a knife, and wrapped the lid of the eye around the knife. I expected to be hurt very much, but without any pain, and instantly, he removed the cinder. Oh, there come times in our Christian life, when our spiritual vision is being spoiled, and all gentle appliances fail. Then there comes some giant trouble, and black-handed, lays hold of us and removes that which would have ruined our vision forever. I will gather all your joys together in one regiment of ten companies, and I will put them under Colonel Joy. Then I will gather all your sorrows together in one regiment of ten companies, and put them under Colonel Breakheart. Then I will ask, Which of these regiments has gained for you the greater spiritual victories? Certainly that under Colonel Breakheart.

In the time of war, you may remember, at the South and North, the question was whether the black troops would fight: but when they were put into the struggle on both sides, they did heroically. In the great day of eternity it will be found that it was not the white regiment of joys that gained your greatest successes, but the black troops of trouble, misfortune and disaster. Where you have gained one spiritual success from your prosperity, you have gained ten spiritual successes from your adversity.

There is no animal that struggles more violently than a sheep when you corner it and catch hold of it. Down in the glen I see a group of men around a lost sheep. A ploughman comes along and seizes the sheep, and tries to pacify it; but it is more frightened than ever. A miller comes along, puts down his grist, and caresses the sheep, and it seems as if it would die of fright. After a while some one breaks through the thicket. He says, "Let me have the poor thing." He comes up and lays his arms around the sheep, and it is immediately quiet. Who is the last man that comes? It is the shepherd. Ah, my friends, be not afraid of the shepherd's crook. It is never used on you, save in mercy, to pull you back. The hard, cold iceberg of trouble will melt in the warm gulf stream of divine sympathy.

There is one passage I think you misinterpret: "The bruised reed he will not break." Do you know that the shepherd in olden times played upon these reeds? They were very easily bruised; but when they were bruised they were never mended. The shepherd could so easily make another one, he would snap the old one and throw it away, and get another. The Bible says it is not so with our Shepherd. When the music is gone out of a man's soul, God does not snap him in twain and throw him away. He mends and restores. "The bruised reed he will not break."

> When, in the o'erhanging heavens of fate,
> The threatening clouds of darkness dwell,
> Then let us humbly watch and wait;
> It shall be well, it shall be well.
>
> And when the storm has passed away
> And sunshine smiles on flood and fell,
> How sweet to think, how sweet to say,
> It has been well, it has been well.

Next I speak of the shepherd's dogs. They watch the straying sheep, and drive them back again. Every shepherd has his dog—from the nomads of the Bible times, down to the Scotch herdsman watching his flocks on the Grampian Hills. Our shepherd employs the criticisms and persecutions of the world as his dogs. There are those, you know, whose whole work it is to watch the inconsistences of Christians, and bark at them. If one of God's sheep gets astray, the world howls. With more avidity than a shepherd's dog ever caught a stray sheep by the flanks or lugged it by the ears, worldlings seize the Christian astray. It ought to do us good to know that we are thus watched. It ought to put us on our guard. They can not bite us, if we stay near the Shepherd. The sharp knife of worldly assault will only trim the vines until they produce better grapes. The more you pound marjoram and rosemary, the sweeter they smell. The more dogs take after you, the quicker you will get to the gate.

You have noticed that different flocks of sheep have different marks upon them; sometimes a red mark, sometimes a blue mark, sometimes a straight mark, and sometimes a crooked mark. The Lord our Shepherd has a mark for his sheep. It is a red mark—the mark of the cross. "Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

Furthermore, consider the shepherd's pasture-grounds. The old shepherds used to take the sheep upon the mountains in the summer, and dwell in the valleys in the winter. The sheep being out-of-doors perpetually, their wool was better than if they had been kept in the hot atmosphere of the sheep-cot. Wells were dug for th sheep and covered with large stones, i order that the hot weather might not spe the water. And then the shepherd led hi flock wherever he would; nobody dispute his right. So the Lord our Shepherd ha a large pasture-ground. He takes us i the summer to the mountains, and in th winter to the valleys. Warm days o prosperity come, and we stand on sun-gi Sabbaths, and on hills of transfiguratio and we are so high up we can catch glimpse of the pinnacles of the heaven city. Then cold wintry days of troub come, and we go down into the valley sickness, want, and bereavement, and say, "Is there any sorrow like unto m sorrow?" But, blessed be God, the Lor sheep can find pasture anywhere. I tween two rocks of trouble a tuft succulent promises; green pastures besi still waters; long sweet grass betwe bitter graves. You have noticed t structure of the sheep's mouth? It is sharp that it can take up a blade of gr or clover-top from the very narrow spot. And so God's sheep can pick comfort where others can gather no "The secret of the Lord is with th that fear him." Rich pasture, fount fed pasture, for all the flock of the Gr Shepherd.

> The hill of Zion yields
> A thousand sacred sweets
> Before we reach the heavenly fields,
> Or walk the golden streets.

Lastly: Consider the shepherd's fo The time of sheep-shearing was a v glad time. The neighbors gathered gether, and they poured wine and dan for joy. The sheep were put in a pl inclosed by a wall, where it was very e to count them and know whether any them had been taken by the jackals dogs. The inclosure was called the she fold. Good news I have to tell you that our Lord the Shepherd has a she fold, and those who are gathered i shall never be struck by the storm, s never be touched by the jackals of te tation and trouble. It has a high wa so high that no troubles can get in high that the joys cannot get out.

It is time we got over these mor ideas of how we shall get out of this wo You make your religion an undert plaining coffins and driving hearses. Y religion smells of the varnish of a fun casket. Rather let your religion to come out and show you the sheep that God has provided for you. Ah, u say, there is a river between this and t I know it; but that Jordan is only for e sheep-washing, and they shall go up the other banks snow-white. They fo the great Shepherd. They heard his v long ago. They are safe now—one d and one Shepherd!

In June, 1815, there was a very n party gathered in a house in St. Jam Square, London. The Prince Regent present, and the occasion was made fa cinating by music and banqueting and jewels. While a quadrille was h formed, suddenly all the people rush to the windows. What is the matter? H Percy had arrived with the news at Waterloo had been fought, and that E land had won the day. The dance as abandoned; the party dispersed; l ladies, and musicians rushed into e street, and in fifteen minutes from e first announcement of the good new the house was emptied of all its guests. h, ye who are seated at the banquet of s world, or whirling in its gayeties and v olities, if you could hear the sweet st of the Gospel trumpet announcing Ch victory over sin and death and hell would rush forth, glad in the eterna liverance! The Waterloo against sin been fought, and our Commander-in-c hath won the day. Oh, the joys of salvation! I do not care what metap what comparison you have; bring t me, that I may use it. Amos shall i one simile, Isaiah another, John ano Beautiful with pardon. Beautiful peace. Beautiful with anticipations. O to return to the pastoral figure of my t come out of the poor pasturage of world into the rich fortunes of the Shepherd.

The shepherd of old used to play tiful music, and sometimes the sh would gather around him and listen. T day my heavenly Shepherd calls to with the very music of heaven, bid you to leave your sin and accept his don. Oh, that all this flock would the piping of the Good Shepherd.

∴ Close of a Noble Life. ∴

Frances E. Willard, Christian Editor, Orator, and Temperance Reformer—A Career Devoted to Humanity.

In the morning of February 18, a world-wide sorrow greeted the tidings that Frances E. Willard was dead. Midnight found her dying, the dawn had found her safe with God. The Hotel Empire, New York City, where she breathed her last, was crowded with friends who watched and waited for the end: among them were many members of the Woman's Christian Temperance Union.

By Miss Willard's bedside, Miss Gordon, her private secretary and constant companion, and Dr. Hills, her faithful physician, kept vigil until the spirit fled and only the beloved clay remained. That night of February 17–18 was a strange and troublous night in New York City. As night waned to midnight, as midnight waned to dawn, newsboys on the streets were crying extras; for the public pulse was feverish over the Cuban troubles: the *Maine*, with our brave sailors aboard, was at the bottom of Havana bay; the Spanish warship, *Vizcaya*, was steaming towards New York harbor; the air was full of rumors and unrest. But in the sick chamber, there was stillness in the presence of a soul passing into that blessed country where the love of God shines always, and where there are no more wars or rumors of wars—no more pain nor fever.

The one who was passing had fought a good fight, she had kept the faith, and was entering into the rest of her Lord. She had fought, not with fire and sword, but with the weapons of the Spirit; she had faced an enemy more powerful and deadly than armed battalions or iron-clad warships, an enemy of wider dominion than is covered by the flags of many nations. Frances E. Willard was President of the Woman's Christian Temperance Union: and that is saying that she was a brave soldier and true, a good commander, and finally and best of all, a great and noble woman; for it needed all these qualities to hold that position as she held it and to use it as she used it.

THE LATE MISS FRANCES E. WILLARD.

Miss Willard was born at Churchville, near Rochester, N. Y., September 28, 1839. Her parents were Josiah F. and Mary Thompson Hill Willard. When she was three years old, the family moved West. "Nineteen Beautiful Years," Miss Willard's biography of her sister Mary's early life, she has incidentally described her own youth at "Forest Home," her father's farm, at Janesville, Wis., "one of the loveliest villages to be found away from the hills of New England, nestling amid the profuse foliage and deep shadows of an old oak forest on the sunset shore of Lake Michigan." This early life was as beautiful as regarding both sisters. They cared for pets, specimens of the genuine fauna of the place, from lake margin and forest, hedge-row and hillside. These were watched in their haunts or petted on the farm, and finally laid away in the "Graveyard of the Pets" with tiny tombstones and childish inscriptions.

Before they were in their "teens," the two sisters indulged their intellectual tastes by organizing themselves into an Artists' Club, after the most regular models, with resolutions and provisos, setting up a studio which was thrown open on set days to the "public," i. e., to parents, brother and an occasional visitor. Sketching excursions were formally undertaken, with bows and arrows, a clasp-knife, two shepherd-dogs and a goat laden with provisions for lunch.

When Miss Willard was eighteen, the family moved to Evanston, Ill., where the two girls graduated in the Northwestern University. There, in 1862, Mary died; five years later her father died. In 1868 Miss Willard began a journey for study and observation through Europe and the East. Previous to this, she had successfully filled professorships in her Alma Mater and in the Pittsburg Female College, and served as Principal of Genesee Wesleyan Seminary at Lima, New York. She had also acted as Corresponding Secretary of the Woman's Centenary Association that aided in building Heck Hall and Garrett Biblical Institute. Upon her return she was made Professor of Æsthetics and Dean of the Woman's College in Evanston, Ill., from which work she was drawn by a compelling sympathy into the temperance movement and its allied interests. It was in the East that her sympathies were first roused about the condition of women, and on her return to America she gave public addresses on female education. Her unaffected style, graceful diction, and musical delivery attracted notice at once, and she speedily attained the reputation she afterward enjoyed. She has lectured extensively during the last twenty-seven years, and has at various times been editorially connected with different publications East and West. On the death of her brother in 1879, she succeeded him as Editor of the *Chicago Evening Post;* and for a number of years she has been Editor of *The Union Signal.*

When the great movement known as the Women's Temperance Crusade was begun in December, 1873, Miss Willard took a deep interest in the work. She saw her lifework opening in that direction. In the spring of 1874, the women who had been engaged all winter in crusading called conventions for consultation in their respective States, and from those conventions resulted several State organizations, called State Temperance Unions, which were confederated into the Women's National Christian Temperance Union at a great convention held in a Presbyterian Church at Cleveland, Ohio, in November, 1874. Miss Willard was elected Corresponding Secretary of the Union, and to her indefatigable and sagacious efforts is mainly due its growth in influence and numbers ever since. In 1879, she was unanimously elected President of the Union. At all its assemblies and conventions, and on every occasion when its efforts were to be extended, she has been the leading spirit and the inspiration of her associates.

Her life has been full of activities along temperance, philanthropic and educational lines. The World's Christian Temperance Union, organized Nov. 1883, with Margaret Bright Lucas of London, sister of John Bright, as President, and now established in more than forty countries with a membership of at least half a million, was in great measure the child of her brain: and in 1891, Miss Willard became its President, with Lady Henry Somerset of England as Vice-President at large. In accepting the leadership of the White Cross movement in her Unions, she was instrumental in obtaining enactments in twelve states for the protection of women. She was the originator of the Great Polyglot Petition against the Alcohol and Opium trade; the beautiful Woman's Temple in Chicago, is a monument to her, as well as to her many noble co-adjuters in honor of whose devotion its every stone is eloquent. Her literary labors have been unceasing. Books, magazine articles, tracts and editorials have followed each other in quick succession from her busy pen. Her latest, indeed, her last book, a volume of 504 pages, was recently issued by the *Success Co.*, at No. 3 Cooper Union, New York. The title of this useful and voluminous work, "Occupations for Women" is in line with the purpose to which her whole life was set,—that of advancing the interests of her sex. Her sympathies and interests, though most fully invested in temperance work, were not limited to it. They were enlisted in every cause of philanthropy. When the relief depot was established in Marseilles, France, for the benefit of Armenian fugitives, she performed noble work in applying the funds provided by THE CHRISTIAN HERALD.

The funeral services were held in the Broadway Tabernacle, N. Y., and were largely attended; after which the body was taken to Evanston for interment. Miss Willard bequeathed her estate (about $20,000) to the W. C. T. U.

THE MOODY MEETINGS.

Everything in Readiness for the Great Series of Revival Gatherings at Grand Central Palace, New York.

ARRANGEMENTS are now almost completed for the great series of revival services to be held by Evangelist Dwight L. Moody, in the Grand Central Palace of Industry, New York, beginning March 13. These services, as already announced in THE CHRISTIAN HERALD, will last until March 20. The Industrial Building, in which the gatherings will take place, is located between Forty-third and Forty-fourth streets and Lexington avenue and Depew place, and is the most convenient and central building that could have been engaged for the purpose. A line of electric cars pass the front door, and a block off, two lines of horse-cars also pass. The Palace is contiguous to the Grand Central Station, and people from any of the suburbs can come there with the full assurance that they will be under shelter all the way. The elevated road runs into West Forty-second street station, and there is a covered passage connecting the station with the main hallway, so that persons who come from any ferry or railroad by the elevated trains can enter the hall of the Industrial Building without having once been under the necessity of going into the open air.

MR. J. H. BURKE.

THE INDUSTRIAL PALACE WHERE THE REVIVAL MEETINGS WILL BE HELD.

Music will be a prominent feature of the services throughout the week. Prof. D. B. Towner will be in charge of the singing at many of the meetings, and Mr. J. H. Burke will also take a leading part. Prof. Towner, as many of our readers may already know, has been engaged in evangelistic work for nearly eighteen years, and has on many former occasions ably assisted Mr. Moody at revival gatherings. His heart is in the work and he will be a valuable aid to Mr. Moody. Mr. Burke who belongs to the younger generation of Gospel singers, has already had a remarkable career in both Sunday School and evangelistic work. Thousands have been stirred by his voice in the great meetings at Cooper Union, Carnegie Hall and elsewhere. He has led choirs at many conventions and large religious assemblies in different parts of the country, and has labored side by side with Mr. Moody, Major Whittle, Rev. John McNeill and other evangelists whose work is known all over the civilized world.

The Sunday School

The Wheat and the Tares.

Sunday School Lesson for March 13. Matt. 13: 24-30; 36-43. Golden Text Matt. 13: 37.

BY MRS. M. BAXTER.

WHEAT AND DARNEL.

THE wheat and the tares is the first parable of the kingdom. The evangelist Matthew specially sets forth the kingdom and the kingship of the Lord Jesus. In this Gospel we learn how the wise men seek the infant Jesus with the words, "Where is he that is born King of the Jews?" (Matt. 2: 2.) John the Baptist comes, saying, "Repent ye for the kingdom of heaven is at hand." (Matt. 3: 2.) After the devil had unsuccessfully tempted, by offering him his sceptre as prince of this world (Matt. 4: 8, 9), our Lord preached John the Baptist's sermon over again, and then went about all Galilee, teaching in their synagogues and preaching the Gospel of the kingdom." (Matt. 3: 17, 23.) He began his wonderful Sermon on the Mount by showing how the meek and the persecuted possess the kingdom of heaven (Matt. 5: 2, 10), and he taught that the ruling principle of all who would follow him must be to seek first the kingdom of God and his righteousness, and all these things (food and clothing) should be added (Matt. 6: 33), for "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." (Rom. 14: 17.)

But a crisis had arrived in the ministry of Jesus. The Pharisees animated by jealousy and stung by the power of his life and of his words, sought to destroy him; and in their enmity they went the length of attributing to Satan the works which Jesus wrought, and by this committed the terrible sin of blaspheming the Holy Ghost. Calmly and in all the quiet dignity which belonged to him, the Lord explained to them that a kingdom divided against itself could not stand. "But," he said, "If I by the Spirit of God cast out devils, then is the Kingdom of God come upon you" (Matt. 12: 28, R. V.), and he pronounced the irrevocable doom of such as blaspheme the Holy Ghost. Henceforth, that he might not increase their condemnation, Jesus spoke chiefly in parables, and when his disciples inquired why he did so, he answered: "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given," and referring to Isa. 6: 9, he declared that in these very men were fulfilled that judicial hardening of the heart, that blindness and deafness described by the prophet.

"On that day (Matt. 13: 1, R V) Jesus went out of the house and sat by the seaside, and there were gathered unto him great multitudes," and that they might better hear his teaching, he entered into a boat and they ranged on the beach, listened to him. First he taught the parable of the sower of the seed, but without likening it to the Kingdom of Heaven, the great sower scatters his seed outside his kingdom, upon every kind of soil. In spiritual as in temporal things "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5: 45). On his side all is grace. "He so loved the world." But oh, how differently the seed of the Word is received! The "wayside" does not open to admit it at all; the rocky soil takes it in, but it gets no real grip upon the life, a little persecution and the feeble sprout dies away; the thorny soil gives it a place, but only to be shared with "the cares of this world and the deceitfulness of riches." None but the good soil really receives him, and "to them that received him gave he the right to become children of God, even to them that believe in his name, which were born, not of blood, nor of the flesh, nor of the will of man, but of God" (John 1, 12, 13, R.V.)

The parable of the sower and the seed is an introduction to the parables which follow. The "seed" is "the word of the kingdom" (v. 19), and is sown in the hearts of men. In the next parable the image is changed, and the seed no longer bears the same meaning. "The Kingdom of Heaven is likened unto a man that sowed good seed (and this seed is "the sons of the kingdom") in his field, but while men slept, the enemy came and sowed tares (darnel, a very common weed, very much like rye grass or bearded wheat), and went away. The good and the bad, the true and the false germinated and developed together, and only when the good seed began to bear fruit did the tares appear.

It is a photograph of the whole dispensation. Truly "He which soweth the good seed" sowed none but the "sons of the kingdom (ver. 38, R.V.) in this world of his, as specimens and types of what his kingdom was to be. But, "the prince of this world" (John 14: 30) has set himself to dispute and overthrow Christ's kingdom. He also is a sower and sows his own sons in the likeness of the sons of the kingdom, and we have, in every land where the Gospel is preached, the true seed and the spurious imitations side by side. How can they be distinguished? "By their fruits ye shall know them." (Matt. 7: 16). Only Christ can bring forth Christ-likeness. No seed will bring forth wheat. If any man be in Christ he is a new creature; old things have passed away, behold all things are become new (II. Cor. 5: 17). If sin be in you, the body is dead because of sin, but the spirit is life because of righteousness;" the spirit is no slave to the body.

The identical teaching comes out in another parable (ver. 47-50, R. V.). "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled," but not until it was filled; "they drew up upon the beach, and they sat down and gathered the good into vessels, but the bad they cast away." So shall it be in the consummation of the age (R.V. margin): "the angels shall come forth and sever the wicked from among the righteous, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth." Mixture is the character of the age. The attempt has been continually made to weed out the false from the true and to form a pure church, but it has proved futile; it is forbidden.

"Let both grow together until the harvest," is the command from on high; no other eye than that which is a flame of fire can distinguish infallibly the false from the true; no other hand than his can avoid destroying the tree with the false. And the two ripen each other. The martyr's stake is by no means the only manufactory for saints; an unconverted family, and still more, a worldly, religious family —when the wheat and the thorns strive for mastery, has often proved to be the furnace which has separated the gold from the dross in some of God's saints. The daily misunderstandings, the constant reproaches, the endless criticisms, which the true "sons of the kingdom" have to undergo at the hands of those who say, "Lord, Lord," without doing "the will of our Father, which is in heaven" (Matt. 7: 21), go to ripen the patience and perfect the love of one who has learned that "all things work together for good to them that love God," and the fruit of the Spirit mellows under the fiery heat. At the same time, the very patience and Christlike love with which undeserved wrongs are borne by them only angers the more those who would be thought Christians, but who have never yielded themselves up to Christ.

"AN ENEMY HATH DONE THIS!"

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

CHRIST made no secret of his reason for using parables. There were, he intimated, a number of his hearers who would not receive the truth, if they perceived at the outset what it was that he was striving to teach them. They did not want to be disturbed, to be made uncomfortable, to have to repent and quit their sins. If they saw that Jesus was leading them in that direction, they would close their eyes lest they should see with them. So he told them incidents which they would remember and which would incite live thoughts that would germinate afterwards. The first of these parables was that of the sower, in which three-fourths of the seed sown, fails. He follows, in the parable of the tares, the future of the remaining fourth, which was good seed in good ground. It was not yet at the end of its perils. It would be in close association with something resembling it in appearance, but radically different in nature, inasmuch as it was poisonous. The sower's impulsive servants would have rooted up the bad growths, but that is not the sower's plan. The bad and the good are to grow together till the harvest, when their difference will be clear. No danger to the good will be possible then, as the separation is to be delayed until it can be done without risk. When we see good and bad men in society, both growing and flourishing, we are not to suppose that God takes no account of the difference. They will not always be side by side. When they come to maturity they will be separated, and each will have their appropriate end.

Sowed good seed in his field. The present condition of the world is not a reproach to God, as some contend. He sowed good seed, the enemy sowed the evil. Christ concerned himself with teaching the one lesson of patience to the end, but it is legitimate to remember that in the kingdom of grace the nature of the tares may be changed. They may become wheat, the evil may become good. An eminent preacher said, late in life: "I was never intended for a preacher. I was built for a bad man. When I was school I was a real terror. I had mo fights than any other boy, and I was all kinds of mischief. I shall never fo get the astonishment of the inn-keeper the village where I lived, when I visite it after an absence of thirty years, a stayed at his house. I remembered hi as an old school-fellow, and recalled m self to his recollection. 'John,' he said 'oh, yes, I remember John very well. you are he? And what might you doing now?' I told him I was a min ter, and he burst out laughing. 'We he said, 'the devil has been cheated out you, for if ever there was a devil's in you were one.' I could have laughed w him for very joy. Nothing short of t grace of God could have made a minis out of such a nature."

Whence then hath it tares? The qu tion is still being propounded with prospect of solution. No one can tell the origin of evil. The tares in this c were probably the darnel which is simi in nature to the American "chess or chea In its earlier growth it resembles whe but is injurious if eaten, and to some p sonous, producing violent nausea. De Alford narrates that a bad neighbor o served him this identical trick by sow charlock in one of his fields by nig Trench cites an instance of an outgo tenant in Ireland who, wishing to aver himself on his landlord and the incom tenant, sowed wild oats on the farm. is also on record that the plag of the thistle in California ca from a Scottish settler, who v so patriotic that he sent for so Scotch thistles to remind him his old home. He did not int to do mischief, but the wind c ried the thistle-down into neighbors' fields, whence spread all over the State.

Let both grow together. I well for the bad that the g live among them, so that by as ciation they may benefit. Bu is very deplorable when the g are contaminated. An unc verted man of very evil life fond of pointing out the inc sistencies of Christians. He silenced on one occasion by Stuart Robinson, to whom was insisting that "your chu members are no better than worldly people are." The mi ter challenged the assertion asked for proof. Several fa were cited in reply. The mi ter's comment was: "Well, I sorry, but I am not surpris It is of the Lord's mercy t they are as good as they are wonder they are not worse w I remember that they have to sociate with you and your friend

Children of the Kingdom. Th is a title to which all may asp In our common talk, we sp of a boy as the son of a ban or the son of a beggar, but Ch loses sight of such distinctio He makes a separation, but, a famous preacher points out, his line demarkation is not horizontal, like o dividing society into upper and lo classes; but perpendicular, having on right, the children of the kingdom, and left, the children of the wicked. The rich are in both companies and poor are in both. Their having mo or not having it, makes no difference this separation. They are divided acc ing to character. So it is possible for poorest child to take his place among children of the kingdom. The stor told of a childless millionaire who cided to adopt some poor child and b him up as his heir. He went to a found asylum to pick out a boy. He wal through the school looking keenly at the boys. One or two were so handso that his wife, who accompanied h wanted to decide there and then. But said, "Wait, let us see them at play." a little while he brought a boy to his w "This is our boy," he said. "I saw carrying a lame boy on his back ac the yard so that he might see the g A boy who would do that is the b I want." And the boy who woke up morning poor and friendless, lay dow sleep at night the heir to millions. was chosen, as God chooses the chil of the kingdom on account of charac

A KING UNDER THE CAMERA.

Negus Menelek of Abyssinia and his Court Photographed for "The Christian Herald"—Imposing Rites of the Native Christian Church.

(From Our Special Correspondent.)

PARIS, February 10, 1898.—The march of events in Eastern Africa goes on with rapidity. While England and France are apparently in collision on the Gold Coast, where clashing interests may precipitate a war, Abyssinia, which was only lately a scene of conflict is enjoying peace and progress. Few were aware that the Negus Menelek, was preparing to enter the

THE FOUR HIGH PRIESTS AT THE COURT OF THE NEGUS.

Rasna as a rival of Great Britain for supremacy in the Soudan. The occurrences of the last few weeks leave little doubt as to the intentions both of the French explorer, Marchand, and of the dusky Ethiopian potentate. Marchand after having been reported as massacred with his companions and buried, is now known to be but a short distance from Harrar, while Menelek who was merely credited with the intention of taking the field against an insubordinate vassal, the Ras Mangascia, is suspected with good reason of harboring designs of a far more serious nature, namely, an armed resistance to Sirdar Kitchener's advance from Berber. And if this should come to pass, we may anticipate a campaign of a rather more sanguinary description than was the military promenade of the redcoats under Sir Robert Napier's leadership thirty years ago, which ended with the death of Menelek's predecessor, King Theodorus, and the capture of his mountain stronghold. Count Leontieff, who hurriedly left Odessa recently, accompanied Menelek's envoy to Russia, Ito Joseph, will probably reach Abyssinia in time to participate in the great events now preparing for the immediate future. It is appropriate and timely, therefore, to present the accompanying photographs which Count Leontieff took during his last sojourn at Entoto. Some of them afford a glimpse of the religious side of Abyssinian life of which the outside Christian world knows yet but little. What we do know is that the Abyssinians claim to be Christians, and that in their own barbaric manner, strongly tinged with the spirit of fetichism, they worship the Saviour of mankind. The four dignified individuals drawn up in a row, in one photograph, are the officiating priests of the so-called Holy Trinity Church, which is situated about a hundred yards from the imperial palace at Entoto. Believing themselves to be descended from the ancient Jews, the Abyssinians have adopted many of the rites and ceremonies peculiar to that people, to which they have added, however, various fantastic ceremonials of their own. There is a description of one of these ceremonies at Ghebi, an imperial residence, as gathered by the writer lately from Prince Henry of Orleans and Count Leontieff. It is the festival of Easter, one of the most important in the Abyssinian calendar, and these four prelates played a prominent part in it. The central figure of the festival is, of course, King Menelek himself, direct descendant, as he believes, of Solomon and the Queen of Sheba. To him the clergy are to announce officially the resurrection, and this is how the solemn rite is accomplished:

His Majesty sits cross-legged upon a red velvet platform, gold embroidered, beneath a vast tent or canopy ornamented with lilies. Behind him stand a few youthful courtiers, with bejewelled fans which they keep in constant motion, and on his right, but on a lower level, are seated the two *Abonnas*, or Grand Bishops of the Coptic Church from Egypt, and the venerable *Etchiquie*, or Grand Chief of the Abyssinian Mayors. Directly in front of the monarch, on the steps of the platform, crouches the *heleagique*, or chief of the secular clergy. The Empress Taitou is meanwhile hidden from view behind a huge canvass drawn up over a white building near by, but as the same is provided with loop-holes, she and her ladies in waiting lose none of the details of the proceedings.

The scene is a truly marvelous one, for as a fitting frame to the centre piece, there stands around the platform a vast assemblage of priests, officials, warriors and townspeople, all attired in their gaudiest costumes. The deacons of the provincial churches occupy the front rank and are dressed in togas, something like those worn in ancient Rome, richly ornamented and cut up into long pendants to imitate a lion's skin. All the colors advance to the foot of the platform, moving in a half circle fifty at a time. They wear the national Abyssinian *chama*, or white toga, with a red band; also white turbans on their heads. With their right hand they swing a metal rattle, while their left grasps a crutched stave, the symbol of their priestly office. To the accompaniment of a peculiar orchestra composed of long silver drums, conducted by a high priest, the paraders intone a weird chant, a corruption of the psalms of David, the "Alleluias," of which are set to a marked polyphonous rythm. Three or four singers in the ranks advance to the foot of the platform, stooping to slide their feet along as though they wished to press them on the ground. These steps recall to mind the Jewish dances round the Ark. The moment is at hand when the earth rejoices, and they march more vigorously. The staves are laid aside, a circle is formed, the singing and dancing increase in intensity and are accompanied by clapping of hands. The celebrants seat themselves in a group at the foot of the platform, the folk in the way are driven off by a policeman with a long whip, and the way is cleared for a fresh church, and a new performance.

A corner of the cathedral or church of the Holy Trinity arouses the special interest of the visitor. The panels are the work of a native artist who flourished in the middle ages, and although crude in treatment, they disclose a very fair knowledge of the human form on the designer's part. They will assuredly compare most favorably in that particular with some contemporaneous work which I have seen in the Louvre Galleries. The poor fellow probably never beheld a white man in his whole life, and so he pictured the Saints and even the Avenging Archangel as dusky Ethiopians, both in his own mind and on the canvas. That the plastic arts were not then unknown, is furthermore shown by their success in mixing colors, the pigment of their paintings, for instance, being as fresh and bright to-day as if they had been just applied.

Although dealing with a subject of an entirely different order, the picture of Menelek "kodacking," his followers will probably not be found the least interesting of our photographs. M. Monrichon, one of the Frenchmen who visited Abyssinia a year ago on a special mission to the Negus, made this unique photograph.

KING MENELEK PHOTOGRAPHING HIS SWISS ENGINEER.

fascinate the eye, plus the glitter of a thousand jewels and the reflections of the gold and silver tiaras, the finely chiselled crowns, the large filigree Greek crosses, the broad pointed lances, the shields ornamented with lions, rampant in gold and brilliant amethysts as centre pieces. It is a scene taken bodily out of the Old Testament; it conjures up to the mind's eye the barbaric splendor of ancient civilization. One might almost imagine oneself at the Court of the Queen of Sheba, Menelek's dusky ancestor.

In turn, the officials of the different churches of the districts of Addis Ababa and Entoto

Menelek has become a camera enthusiast, and with his "photo-jumelle," which is worked like an opera glass, maps off everything in sight. In this picture he is shown in the act of making an exposure of his major domo, the Swiss engineer, Ilg, of whom so much has been written of late. Ilg shares with Leontieff the privileges of advising and guiding His Majesty in all matters of state. Between the three of them, the destinies of Ethiopia are in good hands.

V. GRIBAYEDOFF.

The Bazaars of Cairo.

(See colored illustration on the first page.)

TO the stranger in Cairo, its quaint streets, with their mixed population of many nationalities, form a picturesque and ever-changing kaleidoscope. Comparatively few of these streets have succumbed to Western innovations. They are usually rough and

ABYSSINIA'S OLDEST PRIEST.

unpaved, and the many projecting balconies and barred windows that jut far out from the sides of the buildings give them a confined appearance that is by no means agreeable to one accustomed to wide avenues and large breathing-spaces. But the architectural style of the houses, no less the varied and picturesque dress of the people themselves, are such as delight the eye of an artist. Riders on camels; Moslem ladies veiled with the *yashmak*, usually riding diminutive led donkeys; Arabs in bright-hued robes; turbaned Turks; Jews, whose unmistakable physiognomy proclaims their race; messengers, porters, tradesmen of every craft and an occasional European or American—these are but a few of the everyday sights one encounters in this Eastern cosmopolitan city. One of the most frequented thoroughfares is the "Mooskee," which has many fine points of attraction. It contains a number of European shops, but as one proceeds along the narrow pavement, he sees many native shops also open to the street, and the shopmen sitting cross-legged, ready to deal with any customer who may come along. A native Cairo shop is usually about six feet square, with front open to the street, and the goods piled within easy reach of the seller, so that he may conduct his business without the necessity of rising. Many of the merchants are Syrian or Coptic Christians, and they close their shops on Sunday. Other streets are the *Sook el Hamzowee*, *Sook el Attarin*, where drugs and perfumes are sold; the *Sook el Soudan*, where African products predominate. Among the bazaars, there is a kind of rude trade classification. In one (that of the jewelers) the gold and silversmiths of the city are represented. In the *Sook-en-Vahhasin*, or bazaar of the coppersmiths, one finds a great and imposing array of articles, including trays of copper and brass, pots and other kitchen utensils, ink and pen holders, tongs, shovels, stew pans, coffee pots, ewers and basins. Our artist, in the colored illustration on the first page of this issue of THE CHRISTIAN HERALD, has depicted a section of the "street of the coppersmiths." Another attractive bazaar is that devoted to perfumes, where visitors come to buy the famed "attar of roses." The shoe bazaar and bazaar of weapons are also full of interest.

Under Nobody's Auspices...

The Story of a Brave Girl's Effort to Win Souls for Christ

By CAROLINE A. CREEVEY.

(Continued from last week.)

With an effort Miss Marion drew herself together, and taking something from her bag, said, "Do you see this fossil fish? It came from Wyoming. Millions of such fish lie buried there, in the mountains, pressed flat, and made into stone by successive layers of mud, earth and rock. How long is it since this little fish was soft flesh and bones, a bright thing of life, with fins and tail playing in the water? How long? How can I tell? Not so long as those souls lost in darkness will wander. Men and brothers! In the mud and slime of that dark country, the souls, grain by grain, atom by atom, grow hard. A fossilized soul!

"But could not Christ have saved even this soul?

"He tried. It was for this soul He died. But the soul refused. Men and Brothers! Your souls have begun to fossilize, else you would not drink, nor use foul language. The soft soul can only live in a decent body, which is pure, sweet and clean. Working does not harden the soul. How often do hard hands and soft souls go together! Christ worked. He loves working men. But I tell you," pointing to one and another, "your soul is petrifying with drink; yours with swearing and cursing; yours with your murderous temper; yours with gambling. I am told this is no place for a lady. Then it's no place for Christ."

The audience was still as death. Nothing could be heard but the soft sighing of the wind outside. The girl's voice sank to a whisper sometimes, but not a word that she said was lost. Miss Marion now came to the edge of the platform. She leaned towards her audience, and continued:

"Men and brothers! Listen to this true story. A man on horseback was passing in a dark night along a lonely road. He came to a river. There was no turning back. He must go forward, although he knew not how strong the current might be, nor whether he could reach the opposite shore. His horse is a brave swimmer. It is a perilous passage, but they have got beyond the current, the horse steps on firm bottom, they will soon be safe. Safe, did I say? Not yet. What ails the horse? He ceases to make progress. He cannot lift his feet; he is sinking. The awful truth breaks upon the rider. They are caught in a quicksand. He urges the poor beast to one more endeavor. In vain. The horse struggles frantically, but sinks the faster. And the man? There is one hope of safety for him, a mere chance, for, recollect, it is dark, and he cannot see the shore. He can but venture. Raising himself, and balancing himself on the saddle, he puts all his strength into one mighty spring. It is a jump for life. Can he reach the shore and escape the quicksand? If by so much as an inch, he is safe. Can he? Does he? Ah! thank God! His feet strike solid ground. But woe to the poor beast! The very impetus of the rider's jump pushes him further down. He sinks in the more swift and sure. Soon, with that awful cry which terror extorts from a horse, he disappears, drawn under the water, under the sand. Men and brothers! You do not wish to die such a death as that. Yet a quicksand lies between you and the other side of the dark river, which you and I must soon cross over. Some of us will safely reach the farther shore. Some of us will perish, unless with a mighty spring we clear the quicksands. Jump now! Jump to-night, to-morrow!"

It is impossible to describe the effect produced by these words, which Miss Marion uttered. Her face was white, her features were tense and drawn, her eyes shone like stars. A murmur broke from the men, but quickly ceased. Now the girl's voice sank to a whisper. Clasping her hands above her head she prayed:

"God in heaven! Christ has sacrificed himself for these men, his brothers. Only his mighty strength can carry them through the dark river. May they jump into thy arms now and be safe."

Miss Marion could not utter another word. Extreme emotion overpowered her. She sank into the chair and buried her face in her hands. She sobbed aloud.

One of the men sprang to her side.

"Don't, miss. Don't take on like that. I never knew it was so bad with us. I'm after jumping at once, ma'am. And it's Jack Muldoon'll make the other fellers here jump, too."

Another said, "I'm clean beat out. It's the darkness that's around me sure. I'm going to jump."

"Yes, Joe," cried a third, coming from the rear, "my breath comes hard like; I believe it's suffocating I am."

"Don't, miss," pleaded another. "To see the little leddy like that!"

Many came and crowded around the girl, eager to comfort her. Their feeling was for her. She knew this. She opened her eyes and looked into their faces. She gave her hand to one and another. A wonderful love suffused her face. To those men she seemed like an angel. Philip Hardie like the others was spellbound. He could not take his eyes from her face.

Miss Marion took up her mandolin, played and sang with a voice full of tears,

On Christ the solid rock I stand,
All other ground is sinking sand.

While she sang she gathered strength. After the hymn was finished she said, "Men and brothers! I do not believe in an emotional conversion. Your feelings must not guide. Your wills must act, and that they cannot do while your feelings are aroused. Will you do now just what I ask you? Go home. Don't, please, stop at the grogshops. If by to-morrow night, you are quite ready to jump, meet me here. You will not all come. Some of you whose hearts have begun to petrify will think you were foolish to have been moved by a girl. But I have told you the truth only and you must believe me, and most of you will come. I see by your faces. My life for yours, we shall find the way out of this darkness into life and light."

Then she said "Good-night," and the men went out silently, in little groups, all as if under a magic spell. Only, that in the corner, Philip Hardie lingered. Never in his life had he been so moved. He could no longer doubt the girl's earnestness, sincerity or power. She had not preached, as preaching goes. Not a word about the plan of salvation. Darkness, quicksands! It was horrible. He sympathized with the men, and pulled nervously at his necktie, as if he, too, were suffocating. He very much wished to speak with her, but when, after a time, sadly, almost with the air of one defeated, she gathered her Bible, mandolin, and other things together and with eyes cast down, unconscious of Mr. Hardie's presence, walked through the hall and out of the door, he could not disturb her. It seemed irreverent to bring himself to her notice. She was all at once lifted above him, a superior being. He wondered at the prejudice he had conceived against her, and then he wondered that he no longer objected to this girl's preaching. Rather he felt a strong desire to uphold her in her work, and help to make it successful. All he could do was to follow her to her boarding-house, and see her safe within.

This was the beginning of a series of meetings. The next evening, and the next, and for many nights. Liberty-Pavilion was filled with rough men, who hung on the words of the girl-preacher, as if their lives were in her hands. She always addressed them as "Men and Brothers!" Her method—if method it could be called—was to make them feel an overpowering sense of danger, the danger of being hopelessly lost, forever wandering away from Christ. Then she put him, their Saviour, before them. She did not make the way in which they must walk easy. She called crime and sin by their true names, and painted them in hideous colors. She said that to follow Christ was to turn their backs on those things which they had always loved. "You cannot walk two ways at once," she said, "and there is no third way." Her figures of speech were ever varying and flashing. They were always vivid, and held her audience. But, above all, it was her own intense earnestness which brought the men to do her bidding. Mr. Hardie had heard eloquent preachers. He had never been thrilled by them as he

"DON'T, MISS! DON'T TAKE ON LIKE THAT!"

was, invariably, by this girl. Where had she learned to speak thus? He smiled as he thought of the elegant Dr. Humber, who learnedly and brilliantly discoursed in his church, crowded with well-dressed people, at home, and whose sermons were reported for the next day's paper. What success would he have here among these men of Oakland? But this girl's words were bearing unmistakable fruit. The men washed themselves before coming to the meetings. One evening the hall had been swept and cleaned. A jar of wild flowers appeared on the table beside a glass of water. Miss Marion always thanked the men for their attentions, and quietly looked her commendation of their improved personal appearance. After the meetings, she took them by the hand, so simply, so naturally, they were completely won to do her wishes. She became like a queen among them, and they were loyal and obedient subjects, eager to prolong her stay, and make her happy

* * *

It was now three weeks since Miss Marion came to Oakland, and Philip Hardie had been able to speak to her only once or twice during that time. When not about her work she stayed in her room at her boarding house, and ate her meals there. She began to show signs of nervous exhaustion. A tired and wo look came over her face. Mr. Hard was apprehensive lest the girl's fra body should be unequal to the task sh had set herself. He wished to speak her, to expostulate with her, compellir her to regard herself. For, of a sudde it had dawned upon him, that he car very much, whether she broke down not. On her part, she seemed indiffere to him. She went about her work alon He might have helped her, but she d not ask his help. Her face was with hi day and night, now smiling and friend or serious, earnest, and pleading, nc calm and thoughtful like the Sistine M donna's, again, deeply troubled, as whe in her meetings, she felt the burden lost souls. The quick change of her e pression at such times was wonderf But always it was love that beamed fr her eyes, love troubled or hopeful. spite of her youth, it was the motl which was the strongest part of her n ture. The men regarded her as suc and made of her a sort of confessor, c fiding to her the secret of their lives, ev their careless, reckless sins. The m hardened among them became gentle w her. She stirred their better natures, a aroused that desire to be good which s believed is latent in the heart of even t most depraved human creature.

Philip Hardie had fully made up mind that the beautiful, changing f was expressive of a transparent, fearl guileless nature, such as it had ne been his good fortune to meet in world of fashion and pleasure, where had been his fate to study young lad He often mused as to what the past hist of this girl might be; whether she ha family who knew and approved of work. And then he found himself l ally defending her from the family's p sible hostility. It was she, herself, in distinct personality, who interested h He determined to speak to her at the v first opportunity.

She was sitting one evening, wearily she always did, in the hall, after the n had gone out. But she reached out hand and greeted Mr. Hardie witl smile as he came towards her. He sea himself on the edge of the platform at feet. She put the mandolin in its c and rose to go.

"Please sit down a minute, Miss rion," he besought her. "I cannot t you anywhere else, and I must speak you. What do you do all the day in y poor little room? Why do you never t a meal with the men? They would t you respectfully, and so would I. W have you so entirely forgotten me? I could show you some lovely, restful w in these woods."

"Surely," she answered, "you n know that coming here among men al as I do, I must live very circumspectly don't wish any of them to think of me. cept as one who wishes to help them. sides, I rest all day, and get ready for e evening meeting. You would hardly lieve that I could get so tired every nig

"Tired? I should think so. Ev night you give part of your life to th men. You are wearing yourself out. are slowly killing yourself."

"Oh, no, it is not so bad as that. An is such a blessed work," she murmure

"Yes, but even in so blessed a w you have no right to commit suicide. not the work nearly done now? You at least hold your meetings less of The men are really changed. Drink is steadily on the decrease. The sale keepers are growling because they not prospering. I seldom hear prof words from the men now, and they w most industriously. The company ou to pay you a salary," he added laughi

"One of these liquor-sellers is re converted," said Miss Marion. He's going to let us have a decent restau and reading-room out of his place. He's my friend."

"Yes, I have heard. It is only on your marvelous successes. Who will n tinue the work after you have gone? or you must depart soon, I should think search of health."

Miss Marion turned her wonderful upon her questioner. "You will," he said quietly.

"I? How do you know?"

"My friend, can I not see that you are in sympathy with me? The thought has been a great help."

(To be Concluded.)

THE FAMILY AND HOME CIRCLE

In Southern Homes.

Historic Homesteads and Chapels Along the Beautiful James River—Old Dominion Landmarks.

NOT many journeys can be more interesting to the student of American history than a sail from Hampton Roads up the James River, past Richmond, to City Point, and then by rail to Petersburg, a quiet little town, replete with historic associations, but overshadowed by the growing and beautiful capital, just twenty miles away. One will pass early in the route Smithfield, where a chapel, said to be the second oldest church built in the Virginia colony, stands in a good state of preservation, though it bears the date 1632; materials and workmanship were of the best; the timber was brought from England. In Petersburg, at the end of the journey, in the midst of an ever-enlarging cemetery, which was once a simple churchyard, stands old Blandford Church. The bricks were brought from England, each wrapped, it is said, in paper.

From Smithfield to Blandford are many an ancient chapel; some with tattered registers still preserved; all with graveyards full of historic names. The country-seats along the James had their little chapels, where the people of colonial days attended service. This was after the fashion of the mother country, from which they had so lately come. The houses were modeled on those of England. From time to time, however, they were added to as the family were enlarged, or the demands of hospitality increased, until the architecture seems of no determined pattern; but, as seen from the river, these antiquated mansions are very picturesque, as they stand surrounded by gnarled and aged trees, and extensive lawns, with the negro quarters forming a village in the background. These houses have wide portals, grand stairways, lofty ceilings and elaborate carvings. On their walls hang portraits of men whose words yet serve to thrill American patriotism.

Our illustration furnishes a glimpse of one of the most famous of these old homes, Brandon, the residence, since the early Old Dominion days of the Harrison family. A Speaker of the House of Burgesses, a signer of the Declaration of Independence, a Governor of Virginia, a President of the United States, whose histories are linked with that of Brandon, bore this name. Near the little chapel at Tabin Point, Surrey, a crumbling tombstone, bears the epitaph: "Here lyeth the body of the Honourable Benjamin Harrison, Esquire, who did justice, loved mercy and walked humbly with his God." In the churchyard at Westover, a little way up the river from Brandon, is a monument to another famous Harrison.

Now, as in the past, the doors of these old homes are open to the wayfaring guest and the stranger; and now, as in the past, their tenants are proud to give glad welcome to the traveling preacher or colporteur, and each house is pleased to be known as the "preacher's home." There is not the baronial magnificence of entertainment observed in colonial days, but the spirit is quite as free and sincere. The homely farm work of plowing and reaping goes on outside, and carts and wagons, bearing grain and grist, ply between barns and mills, and barns and docks; neighbors often visit each other by boats going up and down the river. Friends come from Petersburg or Richmond, or great cities, north, east and west, and share bed and board at their pleasure. The quiet home-life goes on, among old-fashioned surroundings of spindle-leg and claw-foot furniture, of wide fire-places and brass fire dogs, and hospitality goes hand-in-hand with gentle charity.

AN OLD-FASHIONED VIRGINIA FARM-HOUSE.

Mamma's Valentine.

A pretty story is told of four little folks who went out with mamma to buy valentines for little friends and for each other.

They had a great time selecting these valentines, and the story-teller, Mary Joanna Porter, says "no one but a mother would have tried to manage such an affair." There was much whispering and indecision, and much trying of the salesman's as well as of mamma's good patience.

The choosing of a valentine good enough for papa was almost provocative of brain-fever for all concerned: but at last, as the store was being closed, the tremendous enterprise was concluded, and mamma smiling, if a bit harassed, passed out with her triumphant brood. That night in the play-room there was consternation and heartache on the part of troubled little folks. They had no valentine for mamma. What should they do? At last they determined to make one out of a big sheet of writing-paper, with the aid of pencils and printed letters by painstaking little fists. Next morning when the door bell rang in quick succession and white envelopes fluttered in, there was one for mamma. She thought she had never had so nice a valentine, and this was the way it read:

My dear mamma, I do love you, (Eugene)
And I, mamma, I love you, too; (Horace)
I love you more than I can tell, (Mabel)
I hope to please you very well. (Edith)

National Flowers.

France has the lily,
England the rose,
And everybody knows
Where the shamrock grows.

The history of flowers as national emblems is curious and interesting, the history of their choosing in each case making a pretty story in history or legendary lore. France has had the iris, or *fleur-de-lis*, since the time of King Clovis, to whom, the story says, an angel from heaven presented the device, embroidered in gold on a banner of blue. The pomegranate is the flower of Spain. The blue corn-flower, so well beloved of the old Kaiser William, is Germany's blossom. Prussia takes the linden leaf. The fragrant mignonette is the favorite of Saxony, the lowly leek of Wales. The modest violet is well beloved of Greece; under Napoleon it displaced the iris in France. Rome, which once crowned its rulers and wise men with the oak leaf, loves the lily now. The water-lily of the Nile—the lotus—has been Egypt's sacred flower. The chrysanthemum belongs to Japan. Canada knows the maple leaf for hers. The United States, so far, loves all the flowers, making choice of none.

A Young Girl's Picture Gallery.

In these days of splendid illustrations, it is not difficult for anyone to make a passably good collection of pictures. But few would do so to put them to the same use as did a young girl whose home was in an old-fashioned farm-house. An exchange tells what she did with the illustrations:

"She has made of her bedroom an interesting and beautiful nook. She dislikes white walls. For many months she has collected really good illustrations from different periodicals, and with tiny tacks has fastened these to her walls. This room charmed me. It is a light, airy apartment, and the pictures show to advantage. One corner is devoted to Gibson's imposing men and incomparable girls, while another is given up to Du Maurier.

In a little niche in this room I saw the picture of the sleeping Joan of Arc. In what she calls her sacred corner is an exquisite copy of Hoffmann's "Head of the Christ," and near this are several pictures of divinely sweet angels—among others, two angelic cherubs taken from one of Correggio's paintings. In still another part of the room is what this clever girl calls her "anti-blues collection." This is a group of pictures of babies and children, all of whom are so chubby and sweet that one finds herself unconsciously smiling back into the pretty, innocent faces."

Put Off All Her Jewels.

A writer in an exchange tells of an interesting incident during a recent visit to Madras, India. In an orphanage there he saw:

A zenana woman who until that day had never seen the face of any man except her husband! She shrank back into a corner as a fawn, and with a sweet, sad, faint voice sang three hymns, including, "All the Day Long It Is Jesus." The central figure in that company—no I must not finish that sentence; we knew the unseen Christ was there, for did not our hearts burn within us? The central visible figure was Sooboonagam Ommal, a very rich, high-caste Brahmin woman whom Woman's truest Friend and Lover had captured, won, transformed and glorified; so that the proud and brilliant heathen lady of three years ago has put off all her jewels, donned the humblest garb, delights to sweep floors and take her part in the most menial duties in the orphanage, and to go from zenanas from day to day to tell the old, old story, rejoicing to suffer shame for his name.

FRANCES E. WILLARD.

WE might better have spared another!
In these days of sin and dole,
We had need of her, with her ready hand,
Her lofty, heroic soul.

She had done the work of the angels
Whatever she found to do;
Scorning no lowly service,
Faithful and brave and true.

Ever beside her, walking
Was One like the Son of Man,
She knew the voice of the Master,
She wrought by the Master's plan.

Serene and stern and steady,
She dared gigantic wrong,
Her lance bore down the evil,
For the battle is to the strong.

We might better have spared another,
Yet she had earned her rest.
And into the light of the living
She has entered, crowned and blessed.

—Margaret E. Sangster.

Children's Prayers.

IF one would see examples of pure simplicity and transparent sincerity in prayer, let him look at those of children, says C. B. Wetherbe, in an exchange. It sometimes seems to me that God is far more greatly pleased with the prayers of young children than with those offered by adults. This story is told of a poor German boy who was anxious to attend a Moravian school. He wrote a letter and put it into the post office, addressed to the Lord Jesus in Heaven. It read thus: "My Lord and Saviour Jesus Christ, I have lost my father—we are very poor; but I know that thou tellest in thy Word that whatsoever we shall ask God in thy name he will give it to us. I believe what thou sayest, Lord Jesus; I pray, then, to God, in the name of Jesus, that he will give my mother the means of placing me in the Moravian school; I should like so much to continue to be taught. I pray unto thee already: but I will love thee still more."

The postmaster, being impressed by the queer address, opened the letter. It was read at a meeting of the Moravian Society, when the Baroness de la Leffe became the boy's patroness and sent him to the school to which he aspired to go. In the simplicity of that boy's heart and faith he believed that in answer to his prayer God would somehow open the way for him to go to that school.

Jack's Religious Opportunities.

With our churches, our libraries and prayer-meetings ashore, we do not realize, we dwellers of the land, how narrow are the sailor's literary and religious opportunities, bounded as they are, by the sides of his ship, until, reading some such little paragraph as this which appears in *The Sailors' Magazine and Seaman's Friend*:

On boarding a three-masted schooner, a chaplain reports, I found all hands aboard hard at work. I chatted for a short time as best I could and then went to see the captain. He holds services in his cabin whenever he can, and the small library on his table consisted of six religious works, two of which were Bibles and another *Cruden's Concordance*. We had a long talk, ending in prayer, in which he joined.

Husband and Wife.

In a recent article, Rev. John Hall points out a very common mistake in connection with the marriage service. He says: "We often read that clergyman declares the young couple man 'and wife.' The statement is according to most ceremonies heard, for in them the parties marrying are pronounced man and wife. This is, to say the least, a palpable misstatement of the correlation. It is marrying only one of them—the woman. She is pronounced a wife.

The man, however, is not pronounced a husband, what he really is, but a 'man,' just what he was before the event of the marriage.

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

LOUIS KLOPSCH, PROPRIETOR.

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The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York, as Second-class Matter

Our Work in Cuba.

MOVED by sorrow over the disaster to the *Maine* and her gallant crew, and stirred to indignation by the sensational reports regarding that unfortunate event, some friends have written to us, impulsively inquiring whether, in the event of the responsibility for that occurrence proving to rest with Spain, the Christian people of our own land should still extend aid to the starving people of Cuba.

The question arises from a misconception of the circumstances. These Cuban *concentrados* are non-combatants—peaceful agriculturists and village laborers—who have taken no part in the wretched war which has devastated their country. They are innocent victims of a condition of affairs which they were powerless to prevent. Their cause is one that appeals, not to diplomacy, but to common humanity. Even suppose it should be found that the blowing up of the *Maine* was the act of Spaniards, would it improve the situation in the smallest degree were we to permit 50,000 or 100,000 human beings to starve, whom we might have saved—people who had nothing whatever to do with the disaster? Christ teaches us to deal kindly, even with our enemies; how much more should we deal tenderly with those who never had a thought of enmity against us, and whose very lives now hang upon our fidelity to His teachings? It is not because we are a powerful nation that these sufferers have appealed to us for succor, but because we are a humane, Christian people.

The path of duty lies clear before us; we have been called to save life in Cuba, to rescue the perishing and raise the helpless ones. In His Name, let us go forward, without hesitation, leaving the issues of war and peace in the hands of the great Disposer of events.

Are Disasters Multiplying.

WHEN it is not loneliness or death it is blizzard or cyclone. The wildest elements are let loose, and oft go church steeples and down go villages. Nevertheless, there are no more of these devastations in proportion to the world's number of inhabitants than there always have been, but the telegraph and the press associations gather them all up and put them before our eyes with all the particulars. Instead of knowing only that which goes on in one neighborhood, as in olden time, we have through wire and type a semi-omnipresence, and we are informed of all the important things that happen within ten thousand miles. As to hurricanes, Satan always was the prince of the power of the air, and when he wishes to take a ride, he gets astride a cyclone and with red spur of lightning urges on the wild courser until forests and villages are prostrated. But when vast regions of this country were uninhabited, a cyclone might caper around for a week and nobody heard of it.

In the year 1776, a whole convention of blizzards met in Dakota, and not one breath of their utterances was reported. In 1812, a hurricane flew a thousand miles through the Northwest, and only ruffled the fur of bulfalo and sunk an Indian's canoe and wrecked a bevy of wild pigeons. But now this country is getting so thoroughly peopled, that tornadoes have no room to play without upsetting something. If some evening a whirlwind takes a little circuit after tea in Georgia, the next morning we all know about it. A cyclone can have no privacy, and its every move is reported. Years ago, every morning and evening, we felt the sick pulse of the German Emperor at Berlin, while the old German Emperors like Otho and Conrad and Arnulf might have been sick ten years, and except a handful of people the world would have known nothing about it. Now, the harnessed lightning is by wire-bridle and bit turned this way and that and compelled to carry all kinds of tidings. No wonder the over-worked and tyrannized lightnings sometimes out of revenge strike and consume men and dwellings. Fame once meant being known by fifty thousand people. Fame now means being known by a hundred million. Charlemagne was not as widely spoken of in his time as now is some American pugilist. It is not because there are more accidents or more sicknesses or more deaths, or more occurrences, or more heroisms, or more suicides, or more catastrophes, but because such things are immediately reported, telegraphed and published.

Two Great Wrongs.

ALL good people on both sides the sea condemn the defamatory letter of the late Minister Plenipotentiary from Spain. He had again and again received the hospitality of President McKinley and pretended to be friendly, while at the same time guilty of the authorship of a most insulting communication concerning our Chief Magistrate. Our private opinion is that this foreign representative could hardly have been himself when he wrote it. Perhaps he had taken more apollinaris water or lemonade than was good for him. But certainly a whole sky full of thunder and lightning have been expended on the authorship of that letter. Not enough, however, has been said against the infamy of furnishing a private letter for publication. De Lome was a saint compared with the scoundrel who presented the letter for publication. But every day there are offenses of the same kind on a smaller or larger scale. We need a new law in this country making the publication of private letters a criminality.

Those who put private business letters, private professional letters or private home letters before eyes for which they were not intended, ought to be made to pay for the damages done. The publication of the De Lome letter was intended to make war between Spain and the United States, and, though that result was not brought about, the business interests of the United States and Europe were considerably affected. For the man who writes a bad private letter there ought to be reprehension; for him who publishes it there ought to be a penitentiary.

The Mystical Number Three.

IN this mystical number three, the essence of our life, spiritual and secular, reposes. Look where we will, three is forced upon us; and if it were expunged from our brains, we should be in mental and moral chaos. No number is so generally and significantly associated with religion. The Assyrians and Egyptians, as well as the modern Chinese, ascribe to it creative qualities. They say, "One produced Two, and Two produced Three, and Three produced all things"; and Bishop Whately declares that "Three in One is the deepest lying cipher of the universe." The ancient Assyrians had their triads; and the Hindoo three-fold combinations, like Vishnu, Brahma, and Siva are numerous; while the trinity of Christianity has its duplicate in the trinity of the Scandinavian and other mythologies. Consider, for instance, that of Greece, with its Three Furies, Three Fates, Three Graces, Three Sirens, Harpies, and other triplicate deities. Hades was guarded by the three-headed dog; and in its hall of justice there were three judges; even the riddle of the Sphinx was tripartite in character. The significance of this number in the Holy Scriptures, I leave to my readers to investigate, having no doubt that in such search they will find many a rich and gracious hour, and in other directions it will be sufficient to indicate its wonderful universality in order to induce a similar interest.

We, ourselves, are three-fold in nature—physical, intellectual, and spiritual. The world we live in has three zones—temperate, torrid, and arctic. The governments of this world are of three forms—despotisms, monarchies, and republics. Our bills for government must pass triumphantly three tribunals ere they become laws—the Legislature, the Senate, and the President. In our civic government we have Mayor, Alderman, and Councilor. The crier in the sittings of justice delivers his "Oyez" three times. The implements of writing are three—pens, ink, and paper. Our division of money is three—dollars, cents, mills; and in England, pounds, shillings, and pence. The monetary metals are three—gold, silver, and copper. The great distinctions of the Christian Church are three—the Roman, the Greek, and the Protestant. Its first offerings were three typical ones—gold, frankincense, and myrrh. Its peculiar attributes are three—faith, hope, and charity.

In mathematical formulas, the triangle may be taken as the basis of three-fold division; and of all symbolic figures, the triangle is the most popular, indeed, it has even a sacred character. In algebra, the importance of three is familiar and pervading. In mensuration, reckonings are of three kinds—linear, square, and cubic feet; and again, in long goods, three feet make a yard. In weights, we have three measures—Troy, Avoirdupois, and Pharmaceutical. In grammar, the genders, numbers, and persons are three; and its positive, comparative, and superlative rule is also three-fold. In logic, every proposition resolves itself into a three-fold form—the subject, the predicate, and the copula. In astronomy, we remember at once the three great powers—sun, moon, and stars. In nature, we have land, water, and the firmament, and again, earth, heaven, and hell. In agriculture, three is equally significant; and any farmer will supply, I have no doubt, many examples to those of annuals, biennials, and perennials; and in the matter of crops—grass, grains, and roots. Can any doctor explain the tertian ague, or why diseases are worse on the third day?

In literature, number three has a singular history; for no one can help observing how often men of genius fall naturally into threes. Here are a few examples—Æschylus, Sophocles, Euripides; Socrates, Plato, Aristotle; Dante, Petrarch, Bocaccio; Luther, Calvin, Knox; Shakespeare, Milton, Dryden; Addison, Pope, Johnson; Wordsworth, Southey, Coleridge; Scott, Moore, Byron; Longfellow, Whittier, Emerson; and the list could be indefinitely extended, not only in literature, but into the realms of both music, art, and theology.

Even the great books of the world set themselves in this number. Not to speak of the sacred books, there are three unapproachable epics—Homer's, Virgil's, and Milton's. Within the memory of all, there have been some excellent books set to this number; for instance, Trollope's "Three Clerks." Black's "Three Feathers." Jerome's "Three Men in a Boat." Kipling's "Soldiers Three."

If we come to every day life, nothing—unless it be bells—so constantly intrudes into our affairs. Such wonderful coincidence, and influence cannot be chance. Consciously or not, we are compelled to regard these little Arabic symbols with a kind of wondering veneration. Small as they are, they represent so much that is immense. Consider that we can put the whole population of America in numbers, on a linear inch, and the greatest army the world has ever seen, upon the width of a thumb nail. In a few seconds we can express in figures, time and distance, beyond the grasp of thought. Can any one fathom their power and fascination? and is it likely they are the work of chance, and express in such universal and persistent fashion, what is only fortuitous and without design? No! The power of numbers is one of the most remarkable evidences of the Omnipotent, who measured the heavens, and laid the foundations of earth.

Amelia E. Barr

BRIEF NOTES.

The Jewish population in France is about 77,200; Paris contains 42,000; Bordeaux, 3,000; the Eastern frontiers, about 19,000; scattered in the provinces, 13,200.

Mr. D. L. Moody began a series of revival services at Tampa, Fla., on February 22. Mr. A. Hanson, chairman of his committee, earnestly asks the prayers of our readers that God's blessing may follow the work that was begun and continued in prayer.

Rev. R. F. Y. Pierce has been holding a series of special meetings at the Carey avenue Baptist church, Chelsea, Mass. Many persons have already accepted Christ, and the interest is deepening. In addition to these meetings Mr. Pierce held special afternoon services with various pastors.

Rev. J. Manton Smith, the singing evangelist from Spurgeon's Tabernacle in London, is holding services in Toronto. The Jarvis Street Baptist Church and the Parliament Street Baptist Church are uniting in the work. Meetings are held every night and there is promise of a great blessing.

We are sorry to announce the death of Rev. Dr. William C. Cattell, formerly president of Lafayette College and corresponding secretary of the Presbyterian Board of Ministerial Relief. Dr. Cattell was seventy-one years of age. A very large circle of friends to whom he was endeared by his hearty, genial disposition, mourn his loss.

Lady Henry Somerset has addressed a letter to the Secretary of State for India withdrawing her indorsement of the military order which has created so many of her friends in the W. C. T. U. Lady Somerset wishes it to be understood that she now opposes the system to which she, to the astonishment of her American friends, some time ago gave her support.

Evangelist W. S. Weeden writes of the meetings recently held in the Baptist Temple, Brooklyn, in which he assisted Mr. Wm. P. Hall. "It was the most wonderful meeting I ever was in. Five hundred persons professed conversion." At the conclusion of those services Mr. Hall and Mr. Weeden went to Grace M. E. Church, Harlem, to hold a series of meetings.

A prominent pastor gives this as the result of his experience for the encouragement of churches who give liberally to the cause of missions: "I am more and more convinced that barrenness and leanness, both in things temporal and spiritual, in many of our churches come not from their poverty but from their selfishness. A giving church will be a growing church."

The membership of the Deputation of the American Board to China has been changed so that it now consists of Dr. Judson Smith, Colonel Charles A. Hopkins, of the Prudential Committee, and President Edward D. Eaton, of Beloit College. President Eaton goes as representing the West, and as specially qualified to study and report concerning the educational work of the Board.

The secularization of the Public School is being carried to an extreme point in Missouri. The attorney general of that State has just rendered an opinion holding that it is a violation of State law to have pupils recite the Lord's Prayer, or for teachers to read from the Bible at the opening exercises of public schools. Even the people who object to religious instruction in the schools will think this too radical.

An interesting series of meetings is mentioned by the *Interior* as having been held in Chicago. It says: "By special request the Rev. J. L. Withrow, D.D., pastor of the Third Church, preached last Sunday evening on the correct and incorrect way of reading the Bible, speaking particularly upon the fact that although there are numerable classes formed to study the Bible there is so little said concerning the better reading of the Bible in public."

Special services for policemen are held in New York every Sunday and Wednesday at 3:30 P.M., under the auspices of the New York Christian Police Association, at 235 West 13th street. A service is also held every alternate Thursday, at the same hour, at 5 West 125th street. One of the Christian policemen who aid devout men in carrying on these meetings writes the *Interior* that there is increasing interest on the part of the police in this work.

Rev. L. W. Munhall is holding united meetings at Vancouver, B. C. Eleven churches are taking part in the movement. At the St. Andrew's Presbyterian Church the meetings were deeply crowded in the afternoon and evening. Prof. Hall, who accompanies him, preached at overflow meetings at the Congregational Church. At one of Mr. Munhall's meetings one hundred and thirty persons rose to acknowledge the blessing they have received during the revival.

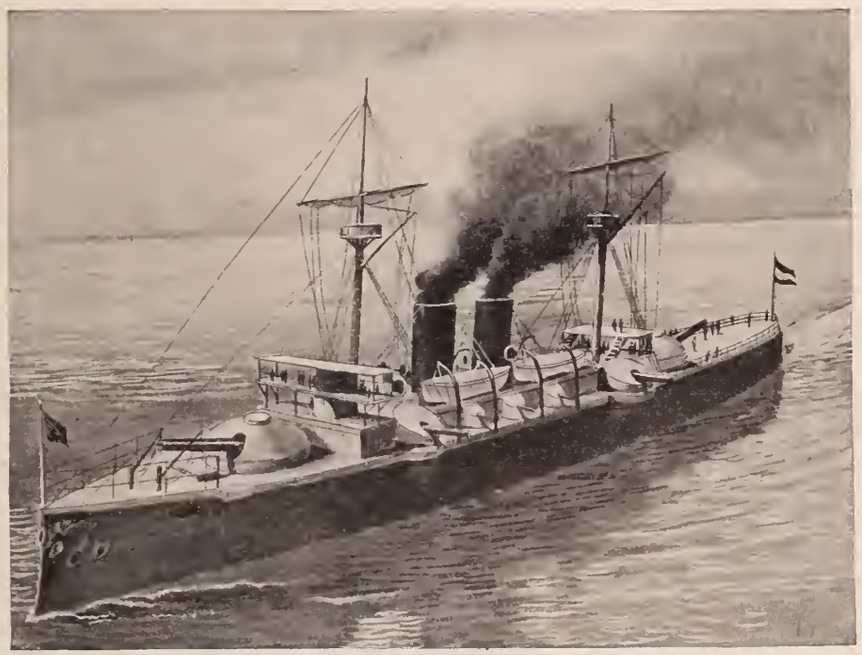
Twenty years ago, says *Woman's Work for Woman*, a lady interested in bee culture began to support a Bible-woman with her honey money. Year after year the annual sixty dollars was sent in as quietly as the bees gathered the sweets that earned it; and year after year the word "sweeter than honey" was taught afar by this faithful helper. Now the giver adds to this year's gift one thousand dollars for safe investment, that the interest may be used to keep on telling the good news unto the end.

Dr. P. B. Keskar, the Brahmin Christian physician from Sholapur, India, gave an address recently in the Congregational Church, of Ithaca, N. Y., on Christian work in India, especially that conducted by Miss Fowler among the women people. Dr. Keskar's addresses, which he generally delivers in his native costume, are extremely graphic and give a vivid idea of life in India. If any of our readers would contribute to his fund for the purchase of an organ for the Sunday School in Sholapur, of which he is superintendent, it would gladden the good doctor's heart. He has nearly sufficient to give the order to the American organ builder, but lacks about one-fifth of the price.

SPAIN SENDS A WARSHIP.

SPAIN'S formidable battleship, the *Vizcaya*, a picture of which appears on this page, arrives at our shores at a time when the national mind is sore with the tidings of calamity. All the courtesy due to the flag of a friendly power will be paid her at the various ports she may visit, but it must be confessed that she comes at an inopportune time. When, if her citizens had less self-control, her appearance might be regarded as a menace. She is a vessel of the first-class, heavily armored, carrying thirteen rapid-firing guns, of large pattern, fourteen of smaller calibre, and a force of more than four hundred men. But she is not to be treated as an enemy, and special precautions are being taken by the Government and the local police to prevent any irresponsible persons among our own citizens, or among Cubans resident in our cities, offering her any affront, or doing her mischief. The very suspicion that we may ourselves have suffered through the absence of such precautions, in the Bay of Havana, renders it incumbent upon us to see that no evil befall our Spanish visitor while she is in our waters. This suspicion, in spite of the mischievous efforts of malignant journalists to inflame the public mind, is too horrible to be entertained without the most cogent evidence. The captain of the *Maine* is careful in his statements to give no basis for it. He says that he was writing in his cabin on that fatal Tuesday night, when about a quarter of ten o'clock there was a fearful shock and a rending, tearing noise, indescribable in horror. All the men not on duty were in their bunks, but when the captain groped his way through the long passage to the deck, he found all who were still alive, there and ready for duty. He perceived by the light of the flames shooting up, forward, that there was no hope of saving the ship. There was no confusion, and perfect discipline was maintained. The first thing done was to flood the magazine containing the gun cotton, to prevent its explosion, and then the boats were lowered to save the officers and crew. Boats came to the ship, too, from the Spanish cruiser, *Alphonso XII.*, which was anchored not far from the *Maine*. They succeeded in picking up thirty-seven of the wounded, who were thrown into the water by the explosion and were swimming. These were carried on board the cruiser, and the next day they were transferred to the hospitals of Havana. There they were in the kind and skilful hands of Miss Clara Barton, of the Red Cross, who was providentially at Havana with abundant means provided by THE CHRISTIAN HERALD fund. Captain Sigsbee believes that every one left alive on the *Maine* was taken off. He then went on board the Ward Line steamer *City of Washington*, which was anchored in the bay. At the present writing the list of life is set down at two officers and one hundred and forty-six men killed, and one-and-seven wounded, some of the latter fatally. This leaves seven men still unaccounted for, who must probably be added to the number of the dead. The calamity is appalling, and has called forth expressions of sympathy from the royal family of England, the Emperors of Russia and Germany, and other illustrious personages. The cause of the explosion at this date, is unknown. The President has appointed a court of investigation, which is now conducting an inquiry and will hear the reports of the divers, who have been down examining the wreck. Should they find that the plates of the vessel are bent outward, there will be good ground for believing that the explosion was the result of an accident on board the ship. If, on the other hand, the divers find that the plates are bent inward, the situation will be one requiring international explanation. It will indicate the work of a torpedo from outside the vessel, and we shall have a right to demand reparation. That, even in that case, the Spanish Government or its representatives in Cuba, would countenance, or connive, at so dastardly an act, we should refuse to believe without the clearest proof. It might be, however, that some malignant, irresponsible persons set a torpedo, and if so, the Cuban Government is in duty bound to exert itself for their detection. But until the court of investigation has finished its inquiries, the duty of all our citizens is to suspend judgment lest false and unjust charges be entertained. The advice of the inspired writer to individuals may well be commended to the whole nation:

Let every man be swift to hear, slow to speak, slow to wrath (James 1 : 19).



THE SPANISH BATTLESHIP VIZCAYA NOW IN NEW YORK HARBOR.

Vacillation at a Wedding.

A Nebraska judge tells a strange story of a marriage at which he officiated. The young couple came to the court-house to be married, and as the judge was engaged, they whiled away the time of waiting, by listening to the trial at which he was presiding. It was a divorce case, and the wife's story of her wrongs so impressed the prospective bride, that when the judge came out of court, she refused to be married. The judge sympathized with the lover and expostulated with the bride. Eventually she yielded to the joint persuasions of her lover and the judge, but evidently with some foreboding. Such reluctance is seldom manifested at the altar, as the bride generally feels confident that her husband is the best of men. It is sometimes seen, however, but with still less reason by ministers and Christian workers who persuade people to become part of the bride of Christ, and can say to them:

Fear not, for thou shalt not be ashamed, neither be thou confounded; for thou shalt not be put to shame . . . for thy Maker is thy husband: the Lord of Hosts is his name (Isa. 54 : 4, 5).

No Common Law Wives.

Justice Rumsey of the Appellate Division of the Supreme Court handed down a decision a few days ago, which may be a warning to many couples in various States. It appears that a policeman who had accumulated a considerable fortune died last year. As he died intestate, his brother claimed the property, but before it was awarded to him, a woman who had been the housekeeper of the deceased, set up a claim as the policeman's widow. She said that she had been married to him. There had been neither civil nor religious ceremony, but there had been a mutual agreement which the policeman had said constituted a common law marriage valid in law. The relation continued from 1876 to his death. That there was some basis for the policeman's contention was evident from the fact that the lower courts admitted the woman's claim; but the Supreme Court reversed the decision and Justice Rumsey said that the Court would not regard as a marriage, an agreement that had not been openly declared as a marriage during the lifetime of both parties. The decision is just and it may prevent litigation and immorality in the future. There are some people who act in the same was as to the salvation of their souls. They think that they can be secret disciples and so avoid the odium of confessing Christ before men, and yet be recognized as his at the last; but they indulge the hope in spite of explicit warning.

Whosoever therefore shall be ashamed of me and of my words in this sinful generation, of him also shall the Son of man be ashamed when he cometh in glory (Mark 8 : 38).

A Double Rescue.

A mounted policeman of Brooklyn, N. Y., was trying a horse recently on the New Lots Road, when he saw a boy lying on the railroad track. Putting spurs to his horse, he reached him and dragged him off the track when the locomotive was but a few yards distant. The boy was unconscious, and, supposing him to be in a critical condition, the policeman turned in an ambulance call. The ambulance took the boy to St. Mary's Hospital, where it was found that he was under the influence of a deadly poison. After working over him for more than an hour, the boy recovered consciousness. He said he had been to the woods looking for horse-radish and had eaten a part of one of the roots he dug up. Coming back along the track he had felt dizzy and remembered no more. The surgeon said that the boy must have eaten aconite, and if he had not been treated as early as he was, would have died. It is certain that the train would have killed him in any case, so the policeman's taking him from the track and sending him to the hospital saved a life doubly imperilled. It is such a two-fold rescue that the soul receives through Christ. It needs to be saved not only from punishment, but from the effects of the sin which poisons its nature, and from both these Christ saves.

Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people (Titus 2 : 14).

Buried in the Snow.

A promising boy, in Brooklyn, N. Y., lost his life in the recent snowstorm. He and two other boys worked hard collecting the snow from the yards of two adjoining houses and packing it against a fence. When they finished, they had a mound about six feet high and eight feet in circumference. The oldest boy of the three who was fourteen years of age then began excavating, to turn the mound into a snow house. It was hard work getting the snow from the interior through the aperture that was to be the door. He was just putting the finishing touches by levelling the floor, when the other boys saw the side wall bulge and a minute afterwards, the roof fell in. They raised a cry for help and a man and woman from one of the houses heard. They and the two boys soon had the snow removed from his head and shoulders, but it was too late. The poor boy had been under it long enough to lose his life. He had been suffocated in the few minutes that elapsed before he was released. The death of their playmate must have been a shock to the other two boys. It may be hoped that when they grow up, the memory of the calamity will be of some use to them and that they will avoid the habit which Christ said had effects like the one that they witnessed.

He that heareth and doeth not is like a man that without a foundation built a house upon the earth and immediately it fell and the ruin of that house was great (Luke, 6 : 49).

Moulding Marble.

A press dispatch from Montreal reports some interesting experiments which are being made in the science department of McGill University. The experiments tend to show that even a substance as hard and brittle as marble, may, under certain conditions, be moulded like clay. Miniature columns of marble or granite have been placed in sheaths of iron and submitted to graduated and long-continued pressure. The marble has shortened and thickened and bulged so as to swell the iron sheath. The iron then being cut away, the marble, no longer cylindrical but greatly altered in shape, remains solid and brittle as before. No increase of temperature or other agency than the pressure is applied. It has been conclusively shown by actual test that the marble does not break, as it was predicted it would, under the gigantic pressure, but yields like clay and when the pressure is removed retains its shape and consistency. The news is a genuine surprise. It was generally believed that the only way in which marble could be made to change its shape was by breaking or cutting; but these experiments show that under pressure it will change its shape while remaining hard. This sometimes happens with men, whose hearts are often compared to marble. They can change their attitude toward Christianity and even change their reputation by changing their habits and personal associations; but it is God only who can change their nature.

I will take the stony heart out of your flesh and give you a heart of flesh (Ezek. 36 : 26).

Prisoners Escape.

A press dispatch from Dallas, Tex., reports that one day lately when the jailer and his assistants at Texarkana went to make their morning rounds they were astonished to find every cell empty. Eighteen prisoners had sawed and dug their way out during the previous night. A dozen or more iron bars had been bent or broken in different parts of the prison and the inmates of the cells had made their way through the corridors to a large opening that had been dug through a stone wall twenty-two inches thick. When the dispatch was sent, no tidings had been obtained of the escaped prisoners, though an organized search had been made for them. There had evidently been a regular plot made, otherwise all the eighteen prisoners would not have fixed on the same night to make their escape. They probably knew that any man getting out of his cell that night would find a way of escape under the wall ready for him. It seems that the information, however conveyed, was promptly acted on. Every man in the prison availed himself of it. It is much to be wished that similar decision and promptitude were shown by all who hear the message that Christ has made a way of escape for Satan's captives.

Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it (Heb. 4 : 1).

OUR LIFE-SAVING WORK IN CUBA!

CLARA BARTON SENDS WORDS OF GREETING THROUGH THE CHRISTIAN HERALD TO THE WOMEN OF AMERICA.

OUR RELIEF FUND NOW $60,000.

The Red Cross Doing Splendid Service Among the Sick and Starving—Our Supplies Being Safely Received and Promptly Distributed—Clara Barton at the Bedside of Our Wounded Sailors—Her Inspiring Letters from the Field.

CUBA has been the absorbing topic during the week. The sad disaster to the *Maine* has added to the suffering now prevailing there and increased the labors of the President of the Red Cross and her corps of nurses. That THE CHRISTIAN HERALD, in behalf of the Relief Fund contributors should have been led to send Clara Barton to Cuba to take command of the corps of skilled nurses, whom Gen. Lee had already engaged, now appears to have been the marvelous work of that beneficent Providence which overrules all things for ultimate good. Miss Barton's aids are young women of the best families in Havana, who are proving wonderfully efficient and sympathetic in their duties. Her letters below give an idea of the energy with which this remarkable Christian woman is directing the work of relief among the sick and suffering. The experienced Red Cross coadjutors whose presence she requests have already been sent to Havana, and are now working side by side with her in the field. Concerning her methods of work a correspondent writes:

Miss Barton expects to soon have the work in Havana fully systemized, when she will start for the smaller towns, where the conditions are even more terrible than here. A hospital will be secured at once, and many delicacies and medical supplies are being gathered for use in the hospital. Food and other necessaries have already been sent to fifteen to small places, and the misery in Havana is somewhat alleviated. Half a million men, women and children are yet starving, and every penny forwarded goes to the right spot.

That Miss Barton fully realizes the importance of the work entrusted to her, is shown by the following letters received during the week:

HAVANA, Cuba, Feb. 11.

Dear Mr. Klopsch:

Your letter inclosing a check for five thousand dollars ($5,000) awaited me at the Consulate, for which I pray you to accept my heartfelt thanks in behalf of the pitiful objects of human suffering and woe for whose attempted relief it is given.

In the three days since our landing, we have made the rounds of the city, visited every point of note where the "reconcentrados" and poor are gathered, the various hospitals so far as possible, and all places where the relief goods sent by America are stored and disposed of in distribution. You will understand that in a city of three hundred thousand inhabitants, with the conditions prevailing here, this occupation has not left the most ample time in which to discover either conditions or impression.

Consul General Lee is doing all he can do, and more than could reasonably be expected of one man to accomplish. We boarded the *Vigilancia* and saw the lighters take away the splendid gifts of the American people, between fifty and sixty tons weight, and only wished the donors themselves could see the cheering and beautiful sight as we saw it—it seemed to us that the angels saw it and were glad.

To-morrow, or Sunday we shall visit points of distribution of American relief for several of the surrounding villages, and hope with the gifts of each succeeding week to reach farther and farther, until as in Armenia we shall have completed the circuit from center to circumference.

There is great need of clothing. Thin cabin, cotton clothing, second-hand garments are the most needed. No one appears to have entering church, and many of the little children have not one article of clothing of any kind, particularly, comparatively speaking, is to be found. They will not long suffer from cold, but some protection from the sunshine and would much desirable. Please say to the readers of THE CHRISTIAN HERALD, that many country of country workers, that even themselves do not fully realize the good the Christ the mission they have so grandly accepted.

Very sincerely yours,
CLARA BARTON

In a letter to the Relief Committee, Miss Barton makes a full and explicit statement of her plans. She writes:

"In regard to the hospital matter, what and who are needed to set it running in good order; there are said to be thousands of children in the streets, or gathered into wretched dens, or so-called hospitals in all stages of suffering that can be developed from hunger, malaria, and neglect. We have seen the worst of the great gatherings, and jointly with Gen. Lee have decided that a hospital for them should be opened at once. Mr. Elwell and I have examined buildings for the purpose, decided upon one, which we will commence to fit up at once. Will go to work in good Red Cross fashion to make up what is practically needed for the multitude. I believe I must cable you at once whom I must need, and who, on the spot, and working together, will change the entire aspect of Cuban horrors. We do not need an army, but I want my own helpers: Dr. Hubbell (Field Agent), Dr. and Mrs. Lesser, Dr. Egan and Mr. McDowell (a Grand Army man.) With these helpers, added to ourselves, I believe we cannot only change the aspect of things in Havana, but reach the greatest destitution of the island.

"Goods are splendidly handled by the steamship companies. There is no loose joint in anything they do. When they turn them over to the committee here, they are taken into a warehouse and kept under closest scrutiny, so that there may not be the slightest chance for dishonesty."

This assurance will be received with gratification by many readers.

During the dark and sorrowful days that followed the disaster on the *Maine*, the attention of the Red Cross workers was divided between the sick reconcentrados and our gallant "boys in blue," many of whom lay wounded into death. In the Havana hospitals. Within a few hours after the disaster, and as soon as the news reached New York, Dr. Klopsch, in behalf of the readers of THE CHRISTIAN HERALD, cabled to Miss Clara Barton, urging her to give immediate attention to the injured sailors, and to spare neither effort nor expense in their behalf. Promptly came the answering cablegram:

"I am with the wounded.
BARTON."

These few words brought the gratifying assurance that this noble woman, whose whole life has been a Christ-like mission of mercy, was beside the sufferers, with her staff, and that many a pain-racked pillow was made smoother and many a poor, shattered body soothed by these ministrations. Of those brave men there were doubtless many whose last look rested upon the calm, saint-like faces of the ministering angels of the Red Cross, as they knelt by the hospital beds and commended the souls of the sufferers to Divine mercy.

Information received withing the last few days states that "the destitution and starvation continue to increase." In some of the towns remote from Havana, crowds have appeared at the consulates, appealing for food. While every effort is being made to distribute the relief as widely and effectively as possible, it is known that there are still many places where no relief has yet been received. All the consular reports agree as to the dire need of such places and the importance of urging forward the relief work to save life. Congress has decided to examine the Consular reports, and it is expected that a flood of official light will soon be cast upon this, the darkest spectacle of the closing years of the century. Concerning these Consular reports, Mr. H. V. Boynton writes, that they will unquestionably show that there has been no exaggeration, whatever, in the published accounts in the press, and that the appalling death lists from starvation, as well as the present terrible destitution are grim realities. He adds: "Congressmen who have read these Consular reports declare that they will astound and horrify the country."

The official journal of Havana, *La Lucha*, in a recent issue, admits "the critical situation of the increased number of persons whom the concentration left without homes and means of living." It declares that the official measures taken for their relief have thus far been without result.

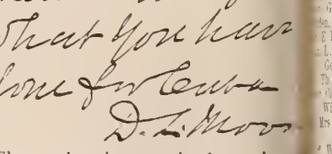
THE CHRISTIAN HERALD Relief Fund is now nearly **$60,000.** Remittances are being made regularly through the Central Relief Committee. A letter from the Committee, received last week, reads as follows:

THE CENTRAL CUBAN RELIEF COMMITTEE
(*Appointed by the President of the United States*)
NEW YORK, February 19, 18[98].

Dear Mr. Klopsch:—I beg to acknowledge receipt, in the name of this Committee, your check of ten thousand dollars ($10,000), being the fifth remittance toward the relief of the suffering people in Cuba. Please accept the thanks of this Committee for the same.

Very truly yours,
STEPHEN E. BARTON,
Treasurer.

One of the warmest advocates of the Cuban relief movement is Mr. D. L. Moody, the well-known evangelist, who has repeatedly urged upon his great Gospel audiences the duty of aiding in this Christ-like work. Our readers will remember that at the recent revival gatherings in Carnegie Hall, the audience responding to the evangelist's eloquent appeal, gave $700 to the cause. Mr. Moody sends this stirring message:



These cheering words from the great evangelist will be welcomed by all who are helping to save life in Cuba.

Rev. J. O. Wilson, St. Andrew's M. E. Church, New York, writes:

Your appeal for the starving Cubans is worthy THE CHRISTIAN HERALD, and may God reward your generous interest in the poor sufferers! I enclose ten dollars to [illegible] order, and only wish I could make it a thousand.

Rev. R. G. Hobbs, THE CHRISTIAN HERALD'S Special Commissioner, who accompanied the *Everett* on her relief trip to India, writes from Jacksonville, Fla.:

You certainly are doing a magnificent work in relieving the suffering of the stricken people of that war-devastated island. It would be inhuman for the American people to stand by and to see thousands starve and perish with hunger when they are within so short a distance of this land of plenty. I only wish I could do something to help you in that work.

Previous to last week's issue, THE CHRISTIAN HERALD printed acknowledgments of contributions to the Fund to the extent of $6,960.47. The sum total of the contributions received each week will hereafter appear in the issue of the week following. The contributions acknowledged in last week's issue by States, are given in the table below:

Totals of Lists by States.

Alabama	$ 1 12	Idaho	31 50
Arizona	1 00	Illinois	1,024 57
Arkansas	5 20	Indiana	418 52
California	30 00	Indian Terr'y	19 65
Colorado	16 95	Iowa	800 87
Connecticut	57 85	Kansas	630 67
Delaware	1 00	Kentucky	158 72
Dist. of Colb	1 27	Louisiana	66 25
Florida	10 88	Maine	334 65
Georgia	4 25	Maryland	316 26
		Massachu'tts	986 75
		Michigan	512 82
		Minnesota	227 63
		Mississippi	116 85
		Missouri	320 63
		Montana	44 70
		Nebraska	507 23
		Nevada	10 75
		N. Hampshire	202 60
		New Jersey	689 92
		New Mexico	21 00
		New York	1,911 37
		N. Carolina	16 53
		N. Dakota	1 61
		Ohio	1,0[illegible] 00
		Oklahoma Ty	1 65
		Oregon	5 00
		Pennsylvania	1,80[illegible] 97
		Rhode Island	1 25
		S. Carolina	1 21
		S. Dakota	11 20
		Tennessee	1 35
		Texas	20 27
		Utah	75
		Vermont	2[illegible] 73
		Virginia	2[illegible] 25
		Washington	1 15
		W. Virginia	1 85
		Wisconsin	5[illegible] 94
		Wyoming	1 00
		Canada	4[illegible] 35
		Anonymous	14 94
			$16,8[illegible] 99
		Previously acknowledged	6,9[illegible] 47
			$23,8[illegible] 46

CLARA BARTON'S MESSAGE TO THE WOMEN OF AMERICA.

CONSULATE-GENERAL OF THE UNITED STATES
OF AMERICA.

Havana Cuba Sixteenth Feb, 1898

Dear Mr. Klopsch,

Tell your readers that I feel like repeating, as I see what they are doing—"Many daughters have done virtuously but thou excellest them all,"

Truly Clara Barton.

The foregoing letter reads:

Dear Mr. Klopsch: Havana, Cuba, Feb. 16, 1898.

Tell your readers that I feel like repeating, as I see what they are doing: "Many daughters have done virtuously, but thou excellest them all."

Truly, CLARA BARTON.

A FAMILY OF FAMINE SUFFERERS SHELTERED IN A VACANT LOT.

The following contributions to the Cuban Famine Relief Fund have been received.

NEW YORK

A. A..... 50
Bettie, Mrs
Sargt 2 00
Bedict, E J.... 50
Bedict, W A.... 1 00
Bedict, W H.... 1 00
Bethouse, Mrs B 1 00
Beton, Fred..... 50
Bth, J W..... 1 00
Bt. Little
Helen 30
Bridgeport Union
Sch, Seneca
Falls 5 00
Briggess, C..... 4 00
Brinell, I W.... 2 00
Brier, Mrs
Lydia 25 00
Brk, Wm B.....10 00
Brm, Ada M.... 2 00
Brnovan, James.. 1 00
Brie, H W..... 50
Brne, Mrs A L.. 1 00
Brh, A L..... 50
Brw, Mrs..... 1 00
Brzaman, C A... 2 00
Bubert, Charles.. 1 00
Burris, Mrs
Georgia 1 00
Burtman, Hiram. 1 00
Burtshorn, Frank
..... 5 00
Burring, W..... 50
Byt, W M..... 50
Bnt, Lewis..... 1 00
Bunings, M T.... 1 00
Bntor, W L (M
D.) 1 00
Bllogg, G W.... 50
Bllr, Gertrude
Martha..... 5 00
Bum, Helena.... 50
Bmberson, M E.21 50
Bwden, Geo..... 50
Bl Fadden, Geo... 2 00
Bler, E R..... 1 00
Bthan, L..... 1 00
Bmdle, Geo..... 1 00
Bttit, Thomas... 2 00
Brcher, Caroline. 50
Btter, Wilbur... 50
Bce, Mrs Ed-
ward 1 00
Bdcliff, Wallace. 1 00
Beve, J I..... 1 00
Bgers, May..... 25
Bnyon, Geo L... 1 00
Btherford, R A. 1 00
Bptner, Mrs R. 2 00
Brry, L N..... 1 00
Buran, J G..... 3 00
Berus, Mrs J... 1 00
Baldron, Robbie
& Wilbur..... 1 00
Bebb, Ellen..... 50
Bebb, Mary..... 50
Beed, Alice..... 25
Beed, Lucy..... 25
Bheeler, Miss
Hattie J..... 1 00
Bhite, C H..... 1 00
Bhite, G E..... 50
Bilson, C H..... 5 00
Bood, Julius..... 50
Bay, Falconer.... 30
BM, Brooklyn... 1 00
BW P, N Y City. 1 00
BW R, Grahams-
ville 2 00
Br & Mrs G A E
G, N Y City.... 5 00
B, D, Eagle Mills. 1 00
B Y, Skaneateles 5 00
B, Argusville..... 25
B E R, N Y City. 4 00
B & E W, East
Avon 1 00
B——, Boice..... 2 20
Briend, Camillus. 5 00
Briend, Water-
town 1 00
Bn Christ's Name,
Greenwich 1 00
Bn Christ's Name,
Middletown 1 00
BH N, Elmira... 2 00
Bn His Name,
Northfield 1 00
Bn Jesus' Name,
C Ville 2 00
The People's
Tabernacle Y P
S C E, N Y City 5 25
Bilent Contrib-
utor, N Y City. 1 00
"Cuba," New
London 3 00
The Lord's tenth,
Northfield 50
Bbbott, Miss Julia
F 50
Alexander, Mary. 2 00
Armstrong, Little
Gussie 1 00
Blake, Mrs M E.. 5 00
Boyce, Capt W &
daughter 2 00
Brinckerhoff, Mrs
H R..... 5 00
Bbild, James J...50 00
Clowey, J W..... 5 00
Crane, H L..... 5 00
Davis, Mrs Henry 3 00
Evans, H V..... 1 00
Evans, Mrs Wm. 1 00
Fernandez, Marie. 1 00
Fiske, Mrs Josiah
M 10 00
Fitch, W R..... 4 97
Foss, Mrs H C... 5 00
Foster, A C B.... 1 00
Frennd, Mrs C... 2 00
Handwerk, Jos... 5 00
Harndel & Gabel
families 5 00
Harris, Rabbie
Manrice H..... 3 00

NEW YORK CONT'D.

Heacock, Mrs
Janet A..... 5 00
Hill, S S..... 1 00
Hitchcock, Mrs D 1 00
Hitchcock, M D.. 1 00
Kach, Andrew.... 5 00
King, E..... 1 00
Kirker, Mary..... 1 00
Langtree, Susie... 1 00
Mann, Caroline B 1 00
Marion, Mrs
David M.....10 00
Merritt, Mrs S... 1 00
Mery, Mrs..... 2 00
Millen, Mrs E &
Miss S Haxley.. 2 00
Monld, J H..... 2 00
Ninde, Miss
Eleanor 2 00
Preston, Miss A.. 1 00
Sands, Mrs C.... 4 00
Seadale, Myrtle... 1 00
Sexton, Mrs M... 5 00
Seybolt, J H..... 1 00
Smith, H P..... 1 00
Spencer, Mr &
Mrs H A..... 1 00
Spooner, Mrs
Irena 2 00
Steele, Miss
Frances 3 00
Steil, J..... 5 00
Todd, A C..... 5 00
Todd, Myrta A... 1 00
Vankeuven, A
Saxe 2 00
Wallace, Edith K. 1 00
Warren, Nora
Blanche 2 00
Webster, Mrs H.. 1 00
Wells, Mr & Mrs. 60
Wilson, Mrs Lucy 50
Woodruff, Mrs
Mahlon J.....10 00
A E F, N Y City. 1 00
D A T, Brooklyn. 2 00
E F B, N Y City. 5 00
E H, N Y City...10 00
Mrs G, Brooklyn. 1 50
Mr & Mrs H.
Southampton ... 2 00
J F P, N Y City.. 2 00
J M, N Y City... 1 00
M A W, Dexter... 5 00
M B C, N Y City. 5 00
R M W, Glens
Falls 2 00
W B, Albany..... 1 00
——, Delhi..... 5 00
——, Georgetown 2 00
——, Green Point. 2 00
——, New Leb-
anon 1 00
——, N Y City.. 2 00
——, N Y City..20 00
——, N Y City..15 00
——, N Y City.. 1 00
——, N Y City.. 1 00
——, N Y City.. 5 00
——, N Y City.. 1 00
——, N Y City.. 1 00
A Friend, N Y
City 2 00
A Friend, N Y
City 8 00
Friends & Mem-
bers of E Fish-
kill 14 25
Reader of C H.
——, ... 5 00
Reader of C H,
Syracuse 1 00
Two Readers,
Minaville 1 00
A Sympathizer, N
Y City..... 25
Church, Knowles-
ville 4 01
First Congl Ch
& S Sch, Phoe-
nix 10 00
S Sch Col,
Knowlesville 5 37
Congl S Sch, Mor-
risville 9 58
Boys' Branch of
Y M C A, Corn-
ing 10 00
Meth S Sch Epw
League, Messena 1 00
Cash, N Y City.. 2 00
Three Little Chil-
Children, N Y
City 2 00
Aschoff, Miss..... 1 00
Ballard, Addison. 1 00
Bell, Mrs H..... 2 00
Bendheim, Nellie. 50
Bent, Mrs Rich M 5 00
Birth, Eveline M. 50
Blume, Fred'k....10 00
Boss, Fred'k..... 1 00
Boyd, Hattie..... 1 00
Cameron, H D.... 2 00
Chichester, E W. 2 00
Christopher, E N. 5 00
Coleman, Mrs M
A 2 00
Collins, Mrs Wm.10 00
Crane, I R..... 1 00
Curtis, G..... 50
Darak, Elizabeth
Katharine 1 50
Dodge, O W..... 1 00
Doody, John J.... 3 00
Dond, Katie &
Mary 10
Elgar, Mrs J W.. 5 00
England, Mrs R A 5 00
Farrell, Master
John 1 00
Farrell, Mr & Mrs
S 2 00
Flippmoonn, M.... 50
Hasbrouck, L A.. 1 00
Hasbronck, Mrs
Lonis 5 00
Herbert, Laura
Edith 1 00

NEW YORK CONT'D.

Hirt, Katherine C 2 00
Hnlbert, Mary R. 5 00
Jamieson, A B... 1 00
Jansen, Master,
Walter 5 00
Koch, Baby Edith10 00
Knrtz, M C..... 9 00
Jones, Mrs Eliza-
beth 5 00
Kurtz, Miss
Louise 1 00
Leary, Capt..... 1 00
Lillie, Miss E C.. 1 00
Luthy, Cecilia.... 5 00
McGuire, Mrs
James 1 00
Mason, Mrs M.... 1 00
Metcalf, Mrs L S. 1 00
Nathan, Dr Leo R 2 00
Nye, Miss Laura
M 5 00
Ottinger & Bro...10 00
Pankhurst, Mrs... 1 00
Parker, Mrs..... 5 00
Paul, S..... 1 00
Pratt, Mrs Wit-
man 2 00
Prentice, Rev A
M 1 00
Randall, Mrs J B. 1 00
Randall, John G.. 50
Rothschild, Mrs
Chas 2 00
Schneider, Mrs
Chas 50
Schneider, Mrs
Fred 1 00
Schwarz, Bertha. 50
Sink, Amalie..... 50
Squire, Sam'l D.. 10
Stark, Miss..... 1 00
Stephens, Mrs
Emily 50
Stephens, W M... 1 00
Stevenson, Mrs... 2 10
Taylor, W S..... 5 00
Thornhill, Miss
M E..... 1 00
Townsend, Miss H 2 00
Toy, Mrs W H.... 2 00
Truell, D K..... 50
Wallace, R A....25 00
Walton Oxygen
Works 5 00
Waters, Mrs
Sarah A..... 5 00
Wheeler, Corinne
A 3 00
Wiley, A..... 1 00
Winton, Lncy G.. 5 00
Witman, Theresa. 1 00
Woodhall, H E... 50
Young, Mr Christ-
tian 2 00
Dorothea, N Y
City 1 00
Herbert, Ralph &
Alice, N Y City. 2 00
Margie, N Y City. 1 00
Mrs A E F, N Y
City 2 00
A F & A W, N Y
City 10 00
B W, N Y City... 2 00
Dr C B, N Y City.10 00
C Van B, Brook-
lyn 5 00
E M J, N Y City.. 5 00
F P G, N Y City.10 00
F V B, N Y City. 12
G H, N Y City... 5 00
H L T, Governor's
Island 10 00
Mrs H S C, Brook-
lyn 25
M B, N Y City.... 2 00
M E N, N Y City. 1 00
M H H, N Y City 1 00
M N, N Y City.... 5 00
M P D, N Y City.25 00
P G S, N Y City. 1 00
P P C, N Y City. 6 50
R, N Y City..... 35
T J H E Genoa.. 1 00
Mr & Mrs W, N
Y City..... 2 00
——, Bronxville. 1 00
——, Brooklyn... 5 00
——, De Ruyter. 1 36
——, Dobbs
Ferry 1 00
——, Esperance.. 1 00
——, N Y City.. 1 00
——, N Y City.. 2 00
——, N Y City.. 5 00
——, N Y City..10 00
——, N Y City... 2 00
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——, N Y City... 2 00
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——, N Y City..10 00
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——, N Y City... 1 00
——, N Y City..25 00
——, N Y City... 2 00
——, N Y City... 3 00
——, N Y City... 1 00
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——, N Y City... 1 00
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——, N Y City... 1 00
——, N Y City... 1 00
——, N Y City... 1 00
——, N Y City... 25
——, N Y City... 25
——, N Y City..10 00
——, N Y City... 5 00
——, N Y City... 1 00
——, N Y City... 5 00
——, N Y City... 1 00
——, N Y City... 2 00
——, N Y City... 2 00

NEW YORK CONT'D.

——, N Y City... 1 00
——, N Y City... 2 00
——, N Y City... 2 00
——, N Y City... 1 00
——, N Y City... 2 00
——, N Y City... 1 00
——, N Y City... 3 00
——, N Y City... 10
——, Ogdensburg 1 25
——, Syracuse... 1 00
A Friend, Albany. 1 00
A Friend, N Y
City 05
A Friend, Og-
densburg 1 00
A Friend, Roslyn. 2 00
Friend, Tarry-
town 2 00
Two Friends, Mt
Vernon. 20 00
In Jesns' Name,
N Y City..... 1 00
Primary Class
Congl Ch, Og-
densburg 2 75
Universalist Ch,
Ogdensburg 5 80
Non-Subscriber,
N Y City..... 5 00
Sympathizer, Og-
densburg 1 25
Chapter 10164,
Epw League, Ft
Montgomery ... 2 31
Junior End Soc,
Presby Ch, Og-
densburg 1 00
Junior End Soc,
Congl Ch, Og-
densburg 1 00
Over Sea & Land
Soc, Presby Ch,
Ogdensburg 2 00
Y P S C E,
Presby Ch, Og-
densburg 3 00
Y P S C E,
Congl Ch, Og-
densburg 2 00
Young Miss'y Soc,
Congl Ch, Og-
densburg 1 00
Y P S C E,
Swartontville ..10 00
Y P S C E, 1st
Presby Ch,
Syracuse 3 80
Teachers &
Pupils of P S,
No 37, Brooklyn.31 00
Methodist, Hemp-
stead 5 00
A Christian, N
Y City..... 1 00
A Physician, N
Y City..... 5 00
A Thank Offering,
N Y City..... 5 00
English mother &
her little boy,
N Y City..... 1 10
In Memory of H
J S, N Y City.. 5 00
In Memory of
Kenneth, N Y
City 1 00
Unknown, N Y
City 2 00
Widow's Mite, M
T, N Y City..... 2 00
Cash, N Y City..10 00
Cash, Ogdens-
burg 25
The Lord's Money,
Westhampton.. 5 00
Adler, C..... 1 00
Alexandria, F R.. 2 00
Allen, Mrs R C
& children..... 3 50
Anderson, A G.... 1 00
Arnold, Levi..... 5 00
Atkins, E..... 25
Avery, Ordell.... 25
Avery, Mrs W.... 25
Avery, Walter.... 50
Bach, S..... 70
Bachman, Miss
Katie 20 00
Bachman, Miss
Mary 5 00
Baker, C P..... 75
Baker, Mrs C P.. 25
The Baldwins,
Shelter Island.. 2 00
Batterman, Henry25 00
Beel, Wm..... 1 00
Bender, C..... 50
Benjamin, E S.... 2 00
Benjamin, Jos.... 1 00
Benjamin, Mrs
Wm E.....15 00
Berggren, Ang.... 1 00
Bergl, Miss M E.. 500
Bernard, H..... 1 00
Beyer, J C..... 25
Bezinski, M..... 15
Bingham, Wm... 1 00
Blamey, Mrs C... 1 00
Blawis, Mrs S C. 2 00
Block, A L..... 1 00
Bockoven, Mrs G
W 1 00
Britton, Mary.... 2 00
Brower, W..... 50
Brown, Miss..... 1 00
Brown, Mrs E.... 1 00
Brown, Florence,
Edward & Ren-
wick 1 00
Buller, F H..... 3 00
Burnop, Jos M.... 2 00
Burns, Mrs A.... 50
Burrell, Wm..... 1 00
Cady, Mrs A..... 25
Callahan, P..... 25
Carl, Mrs John... 1 00
Carpenter, Mrs A
D 5 00
Champion, Mrs
James 2 00
Christopher, E N. 2 00
Clark, W Evans.. 50

NEW YORK CONT'D

Clarkson, Mrs T S15 00
Coe, Edith &
Lawrence 1 00
Cohen, S..... 25
Cohn, A L..... 1 00
Cornell, Miss A F 5 00
Cornell, Mrs J C.. 1 00
Crager, Ed 1 00
Crane, C F..... 25
Crozier, Herbert.. 50
Crozier, Mrs L W 50
Cudliffe, Miss L.. 2 00
Cnnningham, R... 25
Cnshman, H B &
Co 25 00
Cushman, Mrs H
B 10 00
Davis, Eliza..... 1 00
Dean, Mrs Mary
S 2 00
Dean, Stewart.... 1 00
Donor, Brooklyn.. 1 00
Dunn, Madeline.. 10
Dnnning, Mrs
Hattie 1 00
Dyke, Ellen..... 25
Dyke, George..... 25
Dyke, Leonard... 25
Edwards, Lonise. 1 00
Eldridge, Miss... 50
Embury, Mrs J W 3 00
Emery, Mr..... 50
Emmott, Mrs.... 50
Enders, Caroline
B 1 00
Esselstep, Mrs A..10 00
Eston, Miss A F. 2 00
Farington, Mr.... 50
Fien, Mrs T A....50 00
Fishel, Chas..... 1 00
Fitch, Mrs H..... 1 00
Fletcher, Mrs F S 1 00
Fortanier, Mrs I
H, Jr 1 00
Freleigh, Miss.... 50
French, D C..... 5 00
Friedlander, E... 25
Fuller, J Roscoe. 2 00
Gardiner, Rufus.. 50
Gardner, E H.... 5 00
Garstner, E C.... 6 00
Gaston, George H 5 00
Gehrling, F..... 25
Gould, Mrs G A
W 1 00
Gray, S J..... 3 00
Hagaman, C A... 2 00
Hallet, A S..... 1 00
Hallett, Albro.... 35
Hallett, F T..... 1 00
Hallett, Miriam.. 30
Hallett, Stanley.. 35
Halsted, Miss A B20 00
Hanlon, F..... 50
Hannon, Mrs M.. 2 00
Happold, Mrs H C 2 00
Harby, J D..... 1 00
Harrison, Wm M. 5 00
Hausman, L B.... 2 00
Heney, Annie.... 25
Hermance, M..... 5 00
Herrman, Mrs
Esther 5 00
Hieronimus H... 25
Hiers, Master
Garrett 1 00
Hiers, Wm F..... 1 00
Hochstadter, D... 2 00
Hochstadter,
Harry G..... 1 00
Hodges, Alfred... 5 00
Hornthal, D.... 1 00
Howard, Chas
Geo I..... 2 25
Howell, Mrs Chas
A 1 00
Huber, John..... 25
Huber, P..... 25
Hudunt, J M..... 5 00
Hudson, Jas..... 25
Hughes, Mr..... 50
Hntzel, Carl..... 50
Hgen, Lonis &
Harry 1 00
Ingham, C..... 1 00
Isaacs, Mrs Cor-
nelia 3 00
Jacobson, Jos.... 5 00
Jacquith, Mrs L.. 50
Josephi, E A..... 2 00
Josephi, Isiah.... 5 00
Jutten, Mrs E.... 1 00
Kirschbanm, B... 5 00
Knauth, A..... 25
Kohn, Harry..... 2 00
Kraemer, Mrs B.. 5 00
Lagrange, W H... 1 00
Lake, John T..... 5 00
Lane, N Y City.. 25
Lape, Mrs
Frances 1 00
Larkin, Edw..... 1 00
Lewis, Clara Bell 1 00
Lewis, Edith..... 1 00
Linn, P..... 25
Litchfield, Mrs W
B 5 00
Lockwood, Ethel. 2 00
Lunger, John R... 2 00
McElrath, S S.... 1 00
Matlack, Mrs
Chas 5 00
Meserole, B R.... 2 00
Meyer, L C &
Helma Uncas.. 3 00
Miller, A.....10 00
Miller, C M..... 1 00
Miller, John F.... 2 00
Milliken, J..... 1 00
Mills, A E & A W 50
Missen, Miss..... 1 25
Monsees, H..... 1 00
Moorhead, T..... 25
Murphy, P..... 25
Myers, E S..... 2 00
Nash, Mrs M E...10 00
Naylor, Mrs Eliz-
abeth 7 00
Neland, John R.. 5 00
Neumfiller, Franz 1 75
Newett, Mrs Anne 1 00
North, Mrs R M..10 00

NEW YORK CONT'D.

O'Loughlin, Eve-
lyn 2 00
O'Loughlin, Laura
J 15 00
Parshall, T A.... 2 00
Peterson, C..... 2 00
Phelps, O S..... 5 00
Powers, Mrs A E. 1 00
Powers, D K..... 2 00
Powers, Mrs D K 25
Powers, G H..... 1 00
Prahar, Louis B..25 00
Purdy, Mrs E C..10 00
Raymond, J..... 25
Reilly, Thos..... 5 00
Reily, R..... 25
Rice, Edith..... 15
Rice, Helen..... 36
Rice, Leon..... 36
Rice, Seward..... 25
Rindskopf, C..... 1 00
Roberts, Mrs L M 50
Rodgers, Mrs S C
& Mrs F A Bran 1 00
Root, Frank..... 1 00
Root, Mrs T..... 50
Rnff, Frankie, Jr 50
Sacks, A..... 5 00
Sands, Joe E..... 25
Senu, Emil & Bar-
bara 1 00
Sherburne &
Columbus, C E
Soc 3 00
Shields, John..... 5 00
Shirman, Jas D.. 5 00
Siebe,..... 25
Siebert, J..... 25
Simons, Mrs E M 1 00
Sleicher, Mrs C G 8 00
Smith, Ethel &
Nora 35
Sneden, Mrs G W 2 00
Snow, S L..... 5 00
Sofsky, Chas..... 25
Sohmer, Miss A.. 1 00
Spring, Mrs F E.. 2 00
Steele, J..... 5 00
Stein, A..... 1 00
Steiner, Ed J..... 1 00
Stewart, Mrs A T 5 00
Stewart, W D.... 1 00
Stillman, Mr..... 50
Stillwagon, R.... 15
Stoothoft, Mr &
Mrs J.....10 00
Storrs, Miss Ida F 5 00
Syms, Mrs S R.... 2 00
Tracy, Miss L.... 25
Uchtman, Percy.. 5 00
Van de Water, F
S 1 00
Vant, Charles.... 1 00
Van Voorhis, D.. 1 00
Votchmann, Chas. 5 00
Waddington, R... 25
Waddington, T
Wash 25
Wakeham, Mrs
Frank 5 00
Ward, C G &
wife 2 00
Waring, Mrs C E.10 00
Watson, Mr &
Mrs A W.....25 00
Watzen, Mrs H.. 2 00
Weiss, Miss Lucy
H 1 00
Wheeler, J..... 25
White, F G..... 25
White, Wm F.... 1 00
Whiting, W G.... 50
Whittemore, Mrs
E P..... 2 00
Wilcox, Mrs War-
ren 1 00
Wilkins, Masters
B & J..... 2 00
Wilkens, Henry H 5 00
Williams, R W... 2 50
Wilson, Walter E 1 00
Winn, A..... 3 00
Wiseman, M..... 25
Ynle, Fay..... 1 00
Yule, Mrs John.. 1 00
Clara C, N Y City 3 00
Helen & Alice B,
N Y City..... 5 00
Isa L, Ozone
Park 3 00
Lamb & Rich....10 00
Lillie, N Y City.. 50
Marion L, N Y
City 2 00
Mary, N Y City.. 25
A J, N Y City.... 2 00
A M K, Albany.. 5 00
A T C, Brooklyn. 3 00
B M, Mt Vernon. 1 00
C, N Y C..... 5 00
C M C, Clinton... 1 00
E C C, N Y City. 2 50
E L G, Brooklyn. 2 00
E M B, N Y City. 1 00
E M M, for the
desolate moth-
ers, N Y City... 3 00
F K, N Y City.... 25
G H & family,
Portchester 1 00
H, Gonverneur... 1 00
H M, Brooklyn... 2 00
I A H, N Y City. 2 00
J A B, Fulton... 5 00
J A C, N Y City. 2 50
J C C, N Y City.. 50
J M D, N Y City. 1 00
J S P, Birchton.. 1 00
K M & 2 others,
Wellsville 3 00
L C, N Y City...10 00
L D, N Y City... 1 00
M D, N Y City... 5 00
M D C, Green-
wich 30
M E C, N Y City. 1 00
M M, for the deso-
late mothers, N
Y City..... 5 00
M M D, N Y City. 1 00
M T T, Hemp-
stead 1 00

NEW YORK CONT'D

P E, Brooklyn.... 5 00
P F, Schenectady 3 00
R H P, Brooklyn 5 00
T D M & G W M
& P M, N Y
City 3 00
M P, N Y City... 2 00
M S T, N Y City. 2 00
W M C, N Y City. 5 00
——, Benson-
hnrst 2 00
——, Brooklyn... 1 00
——, Coram..... 1 00
——, Meridian.. 1 00
——, Middletown 10
——, N Y City.100 00
——, N Y City... 1 00
——, N Y City... 10
——, N Y City... 4 00
——, N Y City... 2 00
——, N Y City... 1 00
——, N Y City... 8 00
——, N Tarry-
town 5 00
——, Sheridan... 5 00
——, Sing Sing.. 1 00
——, Stapleton.. 1 00
——, Tuckahoe.. 1 00
Anonymous, N
Y City 5 00
Friend, Brooklyn. 1 00
Friend, N Y City.10 00
Friend of Christ
for prayer,
Brooklyn 1 00
Friends, Lansing-
burgh 3 00
Three Friends,
Mt Vernon.....10 00
In His Name..... 1 00
I H N, Hnnting-
ton, L I.....10 00
In His Name,
N Y City..... 1 00
In His Name,
N Y City..... 5 00
Sympathizer, N Y
City 2 00
Presby SS, Green-
port 14 00
SS, Slate Hill.... 3 00
Woman's prayer
meeting, Tomp-
kins Ave Congl
Ch, Brooklyn...35 00
C E Soc of Presby
Ch, Newton....10 00
C E Soc, Ridge-
bury 10 00
Jr C E Soc of 1st
Moravian Ch,
Stapleton 10 00
Women's Home
Miss Soc, Tre-
mont 5 00
Ladies' Aid Soc of
Presby Ch, Tre-
mont 5 00
The Lord's Own,
Andover 1 00
Husband & wife,
Bath Beach.... 2 00
Widow's Mite,
Brooklyn 1 00
Heeding the call
of Christ, Brook-
lyn 5 00
Mother & Son,
Clermont 2 00
Yours in Christ,
Elmira 1 00
Bapt Congregation,
Hamburg 3 10
Three Citizens,
Hamilton 17 00
A Christian,
N Y City..... 30
A Poor Woman,
N Y City..... 10
Cash, N Y City... 1 00
Humanity, N Y
City 2 00
Pour l'indépen-
dence de Cuba,
N Y City 1 00
Acker, Mrs E L.. 1 00
Ackerman, C A... 5 00
Ackerman, Mrs R
& H J..... 70
Allen, E Hubert. 1 00
Alpine, Bernice
Mae 1 00
Anderson, Hulda. 2 00
Anibal, C B..... 25
Archer, Mrs A.... 5 00
Arnold, Marie.... 2 00
Backus, M A..... 5 00
Bagley, Mrs A.... 1 00
Barker, A..... 1 00
Baker, Jas H..... 25
Barker, Mrs Geo.. 1 00
Barrett, Ellen H.10 00
Barry, Patrick... 2 00
Baugh, Grace.... 1 00
Bausher, Chas H. 1 00
Beers, Miss Carrie
E 1 00
Benjamin, C H.. 1 00
Benz, Mrs S..... 1 00
Blanchard, Harold
F 5 00
Bon, Isidore M... 5 00
Boshart, William.10 00
Brettell, George
& Son..... 2 00
Buchtenkirch, H.10 00
Butler, May..... 24
Butler, Mrs R H.. 1 00
Brington, Chloe
Castle 25 00
Carpenter, Chas B 2 00
Carpenter, Little
Ruth 1 00
Carter, Mrs H A. 1 00
Cary, Mrs W F..25 00
Case, Oscar J..... 2 00
Castor, Mrs D H 1 00
Chaffee, S M..... 5 00
Chapin, Mrs L H.10 00
Clark, Frances E. 1 50
Cochran, Guy.... 1 00
Cooley, Matilda . 1 00
Cooper, Mary T.. 1 00

NEW YORK CONT'D

Cornell, B L..... 1 00
Corney, W B..... 1 00
Corwin, Mrs J M 2 00
Curry, Mrs A M.. 5 00
Davis, Bertha E.. 1 00
Davis, Mrs C..... 1 00
Davis, Carrie..... 2 00
Davis, R A..... 50
Dauber, A S..... 5 00
Danzer, Adolf.... 1 00
Davenport, A C, wife & daughter 3 00
Deafe, Mr W..... 1 00
Deas, Mrs H L... 5 00
Delle, Mrs J..... 2 00
Denham, Sidonie A 1 00
Dennis, Mrs S E. 3 00
Dibble, Jessie M.. 2 00
Dodson, George.. 1 00
Donnell, Mrs Mary T..... 5 00
Draper, Edith H. 1 00
Draper, W H (D D S)..... 2 00
Droorzak, Jos.... 1 00
Dunham, H N.... 5 00
Duruz, Corinne... 2 00
Eden, Ethel May. 1 00
Ellis, Iva..... 1 00
Elsworth, Mrs Eugene 20 00
Ely, William 1 00
Emerson, Lessner, Isabel and Miriam 10 00
Engel, Lillie 5 00
Erdenbrecher, Mrs M 2 00
Ewell, A & D.... 1 00
Ewen, I..... 1 00
Fairbanks, Ann C 5 00
Falk, Mr.....10 00
Fassett, Mrs B W 2 00
Fayen, J F..... 1 00
Flake, Mrs Albert 10 00
Flower, Mr & Mrs Geo 2 00
Foster, Fred Def.10 00
Fountain, Miss E 1 00
Fournier, John F. 5 00
Friend, E..... 5 00
Frost, M T..... 5 00
Fuller, Gaylord... 1 00
Gaeberlein, A C.. 5 00
Gebhardt, Mrs H. 25
Gelser, Joseph.... 5 00
George, A E & Bro 25 00
Gesner, Mrs 50
Gifford, Elmer.... 25
Gifford, Lionel... 25
Gill, Mr & Mrs Thomas 3 00
Graham, Mrs R D 5 00
Gramberg, Mrs George 2 00
Grill, Mrs S..... 1 00
Groff, William.... 5 00
Groves, Geo C.... 25
Hackland, Mrs A 3 00
Hadley, H H..... 1 00
Hanking, E..... 2 00
Harris, Flora M.. 2 50
Hasseltine, Mrs C. 3 00
Hasseltine, C H... 5 00
Hasbett, Mrs E.. 5 00
Hastings, Mrs.... 5 00
Hawey, J W C.. 1 00
Healy, Mrs Mary F 1 00
Hebard, C M.... 1 00
Hebard, M D..... 1 00
Helms, Henry..... 1 00
Henrent, Mrs D R 1 00
Hewlett, S H.... 1 00
Heyman, Mrs M.. 1 00
Hiers, N A..... 1 00
Hill, I C..... 50
Hodgson, William 5 00
Hopkins, F T....15 00
Hopper, Mrs R... 1 00
Hornbeck, Isaac.. 2 00
Howes, Mrs L A.. 1 00
Howland, Mrs H H 1 00
Howland, S F.... 1 00
Hrdlicka, A 1 00
Huber, Miss C.... 1 00
Hudson, R F..... 2 00
Hughes, Grace.... 1 00
Hurtt, Frank D..25 00
Hutchinson, S B... 5 00
Iwthach, Mrs.... 1 00
Jacob, Mrs Wm... 3 00
Janeway, Theodore & Eleanore 2 00
Janeway, Will... 2 00
Jarvis, H B..... 1 00
Jenkins, R S..... 2 00
Jocckel, Rosabelle Dorothy 2 00
Johnston, T F.... 3 00
Johnston, Francis M 10 00
Joline, Mrs C A & Nellie M 1 50
Jones, Chas J 5 00
Jubb, Isabella.... 2 50
Jubb, John E..... 2 50
Kemp, J M..... 2 00
Keck, Nellie..... 50
Kegg, Willard.... 1 00
Kerby, Mr J Parker 1 00
Kengh, A E..... 10 00
Kimball, J..... 50
King, A Foster.. 10 00
Kingsley, Mrs W M 15 00
Klinke, Mrs S.... 10 00
Knoeller, Mrs Theo 1 00
Kugelman, Mrs J G..... 5 00
Lang, Miss L.... 5 00
Langdon, Miss M W 1 00
Lange, H & Co.. 5 00
Lawrence, Harry W, Jr..... 1 00
Lee, Robert 1 00
Leeson, Gerard N 1 00
Levi, J C..... 1 00

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W D B, Brooklyn 1 00
——, Brooklyn.. 2 00
——, Brooklyn.. 1 00
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——, Brooklyn.. 1 00
——, Brooklyn.. 1 00
——, Flushing...10 00
——, L I City.... 10
——, N Y City.. 1 00
——, N Y City..10 00
——, ... 25
——, N Y City.. 5 00
——, N Y City.. 1 50
——, N Y City.. 5 00
——, N Y City.. 5 00
——, N Y City.. 15
——, N Y City.. 1 00
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Vanderveer, John K 2
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Maggie, Brooklyn.
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Mamie, Brooklyn.
Powell, Brooklyn
Sophia, Brooklyn.
Tommy, Brooklyn
C C I, Brooklyn.. 1
E S C, N Y City.. 1
G A P, N Y City.. 1
H L G, Brooklyn.10
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J F O, N Y City.. 1
J L, Jamaica, L I.10
J W M C, Flushing 2
L B, Lyons..... 3
L J B, N Y City..10
M H H, N Y City 2
M L E, Queens, L I 1
M L S, N Y City 1
R R, N Y City.... 2
S M C, N Y City. 1
W E, Brooklyn.. 1
W S H, N Y City 1
——, Brooklyn..
——, Brooklyn.. 1
——, Brooklyn..10
——, Brooklyn..11
——, N Y City..
——, N Y City.. 1
——, N Y City.. 1
——, N Y City.. 2
——, Rye..... 5
——, Sagaponack 8
——, Wansaw..
Friend, Peekskill. 2
A Friend, Green Island 1
A Friend, N Y City 2
Kind Friends, N Y City 1
Two Friends, Brooklyn 2
Inasmuch, Ozone Park 1
In His Name, N Y City 1
Reader, Thuckery 1
Sympathizer, Brooklyn 2
Sympathizer, Brooklyn 2
King's Daughters, Bridge Hampton 10
Payson Soc of C E of Adams Mem Ch, N Y City 15
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Class No 7 Christian Soldiers of Presby SS, N Y City 3
Cash, N Y City.. 2
Cash, N Y City... 5
Doctor, N Y City. 5
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Bachman, Mrs J. 5
Baer, Samuel H..
Barlow, Wm..... 2
Barrucker, Miss G
Beeman, Geo W.. 5
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Berry, J A..... 1
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Rich, Geo W..... 5 00
Rich, J B..... 1 00
Rich, Thomas... 5 00
Robinson, N J H. 1 00
Rockey, W S..... 2 50
Roe, Walter..... 25
Rohrs, J H..... 1 00
Root, Henry..... 25
Rouch, John..... 25
Salmon, Master
Jnnior 2 00
Sands, Alex..... 1 00
Schenck, Dr P L.. 5 00
Shnitz, Charles... 25
Schnltz, Mrs L T. 1 00
Schnltz, L T..... 2 00
Scott, J A..... 3 00
Selig, M..... 1 00
Shannon, Lonise
D 2 00
Silberhorn, Mrs C
T 1 00
Sillivan, Miss
Betsy 50
Small, Henry H.. 5 00
Smith, C.....12 00
Smith, Elias..... 1 00
Stetina, Mrs..... 50
Stevenson, James. 2 00
Stolfi, Peter..... 50
Stone, Mrs Alma,
col by..... 6 00
Sturges, Emory... 25
Thayer, Miss Ida. 50
Thayer, Wm..... 1 00
Thorburn, Katb-
erine D R..... 1 00
Thorn, Henry
Clare, Jr..... 3 00
Tncker, Mrs..... 2 50
Turner, C A..... 1 00
Tnrner, R A..... 1 00
Underhill, Rev
J K..... 1 00
Verdino, J P..... 1 00
Verdino, Josiah... 1 00
Von Deyliu, D.... 5 00
Waite, W A..... 1 00
Walker, Rev A A 2 00
Wells, Mrs Geo... 1 00
Westcott, Chas H 1 00
Wetmore, Mrs
Seth 5 00
White, Gilbert,
col by..... 5 30
Whittleton, Dr E
J 1 00
Wilhoft, Mrs V A 2 50
Willard, W G.... 1 00
Willits, E D..... 50
Wilson, Mrs Geo
W 2 00
Winch, Mrs A T.10 00
Wright, R..... 1 00
Yonng, G A..... 3 00
Yonnor, E..... 1 00
Zimmerman,
Peter 1 00
Znckschwerdt,
Mr G..... 5 00
Katie & Hannah,
Brooklyn 2 00
Stanley & Harold,
N Y City..... 1 00
Cash, Hobart..... 3 00
Cash, Hobart..... 2 00
Pupils & 4
Friends, V S of
I. Kinderhook.. 5 00
Cash, N Y City... 5 00
A K's D, N Y
City 2 00
Collected, N Y
City 15 00
Justinian, N Y
City 1 00
L H, N Y City... 2 00
M G, Brooklyn... 2 00
Mrs N M H,
Marietta 1 00
R & K, N Y City. 5 00
R T, N Y City... 30
S P, N Y City.... 5 00
W B B, Brooklyn. 5 00
W C M, N Y City 5 00
W H H & P M H,
Thiells 2 00
——, Brooklyn... 1 00
——, Brooklyn...10 00
——, Brooklyn... 3 00
——, Brooklyn... 1 00
——, Brooklyn... 2 00
——, Brooklyn... 1 00
——, Brooklyn... 2 00
——, Brooklyn... 1 00
——, Brooklyn... 5 00
——, Brooklyn... 2 00

NEW YORK CONT'D
——, Brooklyn... 10
——, Brooklyn... 5 00
——, Canastota.. 1 00
——, Glen Falls. 1 00
——, Grapeville. 2 00
——, Lancaster.. 3 00
——, Morrisiana. 1 00
——, N Y City.. 1 00
——, N Y City.. 5 00
——, N Y City.. 2 00
——, N Y City..10 00
——, N Y City 1 00
——, N Y City.. 1 00
——, N Y City.. 50
——, N Y City.. 5 00
——, N Y City.. 1 00
——, N Y City.. 5 00
——, N Y City.. 1 00
——, N Y City.. 2 00
——, N Y City..25 00
——, N Y City.. 1 00
——, N Y City..10 00
——, N Y City.. 5 00
——, N Y City.. 2 00
——, N Y C 10 25
——, Rhinebeck. 1 00
——, Stapleton.. 5 00
Anonymons,
Brooklyn 2 00
Anon, N Y City..10 00
Anonymonsly, N
Y City..... 2 00
A Friend, Bridge-
hampton 2 00
Friend, Brooklyn 1 00
Friend, Brooklyn. 25
Friends, Dolge-
ville 12 00
A Friend, Jones-
ville 1 00
A Friend, N Y
City 1 00
A Friend, N Y
City 3 00
Friends of starv-
ing Cnbans, N Y
City 7 50
A Reader, W
Cambridge 25
A Sympathizer,
N Y City..... 1 00
A Sympathizer,
Brooklyn 25
Presby Ch, plate
col, Hobart 5 80
The Reformed Ch,
Philmont 38 00
SS Offering,
Brooklyn 4 50
M E SS of N
Cohocton 11 80
Excelsior Circle
K's D's & Sons,
of Cockbnrn.... 5 00
Junior C E Soc
Cong Ch,
Gloversville 5 10
Junior C E,
Jamesport 1 00
C E Soc of Mt
Sinai & Rocky
Point, Millers
Place 23 75
Jr & Sr C E Soc
of Lenox Ave
Union Ch, N Y
City 5 50
Sisterhood of Per-
sonal Service of
Madison Ave
Synagogue, N Y
City 10 00
Loyal Temperance
Legion, N Co-
hocton 50
Loyal Workers of
Presby SS,
Pittsfield 1 00
C E Soc of
Presby Ch, Port
Byron 2 00
Two little chil-
dren, Afton..... 20
Aid of Cuban Suf-
ferers, Brooklyn 1 25
"Bread Winner,"
Brooklyn 10 00
Piapot, Brooklyn. 2 00
Prospect, Brook-
lyn 1 00
"Sister Cath-
arine," Brook-
lyn 1 00
Cash, Brooklyn... 5 00
Cash, Brooklyn... 1 00
Cash, Flushing... 1 00
Two Little Boys,
4-7 years old,
Hobart 1 00
Cash, Hobart..... 3 00
Cash, Hobart..... 2 00
Pupils & 4
Friends, V S of
I. Kinderhook.. 5 00
Cash, N Y City... 5 00
A K's D, N Y
City 2 00
Collected, N Y
City 15 00
Justinian, N Y
City 1 00
L H, N Y City... 2 00
M G, Brooklyn... 2 00
Mrs N M H,
Marietta 1 00
R & K, N Y City. 5 00
R T, N Y City... 30
S P, N Y City.... 5 00
W B B, Brooklyn. 5 00
W C M, N Y City 5 00
W H H & P M H,
Thiells 2 00
——, Brooklyn... 1 00
——, Brooklyn...10 00
——, Brooklyn... 3 00
——, Brooklyn... 1 00
——, Brooklyn... 2 00
——, Brooklyn... 1 00
——, Brooklyn... 2 00
——, Brooklyn... 1 00
——, Brooklyn... 5 00
——, Brooklyn... 2 00

NEW YORK CONT'D
Benham, A B &
wife 2 00
Bickers, C H..... 1 00
Bickers, G..... 50
Birdsall, E G..... 2 00
Blakeman, Emma
E 2 00
Bledsoe, Mrs H C 50
Bothwell, Phoebe
A & McCrone,
W W..... 1 00
Braman, Wm L &
Mrs M L..... 5 00
Campbell, Bessie. 50
Campbell, J D... 1 00
Carpenter, F L... 2 00
Cave, E G..... 1 00
Cave, L..... 25
Cave, P M..... 1 00
Clark, A H..... 5 00
Conger, Mrs Mer-
tie E..... 1 00
Conklin, M..... 25
Coon, Barton..... 1 00
Cndlipp, M H.... 1 00
Cottrell, Mrs A
Page 2 00
Doll, Mrs Wm... 1 00
Dnpny, Mrs C... 5 00
Eckharts, John... 1 00
Elliott, Dr W St
Geo 25 00
Ford, C B..... 5 00
Franeck, Frank.. 1 00
Frost, Mrs John
F 1 00
Fry, Frank..... 1 00
Gough, Mrs C B. 1 00
Griffin, Mrs Rose
H 5 00
Harman, Miss A B 3 00
Harman, Miss E J 3 00
Jamison, Mrs..... 5 00
Koemple Family..10 00
Koppel, Angnsta.. 1 00
Lovegrove, Mrs Y 50
McKenny, B..... 1 00
McNeill, N F..... 25
Minor, L..... 50
Moon, Andrew... 2 00
Motteler, Miss L. 1 00
Nixon, Thos..... 50
Pearl, E W..... 5 00
Pelham, M H..... 50
Perine, Miss &
Sister 2 00
Porter, A W..... 1 00
Premen, Mrs P &
family 2 50
Presbrey, Miss
Agnes 1 00
Ridge, W N..... 7 00
Schwartz, Rnby B
col by..... 2 90
Seeligman, L F... 1 00
Smith, Delano.... 2 00
Thompson, Mr &
Mrs R H..... 1 00
Ulrich, Hngo..... 1 00
Young, Jesse.... 5 00
Zane, Mrs Nellie
V 1 00
Barbara, N Y City 50
Regina, N Y City. 1 00
Rosalind, N Y
City 1 00
A L T T L,
Brooklyn 1 00
Mrs A S, Oswego. 1 00
"C," N Y City... 1 00
C F H, N Y City.10 00
D V N, Brooklyn. 1 00
Mrs E M R,
Bridgehampton.. 1 00
Mr H & family,
Oakdale Sta.... 3 00
Mrs J G R, Conk-
lin Forks..... 1 00
K D, Walton..... 2 00
M, Greenport..... 50
M R H, ——, ... 50
S Q, Hammonds-
port 1 00
V A S, ——, ... 15
——, Elmer..... 4 00
——, New York.. 50
——, Sing Sing:. 10
"Friend,"
Patchong 1 00
Friend, N Y City. 9 00
A Friend, Cos-
sayuna 1 00
Friends in Christ,
Babylon 2 00
Friend of Cnba,
N Y City..... 5 00
A Friend of the
Poor, Brooklyn. 2 00
In His Name,
Cheviot 1 00
Sympathizer, N Y
City 2 00
Sympathizer, Oak-
dale Sta..... 50
Jr C E Soc, Ref
Ch, Warwick... 5 81
W C T U & oth-
ers, Johnson
Creek 2 12
W M Soc of
Luth Ch of Holy
Trinity, N Y
City 5 00
Two Epworth
Leaguers 12 00
Class 54, Brick
Chnrch, Roches-
ter 3 65
Rescne, Brooklyn. 5 00
In memory of my
darlings, Brook-
lyn 1 00
Cash, N Y City... 2 00
"Parker," Utica.. 1 00
Three Widows,
Fnlton 3 00
Smagansett Peo-
ple 25 00
Fonr Sisters, Hal-
cott Centre.....10 00
Mamirre & Ma-
nerre 10 00
—f—r 2 00

MASSACHU'ETTS

Atwood, Mr &
Mrs H B.....10 00
Barnes, Mrs John 25
Bell, G W..... 1 00
Broadbent,
Joseph 35
Dooly, Rev John. 2 00
Fowler, Mrs
Lnther 25
Harris, A S..... 2 00
Harwood, Mrs W
P E..... 1 00
Hayward, Miss
Lncy 2 00
Hobb, S F..... 6 00
Maccarty, G M L 5 00
Metcalf, Robt A.. 1 00
Shaw, Abraham.. 2 00
Smith, S & S.... 1 00
Steveus, E C C... 1 00
Wells, Eliz T.... 1 00
Scotia, Holyoke... 3 00
Mrs E S H, Lee.. 2 00
E T B, Springfield 3 00
M J W, Haverhill 1 50
R F, Sandwich... 1 00
——, Boston..... 2 00
Friend, Palmer... 5 00
Friend, So Egre-
mont 2 00
A Friend, So
Wrentham 1 00
Friend, Ware..... 1 00
Reader, Reading.. 5 50
Cong Ch S Sch,
E Longmeadow.10 00
Bapt S Sch,
Sonthwiek 3 33
Y P S C E of
Cong Ch, Shirley 6 25
Endeavorer, North
Brookfield 2 00
Shoemaker, North
Middleboro 1 00
A Widow's Mite,
So Hadley..... 50
X, Stoughton..... 1 00
Browu, J Ben.... 5 00
Deems, C
Everard 25
Deems, Ethel..... 25
Deems, Floribel.. 5 00
Deems, J Harry.. 2 00
Deems, Mrs J
Harry 1 00
Hoge, Mrs J T.... 3 00
Jones, R J..... 3 00
Knanb, Wm E... 1 00
M E F & others,
Royal Oak..... 2 25
M R M, Balto.... 1 00
Angell Bros..... 1 50
Arnold, M A..... 1 00
Arnold, M J..... 1 00
Baer, John Willis 1 00
Benson, Rosa.... 50
Braley, Mrs M... 1 00
Bnrnham, E..... 2 00
Davis, Henry L..20 00
Gidney, Grace B. 2 00
Glazier, W E.... 1 00
Gordon, Ernest B 5 00
Hannis, Miss Nel-
lie M..... 50
Howe, Mrs H W. 3 00
Manning, Mrs T
J 1 00
Rice, Miss M S... 1 00
Stewart, Mary E. 1 00
Tapley, C W..... 1 00
Wheeler, Nath'l.. 1 00
Jennie & Flor-
ence, Webster.. 1 00
Mrs B, Fitchbnrg 1 00
R A L, Boxford.. 1 00
Friend, Williams-
bnrg 25
Friend in Christ,
Holliston 2 25
In His Name,
Littleton 5 00
Subscriber,
Rehoboth 1 00
Sympathy,
Northampton ..20 00
Inasmnch Circle
of King's Dau's,
Hyannis 7 00
Two Widows,
Stockbridge 2 00
Mother & two
daughters, Ux-
bridge 1 00
Bnrt, G E & E E. 2 00
Bnssell, Fred W.. 1 00
Codding, E E..... 1 00
Humphrey, G.... 2 00
McDonald, Miss
Hannah 1 00
Pomeroy, Mrs J P 8 00
Rogers, Mrs John 2 00
Smith, Mrs M A..10 00
Swifts, O F..... 2 00
A F R, Lynn..... 5 00
B H, Newtown...25 00
F J, North Hat-
field 2 00
L R F, Malden... 2 00
——, Westfield.. 2 00
A Friend, Middle-
boro 2 00
In His Name,
Lawrence 10 00
I H N, Reading.. 1 00
Snbscribers,
Westfield 2 00
M E Ch, W
Chelmsford 11 14
Y P S C E, 1st
Bapt Ch, Elm-
wood 8 50
Blue Hill Y P S
C E, Readville..10 00
W C T U, Rock-
land 2 00
Bee Hive, Green-
wich Village.... 3 00
Beebe, Mr & Mrs
Theo & Miss
Rose Fairlee.... 4 00
Bixby, E..... 1 00

MASS CONT'D
Brockway, Mrs L
G 10 00
Davis, N A..... 2 00
Heap's, Mrs H
SS Class..... 2 00
Holt, Eliza J..... 1 00
Jndson, Mrs A C.10 00
Kinsman, Betsey. 1 00
Morgan, Cnas H..10 00
Morgau, Philip M 5 00
Monlton, Alice,
Annie Taggart
& Cassie Keuton12 00
Nye, Heram..... 1 00
Park, Mrs John
N 2 00
Pickford, Mrs A
M 10 00
Robinson, Mrs W
H 2 00
Rockwell, Mrs E
C 2 00
Smith, J H..... 50
Smith, Mrs John J 2 00
Smith, L F..... 5 00
Whitney, Mrs F
W 2 00
B M C, Brookline.21 00
D A & F A, Town-
send Harbor.... 1 00
G K, Rochdale... 1 00
Mrs G L S, Mer-
rick 1 00
H B L, Winches-
ter 2 00
J S B, wife &
danghter, Win-
chester 5 00
M A A, Monson.. 1 00
——, Springfield.25 00
A Friend, Har-
wich 1 00
Friend, Lowell... 2 00
Friend, Williams-
ton 1 00
Friends, Fitch-
bnrg 3 00
From Friends,
Graniteville 7 00
In His Name,
Wakefield 3 00
Snbscriber, Welles-
ley 1 00
P S C E Soc of
Congl Ch,
Belchertown ...25 00
C E Soc, Chester-
field 5 00
Y P S C E, Heath 2 00
Y P S C E of
Friends Ch, S
Somerset 6 00
People of Ches-
terfield 9 78
Brown, Mrs A P.. 1 00
Bnrkingham, Mrs 2 00
Carr, Mrs J..... 1 00
Conant, S..... 2 00
Cross, Flora Jane. 1 00
Dottridge, B W.. 2 00
Gallonpe, Mrs A 1 00
Hall, Mr, Boston. 1 00
Harwood, O J & 1 00
Heacox, C J..... 1 00
Hyde, J A..... 1 00
King, A L..... 5 00
Lyons, Alice M... 25
Lyons, Flora B... 25
Pntnam, F H..... 5 00
Riggs, H M..... 6 00
Smith, Mrs E H.. 1 00
Spafford, N H.... 2 00
Thompson, Chas.. 1 00
Thompson, S E... 1 00
Tripp, A W..... 2 00
Carter, Water-
towu 1 00
Winter, Boston...10 00
Mrs A M L,
Bridgewater ... 1 00
E A W, Lowell... 1 00
E L, Highlands-
ville 1 00
E M S, Melrose.. 10
S T S, New Bed-
Friend, Acushnnt. 1 00
Friend, Groton... 1 00
Friend, Hyde
Park 2 00
Friend, Leyden... 1 25
Friend, Lowell... 1 00
Friend, Milton... 1 00
Friend, Nantucket 2 00
Friends, Tapley-
ville 5 00
I H N, Pittsfield. 5 00
Reader, Sonth-
bridge 1 00
Uniou Church,
Blackinton 21 00
1st Congl Ch,
Charlemont 10 00
Member of Park
Ch, Springfield. 5 00
SS & Y P S C E,
Waltham 5 06
C E Soc of 1st
Bapt Ch,
Holyoke 1 00
Three XXX,
Westfield 15 00
Adams, Mrs Sam'l 2 00
Alger, Rev N C... 2 00
Bacon, Jane..... 1 00
Bigdow, Chas G.. 2 00
Chamberlain,
Grace F..... 2 00
Foss, Mrs Gilman 1 50
Gould, Mrs Stella 2 00
Gould, Willard C. 50
Larned, Evelyn.. 1 00
Loomis, Etbelyne 1 50
Lord, Grace..... 3 00
McCutcbeon, Mrs. 1 00
McLean, Mary... 1 00
Minard, Mrs M M 1 00
Randall, N & wife 2 00
Smith, Mrs J M.. 5 00
Townsend, Mrs.. 2 00
Wilson, Mr & Mrs 2 00
M H B, Sherborn 1 00
"M H P," New
Bedford 50
P & C, Essex..... 2 00
S M W, Ashbnrn-
ham 1 00
"A Friend," Mon-
son 1 00
Friend, Sheldon-
ville 1 00
Friend, Cambridge 24
Friends, Ames-
bnry 1 65
A Reader, Boston 1 00
"Snbscriber,"
Roxbury 1 00
Congl Ch, Boyls-
ton 7 00
For the love of
Jesns, Fitchbnrg 2 00
Mother & danght-
ter, Northamp-
ton 25
Stewards, Am-
herst 5 04
What-so-ever Circle of K's D's,
Foxboro 5 00
Alexander, Mrs 5 00
Bourne, Arthnr
W 1 00
Bridgman, Thos.. 1 00
Dixon, G H..... 5 00
Evans, Mrs E M. 2 00
Folsom, Mrs D J. 1 00
Moor, J C..... 1 00
Myers, Chas M... 5 00
O'Neil, Mrs J M.. 1 00
Ross, Mrs..... 2 00
Sannders, E H... 1 00
Searle, Mary R...10 00
Stevenson, Mrs... 2 00
Tnrner, C L..... 1 00
Vauell, Edna E .. 1 00
Williamson, F L. 2 00
Mrs C C F,
Northampton ... 1 00
C G F, E Bridge-
water 50
J A B & H A B,
Bridgewater ... 5 50
——, Boston..... 5 00
Frieud, Springfield 3 00
Two Friends,
Somerville 1 00
Coonbes, Joseph. 1 00
Coombes, Sam'l A 10
Diugee, A E..... 1 00
Ewer, Mr & Mrs
H F..... 1 00
Gates, Mrs D C.. 2 00
Hazelton, J C.... 2 00
Nelson, Mr
Archie 50
Pierce, Mr & Mrs
Everett W..... 6 50
Smith, Abbie A.. 2 00
Wallis, Mrs E G.. 2 00
M M B, E North-
field 1 00
——, Needham.. 50
"Friend," N
Wobnrn 2 00
1st Cong Ch
"Bible Class,"
Abington 1 45
Y P S C E, May-
nard 15 00
K's D's & Friends
of Palmer.....10 00
Aiken, Miss Mary 1 00
Bolon, Bridgett.. 1 00
Buck, Edith A.... 5 00
Emerson, M F.... 1 00
Haskell, Otis S M 1 00
Hinds, Mary L O. 3 00
Lee, Mrs C H.... 1 00
Lethrop, F J &
little folks..... 5 50
Morse, Mrs W B. 2 00
Ramsdell, Mrs A
M 1 00
Randall, F O &
wife 2 00
Simonds, E M.... 2 00
Wightman, F W. 5 10
C A H, Dighton.. 5 00
Mrs M E B, W
Townsend 2 00
M J, Pittsfield... 2 00
R & O, Grafton.. 1 00
W L N, Lee..... 1 00
Anon, Essex..... 3 00
A Friend in Bed-
ford 1 00
A sincere friend,
Webster 2 00
Friends, Tops-
field 20 00
In His Name,
Amherst 1 00
"In His Name,"
Belchertown ... 2 00
I H N, Middle-
field 1 00
1st Cong Ch,
New Marlboro.. 4 25
Y P S C E, New
Marlboro 5 00
Workers in the
Master's Vine-
yard, Leomin-
ster 25
Ayteh, Middefeld. 2 00
"The Nantilns,"
Swampscott 1 00

ANONYMOUS

Cooley, Albert
Fay 1 00
——, Pitts..... 50
Gotobed, Samuel. 5 00
Markle, H H..... 1 00
Rhodes, Mrs H B. 1 00
A R W, W Klt-
tanning 2 00
A Friend, ——, . 25
Friend, Flushing.. 1 00
Wheeler, Miss L.. 3 00
——, Monroe.... 2 00
Anon, ——, ... 1 00
Friends of Cnba,
——, ... 2 00

CONECTICUT

Baldwin, A S.... 2 00
Leonard, J E & Son 5 00
Newton, Clarence R 1 00
Shailer, M M..... 5 00
——, Norwich... 50
——, Waterbury 1 00
Friend, Thomastown 1 00
Carpenter, Fred & Merritt..... 20
Eccleston, Charlie 05
Eccleston, Frances 05
Eccleston, Mardie 05
Fisher, Marion... 10
Francis, George.. 25
Jacobs, C M..... 1 00
McFarlane, Henry 10
Miller, E H.....10 00
Newell, Allie M.. 1 00
Officer, Roland & Arthur 15
Slinger, Mrs & Miss Reed Gilpin 2 00
Thompson, Daisy. 15
Thompson, Evelyn 10
Henry & Howard. 20
Marguerite, Wethersfield ... 10
Mother, A C A, New Haven..... 3 00
E A P, Hartford. 2 00
Friend, Derby.... 1 00
In His Name, Norwich 1 00
W C T U, Noank. 2 00
B P Miss'y Club, Norwich 6 00
Hall, John C..... 1 00
Loomer, Martha A 5 00
Markham, Eliza A 2 00
Rose, Jane C..... 1 00
Lillian A, Bethel. 2 00
C M J, Norwich... 5 00
L L W, Simsbury 1 00
Mrs L S, New Haven 1 00
S & M, Hartford. 2 00
Starr Chapter Epworth League, W Redding 10 00
Bontwell, Alfred H 1 00
Bontwell, Mrs C F 5 00
Graves, Geo B... 1 00
Harvey, C J....10 00
Hawkins, Mrs C A 2 00
Hine, Mrs E..... 1 00
Hopkins, Charlotte A..... 5 00
Peck, M D..... 1 00
Phillips, Mrs E M 1 00
Pratt, Jerome A.. 1 00
Pratt, M Montrose 25
Rose, Mrs Herbert 2 00
Sterling, Miss Mary 50
Straight, Mr & Mrs M..... 5 00
Swift, Mrs E F.. 50
Swift, Mrs H E.. 50
Swift, Stanley ... 60
G N P & J C P & W P, Woodbury 7 00
M A H, Columbia 1 00
N P & M C B, Norwich 2 00
Friend, Milford .. 50
Friend, North Haven 1 00
Friends, Guilford. 2 75
Friends, Windhrop 1 00
Readers of C H, Lyme 4 00
Methodists, Redding 8 00
Children, Torrington 50
Barker, Mabel C 1 00
Hubbard, L M .. 1 00
Peck, John C .. 5 00
Woodworth, Mrs R F 1 00
Yale, James W... 5 00
Little Ada Cemetery 60
Mrs A J D & 25
..... 2 00
W W, Norwich 1 00
London 3 00
New Britain 2 00
Brooks, Fred, ... 50
Bronson, Mrs C H 1 00
Caldwell, Mrs C A 1 00
McConville, Mary 2 00
Scott, F M 3 00
Sperry, B 1 00
Van Metre, A B 1 00
Mary 2 00
S E D, Glenwood 2 00
Beach, Walter Mary 1 00
Berlin C E Mission Club, Berlin 5 00
Cash, Windsor 1 00
Class No 11 SS, Orange 2 54
Cash, Greenwich 10 00

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Subscriber, Seymour 1 00
——, West Haven 30
Mr & Mrs H A W, Bristol 5 00
Mrs C, Waterbury 50
Columbus, Westville 1 00
Woodruff, Mrs O D 2 50
Morse, Mrs Frank 50
Hunter, Mrs Wm 1 00
Clarke, E T..... 2 00
Buckbee, Carrie F 1 00
Brown, W M..... 2 00
Baldwin, Mrs J H 1 00
Bacon, Mr & Mrs T C 5 00
Atkins, L A..... 50
Eaton, Miss Mary 1 00
Warner, Mrs Elam 5 00
H J B, Buckingham 1 00
T H B, Buckingham 1 00
——, Norwich... 1 00
Friend, Warren.. 1 00
Epworth League, Chapter No 4896, Lakeville 7 30
Cheerful Workers' Circle of First M E Ch, Hartford 35 00
In His Name, Weston 50
Porter, Robt I....20 00
Lewis, Ella L.... 1 00
Crosby, Henry T & friends..... 5 75
Bristol, Mrs Geo L 1 00

N. HAMPSHIRE

Barrett, Mrs A J. 1 00
Bliss, J W..... 5 00
Regan, H J..... 25
Woods, May..... 50
Woods, Nola..... 50
Woods, Philena.. 25
G H B, Manchester 4 00
Congr Ch & S Sch, Atkinson.. 7 83
Congr S Sch, Washington ... 2 25
Cong Y P S C E, East Jaffrey....15 00
An Endeavorer, Boscawen 2 00
Fish, Chas E..... 1 00
Tilton, Sara A... 2 00
Wilkinson, Emily. 1 00
Young, Bertha A. 1 00
J A H, Manchester 5 00
R C, Merrimack.. 1 00
A Friend, Nashua 1 50
Lawrence, W T.. 2 00
Lock, John E.... 20
McKnight, Mr & Mrs & children. 3 15
Richardson, Mrs P C..... 5 00
Smith, N M..... 2 00
Mrs E L M, Belmont 2 00
J E B, N Barnstead 3 00
N P L, Hampton. 1 00
O B F, Center Ossipee 5 00
Mother & daughter, Jaffrey..... 2 00
Brown, John J... 3 50
Harmon, G H.... 2 00
Pelree, Caroline F 1 00
Roble, Mrs S J... 1 00
Silver, Mrs E.... 1 00
Mr & Mrs C, Newport 2 00
W H S, E Tilton 60 00
I H N, Lyman.. 2 00
A Worker, Centre Barnstead 1 00
Brown, Caroline P 2 00
Foss, Mrs Annie E 2 00
Gage, Mrs E C & Miss Jackman 2 00
McFarland, M F.. 5 00
Marsh, J E F... 3 00
Moore, Mr & Mrs Thos T 2 00
Smith, John F.... 2 00
Thomas, Miss Sarah 2 00
M A B..... 25
M L M, Littleton 1 00
Sr Jr & Inter Epworth Soc S Main St Ch, W Manchester 36 53
Long Ellis," Manchester ... 6 00
Brown, Martha A. 1 00
Gage, Mrs I K... 1 00
Mason, Wm H.... 1 00
Manchester M E Ch 1 00
Smith, Nellie O.. 2 00
Smith, Albert S.. 1 00
Smith, Mrs H R . 25
Smith, W F..... 1 00
Spaulding, Hannah 25
Storrs, A A..... 1 00
Washburn, W C . 1 00
Wells, Nett A.... 1 00
Wilson, C H..... 5 00
H F Rutland ... 10 00
Congl Ch, Essex.. 8 15

NEW HAMPSH'E CONT'D

——, Coos..... 1 00
Ames, F J..... 50
Bourdon, H H... 50
Bullard, C E.... 25
Driscoll, J M.... 50
Foster, Carl H... 1 00
Gilkey, Mary M.. 1 00
Haines, Mr & Mrs Geo 10 00
Hetch, Mrs R B.. 65
Hetch, Miss T F.. 60
Hunter, W G..... 1 00
Jewell, Mrs B R.. 50
Judkins, Mrs C J. 1 00
Lawrence, Walter 1 00
Livingston, F G.. 50
Nichols, C K..... 1 00
Pierce, C S..... 1 00
Robbe, F G..... 1 00
Sawyer, Mrs Martha D..... 1 00
Swallow, J C..... 50
Swallow, Mr & Mrs J R..... 5 00
Tenny, O S..... 1 00
Welbridge, Chas F 1 00
Wilder, R H..... 10
Friends from Petersboro 5 25
For Christ's Sake, Petersboro 50
Cash, Petersboro. 1 00
Ball, Mrs G T... 5 00
Brown, Roger C.. 1 00
Haskell, Alice M. 1 00
Hoag, Wm..... 5 00
A J B, New Hampton 30
A Z, Colebrook... 1 00
H C G, Keene... 1 00
H L T & daughter, Auburn..... 1 10
A Friend of the Sufferlng, Whitefield 25
"In Jesus' Name," Milford 2 00
Church of Christ, Warren 5 22
Y P S C E of Sunapee 33 00
"A Mite from Lou," Hilton... 1 00
Mother & daughter, Manchester. 2 00

VERMONT

Hubbard, Mr & Mrs Chas..... 1 00
Kinney, F W..... 1 00
Palmer, Mr and Mrs E R & L A 2 00
Preston, Mr & Mrs C A..... 1 00
B Orwell 10 00
Burnham, Mrs B A 5 00
Greeley, Mrs S T. 1 00
Grosvenor, Mrs D A 2 00
Ladd, Marie S... 1 00
Lalme, Harry.... 2 00
Lanpher, C P.... 2 00
Miller, L C..... 1 00
Page, Mrs Henry M 1 00
Pike, Mrs L H... 1 00
Russell, S W.... 5 00
Slate, Mary E.... 1 00
Sprague, Jennie M 3 50
J S P, F Thetford 1 00
M E Ch, E Arlington 26 00
Beeman, Carrie E 1 00
Booth, Mr & Mrs D E..... 2 00
Lindley, Rose D.. 1 00
Parmort, Eliza... 1 00
Waterman, Mrs A C..... 1 00
Wheeler, Elenor M 1 00
Baptist Soc, S Newfane 5 00
Y P S C E, Congl Ch, Rock Island 7 00
Abbott, L H..... 25
Ayers, Mrs G E.. 2 00
Benedict, F 50
Booth, Etta L.... 50
Bearing, Geo..... 50
Fields, E A..... 50
Fowler E..... 25
Fowler, E A..... 50
Gleason, J Y.... 5 00
Goff, H B & family 7 00
Gould, E C..... 1 00
Greer, J C..... 25
Grow, S F..... 25
Hover, A L..... 25
Hutchinson, Will. 25
Leach, H S..... 2 00
Martin, Hannah N 3 50
Morley Marletta. 2 00
Perrin W H..... 1 00
Rockwell S S.... 2 00
Smith, Mrs H R . 25
Smith, W F..... 1 00
Spaulding, Hannah 25
Storrs, A A..... 1 00
Washburn, W C . 1 00
Wells, Nett A.... 1 00
Wilson C H..... 5 00
H F Rutland ... 10 00
Congl Ch, Essex.. 8 15

VERMONT CONT'D

Epw League, Quechee 7 00
Jr C E Soc, St Albans ..... .17 00
Cash, E Bethel... 55
One who loves the Master, N Randolph 2 00
A Sister in Christ, W Haven..... 1 00
Barton, J L..... 2 00
Cobb, J P..... 5 00
Harwood, H H... 1 50
Laird, R W & Lewis, E P..... 1 00
St John, Helen... 1 00
Seymour, W L... 2 00
Sprague, Jennie M 1 00
Wildner, Geo..... 1 00
In Jesus' Name, Amsden 1 00
Bailey, Mrs Geo H 1 00
Brigham, L H.... 1 00
Daniels, Sarah A. 1 00
Rand, Mr & Mrs Wm R..... 1 00
J A H, Sudbury.. 50
Union SS, W Topham 9 50
The Lord's Tenth, Williamstown .. 1 00
Bosworth, C M... 2 00
Hunt, Laura A.... 1 12
In His Name, Lyndonville 2 00
Cramton, Mrs M L 2 00
Fullam, Mrs E L 3 00
Honsinger, Wm A 1 00
York, H..... 1 00
A M S, St Johnsbury 1 00
L K, Perkinsville 1 00
Friends, Poultney 2 00
In Jesus' Name, Greensboro 50
Epw League, Holland 6 00
C E Soc of Cong Ch, Waterford.. 1 50

NEW JERSEY

Buzby, H..... 25
Buzby, Mrs Wm.. 1 00
Gelchfius, Alfred C & daughter...10 00
Hamlin, L & L... 1 00
Overocker, Mr & Mrs J K..... 2 75
Overocker, Randall 25
Race, Henry..... 5 00
Robinson, John W 3 00
Sanford, S E..... 5 00
Young, Mrs Lizzie 50
Mary & Martha, Newark 3 00
C C D, So Orange 10 00
K V H, Newark.. 2 00
——, Newark... 1 00
Friends, Newark. 7 00
In His Name, Rahway 2 00
Primary Sch, Norma 50
Epw League of 1st M E Ch, Newark 5 00
Grand View Prayer Meeting, Somerville 6 00
Bache, W H..... 1 00
Ritzel, Kate..... 2 00
Emery, Robt..... 2 00
Haviland, Miss Laura 1 00
Herbert, W G.... 1 00
Loraine & Schroeder 2 00
Noble, Mrs Sarah M 1 00
Price, Theodore.. 5 00
Reeve, Mr & Mrs C L..... 2 25
Westervelt, W H 2 00
C J M, Orange... 50
E M F, Bloomfield 3 00
M H, Millstone... 1 00
——, Dunellen.. 1 00
——, Lakewood. 25
——, Orange.... 5 00
A Friend, Passaic 50
S Sch of 1st Ref Ch, Long Branch 10 00
Bewkes, L..... 5 00
Cooper, E..... 1 00
Doremus, Mrs Ann E..... 3 00
Fullarton, Mrs A. 1 00
MacConnell, J K 5 00
Reid, Geo S..... 5 00
Rice, Dr Chas A.. 5 00
Shipman, Mrs I G 3 00
Smith, Mrs A M.. 1 00
Tanis, James, Coll by..... 6 50
A E M L, Paterson 2 00
A M L, Paterson. 5 00
J H C E Orange. 1 00
O J S, Newton... 1 00
——, E Orange.. 5 00
——, Orange.... 1 00
——, Orange.... 5 00
——, Orange.... 5 00
——, Paterson . 20 00
——, S Orange.. 5 00
A Friend, Orange 2 00
A Friend, Orange 2 00
A Friend, Paterson 2 00
Friends, E Orange 5 00

NEW JERSEY CONT'D

Subscriber, Beemerville 5 00
A Sympathizer, E Orange 2 00
Class of Pub Sch, Summit 1 25
Adams, Mrs H R 1 00
Armstrong, F J, & J P Powers.. 4 00
Aumack, Jacob... 1 00
Baker, F R, Sr.. 1 75
Birch, Mrs S M.. 1 00
Clirehugh, J C... 2 00
Dunn, Mr & Mrs R G..... 2 00
Edmunds, Sara Branson 5 00
Felter, Mrs David 1 00
Fischer, Mrs H.. 1 00
Fredler, Mrs F, & Braun, Mrs A.. 2 00
Gardiner, H C.... 1 00
Gedney, Mrs Jennie H..... 5 00
Guion, Chas S.... 2 00
Hagan, Mrs W... 1 50
Hall, Caroline L. 1 00
Hitchner, Mrs.... 1 00
Isleib, C F..... 1 00
Kelley, Mrs Henry C.....10 00
Keyser, Geo H L 1 00
Kishpaugh, Mrs E 1 00
Knopp, E L..... 1 00
Laugdon, C H... 5 00
Lawrence, B L.. 1 00
Martling, D..... 1 00
Miller, T H..... 1 00
Newman, H O.... 1 00
Nicholas, Geo W.. 5 00
Northrop, Miss Jane E..... 1 00
Pembrook, Sarah C..... 5 00
Reed, Mrs Edw.. 5 00
Reynolds, Mrs Eliza 4 00
Reynolds, W H.. 5 00
Roe, Mrs Nathan. 1 00
Sloat, Geo V.... 5 00
Smith, Mrs Jno H 1 00
Stillwell, R & A W 2 00
Thatcher, Miss Ida 6 00
Townley, Mrs J W 10 00
Townsend, Hattie 3 00
Van Buren, Mrs E 10 00
Vanderberk, A... 1 00
Wilmurt, S A.... 1 00
Wood, E M..... 2 00
C D B, S Orange. 1 00
C E A, Westfield 2 00
Mrs H H F & A M, Plainfield.... 4 00
H W M, Milburn 5 00
I N W, Morristown 2 50
L K, Passaic..... 1 00
M S, Centerville. 1 00
S H A, Vineland..10 00
S M R, Englewood 1 00
W E C, Rahway.. 2 00
——, E Orange. 2 00
——, E Orange.. 5 00
——, E Orange.. 5 00
——, Glen Ridge 1 00
——, Upper Montclair 2 00
Friend, E Orange. 5 00
A Friend, South Orange 1 25
From a Friend, Orange 25 00
In His Name, Old Short Hills..... 1 00
Three Young Sympathizers, So Orange 1 00
Auto Jingo SS Class, Ridgewood 10 00
Glenwood Avenue Mission Sewing Sch, Bloomfield. 5 00
C E Soc of Presby Ch, New Vernon 5 00
Member of C E, Irvington 1 00
Y P S C E Osborn Mem Presby Ch, Cedarville.. 3 35
Ep Leaguer, Paterson 4 00
L A W No 747, Westfield 2 00
Cash, E Orange.. 5 00
One Who Would to Give More, E Orange 1 00
King's Daughter, Marlboro 1 00
Poor Cuba, Rumsey 1 00
One Interested, Somerville 20 00
Baldwin's, Miss, Sch, E Orange..18 75
Beavers, Mrs J.. 50
Bostwick, Mr & Mrs Geo W.... 5 00
Chapp, Mrs E E.. 3 00
Cooke, Helen Thomas 1 00
Dorem, Wm H... 1 00
Green, H A 5 00
Hale, Mrs Joseph S 00
Hegeman, Mrs R A.....10 00
Heller, C..... 1 00
Hollery, John.... 1 00
Husted, S A..... 1 00
Kearney Fulton SS 5 10
Kipp, Mrs R P... 1 00

NEW JERSEY CONT'D

Lee, E..... 1 00
McIntyre, Charles 1 00
Melgord, Mrs Anna C..... 1 00
Mundy, T C..... 1 00
Peck, Geo W..... 3 00
Phelps, Mrs J J..10 00
Pierson, Mrs Theo F..... 2 00
Stewart, Rolland & Herbert..... 2 00
Stout, Miss J H & W B Sharp.. 3 00
Talmage, Mr & Mrs R N..... 2 00
Titus, Mrs A L.. 5 00
Toler, H P Jr, & Miss Dorothy Toler 5 00
Tooker, Margt...11 35
Gwendolyn, Tenafly 1 00
A K M, Glen Ridge 5 00
A W & R S, Lebanon 4 00
C B, Paterson... 5 00
H E A & family, Weehawken 3 00
I P B, Highbridge 50
J E W, Fairview. 2 00
J I B, Elizabeth. 3 00
M M T, Fairview 1 00
P W B, Stockton. 1 00
——, E Orange.. 1 00
Friend, Hackensack 1 00
Friend, Hazlet... 1 00
Friend, Paterson. 5 00
In Christ Name, S Morganville 5 00
In His Name, Camden 1 00
In His Name, Elizabeth 1 00
In Jesus' Name, Camden 5 00
St Luke's Ch, Montclair 25 00
SS, Bowentown..10 30
Y P S C E of Dover Presb Ch.25 22
Ladies' Aid Soc of Presb Ch, Meyersville 7 00
Irving Sch, Plainfield .....). 7 65
Barnel, Mrs T C.. 1 00
Campbell, Alex... 1 00
Frost Children, Red Bank..... 2 00
Loomis, A J..... 1 00
Norwood, John... 5 00
Roberts, Morris H & Lloyd Pitts.. 1 00
Underhill, Mrs Cora 1 00
Marion & his friends, Orange..10 25
B H C, Dover.... 1 00
J C H, Madison.. 5 00
Mrs L G V, Westfield 10 00
Mrs R W H, Stewartsville .. 2 00
——, Norristown. 5 00
——, Paterson... 25
A Friend, Metuchen 1 00
Friend of Cuba, Orange 1 00
A Subscriber, Atlantic City.... 1 00
Y P S C E of Ref Ch, Little Falls. 7 50
One of the K's D's, E Orange.. 4 00
"A Shut In," N Germantown... 1 00
Cash, Plainfield.. 3 00
Avis, Mrs Sarah A 1 00
Batten, John..... 50
Blair, Harry..... 1 00
Boyle, Michael... 1 00
Carter, F A..... 1 00
Colgan, Wm..... 1 00
Esher, W R..... 3 00
Ferguson, Mrs James 2 00
Flumerman, Michael 1 00
Frantz, Jacob.... 50
Girgan, Mrs John. 1 00
Hall, Mrs M A... 1 00
Halsey, Mrs L... 1 00
Halsey, Mary P.. 6 00
Jennings, Mrs W. 1 00
Kellaway, Mrs Sarah J..... 5 00
Knapp, Mrs C J 2 00
McGrath, John .. 1 00
Matson, M M.... 50
Maul, Ellwood F. 50
Morrison, Jas.... 1 00
Mulford, Alice.... 10
Mulford, Ethel... 10
Mulford, Mrs J B 50
Mulford, Capt M D & wife..... 3 00
Mulford, Rowland 1 00
Myers, A L..... 50
Nichol, Mrs F C.. 1 00
Nugent, Ed..... 1 00
Osten, Mrs F A.. 1 00
Peel, Alex..... 1 00
Sayre, Mrs C E... 3 00
Schenck, Mrs W A 1 00
Souder, W C, Jr.. 5 00
Thompson, N K.. 1 00
Wuldmann, Fred. 1 00
Arthur & Georgia, Bayonne 2 00
F M R, Westfield. 5 00
H A L, Newark.. 1 00

NEW JERSEY CONT'D

H M C, Newark.. 2
L H W, Mount Holly 10
M C R, Bayonne. 2
Mrs S, Newark... 1
T R W..... 3
W & W, Newark.10
——, Manasquan.
——, Orange.... 1
——, Scotch Plains 5
A Friend, Paterson 2
A Friend, Plainfield 1
Sympathy 2
Presby Ch, Chatham 10
Park Ave Bapt SS, Plainfield...10
D's of the K, Delanco 1
Freedom & Charity, Lakewood.. 2
Baker, Mrs Jeremiah 5
Bodmer, G..... 5
Cummings, Mrs Sallie E..... 2
Davis, Sarah H.. 5
Douglass, Miss Clarion 5
Early, Elizabeth. 1
Eldridge, Harry Lester .....
Elton, J R..... 1
Gibbs, Mrs Chas.. 1
Hall, Miss Marion 1
Hensel, Paulin... 1
Lohman, Mrs Jno 1
Pierson, A E..... 1
Showles, Mrs Jacob 1
Stevens, Grace R.
Stevens, Helen M
Stone, Mrs L P...
Suttle, Catherine A .....
Weber, Wm A...
A M E, Stillwater
Miss M A G, Plainfield .....
Q S, East Orange
S S B, Plainfield.
W T K, Elizabeth
——, Montclair..
——, Westfield..
A Friend, Middlehush .....
Sympathizing Friends, Montclair 0
Class of Young Ladies of First Baptist Ch, Paterson .....
A Mite, Madison.
Brown, J H.....
Budd, C E.....
Christopher, Mrs.
Chrawthers, Geo.
Curtis, Mr F B & family .....
Darby, Mrs D L..
Darby, Levi.....
Gillmore, Mrs L Van .....
Hendrickson, S D
Howes, W P.....
Hubbard, Mrs....
Hulton, Alec.....
Kennard, Anna L
Kennard, Willie..
Kipers, Henry, Jr
Mayhew, Mrs....
Muchmore, Mrs Martha .....
Neer, Ellen.....
Norcross, Anna M.
Payne, Mrs.....
Ruckel, Mrs E P
Selnlu, P J.....
Sevenoak, F G...
Sheppard, Wm M
Stewart, Mrs.....
Stewart, Mrs Frank .....
Tucker, Mrs M E
Van Nimsiregen, Mr .....
White, Ada M....
Whitehead, J G I
A A S, Plainfield
Mr J M B, Bloomfield .....
L C, Howell.....
S E J, Plainfield.
S G Y, Plainfield.
X Y Z, Rutherford .....
A Friend, Jersey City .....
Friend, Wortendyke .....
In His Name, Hammonton ..
In His Name, Passaic .....
SS, Elberon.....
Cash, Plainfield.
Infant Class Prc Chapel, Jersey City .....
In Memoriam, Fanwood .....
Mother & children Wortendyke ..

HELPFUL ANECDOTES

By Rev. Louis Albert Banks, D.D.

THE BEAUTY OF HOLINESS.

THERE is no path in life so dark but what the Christian graces, growing in the garden of the heart, may make the soul like an oasis in the desert.

The keeper of the Point Pinas lighthouse at Monterey, on the Pacific Coast, is a woman. When Mrs. Fish entered upon the duties of her office, she found the lighthouse a dreary abode, situated as it was far from any neighboring houses, upon the gray ocean sands. She at once began transforming it into a more homelike spot. Within she added warm draperies, rare china, and other dainty furnishings. Without she enclosed a large garden, and made it a brilliant, fragrant spot. About its boundaries she planted the native cypress, which is found nowhere else in the world. Behind these sheltering trees, she made a broad velvety lawn, and planted tea roses, geraniums, and other fragrant flowers. On the warm, sunny days that come in such quick succession there, this garden, only ninety feet above the sea, and overlooking the vast, blue Pacific, is one of the prettiest, most romantic and sightly places on the Coast. But more careful than of all else is Mrs. Fish, of the green light entrusted to her care. Punctual to the moment does the lamp always send its ray out across the water, and as punctually is extinguished when the stronger light of day appears.

The Loss of Manhood.

One of the greatest tragedies of human life is the way sin, when persisted in, robs its victim of the free spirit of manhood. A man comes at last to hug his chains and no longer aspires to the free air of a noble life.

Frank Jackson, a negro serving a twenty-year sentence in the Missouri Penitentiary, has refused to accept a pardon offered him by the Governor of the State. On last Thanksgiving day, Governor Stephens offered to give the man a pardon, as a Thanksgiving present according to the custom of selecting one from among the prisoners for clemency, at that season. The prisoner replied that he would prefer to continue his stay in the penitentiary. He gave as his reason that he had no friends, no money, and could find no employment. He is still a prisoner.

Traces of the Divine Image.

One is often astonished to see men whose lives are wicked and openly profane and ungodly, who will still frequent the house of God, and be often moved by some simple story of affection, or some song of the old worship of their childhood. Surely there are traces of the divine image not yet altogether destroyed by the life of sin.

Wild dogs are overrunning the mountain and valley country along the line between the New Mexico and Apache Country, Arizona. These animals are apparently the descendants of domesticated dogs that have mingled with the mountain wolves until they have produced a new variety—part wolf and part dog. The features have the head and shoulders of the bird dog, with the body, movement, and characteristics of the gray mountain wolf. They are said to be about a hundred pounds in weight, and in color they are of an ashen gray, with patches of long black hair. A horseman they will follow for miles through the forests, but their action is apparently the survival of the domestic dog's instinct. They sometimes visit isolated ranches, and when they do the ranches dogs, unless very much attached to their master, are apt to go away with the wild dogs.

Dormant Seeds.

Often on the frontier, when the plow runs deep in the virgin soil it turns up buried seeds that grow and blossom in a culture before entirely unknown in the region. So, it is probable that in all our hearts and minds there are dormant possibilities which only require the proper circumstances to cause them to burst into unexpected development.

About twenty years ago a steam packet company, of Liverpool, wished to buy a piece of land, which was owned by a "stay-at-home sister," as her neighbors described her. She sold her land at a very low price, but insisted upon a clause being inserted in the agreement giving her the right at any time during her life to travel with a companion in any of the company's vessels.

When the agreement was closed, she sold her furniture and went on board the first outgoing ship belonging to the packet company. For years this wise spinster lived nearly all the time upon one ship or another, frequently accompanied by a companion, according to the agreement. This was always a person who otherwise would have been a regular passenger, but who purchased her ticket at reduced rates by paying the spinster instead of the packet company. The company offered her more than twice the value of the land if she would give up her privilege; but this she would not do. Her reply was: "You got the land cheap, and I like sailing; so you ought to be satisfied."

Giving Account for Our Talents.

In childhood and youth we are all furnished with a certain hopefulness and courage that belong to innocence, and talents that are our peculiar trust. When life is over we must face these again and give an account as to how we have used them.

A touching and poetical custom prevails in the *Welsch-Tyrol*. When a young maiden is about to be married, immediately before she steps across the threshold of her old home, on her way to church, her mother solemnly gives her a new pocket-handkerchief. The bride holds it in her hand throughout the marriage ceremony, using it to wipe away her tears. As soon as the marriage festivities are ended the young wife lays the handkerchief aside in her linen-closet, and there it remains as long as she lives. Nothing could induce a Tyrolese wife to use this sacred handkerchief. It may be half a century, or longer, before it is taken from its place to fulfil the second and last part of its mission. When the wife dies, perhaps as a gray old grandmother, the loving hands of the next-of-kin place the bridal handkerchief over the face of the dead and it is buried with her in the grave.

True Courtesy.

There is no sweeter grace to soften the rough edges of daily life than the grace of courtesy. It sits with great beauty on strong characters.

Martha Littlefield Phillips, a great granddaughter of General Nathaniel Greene, of Revolutionary times, relates a very interesting story of Washington, which is new.

Early in a bright December morning, a droll-looking old countryman called to see the President. In the midst of their interview, breakfast was announced, and the President invited the visitor, as was his hospitable habit, on such occasions, to a seat beside him at the table. The visitor drank his coffee from his saucer; but lest any grief should come to the snowy damask, he laboriously scraped the bottom of his cup on the saucer's edge before setting it down on the tablecloth. He did this with such audible vigor that it attracted the attention of the other guests, among whom were several young people, always on the alert for occasions of laughter. These young folks were so indiscreet as to allow their amusement to become obvious. General Washington took in the situation, and immediately adopted his visitor's method of drinking his coffee, making the scrape even more pronounced than the one he produced. The disposition to laugh was quenched at once.

Christian Graces in the Midst of Worldliness

There is no place to which the child of God may be led in the path of duty, so full of temptation, or so unpropitious to righteousness, but that the graces of the Spirit may blossom and rebuke the wickedness surrounding them.

John Muir, the great California naturalist, declares that the most unspoiled natural flower gardens of the continent are on the vast tundras of Alaska. Every summer they extend smooth, even undulating, continuous beds of flowers and leaves from about latitude sixty-two degrees, to the shores of the Arctic Ocean. Tenderly tucked in beneath downy snow, through the huge white winter, these arctic flowers, make haste to bloom in the Spring without trying to grow tall, though some rise high enough to ripple and wave in the wind, and display masses of color—yellow, purple and blue—so rich that they look like beds of rainbows, and are visible miles and smile away.

Students at Work.

An evangelistic band of ten students from Rochester, N. Y., Seminary, has given its services free to the churches of the city on Friday and Saturday evenings and Sundays all day, and many of the churches have been revived by their labors.

A Trained Nurse

Tells How Scrofula May be Entirely Cured.

Was Troubled for Seven Years with This Painful Disease.

Do not allow scrofula taints to develop in your blood. If you would be free from painful skin disease, take Hood's Sarsaparilla at the first indication of impure blood and thoroughly eradicate every vestige of scrofula.

"I was troubled from the time I was 9 years old until I was 16 with what the doctors called scrofula. My back was a mass of sores. I took medicines without avail and was given up as incurable. I finally began taking Hood's Sarsaparilla and continued its use until I was entirely cured. I am now well and strong. As I am a trained nurse I have an opportunity to note many cases of eczema and other blood diseases cured by Hood's Sarsaparilla."

J. D. TORREY, Lillydale, N. Y.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

Consumption

Will SCOTT'S EMULSION cure consumption? Yes and no. Will it cure every case? No. What cases will it cure then? Those in their earlier stages, especially in young people. We make no exaggerated claims, but we have positive evidence that the early use of

Scott's Emulsion

of Cod-liver oil with Hypophosphites of Lime and Soda in these cases results in a positive cure to a large number. In advanced cases, however, where a cure is impossible, this well-known remedy should be relied upon to prolong life surprisingly.

50c. and $1.00, all druggists.

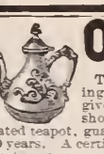
SCOTT & BOWNE, Chemists, New York.

Edward J. Doyle's Big Strike.

Edward J. Doyle, who recently gave up his position as foreman of the printing office, has gone out, without previous experience, into the state and we hear, on good authority, is making $10.00 to $25.00 every day, giving public entertainments with the New Gem Talking Machine Outfit. The complete outfit including the Talking Machine, Records, Show Bill Posters, Tickets, Dates, and all was sent to him C. O. D. $22.25. He recently sent his assistant South with the new Klondike Picture Panorama and Lecture Outfit which he bought complete for $18.75, and this is doing even better than the Talking Machine entertainment. He now has an entirely new Moving Living Picture Entertainment outfit ready, which cost him complete just $125.00, and he expects to start it in another direction shortly. Mr. Doyle certainly stepped at once from a mechanic's position to a quick road to fortune by taking advantage of the new inventions of the day, and his success proves there is money in the country and the people are interested in these new wonder inventions. Why don't the thousands of our young men, now out of employment, have a little more enterprise and thus carve their own way to fortune. SEARS, ROEBUCK & Co., Chicago, furnish any of these outfits to anyone on examination before paying, and send the most complete catalogues on the subject free on application, if you will name the catalogue you want.

The Report

of the Government investigation of baking powders shows Royal to be stronger and purer than any other.



OUR $5 GIFT

To advertise our victorious plan of selling furniture from factory to fireside, we give, absolutely free, with every couch, as shown below, an elegant quadruple silver-plated teapot, guaranteed to be worth $5 and to wear for 10 years. A certificate of warranty, signed by the manufacturers, accompanies each teapot. Subscribers to this publication need send no money in advance. If the goods are found as represented and entirely satisfactory, remit **$8.00**, the wholesale factory price of the couch alone, 30 days after shipment; if not, return at our expense.

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GOUT AND RHEUMATISM.

A prominent physician writes:

Dear Sirs:—Replying to yours on the use of Tartarlithine as a remedy in the treatment of gout, I will say that the verdict is unanimous in its favor. I have used it in the treatment of about a dozen cases with results that are little less than wonderful. The characteristic feature of its action is the rapidity and promptness with which patients improve under its use. An improvement is noticeable within 24 hours. One of the most striking cases was that of a physician suffering from gout along with inability to digest starchy foods, muscular rheumatism and frequent bilious headaches. I prescribed Tartarlithine, and in one week there was absolute disappearance of all of the uric acid manifestations. The nervous irritability disappeared, and he stated that he had done the best week's work which he had accomplished for years.

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BELGIAN MISSION WORK.

The Evangelical Society and its Wide Field of Gospel Propagation.

THE largest body of Protestants in Belgium is the "Protestant Union," which is recognized and supported by the State. Its annual synod consists of all the preachers and a number of the lay delegates of every congregation. In 1835, the Belgian Evangelical Society was organized in Brussels, after the model of the great missionary organizations of Paris and Geneva and a large number of congregations have been established, the number being increased almost every year.

GENERAL MISSIONARY ASSEMBLY AT COURCELLES, BELGIUM.

Our photograph, which shows a notable gathering of these missionary workers at Courcelles, Belgium, was received from a reader of THE CHRISTIAN HERALD, Mr. Jules Charlier, of McDonald, Pa., who writes:

This photograph represents the general assembly held in 1897 at Courcelles. I am pleased to send you a report of the church, which is the missionary church of Belgium. Will you please give it place in THE CHRISTIAN HERALD.

In the accompanying report it is shown that the religious organization represented by this assembly maintains at present thirty-two churches and stations, twenty-nine preachers and evangelists, fifty-nine Sunday Schools, eight Bible lecturers, five colporteurs, seventy-five laymen who preside at religious meetings, in addition to which it is doing a great amount of good by holding services at places which are not regular stations; and which have no churches, but where services are held in hired halls. The Society supports the widows and orphans of dead pastors, provides an asylum for aged men, and carries on mission work in many heathen lands. The home territory covered consists of the Provinces of Brabant, Hainaut, Liege, Namur, and the Flemish section in which are Antwerp, Brussels, Gand, and Ostend. The *Societe Evangelique* began to establish congregations, churches and schools, and to send out preachers, evangelists, colporteurs, and Bible lecturers, in 1835. Two of the Protestant Union's congregations (those of Mary Hoorbecke, near Ghent, and Dour, in Hennegan,) date from the Reformation. In 1886 the non-Catholic population of Belgium was estimated at almost 18,000 out of a total population of about 4,500,000, an estimate which was probably too low. There are at least 25,000 Protestants in Belgium now. Of late years the Protestants have increased in number far more rapidly than the Catholics.

THE MIND OF CHRIST.

An Example of Self-sacrifice and Love to all His Followers. Phil. 2: 3-8.

Our method of education and the associations of business and personal life have encouraged a spirit of competition and of self-love which is alien to the teachings of Christ. His example of self-sacrifice, of meekness and of care for others seems in these days to have lost its power. Even in school life the boy's attainments are not estimated on their merits but by the attainments of others. It is not the percentage that he gets that wins him congratulation, but the fact that none of the other boys in his class have so high a marking. The man follows the same rule. He is not satisfied with getting on, unless he gets on better than others do. Emulation has become rivalry, and there is more of envy than of love in our hearts. In the church, from which it ought surely to be excluded, it is visible. An instance has been known of an evangelist feeling gloomy when he heard that another evangelist had gathered in a large harvest of souls. Instead of rejoicing and praising God for the blessing, he has felt that his own reputation is in eclipse and that his standing in the religious community is lowered. The apostle points out that this is not the spirit of Christ. It was not of himself, or of his own comfort, or of his own exaltation that Jesus thought. Though he was divine, he laid aside his majesty and became a servant that he might redeem the world. When we think of that wonderful life, of its poor surroundings, of its humiliations, of the insults heaped upon him, we wonder how he could have borne it. The remembrance of it ought to restrain our rising anger when we are hurt or wronged. We talk of our rights and are indignant if one of them is infringed; we expect respect and deference and are very sensitive to criticism and reproof. But in this we do not show the mind that was in Christ. The jealousy and envy which we feel had no place in him. It was of the world and of sinful men that he thought, not of himself. His sweet compassion for the Magdalen who wept over his feet, for the publican, and even for the woman taken in her sin, his extenuation of the Roman soldiers who nailed him to the cross, all show that divine self-forgetfulness which it is so hard for us to practise.

DANGER IN SODA.

Serious Results Sometimes Follow Its Excessive Use.

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover, the soda only gives temporary relief, and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels, and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20-gram lozenges, very pleasant to taste and contain the natural acids, peptones, and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements and finds them a certain cure, not only for sour stomach, but by promptly digesting the food they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach disease and weakness, and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50 cts. per package.

A little book describing all forms of stomach weakness and their cure mailed free by addressing the Stuart Co. of Marshall, Mich.

Some good quick exercise, producing perspiration enough to bring the impurities to the surface of the skin, a rub with a rough towel, a scrub with Ivory Soap, a dash of cold water and she is cleansed and beautified.

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FRIENDS IN COUNCIL

A Husband's Relations—Home Quarrels—Holy Lives—Earning and Spending.

IT must be admitted that it is not always easy for a wife to live comfortably with her husband's relations, especially if they have to form part of the family, and if they are of an interfering disposition one may safely predict "breakers ahead!" It is particularly hard for a wife to observe that her husband's care of his own people, his solicitude on their account exceeds the devotion he gives to her though, when it is a case of love when to his mother, I think she should remember that we all owe reverence to age, and that a man who has anything good in him always venerates and tenderly cares for the mother who bore him, and that his doing this does not in any way mean that he does not also love his wife.

* * *

The thing I notice in reading your letter dear A., for you have been very open and unreserved, and that is that all went well with you until your sister-in-law took up her abode in the house. As apparently this lady only came as a visitor in the first place, and as she has drifted into a habit of staying, and her stay has introduced a spirit of contention into a once happy household, why not, gently and firmly, have it out with her. In this world the price of peace is sometimes only paid by the sword.

Men are always opposed to petty quarreling and disputing in the home, and very properly. Home is their asylum from the world, their retreat, their refuge, their shelter from every rude assault. Their wives are so much a part of themselves that a spirit of rough candor sometimes animates their conduct, and they say disagreeable and almost brutal things to those they honestly love, without being quite aware of what they are doing. Point out to your sister-in-law that you are willing to have her now and then as a guest, that you wish her to feel free to visit her mother and her brother at appropriate intervals, but that you do not wish her to live with you, and, in fact, cannot consent to it any longer.

* * *

Much sadder is the case of Delphine, whose own sister, against the plainest of speech and remonstrance, persists in remaining in her family, where she is a source of much trouble and many jars. There are little children here, and it is very bad for them to witness bickering and wretchedness, and the strained state of feeling between their parents, all on account of this indiscreet young woman, whose delicacy of feeling is at a low ebb.

I advise you, Delphine, having done everything you can in the case, to show great patience, and to pray a great deal. It would seem as if your own sister would listen to you, but if not, then conquer the situation by sweetness of demeanor and by absence of jealousy. And pray. "More things are wrought by prayer than this world dreams of." Pray without ceasing. Pray about the petty trials and irritations. Ask God to help you, and believe that he means what he says when he declares to you from the sky above your head, "As thy day my strength shall be."

* * *

Now for a pleasanter subject. Margaret asks how often one should read the Bible through. My dear child, I cannot tell you definitely, nor can anybody else, but at least once a year during every year of your life. I advise constant, frequent, steady forging ahead in the Bible from Genesis to Revelation, omitting no chapter or verse. And, besides, I counsel reading the Bible by topics, taking a subject as faith, service, love, friendship, and finding out all the texts which bear on that. Then, I would read the Bible, if I were you, for its literary style, which is most wonderful, and more than all else, because it is God's letter written for you. His personal message to your heart.

* * *

I cannot reply to your question. Harry P., and let me say how I rejoice to have a young man among my friends in council, better than by a quotation from Henry Drummond. You ask whether holiness is an obligation in the Christian life. Holiness is just wholeness. It is offering to God the daily life without spot or blemish of permitted or wilful sin, even as in old days the Hebrew offered for his Lord's approval the lamb without blemish. Drummond says: "God's one desire for the whole earth is that it should be holy, just because he is holy. The best he can do with men is to make them like himself. To take even the lowest ground, we allow no ornaments in our house which are not lovely and pleasant to the eye. We have no business to live in God's world, and make of ourselves discordant notes in the music of the universe. As he who hath called you is holy, so be ye holy."

* * *

Of all the questions discussed around our hearth, none ever arouses more interest than that of earning and spending. Money is important to everybody. One excellent correspondent sent the other day a sensible letter, which I asked the minister's wife to read aloud, and she did so, while the rest of us listened. Said this friend:

"When I was a very young girl I had a silver sixpense given me, which I exchanged for six copper cents. These I divided in three parts. One part for myself, one for some one else, and one for Sunday-school collection. Later on for ten years I earned from ten to fifteen dollars a week in a printing office. I always divided my earnings in thirds, one for myself, one for expenses, one for profits. I never allowed myself to encroach on either part, and still later I had a neat sum in the savings bank. I don't see how any one, not the head of a family, can improve on that plan. I do not approve of spending all my money for myself. I do not approve of making bills of expense, and robbing myself to pay the bills, and I must have something for charity and profit. Do you not think my plan a good one to place before the young wage-earners?"

On the whole, I will not tell you just now what we said in this letter. I'll ask you to write your own views about saving and spending and giving away. And will you please write on the outside of your envelope the words: "For Friends in Council," addressing it, not to me, but to the Editor of THE CHRISTIAN HERALD.

Margaret E. Sangster

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GOD'S BROAD LOVE.

Narrow Views Limiting the Sphere of the Divine Favor Inconsistent With the Christian Faith. Acts 10: 11-20

Describing afterwards the trance, which is the subject for the Epworth League in the week beginning March 13, Peter states that God was teaching him a lesson by it. It was not a vision, which implies the actual existence of the things present to the eye, but a trance, or waking dream. In the trance, Peter was invited, evidently by a voice which he believed to proceed from God himself, to do something prohibited by the law. He does not obey even God, priding himself on his personal and lifelong obedience to the law. That was a curious but not uncommon attitude of mind, which would set its own opinion and practice above a direct command of God. He clung to the righteousness he had under the law and was not willing to give it up, even to please God. Evidently he stood in need of teaching and he received it. Primarily it taught him that he must not despise the Gentiles. The Jew was apt to do this. He held himself as one peculiarly chosen of God and he was right, but he must not suppose that others were shut out of the divine favor. Even in our day the same spirit manifests itself. There are Christians who at the most sacred and tender sacrament of our religion will not associate with other Christians who love the Lord and desire to celebrate his dying love. Spiritual pride and self-righteousness could not go further than this. One would have thought that it was sufficient for God to show one man his error in this matter. When we despise the negro, or shrink from contact with the depraved, we show our need of the same lesson. The drunkard, the harlot and the criminal have reason to complain that Christ's followers still are ignorant of the truth that God showed Peter in his trance. They ought to feel that Christians, while hating and loathing sin, love the sinners and would gladly help them to reform and quit their sin. Instead of this, there is pride and self-congratulation that we are not as other men who have fallen into sin, or do not see the truth as we see it. The hard, uncharitable, censorious spirit is alien to the spirit of Christianity and must be eliminated before we can become like God who is kind to the unthankful and the evil.

PROPORTIONATE WORK.

How to Keep the Pledge of the Christian Endeavor Society. Matt. 25: 14-30.

Too much importance cannot be given to the rules of service our Lord gives in this parable of the Talents. Of all the parables, this is the one that most concerns the conduct of those who bear his name. The Christian Endeavor Society is nothing more than a systematized, organized effort to turn these rules and principles into action. A careful study of the parable shows that the three trusts of the talents—five, two and one—are not symbols of mental or spiritual capacity. Our endowments lie back of the trust. "To every man according to his several ability" was the principle of the trust. Christ finds his servants already equipped in various degrees. With that he has nothing to do, but finding this difference, he gives them capital in proportion to their power. Thus each one has his encouragement. If a man has large powers, he has a great work; if he has moderate powers, he has a work that he can do; if his powers are small, his task is small, but he is one called to do all his effort. He is just. If the same task had been given to each of the three, the man of five talents would get the credit of being the one-talent man was still struggling hopelessly with his work. There is proportionate work and we thank God for that.

Evidently the talents are opportunities which are given us to improve. They are spheres in which we are placed to do our Lord's work. We can imagine a boy with no education, no money, small intellectual capacity working say as an errand boy and with little prospect of ever earning more than enough to provide food and clothing. When he becomes a Christian, what can he do? Shall he say to God at the last, "I was so poorly equipped and had so many difficulties that I could do nothing. Thou didst not give me the power and the opportunity that thou gavest others. Thou canst not expect to reap where thou hast not strawed"? Or shall he by his patience, his cheerfulness in poverty and hardship, his readiness to help, though it be only in sweeping a room, or distributing invitations to a meeting, or doing some menial service for some sick saint, show that his heart is right and he will serve Christ as far as ever his power can go? Such things the humblest can do and those who do them in the right spirit will hear at the last the same encomium that their five-talented brethren hear: "Well done, good and faithful servant." But here is another: an ordinary man, not brilliant, not rich, not influential, but moderately circumstanced. Something more is expected of him. If he has more leisure, he has more opportunity for Christian effort; if he has more money, he can give to needy causes or can help the struggling poor; if he has better education, he can give instruction and suggestion. He can do more than his one-talented brother and he must do more if he would win the approval of his Lord. But how about the men of five talents? These are the men of genius, of wealth, of eloquence. Their ability for service is so great that the five talents of boundless opportunity are committed to them. What shall they do with them? It is a great, and almost a fearful, responsibility. If, being Christians, they fail to turn their opportunities to the fullest account, how sad for them will be the day when "the Lord of those servants cometh and reckoneth with them"! It is not always the man of one talent who hides it in the earth. We see men of five talents doing it all around us—men who might do so much for Christ, who have abundant means and leisure, and brilliant gifts and the best education—yet who live for themselves, who never make an effort to help others, or to win souls, or even to testify that they belong to Christ. Dread words are those which describe them—unprofitable servants! To every Christian come the inspiring words of the poet:

Be strong to labor, and allow
Thy Master's will to appoint the where and how.
Serve God; and winter's cold or summer's heat,
The breezy mountain or the dusty street,
Scene, season, circumstance, alike shall be
His welcome messengers of joy to thee;
His kingdom is within thee!

REVIVAL SERVICES.

Rev. J. M. Shelly, of the United Brethren Church, at Steelton, Pa., writes us: "Prof. and Mrs. J. J. Lowe, of Philadelphia, assisted us for two weeks in our recent revival services with the greatest satisfaction. Their illustrated services were exceedingly interesting and exactly in harmony with all the other services. Many came to see the pictures and were brought under conviction and gave themselves to the Lord. We had many conversions during their stay with us."

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MY DINNER.

nt with a Contribution to the Cuban Relief Fund).

WAS the dinner hour. I had taken my
seat,
glanced at the food I intended to eat;
an over supply, and in quality plain,
t enough, and 'tis wholesome," I thought
me again:
now scanty and poor seemed the food on
my board
pared with some tables with luxuries
stored—
I almost had cherished an envious thought
ards those, who it seemed, had a happier
lot.
sat (in a vision, with eyes open wide),
tte maid entered and stood at my side.
clothing was faded, and ragged, and
soiled,
too thin for the day, tho' the weather
was mild;
rawny and pale, there she silently stood;
with eyes, ah! so longing she looked at
my food.
oyed at her presence. I bade her begone.
't you see that the food is enough for
but one?"
still she remained, never speaking a
word;
another was speaking; it was Conscience
I heard.
t see that poor suffering child at your
side.
u might give her some; you can surely
divide."
s, I can, it is true: I suppose that I must,
ugh I want it myself, shall I give her that
crust?"
before the act I proposed had been done
child began speaking, in quavering tone:
m hungry," she said, and she shook as
she stood,
ll three days have passed since I tasted of
food.
one will give me: I've no money to buy;—
ase give me some food or I surely will
die."
food for three days!" Here child, take
my seat;
take all that there is, the bread and the
meat.
amed of the thoughts I had cherished be-
fore.
for self, but for her, I now wished there
was more.
ree days without food!" I said it again,
ile three times each day I had plenty, tho'
plain.
I'm not hungry now;— I'll fast one meal
at least,
t see the child eat;— It's as good as a
feast.
n I noticed the hand that reached out for
the food,
as pierced with a nail, and was covered
with blood!

* * *

amazement I turned and looked to the
chair,
t the child, but my Lord and Redeemer
was there,
s, these least ones are mine; I send them,"
said He,
hat you do unto them, you have done it to
Me."

L. KINNEY.

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ecapitulation of last Annual Statement.

pel Meetings Held	437
ggregate Attendance	80,230
ofessed Conversions	5,437
n and Boys Sheltered in Lodging House	40,943
als Served in Restaurant	628,673
tients Treated in Free Dispensary	2,300
mployment found for	1,200
ndergarten Attendance (three months)	770
endance at Mrs. Bird's Women's eetings	2,300
ofessed Conversion at same	250
ee Meals	50,850

The following contributions have been re-ved by THE CHRISTIAN HERALD for the wery Mission since last acknowledgment:

v. ackn'd	29 50
cy Ann Webb	50
uisa Jaeger	10 00
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r and Mrs W W Fairbanks	3 00
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A Alden	5 31
I Perkins	25 00
iz and Wm Hunter	2 00
w C Waller	2 00
anley Williams	50
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asmuch, Pickens	5 00
len J Remsen	1 00
Young	2 00
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GEMS FROM NEW BOOKS

Dr. Schaff's Reminiscences.*

"MY first childish ambition was to be a soldier. My next and stronger passion was to be a poet. I filled my memory early with the lyrics of Salis, my countryman whose venerable form and whose funeral in 1834 I well remember, and Schiller, Goethe, Uhland, Ruckert, Knapp, as also with selections from the ancient and other modern classics. I wrote many verses, German and Latin, in all sorts of metres, ancient and modern, and sometimes I imagined myself to be a poet. But the wish was father to the thought. No effort can supply the defect of nature. I now look upon my juvenile verses as attempts to fly without wings. Nevertheless poetry has ever been to me, next to religion, my richest source of spiritual enjoyment.

"As soon as I awoke to a sense of the paramount importance of religion, I chose the ministry for my vocation, and adhered ever after to this resolution without the quaver of a doubt. This was in my sixteenth year. My life's work has been as an educator of ministers in the class room and through the pen. I was strongly encouraged to give myself up to teaching by my beloved professors, Drs. Schmid of Tubingen, Tholuck and Muller of Halle, and Neander, Twesten and Hengstenberg of Berlin.

"The road leading to a professorship in the German and Swiss universities is steep and arduous. The preliminary examination and disputation are a severe test. Then follows the severer ordeal, the career of the *privat-docent*, the necessary forerunner of the fixed appointment of *extraordinary* professor. Except in unusual cases the *privat-docent* depends for his support upon the fees of the students whom he can attract, and upon work outside the class room. He often submits to great privation, and fails as last. Many a *docent*, like Erbkam and Ueberweg, has waited for more than a decade before being promoted to the place of *extraordinary* professor with its modest income."

Looking back over an interval of more than forty years, he wrote as follows: "Among my hearers (while a teacher in Germany) were several of my Swiss countrymen, and even an American professor, Dr. Park of Andover, then sojourning in Berlin. Being deficient in his knowledge of German, he asked me to give him private instruction on the theological system of Schleiermacher, but as my knowledge of English was very scant, I could not be of much use to him. I introduced him with no better result to my friend, Kahnis, who was so worried by his many Yankee questions that he exclaimed in despair, 'God forgive Christopher Columbus for having discovered America!'"

"My most intimate friend in Berlin was Godet. He was then acting as tutor to the ill-fated Emperor Frederick III and attending the lectures of Neander, of whom he was an enthusiastic admirer. I saw him almost daily with the young prince in the palace garden or in my own room. He was a charming Christian gentleman, and highly esteemed in the royal palace. He has kept up a constant correspondence with the prince, who spoke to me at the fifth centenary of Heidelberg University, where I met him, in the most affectionate terms of the old tutor."

* * *

The occasion of Dr. Schaff's coming to the United States was a call from the German Reformed Church. The feeling was quite general when he came that its interests would be advanced by having in its theological seminary a thoroughly equipped German scholar, who would not only give instruction to the rising generation of preachers through the medium of the German language, but also revive and strengthen the bond of union between it and the churches of the mother country, its original confessions as well as its ecclesiastical symbols and traditions were carried from the Palatinate and German Switzerland.

In the month of July, 1843, two clergymen, one the Rev. Dr. Theodore L. Hoffeditz, and the other the Rev. Benjamin S. Schneck called on Dr. Schaff in his study. They had been sent abroad by the German Reformed synod to place in the hands of Dr. Frederick W. Krummacher a call to a professorship in Mercersburg, Pa. Dr. Krummacher was then in the fullness of his powers as the most eloquent evangelical pulpit orator in the German, and was widely known in England and America through the translations of his sermons. After considerable hesitation he declined the invitation, and the attention of the delegates was turned to the young Berlin licentiate.

At the second interview, the delegates secured his permission to present his name to the synod on their return to America. The mission of these two worthy German-American clergymen was novel, and excited a good deal of attention in Berlin and Germany. The King of Prussia, Frederick William IV., who was much interested in religious matters, invited them to an interview and made them a donation of 1500 thalers for the seminary at Mercersburg.

Returning to America, Dr. Schneck found the synod in session at Winchester, Virginia, October, 1843. The enthusiastic testimonials of the distinguished theologians were set before it, and copies of Mr. Schaff's work on the Sin against the Holy Ghost distributed. By unanimous vote, a call was extended to him to the chair of "Church History and Biblical Literature in the Theological Seminary at Mercersburg, Pennsylvania."

* From *The Life of Philip Schaff*, by Rev. David S. Schaff, with portraits, pp. 526, cloth covers, price $3. Chas. Scribners' Sons, N. Y., publishers.

BOOKS RECEIVED.

The New Home and Health and Home Economics. A Cyclopedia of Facts and Hints for all Departments of Home Life, Health and Domestic Economy. Illustrated edition, with revisions and additions. By W. H. DePuy, A.M., D.D., L.L.D. Pp. 368. Cloth, $1.25. Eaton & Mains, New York, publishers.

Stepping Stones to Literature. A Fourth Reader. By Sarah Louise Arnold, Supervisor of Schools, Boston, and Charles B. Gilbert, Superintendent of Schools, Newark, N. J. Illustrated with original cuts, portraits of authors, and reproductions of masterpieces. Pp. 320. Cloth. Introductory price, 60 cents. Silver, Burdett & Company, Publishers, Boston, New York, Chicago, Philadelphia.

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Great Russian Enterprise.

When Russia will have completed her project for a great canal connecting the Baltic and Black Seas, she can boast of one of the most tremendous industrial and commercial creations in the world—the largest canal and her great Trans-Siberian railroad now nearly finished. A writer in an exchange tells us that this canal will be capable of accommodating ships of the heaviest tonnage, sailing the rate of six knots an hour.

SEEKING GOD IN HIS WORD.

The strategic value of such a canal is seen immediately in the fact that it will enable Russia to mobilize a great fleet in the Baltic or the Black Sea in at least 167 hours. Should Russian interests demand the speedy presence of a large addition to her Chinese squadron, and also the presence of great bodies of military reinforcements, the fleets could be sent through the Baltic canal, the Bosporus, the Marmora, the Dardanelles, across the Mediterranean, through the Suez, and across the Indian Ocean to the seat of the difficulty, while troops would go to the front by way of the Trans-Siberian Railroad.

The canal will connect the city of Riga, on the Baltic, with Cherson, on the Black Sea. It will be necessary to make 125 miles of excavations to connect the two rivers, and the canal, which will be 1,000 miles long, and have an average depth of 38 feet, will cost about $97,000,000, and will be ready for business in 1902.

TRUSTING.

JESUS, my Saviour, teach me thy will,
Hilt thou protect me and keep me still
In the blest pathway, where thou shalt guide;
Oh keep me ever close to thy side.

So I would trust thee in everything,
And will always thy praises sing.
Take me from straying, guide all the way,
Or the dawning of heaven's day.

Teach me thy lessons, which life must learn,
So heavenly wisdom my heart doth yearn.
Thou art my Saviour, gracious and kind,
All that is needed in thee I find.

MARTHA SHEPARD LIPPINCOTT.
Moorestown, N.J. *The Quaker Poetess.*

A Railroad Bridge on Tree-Tops.

A strange story comes from California regarding a very novel use to which her giant redwoods are being put. The story goes as an exchange informs us, that a railroad in Sonoma county, between the Duncan Cyber mills and Stewart Point, encounters about midway in its course a deep ravine, from the bottom of which rise two giant redwood trees. When the railroad was in process of construction it was found necessary to cross this ravine, but it seemed too great an expense to build an ordinary railroad bridge. Real ingenuity came to the rescue. In the first place, the big redwoods were sawed off seventy-five feet from the ground, this being the exact height from the bottom of the ravine to the level of the tops of the trees. Next, trees on either side were sawed off of sufficient length to render their tops in a direct line with the tops of the redwoods, as well as of the edges of the banks. In this fashion was nature made to provide the piers and superstructure of the desired bridge.

Saved by Grace.

At a recent meeting in the Bowery Mission Chapel while several converts were giving their testimonies, a young man came forward and told a most interesting story of his spiritual experience. He was a stranger in New York, and was living a godless and intemperate life, when, happening one day to pass the Bowery Mission, he stepped inside. This was on Nov. 21, 1896. At that time he had been without food or a bed for several days.

"I found Christ in the Mission," he said, "and since then he has not only kept me, but provided for me also. I am leaving the city to-morrow to go home to my father and mother and children, and I trust that some wayward young man will give himself to Christ as I have done, and he will never regret it. I was a drunkard of the lowest type, and if God can cure me, he can cure all."

"Seeking God."

An instructive personal experience comes to us from Pasadena, Cal. "Forty-seven years ago," the writer says, "I was converted at a Methodist revival in Ohio, and then and there came a great change in my life. Some one had said to me while I was seeking God: 'Be sure you do not neglect your secret prayers. With your Bible or little Testament before you, shut yourself in and ask God for wisdom to understand his Word and how to live.' I have done so ever since. Each evening I find opportunity to carry the Gospel to some soul still in darkness."

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All readers will be glad to know that the new botanical discovery, Alkavis, has proved an assured cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria. Rev. W. B. Moore, D.D., of Washington, testifies in the *New York Christian Witness* that Alkavis completely cured him of Kidney and bladder disease of many years' standing. Many ladies also testify to its curative powers in disorders peculiar to womanhood. So far the Church Kidney Cure Company, No. 418 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

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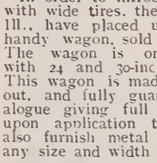

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MAKE A GOOD WAGON.
Unless a wagon has good wheels it is useless. THE ELECTRIC STEEL WHEELS are good wheels and they make a wagon last indefinitely. They are made high or low, any width of tire, to fit any skein. They can't get loose, rot or break down. They last always. Catalog free.
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The American S.S. Union offer its large stock of Bibles, Books and S.S. requisites before removing, May 1st, 1898, at 50 per cent to 75 per cent. discount.
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We direct special attention to the following remarkable statement.

At the age of 69, after having suffered from Catarrhal Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement.—WILLIAM RITCHIE, Derby Centre, Vt.

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This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time send medicines for three months' treatment free. For question form and particulars, address,
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ELASTIC TRUSS

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LEE, Illinois, October, 1, 1895.
The old man I fitted 2 years ago wore your truss about 90 days and said he was cured. Saw him last week and although he was 63 years old and a hard worker, he is as sound as when a boy. Yours truly, M. C. MUNN, M. D.

STANARDSVILLE, Va., Sept. 5, 1895.
I have had splendid result from your truss in quite a number of cases of grown people. E. W. SIMS, M. D.

DERRICK CITY, Pa., June 3, 1895.
I received my truss the 27th and since I have had it I have taken more comfort with it than any I ever have had. The 1st day I got it I put it on and mowed grass all day and I never noticed that I had it on me. ALEX. BROWN

TUNIS, N. C., July 21, 1895.
About 3 years ago I bought one of your trusses. I wore it about 6 months and it has made a final cure. Was badly ruptured. I would have written to you about this before but wanted to see if my cure was permanent. O. G. HALLAMAN.

$1,000 forfeited to you if every testimonial used by us is not genuine. Address
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Go by the Index.

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India's Widows Sheltered

Pandita Ramabai Tells the Story of the Work to Which "The Christian Herald" Contributed.

IN a modest pamphlet issued by Pandita Ramabai, on the eve of her departure for America, she thus describes God's providential dealings with her in the time of India's misery:

In giving you a short account of abont ten months' work, I feel like saying, with the Psalmist, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: If I would declare and speak of them, they are more than can be numbered." God has indeed done so many wonderful things for me during the last ten months, that it is impossible to number them, and I cannot but most gratefully render my thanks and praises "unto him that it is able to do exceeding abundantly above all that we ask or think."

In October last I heard of the terrible famine in the Central Provinces, and received my call from God to go there and rescue some of the young widows who were starving to death. It was not until the last week of December that I had the courage to obey the call. There were many obstacles. I was doubtful whether I could get any of the kind of girl widows whom I could admit to my school. The next chief difficulty was the want of place to shelter the girls and of money to maintain them, even if they were to be had. So I did not venture at first to step out of Poona, but my conscience began to trouble me for not having obeyed the call at once, and I was obliged to leave my comfortable nest and go out to the Central Provinces in search of the poor widow girls who were dying of starvation. The Lord put it in my mind to rescue three hundred girls; and in less than ten months from the time when I began the rescue work, the Lord has given me nearly three hundred girls from the famine districts. These are my own girls, and I am free to bring them up in the fear of God; praise the Lord! Still no one of them is compelled to become a Christian. I give them the same religious freedom as the old girls have always had. And yet most of these new girls delight to attend prayer, and to hear the Word of God read to them. About ninety of these new girls have accepted the Lord Jesus as their Saviour, and I believe that before the next Csmp Meeting takes place at Lanowlee, the number of my spiritual children will increase to 225. My dear friends, I am not talking of things imaginary; I find the promises of God literally fulfilled if I but expect; and it is with great joy that I render thanks to the Lord and praise his name for being so very good to me.

You know also from my last account how I had no money in my hand for the support of these new girls. I had no human resources to depend upon, but the Lord raised friends for me, and money was poured in to our treasury and the blessings of the Lord came down like a shower, and his promise as recorded in Ps. 81: 10, which he gave me, has been literally fulfilled. I shall give a full account of the moneys received and spent up to this time. A separate list of donations received has been printed and sent out to the donors. I must here record heartfelt gratitude and give thanks to the dear children of God who have so generously sent contributions from all parts of the world for the support of my Famine girls. I am glad to be able to say that most of the girls who had been nothing but skeletons, and who like the lepers of the jungle, are now looking humanized. Many of them show great eagerness and quickness to learn. Those who have professed faith in Christ are showing real signs of a change of heart by serving and helping other girls, by their self-forgetfulness and love toward one another. Many of them have learned to read in an incredibly short time, and will soon be placed in higher standards, and I do hope that they will be the shining lights in different parts of the country where they may praise God to end them in future.

I thank the Lord for all his goodness for providing for all our temporal and spiritual needs, for giving the good helpers and friends to work and pray for me. I must also again thank you, dear, good friends, who have helped me by your prayers and money, and by working for me in various ways. The Lord bless you and reward you as he only can, according to his riches. Believe me most gratefully yours in the Lord's service. RAMABAI.

The Lord's Coming.

A REMARKABLE expression of confidence in the near approach of our Lord's coming, was uttered by the late Pastor C. H. Spurgeon, in the last address he ever gave to the students in his Pastor's College. The address throughout, as we learn from his recently published biography, was very tender, as if his mind was already in the shadow of the valley and as if he had heard with his spiritual ear a premonition that he was giving the young men his adieu. His address closed with the following words:

"Once more, dear friends, our relation and position to our Lord is that of waiting for His coming. I do not know how far most of you are warmly affected toward the blessed truth of the second advent; but I trust that many of you believe it and are enlivened by faith in it. This great hope is gaining ground among lovers of evangelical doctrine. Seasons are not with us, but the Lord will come. He is on his way even now, for He says, 'I am coming quickly.'

Our Lord may come right soon; certain signs raise our hopes very high. The love of many waxes cold, and the devil is doubly busy; and this last is no doubtful sign. When you see a farmer beginning to burn the gates, and break down hedges, and unroof the barns, and so on, you say, 'That fellow's lease is run out.' Satan has great wrath when he knows that his time is short. In the case of the demoniac child, we read, 'As he was yet a-coming the devil threw him down and tare him.' He knew that he was about to be expelled, and so did his worst."

"The double veiling of the heavens only brings on that darkest part of the night which precedes the dawn of day. When the tale of bricks is doubled Moses appears, and the same is true of our still greater Deliverer. Let us take courage, and be of good heart; for while we lift Christ on high, and glorify His name, He is on the way to take up the quarrel of His covenant and rout His foes."

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THAT our **Manual** for **1898** is larger than ever we know. That it will be found more interesting than usual we believe, because of the many new and novel features with which it may fairly be said to bristle. It is not a mere catalogue, but a book of 200 pages, size 9x11 inches. It contains over 500 engravings, mostly new; these are supplemented by six full-sized colored plates of the choicest novelties of the season, all bound in a cover that is both pleasing and original. It costs us 30 cents each to place a copy in your hands, but to give it the widest possible distribution we will send this magnificent manual

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Packet of each of the above and 1 packet of Cupi the New Dwarf Sweet Pea extra, if you mention where you sa this adv. 11 packets in all sent postpaid for only Ten 2c. Stamp

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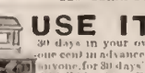

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30 days in your own home before paying one cent in advance, shipped anywhere to anyone, for 30 days' test trial. We risk you. $60 White Star Machine, . . $22.00
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Standard Singers, $9, $12.50, 16.00
Full set of attachments free, buy from factory and save $10 to $20. WE PAY FREIGHT, thousands in use, catalog, showing 20 other styles, free. Each machine guaranteed 10 years.
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SUBURBAN 1 1-8 in. tubing, Cyc. cranks M & W
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Any color, style, gear, height frame or '97 and '98 Models, various makes and styles of Wheels, slightly used, modern types, CATALOGUE FREE. SECURE AGENCY AT ONCE.
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COMFORT ONE ANOTHER.

...y heavy is the weight of ill in every heart, and comforters are needed much, of Christ-like mold.

As ye go on the road of life
And often weary in the way,
With changing scenes, with many cares,
And pressing burdens every day,
Let us comfort one another.

The gentle word of sympathy
Spoken in sorrow's lonely hour,
From out a heart of tenderness,
Comes with a sweet and soothing power.
Comfort one another.

The warm clasp of a loving hand,
When words seem vain for hidden grief,
Will often cheer a lonely soul,
Help onward with a felt relief.
Comfort one another.

These hearts of ours, how they can ache,—
And then how dear the fond caress,
The comfort, peace, the hallowed thought,
Born of a dear one's tenderness.
Comfort one another.

A kindly presence, tender tone,
A soft hand wiping falling tear,
The soothing voice, the cheery word,
From one to whom our life is dear.
Comfort one another.

Salem, Mass. —PHEBE A. HOLDER.

A Drunkard's Conversion.

Among the varied spiritual experiences at the Bowery Mission none are more encouraging than those that relate to the conversion of drunkards. Many interesting and helpful testimonies are given by the converts at the evening gatherings in the Mission hall. A recent testimony by a former slave to drink tells this experience.

"I was in the habit of "breaking out" drinking about every month or six weeks, and the periods would last with me a week, sometimes two. I could not leave it off, though I tried hard. One morning in January, 1897, I made up my mind that I would go to Bellevue Hospital, and there the doctor sent me to the Alcoholic Ward, where I saw things which made me shudder. I did not think drink could do so much harm to man-kind. I brought a message down to the Bowery Mission from a man in the hospital for Mr. B. Wyburn, the superintendent. He heard my history and asked me to come to the meeting that evening. I went, accepted Christ, and made up my mind, with the help of God, that I would not touch another drop of liquor. Up to this time I have kept my resolution. I have been helped ever since I made the change. I have never since had the temptation to go into a saloon. God led me to the hospital and has been leading me ever since."

An Active Rescue Mission.

It is now five years since the establishment of the Liberty Street Union Rescue Mission of Pittsburg, Pa. At the anniversary meeting, recently held, Mr. J. W. McFarland, President of the Board of Trustees, reviewed the work of the Mission. Last year 33,656 meals and lodgings had been furnished to homeless men. An average of 100 to 150 had attended the nightly services. During the year over 300 had asked for prayer and a large number had given evidence of a desire to abandon sin, and, with God's help, to lead better lives. W. W. Phillips is the Mission Superintendent.

A feature of the work is a Gospel wagon, which makes its rounds with its organ and choir holding six or seven meetings every Sunday afternoon on the streets during the summer, besides others on week day evenings. Five hundred and seven street meetings have been held from the Gospel wagon, which have been attended by about 50,000 persons. During the year 422 meetings have been held in the church and 169 in the streets. A Sunday morning breakfast is given to all comers, a Gospel meeting following. During the time the Mission has been in existence the Gospel has been preached to about 250,000 attentive hearers; been supplied with food, lodging, and in many cases clothing, and 1,709 Gospel meetings have been held. The Mission is located at the corner of Liberty and Fourth streets, Pittsburg.

A Ministers' Union.

A Ministers' Union has been organized in San Francisco in which all the Protestant sects are united except the Episcopalians. Its objects are not authority, legislation, or business, but information, inspiration, and fellowship. The Rev. W. C. Harris, D.D., Methodist, is President, and the Rev. E. Lyman Hood, Congregational, is Secretary. The meetings are usually held in the auditorium of the Young Men's Christian Association with an average attendance of about four hundred.

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The Answer: "Wash them with the daintiest, purest, safest soap that's made—

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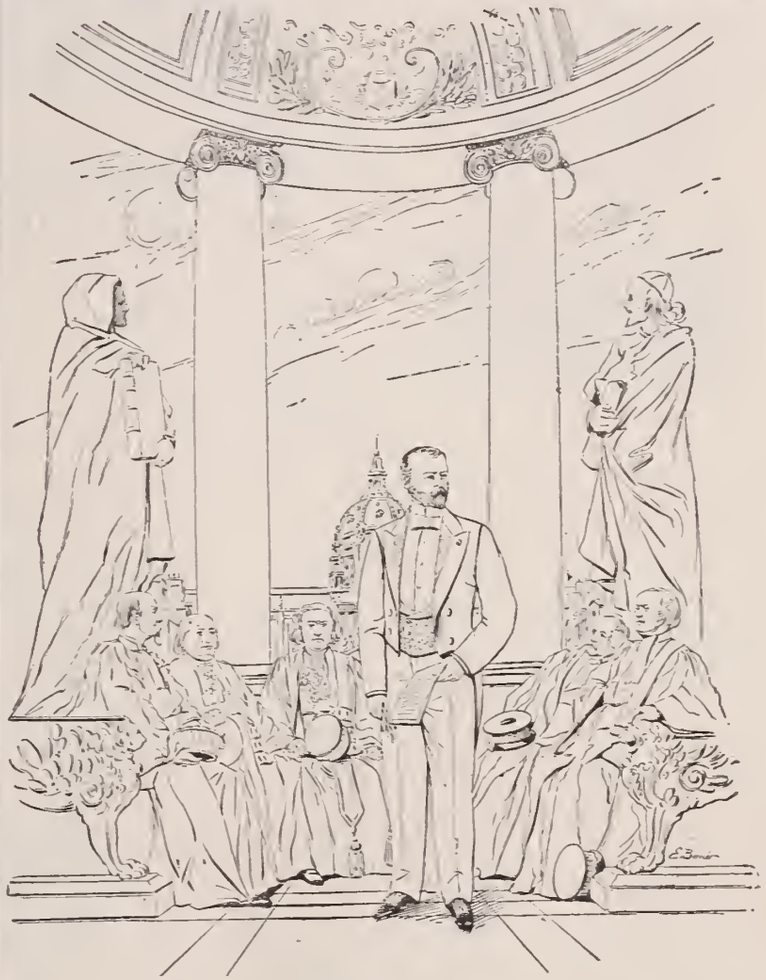

The above illustration is from a painting by Eugene Bauer, the famous French artist, of Dr. Slocum, Expounding His Wonderful "New Discovery."

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Discovery that Makes These Diseases No Longer Feared.

MEDICINE AND ADVICE FREE.

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SEND IN YOUR APPLICATION.

There are a great many people in this world who are coughing, hawking and spitting themselves into their graves.

Are you one of them?

It is by some considered FASHIONABLE to be sick: but when the sickness has run its course and the end of life is near—IS IT FASHIONABLE THEN?

"Hope springs eternal in the human breast."

But hope may be too strong.

You may hope that your cough is nothing very serious, that your catarrh will go when the warm weather comes, that consumption will spare you when it strikes others.

What is a good name for such "hopefulness"? Carelessness? Thoughtlessness? Foolhardiness?

It is better to KNOW than to HOPE.

You can only know that you are SAFE when you are perfectly WELL and free from sickness.

You can easily learn the way to be well, if you wish it. It is the system of an eminent scientist whose advice you can obtain free, and who is giving to those who need it free medicine to alleviate their sufferings.

Learn to be well that life may be worth living, for disease is one of Nature's punishments to those who persist in remaining ignorant of her ways and rules.

Your blood draws its life from the oxygen it gets in your lungs. When sick lungs cut off the supply, your body wastes away for lack of nourishment.

This is consumption.

The germ that fastens on weak lungs and eats them up is the consumption germ.

The lung is made easy for its attack by colds, coughs catarrhs, and similar troubles.

Slocum's System, which drives all these diseases out of the body, builds the lungs, kills the germs, creates new, natural, visible LIFE in your worn-out body—regenerates you completely, and gives your system a NEW LEASE of life in a COMFORTABLE BODY—this system, which all doctors, chemists and scientists are talking about, is one of the most valuable discoveries of the times.

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A Veteran Dead.

AMONG the eminent scholars to whom was committed the task of revising the New Testament, there was none who brought to the work greater learning or more judicial skill than the able professor whose death is just reported. Dr. Samuel Newth belonged to the Congregational denomination, but his learning and remarkable abilities won for him the respect of the leaders of the English Established Church, who are not apt to recognize excellence outside their own communion. At the age of thirty-four Dr. Newth was the pastor of an inconspicuous church in the English manufacturing district. He had attained high honors at Coward College and had passed with distinction an examination in London University, but was content to do pastoral work among the miners and potters of the English town where his learning could have been little appreciated. But in 1845 he was appointed classical and mathematical tutor at Western College, Plymouth. That was congenial work, and it was soon proved that he had special adaptation for it. There and at New College, London, to which he removed ten years later, he did valuable work in training young ministers. For forty-four years he devoted himself to this occupation and his success was conspicuous. In 1889 he resigned, to give the remainder of his years to study and literary work. Several valuable treatises on science, philosophy, and exegesis were produced by him. He was seventy-six years old this year which has seen the close of his labors.

REV. SAMUEL NEWTH, D.D.

The World's Peace Jubilee.

The Church of the First Century urges upon public attention the celebration of a World's Peace Jubilee during the last week of the present century, to prepare the way for the approaching "Golden Age and Millennial Dawn." Finding it self in accord with many churches in desire for peace between contending sects, it solicits by circular the co-operation of all denominations and of all religious and secular newspapers. The preparatory plan advocated is a "Weekly Free Conference" in all religious organizations, "to talk over the great work of the early Christians." "The Declaration of Principles" laid down as those upon which it is believed all sects can agree, affirms belief in a "Beneficent and Wise Intelligence, sustaining towards humanity the relation of Parent whose revelation is Nature, whose interpreter is Science, whose most acceptable worship is doing good;" also in individual right to interpret truth and individual responsibility of action, since "no one can determine for another what is truth and duty;" "that direction, according to its quality, results in suffering or in joy by the operation of inherent laws, physical and spiritual," in a future state; in a universal brotherhood and also that "a nobler civilization can be better attained by associative and co-operative than by merely individual action." Union of efforts for the practical application of these convictions is invited. The circular ends by saying: "Those who send this circular prefer not to make it personal by giving many honorable names to indorse it, but are content to let its truths be its own authority. Those desiring further information can address "Secretary Central Body, 923 F street, Washington, D. C."

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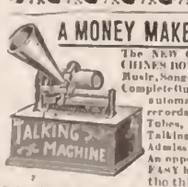

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OUR SCRIPTURAL PUZZLE.

MANY additional answers have been received to the Scriptural Puzzle about the window of Noah's Ark. The correct answers were from the following:

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The New Secretary.

Dr. Charles L. Thompson, whose portrait appeared in this journal on Feb. 9, has announced his acceptance of the position of Secretary of the Board of Home Missions of the Presbyterian Church, to which he was recently elected. The members of the Madison Avenue Presbyterian Church, of which he is pastor, made an earnest effort to keep him; but he felt that the position, difficult as it is, and the greater demands upon him. He states that he expects to devote his energies first to the lifting of the debt and then to the organization of the work of the Board on the best methods, whether on the general or synodical plan.—*Independent.*

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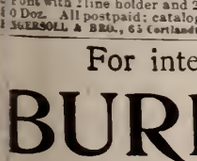

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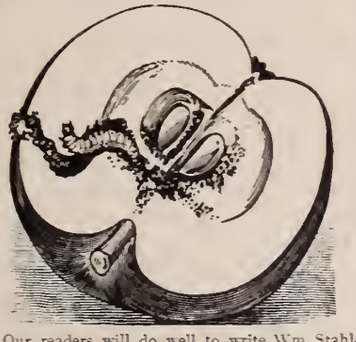

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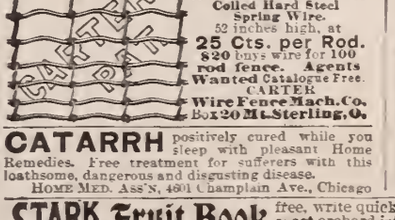

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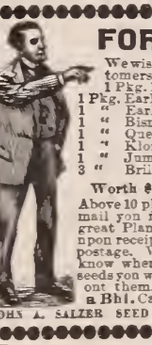

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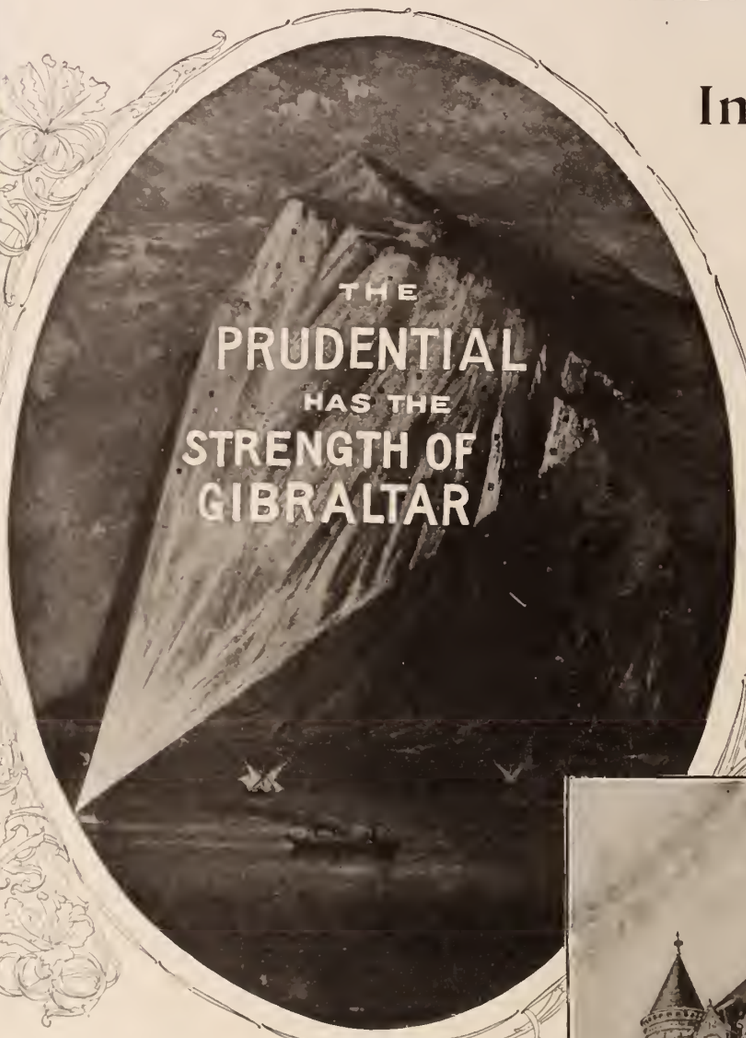

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AND SIGNS OF OUR TIMES

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VOLUME 21.—NUMBER 10.

Rv. T De Witt Talmage, D.D., Editor. NEW YORK, MARCH 9, 1898. PRICE FIVE CENTS.

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Angel sweet of mercy, may your cross of red
Cheer the wounded living; bless the wounded dead.

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From the stricken island, when this task is done;
Food and money plenty wait at your command.
Give in generous measure; fill each outstretched hand.

"I am with the happy," this we long to hear
From the isle of Cuba, trembling now in fear.
May the great disaster touch the hearts of men,
And, in God's great mercy, bring back peace again.

—JAMES CLARENCE HARVEY.

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

D. W., Binghamton, N. Y.; Lillian M. Vines and others. Had Dr. Talmage scriptural ground for speaking of Martha as a widow? If she was a widow, is anything known of her husband?

It was an inference from Luke's remark (10: 38) that the house at Bethany belonged to Martha. If the house had belonged to her father it would have descended, according to Oriental custom to her brother Lazarus. The inference from its being described as hers is that she inherited it from a deceased husband, but nothing is known of him.

S. A. M., Eau Claire, Wis. 1. Is it wrong for a Christian to be angry and defend his rights when imposed upon by others? 2. What is meant by the expression in the Apostle's creed, "the communion of saints?"

1. There are some rights which ought to be defended, the rights of conscience for example. There is no reason why a Christian should tamely submit to being swindled or slandered. But there is no reason for being angry about it. Anger is an unchristian feeling which should be avoided. It is sinful, and moreover does not tend to a restoration of a right which has been infringed. 2. Practically it is fellowship, the comradeship or brotherhood in Christ, entailing on all who bear his name the duty of comforting their brethren in trouble, ministering to their need and associating with them for mutual encouragement and edification.

B. A. B., Mendota, Ill. Can you tell me anything about the Albright Church?

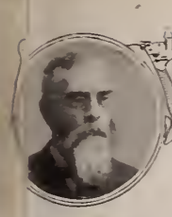
Its proper name is the Evangelical Association. The name of Albright refers to its founder, Jacob Albright, who, in the year 1790, preached to the German churches of Eastern Pennsylvania. There was at that time a stagnation in those churches and a general low tone of doctrine and morals. Albright's preaching led to an extensive revival, and the converts united together in fellowship. In the year 1816 a general conference of the converts was held, and a church regularly organized. Its progress since that time has been remarkable, and the church has steadily increased in number and in influence. Its services are not now exclusively in German, as they were at first, but are in English, or partly in English and partly in German. They extend over the Northern, Western and Pacific States. Their doctrines and method of church government resemble the Methodist Episcopal Church more than any other. The number of members is numbered at 142,1, the number of communicants at 151,7[illegible]

Constant Reader, Salisbury, N. C. When a sinner feels remorse for past sins, must he continue in that state hopeless and that he may, if those who, as Christ said, "shall seek to enter in not shall not be able."

No, he should not entertain the idea for a moment. Christ's words were not intended to discourage any seeking soul. Let him forsake his sins and ask God for Christ's sake to forgive him, and if he accepts and places all his trust in Christ he will be forgiven. God does not desire the death of a sinner, but rather that he turn from his evil way.

Della E. Francis, Saginaw, Mich., writes:

In the Christian Herald dated Jan. 25, [illegible] would like to [illegible] would [illegible] [illegible] [illegible]



IN JERUSALEM OF TO-DAY

BY HON. SELAH MERRILL D.D. LL.D

IN THE MARKET-PLACES.

Crowds of Noisy Dealers in the Thoroughfares — Some of the Peculiar Callings—Scenes that have Undergone no Change in Many Centuries.

HE traffic that goes on in the streets of Jerusalem is not the least interesting phase of its manifold life. ist of articles that are bought and sold is a long one and embraces all the kinds of fruit and vegetables that are raised in the country: also milk, butter, eggs, poultry and pretty doves; mats, baskets, and cooking utensils; ru , cloth, and trinkets which are sought by the peasants; drinks, bread, cakes, n , and pickles; Bedouin clubs, pottery, a second hand furniture. I am sure I cc d mention a hundred objects, many of which my readers would wonder why th should ever be found in a market or w t possible use could ever be made of thn. All this is the business of the stet itself without any reference to the s s. At different points thughout the ci men and wmen, buyers a sellers, hudd together w their wares a the blocka is perfect. T few policemn are indescribably rough a when some ofials or solrs wish to ps along they ph these people aside ruthlely and kick their goods out as if they we only so nny chips. The c contains no pper market ce, but the forite market st for this traft is between t American consulate and the Tower David, where there is an open space ty feet wide by one hundred feet g. Moreover this is very near the a gate, by which a large proportion of country produce is brought into the . It is also the main route from this e to the Jew's quarter, so that it has vantages over any other location.

Such a market is wholly unlike what y be seen in some of the open squares Market day in a German city. There remembers the attractive extemporbooths or shops, the tiny roads beeen them, and the busy talkative salesmen who are more than ready to serve ir customers. In Jerusalem there are booths, and every dealer sits on the vement. The market women are in no ste to sell; they may call out to somee passing along, "Will you buy?" or, lady, take," "O gentlemen, take"; t they seldom become importunate till ey find that the day is passing and ey have not disposed of their goods. nerally the middle of the afternoon ds the business all done and the peo- scattered.

Judging by the crowds, the noise, and e amount of goods exposed for sale, one ould infer that a large amount of busiss was being done, but it is an interestg fact that single transactions are alays for very small amounts. Probably very few of the trades amount to twenty-five cents each, and it is more probable still that nine-tenths of them are for amounts under ten cents each. If the quantity of goods sold amounts to a piastre, that is four cents "good money" or five cents "poor money," the trade is considered a good one. It is thus seen that everything done is on a small scale. An earthen water-bottle costs a cent: a loaf of bread the same: a basket of wood ten or twelve cents: a good head of cauliflower four or five cents: a cucumber ten inches long half a cent: and two oranges one cent. These are sample prices showing that there may be a trade attended with considerable dickering and noise when really only a very small amount of money is involved.

SELLING CACTUS FRUIT.

Close to the dealer in cactus fruit is the dealer in mulberries. On large flat dishes he has piles of these berries. In color, size, external appearance, and taste they resemble our finest blackberries, and a stranger might readily be persuaded that he was eating this well-known fruit. From the juice a highly colored and delightfully cooling drink is made, of which the natives are very fond. This fruit grows upon large, tall trees which in the New Testament were known as the "Sycamine." When mulberry trees are raised for the purpose of feeding silkworms they are kept trimmed back close so that the branches remain near the ground.

Near us a peasant has just sat down by the wall to eat his dinner. He has two dishes only, or rather two articles of food, and of these the piece of bread we recognize at once, but the other puzzles us. It is some vegetable two and one-half inches in diameter and ten inches long with a very red skin. It resembles in shape but not in color a large carrot, and we discover that it is a radish. Certainly not like the dainty pink and white little bulbs which we enjoy, but a variety far better suited to the needs of these people. If we watch him we shall find that the process of consumption is not a very long one, for in less than five minutes both the bread and the enormous radish have disappeared.

Here is a dealer who has appropriated to himself an unusual amount of space near the wall and he appears also to have more than his share of customers. As they are mostly boys, large and small, his attraction must be of a special kind. Some camels have just arrived from Jaffa loaded with sugar-cane and for this he finds a ready market. A boy will invest a quarter of a cent in a section of sweet cane and as long as it lasts he considers himself happy. Until within very recent years this was the only candy known in Jerusalem, and "this is what the children cry for" to-day. In this form, candy is harmless, and no child can be injured by eating it. Camel-loads of this candy go from the sea coast where this cane is raised to all the large towns in the interior to make glad not only the children but adults as well, for grown people eat it with a child's relish.

Here is a great pile of watermelons and there is another: in fact these are found at intervals all over the city. They are raised in great numbers on the Plain of Sharon and hundreds of camel-loads are brought to Jerusalem. We think that melons cannot be raised without some moisture derived from showers or from artificial means: but in Palestine the melons are as fine as those of which we boast in America, and they grow without a drop of water. The earth is dry, there is neither dew nor showers, and no irrigation, and still they grow to perfection. The price obtained for them is, one would think, hardly sufficient to pay for bringing them to market. Americans eat only the red portions, but the natives of Palestine eat that and also the white parts so close that only a very thin rind is left to throw away. To the people of that country the melon season is one of the joyful seasons of the year.

Here is a pottery dealer. His specialty is jars for water or wine. They are made in Gaza, and although so fragile, they are brought hither on camels. Some of them are of great size, holding twenty or forty gallons. This trade flourishes best about the time when grapes are gathered and these large jars are needed for storing wine. Another pottery dealer near by has utensils, of the same material of course, for cooking, and about him are a number of peasant women dickering as to the price which, though trifling to us, seems large to them.

Here is a woman selling tender grape leaves used for wrapping up a small portion of cooked rice into dainty mouthfuls: and here are half a dozen women with baskets of wood, sticks which they have picked up on some mountain side five or ten miles distant and brought to market on their heads, a most painful way of earning a few cents: and here is a solid row of cauliflower three feet in height and ten yards long, which is tempting and very cheap and in a few hours every head of it will have disappeared. This excellent vegetable grows to perfection on the great debris heaps south of the walls of Jerusalem where in ages past the bodies of tens of thousands of slaughtered men have been thrown out to lie unburied.

A STREET AUCTION.

The dealer in cheap, fancy-colored pocket handkerchiefs and wooden combs, the dealer in fresh mint and all kinds of spices, the dealer in seeds, the sellers of cheap, unsweetened cakes of bread, a very numerous class of trades people and scattered all over the city: the dealer in eggs who ordinarily carries on a large trade but who when eggs reach the exorbitant price of a cent a piece has to go out of the business because he finds no customers: the dealer in chickens, and the dealer in young doves, for the poultry traffic is divided into a number of distinct sections: these and a score of others, all very interesting to American eyes must pass by unnoticed.

Time and again our attention has been arrested by the orange dealers and their beautiful fruit. Twenty-five square miles of territory at Jaffa are covered with orange groves, and twice a month steamers come from London and Liverpool to carry this fruit to England. I regard the Jaffa oranges among the finest in the world. This industry might be increased indefinitely. The great piles of oranges in the streets of Jerusalem are a delight to the eye. The medium-sized fruit measures nine and a half by thirteen and a half inches, while the larger ones measure eleven by sixteen inches, and many specimens are larger even than that. Two of these magnificent oranges can be bought for a cent.

I think I never knew what choice grapes were till I visited Palestine. Nicer fruit of this kind does not grow in any other part of the world. I do not wonder that the vintage season is a glad one for the poor, oppressed peasantry of the Holy Land.

In our glance at the street traffic of Jerusalem we must have learned that Palestine, poor in so many respects, is rich in vegetables. In regard to the cultivation of vegetables and fruits, such as those I have mentioned and some others, it could be increased a hundred fold were there a government that knew how to foster native industries and thus encourage its people in developing the resources of the soil.

SELAH MERRILL.

PEASANTS AT EARLY MARKET.

THE MULBERRY SELLER.

VENDERS OF ORANGES AND LEMONS.

THE METROPOLITAN PULPIT

Splendors to be Unrolled.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: I. Cor. 13: 12, ...

For now we see through a glass, darkly; but then face to face.

THE BIBLE is the most forceful and pungent of books. While it has the sweetness of a mother's hush for human trouble, it has all the keenness of a scimeter, and the crushing power of a lightning-bolt. It portrays with more than a painter's power, at one stroke picturing a heavenly throne and a judgment conflagration. The strings of this great harp are fingered by all the splendors of the future, now sounding with the crackle of consuming worlds, now thrilling with the joy of the everlasting emancipated. It tells how one forbidden tree in the garden blasted the earth with sickness and death; and how another tree, though leafless and bare, yet, planted on Calvary, shall yield a fruit which shall more than antidote the poison of the other. It tells how the red-ripe clusters of God's wrath were brought to the wine-press, and Jesus trod them out; and how, at last, all the golden chalices of heaven shall glow with the wine of that awful vintage. It dazzles the eye with an Ezekiel's vision of wheel, and wing, and fire, and whirlwind; and stoops down so low that it can put its lips to the ear of a dying child, and say, "come up higher."

And yet Paul, in my text, takes the responsibility of saying that it is only an indistinct mirror, and that its mission shall be suspended. I think there may be one Bible in heaven, fastened to the throne. Just as now, in a museum, we have a lamp exhumed from Herculaneum or Nineveh, and we look at it with great interest and say, "How poor a light it must have given compared with our modern lamps!" So I think that this Bible, which was a lamp to our feet in this world, may lie near the throne of God, exciting our interest to all eternity by the contrast between its comparatively feeble light and the illumination of heaven. The Bible, now, is the scaffolding to the rising temple, but when the building is done, there will be no use for the scaffolding.

The idea I shall develop to-day is, that in this world our knowledge is comparatively dim and unsatisfactory, but nevertheless is introductory to grander and more complete vision. This is eminently true in regard to our view of God. We hear so much about God that we conclude that we understand him. He is represented as having the tenderness of a father, the firmness of a judge, the majesty of a king, and the love of a mother. We hear about him, talk about him, write about him. We lisp his name in infancy, and it trembles on the tongue of the dying octogenarian. We think that we know very much about him. Take the attribute of mercy. Do we understand it? The Bible blossoms all over with that word—mercy. It speaks again and again of the tender mercies of God; of the sure mercies; of the great mercies; of the mercy that endureth forever; of the multitude of his mercies. And yet I know that the views we have of this great Being are most indefinite, one-sided and incomplete. When, at death, the gates shall fly open, and we shall look directly upon him, how new and surprising! We see upon canvas a picture of the morning. We study the cloud in the sky, the dew upon the grass, and the husbandman on the way to the field. Beautiful picture of the morning! But we rise at day-break and go up on a hill to see for ourselves that which was represented to us. While we look the mountains are transfigured. The burnished gates of heaven swing open and shut, to let past a host of their splendors. The clouds are all aflame and hang pendent from arbors of jasper and amethyst. The waters make pathway of liquid pearl for the light to walk upon, and there is morning on the sea. The cries wipe over their scarred visage; and there is merriment among the mountains. Now you go home, and how tame your picture of the morning seems in contrast! Greater than that shall be the contrast between this Scriptural view of God and that which we shall have when standing face to face. This is a picture of the morning, that will be the morning itself.

Again: my text is true of the Saviour's excellency. By image, and sweet rhythm of expression, and startling antithesis, Christ is set forth—his love, his compassion, his work, his life, his death, his resurrection. We are challenged to measure it, to compute it, to weigh it. In the hour of our broken enthrallment, we mount up into high experience of his love, and shout until the countenance glows, and the blood bounds, and the whole nature is exhilarated, "I have found him!" And yet it is through a glass, darkly. We see not half of that compassionate face. We feel not half the warmth of that loving heart. We wait for death to let us rush into his outspread arms. Then we shall be face to face. Not shadow then, but substance. Not hope then, but the fulfilling of all prefigurement. That will be a magnificent unfolding. The rushing out in view of all hidden excellency, the coming again of a long-absent Jesus, to meet us—not in rags, and in penury, and death, but amidst a light, and pomp, and outbursting joy such as none but a glorified intelligence could experience. Oh! to gaze full upon the brow that was lacerated, upon the side that was pierced, upon the feet that were nailed; to stand close up in the presence of him who prayed for us on the mountain, and thought of us by the sea, and agonized for us in the garden, and died for us in horrible crucifixion; to feel of him, to embrace him, to take his hand, to kiss his feet, to run our fingers along the scars of ancient suffering; to say, "This is my Jesus! He gave himself for me. I shall never leave his presence. I shall forever behold his glory. I shall eternally hear his voice. Lord Jesus, now I see thee! I behold where the blood started, where the tears coursed, where the face was distorted. I have waited for this hour. I shall never turn my back on thee. No more looking through imperfect glasses. No more studying thee in the darkness. But, as long as this throne stands, and this everlasting river flows, and those garlands bloom, and these arches of victory remain to greet home heaven's conquerors, so long I shall see thee Jesus of my choice; Jesus of my song; Jesus of my triumph—forever and forever—face to face!"

The idea of the text is just as true when applied to God's providence. Who has not come to some pass in life thoroughly inexplicable? You say, "What does this mean? What is God going to do with me now? He tells me that all things work together for good. This does not look like it." You continue to study the dispensation, and after awhile guess about what God means. "He means to teach me this. I think he means to teach me that. Perhaps it is to humble my pride. Perhaps it is to make me feel more dependent. Perhaps to teach me the uncertainty of life." But after all, it is only a guess—a looking through the glass, darkly. The Bible assures us there shall be a satisfactory unfolding. "What I do thou knowest not now; but thou shalt know hereafter." You will know why God took to himself that only child. Next door there was a household of seven children. Why not take one from that group, instead of your only one? Why single out the dwelling in which there was only one heart beating responsive to yours? Why did God give you a child at all, if he meant to take it away? Why till the cup of your gladness brimming, if he meant to dash it down? Why allow all the tendrils of your heart to wind around that object, and then, when every fibre of your own life seemed to be interlocked with the child's life, with strong hand to tear you apart, until you fall, bleeding and crushed, your dwelling desolate, your hopes blasted, your heart broken? Do you suppose that God will explain that? Yea. He will make it plainer than any mathematical problem—as plain as that two and two make four. In the light of the throne you will see that it was right—all right. "Just and true are all thy ways, thou King of saints!"

Here is a man who cannot get on in the world. He always seems to buy at the wrong time and to sell at the worst disadvantage. He tries this enterprise, and fails; that business, and is disappointed. The man next door to him has a lucrative trade, but he lacks customers. A new prospect opens. His income is increased. But that year his family are sick; and the profits are expended in trying to cure the ailments. He gets a discouraged look. Becomes faithless as to success. Begins to expect disasters. Others wait for something to turn up; he waits for it to turn down. Others, with only half as much education and character, get on twice as well. He sometimes guesses as to what it all means. He says, "Perhaps riches would spoil me. Perhaps poverty is necessary to keep me humble. Perhaps I might, if things were otherwise, be tempted into dissipations." But there is no complete solution of the mystery. He sees through a glass darkly, and must wait for a higher unfolding. Will there be an explanation? Yes; God will take that man in the light of the throne, and say, "Child immortal, hear the explanation! You remember the failing of that great enterprise—your misfortune in 1857; your disaster in 1867. This is the explanation." And you answer, "It is all right."

I see, every day, profound mysteries of providence. There is no question we ask oftener than Why? There are hundreds of graves in Oak Hill and Greenwood and Laurel Hill that need to be explained. Hospitals for the blind and lame, asylums for the idiotic and insane, alms-houses for the destitute, and a world of pain and misfortune that demand more than human solution. Ah! God will clear it all up. In the light that pours from the throne, no dark mystery can live. Things now utterly inscrutable will be illumined as plainly as though the answer were written on the jasper wall, or sounded in the temple anthem. Bartimeus will thank God that he was blind; and Lazarus that he was covered with sores; and Joseph that he was cast into the pit; and Daniel that he denned with lions; and Paul that he was humpbacked; and David that he was driven from Jerusalem; and that sewing-woman that she could get only a few pence for making a garment; and that invalid that for twenty years he could not lift his head from the pillow; and that widow that she had such hard work to earn bread for her children. You know that in a song different voices carry different parts. The sweet and overwhelming part of the hallelujah of heaven will not be carried by those who rode in high places, and gave sumptuous entertainments; but pauper children will sing it, beggars will sing it, redeemed hod-carriers will sing it, those who were once the off-scourging of earth will sing it. The hallelujah will be all the grander for earth's weeping eyes, and aching heads, and exhausted hands, and scourged backs, and martyred agonies.

Again: the thought of the text is just when applied to the enjoyments of the righteous in heaven. I think we have but little idea of the number of the righteous in heaven. Infidels say, "Your heaven will be a very small place compared with the world of the lost; for, according to your teaching, the majority of men will be destroyed." I deny the charge. I suppose that the multitude of the finally lost, as compared with the multitude of the finally saved, will be a handful. I suppose that the few sick people in the hospital to-day, as compared with the hundreds of thousands of well people in the city, would not be smaller than the number of those who shall be cast out in suffering, compared with those who shall have upon them the health of heaven. For we are to remember that we are living in comparatively the beginning of the Christian dispensation, and that this world is to be populated and redeemed, and that ages of light and love are to flow on. If this be so, the saved will be in vast majority.

Take all the congregations that have to-day assembled for worship. Put them together and they would make but a small audience compared with the thousands and tens of thousands, and ten thousand times ten thousand, and the hundred and forty and four thousand that shall stand around the throne. Those flashed up to heaven in martyr-fires; those tossed for many years upon the invalid-couch; those fought in the armies of liberty, and rose as they fell; those tumbled from high scaffoldings, or slipped from the mast, were washed off into the sea. They came up from Corinth, from Laodicea, from the Red Sea bank and Gennesaret's wave, from Egyptian brick-yards, and Gideon's threshing-floor. Those, thousands of years ago, slept the last sleep; and these are this moment having their eyes closed, and their limbs stretched out for the sepulchre.

A general expecting an attack from the enemy stands on a hill and looks through a field-glass, and sees, in the great distance, multitudes approaching, but has no idea of their numbers. He says: "I can not tell anything about them. I merely know that there are a great number." And so John, without attempting to count, says: "A great multitude that no man can number."

We are told that heaven is a place of happiness; but what do we know about happiness? Happiness in this world is only a half-fledged thing; a flowery path with a serpent hissing across it; a broken pitcher, from which the water has dropped before we could drink it; a thrill of hilaration, followed by disastrous reactions. To help us understand the joy of heaven, the Bible takes us to a river. We stand on the grassy bank. We see the waters flow on with ceaseless wave. All the filth of the cities are emptied into it, and the banks are torn; and unhealthful exhalations spring up from it; and we fail to get an idea of the River of Life in heaven.

We get very imperfect ideas of the reunions of heaven. We think of some festal day on earth, when father and mother were yet living, and the child that came home. A good time that! But it had this drawback—all were there. That brother went off to sea, and never was heard from. That sister—did we not bear her away in the freshness of her youthful life, never more in this world to look upon her? Ah! there was a skeleton at the feast; and tears mingled with our laughter on that Christmas day. Not so with heaven's reunions. It will be an uninterrupted gladness. Many a Christian parent will look around and find all his children there. "Ah!" he says, "can it be possible that we are all here—life's pilgrimage over? The Jordan passed, and not one wanting? Why, even the prodigal is here. I almost gave him up. How long he despised my counsels! but grace hath triumphed. All here! all here! Tell the mighty joy through the city. Let the bells ring, and the angels mention it in their song. Wave it from the top of the walls. All here!"

No more breaking of heart-strings. Face to face. The orphans that were left poor, and in a merciless world, kicked and cuffed of many hardships, shall join their parents, over whose graves they so long wept, and gaze into their glorified countenances forever, face to face. We may come up from different parts of the world, one from the land and another from the depths of the sea; from lands affluent and prosperous, or from scenes of ragged distress; but we shall all meet in rapture and jubilee, face to face.

Many of our friends have entered upon that joy. A few days ago they sat with us studying these Gospel themes; but they saw through a glass, darkly—when revelation hath come. Your time will also come. God will not leave you floundering in the darkness. You stand wonder-struck and amazed. You feel as if the loveliness of life were dashed. You stand gazing into the open chasm of the grave. Wait a little. In the presence of your departed, and of him who carried them in his bosom, you shall soon stand face to face. Oh, that our last hour may kindle up with this promised joy! May we be able to say, like the Christian long ago, departing: "Though a pilgrim, walking through the valley, the mountain tops are gleaming from peak to peak!" or, like my dear friend and brother Alfred Cookman, who took his flight to the throne of God, saying in his last moment that which has already gone to Christian classics: "I am sweeping through the pearly gate, washed in the blood of the Lamb!"

FORTY YEARS OF SOUL-WINNING.

A notable Anniversary Celebrated at Bethany Church, Philadelphia—Mr. Wanamaker's First Bible-Class—Progress Under the Present Pastor.

FORTY years have passed away since that 7th of January, 1858, when a young man of earnest face and sympathetic heart addressed a little Sunday gathering of still younger men in a small second-story room on South street, Philadelphia. They sat on boards and kegs, brought out of the cellar by the landlord. It was not long before the room, the halls, and stairway were crowded with boys. During the summer of that year the services were held in a tent. Three hundred children, with many of their parents, assembled the first afternoon, and the evening service was crowded with a motley audience. This work so modestly begun by John Wanamaker during the summer months was crowned with remarkable success.

A small chapel soon took the place of the tent. On the 27th of January, 1859, the Bethany Chapel was dedicated with appropriate services, 274 scholars and 17 teachers being in attendance at the Sunday-school, although less than a year had elapsed since its commencement with 27 scholars and 2 teachers. This building soon became so crowded that additional accommodations were demanded. The present building, with a seating capacity of 4,820, was dedicated on the 13th of February, 1868. The size of the school at present will be shown by the figures, taken from the secretary's report of attendance on Feb. 13, when there were 4,977 present.

The fortieth anniversary of the Sabbath-school of the Bethany Presbyterian Church, now everywhere known as "the Wanamaker Church," was celebrated on Feb. 15, 16, 17, and 18, 1898. Hon. John Wanamaker, the first and only superintendent, has grown deeper into the hearts of the people every day of the wonderful work which he founded in the little South street room. His remarkable life career is now part of the history of the country.

A splendid, aggressive religious work is being accomplished in the church under the leadership of the pastor, Rev. J. Wilbur Chapman, D.D. Dr. Chapman was born in Richmond, Ind., June 17, 1859. His classical studies were pursued at Oberlin and Lake Forest. He was graduated from Lane Theological Seminary in 1882. In 1883 he became pastor of the Dutch Reformed Church of Schuylerville, N. Y., and served with great success until 1885, when he took charge of the First Reformed Dutch Church of Albany, where his labors were wonderfully blessed in transforming an old conservative church to one of the greatest activity and noble evangelistic spirit. In 1890 he succeeded Rev. A. T. Pierson, D.D., as pastor of Bethany Presbyterian Church, Philadelphia. During his first pastorate in this church, from 1890 to 1892, there was commenced perhaps what is the most remarkable experience of any American church along evangelistic lines. In less than three years there were added to the church membership eleven hundred souls on confession of their faith, more than half of them being men.

In 1892 Dr. Chapman resigned as pastor of Bethany Church, the pressure from all sides being so urgent that he should engage exclusively in evangelistic work. In 1896 he returned to the church as pastor, with the privilege of at least six months of evangelistic work yearly, the church in his absence to be supplied by one of his co-pastors, under his direction.

The growth and activity of the church in the last two years has been phenomenal. For instance, at the communion service in November last, 204 persons were received on confession of faith, 175 of them being over thirty years of age, and mostly men. At the communion in January, 140 were received on confession of faith, many of them being heads of families, for whom prayer had been made for years past. Thus in two months' time the church has had a total accession of 340 souls, to say nothing of those who came in by letter. The regular Sabbath Morning Men's Meeting, on February 13, was attended by more than 700 men. One of the things that impress a stranger at any of the Bethany meetings is the very great willingness on the part of the members of the church to speak to the unconverted about their soul's salvation. In this they reflect the teaching of their leader and pastor.

The development of the large number of Christian workers has been a noticeable feature in the great awakenings elsewhere under the leadership of Dr. Chapman, such as at Indianapolis, Detroit, Pittsburgh, etc. In the memorable evangelistic campaign in Philadelphia in 1897, when more than 8,000 souls were added to the Protestant churches, great assistance in various parts of the city was rendered by the consecrated corps of Christian Workers from the Bethany Church.

BETHANY CHURCH, PHILADELPHIA—REV. J. WILBUR CHAPMAN, PASTOR.

MR. WANAMAKER'S FIRST BIBLE-CLASS.

Discoveries in Babylonia.

Our readers will be interested in the recent return to this country of Dr. Herman V. Hilprecht, Professor of Assyrian and Semitic Philology in the University of Pennsylvania, with the result of whose Babylonian excavations they have been kept informed. These discoveries are of great value and importance, and the University of Pennsylvania is to be congratulated upon what it has accomplished. Yet, as a writer familiar with the subject reminds us, the promise of greater achievement remains. He says:

"The explorers examined only one set of mounds at Nippur. When it is remembered that Nippur was the sacred city of Babylonia, covered an area of several square miles, and that there are many mounds equal in size to that which was excavated, the possibilities of the future are enormous. It is stated by the archæologists of the expedition that the discoveries comprised the earliest known specimens of human inscription. And it is asserted by these gentlemen that some of the inscriptions point to an antiquity at least 7,000 years before Christ. Of course, in discoveries of this kind, there is always a wide margin to be left for possible error or miscalculation. The earliest records of the human race are found in the Pentateuch, and taking the chronology as given in the Book of Genesis, over two hundred different estimates have been made of the length of time between Adam and Abraham, differing from each other by thousands of years. The commonly accepted chronology is that of Archbishop Usher, who calculated the creation to have taken place about 4,000 years before Christ. The estimates made by others, however, vary from this considerably, and so far as can be ascertained from the published accounts of the discoveries at Nippur, nothing has been unearthed which controverts the truth of the Biblical narrative. According to the statements made by Prof. Hilprecht, several very important confirmations of the historical books of the Old Testament have been found. The older and middle eras of Babylonian history receive new light from his recent investigations in Constantinople. He has devoted much time to clearing up the mysteries around Jewish settlement in Babylonia after the destruction of Jerusalem by Nebuchadnezzar. He has shown that 'The River Chebar in the land of the Chaldeans,' by the waters of which Ezekiel, while the prophet was a captive among his people at Tel-adib, had the famous visions of the cherubim, which has hitherto been unidentified in cuneiform literature, is identical with the Kabari, a large navigable canal not far from Nippur, and not, as it had previously been believed by most commentators, a river many miles distant from it. Most of the Jews carried away by Nebuchadnezzar were settled in the neighborhood of Nippur, and Prof. Hilprecht has found a large number of Jewish names in these cuneiform tablets which are identical with those characteristic of the time of Ezra and Nehemiah."

IN DISGUISE.

I MET him to-day in the wintry street
The Christ on the Cross who died,
All hungered and cold in the wind and sleet
With bleeding forehead, and hands and feet,
And I blindly thrust him aside.

Had he only come with the crown of thorn,
Or the nail-prints ruby-red—
Had the palms that pleaded for alms but worn
Their wounds, I had not put by in scorn
His piteous plea for bread.

But idly now, and all in vain,
I grieve for the grace gone by,
And muse, "Might he only come again,
I'd pity his plea and ease his pain,
And hearken unto his cry."

Nay, nay, for the blind distinguisheth
The King with his robe and crown,
But only the humble eye of faith
Beholdeth Jesus of Nazareth
In the beggar's tattered gown.

I saw him not in the mendicant,
And I heeded not his cry;
Now, Christ in his infinite mercy grant
That the prayer I say in my day of want
Be not in scorn put by. —SELECTED.

THE MOODY MEETINGS.

Programme of the Great Revival Gatherings in Grand Central Palace Now Fully Arranged.

ON March 13 the series of revival meetings at the Grand Central Palace, New York, conducted by Mr. D. L. Moody, will begin. The daily programme will open with a prayer and praise service, from 10 to 11 o'clock, led by Mr. Moody himself. This will be made a special feature, and it is Mr. Moody's desire to have concerted prayer at the same hour and for the same purposes in churches and homes throughout the land, wherever people are willing to join. Those who are burdened or troubled for others are invited to send in requests, which will be presented to the meeting each morning. These letters should, in all cases, be addressed to D. L. Moody, Grand Central Palace, New York City.

Services will be held at every hour of the day, until ten o'clock at night, a different leader being in charge for each hour. According to present arrangements, Mr. Moody will speak at three and eight o'clock daily, in addition to leading the morning prayer meeting. Dr. J. W. Chapman, of Philadelphia; Dr. H. M. Wharton, of Baltimore; Dr. C. I. Scofield, pastor of Mr. Moody's church at East Northfield, Mass.; Dr. A. C. Dixon, of Brooklyn, and local pastors will be the other leaders.

The singing will be in charge of Prof. D. B. Towner, of Chicago, J. W. Burke, of New York, and F. H. Jacobs, of Brooklyn. The Mount Hermon Quartette, which was so well received at Rev. F. B. Meyer's meetings in Carnegie Hall last winter, will also sing throughout the entire week.

The regular programme will be suspended on Thursday, March 17, when the meetings will be arranged by John Willis Baer, Secretary of the Christian Endeavor Society. Dr. Clarke, founder of the C. E. movement, will be on hand, and it will be the occasion of a rally of all the local organizations.

The Edelweiss Domesticated.

Perhaps it is not generally known that the famous Edelweiss of the Alps is a hardy perennial that will succeed in any well-drained, sandy soil. True, its home is on Alpine heights, but daring tourists have found it and brought it home, not merely in pressed petals between the leaves of a sketch-book, but as a living plant for American soil, and as such it can be obtained from florists. Of all the "everlastings" this is the most poetical by reason of its history, a history often tragic, according to Alpine folk-lore. The white, star-shaped flower, growing amid the snow of almost inaccessible peaks, was an emblem of deathless devotion, and as such Swiss lovers sought it at the risk of life and limb, as offerings to their sweethearts. Sometimes, the story goes, the alpenstock of the adventurous climber found no sure resting-place, and he whose staff it was, slipped into icy abysses from which he came not back again with word of love or flower of Edelweiss for his beloved.

It is a pretty thought when we reflect that as this little flower of perilous heights can be grown in common gardens so the deathless devotion which it typifies can blossom in every wayside home in safe and easy reach of even childhood's fingers.

An Ancient Picture.

A discovery of much interest is reported from Rome. Signor Marucchi, a well-known Italian archæologist, has found on the wall of a chamber in the palace of Tiberius, on the Palatine Hill, a "graffito," or scratched drawing, with an inscription representing the crucifixion of Christ. The drawing gives us the cross with the soldiers surrounding it, and under each soldier, his name in Latin. It is suggested that the sketch is the work of a soldier who was present at the crucifixion. That the drawing is really by a contemporary, and an actual witness of the death of Christ, is of course conceivable, though it may prove of a later date.

The Sunday School

John the Baptist Beheaded.

Sunday School Lesson for March 20. Matt. 14: 1-12. Golden Text, Prov. 4: 23.

BY MRS. M. BAXTER.

THE righteous and the wicked are the instruments in God's hand of ripening each other, "The contradiction of sinners against himself" (Heb. 12: 3), which was the daily cross and the daily portion of our Lord, was provision for him to manifest under such tests the heart of the Father who dwelt in him (John 14: 10), in enduring "with much long-suffering the vessels of wrath, fitted to destruction" (Romans 9: 22). It was proved in his life that not one trace of enmity or retaliation existed. "God is love," was proved in him who was God "manifest in the flesh."

In the same way King Herod and John the Baptist served, under the over-ruling hand of God, to ripen one another; the one for endless, unspeakable glory, the other for destruction. The ministry of Jesus was at its height; multitudes were hanging upon his teaching, the sick were being healed, and his popularity was Satan's instrument to arouse the jealousy and enmity of the unspiritual religious teachers of the day. They had no such mighty words, for "his word was with power," and "never man spake like this man;" "for he taught them as one that had authority and not as the scribes." They had no such works of power to show as he had; for the blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised up, and the poor had the Gospel preached unto them.

It was at this time that King Herod heard of the fame of Jesus. God had sought the soul of this man through his servant, John the Baptist, but Herod had never yielded to God. He had feared John, but had not feared God; he had seen the holiness and righteousness of John's life, but had not come face to face with a holy God.

How many would-be believers are of the same order; they are like the Jews who were willing for a season to rejoice in John the Baptist's light (John 5: 35), and yet crucified him to whom John bore witness, and whose forerunner he declared himself to be! How many stop short of a revelation of God to their own souls! And yet God cannot draw nigh to men, even through his servants, without bringing a great responsibility upon them. Things could not stop as they were; Herod must go forward or backward. He was guilty of the sin of marrying Herodias, his brother's wife. What should John the Baptist do? He had the ear of the king; should he remain quiet? It would greatly offend the king if his sin were told him to his face. But the man of the desert, whose meat was locusts and wild honey, and whose raiment was camel's hair, had nothing to gain or to lose from the world or worldlings; and in the cause of his God he bore witness to the king, "It is not lawful for thee to have her."

The sin of the king was the occasion for the faithfulness of the prophet. But again the faithfulness of the prophet was the occasion for the enmity of the king. The words of John told upon Herod, and he seemed to be a penitent until they touched the sin which he was unwilling to quit. And now he must choose between the prophet of God and his abominable sin, which gave license to sin in his people. "Herod the tetrarch, being reproved by [John] for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison" (Luke 3: 19, 20). It was a step backward, and now the guilty king was on an inclined plane, and there was no more stopping. He took on himself the awful responsibility of closing the mouth of the man under whom God had convicted him. And now again John the Baptist was put to the test. He heard in the prison the works of Jesus, his power seemed to be unlimited; he must know that his faithful forerunner was in prison; surely he would employ his miraculous gifts in releasing him. He had declared in Nazareth how he was anointed "to preach deliverance to the captives . . . to set at liberty them that are bruised" (Luke 4: 18). Whom should he set at liberty if it were not his faithful witness and forerunner? But day after day passed and no deliverance came. It was a heavier test than all which had gone before: was it indeed of God that the wicked Herod should have the last word, and that the Messiah should apparently play into his hand?

At last it became unbearable, and John sent some of his disciples who were probably as perplexed as he was, to ask the question, "Art thou he that should come, or look we for another?" And John had his answer, "Blessed is he which shall not be offended in me" (Matt. 11: 6). And it may be that former light which had dawned upon him returned with new power: "He that hath the bride is the bridegroom," and the vision of a bride who should follow her Lord in humiliation, in shame, in fellowship with his sufferings, may have dawned anew upon him. This vision of the bride, the only one in all the four Gospels, and of himself as the friend of the bridegroom (John 3: 28, 29), had made him utter words which must have come home to him now with redoubled force, "He must increase, but I must decrease" (John 3: 30).

John was being anointed for martyrdom. Meanwhile the wicked Herod was being ripened for destruction. He had sold his soul through the deliberate silencing of John the Baptist. God keep us from the awful sin of stifling conviction! When, later on, Jesus was sent by Pilate to the same Herod for judgment, "he hoped to have seen some miracle done by him. Then he questioned him in many words" (Luke 23: 8, 9), but in vain. He who silences John the Baptist can exact neither word nor work from Jesus. And now nothing remained but the last step of the downward ladder in his relations with the holy man of God. Satan was in power with the man who had rejected God in his messenger. Herod's birthday came, and a royal entertainment in which the daughter of Herodias danced: and the king, having none to keep the door of his lips, in the most unguarded way, promised with an oath to give the damsel whatsoever she would ask. It had been an arranged thing between her and her wicked mother; and without a moment's hesitation, she said, "Give me here John Baptist's head in a charger."

"The king was sorry," but it was too late. He had not intended to go that length in sin. But his oath had been in public: the guests had heard it; he could not draw back, his word bound him. And so, against his conscience, and knowing that he displeased God, "he commanded that it be given her." The last thread which left a hope for his miserable soul was cut, and the doom of the sinner was sealed by his own hand. The unwearied daughter received the coveted and revolting gift, and bore it to her unwomanly and revengeful mother. And the prophet was prepared for martyrdom. He had learned to be "not offended," not scandalized, whatever happened. He had learned the lesson of the cross, and shared it before-hand with his master. His martyrdom was only gain to him; he had fulfilled his mission. If at one side, or bound up with our life, there may be some Herod, some one through whom we are especially put to a test, let us never look upon it as a hindrance. The more we are tested, the more we are perfected.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

HEROD'S career presents the most important lessons that can be inculcated on the minds of young people. It shows how a man with magnificent opportunities and with good impulses, may be dragged to ruin and everlasting infamy by one evil association. Mark's story of it (Mark 6: 17-29), even more clearly than Matthew's account, shows how the man was enslaved. One sin brought disaster upon him, and that sin was the result of a condition, to which every person is liable. He did not have his propensities and the impulses of his physical nature under control. His infatuation for Herodias he knew to be wrong, yet he yielded to it, and in doing so he

"His head was brought and given to the damsel: and she brought it to her mother."

rang the knell of his life. The whole train of miserable disasters sprang from that weakness, which a stronger man would have overcome at any cost to himself. When any person does a thing which he knows he ought not to do, he becomes a slave, and is driven to do other things that he hates to do, and is ashamed of doing. The one supreme lesson to be impressed on every child at the outset of his career, is that for his own sake he should obey the dictates of his conscience and should resist temptation.

For Herodias' sake. Mark says that Herod feared John, knowing that he was a just and holy man, and when he heard him he did many things and heard him gladly. It must have been a great privilege to hear such a preacher as John was. Doubtless Herod was a better man for hearing him. We do not know what things they were that John persuaded him to do, but we may be sure they were good things. But he would not give up Herodias, and that was one thing about which John was very firm. She had left her husband to live with Herod, and John denounced that crime. It is always the dearest thing in life that is the most fatal, if it is a wrong thing. Mr. Moody relates that at one city where he was holding meetings, a young man of dissipated habits became very earnest in his attendance at the inquiry meetings. He w very anxious to be saved. He became total abstainer, he gave up going to t theatre, gave up smoking, and reform his life in many ways, but still seemed u able to find peace. Mr. Moody could n understand it. He talked with him a prayed with him, but without succe "There is something you are keepi back," Mr. Moody said to him. Th the young man confessed. He was pa sionately fond of cards. He could n bring himself to give up his favor game. "Well," Mr. Moody said, "y will have to decide. If you love anythi so well you cannot give it up for Chris sake, you will never be a Christian," a so it proved. He was held by his fa fascination and went back to his ways. Herod would not give up He dias, and she ruined him.

The king was sorry. He saw that had been outwitted. For a long ti Herodias, fearing that John wou eventually succeed in separating her fr Herod, had wanted him killed, but co not gain her point. She had succeed in getting Herod to shut him up in pris but she did not feel safe while he liv So she tried this crafty trick. Knowi that Herod would be off his guard wh he had taken a quantity of wine, she s her daughter in to dance. Usually a entertainment of this kind was done slaves. She counted on t delight Herod would feel the piquancy of having princess of royal blood such a thing. She did n shrink from degrading l daughter. He would be lil ly to make some rash pr ise, which his pride wo not let him break. It h pened as she expected; s sprung the trap, and the ki feeling himself caught, w sorry. Many a man has pented as Jephthah did, making a rash vow. He had limited it only to half of his kingdom, l some men do not put e that limit on their promi when they are infatuat Some give up all their ki dom, their souls, as well their wealth. Few who m a rash vow escape so ea as the woman did in Oriental story that is rela of Mohammed. A wom rode into his presence o dromedary. She had b attacked by robbers, w had burned her tent a tried to kill her. She h escaped from them, but l been pursued. As her sw dromedary carried h across the desert with murderous enemies beh her in hot pursuit, she l vowed that if she esca them and reached Moha med's camp in safety would offer the dromedary sacrifice. When she entered his presen she was sorry to kill the beast, to wh speed she owed her life. But for l vow's sake she was about to kill it, wh Mohammed interposed. "The beast yours no longer," he said. "You offe before me and I accept it. It is mi and I give it back to you."

Give me here John Baptist's head. seems almost incredible that a wom should have asked such an awful thi but Herodias was not the first woman crave such a ghastly reward. Abo seventy years before the murder of Jo the Baptist, three men were closeted gether in Rome. They were Octavi Antony, and Lepidus. They were m ing an alliance to act together. Octav and Lepidus each insisted on certain c ditions which were agreed to. Ant made but one, and that one he made the behest of his wife. She hated great orator Cicero and had begged her husband that he might be kill Octavius could not have Antony's h on any other terms. Antony stood fi to please his wife, and Octavius yield The aged orator was found and behead It is recorded of Fulvia, Antony's w that when the head of Cicero was sen her, she drew out the tongue that l thrilled the senate and the city, and thr her hairpin through it.

THE FAMILY AND HOME CIRCLE

Lonely Nebraska Homes.

e on the Great Frontier Cattle Ranches —How a Vast Cattle Run Looks.

UR readers have from time to time been made familiar with phases of life in the West, where the missionaries of the American Sunday-hool Union have faithfully sought and ind new fields of service in the hearts d homes of pioneers who had left their tive States to try (and often, alas! to npt) their fortunes in strange lands. ne of the most interesting fields of reli-ous occupation is found in Nebraska: the story of the State itself is fascinating. is, as we know, a comparatively young ember of the sisterhood of States, hav-g been admitted to the Union as late as 67. The first house in Omaha, the incipal town, was built in 1854. But since ebraska has come "a great ghway of na-ons, and the ommerce of ccident and rient has inbed to and o over the ountains of merica and owed through e Golden Gate the Northern acific," its ains are bet-er known. Land of broad vers or water iley." it has een well called, r it is inter-ected by gen-rous streams; nd since ranch-ien have taken ossession of its ild lands. rassy meadows feed lowing herds, and eep are pastured where once the fox, ie coyote, and the rattlesnake held sway. Especially commendable is the progress hich education has made, for the State s generous in its appropriation to this ause, and the system is quite thorough; nd charitable, reformatory, and penal nstitutions in the large cities are most ommendable. Yet this system cannot et be so complete as to reach the ob-cure and sparsely-settled districts, where he Sunday-school missionary penetrates. We recently published the picture of a Sunday-school, ten years old now, and the irst established on the Dismal River.

HERDERS GOING HOME.

A CATTLE RANGE ON THE NEBRASKA PLAINS.

In this issue we give the picture of a anchman's home and of a herd on a branch of the loup. The ranchman's life is ot all the freedom, daring and adventure hat cheap literature has made it out. It s a life of labor, of isolation, of care and esponsibility. There is also the native ocust to reckon with as a constant factor; nd then one never knows when to expect visitation from his dreadful cousin, the *aloptinus spretus*, or hateful locust, as he occasional pest of Western agricul-urists is called. The ranchman's dwell-ng may be only a dug-out, or it may be a og-cabin; if he is fortunate he may have a weather-boarded establishment of sev-ral rooms. Grouped around it will be he necessary horse-corral, and at further listance the cow-corral, where the stock is branded. There must be stables and cow-sheds and hay-ricks; and perhaps a sep-arate cabin for his assistants. Most of the work is done on horse-back, and usu-ally a number of wiry little ponies are in evidence. The ranchman's wife and daugh-ter and little son will have their ponies and be quite wise in the care of calves, of horses, and cattle generally.

In the house, little touches of comfort and beauty here and there will show that the wife has not forgotten the ways of her Eastern home. Perhaps there will be a shelf or table with books upon it. The missionary will try to see that a Bible is among them. Doubtless the wife has brought her Bible along with her; and if her household are praying folk, they will greet with great gladness the visit of the man of God, for unlike their brethren in the East, church, Sunday School and pastoral privileges are not within their daily reach.

Heart-Burdens.

There are many women bearing heavy burdens all through their lives, who by coming to Christ and casting all their cares upon him, would find welcome relief. Mr. Moody, speaking on this subject recently, said to his audience:

The first thing you and I were taught to do was to look. The mother takes the child to the window; she sees the father coming and points and says to the child: "Look! look!" The next thing she teaches him is to come. You were all taught to come before you could talk or remember. A woman came to me once and said: "Mr. Moody, I would greatly like to become a Christian; but I am so hard-hearted." I said: "My good woman, did he say: 'You soft-hearted people, come?' Nothing of the kind. He said: 'Come unto me'—all; black hearts, vile hearts, corrupt hearts, deceitful hearts—all." If your heart is hard, who will soften it? You can't. The harder the heart the more need of coming. Isn't that so? The harder, the viler, the more deceitful the heart the more need there is for the Saviour; so come along and get rest. If you can't come as a saint, come as a sinner; if you can't run, walk; if you can't walk, creep to him; but come. I see some people smiling. They say: "I am glad Mr. Moody is giving that to the unconverted; that is what they need." Now, I am after you Christians. Now listen. There isn't one out of ten of you that isn't laboring under a terrible delusion. You have an idea that Christ is a sin bearer—that he will bear our sins all the way; but it has never dawned on you that Christ is a burden-bearer. Come with your burdens, your cares.

Hidden Blessings.

Many of our troubles, as we humanly view them, seem incapable of alleviation, whereas if we could only have faith, we might find them transformed into blessings. A schoolmaster, with a high character for uprightness, fell ill, and soon all his children became ill, too. When sickness at length left the house a large sum was owing for medical attendance. When the envelope containing it eventually arrived, he put it aside unopened, fearing to read the amount! At last he broke open the envelope and found only a stamped receipt for the sum due. So, if we exercise faith and take God at his word, we may realize that at the moment of our sorest extremity, he is ready to provide for us means of escape from our troubles.

Family Loyalty to the Church.

A Christian pair, husband and wife, after they were converted joined the Church, says a writer in the *Religious Telescope*. They resided thirty years in the same neighborhood where they were born and raised, and were always devout, earnest in their religious life, and strictly loyal to the church of their choice. They were not bigoted or selfish; they entertained ministers of other denominations; they attended the services of other churches when they could do so without neglecting their own; but their service and devotion were given to God and the branch of the Church into which they had been providentially called at the beginning of their religious life. God blessed them in their home. They reared a large family of children, every one of whom in due time joined the church with their parents and became honored, useful men and women. Finally the parents died; but though almost forty years have passed, their native neighborhood and almost the whole county is still fragrant with the wholesome influence of their devout, consistent, Christian life. They were like the oak, stable, sturdy, generous; and hundreds were helped to a better life by the silent influence they exerted for God and practical righteousness.

Idleness and Industry.

Mankind has come to recognize the truth that in the great battle of life, the youth who is born to wealth and who is not trained to self-support, has really fewer advantages than he who, though born in poverty, is educated to become proficient in some industrial calling that will always serve to earn him a living. A philosophic writer has said: "Every boy born into the world should be put in the way of earning an honest independence. There are but three ways of living—by working, by begging or by stealing. Every productive occupation which adds anything to the capital of mankind, if followed assiduously, with a desire to understand everything connected with it, is an ascending stair whose summit is nowhere, and from whose ascending steps the horizon of knowledge perpetually enlarges."

Analogy.

AS a morning sunbeam
On a drop of dew,
With its brilliant radiance
Passing through and through.
So the love of Jesus
On the human heart
Fills it with a glory,
Illumining every part.

—CHAS. FRANCIS ADAMS.

A MOTHER'S VISION.

(Written for "The Christian Herald.")

I MUSING gazed on my darling's face,
As with little hands clasped in childish grace,
He murmured, "I lay me," soft and low,
And I asked myself, will it always be so?
Will he ever thus, at the close of day,
Kneel reverently down and humbly pray,
Asking God's tender, loving care,
Asking his Saviour's love to share?

Or as the changing years flit o'er my boy,
Will the pleasures of earth his mind employ?
Will those fleeting years as they come and go
Take away the sweet trusting babe I know,
And leave in his stead a man grown old,
In the struggle for power and greed of gold;
A man from whose heart all thoughts of heaven
And love of God have long been driven?
I smiled at my fears as half asleep,
He murmured again, "My soul to keep",
And the white lids closed o'er the tired eyes
As the curly head on the pillow lies;
And I saw down the vista of coming years,
As they glided along mid smiles and tears,
A man so gifted with every grace
Of heart and mind that o'er his face
The light of joy and peace and love,
Lay like a halo from above;
A man to his Master's service given
To guide the wanderers steps to heaven.
As when pebbles into a pool we throw,
And the circles wider and wider grow,
So the waves of his influence I could see
Reaching the shores of eternity;
And the face o'er which the radiance shone
Was my darling's, older and wiser grown.
The vision passed, and I raised my eyes,
Tear-be-dimmed to the evening skies,
As I pleaded for wisdom and guidance divine,
To guide to that manhood, this boy of mine.
Through the shoals of temptation and breakers of sin
That the same glorious service he might enter in;
And I patiently wait till mine eyes shall behold,
The future fulfill what the vision foretold.

La Porte City, Ia. M. M. B.

"The Needle's Eye."

A READER of this journal (Mrs. Sarah E. L., of Newtonville, Mass., writes us as follows:

In a late issue of THE CHRISTIAN HERALD, a little girl asks what Christ meant by the "needle's eye." I was reminded of a course of lectures given some years ago in Tremont Temple, Boston, by a lady who was born and brought up in Syria. She was frequently the guest of the Arab sheiks, and the country, people, their manners and customs, were as familiar to her as our city and people are to us. She was assisted in her lectures by a number of gentlemen and ladies personating different characters, costumed accordingly, and many picturesque scenes from the Bible were enacted before the audience, making an interesting and instructive exhibition. At one of the lectures there was the representation of the large gate of an eastern city. In that gate was cut a smaller one, square, and a foot or more from the ground. This was the "needle's eye," and took its name from the needle used by the Bedouins in making their coarse haircloth tents. A piece of wood was made pointed at one end, and flattened at the other, and in this a square hole was cut for the eye. A merchant with a camel loaded with rich goods from Damascus or elsewhere, arrives at the city, but too late to enter—the gate is closed. What is he to do? If he remains outside he will be robbed and murdered before morning. He knocks for admittance. The watchman goes upon the wall and demands, "Who's there? Where do you come from? What do you bring?" and having received satisfactory answers, proceeds to open the smaller gate, or "needle's eye," but the loaded camel cannot get through. Everything must be taken off, and even then it is difficult, for the camel is either too stupid or too stubborn to do what a horse or a donkey would do at once without any trouble, and he roars as he is pushed and pulled and beaten, till he is finally made to go through; then he is reloaded and the merchant proceeds to his destination in the city.

The more we feel the high, stern-featured beauty
Of plain devotedness to duty,
Steadfast and still, nor paid with mortal praise,
But finding amplest recompense
In work done squarely, and unwasted days.

JAMES RUSSELL LOWELL.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

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Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York, as Second class Matter

The Dead War Steamer.

SELDOM has our nation been more awfully stunned than by the destruction of the war-ship *Maine*. The heart of the world has been wrung with sympathy for the wounded and dying, and for the bereft households. Woe! Woe! Woe! Let united and universal prayer go up for the broken-hearted fathers and mothers and wives of those who perished in that, one of the worst calamities of the centuries. Before these words get into type it will probably be made plain whether casualty or diabolism wrought this ruin. It was at the first a mystery why this disaster should have been permitted, but it seems plain enough now. It probably was allowed to show us something of the horror of war, that we might be induced to keep out of it. Let war be declared, and instead of two hundred and sixty slain, there would be ten thousand slain—perhaps twenty thousand slain—instead of two hundred and sixty desolate homes—ten thousand, and perhaps twenty thousand, homes in blackness of darkness. Peace! Let there be peace!

Sympathy for Other Occupations.

WE do well sometimes to halt in our work and not inquisitively but sympathetically look over to the work of others. None but those who get behind the scenes can appreciate the weariesses that are required in the making up a great daily newspaper. Its demands for "copy" come with such fearful regularity. Newspaper writers must produce just so much, whether they feel like it or not. In summer publishers close up for vacation four or eight weeks. Newspapers cannot close for four weeks except they close in bankruptcy or extinction. So many thousands of subscribers to instruct or please. The newspaper corps must on one side to scrutinize the editorial chairs the public on the other side is supposed to lounge. So many patient men who do not think themselves properly appreciated on the press. And yet there is something fascinating to make editors and reporters responsible for their own addled brains.

A great newspaper office is an army, but though there must be captains over companies and colonels over regiments, the commander in chief is held responsible for all marching on or falling back. Under the pressure, newspaper men seem to go before their time. Once in a while we see a veteran like Thurlow Weed or William Cullen Bryant or Erastus Brooks or James Watson Webb lingering down to a healthy old age; but it was in all such cases because they shifted the chief burden to other shoulders.

But all occupations have toils enough. Multitudes make a failure of life under the delusion that if they can get something else to do, it will be easier. They cross over and find as many disadvantages or worriments in the new occupation as in the old. Then they cross to something else and they spend most of their time on the ferry between vocations. Our young people might as well know, first as last, that success in any calling demands drudgery, sacrifice, tug and push. If you find yourself in the wrong business, of course leave it; but do not leave it because your present duties are tiresome and exhausting. We are all under the old curse, "By the sweat of thy brow shalt thou eat thy bread." But by cheerful application to duty we may turn that which was a grinding anathema into a beautiful benediction so that the people who work the hardest are generally the happiest. But a mechanic, whose work blisters his hands, would like to have the work of a student. He becomes a student, and now he has just as many blisters as he had before, but they are on the brain instead of the hand. The weaver's foot gets tired swinging the shuttle, and he becomes an artist, and now the pressure is on the eye and hand. Harnessed we must be to a load and the collar sometimes will gall. Then, if you are Christians, will come the saint's everlasting rest.

Patience, ye men of business, all ye members of professions, all ye disciples of mechanism. Not long shall be the strain. Life seems long at the start; it does not seem so long at the last. The day seems long at the sunrise; not so long at noon; very short at the sunset. At twenty-five years of age life seems almost interminable; at fifty years of age it is a handbreadth; at seventy, it is a tale that is told.

War's Barbarities.

AT an awful price of blood and suffering the world is becoming acquainted with the regions that for ages seemed little more than a myth; and nations that stood away back in the dim corridors of history come out on the stage to act a bloody part in this Nineteenth Century. It seems to me that all those who know how to pray should be more and more earnest in petition for the reign of universal peace. Surely, men die fast enough without organized slaughter. The hearses come soon enough through the cemetery gates and the pestilences cut wide enough swath. Let the sword be scabbarded. God did not put inventiveness in the human brain that it might fashion some new style of rifle or some farther reaching "swamp angel," but to contrive new spindles to weave and better architecture to shelter and swifter modes of intercommunication.

The reports of the war-like outlook in the East strike us as barbaric, but all wars are barbaric. They may start about a technicality or a national misunderstanding, but before the first battle is over, the whole scene rolls back into the dark ages, and it becomes wholesale butchery, and war is only murder on a large scale. You cannot kill a man in a Christian way. Oh, what a world this will be to live in when the chief question with all individuals and governments is how to save life, rather than how to destroy it; how to make the world happy instead of how to make it miserable, and all men shall put into practice that sublime principle which Christ announced in his Olivetic discourse: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

The day shall come, and we have a right to cheer each other with the glorious anticipation

CUBA.

WHEN the rosy children gather
'Round the happy board,
When the barns are filled with plenty,
And the bins are stored,
When the good wife, smiling, greets you,
And the home is bright,
Falls there not a wing of shadow
Over all the light?

Don't you hear the mother's sobbing,
All across the sea?
Don't you catch the piteous throbbing
Of an agony
Such as only want and famine
Stark and cruel bring?
Don't you feel through every pulse-beat
All that suffering?

Babies crying out with hunger,
Gasping to their death,
Old men mute in desolate weakness,
Childhood faint for breath;
'Round them horrors gaunt and spectral,
Near them sorrows pale—
Don't you hear the cry of Cuba
Borne on every gale?

When the rosy children gather
'Round the happy board,
When the barn is filled with plenty,
And the bins are stored,
Think of Cuba! Help the starving,
Send the children bread—
Fight the angel of destruction—
Let the poor be fed.

—MARGARET E. SANGSTER.

ANSWERS ABOUT CUBA.

1. MONEY is always preferable to goods, because money can be invested here in New York City in the very articles which are best adapted to the current status of relief work. For instance, while corn may meet the requirements at this particular time, next week clothing or medicines or potatoes may prove much more acceptable. Therefore, we think that money should have the preference wherever and whenever practicable.

2. MONEY received is always invested here in this country in goods which are shipped free of all expense to Havana, from which central point the distribution is made in Cuba, under the supervision of Consul-General Lee and Clara Barton, by the American Consular agents.

3. NO DUTY has ever been imposed on such goods since it was understood by and between the Spanish government and the United States that relief supplies would be admitted free, notwithstanding statements to the contrary.

4. CONSUL-GENERAL LEE and the president of the American National Red Cross, Miss Clara Barton, now laboring in Cuba under the auspices of the CHRISTIAN HERALD, agree that the famine supplies are admirably handled, carefully watched, and that the distribution is carried on as efficiently, promptly and honestly as could be done anywhere.

5. RAILROAD companies carry supplies intended for the relief of Cuban famine sufferers free of charge, if requested to do so by the Central Cuban Relief Committee, 401 Temple Court, New York City. Intending shippers, therefore, should invariably address either THE CHRISTIAN HERALD, Bible House, or the Central Relief Committee, 401 Temple Court, New York, notifying either of these agencies of the nature and quantities of supplies for shipment, and whenever it is practicable, instructions will be communicated by wire, or, in any event, by return mail. Do not attempt to ship goods before you are fully instructed, as such action is likely to entail vast expense and bring about much confusion.

6. IT IS NOT necessary that you lose your claim to public acknowledgment in the columns of THE CHRISTIAN HERALD because you may ship through the Cuban Central Relief Committee, but of course we cannot take cognizance of any shipments of which we are not acquainted. Therefore, if you desire THE CHRISTIAN HERALD to publish name of contributor and articles contributed, send us full particulars, stating when and what goods were shipped, and to whom consigned.

7. IF FAMINE supplies can be shipped to better advantage than their equivalents in money, our friends will favor us by confining their contributions whenever practicable to the following articles:

Medicines for fevers, principally quinine; hard bread, flour, cornmeal, cereal preparations, bacon, rice, lard, potatoes, beans, peas, salt fish, canned goods, particularly nourishing soups; meat extracts and condensed milk.

8. IF FOR any reason, it may be necessary to make immediate shipment of goods, and the agent will undertake to move the goods without specific instructions to that effect from Headquarters, be sure to consign the goods as follows:

CONSUL GENERAL LEE,
"Cuban Relief, HAVANA, CUBA.
Care of "Plant System," Agent, (either) Mobile, Montgomery or Tampa.

In addition the nature of contents, the val and weight, must be marked on each packag

9. ALL THE express companies have c sented to carry packages intended for t Cuban relief work at one-half the usual ra on condition that such packages be pre-pa If the contribution you intend forwarding too small to warrant sending it by freight, a you wish to send it by express, direct expre packages just the same as contributions in t preceding paragraph.

10. MONEY CAN be safely remitted postal order, express order, bank draft, registered mail. The risk of forwardi money by ordinary letter mail is not ve great, and we think that whenever any oth method would involve trouble or delay, th the ordinary mail may be safely employe We ourselves would not hesitate to se money that way, but of course there is a lit more risk than in the case of registered let or the other methods named. Always addr your money:

CHRISTIAN HERALD
CUBAN RELIEF FUND,
BIBLE HOUSE, N. Y.

When you feel disposed to contribute to t very worthy charity, give all you feel like g ing on the first impulse, and, if possible, gi little more. Don't stop until you feel l sending one-half or nothing at all. Reme ber: "The Lord loveth a cheerful giver," and the word "cheerful" in this sense may construed "generous."

BRIEF NOTES.

The American Bible Society annually s or gives away about 1,500,000 Bibles and Te ments, and the International Bible Agency s about 500,000 more.

Dr. George F. Pentecost has been hold special services in the Madison Avenue Bap Church, corner Thirty-first street, New York, c nencing Sunday, February 27, and continu every evening of the following week, except S urday.

The death is announced of Dr. J. Knowles, for many years prominently connec with Sabbath reform and until recently the se tary of the American Sabbath Union. He signed that office some time ago on account of i ure of health.

A revival has recently been in progress Centralia, Wash., under the preaching of Rev R. Lovejoy, pastor of the M. E. Church. Th were fifty conversions. Thirty-one persons h already been admitted to the church, and oth will join later.

The Missionary Review says that Ju Tucker, brother of the late "A. L. O. E.," gave missions $200 per month. To those who rem strated at his liberality, he replied: "There 86,000,000 adult population in India, 5,000 die da every day's delay means 5,000 souls.

A remarkable revival has visited the First E. Church of Cleveland. L. A. Banks, D. D., tor, such as has not been known in that church many years. In the five weeks of the meetings o 200 persons were converted and the entire m bership of the church much quickened.

The chapter of the Brotherhood of And and Philip in Bethany Church, Philadelphia, nearly five hundred men, who are busy every S day from early morning till late at night, hold meetings in missions, on wharfs, distributing i tations, acting as ushers, and doing special tailed work assigned by the pastor.

The Brotherhood of Andrew and Philip now found in eighteen denominations, includ the Reformed, Presbyterian, Congregational, M odist, Baptist, United Brethren, etc. The p dent of the Federal Council is the Rev. Rufus Miller, D.D., and the general secretary is the R C. E. Wyckoff, Irvington, N. J.

The following statement appeared recer in the *Kolnische Zeitung*, of Cologne: "Atten people cannot fail to notice that drunkenne increasing in Germany, in the country as wel in the cities. Medical men, political economi and clergymen appreciate and record the fact w much sorrow on account of its deplorable resul

Rev. Francis Edward Smiley, pastor of Twenty-third Avenue Church, of Denver, C has been holding special evangelistic services several weeks past in his own church. This el has resulted in the reception of 148 mem Many of these are heads of families. Under evangelistic efforts of the pastor, 500 mem have been brought into the church during the four years.

The work of the International, State and C Committees of the Young Men's Christian Asso tion in New York has increased beyond the c city of the quarters, at 40 East Twenty-third str in which it has been conducted for many ye Larger premises are now absolutely necessary. they have been secured at 8 West Twenty-th street. The removal will take place in the cor of this month.

The University Settlement in New Y now occupying 26 Delancy street, has purchase plot of land on the corner of Eldridge and Riv ton streets for $58,000. It is intended to erc building capable of accommodating ten reside which is to cost $85,000. It will include a pa shop and other new features of the work. The l has been paid for, but the Settlement will need l in the erection of the building.

The Synod of the Church of England Japan was organized in 1887, when the mission about 1,500 converts; at the close of 1897 the ro membership of the church contained the name more than 6,000 persons. This large increas ten years is attributed, under God, to the ener with which Bishop Bickersteth concerned h self with the training of the Japanese clergy, formation of a native missionary society, and publication of a Japanese church magazine.

Waiting for the Verdict.

NOTHING of late years has done more to deserve the respect of the world for the American character than the attitude of our people in the

DIVERS AT WORK.

matter of the *Maine* disaster. They have refused to be moved by the hysterical shrieking of journals which have stooped to falsehood and calumny to inflame the popular mind. With the calmness and dignity of conscious strength, they have waited patiently the issue of the inquiry as to the cause of the disaster, in the steady confidence that the President and his advisers will know when and how to act in the national interest. Doubtless there are some who would have liked to see our government declare war on Spain immediately after the disaster, just as there are some in a locality, shocked by a great crime, who advocate lynching instead of the orderly process of trial, but for the greater part, such men have been shamed into silence. The Government proceeds with a due sense of its responsibility to collect the evidence and if it finds that a wrong has been done us, it will demand reparation with the majesty of a calm self-respecting nation. This duty the people expect of the Government and no one honestly doubts that it will be faithfully performed: The week that has passed has added comparatively little to our knowledge of the cause of the appalling calamity, but the undeniable facts that have been disclosed as to the discipline on board the ship, and the present condition of the wreck, have tended to eliminate the theory of an accidental explosion from within. Such explosions as there were on board, appear to have been the consequences, rather than the cause of the disaster. On the other hand, the representative of Spain at Washington explicitly declares that there is no mine, nor submarine defense of any kind, in the harbor of Havana. If this statement is true—and we cannot conceive of such a statement being made by the representative of a civilized government if it were false — the most serious cause for war is removed. It was the possibility entertained by many of the *Maine* having been destroyed by a mine under the control of the Spanish Government, which constituted the real ground for hostilities. It would appear at the present time of writing, as if the possible causes for the calamity were narrowed down to the plots of private conspirators, whose identity Spain should help us in discovering. We have the right, too, to expect from her an indemnity proportioned to the degree of negligence she showed in the control of villains among her subjects. At present, however, and until the Court of Inquiry has finished its work, the one duty is patience and forbearance from threats and menaces. The advice of the preacher is as true now as it was in his day:

The patient in spirit is better than the proud in spirit. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools (Eccles. 7: 8.)

A Prisoner Foiled.

A daring plot to escape from the Tombs of New York was detected a few days ago. The Warden says that in the entire history of the old prison there was no record of a plot so clever or more likely to have succeeded. One of the prisoners, who has been committed for larceny, and may be indicted for murder, was suddenly removed from the cell he has occupied for three months past to another part of the prison. The cell was immediately searched, and in it the officers found evidence of the plot. The bars which held the bolt of the lock in place were cut nearly through, and concealed in the cell were six saws, with which the work had been done. There was also a pass belonging to a visitor, which permitted one person to enter and leave the prison. A light-colored suit of clothes, a razor, and a pair of shears and a number of other articles for use were hidden in the bed. The prisoner confessed his intended plan of operations. He proposed to finish cutting the bars, which could be done in five minutes. He would then shave off the moustache and beard he ordinarily wears and exchange his dark suit for the light one. He would emerge from his cell to the gallery, mingle with the visitors and secure exit with the visitor's pass, which had been sent to him from outside. He was much crestfallen when discovered. He said he had worked night and day for three months to saw through the bars of the lock on his prison door. His hands were calloused and covered with blisters, showing how much labor it had involved. He evidently dreads the penalty of his wrongdoing, and he has greater cause to dread the retribution which awaits him at the end of his life. If he is as anxious to escape that as he was to get out of prison, a better way is open to him.

THE SPANISH WAR-SHIP ALPHONSO. XII.

THE SHATTERED WRECK OF THE MAINE.

To him that worketh not, but believeth on him that justified the ungodly, his faith is counted for righteousness (Roman 4 : 5).

A Prodigal Prince.

Romantic stories are told of a young man now living in Brooklyn, N. Y. and studying at the Long Island College Hospital. It is stated on the authority of reports received from Vienna that the young student is a prince of high lineage and the son of a former prime minister of Austria. The prime minister died in 1888, leaving the bulk of his estate to his eldest son, but a large fortune to his younger son, the young man who is now working for a physician's diploma in Brooklyn. The fortune was speedily spent in dissipation, in gifts to actors and actresses, in lavish entertainments and expensive pleasures. When his resources came to an end he applied to the moneylenders, who, knowing how distinguished and wealthy was the family to which he belonged, readily supplied him with all the money he needed. With part of this money the prince continued his meteoric career and with part embarked in speculation, hoping to retrieve his position, but only succeeding in making bad worse. Finally, pursued by his creditors, whose claims are said to aggregate half a million dollars, the prince left the scene of his dissipation and came to America, where he is living a quiet life of hard study, in which, according to a published interview, he declares himself happier than he was in his life of luxury and vice. We trust that the young man, having had the resolution to turn his back on his sins, may learn now how he may obtain pardon for them.

If we confess our sins, he is faithful and just to forgive us our sins (1 John 1 : 9).

Under the Cocaine Curse

Kentucky journals report a deplorable case of fatal results from the cocaine habit. A man who had once been a prominent physician of Louisville lay dead in a sanitarium in New Albany, where he had been taken in the hope that he could be cured. Two weeks previously he and his daughter were found unconscious in one room of a miserable tenement without food, fire or bed-clothes. Both were far gone, but they were taken to the city hospital and responded to treatment enough to justify hopes of complete recovery. The daughter, though a skeleton, and with a body covered with sores, is only twenty-six years old, and will get well, but the father's vitality was so exhausted that he had a fatal relapse and succumbed. Fifteen years ago he was a wealthy physician, living in fine style and greatly respected. He contracted the cocaine habit and taught it to his daughter and wife, and the family sank into poverty and degradation. For years they subsisted on charity. The husband and father took great quantities of the drug and resisted every attempt of his brother physicians to reclaim him. The significant fact about his case is that he knew as the ordinary man would not, the danger lurking in the use of the drug. It shows that knowledge alone is insufficient to save a man from failing. The physician was like many who educated in pious homes know the evil of sin, but love it. As Christ said to the men of his day their knowledge increased their guilt.

If ye were blind ye should have no sin, but now ye say, we see, therefore your sin remaineth (John 9 : 41).

A Mother's Self-Sacrifice.

A press dispatch from Victoria, B. C., tells a pathetic story of an Indian mother's devotion to her babe. She was one of a party of Indians who started on the Dyea trail from Lake Linderman to the coast. They had traveled only a short distance when a storm came on which completely obliterated the trail. They plodded on desperately over the mountain, taking the precaution to rope themselves together. But one woman, carrying a babe strapped to her back, could not keep up with the party and eventually the rope that held her in contact with them separated and she was left behind. The others succeeded in reaching a white prospector's camp in safety. It was several hours afterward that the poor mother's dead body was found. She had unstrapped her child from her back and had taken off most of her own garments to wrap it in. She had struggled along almost up to her waist in the snow for a considerable distance, carefully protecting her child from the cold with her own clothing. When she was found frozen to death, her child was still clasped in her arms and was warm and full of life. She had given her own life that it might live. Greater proof of her love she could not have given, but even this is surpassed by the love God showed for the world.

But God commendeth his love toward us in that while we were yet sinners Christ died for us. (Rom. 5 : 8).

Furniture Built-up.

A trade journal published in Michigan gives a curious account of the way in which mahogany furniture is produced. It says that a very small proportion of the chairs and tables purporting to be mahogany is of that wood throughout. "The mahogany is only skin deep, and if all that enters into the construction of the average bedroom suit could be brought together there would scarcely be enough of it to make a respectable stick of stove wood. Modern furniture is not solid, but is built up. It has a body of elm, ash or basswood, with an outer layer of mahogany and this outer layer or surface is so thin that thirty-two layers of it will make scarcely an inch. In some classes of work it would require one hundred or even two hundred layers to make an inch." The ordinary mahogany log might, when plain sawed and polished, be more substantial, but would not look near so handsome as the veneer surface which can be glued to any kind of wood. Reputations are frequently built up in the same way. It is so much easier to put on the outward appearance of sanctity than to be transformed in heart. Christ had to complain of characters in his day which still survive among us.

Even so ye outwardly appear righteous unto men but within ye are full of hypocrisy and iniquity (Matt. 23 : 28).

Sinking a Burning Ship.

The heroic method of sinking a ship to put out a fire was taken last week by the captain of the *William Law*, a vessel just starting for Shanghai, China. She had completed her cargo, and had been towed to the lower bay of New York, where she waited the night, the captain intending to sail at dawn. During the night one of the men saw a thread of smoke rising from the hold and at once reported it. An examination was made, and it was found that the hold was full of dense smoke. A boat was lowered, and the mate, with four picked men was rowed rapidly ashore to give the alarm. Three fire-boats were quickly pouring streams of water into the hold, but apparently without gaining control of the fire. Among the cargo were a large number of cases of oil, which it was feared would explode as soon as the fire reached them. The danger was so imminent that it was decided as the safest course to sink the ship. Measures were accordingly taken, and in a short time she was resting on the bottom. After spending twelve hours there a wrecking steamer pumped her out and she was raised to the surface with no serious injury to her hull. It will be necessary to remove some of the damaged cargo, but as soon as that has been done the *Law* will resume her voyage to China. Under ordinary circumstances the sinking of a ship is regarded as a calamity, but in this case it saved her from a worse fate. So it has sometimes been in the voyage of life. A sickness, or the loss of property, or some other experience which people call a misfortune, has been the means of saving the sufferer from spiritual disaster.

It is good for me that I have been afflicted: that I might learn thy statutes (Ps. 119 : 71).

Our "Angels of Mercy" in Cuba.

CLARA BARTON TELLS OF HER LIFE-SAVING WORK AMONG THE STARVING MULTITUDES.

VICTIMS THANKING GOD FOR AMERICAN RELIEF!

A Letter That Will Gladden All Who Have Aided the Fund—Many Towns Helped and Another Orphanage Founded—Flowers for "the Dead of the Maine"—The Fund Now Over $70,000—Dr. Klopsch Sails for Cuba to Inspect the Relief Work.

WHEN this issue of THE CHRISTIAN HERALD reaches the hands of our readers, Dr. Klopsch will be in Cuba, whither he goes on a tour of inspection of the famine relief work. He is accompanied by Mrs. Klopsch, who, as many will remember, went with him on the memorable journey to Russia in 1892, when sixteen provinces of that country were swept by famine and cholera. Now, as on the former occasion, he goes in the interest of the readers of this journal, who have so nobly and generously given to save the lives of the starving Cuban peasants. He will, in all probability, proceed from Havana to the various centres of greatest suffering, the journey being undertaken at his own expense.

If anything were needed to satisfy our friends of the Heaven-directed character of the work they have so well begun in Cuba, it is to be found in the letter from Clara Barton, that faithful worker who, with her Red Cross band, is now facing danger and disease in the infected Cuban hospitals. No words of commendation can sufficiently express the praise that is due to these consecrated men and women who have gone into the midst of such perils in the prosecution of the Christ like work which the gifts of our readers have made possible. The letter will bring gladness to all who have had a share in this great undertaking. Miss Barton has written in the form of a diary which she purposes forwarding from week to week for the information of all who are interested in our work in Cuba:

RELIEF SUPPLY WAGONS.

HAVANA, CUBA, February 23.

To Dr. Klopsch and the Readers of The Christian Herald:

We had risen early to be ready for a 5 o'clock start for the town of Jaruco, some twenty miles away. It was dark as night when we stepped into the carriage to take us to the ferry and the train—damp and heavy, just the morning for chills. Some members of the Committee joined us at the train, and as daylight and sunrise came the view, in spite of neglect and devastation, was magnificently lovely. The stately groves of royal palms looked benignly down on the less pretentious banana and cocoanut, each doing its best to provide for and keep life in a starving, dying people.

Senor Cook brought us to the town, where we were met and right royally welcomed by its leading people. The mayor took us in his carriage to the church, followed by a crowd of people, men, women and children, that filled the entire square. The priest, beside service, held in repeated sentences the heart-greetings of a stricken people, to God, for what we had put it into the hearts of Americans to do. Every face wondered them, with its tear-gone, starving pain, and deep-sunk eyes, many of them, and when the ministrations of prayer, hymn and sermon ceased from kneeling on the pavement in prayer to the Great Giver, some for their lives were and are gone, to worship might ever hope to be.

From the church we went to the house of the mayor, where a breakfast was served for a party of twelve, with the mayor, the judge, the doctor and other potential men of the town. I now assumed for awhile what we had "come for to do." The condition of want during most of the year would seem to leave no room for doubt, dark, the houses made and ground floor, no furniture, sometimes a broken bench, a few rags of bedding or cook-

ing—poor, wretched forms dragging about; some could walk, some not, but all now had something to eat. Thank God! our food had gotten there in some quantity, if not all their lean bodies might crave, still something; and while they showed their skeleton bodies, and feet swollen to bursting, they blessed the people of the country that had remembered them with food.

The line of march was long and weary, ending with the "hospital." What shall I say of it? If only a sense of decency were consulted one would say nothing, but truth and facts demand a record. We tried to enter, to reach a poor wretched-looking human being, on a bare cot in the further side of a large room, but were driven back by the stench that met us; not alone the smell one might expect in such a place of neglect, but the dead had evidently lain there, unremoved until putrefaction had taken place.

There were, perhaps, four wrecks of men in the various rooms, doubtless left there to die. Like a body of retreating soldiers, driven, but not defeated, we fell back a few rods, made a stand and, calling for volunteers and picked men, determined to storm the works. Jaruco is one of the great points of devastation. It is said that more people have died there than the entire town numbered in times of peace. It is almost a city of reconcentrados. Naturally, the inhabitants who survive have given all they had, many times over, in these terrible months. Everything is scarce and dear, even water has to be bought. This was our first point of attack. Twenty good soldiers, with only dirt and filth as foes, can make some progress. Water by the drayload, lime by the barrels, brooms, brushes and glue for whitewash, hatchets, buckets and other things most needful made up the equipment, or rather armament; and late in the afternoon, when Mr. Elwell, who might well be termed "The Vigilant," returned to look after the work, preparatory to our leaving for home, he found the four poor patients in clean clothes, on clean beds, lying out in the sunshine; the house cleaned, scrubbed, limed and being whitewashed from ceiling to floor. Monday, we ship cots, blankets, sheets, pillow slips—all the articles needed to make up a plain hospital for twenty-five, to be increased to fifty, the food also to go regularly. Those living sick and helpless in the hovels are to be sought out with care and brought to the new hospital, and nurses placed with them. The doctor is already there in Jaruco to attend them and to send frequent reports of conditions and needs. In two weeks' time we may hope to see not only a hospital there that may bear the name, but progress of its patients that may be noted. It is the first of hundreds that should follow throughout the island, and a type of what we shall endeavor to accomplish. It will naturally be asked if we expect the Spanish authorities to permit us to do this. Judging from to-day, we have reason to expect even co-operation. The commandant of the town was one of the men who welcomed us, and, so far as he had the materials desired, offered them for our use. This was all well, for there were some we could get in no other way.

The crowd that followed us was bewildering, the little children in pitiful proportions. All under six or seven years of age were sent into the church, to come out at a side door, with Mr. Elwell and myself on each side as doorkeepers. Every pale, passing hand took its gift, and the gladness that beamed in their little, wan faces was good for angels' eyes.

There was one more feature to mark the memorable day. After leaving the hospital, we were told that a deputation of ladies desired to call on us. We were in the house of a naturalized American citizen, and prepared to see them. They entered slowly and reverently, the leader bearing a plate of choice flowers. As she handed them to me, I perceived a large envelope addressed to me, with a half-inch border in black and a black ribbon, with a tied bow encircling it. The first sentence, with tender, trembling voice, told the purport of it all:

"For the Dead of the Maine."

The crowd, full of hope and blessing, followed us to the train, and as we passed on, gentle, tender-eyed women came down the road banks from their cottages with little baskets of flowers, to be passed into the carriage, and over the black bordered tribute:

"For the Dead of the Maine."

It was long after dark when we reached home, weary enough, but glad of our day's work—a type of many more to follow.

CLARA BARTON.

S. S. CIENFUEGOS UNLOADING RELIEF STORES AT HAVANA.

These stores are sent to the interior as fast as they are received.

No more touching story of sympathy with suffering has ever appeared than that which is told in the letter written by Miss Barton from Havana on the morning following the terrible disaster to the *Maine*. She wrote:

DEAR MR. KLOPSCH—I write to confirm the dispatch just sent, "Thanks, am with the wounded." I want to say more than mere "thanks"—your thoughtful generosity demands it.

Life has some days hard to live through. This is one of them. It is one week to-day since we landed in Havana. We have done a week's work. The two first days (Wednesday and Thursday) were spent in visiting the worst places of destitution, hunger, sickness and misery. The three next (Friday, Saturday and Sunday), among the various places of distribution of American food. Crowds of one t sand, fifteen hundred, twenty-five hund three thousand. The next two days (M day and Tuesday), among the shipm of supplies from the boats, classifying learning the proportions one may sa draw to feed such crowds. That w brought us to t night. Would could close the ord there, and c from it the stor that terrible n and this day that lows it.

GEN. FITZHUGH LEE.
Our Consul-General in Cuba.

At 9:30 we sa our desks, when house shook doors flew ope terrific burst a thunder, and bla balls playing in heavens, told us something had pened. Later knew that the nificent battle where, at the tation of its ga captain, we lunched only a hours before, lying—all that left of her—bu to the water's e and over two dred and fifty our brave fellows—a quarter of a ment—lay mangled, torn and bu among the wreck. A hundred, perl are still alive, scattered through hosp and ships as they were picked u scarce need tell you of our occupatio to-day. The Spanish hospital, San has the greater number. We got to early this morning; they were ha every attention from surgeons and nu

I thought to take the names as I to them. The first poor fellow I spok peering through the bandages and c on his burned head and face, said anx ly, "Isn't this Miss Barton?" "Y "I knew you were here. I thought would come to us. I am so thankful." on with the next, and the next, till it more than I could bear. I gave u little record to some one else, who send it, and passed on.

CLARA BART

In reply to inquiries from the Ce Cuban Relief Committee, the "Comm of Distribution of American Relief ganized by Gen. Lee, in Havana, as explained that meal, flour, bread, bi and whatever enters into the econo housekeeping, will be welcomed by Committee, but that wheat and corn not be utilized, as no one can be fou grind them. The Havana Comm also explains that the relief received the United States passes from the Di bution Committee to the hands of s cially appointed, trustworthy local co tees. An investigating bureau has established, where the destitute their names. All cases are visited p ally and inspected by local committee and ration lists are prepared. Dist tion is given by ticket, once a week, a food being made up in suitable pack

All contributions to the Relief should be sent to THE CHRIS HERALD, 92 Bible House, New Yo whose columns every gift will be acknowledged. The latest contrib are acknowledged in this issue.

Total of Lists by States.

Alabama	$ 85 55	Nebraska	20	Alaska	20
Arizona	9 00	N. Hampshire	33	Arkansas	33
Arkansas	30 19	New Jersey	1,40	California	79
Californ'a	402 45	New Mexico		Colorado	00
Colorado	113 56	New York	6,1	Connecticut	83
Connecticut	302 08	N. Carolina		Delaware	39
Delaware	20 75	N. Dakota		Dist of Col'b	85
Dist of Col'b	14 25	Ohio	8	Florida	95
Florida	18 37	Oklahoma Ty		Georgia	25
Georgia	68 70	Oregon		Idaho	41
Idaho	4 50	Pennsylvania	1,76	Illinois	63
Illinois	4863 51	Rhode Island	1	Indiana	39
Indiana	438 55	S. Carolina		Indian Terr'y	00
Indian Terr'y	4 00	S. Dakota		Iowa	80
Iowa	652 00	Tennessee		Kansas	85
Kansas	336 83	Texas	1	Kentucky	00
Kentucky	95 65	Utah		Louisiana	65
Louisiana	49 50	Vermont	2	Maine	82
Maine	109 20	Virginia		Maryland	75
Maryland	22 75	Washington		Massachu'tts	05
Massachu'tts	898 84	W. Virginia		Michigan	70
Michigan	433 11	Wisconsin	3	Minnesota	38
Minnesota	408 08	Wyoming		Mississippi	65
Mississippi	35 69	Canada	4	Missouri	50
Missouri	122 12	Mexico		Montana	00
Montana	70 00	Anonymous			75

Total New Acknowledgments	**$17,0**
Previously acknowledged	**$23,8**
Total	**$41,7**

The following contributions to the Cuban mine Relief Fund have been received.

LABAMA

he who sympa-thizes, Anniston 1 00
oyd, Geo..... 10
oyd, Mr & Mrs 1 00
rker, Aaron..... 25
Elroy, Annie E 1 50
lin, Mr & Mrs A P..... 1 00
rker, N D..... 25
eston, Mr & Mrs J F..... 1 00
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& family, Oak Grove 5 00
ne Interested," Montgomery ... 5 00
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His Name, Helena 2 00
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raune, Miss Maggie 75
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enry, Herbert... 50
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itchell, Rev W H 1 00
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uhan Relief Soc, La Fayette.....15 00

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resby C E Soc, Port Penn.....14 50
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Hiles, T & Co.... 1 00
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Murphy, Alhert.. 50
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Pites, J W..... 5 00
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Posey, Sallie J... 5 00
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Jennings, Thos... 1 00
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Ballew, J W..... 25
Ballew, Ollie.... 05
Ballew, W A..... 50
Ballew, Mrs W A 25
Beatty, Mrs H W 1 00
Beatty, Mrs J M. 50
Beatty, Mrs N M L 50
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Fain, Arra M.... 10
Hyatt, H B..... 50
Hyatt, H T..... 1 00
Hyatt, J R..... 1 00
Hyatt, J W..... 50
Hyatt, Lizzie..... 25
Hyatt, T R..... 05
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Lippard, R T..... 1 00
McRae, Mrs Chas. 1 00
Merriman, Mrs L J 50
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Mull, A F..... 20
Mull, Katie..... 05
Ownly, J L..... 50
Ross, M 50
Thomas, P M.... 05
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Penry, W G..... 2 00
Sanders, W L ... 50
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Tyler, Mrs M A.. 1 00
Wilson, Daisy, Eva, & Helen... 2 00
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Ballance, George. 05
Baxter, Oscar.... 05
Baxter, R H..... 25
Baxter, V J..... 50
Campen, Florence 05
Campen, Sallie... 25
Carey, Arthur.... 05
Cherry, A E..... 05
Dixon, M E..... 50
Edes, Joe J..... 2 00
Fowler, C H..... 05
Herman, Jessie... 50
Hyman, J R..... 25
McCorile, J M... 1 50
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Stewart, A O.... 1 10
Swan, Will..... 05
Winstead, Mr & Mrs S B. 2 00
A Friend, Bynum. 2 00
Friend of the Suffering, Kenly. . 1 00
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Preshy Ch, Burlington 25 60

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Class No 4, Meth SS, Smithfield.. 5 40
Individual Contributions, Graham 43 26
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Gaskill, Maisey J 2 00
——, John Station 1 00
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Towle, J W..... 1 00
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Cumberland Pres Ch, Jerusalem.. 9 40
Prospect Bapt SS, Adolphus 3 12
Cain, Vasey & Rigby 1 75
McGinley, Leonard 1 00

TENNESSEE CONT'D.

Friend, Flat Rock 5 00
Bapt Ch, Atwood. 1 85
Pisgah SS, Atwood 6 95
J H D, Hercules.. 1 00
Anderson, J B... 10
Carter, Mrs Mary 10
Cavil, Mrs F.... 1 00
McNeill, A W... 1 00
McNeill, Etta May 25
McNeill, Mary E 5 00
Steele, A S.....500 00
Umholtz, C W... 1 00
Graber, Mrs Mary 7 25
Roehl, A O & wife 50
Roehl, Anna..... 10
Roehl, Leila..... 05
Roehl, Otto..... 25
Smith, Miss Gussie 5 00
Roehl, Winona... 25
Swan, Miss Minnie 25
Whitman, J E.. 2 00
A B, wife & daughter, Knoxville 2 50
M S B, Knoxville 1 00
Y P C E S, Glass 11 30
Clagett, Mrs H... 7 50
Cude, Emma & Daisy 06
Grigsby, Mrs Laura 2 00
Harwell, Annie... 10
Harwell, Aubrey. 25
Harwell, Elsie & Tommie 10
Harwell, Mrs L B 1 06
Harwell, Little Louise & Wilbur 03
Mallory, Mrs C B 25
Moore, Mrs Mollie I..... 1 00
Walker, Reha.... 15
Wood, K J..... 1 00
Llewellyn, Mrs M 1 00
Llewellyn, Miss Scila O..... 1 00
Spain, Mrs Elizaheth & Miss Annie Dunlap.. 4 00
Stauffer, Leslie.. 2 50

VIRGINIA

Lynch, Johnie.... 01
Sommers, W H.. 2 00
Turner, Emmet.. 30
——, Salem..... 2 00
Mrs D, ——, ... 25
Miss E T L, Church View.... 1 00
Mrs J W C, Tazewell 1 50
Friend, Oilville... 1 00
In His Name, Petersburg 2 00
Suhr, Highland Springs 1 00
Hehron Bapt Ch, Avon 8 00
Collection at Union Ch, Piedmont 1 30
Briery Union SS, Kevsville 3 75
Bolt, Mr & Mrs T B..... 1 00
Bromley, Clara B & L B..... 2 00
Crowder, J J..... 2 00
Jordan, T A..... 1 00
Jordan, W T & Friends 3 00
Selby, Lela E.... 1 00
Woods, Mr & Mrs H J..... 1 00
Two Friends, E Lexington 5 00
Atwell, Miss Fannie 25
Atwell, Miss M G 1 00
Baker, Thos..... 50
Barnes, W H..... 1 00
Calloway, Mrs W D 25
Clark, Mrs E M.. 1 00
Clark, W Thorhurn 2 00
Compher, W F... 1 00
Ellmere, H S..... 50
Garrett, John T.. 2 00
Gee, E N..... 1 00
Gee, Z T..... 1 00
Groom, William.. 1 00
Hardy, Hallie.... 1 00
Holland, A L..... 1 00
Hummer, M A... 25
Jones, T A..... 50
King, Capt Ed... 1 00
La Prade, Mr Joe C 50
La Prade, Miss Lucy 25
La Prade, Mrs Lucy A..... 50
La Prade, Miss Mattie 50
Moore, Jas M.... 2 00
Peters, H D..... 50
Pugh, W D..... 50
Rowland, William 25
Snoddy, W T..... 50
Sprankle, D F.... 50
Strother, Margaret C..... 4 00
Thompson, Geo O & wife.....10 00
Thompson, J A... 1 00
Weller, Rev A... 1 00
Weller, Mrs L S. 1 00
Whiteside, Mrs H L 25
Whiteside, Henry & Emerson..... 25
In His Name, Drennsville 1 00

VIRGINIA CONT'D

"A Subscriber," Sharps Wharf... 1 00
Gen'l col. Bapt Ch, Keysville... 24
Gen'l col of Bapt Ch, Keysville... 1 82
Mt Ellis Colored Bapt SS, Keysville 27
Union Bapt Colored SS, Keysville 1 25
Bosworth, Mrs Elizabeth 1 00
Deisher, Miss Mary A..... 5 00
Honchins, Julia E 75
Mawyer, E J..... 50
Mawyer, G T..... 1 00
Mawyer, N E..... 50
Mawyer, S W..... 1 00
Rittenhouse, H J 1 00
Cash, Yorktown.. 5 00
——, ... 2 00
Nalle, Orville..... 5 00
Spear, H & E..... 1 00
Taylor, Mrs Wm P 1 00
——, Warrenton 1 00
Friend, Lightfoot 10
Friends, Ashland. 1 30
Sympathizing Citizens of Warrenton 48 55
King's Daughters, Warrenton 2 50
Ladies' Auxiliary, St James' Ch, Warrenton 5 00
Bapt Y P Union, Warrenton 4 10
Adkisson, W S... 2 00
Barker, C H..... 25
Bowyer, E H..... 6 15
Brown, John T... 1 00
Christian, Sallie B 1 00
Clarke, G H..... 5 00
Cook, Harrls & family 1 00
Daniel, J E..... 25
Fitzgerald, John W 1 00
Graves, B C..... 1 00
Hill, Daniels..... 25
King, Clara..... 50
Lewis, L K..... 1 00
Moorefield, D E.. 2 00
Normen, R F..... 1 00
Poterfield, Mrs C. 1 00
Ryals, Ellie M .. 1 00
Sharpe, Mrs H... 5 00
G A C, Fisher's Hill 1 00
P J A, Berryville. 1 00
W A S, Portsmouth 3 50
——, Richmond.. 1 00
"My Children," Cremona 50
Barker, J M & family 75
Bird, Mr & Mrs G Anson 2 00
Brnce, W U..... 1 00
Burton, Mrs Sue.. 15
Burton, Wm G... 25
Barton, Willie... 02
Crymes, P N..... 50
Clarke, Thomas... 5 00
Davenport, M E.. 1 00
Douglass, Mrs R T 1 00
Fishburne, Jas A.10 00
Frazer, David M & family 3 00
Gilkeson, John W & family 5 00
Goodeh Nellie.... 05
Hall, H P..... 1 05
Hall, Mrs H P... 1 00
Widow Hare, Cremonia 10
Harrison, Mrs E J 1 00
Harrison, Mrs Dr E J..... 1 00
Harrison, Miss Kate 1 00
Jenkins, Burley & wife 25
Johnson, Hase ... 05
Johnson Wm & wife 10
Jones, Mrs Jane.. 1 00
Mason, A S..... 1 00
Parrish, Jack & wife 20
Pendleton, Dr & Mrs Eugene.....3 00
Pluckard, Miss Tulle 1 00
Poole, Rev T H.. 3 00
Royal, Mrs E J.. 25
Satterfield, J W.. 30
Willow Valley, Cremonia 10
Thurston Mrs W P 1 00
Vannoitter, John 1 00
Wilds, Sarah F 1 00
Wilson, Miss Lucy 25
Wilson Sam.... 05
Winston, Mrs J O 2 00
Yates, Mrs L E.. 25
Sister Rena, Bailey's Cross Roads.... 1 50
Penne Sedbro .. 1 00
J D Eckington .. 1 00
R W, Richmond.. 1 00
——, Harrisonburg 1 00
——, Fitzwell 2 00
A Friend, Mytheville 1 00
"Friends," Gate City..... 11 25
From Friends of Lovettsville 15 00

VIRGINIA CONT'D.

I H N, Cremonia. 1 15
Mt Morlah & Bapt Chs, Amherst.. 17 79
Unity Epworth League, Cremonia 7 25
Through the Ladies' Union Prayer Meeting, Front Royal....13 00
General collection, Keysville 3 32
Anderson, Wm... 50
Armistead, J A... 25
Armstrong, A B.. 25
Banow, H E.... 50
Barber, C E..... 50
Blanton, W T.... 50
Boatwright, N P.. 25
Brismtine, C..... 25
Bugg, Charles.... 25
Bugg, Charles F.. 25
Bullock, H K.... 50
Choppell, C E... 35
Cobb, L C..... 50
Coleb, H D..... 50
Conley, L H..... 25
Cowan, C C..... 50
Cox, Geo E..... 25
Cralle, Walker... 10
Cralie, A E..... 1 00
Crolle, R R..... 25
Cunningham, C B 25
Davidson, W E... 25
Doyn, W T..... 20
Dugger, B L.... 50
Enambert, E L... 25
Enmbert, C H... 25
Fallwell, W C... 1 00
Fleming, C C.... 50
Fogus, Leslie.... 25
Gill, N M..... 25
Gillian, W P..... 1 00
Gnm, Mrs John A 1 00
Hardy, Mrs W H 1 00
Hart, J L..... 25
Hawkins, A L.... 25
Holland, Miss Lucy 1 00
Hunt, H H..... 25
Jackson, C C.... 25
Johnson, Davy... 10
Lindsey, H..... 25
Friends, Lynchburg 1 50
McClune, Thomas 25
McDaniel, C H... 10
Martin, J R..... 50
Miller, Mrs J F. 40
Miller, R D..... 50
Noel, R W..... 25
Noel, W E..... 25
Noll, T F..... 25
Orange, J M..... 25
Osborn, Mrs M A 10
Paulett, R H.... 25
Paulett, R S.... 1 00
Paulett, S W, Jr. 25
Penick, J R..... 20
Richardson, Geo.. 25
Richardson, J L.. 25
Robertson, J Q & friends 2 00
Russell, J B..... 25
Thackston, W H 25
Van Lear, C M.. 1 00
Van Lear, A G L 1 00
Venatch, Wm G.. 2 50
Walker, H W.... 25
Wall, H E..... 50
Wall, J B..... 50
Walton, S D..... 25
Wayler, D L, Jr. 25
Whitehead, E J W 25
Wilkerson, Nannie T 5 25
Williams, L T.... 25
E K S, Norfolk.. 1 00
——, Farmville.. 25
In Jesus' Name, Pulaski City... 2 00
Oak Grove Presby Chapel, Bristersburg 3 35
The Brown Bees Miss'y Soc, Bridgewater ... 1 85
Cash, Farmville.. 10
Cash, Farmville.. 10
Cash, Farmville.. 10
Cash, Farmville.. 10
Cash, Farmville.. 25
Cash, Farmville.. 25
Cash, Farmville.. 03
Cash, Farmville.. 07
Cash, Farmville.. 25
Cash, Farmville.. 25
Cash, Farmville.. 25
Arthur, Heber .. 10
Arthur, M A.... 50
Arthur, M M.... 50
Arthur, Penn F.. 50
Asher, L C..... 10
Burford, O G & wife 25
Daniel, R T..... 25
Dodd, C S..... 05
Dodd Willie.... 25
Dowdy, R H 50
Elder, A B..... 50
Foster Anthony 25
Hardy, Walter Scott 2 00
Harwood, Wm ..16 50
Hatcher Dr W B 5 00
Holland, A W.... 25
Holt, E H 1 00
Kelly, J..... 10
Lankford, J D.. 10
Lawson, J R & wife 1 00
Logwood, E R .. 25
Marshall, David . 25
Marshall, G R .. 10
Marshall, Mrs M J 10

VIRGINIA CONT'D.

Mason, L W..... 1 00
Morris, H N..... 1 00
Page, R M..... 25
Putt, A N..... 25
Putt, S T..... 15
Seay, B P..... 10
Tucker, Mrs F... 15
Wells, G N & daughter 5 00
Wingfield, T A... 10
Miss H S, Luray. 1 00
"Friends," Annex 4 00
"A Sympathizer," Darlington 50
Banks SS & Morning Star Y P S C E, Bacon's Castle 2 00
M E Ch SS, Capron 9 00
Ocean SS, Lutherland 3 35
"A Lady of Roanoke" 2 00
A Mite, Winchester 20

W. VIRGINIA

Clapp, Mrs J D & family 2 50
Doyle, Mrs J T.. 1 00
Hardman, Mrs Orlando 1 00
Reckman, J H.... 5 00
Dilgard, Mrs G... 1 00
Payne, Angelina W 5 00
Ridgeway, John J & wife..... 5 00
M E SS, Terra Alta 3 15
Rallard, I N & wife 10 00
I H N, Greenville 3 00
Dunnington, Robt 1 00
Ingraham, W M & wife 3 00
Lyons, L M & wife 2 00
Shillingburg, Mrs Jos 2 50
Stewart, W R.... 5 00
Chapter of Epw League, Pruntytown 3 15
Chevaller, Mrs A H 1 00
Claypool, C C.... 5 00
Hall, J A..... 2 00
Jones, Charles W, through 10 00
Joseph, Nathan... 5 00
"A Friend," Lewisburg 1 00
"Friends," Lewisburg 1 25
A Friend, Mannington 1 00
Two Children, Clements 1 00
Harloe, Walter W 1 00
Hunt, Joseph C.. 1 00
McClung, J Warwick 2 00
Williams, I W.... 5 00

DIST OF COL'BIA

Bewley, Miss E.. 1 00
Bewley, John..... 1 00
Bewley, Miss M J 1 00
Dorsey, V..... 4 00
Loomis, F D..... 2 00
Sympathy 1 00
Weeks, Helen F.. 1 00
In His Name, Washington 5 00
"Employes in Time Room," "Gov Printing Office," Washington 00
Carroll, Samuel.. 1 00
Evans, Mrs E B.. 5 00
Todd, A M..... 1 00
Wright, A M..... 5 00
Albright, Jacob & wife 5 00
Albright, Samuel. 5 00
Albright, Sophia.. 2 00
Fry, Miss Mary.. 1 00
Fry, Miss Matilda 1 00
Schneider, Nicholas 1 00
Clardy, J D.....25 00
Greene, T C..... 1 00
Keach, Mrs E W.10 00

ILLINOIS.

Allaman, J H..... 1 00
Bassett, Mrs..... 3 00
Brown, Leonard.. 1 00
Capp, Mrs Harriet R 1 00
Crews, Mr & Mrs Mel 5 00
Davis, E 15 00
Fasnin, Mrs Henry 1 00
Evans, Richard... 25
Forrest, Mrs Jas. 1 00
Forrest, Nellie.... 1 00
Forrest, Wm 1 00
Forrest, Mrs Wm 1 00
Gay, Mrs Nancy . 2 00
Giesler J D & E O 1 00
Greenlees, Mrs Wm 1 00
Hulbert A S.... 15
Huyser John R.. 5 00
Jeffers, Mrs John

ILLINOIS CONT'D

R 1 00
Jones, John..... 50
Jones, Mrs S J... 2 00
Kreper, Mrs..... 1 00
Lowry, the Boys, Woodhull 1 00
McKillupps, Clara 25
Meyers, Herman.. 50
Moss, Mrs M W... 1 00
Noyes, Dr F A... 2 00
Olson, Lena N.... 5 00
Peterson, Mrs Christina 5 00
Records, Mrs S T 1 00
Roberts, Morris.. 1 00
Roberts, Will.... 25
Smith, Annie R.. 1 00
Smith, Mary E... 1 00
Taylor, Mrs A S.. 5 00
Torr, Mrs H & son 4 00
Watson, Annie... 50
Watson, Budd.... 50
Watson, Mrs G C 50
Williams, Evan... 25
Williams, John... 25
Williams, W R... 25
Zimmerman, Jacob 5 00
M E L, Gibson City 1 00
——, Chicago.... 46
——, Jacksonville 1 00
——, Princeton.. 2 00
——, Richland... 5 00
A Friend of the Poor, Carrollton 20
"A Constant Reader," Kinsman 00
First Presby SS, Itasca 1 00
Epw League of S Park Av M E Ch, Chicago.... 4 00
"Kid," Hoopeston 5 00
Amos, H J..... 2 00
Autt, S..... 1 00
Clark, Julia..... 1 00
Crepps, R L..... 3 00
Cummings, Alex.. 1 00
Delbridge, Thos, Sr 5 00
Farr, Mary M.... 3 00
Fuls, Albert..... 5 00
Griffith, Mr & Mrs O W..... 5 00
Harding, Mrs Chas E.....10 00
Heine, Miss Lydia 1 00
Johnson, Abbie C. 2 50
Kennedy, Mrs Harriet 4 00
Kranshar, Phillip. 1 50
Leving, Tbos G.. 2 00
McClung, I..... 1 00
Melendy, H L & M C..... 5 00
Newcomb, Mary.. 5 00
Rezner, Miss Mary 20 00
Rice, Mrs Sarah. 1 00
Young, Mrs A A.. 1 00
Scott, Wm H.... 1 00
B & I R..... 1 25
S A S, Ravon.... 5 00
Friends of the Cubans, Shabbona 5 00
"I H N," Friends, Sterling 50
M E Ch, Connell Hill 15 00
Meth Prot Ch, Ohio 12 70
Dunham Union SS, Harvard.... 8 43
Presby SS, Herman 7 20
Ladies of 1st Cong Ch, Princeton 7 00
C E Soc Social, Landes 3 00
"Class of Girls," Rossville 1 05
Cady, Wm W.... 2 00
Clemons, M T... 2 25
Compton, Note & Nellie 1 00
Foneray, James.. 25
Francisco, Mrs J W 5 00
Gaines, F A..... 1 00
Jackson, M L.... 1 00
Johnson, Battey.. 1 00
Nash, Charlotte P 5 00
Newman, Mrs D E 1 00
Ocock, Mrs T A.. 50
Parsons, Peter... 1 00
Peters, Miss Mary 50
Sawyer, Mrs S... 5 00
Shippard, S D.... 2 00
Steadman, Mrs F M 75
Ward, Wm..... 2 00
J L S, Seward...50 00
L A M & F A M, Summit..... 2 00
M C, Quincy..... 2 00
——, Rushnell... 50
——, Chicago....20 00
——, Crystal Lake 1 00
——, Dahlgren.. 50
——, Fulton..... 2 00
——, Malta..... 5 00
Mission Sch, Lincoln Ave, Elgin. 7 98
Two teachers & four scholars, Chicago 2 50
Helping Hands, Melrose Park... 1 50
Two Little Boys, Maples Mill.... 1 75
Adams, Mrs Mary 50
Allaben, Mr A.... 1 50
Ardray, Robt..... 50

ILLINOIS CONT'D

Bliss, A Lois..... 2 00
Bohn, J C..... 2 00
Crea, C A..... 5 00
Earle, Mrs A..... 50
Folks, Miss A.... 1 00
Grimes, J M..... 1 00
Harper, Maud.... 1 00
Hindman, Mrs N G 2 00
Honsel, Lonisa L. 1 00
Housel, Mary J... 1 00
Kennedy, Mrs A T 25
Lokken, Mrs J... 1 00
McClnrkin, M A.. 50
McClnrkin's, Mary A, SS Class 2 00
McClurkin, Walter C..... 25
McFadden, J F... 1 00
McFadden, J W.. 5 00
McFadden, V G.. 5 00
Marsh, W H..... 2 50
Morton, Mrs H... 1 00
Mynard, H H....10 00
Porter, Mrs J L.. 2 00
Riley, Mrs L.... 1 00
Steers, Miss A... 2 00
Tnll, Mrs H..... 1 00
Vance, Mrs A D.. 1 00
Dr B, Chicago....15 00
L E McK, Wady Petra 3 00
R P, Songam..... 1 00
In His Name, Springfield 5 00
In the Name of the Master..... 2 00
Third Presby SS, Chicago 66 50
W C T U, Oakdale 1 00
B Y P U Bapt Ch, Payson..... 1 75
Epw League of Grace M E Ch, Decatur 100 00
Bailey, A E..... 3 00
Bjerge, Mr John. 25
Bowen, Mr & Mrs D T 2 00
Braner, Miss Etta 25
Braner, Uno N... 3 00
Brinkerhoff & Co 25
Bristline, C W... 25
Button, J C..... 1 00
Canty, Mr T E.. 25
Christensen, Oscar 25
Clapp, Mrs J F... 1 00
Clark, Miss E M. 1 00
Coppins, Prof.... 25
Dapper, Mrs A B 1 00
Dryman, Eugene. 25
Eddy, Mr I R... 25
Edwards, E W... 1 00
Edwinson, Mr Geo 25
Ekstrom, A I..... 9 30
Elsies, G..... 1 50
Franks, Miss Grace 25
Fritz, Mr G A.... 25
Gerdes, G..... 50
Getzendaun, M E 5 00
Glatz, Mrs A.... 50
Greenogh, Miss Ada R..... 75
Hammond, Mrs Margt 5 00
Hartwell, Prof.. 25
Hetlers, Jary.... 50
Houghton, Mr R I 10
Hunt, H H..... 25
Kedzie, Miss Katharine 25
Kemp, R F..... 10
Kempthorn, T H.. 1 00
Knell, George.... 5 00
Logan, Miss Mae 25
Long, Mr F A... 25
Lookingland, Mr W F..... 25
Lord, Rufus..... 5 00
Luce, Edna..... 50
Luce, Mrs G P... 1 00
Luce, Mr G P.... 2 00
Luce, Laurence.. 50
McAffee, Margaret L..... 1 00
Maltone, Pat.... 1 00
Marquis, Mrs D A 5 00
Mattes, E H..... 1 00
Mattes, Fred.... 2 00
Mattes, J F..... 1 00
Mattes, Miss M A 1 00
Morrison, Mrs C R 1 00
Mottaz, A..... 4 00
Nicol, Mr Robert & wife..... 2 00
Ocken, G E..... 25
O'Malley, Miss Anna 25
Patterllo, Mrs E B 5 00
Prescott, W L.... 25
Randall, Mrs C T 25
Rickert, James... 50
Robinson, Miss Myrtle 25
Seymour, R E.... 1 00
Shank, Mr John.. 25
Squier, Frank E.. 2 00
Squier, William.. 5 00
Stehumann, Prof.. 1 00
Sterling, J P.... 2 00
Stlegle, C..... 1 00
Stroud, Wm J... 50
Tronth, Charley.. 25
Tronth, J W..... 25
Utley, Mrs Frances B..... 2 00
Ware, W H..... 10
Waters, Miss Josephine 25
Watters, Miss Jessie M..... 25
Wenzel, Laura H 1 00

ILLINOIS CONT'D

Whiteside, Miss M H..... 25
Wilkin, Miss S J. 1 00
Wilson, T B..... 25
Woodrnff, Newton 40
Yoders, Reuben.. 1 50
Ruth, Naperville. 50
M A M, Normal.. 1 00
——, Aurora.... 2 00
——, Bethalto... 7 00
——, Dixon..... 50
A Friend, Taylorville 3 00
"Friend," Vienna 1 00
Collection From Friends, Bradley 3 00
Friends of the Insurgents, Dorchester 50
In His Name, Sterling 2 00
Reader, Concord. 1 00
Reader, Piper City 1 50
New Bethel C E Soc, Salem..... 9 25
Hedding College, Abingdon 9 00
A Daughter of the King, Normal... 1 00
Armstrong, G C.. 50
Bailey, J F..... 1 00
Bitter, Mrs Edw. 1 00
Bixler, John B... 2 00
Cheever, B S....10 00
Cochran, Mr & Mrs Wm..... 1 50
Cockin, Mrs H... 1 00
Cunningham, Mrs R T..... 1 00
Downs, G W..... 1 00
Downs, Mrs G W 50
Erely, Sam E, & Ella D Walker. 1 00
Herring, H N.... 2 00
Herring, Mrs H N 1 00
Hubbard, F B....20 00
Miller, J J..... 1 00
Miller, Mrs J J.. 50
Morlock, Arthur.. 50
Morlock, Melva... 50
Pittman, F O..... 1 00
Pittman, John.... 1 00
Pittman, Mrs John 1 00
Pritchard, H W & wife..... .. 5 00
Saunders, A L.... 1 00
Saunders, Mrs A L 50
Saunders, M W.. 1 00
Saunders, Mrs M W 50
Shriver, Jessie... 50
Smith, Lilla..... 50
Stell, John, Jr.... 1 00
Stell, John, Sr... 1 00
Stell, Mrs John, Sr 1 00
——, Morton..... 1 00
——, Washington 4 00
Friends, Sycamore 1 00
Congr Ch, Lyonsville 12 55
Presby Ch, Monmouth 14 00
Hebron, SS, Star 79
Epw League, Abingdon 14 45
Jr Union of C E Soc, Quincy..... 1 25
C E Soc, Stanford10 20
Jr Epw League of M E Ch, Walnut 6 00
"Help a Little," Chicago 1 00
C Emleavor, Decatur 1 00
Almgirst, Erik... 50
Alred, Mr & Mrs Jesse J..... 2 00
Anderson, Gust.. 25
Armstrong, Adam 5 00
Armstrong, Jas M 50
Armstrong, Mrs Mary T..... 5 00
Armstrong, Robt. 50
Armstrong, Miss S A..... 50
Bally, Xable C... 1 00
Brauer, Uno N.... 50
Buddenbaum, H.. 1 00
Cinnamon, S A... 1 00
Clough, Deane & Edith 1 00
Crafton, Mrs M F 75
Dronner, E..... 1 00
Gunn, Mr & Mrs J 1 00
Hafner, Mrs J C. 5 00
Hinsdale, Mrs E & daughter..... 5 00
Horton, Allen.... 5 00
Kasbeer, Miss Alice 1 00
Kasbeer, Mr & Mrs J S..... 2 00
McClain, Mrs J W 2 00
McCulloch, Mrs W W..... 2 00
Olson, Elvira..... 50
Pell C E Soc, Damon 1 00
Peterson, A J.... 25
Peterson, Julia... 1 00
Rudolph, Carrie.. 10
Rudolph, John S. 25
Rudolph, Laura... 50
Rudolph, Mark... 50
Schwerer, Mr & Mrs 3 00
Schwerer, Rosetta 1 00
Schwerer, H..... 1 00
Sewntius, Mrs J H 5 00

ILLINOIS CONT'D

Smith, Mr & Mrs David 5 00
Swanson, Mrs C F 1 00
Watson, Miss Aggie 3 50
Wyatt, Ruth..... 1 00
A M S, Chicago.. 50
A Friend, Campbell Hill..... 1 00
Friends, Greenville 31 30
"Friend," Mt Carroll 2 00
In His Name, Bellmont 1 00
In His Name, Centralia 2 00
Reader, Leland... 2 00
Reader, Payson.. 2 00
Prayer Meeting Soc, Buckeye... 5 00
K's D's, Emerson 5 00
Ladies' Bapt Aid Soc, Erie.....12 00
Students in Bible Inst, Chicago... 1 25
Mother & Son, Delaware 2 00
Babbitt, Mrs Elsie 1 75
Bayot, Julia..... 1 00
Birkey, Benj..... 2 00
Blair, Minnie M.. 1 00
Bomthius, Miss Della 1 00
Boone, Miss Gertrude 2 00
Budd, T & M E A 5 00
Burris, Edith.... 50
Clarke, Mrs R... 3 00
Corkhill, Chas.... 3 00
Elam, T P..... 2 00
Gaddis, John W. 5 00
Haws, Mrs V & family 5 00
Johnson, Zwaantje 2 25
La Rue, Mrs Dr H D..... 50
McClngage, Mrs A F..... 2 00
McCray, H..... 50
McCray, P..... 1 00
Nelson, Jennie... 2 00
Paisley, Alice.... 50
Porter, Jas..... 2 00
Secor, E A..... 5 00
Secor Family..... 2 00
Smith, Mrs Jennie 5 00
Stewart, Mrs C A 1 00
Welford, Sarah... 1 00
M E G, Decatur.. 5 00
——, Kingston.. 1 00
"Two Friends of the Needy," Peoria 5
In His Name, Jerseyville ....
In His Name, Paloma 5
"Subscriber," Rock City.....
Ebenezer Y P S C E, Rockwood...10
Four Students of Bible Institute, Chicago 1
Kings Daughter, Kampsville 1
Hunt, H H.....
J M B, wife & daughter, Arcola 6

INDIANA

Amaker, G.....
Cook, Adam.....
Devor, J D..... 3
Devor, S M..... 2
Dodd, David..... 1
Duglay, Fletcher & wife..... 4
Eller, John.....
Foster, Mrs J D..
Frushnor, G....
Frushnor, Mrs H.
Funk, Edith.....
Gnist, Charles....
Gruber, John....
Helmnlekel, John.
Hollingsworth, Dr
Hudson, Mrs Lizzie 1
Joy, S.....
Michael, C G.... 3
Miller, Geo.....
Moyer, Marla.....
Myers, Allen A...
O'Hair Simpson.. 5
Paul, W E..... 5
Pullman, Oscar...
Renner, Dr.....
Smith, Mrs G A.. 1
Sultty, Mrs Jacob
Sparr Brothers...
Spelcher, Bertha..
Spelcher Bros....
Spelcher, D E.... 1
Spelcher, F E.... 1
Spelcher, Fred... 1
Spelcher, Katie...
Spelcher, Lillan..
Spelcher, Maybell
Spelcher, Mrs Cora .....
Spelcher, Mrs D E 1
Spelcher, Mrs D L 1
Spelcher, Mrs Jos 1
Spelcher, Peter S.
Spelcher, Mrs Susan .....
Spelcher, Phillip.. 2
Spelcher, Prscilla
Spelcher, Saml C 1
Stalker, David.... 1
Stoops, J E..... 5
Zerbe, Sarah.....
I H N, Westfield. 1
Bapt Ch, Hope... 5

INDIANA CONT'D

wo friends,
Wiphalia 10 00
ym thlizer,
Fontaiu City.. 50
Brocuiller, F H. 1 00
Butli, Ben &
Uri 1 00
Bair, F N..... 4 00
Hilt, James.... 5 00
Hout, Mabel.... 5 00
——, Nappanee 1 00
Merim Christian
Ch..... 7 18
Popl Run SS,
Gloview 3 00
P C E,
Mclam 3 00
Mexander, Mariou 50
Oppa, Wm..... 25
Bro', M W..... 75
Bheer, W A.... 5 00
Blaw, Jas M. 1 00
Bowd, Eva..... 10
Bill S..... 1 00
Bew, Jennie... 5 00
Bgett, M E.... 2 00
Bpher, A W.... 1 00
Beyrt, S F.....12 50
Binger, Fred 2 50
Bri Mrs T..... 10
Brids Church,
Pal 18 47
Bcut Hill
Bthren SS,
Hal 89
Bthren Class of P
H Hasel..... 32
Bapk Officers of
Re Sch, Indian-
apolis 9 00
Bea, H L &
W 1 00
Barington, E C &
W 1 00
Bhoening, C D. 75
Bla Nathan H
& nsan G..... 2 00
Burins, Chas E 1 00
Burins, O M... 1 00
Bm, J L..... 3 00
Bot Phil..... 25
Boville, Maud... 1 00
Brd, C C..... 50
Brgs, R B..... 1 00
Beferson, Nellie 25
Bnl), Dr E T.. 1 00
Bn, Fred..... 50
Bal John, Sr... 25
Beiner, Garry.. 25
Beiner, Lizzie.. 50
Bac J G..... 25
Bftwell, G W.... 1 00
Bm Mrs Dr J H 1 00
Bfelderfer, E C 1 00
Bhvalt, Wm.... 25
Bter, Emmet.. 50
Bter, Edith.... 1 00
Bter, Luetta... 1 00
Bter, P Harry. 25
Bel Geo..... 50
Bhierman, R... 1 00
—, Terre Haute 5 00
Brd, Harlan... 20
Brd, Harlan... 20
Bristian
Bend, Harlan. 1 00
Bsus' Name,
Hianapolis ... 1 00
Bn League,
Cal 1 00
Bol, Harlan... 1 90
Bgle, Irvin, col-
lected by..... 9 35
Bushaugh, A.. 50
Bushaugh, Car-
l 10
Bctold, Mrs
Bsie 1 00
Benberg, D & 5 00
Bee, Elbert.... 10
Bee, N E..... 50
Bee, Robert... 50
Bee, Mrs Rob
t 25
Bgerman, Etta. 10
Bgerman, Mr
o 25
Bgerman, Mr J 50
Bgerman, Mrs J 10
Cner, Wm..... 2 00
Cner, Mrs Wm 10
Bes, Miss Alice 50
Best, John..... 1 10
Bn, Wm..... 1 00
Bn, Mrs Wm.. 50
Bstock, Mr E.. 50
Blen, Emma... 4 00
Bles, Abram... 2 00
Bles, Mrs 2 00
Bles, Bertou... 50
Bles, Grant.... 2 00
Bsler, Minnie 50
Bpf, Keunette &
Bekla 50
Bce, Mr N N.. 25
Bce, Mr Rus-
ell 25
L Count, M..... 10
Lgeor, Mr M.. 25
Machran, Miss
dlie 1 00
Madenhall, Mrs
D..... 2 50
Mer, Mrs E.... 25
Most, Mr Jerd.. 1 00
Bwley, Mr D... 1 00
Bwley, Mrs D.. 25
Bwley, Earl.... 10
Bwley, Guy.... 10
Bth, C E..... 1 00
Bner, Earnest.. 10
Bner, Elden.... 10
Bner, Mrs Wm.. 25
Bliams, Mrs
dlia 1 50
BW, Park..... 1 00
Bder, Columbus 6 00
Bpathizer, Jef-
ersonville 1 00
Blan Village
S 87
Bilgrim," Evans-
ille 5 00
Bner, Magdalena 1 00

INDIANA CONT'D

"Family Circle,"
Ladoga 5 00
Allyn, Mrs Mary. 1 50
Arma, Mrs..... 25
Aulls, J A..... 1 00
Bair, Ervin..... 10
Bair, Francis E 50
Bair, L E..... 10
Bair, Royal..... 10
Bair, W B..... 25
Bair, Mrs W E... 25
Bateman, Harvey 07
Bateman, Ralph 10
Beard, Benj..... 6 00
Benson, Paul.... 10
Benson, T C..... 25
Bixler, Matilda... 10
Blackman, Syl-
vester 1 00
Booram, F W.... 05
Bower, Mrs J B.. 25
Bower, J C..... 25
Brand, Mrs Hiram 10
Camp, Miss Meda 05
Carr, Virginia.... 2 90
Case, E D & wife 25
Case, J E..... 25
Case, M J..... 25
Conway, Jack R.. 5 00
Crane, Chester... 10
Crane, Eruest.... 10
Crane, Roy..... 10
Cremean, W A... 25
Dawson, Hugh... 10
Dawsou, Jessie... 10
Delong, Orreu.... 25
Delong, Tillie.... 10
Eckert, Blanche. 10
Eckert, Mrs Mary 10
Eckert, Wm..... 25
Edge, Sylvia..... 25
Elson, Mrs M H.. 05
Elson, Martin H.. 05
Elson, Miss Maud 05
Eruest, D J..... 10
Ernest, Lucy..... 10
Fenton, Wm..... 1 00
Firestoue, Byron. 25
Freeburn, F..... 25
Gerard, Mrs 25
Gloyd, George... 1 00
Gloyd, Mrs Mary. 10
Grabbe, Fred..... 51
Graham, Wm L.. 25
Gravit, C H..... 1 00
Guthrie, P K..... 05
Hanes, Simon.... 05
Hewitt, Mrs
Sophia 25
Hine, Mr & Mrs 25
Hine, H S..... 10
Hine, Hattie..... 25
Hine, Jane L..... 10
Hine, Mr & L E.. 25
Hittler, Mrs
Martha 10
Hontz, Mrs Julia 50
Huet, Joseph..... 15
Jacht, Charles C. 10
Kegey, C B..... 25
Kegey, Mary Ann 10
Keller, Clinton... 25
Kline, Emanuel.. 10
Kline, Mrs Ollie.. 10
Krahm, W T..... 50
Lafoug, W H.... 50
Lawhead, Mrs
Sarah 10
Lelong, Mrs
Marion 10
Lockhart, W C... 25
Lowe, Augusta... 10
McMahon, J H... 1 00
Martin, Willard.. 20
Martz, Andrew... 50
Martz, Luella.... 10
Martz, Wm..... 10
Metzger, Mrs Cas-
sie 25
Miller, Anna C... 4 17
Morrison, Mrs
Dola 10
Morrison, Mrs
Marg't 05
Myers, George.... 05
Norris, Wm G.... 25
Osburn, Martha C 5 00
Pontius, Miron L. 05
Reess, J G..... 3 60
Reinoehl, G M... 25
Reinoehl, Mrs Geo 25
Reinoehl, John H 10
Reynolds, Mrs
Alma 25
Rufner, Mrs Ella. 10
Schroeder, Mrs... 10
Scranton, D..... 25
Shook, David..... 10
Shook, Mrs David 15
Showers, Mrs G 10
Slaybaugh, H H.. 15
Slaybaugh, Mary. 05
Small, T E..... 1 00
Smith, S L..... 25
Stomm, Miss
Nora 25
Stumbaugh, John 25
Stumbaugh, Mrs
Susan 25
Thomas, Chas.... 25
Treesh, Cora..... 10
Treesh, Earle.... 01
Treesh, Eugene... 05
Treesh, Henry.... 05
Treesh, L W..... 10
Treesh, Lloyd.... 10
Treesh, Mrs Lydia 05
Treesh, Mrs Net-
tie 05
Treesh, Ollie..... 10
Treesh, Wm..... 15
Upson, Mrs Pris-
cilla 50
Vrooman, H W... 5 00
Walker, J W..... 50
Weirich, Sylvester 10
West, Peter..... 25
Wetzel, M..... 05
Wetzel, Warren.. 02
Wherly, Mary.... 05
Wilson, Mrs Mel-
cena 10
Wilson, Mrs..... 10

INDIANA CONT'D

Wilson, Mrs Shy. 10
Wolfe, Mrs Ida.. 25
Woodford, J C.... 1 00
Young, Capt P H 5 00
Alonzo, Cornuna.. 10
"L," Till City.... 1 00
W M H, Williams-
burg 1 00
——, Colfax..... 3 00
In His Name,
Balbec 5 10
Christian Ch, In-
dependeuce 9 00
Sparta Church .. 5 80
Collected by Y P
S C E of Christ-
iau Ch, Waka-
rusa 51 74
Boyer, J S..... 2 00
Sinn, Lillie 1 00
J W, Williamsport 1 00
Easerey, Mrs S W 2 00
Frye, Grant..... 2 00
Haines, Mrs Sarah
R 1 00
Hamilton, Con-
stauce & Dare.. 25
Hunt, Mrs M E.. 1 00
Irwiu, Robert L.. 25
Michelfelder, Wm
& Rose 1 00
Perry, Miss Hat-
tie 1 00
Perry, Mrs John. 1 00
Pistou, Rev A... 2 25
Ratliff, Susan.... 50
White, Mrs M C. 1 00
L G W, Hunting-
burgh 1 00
M E K, Mt Ver-
uon 1 00
A Friend, Val-
paraiso 50
C P SS, Chandler 1 30
M E SS, Chandler 1 45

PENNSYLVANIA

Bamford, Mary E 5 00
Bamford, Sarah G 5 00
Bamford, Wm S 5 00
Barden, Mary D. 2 00
Berlin, S..... 2 00
Borden, Miss S... 2 00
Browu, Mrs J H. 50
Clark, Mrs Ellen 2 00
Cool, N H..... 2 00
Craig, Mrs
Malinda 1 00
Daniels, W B.... 05
Davis, Miss
Emma M..... 50
Floyd, Mrs N A.. 2 00
Floyd, S F..... 3 00
Forney, Ruth W. 1 00
Foster, Thos..... 1 00
Geiser, Mrs Wm.. 1 00
Hake, Mrs J D... 2 00
Holden, W E.... 3 00
Hoyt, Chas P....10 00
Hughes, S J..... 50
Koerber, Henry.. 5 00
Line, Mrs J V... 5 00
Long, Mrs
Emeline 2 00
Mook, Mrs W.... 2 00
Morrison, George 1 00
Murray, W P.... 5 00
Nisley, Emma E.. 1 00
Oliver, Harry D.. 2 50
Patterson, Mrs R
H 1 00
Pyle, Carleton... 1 00
Pyle, Master Chas
Cloud 50
Pyle, Cloud..... 1 00
Pyle, Mrs Cloud.. 5 00
Pyle, Mrs Lizzie
M 1 00
Ramsey, Mrs Em-
mit 1 00
Rogers, Mrs
Theo F..... 1 00
Shanor, J J..... 1 00
Smith, Chas A... 1 00
Smith, Clarence.. 1 00
Smith, John J.... 5 00
Souder, A K..... 5 00
Stansfield, A..... 1 00
Tyson, H C..... 1 00
Wamsher, Mrs H 1 00
Waring, Robt.... 1 50
Weise, Lizzie..... 2 00
Werst, A L..... 2 00
Winter, R..... 5 00
Wright, Howard 1 00
Wright, Mrs Mary 2 00
Inda & Emma,
Burnside 2 00
Mrs B, Allegheny
City 1 00
E M B, Dunbar.. 2 00
O J S, E Texas... 1 00
Three Friends,
Smedley 1 25
From Friends,
York 5 00
"I H N," Belle-
fonte 2 00
In His Name,
Lincoln Uni-
versity 5 00
In His Name,
Mechanicsburg . 5 00
In Jesus' Name,
Clearfield 1 00
Subscriber, New
Salem 5 00
Subscriber, Steel-
ton 1 00
Cash, Blairsville. 1 00
St John's Ref
Ch, Slatington.. 5 00
Members of Lost
Creek Presby
Ch, Swales..... 8 00
Cash, Midway....10 00
"A Citizen," N
Springfield 50
E K A, In mem-
ory of, Phila... 1 50
Ash, E D..... 50
Bachmau, Josiah. 5 00

PENN CONT'D.

Bailey, Mrs..... 1 00
Bashline, D C.... 25
Best, J W..... 25
Bond, W S..... 2 00
Bossert, O M.... 2 00
Brewster, Au-
gusta 1 00
Browne, Anna &
Celia 2 00
Buckland, G W... 1 00
Bull, Mrs Tillie.. 1 00
Bullock, A R.... 25
Burchard, Arthur 50
Carpenter, E..... 1 00
Chamberlain, C F 50
Chicary, G..... 50
Clewell, Aaron N. 1 00
Clewell, Eugene 2 00
Craul, D W..... 50
Craul, E D..... 1 00
Craul, Mattie.... 25
Crowell, Alice... 25
Culbertson, Geo.. 50
Culbertson, Mrs 50
Davis, Mrs Dens-
muire 50
Fellows, G W...: 1 00
Fick, Mrs H I.... 2 00
Finch, Nora J.... 05
Fleming, Mary A 1 00
Friends, St
Petersburg 11 85
Gemmill, Mrs E.. 1 00
Gleun, Theo &
wife 5 00
Hauchett, Johu... 50
Hinchman, Jos... 2 72
Horst, G M..... 1 00
Houser, J A..... 25
Houser, J H..... 25
Hyatt, Frauk.... 50
Johnson, Miss.... 20
Johnson, Miss.... 50
Jones, Frank.... 25
Kahns, W H..... 25
Kammurdnner, Mr
& Mrs J P..... 1 00
Kennedy, Mary E 1 00
Kern, Harvey F
& wife..... 50
King, Wayne..... 50
Lewis, M P..... 25
Lorenz, Robert A 4 00
Luffler, L..... 50
Luse, Matthew... 25
Mathers, John... 50
Mathers, Mrs Jno 50
Matur, Sam L.... 25
McNulty, Mrs M 5 00
Milliron, F P.... 25
Moore, G C..... 50
Nicoll, Miss Clara 3 00
Nicols, James.... 25
Oliver, J H..... 25
Paxson, M W.... 1 00
Pontions, Fisher. 25
Powers, Mrs E J 1 00
Rizer, Mary F... 1 00
Roesler, George... 1 00
Root, Claud..... 50
Rynick, Aunie M. 3 00
Sabin, William... 25
Sager, Miss..... 50
Sager, Mrs A.... 25
Scrafford, Mrs... 50
Sheetz, Laura.... 5 00
Smith, Julie..... 1 00
Spence, J F..... 25
Springer, Eliza-
beth B..... 5 00
Springer, M A... 5 00
Springer, Sarah J 5 00
Stoops, G W.... 25
Teney, Mrs S.... 50
Underwood, Rev L 1 00
Wade, George.... 50
Walker, P G..... 1 00
Wear, Mrs Guy 1 00
Wellman, H J... 50
Wheeler, Miss W 50
White, J A..... 25
White, Mrs J A.. 1 00
White, Mr & Mrs 1 25
Wilkin, Miss Liz-
zie 1 00
Williauson, L R.. 05
M O D, Esterly.. 1 00
Mrs T & daugh-
ter, Sharon.. 5 00
——, Harrisburg 1 00
W & D, Wiudham
Centre 5 00
"D," Mosiertown 10
E L R, Westmore-
land county.... 1 00
——, Fairfield.. 1 00
By Friends, Go-
heenville 90
Avona Union SS,
Target 7 00
Epw League M E
Ch, Osceola..... 5 00
C E Soc Presby
Ch, Osceola.....10 00
Jr C E Soc Pres
Ch, W Philada. 5 00
Young Men's
Prayer Meet-
ings, Cambridge
Springs 5 00
Cash, Philadelphia 1 00
Collected by a
little girl in
Williamsburg .. 5 15
Proceeds of So-
cial, Gohecnville 5 85
Carr, E I..... 5 00
Cassel, Abrahau 5 00
Daniels, Mabel... 05
Goodman, Clyde S 1 00
Goodman, Nellie.. 25
Howard, C A B &
family 3 50
Joues, H G..... 1 00
Linebeg, Mrs Al-
fred 2 00
Lyon, John M.... 1 00
McGiffin, C B.... 1 00
Myers, Titus M. 1 10
Pierce, John M.. 1 00
Prizer, Harman.. 2 00
Raymond, Amos.. 1 00
Richards, Sarah.. 2 00

PENN CONT'D.

Shanck, Mrs M A 1 00
Sharpless, Margt
& Anna 1 00
Sloan, David F... 3 00
Sloan, J Herbert 50
Sloan, Mary..... 25
Sloan, Rhoda..... 50
Stewart, Mrs C.. 1 00
Stubbs, W E..... 3 00
Van Patten's, Mrs
R Class..... 1 55
Vough, Mrs Aun.. 1 00
Vough, Stella..... 1 00
A I 1, Greens-
burg 1 00
E S F, Philada...10 00
L E & E A, Erie.. 1 00
N G, Scranton... 1 50
——, New Castle 3 00
——, Norristown 5 00
A Sympathizing
Friend, Sugar
Creek 25
"In Dear Jesus'
Name," Philada 1 00
"A Sympathizer,"
Claysville 2 00
Epworth League,
Carmichaels ... 2 35
St John's Luth
League, Free-
port 8 17
K L of C E Soc
of United Evan
Royersford 15 66
Wheelock Circle
of Presby Ch,
Sharpsburg 7 00
For Cuba, Erie.. 10
Alderfer, H H.... 25
Anderson, Eliza-
beth 05
Anderson, S E... 2 00
Augstadt, Mrs W 2 00
Babble, Henry C. 1 00
Bailey, Arthur... 50
Bailey, Israel.... 1 00
Bailey, Mrs Israel 50
Bailey, Mrs Lon.. 1 00
Bailey, Mr R..... 50
Baird, J Hawley. 50
Baird, S E..... 5 00
Barclay, A J.... 1 00
Barclay, C F.... 2 00
Barclay, G B.... 2 00
Barclay, W L... 1 00
Barker, Agnes.... 10
Barker, George... 10
Barker, Herbert.. 05
Barnes, T D..... 25
Bartley, R A..... 25
Batchelder, J R.. 50
Baylie, Geo A... 1 00
Beck, Samuel J.. 2 00
Beers, Willie 50
Beldin, D B..... 1 00
Bell, Jennie..... 01
Berfield, Henry.. 1 00
Berfield, John.... 50
Berkey, Elmira.. 1 00
Berkey, Herman. 2 00
Berkey, John W.. 5 00
Berkey, Naomi C. 1 00
Black, Johu J &
sisters 2 00
Black, Maggie.... 15
Boddie, Alex..... 2 00
Bowersox, Alvin.. 05
Bowersox, Charlie 05
Bowersox, Edna.. 05
Bowersox, Harry. 05
Boyer, Sallie E... 1 00
Brinton, Wm..... 8 00
Brower, Mrs Au-
nie 1 00
Brown, C B..... 25
Browu, G H & N 2 00
Browu, Jas R.... 1 00
Burns, Mrs J.... 25
Burritt, Lydia... 1 00
Bushor, Noll..... 25
Butz, E & F E.. 3 00
Caldwell, Mrs.... 2 00
Calhoun, Susie, &
SS Class..... 3 00
Campbell, A W..30 00
Carnegie, Jean.. 01
Carnegie, Maggie. 01
Carpeuter, Jas M 1 50
Carpenter, Sue... 1 50
Cary, Joseph..... 25
Chalmer, Nellie.. 01
Chalmer, Willie.. 01
Chalmers, Thomas 01
Christ, Heister... 1 00
Clark, Emma..... 1 00
Clortz, Chas..... 25
Cochran, T A.... 1 00
Cole, Mr G..... 25
Counsil, Chas.... 1 00
Courtney, Wm... 1 00
Crone, Charlie N. 03
Crone, Jennie E.. 41
Crone, Jesse S.... 25
Crone, Mary J.. 25
Crone, Wilson N. 06
Davis, David.... 1 00
Davis, Maud..... 10
Davis, Mr N..... 50
Davis, Oscar..... 25
Dodds, A B..... 25
Dodds, W B..... 25
Drum, J Harve.. 25
Drum, Joe..... 50
Evans, J G..... 50
Evans, Wm..... 1 00
Evans, May..... 25
Fell, J F.....15 00
Ferguson, Agnes. 01
Ferguson, Jennie. 01
Fisher, Florence.. 1 00
Fowler, Jennie... 05
Fowler, Johu..... 02
Fretz, Mrs John F.... 5 00
Gackenbach,
Wayne A..... 30
Gibson, T O..... 25
Giles, Eugene.... 75
Giles, Lulu..... 25
Gillespie, Hugh.. 01
Gillespie, John... 02
Gillmartin, Wm.. 1 00
Glenwright, Thos 1 00

PENN CONT'D.

Grady, Mrs Cath-
erine 1 00
Grant, Elizabeth. 2 00
Grayham, H A... 25
Griffin, Mrs S C.. 1 00
Griffith, Thos W.. 1 00
Griswoll, Mrs J D 1 00
Grove, Miss
Hellen 1 00
Hagenbach, Jos.. 1 00
Hartman, Sarah 5 00
Heekman, G W... 6 00
Heisey, R T &
family 1 00
Helfrich, Mr &
Mrs A R..... 2 00
Hillbish, Carrie R 34
Holtry, Mrs Dan-
iel 2 00
Harry, Homer.... 50
Inches, Alex..... 01
Inches, Maggie... 01
James, Alice..... 01
James, Walter.... 01
Johns, Emma..... 25
Johnson, Mrs 25
Johnson, Ferrel.. 1 00
Johnson, John.... 25
Jones, Eunice.... 25
Kaufold, E B.... 25
Keeley, Fred &
Chas 2 00
Kennedy, B J.... 50
Kennedy, E B.... 25
Keunedy, G E.... 25
Kinley, George.. 03
Kinley, Harry.... 02
Kinley, Hilda.... 02
Kinley, Louis.... 03
Koons, W J..... 1 00
Kryder, J M &
wife 3 00
Kurtz, Mrs J H.. 1 00
Linn, A E & M.. 5 00
Livingston, Rosie. 03
Lohrer, C..... 2 00
Longanecker, I M 5 00
Lowe, Mrs A C... 2 00
Lyous, Alex..... 03
Lyons, James.... 05
Lyous, Jennie.... 05
Lyons, Sadie..... 05
McCleod, Mary... 01
McCleod, Sarah.. 01
McCloskey, N H.. 50
McCoy, Otto..... 25
McKiernau,
Grace 02
McKiernan, Leslie 02
McKiernau, Mary 02
McKiernan, Nora. 02
McKiernan, Ruth 04
McLaughlin,
Ethel 05
McMillan & Lis-
ton, Mrs 1 00
McNary, Mrs Jos 1 00
Maddie, John.... 01
Maddy, Evan.... 02
Martiu, Eva..... 01
Mereer, S & M J 5 00
Metzger, W H.... 1 00
Michaels, W H... 50
Mifflin, C E..... 3 00
Miller, Mrs David 1 00
Miller, Ernest F. 2 00
Mininger, Wm H
& wife 4 00
Mitchell, Mr H D 50
Moon, Belle 1 00
Moore, Mrs Elleu 1 00
Moore, J C.....10 00
Morgan, Nathan.. 25
Morgan, Mrs T.. 25
Morris, J R..... 1 00
Ogden, Francis J 5 00
Paden, A S..... 5 00
Painter, Mrs.... 25
Peunsdale Fund..11 00
Peterson, Chas... 5 00
Pitts, Mrs H F.. 1 00
Quigley, Walter P 3 00
Rankin, Jennie.. 01
Rea, Wm..... 50
Rice, J Aug..... 1 00
Rose, G R..... 5 00
Rush, E P..... 1 00
Samson, C A.... 1 00
Samson, J W.... 1 00
Say, Mrs W..... 1 00
Say, Wm..... 1 00
Schrader, Will... 15
Schwalm, Heury. 25
Scouten, Fannie.. 1 00
Scouteu, Hettie.. 1 00
Scouten, Jennie.. 1 00
Scouteu, Mr &
Mrs W L..... 2 00
Sembower, Lily.. 05
Shade, W T..... 25
Shafer, Jacob.... 50
Shaus, Miss
Sarah T..... 5 00
Shipman, Mrs W 1 00
Skelton, Wm..... 5 00
Smith, Alf..... 50
Smith, Hazel..... 05
Smith, Mrs F.... 20
Snyder, Miss
Laura 1 00
Speaker, Joel..... 50
Stark, Agnes..... 03
Stark, Lizzie..... 01
Steele, Harry..... 2 00
Stoops, Johu..... 01
Strait, Mrs Cole. 1 00
Swansou, Sophia. 50
Taylor, Henry... 1 00
Taylor, John &
Sous 5 00
Tenet, Annie 01
Tenneut, Jennie.. 01
Tenuent, Maggie. 01
Thomas, David... 50
Thompson, Arthur 01
Thompson, Guy.. 1 00
Thompson, Russel 01
Thompson, Will.. 01
Tripp, Carrie..... 1 00
Troutman, G M..20 00
Vanluvance, Mr &
Mrs E..... 1 30
Vau Riper, E R.. 1 00

PENN CONT'D

Waddell, K R.... 50
Waldron, Theo... 2 00
Ward, Mrs Thos. 1 00
Wardrop, Mrs 1 00
Warner, Mrs O M 50
Weitknecht, C H. 2 00
Welton, Chas..... 50
Wilbur, Harriet L10 00
Wilkins, Jessie... 03
Williams, Earl B 50
Williams, Mr &
Mrs Jas..... 2 00
Wilson, A C..... 1 00
Wilson, F M..... 1 00
Wilson, Lillie.... 10
Wise, Mrs John.. 1 00
Wolf, Miss Clara
& Mrs Barbara 2 00
Wood, Rev J C.. 1 00
Wykoff, B V..... 1 00
David, Willie,
Janet, James,
Middletown 1 04
Little Saumel,,
Harrisburg 2 00
"Willie," Carlisle.10 00
A K R, New Dan-
ville 1 00
D E L, Edwards-
dale 10 00
D H K, Milroy... 2 00
E K, New Dan-
ville 5 00
E L, Nicholson.. 1 00
F P D, Phila.... 1 00
G E R, Maytown 5 00
J C H, York.....10 00
J M & A, Sterretts
Gap 2 00
J O S, Greensburg 2 00
"M," So Bechle-
hem 4 00
M D N, Peters-
burg 1 00
M R J, Venice.... 5 00
W C D & wife,
Ebenezer 1 00
——, Belleville.. 2 00
——, Meadville.. 2 00
——, Norristown 1 00
——, Saint Clair. 1 00
——, Scranton... 5 00
——, Sewickley.. 1 00
——, York..... 1 00
A Friend, Erie... 1 50
A Friend, Wilcox 50
Two Friends,
Corsica 2 00
In His Name,
Yorkville 5 00
Reader, E Smith-
field 50
"Subscriber,"
Breueman 5 00
A Cubau Sympa-
thizer, Phila.... 2 00
Sympathy in Son-
derton 50
First Methodist
Ch, Erie.....20 00
East Tenth St
Meth Ch, Erie. 6 00
Wayne St Meth
Ch, Erie.....11 71
New London
Presby Ch..... 7 00
First Presby Ch,
Erie 55 08
Chestuut Presby
Ch, Erie.....15 00
United Presby Ch,
Erie 20 80
SS & C E Soc,
McCullock's
Mills 5 00
A C M Presby
Primary SS,
Phila 1 00
Presby SS Pick-
ville 3 42
Teachers & Offi-
cers of Glenn
Ave SS, Wilkins-
burg 2 61
C E Soc of Gen-
eral Synod Luth-
eran Ch, Free-
port 3 70
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Presby Ch of
Evangel, Phila.. 3 00
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Ch, Lyou Sta-
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Stillman, Mr & Mrs D G..... 0
H M & H A, Allendale 0
——, Newport... 0
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Ball, C C..... 0
Barber, Geo W... 0
Congdon, N N.... 0
Tiffany, Jr E.... 0
From Friends, Central Falls... 0
Friends, Providence 0
Union Chapel, Wakefield 0
Berry, John H... 0
Gledhill, Mary H. 0
Manchester, Wm O 1 0
Stillman, M G.... 0
K G, Providence.. 0
Q N Z, Pawtucket 0
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Wright, Mrs Ollie 0
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N Y Z..... 0
J F G, ——, ... 0
Anon 25
Anon 0
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Friend, Dale..... 0
Travis, S A, Carmel 0
Vinton, Mrs Hammond, Saxony.. 0

A COLLEGE MAN ON TRAMP.

How a Princeton Professor Seeking Work as an Unskilled Laborer Passed a Homeless Night in a Chicago Storm and the Company he Met.

THE deeply interesting narrative of Mr. Walter A. Wyckoff's experiences as an unskilled laborer, to which we called attention in these columns last year, is resumed in the March issue of *Scribner's Magazine*. As our readers may remember, Mr. Wyckoff, who is a graduate of Princeton University, set out in the summer of 1891, to find out by actual experience, what kind of a life a man must live who, without knowledge of any special trade, has to earn his livelihood with his own hands. Starting from the Atlantic Coast, he worked his way westward, earning his living sometimes as porter in a hotel, sometimes as a farm-hand, or as a lumberman in a logging camp. No one appeared to suspect that he was other than he appeared, a study American laborer, willing to work hard to get a modest wage. It was not an easy task. Occasionally he found it difficult to get employment, and when he did get it, the conditions were often painful to a man of education and refinement; but he was determined to find out by actual experience what such a man had to bear, and the kind of difficulties he must encounter.

On December 5, 1891, he found himself on the streets of Chicago without a cent in his pocket. He hoped soon to get employment on some of the buildings then being erected, and joined the great army of the unemployed who had been attracted to the city by the prospect of work on the World's Fair buildings. It was a painful, weary effort that he made in the great city. As we read his history of what he endured during his first day and night—cold, hungry, homeless in a biting storm, our pity goes out to the man who, by hard necessity, has come to undergo such misery, and we can admire the man who voluntarily took upon himself their bitter lot, that he might give articulate voice to the sufferings they have to bear. By the courtesy of Messrs. Charles Scribner's Sons, we are enabled to publish the following extracts from Mr. Wyckoff's article, and the accompanying picture of the place in which he slept on his first night in Chicago:

"A new phase of my experiment is begun. Hitherto I have been in the open country, and have found work with surprising readiness. Now I am in the heart of a congested labor market, and I am learning by experience, what it is to look for work and fail to find it, to renew the search under the fear of hunger and cold, and of the animal instinct of self-preservation until any employment, no matter how low the work, that would yield food and shelter, appears to you the very kingdom of heaven: and if it could suffer violence, it would seem as though the strength of your desire must take that kingdom by force.

"But it remains impregnable to your attack, and, baffled and weakened, you are thrust back upon yourself and held down remorselessly to the cold, naked fact that you, who in the universe are of supreme importance to yourself, are yet of no importance to the universe. You are a superfluous human being.

"For two hours or more I go from one contractor to another, among the new buildings, seeking work. The interviews are short and decisive. The typical boss is he who is moving, anxious-eyed among his men with attention fixed upon some detail. He hears without heeding my request, and he shouts an answer before he turns to me with an imperative "No, I don't want you!" and sometimes an added curse.

"'I guess you are the fiftieth man that has asked me for a job to-day,' said one boss, more communicative than the others. 'I'm sorry for you poor devils,' he added, with a searching look into my face, 'but there's too many of you.'

"The pavements are now in possession of crowds returning from the theatres, and at certain crossings is a rush for cable-cars going south. We [Mr. Wyckoff had made the acquaintance of a man named Clark, who was also looking for work] turn down Quincy Street. It is still almost an hour before midnight. Simultaneously we notice a deep, wide entry of a business house, so deep that its inner corners are quite dry, and one of them is fairly shielded from the wind. With a mutual impulse we turn in, and crouch together on the paved floor in the shade of the sheltered corner.

We sit in perfect silence for a time. Our teeth have begun again to chatter, and it is difficult to speak. Besides, we have nothing to say beyond the wish that we were fed and warmed and sheltered, and this is such a deep longing to us both that we have begun to keep a reverent silence about it.

Soon I fall into the dreamless torpor which comes to relieve the too-heavy hearted. But from out its stupor I waken sharply to quickest sensibility. Quivering darts of pain are shooting swiftly through my body from a burning centre in my thigh. A night-watchman stands over me, holding a dark lantern to my face. He has roused me with a brutal kick. In my heart black murder reigns alone for a moment, and then I remember what I am, and limp into the street speechless under the watchman's curses.

[The two men then resolved to seek the shelter of a police station where homeless men were permitted to sleep on the stone floor].

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HOMELESS TRAMPS SLEEPING ON THE FLOOR OF A CHICAGO POLICE STATION.

By a short flight of steps we finally enter a small passage which opens into a large, square room. A few police officers and reporters are standing about in casual conversation. One officer, with unerring judgment of our need, beckons us his way, and, without a word, he points us down the steps into the basement. A locked door of iron grating blocks the way at the foot of the steps. The officer on duty unlocks the door behind which we stand, and admits us before the desk. The registrar looks up, an expression of irritation in his face.

"More men to spend the night?" he asks.

"Well, turn in," he adds, with a jerk of his head to the left. "I've got no more room for names. I guess I've entered two hundred lodgers and more already to-night."

Clark and I need no further directions. Overflowing through the open door of the farthest passage upon the floor of the main corridor are the sprawling figures of men asleep. We walk in among them.

The wisdom of a late hour of retiring is at once apparent when we have sight of the inner passage. Not a square foot of the dark, concrete floor is visible. The space is packed with men all lying on their right sides with their legs drawn up, and each man's legs pressed close in behind those of the man in front.

Clark draws from an inside pocket a roll of old newspapers, and hands me one. We spread them on the pavement as a Mohammedan unrolls his mat for prayers, and then we take off our boots and coats.

Our soaked, pulpy boots we fold in our jackets and use them as pillows, and we soften our bed by spreading over the newspapers our outer coats, which thus have a chance to dry in the warmth of the room and in that which comes from our bodies.

And in the men themselves, how widely severed from all things human is the prevailing type! Their bloated, unwashed flesh and unkempt hair; their hideous ugliness of face, unreclaimed by marks of inner strength and force, but revealing rather, in the relaxation of sleep, a deepening of the lines of weakness, until you read in plainest characters the paralysis of the will. And then there are the stealthy, restless eyes of those who are awake—eyes set in faces which lack utterly the strength of honest labor.

But there are marked exceptions to the prevailing type, men like Clark, sound and strong in flesh, and having about them the signs of habitual decency, and their faces stamped with the open frankness which comes of earning a living by honest work. Some of these are young immigrants, newly come, most evidently, and I picture their rude awakenings from golden dreams of a land of plenty.

Clark is fast asleep beside me, but I cannot sleep for gnawing hunger and the dull pain of lying bruised and sore upon the hard floor.

The former quiet soon returns, and in it I lie thinking of another world I know, a world of men and women, whose plane of life is removed from this by all the distance of the infinite. Faith and love and high resolve are there, the inspirers of true living, and courage spurs to unflinching effort, and hope lights the way of unsuccess and gives vision through the vale of sorrow and of death. And the common intercourse is the perfect freedom which is bred of high allegiance to inborn courtesy and honor.

What living link is there that joins these worlds together, and gives vital meaning to the confirmation of brotherhood spoken in the divine words of the Apostle: "We, being many, are one body in Christ, and everyone members one of another?"

Pondering this mystery I fall asleep, and so ends my first day in the army of the unemployed.

The Klondike Band in Ohio.

Letters from the Klondike Gospel Band, now on its way to Alaska, are full of interesting incidents of the progress of the evangelists in their western tour. Large meetings have been held at Columbus, London, Xenia, Cedarville, Loveland, Zanesville, Hamilton, and elsewhere. At many of the services, numbers of men and women accepted the invitation to come forward, and many have openly come out for Christ. Captain de Soto and the members of the Band have been cordially welcomed by the pastors of the different churches. At one of the stopping places a wealthy Christian physician decided to abandon his practice, leave his beautiful home and accompany the Band as a humble worker.

ORPHANS IN INDIA.

The Problem of the Children Rescued in the Famine Testing the Faith of the Missionaries.

IT is very touching to read the appeals which come from the missionaries in all parts of the famine districts of India on behalf of the orphans whom they took into their houses during the prevalence of the famine. Fully five thousand of these helpless children are now in the various mission stations and need to be supported, some for three, some for four, and others for five years. Many of the missionaries are going forward with the work, in the exercise of faith like that of George Muller, in England. Such men, making no appeal to the public, but trusting in God for the funds must not be forgotten. The impulse to send them money may come directly from God, and in this way he may be answering prayers addressed to him. The Christian whose ear is open to the still small voice, will not disregard such an impulse, but will accept it as the behest of God and will give according to his means, in order that these homeless children may be fed and clothed and taught. In a few years those children will go forth into the towns and villages of India bearing the message of the Cross which they will tell with grateful tongues.

Some of the children, owing to the custom of early marriages, have a double claim on the kindness of the Christian public in the fact that they are widows as well as orphans. This is no fiction, but sad reality for them. Widowhood means in India misery beyond the bereavement it means in Christian lands. Dr. James Dennis, in his work recently published by the Fleming H. Revell Company, thus describes the lot of the widow in India:

"The condition of the Hindu widow is, almost without exception, a lamentable one. The chief features which make her fate a hard one, especially if she is widowed in childhood, are that she is immediately obliged to shave her head, is forcibly deprived of her jewels and ordinary clothing, and made to wear for the rest of her life a distinctive garb, which is a badge of humiliation. She is allowed to eat only once in twenty-four hours, and every two weeks is required to observe a strict fast, omitting even the one meal. It has been decreed however, by the highest religious court of Hinduism, that if, acting on medical advice, the widow on these fast days should drink a little water it may be condoned. Her person is forever held in contempt, and even her touch may be considered pollution. Her widowhood is regarded as an affliction brought upon her in punishment for heinous sin in a previous state of existence. If it comes upon her in childhood, she must grow to years of maturity with the painful consciousness of her isolation and unhappy ostracism shadowing the early years of her life. She is forever an object of suspicion, and is looked upon as capable of all evil. She is the victim of special temptations, and is often driven to a life of shame through sheer self-loathing and despair.

According to the census of 1881, there were in India at that time 20,938,636 widows. The census of 1891 reports 22,657,429, but as this report was given with reference only to 262,300,000 out of a total population of 287,223,431, if the same proportion holds, the total number in all India would not be less than 25,000,000.

Nearly every fifth woman in India is a widow. This large percentage may be traced directly to the customs of early marriages, and the stringent prohibition of remarriage." For such as these the missionaries plead, so that by learning of Christ they may be emancipated to preach him to their people.

Under Nobody's Auspices...

The Story of a Brave Girl's Effort to Win Souls for Christ

By CAROLINE A. CREEVEY.

(Continued from last week.)

"I WAS sure you had not given me one solitary thought. You seemed perfectly oblivious of me. I even fancied you wished to avoid me."

"You were prejudiced against me at first. I had to let you judge of my work by its results. But am I not right? Have I not made a convert of you, too?"

"You certainly have. I would like to have a hand in the work which is so real and blessed to you. You have wrought little short of a miracle among these rough men. If I had not seen it, I should not have believed it."

Mr. Hardie waited a moment, then continued, "Behind the work I have been watching you yourself. I first admired you: then I believed in you, and now, I am going to say it—I love you."

As Miss Marion seemed hardly to have heard, he said,

"My dear, you are tired. Won't you come to me, to my arms, and rest? I am strong. I will give you some of that strength which comes from love."

Miss Marion drew herself a little away, and sat up very erectly. She looked at Philip. "I don't quite understand," she said. "No one ever talked to me like that before. I am not that sort of a girl."

"You are the sort of a girl to love, dear, with all a fellow's heart. Can't you understand that?"

"Is this an offer of marriage then?" "It is, Miss Marion."

"Love! and marriage!" she said. "What have I to do with love? My work is my love. Did you think I could give that up?"

"I don't ask you to give it up. I do ask you to take me as your partner in the concern."

"Men do not offer love and marriage to unknown girls whom they chance to meet in a wilderness."

"I do not care who you are, Miss Marion, other than as I have seen you. What is your first name, dear? I want to think of you and call you by it."

"Marion. It is my first, last, and only name. I will tell you why I have no other, and you will then take back what you have said. My father dishonored his name, and I dropped it. When my mother died, killed in reality, by his unkindness, I told my father that I would be his daughter no longer. We had an awful interview. He would have liked to kill me. I dared him to do it. But I meant what I said. I have never borne his name since."

"Poor child. I love you the more if you have seen trouble."

"Ah, trouble!" She caught her breath. "My brother died a drunkard. My father put the drink to his lips. He led him on, into saloons and worse places. My mother's heart was breaking, but that made no difference."

"Marion, why distress yourself?"

"Mother was an angel, so sweet and good. She did not hate my father, and cried out against him although I begged her to do so. But after her death, nothing could have made me stay with him. I despised him, and besides he was cruel and contemptible even to me."

"My dear girl, he contented. Let the past go, and forget with me."

"Listen. I want you to know to what sort of a girl you are proposing marriage. My father met with an accident, and was laid upon his death-bed. I heard of it, and went to him, and did my duty. I hated him none the less, but I let him want for no physical comfort. I nursed him to the end as well as I could. I think he would have liked to ask my forgiveness, but I gave him no chance. I was hard and cold, and my face was cold, too. One day, in a fit of cursing, he burst a blood-vessel, and died. After it was all over, I realized that I had sinned in hating and despising the author of my being. I tried to be penitent, but could not. 'I can at least do penance,' I said to myself. I prescribed my own penance. I said: 'Since my father and brother were men, if I have erred on their account, I will atone by striving to save men. Henceforth, there shall be no man so wicked and degraded that I will not try to save him. Since then I have had great success among men, in other forlorn places, like this. Even such as you say I have success. Let me alone then, my friend, in this work, to which I am surely called. Choose a wife from among the many girls, who bear their fathers' honorable names, one who will be proud to stand beside you."

"Philip Hardie Knelt Beside the Poor Bed."

"But, Marion, what you have said does not alter my purpose to win you for my wife. It does not change my love. Dear, we will work together. I shall catch some of your self sacrificing spirit. I will also take care of you, and keep you well and strong."

"I think he means it," the girl said, her eyes kindling. "It is a new experience. I have never thought of love and marriage. I love all men, but in such a different manner. Can you not see, my friend, that I am not made for marriage? I am like a nun, I fancy. My heart is not susceptible. So, while I thank you with all my heart for your great kindness, let me go on with my work, and you will find it easy to forget me."

"Not so fast, Marion. I will give you time. I don't expect you to love me at once. All I ask, now, is permission to love you."

"How about my name? Sometime you will want to know what it is."

"Never." He smiled. "The sex to which I belong is not credited with the vice of curiosity. It is the case of Lohengrin reversed, and I am not like Elsa."

"It is like a dream. Listen. See how I trust you." She took his hand in both of hers. "I will answer you neither yes nor no. Give me six months in which to go my way alone and do my work. I will treat you fairly. If then I do not love you, I will tell you, and that will end all between us. If I do—I am not like other girls—I will tell you that, plainly, truly, gladly—will that content you, friend?"

"It is more than I hoped to gain. But you will write to me?"

"Yes, and send you always my address. But I shall write no love-letters, for I shall need all my strength for my work."

And with this, Philip Hardie had to be content. They walked slowly together to the boarding-house, and Miss Marion's step was unconsciously lighter than for many days, and her face was happier. She had the knowledge, so sweet, when first it comes to a woman, that one cared for her, although she assured herself that her own nature gave no response.

Miss Marion's departure was a great event for Oakland. Work was wholly suspended, and the men turned out in a body. They carried her to the station in an improvised chair, made of boughs. All shook her hand in their big fists, after which three cheers were given for a good-by. She stood, smiling, saying a word to each. Mr. Hardie was but one among the others, yet her eye lingered on his face an instant, and her hand sought his last of all, as she stepped into the southward-bound train. She had told him of her plan, to rest in the nearest city, in consultation with a dressmaker. She said she always went to a new place arrayed in freshly-made clothes, because the men liked a well-dressed woman from the first. A few weeks of the work made her look shabby; the brown dress must go to the cleaner's, and a new one must be made. She denied Mr. Hardie's request to go part of the journey with her. "Stay here and look after my men," she said. "You are to let me alone for six months."

As the scene shifts now from Oakland, that place may be dropped from this story, with the remark that Miss Marion's work proved genuine. The men continued orderly, sober, industrious. A class for Bible-study was conducted Sunday afternoons, by Mr. Hardie. The reading-room prospered. As superintendent, Mr. Hardie reported to the company that Oakland was a model camp.

Six months passed, and the breath of spring was in the air. Mr. Hardie's feeling for Miss Marion had undergone no change, unless, indeed, absence had made her dearer to him. It was with difficulty he could bide his time. He was impatient for the day to come, when, released from his promise, he might hurry to her and claim her for his own. Her letters had been mainly about "the work," which Miss Marion still carried on with zeal and success in different places. But as Mr. Hardie looked hungrily between the lines he thought he could read signs of awakening love. Little bursts of confidence and pretty messages gave him hope.

(Concluded on next page.)

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Under Nobody's Auspices

(Concluded.)

There came a day and a letter which Philip Hardie never forgot. The letter told of a railroad accident, which had given Miss Marion no other injury than a nervous shock. Nevertheless, she begged him to come to her without delay. "I must see you," she wrote.

Mr. Hardie started at once. He was feverishly impatient. Three days and nights of weary, sleepless traveling westward nearly made him ill, and at the last there were twenty-five miles of stage-coaching before he was set down in the midst of desolate, God-forsaken mining-town in Wyoming. It was like Marion to choose such a place, Philip thought, but hereafter he would use his influence to keep her within the circle of civilization.

The two-roomed shanty in which she was staying was found. A woman, half Indian, half Mexican, was caring for the lad who seemed "poorly," she said to Mr. Hardie. From the woman he also learned that she had been hurt on her way hither, and had lain in bed ever since.

As Philip entered into his dear love's presence, she reached out two hands in joyful welcome. "Now I know that you still love me, and I am so glad," she said.

"And you, dearest?" he asked.

"I love you, too," she answered. "How could help it, since you are the dearest, best man in the world? And you have come all this dreadful journey. Isn't this a awful wilderness? So much worse than even our dear Oakland, which, I dare say, under your good training, has become a model town. I cannot do my work here. He wills it so."

This she said with simple cheerfulness, as if it were an every-day, ordinary disappointment. Philip Hardie knelt beside the poor bed and kissed her. They talked their love for each other. He saw that she looked ill, but by no means hopelessly so. There was fresh color in her cheeks, and a bright light in her eyes. He said he would nurse her, and make her strong, and take her away with him.

She shook her head and placed her hand over her heart. "I ought to have told you," she said. "For years I have had trouble here. My mother died of heart-failure, brought on by my father's unkindness, as I told you, but I have inherited something of the kind. It is well, my meetings always tire me so. But resting a few minutes after the men go out I am generally able to quiet the irregular beatings that make me feel so weak. The accident on the railroad upset me greatly. Dear, I saw a man cut to pieces by the cruel wheels, and the shock was too much for my nervous system. I was, myself, not hurt at all, and I know it is silly to mind it so much. But I think I have been badly shaken, and—well—I must be with you but a short time. But, since I have been able too see you, and tell you that I love you, dear, patient Philip, I am quite willing to go. You have kissed me. It was our wedding kiss, was it not?"

For answer, Philip kissed her again. She took his hand, and laid it gently over her heart. He was shocked to find its beatings irregular, one minute weak and wavering, the next, quick, hard and strong. She watched his face, and saw that he understood.

"If only I could bring a physician here," he groaned.

"It could do no good," she said. "The heart-trouble knows no cure. Our Father knows minds the heart. He keeps it going, and He lets it stop. It brings Him very near to us. Dear, I won't conceal from you that I would like to have lived and been your wife. But some time you will see, as I do now, that this way, this way, is best. After all, how could I be the wife you want? I am a nameless, homeless girl, quite an anomaly, among friends, and your family would not know what to do with me. But you will never forget me and our chance meeting? You will always give me a tender thought, and so will she, that other, who will take your place, and to whom you will tell my story. I am not one bit jealous of her. I only want her to be worthy of you. She cannot love you better than I do, dear, but she will make you a more suitable wife."

In such fashion they talked, till night came on, and Miss Marion seemed weary. The Indian woman spread her blanket beside the invalid's bed upon the floor, and Mr. Hardie sat in a chair just outside her door, in the kitchen. He could not lie down and sleep, although sorely fatigued. He must be ready to meet the slightest call of his dear girl, now too surely slipping away from him. Several times in the night he stepped to her bedside and looked at her. The moon shone brightly through the small window. A bright fire burned in the kitchen stove, which furnished a gentle warmth for Marion's room. The invalid slept peacefully, painlessly, a smile playing around her mouth. The woman on the floor slept soundly, and breathed hard. It was such a wretched place! Towards morning, because he was thoroughly exhausted, Philip fell asleep. When he awoke, with a start, it was broad daylight. The woman had set some dishes on the table and had stepped outside. The tea-kettle was singing. The air was filled with the smell of fried bacon and coffee. Mr. Hardie roused himself and slipped noiselessly into Marion's room. If she were sleeping, she must not be disturbed. Ah, sleeping! The face was smiling. A glow flushed the cheeks. But he knew. He placed his hand over her poor heart. It was quite still.

And Philip Hardie knelt beside his love, and hot tears flowed from his eyes. He remembered that it was the Sabbath dawn. What more fitting time for his dear one to lay her jewels at the feet of her beloved Master?

THE END.

THE ARK PUZZLE.

We are still receiving many replies to the scriptural puzzle:

"A casement held a wondrous view,—
And all the living world looked through."

Propounded by M. V. L., Elizabeth, N. J. The answer, as our readers continue to be abundantly informed, is "Noah's Ark." Many of these answers are so interestingly worded that we would like to publish them in full, but space forbids that, and even a complete report of the names signed to correct answers, which continue to come in.

A lover of THE CHRISTIAN HERALD; Mrs. C. V. Johnston, Maxton, N. C.; Mrs. J. C. Patterson, Moncton, Can.; J. L. S., Moncton, Can.; W. H. & E. G. Griffing, E. Marion, N. J.; Wm. Gysbere, Wanpun, Wis.; Mrs. F. R. Honeywell, Carwood, Kan.; Martha Weatherly, W. Laurens, N. Y.; M. J. Jamison, Greensburg, Pa.; A. L. Blomeyer, Cleveland, O.; Mr. and Mrs. A. J. Holcomb, Butternut, Mich.; Mrs. M. B. Irwin, Smith's Forks, Tenn.; Mrs. J. H. Balmer, Vernon Centre, N. Y.; H. W. Gibson, Oakwood, Mich.; A. A. B., Portageville, N. Y.; L. A. D., Brattleboro, Vt.; M. K., Auburn, N. Y.; Mrs. T. S. Sherman, Wayland, Mass.; Miss L. E. Blair, Chittenango, N. Y.; Mrs. S. M., Maurice, Ia.; E. C. W., Schadts, Pa.; Clara J. Bewley, Smyrna, Del.; Cornelia Miller, Middleport, N. Y.; Wm. J. Dittie, Philadelphia, Pa.; Mrs. W. S. Huntley, Ripton, Vt.; Mrs. C. E. Goff, Weedville, Pa.; John Myers, Seneca, S. C.; Ruth Alexander, Shamrock, N. C.; Mrs. J. Sawyer, Hastings, Neb.; A. Leonhard, Broadway, O.; Mrs. M. M., Silver Creek, N. Y.; E. W. Chase, Rutland, O.; L. L. Hearn, W. Va.; J. A. Hill, Findley's Lake, N. Y.; Mrs. F. Kelley, W. Covington, Pa.; W. S. Glenn, Utica, Pa.; Mrs. F. Webber, Bowdoinham, Me.; H. C. Ames, Machias Point, Me.; Lucy A. Stowell, Chatham, O.; H. S. Putnam, Post Mills, Vt.; T. E. Limmekin, Jefferson, Me.; J. H. Broad, Lorneville, Can.; Caroline Shield, Gilpin, Pa.; Robert E. Lee, Marshall, Va.; Mrs. M. Cowks, Easthampton, Neb.; H. Stoneman, W. Newton, Pa.; Mrs. M. A. Johnson, Pearl Creek, N. Y.; Mrs. E. Whitten, Fillmore, Ill.; Mrs. Anna M. Watson, Mt. Holly, N. J., and others.

THE 30,000 PROMISES OF THE BIBLE.

THIRTY thousand! God's promises told,
Like pictures of silver and apples of gold;
Not for the pure, the sinless and free,
But only for sinners like you and me—
You who are thinking for fountains above,
You who are longing for light and love.

Thirty thousand! an army strong
Of varying force for a conflict long—
Shields in the battle of faith well tried,
A shining phalanx, and side by side.
Were there only ten—yet they must have stood
Because they came from the mouth of God.

Thirty thousand! they thickly shine;
How they strew with gems the path divine.
How they gleam as coin of heavenly state
That current will pass at the pearly gate!

To the exiled here in the realms of sin
They tell of an endless life within.
Of boundless bliss where they weep no more,
An ocean where lieth a golden shore.

Thirty thousand! like banners of light
Hanging above us as stars of night.
Thirty thousand blessings from God!
The great and the good, the glorious God!
Thirty thousand! they stand forever—
Will they fail or deceive us? Never! Never!

Chatfield, Minn. *E. Barnard.*

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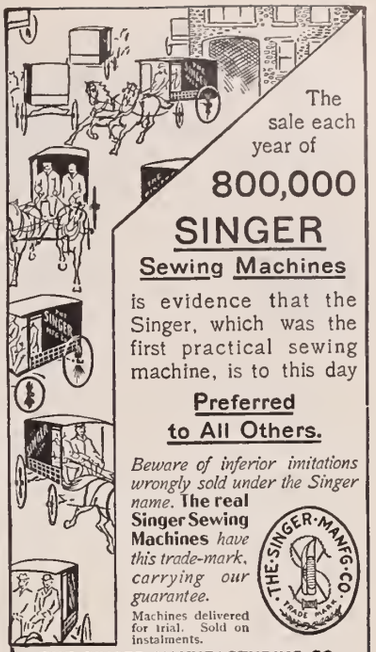

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FRIENDS IN COUNCIL

Love Affairs—Maidenly Reserve—Secret Prayer—Indolent Sons.

THE POSTMAN has been very busy this week bringing letters from all parts of the country to be answered and talked over by Friends in Council. Some of the questions are very difficult to answer, especially those relating to the love affairs of our young friends. An Oklahoma correspondent wishes to know whether two persons of apparent similarity, both having a dark complexion, one with gray eyes and black hair, the other with brown eyes and brown hair, represent the opposite poles of magnetism, one positive and the other negative. Undoubtedly they may, and the probability is that the one with the gray eyes and black hair will represent the positive, and the other the negative points of attraction.

* * *

K. F. A. is quite right in her feeling that a girl should not listen to a story told by any one which is not fit to be told in the presence of her mother and of the entire family. We cannot too strongly insist on the right and duty of young girls to hold themselves far above anything in the least indelicate. Certainly, no man is worth a girl's friendship who insists on using in her presence words of double meaning, or who tells her stories which bring a blush to anyone's cheek. Equally, a girl should frown upon profanity and upon jesting about sacred things. It is quite possible for a young woman to create about herself an atmosphere into which nothing unworthy will dare intrude. She can simply refuse to smile when any one, man or woman speaks lightly and jestingly of sacred things. Her manner, quite as well as her words, can show that she will not have that which is dearest and most hallowed called in question in her presence. With regard to the amusements of which this correspondent speaks, no arbitrary rule can be given. One must follow the dictates of one's conscience; but a good test of the whole question of amusements is to bring it to this Bible verse: "Whether ye eat or drink or whatever ye may do, do all to the glory of God." If you feel that the amusement you crave will not bear this test, you would better let it alone.

* * *

Another friend has two or three very serious questions to ask. One is with regard to her secret prayer. She is very apt to be interrupted when she tries to obtain a season of quiet meditation and communion with God. Most house-keepers will sympathize with her in this. One of my friends, who had a large family, resolved some years ago that she would have half an hour daily in her own room, which she could devote to reading the Bible and praying; but do what she would, the children would come to the door and disturb her at the most unexpected moments. She would open her door and say vehemently: "John, or Mary, or Kittie, if you disturb me again while I am praying, I will come out and whip you." It seems to me that this was praying under difficulties and that this lady might have taken a hint from the beautiful old story told of Francesca. This would-be saint had a husband who did not sympathize with her in her religious life. One morning she was interrupted five times in her devotions; but each time went back with an mollified tone and perfect serenity of spirit to continue their fervent prayer that she was worshipping God just as much in performing the little duties of life, as in praying to him. Is not a mother's labor of love pleasing to God? Can we not, as we care for our little children, do it according to the pattern set by the Master, even if we are not able to give very much time to direct prayer? A little mother's prayer can wing its way to the throne of God, when the mother is too busy to have a season to herself.

* * *

One correspondent has another very serious problem. Her grown-up son, lovely and amiable and kind to everyone in the house, has drifted into indolent habits: and as he cannot get the work to do which he prefers, is doing nothing at all, but allowing his mother to support him. She wonders whether she is doing right in encouraging him in this sort of dependence. To this there can be but one reply. She is doing very wrong. A man of twenty five, in full health, with two hands, two feet, and a brain of the average intelligence, should take hold of the first work he can get. If he cannot get the job he wants, let him take something else. Several years ago I met a very prosperous man who had built up a large fortune by industry and ability. He told me that when he was twenty years old, he was suddenly thrown upon his own resources, losing the place he had had through no fault of his. Being an educated man, he had first sought for work in some channel which was in the line of his studies; but none opened. He then went out one morning, determined to find work before night. He went from store to store and from factory to factory, everywhere meeting the same answer, "We are dropping men instead of taking them on." Finally, one man looked at him and said, "You seem pretty strong. Are you willing to go down into the yard and help my porter load goods?" "Certainly," was the reply. The man took off his coat and went to work with a will, and though it reads like a fairy story, it is perfectly true that in five years' time he had reached the highest clerkship in the place, and when I met him after many years, he was the senior partner in the concern.

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Enghtening the Fishermen.

e Lle Dauphin Island Mission and its Wo—Sister Stombaugh's Struggles.

ANY of our readers are already familiar with the mission work founded and conducted on Dauphin Island, in Mobile Bay, by Mrs. O. E. Stombaugh. Dauphin s the home of a small fishing popun mong whom, till the mission was , there was but little knowie lge of

THE DAUPHIN ISLAND MISSION HOUSE AND ITS CONDUCTORS.

pel. Drunkenness was a prevailve at certain seasons. For a long re was a very pronounced opposit the establishment of the mission. umately the Christian spirit of the and the loving message they won the hearts of many of the s, and they began to attend the s at the home.

Stombaugh, the founder, had assoed with her a little band of devoted , and in the face of many obstacles severed in the work. Souls have n to Christ in the little mission and not a few of the converts have hardship and persecution for his The fishermen, sailors and their had to be supplied with Bibles, ents, and other religious literature mission workers, and this, together other expenses involved in con the mission, soon depleted their purses. Had it not been for the ity of friends in different parts of ntry who knew of the mission work, ggle must soon have ended through means. The conductors of the are now endeavoring to secure the to purchase outright as a headrs for the work, the little building n the photograph. The group in the building includes Mrs. W. B. Mrs. Ora N. E. Vaughan, Mrs. P, t, a missionary from Chicago, and e daughter, Mrs. Stombaugh, Mr. Cruse, a convert and helper, and T. E. Hulbert, Superintendent of d Mission, Chicago. Writing to HRISTIAN HERALD of the Dauphin work, Mrs. Platt says:

The people are poor fishermen—men unen so the mission is not self-supporting. Stombaugh needs the place to assist the Gospel work here, and unless she chase, it will surely go into the hands emies of the Gospel, who may ruin the rk ere. All the assistance she can possibly be well deserved.

nylvania State C. E. Convention

The following particulars regarding the nylvania State Christian Endeavor ntion to be held next fall in Harrisave been forwarded to us by Rev. Stockton Roddy, pastor of the Presbyterian Church in that city: The Convention will be held in the imen hall of the Chestnut Street Market u. Its great seating capacity (for rve thousand persons), it is believed, able every one present to hear the programme, an interesting feature wch will be a chorus of five hundred ic (including many of the best singers city), under leadership of Dr. Chas. er. If space for overflow meetings ed, the three large central churches, th a block of the convention hall, will accommodate an additional three thousand. Rev. Geo. B. Stewart, D.D., ex-President of the State C. E. has been elected Chairman of the Convention Committee, and when the Endeavorers gather they will find that this able organizer, and President Frank Palmer, of the City Union, Charles B. Rettew, Treasurer, and D. D. Hammelbaugh, Chairman of the Finance Committee, have done everything possible to make "Harrisburg, '98" the best convention ever held in the State. To further his plans in this direction, Dr. Stewart desires to know the dates of all local, county, district or denominational rallies or conventions of religious bodies, and will be pleased to receive, before such rally or meeting, notification by postal card. Dr. Stewart's address is Harrisburg, Pa., Chairman C. E. State Convention.

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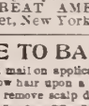

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When Hamlet Exclaimed "Aye, there's the rub!" could he have referred to **SAPOLIO**

A TOMB OF KINGS.

RECENT investigators claim to have discovered evidences of the handiwork of the persecuted children of Israel in the pyramids of Egypt. The pyramid in our illustration is one of the eleven at Sakkara. Some of the bricks of which it is composed were made without straw. We remember in the Biblical history that:

Pharaoh commanded the same day the taskmasters of the people and their officers saying: Ye shall no more give the people straw to make bricks as heretofore; let them go and gather straw for themselves. And the tale of the bricks which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof; for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. . . . And the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters hasted them and beat them and they appealed to Pharaoh and he said: Ye are idle, ye are idle; therefore ye say, Let us go and do sacrifice to the Lord.

THE PYRAMID AT SAKKARA, EGYPT.

Then came Moses' protest, the plagues and the Red Sea. There are seventy pyramids in Egypt, all built to entomb ancient kings, a goodly number of whom stand to-day in a row in the British Museum, neatly labelled and numbered as "antiquities." The power of Egypt has long since faded into nothingness, its religion has passed into a myth, and its wonderful palaces of the dead stand emptied of regal tenants before whom once the whole world trembled, while the Israel they persecuted covers the face of the earth, since the Hebrew is found as a citizen of every nation. According to the doctrine of Isis, a body must "rest in peace" a certain great length of time in order to secure immortality, and the rich and mighty and intellectual Pharaoh's spared neither riches nor labor, nor handcraft of artist, nor toil of masonry, nor driving their helpless captives in cruel tasks, to prepare for their dead bodies such security of repose, such privacy of post-mortem dwelling, as would provide for their regal slumbers a protection long as the world endured, as sacred from intrusion as were the inner courts of their palaces when guarded by Egyptian legions.

THE CHRISTIAN ABSTAINER

The Widespread Evils of all Intemperance. Prov. 23:20–35.

It is well that occasionally the attention of Christian young people should be called to a subject on which it might be supposed they do not need instruction. So elementary a duty as that of sobriety is expected of them as a matter of course. But it is not safe to ignore the subject. In our day the enemy is desolating homes, breaking hearts and carrying brilliant souls to destruction, as he has done in the past, and he seems to take advantage of any laxity in the campaign against him, to put forth new energy in his merciless fight. It is the duty of every Christian to be a total abstainer, not only for his own safety from the approach of the insidious foe, but in order that by example he may encourage others to abstain. But this duty may not be perceived if it is not urged persistently and emphatically. There is the more need for it because of the dangerous doctrine which is being promulgated in some of our churches. We are being told that we should resist any restriction that may be imposed on our Christian liberty. It is said that we have the right to use the things of the world without abusing them, and that we do ourselves a wrong when we voluntarily pledge ourselves to abstain from the use of intoxicants. This preaching of moderation and the exercise of Christian linerty may do a mischief which will cause sorrow to those who are engaged in it. Theoretically the advice is sound. The Christian has the right to drink wine and to let "his moderation be known unto all men," but it is one of the rights which the higher law of brotherhood requires him to renounce. True, if he has the spirit of Christ and is living in union with him, he is in no danger of falling under the power of the drink fiend, but there are around him people who have not that spirit and who are in danger. Such people would be deterred from the abstinence, which is their only safe course, if only those abstained who are, in danger. Abstinence then would be a confession of weakness, a stigma, of which they would be ashamed. But when strong men, men of undoubted moral courage and self-control, abstain, the weak brother is in good company and can refuse the proffered wine cup without humiliation. We may be quite sure that in thus giving up the liberty Christ grants us, we shall have his approval. He who "gave his life for the sheep," will be pleased to see his followers making a sacrifice for others. It is by no means certain that the use of intoxicants is a benefit to any one, but if their value were indubitably proved, we might well dispense with them, if our doing so encouraged one poor victim to take his stand by our side and fight his enemy in the armor that we wear. This is the law of self-sacrifice which is the glory of Christ.

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Why is it every sarsaparilla which tries to sell itself, ranges itself against Ayer's as the standard? Why is it that all have to offer extra inducements—bigger bottles, fancy wrappers, cheaper price—anything, everything, but the one inducement of quality? Quality tells.

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"I have sold Dr. Ayer's Sarsaparilla for more than twenty-five years, and have never heard anything but words of praise from my customers. A preparation must possess great merit to maintain such a reputation. I believe your sarsaparilla to be the best blood purifier. I often hear other manufacturers say that this is "as good as Ayer's." They always set Ayer's up as the standard of excellence." — S. F. BOYCE, Duluth, Minn.

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GEMS FROM NEW BOOKS.

A Church Experiment.*

"WHAT I am going to propose now," said Rev. Henry Maxwell, the minister, "is something which ought not to appear unusual or at all impossible of execution. Yet I am aware that it will be regarded by a large number, perhaps of the members of the church. But I consider that we may have a thorough understanding of what we are considering, I will put my proposition very plainly, perhaps bluntly. I want volunteers from the First Church who will pledge themselves earnestly and honestly for an entire year not to do anything without first asking the question, 'What would Jesus do?' And after asking that question, each one will follow Jesus as exactly as he knows how, no matter what the results may be. I do not, of course, include myself in this company of volunteers, and shall take for granted that my church here will not be pursued at my future conduct as based upon this standard of action, and will not oppose whatever is done if they think Christ would do it. Have I made my meaning clear? At the close of the service here I want all those members of the church who are willing to join such a company to remain, and we will talk over the details of the plan. Our motto will be, 'What would Jesus do?' Our aim will be to act just as he would if he were in our places, regardless of immediate results. In other words, we propose to follow his steps as closely and as literally as we believe he taught his disciples to do. Let those who volunteer to do this will pledge themselves for an entire year, beginning with to-day, so to act."

Henry Maxwell calmly closed the service with a brief prayer. The organist began his postlude immediately after the benediction, and the people began to go out. After several minutes Henry Maxwell asked all who expected to remain to pass into the lecture room on the side. He himself was detained at the front of the church talking with several persons there, and when he finally looked around, the church was empty. He walked over to the lecture room entrance and went in. He was almost dazed to see the people who were there. He had not made up his mind about any of his members, but he had hardly expected that so many were ready to enter into such a literal testing of their discipleship as now awaited them.

* * *

"I want to ask a question," said Rachel Winslow after the pastor had prayed and further explained his proposition. "I'm a little in doubt as to the source of our knowledge concerning what Jesus would do. Who is to decide for me just what he would do in my case? It is a different age. There are many perplexing questions in our civilization that are not mentioned in the teaching of Jesus? How can I tell what he would do?"

"There is no way that I know of," replied Mr. Maxwell, "except as we study them through the medium of the Holy Spirit. You remember what Christ said concerning to his disciples about the Holy Spirit: 'Howbeit, when He, the Spirit of Truth is come, He shall guide you into all the truth.' There is no other test that I know of. We shall all have to decide what Jesus would do after going to that source of knowledge."

* *In His Steps: "What Would Jesus Do?"* By Charles M. Sheldon. A story of new life in a modern city church, telling the results of a pledge by pastor and people to live for a year according to a strict rule of conduct. Pp. 282. Price in paper covers 25 cents; in cloth, 75 cents. Published by J. H. Jewett, 77 Bible House, New York.

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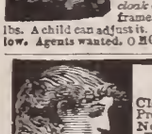

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GOUT AND RHEUMATISM.

A prominent physician writes:

Dear Sirs:—Replying to yours on the use of Tartarlithine as a remedy in the treatment of gout, I will say that the verdict is unanimous in its favor. I have used it in the treatment of about a dozen cases with results that are little less than wonderful. The characteristic feature of its action is the rapidity and promptness with which patients improve under its use. An improvement is noticeable within 24 hours. One of the most striking cases was that of a physician suffering from gout along with inability to digest starchy foods, muscular rheumatism and frequent bilious headaches. I prescribed Tartarlithine, and in one week there was absolute disappearance of all of the uric acid manifestations. The nervous irritability disappeared, and he stated that he had done the best week's work which he had accomplished for years.

Pamphlet on the treatment of gout and rheumatism by Tartarlithine, sent free by

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the lid securely, preventing all possibility of slipping. It will fit all stoves and lets go instantly when desired. Can be used hurriedly with perfect ease and safety. The Alaska Stove Lifter is the delight of every housekeeper. Handle always cold. Price 15c. at all store, hardware, and house furnishing dealers, or mailed postpaid for 20c.
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and therefore prevent much colic. The valve prevents a vacuum being formed to collapse them. The ribs inside prevent collapsing when the child bites them. The rim is such that they cannot be pulled off the bottle.

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$60 White Star Machine,	$22.00
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Full set of attachments free; buy from factory and save $10 to $40. WE PAY FREIGHT; thousands in use; catalog, showing other styles, free. Each machine guaranteed 10 years.

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NEW AVENUES.

Strange Ways in Which God Leads Us. Acts 13: 45-49.

Many of God's servants have had an experience analogous to that of the two Christian missionaries at Antioch. Their future work was changed and the current of their lives turned into a new channel by the attitude taken by their hearers. Probably, up to this time, Paul and Barnabas, like the church of Jerusalem, regarded the Jew as their sphere of labor. The idea of Christianity as a world-wide religion had not entered their minds. To the Jews, familiar with the law and the prophets, the news of him who had fulfilled the Old Testament promises and predictions, was peculiarly appropriate. They of all men might have been expected to welcome such news, to understand and appreciate him. But when the Jews rejected the message, the preachers delivered it to the Gentiles. Thenceforward it was from the Gentiles mainly that Paul's trophies were gathered. It was a strange arrangement of God's providence which turned the zealous Pharisee into a preacher to Gentiles. Luther and the Wesleys had a similar experience. It was the intolerance of the Pope and the Catholic clergy that made Luther a Protestant, in spite of himself. It was only when the church doors were closed against the Wesleys that the preaching in the fields and on the corners of the streets began.

Our own plans may be laid with our best wisdom, and as it often seems to us, with a single eye to the service of God and the advancement of Christ's kingdom; and yet they seem to us to fail. Efforts that we make in all good will and sincerity for the benefit of others are misunderstood and our motives impugned. We enter on some work that seems to us so good that we may surely count on God's help and blessing, but we fail and it seems as if God were not fulfilling his promise. We are puzzled and often discouraged, but it would be very unwise to let our faith falter. God may be opening some wider sphere by closing that which we tried to enter, and may be thwarting us in our purposes in order to guide us into his own larger and better plan. Mr. Beecher's story of his father's tact in managing him supplies a key to much that is mysterious in our Heavenly Father's control of his children. In his boyhood, Beecher was set on being a sailor and was resolved, if he was opposed, to run away. But his father, though horrified at his choice of a career, showed no opposition. He pointed out to him that to achieve distinction in such a career he must study. Beecher understood this and began his studies. Very soon all desire for the sea passed away and he entered on the career for which he was specially adapted. God's providences sometimes follow on those lines leading us by a way that we know not, into the places for which God designs us and endows us.

Help for Cuban Refugees.

Rev. Geo. Brereton, of East Northfield, Mass., writes us that he has been able to collect a very small lot of clothing, bedding and furniture for the Cuban refugees now under the care of Rev. J. de Cova at Tampa, Fla. He found a ready response on the part of Christian people to his appeals. He suggests that as those refugees are in urgent need, other Christian sympathizers might help them by speaking to pastors and Christian workers in their midst.

Free to all Readers.—The New Cure for Kidney and Bladder Diseases, Rheumatism, etc.

As stated in the last issue the new botanical discovery, Anuric, proves a wonderful curative in all diseases caused by uric acid in the blood, or disordered conditions of the Kidneys and Urinary organs. The Anuric Herb is the remarkable cure of Rev. W. C. Dellinger, pastor of the gospel at North Canton, New York, cured of Alburia, when, as he says, he had lost faith in man and medicine and was praying for death. Another testimonial comes from Mrs. Mary Lemmon, a well-known lady living at Hanover, Pa., who writes: "I had Bright's disease of the kidneys and was given up by the doctors. I got a bottle of Anuric from Dr. Kilmer & Co., Binghamton, N. Y., and it cured me entirely." Dr. Kilmer & Co. are now located at No. 1 Kilmer Building, Fourth Avenue, New York, and offer to any readers of *The Christian Herald* who suffer from any form of Kidney or Bladder trouble, Rheumatism, etc., a bottle of Anuric, Dr. Kilmer's Swamp-Root, Pain Cure or Cough Cure, absolutely free. Dr. Kilmer's Swamp-Root is a specific for all diseases of the Kidneys, Liver, Bladder and Urinary Organs. We advise all sufferers to send their name and address to the company, and receive the Anuric free. To prove the wonderful curative powers of it is sent to you entirely free.

OPENS HIS EYES.

Probably no one thing will more profoundly startle a man than to find out by actual proof what coffee drinking is doing for him. When he realizes that day after day the physical machinery is not working right, he naturally casts about for the cause in order to stop it before it goes too far.

But to locate the cause is frequently beyond the power of himself and even his physician. If such cases can be induced to drop coffee and other narcotic drugs like tobacco, etc., for a short period and use Postum Cereal Food Coffee, the truth is brought home in unmistakable terms.

The need of a pure cereal coffee for human-ity was the active cause for the discovery of Postum. Plenty of "Coffee Substitutes" existed but their unpalatable taste prevented their use.

It required over a year of experiment to discover how to select the proper parts of cereals and roast them in such a way as to give the taste of a mild and high grade Java coffee and yet preserve the entire purity and food value.

Postum now has imitators that throw samples about, which claim to be pure "grain," "wheat" or "cereal coffee," but careful test and investigation shows that every article of that sort which has any distinctive coffee flavor, is simply a cheap, low grade adulterated coffee; a counterfeiter cares little what goes into a customer's stomach. The analysis of Postum is furnished the Pure Food Commissioners and Physicians of various states, and it is known to be a solutely pure and highly nutritive.

Ten days use of the genuine Postum, properly boiled 15 minutes after boiling commences, tells surprising tales to partly sick men and women.

R. T. BOOTH'S
TRADE Mi-O-NA MARK
A CERTAINTY IN MEDICINE.
THE HAWAIIAN CURE FOR DYSPEPSIA

This new and wonderful remedy is a SPECIFIC for all forms of indigestion. It CURES by HEALING the inflamed digestive organs. It is not a palliative but is a HEALER.

Mi-o-na removes all congestion and inflammation and gives tone to the stomach.

MI-O-NA ABSOLUTELY PREVENTS UNNATURAL FERMENTATION.

Take no more laxatives or artificial digestives. Take Mi-o-na Tabloids; the food will then pass NATURALLY through the body, will be naturally digested and assimilated and your blood will be rich and pure. In this way nature manufactures strength and restores vitality; and in no other way can it be done.

This is what the great orator and reformer Francis Murphy says:

Pittsburg, Pa., Dec. 23, 1897.

My Dear Mr. Booth:

Permit me to congratulate you on your discovery of MI-O-NA. It is a wonderful remedy, and you are entitled to great credit. No one can command success, but you certainly deserve it, and I wish you all prosperity. I have used your Hawaiian cure, and with all my heart and my renewed strength I thank you for it. I will gladly recommend MI-O-NA to all whom I meet suffering from indigestion or dyspepsia.

FRANCIS MURPHY.

An interesting booklet on HOW TO GET WELL AND STAY WELL, together with full information of Mr. Booth's great discovery, relating to HEIGHT, WEIGHT and PERFECT HEALTH, sent FREE on application; also, a trial sample of Mi-o-na. A box of Mi-o-na Tabloids at your druggist's or by mail, 50 cents. Address

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Agents wanted in a profitable line of goods, which are extensively advertised, to canvass with are wanted at once for Dr Scott's Celebrated Electric Corsets, Brushes, Belts, Safety Razors and other goods. At the same time we give you cash make from $1,000 to $5,000 a year, send at once for our liberal terms, we give exclusive territory and free samples to every agent who works for us.

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50 cts. "PERFECTION" 50 cts.

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MANY MEN SAY: "I can't eat meat! Can't digest it!" **Teachers of Domestic Science,** say, "Cook Cereals by Steam, allowing the steam to circulate over and into them." Hence we have devised **The Steam Cereal Cooker** in which the kernels are made tender, delicious and readily digestible. Our **No. 200 Steam Cereal Cooker,** consists of a large bottom pan 10¼ in. wide with an inside **rack** and **cereal pan** which holds 5 pints for cooking cereals, etc., also a tray with 5 deep cups for puddings, custards, etc., and 5 shallow cups for poaching eggs, steaming oysters, etc. Eggs are poached by steam in 2 minutes, not broken and water soaked. A little cup for each egg. A cook book free with each cooker.

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Perfection Cake Tins enable you to remove without breaking the most delicate cake or pie. We make ten styles, round, square and oblong.

NO. 200 STEAM CEREAL COOKER AND POACHER.

SELF-SEALING PIE TIN.

The crimped rim holds both crusts firmly together and prevents the juice from escaping. The under crust bakes crisp and brown.

THE WONDER CREAM WHIP will whip Cream in 3 minutes.

EGG BEATER will beat Eggs in 30 seconds.

THE FAVORITE CAKE SPOON for stirring and mixing batter of all kinds. useful as a skimmer and in 1001 ways.

THIS STARTLING OFFER is made that you may have the golden opportunity of a life time to start in this profitable business. We have selected **an outfit** consisting of our very best sellers and we will send you by express for **ONLY 50 CTS.** (stamps will do) the following articles which are worth at least **$2.**

For Only **50c**

1 No. 200 Steam Cereal Cooker with Pudding and Egg Cups.
1 No. 1 Improved Perfection Cake Tin for layer cakes and pies.
1 Self-Sealing Pie Tin to prevent juicy pies boiling over.
1 Wonder Cream Whip and Egg Beater, rapid and effective.
1 Favorite Cake Stirring and Mixing Spoon, strong and durable.
$2.00 WORTH OF USEFUL ARTICLES FOR 50cts.

These samples are full size taken from our regular stock and we send this **outfit** by express, for only **50c** which is one-quarter its real value. We send only one outfit to any one person at this price. This offer includes our handsome catalogue, and printed matter. We teach you the work free and make every thing absolutely plain as soon as you decide to act as our agent. Do not wait until some one gets ahead of you but send at once for this outfit and get a good start. Please mention "Special Agents Offer No. 55"

SIDNEY NOVELTY WORKS,
19, 21, 23 and 25 Randolph Street Chicago, Illinois.

AGENTS' BONANZA.

HOUSEWIFE'S JOY.

FLOWER SEEDS FREE

Pinks,	Nasturtium,	Eschscholtzia,	Sweet Mign't
Aster,	Sun Flower,	Mourning Bride,	Snap Dragon,
Poppy,	Zinnia,	Chrysanthemum,	Also one large p
Cosmos,	Portulaca,	Morning Glory,	Wild Flowers
Petunia	Marigold,	Sweet Alyssum,	comprising 42 va

Above varieties **18 Separate Pkgs. Free** if you send 10c. silver or 12c. stamps, and to us enter your name as a trial subscriber to **THE COLUMBIAN**, the most popular and successful **Ills. Magazine Published**

SWEET PEAS Large Introductory Premium Package (enough for 1 lb.) 14 best named varieties, EXTRA, if with your order as above, you enclose names of two friends and stamp for postage on cats, and sample copies of Magazine to them.

REMEMBER! The 18 Pkg. with catalog and trial subscription, 10c. silver, or 12c. stamps; Pkg. of Sweet Peas Included, 19 pkg., in all, for extra 2c. stamps and names of 2 friends. Address, **L. N. CUSHMAN**, Pub. and Seedman, **Boston, Mass.**

Ours is the most Complete Department Nursery in the United States.

Can supply all your wants from **Flower** and **Vegetable Seeds** to **Street Trees** at low rates. Try us, can refer you to customers in every state and territory in the Union. Forty-three years of square dealing has made us patrons and friends far and near. Have hundreds of carloads of

Fruit and Ornamental Trees, Shrubs, Roses, Plants.

We send by **mail postpaid, Seeds, Bulbs, Roses, Plants, Small Trees, Etc.** S arrival and satisfaction guaranteed; larger by express or freight. **OUR CATALOGUE,** an eleg book magazine size, profusely illustrated tells it all, **FREE.** Send for it today and see what val we give for a little money. **Last chance** as this will not appear again. 44th year. 32 greenhous 1000 acres.

THE STORRS & HARRISON CO., Box 194, **PAINESVILLE,**

WE HAVE NO AGENTS

No. 77. Surrey Harness. Price, $16.00. As good as sells for $25.

but have sold direct to the consumer for 25 years at wholesale prices, saving him the dealer's profits. Ship anywhere for examination. Everything warranted. 118 styles of Vehicles, 55 styles of Harness. Top Buggies, $36 to $70. Surreys, $50 to $125. Carriages, Phaetons, Traps, Wagonettes, Spring-Road and Milk Wagons. Send for large, free Catalogue of all our styles.

No. 606 Surrey. Price, with curtains, lamps and shade, apron and fenders, $90. As good as sells for $

ELKHART CARRIAGE AND HARNESS MFG. CO. W. B. PRATT, Sec'y, ELKHART, IND.

RESURRECTION POWER.

The Risen Life and Its Earthly Signs. Col. 3 : 1-17.

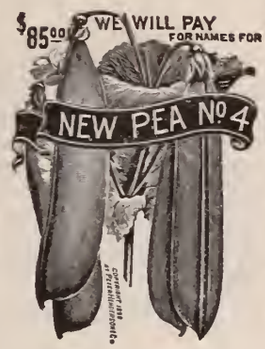
Beautiful in its conception is the view of the Christian's inner and outward life, which runs like a thread of gold through Paul's speeches and writings. The Christian, as he sees him, is one so closely identified with Christ that he is in union with him, living his life, having his righteousness, fighting the battles in his strength and inspired with his spirit. He is dead to the world, crucified with Christ. The appeals which move other men to action have no more power on him than they would have on a dead man. The prospect of an enormous fortune which may be had by some deflection from which the world calls trifling, from the path of rectitude, does not dazzle him any more than a table covered with gold and jewels would arouse a corpse. The call of gratification of physical appetites and passions, which is the idea of supreme happiness to some men, leading them to the saloon, the theatre, and the haunts of vice, finds him insensible as a dead man. He is dead to all such allurements. But he is not lifeless. There are matters to which he is very much alive. There are appeals to which he is keenly sensitive, and which stir him to exertion and endurance, such as prove vigorous and energetic life. Such sensitiveness on the one hand, and insensibility on the other, are seen in other matters beside religion. The story is told of two statesmen being brought together for the first time at the house of a common friend. They had often been in contact in public affairs, but until then had never had private and social intercourse. After passing an evening together each was asked what he thought of the other, and each confessed to a great disappointment. One thought the other an ignorant man, because he did not know that the greatest racing stable in the country was at a certain place, and the other was amazed that so prominent a man should not have understood the significance of an ancient manuscript, which had just been discovered. So, the world is apt to consider the Christian dull and stupid; while the Christian laments the sordid, debasing principles of the world. Each is alive on one side of his nature, but dead on the other. The experience of conversion is a reversal of former conditions. The convert becomes dead to that to which he had previously been alive, and becomes alive to that to which he had previously been dead. He is risen with Christ into resurrection life. "It is I, August," said a boon companion of the great Augustine, who met him after his conversion, and was hurt that he did not recognize him. "It is not I," Augustine answered. "The August of the former days is dead, and I am living a new life." This is the key to all the Apostle's system. The new life which Christ imparts to those who come to him changes the nature, so that temptations lose their power.

A Scottish Preacher.

Rev. David Findlay, formerly of St. George's Free Church, Glasgow, Scotland, is now visiting this country, and has supplied several pulpits with much acceptance. Dr. J. Wilbur Chapman, of Bethany Presbyterian Church, Phila., writes that he has the very highest confidence in his ability to fill any pulpit which may be open to him. Rev. D. Stuart Dodge, pastor of South Presbyterian Church, for whom Mr. Findlay has preached several times, says: "My people speak very highly of his services. I believe he is well qualified to do good work for the Master in any field to which providence may direct him. Dr. George Stanley Burnfield, of Philadelphia, also strongly recommends him. Mr. Findlay would be glad to settle permanently in the United States if the way is opened to him. His address is 466 West 22d St., New York.

Good News for Asthma Sufferers.

We are glad to announce that the Kola Plant recently discovered on the Congo River, West Africa, has proved itself a sure cure for Asthma, as proved at the time. We have the testimony of ministers of the gospel, doctors, business men and others, all speaking of the marvelous curative power of this new discovery. Hon. L. G. Clute, of Greeley, Iowa, writes that he could not lie down at night or day from Asthma, and the Kola Plant cured him at once. Rev. G. Ellsworth Stump, Pastor of the Congregational Church at Newell, Ia., was cured by it of Asthma of twenty years' standing, and many others give similar testimony. To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1164 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the *Christian Herald* who suffers from any form of Asthma. In return they only ask that you tell your neighbors of it when cured yourself. This is very fair and we advise all sufferers from Asthma to send for the Case, It costs you nothing.



Described on p. 18 of Manual.

Described on p. 88 of Manual.

Described on p. 172 of Manual.

Peter Henderson & Co.

WILL PAY OVER

$1000.00

(IN 156 PREMIUMS) as follows:

$25.00 each for the names we select as the best for each of the 12 Novelties (3 engravings of which we only have room for in this advertisement), viz., 12 premiums of $25.00 each,= . . . $300.00

$5.00 each for what we may consider the next best 12 names for each class, viz., 144 premiums of $5.00 each,= $720.00

For the best names suggested for the following

Nameless Novelties in Vegetable and Flower Seeds and Plants.

here only mentioned, but all fully described in our **Manual of "Everything for the Garden" for 1898**, which is sent free to all purchasers from this advertisement, whether they buy one packet of seeds or one plant, or whether they take advantage of our **Grand Combination Offer (Price $2.50)**, which gives them one hundred and fifty-six opportunities to secure a part at least of over $1,000.00.

To all others this **Manual**, which costs us 30 cents to place in your hands, will be mailed free on receipt of **10 cents** (in stamps) to cover postage, to which will be added our beautiful **"Souvenir" Seed Collection, free**, provided you state you saw our advertisement in this magazine.

$1.000.00 in Cash Premiums will be paid by Peter Henderson & Co. for best names for numbered novelties in Vegetable Seeds, Flower Seeds and Plants given on this page. For convenience, and to bring this novel feature more prominently before our patrons, we have detailed below such novelties as this season we send out under numbers. Full descriptions will be found of each in their proper departments in **Manual** mentioned above. It will be seen that we offer 156 premiums, which we consider a decided improvement over previous plans, for, if our customers wish, they now have an opportunity to contest (by buying the whole collection) for 156 premiums instead of one, as in the case of our already well-known Ponderosa Tomato and Prosperity Pea.

The 12 Numbered Novelties for which we will pay ☞					For Best NAME	For 12 Next Best	Total Amount
Bean No. 1.	*Described on p. 18 of Manual*,		per packet,	25c.	$25 00	$5=$60	$85 00
Lettuce No. 2.	"	" 19	"	25c.	25 00	5= 60	85 00
Water Melon No. 3.	"	" 26	"	25c.	25 00	5= 60	85 00
Pea No. 4.	"	" 18	"	25c.	25 00	5= 60	85 00
Aster No. 5.	"	" 88	"	25c.	25 00	5= 60	85 00
Coreopsis No. 6.	"	" 88	"	25c.	25 00	5= 60	85 00
Pansy No. 7.	"	" 88	"	25c.	25 00	5= 60	85 00
Poppy No. 8.	"	" 88	"	25c.	25 00	5= 60	85 00
Chrysanthemum No. 9.	"	" 147	" per plant,	25c.	25 00	5= 60	85 00
Dahlia No. 10.	"	" 158	"	25c.	25 00	5= 60	85 00
Geranium No. 11.	"	" 161	"	40c.	25 00	5= 60	85 00
Strawberry No. 12.	"	" 172	" 3 plants for	25c.	25 00	5= 60	85 00
					GRAND TOTAL, $1020.00		

We offer the whole collection of above-numbered novelties, comprising 1 pkt. each of the four vegetables, 1 pkt. each of the four flower seeds, and 1 plant each of the four plants, **for $2.50.**

CONDITIONS:

The purchaser is entitled to suggest one name for each and every packet of seed or plant of the above nameless numbered novelties bought (except in the case of the Strawberry, where one coupon is sent with **3 plants**). Each packet of seed will be sent out by us in a coupon envelope, and on each plant will be attached a similar coupon, on which the buyers are to write their post-office addresses and the name suggested for the novelty, and return to us not later than October 1, 1898. *The money will be awarded in December, 1898*, and the names of successfull competitors will be published in our **Manual** for 1899. In event of two or more persons sending in the same winning name, the one received by us first will receive the money. All names sent in are to be our property, and will undoubtedly be used in naming other things in future years.

The best way to remit is by Express Money Order, P. O. Money Order or Bank Draft. When more convenient, postage stamps or silver will be accepted.

PETER HENDERSON & CO.

35 and 37 CORTLANDT STREET, NEW YORK.

Peter Henderson & Co. no longer supply their Seeds to other dealers; so, to procure the genuine article, you must order direct.

4 Beautiful Plants, 30c.

PANSY GERANIUM. This new and beautiful geranium is of easiest growth dwarf in habit and covered with flowers all the year round. The coloring and marking of flowers are most extraordinary. Pink, white, dark purple, black, etc. Almost rivaling the pansy. 25c. each, 3 for 50c.

PANSY GERANIUM.

NEW WEEPING LANTANA. One of the grandest pot or basket plants grown. Grows very rapidly, and is of most graceful drooping habit. Produces great clusters of delicate pink flowers. Always in bloom. 20c. each, 3 for 50c.

CANNA DWARF CROZY. Bright red flowers, gold margin. Very dwarf. 15c. each, 2 for 25c.

NEW PALM WASHINGTONIANUM. The grandest and hardiest of all home palms. Stands all kinds of abuse. 20c., 3 for 50c.

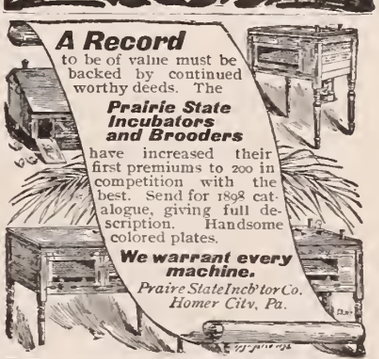
FOR 30c. we will send the above 4 beautiful plants post-paid together with catalogue.

J. ROSCOE FULLER & CO., Floral Park, N. Y.

Seed Raised

from carefully selected cabbage, onion, carrot, beet, &c., and yet at as low prices as seed raised from trash. Try the *Surprise Pea*, warranted to be the *very earliest* of all the wrinkled sorts. Try the Enormous potato (604 bus. per measured acre) the best of all the early beets, the new cabbage, cucumber, lettuce, etc. To have the best garden you will need our catalogue, it contains the best varieties of vegetable seed, many of them of our own raising. The Flower Seed page is of particular interest to wife and daughter. It is Free.

JAMES J. H. GREGORY & SON, Established 43 years. **Marblehead, Mass.**



A Record to be of value must be backed by continued worthy deeds. The

Prairie State Incubators and Brooders

have increased their first premiums to 200 in competition with the best. Send for 1898 catalogue, giving full description. Handsome colored plates.

We warrant every machine.

Prairie State Incubator Co. Homer City, Pa.

FACTORY TO FARM

THE ADVANCE WOVEN WIRE FENCE

is sold only direct to the farmer—freight paid. That saves him the dealer's commission and we give him a fence that is cheap and better than the use of any hand fence machine made. THERE CAN'T BE A BETTER FENCE made for the money than this one. Prices way down. One small order will satisfy you on this point. Don't buy until you get our extra special discount to farmers.

ADVANCE FENCE CO. 37 Old St., Peoria, Ill.

4 BUGGY WHEELS $6.50

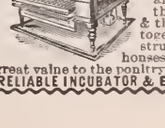
HIGH GRADE, SARVEN'S PATENT, tired and banded, height 3 ft. 4 in., 4 ft. 8 in. or 4 ft. Spokes 1 1-16 or 1 1-8 in. For any other sizes send for catalogue. Cut this ad out and send to us with ONE DOLLAR, state size wheel wanted and we will send them by freight C. O. D. EXAMINE THEM at your freight depot and then pay freight agent balance, $5.50, and freight charges.

WE SELL Buggy tops at **$6.95**, Wagon Umbrellas, **$1.50**, Ironed Buggy Poles, painted, **$3.25**. Ironed, Buggy Shafts, painted, **$2.00**. Ironed Neck Yokes, each, **35c**, Ironed Wagon Singletrees, **17c, 19c**, and **27c**, Ironed Wagon Eveners, each, **42c**. Trimmed Buggy Neck Yokes, **35c**, Top Buggies **$23.95** and up.

☞ Send for FREE BUGGY CATALOGUE.

SEARS, ROEBUCK & CO. (Inc.) CHICAGO, ILL.

A GOLD DOLLAR



is about the actual worth of our new book on Incubation and Poultry. Contains a full and complete description of the **Reliable Incubator** & the Brooder of same name, together with cuts and instructions for build'g poultry houses and much of interest and great value to the poultryman. Sent on rec't of 10c.

RELIABLE INCUBATOR & BROODER CO., QUINCY, ILLS.

Seven Superb Sweet Peas for 25 Cts.

Never before has it been possible to offer such **A Grand Collection of Seven Superb New Sweet Peas for Twenty-five Cents.** All are regular-sized packets, containing from forty to seventy seeds each, except *Queen Victoria and the other Eckford Novelty*, of which there are twenty seeds in each packet. ☞ Last year, without counting postage and trouble in sending to England, it would have cost *more than two dollars* to have gathered together the seed contained in these seven packets which are sold now for 25 cts.

BURPEE'S BRILLIANT. The color is of a rich, bright *crimson-scarlet throughout.*—**COQUETTE.** Beautiful hooded flowers of clear primrose-yellow; standard is shaded pale lavender.—**BURPEE'S NEW COUNTESS.** Flowers of largest size; a *pure light lavender throughout.*—**PRIMA DONNA.** A most lovely shade of soft pink, of large size and fine form,—*a great gem.*—**QUEEN VICTORIA.** Soft yellow subtly overlaid with faint purple, imparting a beautiful luster.—**ANOTHER NEW "ECKFORD."** One of the six grand **Novelties**, described on page 86 of BURPEE'S FARM ANNUAL, of which American seed is *now offered for the first time.*—**AMERICAN SEEDLINGS.** This grand cross-bred strain contains some most beautiful new colors, and has been much admired in Europe and America.

25 Cts. **buys all the above,—Seven Superb New Sweet Peas,** each in a separate retail packet, true to name as described, and mailed to any address in the United States.

☞ In the envelope containing each collection we enclose a new printed leaflet, giving both HENRY ECKFORD'S and the REV. W. T. HUTCHINS' instructions on HOW TO GROW THE FINEST SWEET PEAS.

For 50 Cts. we will mail **two collections** as above, or **any TWO** collections on this page, and give **FREE** one half-size packet (price 15 cts.) of the wonderful **New Dwarf Sweet Pea,—Burpee's PINK Cupid.**

Burpee's PINK Cupid.

This little wonder grows only six to eight inches high, with dark, emerald-green foliage. The plant spreads from a foot to eighteen inches around, and sends up numerous strong stems, each bearing in full bloom at once from *three to four handsome flowers*, close to the end.

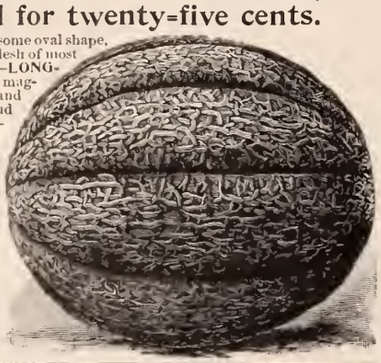
The standard is a bright rose-pink, while the wings are pure white or light pink, very large and finely formed.

The plant itself is vigorous and hardy, and those who had poor or indifferent success with White Cupid will find **Burpee's PINK Cupid easy to grow anywhere.** The seed is *black*, of wonderfully strong germination, and needs no special care in planting.

Though flowering early, it continues in bloom very late, bearing a profusion of large flowers so thickly as to completely hide the plant itself. It has no rival as a bedding and border annual, for its color and fragrance make it a rare novelty. A large bed looks as if the ground were literally strewn with bright-pink rosebuds. No novelty has such beauty and grace combined as has **Burpee's PINK Cupid.** It is also delightfully fragrant, and will be admired by every one who sees it.

In regular-size packets (each containing twenty-four seeds): Per pkt. 25 cts.; 5 pkts. for $1.00; per dozen pkts. $2.00, postpaid. In half-size packets (each containing twelve seeds): Per pkt. 15 cts.; 2 pkts. for 25 cts.; or 10 pkts. for $1.00, postpaid.

Seven Superb Vegetables, all of our own introduction, mailed for twenty-five cents.



BURPEE'S GOLDEN EAGLE MELON. Of handsome oval shape, densely netted, this new Cantaloupe has thick salmon flesh of most delicious flavor. *See illustration from a Photograph.*—**LONG-KEEPING AUSTRALIAN BROWN ONION.** A magnificent new Onion of beautiful amber-brown skin and mild, white flesh. Extremely early in ripening and keeps in good condition longer than any other.—**RUBY PEARL RADISH.** Ready for the table in only seventeen days from planting the seed.—**BURPEE'S ALLHEAD EARLY CABBAGE.** This famous Cabbage, the ownership of which cost us $1000.00 bonus, is the largest and finest early flat head.—**TRUE DARK STINSON BEET.** The round, dark-red Beets are of quick growth and fine quality for the table.—**ICEBERG LETTUCE.** Tender and crisp; unsurpassed for summer use, the solid heads are almost as hard as a Cabbage.—**MATCHLESS TOMATO.** Large, bright-red Tomatoes produced abundantly.

For 25 Cts. we mail all **Seven Packets,** *each full size*, with illustration and directions for culture printed on each packet.

☞ Should you not want the whole collection, we will mail **ANY THREE packets for TEN CENTS.**

Five Fine NASTURTIUMS for 25 Cts.

To get their full beauty Nasturtiums should be planted freely. This collection gives *more than two ounces of the seed.* It contains one full-sized packet each of the beautiful new climbing **HYBRIDS OF MADAME GUNTER,** of striking brilliancy;—our own unequaled and most gorgeous new **TOM THUMB NASTURTIUMS,** see illustration of one plant;—*one-half ounce* of other beautiful **MIXED TOM THUMB NASTURTIUMS;** and *one ounce* of the popular **TALL NASTURTIUMS MIXED;** *one-half ounce* of **FORDHOOK FAVORITE MIXTURE OF CLIMBING NASTURTIUMS.**

Five Fine New PANSIES for 25 Cts.

This new Collection contains one packet each of the largest-flowering **BURPEE'S DEFIANCE MIXED,** an unequaled strain of giant show and fancy varieties;—**SPECTABILIS,** a new strain from Germany, each flower having a narrow margin of either golden-yellow or silver;—**IMPROVED PEACOCK,** a lovely ultramarine blue with beautiful iridescent blending of shades;—**EMPEROR FREDERICK,** a velvety-brown golden-yellow; and the showy **METEOR.** In all *more than four hundred seeds of the finest Pansies* for 25 cts. ☞ With each collection we send our circular, "*How to Grow the Largest and Finest Pansies.*"

REGISTERED WAB TRADE MARK

SWEET PEAS for the Million. See our special advertisement on last cover page of THE CHRISTIAN HERALD, of February 24th.

☞ For 50 Cts. we will mail **any TWO** Collections and one half-size packet of **either** the wonderful new Dwarf Sweet Pea, **Burpee's PINK Cupid,** or the magnificent

New Giant Pansy,— President McKinley.

This distinct new Pansy is remarkable both for the lovely color and perfect form of its gigantic flowers. The ground color is a deep *golden-yellow*, while each petal has a large blotch of rich, dark violet, leaving a clearly-defined broad edging of "*pure gold.*" It comes absolutely true from seed. The plants produce the gigantic circular flowers continuously and abundantly. *See illustration.*

Per pkt. 25 cts.; 5 pkts. for $1.00. Half-size packet 15 cts.; 2 for 25 cts.

Burpee's GEM Collection

Ten Varieties of Choice Annual Flowers for 25 Cts.

This unequaled Collection contains one full-sized packet each of **LITTLE GEM SWEET ALYSSUM,** the most beautiful variety of the well-known popular Sweet Alyssum;—**ASTERS, FORDHOOK FAVORITES,** an unrivaled mixture of the best Asters, including the new Comet Asters of all colors—*Mary Semple, Triumph, Queen, White Branching*, etc.;—**CENTAUREA CYANUS,** new double, many new colors, greatly improved, of the popular *Bachelor's Button*;—**COSMOS, NEW MAMMOTH FANCY,** flowers of the largest size and most beautiful colors,—*see illustration*;—**DIANTHUS CHINENSIS, RESELECTED,** magnificent large heads of all colors, like a gigantic double Sweet William;—**MIGNONETTES, FORDHOOK FINEST,** an unequaled mixture of the improved large-flowering, such as Allen's Defiance, Golden Machet, etc.;—**NICOTIANA AFFINIS,** beautiful, pure white flowers of rich fragrance;—**PHLOX, STARRED AND FRINGED,** of all colors, greatly improved;—**POPPIES, FORDHOOK FAIRIES,** beautiful fringed and new double varieties;—**VERBENA, FORDHOOK FAMOUS,** the largest-flowered and most beautiful strain of new *Mammoth Verbena* yet developed.

For 25 Cts. we will mail ten varieties as above, with directions for culture printed on each packet. This offer certainly gives "**much for little,**" but **not** "*something for nothing,*" as announced in sensational advertisements. In every case the **quality is first-class,**—the same as if purchased separately at the regular retail prices of five and ten cents per packet.

Before buying other seeds you should write for

BURPEE'S FARM ANNUAL

For 1898.

The Leading American Seed Catalogue.

A handsome new book—tells the truth about

The Best SEEDS That Grow

Twenty-one Exclusive Novelties of Unusual Merit. Hundreds of Illustrations. New Flowers painted from Nature.

BURPEE'S SEEDS GROW

Our business grows also. We fill more orders every Spring than do any other Seedsmen in the world. Will you join our army of customers? **Write TO-DAY.**

Send One Dollar (cash or stamp To-Day, mention The Herald, and you will receive all the Seeds advertised on this page, postpaid; Actual Cash Value $3.65.

Entire satisfaction guaranteed, or money refunde

OR, if you do not want the seeds adverti you can select **ANY FI Collections for O DOLLAR,** and a full-packet (price 25 cts. each **BOTH** the **Pansy** and **P Cupid,** provided you ment THE CHRISTIAN HERALD.

W. ATLEE BURPEE & CO., SEED GROWERS, Philadelphia, Pa

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

OFFICES: BIBLE HOUSE, NEW YORK.

COPYRIGHT 1898, BY LOUIS KLOPSCH.
VOLUME 21.—NUMBER 11.

Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, MARCH 16, 1898. PRICE FIVE CENTS.

A MORNING GOSPEL SERVICE WITH THE SUNDAY BREAKFAST ASSOCIATION, PHILADELPHIA. (*See Page 224.*)

QUESTIONS AND ANSWERS.

M. L. B., Salina, Kan. What should a person do who is unable through deafness to hear a sermon, but is very anxious to secure the salvation of his soul?

Study the Bible with such printed aids as he can get and pray earnestly for the help of the Holy Spirit. There are many sermons published which it would be useful to read; but the best help is the Word of God, which, with the Holy Spirit's guidance, will give all the light necessary for salvation.

Earnest Subscriber, Millerstown, Pa. I believe in the Lord Jesus and love him, but at times I feel that my sins are not forgiven. Do I do wrong in continuing to partake of the communion?

No, you do quite right in partaking of the communion. It was instituted for those who believe in the Lord Jesus and love him. Your feeling about your sins not being forgiven is probably due to a morbid, anxious temperament. Your feelings have nothing to do with the fact. God will keep his promise. If you doubt his word and consider your feelings you will continue uncomfortable. Trust his word and do not insult him by doubting whether he will do as he promises.

Sympathy, Cleveland, O. 1. Will the American warships that are to carry food to the Cuban sufferers sail from New York? 2. At what ports in Cuba will they touch?

1. They will probably sail from Key West, the supplies being conveyed to that port from New York by the Ward Line steamships. 2. Probably Matanzas and some point near Sagua la Grande, at both of which places the famine prevails, and no relief can be sent except by sea, owing to the lack of transportation facilities.

Old Subscriber, Fremont, Neb. What is the Apostles' Creed and what is its significance?

It was an early summary of the Christian faith in which all Christian churches agree. It is said to have been composed by the apostles themselves, under divine guidance, during their stay in Jerusalem shortly after our Lord's ascension. Tradition declares that each apostle contributed a sentence of the Creed, and left it as a rule to be handed down to all the ages, but this is improbable.

A. M. H., Marlboro, Mass. Does not the question "Who did sin, this man or his parents, that he was born blind?" (John 9: 2), indicate that there is a pre-existence?

The question was asked, as you will see, by the disciples. They may have had some such notion. Christ often had to reprove them for their foolish ideas. He claimed a previous existence, but never said anything to imply that other men had a life before this.

A. A. P., Mountain Lake, Minn. Is a true Christian punished by God or by Satan? I have often heard it stated when sickness or bereavement fell upon a Christian that Satan did it by God's permission. Is it so?

Do not make the mistake that Job's friends made, of assuming that sickness, trouble, or bereavement may necessarily be punishment. You will find a different theory, not in John only, but in Hebrews. The writer of that epistle says (12: 5 11) that chastisement is sometimes to be regarded as a proof of God's love. He evidently regarded it as being inflicted by God, but to be in the nature of discipline and education rather than punishment. On the other hand, Paul said his "thorn in the flesh," was the messenger of Satan (II. Cor. 12: 7). It does not make much difference to the sufferer whether God inflicts, or permits Satan or men to inflict. In either case the affliction must be endured, and if it is borne with patience and equanimity God is pleased, because then the world sees how his children love and honor him.

Subscriber, Hoboken, N. J. Is the book of Isaiah the work of one man, or of more than one?

Scholars are generally of opinion now that the remarkable difference of style between the chapters prior to the fortieth and that of the later chapters, proves a different authorship.

Constant Reader, Huxon, Ill. Please give the date of Lincoln's death.

He was shot on the evening of April 14, 1865, and died 7 A.M., April 15, 1865.

L. Brenger, Broken Bow, Neb. What is the size, population, and present condition of Galilee?

It is about two thousand square miles in area, or about the same size as Delaware. In the time of Christ it contained, according to Josephus, 204 cities and towns, the smallest of which had a population of 15,000 persons. The best estimates place the present population below 200,000. Its climate is genial and its soil fruitful.

Subscriber, Westbrook, Me. Please let me know your price for a long primer teachers' Bible, divinity circuit.

$2 with and $3 without THE CHRISTIAN HERALD.

Inquirer, Richmond, Va. On what ground does the English law forbid the marriage of a man with his deceased wife's sister?

On the degree of affinity, which churchmen have based on Lev. 18: 18, which to the lay mind appears merely to forbid a man marrying his wife's sister while his wife is alive. It is contended, also, that a man whose wife is dead, may now ask her sister to come and keep house for him and care for his children; whereas, if marriage between the two were possible, it would not be fitting or proper for her to undertake such duties. There is a strong public feeling in favor of repealing the law, but hitherto the bill providing for its repeal has been rejected, sometimes by the House of Lords and sometimes by the House of Commons.

RESTING IN THE SUNLIGHT—A SOUTHERN CALIFORNIA STUDY.

The Mexican population of Southern California are for the most part unambitious and easy-going. The common saying among them "Manana sera otro dia" (to-morrow will be another day), is well expressed by the figures in the photograph.

A. H. C., Hyde Park, Mass. 1. Quote the passage that justifies works of necessity on the Sabbath. 2. Quote the passage that justifies works of mercy on the Sabbath.

See Matt. 12: 1-13, and especially the 12th verse, wherein the Saviour says: "It is lawful to do well on the Sabbath day."

R. R., Mebane, N. C. Can these words be found in the Bible: "No drunkard shall inherit the Kingdom of Heaven." A drinking man told me there are no such words in the Bible, but I think I have seen them. I can find where it says "Kingdom of God," but he insists on the word "Heaven." He says he will never drink again if I can find the words.

"Kingdom of God" and "Kingdom of Heaven" are synonymous. The passages in Gal. 5: 21 and 1. Cor. 6: 10 are sufficiently explicit.

R. D., Senecaville, O. 1. I notice that your quotation of Job 19: 26 differs from the reading of my Bible. Have you any authority for the change? 2. Why did Christ advise the people (Matthew 24: 20) to pray that their flight might not be in the winter?

1. Yes; the Authorized Version renders the passage, "In my flesh shall I see God." The Revised Version gives it, "From my flesh." But the marginal rendering which was preferred by the American Revisers is "Without my flesh." This is the only rendering which gives the obvious meaning of the writer. He was showing that after death, and the worms had eaten his body, yet even then he would be able to see God with his soul, which would survive the destruction of his physical eyes. 2. In that passage, which differs from the corresponding one in Luke, Christ was referring to the destruction of Jerusalem. He advised his followers to quit Jerusalem when the besiegers appeared, as it was sure to fall. Otherwise they might have remained to help in its defense. In the winter their suffering from exposure would be intense. As a matter of fact the Christians did flee and they were saved from the awful horrors that the besieged endured.

S. L. W., Petersburg, Pa. Where can I learn something of the hard questions and riddles which the Queen of Sheba asked Solomon when she visited him?

Tradition has preserved some of the questions which she is said to have put to Solomon to test his wisdom. These, we believe, are principally found in the Talmudical writings. It is said she introduced a party of children all dressed alike, and asked the king to tell which were boys and which girls. King Solomon ordered vessels to be brought that the children might wash their hands. The girls rolled up their sleeves, but the boys plunged their hands into the water at once, and were easily detected by the king. The queen next ordered her attendants to set before Solomon a number of beautiful bouquets and asked him to indicate which were the real flowers and which the false. Solomon ordered the keeper of his gardens to bring in a hive of bees, and they almost instantly settled upon the natural flowers and began to extract the sweets from them, leaving the artificial flowers untouched. Many other similar traditions illustrative of Solomon's wisdom are told by the ancient writers.

Geo. L., Bishop's Crossing, Quebec, Can. Who was David's mother?

Her name is unknown. Nahash, mentioned in the Scripture, was the name of two persons: (1) An Ammonite king, who lived during Saul's reign, and (2) a person mentioned only once (II. Sam. 17: 25), in stating the parentage of Amasa. There is a rabbinical tradition that Nahash and Jesse, the father of David, were identical. Another theory is that the wife of Jesse, who became David's mother, had formerly been the spouse of Nahash, king of Ammon. Still another explanation is that Nahash was the name of David's mother, but all commentators agree that the matter is too indefinite to be stated as a fixed conclusion.

Joseph Irwin, Lake Town, Utah, writes:

J. H. M., Green Castle, Ind., will find the simile he is searching for in Wesley's collection:

Our life as a dream,
Our time as a stream
Glides swiftly away,
And the fugitive moment refuses to stay:
The arrow is flown, the moments are gone,
The millennial year
Presses on to our view and eternity's here.

Margaret S. Is it true that Queen Victoria is the richest woman in the world? I understood that that distinction belonged to Senora Cousino, a South American lady.

Victoria is reputed to be the owner of a fortune running up into the hundreds of millions. We know nothing about the actual figures nor about the wealth of Senora Cousino.

C. O. L., Reedley, Cal., asks in behalf of River Bend Sunday School, a brief note of information concerning Frances Ridley Havergal.

Frances Ridley Havergal was born Dec. 14, 1836, in Worcestershire, England; and died June 3, 1879, in Wales. She was a musician, a poet and prose writer, and active in church, Sunday School and temperance work. H fame rests chiefly upon her hymns. I father, Rev. W. H. Havergal, wrote the mu to Bishop Heber's famous hymn, "Fr Greenland's Icy Mountains."

Subscriber, Traer, Iowa. When did the Dead come into existence?

The origin of the Dead Sea and the d asked for are questions not definitely sett by history or science. Historical mention it dates back 4,000 years.

T. C. Greene, Washington, D. C. I have just r in your paper what one of our Consuls s about those poor, starving people, that "w the veil is moved and the matter given light of heaven it will show a scene no Ch tian people can face." Many thousands doing and giving all they can for the dying, a majority of the Christian people seem a gether unmoved by the suffering and dyin poor innocent mothers and babes. As a lower of Jesus, I believe that the Church is sponsible for the saving of these poor peo In Jesus' name, and for his sake, why don't all open our hearts and save the perishi Why don't we save them at once? Within weeks we can stop all of the suffering. Let not forget that all must come to judgment.

We believe the American people are aw ening to the fact of their responsibility saving life in Cuba and are now doing all t can. Thousands of lives have already b saved by their kind generosity. In a few d two warships, loaded with their gifts of fo will be in Cuban waters. This is wholly work of the fund which the Christian pe of our Union have raised for this purpose. is a glorious work and will bring a blessing all who engage in it.

Reader, Adin, Cal. Is fasting a duty? Doe promote consecration?

Fasting has been practised in all ages of Jewish and Christian church, and, as you see from Matt. 6: 16-18, not always with best motives. When it is practised w the object of fitting the soul for cl communion with God, or of bringing body into subjection, it is good. S indulgence leads to carelessness and difference to spiritual things, which r be corrected by an occasional, or regu fast, and that, too, need not be c from the pleasures of the table. purpose of the fast should be cle kept in mind. It is not to win m but by disciplining the body to h the spirit to come nearer to God and gain spiritual power.

A Subscriber, Sterling, Ill. 1. Why Catholics not read the Bible? 2. W is on the vane of Faneuil Hall, Bost

1. The reason given by Roman C olics for this course, is that the pri hood believe that the average reader only understand the Bible by the aid priestly interpretation. 2 A qua gilded grasshopper with glass e wrought by Deacon Shem Drown provincial days, in imitation of the v on the Royal Exchange, London.

M. A. C., Ohio. It was a sin and, as o happens, it failed of the purpose for wh it was committed. but we do not believe t God is angry with you, and we are sure t if you go to him asking his forgiveness will be freely granted. He knows your cumstances and your sufferings. You sho try to take up your membership again. may cost you some pain and probably n persecution, but a reward is promi to all who remain faithful in spite of opposition of relatives. See Matt. 5: 10 19: 29.——Troubled, Ind. If you are since sorry for your wrong-doing, and have God's giveness, we see no objection to your doing as suggest. Nor do we think it is necessary to m a disclosure of the facts. It would evidently d good, and we do not think he has any right t voluntary confession, which would be exceedin painful and humiliating to you——E. A. C., Sk City, Cal. The Prime Minister gets the equ lent of $25,000. The others get the same, exc the Lord Chancellor, who gets $50,000.——C. J. Omaha, Ark. Send them to the American all means.——R. A., Philadelphia, Pa. The q tions should be put to a lawyer.——School C Rutherford, N. J. Your collection of $3 for Cuban fund may be the means of saving seve lives.——Constant Reader, Elizabeth, N. J. H dreds of our readers do so regularly.——W. Wall Goodland, Kan. Your answer to the puzzle correct.——L. L. Greenough, Pittsburgh, Pa. O means Oklahoma Terr.——Mrs. E. B. Smith, Tallahassee, Fla. We appreciate your kind note. W. M. Scott, Prairie City, Ill. 1. Guelph. 2. W tin——A. C. K., Allentown, Pa. Curling is a ga played upon the ice.——T. W. K., Ashland. There are several systems of almost equal ex lence. Pitman's and Munson's being probably two standards.——H. M. D., Blairstown, N. Care of the New York Central R. R., New Y City.——Reader, Sedalia, Mo. You will find th names and offices in nearly all the yearly almana ——Elizabeth A. C. Miss Barton has now a co of nurses at work, Gen. Lee having engaged th in Havana.——A. P. F. The Fund has no relat to war or politics. It is purely benevolent.——E Wells. We cannot solve these problems. Y are probably right. We do the plain duty that nearest at hand.——B. Richardson. Send y gift by check or money order.——Reader, Portla Ore. The name of the sender is equivalent to acknowledgment that the amount has been saf received.——I. J. Russell. Gen. Lee has so sured us, and he is able to do what he has promis ——Constant Reader, Hartford, Mich. Write the *Electrical World*, N. Y.——Subscriber, Iroqu S. D. Yes.——Jos. Tanner, Lonoke, Ark. It i racial peculiarity, just as the wooly hair of African is.——J. Robertson, Vincennes, Ia. Ple repeat the question.——T. C. O., St. Paul, Mi 1. As many as he can afford. 2. Seventeen, believe, although some are said to have had fo

Mr. Sankey in Egypt.

Singing the Gospel Songs in the Ancient Temples—Dining in the Palace of Seti I. — Memorable Journey Along the Nile.

EN ROUTE DOWN THE NILE, FEBRUARY 4, 1898.

The Christian Herald:

WE are now on our way down the Nile, returning to Cairo, after a visit as far south as the first cataract.

EGYPTIAN MUSICIANS.

We have been spending about three weeks. The weather has been the coldest ever experienced in Egypt for twenty years. This has, however, prevented us becoming fatigued while making many excursions into the country on donkeys. Although the roads through villages and fields have been very rough and dusty, yet we all enjoyed the donkey rides much more than we expected we should.

One thing that impressed us first on this trip was the filth and squalor existing among the inhabitants of the land, especially among the Fellahin (poor people), who comprise about four-fifths of the entire population of Egypt, chiefly employed in agricultural pursuits. Their dwelling does not seem to make or keep them cleanly on the outside even, to say nothing of the inward man.

We have visited a large number of ancient tombs and ruined palaces and temples. The most wonderful of these are located at Karnak and Luxor, 450 miles from Cairo. I will not attempt to give a description of late discoveries, nor of the awful grandeur of the ruined temples there, some of them erected two and three thousand years before Christ was born at Bethlehem. One is compelled to feel sorry for the poor, starved-looking donkey boys, who may be seen hovering together on the crumbling banks of the ever shifting river as we approach our landings. On going ashore we are at once surrounded by these boys, each one shouting at the top of his voice that his particular donkey is the best in all Egypt, and that his name is Yankee Doodle, or Rameses the Third, or some other name which the donkeys will surely attract one's attention. While you are trying to persuade the boys that it will not be possible for one to ride more than half of the fifty donkeys offered you up rushes a burly dragoman, and, with long, savage-looking whip, begins to cut and slash right and left among them, scattering them in all directions. Many of them writhing with pain from the effect of the lash. We have always protested against this brutality, but so many are these poor boys to secure the few pennies that would fall to their lot if their donkeys were used, that in a moment they are back urging their claims to our patronage with greater vigor than before.

Yesterday our party of over sixty persons, including a baronet, a knight, and an ex-governor, took lunch in the ruined temple of King Seti I., the father of Rameses the Great, the Pharaoh of the oppression, whose face we looked upon in the museum in Cairo a few days ago. At the conclusion of the repast, one of our party proposed a vote of thanks to King Seti and his wife for their exceeding kindness in furnishing such a magnificent dining-hall for the many pilgrims of the nineteenth and twentieth centuries, who would be availing themselves of their kind hospitality. The motion was carried unanimously; after which we all joined heartily in our farewell song to the tombs and decaying temples of Egypt.

All hail the power of Jesus' name;
Let angels prostrate fall.
Bring forth the royal diadem,
And crown him Lord of all.

To-day we visited Assiout, one of the most flourishing towns on the Nile, where we held a service for the students in the American Mission, conducted by Rev. Alexander, under the direction of the United Presbyterian Church of the United States.

This school is one of the most encouraging things we have witnessed in this country. Not less than five hundred students, bright young men, boys, and girls attended the service. In addition to these, there was a large number of ministers and missionaries present from all over Egypt, their General Conference being in session. Most of those present understood the English language, and were able to follow the addresses and sacred songs. Sir Andrew McDonald, of Edinburgh, Ex-Governor Flower, of New York, and others spoke briefly. To-morrow we arrive at Cairo, and hasten on to Jerusalem. From there I may have time for another letter.

IRA D. SANKEY.

Saintly Faces.

Sometimes in passing through a crowd we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs; yet love, joy and peace shine out of every dot and wrinkle in it. Sometimes it is a young face that beams with health and purity and beauty. But whether old or young, when we see that unmistakable soul-light in a face, we know that the heart behind it is pure, the life is good, and that the body thus illuminated is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful, and divine thoughts precludes the possibility of thinking about, and thus being tempted by, things sinful, low or gross. In the habit of thinking pure thoughts lies the secret of being pure in heart; and in the daily and nightly meditation in the law of the Lord is the best and the only safeguard against many of the sins which defile the carnal heart, and in time surely debase and blacken the countenance.

THE TEMPLE OF RAMESES III. AT KARNAK, EGYPT.

A Hive of Busy Workers.

The Ruggles Street Church, Boston, and its Many Spiritual, Charitable, Educational, and Industrial Agencies.

ONE of the most interesting illustrations of successful open church work is afforded by that of the Ruggles Street Baptist Church, Boston, Mass. In modern church work the fact is receiving more and more recognition that common sense business management, inspired by the spirit of godliness, is a valuable hand-maid to spiritual ministration. Business men are bringing their talents to the aid of the church, wealthy men are spending their gold in her service, and social problems, which have vexed statesmen and philosophers, are being solved rapidly and quietly by the spirit of Christian enterprise, which is reaching out everywhere, to feed, to clothe, to educate, to develop. It has been said of the magnificent system which prevails in the Ruggles Street Church that it "is like that of a great business establishment." The offices, directly adjoining the church, are extensive, comprising individual rooms for the conduct of the different departments. On the first floor are the employment office, the reading-room, offices of the Superintendent of Relief, and the church visitor. On the second floor are the offices of the pastor, assistant pastor, their clerical assistants, and of the superintendent of the Bible school. Departments and sub-departments all work smoothly and successfully under a common head, the pastor, Rev. Edward D. Burr, a man of exceptional spiritual gift as well as administrative ability. The assistant pastor is Rev. John R. Hague. The various committees on ministration, woman's relief work, etc., are each under a salaried head: for this church is free from hampering poverty. It owes this immunity to the generous support of Mr. D. S. Ford, a successful business man, who is using his wealth and his talents in advancing the Kingdom of Christ.

REV. E. D. BURR.

RELIEF STOREROOM.

THE SENIOR SEWING-CLASS.

The church is the centre of large industrial and educational activities. It is surrounded by struggling masses of men, women, and children in need of everything that would seem to make life worth living. They need spiritual enlightenment. They need food, and raiment, and work; and more than these, they need the industrial training which will enable them to command work. An examination of the visitation system will show that this is an important feature. Every home within a mile and a half of the church receives at least two visits every year from the church visitor or census taker. He carries with him an indexed book of record, in which he registers the information derived. This information, at the close of the day's visiting, is transferred to a blank card, which is filed alphabetically in the office. The church's further energies are founded upon the record thus kept of the number, sex, age, need, etc., of all who dwell within the radius of activities. In 1897, 20,000 such visits are indexed, as many as 500 calls being made by church representatives in one week. Those with whom the church thus comes in touch are drawn into its influences, and become part of its active force in reaching out for others. Its social atmosphere attracts and holds. The Ruggles Street Quartette, which has charmed Bostonians for nineteen years, is one of its strongest features. The church has not neglected to make use of the drawing power of music. There is a singing club of 200 members; and the children have large singing classes. The Easter music of Ruggles street is famous. Church socials, one for the little folks and another for their elders, are held every month; and every three months there is a great gathering in the men's rally. At Sunday service, cordial greetings are exchanged, and the new comer, be he never so modest and shrinking, cannot escape kindly courtesies.

The congregation does not limit its evangelical labors to its own field, broad as that may be. The study of other fields, and the sending of gifts to other fields, is encouraged, and missionary meetings for these purposes are frequent. One of its numerous agencies for reaching the public is by Gospel wagons. Every Sunday in warm weather these wagons are found surrounded by crowds in the park, and such effective work has been done in this way that more people are reached in summer than in winter.

The educational and industrial work done in the Friendford Industrial School, as this branch of church activity is known, is worthy of particular interest. Four hundred persons attend the classes, which give instruction in wood-carving, sloyd, modeling, freehand and mechanical drawing, arithmetic, type-writing, stenography, domestic science, sewing, millinery, embroidery, cooking, physical culture, etc. A very charming incident in the social life was a recent reception to the minister and his wife, which was given by the children's cooking class. Little folks are taught how to make their own clothes, and taught in a way which redeems labor from drudgery.

In the Bible school, which enrolls more than 1,000 members, there are six departments under the general direction of Mr. W. K. Andem, the General Superintendent. One of these is the Workingmen's Bible Class, taught by Mr. Russell, and another is the Boys' Brigade; there is also a class in New Testament Greek.

Excellent work for temperance is being done by the temperance class of seventy-five redeemed men, whose own experience has made them towers of strength for unfortunate brethren. Other agencies of relief are the medical and maternity departments, and the sterilized milk department, which dispenses wholesome food to a daily average of twenty-nine mothers. The bi-weekly mothers' meetings are of exceptional value in that practical instruction in the care of babies is given. The employment office is another useful factor. It found employment last year for 820 persons. This, as well as other features of relief work, are conducted in connection with the Associated Charities, and before help is given the most careful investigations are made. In 1897, 25,956 pounds of food, thirty-six tons of coal, 2,431 garments, 332 pairs of shoes, and $7,957.48 were given away.

THE METROPOLITAN PULPIT

STONING OF STEPHEN.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Acts 7: 56-60, ... "Behold I see the heavens opened," etc.

STEPHEN had been preaching a rousing sermon, and the people could not stand it. They resolved to do as men sometimes would like to do in this day, if they dared, with some plain preacher of righteousness—kill him. The only way to silence this man was to knock the breath out of him. So they rushed Stephen out of the gates of the city, and with curse, and whoop, and bellow they brought him to the cliff, as was the custom when they wanted to take away life by stoning. Having brought him to the edge of the cliff, they pushed him off. After he had fallen they came and looked down, and seeing that he was not yet dead, they began to drop stones upon him, stone after stone. Amid this horrible rain of missiles, Stephen clambers up on his knees and folds his hands, while the blood drips from his temples to his cheeks, from his cheeks to his garments, from his garments to the ground: and then, looking up, he makes two prayers—one for himself and one for his murderers. "Lord Jesus, receive my spirit;" that was for himself. "Lord, lay not this sin to their charge;" that was for his assailants. Then, from pain and loss of blood, he swooned away and fell asleep.

I want to show you to-day five pictures. Stephen gazing into heaven. Stephen looking at Christ. Stephen stoned. Stephen in his dying prayer. Stephen asleep.

First, look at Stephen gazing into heaven. Before you take a leap you want to know where you are going to land. Before you climb a ladder you want to know to what point the ladder reaches. And it was right that Stephen, within a few moments of heaven, should be gazing into it. We would all do well to be found in the same posture. There is enough in heaven to keep us gazing. A man of large wealth may have statuary in the hall, and paintings in the sitting-room, but he has the chief pictures in the art gallery, and there hour after hour you walk with catalogue and glass and ever-increasing admiration. Well, heaven is the gallery where God has gathered the chief treasures of his realm. The whole universe is his palace. In this lower room where we stop there are many adornments: tessellated floor of amethyst, and on the winding cloud-stairs are stretched out canvases on which commingle azure, and purple, and saffron, and gold. But heaven is the gallery in which the chief glories are gathered. There are the brightest robes. There are the richest crowns. There are the highest exhilarations. John says of it: "The kings of the earth shall bring their honor and glory into it." And I see the procession forming, and in the line come all empires, and the stars spring up into an arch for the hosts to march under. The hosts keep step to the sound of earthquake and the pitch of avalanche from the mountains, and the flag they bear is the flame of a consuming world, and all the vestibules burst out with harps and trumpets and myriad voiced acclamation of angelic dominion to welcome them in, and so the kings of the earth bring their honor and glory into it. Do you wonder that good people often stand, like Stephen, looking into heaven?

We all have many loved friends there. There is not a room in this house to-day so shuttered in [illegible] there is some one in heaven with whom he once sang hymns. As a man gets older the number of his celestial acquaintances very rapidly multiplies. We have not had one glimpse of them since last night we kissed them good-by, and they went away, but still we stand gazing at heaven. As some one of our friends go across the sea, we stand on the dock, or on the steamer, and watch them, and after awhile the hull of the vessel disappears, and then there is only a patch of sail on the sky, and soon that is gone, and they are all out of sight, and yet we stand looking in the same direction; so when our friends go away from us into the future world we keep looking down through the Narrows, and gazing and gazing, as though we expected that they would come out and stand on some cloud, and give us one glimpse of their blissful and transfigured faces.

While you long to join their companionship, and the years and the days go with such tedium that they break your heart, and the viper of pain and sorrow and bereavement keeps gnawing at your vitals, you stand still, like Stephen, gazing into heaven. You wonder if they have changed since you saw them last. You wonder if they would recognize your face now, so changed has it been with trouble. You wonder if, amid the myriad delights they have, they care as much for you as they used to when they gave you a helping hand and put their shoulder under your burdens. You wonder if they look any older; and sometimes in the evening-tide, when the house is all quiet, you wonder if you should call them by their first name if they would not answer; and perhaps sometimes you do make the experiment, and when no one but God and yourself are there you distinctly call their names and listen, and sit gazing into heaven.

Pass on now, and see Stephen looking upon Christ. My text says he saw the Son of man at the right hand of God. Just how Christ looked in this world, just how he looks in heaven, we cannot say. A writer in the time of Christ says, describing the Saviour's personal appearance, that he had blue eyes and light complexion, and a very graceful structure: but I suppose it was all guess work. The painters of the different ages have tried to imagine the features of Christ and put them upon canvas; but we will have to wait until with our own eyes we see him and with our own ears we can hear him. And yet there is a way of seeing and hearing him now. I have to tell you that unless you see and hear Christ on earth, you will never see and hear him in heaven. Look! There he is. Behold the Lamb of God. Can you not see him? Then pray to God to take the scales off your eyes. Look that way—try to look that way. His voice comes down to you this day—comes down to the blindest, to the deafest soul, saying: "Look unto me, all ye ends of the earth, and be ye saved, for I am God, and there is none else." Proclamation of universal emancipation for all slaves. Proclamation of universal amnesty for all rebels.

Oh, wonderful invitation! You can take it to-day, and stand at the head of the darkest alley in any city, and say: "Come! Clothes for your rags, salve for your sores, a throne for your eternal reigning." A Christ that talks like that, and acts like that, and pardons like that—do you wonder that Stephen stood looking at him? I hope to spend eternity doing the same thing. I must see him: I must look upon that face once clouded with my sin, but now radiant with my pardon. I want to touch that hand that knocked off my shackles. I want to hear that voice which pronounced my deliverance. Behold him, little children, for if you live to three score years and ten, you will see none so fair. Behold him, ye aged ones, for he only can shine through the dimness of your failing eyesight. Behold him, earth. Behold him, heaven. What a moment when all the nations of the saved shall gather around Christ! All faces that way. All thrones that way, gazing on Jesus.

He's worth it all the nations knew,
Sure the whole earth would love him, too.

I pass on now, and look at Stephen stoned. The world has always wanted to get rid of good men. Their very life is an assault upon wickedness. Out with Stephen through the gates of the city. Down with him over the precipices. Let every man come up and drop a stone upon his head. But these men did not so much kill Stephen as they killed themselves. Every stone rebounded upon them. While these murderers were transfixed by the scorn of all good men, Stephen lives in the admiration of all Christendom. Stephen stoned, but Stephen alive. So all good men must be pelted. All who will live godly in Christ Jesus must suffer persecution. It is no eulogy of a man to say that everybody likes him. Show me any one who is doing all his duty to state or church and I will show you men who utterly abhor him.

If all men speak well of you, it is because you are either a laggard or a dolt. If a steamer makes rapid progress through the waves, the water will boil and foam all around it. Brave soldiers of Jesus Christ will hear the carbines click. When I see a man with voice, and money, and influence all on the right side, and some caricature him, and some sneer at him, and some denounce him, and men who pretend to be actuated by right motives conspire to cripple him, to cast him out, to destroy him, I say: "Stephen stoned."

When I see a man in some great moral or religious reform battling against grog-shops, exposing wickedness in high places, by active means trying to purify the church and better the world's estate, and I find that some of the newspapers anathematize him, and men, even good men, oppose him and denounce him, because, though he does good, he does not do it in their way, I say: "Stephen stoned." The world, with infinite spite, took after John Frederick Oberlin, and Paul, and Stephen of the text. But you notice, my friends, that while they assaulted him they did not succeed really in killing him. You may assault a good man, but you cannot kill him.

On the day of his death, Stephen spoke before a few people in the Sanhedrim; now he addresses all Christendom. Paul the Apostle stood on Mars Hill addressing a handful of philosophers who knew not so much about science as a modern school-girl. To-day he talks to all the millions of Christendom about the wonders of justification and the glories of resurrection. John Wesley was howled down by the mob to whom he preached, and they threw bricks at him, and they denounced him, and they jostled him, and they spat upon him, and yet to-day, in all lands, he is admitted to be the great father of Methodism. Booth's bullet vacated the Presidential chair; but from that spot of coagulated blood on the floor in the box of Ford's theatre there sprang up the new life of a nation. Stephen stoned, but Stephen alive.

Pass on now and see Stephen in his dying prayer. His first thought was not how the stones hurt his head, nor what would become of his body. His first thought was about his spirit. "Lord Jesus, receive my spirit." The murderer standing on the trap door, the black cap being drawn over his head before the execution, may grimace about the future, but you and I have no shame in confessing some anxiety about where we are going to come out. You are not all body. There is within you a soul. I see it gleam from your eyes, and I see it brightening and irradiating your countenance. The probability is that your body will at last find a sepulchre in some of the cemeteries that surround your town or city. There is no doubt but that your obsequies will be decent and respectful, and you will be able to pillow your head under the maple, or the Norway spruce, or the cypress or the blossoming tir; but this spirit about which Stephen prayed, what direction will that take? What guide will escort it? What gate will open to receive it? What cloud will be cleft for its pathway? And have I no anxiety about it? Have you no anxiety about it?

I do not care what you do with my body when my soul is gone, or whether you believe in cremation or inhumation. I shall sleep just as well in a wrapping of sackcloth as in satin lined with eagle's down. But my soul — before this day passes, I will find out where it will land. Thank God for the intimation of my text, that when we die Jesus takes us. That answers all questions for me. What though there were massive bars between here and the city of light, Jesus could remove them. What though there were great Saharas of darkness, Jesus could illume them. What though I get weary on the way, Christ could lift me on his omnipotent shoulder. What though there were chasms to cross, his hand could transport me. Then let Stephen's prayer be my dying litany: "Lord Jesus, receive my spirit." It may be in that hour I will be too feeble to say a long prayer. It may be in that hour we will not be able to say the "Lord's Prayer," for it has seven petitions. Perhaps we may be so feeble even to say the infant prayer our mothers taught us, which John Quincy Adams, seventy years of age, said every night when he put his head upon his pillow:

Now I lay me down to sleep,
I pray the Lord my soul to keep.

We may be too feeble to employ either of these familiar forms; but this prayer of Stephen is so short, is so concise, is so earnest, is so comprehensive, we shall all will be able to say that: "Lord Jesus, receive my spirit." Oh, if that prayer be answered, how sweet it will be to die!

Pass on now, and I will show you one more picture, and that is Stephen asleep. With a pathos and simplicity peculiar to the Scriptures, the text says of Stephen: "He fell asleep." "Oh," you say, "what a place that was to sleep! A hard bed under him, stones falling down upon him, the blood streaming, the mob howling. What a place it was to sleep!" And yet my text takes that symbol of slumber to describe his departure, so sweet was it, so contented was it, so peaceful was it. Stephen had lived a very laborious life, his chief work had been to care for the poor. How many loaves of bread he distributed, how many cots of sickness and distress he blessed with ministries of kindness and love, I do not know; but from the way he lived, and the way he preached, and the way he died, I know he was a laborious Christian. But that is all over now. He has pressed the cup to his last fainting lip. He has taken the last insult from his enemies. The last stone to whose crushing weight he is susceptible has been hurled. Stephen is dead. The disciples come. They take him down. They wash away the blood from his wounds. They straighten out the broken limbs. They brush back the tangled hair from the brow, and then they pass around to look upon the calm countenance of him who had lived for the poor and died for the truth. Stephen asleep!

I have seen the sea driven with the hurricane until the tangled foam caught in the rigging, and wave rising after wave seemed as if about to storm the heavens, and then I have seen the tempest drop, and the waves crouch, and everything become smooth and burnished as though a camping place for the glory of heaven. So I have seen a man, whose life has been tossed and driven, come down at last to an infinite calm, in which there was the hush of heaven's lullaby.

I have not the faculty to tell the weather. I can never tell by the setting sun whether there will be a drought or not. I cannot tell by the blowing of the wind whether it will be fair weather or foul on the morrow. But I can prophesy, and I will prophesy what weather it will be when you, O Christian, come to die. You may have very rough now. It may be this pain, one annoyance, the next another: one annoyance. It may be this year one bereavement, the next another bereavement. Before this year has passed you may ask to beg for bread, or ask for a scuttle of coal or a pair of shoes; but at that time Christ will come in and darkness will go out. And though there may be no hand to close your eyes, and no bread which to rest your dying head, and no candle to lift the night, the odors of the hanging garden will regale your soul, and at your bedside will halt the chariot of the King. No more rents to pay, no more agony because flour has gone up, no more struggle with "the world, the flesh and the devil;" but peace—long, deep, everlasting peace. Stephen asleep!

Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Uninjured by the last of foes.
Asleep in Jesus, far from thee
Thy kindred and their graves may be
But there is still a blessed sleep,
From which none ever wake to weep.

You have seen enough for one painting. No one can successfully examine more than five pictures in a day. Therefore we stop, having seen this cluster of Divine Raphaels—Stephen gazing into heaven; Stephen looking at Christ; Stephen stoned; Stephen in his dying prayer; Stephen asleep.

CHINA'S RIVER HIGHWAY.

A Missionary Journey on the Great Yangtze River, which Connects the Quaint Walled Cities of Central China—Progress of Mission Work.

BY MRS. S. L. BALDWIN.

OUR four chief missionary stations in this part of China are all on the Yangtze, the great river, sometimes

TEMPLE AT NINGPO.

called Yong Chu, which "Ocean's Child." It is as our Mississippi, ris- the mountains of Thibet wing in an easterly course miles through the Empire, nptying into the China volume of water many greater than that poured our long river—while in it is so wide that it is like the ocean than a

The Central China Mission the Methodist Episcopal has its work in three vinces—Kiang-Su, Ngan- and Kiang-Si; but its centres from which it reaches out these provinces are the four large Chin-Kiang, 150 miles above hai; Nan-King, fifty miles farther river; Wu-Hu, fifty miles from st; and Kin-Kiang, 100 miles far- All of these are reached by com- steamers from Shanghai. Fifteen up the Grand Canal which opens river five miles above Chin-Kiang, ancient historical city of Yan Chow, is our fifth centre of work.

The river is like a great artery through untry with many smaller canals as penetrating everywhere, and by es our workers go out from the five centres to innumerable walled cities, and villages. Chin-Kiang is our reat centre above Shanghai. It is lled city of about 300,000 people, beautifully located on hills by the Here we have the usual outfit of s and girls' and boys' boarding- s. The girls' school, under the care ss Mary Robinson, is one of the nest I have seen in China. Noth- taught save with a view to Chris- haracter. Only that music is taught ll aid in spiritual life, and the finest g I have heard in China was in this which proves that the Chinese can in singing if taught by experts. White, who is the teacher here, has d the girls in this school to render creditably portions of the Messiah. Bible is the most important text- in our girls' schools in China: in quence we have well-trained Chris- minds. We have here also a women children's hospital and dispensary, conducted by Dr. Lucy Hoag, y Katie Hoag Chen, a graduate of irls' boarding school and recently ated, has been Dr. Hoag's valued as- t in hospital work. I visited the s of Mrs. Chen and Mrs. Yung, the of the teachers in the boys' and schools and found them models of and neatness. Such homes in this en land are indeed as lights upon a hill. The contrast between them and their occupants, to the wretched, unclean heathen homes, is indescribably great.

Miss Robinson has organized a circle of our Women's Christian Temperance Union in her school, and it is wonderful what these girls know of the work and workers in this cause in our homeland. From this side of the world, these bright Chinese girls have watched with liveliest interest Mrs. Mary Hunt's brave efforts to secure temperance instruction for our public schools. It was a great delight to me to see our white-ribbon symbol of temperance and purity upon the

ISLAND OF THE LITTLE ORPHAN IN THE YANGTZE.

dresses of these interesting Chinese girls.

The annual meeting of our Central China Mission was held in the old capital city of Nan-King. It was a time of great profit and refreshment and a thousand additions reported in membership for the year, the greatest of any year. The evangelistic meetings were full of spiritual life, while the business meetings were conducted with the utmost care and faithfulness. The Women's Conference, held separately from that of the men, was of special interest to me. The Christian women Bible readers and others came in from all directions, and took great interest in every part of the work considered.

Nan-King is a great and most interesting city. Its wall of thirty-two miles is the longest of any city in the Empire, and is ninety feet high at its highest point. It has thirteen gates, of which nine are in use. A forlorn house still remains called "The Ice Palace," where, it is said, the Emperor used to shut up his obstreperous wives. Like all the Yangtze valley cities, Nan-King suffered terribly with the Yai Ping rebellion. Large portions of the ground within the walls were swept of houses, and are now under farm cultivation. Yet it is said to have 500,000 people. It is the centre of a great trade and for a brief two years had a most advanced governor, who constructed what is doubtless the finest road in the Empire. It is finely graded and paved, is twenty-five feet broad, and extends ten miles from the northwest to the south east corner, diagonally through the city.

On each side the whole length, willows are planted three deep, and when these are grown this road in that ancient capital will be one of the finest avenues in the world. When I sat in a station in Tien Tsin awaiting a railroad train, and later rode in a coach on this fine avenue across old Nan-King, away in the centre of China, I felt almost as doubtful of my identity as did the shorn old woman in our nursery rhymes, when she said, "If I be I, my little dog will know me!" Of course, over on this side of the world, even coach riding must vary a little from the home method. So here in Nan-King we enter the coach, the door is shut, and the horse is attached to the coach, and then our driver starts the horse, running beside him until he is on a vigorous trot, when, with a run and a jump, the driver lands on the seat in front, and away we go in Western style.

As we went on to our third centre, Wu-Hu, fifty miles further up the river, we found the land on both sides flooded from the long-continued and unusual rains for the season, until when we reached Wu-Hu the river was simply doubled in width, and from the windows of our mission homes, located on a high hill, we seemed to be on an island, with water all about us, and in fact only a mere path connected the hill with the city.

Wu-Hu has a population of 100,000, and is a very important centre of work, being the distributing centre of a vast region of country through the river and innumerable canals. In this region quantities of rice are raised and shipped from here, even down to Canton, and I am sorry to say great quantities of opium are also shipped from here. From this centre our missionaries can, with comparative comfort in boats, reach numerous stations and lose little time in travel, as study, writing, etc., can be carried on in a boat, as it cannot on horse or in sedan chair.

Four miles from Wu-Hu, on a mountain, is a Buddhist temple, in which was a priest, reported to be very holy, who fasted until he died of starvation, whereupon his body (what remained of it) was gilded and set up for worship, and it is now in the temple as any other idol and regarded with special reverence. From Wu-Hu we went south, but still up the river, 100 miles, to Kin Kiang, our oldest station in Central China. It is located near the border of the fine Kiang-Si Province and near to Hu Pek, where we also have work. The Kiang-Si Province, with the country along the Po Yang lake, is productive, beautiful and rich. This is the region of the great porcelain industry, and here it was first made. Our very word *Kaoline* comes from the *Kan-hire* range of mountains in this region. Here this white earth, the base of porcelain, was first so used, and Western countries first received their knowledge of such use of it from here, the earth being made up into small bricks and carried over into England and France as specimens of what was used here in the manufacture of porcelain.

This whole Central China region is open to the work of the missionary. The great lack is workers. Here and there amid vast numbers of people, we have a few faithful workers, every one of whom is working far beyond strength and carrying a burden of responsibility, and facing awful need that are enough alone to break a strong constitution. In addition to this other dangers appear. An element is entering everywhere, that means always serious trouble to Protestant work. In all of these river cities, and indeed throughout the Empire, the Jesuits have come and bought up large property. They own a great part of the river front of these cities with other very valuable property, and their income from rents is undoubtedly very large.

They do not go to the many and right regions where no Christian work is being done, but invariably find a place near other missions and in many places they make us great trouble. Only a wall separates them from our mission in Kin Kiang. They have abundance of means at command and their governments vigorously protect their followers and support every claim for damages, no matter how unreasonable, and in any struggle between their church members and ours, and they are ever ready to stir up strife—the whole force of their governments is used—while the American consul stands helpless for lack of any sort of support from his government. We greatly fear that serious trouble is ahead because of these conditions.

With doors wide open and having the favor of the people to a very large extent, we are in constant danger wherever the Jesuit appears, for if he cannot buy our people off, he will persecute them unto death and his Government will support him. It is a time for all Christians to earnestly pray that the Ruler of nations may in mercy protect these brave men and women who toil on, preaching and teaching the pure Gospel of Christ in this far off land, amid many dangers.

THE GOLDEN ISLAND WITH UNFINISHED PAGODA NEAR CHIN KIANG.

The Sunday School

REVIEW OF THE QUARTER.

International Sunday School Lesson for March 27—Golden Text Matt. 16:10.

THE twelve lessons comprised in the review cover the events of the first two years of our Lord's ministry, as they are recorded by Matthew. His method of writing was to group his facts according to subject matter rather than to follow the chronological order. Thus, as we find from the other Evangelists, he brings together events and teachings from various periods, so that his readers might see how Christ acted in relation to pending questions, and what he said on different occasions on different topics. A comparison of his Gospel with those of Mark and Luke, who both deal as he does, with the Galilean ministry chiefly, John being concerned principally with the work in Jerusalem, will show the object he had in view. It was evidently not so much to write a biography of our Lord, though it is a very beautiful biography, as to write a manual which should be useful to the churches, which needed to know what Christ did and taught. Thus we have in these twelve lessons, after the inauguration of Christ's work and the divine indorsement of it at his baptism, the spectacle of Jesus under temptation; the manifesto of his distinctive principles in the Sermon on the Mount which, doubtless, comprised much that was delivered on subsequent occasions, the organization of the followers of Christ, and instructions to them as to their method of evangelization and their first preaching journey; his teaching about the Sabbath; and, finally, the group of parables showing by a series of familiar pictures the character of the kingdom which Christ came to establish. With these Matthew gives, for the purpose of shedding light on Christ's difficulties and dangers and on his future movements, the account of the martyrdom of John the Baptist. Reading as a whole the fourteen chapters, from which the lessons are taken, we see that Matthew conceived of Christ as the long expected King, the Messiah who fulfilled the predictions of the prophets, and furnished in his own person the realization of all the truths of which the ceremonies of the Temple were types. He wrote for Jews as Luke wrote for Gentiles, and showed how these were the starting from the background of Jewish history and Jewish law and literature and forecast the hope, making him the human manifestation of the Godhead for which all previous ages were a preparation.

Whose fan is in his hand. (Matt. 3: 12). The allusion is to the Oriental method of winnowing. A man with a big shovel throws the grain into the air, and the wind blows away the husk, while the grain falls to the floor by its own weight. Many came to John the Baptist because it was the fashion of the time, and not because they really repented of their sins, and John baptized them. Probably they thought themselves safe after receiving baptism, as many now do, but John warned them that there would be a test applied by one who had a fan in his hand. Then it would be seen how many of them were sincere. Men may be deceived by appearances, but Christ will detect the hypocrite. The story is told of a number of young people who visited a famous mineral spring; They drank the water, famous for its healing virtues, and then sat around talking. Suddenly the appearance of one of them caused general alarm. She was a young lady, famous for the beauty of her complexion. But as she sat there among her friends, the ivory whiteness of her skin and the roses on her cheeks were changed to hideous green and purple blotches, resting on a ghastly gray ground. She protested that she felt quite well, and could not understand the alarm of her friends until a mirror was put into her hand. Then she covered her face in shame. Her beautiful complexion was the result of cosmetics, which the sulphur in the spring had chemically affected.

Tempted of the devil. (Matt. 4: 1). Whether Satan appeared in person, or merely suggested these doubts and promptings is not a question of moment. We are told that Christ was tempted as we are and so it may be that temptations reached him as they reach us, as impulses of the mind. The conflict with self is often the conflict with our most formidable enemy. A prominent writer relates a Norwegian legend which shows how this fact had been perceived by the early philosophers. A man thought he was pursued by a "troll." His ricks were fired, his barns unroofed, his cattle destroyed, his lands blasted and his first-born slain. So he lay in wait for the monster where it was supposed to live in a cave near his house, and in the darkness of night he saw it. With a cry he rushed upon it and gripped it about the waist, and it turned upon him and held him by the shoulders. Long he wrestled with it, reeling, staggering, falling and rising again; but at length, a flood of strength came to him, and he overthrew it, and stood over it, with his right hand set hard at its throat. Then he drew his knife to kill it and the moon shot through the clouds, opening an alley of light about it and he saw its face; and lo, the face of the troll was his own. It frequently happens that when a man has conquered himself he has overcome his worst enemy.

The Gospel of the kingdom. (Matt. 4: 23). The word "spell" in old times meant a message, or statement. The recitation a boy gave at a school commencement was the boy's spell. A sermon was the minister's spell. The Gospel is God's spell. Dr. Macgowan, the missionary to China, tells of visiting a district where the Gospel had never been preached. The people, however, had heard that the foreigners were teaching strange doctrines in other places, and when they learned that one of them was coming to their town, they prepared to resist him. The most learned man in the town was appointed to lead the opposition. It was necessary to hear what the foreigner had to say, so Macgowan found he would be allowed to say a few words before the storm broke. "I am come," he said, "to tell you about a Father in heaven who loves you." This was something so different from what they expected that all opposition melted away; they heard him to the end, and many became Christians.

"JESUS SAID, 'SUFFER LITTLE CHILDREN, AND FORBID THEM NOT TO COME UNTO ME.'"

Hallowed be thy name. (Matt. 6: 9). Going to a public school, a boy who had been carefully trained at home by a loving father was shocked to hear the boys speak of their fathers as "the governor," or "the old man." "How formal and stilted you are!" said one of them to him. "I suppose your father is pretty strict with you. Why don't you speak of him as we do? Are you afraid?" "No," was the reply; "I respect and love him too much."

Thy kingdom come. (Matt. 6: 10). Christ often spoke of his kingdom, but seldom of his church. He wished to reign in the heart. When every man desires above all things to be and do what Christ would have him, this prayer will be answered. It is related that crafty courtiers tried to stir up the Emperor Domitian to persecute the Christians by accusing them of serving another king—one Jesus. Thereupon Domitian summoned the grandchildren of Jude, who had been specially singled out as specimen Christians, to appear before him and give an account of themselves. He particularly inquired as to the law the kingdom to which they belon They showed him their hands which d become horny by hard work, and d him how they lived. Domitian dismi them with the wish that all his pe lived such lives.

Jesus sat at meat in the house. (M 9: 10). Luke explains this. Matthew ing called, gathered his friends toge publicans like himself, to meet this derful teacher who did not share the mon dislike of them, but treated them human beings. He made a great and Jesus was quite willing to meet t He was blamed for going, but he ga reasonable explanation. He comp himself to a physician. No one surprised in our cities when he se grave, quiet, well-dressed man coming of a low, disreputable-looking house. is the doctor," is a sufficient explana The place where disease and sufferin is the proper place for a doctor to be is where he can be of the most use. knows how to cure the disease, so he where there is disease to be cured. W anyone understands the Gospel, and in it the remedy for sin, he cannot do ter than go to the victims of the dis and administer the remedy. There doubt about their needing it, and the no doubt that it will so it is a plain duty and tell them of it.

The reapers are angels. (Matt. 13: 3 is they who do the of separation. Men not undertake it. T have been many per tions at various per with the object of e nating the bad fro world, but the att has always been c trous. People rever in their generation men whom their fa persecuted. It is n always the best men suffer in a persec Motley relates that victims of Titelmann fierce persecutor o Netherlands, were of the highest char the men who were ed in Smithfield wer purest and best of time; and in the m cre of St. Bartholo the cream of the Fr nation perished. Me not fit for the task o aration; it should b to the angels whose God will direct.

Herod the tetrarch. (Matt. 14: 1). Ten members of the house o rod are mentioned i Bible. The first w who slaughtered the dren at the birt Christ, as describe Matt. 2: 1 16. He called Herod the G He had success ten wives and fifteen dren. Among them the Herod of the le whose name was Herod Antipas. An was named Aristobulus; he was the f of two children, the Herodias menti in the lesson and Herod Agrippa; the ter was the Herod who, as stated in 12: 1, killed James and imprisoned P and who died the awful death descr in Acts 12: 23. It was a son of this H Agrippa, and therefore a great-gran of Herod the Great, who heard Paul (Acts 26: 1). The Herod before w Christ was arraigned (Luke 23: 8) Herod Antipas, the Herod we have with in this lesson. He hoped to succeeded his father on the throne, b secured only one-fourth of the king hence the title of tetrarch, which m governor over a fourth. He wanted title of king, and after ruling as tet for many years, he went to Rome a ten years after his murder of John Baptist, to try to get the title. Bu subjects opposed it, and they sent to R such an account of his misdeeds tha far from getting promotion, he was exposed from being tetrarch and was ished. He and Herodias went to Sp where they died in disgrace a few yrs afterward

THE FAMILY AND HOME CIRCLE

UR ARCTIC VISITORS.

A Large Party of Lapps and Finns, and many Reindeer Reach Our Shores.

A NOVEL cargo was recently landed in New York City by the steamship *Manitoban*. It was nothing less than 537 reindeer, being sent by the Government Yukon Relief Expedition to Alaska. The reindeer, denuded of their fur, bear an absurd resemblance to shaggy calves, are great kickers, and vigorous plungers.

Along with the reindeer the *Manitoban* brought 418 reindeer sleds, 511 sets of reindeer harness, and about 4,000 bags of reindeer moss which constitutes their food and to a great extent, their drink. When the moss melts and becomes dry, they never need water; but they can live for months without water.

Of more interest than the reindeer were the Lapp, Finn and Norwegian herders and drivers accompanying them. With their families they make a party of 113 emigrants, who have become permanent settlers in the new land to which they are going. There are nineteen women and twenty-six children among them, and six married couples are members of the party. Reindeer drivers and herders are, of course, of nomadic habits, but these are rather intelligent, very domestic, and always insist upon taking their families with them wherever they go. When a permanent change is involved, they also make a point of carrying the pastor of the community along also. The pastor, however, was not with the groups on the *Manitoban*. Most of them seemed able to read and write, and nearly all were Lutherans.

As far as appearances go, they are an exceedingly squat, queer looking folk, as the curious crowd which gathered at the foot of Sixth street, Jersey City, to watch the disembarkment, are ready to testify. The sight of the jumping, plunging reindeer and their short, sturdy drivers, was great fun, especially for the children who witnessed it. Some of the foreigners were copper-colored, like American Indians, and some of a lighter cast, while others were white. Both sexes and all ages were dressed much alike, in coats made of reindeer hide with the hair on the outside, reindeer skin trousers, rawhide moccasins and odd-looking caps. In the last article of attire, the women and children differed from the men, wearing red skull-caps, while the masculine headgear was somewhat like a composition effect of mortar-board hat and small sofa pillow. All of them had a bit of something red about them: the coats of the men were trimmed with red cloth or embroidery. Evidently the scarlet color is a favorite with the children of the frozen North.

REINDEER FROM LAPLAND.

A GROUP OF RECENTLY-ARRIVED LAPPS AND FINNS.

The Hedgehog as a Pet.

Will Ford, who seems to have a fondness for queer garden pets, says:

I have a great fat hedgehog, which limps about the garden and comes into the kitchen and whines for pork fat and bacon rinds. He came by express, as a Christmas present. Before I had owned him a month he was as tame as a dog, and would come clear across the garden in answer to my whistle. For a time he annoyed me by injudicious thinning among the peas and lettuce, but I weaned him of this by feeding him from the back stoop. He eats bird of any kind, is particularly fond of gingerbread, and will take any risk in order to get a bit of fat pork. In the summer he sleeps out in the rhubarb patch, and always crawls under a wide leaf to avoid the wet when it rains. For winter use I have made him a bed in the greenhouse, where he sleeps under the benches close by the furnace. Whenever I am in the garden—summer or winter, day or night—he is with me, following close at my heels and grunting forth his joy at all times. His ordinary cry is a short, low note—half whine and half grunt—rapidly repeated, sometimes so rapid that it is almost a whir. If he is away when I go to the garden and hears me speak, he will come waddling towards me with a wild "woof, woof" of gladness, which will subside into the ordinary grunt as soon as he is by my side. Though his back is covered with cruel spines, some of which are four inches long, he will play with me and leap about like a glad kitten, and I have never yet been pricked by a quill.

A Clever Japanese Girl.

Kitishima Kata Hashi is her real name, and Otona Watana her pen name, but both mean the same thing, however differently the two may appear when written or sound when uttered—this belongs to the unsolved mysteries of Japanese dialects. Miss Watana is not yet twenty-two. Her pen produces both verse and prose. Her short stories and poems have attracted much public attention, and a collection of the former will soon appear in book form. A Japanese story is also nearly ready for publication. It was in Montreal, Canada, that the little Japanese girl received the greater part of her education, much of which has been self-acquired. She is a stenographer and typewriter, self-taught. When only sixteen years old, she was sent to the West Indies as court reporter and correspondent for the *News-Letter*, of Kingston, Jamaica. Her reports of the legislative sessions (at which she was the only woman whose presence was permitted) were so brilliant and witty, in spite of being also officially precise, that they aroused much interest in the writer's personality and literary gifts.

Little Huie Quong.

Huie Quong is the name of a happy little China-boy of whom Western papers tell us—not because he is different from other little American China-boys, but because he is a type of some of our future small citizens. When he was a month old his head was not shaved and his queue started according to Chinese custom; and now that he is nearly a year old he is acquiring two languages without more effort than an American baby expends in learning one. The little boy is not hidden away like the average American China-boy, but is much on observation in his father's shop, where all the American boys and girls are quite good to him and are as interested in him as if he were an animated China-doll. His mamma talks English very well, and his nurse's little brother goes to the mission school, where little Huie Quong will doubtless go when he is old enough.

A Father's Regret.

"I shall never forget," wrote Norman McLeod the eminent Scotch preacher, "the impression made upon me during the first year of my ministry by a mechanic whom I had visited, and on whom I urged the paramount duty of family prayer. One day he entered my study, bursting into tears as he said: 'You remember that girl, sir? She was my only child. She died suddenly this morning. She has gone, I hope, to God; but if so, she can tell him, what now breaks my heart, that she never heard a prayer in her father's house, or from her father's lips! Oh, that she were with me but for one day again!'"

A LAPP MOTHER AND BABY.

A Novel Hanging-Basket.

It is said that an odd and effective hanging-basket can be made out of a long-necked gourd. The bowl should be large enough to hold a generous supply of water. Four large holes should be cut at the top of the bowl near the handle, and four smaller ones above and between the larger ones. Different pretty aquatic vines may be grown in this basket, some of them to be trained up around the stem, and others allowed to hang in graceful flowering at their own sweet will. The gourd is suspended by a wire through the end of the neck.

THE PLANTING OF THE APPLE TREE.*

COME, let us plant the apple tree.
Cleave the tough greensward with the spade;
Wide let its hollow bed be made:
Sift the dark mold with kindly care,
And press it o'er them tenderly.
As round the sleeping infant's feet
We softly fold the cradle sheet,
So plant we the apple tree.

What plant we in this apple tree?
Buds, which the breath of summer days
Shall lengthen into leafy sprays;
Boughs where the thrush, with crimson breast,
Shall haunt and sing and hide her nest:
We plant upon the sunny lea
A shadow for the noontide hour,
A shelter from the summer shower,
When we plant the apple tree.

*From *Stepping Stones to Literature*, A fourth reader. By Sarah Louise Arnold and Charles B. Gilbert. Pp. 320. Publishers, Silver, Burdett & Co., New York, Boston, Chicago.

A FIVE DOLLAR PROBLEM.

In a Massachusetts school recently a number of children were asked: "If you had five dollars, all your own, what would you do with it?" The responses came from 669 boys and 638 girls, and were arranged in nine general classes. The sway of the dime novel and the war spirit cut no large figure in the results, as only nine-tenths of one per cent. of the whole number expressed any longing for firearms. Something to eat was the wish of 2.2 per cent., mostly the youngest scholars: travel appealed to 1.7 per cent.: jewelry and clothes to about 16 per cent.: 6 per cent. wanted books, this desire being more marked among the older ones: and 15 per cent. would spend the money for amusements or pets. Of those choosing books, the girls furnished much the larger proportion, as well as of the 14 per cent. that would give to others. It was hardly to be expected that tithe-giving would come to the front in these answers, remarks an exchange. It is evident that the rising generation is not made up of spendthrifts at least, so far as these figures go, whatever may be said about other qualities, for the most marked point about them is that forty-four per cent. of the children who were questioned said that they would put the money in a savings bank.

The Dinner Hour.

In American cities, generally, the dinner hour, with almost all classes, is now between 6 and 8 P. M., but in the rural districts, in very many parts of the country, the old custom of dining at midday or a little after still prevails. London society dines between 8 and 9 P. M., but throughout England the general dining hour is from 1 to 2. In Switzerland and Germany it is the same. France dines between 6 and 8, Austria between 1.30 and 3 P. M., and Italy between 6 and 8 o'clock.

Willard Memorial

The National W. C. T. U. has appointed March 20th as Memorial Day in honor of their president, Miss Frances E. Willard. Miss Willard's last official call was to the unions to observe this day because it was the birthday of Neal Dow. By the terms of the will of Miss Willard, Lady Henry Somerset and Miss Anna A. Gordon are appointed her literary executors. They will issue a book as soon as possible covering Miss Willard's life, especially the last ten years.

A Touching Incident.

An interesting story comes from a missionary station in Alaska, concerning two little fellows who died of consumption. One of them, a boy of ten, was baptized just before his final illness, but his companion was not. When the latter had almost lost sight and hearing he continually begged, "Water! water!" They gave it to him to drink; he would thank them as best he could and push it away. When the minister came, the poor little sufferer put his hands to his head, saying: "Water! water!" The man of God understood. "You want to be baptized?" He gave glad assent, and was baptized. After which he quietly sank into that sleep which knows no waking

WHERE WAYFARERS ARE WELCOMED.

The Philanthropic Experiment of a Kind-Hearted New Jersey Citizen—The Terradell Settlement and its Mission.

IN these days of widespread Christian philanthropy, when so many men and women, who have been blessed with worldly prosperity, are employing their wealth to assist others less fortunate than themselves, every year witnesses the establishment of new institutions of the benevolent order. One of the most remarkable institutions of this class is the Terradell Social Settlement, near Trenton, N. J. Mr. Thomas M. Terradell, the founder, is a successful business man, who, for nearly thirty years, has made the aiding of unemployed men a special study. While he was himself a worker, engaged on a railroad, he came in contact with so many of them that his sympathies were awakened in their behalf and he has shared his dinner with them hundreds of times. Being a Christian, besides, he never failed to speak to the men in a way that won their hearts, and then confidence, and which usually resulted in an earnest resolve on their part to lead a better life.

THE BROOM-MAKER.

Several years ago Mr. Terradell, having saved some money, withdrew from the railroad and began to build a house. He set about it in a somewhat novel way, for the house was not to be a private residence, but was designed by the owner to be a home for the poor wayfarers, where unemployed and unfortunate men might be sheltered and fed and cared for, temporarily at least. He chose a site in the rear of the locomotive round-house at Trenton, and erected there a frame building, with a woodshed adjoining. Soon the wanderers began to know the place, and they came in increasing numbers, for whoever did come was sure of a substantial meal, a bath and a clean bed, in return for which a small amount of labor was exacted. They liked and respected Mr. Terradell, and those who could do so, paid him, while those who could not, performed the necessary labor. Some time ago Mr. Terradell purchased a block of land adjoining his home and built on it a large and commodious house, which he devoted to the work he had already begun. It was dedicated with religious services, and was soon crowded with the class of men who had patronized the former building. In the new building (which is shown in the photograph on this page), there are reading rooms for men and women; a chapel, where religious services are held every evening; a sewing room for women; an office, through which employment is secured for deserving persons; neat, clean chambers, and two large bath rooms. Besides the woodyard in the rear, there is an upholsterer's shop, in which furniture is repaired; a shoemaking and cobbler's shop, and a broom manufactory.

That an establishment in which industry plays such a prominent part should be so largely patronized by the idle and unfortunate may surprise many. During the first month in which the home was open, Mr. Terradell had as guests over 800 homeless men and women who had drifted in along the line of the railroad. They were tramps, but they seemed glad to work for lodging and food. In the same block with the large building are several small cottages, which are occupied by the same class of men, who are out of employment. Mr. Terradell finds work for the men, and when they have become self-sustaining they are required to find other quarters and give place to other needy ones. The whole establishment serves as a sort of connecting link between the friendless outcasts and the world of respectable society. Terradell, as the settlement is now known, is in the eastern part of the city of Trenton, and here this last station of industry and return has wrought a wonderful change in a multitude of hearts and lives. It preaches a Gospel of work and self-help, of cleaner lives and purer, more elevating associations. Those who come to the settlement and accept its friendly shelter are made to get acquainted with the Gospel of Jesus and are encouraged to become Christians. There are no other means of subduing sinful passions, transforming wrecked lives and leading the wanderers back to God. Thus the whole tendency of the settlement is reformatory and the broadest sense. Temperance and frugality go hand-in-hand with cleanliness and orderliness, and vice and debauchery are unknown within its gates. It is astonishing how quiet and well-behaved the most unruly and vicious become when they find that they are safe in a friendly haven, and that everything about them is calling upon them to lead a better and a purer life.

As might well be supposed, the Terradell settlement is a heavy burden upon the resources of its conductors. Its inmates are the very offscourings of humanity, but they are men and women with souls worth saving. Moreover, from a purely social aspect, the settlement merits the widest support, since its influence is to decrease crime and vice, to fight disease and to purify society by beginning not at the surface, but at the lowest depth. In assisting these unfortunate men and women, Mr. Terradell and his associates are rendering valuable service. Such a work is deserving of the warmest support from Christian people everywhere.

Changes in Corea.

Mrs. Isabella Bird Bishop in her book, "Corea and Her Neighbors," emphasizes the changes which are being wrought in Corea through its liberation from Chinese superstition and caste distinction. In one of the chapters she says:

The more important of the changes during the last three years which are beneficial to Corea may be summarized thus: The connection with China is at an end, and with the victories of Japan the Corean belief in the unconquerable military power of the Middle Kingdom has been exploded and the alliance between two political systems essentially corrupt has been severed. The distinction between patrician and plebian has been abolished, on paper at least, along with domestic slavery and the disabilities which rendered the sons of concubines ineligible for high office. Brutal punishments and tortures are done away with, a convenient coinage has replaced cash, an improved educational system has been launched, a disciplined army and police force has been created, the Chinese literary examinations are no longer the test of fitness for official employment, a small measure of judicial reform has been granted, a railroad from Chemulpo to the capital is being rapidly pushed to completion, the pressure of the Trade Guilds is relaxed, a postal system efficiently worked and commanding confidence has been introduced into all the provinces, the finances of the country are being placed on a sound basis, the change from a land-tax paid in kind to one which is an assessment in money on the value of the land greatly diminishes the opportunities for official "squeezing," and large and judicious retrenchments have been carried out in most of the metropolitan and provincial departments.

MR. T. M. TERRADELL.—MAIN BUILDING OF THE TERRADELL SETTLEMENT.

How They Helped Cuba.

Thousands of kind hearts and hands are busily helping Cuba, and little groups of good people, all over the Union, moved by the stories of suffering, are sending in their loving gifts. An instance, typical of many others, is mentioned in this letter from readers in Gloversville, New York:

Dear "Christian Herald":—Under the auspices of the Mercy and Help Department of the North Main Street Epworth League, we have sent to the freight office to-day two well-packed barrels and a small box for the suffering in Cuba. They were filled with light clothing for men, women, and children; also oatmeal, rice, and canned goods. Thanking you for the pamphlets you sent us, and trusting in God that relief will soon come to his children. Yours in Christ,

MRS. JOHN SHEAR, *Chairman.*

GLOVERSVILLE, N. Y. FRIENDS WHO HELPED CUBA.

The photograph shows the consignment these good people sent to help feed and clothe the sufferers. It has been forwarded to Havana.

The Proportions of the Ark.

At a recent meeting of the British Institute of Marine Engineers in Bristol, Mr. Aisbitt, a leading member, gave a comparison of the dimensions of Noah's Ark with vessels of the present day, and stated that for sailing ships the dimensions of the Ark could hardly be excelled.

For steamers, if one or two breadths were added to the length for machinery space, they would, he said, arrive at some of the best proportions acknowledged for present trans-Atlantic steamers. As to the Ark, there is no doubt that Noah must have been an exceptionally good naval architect, as we are, at the end of the nineteenth century, building vessels of practically the same dimensions, it having been demonstrated that they are better seaboats than, and have superior sailing qualities to vessels of different proportions. It is a matter of history that in the early part of the seventeenth century Peter Hans, of Rome, built two ships after the model or proportions of the Ark. These vessels were, as might be imagined, objects of ridicule and scorn at the time; but experience demonstrated that they carried more cargo than vessels of similar tonnage measurement but different dimensions, and, in addition, made quicker passages.

A Unique Rescue Work

The Sunday Breakfast Association and Its Labors for the Unfortunate.

(*See colored illustration on the first page.*)

AMONG the many notable charities of Philadelphia, those of the Sunday Breakfast Association demand prominent attention. This organization has been in operation for a number of years, and has been the means of accomplishing much good among the homeless men of Philadelphia. Several years ago the Association was greatly impressed with the desirability of establishing an Industrial Rescue Home, where those desiring to lead useful Christian lives might be provided with temporary shelter, and where the labor should in some degree bear the expense of their support. Recently the Rev. Robert A. Pierce, a leading evangelist and energetic Christian worker, was requested by the Association to undertake the management of its affairs and assist in devising broad plans for reaching the idle and unfortunate classes. Arrangements have been completed for the establishment of rescue homes for men and women; a training school for children; a dispensary for the sick; an orphanage for the homeless waifs of the slums, and also for conducting open-air work from the platforms of gospel wagons among the non-church-going masses and those who cannot be reached otherwise.

Many conversions are reported as the result of the meetings at the association headquarters. During five weeks of evangelistic meetings, over twelve hundred men were rescued. At a recent meeting nearly three hundred wanderers were present.

Our illustration on the first page represents a scene which is truly typical of the work of the Association. A large audience of wanderers—the poorest of the poor—is seen in the enjoyment of a Sunday breakfast in the chapel at Eleventh and Wood streets. Cold, hungry and friendless, they have entered the comfortable hall of the Association, and find there a cordial welcome, together with a steaming meal of sandwiches and coffee. When it is finished, the audience listens with keen appreciation to a brief Gospel sermon, in which they are urged to bring their troubles at the foot of the cross and to accept Jesus as the sinner's friend and saviour. These Sunday morning meetings are usually led by Mr. Ivan Bean, a Christian business man and a strong supporter of the work.

Mr. Pierce has a remarkable faculty for reaching people through the eye as well as the ear, and during his evangelistic experience has made excellent use of the "pictured truth," which he frequently employs to advantage in his rescue and other work in connection with the Sunday Breakfast Association.

All who are interested in this grand work for the reclamation of the unfortunate will receive the fullest information by addressing Mr. Pierce at No. 1832 Arch avenue, Philadelphia.

THE ECLIPSE OF THE SUN.

GRADUALLY the reports are coming in from the various parties sent to India to observe the recent eclipse of the sun. From all come expressions of delight at the success of the observations. The weather was all that could be desired, and the arrangements, previously made with the utmost care, were carried through without a hitch and led to most satisfactory results. Never before had astronomers so favorable an opportunity for their study of the phenomenon. Newly-invented instruments, and, above all, the aid of photography, enabled them to obtain with precision the actual facts. Of their return, we shall doubtless have a scientific report of their observations and a statement of the theories they deduce from them. In the meantime a private letter from an unscientific writer, who witnessed the eclipse, will give an idea of the spectacle. He says: "When I first saw it, a small part of the sun's circumference was obscured. The progress of the moon was scarcely perceptible, but gradually the sun was blotted out, the temperature fell considerably and the wind began to grow less. The sky overhead was dark blue, fading into gray, and finally into lilac near the horizon. The scene was now very remarkable, for in spite of the usual glorious orb of day there hung in the zenith a great black disk, black as the blackest night, from behind which and intensifying if possible the inky blackness, long streamers of ghastly luminous ether stretched far into space, assisting to maintain the dim twilight with which we were enshrouded. Stars twinkled here and there, and a planet in close proximity to the sun—probably Venus—shone out with great brilliancy. Two and a half minutes this extraordinary spectacle lasted; then the fine golden lunar hoop emerged from under the opposite edge of the black moon, slowly widening to crescent reversed and increasing until at 1.30 P. M. (three hours from first contact) the sun blazed once more with all previous fierce glory, and the eclipse was numbered with the past." It is a pity that such an event should give rise to opposite errors in the minds of the two classes of observers. The Oriental, who sees it with consternation as the sign of God's anger, is not more to be pitied than the scientist, who fails to see in the marvelous regularity of the universe on which he depends in predicting the eclipse, a proof of God's guiding and controlling power.

I will cover the heaven and make the stars thereof black: I will cover the sun with a cloud and the bright lights of heaven will I make dark (Ezek. 32: 7.)

Used to Save Life.

An interesting relic is to be exhibited at the forthcoming exhibition at Omaha, Neb. This is the first shot ever fired in the United States to save life. On January 12, 1830, the *Ayrshire*, a large immigrant vessel with 202 passengers on board was wrecked off the coast of Long Island. Many of the imperilled passengers were women and children, who were either crowded into one of the small deckhouses or lashed to the bulwarks and rigging to prevent their being swept overboard. The night was dark and bitter cold and for two hours despair reigned on board, for there was little hope that the ship would hold together until morning and no hope of escape should she go to pieces before that time. However, about midnight the half-frantic company beheld a flash of light inshore, then detected a sound as of a muffled cannon, and a moment later heard a heavy iron ball crash on board. Attached to it was a life line to which a larger line was soon drawn to the ship by the sailors, and then came the life car, then a new and untried device. It was a small iron boat, covered over so that it was very nearly alike on both sides, and having in the top an opening through which persons to the number of six or seven could crawl and then shut themselves up, when they would be hauled ashore. To some of the more timid the remedy seemed almost as bad as the disease, but all finally concluded that in the little ark was to be found their only safety, and eventually all save one were taken to the land without the smallest mishap. The vessel sank in the sand and remained there more than twenty years. Then a strong current dug away the sand and the old wreck was exposed. A party of wreckers went on board and in searching the cabin found the old ball. There was no doubt of its identity, and it was returned to the companionship of the little mortar which sent it whizzing seaward on its errand of humanity more than twenty years before. The mind that shrinks in horror from the sight of a cannon ball, remembering how such missiles plough a lane of dead through the ranks of an army, can view this ball without repulsion, knowing that its mission was one of help and compassion. So it will be with everything in that better day yet to dawn on the world when all the weapons of war will have beneficent uses.

They shall beat their swords into plowshares and their spears into pruning-hooks (Micah 4: 3).

A Mournful Journey.

A tattered old canvas-covered wagon recently passed through St. Joseph, Mo., with as sad a burden as ever the citizens saw. The driver was a farmer who was going from Wallace Co., Kans., to Winfield, Ill. To a sympathetic acquaintance he told his story. He said that two months before, his home had been destroyed by fire. He and his wife and their two children took refuge in a wretched dugout. There the two children sickened and died. In despair, the parents determined to return to their former home in Illinois and the mother begged that the bodies of her children might not be left behind. They were almost petrified by frosts and were easily transported. The farmer put them in his wagon, harnessed his ponies and set out on the long journey across the prairie. They passed through Delphos and were half way to the Missouri River when the wife was taken sick from exposure. Being far from any town no doctor could be summoned, and that evening the mother died. The husband wrapped her body in a blanket and continued his sorrowful journey with his beloved dead in the wagon behind him. It may be hoped he has faith in God, otherwise his lot is dark indeed. But if he believes in Christ he has the assurance that has brought comfort to many a mourner.

For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him (1. Thess. 4: 14).

Finding the Tomb of Osiris.

An astonishing report comes from Abydos in Egypt, where M. Amelineau the French Egyptologist has been carrying on excavations. He writes that he has discovered a wonderful tomb which he believes to be that of Osiris. He had observed the frequency with which the Egyptian records referred to the tomb, which they designated as "the staircase of the great God." He read also, in the histories of the epoch of Osiris that the officials earnestly sought to be buried near to Osiris. These references convinced M. Amelineau that Osiris was a real person, who actually lived at Abydos with his wife Isis and their son Horus, and that he was not a mere myth. He made diligent search for the tomb, and recently uncovered a tomb which apparently fulfils the descriptions. "It was rectangular in shape," says the explorer, "and appeared to resemble a dwelling. It contained fourteen rooms and in the centre where there were five rooms on the northern, five on the southern, and four on the eastern side, there was the staircase for which during many months he had been looking. Within lay a granite monolith in the shape of a great bed decorated with the head and legs of a lion. On this bed was lying a mummy bearing what is known as the white crown, holding in his hands, which came out of the case, a flagellum and a pastoral cane. Near the head were two hawks, and two more were at the feet. The dead was designated by the inscription: "Osiris, the Good Being." The hawks were labelled: "Horus, avenger of his father," and the goddess Isis is also designated by her name. There were doubtless, originally, records in the tomb by which it might have been identified with certainty, but they have all been destroyed by a fire which at some remote period raged there. M. Amelineau deplores their loss, but as he says, "what is burned can never be restored." If this is indeed the tomb of Osiris it furnishes a literal fulfilment of the prophecy:

The houses of the gods of the Egyptians shall be burn with fire (Jer. 43: 13).

The Deer's Refuge.

An appeal was made a few days ago to the game protector of Sullivan county, N. Y., by a farmer near Newburgh. It is a violation of the law for a private person to have a wild deer in his possession at this time of the year, so the farmer felt it his duty to explain to the game protector the presence of a deer in his barn. He said that one day in the previous week he was sitting at supper when he heard a noise in his yard and saw a deer's head at his window. The deer was rubbing its nose against the glass as if asking to be taken in. He went out and examined the animal, who made no attempt to run away. It had evidently been chased by dogs, and had been shot in the leg and the back. He was sorry for the poor beast, and went over to his barn and opened the door for it. The deer followed him like a dog, and seemed quite content in the barn. He had fed it and had conceived a strong affection for it, which the deer seemed to reciprocate. It had many opportunities of making its escape, but it evinced no inclination to run away. He could not bear to turn the creature out to be worried by the dogs, so concluded to tell the circumstances to the game protector. The latter considered there had been no infraction of the law, so the deer will remain for the present in the refuge of its choice. It is strange that the deer should have displayed such confidence in a human being. Men with more sense and better reason for trusting in their God often cannot be induced to fly from the dangers and trials of life to the refuge he offers them. Comparatively few feel as the psalmist did:

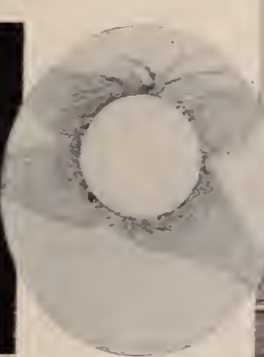
As the hart panteth after the water brooks, so panteth my soul after thee, O God (Ps. 42: 1).

An Admiral Out-ranked.

An interesting story is told of Rear Admiral Thomas O. Selfridge, who has just retired from the United States Navy, having reached the age limit. It appears that a short time ago the Admiral, with a number of his officers, was in Paris, and was invited to attend a dinner, to be given by the Legion of Honor to the officers of the American Army and Navy who were in the city at the time. The Admiral took great pleasure in accepting because he was a member of the Legion of Honor. Some time previously, while on a cruise in the Mediterranean, he had rendered a service to a French vessel, which had been brought to the notice of the French Government, and the red ribbon and a silver medal had been conferred upon him. The decoration was furbished up for the Admiral to wear at the dinner, and he congratulated himself on the pleasure it would give his hosts to recognize it on his breast. Among the officers who were to accompany him was one of his lieutenants. At the presentation to the President and at the other ceremonies the Admiral received the courtesies due to his rank and the other American officers after him according to their rank. But when the crowning ceremony of the dinner of the Legion of Honor occurred, the Admiral was astonished to see an officer summon the Lieutenant to the higher table among the dignitaries. Then it was noticed that the Lieutenant was wearing the ribbon of the Legion of Honor and the gold medal, that indicates an officer of that body, which had been conferred upon him for distinguished service. The American officers could scarcely believe their eyes as they saw the Admiral with his two stars out-ranked by the two silver bars of a lieutenant, but the explanation was simply that the dinner being purely a Legion of Honor affair, the Lieutenant's higher rank in that body had to be recognized without regard to his relative standing in the American Navy. It will, our Lord declared, be so at the marriage supper of the Lamb. There will be surprise then when some who are highly esteemed in this world have to yield precedence to those who have been despised here, but are high in the kingdom of God.

Verily I say unto you that the publicans and the harlots go into the kingdom of God before you (Matt. 21: 31).

THE CORONA AS SEEN AT POONA.



THE CORONA AS SEEN AT TALNI.

FIXING THE PRISMS AT POONA, INDIA.

THE ECLIPSE AS SEEN AT JEUR.

THE PERIOD OF TOTALITY.

PHOTOGRAPHS OF THE RECENT SOLAR ECLIPSE.

Food Cargoes for Starving Cuba.

Government Details a Naval Vessel to Carry Our Gifts to the Suffering Multitudes.

A Great Nation's Sympathy With Suffering—Dr. Klopsch Now in Havana, and May Accompany the Vessel to Matanzas—The Crisis of the Famine at Hand—Let All Now Help With a Will to Save Cuba's Starving and Dying People.

IF THE grateful prayers of those thousands of starving Cuban peasants—fathers, mothers and little children—who have been literally saved from death by the Christ-like sympathy and generosity of the readers of this journal and others, could be wafted to the ears of those who have so nobly aided the relief work, they would feel overwhelming repaid for all their sacrifice and self-denial. It is indeed literally true that thousands have been almost "snatched from the grave" by the opportune arrival of the food that came to them as though like the manna to the children of Israel, it had come direct from heaven. But there is a very large Cuban territory as yet totally untouched by the relief work, and where the horrors of famine and disease are raging unchecked.

A United States naval vessel, the dispatch boat, *Fern*, lately at Havana, has been designated by the national government to aid in this part of the relief work. Unless a change in the programme should be deemed advisable, the *Fern* will load at Key West with supplies, purchased with money contributed to the Relief Fund, and will sail from that port to points on the Cuban coast where the suffering is known to be exceedingly severe, and where the population is dying off by hundreds daily of sheer starvation. Dr. Klopsch, who has been in Cuba during the past week, directing the extension of the relief work from Havana to many points in the interior, has been invited to accompany the vessel on her mission of peace and succor, as the guest of the government and the representative of the Relief Fund, in whose administration the whole nation is interested. The *Fern* will go to Matanzas, where the famine situation is known to be critical, and where her load of provisions and medicines will be eagerly welcomed by the suffering population. She may also go to Sagua la Grande, a considerable distance farther down the coast, where similar conditions prevail. It is expected by these means, and through this most generous co-operation by the government, that many thousands of the starving may be reached.

This is the second instance within a year, of the United States Government extending in this signal manner, its hearty and benevolent aid to a deserving work begun and carried forward by the readers of THE CHRISTIAN HERALD. To those thousands of our friends who have "put their hands to the plough" to save dying Cuba, this news will be most welcome, since it seals their work with the highest stamp of approval a nation can give. Yet we know that those who have entered on this work freely and voluntarily, have done so solely for his sake, whose whole earthly life was spent in works of kindness and mercy, in feeding the hungry and healing the sick. It is in this spirit of brotherly love and devoted self sacrifice that they have taken the cause of the poor, neglected dying Cuban peasants to their hearts, and are now trying to save the remnant from the sad fate of the 400,- [illegible] who have already perished for lack of food.

All the letters received from Cuba during the week indicate that the real crisis is at hand in the [illegible] provinces. Soon the rainy season will set in, when it may be difficult to distribute relief supplies. In the short time that remains, therefore, it is of the most vital importance that the relief work be pushed with the greatest energy. Gen. Lee, Miss Barton and Dr. Klopsch all agree that supplies in greatly increased quantities are urgently needed to enable the distributors to maintain a reserve stock of food in the neediest districts, both along the coast [illegible] of Havana and in the interior. We would therefore urge our friends to send in their contributions to the fund promptly, that these precious lives might be saved and suffering relieved. Every hour and every day of delay may cost a human life.

United States Senator Proctor, now in Havana, has just returned from a visit to Artemisa, in Pinar del Rio Province. He declares that the suffering there is worse even than at Matanzas, which he has also visited. Another American, Col. Parker, writes that the pitiable story of the reconcentrados' sufferings and all the horrors of famine and death are shocking. Col. Pratt, of Wyoming, gives this picture:

"I have seen men and women die, while we watched the bodies of the victims bursting with bloat, or leaving only skeletons on the bare floor to speak of what was once a human form. Some who died were children as naked as the day they were born. At Matanzas we saw a babe with the last convulsive gasp twine its fingers in the thin hair of a mother who had been dead over an hour."

United States Consul Hyatt writes from Santiago de Cuba:

I desire to make a brief report of the first four days' work in distributing the food and medicine, which I received in due time by steamship Niagara. As stated in a previous communication, a committee of thirty of the best ladies of the place divided the city into fifteen districts. The first day's rations were issued to 379; second day, 577; third day, 1,083; fourth day, 1,027; total, 3,066. Each ration being for seven days makes a total of 21,462 for one day. As near as I can judge, only about one-half of the people who need help have yet received their first rations, and the codfish and beans will give out before we get around the first time. I have given moderate quantities to eleemosynary institutions of the city, and sent some to the mining and other towns near by. We are trying to make both food and medicine do the most good possible. It takes six or eight policemen to keep the crowds in order.

Smallpox has again broken out, and I have requested Surgeon-General Wyman to send to you for me a quantity of vaccine virus. Should it not come to hand I will thank you to furnish me with a moderate quantity.

The hospital for concentrado children near Havana has been completed, and many improvements have been made in the other hospitals. Miss Clara Barton called on the Mayor of the city and was by him assured that the society's work was much appreciated. While the sick are many, the starving are far more numerous, and the distribution of food is keeping many from dying in the streets.

Mr. Walter Barker, United States Consul at Sagua La Grande, Cuba, writes:

I have certificates of the Mayors of the three cities and towns in this large district [illegible] to show there are at the present time over 50,000 persons starving. I cannot believe your American people are uncharitable. They just do not realize the destitution and desolation of the people in this island."

During the week Miss Barton has been so busily engaged in the relief work that little time has been left for letter writing. She has already won the love and admiration of the poor reconcentrados and wherever she goes she is now hailed as the "good woman who came from the Christian people of America" to save the starving Cubans. At different towns delegations of peasant women have visited her and weeping and sobbing, have poured out their thanks and invoked blessing upon those who sent her with food and medicine to their afflicted people. Here, as in nearly all great calamities, women and children are the greatest sufferers, and to their needs Miss Barton and her corps of aids devote special attention. With the means furnished from the Relief Fund they have already been instrumental in saving a very large number who otherwise would have miserably perished.

A TRAMWAY AT SANTIAGO DE CUBA.

In order to afford the women of Christian America an opportunity to aid in a special manner their destitute sisters in Cuba (Miss Barton having reported that thousands of the peasant women and children in the famine districts are in rags), the CHRISTIAN HERALD has invited the active co-operation of the King's Daughters and the council of that organization has opened a Cuban Relief Sewing Circle, with headquarters at No. 17 Astor Place, New York City. Here, in a large store fronting on two streets, a number of cutters and sewing machine operators are now employed manufacturing garments for the Cuban peasants. These are shipped by the Central Cuban Relief Committee to Havana direct and will be distributed through the regular Relief Fund channels.

Gifts of new lightweight cloth, linen cotton, calico, muslin, flannel and other materials suitable for making into garments for women and children will be welcomed by the King's Daughters at the address mentioned.

A letter from Miss Barton to THE CHRISTIAN HERALD, received only a days ago, says:

"That great den of suffering, the 'Fossos,' is coming into comfort, and have the best of returns from Jur We yesterday sent calico to them, their women make hos gowns for sick, and a of dresses the paleface tle girls in Tell THE CH TIAN HER sewing girls *will never their finger a more needy a more gra cause.* —CL BARTON.

Many h dreds of le are receive quiring ab the relief in Cuba, an expressing heartiest s pathy with sufferers. Churches, l ues, church cieties, Sun schools and er organizat enthusiastic vie with each other in the work of sa life in Cuba and in forwarding their co butions for that purpose. The Chris Endeavor Society of the Presbyte Church, of Hempstead, L. I., N. raised $21.25, which was sent to the F and their gift will doubtless be the m of rescuing several destitute families starvation.

Similar gifts are coming in from quarters by every mail, each accompa by earnest prayers in behalf of the f ferers. A notable instance of wh band of earnest Christian people accomplish is found in the little tow Orange, N. J., where the united Su Schools and churches have already ra $565.55 for the relief fund.

Following are a few samples of dreds of similar letters received daily

IVY DEPOT, V

Enclosed you will please find money for one dollar which you will give to the ban Relief Fund, and I trust it may he save some poor life that is dying for the of what we have so plentifully in this co A. B.

ELKHART, I

Enclosed P. O. order for $5- for C destitute. This is given "In the Nam Jesus Only." J. A.

SACRAMENTO, C

Enclosed please find three dollars fo the Cuban Relief Fund from Miss Jenn of this city, with my prayers.

Yours for Jesus, L. E.

All cash contributions for Cuban R should be addressed to

THE CHRISTIAN HERALD,
92 BIBLE HOUSE, NEW YOR

Every contribution will be duly knowledged in these columns. The l contributions to the Fund are ackn edged in this issue.

A PRIMITIVE FERRY AT MANZANILLO, CUBA.

Total of Lists by States.

Alabama	$ 99 02	Nevada	7 5
Arizona	8 00	N. Hampshire	10 6
Arkansas	30 44	New Jersey	67
California	513 06	New Mexico	10
Colorado	280 91	New York	1,68 3
Connecticut	208 12	N. Carolina	33 2
Delaware	35 75	N. Dakota	12 5
Dist. of Colb.	93 00	Ohio	77 7
Florida	138 38	Oklahoma Ty	1 0
Georgia	152 33	Oregon	17 7
Idaho	25 05	Pennsylvania	1,13 0
Illinois	1,126 08	Rhode Island	7 5
Indiana	315 36	S. Carolina	13 5
Indian Terr'y	15 00	S. Dakota	25 3
Iowa	840 20	Tennessee	42 7
Kansas	253 50	Texas	16 7
Kentucky	127 13	Utah	10
Louisiana	157 70	Vermont	12 0
Maine	239 21	Virginia	43 2
Maryland	264 39	Washington	11 5
Massachu'tts	436 76	W. Virginia	8 5
Michigan	392 35	Wisconsin	28 8
Minnesota	516 53	Wyoming	6
Mississippi	121 35	Anonymous	7 5
Missouri	378 44	Canada	27 0
Montana	49 00	Foreign	1 0
Nebraska	0123 84		

Total New Acknowledgments $16,13
Previously acknowledged $41,78 3

Total $57,92

The following contributions to the Cuban Famine Relief Fund have been received:

NEW YORK

NEW YORK
Advance, Mrs
Co 1 00
Arld, E E..... 4 00
Bates, Mrs Net-
t 50
Bert, G F..... 1 00
Bl. Alzaville... 1 00
Brucker, Julia.. 50
Mary A...10 00
John J..... 3 00
Cong. Miss Net-
..... 10
Cowell, Mr &
s Jacob..... 1 00
D. John A..... 5 00
Douglas, J Mande 25
Douglas, Edwin S 1 00
Douglas, Millard
..... 1 00
Douglas, Mrs Mil-
ll F..... 50
Evett, J H..... 5 00
Fapps, J H..... 2 00
H., Mrs & Miss 1 00
Hess, Mrs E E. 5 00
Hyman, Mrs J G 5 00
Hurd, Annie S. 1 20
Hyg. Ada H..... 2 00
Hasby, Violette
..... 10
Le. Mr Geo.... 1 00
Mrs. Mrs A H.. 1 00
Mrs. Mrs Silas. 1 00
Miller, Mrs &
ughter 2 00
Olin, M A..... 50
Olin, Jesse..... 1 00
Phillips, A W.... 5 25
Pt. C Briggs.. 1 00
Scoffelin, Mary
..... 5 00
Sch, L B..... 50
Sch, Mrs L B.. 1 00
Sch, Miss Ada-
..... 1 00
Sch, Mr & Mrs
wis 2 00
Schleter, Jesse... 2 00
Von Waldegg, Mrs
H..... 1 00
Weks, Ennice K 1 00
Hensby, Violette
Wkland, Chas..10 00
Wherell, Mrs
rrie 1 00
Wght, Mrs C &
rs J S Hazen 2 00
C G. Normal... 1 00
E. Richford.... 1 00
F L T Z, Mo-
via 3 00
F. Ithaca..... 1 00
J B, Albany.... 3 00
J Ghent..... 2 00
M P, Rochester 2 00
M. H. N Y City 1 00
Y C A, Nor-
d 10 20
—. Flushing... 2 00
—. N Y City.. 75
—. N Y City.. 2 00
In His Name,
ilo Centre..... 1 00
In His Name,
w Rochelle... 1 00
"bscriber,"
bbs Ferry...100 00
"bscriber,"
ahins 4 00
Subscriber, Mid-
leville 50
Sympathizer,
Y City..... 25
2 Ch, Clyde...40 00
Bk Bapt SS,
ort Richmond.12 00
Sea Prayer meet-
g, Springs....21 00
Mrs S C E Mad-
on Ref Ch,
Y City.....11 08
"action." Brook-
n 1 00
Tree Little
rooklyn Girls. 3 00
W H Family,
reezy Point... 3 00
Mother & daugh-
er, Catskill.... 1 00
Ode Grange No
3, P of H,
lyde 25 00
Of Yonr Pa-
rons, Geneva.. 1 00
Old Sailor," New
ork 5 00
con, Mrs..... 25
ruch, Dr
manuel M..... 1 00
atty, Ezra..... 50
atty, John H.. 50
ckwith, Mrs... 1 00
ckwith, Mar-
aretta 2 00
rnheimer, Mrs
I S.....10 00
lwell, Lillian
Georgiana.... 50
gham, Lucy... 1 00
shart, Miss
Dolly A.....10 00
ggs, Mrs A.... 2 00
uner, H L..... 25
rson, C O..... 1 50
ristiana, Orr E. 50
ristiana Simeon 50
hen, Herman... 25
rwith, C H....25 00
vis, Hugh..... 15
an, Willier Eg-
leston, Lever-
tte: More,
leon; Steven-
on, Paul;
Douglass, Henry 1 00
ldy, Miss M E.. 1 00
ans, John H.... 50
ans, Lizzie..... 10

NEW YORK CONT'D
Fallon, Una W... 1 00
Filkins, Mrs H M 1 00
Fowler, Mrs F A
& daughter..... 5 00
Galbraith, Mrs... 5 00
Gordon, E S..... 1 00
Greve, Mrs Fred. 25
Hagaman, C A... 3 00
Hartfield, Nelly.. 15
Hughes, Maggie.. 10
Hughes, Thomas. 25
Hunsicker, B C... 1 00
Hutchins, Lucy A 5 00
Ives, Mrs..... 20
James, William... 50
Jansen, J R..... 2 00
Jones, W G..... 1 00
Jones, Abram.... 50
Jones, Rev John
H 50
Jones, Miss Mary. 2 00
Jones, Robert D.. 25
Jones, Thos W... 25
Kalbfleish, J C... 1 00
Kelly, Frank..... 1 50
Keunedy, J C.... 2 00
Larkin, Mrs Mary 1 00
Lea, Mrs Wm M. 2 00
Leader, Miss,
Rochester 25
Lewis, Frank..... 15
Lewis, John O.... 50
Lobbe, Mrs..... 10
Lord, George..... 1 00
McCall, Mrs..... 10
McCall, Miss..... 15
Macpherson, D... 50
Macpherson,
Muriel E..... 50
Mack, Elmer..... 50
Main, Mrs M..... 2 00
Manson, Jas W... 5 00
Martin, Horace... 5 00
Massett, J S &
wife 5 00
Mixer, Miss E.... 25
Moyer, Lulu..... 1 00
Nott, E D..... 1 00
Nott, F C..... 50
Noyes, M H..... 2 00
Oakley, Mrs..... 25
Ostrander, George
E 1 60
Parker, S G.....12 00
Pattison, Miss
May 2 00
Pemble, Wm.....10 00
Perrine, Mrs
James B..... 60
Phillips, Geo A... 3 00
Pratt, F J..... 2 00
Ranney, Mabel... 25
Raymond, Mrs... 5 00
Roberts, Miss
Ella 50
Roberts, Mrs
John J..... 50
Rodemore, Mrs
Jay H..... 1 00
Roe, H C..... 5 00
Roosa, J N..... 2 00
Roosa, Mrs L B.. 50
Ruby, R B.....25 00
Smith, Mrs..... 15
Smith, Mrs R.... 50
Smith, Moses H.. 50
Swift, J E..... 25
Tanner, Mrs H... 50
Taylor, Mrs..... 25
Todtschinder,
Mrs P..... 3 50
Tucker, T D..... 1 00
Vandemark, Mrs
Cyrus 50
Vander Wee, G R 50
Vanderkalk, Mrs.. 25
Vanderkalk, Wm. 25
Washburn, H C.. 1 00
Weaver, K L..... 50
Wile, Miss L..... 1 00
Wilkinson, Mrs E
& Wilson, Mr A 2 00
Williams, Mrs D
J 50
Williams, R T.... 50
Williams, Mrs W
J 25
Williams, Mrs
Frederick 35
Williams, John S 50
Williams, Lewis.. 50
Williams, Ruth... 05
Williams, Mrs
Morgan 25
Williams, Willie
J 10
Catherine, Andes. 25
A J B, Holley.... 1 00
C F A, Saratoga
Springs 1 00
E H K, Hamilton 5 00
C T S, Alexander. 1 00
G M E, N Y City 2 00
M C P, Water-
ville 50
S B K, Worthville 2 00
S M H, N Y City.10 00
Mrs U W D,
E Hamilton..... 1 00
Mrs W H L Cen-
tre Brunswick.. 1 00
——, Brooklyn... 5 00
——, ... 1 00
"Friend," Ham-
ilton 10 00
A Friend, Panama 1 00
A Friend of Cuba,
Rochester 25
A Friend of Cuba,
Rochester 25
A Friend of Cuba,
Rochester 25
A Friend of Cuba,
Rochester 2 00
A Friend of Cuba,
Rochester 2 00
A Friend of Cuba,
Rochester 25
A Friend of Cuba,
Rochester 50

NEW YORK CONT'D
Friends, Owasco. 4 00
"I H N," Albany 1 00
In His Name,
Newark 2 00
Reader, Pittsford. 2 00
Sympathizers, N
Collins 2 00
Literary & Ben-
evolent Soc of
School Dist No
3, Canandaigua.14 00
The Ladies' Aid
Soc of Mora-
vian Ch, Castle-
ton Corners.... 8 50
Fitch's Bridge SS,
Elmira 5 00
A Mem of 1st
Presb Ch, Ilion. 1 50
Baptist Ch,
Rhinebeck 4 35
M E Ch, Rhine-
beck 5 00
Little Boy, Krip-
ple Bush..... 10
Little Girl, Krip-
ple Bush..... 10
C E Soc of Ref
Ch, New Balti-
more 5 00
Little Help, N Y
City 30
Death to the
Spaniards,
Rochester 1 00
Cuba Libre,
Rochester 25
A Maine Trick,
Rochester 25
Cuba Libre,
Rochester 25
Allen, Mrs
Emma E..... 5 00
Barton, Mrs
Frank 5 00
Bayne, Phebe C.. 1 00
Brooks, Mary L.. 3 00
Brown, C A..... 1 00
Burchard, Mrs D
D 25
Burt, C R..... 1 00
Collins, Mr & Mrs
H E..... 2 00
Covil, Mrs F A... 1 00
Crowell, Clayton,
Stella & Gladys 1 00
Crowell, Mrs L F 1 00
Hamilton, Martha
S 5 00
Hardenburgh,
Sarah E..... 50
Jones, Mr & Mrs
T A..... 1 00
Manheim, Mrs M
Frike & Little
Josie Deemond. 1 00
Morgan, C M..... 1 00
Packer, Mrs Geo
A 8 00
Rikert, Renben... 1 00
Simon, Mrs..... 5 00
Soper, Mat..... 1 00
Timpson, Mr
John 2 00
Trumpp, H..... 1 45
Tyng, Mrs..... 1 00
Vogelbach, John
B 1 00
Wheelwright, M
N 1 00
Woodhull, Mrs A
G 5 00
Wright, Carrie... 1 00
Clare, S H..... 1 00
Miss E L, Brook-
lyn 5 00
M D J, N Y City. 1 00
W. Sing Sing.... 1 00
W D, N Y City.. 5 00
——, W Coles-
ville 1 00
Friend, N Y..... 1 00
A Friend, Brook-
lyn 1 00
"Friend," Dobbs
Ferry & South-
ampton 3 00
Friend, Ilion..... 5 00
Friend, Waterford 1 00
Friend of all
Good Work,
Auburn 2 00
"I H N," Port
Chester 1 00
Reader, Andes.... 1 00
A Christian Her-
ald Reader, Lit-
tle Falls..... 1 00
Subscriber, N Y
City 25
1st Swedish Bapt
Ch of James-
town 11 53
Olivet Mem Ch,
N Y City..... 6 25
Ref Ch, Queens..63 00
First Reformed
Ch SS, Syracuse10 00
Olivet M E SS,
Syracuse..... 50 00
C E Soc, Kanona. 2 42
Jr C E Soc of Ref
Ch, Queens.... 5 00
Busy Bee Circle
of Ref Ch,
Queens 5 00
The Helpful
Band, Bridge
Hampton 25
Sunshine Mission
Band, Union Sq 2 10
Cash, Brooklyn... 2 00
Cash, Brooklyn... 5 00
Cash, Pelham.... 4 00
Pupils of Friends
Seminary, N Y
City 7 80
From Part of
God's Mnd, N
Y City 1 00
Collected by the
Outlook Co, N
Y City.....11 00

NEW YORK CONT'D
Citizen, N Y City 3 50
Abbe, Mr Jay.... 1 00
Adams, Mrs F... 61
Adams, Leva..... 04
Anthony, Alida J. 1 00
Anthony, Mary J. 1 00
Baldwin, Mrs E M 1 00
Barlow, Mrs T E. 1 00
Beedler, Mrs
Dorothy &
daughter 1 00
Bultman, H D.... 5 00
Bush, Mrs C C... 25
Chamberlain, G S 5 00
Chism, Mrs John. 1 00
Gaston, Miss M C 1 00
Hemphill, Wm... 1 00
Horton, Mrs
Marion 1 00
Jeffer, Mrs M H. 15
Johnson, B..... 3 00
Johnson, James D 1 00
Lamb, Mrs Abigal 1 00
Langworthy, Mrs
Rev J M..... 1 00
Merriman, Mrs
Caroline 50
Robinson, Mrs A. 1 00
Rockwell, Mrs T. 1 00
Russell, Diana &
sister 2 02
Skinner, A E.... 50
Smith, Eugene... 1 50
Strait Bros..... 25
Snddaby, Miss
Elise 5 00
Temple, Mrs M S 5 00
Temple, Merton C 2 00
Topping, Mrs Jas
H 1 00
Travers, Adelaide
M 1 00
Weedon, Walter J 1 00
Wilcox, Miss S N 1 50
Young, Mrs D H. 5 00
F W G, Dexter... 1 50
J C B, Hadley... 85
J A L, Hadley... 1 00
N L, New London 1 00
——, Bullville... 1 00
A Friend, East
Rockaway 5 00
In His Name,
Hopkinton 50
"I H N," Ray.... 1 00
Inasmuch, Wilson 2 00
Churches, Sher-
burne 130 11
Free Will Bapt
SS, Conkling-
ville 2 00
K's D's of Mc-
Masters Corners,
Auburn 5 00
Y P S C E, Mad
Av, Presby Ch,
New York.....19 00
Ladies' Aid Soc of
Holy Trinity
Lutheran Ch,
N Y City..... 5 00
Ladies, Andover..51 00
"Colegrove," Hol-
land 1 00
Sisters in Christ,
New Berlin..... 45
"4286," N Y City. 1 00
Ansley, J C..... 5 00
Austin, Mrs Chas 1 00
Anstin, Elizabeth
Margaret 35
Bean, Miss Mabel 1 00
Beekman, E E.... 50
Benedict, Addie.. 1 00
Birdsall, Lillian
Eloise 10
Bott, Edith..... 1 00
Bresonhen, Julia. 25
Cash, Harriet.... 25
Chapman, Ed.... 25
Childs, Miss A E. 1 00
Childs, Miss E D. 50
Chrysler, Mrs
Vina 1 00
Coates, Ellsworth 25
Cole, Miss..... 50
Collagy, Martha
F 1 00
Crain, L P..... 25
Cunlies, Mrs H D 5 00
Curtis, Miss
Blanche 20
Curtis, Edgar.... 25
Davis, Bessie.... 10
Day, Mrs..... 50
DeForest, Helen. 15
Donglass, C L.... 15
Douglass, Abigail. 1 00
Donglass, Mary.. 1 00
Dunham, Clement 25
Ellis, G W..... 50
Farr, Dr D C.... 25
Goerck, Miss Hen-
rietta 1 00
Gundlach, Carl H 3 00
Hall, Mrs N S.... 50
Hamblin, A D.... 1 00
Hamblin, Mrs W
M 1 00
Hayden, Mrs
Bruce 2 00
Hofferberth, Miss
Emma, Col by.. 1 85
Hofferberth, Miss
Emma 50
Holmes, C E..... 25
Holmes, Clinton.. 50
Hull, Anna..... 10
Isham, Mrs F.... 25
Jenkins, Lester... 1 00
Jepsen, Anna..... 2 00
Jordan, Laura
Elizabeth 1 00
Jostlyn, Miss..... 15
Kingshnry, C.... 35
Loeffler, Mrs
Emilie & chil-
dren 2 00
Long, Mr C W... 50
MacOmber, A W.12 00
Main, Florence... 5 00
Mathews, Mrs L
A 5 00

NEW YORK CONT'D
Mason, Miss Lena 10
Moquist, Prof.... 2 00
Moses, A E..... 1 00
Paine, Mrs
Howard 1 00
Pierce, Ella
Schuyler 10
Pool, Mrs Mary A 1 00
Potter, Mrs
Henry 25
Powers, Robert... 1 00
Saxe, Caroline
Mower 1 00
Shnize, Fred..... 2 00
Sipes, Mabel D... 1 00
Smith, Wm..... 35
Stone, Mrs H F.. 2 00
Streeter, Edgar... 25
Stronger, Mrs Wm 1 00
Townsend, Miss
Marion 10
Tnomey, Nora.... 25
Usher, C R..... 1 00
Wakeman, Eliz-
abeth Lapham.. 15
Waldo, Lelia 25
Wardwell, Wm N20 00
Weeks, A A.....25 00
Wilson, Wm..... 1 00
A G W, Clifton
Springs 5 00
H B S, N Y City.100 00
M M B, Durham-
ville 1 00
R M, Walton..... 35
S D, N Y City... 1 00
T R T, Terryville 1 00
W S H, N Y City 3 00
——, Brooklyn.. 3 00
——, Mt Vernon. 1 00
——, N Y City.. 5 00
"Friend," Moriah 2 00
Henderson
Friends 50
Other Friends,
Mnnnsville 5 80
In His Name,
Manchester
Bridge 5 00
Reader, Fly
Monntain 2 00
E Chatham Bapt
Ch 4 00
Daughters of the
Ch, N Y City... 1 35
Do a Little Circle,
Brooklyn 10 30
K's D's, Islip.....30 00
Y P Christian
Union, United
Pres Ch, Perth. 5 00
Service Circle,
Setanket 8 25
Y P S C E of Free
Bapt Ch,
Urbana 10 00
Jessamin, Hnn-
ter's Land..... 1 00
One who wishes it
were more,
Searsville 1 00
Andrew, E Y.... 5 00
Asher, Mrs Lewis 1 00
Brown, Mrs Louise
A 5 00
Brown, Nelson... 1 00
Browne, Mrs H H 3 40
Chapman, Mrs
Amos 50
Coe, E H..... 1 00
Colcord, Capt C
A 10 00
Corwin, E O..... 5 00
Cowdin, Mrs W.. 5 00
Dunham, Mar-
shall 2 00
Edlitz, Matilda...25 00
Gardner, Mrs J S 1 00
Graham, L..... 1 00
Hartman, E 2 00
Hawkes, Jan R.. 2 00
Hawkes, Mrs John
R 2 00
Heinck, Mrs
Charlotte 5 00
Innis, M W..... 2 00
Loomis, Miss..... 2 00
McCnrdys, Four
Little 50
Matthews, E M.. 2 00
Mix, Mrs E M.... 1 00
O'Neil, Mrs John. 50
Osborne, Anetta
M 2 00
Peebles, Mrs Edna
A 1 00
Perry, Mrs C C... 1 00
Raymond, Mrs J
F 5 00
Roynor, Miss A... 1 00
Schnider, Fred-
erick 1 00
Showers, Wolcott
& wife..... 2 00
Stranahan, Mattie 25
Thrall, Mrs Jas M 2 00
Walker, F..... 3 00
Wedegartner, H..10 00
Wekr Bros.....10 00
Whitmarst, J B..25 00
Mary, N Y City..10 00
C E G, Peekskill. 1 00
E B, Birchton... 25
E K W, New
York 1 25
M M B, Brooklyn 1 00
——, Grand
Gorge 3 00
——, Mexico.... 50
A Friend, Sonyea. 4 40
A Friend, Brook-
lyn 2 00
A Friend,
Hammond 5 00
Friends, Union
Square 25
Inasmuch, W
Winfield 2 00
Sympathizers,
Woodhaven 1 00
St Paul's Ch Jr
Anx, thro' Wo
Aux, N Y City.11 00

NEW YORK CONT'D
Preshy SS,
Springwater ... 2 62
The Bright Star
Social, Brooklyn 3 00
Proceeds of a
Wash Tea, held
by Woodstock
M E Circle of
K D, N Y City. 3 00
Washington Av,
Brooklyn 2 00
Boys' SS Class, E
Hampton 5 00
An American Sis-
ter, Flatlands... 1 00
From a Grateful
Heart, N Y
City 10 00
Daughters of the
Ch, N Y City... 1 35
Citizens & Vicin-
ity, Skaneateles164 00
Well Provided
For, Venice
Center 2 00

NEW JERSEY

Biggart, S..... 3 00
Creveling, W S.. 1 00
Hill, Mrs Wm S.. 1 00
Hughes, Mrs W L 20
Powell, S J..... 1 00
Walbert, Miss S
K 5 00
Walther, Miss S.. 1 00
Little Freddie,
Plainfield 1 00
Mr & Mrs C S T,
Bloomfield 2 00
G M P, Newark.. 2 00
Master, L W M...10 00
M C P, Caldwell. 10
Friends in Sym-
pathy, Roselle.. 6 00
Union SS, Dead
River 10 00
"A Christian
Endeavorer,"
Bridgeton 1 00
C E Soc, 1st Pres
Ch, W Hoboken 2 60
"From a Helper
of God's Poor,"
Bayonne 10
"A Lenten Offer-
ing," Bayonne.. 2 00
Day Sch, W Mill-
ington 22 37
Bogert, Andrew.. 1 00
Johnson, Sophia.. 1 50
Martin, Mrs C E. 1 00
Ort, Mrs J E..... 1 00
Preston, Mrs E L 2 00
Stillman, Mrs
Charles 2 00
Stone, N & Co.... 1 00
Ware, Wm F..... 3 00
E A F, Red Bank 1 00
G N C, Hacken-
sack 2 00
J O J & others,
Bound Brook... 5 00
M B D & I Q,
Morristown 1 00
Friend, Newark.. 1 00
A Friend, Jersey
City 50
"3 Little E's,"
Clifton 1 50
"Family," Morris-
town 12 00
Childs, Herman.. 5 00
Jones, Lena..... 1 00
Schmidt, F..... 1 00
Shimer, Mrs E M. 5 00
Thomas Sharp
Post No 2, G A
R, Millville.....10 00
Wright, Cornelia
E 50 00
D A H, Newark.. 50
J D V, Caldwell.. 1 00
M J C, Newark.. 1 00
W B, Red Bank.. 1 00
Mr & Mrs W J
H, Newark..... 1 00
——, Newark.... 1 00
——, Newark.... 5 00
"Friend," Closter10 00
A Friend, Morris-
town 3 00
"Friend," Plain-
field 1 00
Friends, Bonnd
Brook 3 25
Presby SS, Vine-
land 19 10
Buckshntem, C E
& SS, Manrice-
town 4 25
Cregar, John H &
wife 2 50
Ellis, Walter H &
wife 1 00
Goodwin, Miss
Lizzie F..... 1 00
Has Bronck, J
DuB 13 00
Neeker, Mrs A A
& Friends.....11 00
Stewart, Mrs J E.10 00
Willett, Miss H S 5 00
A T, Red Bank... 15
St Paul's Ch,
Westfield 6 00
Sabbath Sch of
Chr Ref Ch,
Midland Park... 5 00
C E Soc, Lynd-
hurst 10 00
Anderson, B A... 2 00
Anthony, Mrs H
S 1 00
Bower, John..... 1 00
Britt, Walter J,
thro' 50
Hugh, Mrs Peter
K 1 00
Hughes, Chas P.. 1 00
Riggins, M S..... 1 00
"A," New Bruns-
wick 5 00

NEW JERSEY CONT'D
Mrs A E L, Salem 1 00
E R L, E Orange. 2 00
H H S, E Orange 1 00
H W C, E Orange 1 00
M C Z, Hacken-
sack 2 00
——, Glen Ridge 50
——, Jersey City 5 00
In His Name,
Hornerstown ... 4 00
Union Council No
31, Jr O U A M,
Rahway 13 75
Five Children of
Misses Adams'
Sch, E Orange.. 3 85
Three Little Boys,
Pompton Lakes. 25
Baldwin, Frank
W 145 00
Bruen, Mrs J
DeHart 5 00
Cooley, Mrs P P. 1 00
Curian, John T... 2 00
Westfall, N P.... 1 00
Wiley, J B..... 2 00
——, Arlington.. 1 00
In His Name,
Hammonton ... 1 00
In His Name,
New Market.... 2 00
Jr C E Soc, Han-
over 2 00
Two Little Boys,
Montclair 2 00
Collected in
Presbyterian Min-
ister's House,
Perth, Amboy..13 40

DELAWARE

Jarrell, W C & A
E 2 00
Sudler, Tillie F.. 1 50
"Guilly," Willow-
grove 2 00
A Subscriber, Mil-
ford 1 00
Mrs M M S, Fel-
ton 1 00

VERMONT

Mrs W T B, St
Albans 1 00
"Mite," Ascutney-
ville 25
Drake, Mrs G B.. 1 00
Laird, R W &
wife 3 00
Friend, Moretown 5 00
C E Soc &
Friends, W Ar-
lington 3 00
Allen, J C & Mrs
R 3 00
Bates, Mrs E L.. 2 00
Chase, Mrs Benlah 5 00
Cummings, Mrs
L W..... 2 50
Dumas, Mrs
Sophia A..... 50
Putnam, Mrs D... 2 00
Russell, E A..... 1 00
In His Name,
Johnson 1 00
Bailey, Mrs
Emory 1 00
Perry, Mr & Mrs
John 2 00
A Shut-in's Mite,
Montpelier 1 00
Berry, Miss
Lonise M..... 1 00
Clift, H R..... 4 00
Hnlbnrd, Miss
Agnes 1 00
Kinsley, Miss Ella 85
McFarland, Mrs
Julia 5 00
Morris, Mrs C C. 1 00
Sherhurne, Ada J 1 00
Sykes, Anrelins..20 27
Tyner, Mrs L P.. 1 00
E N D, St
Albans 1 00
E W T, Waits
River 1 00
H A C, Waits
River 1 00
"I H N," Water-
hury 1 50
K's D's, Hyde
Park 5 15
Y P C E Soc,
W Hartford.... 3 70
Bissell, Mrs C W. 4 00
Ryder, George P.. 2 00
Readers, East
Hardwick 5 00

RHODE ISLAND

Barber, Mrs J B. 1 00
Grant, John..... 5 00
Pierce, M..... 5 00
Friend, Wickford. 3 00
In His Name,
Providence 1 00
SS, Potter Hill.. 2 00
Woman's Miss
Soc, Point
Judith 23 00
Sison, Elbert A
& Cong.....37 00
"Amo," Glendale. 2 00
Always Ready
Circle, S Ports-
month 10 00
Colvin, Mrs M L 2 00
All for Jesus,
Pawtucket 50
Blackinton, H T. 2 00
Clark, Chas S.... 2 00
West, Ethel..... 50
"Subscriber," La
Fayette 2 00
"Subscriber,"
Pawtucket 1 00
Jr Soc C E, 1st
Bapt Ch, New-
port 1 00

OHIO

Bard, Willie F... 1 00
Brooks, Wm..... 1 00
Bush, Lucy R.... 1 00
Cool, P B..... 1 00
Ford, Mr & Mrs T G..... 5 00
Hansbarger, H... 50
Jackson, Rev B F 2 00
Jones, Mrs T H; Swaiu, Mrs T; Block, Mrs Chas 2 50
Keller, Amos..... 25
Keller, Emma C. 1 00
Keller, S T..... 1 00
Larimer, Will.... 1 00
Le Crone, Hellen. 1 00
McAloney, Mrs Elizabeth 1 00
Marshall, Mrs H B 2 00
Miller, Mary E... 50
Mills, Flora..... 1 00
Miner, Annie.... 1 00
Pumphrey, Geo... 1 00
Ramsey, Mrs Sarah 5 00
Schneider, Geo & Lewis 2 00
Swartz, Ada..... 50
Twitchell, Bertha 50
Watson, Mary.... 25
White, Alfred.... 25
White, Perry W.. 50
A M W, Jefferson 50
H M, Elyria..... 1 00
I H N, Delaware 2 00
Bethel & Saltillo M E Ch, Fultonham 5 05
Fairmount Preby Ch, Melgen..... 3 90
Trinity P E Ch, Toledo 80 48
C E Soc Pres Ch, Cleveland 15 00
Cash, Baltimore.. 15
Cash, Cleveland.. 5 00
Cuhna Relief Com, Salem 66 43
Aurand, J L..... 50
Bahl, Charlie W.. 20
Baldinger, Henry. 1 00
Barber, Mrs J & H 1 25
Becker, A L..... 10
Becker, L H..... 50
Beers, Earl..... 05
Beers, Miss Ethel 10
Beers, Miss Grace 05
Beers, Ira..... 05
Beers, J D..... 1 00
Beers, W L..... 2 00
Boreman, A M... 50
Cady, Mrs Caroline 1 00
Couch, Mrs Josephine 1 00
Dobbins, C L.... 50
Dronberger, Minnie 1 50
Duglas, Mrs Sarah 25
Foos, Oren M.... 30
Hamilton, Carrie A 25
Hill, Geo W..... 1 00
Hill, Joe..... 50
Hoover, B A..... 25
Joseph, Miss Mary 1 00
Kendal, Mrs W... 10
Kennedy, J F.... 1 00
Lessiter, C W.... 25
Lessiter, Mrs W 25
Linn, O P..... 1 00
Ludwick, A C.... 1 00
McClure, James & Fannie 50
McManuis, Mrs Harry 25
Major, Mrs Mary. 25
Marsh, J E..... 1 00
Mateer, H N.... 6 00
Moggett, W H.. 1 00
Osborn, J H..... 15 00
Owings, Miss Blanche 05
Owings, John .. 1 00
Owings, Miss Lula 15
Paul, Mrs J L.. 2 00
Pearce, G W & family 5 00
Rees, M Ruth.. 1 00
Rice, Absolom... 1 00
Rice, Ed..... 25
Rice, Geo W..... 1 00
Rice, Mary E.... 25
Roldson, Mrs Jno 50
Sands, Mrs Geo.. 50
Sharp, Mrs Ida L 5 00
Shilley, Sam'l.. 50
Shumaker, John.. 1 00
Slagle, Jacob.... 1 00
Spyher, M Jacob. 10
Spangler, S G.... 1 00
Spangler, Mrs J G 1 00
Spicer, Charles.. 1 00
Thomas, Nettie.. 25
Tilford, W C.... 1 00
Tolles, J L..... 50
Underwood, M V 50
Underwood, Mar tha 25
Wagner, D W.... 25
Wagner, S F.... 25
Walker, John.... 50
Warner, C E.... 50
Warner, D W.... 50
Warner, L S.... 50
Warner, Phoebe.. 25
Warner, Mrs Rosa 25
Warner, Wesley . 1 00
Wedrick, Sarah . 25
Wedrick, Martha 25
White, Albert S . 1 00
Wilson, I..... 25
Yeagley, Ed..... 1 00
Yeagley, Jacob... 1 00
Zaring, Maria.... 25
"A M K," Springfield 5 00
J S S, Gambrel... 1 00
M A G, Bryan... 1 00
Y P M, Madisonburg 1 50
——, West Park. 1 00
Reader, Berea.... 1 00
"Sympathizers," Marietta 10 00
German Evan Ch SS of W S, Cleveland 10 11
Trinity Ref Y P S C E, Carrollton 5 00
Bapt Y P S C E, Oberlin 5 00
Mother & son, Wooster 2 00
Atkinson, Mrs Wm, Sr 4 00
Nannie Biggert's M E SS Class (Zana Galbraith, Annie Rose, Maude Allen, Nellie Hell & May Williams), Smithfield 10 15
Coler, Mrs..... 1 00
Dustin, Mr & Mrs O 2 00
Felzer, Mrs J S... 2 00
Forney, Mrs H... 1 00
Graessle, Rev P J 6 80
Johnson, Andrew. 10
Lewis, C E..... 10
Lewis, Mrs C E.. 10
Lewis, George H. 10
Lightell, Miss C A 75
Roloson, Mr M & family 4 00
Wilsou, Adora.... 1 00
Wilson, Rockoff... 1 00
Yoder, Mrs E..... 2 00
Young, Aura Carson 5 00
C F F, Upper Sandusky 25 00
J S B, Waynesville 1 00
X X X, Chatfield 1 00
——, Peebles.... 50
Berkey, C & family 2 00
Bradrick, E..... 5 00
Burgess, Mrs S A & children..... 2 00
Cooper, Ellen..... 5 00
Grothaus, Augusta 1 60
Hogarth, Mrs Thos 2 00
Perry, A H..... 1 60
Pontius, Mary A.. 1 00
Rowles, W Y.... 2 00
Stewart, Geo & Jane 2 00
Strain, Floyd & Earl 10
Strain, Ida M.... 1 00
Swartz, S B. 5 00
"Frieud," Oberlin 1 00
Friends Ch, Damascus 11 25
First Pres Ch, Mt Pleasaut 20 80
SS, N Jefferson... 8 00
The Cutler Fund, Cutler 20 00
All Right, Findlay 1 00
Anderson, Mr Samuel 50
Arnold, Mr & Mrs T B..... 1 00
Baker, Dr..... 50
Balch, Mrs. Geo.. 2 00
Beal, Mrs E M... 1 00
Berryman, Mr Waldo 50
Bevan, D..... 1 00
Bridgman, P B... 1 00
Brooks, N B..... 25
Brooks, Otis. 25
Burdett, A C 1 00
Cramer, Mrs Lillie 10
Doughty, C..... 50
Ervin, Mrs Frank 1 50
Flad, Miss Kate. 1 00
Frazier, G R 5 00
Frazier, Julia H.. 5 00
Harper, Mrs Mary 10
Harper, Mrs Maud 50
Hines, Nannie E. 1 00
Hipsher W..... 1 00
Hiskey, A Spencer & wife 1 00
Hoffman, A J & wife 1 00
Hoffman, Rolla E 25
Hoffman, T Glenn 25
Howard, Douglass 50
Hoyle, Hannah .. 5 00
Hule, Mrs Mary. 5 00
Kennedy, T C.. 50
Kerns, Elias.... 2 00
Lathrop, Mrs C A 5 00
Likins, Chas 50
Likins, Rosco .. 50
Likins, W H 1 00
Maag, Mary 3 00
Mather Mr & Mrs 1 50
Miller, Mrs S T . 10
Mitchell Mr & Mrs J R 6 00
Mitchell, Mr & Mrs J W 5 00
Mitchell Sarah . 2 00
Mitchell Mr & Mrs W G 1 50
Monson Lucy 1 00
Pfitzmeier Mary E 5 00
Reeder F..... 25
Rose, C A 1 00
Remage, Mrs L C 12
Rice, M & Miss Mary J..... 1 00
Roseuerary, S F.. 75
Richards, Mrs I D 08
Smith, J E..... 1 00
Snavely, Mr & Mrs D W..... 2 00
Thomas, B A & others 5 00
Wolf, E R..... 1 00
Wunker, S D & H15 00
Kirkhride, Elyrla. 2 30
Mrs C S D, Neelysville 50
——, Cleveland.. 25
A Friend, Springfield 2 50
M E SS, Pherson. 5 00
N B SS, Van Buren 1 00
Ninth St B Y P U, Cincinnati...21 60
Soldier's Daughter, Wash'n..... 1 00
Baldwin, Mrs A C 1 00
Craig, R J..... 2 00
Crew, Phebe..... 1 00
Gardner, Mrs R J 1 00
Gehrkens, Mrs H F 1 00
Ginler, R P..... 2 25
Graham, Mrs & Miss 2 00
Miller, Lucy..... 50
Munson, H B & S J..... 2 00
Scheck, Ella..... 25
Ellen, M W & friend 2 50
M A, West Farmington 2 00
In His Name, Cumberland 2 00
Trinity Ref SS, Canton 15 00
Y P S (East Side), Cleveland 6 50
Y P S C E, Mt Zion, Lucas..... 5 00
C E Soc, Mentor Plain 1 50
Presby SS, Rutland 4 50
Babbage, Mrs Wm 1 00
Banta, Arilda.... 25
Banter, Susan.... 50
Bowman, Curtis E 1 00
Burton, Albert... 1 00
Candel, Miss Sarah 1 00
Carter, Mrs I C.. 1 00
Decamp, Elisabeth 25
Durstine, Cyrus.. 1 50
Foulke, Miss Harriet M..... 2 00
Hall, Mrs Eliza beth 1 00
Hettrick, Mrs John 1 00
Justice, Elizabeth 1 00
Justice, Morrisou. 1 00
Kester, D..... 93
Loughridge, Mary A 50
Luft, Mrs C G.... 1 00
Minnick, S B.... 50
Poole, Mrs..... 1 00
Richardson, M O. 1 00
Saxton, Mrs H J. 3 00
Shoemaker, G & E 2 00
Shook, Mrs David 1 00
D, Marietta..... 1 00
R M G, Norwalk. 1 00
——, Middletown 1 00
——, Radnor.... 1 00
"Friend," Mt Eaton 50
Friends at Sterling 1 50
In His Name, Vaughnsville ... 1 00
Church of Christ, Millereek 5 50
Meth Ch, Wapakoneta 5 00
Mt Sterling M E SS, Hopewell... 8 90
Epw League, Lakeside 5 00
From those that love the Lord, & His appearing, Camden 12 77
Albert, Mr..... 25
Alderman, Bernice L 2 00
Ashton, K M..... 50
Bach, Lottie 25
Back, Lena..... 25
Balr, D L..... 25
Baker Amelia.... 10
Barnes, Mrs Pepinah 25
Bench, C W..... 50
Beuch, Mrs Columbus 35
Beach, Daniel E.. 25
Beach, Mrs Miles. 50
Beach, W J..... 5 00
Beattie, Bert ... 50
Becker, Walter... 25
Bixler, Mrs.. ... 35
Bixler, Geo..... 1 00
Borden, Geo 25
Bowers, Albert .. 85
Bowers, Leonard. 1 00
Brown Miss Emma L 1 00
Burner, Mrs D E. 25
Burner Miss Hattie 25
Campbell Lizzie. 2 00
Carpenter Chas.. 05
Carpenter, David. 50
Chappell J P.... 2 00
Cornell, Mrs E M. 25
Couard, Miss Lizzie 50
Cress, H G..... 25
Crittenden, Chas. 5 00
Daniels, F T..... 50
Daniels, H H.... 50
Daty, James..... 1 00
Denham, Mrs Cornelius 1 00
Dickasou, Wilbur, & wife..... 2 00
Diltz, Clara..... 50
Drake, Rose M... 1 00
Dronberger, Mrs Minnie 1 00
Dronberger, Zora. 50
Edman, Mrs Ida.. 25
Ellison, Mrs Lizzie 1 00
Emswiler, E L... 10
Fair, D R..... 10
Fast, Samuel.... 25
Fast, Wilson..... 50
Fiuafrock, Mrs... 50
Ford, Laban, & wife 1 00
Foster, D B..... 5 00
Fox, A..... 50
Fulton, Mr Jas... 25
Gault, Nettie.... 30
Gault, W C..... 50
Gibb, Will..... 1 00
Godfrey, Russell. 50
Graham, James... 25
Gregg, Mr A C... 15
Hall, Ada..... 50
Hall, Earl..... 15
Hall, Ray..... 15
Harman, E A.... 30
Hastiugs, Howard G 25
Hastings, Miss Lizzie E..... 10
Hay, A E..... 1 00
Hazen, Burt..... 25
Heidinger, J C... 25
Helwig, Mrs Leah 25
Hershey, Mrs.... 5 00
Hildreth, Miss Hattie 1 00
Hildreth, Mr W.. 1 00
Houck, Mrs D S.. 1 00
Hunter, Clara.... 25
Inis, Mrs Wm.... 25
Innis, John 1 00
Johnson, Mrs J F 25
Kirkton, A G & wife 2 00
Knowlton, Mrs C B 25
Kraus, Samuel... 50
Landis, Henry.... 25
Larimore, Mr Chas 50
Larimore, Mrs D. 25
Lauver, Mrs Ida.. 25
Leach, Lester.... 1 00
League, McKendree E.... 6 10
Long, Mr F B.... 1 00
Long, Mr J F.... 5 00
Loug, Mr R..... 1 00
McCoffin, Miss Lena 1 00
McCray, Capt.... 25
McCray, Chas.... 50
McCray, Mrs Margaret 25
McNown, Mary C 1 00
McSherry, B..... 25
McWilliams, Chas 2 00
Martin, J S..... 25
Marty, Esther.... 1 00
Mason, Mr Sanders 25
Mercer, A C..... 25
Meyers, J A..... 25
Miller, B..... 25
Miller, C B..... 25
Miller, V Z..... 25
Miller, Wm..... 25
Mitchell, Mrs Ida. 50
Newsock, J P.... 25
Nugent, Mrs..... 25
Nugent, Bernie... 50
Opdyke, Mrs E... 25
Palmer, E E..... 25
Patten, M C..... 25
Paxton, Floyd.... 50
Peck, Mrs..... 50
Potter, Roy..... 10
Prlser, O T..... 50
Purdy, W A..... 1 00
Reynolds, Dr J F 25
Richard, Sam'l... 25
Riley, H H..... 25
Riley, James W.. 25
Robinson, W..... 25
Roller, Mrs..... 25
Roller, Robt..... 25
Row, Mrs Ellen.. 1 00
Rowe, W H..... 50
Royer, N H..... 1 00
Sackett, C G.... 50
Sackett, E M.... 50
Sackett, Harvey.. 1 00
Sackett, Mrs Wm 25
Saltsman, W..... 50
Sawyer, L..... 1 00
Seobey, Mrs Rollin 50
Scott, Mrs E W.. 50
Selby, Mrs Sarah A 25
Sellars, Mrs D B. 50
Shafer, E A..... 50
Shank, Mattie.... 25
Showers, Mrs S.. 50
Simon, Mr & Mrs H A..... 5 00
Singer, W G..... 25
Singer, Mrs Wm. 25
Smith, C V..... 20
Smith, E M..... 2 00
Smythe, Mrs..... 1 00
Snider, Catharine. 50
Snider, Noah 1 00
Snyder, C H..... 25
Stabo, Anna, ... 1 00
Stabo, John G... 80
Stowell, Lucy A.. 1 00
Streeter, John.... 25
Strimple, E H.... 50
Sturtevant, W B. 50
Sturtevant, W C.. 1 50
Sutherland, H H. 50
Tindale, John R.. 1 00
Turney, C M..... 1 00
Wagamau, C..... 50
Walker, John.... 50
Walker, Milton... 10
Walker, Robert.. 25
Ward, A R..... 1 00
Weaver, Mrs..... 50
Weaver, Peter... 25
Wellbauun, Daniel 25
Wellhaum, J C... 25
West, Altha..... 25
West, Estella.... 25
Westou, C O..... 1 00
Wike, John..... 10
Williams, Mrs Catharine 1 00
Williams, Miss Helen 1 00
Williams, Mr J S 50
Williams, Mrs J S 50
Williamsou, Rebecca 25
Williamson, Wilhert 25
Willis, Mrs Mary A 25
Wright, Mr Arthur 50
Yoakam, Mrs Birdie 15
Yoakam, Mary.... 25
Young, M G..... 1 00
Young, Mrs Mary 50
Young, Mattie... 50
Youst, Mr R F... 25
Youst, Mrs Wm.. 15
A L, Lisbon..... 5 00
E M, Cincinnati.. 2 00
F S, Rittman..... 1 00
Citizens of Beverly & Vicinity. 1 00
Friend, Brookville 1 00
Friend, Ruggles.. 10
I H N, Tiffin..... 1 00
W B SS, Brookville 10 00
Wainwright SS, Tuscarawas 4 00
Sharon Moravian SS, Tuscarawas. 9 50
Class B of Bapt SS, Waynesville 1 25
Sharon Moravian Ch, Tuscarawas 14 24
Wapakoneta Meth Ch 2 50
Y P C E Soc, Homer 5 00
Moriah C E Soc, Thurman 10 87
No 7 Ladies' Soc, Ruggles 5 00
Epw League of Wesley Chapel, Level 1 50
Epw League, Athens 7 15

CANADA

Anderson, Miss M J 1 00
Anderson, Wm... 1 00
Anderson, Mrs Wm 1 00
Brown, Mrs Wm. 1 00
Bunyon, Mr Frank 1 00
Butters, Geo..... 1 00
Duncan, Mr Henry 1 00
Flanders, Chas, D D 5 00
Graham, Mrs Martha 5 00
Hackell, M H.... 2 00
Harlvel, Sophie L 1 00
Hough & Kohler. 2 00
Innes, Miss A.... 25
Lennox, David W 2 00
Lidgett, Miss Nettie 25
McKay, Rev W J 1 00
McLagan, Mr Geo 1 00
McLure, Miss Carrie 3 00
Mac Donald, Miss Lillian 1 00
MacGregor, Donald C..... 1 00
Pequegnat, Jos... 1 00
Rice, Mrs John.. 5 00
Rugg, H C (M D) 1 00
Shony, E S..... 1 00
Stevens, S..... 1 00
Stewart, Mr Duncan 1 00
Thomas & Thompson 1 00
Thomson, Annie.. 05
Thomson, Benule. 05
Thomson, Grant.. 05
Thomson, Murray 05
Thomson, Mr R K 1 00
Thomson, Mrs R K 50
Thurston, Mrs Abram 10 00
Thurston, Howard 5 00
Webb, George.... 30
Webb, Sophia.... 50
Mrs J, Ottawa... 2 00
M E B, Queenstown 1 00
Mrs W G C, Berlin 1 00
——, Sweetsburg 5 00
——, Winnipeg.. 30
Meth Ch, Bothwell 2 00
Class of Boys, Presby SS, Daywood 1 00
Graham, T W.... 2 00
"Stowmarket," Walkerville 1 00
In Memory of a Loved Brother, Brussels 50
Grant, Mrs D.... 2 00
Jennings, John... 2 00
Lateney, Mrs F M 1 00
Mitchell, W..... 2 00
Williams, Mrs J E 1 00
——, Mora..... 2 00
——, Trenton, Ont 5 00
Orchardville Bapt SS, Varney..... 3 00
Ainshi, Roy..... 5 00
Armstrong, Mary. 1 60
Berst, John..... 25
Booth, A H..... 3 00
Bowman, Mrs N.. 2 00
Brown, Douglass. 25
Clemens, Mrs D H 5 00
Clemens, Herbert 10
Clemens, Leslie.. 20
Clemens, M..... 2 00
Clemens, Pearl... 10
Connolly, A P.... 5 00
Cross, Thomas.... 2 00
Fallis, Mrs W B.. 2 00
Fraser, M A..... 1 00
Gatzka, A..... 25
Godsoe, Little Dorothy 3 00
Goetz, Mrs..... 10
Irvine, Freddie... 25
Kelly, James..... 1 00
Lawrence, Valentine 2 00
Lawther, John.... 2 00
Pattison, George. 5 00
Richardsou, Mrs R H..... 5 00
Smith, Mrs B.... 1 50
Stewart, Rev John & wife 2 00
Urquhart, John... 1 00
Young, Clara..... 1 00
C G, Thorndale... 1 00
E M, London..... 1 00
Friend, Brantford 2 00
Friend, Neepawa 2 00
Friend, Northcote 1 00
From a Friend, Danville 25 50
"I H N," Ottawa. 1 00
Epw League, Rapid City..... 2 00
Christian Endeavor, Waterville 11 00
Allan, Willis, Frankie & Cliffie 2 00
Beveridge, Daniel..5 00
Christie, Mrs Mary 1 05
Clark, Mrs Wm C 1 00
Lampman, J E... 2 00
Proctor, Mrs W R 1 00
Inasmuch, Campbellton 2 00
Little Branch SS. 3 60
Adams, John..... 25
Allen, Paul, Jr... 1 00
Argne, Joseph.... 50
Argne, Wm..... 50
Armstrong, Mrs R 50
Armstrong, Wm... 50
Atkinson, A W C. 1 00
August, Rev F A 1 00
Barrington, T A.. 25
Blancdall, Albert 25
Blane, Wm..... 50
Brown, Daniel.... 50
Brown, Hugh..... 1 00
Buckingham, John 1 00
Buckingham, Richard 1 00
Buckinghau, Thos 1 00
Campbell, Donald 1 00
Cherry, W P..... 25
Coock, D K..... 25
Corscadden, John. 25
Dods, J C M..... 1 00
Dunning, Lawrence 50
Eadie, Joseph.... 25
Eastman, Mrs.... 25
Errington, Mrs M D 1 00
Fetterly, Lindsay. 50
Fraser, Jos..... 50
Gardner, A E.... 50
Gauley, W G..... 25
Hamilton, Andrew 20
Hamilton, John... 50
Hamilton, Thos... 25
Herrington, Albert 50
Hipenstall, C.... 50
Hitsman, Thos... 25
Holmes, S E..... 25
Huston, Mr..... 1 00
James, George.... 25
James, Wm..... 50
Johnson, Mrs Daniel M..... 2 00
Johnson, Mrs M A 2 00
Kennedy, Miss... 50
Kippen, Wm..... 25
Krieger, Mrs.... 2 00
Krieger, Relta.... 50
Krieger, Whnle.. 50
Lalonde, Mrs.... 25
Langhls, A..... 25
Leesson, Miss... 50
Lemond, Hugh... 25
Lemond, Isaac... 25
Leslie, Norman... 25
Little, A..... 50
Long, Robert..... 25
Loux, Allen..... 35
McAillster, W B.. 2 00
McDonald, John A 25
McDonald, Mrs Wm 5 00
McLeod, Mrs.... 1 00
McMath, Mary A. 5 00
McNair, Wm..... 25
McVeigh, Charlie. 25
MacDonald, Robt. 25
MacRae, John A. 25
MacRae, Saudy... 25
Mason, Thos H.. 1 00
Meharey, Andrew 25
Meharey, David.. 25
Meharey, Robert. 25
Meharey, Wm.... 25
Morrow, Mrs G.. 25
Morrow, George.. 25
Morrow, Mrs James, Sr..... 25
Morrow, John.... 25
Morrow, Thos.... 25
Olmstead, George. 25
Olmstead, Gideon 25
Orr, John..... 1 00
Otto, William.... 25
Paden, George.... 25
Patrick, I H..... 2 00
Pelton, Hiram.... 25
Petrie, Wm..... 25
Pye, Thomas..... 25
Reynolds, Grace.. 25
Richardson, Wm.. 25
Rolinsou, R C.... 1 00
Ronan, W H..... 25
Ross, A S..... 25
Sadler, T A..... 25
Scott, Archie..... 1 00
Scott, Robert..... 25
Shelp, Jerome.... 25
Shelp, Mrs John. 25
Shephard, George. 25
Smiley, John..... 25
Smith, Charlie.... 25
Smith, Mr & Mrs R H..... 25
Sparks, George... 1 00
Sparks, Myrtle... 25
Sparks, Robert... 25
Sparks, Thos..... 25
Spencer, Miss L.. 25
Stevenson, Sam.. 25
Summerhy, W J.. 25
Thompson, James 25
Tolniage, J..... 25
Whitley, Fred.... 25
Wilson, Bert..... 25
Wilson, Horace.. 25
Wilson, Uriah.... 1 00
Wilson, Wm..... 25
York, John..... 25
York, Miss M.... 25
A Friend, Russell 25
Bogle, Mrs A..... 1 00
Davis, Mrs D.... 25
Farguharsou, Miss K 25
Fergusou, Mrs W J 1 00
Gander, Mrs A W 1 00
Kelly, Mr P..... 1 00
Knecthel Bros.... 1 00
Mitchell, Mrs Geo J 2 00
Pequegnat, Frances 50
Ross, Mr Arthur. 50
Spence, A..... 1 00
Tilford, Miss Annie 50
A Friend (McD), Stratford 1 00
A Sympathizer (Miss F), Stratford 1 00
M E SS, Roland..1 00
Y P S C E, Franklin 1 50
A Widow (Mrs F), Stratford 1 00
Eilber, Herbert K 1 00
Hebb, Mrs W E.. 1 00
Normandy, Mrs G W..... 1 00
Oswald, M..... 1 00
Pearle, A..... 1 00
Taylor, A..... 1 00
——, Butternut Ridge 1 00
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Opportunity Circle, Magog..... 1 50
Epw League, Stanstead 1 00
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"The hand of the Maple," Rockside 1 00
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Casselman, Etta M 1 00
Hamer, Mrs John 1 00
Hastings, Lambert A..... 1 00
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Howle, Mrs..... 1 00
Howle, Miss N... 1 00
Howitt, Chas E.. 1 00
Jacobs, A H..... 1 00
Locke, L Fred... 1 00
Locke, Ellen E.. 1 00
McCoy, E B..... 1 00
McDonald, Nell & Friend 1 00
Peruval, Mrs Wm W 1 00
Reid, John..... 1 00
Reid, Samuel..... 1 00
Skelton, Hy..... 1 00
Smith, L R, Jr... 1 00
Williams, Mary S 1 00
Woodward, Agnes & sister 1 00
E M S, Heusull... 1 00
I R M, Oakville..1 00
C E Soc, Keswick 1 00
Young People's Union, Moos River 1 00
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Beer, Mrs Isaiah 1 00
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Bl, Mrs Elizabeth 1 00
Bl, Mrs Nannie. 1 50
Bland, Mrs S C 1 00
Birt, Rev Frank & family..... 1 00
Brwn, W P..... 50
Brden, Dannie.. 10
Brden, Mrs Jas.. 50
Brhanan, Wm.... 25
Brns, Adelaide.. 5 00
Brsh, C D..... 1 00
Brsh, C T..... 50
Brsh, Emma..... 25
Brly, Adam..... 25
Brenger, M E.. 1 00
Brhan, Mrs A.. 3 00
Brnell, Frank... 1 00
Brne, Mrs Robt. 1 00
Brnings, John D & family..... 1 00
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Brwechter, Mrs 3 00
Bl Wilde, Mrs.... 25
Blman, Mrs L B 1 00
Blman, Ira..... 1 00
Blncis, Mrs..... 25
Blser, Jean..... 10
Blser, John..... 1 00
Bffney, Mrs M.. 5 00
Ble, Mrs Samel 20
Bcard's Fort ublic Sch, Whiteley 1 00
Bat, J S..... 1 00
Bbert, Mary J.. 50
Bnn, Mrs W H 50
Bnms, N W.... 50
Bdman, Hugh.. 25
Bdman, Louis C 50
Bdman, Mary.. 25
Bffman, Mrs C S 2 00
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Blden, Mrs Hartley 2 00
Blber, John..... 3 00
Bdson, J M..... 1 00
Bdton, Michael.. 1 00
Bdyin, Mrs John 50 00
Bnes, J Barnett & family 1 00
Bnes, Harry T... 1 00
Bnes, Lydia..... 10
Brbaugh, Mrs Chas 1 00
Bng, Wm H..... 1 00
Bstler, Rev J C.. 1 00
Brle, James W.. 25
Brge, W O..... 1 00
Bngar, Mrs..... 25
Brve, Miss Susan 30
Bcas, Mrs Lucy. 25
Bcas, Samnel... 50
B'Cauley, Mrs John 75
B'Cormick, J O.. 1 00
B'Coy, J G, M D 1 00
B'Coy, Mrs Villa H 2 00
B'Kee, David.... 25
B'Kee, Ora..... 25
B'Killip, Cumnins 10
Bncer, Miss Minnie 25
Bulligan, William 50
Bills, Mrs Jos P 2 00
Boody, Mrs..... 25
Buse, John C..... 25
Bewell, Mr & Mrs 4 00
Bks Sch, Corsica 50
Brcutt, Mrs E B 25
Brr, Mrs M J.... 50
Batterson, F C.. 1 00
Batterson, Mrs F C 25
Batterson, Miss Jane 1 00
Bratt, Thos A.... 4 00
Buigley, Ithamar. 1 00
Bedkay, Mrs..... 10
Beed, Will & family 50
Beidy, Alta & Alma 15
Both, Mrs L H.. 2 00
Bager, Samnel.... 25
Bchadt, Sarah.... 1 00
Bchultz, Wesley K 5 00
Bchaub & Burns...10 00
Bchowaker, John.. 1 00
Bimpson, Mrs R J 50
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Bitler, Geo B..... 1 00
Bmeal, Anna..... 50
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Bmith, Stewart... 2 00
Bpradling, S B.... 25
Bstewart, D W I.. 2 00
Bstipp, Mrs Peter. 10
Bstone, Mrs C E.. 1 00
Bstouffer, Mr & Mrs J L..... 2 00
Bsyphax, Mary E.. 5 00
BThompson, H.... 1 00
BTurner, Samnel... 25
BVeatch, W B.... 25
BVough, Daisy.... 50
BWay, A J..... 2 00
BWeltzel, Mrs..... 25
BWentzel, Mrs Harry 1 00
BWhite, Mrs J..... 10
BWhittington, Chas 50

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Yoder, J Z..... 5 00
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M S, Veley..... 1 00
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Leech, Mrs J..... 1 00
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McCoy, J W..... 5 00
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Minger, Mrs Margaret 2 00
Nelson, John P... 1 00
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Oellig, Katherine, & Mary Strickler26 26
Ritzman, A S..... 3 00
Rooks, Mrs Ezekiel 1 00
Sharp, Mrs Beatrice 1 00
Smryer, J M..... 2 00
Solt, E J..... 5 00
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D S A, Altenwald 2 50
E W P, Germantown 1 00
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M J L, Reading.. 1 00
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Epworth League, Wattsburg 2 00
Jr Epw League, Wattsburg 5 00
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Apple, W W..... 50
Arnel, Elizabeth W 1 00
Atherton, Helen E 5 00
Booth, N J..... 40
Booth, Mrs N J.. 40
Booth, Myrtle.... 10
Booth, Sherman.. 10
Bower, Daniel L. 2 00
Bower, Mary L.. 2 00
Buckbee, Miss, result of lecture by 152 14
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Chamberlin, E.... 1 00
Clark, B..... 1 00
Clarke, Mrs A E. 1 00
Cowan, Rebecca S 1 00
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Cressman, Samnel 50
Delworth, Marcella 2 00
Dieterich, Louisa. 2 00
Dinnig, Wm A.... 50
Etschman, Miss Gussie 1 00
Fort, M R..... 5 00
Frankenfield, E T 50

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Heston, W..... 1 00
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Hottle, J S..... 50
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Jones, W E..... 1 00
Kendig, John F.. 1 00
Kingsley, Emma E & Edna V.... 2 00
Kinneman, R S... 25
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Mease, Wm..... 50
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Mills, O S.....15 00
Mitchell, R G.... 5 00
Mumbower, Chas. 1 00
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Norris, Jas E.... 7 00
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Plasterer, John... 2 00
Lyle, Miss Lizzie M 1 10
Seiple, Miss Bertha E..... 2 00
Shupert, F E.... 50
Snyder, J O..... 1 00
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Unangst, Walter. 10
Weierbach, Mrs.. 1 00
Weierbach, J S... 1 00
Yeager, Mrs Jos A 1 00
Yoder, Mrs..... 1 00
Yoder, D F..... 1 00
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A Reader, Kishacoquillas 1 00
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Literary Soc, Connoquennessing 3 27
Jr C E Soc, Coopersburg ... 2 00
C E Soc of Carmel Pres Ch, Edge Hill 2 00
Roaring Run Literary Soc, Forward 1 20
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K L of C E Soc of United Evan Ch, Royersford. 8 50
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Armstrong, Ella.. 1 00
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Hardie, Oscar.... 05
Hardie, Walter... 25
Hargleroad, Jennie 1 00
Hart, Miss A B.. 2 00
Hart, Mrs S L.... 1 00
Holshol, Mary.... 5 00
Kenney, J T M...10 00
Lewis, Mrs Permelia 3 50
McGren, Mrs B G 2 00
Meily, Mrs M A & family..... 75
Ridge, Mrs..... 2 00
Rose, C L..... 1 00
Sturdivant, Mrs James, Col by.. 5 55
Wintsch, John... 1 25
Aunt Mar- Ambler 1 00
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I S L F, Wesleyville 1 00
——, Lititz..... 25
——, Spring City 4 20
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Baker, Mary A... 1 00

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Elicker, Edward.. 1 00
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Garlon, Eva C.... 1 00
Garlon, Rebecca E 1 50
Garlon, Sadie & Gaie 50
Himes, Rees C.... 5 00
Kell, Charles & family 3 25
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Korb, Wm D..... 50
Medinger, Wm W. 1 00
Miller, Philip..... 1 00
More, Florence E, & Blanch R..... 1 00
Sawtelle, C D.... 50
Sheibley, J W.... 25
Sheibley, S B..... 1 00
Sheibley, Emily.. 50
Sheibley, Mame.. 25
Whiting, J E & E A..... 5 00
Yeager, Mrs Rebecca 1 00
Florence & Esther, Mt Joy. 1 00
Little Ray, Phila. 20
J M E, Phila.....10 00
K L W, Mahanoy City 25
S, Lewistown..... 1 00
Readers, Aspers.. 5 00
Subscriber, Monongahela ... 2 00
Pilgrim Cong Ch C E, Phila..... 2 00
Pilgrim Cong Ch, Phila 3 50
United Brethren SS, Valley View 5 58
C E of 1st Presby Ch, Kittanning. 5 50
U S of C E, Landisburg 10 75
Jr League, Shrewsbury 70
Epw League, Shrewsbury 20 00
A Stenographer, Allegheny 1 00
Citizens, Bloomsburg 8 40
Town of Milesgrove 38 13
Blakeslee, L A... 2 00
Bly, Mrs Geo..... 50
Bone, Mrs..... 25
Boyd, Mrs Jas... 25
Boylee, Edward.. 1 00
Bradbury, Hugh.. 50
Buxton, Cynthia.. 1 00
Chapman, Mrs Geo 25
Correll, Mrs Lewis 25
Embart, Mrs H M 3 00
Everett, Ella R... 1 40
Farrel, Mrs L J.. 25
Fassett, Mrs Harlow 3 00
Fisher, Maud M.. 1 00
Frey, Chas H & wife 5 00
Gray, Mrs S R.... 5 00
Hatfield, Sam'l... 5 00
Helenis, Mrs Chas 20
Herns, Mrs Geo.. 50
Hughes, Mrs Wm 05
Hunter, M G & Nellie B..... 2 00
Kelly, D E..... 3 00
Kelly, Mrs D E.. 5 00
Kelly, Miss Lovina 2 00
May, Mrs Jas H... 50
Northey, James... 2 00
Reber, B F.....10 00
Redgers, Frank... 50
Reinieg, Mrs Henry 50
Sanders, Mr & Mrs J C..... 2 00
Small, Luella..... 1 00
Steen, Mrs Thos.. 25
Thomas, Mrs..... 25
Thomas, Mrs John E..... 50
Tiffany, J F..... 1 00
Tucker, Mrs Evan 2 50
Whitfield, Mrs... 50
Wilkins, Scott & Dewitt 1 00
Williams, J W.... 4 25
L M H, Bellefonte 1 00
R S D, Allegheny 25
——, Sewickley.. 1 00
Subscriber, Home. 1 00
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Union C E Soc, Liverpool 5 83
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Epw League, Sayre 6 50
Fairview Pub Sch, Mortonville 2 25
Pupils of Pub Schs, Freeport. 9 35
Bryant, M E..... 1 00

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Martin, Mr Henry 1 00
Ray, S E..... 1 00
——, New Haven 1 00
First Bapt Bible Sch, New Britain10 00
Y P S C E, First Ch, Middletown.25 00
C E Soc of Greenville Cong Ch, Norwich 5 00
Bates, Mr & Mrs James B..... 3 00
Bottoms, Mrs Ellen 1 00
Gorham, Mrs N B 1 00
Hale, Mrs S J... 1 00
Hubbard, Mrs E F 1 00
Mallory, E A..... 5 00
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M E SS, W Hartland 2 25
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Ames, W A..... 5 00
Briggs, H S..... 1 00
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Fairchild, J S.... 2 00
Judd, T F..... 2 00
Rose, Jane C..... 1 00
Zimmer, M..... 1 00
Mrs C M R, Gilead 1 00
"S," S Newark... 1 00
"Friends," Woodbury 1 00
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Town of Brookfield 48 00
Mansfield, E Glover, Jr..... 4 00
Spaford, H A..... 1 00
Foster, Meriden.. 1 00
Mrs M F, Weston 1 00
W H L, Bridgeport 5 00
——, Bristol.... 2 00
——, Norwich... 25
——, Stamford..10 00
"Friends," Groton 1 25
Subscriber, Deep River 2 00
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Barnes, Miss Julia 1 00
Barnes, Miss Mary R 50
Coe, Miss Ella L.10 00
Coe, Mrs Sam'l...10 00
Eaton, Mrs Jas.. 1 00
Hills, A A..... 5 00
Hilton, W F..... 1 00
A E C, Stamford 1 00
C M W, Stamford 1 00
F T B, Norwich.. 2 00
S E P, New Haven 1 00
T N E, New Britain 1 00
In His Name, Centre Brook... 3 00
Subscriber, Westford 1 00
Aldrich, Mrs C J. 1 00
Benedict, Mrs H S 1 00
Brandegee, Mrs John 5 00
Caldwell, Mrs D S 1 00
Davis, Mrs M A.. 1 00
Dickerman, Mrs R 5 00
Eaton, E L..... 1 00
Gilbert, Geo B.... 5 00
Grant, C L..... 1 00
Morgan, Mrs C B 1 00
Morgan, Ethel.... 1 00
Morgan, Mrs J R. 1 00
Newell, S N..... 5 00
Newton, Grace M 50
Seymour, Mrs L A 2 00
Skilton, Edith M. 2 00
Swift, Jennie M.. 1 00
Talbot, Mrs E, & Snow, Mrs R H 50
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E P, New Haven. 2 00
Mrs J B S, Brandford 1 00
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M S G, New Haven 2 00
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Two Friends, Hartford 2 00
Two Friends, Waterford 2 00
Friends, N Grosvenor Dale..... 3 00
Ladies' Aid Soc of Ch of Christ, Stony Creek.... 3 00
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Benson, Mrs Geo. 1 00
Brass, Miss Nellie 2 50
Newton, Damon W 1 00
Putnam, Mrs Geo A 2 00
Richmond, Mrs A F 1 00
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P H B, South Framingham ... 3 00
"Friend," Lenox.. 2 00
I H N, Wakefield Friends 2 00
Congr SS, Waltham 10 00
"Pine Nook" Y P S C E, S Deerfield 12 75
"A Christian," Shrewsbury 5 00
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Elliott, Mrs H W. 1 00
Ellis, Elizabeth... 1 00
Foster, H..... 2 00
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Groesbeck, Mr & Mrs C H..... 2 00
Hapgood, Mrs.... 2 50
Lee, M T..... 1 00
Mathias, Mrs & daughter 2 00
Newton, Ennice.. 2 50
Pierce, John W... 1 00
Thurlow, L E.... 1 00
Tyler, J R.....10 00
Walker, Miss Minnie V..... 5 00
Woodhonse, Sarah C 1 00
——, Amesbury.. 1 00
"Friend of the Needy," Hollister 1 00
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Subscriber, Amesbury 1 00
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Foye, F W..... 2 00
Howard, N S..... 5 00
Hutchins, E L.... 2 00
Merrell, C C..... 1 00
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Reynolds, Mrs Ellen S..... 5 00
Rogers, Mrs John. 2 00
Temple, Mrs M R. 5 00
Terrett, Miss C E 5 00
Wheeler, Carrie C 1 00
Wheeler, Nathaniel 1 00
Winslow, Clara F 2 00
Estella, N Hadley 1 00
"L F," Shrewsbury 5 00
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"Friend," Pittsfield 1 00
"Friend," W Falmouth 1 00
Friends of one Honse, Auburndale 5 00
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"I H N," Halifax 1 00
"I H N," Westboro 1 00
"I H N," Williamsburg 1 00
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Adams, Mary 1 00
Claflin, Mrs May, Holliston.. 56
Ford, Mrs L P.... 1 00
Hodgen, I & C A 1 50
Jewett, Mrs Wm. 2 00
Maynard, Mrs Lucy A.....100 00
Parker, Helen E. 1 00
Robertson, Mrs D 1 00
Smith, James..... 1 00
Stowell, J A..... 6 00
Wood, M Anna... 5 00
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In His Name, Greenfield. 5 00
Cong Ch, Harvard 11 50
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Dodge, Evelyn S. 3 00
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Murray, Chester. 1 00
Roy, Rob.....54 00
Stevens, Ellen K. 2 00
Wheelock, Mrs Arthur 2 00
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C W D, Lowell... 1 00
Mrs G B, Leverett 1 00
S T S, New Bedford 2 00
——, Holyoke...10 00
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Friends, Haverhill 2 00
"I H N," Haverhill 1 00
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Member of Considerate Circle, Brookline 1 00
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Hammond, Mrs J 1 00
Lawrence, C G... 1 00
Morse, F G & E I..... 5 00
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Rogan, Nellie..... 1 00
A A M, Grafton.. 2 00
E J.....50 00
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——, ... 1 00
——, Malden..... 1 00
——, Worcester.. 1 00
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"One Who Wants to Do Good," Three Rivers... 3 00

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Brattain, Mr & Mrs E E..... 2 00
Hart, Mrs Nellie. 1 00
Jr League of M E Ch, Hood River 5 00
Beidler, David Z.. 1 00
Lichtenthaler, H B 1 00
Seely, Mrs G B... 50
The Union Y P S C E, Dillard 4 50
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French, Mrs Flora 5 00
Hinshaw, B F.... 40
Mason, J H..... 1 00
Morris, N..... 75
Ramsdell, T M... 1 00
Russell, Lid..... 1 00
Updegraff, Mr & Mrs 6 00
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SS Class of Rainier 1 30
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"Subscriber," Jamaica 3 00

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Dunning, A H.... 50
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Gaspar, J A..... 25
Gehl, N N..... 25
Genzmer, L S.... 25
Getz, J P..... 50
Gould, J P..... 50
Guiliam, Wm..... 50
Hahn, Adolph.... 50
Hahn, J P..... 25
Hemmy, A J..... 25
Hilt, John..... 25
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Robbins, T R..... 50
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Sanbenstein, A G 50
Schawt, N..... 25
Schmidt, W B.... 25
Simon, J H..... 25
Spirers, O C..... 50
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Welsch, Anton... 25
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——, ——, ... 1 00
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F C, Troy 7 00
——, Mobile 50
Cold Water Meth SS, Bynum 47
LaFayette Sunbeams 11 43
Stringer, Jos P 2 00
Citizens of Fairhope 6 85
Banks, Rev D M .. 50
Calhoun, S A 1 50
Henry, W C & family 2 00
McBurney, Mrs A T 25
McBurney, Miss M F 50
McCley, W S 2 00
Reed, Eugene, Helen & Charlie 2 00
Ridenour, W S 50
Sexton, Mrs A T. 1 50
D E A, New Decatur 1 50
Subscriber, Mobile 5 00
Foster, H B 1 00

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Howell, Benj F .. 10 00
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Cash, Washington 1 00
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Coyle, Mrs Mary A 5 00
Eastwood, E G ... 1 75

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Westbrook, M E .. 5 00
Westbrook, T H. 5 00
L A O, Miami 50
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Anderson, Willie & Bennie 15
Miller, Mrs E A .. 1 00
Y P S C E, Daytona 5 00
Nash, Mrs C 1 00
M E Ch, S Barlow 10 00
Follett, Mrs S K 5 00
Sneller, P O 1 00
Union C E Soc, Lakewood 3 35
Mrs W R H, Sanford 1 00
Friend, Waldo 1 00
In His Name, Waldo 50
Jr C E Soc, No Gainesville ... 55

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A J C, Marletta .. 1 00
Citizens, Dem-orest 7 00
Curry, Mrs C A .. 4 00
Denton, Wm & Mary A 2 00
Tondee, Mrs W H 3 00
M E, Thomasville .. 10 00
Lewis, A 1 00
Nynn, A M 3 00
M T A & J H, Atlanta 1 25

KENTUCKY

Jenson, W A & wife 5 00
Spear, Mrs A R . 2 50
E D T Visalia 2 00
Driskell Mary P. 1 00
Foster & Poole, Mrs 30
Hill, G W 46
Hopkins, Mrs S B 1 00
Martin, Mrs J E. 1 00
Peterson, Emma A, Dodd 1 00
Thompson, E B .. 50 00
Withers, Mrs Thos H 2 00
The C[illegible] Class, N Middletown .. 32 10
Robe, Mrs M M .. 10 00
Sledgar Arch ... 1 00
Friends, Ridgwood 5 00
Black, John A ... 5 00
Fisher, Herbert R 75
Russell, Miss Lero D 30
Scholl, Geo F & wife 50
Weeden, Geo W .. 40
Yeomvine, Jesse .. 25
—— City Sch ... 3 50
A Friend, Wood lek 5 00
A Struggling Soul, Louisville 1 00

MARYLAND

Reper, Mr & Mrs Wm 3 00
Cassel, Susie H ... 8 00
Hall, Chas E, & Lawrence Miesner 1 00
Reese, Emma 1 00
Smith, W Norman ——, Baltimore .. 2 00
——, Galena 1 00
Sympathizer, Baltimore 7 00
Wards SS, Holbrook 1 00
Anderson, Miss M J 1 00
Taylor, Mrs M 2 00
Wadlow, I Oliver. 5 00
Friend, Unionville 1 00
Juniors of M P Ch, Oxford 2 75
Bapt SS, East New Market 20 00
MARYLAND—
Davis, Miss Elena 5 00
Honsen, C L 2 00
Krise, Geo W 1 00
Overholtzer, Lewis A 1 00
E Baltimore 1 00
In Jesus' Name, Ridgely 2 00
Huyett, Mrs Carrie 1 00
McCall, J A 1 00
Cash, Frederick .. 1 00
Mrs W M 1 00
Home Circle of St John's Mad Av Ch, Baltimore .. 5 00
Seneca Mission 5 30
Clark, Mrs 10 00
Harris, Laura R & Friends 14 20
Walker, G W & wife 10 00
Walker, Mrs O L. 1 00
Waters, E 2 00

MISSISSIPPI

Alexander, A O .. 50
Arnold, Dr & Mrs A 50
Barnes, Mrs D J. 1 00
Boon, J 50
Bottel, W L & wife 50
Carter, T M & wife 5 00
Conely, T B 25
Elsher, C H 25
Fuqua, Mrs 55
Fuqua, Wm 25
Gray, Eliza 1 00
Ingram, T J 2 00
Ireland, Miss Olivia D 1 00
Johnson, Joe 50
Lorenzen, C 5 00
Lorenzen, P 1 00
Montgomery, R E 50
Morlett, H 25
Pemberton, M H. 50
Powell, Judge 05
Rayner, John 50
Reid, Mrs J A ... 2 00
Shelby, Roy, Col by 8 35
Simons, Jim 15
Sims, A F 25
Standefer, W S ... 1 00
Constant Reader, Natchez 1 00
May, L P 50
Owen, Mr D T ... 1 00
Palmer, Mrs C C. 2 00
Collected by a Brother Minister, Booneville .. 11 00
Shelton, Annie 80
Shelton, Katherine & Winston 20
Larimore, C W ... 5 00
Sympathizer, Oxford 10 00
Barefield, Mrs W S 10 00
Beevers, R L & M E 2 00
Frezell, M P 2 00
Kennedy, Mrs Kate 1 00

N. CAROLINA

Abernethy, Mrs J F 2 00
Bell, Miss Bessie. 50
Hawley, Miss M F 75
Hinkle, Mrs 25
Keever, Mr Luther 50
Keever, Mrs Luther 50
Lowe, Mrs L V .. 25
McIntosh, Mr Sherwood 1 00
Sprague, H B 2 00
F H W, Raleigh. 1 00
Sympathizing Friends, Roxboro 7 00
"Sympathisers," Shelbotte 2 25
Presby Ch, Danbury 1 25
Member of I A N Circle Laurel Hill 1 50
Miscellaneous, Leesville 95
Ethe, Mr 25
Simmons, Mrs H B 5 00
Pare School 1 50
Hook, Mrs Sallie. 25
Litchfield, Charlie A 15
Litchfield, Sallie B 05
Litchfield, Mrs Sue E 25
Robberts, Mr H .. 05
Thompson, L T .. 10
Thompson, Mrs W A 25
Thompson, W A .. 25
In His Name, Salem 1 00
"Sympathizer," Salem 1 00
Perry's Chapel Bapt SS, Franklintown 5 00
Employes & Children of Thompson Orphanage, Charlotte 5 38
Little Helping Hands, Milton .. 9 27
Akin, J S 10
Akin, R F 10
Akin, Eli 25
Allen, Lonnie 10
Anderson, Mrs Carrie 05
Barker, C M 25
Barnes, W H 25
Barrett, Mrs Mattie 50
Bennett, Mrs J ... 25
Biggs, K M 50
Biggs, Mrs K M. 25
Biggs, John T 2 00
Blake, Mrs Emma 10
Branch, J A 25
Branch, Mrs J A. 50
Branch, Mrs S A. 25
Branch, Lillian .. 10
Branch, Miss Mavinda 1 00
Britt, S C 50
Britt, W J 25
Britt, Amanda 30
Britt, Amos 1 00
Britt, Austin 25
Britt, Bethel 50
Britt, Casswell ... 1 00
Britt, Joseph 08
Britt, Lillian 02
Britt, Memphrey. 15
Bruce, Miss Josephine 25
Caldwell, Mrs A P 25
Caldwell, Mrs L H 2 00
Caldwell, Mrs R D 1 00
Caldwell, Miss Chattie 25
Caldwell, Luther H 5 00
Caldwell, Mike ... 25
Caldwell, Robt D. 50
Caldwell, Simeon. 50
Carlyle, S C 50
Carlyle, Mrs S C. 1 00
Carlyle, W W 1 00
Carlyle, W W 5 00
Carlyle, Mrs W W 3 40
Carlyle, Rudolph. 25
Carter, W T 50
Collins, John 05
Dickey, Mrs A K. 1 00
Dickey, J E 15
Dickey, Mrs Ella. 25
Dickey, Mrs Gus. 25
Dickey, Miss Vaul 25
Dowell, Rev G J. 1 00
Dowell, Mrs T A. 50
Duckett, Mrs J ... 15
Duckett, Prof John 25
Dudley, Mrs O L. 10
Edens, Mrs H L. 40
Edmond, D F 1 00
Fox, G B 05
Freeman, E B 50
Freeman, Mrs E B 25
Freeman, Mrs W R 25
Freeman, James .. 25
Fuller, Mrs J R. 1 00
Fuller, Mrs Eliza. 25
Fuller, Hattie 25
Fuller, Jessie 05
Gay, E O 10
Godwin, B 50
Gough, Mrs F W. 25
Hall, Sheriff 50
Hays, J F 50
Hedgpath, Mrs I P 50
Higby, Mrs T E .. 50
Holcombe, Mrs B E 50
Horn, Mrs W W. 25
Ivery, W H 1 00
Johnson, Mrs Caroline 25
Johnson, E Gaston 25
Jones, Henry 10
Jones, Jean 10
Kilpatrick, Mrs M A 50
Lamb, W H 25
Ledford, Benj 25
Lennon, F 50
Lewis, Mrs J H .. 50
Linkhaw, Mrs Ellen 50
Lovett, Gilbert ... 25
McAlister, A P ... 1 00
McAlister, H M .. 50
McAlister, Mrs J A 1 00
McAlister, W P .. 25
McEachcon, J A . 1 00
McLean, Mrs N A 25
McLeod, Mrs A H 50
McNeill, Mrs T A 50
McNeill, John H .. 35
McQueen, G, Washington ... 10
Millsaps, D W ... 25
Montgomery, J A 20
Normont, J Dugla 1 00
Peterson, Mrs Emmie 25
Pitman, G A 10
Pitman, Mrs J B 25
Pope, Mrs H T ... 25
Pope, Dr H T 25
Pope, I L 25
Pope, Mrs I L ... 30
Powell, Mag 05
Prevatt, Mrs W J 1 00
Prevatt, W J 1 00
Prevatt, F Lou ... 10
Proctor, E K, Jr. 1 00
Proctor, Mrs E K, Jr 1 00
Puckett, Mrs W H 2 00
Redmond, Clarence B 50
Redmond, Mrs Ellen 50
Redmond, John ... 25
Reynolds, M D .. 05
Rice, Reddin 50
Rice, Susan 05
Roberts, J F 50
Roberts, Adison .. 05
Robeson, W B 10
Rozier, W H 10
Shelby, Mrs R W. 10
Shooter, E E 25
Shooter, Mrs Ellen 25
Skipper, Mrs C B 50
Smith, C W 1 00
Smith, Mrs J B ... 50
Stephens, Mrs R. 25
Stone, A L 50
Stone, S C 25
Stone, Alexander. 1 50
Stone, Mrs Edna. 50
Stone, Jos 25
Taylor, F P 25
Thompson, T W. 10
Thompson, W L .. 25
Thompson, J Spau 50
Thompson, Anna N 25
Thompson, Susan. 25
Townsend, C D ... 50
Vanpill, Mrs A J. 2 00
Vanpill, Dr R ... 5 00
Whichard, Mrs J R 3 25
White, Mrs A E ... 25
Williams, Mrs L T 1 00
Williams, Mildrid & Furman 10
Sympathizers, Roxboro 6 00
M E Ch, Edenton 26 10
SS, Murphy 4 18
Cash, Lumberton. 10
Cash, Lumberton. 25
Cash, Lumberton. 05
Cash, Lumberton. 25
A Sinner, Ingalls 25
Ford, Bessie 2 00
Reice, Alma 3 00
L, Greensboro 1 00
Citizens of Lumberton 15 00

S. CAROLINA

Stewart, Mrs W W 4 40
In His Name, Alcolu 2 00
Ridgeville Bapt SS 1 25
Principal & Pupils of Argyle Academy, Wedgefield 3 00
Young, H M 1 50
Citizens of Ninety-six 12 10
Hall, Mrs J G 1 00
Pemberton, Miss Fannie 25
A Friend, Summerville 2 00
Reader, Port Royal 2 00
Cunningham, Bessie E 2 00
Hill, I W 1 00

VIRGINIA

Bear, C B 1 00
Crocket, Rev C & wife 2 00
Gordon, Wm 50
Gray, Mrs N E ... 50
Gray, Robert L .. 1 00
Howard, C M & wife 2 00
Munroe, E H 1 00
Palnter, Chap 1 00
Pearson, Mrs Mary A 1 00
Russell, Richard .. 5 00
Walker, Mary 1 00
Warwick, Fayette 1 00
——, McDowell .. 1 00
Sympathizer, Lynchburg 25 00
Rocks Bapt Ch, Appomattox Co. 5 00
Zion & Providence Chs, York Charge, M E Ch So, Grafton 16 73
First Bapt Ch, Norfolk 20 00
Pamplin & Vicinity 5 50
Gancey, Mrs J W. 1 00
Goodwin, John C. 1 00
Wills, Mrs B T ... 2 00
Mrs A, Clifton Forge 1 00
C C V, Clifton Forge 5 00
Hall, Sallie B & Wills, Mrs R B. 1 00
Holland, Miss Mary 1 00
Martin, Jos M & Wm Bodmer 4 00
Paxton, Martha H 3 65
Pierce, J C 1 00
Mr & Mrs C A M, Middlebrook ... 3 00
Misses L & C P, Evington 1 00
W C J, Fork Union 1 20
Bapt Ch & Friends, Amherst 17 19
Hunting Creek M P Ch, Hopkins .. 2 17
Jonesboro Bapt Ch 2 00
Leemont M P Ch. 5 00
Orange Bapt SS .. 6 41
Pres SS, Young Ladies of, Waterford 5 20
Stonewall Jackson Institute, Abingdon 10 00
McSieg, James 2 00
Miller, Mrs V L .. 1 00
S H N, Portsmouth 2 00
In His Name, Whitnell 2 00
"A Virginian," Oak Hall 1 00
Adams, John R ... 50
Adams, Mrs John R 25
Adkins, L B 05
Amis, Mrs W D .. 50
Campbell, Miss Annie 25
Cooke, H E 25
Cooke, Harris 25
Dogin, John 10
Etheridge, J C .. 1 00
Etheridge, Mrs J C 1 00
Etheridge, Hazel. 10
Faris, Mrs W G. 50
Fleming, Kate ... 1 00
Freeman, G W ... 10
Hall, T S 25
Hicks, Miss Maud 25
Howe, Miss Sue E 50
Langford, S T 1 00
McAstor, Miss Minnie 25
McCoy, E E 10
Martin, A 1 00
Overby, Mrs Adelia 50
Randolph, R R .. 10
Seyburn, Miss L P 1 00
Sorey, W M 40
Toler, Mrs 05
Washingotn, Phlis 10
Wilson, W M 10
"Marshall," Hixburg 4 00
W E C, Norfolk .. 2 00
Colored Friends of Little Fork Bap Ch 1 00
In His Name, Cremona 25
In the Name of Jesus, Woodbridge 1 00
K's D's, Mt Vernon 5 50
"Two Sisters," Fincastle 2 00
Ladies' Union Prayer Meeting, Front Royal 7 00
Akers, Everette .. 05
Akers, Grover 02
Aishire, J W 05
Angel, P H 05
Angel, Wm L 10
Beane, W G 1 50
Beery, J C 1 00
Berlin, Lillie & Mary Lee 1 00
Chitwood, J H ... 02
Davis, Joseph B .. 1 00
Fleming, A V 1 00
Floyd, Sallie D & Class 2 00
Gilkeson, Miss Edna 1 00
Hale, Mrs J S 10
Harman, Carrie 1 00
Hildebrand, Lillie. 5 00
Hill, Daniels 25
Hiner, Mrs Lucinda 50
Ivey, W C 25 00
Karnes, G W C .. 61
Kerr, Alice 1 00
Kirby, M A 1 00
Lockhart, Sam'l .. 1 00
Lyles, Mrs A 1 00
Pastorfield, J 5 00
Robertson, Mrs M E 50
Stover, the Misses 1 00
Thurston, Mrs W E 5 00
Turlington, J H . 1 00
Tyree, Mrs M E .. 1 50
Uber, C A 5 00
Van Wormer, Mrs J 2 00
Ward, Mrs Thos 2 00
Ware, Mrs M E .. 50
A E B, Rough Creek 1 00
P B W, Rough Creek 1 00
S C S, Ivy Depot 50
——, Clifton, Forge 5 00
——, Ivy 5 00
Friend 1 00
From a Friend,
Lantz Mills 2 00
Friend, Winchester 1 00
Christian Benevolent So of Mt Horeb M E Ch, Bristersburg ... 11 00
Mills, Rev. & Mrs John Nelson 5 00
Hill, Daniel 25
Swartz, E M 25
Sympathizers, Lovettsville 2 50
Sympathizers at "Riverside" 2 00
Liberty Chapel Bapt Ch, Midway 8 00
Rehoboth, Epw
Rohobeth Epw League & other Funds, Valley Center 9 00
In Pity, Bolington 5 00
Piney Grove Sch, Princess Anne .. 50
No Name, Richmond 1 00

W. VIRGINIA

Armstrong, Frank 5 00
Haldeman, P S ... 5 00
Lewis, R A 5 00
A M N, Wheeling 1 00
S E S, Letart 1 00
A Friend, Wheeling 2 25
Creswell, H M 50
Downs, N T 25
Goshorn, Mrs Sarah 1 00
Henkle, Samuel .. 25 00
Ritchey, Miss M A 1 00
Snider, J Chas ... 1 00
Snider, Louisa 1 00
Snider, Tobias 2 00
Second Church of Parkersburg ... 4 50
Hinman, Mrs E G 9 32
For Jesus' Sake, Beverly 1 00
Schwob, J W 5 00
Douglass, E H ... 1 00
Douglass, Mrs Geo 1 00
Gordon, Mrs 25
Jenkins, Peter ... 1 00
Jenkins, Mrs Peter 50
Johnson, S B 50
Kurner, J C 1 00
Reitz, F G 50
Retz, H P 50
Reitz, Mrs L P .. 1 00
Reitz, Jessie 50
Reitz, Mamy 25
Rohrbough, M M. 50
Rutherford, R H. 50
Rutherford, R T .. 50
Rutherford, W H. 50
Rutherford, Mrs Geo 1 00
Sharpnack, D M .. 50
Sharpnack, Alice. 50
Sharpnack, Ray .. 1 00
Sing, Albert, Esq 1 00
F D B, Col by, Hinton 3 00
——, Charleston. 1 00
——, Pickens 2 00
Children's Miss Band of Bapt Ch, Shinnston .. 20 00
Eagon, Dr & Mrs C 2 00
Hostetter, John A 50 00
Hunt, S J 1 00
Lyons, Thos J 5 00
Ralphsnyder, Hon I C 50 00
Fairview School, Bunker Hill 3 50

N. HAMSPHIRE

Caverly, A A P .. 3 00
Cook, Mary MacNell 1 00
Dodge, Mr & Mrs G F 5 50
Dow, Mrs N E ... 2 00
Francis, Mrs E ... 50
Hoag, S H 5 00
Lord, Mrs Temple 1 00
Potter, Mrs A 2 50
——, Keene 2 50
——, Newport ... 1 00
——, Sandwich .. 1 00
"I H N," Hanover 2 00
Cong Ch, Colebrook 10 45
Every Day Circle King's Daughters, Cent Ave Bapt Ch, Dover. 1 00
Free Bapt Ch, Hampton 10 00
Lent to the Lord, Moultonboro ... 2 00
Hore, Hattie M ... 2 00
Friend, Milton Mills 1 00
Friend, Portsmouth 1 00
"Friend," Westville 1 00
Friends, Hansonville 10 00
Two Friends, Goshen 30
Holt, George P ... 1 00
Flander, Warren J 30
Jordan, Rev & Mrs J B 2 00
Moneton, H E 1 00
Shepard, Martha A 1 50
Richardson, O 3 00
Varney, S A 1 00
J H A, East Rochester 5 00
W H S, East Tilton 52 00
——, Goffstown 1 00
"Friend," Belmont 3 00
I H N, Piermont. 5
Subscriber, Cornish Flat 2 00
Nute Chapel, Milton 12 00
One Who Loves to Read the Christian Herald, Concord 2 00
"A Mite," Nashua 1
Fling, Emma 1 00
Hoyt, Thos 2 00
Jackson, Mrs J R 1 00
Littlefield, Miss S M 1 00
Watts, Mrs Martha 1 00
A Friend, Nashua 5
I H N, Londonderry 1 00
Blairsdell, Mrs Emma 1 00
Frost, Miss Myrtle E & SS Class .. 7 2
Hall, Mrs Susan .. 1 00
C E, Somersworth 1 00
C N S, Wilton ... 1 00
Mrs G H K Contoocook 1 00
——, Concord ... 15 00

MAINE

Ayer, A H 1 00
Elder, Abba J 5
Hall, J H 1 00
Harlow, Mrs H S. 5
Harper, Mrs 1 D. 1 00
Knight, Mrs Joseph 1 00
Little, Mose H ... 2 50
Lowell, Abba 5
Prince, Mr & Mrs 2 00
Senter, Chas P ... 5
Stone, L A 1 00
Stone, Sullivan ... 5
Varney, C & S ... 2 00
Warren, Augusta. 5
Westcot, Mrs Eugene 3 00
A Friend, Windham Centre 5 00
Barlow, T 2 00
Brown, Everett & Grace 1 00
Doggett, Orrin ... 2 00
Hackett, F M ... 2 00
Pond, Mr & Mrs Wm 2 00
Rowe, A G L 1 00
Turner, Mrs Wm P 1
O C G, N Palermo .....
Friends In Cong Ch, Machlas 5
Good Will Y P S C E, East Fairfield 10
Hohart, Arthur T 2
Hobart, Mrs David 1
Hobart, Mark & wife 5
Holmes, Mrs E A. 5
Holt, Mrs Eugene 2
Martin, Ida F 1
Free Bapt Ch, So Limington 6
Allen, Sophia 5
Austin, Mary C .. 5
Bates, Mrs Coleman 5
Cook, Mrs D M ... 5
Flogg, Mrs E H .. 2
Rogers, Florence M 1
Swett, Mrs J A ... 5
Mrs R H, Prospect Ferry 1
SS, East Bangor .. 5
W C T U, Casco .. 3
Anthonie, Mrs W B 1
Bassford, Susan L D 1
Clark, S H 1
Duhn, Anna 5
Kent, Mrs E H .. 1
King, J A 1
Smith, J C 5
J S, Boothbay Harbor 1
——, Brewer 5
In His Name, Belgrade Mills 1
Primary SS, Second Ch, Biddeford 1
Y P S C E, So Paris 6
C E Soc, West Ellsworth 2
DeWitt, Geo L .. 5
McGown, Alex M. 1
Perry, Mrs L A .. 2
Pettigrove, Mr & Mrs 2
Prince, Mrs N E. 1
Smith, Miss S B. 5
N E P, Blackwell 1
——, Sabbathus. 1
Y P S C E Second Cong Ch, Warren 4
Thank Offering, Milltown 2
My wife & I, Rockland 1

Philafricans at Lincoln.

Cheering News of the Colony for Released Slaves in Central Africa.

A LETTER just received from Heli Chatelain contains encouraging reports of the position and prospects of the colony that he and his fellow-workers went out to establish for the reception of the liberated slaves. It is very gratifying that at last there is hope that Christian men and women will soon be prepared to take charge of the poor creatures who are delivered from their ruthless captors and saved from the horrible fate of being sold into slavery. When the civilized nations having forces in Africa perceive that there is a home and kindly care awaiting any of these victims of the slave raiders who can be set free, they will have more encouragement to forcibly intercept the caravans and suppress the horrible traffic.

As our readers know from Mr. Chatelain's letter, published in this journal on Feb. 9, the site near Caconda was finally selected for the first colony. It is about thirty miles west of Caconda, on the watershed of the Cubale and Catumbela rivers. Mr. Chatelain has given it the name of Lincoln, in memory of the martyred President. He reports that a longer acquaintance with the site and the people of the neighborhood, confirm his first opinion that the party has selected wisely in making choice of this site. The climate is favorable, and so far as can be learned, the thermometer seldom goes above 80 degrees. It has an altitude of about 5,500 feet and has in the Kukala river an abundant supply of water, sufficient not only for irrigation, but for operating a small mill. There will be no difficulty in raising peaches, berries, wheat, beans, corn, tomatoes, and cabbage.

The people around the settlement belong to the tribe known as Caluquembes. They speak the Umbundu dialect, which bears about the same relation to the Kimbundu as Italian does to Spanish. Mr. Chatelain is a master of the Kimbundu, and during his former residence in Africa some years ago, prepared a grammar and a reader of it. The missionaries of the American Board have prepared an Umbundu grammar, and with its aid Mr. Chatelain already makes himself understood without an interpreter. He believes that in a few months he will be able to speak the language without hesitation and can give the natives some Gospel talks. They are at present somewhat timid of white men, having had a disagreeable experience with the Boers and the Portuguese, but they are gradually finding out that they have nothing to fear from their new neighbors.

The party was still living in tents when Mr. Chatelain wrote, but they had already begun the erection of temporary houses, constructed of tree-trunks for walls, covered with mud on the outside and protected within by Indian mats. These will be roofed with thatch in lieu of the fire-proof of tiles, which Mr. Chatelain hopes his friends in the United States will soon be able to send him. He also wants badly an American emigrant wagon and some plows and agricultural implements, which are sold there at ruinous prices.

It is gratifying to learn that the natives around the settlement are willing to trade for cloth, which is a decided advantage. Most of the tribes refuse to part with their chickens and produce for anything except rum. Mr. Chatelain congratulates himself that he is among a people less under the rum curse than any of the tribes in that district. They are, however, among the least civilized tribes of the region, so that the party has a virgin sphere of labor. They expect to have a number of children to teach as soon as they are ready to receive them. All the party are in good health, and are working hard to get the settlement into such order as will enable them to give hospitality to their first convoy of liberated slaves. It will be a great pleasure to send these brave workers the implements they need, and THE CHRISTIAN HERALD will gladly receive donations toward purchasing them. It will cheer these self-sacrificing men and women in their voluntary exile, to find that in the home-land their Christian friends do not forget them, but are praying for them and promptly and cheerfully ministering to their needs.

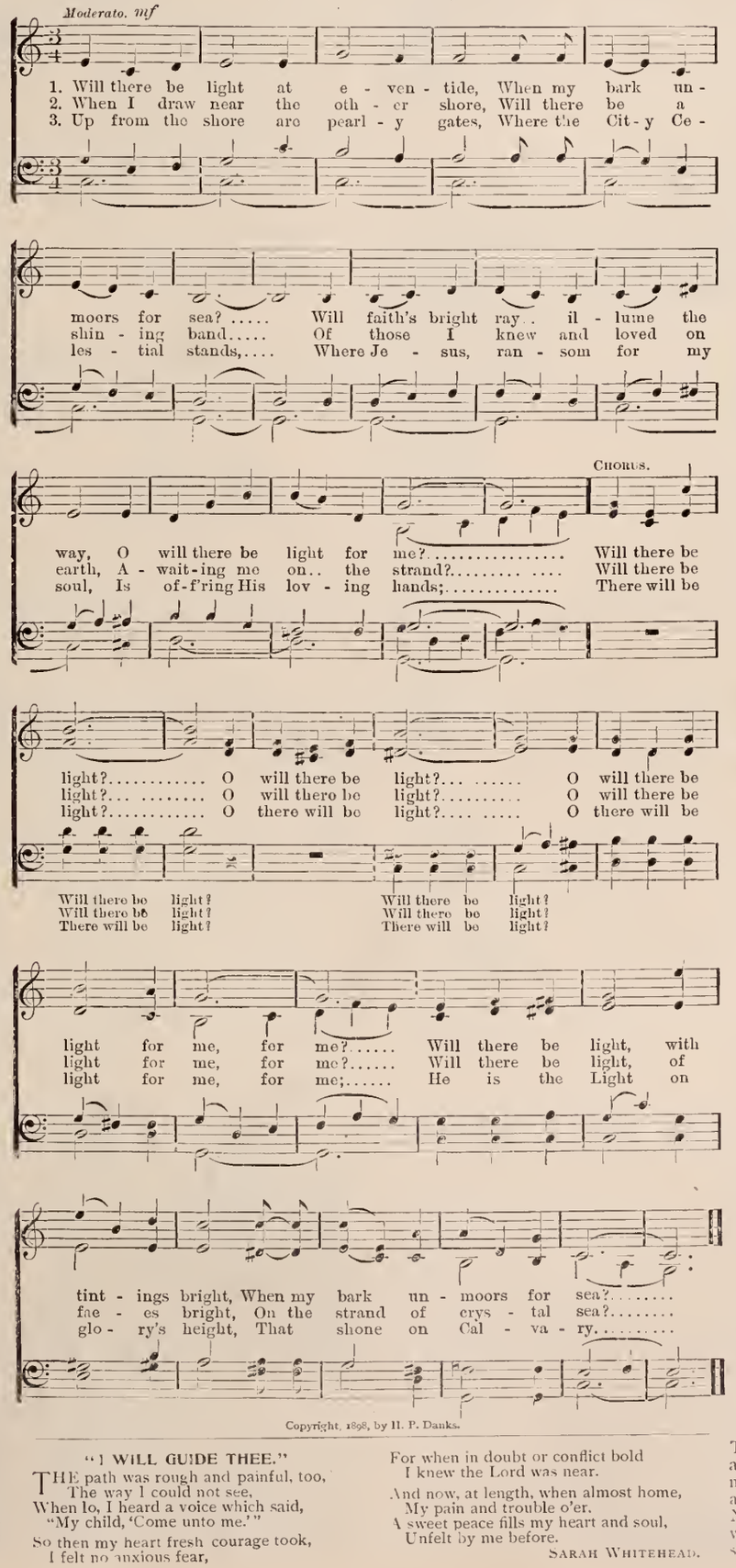
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

Composed especially for the "Christian Herald."

Will there be Light for Me?

E. S. ROBERTS. (Duet for Alto and Bass.) H. P. DANKS.

Moderato. mf

1. Will there be light at e - ven - tide, When my bark un -
2. When I draw near the oth - er shore, Will there be a
3. Up from the shore are pearl - y gates, Where the Cit - y Ce -
moors for sea? ..... Will faith's bright ray . il - lume the
shin - ing band..... Of those I knew and loved on
les - tial stands,.... Where Je - sus, ran - som for my
CHORUS.
way, O will there be light for me?..... Will there be
earth, A - wait-ing me on.. the strand?..... .... Will there be
soul, Is of-f'ring His lov - ing hands;..... There will be
light?..... O will there be light?..... O will there be
light?..... O will there be light?..... O will there be
light?..... O there will be light?.... ..... O there will be
Will there be light?
Will there be light?
There will be light?
Will there be light?
Will there be light?
There will be light?
light for me, for me?..... Will there be light, with
light for me, for me?..... Will there be light, of
light for me, for me;..... He is the Light on
tint - ings bright, When my bark un - moors for sea?.....
fae - es bright, On the strand of crys - tal sea?.....
glo - ry's height, That shone on Cal - va - ry.....

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"I WILL GUIDE THEE."

THE path was rough and painful, too,
The way I could not see,
When lo, I heard a voice which said,
"My child, 'Come unto me.'"

So then my heart fresh courage took,
I felt no anxious fear,
For when in doubt or conflict bold
I knew the Lord was near.

And now, at length, when almost home,
My pain and trouble o'er,
A sweet peace fills my heart and soul,
Unfelt by me before.

SARAH WHITEHEAD.

MISSIONARY LEADINGS.

Providential Circumstances Indicating Spheres of Labor (Acts 16: 6-14).

The perplexity which disturbs the modern Christian worker in deciding on the field he will try to occupy for Christ, has evidently its counterpart in the lives of the Apostles. We read of their plans being thwarted and of their "assaying" to go to a place and being prevented; and again of their being forbidden to preach in a district which seemed to them at the time a promising field. There seemed to be no direct supernatural command for them to go to Macedonia, and their going was due merely to an inference from a dream that Paul had. Luke's phrase, "assuredly gathering," shows that there were times in their work, when they were left to their own reasoning and were not consciously directed. It looks as if they had some difficulty, such as the modern worker often experiences, in learning what course God wished them to take.

Taking all the consolation that this suggestion affords, and realizing that our own perplexity is not a new thing, implying that God does not take the interest in our work that he took in the labors of these devoted men, we are nevertheless in duty bound to look, as they evidently did, for indications of the divine will. There should be a sensitiveness to direction, a readiness to obey and a cheerfulness in defeat which show a docile spirit. Whether the work be the teaching of a class in a Sunday school, or the conduct of a mission, or going as a missionary to a foreign land, the call is to be considered in the light of our circumstances. There should be no frantic appeals, no depression in failure, but the calm acceptance of difficulties as indications of the divine will. If we are ready for our Master's service and he wishes to use us, he will open the way. The Holy Spirit which guided Paul is still with the followers of Christ and the directions which guided him will be given to the willing worker.

COMPREHENSIVE PRAYER.

An Ideal Christian Character Produced by Divine Power (Eph. 3: 14-21).

A summary of the most desirable things in the Christian life and character is presented in the Apostle's prayer for his converts. He tells them what he asks God to impart to them and what he wishes them to attain. The young convert is often puzzled about this matter. He does not know what his new-found faith is to do in his life. These petitions show the goal he is to try to reach. The character they outline is the Apostle's ideal. The inner man is to be strengthened. It is to have its proper place in the conduct of life. The appetites and desires of the body are to be subordinated. This inner man, so weak in many of us, as that it cannot enforce its will and yields reluctant obedience to the lower instincts, is to have its power reinforced, so that it rules and controls the whole man, and this can be done through the Holy Spirit. Then, there is to be such faith in Christ that he actually dwells in the heart. He is no mere visitor, welcomed on the Sunday, but crowded out on other days by worldly thoughts and occupations. Faith in him is to be so strong that in the very centre of being he is enthroned, and we yield our lives to him to do with them as he will. Then, love is to be the foundation and basis of action. The roots of our being are to draw life and energy from love, which will sustain us and enable us to bear fruit in the home and in the world, doing deeds of service. Finally, to gain a knowledge of a world that is boundless, reaching to infinite heights and depths, learning ever more and more of Christ's love, so that we may be filled with the fulness of God. That is the picture of the ideal Christian, and if any feel that it is beyond attainment, he is commended to him who is able to do more than we can ask or think. Not of ourselves, nor by ourselves, could we hope for such results, but all is possible to one in whom is that power.

SERMONS WORTH READING

HELPFUL DISCOURSES FOR THE PEOPLE

ENDURANCE.

A Sermon Preached by Rev. Albert J. Lyman, D.D., in the South Congregational Church, Brooklyn. Text Hebrew 11 : 27. For he endured as seeing Him who is invisible.

PERHAPS the finest form of courage is what we know as endurance. It is not the most showy kind, but really the bravest: ten men can charge a battery for one man who can stand out in the open under fire and grimly hold on. And on the other hand, three-fourths of the actual demand for courage in practical life is the demand for just this kind of courage, whose heart is endurance and tenacity. What we need is endurance more than dash or daring. We need what Lord Wellington called the "five o'clock in the morning courage."

Now this at once most difficult and most needful kind of courage is in the text associated with something seen by the mind and only by the mind. The courage of onset can be stimulated by the visible; the courage of endurance is maintained only by the invisible. Not otherwise yonder mother endures in the sick-room, never giving up in her watch by her sick child, and why?—because she sees the invisible, the picture of her child restored and well; not otherwise the patriot endures, as strong as death and stronger, holding on in the midst of desperate defeat, and why?—because he sees the invisible picture of his ransomed country. Fortitude, in other words, is the child of faith.

Secondly. But more than this, it is not only the vision of something invisible that creates enduring courage, but the vision of some one who is invisible that gives this courage, "as seeing him who is invisible." It is the sight of a face—the sight of God's face—the sense that personal truth and law and love control the world. Oh, the long waits of life when hope grows cold, but I can stand the long wait if I can see God on the horizon and that there he is marshalling his armies of final deliverance. Almost every feature of modern life is more and more keyed to a demand upon the future? "Dealing in futures" is the business man's technical phrase for a special class of transactions, but the phrase entitles a feature which enters more or less into all the texture of modern life. More and more our life is assuming those forms of discounting the future which call for and reward the tenacious kind of courage. It is so in education: it is so in the home life, it is so in public affairs—persistency wins—modern life consists in sowing seeds which are to ripen, not to-day nor to-morrow, but the day after to-morrow.

Now how to acquire and cultivate this kind of courage? There is but one way, and that is by training ourselves to see the things that are invisible, and especially him who is invisible: but, how can I train myself to see God? My first answer will take you quite off the religious track. The first art to train our eyes to see God, is to mend our eyes of the invisible part of the natural world around us. There is yonder blue space in the sky—utter vacancy. It seems best even upon it the great stars, and a thousand shining orbs flame out like gems in a great mine. You understand the utterance—if God's lamps are shining there where my unaided eye cannot see them, perhaps his other lamps are shining in the apparently vacant space in the firmament of my life. Then take the microscope, for in a speck of moss—under the lens the filaments expand into plains, the plains into trees, and so it were, forests full of living things of structure and organism—a whole world of order and beauty in the little bit of moss. You understand the inference, if here is the touch and work of a higher power, that higher power may also watch and work as I want fully in the forgotten fragments of my life. This is the first way to realize the invisible.

Second. Think of the invisible force of personal experience—here we have no microscope—but we have one instrument of comparison, and that is the study of biography. A biography is a microscope through which we look through another life into our own, and by that means resolve the nebulæ of ourselves. To realize other men's lives is to realize the unseen part of our own life.

And then, once more, there is still one other way to realize the invisible God and so derive the enduring courage—it is by joining both these methods—by going to the summit of nature and to the perfection of biography in one, namely to study the historical Jesus. To get at the mind of Jesus is our watchword for the path to God, to the truth and reality of things. So, for example, let us read the Gospel of Matthew swiftly, right through at one sitting: see the wonderful story unfold the baptism, the temptation, the sweetly swift years, the blind receiving the light, the cripple at the gate healed, Jesus in the boat asleep and then the shadows gathering, the Bethany home, the mob, the cries, that dreary, nameless Thursday night, and then the Friday when all, as men say, and as God did not say—was "over." Read it all, realize it all—to realize that is to realize God—for God was with Jesus, and the story of Jesus is partly a story of God with you. For if God could be with Jesus, such a God and such a kind of God as Jesus was thinking about and told us of, must he not be with us, and how can a man realize that, and not be steady and enduring as if "seeing" the kind face that is invisible.

I used to think that I got nearest to God in the rude shelter of the forest trees, by some remote lake shore or on the mountain crags, in the voiceless and yet million-voiced wilderness, where no one came but the quick, shy forest bird and the furry-footed woodland rovers, where resting all alone at sunset I could hear the rustling of the innumerable leaves, and accompanying it a kind of murmur of God's voice, but of late years I have seemed to hear that voice just as clearly in the midst of throngs of men. Yonder crowd of a hundred men—what are they? Men, that a hundred mothers would die for and that God watches out of heaven. It is no far cry from the watched to the watcher. Therefore I gently, steadily call aloud to my brethren and say, endure, "as seeing him who is invisible." Right where the slow wait is, right where the long, unescapable pressure is, right where bravery can be nothing but tenacity—right there try to realize God, and you also shall be brave, and yet again and to the end—brave.

Hawaii's Population.

According to the latest census, the population of the Hawaiian Islands is 109,000, of which 46,000 are Asiatics who have no vote. Twenty-four per cent. of the enfranchised nationalities, and more than twelve per cent. of the entire population, attended school in 1896, the whole number of pupils being 14,023. The Hawaiian language is no longer taught in the public schools. English is made compulsory in all schools, private as well as public. The text books employed are almost all American. No other country in the world devotes so large a proportion of its public revenues to public education.

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The Bible in Many Tongues.

An Interesting Exhibit at the Students' Volunteer Convention at Cleveland, O., by the American Bible Society.

A MOST interesting exhibit of translations of the Bible was made in Cleveland, Ohio, during the Students' Volunteer Convention, which held sessions there from Feb. 23 to 27. These translations have been made by American missionaries and published at the expense of the American Bible Society. The collection of books exhibited at Denver has impressed upon the minds of students the long and painstaking labor of the devoted servants of Christ who are seeking to evangelize the world by giving the printed Bible to every man in his mother tongue. Among this collection may be mentioned as translations of peculiar interest: a Bible for the Gilbert Islanders; Biblical books in the languages of Hawaii, Keesaie, Mortlock, Marshall Islands, and Ascension Island; the Dakotah Bible, translated by Dr. S. R. Riggs and Rev. Thomas P. Williamson; Testaments in Muskokee, Ojibwa, and Choctaw; the Spanish Bible, by Rev. H. Pratt, the result of years of labor, and of immeasurable blessing to the millions of Spanish-speaking residents of Mexico, Central and South America; versions for Africa, among which appear specimen translations in Zulu, Sheetswa, Dikele, Benga, Mponwe, and Bulu; a complete Japanese Bible, the work of three representative Americans, Dr. J. C. Hepburn, Dr. R. S. Brown, and Dr. D. C. Greene; a Bible in the Mandarin Colloquial of China, than which no book is at present in greater demand; the entire Bible in Arabic, the sacred language of Mohammedan millions; Syriac versions for Nestorian, Bulgarian, Armenian, Turkish, Tamil, Telegu, Siamese, Burmese, and many others. The first of these enumerated—the Bible for the Gilbert Islanders—was the labor of a lifetime. The man who gave his life to this task was Dr. Hiram Bingham, D.D. When he went to Micronesia in 1857, the language, which had never been reduced to writing, had of course no grammar, dictionary, or alphabet. Besides the Mandarin Colloquial Bible, the work of Bishop Schereschewsky, Dr. Blodget and Dr. Martin, there is the version in Chinese Classical, prepared by Bridgman and Culbertson, extensively used by the cultivated Chinese; and the Canton Colloquial, Easy Wenli, and other various dialectical versions in which it has been found necessary to supply the Chinese with such Scriptures as can be understood in different provinces of that vast, ancient empire of the East.

More than two hundred new versions of the Bible, or parts of the Bible, have been made during the last sixty years, and the missionary of to-day is furnished with an equipment which puts him at an untold advantage as compared with the pioneer evangelists who began work in India and Burmah nearly ninety years ago. Still there is much to be done before the world will know the whole story of the Gospel of Jesus Christ.

John 3: 14.

75. ARMENIAN (Modern).

Ինչու որ Աստուած անանկ սիրեց աշխարհը մինչև որ իր միածին Որդին տուաւ, որ ամեն ով որ անոր հաւատայ չորսուի, հապա յաւիտենական կեանք ունենայ:

81. ARABIC.

لِأَنَّهُ هٰكَذَا أَحَبَّ ٱللهُ ٱلْعَالَمَ حَتَّى بَذَلَ ٱبْنَهُ ٱلْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ تَكُونُ لَهُ ٱلْحَيٰوةُ ٱلْأَبَدِيَّةُ.

182. GILBERT ISLANDS.

Ba e bati taniran te aomata iroun te Atua, n naia are e ana Natina ae te rikitemana, ba ioña n aki mate ane onimakina, ma e na niu n aki toki.

195. ZULU. *(South Africa.)*

Ngokuba uTixo wa li tanda kangaka izwe, a li nika inDodana yake ezelweyo yodwa, uba bonke aba kolwa kuyo ba nga bubi, dwa ba be nobomi obungapeliyo.

230. DAKOTA. *(N. Am. Indian.)*

Wakantanka oyate kin cantewicakiya, heon nhintku iśnana icage cin wicaqu, qa tuwe acin kinhan owihanke kte śni, tuka owianke wanin wiconi yuhe kta.

SPECIMENS OF TRANSLATIONS MADE BY AMERICAN MISSIONARIES.

The Birds and Springtime.

A reader in Brooks Grove, N. Y., sends us this dainty little appeal in behalf of the birds, which, with spring so near, is peculiarly timely:

"To one who loves birds, it seems passing strange that it has become necessary to make appeals in their behalf, to save their bright lives from being wantonly destroyed. Yet such is the deplorable fact. So many men and boys strolling about with guns, who do not hesitate to take aim at the first bird they may see perched on a bough, trilling a song of joy—the song is stilled, the bright eyes are closed: perhaps a nest full of little ones left to die. Women who would hesitate to kill the bird will yet encourage their destruction by demanding the bright plumage to wear on their hats. Would you not rather listen to the bird-songs and see the birds flitting about in their joy? I am sure if we were a little more thoughtful about it we would never again wear a bird's plumage, and we would also, by our example and influence, do what we could to save the birds. Who can estimate the soul-destroying influence of cruelty upon young or old. He who notes even the sparrow's fall will surely visit retribution upon those who wantonly kill the birds. What Miss Spencer says in THE CHRISTIAN HERALD of Feb. 9 is too true. Now that the time is so near, when we will be watching for the coming of bluebird and robin, let there be a united effort on the part of all friends of the birds to protect them."

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What brings release from dirt and grease? Why, Don't you know? SAPOLIO

FRIENDS IN COUNCIL

Answers to Prayer—Jealousy—Carpets—Sympathy for Cuba—Simple Entertainments.

A DEAR friend writes that she is a little in doubt as to the limitation of prayer. Are we always to expect an answer when we pray? Certainly. God answers our prayers; answers every prayer we make; not always, however in the literal way we expect. If one of your children asked you to give him a loaded revolver to play with, because it was bright and shining and he enjoyed using such a toy, you would not think for an instant of granting that request because you love your child too well to put him in danger; so God sometimes sees that we are asking that which it is not best for us to have, and either refuses us in that thing or sends the answer in some different form from that which we thought best. Prayer is not like presenting a check at a bank where you have money. You cannot be sure that God will think best to give you just exactly the thing you are asking at the moment; but you may be sure that he is giving you the very thing which is best for you to have; that no prayer is lost and that you will be helped just where you require help. What we want, is it not, is to know and to do the will of God. We do not wish, surely, anything that is not according to God's will. Our Lord said, "I will guide thee with mine eye." We should consult God every day about every step. We must be willing for ourselves and for our dear children to have and to do the thing God sees is best for us. The phrase "vain repetitions," of which this friend speaks, does not apply to our repeating the same thing over and over; but rather to a parrot-like way of saying words in a thoughtless manner, meaning nothing by them. Many of us insult God by heedless and thoughtless prayers, which are like the babbling of a child at its play, or like the prayers which the heathen make to their idol gods.

* * *

A constant reader inquires whether it is a sin to be jealous. Jealousy shows a very unhappy state of mind; and, ordinarily and broadly, to indulge in such a disposition is sinful. It does not make the jealous person happy, and it makes every one else around miserable.

* * *

My Dear Cynthia—I take great interest in hearing about your rugs and rag carpets. To my mind, nothing is prettier than the home-made rugs which farmer's wives and daughters make in their odd moments during the winter, and I think a rag carpet a very beautiful and useful floor-covering. I have myself taken great pleasure in sewing together rags for carpets, and the effect when they are prettily blended is quite equal to that of a more expensive carpet woven according to different designs. Very pretty portieres are made of silk and ribbon stitched as for rag carpets and woven in a loom. Do not despise these simple things which you can make yourself.

* * *

I am glad that a California correspondent is stirred up to give some help to the poor sufferers in Cuba. The conditions of affairs there are simply heartrending. I wonder that we can sleep in our beds at night, or sit down to our tables in peace, when we see such pictures as the CHRISTIAN HERALD has lately shown us, of emaciated beings who have been reduced to skin and bone by starvation. Famine is at our doors in all its ghastly horror. When we think of the poor little children who, through no fault of theirs have been martyred, when we read of all the outrages which have disgraced humanity and shocked the civilized world in the last few months, surely every one of us must long to bear a hand in this crusade which the CHRISTIAN HERALD has started. Even if one can do little, a great many littles joined together make a mighty stream. No one should hesitate to send a mite; those who can contribute should do so. God grant the day may soon come when beautiful Cuba may be free and when those who have suffered there may forget their sufferings in happier days. Clara Barton, a great saint and one of the most heroic women of our time, whose name is known all around the world, who has carried the Red Cross banner, East, West, North and South, has gone to the relief of Cuba, and we all have an interest there and will wait longingly to hear her reports. Even a child may do something to help at this time. Let us cease to be selfish and hard and try what we can do to make that corner of the world less an Inferno and more peaceful and happy than it now is.

* * *

With regard to simple entertainments, it is always best to have them rather informal. If a lady wishes to invite a few friends to spend the evening with her, the best plan is to write informal notes to those whom she would like to have at her house. A note might be written in this way:

20 OAK AVE., NEWTOWN, N. Y.

My Dear Mrs. Brown:—My sister is spending a few weeks with me and it would give me great pleasure to have you and Mr. Brown meet her. Will you spend next Thursday evening very informally with us? Very sincerely yours,

ALICE MARGARET SMITH.

A more formal method would be to invite your friends to a little tea at which they can meet your sister. Should you do this, you can simply enclose your visiting card, writing at the top *To meet Miss Emily Judson*, and in the corner of your card, *Thursday afternoon from four to six*. If you desire to be still more formal, you may if you wish, send your invitation thus:

MR. AND MRS. ROBINSON SMITH,
At Home, Thursday evening
from seven to ten.

Fagot party or whatever other pleasure you choose, written in the corner of your note. Written invitations are correct in all circumstances except for very large and formal occasions.

Margaret E. Sangster

New Ideas in Fancy Work

24 plain and fancy stitches. Embroidery, Knitting, Crocheting, and the new knot in hemstitching, in the March LADIES' HOME JOURNAL How to dress well, the best fashions for moderate cost, also in this number.

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GEMS FROM NEW BOOKS

Character Sketches.*

BY REV. JOHN WATSON.

DURNBRAE and Jean saw all their gear, save the household furniture, set out for sale. She had resolved to be brave for his sake, but every object in the field made its own appeal to her heart. What one read in the auctioneer's catalogue was a bare list of animals and implements, the scant plenishing of a highland farm. Jean saw everything in a golden mist of love. It was a perfectly preposterous old dog-cart, that ought to have been broken up long ago, but how often she had gone in it to Muirtown on market days with John, and on the last journey he had wrapped her up as tenderly as when she was a young bride.

. . .

But not even Hillocks, with all his blandishments, could wile them within doors that evening. John Ross saw him and her shading her eyes at the garden gate, and wearying for the sight of his head above the hill, and already David Baxter seemed to hear his father's voice: "God bless ye, laddie; welcome hame, ye're weel dune." For the choice reward of a true man's work is not the applause of the street, which comes and goes, but the pride of them that love him. *The Lilies of Auld Lang Syne.*

. . .

They are unworthy of their profession who join in the Philistine outcry against theology, and allow it to be spoken of as something not worthy of serious study. If it be praiseworthy to classify beetles and specialties among the coleoptera speak solemnly of their subject, it may be allowed for one science to reason regarding God and the soul. *The Cure of Souls.*

. . .

He was a head to every widow and a father to the orphans, and a friend of all lonely, discouraged unsuccessful souls. Three miles away people did not know his name, but his own congregation regarded another, and in the Lord's presence it was well known, it was often mentioned; when he laid down his trust, and arrived on the other side, many whom he had fed and guided, and restored and comforted, that he saw them through the gates, were waiting to receive their shepherd-minister, and as they stood around him before the Lord, he, of all men, could say without shame: "Behold, Lord, thine undershepherd and the flock thou didst give me." *The Cure of Souls.*

. . .

He cleaned and trimmed with anxious hand a lamp that was kept for show, and had never been used. Then he selected from his books Edwards' "Sinners in the Hands of an Angry God," and "Coles on the Divine Sovereignty," and on them he laid the large family Bible, out of which Flora's name had been blotted. This was the stand on which he set the lamp in the window, and every night till Flora returned, its light shone down the steep path that ascended to her home, like the Divine Love from the open door of our Father's House. *Beside the Bonnie Brier Bush.*

. . .

How can one conquer sin? How can one come to perfection? How can one have fellowship with God? How can one save the world? And to a hundred questions of this kind Jesus has one answer: "Love the man next you." It is the poetry of idealism; it is quite beyond your criticism as a counsel of perfection. *The Mind of the Master.*

*From the *Ian Maclaren Year-Book*, a volume of short selections for each day in the year taken from the various works of Rev. John Watson, popularly known as "Ian Maclaren." Price $1.25; Publishers, Dodd, Mead & Co., 151 Fifth Ave., New York City.

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Personally-Conducted Tour via Pennsylvania Railroad.

Leave New York and Philadelphia Saturday, March 19. Tickets, including transportation going and returning, luncheon on going trip, and one and three-fourths days' board at Old Point Comfort, will be sold at rate of $16.00 from New York; $15.00 from Trenton; $14.00 from Philadelphia, and proportionate rates from other points. Tickets will be good to return by regular trains within six days. At a slight additional expense tourists can extend the trip to Virginia Beach, with accommodations at the Princess Anne Hotel.

For itineraries and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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Express Prepaid. Gives absolute protection from rain. Once worn you would not be without one at any price and lose the comfort, cleanliness and healthfulness they give. Made of rich dark blue or black serge cloth, plaid lining. Regular lengths 34 to 42 inches. **Special sizes to order.**

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Pandita Ramabai's Visit.

How "The Christian Herald" Readers Helped a Noble Philanthropist to do a Grand Work of Rescue.

THE Christian Brahmin lady from India, whose work for the widows and orphans of her country has often been mentioned in this journal, arrived recently in the United States and paid a visit to the office of THE CHRISTIAN HERALD. Pandita Ramabai has, as our readers are aware, received help in her work from our India Famine Fund, and her first business was to express her thanks and ask that the readers of this journal be assured that their gifts had enabled her to save many children and desolate young girls from death, or from a fate worse than death. She has now about three hundred of these waifs at her house at Khedgaon, who are being fed, clothed and educated under native Christian teachers, Miss Minnie F. Abrams having the oversight of the work. Some of the teachers come from her institution at Poona, where for ten years past she has been educating girl widows, whose lot in India is a singularly unhappy one. Ramabai explained the effort she had been making and said that during the ten years there had gone from her school seven girls to become assistants of missionaries; fourteen, who are teachers and seven who are now skilful trained nurses. When it is remembered that these girls would have been half-starved, overworked, often brutally beaten, dependants on the charity of the families of their dead husbands, if Ramabai had not taught them and fitted them to earn an honorable livelihood, the value of her work can be realized.

The institution at Khedgaon is altogether separate from the work at Poona. The latter has been supported by the Ramabai circles in this country, but for the former no provision has been made. The inmates were collected by Ramabai herself during the famine. In the great famine of 1877 she was a sufferer and she saw her father and mother die of hunger. She narrowly escaped the same fate, so that when the recent calamity fell upon the country, she had the fellow-feeling with her country-women which comes of bitter experience. Although she had only such means as were given her by compassionate people here and in England, she boldly undertook the charge of three hundred. When asked how she dare take upon herself so heavy a burden and where she expected to get the means to support so large a family, she significantly pointed heavenward and said: "He has never failed me yet."

When Ramabai left India, on her mission to this country, she was able to leave sufficient funds to support her family of orphans for just three weeks, and she admitted that beyond that period she had no provision. So remarkable an example of unfaltering faith is rarely seen. It was a relief to her mind when Dr. Klopsch promised her that out of the balance still remaining of the Famine Fund, he would undertake the charge of one hundred of her orphans for one year, and handed her a check of $1,125 on account. Ramabai hopes that she may find other friends here who will further assist her and who will take permanent interest in her work, and pray for God's blessing on her labors.

Some of our friends who contributed to the India Famine Relief Fund are entitled to an apology for the delay in acknowledging their gifts in these columns. The postponement was due to the urgent and unexpected necessity of devoting space to the work in Cuba. When the pressure on our columns of these reports is relieved the deferred list of contributions will be published with the balance sheet showing how the entire amount contributed was expended.

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This modern malady has become dreaded not more for its direct fatality than for the weakness of body and mind it leaves behind it. Prolonged debility, permanent prostration, melancholy, and suicide mark the path of La Grippe. For this disease there is no remedy superior to Dr. AYER'S CHERRY PECTORAL.

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DUPLEX PINS work as easily in the dark as in the light, from either side, but **cannot slip through, as all others do.** Dealers may offer other pins with so-called guards. Demand the genuine "STEWART'S DUPLEX." Take no others. If dealers cannot supply you **send 3 two-cent stamps for samples of 12 assorted sizes.**

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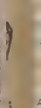

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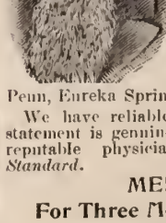

The late Rev. W F. Penn, the noted l gelist, to Mrs. W. H. son, New Albion, N. :

Dear Madame: I r mend the Moore t ment, have tried it, know it to be just he says it is: was ed by it, and have rem so eight years; known of many being cured of the worst cases. By all n get it. Yours truly, E. Penn, Eureka Springs, Ark., May 24, '94.

We have reliable assurance that the statement is genuine and that Dr. Moore reputable physician.—*Cincinnati Christian Standard.*

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THE OPIUM AND MORPHINE HAB "What We May Do to be Saved" is a little bo giving full particulars of a reliable cure. F **Dr. J. L. Stephens, Dept. B., Lebanon,**

GOD'S PROMISES.

Temple Song in Solo and Refrain. Ps. 91: 1-16.

Many attempts have been made to solve the grammatical difficulties of the beautiful psalm associated with the topic. The sense requires us to understand the "He" of the first verse, the "I" of e second, and the "thee" of the third as erring to the same person—the person io "sits in the secret place." The con- sion of the pronouns has puzzled all the mmentators, who, while agreeing as to e beauty of the psalm, are at issue as to e changes which are necessary to make construction grammatical. An ingen- is suggestion is made by Dr. Alexander aclaren which obviates the necessity of y changes and yet renders the psalm ear to the mind. It is that the psalm is composed for antiphonal, or part. nging. The first verse is practically the le, though forming part of the psalm. intimates that the poet is about to sing the man who sits, etc. The second rse is the solo of this man. He declares at he will address Jehovah as "My refuge d my fortress, my God in whom I ll trust." The next six verses are a oral answer sung by a choir recount- g the blessings that come to a man io has made such a declaration. In e ninth verse, the voice is again the nger of the solo of the second verse: For thou, Jehovah, art my refuge." gain the choir answers: "The Most igh thou hast made thy dwelling-place," d so on to the end of the thirteenth rse. The fourteenth, fifteenth, and six- enth verses, sung by another part of the oir, represent Jehovah as accepting his rvant's trust, and promising him protec- on, comfort, and long life. Thus the ree parts fall into their natural places, d each has its appropriate pronouns. robably no poet under the new dispensa- on would compose such a psalm. We ve learned by actual observation that e good man is afflicted like other men, d that the pestilence, and the evil, and e plague do come to him as they come others. It is not by immunity from le trials of life that the Christian is re- arded. He shares the common lot, but s faith in Christ and his love of God nable him to bear his burden, and even rejoice in tribulation.

The Moody Meetings.

Following is the daily programme of e week of revival services now in pro- ress at the Grand Central Palace, New ork City:

Sunday, March 13, services at 3 P. M. and P. M., Mr. Moody and Dr. Dixon speaking t both services. The week day programme ommences with prayer meeting from 10 to 1 o'clock each morning, led by Mr. Moody imself. Dr. J. W. Chapman, of Philadelphia, peaks each day from 11 to 12 o'clock. Mr. Moody preaches at 3 o'clock and at 8 o'clock ach day, and following these hours there are fter-meetings. From 5 to 7 o'clock is bserved as a recess. Dr. H. M. Wharton, of Baltimore; Dr. A. C. Dixon, of Brooklyn, and Dr. C. T. Scofield, pastor of the church at East Northfield, and local New York ministers peak during intervening hours each day. On Thursday, the services will be in charge f John Willis Baer, Secretary of the Chris- ian Endeavor Society.

Strange New Shrub that Cures Kidney and Bladder Diseases, Rheumatism, etc. Free.

We have previously described the new botanic discovery, Alkavis, which proves a specific cure for diseases caused by Uric acid in the blood, or disor- der of the Kidneys or urinary organs. It is now stated that Alkavis is a product of the well known Kava-Kava Shrub, and is a specific cure for these diseases just as quinine is for malaria. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks Alkavis cured him of Kidney and bladder disease of ten year's standing, and Rev. Thomas M. Owen, of West Pawlet, Vt., gives similar testimony. Many ladies also testify to its wonderful curative powers in disorders peculiar to womanhood. The only importers of Alkavis so far are the Church Kidney Cure Co., of 418 Fourth Avenue, New York, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Blad- der disorder, Bright's Disease, Rheumatism, Drop- sy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kid- neys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you en- tirely free, to prove its wonderful curative power

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1877

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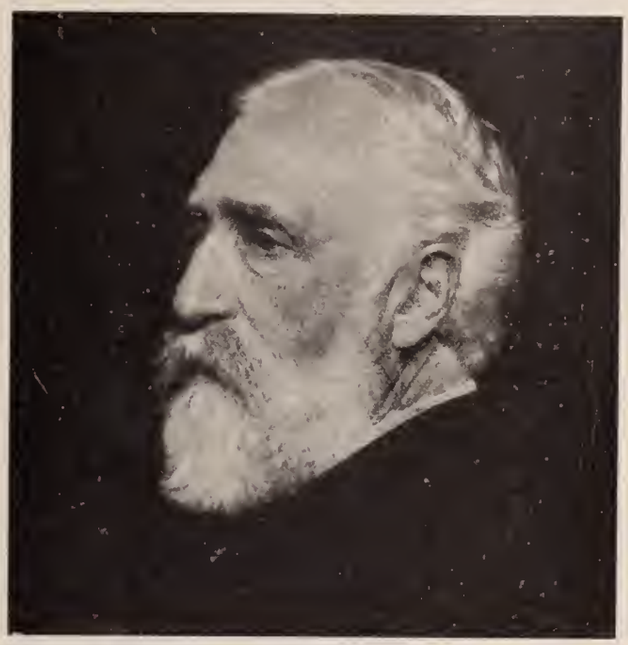

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AFTER more than two years of constant labor, the Library of the World's Best Literature, under the editorial direction of Charles Dudley Warner, is nearly finished. Its completion will be a distinct literary event. The special introductory price under the arrangement made by Harper's Weekly Club will positively be withdrawn when the last volumes (which are now on the press) are issued.

Readers will do well to make note of this fact, since by joining the Club now they will obtain the work at nearly one-half the price at which it will hereafter be sold. We have no hesitation in advising our readers to take advantage of this opportunity. We believe the Warner Library is a work of such extraordinary character that it will sooner or later find its way into every home of culture and refinement. The fact that such a marvelous survey of the literature of the world, with the exposition and criticism of the foremost living men of letters, can be had for a sum less than the cost of the simplest collection of single volumes, makes this a work which from the mere standpoint of economy no lover of books can afford to be without.

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WANTED RELIABLE MEN in every locality, local or traveling, to introduce a new discovery and keep our show cards tacked up on trees, fences and bridges throughout town and country; steady employment; commission or salary; $65.00 PER MONTH AND EXPENSES not to exceed $2.50 per day; money deposited in any bank at start if desired. Write for particulars. THE GLOBE MEDICAL ELECTRIC CO., Buffalo, N.Y.

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GOUT AND RHEUMATISM.

A prominent physician writes:

Dear Sirs:—Replying to yours on the use of Tartarlithine as a remedy in the treatment of gout, I will say that the verdict is unanimous in its favor. I have used it in the treatment of about a dozen cases with results that are little less than wonderful. The characteristic feature of its action is the rapidity and promptness with which patients improve under its use. An improvement is noticeable within 24 hours. One of the most striking cases was that of a physician suffering from gout along with inability to digest starchy foods, muscular rheumatism and frequent bilious headaches. I prescribed Tartarlithine, and in one week there was absolute disappearance of all of the uric acid manifestations. The nervous irritability disappeared, and he stated that he had done the best week's work which he had accomplished for years.

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BRIEF NOTES.

There are about 1,400 contributions to the India Famine Relief Fund which we have not yet been able to acknowledge. The delay has been unavoidable on account of the pressure on our space of the Cuban acknowledgments. They will, however, be published as speedily as possible

The largest Junior Christian Endeavor Society in the New York City Union is at Five Points House of Industry. It numbers two hundred.

The State Board of Health of Indiana has just recommended the use of individual communion cups, on the ground that "the use of one cup is a menace to health."

In Palestine there are now twenty-three Jewish agricultural colonies, 6,000 colonists, and 100,000 acres under cultivation. This is mainly the work of the last twenty-five years.

Roman Catholicism is losing ground in Wales. The St. David's Jesuit College, near Mold, has been closed, and the work transferred to the neighborhood of Lyons, in France

Rev. H. Stafford Smith writes that his meetings at Roxborough, Pa., were crowded from the beginning and many professed conversion. He has just closed a series of meetings in the First Reformed Church, Philadelphia.

Rev. W. E. Needham's Sunday evening services in Calvary Baptist Church, Brooklyn, are densely crowded. A novel feature of the services is the artistic work of the preacher who illustrates his sermons by drawing in colored crayons the scenes he describes.

"I object to any clergyman in my diocese," says Dr. Ryle, Bishop of Liverpool, "who believes in the Popish mass. I have refused to license one man because he practised auricular confession. As for prayers for the dead, they can do no good, and there is no authority for them in the Bible."

The convention of the Student Volunteer movement at Cleveland, O., was larger than was anticipated. There were 1,730 delegates and at most of the meetings there were 2,000 persons present, including with the delegates, returned and visiting missionaries and the representatives of the mission boards.

The West-Side Business Men's Noonday Prayer Meeting in New York celebrated its twenty-second anniversary on March 3. Dr. John Hall delivered the annual address. The testimonies of business men to the benefits derived from this daily meeting are among the most striking proofs of the value of prayer.

Special anniversary services were conducted at the Janes Memorial Methodist Episcopal Church Forty-fourth street and Tenth avenue, New York, recently. The services commemorated the thirty-fourth anniversary of the building of the church and the forty-first anniversary of the founding of the church society.

Evangelist W. E. Geil who has been holding union meetings with remarkable success in the States of New York and New Jersey during the winter has sailed for England for a three months tour during which he expects to hold services in the chief cities of the country. He expects to resume work in this country early in September.

Dr. L. W. Munhall's meetings at Victoria, B. C., have been wonderfully blessed. Daily prayer-meetings were held in the houses of ladies connected with the churches to pray for the conversion of persons attending the services. At one of the services over five hundred young people rose to ask for prayer, and at another 250 declared their determination in Christ's strength to begin a new life.

Evangelist W. A. Bodell, of Crawfordsville, Ind., writes us that he has just closed a very remarkable series of meetings at Bellefontaine, O. There were some very wonderful conversions including men of over seventy years of age. Already eighty-eight persons who were brought to Christ during the meetings have united with the churches.

The Trustees of the Temperance Temple in Chicago have passed a resolution declaring that when the Temple should have become the property of the National Woman's Christian Temperance Union, it shall be renamed the Willard Temple. A circular letter, prepared by Miss Willard just before her death, will be sent out appealing for funds

A Summer Bible School is to be held at Kenka Park, N. Y., under the presidency of Rev. A. C. Dixon, D.D., of Brooklyn. There will be a daily lecture from July 1 to September 1 on some phase of practical Christian work. We give this early notice in order that our readers may include this school in the programme of their summer engagements. Further details will be published soon.

According to a recent census the population of France is now 38,225,699. Of this number 651,823 are Protestants, namely, 572,623 Reformed and 79,200 Lutherans. Before the persecutions in the days of Louis XIV. the Protestant population in France was 2,000,000. In 1756 it had decreased to 4,000,000. At present there are in the entire country 750 Protestant parishes and 750 Protestant pastors.

The churches of the United States and Canada are endeavoring to take after the religious interests of the soldiers in the battlefields of the Klondike and in other ways to assist. A Methodist church has been erected at Dyea, at the foot of the passes over the mountains, by the Rev. Carey J. Hall, and the building for this work by Bishop Merrill. Mr. Hall labored on the church with his own hands.

The Eighth Annual [illegible] of The Bible Institute of Colportage [illegible] who left during the year [illegible] as pastors, evangelists, [illegible] missionaries, and city [illegible] work. Since the beginning [illegible] students have been ordained to the [illegible] and 700 in the [illegible]

Reports come of a wonderful [illegible] coming to the [illegible] Lake Nyanza, [illegible] In six weeks' tour the Rev. Dr. [illegible] tized two hundred [illegible] more than were kept [illegible] the first twenty years of the mission. Of the native workers he says: "They are the evangelists of their own people. They are right at the [illegible] and they smell and hear them. They know not book, but they have met God, and know where to find him."

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Experience has taught us that the best way to advertise a really meritorious article is to **send it right out among the people,** to be **seen and tested.** We apply this principle now to the introduction of our **new Pocket Kozy.** During the few weeks, we shall distribute **1,000 Kozys on ten days' trial**—and at **special prices** until **April 30.** Our sole object is to **thoroughly advertise the peerless Kozy,** to spread far and wide the knowledge of its superiority over all other pocket cameras. No thought of profit now; our harvest-time will come when hundreds of delighted buyers have told their hosts of friends the true story of **Kozy goodness.** This special distribution paves the way to a sale of **100,000** Kozys in 1898. **It's a great offer;**—you can't afford to miss it. But it is purely an **advertising proposition** on our part. The **New Kozy** is a perfect pocket camera, original in design and construction. It is the

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The **new Pocket Kozy** takes twelve pictures (each 3½ x 3½ inches) without re-loading. Its size when closed is 5¼ inches thick, 4½ inches wide, 5¼ inches long; weighs 16 ounces. It takes a sharper, better picture than many cameras twice its size and several times its weight. It slips easily into your pocket, and can be packed in your 'grip' without crowding out everything else. Because of its small size,

The KOZY 1898

will reach many a forbidden spot from which the ordinary "box" is barred. It is strictly a film camera, using Eastman cartridges. No heavy plates or plate-holders. Four cartridges—enough for 48 pictures—are less than a pocketful and weigh next to nothing. The new **Pocket Kozy**

Loads by Daylight.

No dark-room required, either for loading or unloading. Any one can learn to operate the **Kozy.** After one hour's study of our "directions," the merest novice can handle the new **Kozy** as skillfully as a school-boy manipulates a jack-knife. It's a plain, "open-and-shut" case.

Some film cameras disappoint; at times an unexpected hitch halts the cartridge, and the exasperating result is two exposures on the same spot. **Kozy won't do that;** its action is as positive as chain and sprocket. It is simplicity simplified—can't get out of order. There is absolutely nothing to adjust; nothing to break; nothing to swell and stick; nothing to go wrong at the critical moment; nothing for you to do but **point** and **push**—you get a picture every time.

The KOZY 1898

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What You Must Do.—Send us your name and address (being sure to mention this paper), stating occupation, and references, with a deposit of **$1.00.** The Kozy will be forwarded, **all charges prepaid.** For ten days after its receipt, you are to test the camera to your satisfaction. If, at the expiration of that time, you decide to keep it, you are to send us **$2.00,** and thereafter **$2.00** a month for 5 months, making a total payment of **$13.00.** Or, if you are not entirely satisfied, after ten days' trial, you are to return the camera to us, charges prepaid, and we will immediately refund your deposit of $1.00. This **special offer will be withdrawn on April 30,** or sooner if the 1,000 cameras are taken before that date. If you prefer to send **cash in full with application,** we will furnish the new Kozy for **$10.00 cash until April 30.** Full particulars, illustrated catalogue, order blanks, etc., **sent free** to any one who writes us mentioning this paper—a postal card will do. This remarkable proposition deserves instant investigation. Remember, **we positively guarantee the new Pocket Kozy to be exactly as represented.** We refer to the **Mechanics' National Bank,** of Boston. Write to-day; **never again will such an opportunity be presented.**

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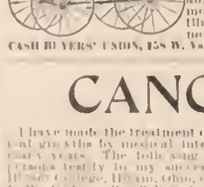

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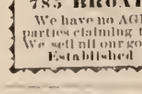

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"The Christian Herald" and the Old Soldiers.

REV. JOS. A. BRADLEY, D.D., Chaplain of the National Soldiers' Home, Elizabeth Co., Va., writes from that institution a letter, which we feel that all our readers will take pleasure in reading, and to which many will be happy to make the suggested response:

"Having received numerous packages of THE CHRISTIAN HERALD for distribution among the comrades in this Home, and in many cases having no clue from which to make my thanks to the donors, please permit me to do this through your columns. I am grateful thankful to all who have thus kindly sent the supply of literature for the old soldiers, now rapidly passing away from this life, and many of whom can be reached with the message of God's love and grace by means of the printed page, when not by other channels. There are over four thousand veterans in this Branch of the National Home, with some four hundred of these always in the hospital. A large quantity of religious reading can be constantly used to distribute among so many, to whom a great number seldom, or never, attend the chapel services. In the private homes everywhere throughout our land are accumulations of interesting religious newspapers and tracts lying idle, cast aside and become a burden, and also Bibles (of good size type for aged eyes) laid aside where newer editions have come into use, and all which I would gladly and thankfully make use of if sent to this Home. Permit the suggestion that the young people or other societies could gather up and send me this really valuable, but now waste, material, and thereby sow precious seed with the hope of doing much good. Permit the further suggestion that such gathered matter be sent as freight (which would be inexpensive) and prepaid, for I have no funds sufficient to meet a considerable aggregate of charges.

Chaplain Bradley's suggestion is one that deserves to meet with a cordial response.

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Quick Shine, Little Labor. No Dust, No Odor.

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Every lover of flowers will want these new Sweet Peas, the choicest of the '97 crop comprising every color and tint desirable.

ALICE ECKFORD—Cherry standards; white wings.
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1 Pkt. Chinese Lantern, bright scarlet.
1 " Weeping Palm.
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1 Bulb Begonia, 1 Gloxinia, 2 Hyacinth Lily, white, hardy; 1 Tuberose, variegated; 15 Oxalis, white, pink.

15 Packets Seeds and 20 Bulbs in all for 25c., together with our illustrated catalogue.

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A Garden almost Free.

10 Choice **Vegetables** 10 Rare **Flowers**

20 pkts. FOR two dimes **20c postpaid.**

1 pkt. Radish, mxd. 100 seeds	1 pkt. Scarlet Pansy..50 seeds
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1 pkt. Beet, blackest...50s.	1 pkt. Yellow Aster.....50s.
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Our big Bargain Catalogue is just a little bit better than some others. The illustrations are true to nature, the cover a work of Art. We mail it free with every order. 50,000-ft. of greenhouses devoted to New Cannas, Roses, Carnations, etc. We sell most kinds of seeds at 3 cts. per pkt—half the price of others. Market Gardeners will find the New Paul Rose Musk Melon the most valuable novelty since we introduced the Osage. Write today, east or west; prompt service from Chicago or New York. We surely save you money.

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2 NEW ROSES FOR 10c.

The New Yellow Hardy Climbing Rose Aglaia or Yellow Rambler

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The above Two New Roses sent postpaid for 10c.

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Duchess de Brabant—A lovely and sweet pink rose.
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Our beautiful new catalogue for 1898 free to all. Send for it.

8 Roses, beautiful varieties, all different, for..... 25c.
8 Geraniums, fine colors, all different, for.. .. .... 25c.
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8 Gladiolus, choice kinds, all different, for..... 25c.
8 Basket Plants, will make a fine basket, for..... 25c.

McGREGOR BROTHERS, Springfield, Ohio.

FOOD ..for the.. SKIN.

The lemon is a natural Skin Food, Healer, Cleanser and Beautifier.

California Cream of Lemon is a toilet preparation made entirely from the soluble substance of the whole lemon. It is free from all chemicals or other adulterants.

Used in the bath, it leaves the skin delightfully soft, smooth and white.

It is a quick and absolute cure for tan, sunburn, freckles, pimples and chapped hands and lips. It restores faded complexions to the freshness of youth, and removes wrinkles.

After using the Cream, either in the bath or otherwise, the skin is strengthened, invigorated and beautified.

We will send a sample three-ounce flexible tube to any address in the U. S. for twenty cents in coin.

BALLOU & COSGROVE,

Sole Agents for the U. S. San Diego, Cal.

Few druggists sell it—All druggists should.

FLOWER SEEDS FREE!

Pinks,	Nasturtium,	Eschscholtzia,	Sweet Mign'tte
Aster,	Sun Flower,	Mourning Bride,	Snap Dragon,
Poppy,	Zinnia,	Chrysanthemum,	Also one large pk.
Cosmos,	Portulaca,	Morning Glory,	Wild Flowers
Petunia	Marigold,	Sweet Alyssum,	comprising 42 var.

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SWEET PEAS Large Introductory Premium Package (cat. price $1lb.) 14 best named varieties, **EXTRA, if with your order as above,** you enclose names of two friends and stamp for postage on cats. and sample copies of Magazine to them.

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The best seeds grown are Ferry's. The best seeds sown are Ferry's. The best seeds known are Ferry's. It pays to plant

FERRY'S Famous Seeds

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IE SUCCESSFUL INCUBATOR

he standard machine for hatching strong, healthy chicks. Self-regulating, patent turning trays, drying room for chicks, non-explosive lamp—just a few of its good points. Sold under positive guarantee to work perfectly. Beautifully made and durable. Our 128 page catalogue describes them fully; tells many things about poultry raising you should know. Mailed for 6 cts.

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Buy no Incubator and pay for it before giving it a trial. We send you ours on trial. No money paid until tried. FIRST PRIZE at World's Fair. FIRST PRIZE and MEDAL at Nashville Exposition. All about **Poultry, Incubators** and the money there is in the business in our catalogue, sent for 5 cts. **Better send for it.**

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Hatch Every Fertile Egg. Winners of first premium everywhere in strongest competition. Finest illustrated and descriptive catalog printed, giving lowest prices on Incubators, Brooders & a complete line of Poultry Appliances. Tells how to hatch and raise Chicks successfully. Sent for 4c. SHOEMAKER INCUBATOR CO., Freeport, Ill.

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Send your address with 2-cent stamp for Illustrated Catalogue, all kinds of Single and Double Custom-Made Harness, sold direct to the consumer at wholesale prices. WE CAN SAVE YOU MONEY.

KING HARNESS CO., No 4 Church St., Owego, N.Y.

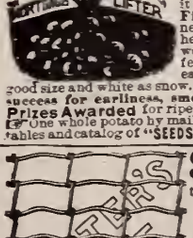
Monitor Incubator.

Ill. 80-Page Cat. for stamp; tells all about Poultry.

THE MONITOR CO., 13 Wm. St., Middletown, Ct.

We PAY CASH each WEEK the year round, if you sell Stark Trees. Outfit free. LOUISIANA NURSERY, LOUISIANA, MO., Stark, Mo., Rockport, Ill., Dansville, N.Y.

$300. for Six Potatoes!



We shall introduce this year for the first time the wonderful new **MORTGAGE LIFTER POTATO** and shall pay the above sum in prizes for the **best six potatoes grown from one seed potato. THE EARLIEST POTATO IN THE WORLD.** Tested 4 years. It is white, of excellent quality and **A MAMMOTH YIELDER.** Be the first in your neighborhood to try it; next year you can sell it to others. Price this year, **50 cents for Single potato.**

First in the Market Cabbage is the earliest to head; beat your neighbors by weeks. **Sure Head Cabbage,** all head and sure to head; large size, good quality and good keeper. Single heads have weighed up to 60 lbs. **Climbing Cucumber,** entirely new, perfect wonder. Climbs any trellis 6 to 8 feet high; prolific early fruiter. **Six Week's Turnip;** earliest grower, easy grown, good size and white as snow. **EARLIEST TOMATO IN THE WORLD—greatest success for earliness, smoothness and quality.** Has fruited in 50 days. Big **Prizes Awarded** for ripe tomatoes grown in least number of days. Instructions with seed. One whole potato by mail (packed from frost) instructions for prizes and a packet each of the five early vegetables and catalog of "SEEDS THAT GROW" for 25c. *Fairview Seed Farm, Box 81 Rose Hill, N.Y.*

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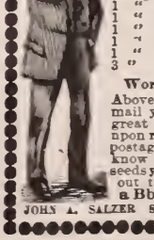

We wish to gain 150,000 new customers, and hence offer

1 Pkg. 13 Day Radish,	10c
1 Pkg. Early Spring Turnip,	10c
1 " Earliest Red Beet,	10c
1 " Bismarck Cucumber,	15c
1 " Queen Victoria Lettuce,	15c
1 " Klondyke Melon,	15c
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3 " Brilliant Flower Seeds,	15c

Worth $1.00, for 14 cents.

Above 10 pkgs. worth $1.00, we will mail you free, together with our great Plant and Seed Catalogue upon receipt of this notice and 14c. postage. We invite your trade and know when you once try Salzer's seeds you will never get along without them. Potatoes at $1.50 a Bbl. Catalog alone 5c. No. 190

JOHN A. SALZER SEED CO., LA CROSSE, WIS.

$8.00 for a MACHINE

to weave your own fence of **Coiled Hard Steel Spring Wire.** 52 inches high, at **25 Cts. per Rod.** $20 buys wire for 100 rod fence. **Agents Wanted.** Catalogue Free. CARTER **Wire Fence Mach. Co.** Box 20 Mt. Sterling, O.

Steel Wheels

Staggered Oval Spokes.

BUY A SET TO FIT YOUR NEW OR OLD WAGON

CHEAPEST AND BEST

way to get a low wagon. Any size wheel, any width tire. Catal. FREE. Electric Wheel Co., Box 136, Quincy, Ills

D AND C ROSES

The twenty-ninth edition of the **New Guide to Rose Culture,** the leading Rose Catalogue of America, will be sent free on request. This standard handbook for rose-lovers and rose-growers is an easy guide to growing the easiest roses grown—the **D. & C. Roses**—and all other desirable flowers. Also free—a sample of our magazine on request. Address,

The Dingee & Conard Co., West Grove, Pa.

$1,500 IN CASH

and 2000 Premiums were awarded my fowls at 12 State Shows in '97. Largest Range in the west. Send 5 cents stamps for best Illustrated Poultry Catalogue. Address CHAS. GAMMEEDINGER, Box 70, COLUMBUS, O. **FOWLS AND EGGS FOR SALE**

FREE TO BALD HEADS.

We will mail on application, free information how to grow hair upon a bald head, stop falling hair, and remove scalp diseases. Address,

The growing glory of woman is her hair. **Altenheim Medical Dispensary** Dept. S.E., Box 779, Cincinnati, O.

For unequaled offer of

BURPEE'S Seeds for the MILLION

Please read carefully last page of last week's CHRISTIAN HERALD.

CORSET FACTS

THE real story of R. & G. Corsets has never been told to the women of America.

Hundreds of thousands of R. & G. Corsets have been sold because a comparatively few women have ascertained, by experience, that the "R. & G." is the perfection of fit and wear.

How many of the half million women readers of THE CHRISTIAN HERALD are wearers of R. & G. Corsets?

Never mind.

Those women are happy and comfortable.

It is for the purpose of telling the others how to be happy and comfortable and economical that we have bought this page and print in it the facts about the "R & G."

Nobody questions the fact that this is the leading corset—the leading corset in the whole world.

Why?

It fits—fits from the day it is first put on till the day it is worn out—same size and shape always.

Every R. & G. Corset of the same size and style is exactly like every other R. & G. Corset of that size and style.

This is true of no other corset made.

Why?

Because no other corset is stretched over a steam heated form in the making.

The R. & G. Corset is.

This steam heated form is of iron. It is exactly the size and shape the corset is to be. It doesn't vary a hair's breadth.

When the R. & G. Corset has been cut and stitched and boned, it is dampened. Then it is stitched on this iron form.

This is the supreme test. The iron form is just right. It is modeled after a perfect human figure. The corset must fit it exactly, or it isn't right.

If it doesn't—if the cutter has wavered a particle—if the stitcher has varied from the pattern—the form shows it. That corset is thrown out. It never bears the "R. & G." trade-mark.

So accurate are our cutters and so careful are our stitchers that less than one per cent of the corsets fail in the iron test.

If the corset fits exactly, without the suspicion of a wrinkle, it is clamped in place and the steam turned on, and every hair's breadth of stretch is taken out of the goods.

This gives permanency to the right shape and form, which will stay in it until the last day you wear it.

That is why R. & G. Corsets always fit.

That is why they fit first, last and always.

That is why the right size is always right—your size is always your size.

The iron form cannot vary.

A new "R. & G." is as comfortable as an old one. You don't have to "break it in."

It doesn't "give."

It doesn't stretch.

If your dress waist fits it to-day, it will fit it to-morrow and next week and next month.

There is no change.

Get the right corset for your figure, and your corset troubles are over.

Be sure you get the right style.

Our booklet will tell you which it is.

There is a good deal of nonsense about corset prices.

Fancy prices mean fancy corsets—no better fit—probably not as much wear, because the material is finer.

The R. & G. Corset at a dollar fits as well and wears as well as the R. & G. Corset at six dollars. The difference is in the cost of material—silk instead of coutil, real lace, embroidery—made over the same form, though.

Worth the price if you care to pay so much for mere beauty of material and workmanship.

The dollar corset is the one we sell most of.

We make twenty different styles of dollar corsets.

We make over fifty different styles of higher and lower priced corsets.

We make more of the dollar kind than of all the rest combined.

In every city and in nearly every town in America, one or more dealers handle R. & G. Corsets.

Any dealer anywhere can handle them if he will—will handle them if he is wide-awake to his own and his customer's welfare.

Insist on having the R. & G. Corset.

If the dealer hasn't it and won't get it, write to us and we'll see that you get what you want.

Write for our booklet, anyway. It is entitled "Corset Facts."

It tells all about R. & G. Corsets in general, and our dollar corsets in particular. It shows pictures of twenty different styles of dollar corsets, and tells you how to select the right style for your figure.

It will interest and benefit you no matter what corset you wear.

It is free.

A NEW CORSET.

Short corsets reign in popular favor, and while we make a great many in the 10 1-2 inch length, we have made this new model to supply the demand for a corset preserving all the advantages of the extremely short corsets, and at the same time, furnishing a little more length over the bust and over the hips.

We have never made a corset with more artistic, symmetrical lines, and we believe this will be the most popular style of the year.

No. 397 is a short-hip, low-bust corset made of coutil with sateen strips. It has no side steels; has a 12-inch, four-hook clasp and is trimmed, top and bottom, with English lace and drawing ribbon. Comes in white drab and black. Sizes, 18 to 30. Price, $1.00.

Your dealer has it, or can get it; or you can send your dollar to us. If it isn't right—your money back.

THE NEW "NEGLIGEE"

The corset waist under the name "Negligee" is a new thing with us—a most desirable garment, destined we believe to achieve great and enduring popularity.

It is shapely, stylish and durable, and gives the support of a corset without a corset's absolute rigidity.

It is so new that all dealers do not yet have it. If your dealer hasn't, send a dollar and a quarter with your order direct to us. Order by your corset size. Your money back if the "Negligee" doesn't fully please you.

A full description and picture of it on a live model will be found in our booklet.

The booklet will be mailed free, promptly, on receipt of request.

The R. & G. Corset Co.

369 Broadway, New York.

CHARLES AUSTIN BATES New York

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

OFFICES: BIBLE HOUSE, NEW YORK.

Rev. T. De Witt Talmage, D.D., Editor.

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VOLUME 21.—NUMBER 12.

NEW YORK, MARCH 23, 1898.

PRICE FIVE CENTS.

THE KING'S DAUGHTERS' SEWING CIRCLE MAKING GARMENTS FOR THE DESTITUTE CUBANS. (*See Page 250*).

With Portraits of (1) Mrs. Margaret Bottome, President; (2) Mrs. Mary L. Dickinson, Gen. Secretary and Editor "The Silver Cross," and (3) Mrs. Isabella C. Davis, Cor. Secretary.

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

S. G. Spangler, H. N., Mateer, D. C., Banta and others. Replying to letters of inquiry concerning Cuba, we would say: 1. No crops can be raised in Cuba this summer, owing to the neglected condition of the land for two years past. 2. Our opinion is that all true Christians will take the view of Consul Barker, at Sagua, when he said the burning question before the world was how to save 2,000,000 lives from perishing for lack of food. All funds sent to THE CHRISTIAN HERALD for Cuban Relief are expended through the Central Relief Committee in supplies, and shipped by that Committee to Gen. Lee at Havana, or to such of our consuls as Gen. Lee may direct.

We have received from many readers, in response to the request of a subscriber (made a few weeks ago), copies of verses entitled: "The cold wind swept the mountain height." The poem is by Seba Smith, and is found in several collections.

Mrs. G. M. P., Vernon, Texas, writes:

I cannot understand the spirit that is exhibited by many professing Christians, who seem unconcerned and oblivious to the suffering of the millions of starving human beings in Cuba, with skeleton arms reaching out and imploring pleading eyes staring them in the face. How could they coldly look on such scenes without calling the attention of his church to the great calamity that has befallen our fellow-men? Our pastors would do us good by causing us to feel for others' woes and trying to relieve and send relief to the suffering, to alleviate their misery and give joy and thankfulness to the faithful missionaries by putting in their hands the means of allaying their suffering.

Miss W. H. G. Keesville, N. Y. Should the destroying of the *Maine* and recent events lessen our efforts for the starving Cubans?

By no means. Nearly 400,000 have already died of famine, and a vast multitude is certain to perish, unless we can aid them. These are facts that stand alone, and are not influenced by the events you mention. The only duty we can recognize in such a case, is the duty of Christian humanity.

Mrs. U., Keene, N. H. 1. Where can I find the poem with the following is a part:

> And ever bright and fair,
> Take, O take me to your care.

2. What was the last poem of Alfred Tennyson?

1. It can be had in the form of sheet music of almost any music dealer. 2. Hallam, Lord Tennyson, in a recently published "Memoir" of his distinguished father says: "The last poem he finished was 'Whirl and follow the sun.'"

Earnest Inquirer, Staten Island, N. Y. No. There is no charge for admission to the Moody revival services in the Industrial Tabernacle, New York. The meetings are free, and there are no tickets. There are accommodations for 7,500 persons in the great hall. You can reach it from any direction, as many lines converge there. The meetings may be prolonged.

K. M. N., Huntingdon, Tenn. The question has been raised whether the Government appropriation is not sufficient for the Cuban need. Not being well informed I cannot answer.

There is no government appropriation for the Cuban relief work. The President and Secretary of State, in view of the great suffering there, appealed to the generosity of the American people to raise a Fund to help the starving Cubans, and appointed three Commissioners to direct the movement. THE CHRISTIAN HERALD is in active co-operation with this Commission. Contributions of cotton goods, sheeting, calico, muslin, lawn, and summer light goods in piece may be sent to

THE KING'S DAUGHTERS' CUBAN RELIEF SEWING CIRCLE,
17 Astor Place, New York.

where they will be made up into suitable garments and shipped to Cuba for the famine sufferers, thousands of whom, Miss Barton reports, are in rags.

H. C., Plum City, Wis. Should the pastor of a Methodist Church consent or refuse to let a band of Crusaders come in his church to hold meetings?

It depends wholly on the circumstances. There are cases where such meetings might be a spiritual advantage, and others where, for sufficient reasons, they would not be so. The pastor, having the spiritual welfare of his people at heart, should be the best judge of the matter.

Sallie W., Trazwell, Va. Who was Melchizedek?

He was the king of Salem, and a true priest of Jehovah in a heathen nation. He blessed Abraham on his return from an engagement, and was rewarded by a portion of the spoils of battle. He has special notice in the Scriptures because he was the type of Christ, in being a priest as well as king, and being a high priest by divine appointment rather than by heredity.

Constant Reader, Perkinsville, Vt. If one person wrongs another, is the one wronged under obligation to forgive the one that wronged him, unless he asks to be forgiven?

Yes. See Matt. 6:15, Matt. 18:21, Mark 11:26. Our forgiveness need not depend upon his attitude. We are asked to forgive "our enemies" (see Luke 23:34) irrespective of whether they afterward become our friends or not.

L. H., Denver, Colo. What death did Peter and Paul die? was it on the cross, like Christ?

Under the bloody persecutions and authority of the Emperor Nero, Paul and Peter were both murdered in Rome. Paul was beheaded and Peter was crucified. Peter's crucifixion was in fulfilment of Christ's prophecy in John 21:18-19: "Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkest whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldst not. Thus spake he, signifying by what death he shall glorify God."

Subscriber, Chicago, Ill. 1. Does close communion in the Baptist Church prohibit all, who have not been immersed, from communing? 2. Is it proper for a lady to take the gentleman's arm when walking together, or vice versa? 3. What does R. S. V. P. mean on an invitation?

1. Yes; close communion in the Baptist Church does prohibit all who have not been immersed from communing. Some Baptist ministers, however—among them some of the ablest—do not enforce the rule. 2. It is proper for a lady to take the arm of a gentleman in walking when the parties have been introduced and the acquaintance justifies it. The man should never take the arm of the lady; this is a vulgar custom. As a rule it is not good form for a lady to take the arm of a gentleman in the daytime. 3. They are the initials of a French phrase, which, translated, means "reply, if you please."

Gus Johnson, Ann Arbor, Mich. The J. C. E. of the church (Church of Christ) have twenty dollars which will be sent to you by Rev. Wm. Forrest. If the money is sent to Cuba by you will it be perfectly safe? Several are afraid the Spaniards may in some way get it.

There is no ground for apprehending that it will reach any hands other than those for whom it is intended. In the first place, no money is sent, only food and medicine. All funds are turned over to the Central Committee, who purchase the supplies and forward them to Gen. Lee and his Consular staff.

Reader, Otterbein, Ind. Is a minister or layman justified in praying for the overthrow of the saloon power who will not allow temperance or any such doctrine to betaught in the church, and who continues to vote with the saloon element?

We hardly believe the position can be regarded as fairly stated. In these days, when the pulpit, as a whole, is arrayed on the side of temperance and against the nefarious liquor traffic, no pastor would stoop to aid that traffic, even by his silence. But it is our duty, not to reject all things because all are not perfect, but to select and support the best, and work and pray for still better. Thus, one may conscientiously decide to support one of the existing parties which seems to afford the strongest hope of good government. Step by step we go heavenward, and, in the same way, by availing ourselves of the best facilities at command we may gradually aid in reaching the elimination of public evils like the drink traffic.

B. L. V., Fowlerville, Ind. In a sermon printed in issue Jan. 26, I find the words: "Purchase no prize-packages," etc. Why not? What is the matter with them? And what do you call "prize-packages?" Where are we to draw the line? I ask for conscience sake?

Prize packages, as popularly understood, are a lottery, wherein the value and sometimes even the character of the contents are unknown. They are a species of gambling, and an imposition upon credulous peop
Better select what you want, buy it in the r
ular way, and leave all games of chance alo
The more you are acquainted with such gan
the poorer you will become.

Reader, Marion, O. 1. Is there an explorer nam
Robert Peary who is looking for the No
Pole? 2. What time of the year did he sail

1. Robert E. Peary is the name of the w
known Arctic explorer. 2. Lieutenant Pe
made preliminary examinations last year, l
his great Polar expedition towards which
American Geographical Society has promis
to contribute $150,000 was arranged to be
next summer.

A friend in Saugerties, N. Y., writes: M
people favor vivisection for what they
"the benefit of the human race" and wl
they condemn demonstrations of alrea
known facts as "cruel and unnecessary,"
they will tell us that the "actions of such n
as Lister, Koch and Pasteur need no justifi
tion." If this be so, it is strange that t
carefully justify them by the somewhat
ploded theory that "the end justifies
means." If a man be so much better tha
dog that by force he may subject the helpl
beast to incalculable agony, in the attemp
benefit himself, wherein does the vaunted
periority lie? Surely not in justice, no
self-sacrifice, nor in tenderness, nor in any
those qualities which we are taught to l
upon as the crown and glory of manhood.
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these barbarous meth
which in truth not only "
justification," but can
where find it; and let us
in the clean, wholesome
undegrading study of sa
tion, that advance which
be truly scientific as we
really beneficial to mank

MR. AND MRS. HARA AND A GROUP OF THEIR JAPANESE MISSION CONVERTS.

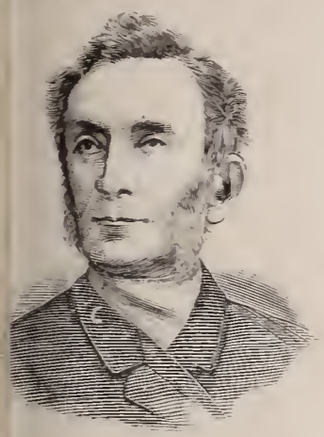
Mr. Hara, the converted Japanese mission worker, whose remarkable story was lately told in THE CHRISTIAN HERALD, is known as "the Howard of Japan." His work is chiefly among the prisoners. He was formerly a chaplain for the prisons of the Hokkaido, where about 7,000 convicts are kept. The Hokkaido is a large island belonging to Japan, which, owing to its sterility and cold climate, was very sparsely populated. The Government built five great prisons on the island, to which it sent long-term convicts, who were employed on these public works. Among these men Mr. Hara labored, preaching to them the Gospel of Christ. Last Spring, upon the death of the Empress Dowager, the Emperor issued an imperial decree, setting several hundreds of Hokkaido convicts at liberty.

Reader, Blowing Rock, N
Write to American Temper
Union, Reade Street, New Y
——R. B. H., So. Framing
Mass. It is a detriment to r
itual growth and an indulg
that should not be encour
——E. J. M., Wilmington O
have no information on the
ject.——Reader. The autho
the poem, "The cold w
swept the mountain height,"
Seba Smith, born 1792, died
——B., Pasadena, Calif.
ander Pope wrote the lines st
quoted. We have no mean
tracing the other quotation
Subscriber, Rockville, Md
is nowhere stated in
exact words you employ, but there are
passages that lead to such an inference. S. P.
Brooklyn, N. Y. We cannot advise. Cons
lawyer.——Subscriber, Marshfield Hills, Mass
simply means that they are to work as a sep
organization. No reflection is intended.——V.
G., Waterville, N. Y. 1. Christ is believed to
spoken in Aramaic, a dialect then in use in
part of Palestine. 2. The statistics on the su
are unreliable and misleading.——S. B. Z., M
Pa. 1. The trouble arises from timidity and
of experience. 2. No report has been rec
from Andree since the capture of a carrier-p
many months ago, which bore a message
the latitude of the balloon. Scientific men
whether the pigeon was really from the A
party.——J. A., Paterson, N. J. We have se
authoritative information to that effect.——M. J.
B. W., Milton, Ore. There has been no such
Congress that we are aware of.——C. H. W
not place the verses.——Reader, Willowhill
Address Louis Harting, 711 Broadway, New
——Mrs. G. B. Smith, Bristol, Tenn. The s
is unsuitable.——Reader, Toronto, Ont. S
proceeding was entirely out of place, and s
never have been permitted.——M. C., Centre,
Yes, quite right. It would help the Sunday S
to have it there also.——Christian Endeav
Patchogue, N. Y. Mr. Cake's work among th
savers along the New Jersey coast is well dese
of support.——T. F. Kolbe, Doylestown, P
You certainly acted conscientiously in the m
The drink traffic is the greatest of modern
and Christians do well to oppose it. 2. Conse
indicates the proper course of action.——
scriber, Dimondale, Mich. It means those
peasants in the farming districts who were
off their farms and "concentrated" in the cit
prevent them from aiding the insurgents.

THOUSANDS CALL HIM BLESSED.

George Muller, the Noble Christian Philanthropist, Gone to His Reward—A Life of Consecrated Service Closed.

MANY readers of THE CHRISTIAN HERALD are already familiar with the splendid Christian life-work of George Muller, the distinguished philanthropist, whose death in England was announced last week by cable. Mr. Muller has built orphanages costing $600,000



THE LATE GEORGE MULLER.

and maintained them till now, by the exercise of faith in God and in the liberality of his people. He has in all that time made no direct appeal for aid to any human agency. There were many times when the treasury and larder were empty and the dark shadow of want hung over the thousands of orphan children committed to his care, but in the darkest periods of trial his faith shone but more brightly; he would gather his flock of little ones around him, and in simple trustful prayer lay the need before the Heavenly Father. And the orphan's Friend always heard and unfailingly supplied the want. George Muller died "old and full of days," in his ninety-third year. He was born on September 27, 1805, in Kroppenstedt, near Halberstadt, Prussia. In 1810, his parents removed to Heimersleben, four miles from Kroppenstaedt, where his father was appointed Collector in the Excise. George Muller and his brother were educated on worldly principles, and he says of himself at this time, "I fell into habits of deceit and sinfulness."

In the year 1825 he entered the University of Halle, with high testimonials, in consequence of which he was permitted to preach in the Lutheran State Church. In his autobiography, published in THE CHRISTIAN HERALD in 1887, Mr. Muller makes serious arraignment of his own moral character up to this period. He says that in Halle there were "about 1,260 students, nearly 900 of whom studied divinity, and were all allowed to preach the Gospel, although there is reason to believe that not nine were truly converted." In 1825, he received his first real impulse towards a godly life in a prayer-meeting in the house of a tradesman in Halle, named Wagner. He gave up his evil ways, began to read missionary papers, and make sacrifices, in order that he might become a missionary.

His father's disappointment at his choice of a missionary career became occasion for Muller to put in operation that trust in Divine support which afterwards found such happy illustration in the large charities of his later life. He had to stay two years longer at the University, and needed funds but determined that he would take no more money from his father, believing it wrong, since, "he had no prospect that I should become what he wished me to be, a clergyman with a good living." This faith met response. Several American gentlemen, three of whom were professors in American colleges, came to Halle, wanted instructions in German, and were referred to Muller by the pious Dr. Tholuck, who had lately become professor of divinity to Halle. The Americans paid Muller so well that he had enough and to spare. Muller's piety and prayers began to affect the lives of a number of his fellow-students: through his instrumentality and that of his friend, Beta, a little praying-band, which came to number about twenty grew up among them. Muller also became interested in sharing the labors of an aged school-master among the miners at a little village near Halle, and he began preaching in various places.

In his spiritual life, he had many trials and seasons of depression but faith rose superior to them all. In 1827, he sought through the good Dr. Tholuck an appointment as missionary to the Hebrews through the London Missionary Society, and was accepted by that organization as "a missionary student on probation." Muller had occasion through his American friends to go Berlin, where he preached and prayed in prisons and

THE MAIN BUILDING, MULLER ORPHANAGE, ASHLEY DOWNS.

poor-houses, even as he had done in Halle. March 19, 1829, he reached England, and there, not waiting for the slow action of the Society, he severed his connection with it, and began work wherever he found opportunity. In 1830 he became pastor at Ebenezer Chapel, Teignmouth, and the same year was married to Mary Groves.

In May, 1832, he moved to Bristol, where very soon he had to labor among a cholera stricken people. In 1833, his labors among the poor, began its leading to his great life-work for children. In 1835, Mr. Muller determined in his mind to build and maintain a great orphan house, and he began to lay the matter before the Lord: gifts came in, and people began to offer their services as teachers or caretakers. It was wholly a work of faith and there was no appeal. April, 1835, the first orphan house was opened with twenty-six children under the care of a volunteer matron and an experienced governess.

How this modest charity enlarged, year by year, until the attention of the Christian world was fixed upon the mammoth system of orphanages at Ashley Down, is a story too long for present telling. Our readers have been kept in touch with this, as with other good works. They know how thousands of children looked to this man, who possessed not a dollar's worth of personal property for shelter, food and raiment: they know how this man looked to God; and they know how God met his faith.

During the late years of his life, he made long missionary journeys, going all over the world, encouraging and stimulating the missionary spirit everywhere. He died in the Gospel harness.

JOHN W. STEPHENS.

FRANKLIN DU BOIS.

Making Religion a Joy.

The Social Side of Christianity as Presented at the Phelps Settlement in New York.

THE Phelps Settlement, in New York, is a notable instance of the materialization of an idea comparatively new in church work—viz., the introduction of University Settlement features. In the University Settlement attention is concentrated upon the educational and social sides of philanthropic work, but direct religious instruction is interdicted. The Phelps Settlement, on the other hand, is incontrovertible evidence of the fact that a Social Settlement with religious features, can succeed. The Settlement, is situated at No. 314 East Thirty-fifth street, New York, and its workers never hesitate to speak of Jesus Christ, nor to make known their religious convictions at all times when occasion arises.

In 1866 a little band of devoted Christian workers organized a mission in this part of New York's squalid and hapless East side. There was the missionary visitor to go his rounds in the tenements among the poor and destitute: the Sabbath School, the prayer-meetings once or twice a week, the giving of money and service in the somewhat indiscriminate charity of the present day. Much good was done, but the work languished: then a "Union Church" was organized, with the same result: next the mission came into the charge of the Park Presbyterian Church, for a time. Its directors converted it into a Church Settlement, with University Settlement characteristics, and straightway it began to thrive. Mr. W. E. McCord, a resident worker from the University Settlement was first put in charge, and as the work passed in turn from him to H. W. Bainton and Mr. A. E. Krom: the combined ideas University and Church Settlement rapidly took shape in enlarging and effective operations. The present director, Rev. Theodore W. Harris, the Assistant Pastor of the Park Presbyterian Church, canvasses the neighborhood, going into every tenement, and finding out the nature or absence of religious feeling of every family, and thus keeps an approximate census of the number and needs of those who are not covered by the federation of churches. Many are thus drawn into church relations or attracted by invitation to the social life of the Settlement: distress is discovered, cases investigated, need relieved by charitable ministration and work provided. The main object of the Settlement is rather to awaken and foster that self-respect which will lead men to self-support. "We take men as they are—men with no special religious proclivities—and get thoroughly acquainted with them. At our Men's Club we discuss matters of general interest, politics, social and labor problems, letting the talk drift where it will; and without our compulsion, it often drifts to religious questions. The general idea of the Settlement is to be a blessing to the neighborhood in many ways."

ENTRANCE TO THE ORPHANAGE.

THE GIRLS' SEWING CLASS AT THE PHELPS SETTLEMENT.

The Excelsior Club for young men and the Junior Excelsior Club for boys are features of the Settlement, as are the Helping Hand, the Mothers' Club, the Young People's Meeting, the Sunshine Club, and choral meetings, the Saturday Sewing-Circle, the Penny Provident Club, and reading-rooms. The Settlement is fortunate in its conscientious resident workers, Dr. Du Bois and Rev. J. W. Stephens. The entire work is under the supervision of the session of Park Presbyterian Church.

THE METROPOLITAN PULPIT

People Who Have Lost Their Way.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Gen. 21: 19, ...

And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water and gave the lad drink.

MORNING breaks upon Beersheba. There is an early stir in the house of old Abraham. There has been trouble among the domestics. Hagar, an assistant in the household, and her son, a brisk lad of sixteen years, have become impudent and insolent, and Sarah, the mistress of the household, puts her foot down very hard and says that they will have to leave the premises. They are packing up now. Abraham, knowing that the journey before his servant and her son will be very long and across desolate places, in the kindness of his heart sets about putting up some bread and a bottle with water in it. It is a very plain lunch that Abraham provides, but I warrant you there would have been enough of it had they not lost their way. "God be with you!" said old Abraham as he gave the lunch to Hagar and a good many charges as to how she should conduct the journey. Ishmael, the boy, I suppose, bounded away in the morning light. Boys always like a change. Poor Ishmael! He has no idea of the disasters that are ahead of him. Hagar gives one long, lingering look on the familiar place where she had spent so many happy days, each scene associated with the pride and joy of her heart, young Ishmael.

The scorching noon comes on. The air is stifling and moves across the desert with insufferable suffocation. Ishmael, the boy, begins to complain and lies down, but Hagar rouses him up, saying nothing about her own weariness or the sweltering heat; for mothers can endure anything. Trudge, trudge, trudge. Crossing the dead level of the desert, how wearily and slowly the miles slip! A tamarind that seemed hours ago to stand only just a little ahead, inviting the travelers to come under its shadow, now is as far off as ever, or seemingly so. Night drops upon the desert, and the travelers are pillowless. Ishmael, very weary, I suppose instantly falls aleep. Hagar, as the shadows of the night begin to lap over each other—Hagar hugs her weary boy to her bosom and thinks of the fact that it is her fault that they are in the desert. A star looks out, and every falling tear it kisses with a sparkle. A wing of wind comes over the hot earth and lifts the locks from the fevered brow of the boy. Hagar sleeps fitfully, and in her dreams travels over the weary day, and half awakes her son by crying out in her sleep, "Ishmael! Ishmael!"

And so they go on day after day and night after night, for they have lost their way. No path in the shifting sands; no sign in the burning sky. The sack empty of the flour; the water gone from the bottle. What shall she do? As she puts her faltering Ishmael under a stunted shrub of the arid plain, she sees the blood-shot eye, and feels the hot hand, and watches the blood bursting from the cracked tongue, and there is a shriek in the desert of Beersheba, "We shall die! We shall die!" Now, no mother was ever made stronger cowards to hear her son cry in vain for a drink. Heretofore she had cheered her son by promising a speedy end of the journey, and even smiled upon him when she felt despairingly enough. Now there is nothing to do but place him under a shrub and let him die. She had thought that she would sit there and watch until the spirit of her boy would journey forever, and then she would throw out her own life on the silent heart. But as the boy began to play the last scene in agony of thirst and struggle to depart, and Hagar, his mother, is to see him, she cannot endure the spectacle. She puts a few more shrubs and some of the sand between her boy and herself, and the desert seems nothing, and her cry startles even beyond the heavens, and away out of God's eye comes a tear, and looks down upon the appalling grief and cries: "Hagar, what aileth thee?" She looks up and sees the angel pointing to a well of water, where she fills the bottle for the lad. Thank God! Thank God!

I learn from this Oriental scene, in the first place, what a sad thing it is when people do not know their place, and get too proud for their business! Hagar was an assistant in that household, but she wanted to rule there. She ridiculed and jeered until her son, Ishmael, got the same tricks. She dashed out her own happiness, and threw Sarah into a great fret; and if she had stayed much longer in that household she would have upset calm Abraham's equilibrium. My friends, one-half of the trouble in the world to-day comes from the fact that people do not know their place, or, finding their place, will not stay in it. When we come into the world there is always a place ready for us. A place for Abraham. A place for Sarah. A place for Hagar. A place for Ishmael. A place for you and a place for me.

Our first duty is to find our sphere; our second is, to keep it. We may be born in a sphere far off from the one for which God finally intends us. Sixtus V. was born on the low ground, and was a swineherd; God called him up to wave a sceptre. Ferguson spent his early days in looking after sheep; God called him up to look after stars, and be a shepherd watching the flocks of light on the hillsides of heaven. Hogarth began by engraving pewter pots; God raised him to stand in the enchanted realm of a painter. The shoemaker's bench held Bloomfield for a little while; but God raised him to sit in the chair of a philosopher and Christian scholar. The soap-boiler of London could not keep his son in that business, for God had decided that Hawley was to be one of the greatest astronomers of England.

On the other hand we may be born in a sphere a little higher than that for which God intends us. We may be born in a castle, and play in a costly conservatory, and feed high-bred pointers, and angle for gold-fish in artificial ponds, and be familiar with princes; yet God may better have fitted us for a carpenter's shop, or dentist's forceps, or a weaver's shuttle, or a blacksmith's forge. The great thing is to find just the sphere for which God intended us, and then to occupy that sphere, and occupy it forever. Here is a man God fashioned to make a plough. There is a man God fashioned to make a constitution. The man who makes the plow is just as honorable as the man who makes the constitution. There is a woman who was made to fashion a robe, and yonder is one intended to be a queen and wear it. It seems to me that in the one case as in the other, God appoints the sphere, and the needle is just as respectable in his sight as the sceptre. I do not know but that the world would long ago have been saved if some of the men out of the ministry were in it, and some of those who are in it were out of it. I really think that one-half the world may be divided into two quarters—those who have not found their sphere, and those who having found it, are not willing to stay there. How many are struggling for a position a little higher than that which God intended them. The bondswoman wants to be mistress. Hagar keeps crowding Sarah. The small wheel of a watch which beautifully went treading its golden pathway wants to be the balance-wheel, and the sparrow with chagrin drops into the brook because it cannot, like the eagle, cut a circle under the sun.

Again, I find in this Oriental scene a lesson of sympathy with woman when she goes forth trudging in the desert. What a great change it was for this Hagar! There was the tent, and all the surroundings of Abraham's house, beautiful and luxurious, no doubt. Now she is going out into the hot sands of the desert. Oh, what a change it was! And in our day we often see the wheel of fortune turn. Here is some one who lived in the very bright home of her father. She had everything possible to administer to her happiness—plenty at the table, music in the drawing-room, welcome at the door. She is led forth into life by some one who cannot appreciate her. A dissipated soul comes and takes her out in the desert. Cruelties blot out all the lights of that home circle. Harsh words wear out her spirits. The high hope that shone out over the marriage altar while the ring was being set, and the vows given, and the benediction pronounced, have all faded with the orange blossoms, and there she is to-day broken-hearted, thinking of past joys and present desolation and coming anguish. Hagar in the wilderness!

Here is a beautiful home. You cannot think of anything that can be added to it. For years there has not been the suggestion of a single trouble. Bright and happy children fill the house with laughter and song. Books to read. Pictures to look at. Lounges to rest on. Cup of domestic joy full and running over. Dark night drops. Pillow hot. Pulses flutter. Eyes close. And the foot whose well-known steps on the door-sill brought the whole household out at eventide crying: "Father's coming!" will never sound on the door-sill again. A long, deep grief ploughed through all that brightness of domestic life. Paradise lost. Widowhood. Hagar in the wilderness!

How often is it we see the weak arm of woman conscripted for this battle with the rough world. Who is she, going down the street in the early light of the morning, pale with exhausting work, not half slept out with the slumbers of last night, tragedies of suffering written all over her face, her lustreless eyes looking far ahead, as though for the coming of some other trouble? Her parents called her Mary, or Bertha, or Agnes, on the day when they held her up to the font and the Christian minister sprinkled on the infant's face the washings of a holy baptism. Her name is changed now. I hear it in the shuffle of the worn-out shoes. I see it in the figure of the faded calico. I find it in the lineaments of the woe-begone countenance. Not Mary, nor Bertha, nor Agnes, but Hagar in the wilderness. May God have mercy upon woman in her toils, her struggles, her hardships, her desolation, and may the great heart of divine sympathy inclose her forever!

Again, I find in this Oriental scene the fact that every mother leads forth tremendous destinies.

You say: "That isn't an unusual scene, a mother leading her child by the hand." Who is it that she is leading? Ishmael, you say. Who is Ishmael? A great nation is to be founded—a nation so strong that it is to stand for thousands of years against all the armies of the world. Egypt and Assyria thunder against it, but in vain. Gaulus brings up his army, and his army is smitten. Alexander decides upon a campaign, brings up his hosts, and dies. For a long while that nation monopolizes the learning of the world. It is the nation of the Arabs. Who founded it? Ishmael, the lad that Hagar led into the wilderness. She had no idea she was leading forth such destinies. Neither does any mother. You pass along the street and see and pass boys and girls who will yet make the earth quake with their influence.

My mind leaps forward thirty years from now, and I find myself looking through the wickets of a prison. I see a face scarred with every crime. His chin on his open palm, his elbow on his knee, a picture of despair. As I open the wicket, he starts and I hear his chain clank. The jail-keeper tells me that he has been in there now three times—first for theft, then for arson, now for murder. He steps upon the trap door, the rope is fastened to his neck, the plank falls, his body swings into the air, his soul swings off into eternity. Who is he, and where is he? This afternoon playing kite on the city commons. Mother, you are now hoisting a throne or forging a chain; you are kindling a star or digging a dungeon.

A Christian mother a good many years ago sat teaching lessons of religion to her child, and he drank in those lessons. She never knew that Lamphier would come forth and establish the Fulton street prayer meeting, and by one meeting revolutionize the devotions of the whole earth and thrill the eternities with his Christian influence. Lamphier said it was his mother who brought him to Jesus Christ. She never had an idea that she was le ing forth such destinies. But oh, wher see a mother reckless of her influen rattling on toward destruction, garland for the sacrifice with unseemly mirth a godlessness, dancing on down to perditi taking her children in the same directi preparing them for a life of frivolity death of shame and dishonor, and eternity of disaster, I cannot help say: "There they go—there they Hagar and Ishmael!"

I tell you there are wilder deserts t Beer-sheba in many of the fashiona circles of this day. Dissipated pare leading dissipated children. Avaricio parents leading avaricious child Prayerless parents leading prayer children. They go through every str up every dark alley, into every cel along every highway. Hagar and mael! and while I pronounce their nan it seems like the moaning of the de wind: "Hagar and Ishmael!"

I learn one more lesson from this ental scene, and that is, that every wil ness has a well in it. Hagar and Ishn gave up to die. Hagar's heart sank wit her as she heard her child cry "Water!" Water! Water!" "A she says, "my darling, there is no wa This is a desert." And then God's a said from the cloud: "What aileth t Hagar?" And she looked up and him pointing to a well of water, where filled the bottle for the lad. Blessed God, that there is in every wildern well, if you only know how to find fountains for all these thirsty souls. that last day, on that great day of feast, Jesus stood and cried: "If man thirst, let him come to me drink." All these other fountains find are mere mirages of the desert. here I tell you of the elixir of everlas life bursting from the "Rock of Ag and that drinking that water you s never get old, and you will never be and you will never die. "Ho, every that thirsteth, come ye to the wat Ah! here is a man who says: "I have looking for that fountain a great w but can't find it." And here is some else who says: "I believe all you but I have been trudging along in the derness and can't find the fountain." you know the reason? I will tell You never looked in the right d tion.

Look up, where Hagar looked. never would have found the fountai all, but when she heard the voice of angel she looked up, and she saw the f pointing to the supply. And, O sou to-day with one earnest, intense prayer would only look up to Christ, he w point you down to the supply in the wi ness. "Look unto me, all ye ends of earth, and be ye saved; for I am God there is none else!" Look! Look Hagar looked!

Have you seen the Nyctanthes? It beautiful flower, but it gives very fragrance until after sunset. The pours its richness on the air. And grace of the Gospel that I commen you now, while it may be very sweet ing the day of prosperity, it pours t its richest aroma after sundown. A will be sundown with you and me awhile. When you come to go out of world, will it be a desert march, or w be drinking at a fountain?

A converted Hindoo was dying, an heathen comrades came around him tried to comfort him by reading son of the pages of their theology; but he w his hand, as much as to say; "I don't to hear it." Then they called in a hea priest, and he said: "If you will recite the Numtra, it will deliver you hell." He waved his hand, as much say: "I don't want to hear that." they said: "Call on Juggernaut." shook his head, as much as to say can't do that." Then they thought haps he was too weary to speak, and said: "Now, if you can't say 'Jugger think of him." He shook his head as much as to say: "No, no, no!" they bent down to his pillow, and said: "In what will you trust?" His lighted up with the very glories of t lestial sphere, as he cried out, rallyi his dying energies: "Jesus." Oh, this hour to the fountain! I will tell the whole story in two or three sente Pardon for all sin. Comfort for all trouble. Light for all darkness. every wilderness has a well in it.

OVER 100,000 LIVES

Saved by America's Gift to Starving India...

The India Government's Official Report, Showing the Magnificent Results of The Christian Herald Readers' Relief Work.

AST thy bread upon the waters, for thou shalt find it after many days" (Eccles. 11:1). Acting in following the Scriptural injunction, with loving hearts and generous hands, the Christian people of our own land have indeed realized this experience, for the bread they sent to India has come back to them multiplied an hundredfold in the form of human gratitude and divine blessing. That work for India, done so gladly and so zealously, at a time when it was impossible to foresee the result of their efforts and their self-denials, is now shown by the official reports just received from the Government of India to have been the means of saving upwards of

One hundred thousand precious lives!

This glorious record of service, rendered in His name, is one in which every reader of this journal has a share. It was the work of all—long, patient, loving work, but the outcome sheds a halo of splendor over it all, now that the struggle is over. We can only now see how richly it has been blessed and how every little gift, however small and insignificant, that went over the seas to India with a fervent prayer, found its mark and performed that for which it was sent.

The official documents which convey this intelligence are in the form of State papers. The first is addressed to the Secretary of State for India by Lord Elgin, Governor-General and his official associates:

The first official notification of the receipt of our India Famine Fund work, came in the State Department in this letter:

DEPT. OF STATE,
WASHINGTON.
Dr. J. Klopsch, "The Christian Herald," New York

SIR:—I take pleasure in transmitting herewith a copy of a note of the 8th inst., with inclosed accompaniments, from the British Ambassador at this capital, conveying the thanks of the Government of India to yourself and the Government and people of the United States for the sympathy they have shown towards the sufferers from famine in India by gifts of grain and money. You will observe that the British Secretary of State for India desires to associate himself cordially with the expression of thanks in question. Respectfully yours,

WILLIAM R. DAY,
Asst. Secretary of State.

The letter of the British Ambassador, referred to above, reads as follows:

WASHINGTON, D. C.

Hon. John Sherman,

SIR:—I have received instructions from the Marquis of Salisbury to inform you that the Government of India desire that their grateful acknowledgment may be tendered to the Government and to the people of the United States for the generous sympathy they have shown towards the sufferers from famine in India by gifts of grain and money, and Her Majesty's Secretary of State for India wishes to associate himself cordially with this expression of thanks. I have the honor to transmit copy of a despatch from the Government of India with its enclosures, and to request you to be good enough to convey the thanks of Her Majesty's Government and of the Government of India to Dr. Klopsch and others by whose exertions the grain and money were collected. I have the honor to be with the highest consideration, sir, your most obedient humble servant, JULIAN PAUNCEFOTE.

Accompanying the figures is the following important document signed by Lord Elgin, the Viceroy of India, and his official associates in the Government relief work:

No. 85 of 1897. R. & V. 3,157 1897
GOVERNMENT OF INDIA.

DEPARTMENT OF REVENUE AND AGRICULTURE

FAMINE.

To the Right Honorable Lord George F. Hamilton, M. P., Her Majesty's Secretary of State for India:

MY LORD—With reference to the correspondence ending with your Despatch No. 113-Rev., dated the 22nd July, 1897, we have the honor to forward, for your Lordship's information, a copy of three letters with enclosures, from the Vice-Chairman and Honorary Secretary, Indian Famine Charitable Relief Fund, regarding the distribution of the cargo of American grain, which, together with a considerable amount in cash, was collected by charitable persons in the United States for the relief of sufferers from the famine in India, and conveyed to Calcutta in the S.S. *City of Everett*, which was chartered by the Government of the United States of America for the free conveyance of grain to India.

No. 2016, dated 8th Nov. 1897.
No. 2018, dated 9th Nov. 1897.
No. 2046, dated 10th Nov. 1897.

2. The Government and people of India are deeply indebted to the Government of the United States for the assistance thus rendered in the mitigation of suffering from famine; and in particular to Dr. Klopsch, proprietor of the New York CHRISTIAN HERALD, and the many other persons by whose exertions the grain and money received in India have been collected.

We would request your Lordship to be good enough to convey our grateful acknowledgments to the Government of the United States, and through it, to all who have shown such generous sympathy with the famine-stricken people of India. We have the honor to be, My Lord, your Lordship's most obedient, humble servants

ELGIN. E. H. H. COLLEN.
G. S. WHITE. C. M. RIVAZ.
M. D. CHALMERS.

Then follows an official diary showing the handling and ultimate distribution of the *Everett's* cargo, which consisted of 5,721 sacks of beans, 9,700 sacks of rye and 23,010 sacks of Indian corn, the collection of many hundreds of farmers in the West, and of thousands of our readers elsewhere.

The official report recites the labors of the Interdenominational Committee, under Bishop Thoburn, and the generosity of the Indian railroads in giving special transportation facilities. Bishop Thoburn's official report to the Indian Government shows a total of 155 carloads, distributed in the various famine districts as follows:

"The Christian Herald" Grain Distribution.

GRAND TOTALS.

Total car-loads of grain sent to Central Provinces and Hydrabad assigned districts	82
Total car-loads of grain sent to Northwestern Provinces and Oudh	34
Total car-loads of grain sent to Bengal, Bombay, Madras, Rajputana, etc.	16
Total car-loads of grain sent by Rev. George Lambert	23
Grand total	155

Concerning this distribution, the Government report says:

In a few districts in the central provinces, and possibly elsewhere, a part of the grain was placed at the disposal of the district officers for distribution through official channels and by the local relief committees. At other stations the missionaries were aided by the Consul, and in some instances direct assistance of the magistrates. As a general rule (though there have been occasional exceptions) the grain was distributed to Christians and non-Christians alike. Although the grain was not made over to, or distributed by, the Central Committee, they have evidence that the generous gift of the people of America has been wisely administered, and has done much to alleviate the sufferings of the famine-stricken districts to which it was sent. And they feel that a deep debt of gratitude for this timely and munificent gift is due both from those who are concerned in the administration of relief; to those charitable persons who contributed the grain; to those who organized the collection and despatch, and to the Government of the United States.

In a letter from Bishop Thoburn, quoted in the Government report, these passages occur:

It has been extremely gratifying to learn that the gift of this grain has impressed the people much more favorably than any distribution of money which has taken place. In some instances slight disturbances occurred, owing to the eagerness of the crowd to get relief, but as a general rule the people waited quietly and patiently until their turn came and the expressions of gratitude and delight were often very touching. When they saw the strange grain they were convinced that it must have come from a far-off country, and they seemed deeply moved when thus reminded that there were people, many thousands of miles distant, who cared for them.

In reference to the cash sent to India by Dr. Klopsch, the proprietor of THE CHRISTIAN HERALD, I am able to report the actual receipt by the Committee, of which I was Chairman, of Rs. 2,80,000. I am expecting daily Rs. 1,00,000 more, having been notified of its coming, so that it may safely be included in the total. In addition to this, Dr. Klopsch to my knowledge has sent about Rs. 40,000 to other parties.

Then follows the report of the Government Deputy Commissioner, also relating to the distribution. In part it says:

As a sample two trucks (car) were sent to Rupond station on the Bengal-Nagpur Railway to be distributed by the Circle Relief Officer of Burwara. One truck (car) was made over to the Church Missionary Society of Kutni for distribution amongst the poor of the town. The remainder was given out in doles among the poorer classes of cultivators, particularly aborigines and low castes. We had already lists of these poor cultivators prepared for the purposes of the Mansion House Fund. The amount of the latter was not sufficient to adequately supply the cultivators with food grain during the rains, when they were plowing their fields and tending their crops, and the distribution of the American grain therefore, served a most useful object into some extent supplying this want. The distribution was effected in every case under the control of the Famine Relief Officer, and I can testify to the work having been well carried out. The general plan adopted was first to choose a village where the inhabitants were aborigines or were known to be specially poor. The Mansion House relief list of the village was scrutinized, and the poorer tenants selected. A signed ticket was then given to the tenant for twenty or thirty seers, or as the case might be, and he was told to go to the central store where the grain was kept, present his ticket and receive his dole. Tickets of different colors were issued for different quantities of grain, so that the illiterate people might know the value of their tickets and get supplied with the right amount.

The expenses were comparatively light. The accounts received show that the whole distribution was effected at a cost of considerably under Rs. 1,000.

People were keener about the distribution of the grain than about any other kind of relief. It was the form of charity which appealed to them most, and I can testify from my own experience to the gratitude with which it was received. The distribution was made on the basis of the charitable lists prepared for each village. The poorest villages were supplied first.

The total number of persons kept alive by the grain was **51,000** as shown by the official table of the Government of India, given below. Fully **50,000** more were saved by the food purchased in India with the money sent by the Fund to Bishop Thoburn's Committee and to individual missionaries. The various remittances made by the Fund up to the present time make an aggregate of over **$175,000**, and it is estimated that this magnificent total of contributions from the Christian people of our land has been the means, under Divine blessing, of preserving between 50,000 and 65,000 natives from starvation. Following are the figures:

51,000 Persons Saved by the Grain Alone.

Place.	Families helped.	No. of persons in family.	Quantity in maunds.
Katni	4,896	17,000	2,580
Sleemanabad-Sehora	5,530	10,000	3,340
Jubbulpore	4,000	15,000	2,190
Total persons kept alive by the grain.		**51,000**	

The total Fund figures are not yet received. Add to the foregoing the number of persons kept alive by the money sent to India through the Fund, at least 50,000

Total saved through the Fund . . 101,000

Our readers everywhere must rejoice with us at this blessed result of their labors in behalf of India.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon the advertisements, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

BISHOP THOBURN.
Chairman of Missionary Distributing Committee.

LORD ELGIN.
Viceroy of India.

LORD GEORGE F. HAMILTON.
Secretary of State for India.

The Sunday School

THE WOMAN OF CANAAN.

Sunday School Lesson for April 3. Matt. 15 : 21-31. Golden Text, Matt 15 : 25.

BY MRS. M. BAXTER.

THE ministry of our Lord was chosen for him. He did not guide his own steps. His "hearing heart," ever attentive to the Father, who wakened him morning by morning to hear as one that is taught (Isa. 50 : 5, R.V.), received his instructions, and, without any consideration as to how such directions would affect himself, he always delighted to do his Father's will (Ps. 40 : 8). It was not pleasing to the flesh when the fault-finding Pharisees and Scribes came down from Jerusalem to interrogate him, saying: "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread" (Matt. 15 : 1-2). Depending as he did upon the Father, moment by moment, he was not at a loss for an answer; and it was in the form a question to them, "Why do ye, also, transgress the commandment of God because of your tradition?" They transgress tradition, you transgress commandment: they fail to follow the elders, you disobey God.

And he went on to explain: "For God said, Honor thy father and thy mother, and he that speaketh evil of father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; he shall not honor his father or his mother. And ye have made void the Word of God because of your tradition" (Matt. 15 : 1-6, R. V.). Seeing all these things in the light of his Father, he could meet his antagonists, whether men or devils from a point of vantage. He saw them from above as his Father revealed them, and he met their accusations by confronting them with their sin, not against him but against God. To this day it is the same thing. Those who most criticise the true work of the Spirit of God are they who make void the Word of God through tradition, and who set up the word of man in church discipline, or the word of man in worldly customs against the Word of God, so as to make it void by this tradition.

Was our Lord irritated at the presumption of these men in blaming him and his disciples? No; it was ever with him, "For this cause came I unto this hour (John 12 : 27); my father makes no mistake." "The cup which my Father hath given me, shall I not drink it" (John 18 : 2)? Jesus, instead of pitying himself, as some of his disciples pity themselves when a painful or disagreeable interview becomes their special test, the Lord made use of the occasion to enlighten the conscience of his would-be judges; and to teach his disciples a lesson. He showed the Pharisees that they were fulfilling the Scriptures in a way they had never dreamed of. They were the people foreseen by the prophets seven hundred years before, who honored God with their lips, while their heart was far from him, and he quoted to them Isaiah's text, worshiping him, teaching for doctrines the commandments of men (ver 7-9).

With what relief must our Lord have turned from the pride of his brethren according to the next one, when he was left to the company of Tyre and Sidon to the interview with a woman who understood him as not even one of his disciples did! She was a Canaanitish woman. Her first word to him was, "Have mercy on me, O Lord, thou Son of David." She acknowledged him as he who should reign on the throne of his father David (Luke 1 : 32); she owned him as her Lord, and pleaded, "Have mercy on me, my daughter is grievously vexed with a devil." It was a wonderful prayer from a Canaanite, and one from which Christians may learn much. She put the Lord in his true place. Far removed from the imperious demand of the nobleman of Cana, "Sir, come down ere my child die" (John 4 : 49), this woman regarded the dignity and position of him to whom she appealed. She prayed with her eye on Jesus, not on her prayer. "But he answered her not a word." How unlike his ordinary custom! When the Lord goes out of his way to do a thing, he has some special reason for it, some special purpose at heart. The Lord Jesus perceived in this woman one who could stand a test, and he would so try her that her faith might serve him as an example to the disciples themselves. These men, seeing that Jesus rebuffed her, interfered. They came and besought him, saying, "Send her away for she crieth after us," probably meaning that he should grant her petition as he had granted so many others, and heal her daughter, but the reason they gave was a very selfish one, "for she crieth after us." Not for thy sake, not for her sake, not for the suffering daughter's sake, but for our sake, that we may be rid of the nuisance, "send her away."

But there was more of oneness between this woman, who made her daughter's care her own, and the Saviour who came to make the sinner's care his own, than there was between selfish disciples and their unselfish master; that woman could serve his purpose while they sought to serve their own. Jesus answered, not addressing himself to them, "I am not sent but unto the lost sheep of the house of Israel." And she was a Canaanite. It was indeed a rebuff, as though he whom she acknowledged as the Son of David should say, "And who art thou that makest claims on me?" But she had seen one who could help her. Instead of being driven back into despair, she came near and worshipped him, saying, "Lord, help me." She would not be repelled. Driven from point to point, owning that she had no right, that she was but a dog, yet she knew that he could not be other than he was, Jesus, Saviour and Healer, and on the ground of her confidence in him, irrespective of her unworthiness, she urged her plea. "O woman, great is thy faith; be it done unto thee even as thou wilt." And her daughter was healed from that hour.

She had her way, but Jesus first had his way. When our Lord in his love and wisdom permits us to be tried in unexpected and incomprehensible ways, the enemy may seek to persuade us that our Lord is captious, or that he fails in love towards us. But who knows what may be the purposes for his kingdom and glory which may be served by that test in which he shall gain the victory. What has it been for believers of all ages since his time that Abraham passed victoriously through the great tests of faith regarding the birth of Isaac, and his offering up this beloved son in sacrifice, of whom it was said that "In Isaac shall thy seed be called!" What has it been for thousands of tried believers since, that Job came through his tremendous tests humbled, broken, but loyal to his God; adoring him!

Who can estimate the blessing to thousands of the fiery furnace in Babylon and God's men of faith in the fire; of David in the den of lions; of Paul in his continual tests? All go to prove that God is able to deliver, and that he is faithful to his own. God needs witnesses; and blessed is he, and blessed is she, whom the Lord elects to pass through special tests; it is no light honor. Blessed is he, and blessed is she who can stand an apparent rebuff, holding against all appearances, to what God has declared himself to be! Blessed are all they who put their trust in him! The Jews, the children of the kingdom, failed our Lord, but the Gentile centurion, and the Syro-Phœnician woman understood him. Turning from the persecuting, criticising Scribes and Pharisees, the heart of the Lord found rest in the trust reposed in him by this woman, who knew herself only as a dog!"

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

SURPRISE is a natural feeling in reading this incident of the woman of Canaan. Christ's treatment of her was so unlike his usual kind and compassionate manner, that we wonder what could have caused it. The woman presented the conditions which generally moved him to ready compliance. She was unselfishingly pleading for another, and she showed sublime faith in his power. Why then treat her in a way that seems harsh, if not insulting? It may have been that Christ was considering the people around him, his disciples and the followers who had accompanied him from Galilee, rather than the woman. They had just witnessed the captious criticism

THE HEALER OF THE SICK.

of the religious leaders of the day, who were concerned about the washings and rites and ceremonies which constituted their religion, and could not open their hearts to the broader and higher view of a religion of faith and of a transformed spirit. By drawing this woman out, and provoking her to show her faith and her earnestness, even when repelled, he was setting before his followers a contrast which was full of teaching. These blessings that his own countrymen held so lightly, others coveted. This faith, which was so rare among his own people, was manifested by a woman belonging to a nation which they regarded as dogs. It is as if he was shaming them by this example of unwavering faith.

Then Jesus departed. We can understand how weary he must have been of such nonsensical questions as those addressed to him by the Scribes and Pharisees. "Why do not thy disciples wash their hands before they eat?" How pitifully small their minds must have been! Christ preached about purity of heart, about hungering and thirsting after righteousness, about the duty of loving even enemies and about the need of being born again; but these people take no notice of these high themes and ask him about these ceremonial washings. It was no wonder Jesus departed. The same spirit survives now. If a great preacher is winning souls for Christ and turning many to righteousness, many people withhold the approval until they have received answe to the questions: "What is his denomin tion?" "How was he baptized?" "I whom was he ordained?" etc. A writ who spent some years in the Tyrol, on t borders of Austria and Italy, says that l knew brigands who would rob and k travelers without compunction, but t same men would be in an agony of d tress and remorse if through forgetfu ness, they ate a particle of meat on Friday in Lent. It is so much easier yield obedience in matters of observanc than in inward submission to God, th men always choose the outward a neglect the inward.

A Woman of Canaan. That is s belonged to the region where Christ th was. In the old days, when Joshua to possession of the land, it was hoped t eventually all the aboriginal inhabita would be killed, or driven out, but t Hebrews never succeeded in getting p session of the whole country. Even the greatest days of Jewish power un David and Solomon, "the Canaanite w still in the land," and their descenda were still there in the time of Christ, w settlers from other lands, attracted by t commercial prosperity of Tyre and Sid They were a thorn in the side of t Jews, who felt toward them such hat and scorn as our fathers used to t toward the Indians. They habitua spoke of them as dogs. Mark descri this woman as a Greek an Syro-Phœnician, probably me ing that she spoke Greek and longed to that branch of t Phœnician race which had s tled in Syria, when the ot branch, known as Liby-Phœ cians, settled in Africa. Wi Moffatt went among the chuanas, he visited a Dut farmer, who, learning that was a preacher, asked him conduct family prayer. Mof willingly consented, and as the farmer to send for his w people. The farmer called in his white help, but when Mof told him to bring in the nativ too, he said, "What is the u They have no souls." Mof insisted, and they were brou in, and they showed under teaching that they were as pable of feeing as the whi

Grievously vexed with a de Probably such a condition would be diagnosed by c physicians as epilepsy. It is clear what this demoniacal p session really was. While symptoms, as described by Lu who was a physician, were th of epileptic insanity, it is evid that the people believed the tims to be under the powe evil spirits, and Christ sha their opinion. It is remarka that even at the present day same belief survives in Orie lands. Dr. Nevins describes, in his w on the subject, cases that he attended China, which are exact parallels of those scribed in the Gospels, and he menti many that yielded to faith and prayer

The dogs eat of the crumbs. The qu witted woman availed herself of the o ing Christ's words afforded. It was bread of life she wanted for her daugh and low as his words seemed to place h they did not absolutely exclude her fro share. Her reply coming so soon a the captious talk of the Pharisees, phasized the contrast. It is related a professor in a great university that p ing through the servants quarters he ca upon a boy who was employed to sh the students' shoes and run errands. boy was intent upon a book and the p fessor knowing that he ought to be at work instead of reading and suppos that it was a dime novel that so interes him laid hands on the book. To amazement, he found that it was a c of Virgil. He was still more surprised find that the boy could translate it a learned that he had picked up the kno edge by studying the books the studen left in their rooms when they were ou their recreations. The study which t counted a task and a labor, the boy eag sought as a privilege. "If these high b youths," said he, "were half as much earnest as this serving lad, what schol they might become!"

THE FAMILY AND HOME CIRCLE

Dairy Customs of Holland.

rrying the Milk Home in a Boat—The Quaint Old Town of Dortrecht.

THE quaint ways of the land where canals and rivers serve as streets and roadways are always matters of curious interest in our country of solid highways. Low, l-looking houses, picturesque wind- ls and fishing boats, grazing kine l goats, and thrifty, stolid folk in pecu- ir costume always constitute a part of t Holland which the mind calls up. l which the artists are ever ready to sent to us on attractive canvases, and are not regretful when a little of the etry of youth is mingled with the emin industrial or church-going life of sturdy, phlegmatic Hollander. Our ture illustrates a scene similar to many ich may be witnessed any time on the ers or canals in the neighborhood of rtrecht. The custom in Holland to milk the cows in the field where y graze, and the milk is carried nce to the barns or houses in at brass jugs, in which, of course, is not allowed to stand, but is mediately emptied into pans. here water-ways have not to be versed, the milk cans are usually ied back and forth in little carts awn by dogs. Evidently the ople in our picture live on the posite side of the river from their sture. Perhaps the young herds- n is asking the pretty milk-maid ery serious question—may be as when she will name the wedding- y. Dortrecht is one of the oldest d quaintest towns of Holland, ny of the houses dating from the panish occupation. It was at ort, or Dortrecht, in 1618–19, that e famous Synod of Dort was held settle the Armenian and Calvinist ferences, and the old hall, now molished, used to be an object of terest to all visitors. Dortrecht as one of the first towns in Hol- nd to embrace the Reformed re- gion, and in 1572 it was selected as e place for the convention of the puties who first declared the inde- ndence of the United Provinces. has given to the world some noted artists.

CARRYING THE MILK JUGS HOME IN HOLLAND.

eraniums, Cake and Apple Sauce.

Perhaps a good housewife need not go ten to the apothecary's shop if she nows the resources of her old-fashioned rden. Everybody knows that peach- ee switches flavor ice-cream: that rose- ater and dried rose-leaves for the scent- r are possible without purchase: but w many know that a few leaves of the d-fashioned, sweet-scented geranium in e bottom of a cake tin will impart a de- ious flavor to cake: or that laid on the p of a bowl of apple sauce they give a avor much approved by many people.

he Old Folks.

Solomon gave a full-length portrait of aged man. By striking figures of speech, set forth his trembling and decrepit- e, and then comes to describe the hiteness of his locks by the blossoming the almond tree. It is the master-touch the picture, for I see in that one sen- nce, writes Dr. Talmage, not only the ap- earance of the hair, but an announcement the beauty of old age. The white locks a bad man are but the gathered frosts the second death, but "a hoary head is crown of glory," if it be found in the way f righteousness. There may be no color the cheek, no lustre in the eye, no spring the step, no firmness in the voice, and et around the head of every old man hose life has been upright and Chris- an there hovers a glory brighter than ver shook in the white tops of the almond- tree. If the voice quiver, it is because God is changing it into a tone fit for the celestial choral. If the back stoop, it is only because the body is just about to lie down in peaceful sleep. If the hand tremble, it is because God is unloosing it from worldly disappointments to clasp it on ringing harp and waving palm. If the hair has turned, it is only the gray light of heaven's dawn streaming through the scant locks. If the brow, once adorned by a luxuriance of auburn or raven, is smitten with baldness, it is only because God is preparing a place to set the everlasting crown. The falling of this aged Christian's staff will be the signal for the heavenly gate to swing open. The scattering of the almond blossoms will only discover the setting of the fruit. Elijah's flaming equipage was too tame for this ascending spirit. The arms of Jesus are grander than bounding horses of fire!

A Little Boy who Sang for Cuba.

Walter C. Frank, a bright little lad of Chatham, Pa., has sent a gift of money to the fund, "so that some poor little boys in Cuba may get something to eat." He raised the money by singing to his friends the verses of the well-known hymn:

> I think when I read that sweet story of old
> When Jesus was here among men.

Walter's singing bore fruit, and some of the little famine sufferers in Cuba will have cause to bless the little American lad whose sweet notes were coined into bread for them.

New York's Doll Show.

Three years ago, the idea of a model doll show was first suggested in New York City and met with considerable favor. This week the metropolis is in the midst of the third exhibition of the kind. All the proceeds are given to charity, and many of the leading philanthropic ladies of the city are among the patronesses. One of the most interesting features is an apartment house for women, modern in all its appointments, is regarded by competent judges as a safe investment, requiring only an initial undertaking to lead to many others. The estimated available tenantry for such buildings is not less than fifty thousand women.

Kites and Birds.

Scientists who have been manipulating large kites, in relating many amusing observations, tell us that large birds are always interested in the strange devices floating in the air, and cannot quite make them out. Prompted by curiosity, they hover around the kites and subject themselves to the danger of entanglement in the string. No bird, however, has alighted on a kite or attacked one. While one scientist was flying a train of five kites, a large, silver-tipped eagle came suddenly out of the higher air and swooped round and round the kite, looking against the sunset sky like a huge silver ball. As the train of kites was pulled in, the eagle followed, visiting one kite and then another. Another experience was had with a stork that came from the New Jersey side of the Hudson and flew straight for the queer object in the air. He apparently had made up his mind to go straight through it, but changed and dived underneath. He went around and above it, and through a glass it could be seen that he cocked his eye at the intruder in a most comical manner. While kites were high in the air, one March, flocks of geese flying in the V-wedge passed over. They stopped, broke up and hovered above the queer object, and at last slowly re-formed and flew away. Small birds of the air will alight on the string holding the kite and sway to and fro.

Polygamy in Africa.

The most difficult problem, we are told, that meets the European missionary dealing with South African tribes is that of polygamy. So says the Bishop of Bloemfontein, whose diocese extends over Basutoland, the Orange Free State, British Bechuanaland, and Griqualand west. It is gratifying to note that missionaries in South Africa present a solid front against this evil. The Bishop says: "Were it not for polygamy, the task of the Christian missionary would be comparatively easy; although I do not, perhaps, go so far as some missionaries, who maintain that if only some concessions concerning this matter could be made, the whole Basuto nation would speedily become Christian, at least in name. This point has never been considered for we are all agreed that we can enter into no truce with polygamy.

An Ideal Home.

The most perfect little home I ever saw, wrote Helen Hunt Jackson, was a little house into the sweet incense of whose fires went no costly things. A thousand dollars served as a year's living for father, mother, and three children. But the mother was the creator of a home: her relations with the children were the most beautiful I have ever seen; every inmate of the house involuntarily looked into her face for the keynote of the day; and it always rang clear. From the rose-bud or clover-leaf which, in spite of her hard housework, she always found time to put beside our plates at breakfast, down to the story she had on hand to read in the evening, there was no intermission of her influence. She has always been and always will be my ideal of a mother, wife, and home-maker. If to her quick brain, loving heart, and exquisite face had been added the appliances of wealth and enlargements of wide culture, hers would have been absolutely the ideal home. As it was, it was the best I have ever seen.

THE ANGELS CAME TO TOWN.

PEOPLE tell the story yet,
With the pathos of regret,
How, along the streets one day,
Unawares, from far away,
Angels passed, with gifts for need,
And no mortal gave them heed.
They had cheer for those who weep;
They had light for shadows deep.
Balm for broken hearts they bore,
Rest, deep rest, a boundless store;
But the people, so they say,
Went the old, blind, human way,
Fed the quack and hailed the clown,
When the angels came to town.

It has been and will be so.
Angels come and angels go,
Opportunity and light,
'Twixt the morning and the night,
With their messages divine
To your little world and mine,
And we wonder why we heard
Not a whisper of their word,
Caught no glimpse of finer grace
In the passing form and face,
That our ears were dull as stones
To the thrill of spirit tones,
And we looked not up, but down,
When the angels came to town.

ALFRED J. HOUGH.

A BLIND BOY GRADUATE.

FRANZ JOSEPH DOHMEN, of Austin, Texas, ranks above any of his fellow-students of the present senior class of the University of Texas. At the next commencement he will receive the degree of Bachelor of Literature. The fact that Franz is the first "honor man" of his class is only remarkable because since his tenth year he has been totally blind. He is twenty-four years old, and was born at New Braunfels, Texas, of German parents. His father, Dr. Dohmen, was at the time of his death the State oculist, and one of the most distinguished men of his profession in the State. When young Dohmen was ten years old he was seized with an attack of typhoid fever which settled in his eyes, and when his strength was restored it was found that he had completely lost his sight. His fondness for study and his natural musical taste have apparently afforded him ample recompense for the loss of his sight. He was placed in the Blind Asylum and there had his talents for music developed, and at the same time received splendid preparatory training for his university career. While he was studying in the Blind Asylum he received training in the system of writing for the blind. He is a master of this system and writes it rapidly. He comes to the university daily with his note-book, attends class, takes notes, and goes about the building so easily and naturally that the loss of his sight is scarcely noticed. When a term examination occurs he writes his answers to the questions according to his short-hand system for the blind, and then takes his replies home and makes a neat copy himself upon his typewriter. He does his typewritten work rapidly and neatly, and presents to his professors manuscript faultless in its appearance, and almost flawless as to its scholarly diction.

He was graduated from the Blind Asylum in 1893 with the highest honors, and has now been a student of the University of Texas for five years. His proficiency as a performer on the piano is a great solace both to himself and friends, but his greatest delight consists in delving in the problems of higher mathematics, philosophy, and political science. He speaks and writes English, German and French, is a fair Latin scholar, and knows a smattering of Greek. Mr. Dohmen is rather tall. His face is refined and pleasingly intelligent. His disposition is bright and cheerful. He is an illustration of what a bright, resolute young lad can accomplish.

A CHRISTIAN'S REST.

WHERE'ER my thoughts may wander,
'Mid clouds, on earth, o'er flood,
Or where I soar or ponder,
In every place is God.

I fear, I weep, I tremble,
I'm weak and sinful too,
I hear a voice that tells me
"Cheer up child, I love you."

It thrills among the ether,
Fills space and earth and flood,
It comes from Calvary's hilltop:
It is the voice of God.

Malcom, N. Y. —REV. SIPKO REDEKUS.

Gospel Work in Virgin Fields.

Rev. Thomas Lain Tells how the American Sunday School Union is Planting Schools in Texas, Arkansas, and the Indian Territory.

NOT until the day of final account, when the King reckoneth with his servants, will it be known how much our land is indebted to the devoted men whom the American Sunday School Union sends into newly settled districts, to organize Sunday Schools. In thousands of villages and scattered communities there was no religious observance, no respect for the Lord's Day, no sound of public prayer and praise, until one of these godly men made his appearance and gathered the children together to hear the story of the Cross. From the small beginning of twenty or thirty children meeting in a schoolhouse, or a barn, or under the shade of a great tree, have proceeded influences which have affected every household and have transformed the lives of children and adults. Very often the school has developed into a church and men and women have gathered in Christian fellowship, who for long years, had forgotten the God of their fathers and the duties they had learned in the pious homes of their childhood.

REV. THOS. LAIN.

One of these missionaries who has just received his twenty first commission from the Union recently visited the offices of THE CHRISTIAN HERALD and told a thrilling story of his twenty years of labor. He has been working in Texas, Arkansas, Louisiana, and the Indian Territory, and has succeeded in organizing 718 schools, in which there have been 35,642 scholars and 3,231 teachers.

Forty years ago one of the schools organized in Northeastern Missouri by the saintly Stephen Paxton, had for its superintendent Mr. A. M. Lain, one of the good, radical, progressive characters who are to be found in all our young communities, full of activity and energy which make them the leaders in all public movements. Trained among the hard shell Baptists, and converted under the preaching of a Methodist minister, he put into his religion the energy of his business life. He was a Prohibitionist, a Free soiler, and an extreme man in everything he took up, self educated, a hard worker, and an intense patriot. Mr. Lain died in 1861, leaving a young family to struggle along on his farm under the joint care of his widow and his brother.

Thomas, the eldest son, then a boy of twelve years, worked on the farm, and as the years passed and his younger brothers were able to take his place, he went to the State of Texas and in other directions where work could be obtained. His father had taken care that he should be well drilled in Sunday School lore. The lessons and all that pertained to them had been his curriculum, and his secular education was obtained in the public schools of his native town of Louisiana, Mo. He became a teacher and taught a district school in his native state for a period of three years.

Wherever he was at work, the Sunday found him in the nearest Sunday-school, and if there was no Sunday-school within easy reach, Thomas Lain made it his business to organize one. He generally served as superintendent until his occupation called him to another locality, when he would leave the work in the hands of the best man who was available as his successor.

Mr. W. H. Gill, who had charge of the American Sunday-School Union's evangelistic work in Northern Texas, visited young Mr. Lain and finally persuaded him to enter the service of the Union as a missionary.

Mr. Lain became an enthusiast in his work, and as he saw how invariably beneficial effects followed when a Sunday School was established in a community, he exerted himself to introduce them wherever there was opportunity. Sometimes a great deal of tact was needed to induce the citizens to consent to the innovation. In one district where he tried to organize a school, he was repeatedly referred to one man who was evidently the ruling spirit in the community. Mr. Lain went to his house and stated his business. The man was at work at a distant part of the farm, but his wife was at home, and she promptly assured the missionary that there was not the slightest hope of getting his consent. He was violently opposed, she said, to religion in any form, and especially to preachers. She begged that Mr. Lain would not attempt to see him, as he would have to endure insult and hard words. The missionary, however, made his way to the field, where the man, with his two sons, was hard at work under the blazing sun hoeing cotton. He stated his business briefly, but the man told him gruffly that he was too busy to spend time talking to preachers. He went on with his work, and Mr. Lain took the hoe from the hand of one of the tired boys and followed him across the field working as fast as he did. At the end of the row he turned and was astonished to see his visitor, hoe in hand at his heels. "Well" he said, in amazement, "you do know how to handle a hoe," and he held out his hand and gave the missionary a hearty grasp. Finding that he had won the man's respect, he presented again the object of his visit and found him willing to listen. It turned out that the man himself had once been a preacher, but an unhappy experience had set him against religion. Mr. Lain talked with him and finally persuaded him to attend the meeting he had arranged for the organization of the school. He kept his promise and made a speech in favor of the project. They made him superintendent of the school, and he proved a most efficient officer. From that time on he was a changed man, and no one heard him say a word against religion. "It took an hour's hard work," Mr. Lain says, "to hoe that row, and my hands were badly blistered before it was done; but it was by far the most profitable hour's work I ever did."

One incident, which shows how God protects his servants by apparently ordinary circumstances, occurred during Mr. Lain's early labors in Texas. In a small town, where he was trying to establish a school, he met a doctor, who had made himself conspicuous by opposing the project. The doctor, recognizing him, began a bitter attack on religion and preachers. Some of his charges were so obviously a distortion of facts that Mr. Lain remarked, "You are talking from prejudice, not from reason." The doctor chose to regard the remark as an insult and told Mr. Lain he would be sorry for it. He paid little attention to the threat at the time, but a few weeks afterward, meeting the doctor again, he learned that he had been in more danger than he knew. "You came near paying dearly for that remark of yours the other day," said the doctor. "I made up my mind to teach you a lesson in politeness. I went to a friend of mine named Mr. L——, who has always stood by me ever since the days of the war, and asked him to help me get even with you. To my surprise, Mr. L—— refused, and told me a story about you which has changed my opinion of you. It seems that some time ago, when he was working on the Cotton Belt Railroad in Arkansas, he was taken sick, and you went to him, and finding him all alone, you nursed him, and when he was well enough to move, helped him to reach his friends. He has never forgotten the service you rendered him, and he told me plainly that he hoped, for his sake, I would do nothing to injure you. I stand by him still, so you owe it to your doing him that service long ago, that I did not fulfil my threat." Mr. Lain was not aware that his friend was in the neighborhood, and had almost forgotten the circumstances narrated, but he was very thankful that in looking for an ally, the doctor should have gone to a man who had so good a memory for past kindnesses.

"We sometimes find a difficulty," Mr. Lain says, "in getting a place to meet at first, but we always find a way to overcome it. I remember one district we we unable to get room in a school house or barn or in any building, so we held t meeting in a grove under the shade of big tree. We had an enthusiastic me ing, and organized a school. The ve next day there were men at work choppi down some of the trees, and they soon h a log cabin built, in which the school m At Pecos City on the western border started in a vacant store. I arrived the on a Saturday evening and went to a ho for the night. I asked at the hotel there was any one in the neighborho who professed to be a Christian. I w referred to a lawyer, and after getting little supper, I went out to find the la yer. He was delighted to hear the p pose of my visit and entered enthusia cally into my plans. He insisted on taki me over to see a pious couple at so distance who, he said, would be glad know about it. There was no sch house, but there was a vacant store, a the lawyer thought he could persuade owner to let us have it. He was resolv to begin right away, so he hunted up owner, who consented, saying he wo like to have the new store dedicated, a we had a very good meeting and a th ing school was established."

About three and a half years ago L Lain began work in the Indian Territ among the five civilized tribes. He w up the Arkansas River to a place ca Broken Arrow where the Indians were camped for their annual green corn dan He made the acquaintance of several fluential chiefs there, but his efforts make arrangements with them for org izing Sunday Schools in their towns w defeated by the whiskey peddlers w contrary to law were making the n drunk. In leaving that district Mr. L met with a young physician whose adv he sought on his projected tour. T young doctor was very discouraging. said: "If you knew as much of the Indi as I do, you would let them alone." Lain, however, determined to go on persuaded the doctor to go around w him and introduce him. This was d and the effort proved successful several schools were organized. one of the schools a most pr ising work has been done. went on until last year, whe cyclone swept the school-ho away. Mr. Lain was n fied of the misfortune at once sought around help to rebuild. It sometime before he able to go to the sec to look after the erect of the new school-ho When he arrived, found to his surprise joy that the people not waited for his c ing, but had set to w themselves and buil better house than the that had been destro A clearer proof of ap ciation they could not h given. There is now a ular church organized in school-house, and a remark work of grace has been witne there. The young doctor who at outset had no faith in the projec now one of the most energetic and de ed workers in church and school.

Mr. Lain expresses strong hopes of success of the work among the Indi They show, he says, in many instance very marked appreciation of the valu the school. They will come long tances to attend the services. It is no all uncommon to see a whole family ar at the school, having ridden the wh distance on the back of one horse. man who has had exceptional opport ties for observation said that a good Sunday School in a district could do more the cause of order among the Ind than could three United States marsh Mr. Lain knows personally a numbe Indians who have proved most exemp Christians, and mentions the names Choctaws, Creeks and Cherokees are doing very successful work as pre ers to their people.

Anyone willing to aid in this impor work can send money to THE CHRIST HERALD or can communicate with I Bancroft, Secretary Am. S. S. Union, Fifth Avenue, New York City.

AN INDIAN FAMILY OF THE CREEK NATION.

AN INDIAN CABIN, INDIAN TERRITORY.

SORROW AT THE BOWERY MISSION.

Sunday Morning Conflagration Visits the Dormitories and Eleven Inmates Perish—"Tried As by Fire."

THE readers of THE CHRISTIAN HERALD, who have been interested in the work of the Bowery Mission, will learn with sorrow that a fire, which resulted in the loss of eleven lives, occurred in the dormitories of the Mission early in the morning of Sunday, March 13th. How it originated remains a mystery; but it was probably due to carelessness on the part of some inmate. Every precaution against fire has always been taken by the managers of the Bowery Mission, and the building is abundantly supplied with fire-escapes in front and rear, readily accessible from the windows on every floor. A night-watchman was in charge, and he made his rounds hourly, visiting the different floors, walking through the dormitories and inspecting every room and corridor carefully less than half an hour before the fire broke out. The flames were confined to the three upper stories and, fortunately, were discovered in time to allow of the escape of almost all the inmates. A few, who were probably stupified by the dense smoke, failed to reach the windows, and they were found by the police and firemen, quite dead, and some of the bodies badly charred by the flames. A number of the inmates saved only their night clothing, and were supplied with garments by the Mission Superintendent, John H. Wyburn, who was at his post, striving heroically to save life.

This sad occurrence has naturally cast a gloom over the Bowery Mission, which has stood for so many years as a Gospel Lighthouse on the Bowery that has become, in a measure a national landmark. During the two decades of its existence thousands of sinners have been led into the light of the Gospel in its Mission Chapel, and its converts are to be found in almost every country on the globe. Multitudes of homeless and destitute men, weary and sick of sin, have found welcome and grateful shelter within its walls. Former criminals, too, have dated their change to a better life from the hour they first entered the Mission. It has sent forth a gallant army of Gospel-bearers to many parts of our own land, and its spiritual influence has been far-reaching. Mrs. Bird, "The Mother of the Bowery Boys," whose life is consecrated to missionary work among the sons of the densely-peopled east side, has held her weekly meetings in the Mission Hall and there gathered in a harvest of souls. The "Converts' Meetings," held every Sunday afternoon under Superintendent Wyburn's leadership, have also been a wondrous spiritual factor in the Mission's work, and every week has brought hundreds of special requests for prayer from far and near to be laid before the Lord in supplication by that little Sunday gathering of converts. During the last three years or more, since the Mission came under the control of THE CHRISTIAN HERALD, its field has broadened and expanded, and its energies have been multiplied. It has fed the hungry, clothed the naked, and ministered to the sick. Its Free Dispensary has been a means of blessing to thousands of sufferers. No friendless waif has ever been turned from the hospitable doors, or denied food and shelter. It has brought a new and intensely practical interpretation to mission-work and has ceaselessly labored for the bodily and spiritual uplifting of the lowest section of "God's Poor," with whom it came into daily contact.

This sad disaster, with its burden of sorrow, is the sorest trial the Bowery Mission has ever experienced. The Mission has literally been "tried as by fire." But, from the ashes of this experience, there arise hopes of a deeper consecration, a richer desire for service, and a stronger resolve to devote more and more the whole energies of the Mission and its leaders to the winning of souls. Life is uncertain, and the summons which suddenly called away these eleven human beings may come with equal suddenness to any of us. There are occasions when all human precautions seem futile, and when nothing but the knowledge of being upborne in the arms of a gracious God can allay the fears that fill the soul and bring dismay to the heart.

Dr. Klopsch, who is now in Cuba, was informed of the fire by cable, and the following sympathetic message was cabled by him in reply:

"HAVANA, March 14.

"The terrible disaster at the Bowery Mission makes my heart bleed. I would return immediately, but with thousands dying around me, my duty is here.

"LOUIS KLOPSCH."

All the funeral arrangements were undertaken by THE CHRISTIAN HERALD, under whose auspices the Bowery Mission has been conducted for the last three years. The last sad rites will soon be performed and the dead laid to rest. Soon all the evidence of the fire will have disappeared and the Mission will have resumed its work among the east-side multitudes; but the memory of those whose spirits went up to God on that Sabbath morning will never be forgotten. The Superintendent of the Mission and his associates request the prayers of our readers, that they may be sustained in their bereavement, that their hands and hearts may be strengthened for future service, and that a greater zeal, a deeper devotion, and a fuller consecration, may follow as a result of their "trial by fire."

MISSION HOUSE ON THE NIGER.

NATIVES BEFORE THE PALACE OF THE KING OF LOKOJA ON THE NIGER.

War Clouds in Africa.

For many weeks past Europe has been watching with intense interest, developments in the struggle between France and England for commercial supremacy in the Niger country. Recently the excitement was intensified by the news that a French corps, composed of both whites and natives, had invaded British territory in the Borgu and Gambara countries, north of Lagos, and in the "Hinterland," back of Ashanti and the Gold Coast, and even as far as the native kingdom of Sokoto, beyond the left bank of the Niger River. The territory to which Britain lays claim is said to be well-defined by official maps. On the other hand, France denies that the sphere of British influence includes those countries beyond the ninth degree of north latitude and west of the Niger. French expeditions have thereupon been sent to occupy the native towns of Nikki, Boussa on the Niger, Kiama and Boria, at which last-mentioned place they met a party under British command, and called upon it to haul down the British flag. There was a guard of Haussa soldiers, with a non-commissioned officer, at Boria, and the removal of the flag was refused. On an other occasion, at Wae, a place to the north of Ashanti and Cape Coast Castle, claimed to be within the limits of British territory, a French captain, with about sixty native soldiers, established a post, notwithstanding formal protest, and, at a later date, four French officers, with a hundred men, arrived at Argungu, in the kingdom of Sokoto. These occurrences, happening in rapid succession were the occasion of much diplomatic correspondence. It is not beyond a probability that the Niger country, which has enjoyed a season of peace, may again be the scene of a bitter struggle for mastery between two invading nations, whose messenger first came among them in the name of a Christian civilization.

New York's Great Revival.

Incidents of the Moody Meetings at the Grand Central Palace.

VAST crowds attended the revival meetings at the Grand Central Palace, New York, that were conducted by Mr. D. L. Moody, the well-known evangelist. Many remarkable things were said by Mr. Moody himself and by the other speakers also. We devote space to some of the more striking passages from the great evangelist's addresses:

CHRISTIAN FAITH.

"I never saw any one who was without faith that good would come from such a meeting as this who could do any good work himself. More harm is done by Christian people predicting defeat than by those who are not Christians. If you don't believe that something is to be accomplished here, retire at once, and be assured that if you believe truly that good not only can come, but will come of these meetings, the good will be done. Was ever a city darker than Jerusalem before the Day of Pentecost, or Babylon when Daniel went there. There is a great difference between believing that God can use you, and believing that God will use you. Bring all the influence to bear on your friends that you possibly can, and if you have faith that your efforts surely will have fruit, they will be successful. There were many in the army of the Israelites who believed that God could help them to slay Goliath; but David not only believed that, but also believed that God would help him, and so he went forth and slew the giant. Out of the twelve spies who were sent by Joshua, from the twelve tribes, to view the Promised Land, ten reported that it was a land flowing with milk and honey, but there were giants in it also; but two said that there might be giants, but they were not afraid of them: God would help his people to conquer. We know the names of those two out of the twelve. They were Caleb and Joshua. But who knows the names of the others?

BRING MEN TO CHRIST.

"Bring men to Christ. That is what we want. I don't know anything that will scare a New York man more than to have four men after him. If you know a man who has not been to church in twenty years, four of you go after him and bring him here. To the first man he will say: 'What! Go and hear that old mountebank? No, indeed.' But by the time the fourth man arrives he will weaken, and you will get him. I would rather preach to that man than to the old bald-headed man who has sat in the fourth pew for twenty-five years and what he heard rolled off him like oil off marble. If you will get up and go at it Christ can be preached to all in New York before the end of the week. If you will work we can have the grandest meeting ever held in this city."

WILLING TO SAVE.

"I am of those who believe that swearers, thieves, gamblers, drunkards, rumsellers and Sabbath-breakers are lost. I don't believe that some of them would want to go to heaven. The Bible sense of lost is 'out of God's way.' They have lost their way in this dark work. Christ comes to break their fetters, to set them free. He did not come to condemn the world, but to save. He will seek them out. He is a seeking Saviour. Do you think there is a man or woman here to-night whom he has never sought? Many of you have had good fathers and mothers. Was not Christ seeking you through them? Many of you have been appealed to by ministers. Christ was speaking to you through them."

LONG-DRAWN PRAYERS.

"I get tired of some people trying to pray who begin with long preambles by telling God how good and great and wise and infinite he is, and then maybe don't have anything to ask for in the prayer at all. No archbishop could have made a better prayer than that of blind Bartimæus. And, like as not, it was his first. Pray to-night in the same way for God's spirit on this mission. Let that cry, "Lord, that I may receive my sight!" go to heaven to-night. The answer will come before I get through preaching."

NO INTRODUCTION NEEDED.

"It isn't often that a rich man will climb a tree to look at a passing prophet. Christ saw him and called him by his name, telling him that he would sup with him that night. Zaccheus must have said to himself: 'Now, I wonder who ever told Jesus of Nazareth my name?' But no introduction was ever necessary to Jesus. He knows the names of all of you here to-night, and where you live, and he knows your hearts and minds better than you know them yourselves."

"WHERE ART THOU?"

"Twenty-two years ago to-night was one of the happiest nights of my life. I was in New York, down in the Hippodrome, the same place where the Madison Square Garden is now. I preached a sermon from the text 'Where Art Thou?' A man had gambled and drank the night before. He had gambled away some of his employer's money. He saw a crowd going into the Hippodrome, and went in with the others. When I gave the text, 'Where Art Thou?' he got angry. He thought it was addressed only to him personally, and wanted to know whose business it was as to where he was. Again I asked the question 'Where Art Thou?' and the man put on his hat and started for the door. He went out, but he came back. That man was converted the same night. To-day he is one of our best workers, one of the brightest stars of the work here in New York. I like to stand here in New York again to-day and say that it is the same old Gospel."

A great many requests for special prayer were received daily. One morning brought the following:

Twenty-five for sons, 8 for daughters, 10 for their children, 9 for grandchildren, 8 for husbands, 7 for brothers, 4 for sisters, 1 for his father, 6 for backsliders, 10 for intemperate relatives, 9 for pastors and churches, 2 for Sunday school teachers and classes and 98 other requests.

Our Life-Saving Mission in Cuba.

DR. KLOPSCH AND MISS BARTON WRITE OF THE EFFORTS TO RESCUE THE SKELETON POPULATION.

Urging Forward the Relief Work in the Face of Personal Peril—Tiny Living Skeletons from Los Fossos—"The Christian Herald" Orphanage—Graphic Pictures of Suffering.

OUR mail this week has been freighted with news from Cuba that is at once both cheering and sad—cheering because it tells of the glorious life-saving work that is being accomplished among the famine sufferers by our devoted Relief Fund workers, and sad as affording a glimpse of the frightful and wretched misery that still exists unrelieved in many parts of that unhappy island. We give the brighter side of the story first. The letters from Miss Barton and Dr. Klopsch afford cause for sincere gratitude that the work of the Fund is making such excellent progress. Miss Barton writes as follows:

To The Christian Herald:

It was half-past four on the morning of March 2 that Dr. Hubbell, Mr. Elwell, one or two guests and myself met Senator Proctor and Col. M. M. Parker, of Washington, at the ferry and station for Matanzas. This is one of the large cities of the Island of Cuba, having some fifty thousand of its own inhabitants, among whom have been concentrated eight to ten thousand strangers to exist helplessly in enforced idleness for nearly two years.

Our good-hearted consul, Mr. Brice, seemed to dread to show us the worst they had, and conducted us hesitatingly to the four hospitals for concentrados, a mile or two away from the center of the town.

The Governor, a royal Cuban and a new appointee of Captain General Blanco, with warm heart and polished manner, had no hesitancy in welcoming us to his elegant mansion, and in bringing his wife, mother and sister to assist in receiving and to bid us welcome to all they had to offer or that we could desire. The half hour's seance in that polished marble saloon, with its spacious elegance, the deep feeling of the Governor, the still deeper sympathy of the ladies, whose daily lives are given to the poor sufferers about them, was a scene not to be forgotten.

As we drove out of the town we halted for a short call at the municipal hospitals, generally attended by sisters of charity; scantily provided, it is true, but well cared for. Generally a little is paid by, or for, each patient per week, that helps to keep up the general fund. Our welcome by the sisters was most cordial.

A mile further on we came to the four hospitals, where nothing was paid, and it is scarcely too much to say nothing is had. There were between one hundred and two hundred men, women, and children in all stages of hunger and disease; there were more than this number of empty beds that could be thrice filled from the huts and hovels outside, but the hospital authorities feared to take in more lest they perish with hunger from their inability to feed them.

Our visit has been one of inspection; returning to Havana by the afternoon train. The train of next morning took to Matanzas supplies of cereal foods, milk, rice, meat, canned, meats, fish, malted milk, flour, tomatoes, canned vegetables and soap, more than enough to fill three baggage cars for the prospective shipment from New York direct to Matanzas steamer.

The hospital committee and surgeons are organized to work under my charge, and begging that one of our Red Cross men be temporarily assigned to assist in their distribution we turned our steps toward Havana with a thankfulness unspeakable in our hearts, for the great chief of our country who had asked the food the great hearted people who had given it: the efficient committee who had organized and sent it, and the generous and tireless workers of THE CHRISTIAN HERALD, whose gifts faithfully come to us with the injunction—"Use our money; tell us the needs; we send more."

CLARA BARTON.

Another letter from Miss Barton describes the new American National Red Cross Orphanage, recently opened, the funds for which were supplied by our generous readers. She writes:

"The streets and the huts around this great city literally swarm with orphans—the children of reconcentrados. The father, perhaps, has fallen in the ranks or dies of illness. The mother with her helpless little ones, driven from home, shelterless, foodless, friendless, succumbed to the conditions; and one day these little ones found themselves, or, rather, were found, alone and unknown in this great hard world, to make their way unprotected to the life before them, or to an early death.

Attention was first called to this property

THE U. S. DISPATCH BOAT "FERN" LOADING WITH RELIEF SUPPLIES FOR MATANZAS.

The "Fern" was hailed with joy at Matanzas, where there are some 25,000 starving reconcentrados. She also visited Sagua la Grande, delivered quantities of supplies and relieved many sufferers there.

on Saturday morning, February twenty-seventh: at night the contract was made and signed, and the orphans had a home. Put this down to the account of THE CHRISTIAN HERALD. On Sunday, next day "Tell it not in Gath," and Oh, HERALD! forgive us, if, rather than saunter about the streets hungry, a few men earned a few dollars on its stained glass windows, frescoed walls and marble floors. On Monday (next day) seventy-five new cots, blankets, pillows and sheets adorned its spacious rooms. On Tuesday, March first, Mrs. Dr. Lesser, our "Sister Bettina" of the New York Red Cross Hospital, and who had, and has, superintendence of the entire charge, made the last necessary outfit. The food and medicines were sent from the great Relief Fund warehouse, to its well stocked store-room, and thirty-four sick suffering starvelings were at once selected from Los Fossos, for the first birds in the nest, and the American Consul-General came, with uplifted eyes to witness the sudden realization of his dream.

CLARA BARTON.

From Dr. Klopsch we have this equally encouraging letter, which our friends will read with deep interest:

HAVANA, Cuba, March 9.

After a most delightful trip of four days, we visited Morro Castle this afternoon at 2.30, and within a few minutes thereafter dropped anchor in the harbor of Havana. About twenty small sailing vessels immediately made a bee-line for the *Vigilancia*, and the various crews shouted up to the passengers on the deck, offering their services to take them to the shore, half a mile away. The drummers for the various hotels came aboard, and after arranging with one of them for the care of our luggage, we descended into the boat pointed out for us, hoisted the sail, and off we started for the port, passing on the way the wreck of the *Maine*, which was being taken apart, her two smoke-stacks, crushed and broken, lying on the deck of the wrecking vessel, to be transported to Key West. We also passed the cruiser *Montgomery*, and in passing gave three hearty cheers for the gallant American tars, to which they heartily responded. The *Vizcaya* came next, and then the dock where we alighted, passing the scrutinizing gaze of the port physician.

On the pier we were met by Miss Barton and Dr. Hubbell, who cordially greeted us, expressing the greatest gratification at our visit, and offering us the hospitality of the home of the Red Cross in Cuba. Having already engaged accommodations at the Inglaterra, we were compelled for the time being to decline, but promised at a later day to avail ourselves of the invitation. Then we passed through the custom-house with ease, nothing dutiable being found in our trunks. When finally our trunks were locked, we drove to the hotel and arranged for our apartments.

As soon as the arrangements were completed, Miss Barton and Dr. Hubbell appeared and a conference of nearly two hours followed, in the course of which Miss Barton explained in detail the work that had already been accomplished and her plans for the future. The people at the hotel, Americans, Spaniards and Cubans, all speak of Miss Barton's work in terms of highest praise. Miss Barton is busy, morning, noon and night, and since her arrival in Cuba a month ago she has not averaged more than four hours' sleep a night. To-morrow I shall visit Los Fossos, which under her able management has been transformed from a veritable pest-hole into a comparative heaven. I shall also see the Orphan Asylum which General Lee inaugurated, and which is now under the management of Miss Barton.

Thirty-five tiny skeletons were transferred to-day from Los Fossos to this orphanage, and it is hoped that everyone of these emaciated little ones, by careful, tender and loving nursing, will be saved from the death to which but for THE CHRISTIAN HERALD readers' generosity, they seemed inevitably doomed.

After Miss Barton's departure, accompanied by Mrs. Klopsch, I called on Consul-General Lee, by whom we were warmly welcomed, and who promised his hearty co-operation. Then back to hotel. Here at dinner nearly every one of the representatives of American newspapers called to pay their respects, and gave us some very valuable suggestions, which will prove exceedingly helpful in the mission that brought us here.

To-morrow morning, at eight o'clock I am to meet Mr. Guzman, who represents Gen. Lee on the Distributing Committee, and then I shall go to the Orphanage, which I will start for Matanzas, Jaruco and Sagua. Traveling is rather dangerous, and but very few will trust their lives to the railroads, but when Americans are on board insurgents do not interfere. The 70 tons of supplies arrived this morning at Key West on the Mallory steamer, and the United States vessel *Fern* left the harbor to take them to Matanzas and Sagua before the cablegram announcing the arrival of the cargo at Key West reached me, hence I could not go over in time to accompany her. Havana is quiet, and the people are awaiting with much interest the report of the Inquiry Commission. I feel sure that in any event we will not be molested. At the hotels we are constantly besieged by little, starving children to give them a few coppers. At least twenty appealed to us in about ten minutes.

LOUIS KLOPSCH.

Stories of suffering continue to come from many prominent Americans, now visiting in Cuba, among whom are United States Senators Gallinger and Proctor and Colonel M. Parker. The latter says the distress in the island is immeasurably greater than even the American press has pictured it. The accounts so heartrending that many shrink from reading them. At one place where concentrados were herded he saw three men during his brief visit of a few minutes.

United States Senator Gallinger gives at great length the ghastly story of the wretchedness of the herds of "suffering, starving unfortunates." Cuba, he says, is literally a place of beggary and death, of starving men and women with their sick, emaciated children, gaunt in face, but with limbs swollen almost to the point of bursting.

On the cars I was told that in San Christobal one coach used as a hearse had carried to the cemetery Society in twenty-six days, while many more coffined dead were disposed of and in another little town not far from Matanzas, according to the testimony of the Mayor, every dog and cat in the town has been eaten and later desolation confronts the place unless relief comes soon.

The King's Daughters Sewing Circle at No. 17 Astor Place, New York, is doing excellent work in making garments for the destitute Cuban reconcentrados, and will make a large shipment this week. They appeal for contributions of cloth, muslin, calico, yarn, cotton and sheeting. Any gifts of this character, sent by merchants or manufacturers will be used to the best advantage.

Every contribution will be duly acknowledged in these columns. The early contributions to the Fund are published in this issue.

Total of Lists by States.

Alabama	$ 54 00	Nevada	25
Arkansas	23 80	N. Hampshire	1 91
California	262 52	New Jersey	5 87
Colorado	87 54	New Mexico	35
Connecticut	321 31	New York	1,0 [illegible]
Delaware	7 50	N. Carolina	1 23
Dist of Colb.	33 75	N. Dakota	67
Florida	112 38	Ohio	9 13
Georgia	32 75	Oklahoma Ty	09
Idaho	19 50	Oregon	40
Illinois	534 10	Pennsylvania	1,1 82
Indiana	240 85	Rhode Island	1 00
Indian Terr'y	10 00	S. Carolina	50
Iowa	519 57	S. Dakota	85
Kansas	328 70	Tennessee	37
Kentucky	131 06	Texas	1 67
Louisiana	21 80	Utah	75
Maine	105 71	Vermont	73
Maryland	149 50	Virginia	80
Massachusetts	523 88	Washington	85
Michigan	428 62	W. Virginia	32
Minnesota	200 21	Wisconsin	80
Mississippi	79 85	Wyoming	00
Missouri	100 88	Anonymous	10
Montana	14 00	Canada	5,5
Nebraska	351 31	Foreign	87

Total New Acknowledgments $12,[illegible] 73

Previously acknowledged..... $57,[illegible] 11

Total... $70,[illegible] 84

The following contributions to the Cuban Famine Relief Fund have been received:

ALABAMA

Colean, Clement L, Coll by..... 48
Smaithizers, Tadega 5 10
Rowen, M B.... 50
Cleland, Will.. 05
Gellis, G B..... 1 00
Marry, L J..... 50
Marry, Mrs L J 1 75
Nic's, G W..... 1 00
Rosbush, M B. 1 00
Vos W H A..... 25
Bapch, Lindesboro ..12 00
Tepr, Miss Alie 5 00
Tepr, Miss Gie 2 50
Tepr, Jack..... 2 50
Prey SS, Camde 27 00
Forgn Miss Soe of d Pres Ch, Birmingham ... 5 00
Dowell, Miss Jas L..... 1 00
n t Master's Nee, Birmingha 2 50

ARANSAS

Mas, Mrs Thos. 1 00
Mol, F H..... 2 50
Reid J C..... 1 00
Robon, Dr J A. 2 00
Whi, J C..... 5 00
Wh, Homer.... 10
Wh, Mrs Jema 1 00
Wh, Pearl..... 10
We, Mrs Henry 2 00
Wol Mrs J W.... 5 00
W l Attica..... 5 00

ARIZONA

Fors, Miss Jessie..... 5 00
McCub, Harry N10 00

CALIFORNIA

Hall, Martha... 1 00
Han, Miss Mrt 1 00
Harvater, L C... 1 00
Hellmons, Mrs.. 50
Hay Mrs..... 1 00
Hesond, L A & W 1 00
Holeh, Mr & Mrs Wil..... 2 00
Horson, Mrs... 2 20
Hrar, Guy..... 50
Hil, Minnie... 1 00
Hol in, Miss.... 50
Horr, Mrs W C. 1 50
Hol, Emma..... 50
Hol, Mattie..... 50
Hhar, Mrs..... 50
Hpes, Mrs..... 50
Hver, Mrs H.. 1 00
Hve, Stanley... 10
His Jennie O, Sacramento 3 00
Hapathizing Fnd, Mariposa 3 00
Hapathizer, Cona 5 00
Hrey Cougr, Rera 11 80
Herman Luth Ch, Sacramento 9 00
Hal SS, Burbks 7 50
Hdeavorers, Fadale 2 25
Hople in New Haden 6 25
H, manda..... 1 00
Hiend, Pasadea 50
IN, Woodland 50
Hwish Bapt C San Franco 1 25
Hvaoe SS Class. 1 00
Halaks M E Ch & E Soc....20 00
Hhoon, Geo J.. 8 00
Hker, Mrs S M. 5 00
Hiend, Nevada C 3 00
Hrkeside C E S Los Gatos.. 1 10
Hside Union C Soc, Los Gos 4 90
Hrity Pres Y P S E, San Fncisco 10 00
Hhberlain, W I 8 50
Hnam, Mrs M A 2 00
H & Family, S Francisco.. 1 00
H W, Oakland. 2 00
Hns Name, ... 5 00
Hnolia Union S Clair..... 1 50
Howee, James & Js E T..... 2 00
H S, Pasadena. 1 00
H, Pasadena 1 00
Hls Name, Ino Lake..... 2 00
Hls Name, Si Felipe..... 1 00
Hvorer, Inon Grove... 1 00
Hks, Frank.... 5 00
Hks, Wm. & Unlly 5 00
HPo, N F W.... 1 00

CALIFORNIA CONT'D

——, Floriston... 50
——, Los Angeles 1 00
C E & Jr Soc of Friends Ch, Pasadena 3 05
People of O'Neals43 15
Bauer, Mrs Maggie & Mary Curry 1 00
Beckwith, Mrs L C 1 50
Chaffee, D B..... 1 00
Darland, Henry.. 5 00
Dawson, Wm J G. 5 00
England, S D..... 1 50
Folsom, Mrs M R 5 00
Forsberg, C..... 50
Gates, Mrs M E.. 15
Gates, W J & wife 1 00
Gates, Vera..... 05
Gates, Vesta..... 05
Jerrett, Dr O W.. 3 00
Lane, Ezekiel F.. 5 00
Leeper, Mrs J W. 1 00
Matson, Albert... 2 00
Parsons, Wm H.. 1 00
Smith, Mrs Jane H 1 00
Strang, Wm G.... 1 00
Stump, C..... 1 00
Stump, Mrs C.... 1 00
Vellex, Peter A... 1 00
Vivlan, Miss..... 1 00
Waite, Mrs Mary J 52
Watts, Mrs F H.. 50
Watts, R D..... 1 00
Watts, Bertha M 50

CANADA

Brydan, Wm..... 1 00
Caldwell, A S.... 5 00
Cross, Mary F... 1 00
Cureton, A..... 1 00
Lawrence, Mrs Wm 1 00
McConnell, Mrs H 1 00
Marsh, I E..... 1 00
Mathison, Mrs E. 2 00
A N & W, Brandon 1 10
——, Halifax.... 5 00
A Friend, Toronto 1 00
Sympathizer, Saltcoats 1 00
Sympathizer, Sunnidale 1 00
St James Pres SS, London... . 3 85
Union C E Soc, Wawanesa 10 00
Calder, Mrs..... 50
Edgar, S..... 2 00
Lee, R H..... 2 00
Poole, Francis... 1 00
Robluson, Geo....20 00
Turnbull, Mrs Wm 1 00
Vogan, Mrs Sarah 1 00
West, H A..... 1 00
Whyte, James.... 50
Friends in Carberry 4 00
A Canadian Sympathizer, Woodbank 2 00
Brown, Geo S.... 1 00
King, Alex..... 20
Lowey, Roht..... 1 00
Morris, Mrs Ann.. 1 50
Mountur, H V... 1 00
Olives, Mrs A P.. 2 00
Rodenhurst, John. 3 00
Scofield, Allan... 2 00
Shaw, Misses M & E..... 5 00
Little Etta, Cherry Valley.. 10
Rivleredu du Loup M E Ch & SS, Que 11 30
St Luke's SS, Vienna .....!.. 1 00
The King's Daughter, Marshville.. 1 00
One who loves Jesus, Greenwich 3 00
A Poor Widow, ——, ... 25
Cairns, Mrs I S.. 1 00
Edwards, Wm.... 3 00
Garland, T A.... 2 00
Girvin, Wm..... 2 00
Girvin, Mrs Wm. 1 00
Johnstone, John.. 1 00
Knott, Mrs..... 1 00
Ross G..... 1 00
M E M D, Pennfield Ridge..... 5 00
SS, Lucas..... 8 00
Wesley Epw League, Elmstead 10 00
Browne, Thos A.. 5 00
Challiner, Miss F & SS Class..... 8 00
Hanner, L..... 1 00
Jenkins, Mr & Mrs 1 00
Johnson, Thos.... 5 00
McCarthy, A..... 2 00
McCarthy, Chas.. 5 00
Porter, T A..... 5 00
Shepherd, Duncau 1 00
Torrance, G..... 1 00
M M T, Brantford 5 00
Subscriber, Gladstone 2 00
A Subscriber, Ratportage 51
Class No 6 Pres SS, Boissevain.. 2 00
Union Presby SS, Goderich 7 00
Bell, L G..... 1 00
Bongard, Ina..... 20
Cann, H A..... 1 00
Cook, Peter..... 25
Cook, Roht..... 25

CANADA CONT'D

Crocker, Annie.... 10
Fawcett, R B.... 5 00
Goodman, Eddie.. 10
Henfield, Eva.... 1 00
Hershey, J A.... 5 00
James, John..... 1 00
Jamiesou, Andrew 1 00
Jessup, Mrs E.... 1 50
Lill, Miss..... 05
McAllister, Mrs.. 05
McCarty, John... 25
Marshall, Roy.... 05
Miller, Bruce..... 05
Robinson, A..... 10
Robinson, Mrs M. 50
Rohinson, S A... 1 00
Rohinson, Frank.. 10
Ramage, John, Jr 2 00
Ramage, John, Sr 1 00
Ramage, Mrs John 1 00
Taylor, W S..... 5 00
Taylor, Bertha... 05
Walter, Henry... 10
Westington, Willie 05
T J C, Minnedora 1 00
——, Morden.... 5 00
Friends near Port Hope 3 87
Two K's D's, Ottawa 3 00
Luther League C E, Preston..... 9 00
S Harwich Union C E Soc, Ont... 5 00

COLORADO

Bassett, Mrs E J. 2 00
Bell, M J..... 1 00
Erickson, Mrs S.. 1 00
Richardson, Cora C 4 00
Scott, Jane..... 2 00
Scott, John..... 2 00
Violett, Mrs W H 5 00
Wells, L H..... 2 00
Mrs M J H, Fort Morgan 1 00
Two Sympathizers, Fort Morgan 2 00
People, Fruita.... 9 31
W C T U, Buena Vista 16 00
Davis, Mrs Hugh. 2 00
Polhemus, Rev C H 2 50
Pleasant Valley C E Soc, Lamar... 2 90
From Green Mountain Falls. 5 10
E H, Denver..... 1 00
F H D, Salida.... 1 00
Pilgrim Ch, Pueblo 15 00
A K's D, Pueblo. 5 00
Union SS, Alma.. 2 82
President of SS Class No 12, Fort Collins..... 2 00

CONECTICUT

Buruett, Mrs J G 1 00
Burton, Wm..... 1 00
——, East Haddam 25
Bethauy Chapel, New London....13 00
C E Soc of 1st Cong Ch, Georgetown 6 87
Rice, Mrs Geo T.. 1 00
Robbius, F C..... 1 00
Shepheard, Mrs Wm 3 50
Little Helen & Louise, New Haven 2 00
Friend, Sandy Hook 25
Y P S C E of 1st Ch, Middletown. 50
Pratt, R R..... 5 00
E F H, Danbury. 2 00
M R W, Cromwell 3 00
A Friend, New Britain 1 00
Reader, N Franklin 1 00
Aird, Jessie..... 5 00
Stannard, Mrs H M 5 00
Summers, Mrs Sheldon 2 00
J T, Monroe..... 1 00
O B, Monroe..... 1 00
S D S, Monroe... 2 00
W M, Monroe.... 1 00
W P, Monroe..... 1 00
Cong Ch, Plantsville 10 15
Children's Miss Band, Northfield 3 25
Two, Terryville.. 2 00
Crane, E L..... 2 00
Hall, J K..... 1 00
Moses, Mrs A.... 2 00
Watson, D S..... 5 00
E S F, Danbury. 5 00
Subscriber, Stepney Depot 1 00
SS of 1st Congl Ch 10 00
Working Woman, Bridgeport 1 00
Brooks, S F..... 1 00
Davis, Hezekiah.. 2 00
Galpin, Mrs Elmon 2 00
Scofield, N D.....10 00
F B B, Thompsonville 1 00
H K B, Thompsonville 1 00
——, Middletown 48
——, New London 1 00
Friends, Forestville 8 50
Y P S C E Cong Ch, Cheshire.... 5 00

CONNECTICUT CONT'D

Y P S C E & Friends of 1st Congl Ch, Fairfield 67 00
Individuals, Cheshire 5 50
Bible Class, Cheshire 1 50

DIST OF COL'BIA

——, Washington 25
Mrs H B H & Miss M E H, Washington ... 5 00

DELAWARE

"Little Laura Lee," Circle of K's D's,....,...10 00
"Uncle Sam," Lordville 50
Blackston, Josephine 10
Chandler, Earl... 10
Finley, Mrs Emma 10
Francis, John.... 25
Hart, Mrs Addie. 1 00
Hart, Lillian May 10
Hart, Marion..... 10
Hart, Norma..... 50
Hart, Walter E & wife..... 1 00
Hess, Sallie R.... 10
Hodgson, Beulah. 10
Hodgson, Mr Rich & wife.... 1 00
Hubbard, Hilda.. 05
Lattomus, Arrlee 10
Lattomus, Mr Winfield & wife 1 00
Lyman, Alma O.. 10
Maloney, Mr D B 50
Maloney, Ethel... 10
Outten, Mrs Geo M 25
Outten, Reba..... 10
Pritchard, Elmer. 10
Pritchard, Joseph 10
Reynold, Mr Wm P & wife.. 1 00
Smith, Anna..... 10
Strong, Wm T... 15
A Friend, Townsend 25
In His Name, Milford 2 00
Lapham, Mrs H T 2 00
Mrs J L B, Smyrna 1 00

FLORIDA

C A L, Dayton... 5 00
The M E Sabbath Sch, Archer..... 3 30
Bethel Bapt SS, Bethel 4 70
Browning, Ola... 02
Browning, Pearl.. 50
Pierce, Wm A.... 1 00
Snyder, A L..... 2 00
In His Name, Rye 1 00
——, Cresceut City 20
J B, Winsted..... 2 00
S D, Tampa..... 5 00

GEORGIA

Matthews, Mrs S A 1 00
Seals, Mr & Mrs Alex S..... 5 00
Ward, H A & Brother 1 00
A Cheerful Giver, Powder Springs. 2 00
Sympathizers, Blackshear 6 00
From the town of La Fayette.....15 75
Clark, Mollie J... 98
Coskery, Mrs Thos W 5 00
Kay, Frances & Estelle, Coll.... 2 50
Lowey, Geo L.... 1 00
Soc of Little Helpers of Pres Ch, Tallapoosa. 5 00
Bethesda Orphans Home, Savannah 10 50
Hall, G W..... 1 00
Robeson, J D..... 1 00
Simons, J S, Jr... 1 00
Stanley, Vivlan L. 1 00
Little, R C..... 1 00
A Reader, Barnesville 50

IDAHO

Davis, Fred..... 1 00
Jenkins, Mrs E B 1 00
Looney, Bessie... 60
Owens, Mr & Mrs C A..... 2 00
Spurheck, Mrs E. 3 00
Cuba's Friends... 2 00

INDIAN TERR'Y

Hartley, Mrs Anna E..... 1 00

ILLINOIS.

Glacet, Edward.. 50
Bruhaker, Bert... 1 00
James, Jennie R. 1 00
Munro, M L & E B 1 00
Peterkin, Mrs.... 1 00
Savage, C B..... 1 00
Sllh, W H..... 2 25

ILLINOIS CONT'D

A Friend, Rushville 1 50
Friends, Morrisou 1 05
In Christ's Name, Jacksonville ... 1 50
Pres C E Soc, Charleston 7 00
Jr C End, Farina 75
Proceeds of Entertainment in M E Ch, Kewanee 37 00
Almendinger, Mrs 50
Baker, Grace E.. 50
Canaday, Nancy.. 5 00
Crooker, Etta S.. 1 00
Ganz, Mrs..... 50
Lehman, Mrs B H 1 00
Levi, C L..... 1 00
Ragau, R R..... 2 00
Shoberlein, Mrs Barbara 1 00
Temple, Chas & wife 2 00
Thornton, Miss Sarah E..... 1 00
Watkins, Mrs E L 5 00
Wilson, Chas F... 1 00
A M W, Chicago. 1 00
L M G, Quincy... 1 00
Mrs M J F, Humbolt 1 00
Mrs P H C, Belvidere 5 00
——, Bondville.. 1 00
A Friend, Joliet.. 1 00
Sympathizing Friends, Galena. 3 50
M E Ch, Buckley.25 00
Church near Groveland 30 50
Hadley Bapt Ch, Marley 1 50
Fourth St M E Ch, Sterling 12 28
Fourth St SS, Sterling 5 14
N Ward Schs, Tuscola 3 00
People of Shannon 14 00
Dunlap, Mrs Albert 50
Ekstrom, Peter.. 2 00
Harrington, Ione. 2 00
Knight, Mrs A... 1 00
McGee, Mrs Franklin 1 00
Nichols, R L..... 1 00
Shields, Mrs M N 50
Smith, Mrs H B.. 5 00
Summers, E A... 4 00
Mrs Irene S, Decatur 1 00
First Pres SS, Sterling 21 71
Woman's Home Miss Soc Pres Ch, Arlington.. 3 00
C E Soc of Y W C A Home, Chicago 12 00
Clara Barton Garrison, No 34, Daughters of the Globe, Sterling. 6 00
Bergland, Mrs H & Alice E..... 2 00
Biddle, Mrs & Ida Smith 3 00
Brunnemer, L E.. 1 00
Busby, Mrs Geo M 1 00
Cadle, Cora..... 5 00
Dixon, Mrs S R.. 2 00
Ekstrom, Martha.10 75
Gihbs, N E..... 1 00
Hair, Thos J..... 1 00
Hanseu, Chris.... 5 00
Hauson, O T & J E Covey..... 2 00
Irwin, M R..... 2 50
Kidder, Ross L & mother 2 00
Roberts, Mr T T.20 00
Rood, Mary E.... 2 00
Steele, Mr & Mrs J M..... 2 00
Visser, Geo..... 1 00
L C E, Elgiu..... 1 00
Centennial M E Ch, Rockford...20 00
M E SS, Hamilton 4 50
Two Studeuts in Bible Institute, Chicago 75
Jr C E of 1st Pres Ch, Galeua..... 8 00
Beck, Minnie..... 1 00
Hazlitt, Mrs John 1 00
Boehme, Minnie.. 2 50
Buck, Mrs Thos.. 50
Chamberlain, L A. 2 00
Coley, Will..... 10
Deichman, J..... 1 00
Dewey, Mary..... 25
Diddle, J H..... 1 70
Doremus, Mrs Sarah F..... 1 00
Engel, Mrs Jennie 5 00
Estabrook, Gertrude B..... 50
Figgins, A..... 2 00
Fisher, Mrs S M.. 1 00
Fleckinger, I..... 3 00
Frauenhoff, Mrs A 25
Green, Mrs W C & Miss L M..... 2 00
Guhl, Mrs F..... 25
Hall, T N..... 5 00
Haskell, W W.... 1 00
Hicks, R T..... 5 00
Hicks, Fred..... 50
Judd, Mrs T..... 25
Kräner, Mr F.... 25
Ransom, Andrew. 05
Ringland, Mrs E A 1 00
Robertson Family 3 00
Robinson Mary... 1 00
Ruesch, Mrs J.... 2 00
Ruesch, Mrs Geo. 50
Ryerson, Margaret 3 00

ILLINOIS CONT'D

Sandersou, Willey 25
Schorch, Mrs J... 25
Slusser, Ina M.... 5 00
Troutner, Sherman 10
Whecless, Libbie. 1 00
Winter, Mrs Geo. 1 00
Ruth, Lacon..... 50
A S, Aurora..... 25
Mrs F M L, Kingston 1 00
H B S & Family, Colchester 1 00
H F O, Chapin... 1 00
S A E, Ohio..... 1 00
——, Elgiu..... 1 00
A Friend, Griggsville 2 00
In His Name, Oswego 3 00
For Jesus' Sake, Mendota 1 00
Christian Ch, Sterling 5 78
Prairieville SS, Sterling 4 47
G M E Ladies' Aid Soc, Aurora10 00
Y P S C E of 1st Pres Ch, Brighton 5 00
Scranton Chapter, Chicago 4 85
W C T U Union, Irving Place.... 5 00
Studeut of Bible Inst, Chicago... 1 00
Ladies of Cong Ch, Hinsdale...18 00

INDIANA

Pierce, L A..... 2 00
——, Carlisle.... 25
Well Wisher, Winchester 5 00
Bateman, J W... 10
Campbell, Rev E E 25
Deloug, Clarence. 15
Dick, Chris..... 15
Graham, Mr R O. 20
Graham, Florence 05
Graham, Nellie... 05
Graham, Samautha 20
Hartman, Mrs Carrie 2 00
Johuson, Mrs M.. 50
Johuson, Miss Ethel 50
Marsh, D S.....25 00
Ocker, Mrs S L & Martha 1 15
Ollinger, Wm.... 25
Overholzer, D L. 15
Putt, J R..... 25
Putt, Mrs Susanuah 20
Rowe, Eliza..... 1 00
Scranton, Daisy.. 25
Wheeler, Lettie.. 05
Wykoff, Hallie, Vronie & Mamie, Col by..... 1 70
Earnest Sympathizers, Pyrmout 10
Elm Grove C E Soc, Manson.... 5 30
Barkley, Anna... 25
Barton, A..... 50
Hawley, Elizabeth A 25
Miller, Cora..... 25
Friends, Hobart.. 2 00
Meeting of I Y M of M F M A, Wabash Quarterly 13 75
E R G, Lima..... 1 00
Mount, Mrs Catharine 5 00
Stauffer, Mrs E... 2 00
M G, Tell City... 50
——, Brushy Prairie 1 00
From two Friends, Evansville 1 00
C E Soc, Mt Carmel 3 15
Carson, Mrs Sarah A..... 1 00
Cecil, Mrs Chas.. 2 00
Collins, John R.. 6 00
Falls, H D..... 5 00
Johnson, Mrs Alice M..... 1 00
Long, Lottie..... 50
McDaniel, Mrs L. 1 00
Nave, Mrs Henry. 5 00
Reed, Ella..... 30
Ringer, Elizabeth. 25
Ringer, Mr Jacob. 50
Robison, T P..... 1 00
Skinner, M & J... 1 50
Thomas, Arlis.... 1 00
Tubbs, Mrs P C.. 50
Zalhule, Edith L & Friends..... 50
Susan D, Bloomington 5 00
J A W, Elkhart... 5 00
Friends, Aaron... 2 00
German Ref SS, Jeffersonville .. 1 50

IOWA

Baeckl r, Mrs.... 50
Baeckler, Ernest. 50
Baeckler, John... 1 00
Bailey, W A..... 25
Baldwin, G W... 1 05
Baldwin, John.... 40
Boyle, Mrs T N.. 25
Brown, Berthena. 25
Bunting, Amelia.. 50
Case, Albert A... 1 00
Chapman Bros... 50
Cougrave, Hannah 25
Cox, Nicholas.... 50

IOWA CONT'D

Davis, Altha..... 20
Davis, Mrs Jennie 50
Dickinson, Wm... 50
Doty, Wm..... 25
Ellmaker, Mrs Hattie 50
Ernst, J H..... 1 00
Ernst, Fred..... 50
Ernst, Fred D.... 75
Fisher, J M..... 1 00
Foxwell, S H..... 1 00
Foxwell, Ella.... 1 00
Foxwell, Mrs Fannie 1 00
Foxwell, Mary... 1 00
Fritz, Chas..... 50
Gallaher, F A.... 1 00
Gehring, Frank... 50
Gehriug, Fred.... 25
Gerber, Jakob.... 50
Greathead, Thos.. 1 00
Gruher, Mr & Mrs 1 00
Gutcl, Ida..... 1 00
Harran, Carl O... 25
Holcomb, Luman M 2 00
Horsley Family.. 1 50
Howard, Thos.... 1 00
Humphry, J B... 50
Humphry, J T S. 50
Humphry, Alice.. 25
Humphry, Arthur 50
Humphry, Leonard 50
Humphry, Nellie. 25
Illi, Frieda..... 1 00
Johnson, John.... 50
Jones, J J..... 50
Jones, J M..... 1 00
Jubb, Peter E.... 50
Kiple, Geo..... 1 00
Klingman, Chas.. 25
Klingman, Edward 25
Klingman, Martin 75
Kliugman, Martin, Jr..... 1 00
Kohler, Albert... 30
Kohler, Ed..... 25
Layton, John..... 25
Lee, Lawrence B. 1 00
McConualla, Johu 2 00
May, Robt H..... 50
Medberry, Elmer. 1 00
Medberry, F L... 50
Medberry, Chas.. 75
Miller, Sanford... 1 00
Moats, Mrs David 50
Moats, Hattie.... 50
Monnahan, C G.. 50
Monnahan, J W.. 25
Monuaban, Mike. 25
O'Flaherty, Michael 25
Ogle, Joseph..... 25
Ogle, Mrs Joseph. 25
Ogle, Tremont.... 25
Ogle, Mrs Tremont 25
O'Neill, J T..... 50
Overbeck, J H.... 75
Patterson, A J... 25
Peters, Alex..... 25
Patterson, Mrs A J 25
Peters, Mrs Alex. 25
Peters, Cora..... 25
Peters, Nettie.... 25
Peters, Robt..... 50
Peterson, Peter F 1 00
Plaid, I O..... 5 00
Reichert, Fred... 50
Reusser, Fred.... 30
Robbins, John.... 50
Robbins, Mrs Nellie 50
Rothlisberger, Charley 10
Rothlisberger, Mrs Elizabeth.. 60
Rothlisberger, Fred 40
Rothlisberger, Jno 1 60
Rothlisberger, Walter 10
Shaffer, John..... 50
Shaffer, Luther... 50
Slater, Mrs Wm.. 2 00
Strong, C W..... 25
Strong, Mrs Chas 25
Strong, Lester.... 25
Thompson, Thos.. 1 00
Wenger, Chris.... 50
Wheat, Wm H... 1 00
Wickham, Mrs.... 25
E H, Arthur..... 5 00
First Presby Ch, Indianola 20 00
M E SS, Lamont.16 53
Cong Ladies' Soc, Winthrop 7 75
Collins, Mrs Percy 5 00
Fletcher Chapel SS & Friends, Atlantic 5 23
In His Name, Fort Dodge..... 50
Augspurger, Albert 25
Clark, Mrs B G.. 5 00
Sedgwick, Mrs C H..... 1 00
Schneider, Anna M 1 00
Schneider, Henry 1 00
Schneider, James. 50
Schueider, Maggie 1 00
Tate, N O.....10 00
J G K, Arlington 1 00
J W, Delphos.... 60
Friend, Red Oak. 1 00
Friends Ch, Pleasant Ridge. 4 00
United Brethren SS, Gladbrook.. 90
Windsor Union SS, Hawkeye...11 75
Intermedlate C E Soc Congl Ch, Iouia 7 00
Collver, H F.... 1 00
Gortner, Sarah... 2 00

IOWA CON'D

Emslie, Mrs William 1 00
Helmer, Wm..... 2 00
Hubbel, Dr N S & A Pondd..... 2 00
Hurd, Mrs M L.. 2 00
McCullough, G V. 5 00
Parsons, A L..... 1 00
Sanborn, Mrs P C & Friends..... 3 00
Thorburn, John... 50
Williams, Carrie. 50
Williams, Charlie. 50
Subscriber, Kirkville 1 00
Norway Union SS, Clarion 2 00
From Fraer.....10 50
Citizens of Keokuk 18 25
Brown, Mrs C D. 50
Elliott, Belle & Allie 1 25
Paige, Thos B....10 00
Porterfield, Mrs S M.....17 05
Schenck, L..... 50
——, Ford..... 1 00
U B Ch, Garwin. 6 65
Silver Creek Cong, Manchester 75
Ladies' Aid Soc, Mennoite Ch, Pulaski 4 75
Citizens, Victor... 4 20
Augspurger, Mollie 1 75
Bachman, Fred... 1 00
Baren, M..... 25
Baughman, W C.. 40
Baughman, Malinda 25
Barnes, Alex..... 1 00
Boone, I G..... 2 00
Fraehsel, J A.... 50
Hammond, Mrs Fanny 1 00
Hartzler, John, by collection 5 00
Houghton, Mrs E M 1 00
Jones, Mrs E E... 1 00
Kent, C H..... 5 00
Kenyon, Mr & Mrs B W..... 2 00
Kenyon, Mr & Mrs F B..... 1 00
Kenyon, Mr & Mrs G N..... 5 00
Kenyon, Mr N N. 1 00
Knight, D..... 1 00
Lamkin, A..... 8 00
Lamkin, Mrs A... 4 00
Lemon, W H..... 2 00
Libby, C E..... 5 00
Libby, Mrs Annie. 1 00
McNeal, W..... 1 00
Meyer, Sol..... 25
Miller, J C..... 25
Miller, Jeremiah.. 1 00
Moshier, Mr & Mrs C H..... 5 00
Moshier, Mrs E... 2 00
Passmore, Ann... 50
Plank, J J & wife 1 00
Schlatter, Malinda 25
Schlonaker, Fred. 25
Schrdle, Wm..... 5 00
Thayer, H, thro'. 2 75
Tschantz, Peter.. 25
S M P, Davenport 5 00
——, Adel..... 1 00
A Friend, Sheldon 7 00
Friends, Farmington 6 25
A Reader, Langworthy 2 00
Union SS, Cedar Rapids 6 85
Star Sch, Pulaski 35
Ladies' Miss Soc Cong Ch, Alpha. 5 00
Congl Jr C E Soc, Anita 10 00
Ladies' Aid Soc of Brethren Ch, Enon 5 00
Jr League of 1st Meth Ch, Fort Madison 2 50
K's D's, West Liberty 6 50
Collection, Alpha 9 25
Several of the Normal Girls, Cedar Falls 62
Collection, Hawkeye 18 15
Coll by C E Soc, Ottumwa 14 50
Coll at Christ Ch, Waterloo .. 21 56

KANSAS

Barnes, Mr & Mrs W E 25
Brenngen, Mar tha 1 00
Cook, Mr & Mrs W H 2 50
Davis, Willie 05
Evans, Katie 10
Evans, Mae.... 10
Evans, Roger 2 00
Graham, C D 1 00
Hardin, Mrs J D. 1 00
Hayes, G I 50
Hoopes, J P 50
Hoopes, O J 1 00
Irvin, Mrs 1 00
Irvin, A M 2 00
Irvin, Bertha 50
Isely, Mrs C H .. 1 00
Isely, J W 10
Isely, Chas C 50
Joss, C W 2 00
Joss, Earle 25
Joss, Geo E 1 50
Joss, Mrs Geo E.. 1 50
Lewis, Nathan... 05

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Van Dalsam, Bessie 15
Van Dalsam, Chas 25
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Curtis, J E..... 1 28
Danesberger, Geo. 1 00
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Dowell, Geo..... 1 00
Glenn, J R..... 1 00
Gordon, H M..... 1 12
Hamecher, A..... 25
Hiskey, F N..... 7 53
Homer, Andrew.. 50
Homer, Frank.... 50
Homer, Henry... 50
Hooper, Frank... 2 25
Hunchberger, A M 1 12
Jefferies, J A.... 3 70
Kelley, T J..... 1 12
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Knouse, Dan..... 1 00
Koop, C J..... 1 00
Lange, J H..... 4 88
Laundanr, Joseph. 2 00
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McGuire, John... 1 00
Miller, R M..... 1 00
Miller, Israel..... 1 00
Mohler, G B..... 5 17
Moler, P..... 90
Moler, Chas..... 2 25
More, Willis..... 2 41
Morisey, Wm..... 50
Mosser, N..... 90
Nelson, Lewis.... 2 25
O'Neil, Bert..... 1 00
Owen, Fred..... 6 23
Paxton, Mrs..... 2 25
Reedy, L..... 1 05
Rees, Wm..... 1 12
Relsh, G M..... 90
Royer, E J..... 1 18
Smith, J M..... 3 22
Stofer, Lou..... 2 37
Strahm, Thompson 45
Tellefson, Chas... 1 00
Tirrel, Dill..... 1 22
Trucx, C M..... 1 12
Tish, G M..... 50
Tish, S M..... 50
Tish, John..... 5 94
Wade, Marion.... 2 13
Warren, E C..... 5 00
J D & wife, Clear Water 3 00
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Billan, Frances.. 04
Billan, Freddie... 05
Billan, Freddie... 10
Billan, Maggie... 10
Billan, Mary..... 10
Billan, Walter.... 10
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Brubaker, Lester. 01
Burkhart, Dayle. 05
Cruse, Howard... 01
Cruse, Ivy..... 01
Cummings, Pliny. 10
Cummings, Willie 10
Curby, Hattie.... 05
Dunlavy, Walter. 10
Eastman, L T & wife 3 00
Egy, Chas..... 05
Egy, Elsie..... 05
Egy, Harold 01
Hershaw, Henry.. 01
Hershaw, Lizzie. 10
Hershaw, Rus ... 01
Hess, David..... 10
Hess, Elmer. ... 10
Hess, Ira..... 10
Hess, Vera 01
Kelly, Ethel.... 05
Kelly, Hattie.... 05
Knott, Dick 25
Lantz, Chris.... 01
Lantz, Harvey .. 01
Layer, D W..... 25
Layer, Mrs D W. 25
Logan, Mabel ... 25
Moss, Mrs R K... 1 50
Nattier, Milton... 10
Nattier, Sydney .. 05
Noble, Emma.... 10
Pfantz, Ella 05
Pfantz, Harry.... 05
Pfantz, Vera..... 10
Salmon, J 1 00
Shelly, Bertha... 10
Shelly, Eugene.. 10
Shelly, Lillian.. 05
Stirk, Anna..... 10
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Weaver, Lottie.. 10
Weaver, Martin.. 10

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Weaver, Newton.. 10
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Wenger, Susie .. 10
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Thomas, Miss Ada 1 00
Vandusen, Mrs N S..... 1 00
Wixson, M A.... 1 00
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Wixson, Dessie... 1 00
Wixson, Linnie... 1 00
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Bapt SS, Centreville 1
Grace Ref Ch SS, Grand Rapids...1 1
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People of Hopkins 1
Primary SS Class at N Stockbridge 0
Ahrens, Mr Bernhard 0
Barclay, A C, thro' 0
Bassett, Carrie M 0
Bunker, J E..... 0
Burns, John..... 0
Cobb, Eliza F.... 0
Glatz, Mrs M.... 0
Grossman, Mr John 0
Kemmner, Mr Henry 0
Knbl, Mr John... 0
Lehmann, Mrs F 0
Linde, Mr August 0
Schaible, Mr Mike 0
Steinigeweg, Mr Fred 0
Uphans, Miss Carrie 0
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Weger, Mrs C.... 10
——, Detroit..... 3
Fifth Ref Ch, Grand Rapids.. 0
Bell, Edward L... 50
Elliott, L B..... 0
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Holdridge, F H... 0
Jersey, Mrs N R. 25
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Vermier, C..... 15
Weaver, Mary E. 0
Yonkers, Evelyn, Col by..... 0
Mrs J H, Saginaw City... 10
First Ref Ch, Holland 58
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Beltman, Senie... 40
Bennet, James L. 0
Berry, John G.... 0
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Buchanan, L M... 0
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Phillips, Ed..... 00
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Ross, C M..... 00
Russell, Chas.... 50
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Shaw, I A..... 0
Shurry, Chas..... 0
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Blson, Nels..... 25
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Holt, Mrs A L.... 50
James, Mrs Ella.. 25
Kent, Mrs M L... 2 00
McIntyre, Dora... 25
McIntyre, Mand L 10
Richardson, A H. 2 50
Rush, Mrs C T... 50
Thomas, Mrs J H 1 00
Liddle, Mrs J T.. 2 00
Mercier, Miss
Rowen 1 00
Stnart, McC..... 1 00
Wilson, S N..... 1 00
"M E Cb, Soutb,"
Landerdale 6 25
Bennett, R E..... 1 00
Cain, C F..... 50
Flowers, Mrs M
H 25
Flowers, Mrs
Julia 50
Foster, Mr Jesse. 25
Hewitt, Miss Rosa 1 00
Jones, Master
Homer 05
Jones, Master Joe 10
Jones, Mrs Kate.. 25
Jones, Miss Pearl 10
McGee, Mrs M E 1 00
McGee, Misses
Mary & C..... 1 00
Tyson, Shnqualak 1 00
——, Biloxi..... 1 00
McGee, Misses
Mary & Cornelia 1 00
Pegues, A H..... 5 00
Shelby, Roy..... 1 00

MISSOURI

Holland, Freddie. 1 00
Holland, Jimmie.. 1 00
Keenin, Mrs R... 1 00
Tattershall, Ella. 20
"A Snbscriber,"
Richmond 1 00
Sympathizing
Family, Monett. 1 00
Forster, Theo.... 1 00
Gilman, Ella &
Abbie 50
Polk, T M, Jr.... 5 00
Pope, Mrs K,
Mary, George &
Frank 2 00
Wheeler, F B.... 1 00
Williams, Mrs
Geo W..... 2 50

MISSOURI CONT'D.
Y P C E of C P
Ch, Antioch.... 5 00
Working Band
Pres Ch, Mem-
phis 12 05
Burnett, W P.... 2 00
Bethel Y P S C E,
Knob Noster... 5 00
Epw League of 1st
M E Ch, Shel-
don 1 00
Sycamore Grove
Congregation,
Cass County....18 49
A Child, Excel-
sior Springs.... 05
Davis, L S..... 2 00
Messenbaugh, Mrs
Susan 4 00
Vollingle, M..... 5 00
——, St Lonis... 2 00
Pub Sch, Patton-
ville 3 28
Binney, Geo..... 1 00
Fox, Mary & May 25
Riley, James M.. 5 00
"Friends of
Cuba," Hogan.. 3 60
Reader, Fair-
mont 50
Helpers Union Y
P S C E,
Cavendish 10 00
Fowler, B F..... 5 00
Gray, Oran..... 25
Gray, Willie..... 25
Greimann, Mary.. 1 00
Miller, Edwin.... 50
Moore, Mrs R L.. 1 50
A C O, Nevada... 2 00
Mrs H & M,
Lonisville 2 00
——, Johnstown. 90
——, St Joseph.. 1 00
——, St Joseph.. 1 00
A Friend, Thayer. 1 00
C E Soc, Brocks
Prairie 1 52
In Sympathy, N
Western 5 00
From mother &
daughter, St
Lonis 1 00
Merciful Un-
known, St Louis 1 00

MONTANA

Viggersen, Sevat. 5 00
Virmillion, Mrs J
S 2 00
Beatty, Geo &
daughter Belle..11 00
——, Helena.... 5 00
Molstead, Mrs A
W 1 00
Parker, Mrs Ida
& Howard..... 1 00
Church, Mrs F W 1 00
C E Soc, Butte... 75
Jr Epw League,
Kalispell 8 40

NEBRASKA

Ashby, Julia &
Paul, Earning
of 80
Baird, Geo W.... 10
Baker, Mrs A A.. 3 00
Billeter, P..... 10
Brown, Ernest... 1 00
Cadmus, Laura &
Julia 1 00
Dale, Mrs J H... 5 00
Dale, Grace,
Mildred, Claire
& Thurston,
Earning of..... 1 00
Forbes, Mr James 25
Forbes, Mrs Jas.. 25
Forbes, Hazel.... 10
Forbes, Marie.... 10
French, T A..... 10
Fritchoff, C W.... 10
Kenesaw Sym-
pathizers 4 00
Krikac, Andrew.. 1 00
Lanritzen, Mrs L
P 1 00
McLanghlin, J A. 10
Martin, Grace.... 25
Martin, James &
wife 50
Martin, Miss Nel-
lie 50
Martin, Roy W... 25
Matonsbek, Mrs.. 50
Patch, C N..... 1 50
Sanders, George.. 10
Short, Dinne.... 10
Sieler, Mrs J H... 50
Snyder, Mrs F F.. 10
Story, Mrs John.. 25
Thygeson, O D.... 2 00
Tremble, Mrs F.. 10
Wave, C H..... 10
Whittig, C..... 10
P C H, Mapwell.. 5 00
——, Kearney... 1 00
In His Name,
Rogers 1 00
Two Sisters,
Bethany 2 00
Bailey, Mrs C.... 10
Baker, O S..... 1 00
Clark, Jas A..... 25
Coleman, Wm.... 10
Connel, C E &
wife 5 00
Delano, F E..... 25
Delano, W S..... 50
Donahon, J F.... 25
Duncan, Thos.... 1 00
Durham, George. 50
Frank, C E..... 1 50
Geil, D A..... 9 25
Glandon, Mr..... 20
Hagenbnck,
Keokee & Anna. 50
Innis, Helen..... 25
Lawson, L..... 10
Lewis, Mr A..... 50
Luber, Mrs E.... 25

NEBRASKA CONT'D
Ludwig, A G..... 1 00
Ludwig, Emma... 1 00
Lumpkins, Mrs.. 1 00
Meyer, L Y &
wife 2 00
Parker, Mrs Lib-
bie 1 00
Reckmeyer, Wm. 1 00
Reed, W F..... 10
Rowe, R F..... 1 00
Schulz, Max F... 1 00
Sherman, Mrs.... 10
Sinclair, Hugh... 10
Stevens, C D..... 50
Storey, G W..... 25
Teal, Ami..... 1 00
Van Orman, H A 50
Whittig, Mrs..... 25
Friends to Cuba,
Ceresco 1 00
Swede Miss Ch,
Closter 8 00
"Welcome Y P S
C E," Arapa-
hoe 9 00
Jr End Soc,
Gresham 4 50
C E Soc, Hay
Springs 5 00
Baldwin, H R.... 5 00
Barns, Frank..... 1 00
Blackwell, A G... 2 00
Bobier, Wolford.. 50
Bradburn, Jesse.. 25
Bradburn, Joseph. 1 00
Brown, Mrs..... 1 00
Burkman, Herman 50
Cooney, Ed..... 2 00
Cooney, Will..... 1 50
Divall, Mrs..... 65
Dresslar, J A.... 50
Ensley, Miss Bes-
sie 1 00
Hash, W T & Ida. 1 00
Iwin, Artbnr..... 10
Margenson, Mrs.. 50
Miller, L L..... 1 00
Pollard, Mr..... 10
Proper, Mrs J L.. 60
Rathbun, Mrs.... 25
Rathbun, E S.... 25
Rathbnn, Edna... 20
Rathbun, Julia... 10
Rathbnn, Stella.. 20
Rice, Mrs T G.... 50
Richmon, T M.... 3 00
Richmon, Hazel.. 20
Richmon, Mark... 20
Romack, Anna &
McCulloch, Anna 2 00
Ryan, Jas..... 1 00
Scott, Patrick.... 50
Stitley, Mrs B.... 1 00
Stitley, Nona..... 25
Stull, A E & C H 1 25
Wintz, Mary..... 25
Wintz, Silas..... 25
Wintz, Willie.... 25
Friend, Brady
Island 10 00
A Friend,
Fairfield 25
Others, Ellis..... 25
Col at Prayer
Meeting, Ionia.. 86
Daman, A R..... 1 00
Hemler, C M &
family 4 00
Vastler, Anna.... 1 00
Wiltse, Mrs Mary 1 00
Hollingworth, Mrs
Joseph 1 00
Spottedtail SS,
McClean 2 35
Allen, Mrs..... 25
Anderson, Arthur 1 00
Brown, Mrs F G... 2 50
Bullock, L G..... 25
Hager, Miss Mar-
garet 1 00
Harpster, Mrs.... 25
Harpster, Mrs Liz-
zie 1 35
Harpster, Miss
Snsan 25
Maulick, Mrs
Fred 1 50
Miller, Lottie..... 1 00
Newburn, Mrs
Lena 1 00
Paulson, A Z..... 2 25
Pierce, Mrs Fred,
Children of..... 1 00
Smith, Mrs Kate. 25
Tyler, Mrs Sarah. 1 00
Willson, Mr..... 35
Wonder, Mrs
Effa 25
H S, Beverly..... 50
Evangelical Al-
liance, Arnold..11 00
A Grandma, Blne-
springs 05
A Little Girl,
Blnesprings 25

N. HAMSPHIRE

Aldrich, Lonis &
Frances 2 00
Berry, Mr & Mrs
John M..... 5 00
Harsom, Mrs Mar-
tha 1 00
Mndgett, Mr &
Mrs James..... 3 00
E S K, Derry..... 1 50
Cong SS, Milford.27 61
Nate Cbapel, Mil-
ton 1 30
Fletcher, J M.... 2 00
Qnimby, M M.... 2 00
S D, Francestown 20
In the Master's
Name, Temple.. 1 00
Dodge, Mrs J A.. 5 00
Fitts, Mrs J L.... 5 00
Metcalf, Laura A.10 00
Park, Mrs Wm R. 5 00
Philbrook, J L &
ten others.....16 00
From a Friend.
Fide, Lakeport... 1 00
Lisbon 1 50

NEW HAMPSH'E CONT'D
Brown, Frank P.. 5 00
Caldwell, M J.... 2 00
Conday, Frank... 5 00
Cornish, Mrs C T 1 00
Mrs H M B, Marl-
boro 1 00
I A H, Suncook.. 5 00
L R P, Derry
Depot 1 00
M R C, Man-
chester 1 00
Widow's Mite,
Newport 1 00
Meth Ch, W
Rindge 5 00
M R G,
Enfield Centre.. 1 00
——, Gonic..... 1 00
"Inasmuch,"
Candia 50

NEW MEXICO

Friend, White
Oaks 1 00
Fleetham, Maria,
Col by.....14 00

NEVADA

Beck, Harry P... 1 00
Pres of Y P Soc,
Wells 7 90
Goodale, Mrs Edw 3 00
McMullen, Miss
Rose 50
Vogel, Mrs Mary. 50
Wilson, Miss Liz-
zie 25
Mrs I N, Deeth... 1 00
SS, Deeth..... 2 20

N. DAKOTA

Bassingthwait, G
H 2 00
Staples, Mrs S A.10 00
Treleaven, F W.. 1 50
A Snbscriber,
Frances 1 00
Burlidge Wm.... 5 00
Friend, Gallatin.. 5 00
Ladies' Aid Soc,
Belleville 18 00
M E Ch, Sher-
brooke 23 00
Van Camp, Mrs
W 1 00
Brown, R..... 50
Bnrrows, J L..... 1 00
Carlson, O..... 25
Calderwood, R M. 50
Calderwood, Geo.. 50
Davidson, W G... 5 00
Giles, W D..... 25
Kavanangh, Edw. 1 00
Medelman, H.... 2 00
Moore, White..... 1 00
Mullen, John..... 50
Orr, Wm..... 50
Stanton, Wm..... 1 00
Stevens, H E..... 1 00
Stevens, L D..... 1 00
Watt, Mrs An-
drew 5 00
Two Friends,
Dunseith 5 00
First Pres SS, Lis-
bon 4 00
Crafts, Mr & Mrs
W I..... 5 00
Peldon, Mrs Rich-
ard 2 00
A Friend,
Emerado 2 00
A Friend, Medford 1 00

N. CAROLINA

Corpening, I N... 3 00
Rose, Mrs & Mr
J C..... 3 00
Hardie, Pinkney. 50
Maggie, Pinkney. 50
Mithe, Pinkney... 50
Trecy, Pinkney.. 50
Castlebery, M T.. 1 25
Moffitt, Mrs G B. 1 00
Boon, Geo..... 25
Britt, Robt S.... 90
Cbnrchill, Lizzie. 05
Davis, Mrs B M.. 25
Davis, W F..... 25
Foster, W R..... 50
Garner, J T..... 25
Grant, J T..... 25
McMillan, Mrs
Belle 25
Norment, Mrs T A 50
Norment, T A.... 1 00
Rainey, J P..... 50
Shackleford, A C. 10
Smith, J M..... 25
Shackleford, W H 1 00
Skipper, Inez.... 25
Skipper, Mrs J
W 50
Skipper, J W.... 50
Stansil, B..... 1 00
Stone, Isham..... 50
Taylor, W S..... 10
Taylor, Hnldah... 10
Thompson, Mrs
Sallie 35
Waitt, G N..... 10
Williams, J P.... 10
Yarbrongh, J B... 25
Jackson Swamp
Bapt Ch, Lum-
berton 3 15
Abbotsburg Bapt
Ch, Lnmberton. 3 44
Galeed Bapt Ch,
Lnmberton 18 77
Raft Swamp Bapt
Ch, Lnmberton.20 76
Cash, Lnmberton. 10
Casb, Lnmberton. 10
Cash, Semora.... 15
Cash, Semora..... 05
Lady, Lumberton 50

N. CAROLINA CONT'D
Boone, Mrs W H,
Pupils & Friends 3 00
Griffin, Cecil..... 10
Griffin, Hattie.... 15
Tucker, John L... 2 00
Anne T, Mantoe.. 75
J H C, Chapel
Hill 75
Jr C E Soc,
Bethania 3 00

NEW JERSEY

Beyer, H..... 1 00
Cranbnry, Cash.. 2 50
Detwiller, Jacob J10 00
Tanis, James,
Coll by.....15 33
Wallace, Mr Wm
C 25 00
I H N, Holmdel.. 2 00
In Memory of
Lettie, Dover... 1 00
Children's Miss
Soc, 1st Pres
Ch, Morristown.26 00
Y P S C E,
Unionville 2 00
Kissner, Agnes... 10
Williams, Miss S
F 20 00
L, East Orange.. 5 00
——, Lambert-
ville 5 50
——, Madison... 25
——, Plainfield.. 2 00
——, Trenton... 1 00
Union Hill
Prayer Meeting,
Madison 2 50
Grange No 51,
Mullica Hill....47 00
McKinstry, F P.. 5 00
Westphal, Charlie 1 00
Westphal, Lncy A 1 00
A B, Blooming-
dale 1 00
Miss C A,
Wyckoff 1 00
C D B, Fort Lee. 1 00
Penny-a-day Soc,
1st Ref Ch,
Orange 15 00
First Ref Dntch
Cb, Orange..... 3 35
Farms 61 28
Rally, Lyons
Proceeds of Cuban
The Orange
Cbronicle Co,
thro', Orange..136 00
Baker, Lon..... 25
Beekman, Helen
U 50
Beekman, Jennie. 25
Beekman, L A.... 25
Bodine, C H N... 50
Bodine, E C..... 1 00
Bodine, Wm H... 1 00
Brown, J M (Rev) 25
Buck, Wm P..... 50
Bngbee, H K..... 30
Camp, Peter S.... 25
Carhart, L..... 50
Cliver, Laura..... 25
Cnming, T A..... 50
Day, Alfred W...25 00
Day, Edwin B.... 5 00
Fish, A W..... 50
Garwood, C H.... 25
Goll, Aggie..... 2 31
Halsey, Dr L M.. 50
Hill, I B & Fam-
ily 5 00
Hilyard, Harry... 25
Holden, L L..... 50
Ireland, H S..... 50
McClnre, John.... 25
McNeal, Ernest... 25
Marsh, Eli..... 25
Marsh, George.... 50
Manrer, C W..... 25
Sickler, Bnrtsall.. 25
Sickler, Kate..... 25
Sickler, Walter... 25
Simmerman, Jos.. 25
Smith, Mrs H W. 1 00
Smith, M K..... 25
Smith, Mrs Wm.. 20
Starr, Mrs A A... 1 50
Thornton, John... 25
Titus, Mrs L A... 2 00
Trout, Marshall.. 25
Tweed, Wm F.... 50
Weaver, John S.. 50
Woodward, L H.. 25
Wright, Miss J T. 1 00
Zabriskie, Mrs P
G 5 00
Zimmerman, Al-
fred 01
Zimmerman, Kate 25
Elvin B S, Leeds
Point 1 00
E A T (a reader).
Oakhnrst 1 00
E M F, Bloomfield 1 00
G A H, Elizabeth. 5 00
S H B, Camden.. 1 00
——, Newark..... 15
A Friend, Port
Republic 25
Other Friends, El-
wood 1 75
In Jesns' Name,
Rahway 2 00
Y P S C E of
Park Ave Bapt
Ch, Plainfield...10 00
Invalid Widow's
Mite, Bakers-
ville 24
Baldwin, Frank
W 163 00
Hewitt, M A..... 1 00
Honse, J E..... 5 00
Johnson, Mrs E.. 1 00
Pepper, Lotta.... 25
Sidman, J A..... 1 00
E R, Bradley
Beach 1 00
Y P S C E Ber-
gen Point Ref
Ch, Bayonne....17 40

NEW JERSEY CONT'D
A R, Jersey City. 1 00
"Gawain, Sir,"
Camden 1 00
Children of Pub
Sch, Kingsland. 3 60
A Follower of the
lowly Nazareth,
Pitman Grove... 1 00
Benton, Marie
Louise 1 00
Demme, Mabel... 5 00
Ford, Eveline ... 1 00
Ffleger, Mrs J M. 1 00
Voorhees, Clara.. 2 50
Williams, Mrs A
E 1 00
Wright, Mrs G
W 100 00
Mrs C C, Potters-
ville 1 00
H D C, Newark..10 00
S C C, Redbank.. 2 00
W, ——, ...100 00
——, Deckertown 25
A Friend, Cape
May 1 00
A Friend, New
Egypt 1 00
Neighbor, Newark20 00

OKLAHOMA

Bender, R F..... 50
Dillingham, T J.. 40
Johnson, F N..... 2 00
Johnson, G B..... 2 00
Johnson, M C..... 1 00
Johnson, R M..... 1 00
Parisb, Mrs..... 25
Parish, John..... 50
Roder, Peter..... 25
Smith, E..... 50
Spear, T J..... 1 00
SS & Citizens of
Cleveland 5 00
Rogers, Ray..... 50
Walcher, D..... 50
Jr League 1st M
E Ch, Oklahoma
City 1 00
Mitchell, Rev &
Mrs J H..... 1 00
Tate, Harry..... 50
Tate, Ralph..... 50
Tate, Little Rnby 10
Tate, Willie..... 25
Tate, Grandma... 50
White, Mrs Flor-
ence 1 00
L T L of Okla... 50
Friend, Ingram... 2 50

OREGON

Buell, Mr & Mrs
Frank 1 00
Campbell, Mr &
Mrs Wm..... 1 00
Moore, Ralph..... 05
Harris Union SS,
Harrisburg 6 00
Juniors of 1st
Presby Ch, Al-
bany 1 50
Ferris, H S..... 3 50
——, Canyon
City 1 00
In Jesus' Name,
Klamath Falls.. 35
Haas, J 25 00
Wright, Wm A.... 1 00
Finney, Mrs R A. 1 00
Geary, Ellen E... 2 00
Langell, Willie A. 25
Pnb Sch, John
Day 2 60
Citizens, John
Day 3 10
Aylsworth, Mrs A
J & Friends..... 5 00
Commons, W H.. 1 00
Sanders, Abby L. 5 00
Sympathizing
Friends, Noble.. 2 26
Y P S C E of
Friends Ch,
Scott's Mills.... 2 00

UTAH

Pres SS, Spanish
Forks 1 81
Byers, Lizzie S... 60
Forrester, Mrs T
W 1 40

WASHINGTON

Brix, Anton H &
P F..... 2 00
First Mem Pres
Ch, Vancouver..32 00
A Legionaeion,
Harrington 10 00
Annt Cynthia, S
Seattle 1 00
Conrad, C H..... 1 00
Goodman, O K &
Mother 3 50
Olson, L E..... 1 00
——, Almata.... 2 00
——, Waterville. 5 00
Armstrong, Mrs
John D..... 5 00
Jackson, Mrs G J 3 50
Jackson, Harry D10 00
Rnby, M E S..... 1 00

WYOMING

Utter, L E..... 5 00

ANONYMOUS

——, Anon..... 25
M S, ——, ... 3 00
Dorothy, ——, ... 10
Braden, John H.. 1 00

NEW YORK

Chambers, Jane.. 1 00
Cobb, Mrs Theo.. 5 00
Conklin, Mrs Theo E 10 00
Davis, Mrs Julia E 1 00
Evans, Mrs Harriet 2 00
Fishbach, Stephen 1 00
Garvey, Mrs John 1 00
Gates, Mary J...50 00
Horner, Mrs P L 5 00
Loring, Jas B.... 5 00
Ober, Mrs J A.... 50
Pinine, J N..... 2 00
Rose, Miss Sophina 1 00
Rynders, Mrs Chas 1 00
Stewart, W J.... 1 00
Thompson, J H C 2 00
Varr, Mrs..... 2 00
Voorbees, Mrs Mary 5 00
Williams, Mary.. 5 00
A M H, Baldwinsville 2 00
C R W, Brooklyn. 5 00
C S, Caulsteo.... 1 00
E C, Newhurgh.. 1 00
E N P, Brooklyn. 1 00
J A C, Buffalo... 50
J M O, New York I 00
K, New York.... 2 00
Friend, Center Cambridge 25
Friend, Padelfords 2 00
A Friend, New York 50 00
A Friend, Nunda. 2 00
From Friends, St Johnsbury 2 00
Two Friends, Clarksville 2 25
I H N, Brooklyn 10
In His Name, Syracuse 2 00
Church, Spring Mills 1 62
Middletown Pres Ch, Coram..... 6 50
Judge Not Circle of K D of Sch for the Deaf, Rome 5 00
People of Athens57 70
Proceeds of Childs Fair, Brooklyn. 8 68
Islip Union Sch, Puplis of 6th Grade 1 25
Alley, D C & SS Class 1 00
Balcom, Helena M 25
Berry, M..... 25
Blackmore, H.... 1 00
Bolce, Wm K.... 5 00
Brooklns, Geo.... 50
Brooks, A M..... 25
Burdick, Mrs L... 25
Cady, C E..... 50
Cady, Luther..... 50
Colbourn, W..... 50
Cook, Rev Asher. 25
Couse, Andrew... 25
Crosthwait, Edwin 25
Darron, S E..... 25
Devoe, Martin.... 50
Duke, C W..... 25
Eberle, Mrs M K. 1 00
Gardiner, C D.... 25
Gregory, Mrs S H 25
Haines, W H.... 25
Harris, E D..... 25
Hayes, Wm Van V 5 00
Hoyt, F J..... 25
Johnson, B S..... 25
Kilmer, G H..... 25
Latham, C S..... 25
Lester, Mrs D S.. 1 00
Lenthwalte, Mrs A 50
McNutt, C E..... 25
McNutt, Chas W. 25
McNutt, Wm H.. 25
Marsh, Miss Lucy 5 00
Martin, Mrs M... 50
Minter, O P..... 25
Perkins, Inez J... 1 00
Rouland, Mrs H.. 25
Rowell, M B..... 25
Scannell, W C .. 25
Shaul, Nicholas & wife 1 00
Smith, L V..... 25
Smith, M F..... 50
Smith, Chas..... 25
Smith, Wm 25
Spangenthal, Emma 1 00
Spatling, S A..... 25
Taber, Mrs L..... 25
Veness, J I..... 1 00
Weaver, J H..... 1 00
Weaver, Mrs J H 1 00
West, Linda C... 25
Williams, E C... 50
Wilsey, B I..... 25
Woodard, S S..... 25
L P, Brooklyn.. 1 50
R J E, New York 10 00
N C M, Nanda .. 2 00
Unionville 5 00
A Friend, Mexico 10
Friends at Home. 1 00
In His Name, Homer 1 00
In His Name, Warrensburg .. 2 00
Inasmuch, Lust Aurora 50
Sympathizers, Laboshurg .. 8 00
Two Sympathizers, Buffalo.....10 00

NEW YORK CONT'D

First Christian Ch, Otego..... 5 00
Kellogg's Corners SS, Newfield.... 5 00
SS, N Brookfield.. 3 00
Jr Epw League, M E Ch, Allen's Hill 5 00
Y P S C E Pres Ch, Lancaster.. 6 00
Jr End Soc, Yates 1 00
Subscription, Flauders 55
Neigbhors in Friendship 5 00
Adler, Eugene.... 25
Adler, Mrs Lewis. 25
Adler, Mark..... 25
Adler, Simon..... 25
Althrich, Ernest U 25
Baker, Mrs W.... 50
Batten, Mrs H.... 2 00
Beal, B A..... 5 00
Beeman, W B.... 1 00
Benedict, Chas M 3 00
Bloodgood, Mrs C L 1 00
Bloom, Mrs..... 10
Boland, T E..... 50
Bolton, Mrs..... 15
Bott, Frank..... 25
Brodock, Wm H.. 50
Brookes, Edwin.. 35
Brown, Mrs Carollue R.....15 00
Brown, Nellie A.. 50
Brownell & Co... 25
Bryan, C A.....10 00
Bullard, Mrs..... 10
Bush, C H..... 10
Bush, Mr & Mrs H 50
Bush, S..... 25
Clark, Mrs A..... 25
Clark, Mrs E..... 50
Cole, E E..... 25
Coleman, Mrs S.. 10
Connell, Joe..... 25
Cook, Mrs Guy... 50
Covel, Nina..... 50
Cronk, J..... 15
Costales, J A..... 2 00
Costales, Jose J.. 2 00
Cunningbam, Mrs 50
Davenport, Carl.. 20
Davenport, Gert.. 20
Davey, Mrs E.... 50
Davis, Mr..... 20
DeGray, T J..... 50
De Yoe, Reuben.. 50
Diamond, Mrs.... 25
Downs, Mrs..... 1 00
Doyle, J..... 25
Eastman, Mrs.... 25
Eastwood, S B... 25
Fenning, F G..... 50
Francis, Mrs..... 10
Garson, Hilda.... 50
Gerhler, Louis.... 10
Gifford, A L..... 1 00
Ginter, Mrs L.... 15
Glover, Mrs Mary 50
Glover, Samuel R 6 00
Griffin, Mrs Jos T 1 00
Guggenbelm, Mrs. 10
Guppy, I V..... 88
Haggett, S..... 25
Hall, Nena..... 20
Halsey, M C..... 50
Hann, R G..... 5 00
Hares, H..... 20
Harlan, Richard D 1 00
Hollister, Mrs.... 15
Horsford, Mrs J. 10
Horsington, G.... 10
Horton, Edna & Dorothy 1 00
Hyde, Benj..... 25
Hyde, John..... 25
Irish, Mrs..... 25
Jackson, G B..... 20
Jones, Edna H... 1 00
Kelly, John..... 1 00
Kelly, Ray..... 50
Kileoyne, Mrs P. 25
Klees, Mr..... 25
Klees, Mrs Belle. 1 00
Koch, Mrs..... 2 00
Kohler, Hartman. 25
La Salle, Frankie 10
Leader, Agnes.... 25
Leader, Lois..... 25
Le Roy, Mrs..... 25
Lewis, Mrs A..... 25
Lewis, Mrs C.... 25
Link, D..... 50
Lohsen, O H..... 1 00
Lyons, Miss Edna 1 00
McGowan, Major Alexander Edwin.... 5 00
Maddigan, John.. 25
Mulne, A W..... 5 00
McKinson, Mrs C E 1 00
Marshfield, Mrs.. 20
Millington, Rev R I 00
Mansell, Miss.... 50
Montgomery, B C 1 00
Morton, Mrs H... 25
Morton, T A.... 1 00
Murphy, Bessie... 30
Murray, M..... 10 00
Nolss, I J..... 25
Nolst, Bert 25
Nely, Dan 25
Nels, David 25
Nugent, W C 25
Pflug, John 25
Pierce, Wm J 1 00
Plass, Lawrence. 1 00
Plumstell, Olive. 1 00
Post, Mrs..... 5 00
Randles, Mr & Mrs W J..... 1 00
Richards, Mrs I.. 50
Rockfeller, Mrs... 10

NEW YORK CONT'D

Ross, Mrs..... 75
Schanze, G A.... 50
Seeley, Jennie.... 5 00
Senn, F M..... 1 00
Severey, Mrs S M 5 00
Share, Mrs G..... 10
Share, Mrs I A... 1 00
Share, Mrs J D... 1 00
Sbarkey, Mrs..... 05
Sloan, Mrs..... 25
Smith, H..... 25
Smith, W H..... 1 00
Solomou, Bay.... 20
Solomon, Elsie... 15
Solomon, Frank.. 10
Solomon, Sam.... 10
Southwick, Mrs... 25
Stean, Mr..... 10
Stean, Simon..... 10
Stern, Mrs..... 25
Stevens, Geo..... 1 00
Struce, Mrs..... 10
Snttter, Jacob..... 3 00
Swartschild, Harry 50
Taylor, W B..... 50
Terry, Mrs..... 1 00
Tohan, Jessie..... 45
Todd, Walt..... 20
True, Ruth..... 1 00
Tyler, Frank..... 25
Tyler, Geo..... 5 00
Tyler, George, Jr. 25
Tyler, Jacob..... 1 00
Van Camp, Mrs E 25
Van Cise, Joel G.25 00
Vanderbough, Mrs 10
Vought, Mrs T H. 1 00
Warner, S F..... 25
White, Jos..... 1 00
White, Tbresey.. 50
Wilson, Mrs S.... 10
Windsor, W L..... 1 00
Worthen, Mrs.... 15
Zerbal, Mrs W... 25
"Lottie," Shepard Settlement 10
A C D, Geneva... 5 00
C T S, N Y City. 5 00
E S K, Galway.. 1 00
G N, New York.. 1 00
L H, Hornby..... 5 00
M L A, Schuyler Falls 5 00
——, Brookfield. 1 00
——, Brooklyn.. 5 00
——, Centreport. 1 00
——, Jasper..... 1 70
A Friend, Brooklyn 50
Friend of Cuba, Rochester 60
Friend of Cuba, Rochester 10
Friend of Cuba, Rochester 10
A Brooklyn Friend 2 00
Seven Friends, Shepard Settlement 78
First Ref Cb, Alhany 250 00
Ch of the Messiah, Brooklyn.. 5 00
Ref Ch, Warwick.55 36
Free Meth SS, Franklinville ... 1 90
The Sign of the Cross Soc, Brooklyn 2 00
Emory Chapel & Flint Soc, Hopewell 11 23
Cuban Famine Relief Soc, Rochester 3 05
Y P S C E Pres Ch, Soutbold.... 5 00
Three Little Girls, Amagansett 60
"Who Blew up the Maine," Rochester 25
Two J A H Sisters, Wallace... 25
Andrews, Mrs Cornelia 50
Bates, Sarah M... 1 00
Brannan, Mrs Melvin 1 00
Chamberlin, A L. 1 00
Clute, Miss M.... 1 00
Dunning, E E.... 2 00
Hansee, Mrs John 50
Hatch, Geo W.... 2 00
Hillman, Mr & Mrs 50
McKnight, Miss Mattie 20
Maitland, Geo.... 1 00
Martin, Mrs Susan C..... 1 00
Oliver, Mrs A D.. 1 00
Onston, C A..... 2 00
Reinhard, David.. 1 00
Rock, Mrs Anna.. 1 00
Smart, Mrs L F.. 50
Weldron, Mrs C.. 1 00
Whitney, J S.... 5 00
Wilkens, Ralph & Jacob 5 00
Wilsey, Miss Natalie 1 00
B H, N Y City... 1 00
H & E, Sandy Creek 2 00
Mrs H A N, Churchville 2 00
L I H, Buffalo.... 1 00
K & M, Poughkeepsie 35
W L & M L Dryden 50
A Friend, Cuba... 1 00
A Friend, Lansingburg 1 00
Friend, Phelps... 1 00
Friends..... 4 85
Three Friends, Fleming 1 00

NEW YORK CONT'D

Lutheran & Catholic Friends, Bennington 1 75
I H N, West Hebron 1 15
Bapt Ch, Benulngton 7 75
Chautauqua Lodge No. 382 I O O F 5 00
St Andrew's Bible Class, St Michael's P E Ch, N Y City... 3 25
Jr C E Soc Mad Ave Ref Ch, N Y City..... 1 00
Jr C E Soc, Bethany Mem Ch, N Y City... 1 00
The Wbatsoever Circle of K's D's, Rbinebeck. 5 00
Epw League, Scipioville 4 00
One who lives by Faith, Buffalo.. 2 00
One of God's Redeemed, Easthampton .. 2 00
A Mother, N Y City 1 00
People of Pawling 35 00
A Poor Girl, Port Jervis 1 00
Allen, Harry & Helen 2 00
Austin, M E..... 25
Barton, Mary.... 1 00
Boyd, David..... 2 00
Brown, Mr & Mrs Abram 1 00
Buzzee, Little Mabel 1 00
Carmichael, Mrs John R.....10 00
Carner, Mrs W C. 1 00
Colwell, Mrs A L. 1 00
Cox, Miss C J.... 1 00
DeVries, M..... 2 27
Emery, M D..... 2 00
Franke, Mrs W B 5 00
Garlock, James P 2 00
Hagaman, C A... 2 00
Hardenhurgh, Mrs 1 00
Hartwell, Hattie. 25
Hodgkins, Mr & Mrs F..... 1 00
Humphry, J R... 1 00
Lobdell, J M & family 3 00
Locker, Alfred.... 1 00
Mauwaring, D A.10 00
Mee, Mrs Matilda 2 00
Park, J D..... 5 00
Searl, Susan..... 1 00
Sergent, Nellie B. 1 00
Stickle, C M..... 1 00
Thyne, Joseph B. 3 50
Trantum, Mrs J C 25
Underwood, Della 1 00
Verbeck, A N..... 2 00
Vines, L M..... 8 00
Whipple, M..... 1 00
Yost, J W & wife. 5 00
"Breden," Brooklyn 2 50
Jack, Brooklyn... 2 00
A L M, Troy..... 2 00
A W, Sing Sing... 1 00
C C, N Y City...10 00
Mrs E P, Port Chester 5 00
F M M, Oneonta.. 1 00
J W S, N Y City. 2 00
S A D, New Woodstock 1 00
X, Sacket's Harbor 2 00
——, N Y City.. 2 00
Friend, Clintondale 2 00
Friends, N Salem 3 00
Friends at Rye... 3 00
In Jesus' Name, Auburn 3 00
Ollvet Mem Ch, N Y City..... 6 00
Free Bapt Cb, Pulteney 2 10
Happy Home SS, Overlook 4 00
Jr C E Soc, Florida 2 00
Jr C E Soc, Cong Ch, Groton.... 73
Sr C E Soc, Cong Ch, Grotou.... 6 47
C E Soc, Presby Ch, Hempstead..21 75
Epw League, Chapter No 8316, Melrose 5 00
Brentano, Simon.. 2 50
Clements, J H.... 5 00
C E Soc, Central Cong Ch, N Y City 10 00
Tremont Bapt Jr C E Soc, N Y City 2 50
C E Soc, Wading River 1 75
Y P Social Union, Woodside 5 00
Proceeds of Children's Social, Binghamton ... 3 20
SS Classes, Falconer 50
Willing Workers I H N, N Brookfield 1 00
One of Limited Means, Peekskill 5 00
Ames, Mrs W W & Friends..... 7 50
Barger, Mrs Reuben, Jr..... 1 00
Croft, Mrs H.... 2 00
Elmore, Williard. 1 00

NEW YORK CONT'D

Eversou, Mrs E J. 1 00
Fairfield, Wm.... 1 00
Fox, H H..... 5 00
Lakin, E O..... 1 00
Lakiu, Mrs E O.. 1 00
Lakin, Leonie.... 1 00
Lakin, Little Ruby 25
Maxwell, M..... 5 00
Moles, F W..... 1 00
Phillips, Mrs C... 5 00
Rbodes, Geo R... 5 00
Rohbins, Eugene M10 00
Smith, Mrs C.... 1 00
Smith, Mrs Olios F 1 00
Woodworth, S F.. 1 00
Miss Flora H, Ossiau 1 00
Frediua, Brooklyn 2 00
Senella, Pine Plain 1 00
C P W, Brooklyn. 2 00
E V McD, Glens Falls 1 00
Wm K, N Y City. 1 00
X Y C B, Chittenango 1 00
——, Bridgehampton 6 00
——, Hannibal... 1 00
——, Kingston... 1 00
A Friend of Humanity, Glens Falls 2 00
Friends, Bridgehampton 37 00
Young Ladies' Bible Class, New Platz..... 5 00
Riverside Thimble Club, Binghamton 5 00
Employees of Boorum & Pease Co 36 70
Widow's Mite, Brooklyn 2 00
Euodia Bible Cl of Rondout Bible Sch 4 00
Class No 2 G Luth Trinity Ch, N Y City... 1 15
Thro' the Christian Advocate, N Y City.....37 85
Poor but not Hungry, Spencertown 1 00

Jagerhumer, Mr Max,
One Textile Directory

OHIO

Biggs, Henry W. 2 00
Clark, E J H.... 1 00
Heald, Rachel & Hannah G..... 2 00
Jones, Mr & Mrs J I.....20 00
Spencer, Lucy E. 50
Slater, Elizabeth C 50
Stanley, Mrs J... 1 50
Strong, W H.... 1 00
Wallar, W C..... 50
J S & R M W, Cleveland 2 00
Two Friends, ... 2 00
In His Name, Scio 1 00
In His Name, Toledo 1 00
U B SS, Brookville 50
Epw League & Ladies' Aid Soc, Branch Hill...16 00
F M Soc, Fidelity 5 00
W M C Brush Creek Bapt Ch, Scrub 2 00
Pub Sch Children, Paulding. 4 25
Borradalle, Mrs Lucy 2 00
Fitterer, J S.... 2 00
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Heartwell, Mrs Jennie 1 00
Heller, E..... 5 00
Jones, H T..... 25
Jones, Edna..... 50
Jones, Elizabeth.. 50
McKay, Mr & Mrs R S..... 1 00
Mellor, H L..... 1 00
Relter, Miss Etta 1 00
Rose, R A..... 25
Rose, Mrs Geo E. 5 00
Sprankel, Wince.. 1 00
Urban, E G..... 1 00
Weber, Kate..... 50
Whitaker, A P.... 25
S E F, Akron.... 2 00
Friend, Cleveland 2 00
In His Name, Lancaster 1 00
M E SS, Pherson. 5 00
Epw League, Whitehouse 5 50
M P, Y P S C E, Whitehouse 10 00
Clark, R M..... 5 00
Dorey, Anna & Ruth 3 00
Fansy, B H & family 5 00
Gibbs, H M..... 1 00
Klug, Grace & Addie 2 00
Loomis, H L..... 5 00
Palm, Elizabeth.. 5 00
Prior, W E..... 6 00
Wolcott, Mrs A... 1 00
Wright, Mrs W M SS Class of Mt Gilead 2 00

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Young, E C..... 1 00
J M S, Steubenville 1 00
Mrs L, Fairlawn. 25
——, Helena....13 25
——, Ruggles.... 10
——, Canton 1 00
——, Tinney..... 7 55
Methodist Ch, Wapakoneta ... 2 50
SS, Coaldale....10 00
United Brethren SS, Findlay..... 9 00
Fox Scb, Homeworth 2 30
Baughman, Kate. 1 00
Bodiker, D..... 10
Byers, Mary A.... 2 00
Campbell, J T.... 2 00
Ewers, Maude.... 1 00
Ewers, Rose..... 1 00
Farris, Bertha E J 2 00
Hartzells, Julia & Friend 1 50
Hawkins, C..... 25
Hawkins, Bernice 02
Hawkins, Ida.... 25
Miller, Mrs W... 1 00
Otis, A D..... 50
Otis, A E..... 50
Otis, F..... 10
Saltzman, Clarin.. 25
Saltzman, Lewis.. 1 00
Sbank, N..... 25
Shank, Emery.... 50
Shank, Jacob..... 1 00
Shank, Mary A.... 50
Shank, Ollie..... 50
Van Horn, J H... 2 00
Van Horn, R J... 2 00
——, Gibsonburg 5 00
A Friend, Ashtahula 1 00
A Friend, Chillicothe 1 00
Friend of the Needy, Eaton... 4 50
In Jesus' Name, Chillicothe 1 00
United Brethren SS, Marion..... 4 25
Crystal Spring C E Soc..... 1 50
Hungry & ye fed me, Ashtahula.. 1 00
A Servant of the Lord Jesus, Fidelity 1 25
Carl, Mrs S P.... 1 00
Ferguson, W A & wife 2 00
Goodwin, Mary M 1 00
King, Mr & Mrs J A..... 1 00
Myers, Alice..... 1 00
Oshorn, Wm..... 3 00
Robiuson, John R 1 00
Silcott, Mrs A J.. 2 00
Tibbits, Mary A.. 1 00
——, Columbus.. 1 00
S Ridge C E Soc, Geneva 6 00
W C T U, Greensburg 4 37
K's D's, Lenox... 1 00
Mentor Plains C E Soc, ——, .. 1 15
Willing Workers, Apple Grove....10 00
Blatte, Fred 25
Burras, Mrs A.... 2 00
Clark, Mrs G B..10 00
Cochran, Mr & Mrs R H..... 1 00
Cochran, Anna M. 50
Dickeu, Ann & Steward, Laura. 1 50
Dunn, Alex..... 1 00
Falkenstine, Cbas 25
Falkenstine, Eddie 25
Falkenstine, Jac.. 50
Flsher, Jac..... 50
Flenner, Mrs Effs 50
Giffen, S D..... 1 00
Hancock, Mr & Mrs R T..... 1 00
Hancock, Master R T..... 10
Hancock, W D... 1 00
Hancock, Kath Irene 10
Harhison, Sarah H 3 00
Hibbard, Mrs N J 1 00
Johnson, C W.... 25
Laudeman, Daniel 50
Laudeman, Jac... 15
Laudeman, John.. 50
Leech, R T..... 50
Long, J A..... 50
McKeon, A G.... 50
Maurer, J B..... 1 00
Moore, Etta & Della 1 50
Morris, Florence. 25
Muskopt, George. 50
Popst, Christ.... 25
Popst, Henry..... 25
Sauer, George.... 25
Schuler, J A..... 1 00
Schumaker, Fred. 50
Simmins, Lizzie.. 25
Snyder, Mrs M W 50
Spannenberger, Chas 25
Spannenberger, Henry 25
Sprow, Lotte..... 50
Stroud, Gideon... 50
Stull, Mrs J O & daughter 2 00
Tovey, E A..... 6 80
Wade, Mrs Elisa. 50
Wguer, F C..... 50
Woolensnlder, Wm 50
Ella, Lena..... 25
B F En Soc, Clay Lick 1 00

OHIO CONT'D.

C H K, Mulberry. 1
In His Name, Greenville .....
In Jesus' Name, N Dover..... 3
Scb Dist No 6, Liberty Township 1
Second Pres SS, Springfield 7
Coll by Jr Epw League, York... 9
Miami Fanners Inst, Germantown 11
Two Bapt Sisters, Youngstown ....
Bapt Bro & Sister, Youngstown 1

RHODE ISLAND

Taft, Harry & Florence .....
Friends, Phenix.. 2
Friend, Central Falls 2
Friends, Providence 1
Glines, H A..... 2
Goodier, Mrs.... 2
Mells, Mrs John.. 1
Watson, Frank Carpenter 1
——, Wood River Junction 1
Friend, Pawtucket 2
Friends in Glenrock 5
"Reader," Valley Falls..... 1
L J C, Pawtucket 5
Padley, Robert... 1
Swift, Joseph.... 1

VERMONT

Martin, Celina.... 1
Sinclair, Mrs A... 1
A E M, Ludlow... 1
Lovejoy, Mrs A E 1
Palmer, Mrs E H. 5
Fred & Aunt Mina 1
W J M, Windsor.. 1
——, Barnet.....16
Baptist Cb, Wilmington 1 0
Evans, L N..... 1
Jr C E Soc, Newport 1 0
From Four, Richmond 0
Hogan, Mrs J J. 0
Whitford, Mr & Mrs E W..... 0
Whitford, H E... 0
Whitford, M A.. 5
Abbott, Henry... 0
Bolton, Jessie.... 0
Boue, Wm..... 0
Boyce, Hugh G... 0
Furguson, P F... 0
Gardner, Mrs Agnes 0
Henderson, Mrs M P 0
Hill, Lewis..... 0
Jackman, Mrs Adaline M..... 0
Kinersou, J R.... 0
McLure, James... 0
McLure, Nellie... 0
Nicbols, Mr & Mrs Fred..... 0
Reid, C G..... 0
Sly, Edwin..... 0
Sly, Mrs Martha P 0
Tracy, Hannah... 0
Tucker, Mrs..... 0
A S H, St Johnsbury 0
——, Lyndonville 0
Friends, West Fairlee 1 0
Sympatblzer, Cbarlotte 0

W. VIRGINIA

Fluk, A B..... 0
Greenberg, F.... 25
Hughes, Mrs R C 0
Hughes, James... 25
Lamp, G C S..... 0
Lamp, J A..... 25
Lamp, Hannah H 0
Laup, Mrs Sarah. 50
Leavitt, G E..... 0
McGee, Lula..... 50
Moss, J H..... 25
Pease, T J..... 25
Pease, Alva..... 0
Pease, Beulah.... 25
Satow, C W..... 25
Satow, Walter... 25
Sparks, Mrs A M. 25
Tucker, Mrs D W 25
Whitlach, J C.... 50
Zahrndt, Mrs L W 50
Faculty & Students of Storer College, Harper's Ferry 119
Bapt Ch, Buckhannon 11
Harris, Mrs L A.. 0
Steele, N A..... 0
C J, Levisay..... 25
J W J & wife.... 00
Ladies of Kingwood 4 00
Bowler, M & others 2 00
Friends of Cuba, Lewisburg 75

Putting in the Underpinning

Written especially for The Christian Herald by . . .

HARRIET PRESCOTT SPOFFORD

IT was always exasperating to Mrs. Bella that she was more or less cramped for money; particularly so when her somewhat generous and compassionate nature was aroused in behalf of others, and she found herself able to make various people happy in the way that money can often do.

She was not a particularly energetic person, in fact she was not at all energetic; and it never used to occur to her that there might be ways and means of accomplishing her desires if she had put herself at work instead of having put herself at nothing. So as she sat at home with her fancy-work, for which she had a pretty talent, she had to occupy her mind with what she called "building castles." And she really rather admired herself on account of the castles, because they were all such an unselfish order, showing her to herself as a tender-hearted person with no little sordid or mean in her composition. She did not fill the time wishing for a piece of old lace, although it would have looked beautiful across the front of her best gown and have made it as good as new. Oh! no; she knew it was impossible, and she didn't care very much for it, and never gave it a second thought; that would be such a waste of time, she said to herself.

But she would spend a whole morning in thinking what if, in some one of many various ways—she had a score of impossible improbabilities in mind—some one should leave her a fortune. Of course, it was in her inner consciousness that a certain portion of this fortune should be reserved for her own uses, and just as semi-consciously she knew that a great part of that would go in charities and beneficiencies of one sort or another, but she set it aside for future thinking out, and put nothing of it into words, even in thought. There were matters of more pressing interest to be considered. What she did put into words in her thought was that the first thing she would do with her money was to build her sister Laura the bay-window that she had always wanted so much, with which to enlarge their little parlor and have a winter-garden. There would have to be a stone foundation, Mrs. Bella planned, and plate-glass sides, and it would perhaps necessitate the re-painting of the whole end of the house; but she could do that for Laura, of course. And there would have to be a new carpet for the parlor; and getting a new carpet it might be worth while to have some new chairs and a new divan, of the same shade also—she hoped Laura would let her choose them of deep dull crimson selours, with big cushions—she should think Laura might, when she paid for them. Then she would get Laura a white wolf-skin rug, real, and a vase or two, bullocks-blood color, or would deep jewel-blue be better? And while one was about it, Laura really did need a new dining-table instead of that rickety old thing that shook if the tea were stronger than usual or if the bread were heavy; and which should it be, old oak or polished mahogany? Mahogany looked as if you had more than your share of grandmothers when it was bare, except for small delicate napkins and old silver and glass, and Laura would be so delighted if she could have her friends out from town to a pretty luncheon now and then. But if she did, she would have to have a new set of china, and half a dozen different sets of plates, and some bouillon-cups, and really some dressy silver articles; and she spent an hour fitting Laura out with the proper table accessories; and before she paused she had selected the company Laura was to ask, and had arranged the menu, and thought it wise to rehabilitate Laura's spare room, which had never been half finished, and had given Laura a charming new toilette that had made her look a pretty as she did when she was a girl. By that time, Mrs. Bella discovered that her barmecidal legacy was hardly large enough to cover the space over which she had spread it, and so she began again, and gave all the bequest to her husband, in her mind; and in her mind he went into business with it and quadrupled and octupled it.

And now she was able not only to do all she wanted to do for Laura, but even to put stained glass windows in the church and put in a new organ there and finish the tower; and she scalloped half one side of a centre-piece while she was giving a grand entertainment in the new parish-rooms of her providing, and making ready for the minister a purse of as many gold-pieces as the number of his years. And in this pleasant manner she beguiled her hours, building the castles in the air which floated before her like bubbles, one chasing another, and never troubling herself to put an underpinning into any of them.

One day her sister Laura sent for her to come up the hill. The electric road, whose building had made traveling so bad that she had not gone that way for some weeks, had just been opened. As she approached the house, something strange about it struck her. She could hardly believe her eyes. It was a bay-window; and it was full of flowers. "Yes," said Laura, meeting her at the door, "I've really mastered it at last! I wanted to surprise you. Aren't you surprised? I've been making a regular business, this good while of putting up jams and jellies and sweet-pickles, all out of our own garden, and sending them to the exchange in the city; and I've made enough out of it to have the bay-window built, that you wanted me to have, and to buy a new carpet, and drapery curtains, and a set of china! What do you say to that!"

"Oh!" cried Mrs. Bella. "I've been sitting at home dreaming, and you've been putting in the underpinning to my castles!"

But it didn't cure Mrs. Bella. She went on putting up her unsubstantial fabrics. To-day the money that came to her through the avenues of her dreams was to provide a Christmas-tree in the vestry, with a present on it for every child in the parish. And when Mrs. Morris came in and told her that she and Jennie Guild had made and sold pot-pourri enough from their roses to have a Christmas-tree, with a book for every boy in the Sunday School and a doll for every girl, she was not deterred from building another castle in the air because some one else had put in the underpinning of that one.

As I have said, she was a tender-hearted woman of generous impulses; it always had troubled her that the people of the town had to drink water which, there was little doubt, had something to do with the frequently fatal typhoid among them. One of her favorite castles in the air consisted of a laborious planning to bring down into the town the pure water of the boiling spring on the hill above their house, that now wasted itself in a marsh in another direction.

So, when she varied her dream of the wondrous legacy that was to enable her to do benefits, she imagined the same amount of money coming to her through fortunate enterprises, in which the very stars of heaven helped her, for in one of them she would find a remarkable aerolite fallen in her front yard, and would sell it to a rich institution; or in another she would find a vein of gold, or a buried treasure in the back yard. But she never went out to even look for the gold. And one day her husband and some of his friends climbed up and cleared out the spring, having made a rough calculation of the number of million gallons it ran; and, as they could spare the time, they dug a deep trench up the hill to the spring, and piped it. "Now," said her husband, "we have brought the water down so far; and here it is for the town to take it or leave it!" And Mrs Bella saw another underpinning put in place. She felt somewhat defrauded, but broke ground, or sky, for another castle straightway, in which she persuaded the town authorities to take the water. And she still goes on floating her airy castles; and now the habit has grown so inveterate, that as long as she lives some one else will always be putting in the underpinning.

"IT WAS A BAY WINDOW, AND IT WAS FULL OF FLOWERS."

The Power That Saves.

The Preciousness of Salvation from the Dominion of Sin (I. Peter 1: 18-21).

Whether in this passage the Apostle Peter was referring to salvation, in the sense in which the word is ordinarily used, may reasonably be doubted. Perhaps that idea may have been in his mind, but his words seem rather to imply a redemption from vain conversation, or, rather, as the Revised Version has it, redemption from a "vain manner of life." We sometimes see a young man inheriting suddenly a large fortune, and we wonder what he will do with it. He may enter the university and study to make himself a great statesman, or he may give himself to philosophy or literature, and having abundant means and leisure at his disposal, he may devote himself to the task of enlightening the world. A hundred ways exist in which a young man so circumstanced can turn his money and leisure to account. Relieved from the necessity, which maims and cripples so many lives, of spending the bulk of his time in a struggle for bread, he has a rare opportunity of benefiting his generation by word and work. But if a young man so situated became dissipated, if he proved frivolous and gave his time to amusement and pleasure, his fine opportunity would be wasted. What a glorious work it would be to redeem him from his vain manner of life and turn him in a new direction in which he might render service to the world!

How difficult such an achievement is, no one knows but he who has attempted it. When once the lower nature has assumed the control of the life, it seems as if nothing short of a miracle could redeem the victim from its power. Broken-hearted parents, sorrowing wives all over the world, are perplexed by this problem. How supremely important then is this statement of the Apostle! He speaks to people who have been redeemed, and reminds them of the means by which it was done. Not with silver or gold—we know that, for their failure in this matter has often been demonstrated—but with precious blood, even the blood of Christ. Here we have the secret. The power that Christ has acquired by giving himself to redeem men, accomplishes their redemption. We know that it is so, for instances of it are all around us. When the love of parents and wife, and children, and honor, and self-respect, and all the strongest levers we know of in morals, have failed, this succeeds. It gives to human nature the force that alone can overcome. It imparts the one essential element that it lacks. "Therefore we preach Christ the power of God and the wisdom of God."

THE CHRISTIAN'S IDEAL.

The Pattern for Believers. I. Timothy 1: 16; 4: 12; Titus 2: 7.

Conduct always occupies a prominent place in the pages of the New Testament. However much the modern church may emphasize the importance of correct creed and orthodoxy and insist that right living proceeds from right thinking, it cannot overlook the fact that Christ and his Apostles dwelt more on the duties of life and righteousness of conduct, than on soundness of belief. We know perfectly well that false principles will lead to false action, and therefore that it is essential to have the life founded on true doctrine, but the modern tendency is to be more severe on the heretic than the sinner. Perhaps some of the odium that attaches to the church and some of the prejudice existing in the world against the church, may be traced to this cause. The Christian ought to feel that the honor of the church is in his keeping and that Christ has the right to expect of him that his life shall be an embodiment of Christian principles. He is to be the light of the world. In his home, in his business and in his duties as a citizen he should so live that people can see Christianity in action. To do this it is necessary that he keep an ideal constantly before him. This ideal he finds in Christ.

It is one of the best evidences of the divinity of Christ that people separated from him by nineteen centuries and by all the differences between Western and Eastern life, can find inspiration from his example. Statesmen, judges, soldiers, merchants, fathers and mothers turn to that divine life and find help for their special duties, though Christ knew nothing by personal experience of their circumstances. The principles of brotherly love, kindness, magnanimity, unselfishness, concern for the welfare of others, sympathy with the poor and suffering—can all be translated into modern life and applied to the circumstances of men in every rank of society. To do in any conceivable circumstances as we believe Christ would have done in the same situation—that is to be a follower of Christ. In this way, his life may become real to the world. He rises again in the lives of his people, and the world may see, dimly and vaguely, as it observes those who bear his name what he was and is. The love and gentleness and patience and forbearance and compassion of his character should be perceived by the beauty of the reflection mirrored in the lives of his people.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor and editors, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

Faithful Korean Christians.

How they Labored and Pinched to Build Themselves a Church Home in Seoul.

RUSSIA seems to be playing much the same role in Korea as Japan did during the latter part of 1895. The Imperial body-guards are drilled by Russian instructors, and the whole army has acquired Russian tactics. Russia-Korean commerce is being pushed, and it has been announced that the Greek Orthodox Church will be established. And quite overstepping any former Japanese regime, Mr. Alexieff, a high Russian official, has been engaged as Chief Adviser of the National Finance Department for an unlimited time, and with the agreement that men of no other nationality beside Russian or Korean shall be appointed to this post. A fleet of ten English men-of-war, commanded by Admiral Buller, are at present in the harbor of Chemulpo. The political outlook for Korea another year is uncertain.

CHURCH BUILT BY NATIVE CHRISTIANS, SEOUL.

One of the recent events of a hopeful nature in Korea is the completion of a beautiful white granite Independence Arch, built by the Independence Club. This club was organized in 1896 by some progressive Koreans at the suggestion of Dr. Philip Jaisolm, a born Korean, but a naturalized American, and the talented editor of the first Korean newspaper. The club is popular, and many prominent Korean officials are among its members. It is not political, but rather educational and social. It holds weekly debates, and as a result of a recent debate upon the subject of slavery, at least 100 slaves received their freedom.

The first Protestant church in foreign architecture built in Korea for native worshipers was dedicated Dec. 26, with impressive ceremonies. It is Gothic in style, 70 feet long, 40 feet wide; the tower is about 50 feet high, and there are two class-rooms, 28x14 feet. The entire cost of this beautiful church, with furnishings, is 8,500 yen. It is to be known as the First Methodist Episcopal Church of Seoul. Rev. Dr. and Mrs. Baldwin were expected at the dedicatory service, and their absence was a great disappointment; but aside from this the very interesting programme prepared by the pastor, Rev. H. G. Appenzeller, was successfully carried out, and in behalf of the trustees, Rev. D. Bunker, Miss Josephine O. Paine, Mr. Wo, Mr. Long, and Mr. Han, the pastor presented the new church to the superintendent of the mission, Rev. W. B. Scranton, M. D.

Soon after the new church began to be talked about Teresa, a native sister, met Miss Rothweiler in the street one day and said: "Here is 500 cash towards this work." Miss Rothweiler was surprised at the amount, knowing that the family had a hard time to obtain a livelihood. But the woman explained that since she had first heard about the new church, every time she had put the rice on to boil, she had saved out a handful until it had come to this amount. Later she added to this sum from time to time until altogether she had contributed 9,500 cash (2,500 yen). Since the congregation entered the new building her husband has joined the church, and she told the pastor the other day she was so happy she could dance for joy. Other have made like sacrifices. Rachel, a faithful sister, contributed 500 cash per month earned by her needle. Mrs. Whang, the hospital matron, by presenting the new church enterprise to the patients, succeeded in raising about one yen per month besides her own contribution. Some of the native brethren subscribed so high as 50,000 cash.

A beautiful story is told by the pastor of how Kue Dougie, an invalid, one of the Ewa School girls, worked for the new church. Kue Dougie had been rescued from slavery, and became an earnest little Christian. On her back, in bed, the invalid girl's willing hands plied the needle, and beautifully embroidered thimbles and bookmarks came forth from the sick-room. They were sold, and the money carefully consecrated to the new church. The 9th of September came, when the corner-stone of the church was laid. The patient, industrious little sufferer would come, too; her cot was carefully borne and placed in the very front, where she could see and hear. And was she not worthy of the very first place? for by her zeal and devotion she had contributed over 2,000 cash, or the full wages of a grown person for a month! When the service was over, exhausted by the pain, incident to the moving, she closed her weary eyes and said to one of the teachers: "Now let me go to Jesus." On Sept. 21 her wish was granted, and the sweet child-spirit took its flight.

The first Korean was received into full membership April 17, 1887; the number of full members at the time of dedication was 98 and 130 probationers, while from this church at least two other churches have sprung in the city. Surely this labor of faith and love has not been in vain, but has been abundantly owned and blessed of the Lord.

ROSETTA SHERWOOD HALL.

"The Ends of the Earth."

Rev. Sheldon Jackson, the famous missionary-explorer, who recently went to Norway to collect reindeer and to engage men for the government expedition to Alaska, wrote to his brother in-law, Mr. John H. Voorhees, a most interesting letter from Bosekop, Alten, a point between three and four degrees north of the Arctic circle. He said:

I send you greetings from these ends of the earth. I was just twenty days traveling almost constantly, in reaching here from Washington (6,189 miles). Although so far north of the Arctic circle, there is no ice in the ocean. On the coast of Alaska the Arctic ice extends 500 miles south of this. Nor has it been very cold. The thermometer has not registered lower than 20 degrees above, and one day it was 35 degrees above. The people say it is an unusually mild winter, but what lacks in severity of cold, it makes up in severity of storms. It has stormed every day of the ten I have been here—snow squalls, with wind blowing a gale. Wherever there is a fence it is covered with a snow-bank. While too far north to raise vegetables, yet they keep a few horses (tough, stunted specimens), some cattle, sheep and goats. These latter are kept in the barn all winter without getting out once. The sun set here on the 20th of November and has not been seen since. According to the almanac, it was to show itself above the horizon for a few minutes yesterday noon, but it did not.

A Mission to African Dwarfs.

A GOOD Scotch lady, reading a traveler's account of the famous dwarfs of Africa, has provided the means for a mission among them, and two devoted men have undertaken to seek out these poor pigmies and teach them the Word of God. To find them will be no easy task, as the following account—the one which moved the good Scotch lady's heart—will show:

It is only by a rare chance that one ever gets a sight of these little people. They are found all over this part of Africa. Other peoples live by agriculture. The dwarfs are not so. They live by the chase and on such wild fruits and edible leaves as are found in the forest; but they are as fond of cassava, plantains, etc., as other Africans. They are not charged with stealing from their neighbors' gardens. They are remarkably honest. They attach themselves to some town of Fang, or Mabeya, or whatever tribe occupies the country. They are skilful hunters, and if there is game to be had they will get it. When hungry for vegetable food they take their game to the town and exchange it for what they want. This arrangement seems so satisfactory to both parties that often a family of dwarfs will maintain such an alliance with a town of their stronger neighbors for generations. The dwarfs are a timid, harmless people—they never pretend to fight for their rights. When people to whom they have attached themselves do them a wrong which they are disposed to resent, they simply move away and seek another alliance. It is considered an advantage to have them as neighbors. Their towns are not permanent, merely rude sheds, which they occupy only while game lasts in the neighborhood, and so constantly move from place to place that even their friends hardly know sometimes where to find them. But if the stronger tribes do not rob or kill them, they certainly take advantage of their ignorance of the world, supplying them with cloth, guns, powder, spears, at such prices as they choose to ask, and taking good care that "their dwarfs" come in contact with no one who will tell them how they are being cheated. You ask to be shown a town of the dwarfs. The people pretend to be most willing, but they explain that the dwarfs have never seen a white man and will be afraid; they must go in advance and prepare them. Their real object is to frighten them away.

A Characteristic

Hood's Sarsaparilla Testimonial

A medicine that will cure such severe sickness as alluded to below is equally effective in reaching and overcoming the numerous ailments so general at this season, and which unless promptly removed are liable to result in illness of an obstinate nature. "A stitch in time," etc., was never more aptly applied. Read Mr. Hammond's letter:

"Table Grove, Ill., Feb. 4, 1898.

"C. I. Hood & Co., Lowell, Mass.:

"Gentlemen: Several years ago I was taken with what the doctors pronounced rheumatism and scrofula. My limbs became drawn up, and I suffered great pain. I remained in this condition for about six months, when running sores broke out on each side of my thighs and on my wrist.

Pieces of Bone Came Out

of the sores on my thighs, and physicians believed the bone was diseased and thought a surgical operation would be necessary. I was then a perfect wreck and suffered untold misery. I did not have any appetite and my sleep was much disturbed. I was unable to walk and was growing worse all the time. I finally discontinued the medicine that had been prescribed for me, and began taking Hood's Sarsaparilla. In a short time my appetite returned, and the sores began to heal. My limbs gradually resumed their natural condition, and I was able to throw away my crutches. In six months from the time I began to take Hood's Sarsaparilla I was

Able to Go About as Usual.

My cure has proved to be permanent, and I am now feeling better than I ever felt before and weigh 180 pounds. It is only a few years since I was a cripple. I have had very little sickness since taking Hood's Sarsaparilla. I gladly recommend this medicine to anyone afflicted as I was. URBAN HAMMOND.

For Your Spring Medicine

To purify your blood you need a medicine which cures blood diseases. Such cures as the above prove the merit of Hood's Sarsaparilla and should convince you that it is the best medicine for you. One bottle costs but little and will do a great deal of good. Try it this Spring.

Hood's Sarsaparilla

Is America's Greatest Medicine because it cures when all others fail. Sold by all druggists. $1; six for $5. Be sure to get Hoods.

The luxury of a breakfast is in its

Nice Hot Biscuit

rolls and muffins. Royal Baking Powder makes them light, sweet and delicious.

GOUT AND RHEUMATISM

A prominent physician writes:

Dear Sirs:—Replying to yours ... the use of Tartarlithine as a remedy ... the treatment of gout, I will say th... the verdict is unanimous in its favo... I have used it in the treatment of abo... a dozen cases with results that are lit... less than wonderful. The characteris... feature of its action is the rapidi... and promptness with which patier... improve under its use. An improv... ment is noticeable within 24 hou... One of the most striking cases w... that of a physician suffering from go... along with inability to digest starc... foods, muscular rheumatism and ... quent bilious headaches. I prescrib... Tartarlithine, and in one week the... was absolute disappearance of all... the uric acid manifestations. The n... vous irritability disappeared, and ... stated that he had done the best wee... work which he had accomplished ... years.

Pamphlet on the treatment of gout ... rheumatism by Tartarlithine, sent free by

McKESSON & ROBBINS, 91 Fulton St., New Yo...

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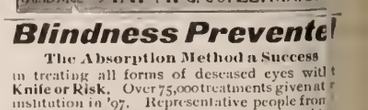

Mitrailleuse Gas Burners, Inv... Aug. '97 (on new principle—"Man... superseded). Indestructible ... nomic, handsome, $1.50. Use ... burners at agency prices till ... agent appointed. Catalogues ...

A. G. MOREY, LaGrange, Il...

CRAZY WORK 800 SILK REMNANTS, enou... for ... Quilt 4 sq. yds., 50c. Immense Pac... with ... Cross & patterns, 10c, postpaid. Lenwrite's Silk Mill, Little Fe... N.J.

FRIENDS IN COUNCIL

A girl's Reading — Helpful Books for Mothers — Etiquette — Tall Girls — A Distant Correspondent — A Noble Life Ended.

OUR question, dear "Anxious Mother," is so important that I think all the other mothers will want to share in the answer, which I make to you. You say that you have a bright little daughter twelve years old, who simply devours every book she can get hold of, and that you are very carefully watching her reading because you want her taste to be formed for good books, and you do not wish her to lose all liking for serious reading. Allow me to say that this is very judicious on your part. I was the more interested in your letter because you tell me that you are yourself still under forty, and that you were married when you were quite young. It is lovely for you to be young with your daughter, and as time goes on she will grow into a relation to you which will be partly like that of a sister, while retaining all the sweetness peculiar to the bond which unites mother and daughter. You must remember, my friend, that at twelve years of age few people are inclined to be very serious, and that your little girl is obliged in her school life to give her attention closely to her studies. She must become familiar with history, geography, arithmetic and natural science. When she is out of school and has no lessons to learn, she naturally prefers to read stories. For that matter, few of us ever outgrow our childish love of being entertained and amused by bright tales and narratives. I confess myself to a genuine and strong liking for a good story. One needs, however, with a child to discriminate between what is wholesome and unwholesome. In a very tactful way, one should guard a child against all stories which are likely to give her false views of life. I especially dislike stories in which children are allowed to set themselves up as models of good behavior, and in which they sit in judgment on their own fathers and mothers. A little prig or pharisee is as disagreeable in a book as out of it. Stories of farm life, of adventure and daring heroism, and all stories which have a thoroughly good, but not too obvious moral, are good for children to read. Among those which I think you need not fear to take from the library and put in your little girl's hands are "Jessica's First Prayer," "The Schonberg-Cotta Family," "Little Women," "Little Men," "An Old Fashioned Girl," "The Flower of the Family," "Stepping Heavenward," "A Virginia Cavalier," "The Rollo Books," all stories by Ellen Deland, Sophie May or Kirk Munroe, also Rudyard Kipling's jungle-books are fine. It is a very good plan to have your daughter read aloud to you while you sew. By this means you and she may share a book together, and a mother can judge very well of the true value of a child's book by the effect it has on her own mind when she hears it read aloud.

* * *

DO NOT FEAR to let your daughter read of the fairy tales she wishes. It is a good thing to cultivate the imagination, and we do this perhaps better by reading fairy stories than in almost any other way. After a while, she will like to read stories drawn from history, and perhaps will enjoy the lives of interesting people: but the taste for this kind of literature will be formed later. In the meantime, do not neglect her Bible reading. Every day let there be a stated time when she and you, if possible, shall sit together for a little while and read God's Word. The young people of the period are growing up with less familiarity than they should have with the best of books. We are now so busy that we are very apt to neglect this best of books much to our loss. If every mother who reads "Friends in Council" would at once make up her mind to gather her children around her daily and have them read with her a chapter in God's Word, we should soon see the blessed influence of this course in the piety and Christian character of the young people who are growing up under the moulding hands of mothers.

* * *

ANOTHER friend writes asking for advice about books which will be useful to her in the bringing-up of her family. I should advise her to read "Children," by Elizabeth Robinson Scovil; "Infancy and Childhood," by Frances Fisher Wood; "Cradle and Nursery," by Christine Terhune Herrick and "Gentle Measures in the Management of the Young," by Jacob Abbott. Each of these books, in its way, is very valuable, and will be a pleasant companion and assistant to the mother who desires counsel.

* * *

ONE OF our readers asks advice in selecting a good book on etiquette. "Manners and Social Usages," by Mr. John Shirwood, is as good as any other volume which I can recommend. But do you really need one? All books on etiquette are based on two fundamental points—common sense and considerate kindness for others. One cannot go far astray about good form who remembers always to be courteous; always to answer a letter of invitation as soon as possible after its receipt; to keep an engagement sacredly; to do unto others as she would that others should do unto her. There are, of course, certain rules and conventionalities which society cares for, and it is as well to have some acquaintance with these, so that one may not be awkward or feel out of place in any company. Generally speaking, we should conform to the usages of the place in which we live.

* * *

"PRISCILLA" IS very much troubled because of her height. She says that in any room full of people she is sure to be the tallest there, and that she feels very queer and self-conscious in consequence of this. I wish I could make "Priscilla" see as I do that tallness is a great advantage, and that if she carries herself with grace and ease, holding her head well up, and not slouching forward, nor stooping, she will appear more elegant than her shorter and more dumpy sisters. A flat back is really a great beauty to a young girl. Not long ago I happened to be a guest at a party where there were a great many young people. I could not but observe with how much distinction some of the tall girls carried themselves, and they seemed to me very beautiful; like lovely lilies, which are not afraid to lift themselves up with their sweet flowers on the end of their long shining stems. Still among the most dignified girls present, I noticed a very small young woman, who was conspicuous for the grace of her movements, and who bore herself with as queenly an air as if she had been six feet tall. This dainty little creature had the charm of a perfectly symmetrical figure, and she carried her head very finely. When you think of it, the way the head is set on the shoulders, and the poise of the head is a great beauty. Some of the most beautiful figures I have ever seen in my life have been at the South among the colored women, who learned to keep the spine erect and the shoulders back by carrying pails of water on their heads when they were children. In olden times, a hundred years ago or more, a great deal of attention was paid by mothers to the manner in which their growing girls walked, stood and sat, and the poor girls used to spend some hours each day with boards strapped against their backs and their feet in the stocks, while a stiff, inflexible brisk board was placed in front to hold up their chins. Judging from some old ladies whom I have seen and who were marvelously straight at a great age, this heroic treatment was successful, though it must have been very uncomfortable.

* * *

ALL THE way from the distant State of Washington there came to me the other day a letter from the still youthful mother of no less than eleven children. This lady was married when she was only fifteen. She told me all about the beautiful life in her home, about her twins, her baby Elbert, her oldest daughter Mabel, and I am just as well acquainted in that house, with that mother and the father and all the children, as if I had shaken hands with every one of them and kissed the baby. If ever I go to Washington, I shall look in upon that home, for I think there can be no sight on earth so beautiful as that of a large family—a world in itself, where all are happy, all helpful, and all living together in peace and joy. I do not have to go across the continent to see this sight, because no farther away than in the city of New York I have an old school-mate, whose family of ten children are around her in such beauty and charm and loveliness as one seldom sees. As I meet my friend sometimes with her band of splendid sons and daughters, all taller than the little mother, my heart goes out to her, and I feel like saying, "Blessed art thou among women."

* * *

WHAT YOU say about the death of Miss Frances E. Willard, my dear Catharine, is very true. We can hardly yet rightly estimate the great loss we have sustained in her passing hence. She was a great woman—noble, sweet, refined, fearless and brave. During the last twenty years her name has been constantly before the public. She was always on the side of right. All over this land and all over the world there are people who will mourn for her, and there are those who will call her blessed, and love will keep her memory green.

Margaret E. Sangster

SIMPLICITY ITSELF.

A SIMPLE, HARMLESS REMEDY.

Yet It Cures the Worst Cases of Dyspepsia and Indigestion.

Dr. Jennison, who has made a life study of stomach troubles, says: All forms of indigestion really amount to the same thing, that is, *failure to completely digest the food eaten*; no matter whether the trouble is acid dyspepsia or sour stomach, belching of wind, nervous dyspepsia or loss of flesh and appetite; a person will not have any of them if the stomach can be induced by any natural, harmless way to thoroughly *digest* what is eaten, and this can be done by a simple remedy which I have tested in hundreds of aggravated cases with complete success. The remedy is a combination of fruit and vegetable essences, pure aseptic pepsin and golden seal put up in the form of pleasant tasting tablets and sold by druggists under the name of Stuart's Dyspepsia Tablets. One or two of these tablets should be taken after meals and allowed to *dissolve* in the mouth, and mingling with the food in the stomach, digests it completely before it has time to ferment, decay, and sour.

On actual experiment one grain of Stuart's Dyspepsia Tablets will digest three thousand grains of meat, eggs, and similar wholesome foods.

It is safe to say if this wholesome remedy was better known by people generally, it would be a national blessing, as we are a nation of dyspeptics, and nine-tenths of all diseases owe their origin to imperfect digestion and nutrition.

Stuart's Dyspepsia Tablets are not a secret patent medicine, but a fifty-cent package will do more real good for a weak stomach than fifty dollars' worth of patent medicines, and a person has the satisfaction of knowing just what he is putting into his stomach, which he does not know, when widely advertised patent medicines are used.

All druggists sell Stuart's Dyspepsia tablets, full sized packages, 50 cts.

A little book on cause and cure of stomach troubles mailed free by addressing The Stuart Co., Marshall, Mich.

THE HUMAN HAIR

The human hair, with proper care, through life will last.

STOP your hair falling out, make it grow and remove all Scalp Diseases. Positive information **Free**

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FAIRY SOAP

A soap for the whole household, from the nursery to the laundry. Leaves skin and fabric clean white. Better than the strong-scented soaps for toilet and bath, twice better than harsh rosin soaps for clothes.

The Soap of the Century

Pure—White—Floating.

Made in three convenient sizes.

The N. K. Fairbank Company,
Chicago. St. Louis. New York.

FAIRY

Not Beyond Hope.

Rheumatism Conquered by a Marvelous Remedy.

FREE SAMPLE PACKAGES ARE MAILED FREE TO ALL.

Costs Nothing to Try this Remedy--Send Your Name and Address To-day.

It is a frequent experience to meet people who firmly believe that no remedy exists that will cure rheumatism. They have tried a dozen or two "sure cures" and still they suffer. Some are in hospitals, others at home hopelessly helpless, while others are hobbling about on crutches. John A. Smith of Milwaukee, cured himself of just as bad a case of rheumatism as one will find in a month's journey. At times he was so helpless that he had to take morphine after considerable doctoring with leading physicians, who were unable to help him, he gave up in despair. He began studying into the causes of Rheumatism and after much experimenting and repeated failures, he finally found a remedy which cured him in a short time. After this glorious escape from the clutches of Rheumatism he called the remedy "Gloria Tonic." Then he went to work and cured his friends and neighbors and now proposes to cure the world. But Gloria Tonic cured him, so that he hasn't had a twitch of pain. He sends a trial package of his remedy free to anyone who will take the trouble to write for it. The remedy cured an old man in Texas who had suffered forty years. It cured H. Bucholz of Norborne, Mo., who had suffered 25 years and although 70 years of age at the time was practically given a new lease of life. Mrs. Persohn of Amsterdam, N. Y., tried a free trial package and the result induced her to get more of it. She was entirely cured after having suffered for years with the most intense pain. Mr. Smith has a wonderful array of testimony to show that Gloria Tonic will cure any kind and stage of rheumatism, and he wants everyone who has even a touch of this painful disease to write him for a free trial package. Don't be skeptical about this remedy. Remember it costs you nothing to try it and it is good evidence that Mr. Smith would not go to the expense of sending trial packages free unless there was real merit in the remedy. Mr. Smith's address in full is John A. Smith, 199 Summerfield Church Building, Milwaukee, Wis.

GRAY HAIR RESTORED to its natural color by LEE'S HAIR MEDICANT, no dye, harmless, pleasant odor, $1.00 a bottle. LEE MEDICANT CO 103 Fulton st., N.Y. Illustrated Treatise on Hair on application **FREE**

ASTHMA CURED TO STAY CURED

Correspondence invited. No charge for advice as to curability.
P. Harold Hayes, M.D.
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HIGHEST GRADE SEWING MACHINE $5.00 on easy terms and conditions. Retails at $40.00 everywhere. For full particulars and Big Sewing Machine Catalogue FREE cut this ad. out and send to SEARS, ROEBUCK & CO. (Inc.) Cheapest Supply House on Earth, CHICAGO, ILL.

GEMS FROM NEW BOOKS

Wealth, Fame and Happiness.*

IT has been estimated that Solomon had at his command gold to the value of $3,400,000,000, and silver to the value of $5,146,000,000. The Queen of Sheba made him a present of $3,600,000, and Hiram made him a present of the same amount. Added to his riches he had royalty. He lived in a palace which Dr. James Hamilton says "required fifteen and a half years to complete—the house of the forest of Lebanon. Here he sat in his court of judgment, seated on a throne of ivory and gold, which was supported by six lions on either side. There were also ivory palaces and ivory towers, used for the king's armory. Besides these he had a summer palace at Lebanon; he built pools of water and costly aqueducts and stately gardens. Tadmor in the wilderness, now Paligura, was built by him, the massive ruins of which are the marvel of modern travelers. The style of grandeur in which he lived almost surpasses credence. Forty thousand horses for chariots and an army of horsemen were at his command. He rode in royal state, clad in snow-white raiment, in a magnificent chariot of cedar, bedecked with silver and gold and purple, attended by a body-guard of three-score valiant men, tallest and most beautiful of Israel's sons, arrayed in Tyrian purple, their long black hair sprinkled with gold-dust." His banquets were of corresponding splendor—all his plate and drinking vessels were of gold. Silver was so plenty—"it was nothing accounted of in the days of Solomon."

He formed alliances with the Kings of Egypt and of Tyre. He created a commerce, and in those days, one thousand years B.C., sent his ships ploughing through the Indian Ocean to far-off Ophir in the East, on the shores of India and Arabia. They came freighted with gold and silver, fragrant woods and spices, ivory and specimens of natural history. His empire stretched from Euphrates to the Mediterranean, from the foot of Lebanon to the desert bordering on Egypt. The battle for absolute power has been going on for six thousand years; the odds are overwhelming—a million resisting one—and the million to lose the battle and find one their master is an ascendancy which Solomon possessed to a rare degree. Solomon was absolute monarch at Jerusalem. All the surrounding states and sovereigns did him homage. For thirty five years he was king, but no sooner did he find his power supreme and unchallenged than he began to be visited with misgivings as to his successor—misgivings for which the sequel showed there was too good reason. "Yea, I hated all the labor which I had taken under the sun, because I should leave it unto the man that shall be after me. but who knoweth whether he be a wise man or a fool? Yet shall he have rule over all my labor wherein I have showed myself wise under the sun. This is all vanity."

Fame is half disfame. It is the misery of being great to be aimed at. "The great are a keepess mark for the coarse lies and vulgarities of the peering malice, and the sick weak beast of envy always wounds those that attract distinction." Fame means the impossibility of privacy and rest. "Sweet," says the poet—

Sweet were the days when I was all unknown,
But when my name was strung up, the stern
Freke on the mountain, and I can not feel it

The world clapped its hands and stamped its feet in honor of Charles Lamb. Was he happy? He says, "I walk up and down, thinking I am happy, but feeling I am not." Samuel Johnson happy? "No; I am afraid I shall some day go crazy." Buchanan the world-renowned writer, exiled from his own country, appealing to Henry VIII. for protection, happy? "No; over mountains covered with snow, and through valleys flooded with rain, I come a fugitive." "Indeed, my lord," wrote famous Edmund Burke, "I doubt whether in these hard times I would give a peck of refuse wheat for all that is called fame in the world." Napoleon, after a dozen successful campaigns, after conquering country after country and laying half Europe at his feet, was he satisfied? No; his success merely whetted his appetite for new conquests; so that in his insatiable ambition to conquer the world he lost all—and at last banished to St. Helena, where he died, disappointed, broken-hearted—died amid disputes with a poor English soldier about etiquette and champagne. When Alexander had conquered the whole known world, instead of being satisfied he sat down and wept because there were no more worlds to conquer. Cyrus the Conqueror thought for a little time he was making a fine thing out of this world; yet before he came to his grave he wrote out this pitiful epitaph for his monument: "I am Cyrus. I occupied the Persian Empire. I was King over Asia. Begrudge me not this monument." But the world in after years plowed up his sepulchre.

*From *The Great Hereafter and Glimpses of the Coming World*, by Rev. Madison C. Peters, D.D. New York. This is a splendid collection of gems from great historians, orators, philosophers, poets, preachers, sages, scientists and statesmen of all the ages on every phase of the future life. Pp. 501, handsomely illustrated. J. A. Wilmore & Co., New York, publishers.

WE have recently made some exquisite Spring Dresses for leading New York society ladies and prominent actresses, who are famed for the good taste which they display in the selection of their toilettes. Photographs of these ladies and the garments which we made for them are shown in our new Spring Catalogue, which is now ready.

To the lady who wishes to dress well at moderate cost we will mail *free* this attractive Catalogue and a complete line of samples of new materials to select from.

Our Catalogue Illustrates:

Tailor-Made Suits, $5 up.	**Outing and Blazer Suits, $4 up.**
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SYMPATHY FOR CUBA.

ands from Friends in Many States for the Relief of the Starving Peasants.

VERY mail brings to THE CHRISTIAN HERALD hundreds of letters containing contributions for our Cuban Relief Fund, accompanied words of loving sympathy for the suf- Some of the expressions in these let- are extremely touching, and show how the hearts of the writers have been by the recital of Cuba's sorrows.

Douglas A., Harrisburg, Pa. ($1), writes: "Use this will help some of the needy ones. It is very small but was nearly made by the selling of candy, by a boy of seven years, and it required little work on his part to get it." J. W., Brooklyn ($2), sends "The Widow's Mite." Miss Josephine D. C., on behalf of the Baptist Bible school, Flat. N. Y., and a few of their ds, sends $4 with the wish that "God may speed you in every noble endeavor." A generous friend, Miss Mary A. M., Mount Union, Pa., says she "sees so many noble contributions to the Cuban sufferers that I feel like sending some- thing, too. I send you a check for $20."

The following is taken from a letter of D. L. Moody, the well known evan- written in Tampa, Florida: "Thank you for sending THE CHRISTIAN HERALDS. I gave them to the guests in hotel, and one man read what is go- on in Cuba, and at the dinner table gave $5 to get food for the poor. I did not get his name, however. He put it down A. D.' Enclosed you find the check for that amount, and I pray the Lord will reward you for all you have done for the poor and needy. What joy to help the sick and dying. Many bless and call you blessed."

Mrs. Lacon (50c.) writes zealously: "I earn the money by doing a day's wash- and I wish from my heart I could more. May God bless you richly for good work you are doing."

"We would like to do something for Lord and Master," writes Mr. William family of New Grove, Minn. ($5).

D. A. W. J., Redlands, Cal., in giving writes: "I send it with my sincere that it may be the means of sav- some poor soul and body for God's sake." Maria F., Silver City, New went out among her neighbors and raised $14, which she has forwarded to Lord, hoping it will help in the great

Five dollars from Susan D., of Bloom- ton, Ind.: "Wishing it were fifty times much."

"I read in THE CHRISTIAN HERALD the great need for aid and help for the starving Cubans and pity them. I want send my mite, and will enclose a five bill for the Famine Fund. May Lord help his people to give what they can relieve the sufferings of those creatures" is the earnest prayer of Enclid." Corinna, Maine.

"HB. S. and family, Colchester, Ill., $1, and say: "This is for Jesus' We wish we could make it one hundred dollars. It is our mite. Our will go out to them. May the Lord bless it that may he save."

"May heaven's richest blessings be on all your good works to help suffering humanity" is a benediction from Mrs. S. of Vernon, Texas, who collected in her town and forwarded it to the

"The Ladies' Aid Society, of Aurora, through their president, Mrs J. R., send $14 to the Fund, and "wish it were fourteen hundred, instead of but fourteen. May God bless the small amount!"

From James G. McD., Furniss, Pa. ($5) "I cannot too highly commend the work you are doing for suffering humanity."

"My M. G., Ashtabula, O., ($1.00) sends the following sweet words with her mite: "Wish it was a thousand, but my means are limited and I am nearly seventy five years old. But perhaps the Lord will give credit for the "cup of cold water."

"We all have the cause of Cuba at heart. I send one dollar, and am so sorry it is not five dollars—it looks so small compared to the blessings we have in this country. My prayer is that God's blessing may rest on you and your work," writes Mrs. B., Havana, Ill. ($1).

"Ben and Willie G., two little boys, living at Gray's Point, send 50 cents between them. Oran writes: "We are only little country boys, but a little is better than none."

"May God help you in your noble work and them in their sorrow," writes "Friend," Sherman Mills, Maine ($1.25).

"May he add his blessing" is the prayer of Mrs. William F., Scotch Ridge, Ohio ($1).

A member of the Park Avenue Baptist Church, of Plainfield, N. J., (whose Sunday-school contributed liberally last year to the India Famine Fund), visited THE CHRISTIAN HERALD offices in the Bible House a few days ago and paid over as contributions to the Cuban Relief Fund $105. This was in part the result of the gift of a check by another brother of the same church, after reading one of our Cuban Famine pamphlets, and in part to the distribution of these pamphlets among the office associates of the gentlemen who made the collection. This sum is exclusive of $10 from the Christian Endeavor Society. We might mention many other instances where consecrated men and women are doing splendid service for Christ and humanity in the work of Cuban relief.

A letter from the United Presbyterian Sunday School of Bellevue, Pa., containing $27 for Cuba, says:

A good part of this money was saved by the children from spending money which had been given them. Our school is a small one and the amount I send is the special collection of one day, and is more than four times larger than ever was taken in the school in one day before. Our school wishes to help to save the lives of some of the children in Cuba.

* * *

THE KING'S DAUGHTERS OPPORTUNITY.—"Give these people and their needs one hour of your Circle life. Gather a few telling facts . . . The Government Committee is sending shipload after shipload of provisions, and THE CHRISTIAN HERALD, whose proprietor is a member of that Committee, is foremost in this, as in every good work of the kind. If we were awake, I will not say to our duty, but to our privilege, we might have had the delight of knowing that we had saved many of his little ones from cruel sufferings and possibly death by starvation." *The Silver Cross.*

* * *

WHOLE FAMILIES DYING TOGETHER.—"Before I left Washington I was permitted to look over the Consular reports. From brief abstracts taken from some of the reports, from Consuls all over the island, I give the following facts: One Consul reports that in a single province 75,000 have died of starvation. It is estimated that in the four western provinces no less than 200,000 have died of starvation. This same Consul proceeds to state that the death of whole families occurred simultaneously. Food is so scarce that cats sell for thirty cents apiece. It is not possible for the Governor General to relieve the present suffering with the means at his disposal." *Gen. Foster, Ex-Secretary of State.*

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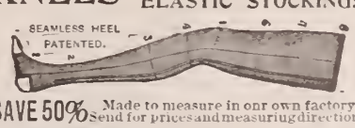

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PRAYERFULNESS.

By Pastor Thomas Spurgeon.

We have considered cheerfulness, and earnestness, and readiness, but perhaps we ought to have had prayerfulness first. This virtue is doubtless the spring and root of the others. All the graces droop if not sustained by prayer. When C. H. Spurgeon was asked pointblank as to the secret of his success, he made reply: "My people pray for me." Thus did he exhibit at once his humble spirit, and his faith in prayer. All the world knows that there were other reasons for the phenomenal results of his work, and no one knew it better than himself; yet it was not merely modesty that dictated that response. It was necessary that there should be much prayer, or even his marvelous genius might have failed of its highest and holiest purposes. He was prayerful himself, and it was a case of like pastor, like people. Not wealth, nor culture, nor influence, nor ability, nor numbers can secure true blessings to a church—but scriptural prayerfulness, for this means dependence on the Holy Ghost, combined with earnest effort on the part of every member. Happy the pastor who, in describing his flock, was able to speak of it as "a prayer-loving church." We asked no further details for we were sure that all was well in every department. This sign sufficed. But, alas! for him who had to say of a certain Christian community, that its place of worship had seating capacity for twelve hundred, but "no kneeling capacity." It is by no means necessary to kneel in prayer, but "kneeling capacity" is essential to spiritual health and well-being.

I propose to mention four considerations in praise of prayer, that should commend it to all hearts. Many others might be named—reasons why we should delight in supplication are legion—but these may serve to indicate, as it were, the cardinal points of the bright firmament of prayer:

1. *Prayer is acceptable.* God loves to hear his children's voices. "The prayer of the upright is his delight." Their sighs are as welcome as the angels' songs. He prefers their tears to rivers of oil, and their groans to thousands of gold and silver.

Are sighs, and tears, and groans, prayers, then? Assuredly they are. More eloquent prayers there could not be. They are the language of the heart. Therefore God loves them.

> To him there is music in a groan
> And beauty in a tear.

Praying is a sign of life. None of God's children are born dumb. Every true-hearted parent is pleased with the parable of its little ones. How some have longed to hear their offspring speak, for they feared that they were tongue-tied! Think you not that our heavenly Father has wished to hear us lisp his name and crave his blessing? How else can even he be sure that we are indeed alive from the dead? Let us prove that we are living by calling on his name. Thus, also, may we declare that we are spiritually healthy. The breath of prayer comes from the life of faith. If we pray little it is evident that our spiritual organs are out of order. Consumption has seized us, or dyspepsia has spoiled our appetite. Whatever indisposes to prayer is wrong.

Moreover, prayerfulness is a proof of meekness and God loves to be trusted. Nothing pleases him better than our "importunate petitions." He requires to be acquainted with our every difficulty and challenging. He does not think it necessary to question pleaded. Even should he withhold the choicest of his favors, we will still rely upon him as long as we live; and because it gives him joy.

Moreover, prayer is profitable. The exercise itself does us good. Prayer brings God into the heart and keeps sin out. It pays to pray. Prayer and provender hinder no man's journey. Time spent in prayer is never wasted. It is as the buckling of the spur, and the whetting of the scythe. "A true Christian will find his parenthesis for prayer even during the busiest hours," indeed the busier he is, he will, like Luther, need more prayer.

But this indirect blessing is not all. Prayer gains its end, and secures the boon. Believing prayer does not merely beat the air. God hears and answers. His purposes are made, his plans are laid, we know. We know also that this is one of them. He has himself decreed that men ought always to pray, and not to faint. We should have more direct answers if our prayers were more direct. We draw the bow at a venture, rather than aiming for a centre. Moreover, prayer and pains should ever go together. A steam trawler recently went ashore, and at the Board of Trade enquiry it was stated that when the vessel struck five of the crew were down below saying their prayers. If that be true it only proves that some who pray forget to watch and work, but prayer must not get the blame. We know that it is good to call upon the Lord. None can reason us out of our confidence, or laugh us into renouncing our blessed habit. Their lack of experience in the matter doesn't affect ours. "This poor man cried and the Lord heard him." It was not fancy, but fact. Lastly, *prayer is so practicable.* God does not ask for something difficult to render. His commandments are not grievous. His yoke is easy, and his burden is light. He does not desire orations.

> Prayer is the simplest form of speech
> That infant lips can try.

He does not prescribe certain times, and special places, and particular attitudes.

And, thank God, the manner and matter of our prayer need not be unduly studied. Fine words are not always the most fit. Attitude is not everything. The blind beggar prays though his lips move not. His sightless eyeballs plead. The exhibition of our wants and woes is prayer enough sometimes. I saw a dog one day, on board a ship, pick up a bucket in his mouth and carry it to the pump. Thus he craved a drink. Our God is not exacting. He hears unspoken prayer. Bring you your empty vessel to his o'erflowing fountain. You need not make a speech. He thinks more of the strength of your cry than of its length. The travail of the heart is more to him than the labor of the lips.

If prayer is so sweet to God and man, and so paying and possible withal, who will not gladly respond when God the Holy Ghost whispers in the heart, saying "Let us pray?"

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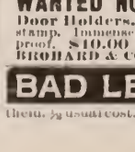

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HOSPITALITY.

A Grace Enjoined by the Apostles and Commended by Our Lord. Gen. 18: 1-10; Heb. 13: 2.

That hospitality is a grace should never be forgotten. Western nations come far behind the Orient in this. A man may live for years in one of our cities and never receive an invitation to his neighbor's house: worse than this, he may attend a church regularly for months, without word of kindly greeting, or a shake of the hand. If a stranger from a foreign land enters a city, though he be a Christian, and Christians know of his being there, how seldom is he invited to occupy a seat at our table, or to make his home with us during the day. We pay no attention to the Apostle's injunction: "Be not forgetful to entertain strangers." We cannot refuse to believe that "some have entertained angels unawares:" but apparently we do not believe that any angels are among us now, or, if we do believe it, are not anxious to have the privilege of entertaining them. It is the more singular that this grace should have fallen into disuse, because Christ specially and expressly commended it. Whosoever gave a cup of cold water to a disciple, because he was a disciple, was assured of his reward. We have lost to a large extent that sense of oneness which Christ would characterize his followers. The man of our own station, or our own business, or our own political party, is dearer to us in these days than the man who is a brother Christian. Time was when the Christian had a claim on every Christian which was universally recognized. We give more to public charities than was ever given before, we build hospitals and almshouses and subscribe to funds for the relief of the destitute and afflicted, but the personal element is lacking. It is this which has separated the classes even in our own land. As a great writer causes one of his characters to say, "I am willing to meet the poor at the table and at the Lord's table, but a man's house is sacred." This sense of aloofness, of shrinking from personal contact and social association, has an alienating effect which cannot be removed by charitable gifts. The Settlements now in operation in many of our cities are a clear proof that friendly intercourse and neighborliness alone is a power that has long been neglected. When hospitality comes to be regarded as a Christian duty and the need of it Christian comes to be a matter of concern to every other Christian who knows of it, then, and not till then shall be fulfil our Lord's ideal of the bond of brotherhood which he wished us to realize.

BRIEF NOTES.

Wesleyan Methodism in the United Kingdom, there are over one million Sunday school scholars and teachers: 245,000 of whom are fifteen years of age.

Mrs. Spurgeon writes that her husband's sermons have been translated into Russian, and continue to be read with undiminished eagerness. The translations are being made by Mr. Frey.

Evangelist William Philips Hale is a stalwart man and an earnest preacher. He has been holding services at the Baptist Temple, Brooklyn. Many men rose on invitation and expressed conversion.

The results of mission work in the foreign field equal those in Uganda, Eastern Africa. The country was unknown to Europeans in 1856, and the first missionary was a school-master. In 1857 the missionaries numbered 319, and in the next forty years the number doubled, and to-day, counting wives and women, the missionaries and their wives would raise the total to over 1,000.

Mr. Gladstone's health has been much improved since his return from the south of France. He is still at Bournemouth. The doctors are quite sure that there is no growth in his nose. The disease is disappearing. He has given up work. His friends read to him, play to him and help the time to pass pleasantly. He has many visitors.

The City of Amsterdam will be *en fete* for three days in September next, in celebration of the accession of Queen Wilhelmina. The three principal exhibitions will be objects of the house of Orange, works of Rembrandt, and national costumes. The report of the young Queen's betrothal to Prince Louis Napoleon has been denied.

The Rev. Frank DeWitt Talmage, at the Madison Park Presbyterian Church, on the 6th of March welcomed into the church 135 new members. The four months in which Mr. Talmage has preached in Chicago the membership has been increased and in that time over 200 new converts have joined the church. Besides this a mortgage of $25,000 has been lifted and the church is to-day out of debt.

The Archbishop of Canterbury and nine bishops are total abstainers. Five Suffragan bishops are also abstainers. The Archbishop of Dublin and six of the Irish Episcopal bishops are reported to be abstainers, leaving the Archbishop of Armagh and four bishops who are not. The Archbishop of Canterbury and Mr. A. F. Hills, President and Treasurer of the Sunday Closing Special Campaign Committee have taken steps to secure the enactment of a measure extending to England the benefits of the Sunday closing law, long enjoyed by Scotland and Wales and parts of Ireland.

The last Quarterly Conference of People's Temple, Boston, Mass., held Feb. 21, 1898, most heartily invited its pastor, Rev. James Boyd Brady to return for another year. The great congregation also added its unanimous vote on the succeeding Sabbath. This means that Dr. Brady is invited to remain nearly six months beyond the five years time limit. All concerned have resolved to make this last year of Dr. Brady's the best in the history of the Temple. The Temple has had a multitude of worshippers and 3,300 conversions so far during the present pastorate. The prayers of God's people are asked for the continued cumulative success of the great work.

A Christian Centenarian.

It is seldom that a church of even a very large membership has upon its roll the name of one who is over 100 years old. But the Congregational Church of Carthage, N. Y., Rev. J. B. Felt, pastor, is an exception. On Monday, March 7, occurred the funeral of their oldest member Isaiah Wood, 103 yrs., 7 mos., 11 days. Mr. Wood was of German descent, his grandfather coming to New York in 1663. Isaiah was born July 21, 1794 in Cane Tuck, Canada, but became of age in the United States. He was twice married. Two sons by his first marriage, Enoch and Ames, living in the west, survive him, and also two children by the second marriage, one of whom is John B. Wood, of Carthage, at whose house the father has lived these past ten years. Mr. Wood was a Christian for over 82 years, and greatly beloved by a large circle of friends. George Olley another member of the church above mentioned was 100 years old last Christmas day, with well preserved faculties of mind and body.

WHAT WILT THOU DO FOR THE MASTER?

WHAT wilt thou do for the Master,
Ere daylight has faded away?
Delay not—for darkness is coming,
Oh, hasten to work while you may.
What wilt thou do for the Master,
Who loves thee as no other could?
Who blesses thee daily and hourly,
Withholding no thing that is good.

What wilt thou do for the Master?
Go comfort some sorrowing heart—
Some weary one's burden make lighter—
Do something wherever thou art.
What wilt thou do for the Master?
Go sing for the lonely and sad—
Go lift up some down-trodden brother—
Be helpful and hopeful and glad.

So many are walking in darkness—
So many are going astray—
And many are starving for friendship—
And many are dying to-day.
In blessed and holy endeavor,
Go serving thy Master divine—
And yonder forever and ever,
Abundant reward shall be thine.

Oberlin, O. MRS. FRANK A. BRECK.

Doctors Disagree

on many things. But doctors of all schools agree on one thing; that Dr. Ayer's Sarsaparilla is the best medicine to prescribe for blood diseases. Why? Because the medical profession recognize Dr. Ayer's Sarsaparilla as the standard preparation; Because secret sarsaparillas are not safe for the physician to prescribe or patient to purchase, and you don't know what you are getting under the name of sarsaparilla unless you

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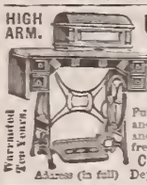

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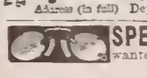

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The Kaiser's Trip to Palestine.

A Berlin cablegram announces that a discussion is proceeding between the Emperor and the Evangelical Council of Prussia relative to the programme and aims of the royal trip to Palestine in October, the Court Martial fixing all the details, which will be submitted to the Emperor before they are adopted. One of His Majesty's main objects is to determine authoritatively the exact sites of Golgotha, the Temple of Jerusalem, the Crucifixion, the Pretorium and similar places.

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DOWN LIFE'S HILLSIDE.

("Death is his grand Birthday.")

I SEE one drawing nearer
Whose day of life has sped;
He comes in trust, believing
The words the Master said.
His soul all calm and restful,
He walks through death's dark vale;
He fears not, finds no evil,
The promise does not fail.

Deeper he goes—still deeper—
The death-wave rises high,
He sings, in Jesus trusting:
"Thy chosen cannot die."
And from our sight, all living,
He sinks in placid sleep.
The earthly life is over,
There falls a silence deep.

A rush of angel spirits,
And the transfigured soul
Is borne with song of victory
Where mighty pæans roll.
Around the throne, where sitteth
The Lamb, who once was slain,
Where crowns are cast before him,
By all the ransomed train.

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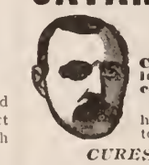

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ALL WILL BLOOM THIS SUMMER.

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Star of Gold, deep golden yellow. **Snowflake,** snow white, always in bloom. **Bridesmaid,** the pink rose, lovely buds. **Crimson Bedder,** rich crimson in large clusters. **Mrs. Pierpont Mo** delicate shell pink, very fragrant. **Empress of** ever blooming pink rose, either bush or cli **Chatelaine Soupert,** the great garden or pot rose. **Alaska Kruger,** coppery yellow and shades of cri

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HELPFUL ANECDOTES

By Rev. Louis Albert Banks, D.D.

Even-Handed Justice.

DIVINE justice is always even-handed. There is no favoritism there. The way disrespect is bred in the hearts of the people for the law, because of favoritism which is sometimes shown in the courts, is graphically illustrated in a case which comes from the West.

After the members of the jury had filed in and taken their seats, the judge said:

"Am I to understand that you wish further instructions from the court?"

"Well, not exactly, that, judge," answered the foreman. "The instructions are all clear enough, but we are a little in the dark in regard to some of the evidence. As we understand it, there is no dispute as to the facts in the case. And now we come to the real problem, which we are of the opinion has been somewhat neglected by the lawyers. What is this woman's social position?"

"What!" exclaimed the judge.

"What is her social position?" repeated the foreman. "How can we tell whether she is a kleptomaniac or a thief without knowing that? If we are to reach a decision we must hear all the evidence on that feature of the case, and it is too late to have it introduced you might just as well call it a mistrial and start all over again. We will never be able to agree."

Unseen Evidence.

The universe of God is a whispering gallery where nothing is lost out of being. Unseen evidence is kept of all the deeds of human life. After awhile the books are to be opened.

A very interesting telephone case has just been decided in Sweden. A business man in Stockholm, a Mr. Kugelman, had entered into business arrangement with a certain banker, the affair having been arranged through the medium of the telephone. As the business did not pay the profit Mr. Kugelman expected, he absolutely refused to come to a settlement and was consequently sued by the banker. When the case appeared in court the defendant insisted that the bank had no written security from him, and no witnesses to prove the transaction. It was, however, shown to the intense amusement of both court and spectators, that the telephone at the bank was provided with two receivers, and everything transpiring through the telephone could therefore be heard and legally proven. The defendant lost his case.

A Wife's Secretary.

One of the phases of modern life, which nearly everybody at all in public life has a stenographer or a secretary, was amusingly suggested by an incident which occurred the other day at the National Capitol.

A newspaper woman in Washington called on Mrs. John Sherman not long ago to get some information, but found that she was not at home.

"Well, hasn't she a secretary who can tell me about it?" said the newspaper woman.

"Certainly, madam," answered the messenger; "this way please," and leading the way along the hall he threw open a door and ushered her into the presence of the Secretary of State. The Secretary laughed heartily with the quick-witted newspaper woman explained the situation, and consented to act as the wife's private secretary long enough to get the information that was desired.

Dread Prophecies.

Many young people have in their inheritance of talents, or gifts, or opportunities, prophecies of greatness which are dumb and silent to them because they have not the wisdom to read them.

The Czar Nicholas, who died in 1855, is one sovereign who made a love match. He courted Princess Charlotte of Prussia, the eldest daughter of Frederick William III., when he was a Grand Duke, and not the heir expectant to the Russian Crown.

The Princess, when it was considered that her education was completed, received from her old governess a small antique ring, and at once began to wear it habitually. About a year after the gift was made, Grand Duke Nicholas came to visit at her father's court. He fell in love with her, and one day when they sat beside each other at dinner, he begged her to give him this ring as a sign that his love was returned.

"What, give a ring at a dinner table! before all these people?"

"Let me see—press it into that piece of bread and give it to me."

Gallant persistence had its reward—press it into the bread and give it to him she did. And now comes an odd touch in the story; the lover examined the ring with an attention the princess had never given it, and he found what she had never seen—an inscription on the inner side in French, and that inscription ran: "L'Imperatrice de la Russie." The princess had been wearing something that looked like a prophecy, but she became a wife and a mother before she was an Empress. The Emperor Nicholas wore the little ring on a chain about his neck as long as he lived.

The Currents of Life.

When we are at peace with God we put ourselves in harmony with the currents of life. All things work together then for our good.

A very curious theory lately revived, is that the sap of a living tree ebbs and flows in some way in sympathy with the tides of the ocean. This idea comes from Italy, where a grower of vines and other fruit trees, who is also a chemist, has been experimenting in this direction. He says that no trees should be lopped or pruned except during the hours of ebb-tide. He has taken fourteen years to come to this conclusion, and now always acts upon it. The result is that his trees and vines have developed beautiful foliage, bear splendid crops, and are quite free from the attacks of the insects which devastate surrounding orchards.

The Seeds of Happiness.

That happiness comes from sharing with one another rather than from selfishly hoarding our treasures is suggested by a strange legend of the peach that comes from Japan.

The Japanese, who claim to have first discovered or utilized the peach, have a quaint legend as to the fruit. A pious old couple, stricken with years and poverty, subsisted by begging. One day in the highway the woman found the beautiful ripe fruit. Although almost famished, she did not selfishly eat the luscious peach alone, but took it home to divide it with her husband. As the knife cut into it, the fruit opened and an infant sprang forth, who told the astonished beggars that he was the god, Shin To, and had accidentally fallen from the orchard in the Japanese heaven while at play with some other gods and goddesses. For extricating him from the peach, Shin To gave the Japs its seed to plant and told them its product would make them wealthy. This, according to the Japanese, is the origin of the peach.

CHEERFULNESS.

Any day, wet or cold, hot or dry, is pleasant to the thoroughly healthy man or woman. We have within ourselves the power to make our days cheerful or disagreeable. We do not depend upon the condition of the sky or atmosphere, for when one is perfectly poised, physically and mentally, the days go by as a dream of comfort, whether they be dark or sunny.

Our goal should be health. Mental health is a strong element to bring about physical health, but ill health can be, and is, set up by the use of elements contained in food and drink that do not conform to the wants of Nature.

We are inclined to the use of narcotics and stimulants for their temporary deadening or quickening of the nervous system and the heart, but these unnatural things bring about serious conditions; for instance, the pulse of the coffee drinker or tobacco user shows derangement (either little or great) of the heart. This trouble is ordinarily coupled with stomach and some other difficulties.

The ones who see clearly the advantage in business, home and society, of a perfect condition of mental and physical health, will not require urging to have them abandon articles of food or drink that prevent the accomplishment of the desired end.

The leaving off of coffee for ten days and the use of Postum Food Coffee in its stead, will demonstrate the value of the above suggestion and the fact that Postum furnishes brain and body with well selected food elements which go to rebuild the daily disintegration, while at the same time, Postum furnishes a delicious beverage if one be particular to know that after boiling commences, it is allowed to continue boiling fifteen minutes. This is necessary to obtain the food elements and the proper taste.

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Postum is the only Cereal Coffee yet discovered, with a coffee taste, that is pure and free from low grade coffee or other drugs.

These two letters were not solicited by us. Don't look upon them as "testimonials," but as genuine remarks of appreciation from total strangers.

GENTLEMEN — Oct. 27, 1897.
I wish to thank you for the very liberal manner in which you have treated me in sending premiums as they have all been quadruple plate instead of triple plate as I expected. It is refreshing in these days to find a concern that gives more than they advertise. ELVIRA MACKEY
228 Julien St., Belvidere, Ills.

GENTLEMEN — Feb. 12, 1897.
I received some spoons today safely and am more than pleased with same, please accept thanks for promptness in sending them. Yours respectfully
MRS. W. J. HUDSON,
Box 436 Belleville, Ont.

DEAR SIRS — Oct. 16, 1897.
I am more than delighted and all my friends are very pleasantly surprised at the quality of goods you sent us. Your promptness in filling orders and the value received is a source of much gratification to all concerned.
MRS. A. E. PATTERSON,
Billie Fair'y, Charlotte, N.C.

"ALL ARE DELIGHTED"

Is it not impressive when Thousands of Ladies, writing from Cities, Towns, Villages, Hamlets and Rural Districts, TAKE THE TROUBLE to acknowledge the receipt of their spoons in one unanimous chorus—"We Are All Delighted".

Does it not give TREMENDOUS EMPHASIS to our oft-repeated assertion that this set of SIX Genuine World's Fair Souvenir Teaspoons, full size for daily use, is an **Incomparable Bargain**—a matchless opportunity—the most startling offer ever made by a reliable firm! And is it not CONVINCING EVIDENCE of their genuine value that year after year since the great World's Fair closed its gates forever the demand for these marvelous spoons has increased as the years recede? **"We Are All Delighted"** is something for every woman to remember. For, whether she has a birthday to keen, to give, or a wedding gift in view, or is bothered about a suitable Christmas present, or needs a beautiful set of spoons for the table, or wishes to leave coming generations a memorial of the great World's Fair, she cannot do better than join the great chorus of Delighted ones.

ONLY **99¢** • FOR ALL SIX • FORMERLY SOLD FOR **9.00**

These are the Original World's Fair Souvenir Teaspoons. The panic of 1893 and the failure of a syndicate of private dealers to dispose of them on the Fair Grounds threw them back on our hands and slowly but surely we are awakening the public to the fact that for artistic merit, matchless elegance and serviceable durability, a set of six of these Handsome and Famous World's Fair Souvenir full size Teaspoons at 99 cents is the **GRANDEST BARGAIN OF THE TIMES.**

JUST THINK OF IT! Every visitor to the Fair knows that the price of these spoons on the Fair grounds was $1.50 apiece, or $9.00 for a set of six, or $18.00 for the entire collection of 12 different spoons, and here we sell you a set of six for only 99c. The spoons are divided into two different sets as follows: **Set No. 4** comprises these six buildings—Manufacturers, Horticultural, Woman's, Fisheries, Machinery Hall, Transportation. **Set No. 5** comprises these six—Administration, Art, Agriculture, Electrical, Mining, Government. You can have either set you like, but under no circumstances will less than a set of six be sold, nor will they be divided in any other manner than above. Bear in mind that these are not cheap, washed over spoons, but genuine triple plate silver on white metal, stamped LEONARD MFG. CO., A 1—a guarantee of reliability. They are FULL SIZE for table use, and the entire bowl outside and inside is gold plated, showing a beautifully engraved and embossed building of the Fair. The set of six is put up in a handsomely-lined box and is sent by mail PREPAID on receipt of 99 cents.

WE WILL REFUND YOUR MONEY. Remember, if this wonderful bargain does not come up to your expectations, or if you believe they have been misrepresented in any manner, we will refund your money on demand.

You will pay $1.50 for six ordinary plain plated spoons—here you get a beautiful pattern, with gold-plated bowls, at only 99 cents for six. A hundred dollars invested in something else for a birthday, wedding or Christmas gift wouldn't give half the genuine delight and satisfaction. Our references are any Bank, Express Company, or Bradstreet's report. Send money by express or postoffice money order, or registered letter. We do not accept personal checks. State whether you prefer set No. 4 or set No. 5.

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THE GIANT ROSE COLLECTION.

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Summer Queen, deep Rich Pink.
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Christine de Noue, Bright Scarlet.
Ruby Gold, shades of Red and Fawn.
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Meteor, rich Velvety Crimson.
Maman Cochet, Salmon and Flesh in Clusters.
White Pearl of the Gardens, Waxy, White.
Valle de Chamounix, Tawny Shades of Gold.

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8 Roses, all sorts, Hardy, Tea, Climbers, etc.	25c.	12 Large Flowered Pansy Plants	25c.
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8 Choice Prize Chrysanthemums	25c.	8 Basket and Vase Plants	25c.
1 Palm and 3 Heliotropes	25c.	5 Hardy Plants for Cemetery	25c.
10 Choicest Gladiolus	25c.	8 Plants, assorted, for house or yard	25c.
6 Sweet Scented Double Tube Roses	25c.	10 Pkts. elegant Sweet Peas, all different	25c.

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Hardy Climbing Yellow Rose.

The Yellow Rambler. Rosarians have been for many years crossing or hybridizing various Roses with a view to obtaining a hardy yellow climbing Rose, but the combination of climbing habit and yellow color with hardiness was one that it seemed impossible to obtain, and was almost despaired of. The Yellow Rambler has been found to successfully withstand, without protection, a continued temperature of from zero to fifteen degrees below, which proves it to be the only hardy yellow climbing Rose yet introduced. It can be successfully grown in all the northern parts of the United States and Canada; in fact, anywhere that other Roses succeed at all well. Did we say nothing more about the Rose, we think that this would be sufficient to establish its value, for what lover of Roses in the North has not bewailed the severity of climate which nearly deprives his garden of the most attractive color of all—yellow. The flowers are borne in immense clusters, after the same manner as the Crimson Rambler, often as many as one hundred and fifty blossoms in a bunch, and the trusses have the same handsome pyramidal shape as those of the Crimson Rambler. The color is a decided yellow.

REMEMBER, this is the only hardy climbing Yellow Rose. We have an immense stock of this grand new variety. If you want the genuine Yellow Rambler Rose, send to us for it. Price, 25 cts. each; three for 50 cts.

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

FFICES: BIBLE HOUSE, NEW YORK.

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VOLUME 21.—NUMBER 13.

ev. T. De Witt Talmage, D.D., Editor.

NEW YORK, MARCH 30, 1898.

PRICE FIVE CENTS.

DR. AND MRS. KLOPSCH AMONG THE STARVING RECONCENTRADOS AT LOS FOSSOS, HAVANA. (*See Page 274.*)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

S. R. R., Brooklyn, N. Y., and many others. Is it true as I have seen in a Boston journal that Mr. D. L. Moody was baptized by immersion last summer at Northfield and that he now administers baptism to converts?

It is not true. There have been many baptisms by immersion at the Northfield gatherings. Sometimes the late Dr. A. J. Gordon used to officiate, and more recently Rev. R. A. Torrey. Mr. Moody is quite willing that anyone who prefers that mode, should undergo the rite. He leaves the decision absolutely with the candidate. He regards it as a matter of conscience, and does not seek to influence the candidate in favor of either mode. He believes, as did the Apostle Paul, that God sent him "not to baptize but to preach the Gospel."

"Amy," Newton, Conn. How did slang come into use, and what was its origin?

Notwithstanding dictionary definitions slang includes many terms which are neither vulgar nor abusive. Even the ancient Greeks and Romans had something like slang in their common speech, but in the modern sense it seems to have originated in the middle ages, largely owing to the introduction of foreign words in the various languages, through the almost unceasing wars. The gypsies did a good deal to spread slang, by their appropriation and dissemination of words from the languages of the various countries through which they wandered. There has been for ages, and is to-day a criminal slang, or thieves "jargon," not generally understood by persons outside of the criminal class; but apart from that there has been and is a respectable slang, consisting of trade terms, and of expressions that have no equivalent in conventional languages.

Augustus, Theological Seminary, Bangor, Me. 1. Please tell me what book you can recommend on the subject of memory training and mind culture? 2. The best syllabus of European history, both secular and religious, to show chronologically the sequence of events. 3. Which do you consider the best encyclopædia issued since the ninth edition of the Britannica?

1. We know no better book on the subject of memory training than "Memory, What It Is, And How To Improve It," by David Kay, International Education Series. 2. Hassall's "Handbook of European History," and "Periods of European History," by the same author, ought to answer your second query. We may add that owing to the union of church and state in most European countries, the religious history of Europe is inseparable from the secular, and any good history ought to cover the subject of your question. 3. There can be no better encyclopædia for the American student, than the "Word-Wide Encyclopædia," published by THE CHRISTIAN HERALD, and offered on terms which place it within the reach of people of moderate means.

T. E. W., Muncie Ind. Not considering Bible characters who is the greatest man the world ever produced

Nearly every nation has its own great national hero, but the general sentiment of enlightened mankind undoubtedly points to George Washington as having possessed more elements of true greatness than any other individual outside of sacred history.

M. E. A., Philadelphia, Pa. What is the Keswick Convention which there is so much talk?

It takes its name from Keswick, a beautiful town on the shores of a lake in Cumberland, England, where a number of Christians have been in the habit of meeting for annual conference. Their views of the Christian life are distinctly opposed to the views which have a tendency to become popular in all ages as to the value of forms and rites and ceremonies. There are some people who think that if they have been baptized by a clergyman in infancy and confirmed by a bishop at maturity and attend church regularly and take the communion at stated intervals, or if they have been baptized by immersion and have joined the church, all will be well with them no matter how they live. There are others who do not go so far as this, but still have an exaggerated idea of the value of ordinances. The Keswick believers are opposed to all this. Their idea of the Christian life is of one who gives himself and all he is and has to Christ; that he shall put away from him every hindrance to progress and earnestly seek to live without sin; that in so living, God will fill his heart, giving him a distaste for worldliness and all forms of evil; and will impart to him new strength for greater and ever greater purity of heart; and will bless him with a sweet peace which results from the cessation of the warfare in his own nature between good and evil impulses, the evil being kept in absolute subjection if not entirely eliminated.

Subscriber, Laredo, Tex. 1. Was Judas present at the institution of the Lord's Supper? 2. Was Jephthah's daughter offered up in sacrifice, or merely condemned to a life of celibacy?

1. It is impossible to speak positively as to the presence of Judas. A careful comparison of the Gospels appears to indicate that the Supper was not instituted until after he left the table, although it does not make the fact absolutely certain. The most that can be said is that Judas probably was absent. 2. This, also, is uncertain. The phrase "who did with her according to his vow" (Judges 11: 39), seems to imply that she was really sacrificed, and, in the semi-anarchy which then prevailed, it may have been so. But it is possible she may simply have been doomed to celibacy, which was a fate that the women of those days regarded as little better than death. When it was possible that any woman might be the mother of a great leader in Israel, childlessness was dreaded. The annual celebration mentioned in the fortieth verse, seems to imply that the girl lived in seclusion and was not killed. There was, besides, a legal provision for just such cases (Leviticus 27: 2-5), of which Jephthah, as a judge, would surely have known, which would have relieved him of the sacrifice to which he was evidently averse.

Reader, Bowling Green, Ohio. Would you please state how many ships there are in the United States navy?

The United States has ten battleships, not counting the *Maine* destroyed in Havana harbor, two armored cruisers, and sixteen unarmored cruisers, to which must be added the two cruisers recently purchased from Brazil. The navy also includes one ram, six double-turret monitors, fifteen gunboats, four vessels of a special class, including the dynamite cruiser *Vesuvius* and a torpedo cruiser, twenty-three torpedo boats, six old iron vessels, and ten old wooden vessels. The yacht *Mayflower* has just been purchased to be fitted out as an auxiliary cruiser, and the government is understood to be contemplating other purchases of a similar character.

Subscriber, Mexico, N. Y. Would it be possible in some cases for a person to answer his own prayers?

We are not sure about your meaning. If you prayed that a friend in need might be relieved and afterwards saw it to be your own duty to send him money, that would be a case in point. If you prayed that you might overcome some besetting sin and then struggled so earnestly and persistently that you did overcome, you might consider that a case of answering your own prayer, though the Apostolic explanation might be that "God worked in you to will and to do." The most successful prayers are those in which a man asks God to give him the power he needs to accomplish some good thing for himself or others.

T. Angell, St. Paul, Minn. Would you please tell me the origin of State names?

We have hardly the space for a full list. Virginia was named in honor of Queen Elizabeth, the "Virgin Queen" of England; Maryland after Henrietta Maria, queen of Charles I. of England; New York was given by King Charles to his brother James, Duke of York, hence the name; New Jersey was named in honor of Sir George Carteret, who had been governor of the island of Jersey in the English Channel; Connecticut takes its name from the Connecticut River; Pennsylvania is "Penn's Wood"; Vermont is from its Green mountains; The Carolinas were named in honor of Charles II. of England.

L. T., Elyrius, O. Is it just that the sins of the fathers should be visited on the children to the third and fourth generation?

It is a law of nature that you cannot avoid. We do not complain of injustice when we see a man gambling and wasting his estate, though we know that his wife and children will be the chief sufferers. He had an education, but his children will have to go without; he had capital to start in business, but they must work for wages.

L. E. S., Scranton, Pa. Why do you speak of the old version of the Bible as the authorized?

It has that title because King James I., of England, gave permission for it to be used in the churches. He was the head of the English Church, as Queen Victoria is, and when the revision was completed, in 1611, there were some of the clergy in doubt whether to use the older or the new version. King James's authority settled the question, so far as that any clergyman wishing to use the new version might do so. Thus it came to be known as the "authorized version."

Reader, Chicago avenue. Should a person keep a matrimonial engagement at all hazards? Could not more sin be committed by keeping an engagement made without experience than by severing such engagement before the lasting knot is tied? Is not one "broken heart" less evil than two, or perhaps the happiness destroyed of more than one family?

It is an old and perhaps fairly true proverb that "a bad promise is better broken than kept," but its too general application gives opportunity for a fickle excuse for promise-breaking, where all the obligations of honor and duty point to a different course. If, however, it should be clearly shown that the promise was a bad one, calculated to make two lives miserable, and given impulsively and without experience; wisdom would suggest its reconsideration by both parties. While there is nothing more contemptible than a disregard for an honorable pledge, there is nothing more foolish than to hesitate at an honorable avowal of one's mistake before it is too late.

W. R. B., Brockport, N. Y. Are the residents of the District of Columbia restricted from voting? And if so, what is the reason?

Government officials in the District of Columbia, whose legal residence is elsewhere than the District, can vote only in the State of their legal residence. Residents of the District of Columbia, in the full legal s... that term—that is persons who have t... dence elsewhere—are debarred from vo... national affairs, such as the election of ... dent, etc., for the reason that the Dis... not a part of any State, but is set a... effect as a reservation governed by au... of Congress.

Subscriber, Uxbridge, Mass. Is it right ... people to attend church?

There seems to be nothing wrong ab... proposition as you state it, though w... not give a categorical answer without k... more of the circumstances of the ca... have in mind. If a person were anx... draw away a congregation from a pa... church and were to offer a bribe to any ... who would leave it to attend some... church, we should think he was engag... mean form of proselyting. But if a... maker, or a tailor, or some other w... was in the habit of working all day S... and some person concerned for the wel... the man's soul went to him and offered ... much money as he could earn by work... he would leave his work and go to ch... we should think there was nothing ... about that, but that he showed a con... able interest in his brother's welfare.

Subscriber, Lampasas, Texas. I have bee... ministry three years. I began my n... under great difficulties, having had no ... tion. I thought I would have an oppo... of going to school, but it seems that f... been against me. I feel my incomp... What shall I do?

If you are unable to get regular sch... at some training institution, it might ... your power to take a partial course, ... at the Moody Institute in Chicago, ... Northfield, Mass. Failing this, and ... are obliged to depend on education a... own home, you should get a Bible Dict... Concordance, Commentary, Jos... *Antiquities*, and a good encyclo... No self-education, however, can ... up for a course of training at sor... ular institution.

Subscriber, Petersburg, Ind. I hav... told that we change every seven ... is it true? If so, how, and why?

Medical authorities agree th... substances which make up the l... body are renewed in the cou... about seven years, not by any s... change, but by a gradual proc... replacing old tissue with ne... course this involves no change ... constitution of the human bod... simply means that the vitality ... body is being maintained by t... mation of new, and the rejecti... decayed and effete material. Th... is always the same, so far as hi... sonal identity is concerned.

Wallie K., Abbott, Ct. As far as ... ascertained, all of them have observ... good old rule of regular family wo... —Sallie E. L., Ellerbe, N. C. Such ... presumption from what is taught i... Bible. Read the story of Dives and ... rus.—Reader, Marion, Ill. Dancin... card playing are both very serious ... ling blocks in the way of spiritual pr... They are the initial steps to a career ... has ruined thousands.—Marie V. V., ... ris Plains, N. J. The puzzles are too o... —Ziba W., Westport, N. H. Same... as the preceding.—W. F. M., Sh... Mont. 1. Write to H. P. Main, of Big... Main, music sellers, New York. 2. Not unl... testimony is a very unusual one.—C. M., ... Iowa. She meant that the Americans had ... while the Cubans had none.—W. H. S., Hil... Mich. All contributions to the Cuban Relief ... should be addressed to THE CHRISTIAN HE... 92 Bible House, New York.—M. E. G., De... Ill. Yes. We can supply the 1898 CHRIS... HERALD Library with the paper for $3 or w... it for $2.—Charles A. Smith, Delta, N. Y. ... are about equal.—G. C. T. N., Mass. The fir... the second, yes. The dance is not an amuse... in which Christians should indulge.—Pet... Holland, Mich. There are circumstances whic... render it justifiable.—Mrs. G. H. Y., Harri... Park, N. J. The answer is too obvious.—... scriber, Fairbury, Neb. Robert Louis Steve... It was published about ten years ago.—S. ... Perryville, N. Y. 1. Probably two years. 2. ... ready answered in this issue.—C. D. S., ... country.—James Lee. Tradition says so ... there is no absolute proof.—Desirous, Pott... Pa. Write Mrs. Mary Lowe Dickinson, 156 ... Avenue, New York.—Interested Reader, ... land. No doubt Jacob thought he was telling ... truth, but as in other instances in his life, he ... mistaken.—L. E. G., Oak, Neb. It is a ... term like "guy" and "hayseed."—J. A. W., ... seronto, Ont. The word "prostrated" is now ... to be found in the Bible.—Truth-seeker, M... apolis, Minn. Write to American Bible Soc... New York.—Stacy, Concord, Ill. It is ... prohibited, but is inadvisable on patholo... grounds.—Mrs. Isabella R. G., New Buffal... The answer is Jonah's whale.—E. E. Y., ... ton, Pa. Spiritual love (which is the high... filial, paternal or maternal love, and the love o... husband and wife.—W. C. Wadleigh, Stockt... 1. See answer to Reader, Marion, Ill. 2. Wri... American Temperance Society, Reade Street, ... York.—E. G. H., Tacony, Pa. Solution sh... be sent in advance.—L., Clear Lake, Ia. It i... ficult to conceive of such a place being consec... to the service of the Lord.—Mrs. G. L. Kn... Homer, N. Y. His address is Nyack, N. Y.—... scriber, Wilmington, Del. Certainly not.—... W. S., Panola, Ill. We cannot give you the ... mation.—John Goodwin, Passaic, N. J. ... is no such passage.

LOADING FOR THE KLONDIKE AT TACOMA.

The photograph shows the landing-place of the vessels engaged in the steadily increasing North Alaska trade. Much of the freight and passenger traffic to the new gold-fields goes over this route.

Christian Endeavor Sailors

A Bethel Where the Wanderers of the Sea are Helped to Nobler Lives.

THE temptations which beset the sailors at every port are too well

AT THE CHRISTIAN ENDEAVOR SEAMEN'S BETHEL.

known to need recounting; but the efforts that are being made in the city of New York to counteract these influences are perhaps not so generally understood and fully appreciated. Since its organization in June, 1896, the Christian Endeavor Seamen's Bethel Society has steadily followed its ideal of leading the men of the sea to purer, more Christ-like ways of living, and that, with God's help, it has not failed in its purpose, may be judged from the fact that an average of five hundred sailors visit the rooms each month, while a deeper proof speaks in the altered lives of many of these visitors. Back across the sea come messages telling it is true, of the hardships of a Christian in the "devil's home, the fo'castle," but telling, too, of the strength and joy in Christ's love and service. Letters of gratitude from the wives of the men have been received, bearing tidings of changed homes and happier lives through the ministrations of the "Bethel," and it has even happened that sailors' wives have been led to know the Saviour through the loving, helpful lives of their converted husbands.

Truly it has been said that the conversion of a sailor not only gives Christ a soul, but gives to the church and the world a missionary. Missionaries on board the ships; missionaries in the ports to which they go—these have been the fruits of the "Bethel" in the short time of its existence.

A notable case of conversion and of an eventful life is that of a Hebrew lad, whose mother gave him away when an infant, reclaimed him when a boy of seven, and sent him to school. At the age of fifteen he ran away to sea, and about two years ago, while his vessel lay at this port, he was converted and became a member of the Floating Christian Endeavor Society. His Jewish relatives have disowned him, but true to his faith, he writes: "What a grand thing it is to be able to go anywhere in this world, knowing that he is with you." And again, "I have a fellow here who used to be the first and worst to torment me about my religion. . . . but he listens to me now and, thank God, I shall soon have a Christian soul." Another sailor, who became an Endeavorer, is now an assistant missionary in a large mission in Chicago and is studying to become a preacher of the Gospel.

Religious services, conducted by Endeavorers, are held at the mission five nights in the week, while on Sunday night some missionary, student or city pastor preaches a twenty-minute sermon to the men; and a social is provided for each Saturday evening. The hospitable rooms, however, under the personal charge of the missionary-superintendent, are open to the men until ten o'clock every night, and in the pleasant reading-room, with its abundance of good literature, games and writing facilities, the men find conveniences which to many of them are a novelty. The homelike appearance of the place, which, indeed, is very unlike the conventional mission in appointments, attracts the men, and is its own best invitation to them to return.

While these rooms constitute the "Bethel" proper, the work extends to the in-coming ships, which the missionary visits, giving warm invitations to the men to come and use the "Bethel," with all that it can offer; to the out-going vessels, where she distributes literature, which even the officers gladly receive, and to the hospitals, where lads sick and home-sick have come to listen to her as to a true and faithful friend.

Economy had a ruling voice in the choice of the rooms on Hudson street. It is realized that a location nearer the port would materially increase the opportunities and broaden the work of the mission, but the higher rents of that locality have, thus far, made it impossible to consider the selection of rooms which would be more convenient for the men, and hence more fruitful in soul-winning. Indeed, while money is, or is said to be, at the root of most evils, the lack of it is seriously felt by the Bethel Society and its limitations are due principally to that one condition.

This work, which is the only purely Christian Endeavor mission interest in the city, has the approval of, and has been officially commended by the Local Union of Christian Endeavor. While it is supported mainly by subscriptions from the Endeavorers, it has also received generous financial aid from outside friends, and it is hoped that, as its good results become more and more apparent, the interest of its well-wishers will increase in due proportion.

The doors of the "Bethel" are always open to those who, concerned about the welfare of the seamen, may desire to learn what is being done for those from among whom the Master chose four of his disciples. All who are interested in the work may address Mr. John M. Kyle, No. 336 Lexington avenue, New York.

We know that Christian people everywhere, where, whether they have dear ones afloat or not, care for the sailor's soul, and they know that help extended to the sailor is in very truth "bread cast upon the waters for thou shalt find it after many days."

PROMINENT WORKERS OF THE SEAMEN'S BETHEL.

The Moody Revival.

Great Crowds Thronged the Grand Central Palace—Many Appeals for Prayer.

THE revival services conducted by Dwight L. Moody at the Grand Central Palace from the beginning to the close attracted ever-increasing crowds, and the immense building was crowded to its utmost capacity. Many persons asked for prayers; and appeals by letter from distant States poured in. Of these letters a large proportion have come from readers of THE CHRISTIAN HERALD. Prominent preachers and laymen assisted Mr. Moody, and on March 17, Christian Endeavor Day, leaders of that association, shared the platform. Among the many interesting utterances of the great evangelist we quote the following:

LINCOLN AND THE SPY.

"One day the Union troops captured a Southern spy. There was no mercy for spies on either side in those terrible days, and the court-martial sentenced this fellow to be shot. He immediately began cursing everybody and everything. He cursed the soldiers about him, the war, the armies, his family, and the President. He seemed especially enraged against Mr. Lincoln, and cursed him all the time. The soldiers who were guarding him had pity on him at first, but now hated him, and were anxious to shoot him. As he sat in the prison one morning an officer came in, and again the spy began cursing Mr. Lincoln. 'Well,' said the officer, 'I have brought you a pardon from Mr. Lincoln.' 'What!' shouted the spy: 'what have I done that Mr. Lincoln should pardon me?' 'Nothing,' said the officer; 'if you had your deserts you would be shot; but here is your pardon. You are a free man.' The spy broke down and went away. Years afterward he was pointed out to me a mental wreck. Mr. Lincoln's kindness had broken his heart. If we trusted to merit we would never be saved. It is only the grace of God that saves us. God saves; he does not destroy. I don't like to talk about death. I am not going to die. When you read in the papers some morning that Moody is dead, don't believe it. I shall live. I may get out of this house (touching his breast), but I shall get into a better one."

THE EMPTY CHAIRS.

"When I was holding a meeting in a big hall in Philadelphia, one man told another of how 11,000 empty chairs looked. He was seized with curiosity to see them; so he went early to the door, and as soon as it was open he ran in, rushed up to the platform, and stood there and looked eagerly at the 11,000 empty chairs. Then he began wondering how the people would look in so many chairs; so he stand, and sat in the front row, where I got a good chance at him. Before he got out he was converted. The 11,000 empty chairs had been the means of saving him."

GOD ANSWERED HER.

"A woman in London had attended our meetings, and she said they comforted her so much that she wanted her boy, who was in Brooklyn, in this country, to come to hear us when we returned. She wrote to him, and he, thinking to put her off, said he would go if Moody and Sankey ever held a meeting near him. It turned out that one of our first meetings was held in the City of Brooklyn in the neighborhood where the young man lived. He came to hear us and was converted."

A SISTER'S PRAYER.

"Not long ago I met a young man remarkably active in Christian work. I asked him how and when he became converted. He told me that he had a sister of whom he had been very fond until she decided to go to China as a missionary, and then he became embittered toward her, feeling that she was carrying her religion too far. His sister taught a Sunday-school class, and one of her chief troubles before going to China was that she could find no one to take her class and keep up the good influence which she had exerted over her pupils. One sleepless night, the young man told me, he thought over his life, and decided to become a Christian. Also he decided to teach his sister's Sunday School class.

"When that young man told his sister that he had been converted, and that he had decided to take her class, it was almost more than she could believe. 'And it shall come to pass that before they call I will answer.'"

INTO A MIRROR.

"Some people say they left off going to church because there was something wrong with the church. Let them look in the mirror. Maybe they will find out what's wrong there. Of course there is no perfect church in the world. Nothing is perfect. Did you ever see a perfect horse? Just because of that you don't refuse to ride, do you? Then why shouldn't you go to church?"

THE TOUCH THAT HEALS.

"When the sick woman touched him and was healed he asked, 'Who touched me?' Maybe those around him wondered and said, 'Why, Lord, there are hundreds in the crowd who touched you when they pressed close.' They did not know the difference between the touch of the crowd and the touch of faith. But Christ knew the difference. And it is the same now. Faith can find Christ."

CROWDS THRONGING TO THE MOODY MEETINGS IN THE GRAND CENTRAL PALACE.

THE METROPOLITAN PULPIT

Measured by Your Own Yard-stick.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Matt. 7: 2, ... { **With what measure you mete, it shall be measured to you again.**

IN the greatest sermon ever preached—a sermon about fifteen minutes long according to the ordinary rate of speech—a sermon on the Mount of Olives, the preacher, sitting while he spoke, according to the ancient mode of oratory, the people were given to understand that the same yard-stick that they employed upon others would be employed upon themselves. Measure others by a harsh rule, and you will be measured by a harsh rule. Measure others by a charitable rule and you will be measured by a charitable rule. Give no mercy to others, and no mercy will be given to you. "With what measure ye mete, it shall be measured to you again."

There is a great deal of unfairness in criticism in human conduct. It was to smite that unfairness that Christ uttered the words of the text, and my sermon will be a re-echo of the divine sentiment. In estimating the misbehavior of others, we must take into consideration the pressure of circumstances. It is never right to do wrong, but there are degrees of culpability. When men misbehave or commit some atrocious wickedness we are disposed indiscriminately to tumble them all over the bank of condemnation. Suffer they ought and suffer they must, but in a difference of degree.

In the first place, in estimating the misdoing of others, we must take into calculation the hereditary tendency. There is such a thing as good blood, and there is such a thing as bad blood. There are families that have had a moral twist in them for more than a hundred years back. As some start life with a natural tendency to nobility and generosity and kindness and truthfulness, there are others who start life with just the opposite tendency and they are born liars, or born malcontents, or born outlaws, or born swindlers.

In this country we are taught by the Declaration of American Independence that all people are born equal. There never was a greater misrepresentation put in one sentence than in that sentence which implies that we are all born equal. You may as well say that the flowers are born equal, or trees are born equal, or animals are born equal. Why does one horse cost $100 and another horse cost $5,000? Why does one sheep cost $10 and another sheep cost $500? Difference in blood. We are wise enough to recognize it in horses, in cattle, in sheep, but we are not wise enough to make allowance for the difference in the human blood. Now I demand by the law of eternal fairness that you be more lenient in your criticism of those who were born wrong, in whose ancestral line there was a hangman's knot, or who came from a tree the fruit of which for centuries has been gnarled and worm-eaten.

Dr. Harris, a reformer, gave some marvelous statistics in his story of a woman he called "Margaret, the Mother of Criminals." Ninety years ago she lived in a village in upper New York State. She was not only poor but she was vicious. She was not well provided for. There were no almshouses there. The public, however, somewhat looked after her, but chiefly scoffed at her, and derided her, and pushed her farther down in her crime. That was ninety years ago. There have been six hundred and twenty-three persons in that ancestral line, two hundred of them criminals. In one branch of that family there were twenty, and nine of them have been in State prison, and nearly all of the others have come out liars. It is estimated that that family cost the county and State $100,000, to say nothing of the property they destroyed. Are you not willing, as sensible, fair people, to acknowledge that it is a fearful disaster to be born in such an ancestral line? Does it not make a great difference whether one descends from Margaret, the mother of criminals, or from some mother in Israel? whether you are the son of Ahab or the son of Joshua?

It is a very different thing to swim with the current, from what it is to swim against the current, as some of you have no doubt found in your summer recreation. If a man find himself in an ancestral current, where there is good blood flowing smoothly from generation to generation, it is not a very great credit to him if he turn out good, and honest, and pure, and noble. He could hardly help it. But suppose he is born in an ancestral line, in an hereditary line, where the influences have been bad, and there has been a coming down over a moral declivity, if the man surrender to the influences he will go down under the overmastering gravitation unless some supernatural aid be afforded him. Now, such a person deserves not your excoriation, but your pity. Do not sit with the lip curled in scorn, and with an assumed air of angelic innocence looking down upon such moral precipitation. You had better get down on your knees and first pray Almighty God for their rescue, and next thank the Lord that you have not been thrown under the wheels of that juggernaut.

But, supposing now, that in this age, when there are so many good people, that I come down into this audience and select the very best man in it. I do not mean the man who would style himself the best, for probably he is a hypocrite; but I mean the man who before God is really the best. I will take you out from all your Christian surroundings. I will take you back to boyhood. I will put you in a depraved home. I will put you in a cradle of iniquity. Who is bending over that cradle? An intoxicated mother. Who is that swearing in the next room? Your father. The neighbors come in to talk, and their jokes are unclean.

After awhile you are old enough to get out of the cradle, and you are struck across the head for naughtiness, but never in any kindly manner reprimanded. After a while you are old enough to go abroad, and you are sent out with a basket to steal. If you come home without any spoil you are whipped until the blood comes. At fifteen years of age you go out to fight your own battles in this world, which seems to care no more for you than the dog that has died of a fit under the fence. You are kicked and cuffed and buffeted. Some day, rallying your courage, you resent some wrong. A man says: "Who are you? I know who you are. Your father had free lodgings at Sing Sing. Your mother, she was up for drunkenness at the criminal court. Get out of my way, you low-lived wretch!" My brother, suppose that had been the history of your advent, and the history of your earlier surroundings, would you have been the Christian man you are to-day, seated in this Christian assembly? I tell you nay. You would have been a vagabond, an outlaw, a murderer on the scaffold atoning for your crime. All these considerations ought to make us merciful in our dealings with the wandering and the lost.

Again, I have to remark, that in our estimation of the misdoing of people who have fallen from high respectability and usefulness, we must take into consideration the conjunction of circumstances. In nine cases out of ten a man who goes astray does not intend any positive wrong. He has trust funds. He risks a part of these funds in investment. He says, "Now, if I should lose that investment I have of my own property five times as much, and if this investment should go wrong, I could easily make it up; I could five times make it up." With that wrong reasoning he goes on and makes the investment, and it does not turn out quite as well as he expected, and he makes another investment, and strange to say at the same time all his other affairs get entangled, and all his other resources fail, and his hands are tied. Now he wants to extricate himself. He goes a little further on in the wrong investment. He takes a plunge further ahead, for he wants to save his wife and children, he wants to save his home, he wants to save his membership in the church. He takes one more plunge and all is lost.

Some morning at ten o'clock the bank door is not opened, and there is a card on the door signed by an officer of the bank, indicating there is trouble, and the name of the defaulter or the defrauder heads the newspaper column, and hundreds of men say: "Good for him;" hundreds of other men say: "I'm glad he's found out at last;" hundreds of other men say: "Just as I told you;" hundreds of other men say: "We couldn't possibly have been tempted to do that—no conjunction of circumstances could ever have overthrown me;" and there is a superabundance of indignation, but no pity. The heavens full of lightning but not one drop of dew. If God treated us as society treats that man we would all have been in hell long ago!

But, you say: "I am sorry that the innocent should suffer." Yes, I am too—sorry for the widows and orphans who lost their all by that defalcation. I am sorry also for the business men, the honest business men, who have had their affairs all crippled by that defalcation. I am sorry for the venerable bank president to whom the credit of that bank was a matter of pride. Yes, I am sorry also for that man who brought all the distress; sorry that he sacrificed body, mind, soul, reputation, heaven, and went into the blackness of darkness forever.

You defiantly say: "I could not be tempted in that way." Perhaps you may be tested after awhile. God has a very good memory, and he sometimes seems to say: "This man feels so strong in his innate power and goodness he shall be tested; he is so full of bitter invective against that unfortunate it shall be shown now whether he has the power to stand."

God lets the man go. God, who had kept that man under his protecting care, lets the man go, and try for himself the majesty of his integrity. God letting the man go, the powers of darkness pounce upon him. I see you some day in your office in great excitement. One of two things you can do. Be honest, and be pauperized, and have your children brought home from school, your family dethroned in social influence. The other thing is, you can step a little aside from that which is right, you can only just go half an inch out of the proper path, you can only take a little risk, and then you have all your finances fair and right. You decide to risk it. Only a few strokes of the pen now. But, oh, how your hand trembles, how dreadfully it trembles! The die is cast. By the strangest and most awful conjunction of circumstances any one could have imagined, you are prostrated. Bankruptcy, commercial annihilation, exposure, crime. Good men mourn and devils hold carnival, and you see your own name at the head of the newspaper column in a whole congress of exclamation points; and while you are reading the anathema in the reportorial and editorial paragraph, it occurs to you how much this story is like that of the defalcation fifteen years ago, and a clap of thunder shakes the window-sill, saying: "With what measure ye mete, it shall be measured to you again!"

You look in another direction. There is nothing like ebullitions of temper to put a man to disadvantage. You, a man with calm pulses and a fine digestion and perfect health, cannot understand how anybody should be capsized in temper by an infinitesimal annoyance. You say: "I couldn't be unbalanced in that way." Perhaps you smile at a provocation that makes another man swear. You pride yourself on your imperturbability. You say with your manner, though you have too much good taste to say it with your words: "I have a great deal more sense than that man has; I have a great deal more equipoise of temper than that man has; I never could make such a puerile exhibition of myself as that man has made."

Let me see. Did you not say that you could not be tempted to an ebullition of temper? Some September you come home from your summer watering-place and you have inside, away back in your liver or spleen, what we call in our day malaria, but what the old folks called chills and fever. You take quinine until your ears are first buzzing beehives and then roaring Niagaras. You take roots and herbs, you take everything. You get well. But the next day you feel uncomfortable, and you yawn, and you stretch, and you sl—r, and you consume, and you suffer. Vexed more than you can tell, you cannot s—p, you cannot eat, you cannot bear to see anything that looks happy, you go out to kick the cat that is asleep in the sun. Your children's mirth was once music to you; now, it is deafening. You say, "Boys, stop that racket!" You turn pale from June to March. In the family and in the neighborhood your popularity is ninety-five per cent. off. The world says, "What is the matter with that disagreeable man? What a woebegone countenance! I can't bear the sight of him." You have got your pay at last—got your pay. You feel just as the man felt, that many whom you had no mercy, and my text comes in with marvelous appositeness: "With what measure ye mete, it shall be measured to you again."

In the study of society I have come to this conclusion, that the most of the people want to be good, but they do not exactly know how to make it out. They make enough good resolutions to lift them into angelhood. The vast majority of people who fall are the victims of circumstances.

Do you know how that physician, that lawyer, that journalist became the victim of dissipation. Why, the physician was kept up night by night on professional duty. Life and death hovered in the balance. His nervous system was exhausted. There came a time of epidemic and where families were prostrated and his nerves strength was gone. He was all worn out in the service of the public. Now he must brace himself up. Now he stimulates. The life of this mother, the life of this child, the life of this father, the life of this whole family must be saved, and all these families must be saved, and he stimulates, and he does it again and again. You may criticise his judgment, but remember the process. It was not a selfish process by which he went down. It was magnificent generosity through which he fell.

That attorney at the bar for weeks has been standing in a poorly ventilated court room, listening to the testimony and contesting in the dry technicalities of the law, and now the time has come for him to wind up, and he must plead for the life of his client, and his nervous system is ill. He gone. If he fails in that speech his client perishes. If he have eloquence enough that hour his client is saved. He stimulates.

That journalist has had exhausting all night work. He has had to read speeches and orations that kept him up a very late hour. He has gone with the exposure working up some case of crime in company with a detective. He sits down at midnight to write out his notes from a memorandum scrawled on a table under unfavorable circumstances. His strength is gone. Fidelity to the public intelligence, fidelity to his own livelihood demand that he keep up. He must keep up. He stimulates. Again and again he does that, and he goes down. You may criticise his judgment in the matter, but have mercy. Remember the process. Do not be hard.

Oh, my friends, let us be resolved to scold less and pray more!

What headway will we make in judgment if in this world we have been hard on those who have gone astray? What headway will you and I make in the last great judgment, when we must have mercy or perish? The Bible says: "He shall have judgment without mercy that showed no mercy."

I see the scribes of heaven looking into the face of such a man, saying, "What! you plead for mercy, you who in all your life never had any mercy for your fellows? Don't you remember how hard you were in your opinions of those who were astray? Don't you remember when you ought to have given a helping hand you employed a hard heel? Mercy! You must miss-speak yourself when you plead for mercy here. Mercy for others, but no mercy for you. "Look," say the scribes of heaven, "look at that inscription over the throne of judgment, the throne of God's judgment." See it coming out letter by letter, word by word, sentence by sentence, until your startled vision reads it and your remorseful spirit appropriates it: "With what measure ye mete, it shall be measured to you again.

A GOSPEL LIGHT ON THE BOWERY.

The Story of the Old Bowery Mission, lately Visited by Fire—A Grand Record of Rescue Work—It will Soon be Reopened and its Labors Resumed Among the East-Side Waifs and Wanderers.

SUPERINTENDENT J. H. WYBURN.

FOUNDER REV. A. G. RULIFFSON.

WHEN the sad news of the calamitous fire in the Bowery Mission became known, it awakened sympathy among thoughtful earnest, Christian people throughout the Union. Letters and telegrams of condolence came to THE CHRISTIAN HERALD in a steady stream. They came from bishops, from pastors, from evangelists, from workers in every denomination, from business men and from people in every station of private life. All expressed the hope that the mission, after its baptism of fire, might soon be reconstructed and resume the work of rescue it has conducted on the Bowery during a period of nearly twenty years. Work on the restoration of the damaged mission is being pushed forward as rapidly as possible, and within a very short time services will be resumed in the Mission Hall and the old walls will once more re-echo the songs of salvation.

AT THE DOOR OF THE MISSION.

It will interest many readers to review at this time, the history of this remarkable mission. It had been the wish of Jerry McAuley, of the Water Street Mission, to establish a mission on the Bowery. Rev. A. G. Ruliffson and Mrs. Ruliffson, then engaged in east-side mission work, often talked over the subject with Mr. McAuley, and after much prayer and earnest effort, they began a mission in old dimly-lighted room at No. 14 Bowery. Almost alone at first, they found the blessing of God on their work, and it was soon necessary to seek more commodious quarters. A suitable building was rented at No. 36 Bowery, and "The Bowery Mission and Young Men's Home" was established. During the first year Mr. J. Wood Childs was superintendent, Mr. Ruffson being president.

For fifteen years the work of rescue was carried on in the very centre of vice and crime and degradation in America's leading city. To to the Bowery drifted the waifs and strays, the wrecks and delicts of humanity from all parts of the world, and to all these the Bowery Mission was a beacon light of safety in the midst of darkest New York.

With the death of Mr. Childs there was a opposition on the part of some who had supported the work, to abandon it, but finally the friends of the Mission made an appeal to THE CHRISTIAN HERALD in its behalf. Dr. Louis Klopsch became convinced upon investigation that under new management and with more earnest effort, and complete and trustful dependence upon divine approval, the Mission might go on triumphantly, doing the Master's work among the struggling, the poor and down-trodden of New York. THE CHRISTIAN HERALD thereupon, in April, 1895, assumed charge of the Bowery Mission, which as now at No. 105 Bowery. Friends of the work wrote approvingly from every part of the country, from Maine to California. Most valuable assistance was also received from churches of the metropolis. From the first, indeed, the work has been most abundantly blessed.

Steps were at once taken to renovate the Mission, and fifty beds were added to the dormitories, thus providing sleeping accommodations for 200 men. A spacious restaurant was added, at which 2,000 persons were fed daily, each being provided with a wholesome meal for the price of a glass of vile liquor. The Mission never turned away the hungry and the penniless, although it did not forget that its chief object was to raise the fallen by assisting them to be helpful and self-respecting.

The Gospel services every evening, and the converts' meeting on Sunday afternoon, were the means of leading to salvation thousands who had already become outcasts, or who were on the verge of ruin and disgrace. The Free Dispensary, established Aug. 20, 1895, sent forth many a sufferer restored to health, and able to renew with fresh hope and vigor the battle of life. Altogether the mission was an institution in which Christians, the country over, took first pride as an example of what may be accomplished for the good of humanity, by earnest, sympathetic, prayerful effort—in the lines marked out by him, who "went about doing good."

The recent sad calamity recalls a touching funeral which occurred two years ago at the Mission, when two of its former inmates were borne to Mount Olivet Cemetery. "It is for us who remain," said Dr. Klopsch, on that occasion, "to continue the warfare, to fight the battle of faith, to gain the victory, to extend the boundaries of the Redeemer's kingdom; but to these two men who lie before us so silent and so cold it is farewell to trouble, farewell to temptation, farewell to homelessness, and welcome to heaven, welcome to home, welcome to eternal rest and everlasting peace." No doubt Dr. Klopsch, if here now, instead of being detained in Cuba on his mission of charity to the starving people of that island, would speak with even deeper feeling of those who perished in the Bowery Mission fire.

The Bowery Mission's work is essentially a work of reclamation and reform. It does not merely give a temporary refuge to the homeless and the stranded; its aim is to reform men in the fullest sense of that term—to make them new men, to make them Christians, to make them valuable members of society, and in this work it has met with such success as was possible under the divine protection and blessing alone. The converts rescued from their evil courses and brought to a better life through the Bowery Mission are to be found in nearly every country under the sun. Prosperous, happy, once more taking their places as respectable members of society, and leading lives which bear evidence to the sincerity of their conversion. They bear living testimony to what the Bowery Mission has been doing for mankind. THE CHRISTIAN HERALD and Superintendent Wyburn, of the Mission, have received many letters from this class of converts since the fire. One writes from Cincinnati that "nothing in my experience, or in events that have come under my observation, has so touched me as the Bowery Mission fire. I shall never forget the day when, ragged and homeless, I entered the Bowery Mission, nor shall I forget the generous reception I had there, and how that reception was the turning point in my career. I am a man now, holding a good position, but the Bowery Mission will always be to me the dearest recollection of my life, and I earnestly hope that it will soon be re-opened again as a beacon for others who are, as I was, homeless and friendless in that great desert of humanity, the city of New York."

Such is the expression of numerous letters from gratetul beneficiaries of the Bowery Mission. Besides these, as already stated, THE CHRISTIAN HERALD has received a large number from pastors of churches, leading evangelists and Christian workers; from charitable and religious organizations throughout the country, expressing the deepest interest in the Mission, sympathy in the calamity which has visited it, and heartfelt hope that its work will soon be resumed.

There could be no adequate sketch of the Bowery Mission without mention of the work of Mrs. Sarah J. Bird, the "Mother of the Bowery Mission," as she is called; that admirable woman, who has given up the advantages of wealth and ease to labor among the outcasts of the east side. Mrs. Bird's social and Gospel services for women and girls have done good that can never be fully recorded on earth. As an example of unselfish Christian charity, she gives a high ideal of human nature, and of pure, disinterested Christianity. Mr. John H. Wyburn, the superintendent of the Mission, has also added much to the strength and efficiency of the work and is greatly beloved by all who have come under the Mission's wholesome and uplifting influence.

An outgrowth of the Bowery Mission has been the two annex restaurants, established at Nos. 55 and 262 Bowery.

Here, amid surroundings above those of most restaurants the poor may dine for a nominal sum on the best of substantial fare. Over 3,000 diners of the poorest class are fed at these restaurants daily.

Nothing could have been more impressive than the scene presented in the Annex Restaurant, at No. 55 Bowery, when the refugees from the fire at the Mission thronged its welcoming portals. Some were almost entirely without clothing, many were blackened by the smoke of the conflagration, some were weeping. Even in the excitement, not a few raised their voices in thanks to God that their lives had been spared. Superintendent Wyburn at once devoted himself to the relief of the rescued. Clothing was procured for those in need of it, refreshments provided, and no effort spared to put the men on their feet again. All were given food and lodging. Those men who lost clothing in the fire have had it replaced at the expense of THE CHRISTIAN HERALD, and not a few have expressed their gratitude in language all the more pathetic because it was evidently heartfelt.

MRS. BIRD ADDRESSING THE MEN.

"When will the Mission be going again?" asked a young man. "It has been more than a home to me," he added. "I came to it hungry and stranded, and, I am sorry to say, also, without any knowledge of Christ. The Mission gave me a helping hand without asking for recommendations. The Gospel services helped me to become a true Christian, and I was assisted to get steady work?" There were others like this young man. They shall not appeal in vain. Every day's delay in reopening the Mission means danger for hundreds who would have found in its Gospel services, its clean, home-like, sanitary surroundings, and its opportunities for wholesome living, the needed haven from the perils and temptations of the metropolis. This danger may well touch the heart of Christian men and women, who have happy homes of their own, but who never know the time when brother or son, allured by the glamour of the great city, may be stranded in its crowded streets, and look for some guiding and helping hand such as the Bowery Mission has always extended to the wanderer in New York.

The work of preparing to re-open the Mission is going forward as rapidly as possible, with the resources at hand, and no effort will be spared to make the Bowery Mission worthy of its past history and the high purpose of its founders. This will be good news to those friends of the Mission throughout the country, who have co-operated actively in the past in this spiritual and philanthropic work, which now more than ever calls for their sympathy and their prayers.

Metlakahatla Indians.

It may be hoped that the new effort to disturb the Indians of Metlakahatla will fail. Secretary Bliss has returned to the Senate "disapproved" the bill proposing to remove them from Annette Island and settle them on segregated lands. The *Missionary Review* commenting on this fact, says:

William Duncan, the able and honored missionary, to whose labor among the Indians the present prosperous, material and spiritual, condition is due, sets forth at length why the bill should not become a law. He refers to the progress the Indians now occupying the Island have made, and expresses the belief that should the bill be enacted into law all these gains would be lost to the people. What the natives crave of the government in their present condition, is protection and isolation from vicious whites. Should the measure pass, he says, it will not only injure the Indians morally, but will seriously impoverish them materially. A recent examination shows that the report that the island is rich in mineral deposits is grossly exaggerated.

Frances Willard's Last Words.

"Nan, dear, lift me up!"

It was her last morning on earth. Her friend, and Dr. Hills, her physician, raised her. She began to thank her doctor for his skill and kindness. "I shall remember your great kindness," she said, "through all eternity." She took his hand within her own thin white fingers and held it there a moment.

"Come, dear, sing my favorite hymn," to Miss Gordon, when he was gone, and Miss Gordon sang, "Gently, Lord, Oh, gently lead us." A friend came in, and she said, with a happy smile: "Dear Clara, I have crept in with mother." Her faithful heart had never ceased to yearn for this dear mother, who had passed to the better land before her.

The air was full of wars and rumors of wars, but these did not reach that calm death-bed. Asking Miss Gordon to take her picture of Hoffman's Christ to Lady Henry Somerset, she said: "Have engraved on the top of it, 'Only the Golden Rule of Christ Can Bring the Golden Age of Man.' Below engrave, 'Neither Do I Condemn Thee. Go, and Sin No More.'"

Smiling upon those around her, Frances Willard uttered her last words:

"How beautiful to be with God!"

The Sunday School

The Resurrection of Jesus.

Sunday School Lesson for April 10 Mark 16: 1-8. Golden Text, I. Cor. 15: 20.*

BY MRS. M. BAXTER.

"THE first fruits of them that sleep:" "The first begotten from the dead." (1. Cor. 15:20; Rev. 1. 5.) Such were the new titles which the Lord came into as the resurrection Man, who could say of himself, "I am the resurrection and the life" (John 11: 25). There would have been no resurrection of the dead to die again no more, if he had not successfully carried his human body through death and resurrection, up to the very throne of God. Through death he brought to naught him that hath the power of death, even the devil (Heb. 2: 14 R. V.), and the Lord of Life, in whom was life (John 1: 4) became the Lord of Life, even out of death. But his death and resurrection were only the last acts and the result of a life in which he died to himself, and his own will and interests, and yet lived the life of his Father who dwelt in him. "I came down from heaven," he said, "not to do mine own will,' not to please my own self, or seek my own glory, "but the will of him that sent me" and his glory.

Throughout every day of his life on earth, death and resurrection were at work in him. He "emptied himself" (Phil. 2: 7, R.V.) is only another way of saying, "He died to himself." "I do always those things that please God" (John 8: 29) is only another way of saying, "I live unto him as he dwells in me." His death upon the cross for us would have been an imperfect atonement which would not have restored our nature fallen into the sin of worshipping self in the place of God, if he had not, in every detail of life, died to himself. And his resurrection from the dead would not have been a permanent resurrection if the Father dwelling in him had not invariably risen in his being on the ruins of the flesh, as test after test came up in his life; He did not say to Martha, I shall be the Resurrection and the Life: he was so already. His life as he dwells in us is the very life out of death which he lived, and which, when he died like "a corn of wheat" (John 12: 24) sown in the earth, he had the power to reproduce.

After his death upon the cross, and his burial in the new tomb of Joseph of Arimathea, and after the authorities had, as they thought, made the sepulchre so sure that none could interfere with the body laid there, Jesus arose from the dead. Keepers were there, but powerless to keep the Lord of Life a prisoner in the tomb; government seals were affixed to the stone which closed that tomb, but a power which was not of man dared to break them. God "sent from above, and took [him] and drew [him] out of many waters. He delivered [him] from [his] strong enemies (Ps. 28: 16, 17). The earth, which had quaked when Jesus died, quaked again when he rose from the dead, and a keeper from on high came down to roll away the stone, and displace the quaking men who had been commissioned to guard the tomb from any intruder. All that could have kept Jesus in the grave, the sins of man for which he died, had been abundantly atoned for, and no power in the universe could bind the Lord of Life; he could not be holden of death; it was impossible (Acts 2. 24). Resurrection for all the members of his body lay behind that stone in him who is the resurrection and the life, and he arose a victor. By his own death he abolished death in its victory over man, robbed it of its sting, and brought life and immortality or incorruption to light through the Gospel (II. Tim. 1: 10). Therefore already believers who are yielded up to him as crucified with Christ whose life says, "Not I but Christ liveth in me" (Gal. 2: 20), are already in a sense "sons of the resurrection (Luke 20: 36), although their bodies have yet to be transformed at the time of our future "adoption to wit the redemption of our body" (Rom. 8: 23).

The circumstances of our Lord's resurrection, as given by the four evangelists, are full of precious teaching for us. The Gospel of Mark, as usual, goes into detail. It tells us how the women, Mary Magdalene and Mary the Mother of Jesus and Salome had brought sweet spices that they might come and anoint him; anoint a dead Jesus! Minister to a departed, absent Saviour! Bestow gifts on one of whom they could expect nothing! This is the position of hundred of thousands of religious people whose prominent idea is to do, not to be, to give to God something out of themselves instead of giving him what he asks — themselves. Like the rich young man (Matt. 19: 21, 22), they are ready to do anything, give anything, practice anything which may satisfy their own hearts as to their intense devotion. But they are unwilling to sell all they have, and so put it out of their power to give anything. They will not come, take up the cross, and follow him who was crucified by being themselves crucified to the world with Christ, and the world crucified to them. The world admires devotion, self-sacrifice, lordly giving, visible self-denial, which can be "seen of men;" but it hates a religion which sells all that it has and becomes nothing and nobody; which refuses to take credit for anything and despises the world's patronage and flattery. The world has taken offence at the cross, and that offense has not ceased. The world wants man to have the credit for his religion and to have his portion in this life, in the admiration which his good deeds call forth; it is all spices and ointments to anoint a dead Jesus!

But the women looked up and there was a change. It was no longer at their spices which occupied them now "they see that the stone is rolled back; for it was exceeding great" (Mark 16: 4, R. V.) And now heavenly things began to appear to them. Entering into the tomb they saw a young man sitting on the right side, arrayed in a white robe and they were amazed. They had heard Jesus speak of his rising again from the dead, but it had left no impression on their minds, and they were unprepared for the fulfilment of his words. Scripture is being fulfilled in these days in which we live. O to be found knowing the Scriptures, and prepared for all which is coming. "Be not amazed" said the messenger from heaven, "ye seek Jesus, the Nazarene, which hath been crucified: He is risen; he is not here; behold the place where they laid him. But go tell his disciples and Peter. He goeth before you into Galilee; there shall ye see him as he said unto you." (R.V.) The women "went out and fled from the tomb; for trembling and astonishment had taken hold upon them; and they said nothing to anyone; for they were afraid" (R.V.). But their tongues were loosed, when, on the way, Jesus met them and said, "All hail." For then they held the feet of the risen one and worshipped him (Matt. 28: 9). And when Jesus repeated the command of the angel, they found a voice and told the remainder of the disciples the glorious truth, to which they had been so blind hitherto, that Jesus was indeed risen. It is not what he was only, but what he is now at God's right hand in power, and dwelling in our hearts by wondrous grace, which occupies such as know him risen. It is his life within us which makes us know the priceless value of his death. There is a power in his resurrection which says, "All things are possible, the last stronghold of Satan upon earth has yielded to the Lord, and death is no more victorious where Christ dwells."

* The International Committee leave it optional with schools whether they take this lesson or "The Sufferings of Jesus Foretold." Matt. 16: 21-28 Golden Text, Isa. 53: 5.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

BY REV. FERDINAND C. IGLEHART, D.D.

EASTER is from the Saxon Eastre, the German Astra, the goddess of morn, the goddess of spring, in honor of whom the greatest festival was held. Easter cannot come earlier than March 22, nor later than April 25. It has fallen on the 22d of March but twice in 125 years, and on the 25th of April but once in 100 years. The Jews used eggs in the Feast of the Passover, and the Persians, in their March festival, had colored eggs like those the children have at Easter. It used to be that only the ritualistic churches paid any attention to the Easter festival. It is now celebrated generally by the universal Christian church. It is celebrated by special music and by joyful service in the churches. Art vies with Nature in the expression of the outer form of beauty and life the day suggests. Easter is the most beautiful bloom on the stalk of the year.

"HE IS NOT HERE: HE IS RISEN."

Mary Magdalene, etc. The evangelists have made special mention of woman's offices and affection on the first Easter morn. For some cause or other, women have been more loyal to Christ than men. Woman's nature is confiding, easy to believe God's word, and to fall upon his arm. It is sympathetic, quick to respond to the agonies of Calvary. It is affectionate, delighted to be enfolded in the embraces of Infinite Love. It is not a wonder that since the days of Christ women have outnumbered men on the church rolls two to one; that they were the last to leave the cross of Christ, and the first to find his tomb. At a critical time in the history of the Russian empire, the Czar sent for Madame Kruder and said to her: "My empire is in the balance, and I must have God's special guidance. Pray that I may have wisdom to do the right thing and save the nation." She kneeled down and prayed fervently; she and the Czar felt the answer of pe... That woman, on her knees, held ... destiny of all Europe in her hands, inc... ing that of Napoleon the great. Wor... by the side of the Saviour, is the nea... Omnipotence of any thing this side ... the throne of God. It was the nat... thing for women to come early in ... morning to the tomb of Christ, and ... bring spices with them, and the nat... thing for Christ to reveal himself ... after his resurrection to Mary.

Clothed in a long white garment. ... Christ's birth angels came from he... to serenade the new born prince. ... advent was of such importance to ... spiritual universe that the angels rejo... at the birth of the babe in Bethlel... The shaking of the earth and the tea... open of graves at the death and resu... tion were but faint types of their e... on the spiritual universe. It is the nat... thing for an angel to be on guard at ... tomb of our Lord. We talk of going ... the spirit world at death. We are in ... spirit world now. We have garment... clay, but we are spirits, members ... spirit family, amenable to a spirit ... and destined to live forever in a s... realm. There are bad angels to bl... and good angels to bless the earth. G... angels are deeply interested in the ... piness and prosperity of the childre... God. The climax of one of the Savio... parables is the joy the angels have ... one sinner that repented." In ... of the histories of Socrates ... is recorded the story of the ... treme torture of Theode... When asked how it was ... sible for him to endure ... agony, he said that du... his torture there seeme... stand by his side a yo... man dressed in white, ... with a soft handkerch... wiped the sweat, which ... almost blood, from his b... and soothed him by his ... This angel of mercy is ... to the suffering, oppre... children of men. It is becc... our eyes of clay are so ... we do not behold the ang... messengers. There is in s... art gallery the picture ... blind man on a high, nar... path, with a dangerous p... ipice on either side, and ... man is going fearlessly ... safely on the path. In ... picture, scarcely distingu... able, is the form of an ... gel, with hands on ei... shoulder, directing the st... This picture illustrates ... journey of many a chil... God.

He is not here. Ea... morn demonstrated the ... possibility of burying ... truth. It was not Chr... whom his murderers ha... it was the truths he in... nated and taught that ... despised. These clashed ... their prejudices and hal... and they would not tolerate them. T... thought they had killed them on ... cross, and to make certain of their bu... they rolled a huge stone to the d... of the sepulchre, and fastened it ... the Roman seal. Neither sepulchre, ... empire could keep Christ in the to... the stone was rolled away, and the a... said he is not here. When will e... learn that there is no steel sharp eno... to pierce a principle, and that no ston... large enough, or seal strong enou... though it represent the authority of ... mightiest empire on the earth, that ... bury a truth?

He is risen. The disciples did not st... the body while the soldiers slept. T... timid men who would not stay at ... crucifixion would not undertake to rem... the body from the tomb. It would h... been death to break the seal. It wo... have been death for the soldiers to sl... on guard. The angel spoke the histor... truth for all ages, he is risen. Chri... resurrection demonstrates the fact t... death is not the end of life. Jesus l... died on the cross. His marble face, stai... with blood, was cold in death. He ... dead in the tomb. But he is risen, a... he talks to Mary and the disciples, ... tells the ages and the universe that de... is not the end of life, but only an event in

THE FAMILY AND HOME CIRCLE

GOSPEL WORK IN ALASKA.

Where Gold Drew the World, the Love of God Drew Missionaries—A Promising Field.

OUR illustration, which is the reproduction of a photograph fresh from Alaska, will be of much interest to our readers, inasmuch as it reminds them that Gospel workers are busy in that land to which the attention of the world has been so powerfully attracted of late—that land where gold-diggers seeking gold, alas! so often found death instead. The picture shows the "log cabin" church at Juneau, the principal place of worship in the city. Juneau, on the island of Juneau, in southern Alaska, is a "city" of about 1,500 inhabitants.

One would hardly call Juneau a city as yet, but in sparsely-settled Alaska, it has already received the dignity of such a name. It is beautiful for situation, lying between snow-noble mountains and on the shore of a lovely channel; but there is nothing by any means pretentious in the appearance of its small white houses and few huts of native Alaskans. Still the gold discoverers have given an impetus to it and it may some day be a great city. It is a port at which all steamers stop, has a number of stores, and sends forth weekly newspapers containing budgets of home news, special gossip and matters of interest. Across the channel on Douglas Island is the largest gold-stamping mill in the world. It is said that missionary work progresses favorably at every point where it has been attempted in Alaska. Long before gold attracted white men there, it was a promising field for missionary labor. Secretary Seward said of the natives that "are a people gifted by nature, vigorous, energetic, docile." Others have described them as "mad after education," and "prompt to adopt white ways." The last quality finds illustration in the following incident told some years ago by Julia McNair Wright: "At a religious meeting of whites and Indians, the Indians silently observed that the white men carried their children on their arms, while among the Indians the women carried the little ones. The next Sabbath the Indian men came carrying their infants."

There are, of course, a number of native Indian tribes, beside the predominating Eskimo or Innuits (Inuits) and in this connection it is interesting to know that of two ethnological expeditions which recently left New York for the purpose of discovering through investigations among Indians north and south the origin of the first inhabitants of this continent, that while one went to Mexico, the other was bound for Behring Strait, whither two expeditions have already been sent by the Museum of Natural History. The investigators will dwell among the Indians and under conduct of native guides will dig for relics in mounds and burial places. Thus, while scientists are seeking the world's buried history through laborious excavations and praiseworthy study of Eastern lands, the past of our own country will be diligently sought for in those portions of the continent, north and south, that link it with the Old World: and perhaps the problem which has so long vexed school-children, as well as their elders, and which books and teachers cannot solve: "Where did the American Indian come from?" may find satisfactory answer.

THE "LOG CABIN" CHURCH AT JUNEAU, ALASKA.

—unfortunately they do not, as a rule, look for anything except that the child's education shall be a benefit to itself. This is right as far as it goes; but unless the child's education is a benefit freely shared with those who gave opportunity, it falls short of being a perfect blessing to the recipient in the first case. Learning and accomplishments acquired in college or university will lose nothing in distinction, and at the same time a just debt is discharged, by gracing the life of the old folks at home, who ungrudgingly provided rich privileges at the cost, perhaps, of serious sacrifices.

Washing the Idols.

"An aged Chinawoman," writes a missionary from the China Inland Mission, "has her home beside a small temple on the crown of a hill about seventeen miles from Kweiki. With the view of adding to her merit, she washed the faces of the idols in that temple for twenty-eight years. Hearing of the "Jesus doctrine," she felt that if only it were true, it would be very good; but she did not know how to test it. At length she thought, "If this doctrine is false, the idols can surely tell me so," and accordingly she asked the idols to give her a dream while sleeping in front of them. For two nights she slept there, but the idols did not respond. On the third night she told them that this was the last time she would ask, and if they did not tell her this new doctrine was false, she would forsake them and follow its teaching. This night also she slept on the floor of the temple before the idols, and no response came. From the false she turned to the true, and is now, with all her heart, looking to Jesus as Saviour. Though still living by the temple, the faces of the idols are left unwashed."

The Collegian's Home Duty.

Do our boys and girls consider that their college and university educations are investments for which they should make returns to the home that sends them forth? Not that parents expect returns

The Coronation of Wilhelmina.

All the world will be interested in the coronation of the young queen of Holland in September next. The programme of the festivities with which the loyal Hollanders will celebrate the event has been issued. Amsterdam will be in a state of festival for three days. All the communities connected with home navigation will send decorated vessels to Amsterdam, the crews of which will be attired in local costumes, and we may be sure that the streets and harbor of that ancient city of dykes and windmills will be quaint and picturesque enough with throngs of Dutch folk from everywhere in holiday attire. Three exhibitions of historical and artistic interest will be features of the joyous occasion. One exhibition will show relics, heirlooms, etc., of the House of Orange; another, national costumes; a third, the works of Rembrandt. The report that Her Youthful Majesty is engaged to be married to Prince Louis Napoleon has been contradicted. Wilhelmina declaring that she will not have a consort chosen for her till after her coronation, and that then she will choose for herself.

Saida and the Children.

Mr. Zorn, a reader of THE CHRISTIAN HERALD, sends this unique photograph, which should be interesting to little folks. It shows the good dog, Saida, pulling the sled which holds Linda, Otto, and Darwin, three young hopefuls of the Zorn household. Saida looks as if she might enjoy a run over the snow through the crisp air with her merry load, and she is certainly big enough. Perhaps she is very proud to be harnessed to the chariot of her little charges, who are doubtless her very dear and kind friends.

A NOVEL SLEIGH-RIDE.

The Sewing Needle.

Of the needle, Hawthorne says: "A queen plies it on occasions; the woman's eye that has discovered a new star, turns from its glory to send the polished little instrument gleaming along the hem of her kerchief, or to darn a casual fray in her dress. It is a token of healthy and gentle characteristics when women of accomplishment and high thought love to sew, especially as they are never more at home with their own hearts than when so occupied."

His Sixth Birthday.

He has given up his cradle and his little worsted ball.
He has hidden all his dolls behind the door;
He must have a rocking-horse
And a hard-wood top, of course.
For he isn't mamma's baby any more.

He has cut off his curls, they are only fit for girls,
And has left them in a heap upon the floor;
For he's six years old to-day,
And he's glad to hear them say
That he isn't mamma's baby any more!

He has heard his parents sigh, and has greatly wondered why
They are sorry when he has such bliss in store;
For he's now their darling boy,
And will be their pride and joy,
Though he cannot be their baby any more.

WHAT MAKES BREAD?

IT is curious to note the different materials of which different nations make their bread. The inhabitants of a limited area of the earth's surface make their bread as we do of good spring and fall wheat flour, or, as in the Southern States, of ground maize. In parts of Sweden the poorer classes bake their rye bread twice a year, and the loaves stored away become like bricks for hardness. Further north barley and oats form the basis of bread; and in Lapland, oats, with the inner bark of pine ground together and made into large flat cakes, are cooked in a pan over the fire. Kamchatkans eat a bread made of pine or birch bark, macerated and baked. Icelanders, with fine flour, made of Iceland moss, are better off. In Italy, roast chestnuts are ground into meal and made into bread. Rice bread is a well-known food in China, Japan and India. In the latter country, as in Egypt, Arabia and Asia Minor, durra, a variety of millet, is popular. Buckwheat in Siberia and some eastern countries is the staple. The bread of Persia, called "Lawash," made from rice flour and milk, is baked in thin sheets about one foot wide and two feet long, is sweet and nourishing, and sells for a cent a sheet. Armenia's "hunger bread" consists of clover seed, flax or linseed meal, mixed with grass. Starchy pith of the sago palm furnishes the bread of Molucca. Roots are ground into flour in some parts of Africa and South America. The bread of many peoples is baked or dried in the sun.

The "Dolls' Hospital."

A sign hanging from a second-story window in New York City reads that way, and the physician in charge is a cheery little German woman, wife of a man who made dolls in Saxony. "Putting a finger on," and "waxing a face over," are the two most difficult operations in doll surgery. She treats fractures and wounds of every description, and importers who send dolls, damaged in transportation, are very particular that dolly's new head, hand, or hair shall match the rest of her; but children are her most numerous, and also her most exacting patrons—especially in the matter of heads. "The children know their little dolls," says the doll-mender, "and love them very dearly. When they grow old, and scratched, and broken, the little ones can't forget that they were once rosy, and whole, and beautiful. Oh, no! It isn't that my heads are not pretty. They are not compared with the old head, but with the old head as it was when the doll was found in the Christmas stocking. That is the dolly they want again. The sign is a great help to me in my business. It brings work from the children. It makes playing with the dolls more real, you see, to have a 'hospital' to take them to. Very fine fun it is for the children, as you would know if you could see them come here, playing all the while that the doll is in a dangerous state, and needs most careful attention. I play at the same thing with them, sometimes; it's good for business, and then it is fun for me, too." Touching incidents occur when little mothers bring children so hopelessly maimed that restoration is impossible, and yet so tenderly loved that it is hard to advise burial in the waste-can.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

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The Christian Herald is published every Wednesday. The subscription price is $1.50 per year payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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The Christian Herald will not be responsible for the return of unsolicited manuscripts forwarded to it with a view to publication.

Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post office at New York, as Second Class Matter

A Crowning Benevolence.

IN last week's issue, we printed the official report of the India Government on the distribution of THE CHRISTIAN HERALD Famine Relief Fund. A copy of the report was forwarded from the British Ambassador at Washington, Sir Julian Pauncefote, through our Department of State, to Dr. Klopsch, thanking him and THE CHRISTIAN HERALD contributors for their gifts. The official recognition was as hearty as the gift was munificent. One hundred and one thousand lives saved alone by the Fund. It has been one of the most colossal benefactions of this most beneficent century. No human arithmetic can compute its ultimate results.

Great as has been the physical effect of the relief, the religious effect will be still greater. Such Christly preaching as that will break up the heathenism of any nation on the earth. Every grain of corn and piece of money will tell with a tongue of fire the story of Christ's love. The relief sent in the name of the Master will save more than one hundred and one thousand souls. The readers of THE CHRISTIAN HERALD who have given will also be blessed in their spiritual growth and experience, and in the accounts of the last day. Lowell, in his "Sir Launfal" makes Christ say:

Who gives himself with his alms feeds three;
Himself, his hungering neighbor and Me.

In Rome, the man who saved the life of one person was crowned with laurel, was recognized by the Senate, and allowed a triumphal march into the city. The British Empire recognizes these saviours of one thousand and one thousand lives. There is a King seated on a white throne that has taken notice of the gifts and will some day say: "Inasmuch as ye did it unto the least of these, ye did it unto me." "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The Lenten Season.

WHILE our Episcopal friends are commanded by their church law to observe Lent, all denominations are feeling the advantage of this cessation of festivities. Thank God that for forty days we are called from the outside world to the important work of introversion. The Church in Solomon's Song says, "They have made me the keeper of vineyards, but my own vineyard have I not kept." So, there are a great many Christians now who spend their chief time in looking after others, while their own vineyard goes to waste. They are raising very fine grapes on the other side of the fence, but the property does not belong to them, nor the grapes. We know Christians who are lean as skeletons in religious experience, who are running hither and thither looking after Sunday Schools, calling conventions, attending meetings. They are in everlasting ferment about other people, but have no anxiety about themselves. They cut the wool off somebody else's sheep, and spin it on somebody else's wheel, and weave it on somebody else's loom, for somebody else's back: meanwhile their own souls are shivering to death.

So there are women busy collecting money for benevolent institutions and managing public affairs, while their own children go with faces unwashed, and garments uncared for, and minds uneducated, and souls unsaved. Busy everywhere but in their own vineyard.

Now the first thing for one to do is to take care of his or her own heart. How was it that the old saints were so consecrated? They had more time for contemplation. Christians now seldom sit down to think. It is drive and push and pull. Their only quiet time is when they are on an express train going at fifty miles an hour, watch in hand, wondering why they cannot go sixty. Just before communion they feel called upon for especial self-examination, and so take the ten minutes in which they are walking to church to think what miserable offenders they have been. Now, you have no right to give so much time to your neighbor's crops that you let your own suffer. Beside, if our own piety be thin, our work will be inefficient. If we have been much with Christ, and have deep personal experience, we will do more good in one month than with a shallow experience we could do in ten years. Much of the religious effort of to-day is mere gab—the world sees straight through it—while some man who says but little, yet feels much, gets hold of the heart of an audience, and rouses and melts, and subdues, and agonizes it at will. Rickety and unsafe machinery always makes a great racket. Christians seeking no advancement in personal piety are often very demonstrative, as steamboats at the wharf blowing off steam are so noisy you cannot hear yourself speak. A man of deep religious experience is always effective. We care not how poor his voice is, or how uncomely his countenance, or how awkward his gestures, or how plain his clothes, or how lame his grammar. By taking good care of our vineyard we learn how to help others in the care of their vineyard. If you cannot raise grapes in your own garden, you cannot raise them in mine.

The Lord of the Vineyard will after a while appear at the gate. The day of vintage will come. When the grapes in olden times were gathered, there was sporting through all the land and the sound of musical instruments. What kind of clusters shall we be able to show at last in our vineyard? Will they be stunted and sour, or ripe and large? If faithful in the planting and the trimming and the watching, the vintage will be glorious. Let the messengers of God put the full clusters into the wine-press, and then with all the banqueters of heaven, the instruments chorded to the right pitch, we will drink new wine in our Father's kingdom. God forbid that ours should be the lamentation "They have made me the keeper of vineyards, but my own vineyard have I not kept."

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles or labors for Christ, are printed in it, and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

EARTH TO EARTH.

MAN in all ages has striven either to avoid the curse of the worm, or to hide it beneath a bravery of ceremony; for even natural religion has looked always on humanity's last want as its most sacred one, and branded with infamy the violator or the neglector of the dead. The natives of Central Asia, and especially the Brahmins, have always preferred the fiery solution, and there is no story more noble than that of the young Brahma priest, who longed so ardently for divine purity and life eternal that he built of his great possessions a funeral pyre, and then leaped into the flames with the triumphant death cry—

"Thus do I make myself immortal!"

Still even in Asia the custom of burning the dead was not universal; for the Chaldeans and the Persians, who worshipped fire, abhorred it, as a pollution of their deity. The Chinese also sanctioned the burial rite, though they consumed over the grave pictures of the houses, slaves, etc., etc., which the deceased had most valued, being civilly content to offer effigies of those valuables, which barbarous nations give in reality.

The Egyptians feared fire, as leaving too little of their substance; hence they embalmed the body. The Scythians, who swore "by wind and sword," declined all interment, and made their graves in the air. The Germans, Danes, Scandinavians and ancient Britons favored the burning of the dead; but among the Greeks and Romans, both burning and burying were observed. Homer gives examples of both rites, for Patroclus, Achilles and Hector were burnt, while Priam, Polydorus and Antigone were buried, and indeed through Greek history the customs are observed side by side.

The Jewish nation, by unbroken tradition, honor the rite of burial. Adam is said to have found his grave near Damascus, and the Patriarchs all carried out the solemn sentence, "Dust thou art, and unto dust" not unto ashes—"thou shalt return." How affecting is Joseph's dying charge, and the solemn oath which he exacts from his brethren! For he knew that as a prince of Egypt he must needs be embalmed, but he anticipates 400 years off the burial of his bones with his fathers.

God, who has ordered the funeral rites of but one of all the children of men, observed the rite which commits "earth to earth." Can we imagine the tender and majestic spectacle "in a valley in the land of Moab," when the Omnipotent and the angels of heaven encompassed the solitary, hidden grave of Moses, "the friend of God?" For such a funeral, as that, who would not pray to die? It is true that Saul and Jonathan were burned, but their bones were afterwards buried, and it is evident from Amos 6, verse 10 and from other prophets that burning was used in times of pestilence or great slaughter, but it was an exception to a rule that was both individually and nationally deprecated.

It cannot be said either that the rite of burial is Mosaic, and therefore not binding upon Christians. For Christ, by his precious death and burial, disarmed the grave, purified the dead body and renewed the covenant between nature and humanity, that is—that we being made from earth and nourished by earth, should, at death, return to earth, the elements for which we are her debtors. We may remember, also, a circumstance, which invests the rite of burying with a peculiar tenderness the breaking by Mary of the alabaster box of ointment over the feet of Christ, a deed of love, which Christ declared should be told to her honor wherever his Gospel was preached, because it was the "good work" of anointing him for "his burying."

It is the glory of Christianity, that the grave is become the green altar of our faith; and the empty one of the Son of God, the earnest of our Resurrection, and of the redemption of the body. Tertullian says, that the triumph of the early Christians over death and the grave, was just the thing the pagan world could not understand, and was the occasion of the persecution of Nero. For in the first centuries of Christianity, funerals were by no means the gloomy and expensive rites they are now. The dismal hearse, and the long row of black carriages crawling through the streets, were unknown. The beloved was carried to the grave by the dearest friends; thus the Lady Paula, says St. Jerome, was borne by the Bishops of Palestine "who put their own necks under her coffin." The procession, in all cases, followed on foot; singing the glorious death chaunt of the Church; that noble song of victory, that sprung from the hearts of the first Apostles and martyrs,

Thou art the Resurrection! Thou, O Christ!

The truly religious and child-like heart asks for a funeral, which shall say to all, "Now is Christ risen, therefore, all they that sleep in Jesus, will God bring with him." And as for a grave, they are content if it be in Nature's breast, on which the sun can smile, and the rain weep. When Chantrey offered Allan Cunningham a place in his splendid mausoleum, the poet answered, "No! No! I'll not be built over when I am dead. I'll be where the winds shall blow, and the daisies grow over my grave!" And this is the lullaby of Nature, with which she woos us to become nothing, for the "ecstasy of being forever" making us as content with six feet of earth as with the moles of Adrianus, or the pyramids of Cheops.

The earth and the sea are full of graves: this is one case where familiarity never breeds contempt. Wherever man sleeps the sleep of death, there the most godless acknowledge an influence which commands respect; the pious, consciously reasoning and tenderly praying.

"Pay the deep reverence taught of old,
The homage of man's heart to death;
Nor dare to trifle with the mold,
Once hallowed by the Almighty's breat

Amelia E. Barr.

BRIEF NOTES.

A note from Ira D. Sankey, the well-kn Gospel singer, now traveling in the Orient, s that he is singing at the Keswick Conventi Jerusalem. The meetings are crowded.

Rev. C. H. Yatman has been holding ings at Albion, Mich., which have resulted great quickening among the professing Chri of the town and the conversion of many souls

The Prison Association of New York East 15th street, asks for gifts of money, se hand clothing and reading matter for distrib among discharged prisoners. All express ch must be paid by the senders.

Nine churches have united in the ser conducted by Dr. L. W. Munhall, at Se Wash. The largest churches in the city been filled. At one of the meetings in the Pre rian Church over two hundred rose to as prayers.

At the close of the great revival meetin the Grand Central Palace, New York City, Ev list D. L. Moody made an eloquent appeal fo tributions for THE CHRISTIAN HERALD Relief Fund. A collection netted the magni sum of $687.44.

The Reform Bureau of 210 Delaware Washington, D. C., offers to send half a leaflets on Sabbath Defence free of charge t person sending a two-cent stamp to pay pos The object of the leaflets is to show the be and duty of Sabbath observance.

The death is announced of Dr. David ton, who for sixteen years has been secretary Board of Church Extension of the Methodist copal Church South. Dr. Morton's death is to have been due to blood-poisoning followi accidental scratch on one of his fingers.

Messrs. Thomas Cook & Son are arrar to send by the steamer *Canada* the delegates t World's Sunday School Convention which i in London, on July 11. The *Canada* wil from Boston, Mass., on June 30. It is exp that the whole vessel will be required for the

A new Florence Crittenton Mission has opened on Munroe Street, Roxbury, Bo Mass., and was recently dedicated to the wo rescuing young women from lives of reckle and wretchedness. The quarters were open a and many interested friends were welcomed in turn, expressed pleasure at the arrangemen

A large number of ministers of various nominations are going to England this summ attend the convention at Keswick. It is exp that when they return arrangements will be for a similar annual convention in this cou The object of the convention, briefly stated, development of the higher Christian life.

The Wesley Evangelists, of which J Cannon is leader, have been holding a four series of revival meetings in Brooklyn, N. Y. meetings were held in the South Second St. M dist Episcopal Church, of which Rev. A. Wy pastor. The Evangelists had the help of se eminent preachers, and the altar was crowded night with seekers.

Rev. J. Manton Smith, the Evangelist the late Pastor C. H. Spurgeon's Church has holding a series of meetings at the Anacostia tist Church, Washington, D. C. Rev. Hug Stevenson, Pastor. Large congregations gath at both the afternoon and evening meetings. Smith's lively talks interspersed with his solo the cornet and his Gospel songs were highly preciated.

The circulation of the Bible in Mexico year was 23,338 volumes, including testaments portions. One of the American Bible Soci agents reports that there is a movement with church toward a simpler and deeper religion. are a large number of Bible readers in the c of Rome, who have not the courage to declare selves, owing to the ostracism which they w have to bear in Mexico.

Rev. Thomas Harrison held a Reunion vice at Jane Street Methodist Episcopal Chu New York, on March 27, when the converts bro in at the famous revival service ten years ago the evangelist to renew their vows and give testimony to Christ's keeping power. Many from distant States to add their testimon those of their New York brethren. Five ser were held during the day, commencing with morning Pentecostal service at 9 a.m.

The cause of Christian Missions in J has lost a valuable servant in the death of Guido F. Verbeck, D.D., of Tokio. Dr. Ver had labored in Japan since 1859. He rend efficient service in the translation of the Bible Japanese and in teaching and preaching, espec in the Universities. Dr. Verbeck was a nativ Holland, but was a graduate of the Theolo Seminary of Auburn, N. Y. He went to J under the auspices of the Reformed Churc America.

An effort is being made to prohibit the of liquor in Soldiers' Homes, Military Posts, Immigrant Stations. The House Committe Congress on the Alcoholic Liquor Trade given a hearing to the Reform Bureau on the ject, and it is hoped that petitions will be se Congress by Temperance Societies all over country in support of the movement. The form Bureau, 210 Delaware avenue, Washing D. C., will be glad to furnish forms of petitio application.

COALING A FLEET.

A NOVEL contest was witnessed recently at Portsmouth, England, during the preparation of the great ironclads for their journey to the far East. Huge quantities of coal were brought d n to the government docks to be t nsferred to the fighting engines which l gland was sending to Chinese waters t look out for her interests there. A c petition was arranged between the li ters which were employed to put the c l on board, and a prize to be given to t crew who transferred the largest quan- tf of coal in a given time from the dock t he hold of the ship. Nothing shows m e clearly the changed conditions under wch the next war will be fought than t subject of coal. These huge fighting m hines, which will play so important a pt in war, are dependent entirely on t r having access to immense supplies o coal for their engines. A ludicrous in- c nt occurred recently in Chinese waters w ch proved this. A great naval demon- s tion had been arranged which was to s ke terror into the hearts of the Chi- ne officials, and the Russian, Ger- n and English Admirals were to p ade the vessels under their re- s ctive commands on a given day: b when the day arrived the Eng- l fleet was the only one that s med out of its habors. Inqui- r as to the cause of the non-ap- p rance of the other two fleets e ited the fact that as the English a nts had bought up all the coal in t vicinity, the Russian and Ger- n fleets were unable to go to sea. Tis shows that there might occur a isis in which heavy armaments, r id-fire guns, and the skill of com- n nders and the bravery of the s ors, might all count for nothing i oal was lacking. It is well that t mighty potentates, who are lia- l to forget that they are, after all, cy men, should be reminded now a l again, that with all their power, t y are dependent creatures, and t t without the provision that God l s supplied in the beds of coal laid i the bowels of the earth thousands c years before they were born, they w uld be unable to carry out their p poses. It is true now as it was i the days of the magnificent Solo- n that no man, howsoever great h is, is independent of God.

The king himself is served by the field (Eccles. 5).

COMPETITION OF CREWS IN COALING THE WARSHIPS OF THE ENGLISH FLEET.

e Cost of a Vacation.

How much one young man considered a c ation worth is told by a Boston journal. e had worked hard for twelve months, c ering himself with the prospect of two w eks at the home of his boyhood in the c ntry. But on the morning of setting t he woke with a raging toothache. He c led on his dentist, who, after examining e tooth, declared that the filling must be t en out and the nerve treated. It would t e two weeks to properly deal with it, a d the patient must call every day. The y ung man said it was impossible: he w uld go as he was, and call when he re- t ned. But the dentist told him that w uld not do; the tooth would drive him c zy. Then he said he would have the t th extracted. That was folly, the den- t said: the tooth when properly treated w uld be perfectly sound and good, and w rth $500 to him. "Well," said the pa- nt, "if the only alternative is the sacri- e of the tooth or of my vacation, I know w ich I will do." He seated himself in e chair and bade the dentist extract it, w ich, with extreme reluctance and many o tests, the dentist did. The patient g ve a yell, expressive of pain and relief, a d the tooth came out, and he stuffed a h ndkerchief in his mouth and hurried off t catch his train. One may hope that he w s enjoyed his vacation, after making so g eat a sacrifice to secure it. It is much t be wished that people who find that something very precious to them is keeping them away from Christ and preventing them securing eternal life would show the same disposition and sacrifice it whatsoever it be, whether it is some dear connection, some habit, or indulgence, though it be as precious as a right hand.

It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell (Matt. 5:29).

Counterfeiting in Prison.

Two men arrested at Washington, Mo., a few days ago, on a charge of passing counterfeit money, told a strange story to the police. They said they had become acquainted some time before with a man who seemed to have an unlimited supply of spurious coins in his possession. They had bargained with him for several packages of them, which they had passed, and he was always prepared to supply them as they were ordered. As they became more familiar with him, they learned that he had been taught the art of coining while serving a term in a certain penitentiary. He told them that there was a complete apparatus in the penitentiary, and that the convicts have a secret method of getting material and shipping the manufactured coins to friends outside, who put them on the market. The Government detectives have been put on the case, and are busy trying to find out what penitentiary is the one where coining is being done. It seems incredible that such work can be done inside prison walls, but the two prisoners insist that the man with whom they dealt furnished indisputable proofs of the truth of his allegation. It must be disheartening to men who think of our penal institutions as reformatory, that prisoners incarcerated for crime should actually continue their criminal conduct while undergoing punishment, and should even develop new methods of breaking the law. It shows how vain is the hope that even after death the impenitent will turn to God under the punishment that is threatened against them.

Thou hast stricken them, but they have not grieved: thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return (Jer. 5:3).

Arrested While Offering Bail.

A remarkable arrest was made in a New York police court last week. A man had been committed for trial on a charge of robbery, but the magistrate had acceded to his lawyer's request that he be admitted to bail. The prisoner sent to a friend who was a conductor on a surface railroad and asked him to go on his bond. The conductor consented and went to the court to state his qualifications and sign the papers. While he was going through the formality a detective entered the court and scanned the bondsman closely. As a result of his inspection he arrested the conductor and searched him then and there. Six pawn-tickets were found upon him, each for a diamond ring, and when the pawned jewelry was examined it was found that the rings were some that had been taken from a lady's satchel a few days before. She had dropped the satchel on a car and it had been picked up by a passenger who handed it to the conductor of the car. The satchel had been duly turned over to the lost property department of the railroad company, but the owner declared when she examined its contents that six diamond rings were missing. Where they were gone was a mystery until the pawn-tickets representing them were found on the conductor who went to court to bail his friend. Now the conductor needs some one to become his bail. Perhaps he may have some friend who is not a lawbreaker, who can do it, but, as his experience shows, anyone who has committed a crime will do well to keep away. The whole human race was in this predicament when arraigned before God, and this fact it was that made the incarnation of the Son of God a necessity for its redemption.

None of them can by any means redeem his brother, nor give to God a ransom for him (Psalms 49:7).

Shares in a Grandma.

A pathetic incident is told by the managers of an orphan asylum in Brooklyn, N. Y. The majority of the children sheltered in the institution are not only without parents, but have no near relatives who take personal interest in them. It is natural therefore that some distinction should be enjoyed by Charlie, one of the little waifs, owing to his having a grandmother and an uncle who are fond of him. Charlie is allowed to pay an occasional visit to his grandma and when he returns to the asylum he tells wonderful tales of her and her marvelous ability to manufacture toys for little boys out of pieces of paper, and of the astonishing stories she could tell. Charlie was repeating one morning recently what he could remember of one of these tales. He had an audience of five little orphans, whose rapt faces gave evidence of their intense interest. When he finished there were several long-drawn sighs and then the boys sat silent, thinking over the wonderful story. At last one of the boys said, "I wish I had a grandma." There was a chorus of, "So do I," from all five. Charlie thought a moment and then made an interesting statement: "My grandma would be grandma to all of you. She likes boys. She'd be glad to have you." There was some doubt as to this, but Charlie was quite sure. The talk ended in a plan to put his statement to the test. That afternoon at the play-hour, six little boys were missing from the asylum. They were sitting around a kindly gray-haired lady who had received an unexpected visit from her little grandson, with the bold request that she would be grandma to his five friends, as well as to him. She sent to Charlie's uncle begging him to go to the asylum and set the fears of the managers at rest, and then proceeded to give the youngsters a good time with stories and paper toys. They enjoyed themselves thoroughly until a messenger arrived from the asylum to escort them back. They were required to promise that they would never run away again, but they could not be induced to say they were sorry for their escapade. How widely might Christ's kingdom be extended if every Christian acted as little Charlie acted!

Go home to thy friends and tell them how great things the Lord hath done for thee (Mark 5:19).

Buried by Installments.

A press dispatch from Girardville, Pa., to a New York newspaper reports the burial at a suburb of that town on March 18, of a man who had been the victim of a remarkable series of injuries. He was born near Detroit, Mich., and when he was twenty-one years he was thrown from a colt he was trying to break in. He sustained a compound fracture of the leg and while recovering, blood-poisoning set in which became so serious, that the leg was amputated. About a year afterwards his other leg was so badly crushed in a railroad accident, that it, too, had to be taken off. After this second maiming, he acquired possession of a wheel-chair, in which he was able to go around the town and attend to his business. Some years later, he was attending his father's funeral and had been lifted into a carriage, after the ceremony, to return home, when the horses took fright at a passing locomotive and ran away. The carriage was dashed against a tree and the crippled man was flung out. One of his arms was broken in two places, and was so severely crushed that it had to be amputated. Deprived thus of three of his limbs he lived on, until seized early this year with the sickness which has now proved fatal. It was his wish that the limbs which had all been buried in one grave should be disinterred after his death, and placed in his coffin, and this was done. The reason for such a wish is not apparent. Our hope of resurrection is not of a rising of the body that we lay in the grave but of a spiritual body which God will give us.

Thou sowest not the body that shall be ..... but God giveth it a body even as it pleased him (1 Cor. 15:37).

Blood-stained Fruit.

A recent visitor to Monroe, N. Y., found on an old farm there a strange freak of nature which the villagers explain by an ancient Indian legend. In an orchard on the farm is a tree that is knotted and gnarled by age, but still bears abundant crops of apples. They are, however, a variety known nowhere else in Orange county, nor, perhaps, in any other county. The fruit is of the size of a winter pippin, and has a similar flavor. It is golden in color, the skin being splashed with crimson spots, which also mark the apple's flesh to the core, which is of a deep blood color. This apple is known locally as the Indian Princess, and its peculiar markings are accounted for by the story of a tragedy. The villagers say that when the Indians still had possession of the Ramapo Valley and the adjacent highlands, one of their villages was located where the farm now is, and wild apples grew thereabout. One of these served as a trysting-place for an Indian maiden and her lover. The girl's father, a powerful chief, had forbidden these meetings, and when one day he saw, in spite of his order, his daughter and her lover beneath the tree, he sent an arrow through the girl's breast. The girl fell at the root of the tree and bled to death. Ever afterward, say the credulous villagers, the apples on that tree and on the trees which have been its lineal descendants, have been marked with the blood-stains. It is significant that, although in every generation there are multitudes who commit crimes which they hope to conceal, and who seem to have no fear of the vengeance of God or man, there should be so persistent a belief that stains from the blood of a murdered person are indelible. This legend of the apple-tree is only one of many such, which indicate an inherent belief in the perpetuity of the consequences of wickedness. The Psalmist declared that the blood of human sacrifices had polluted his own land.

They sacrificed their sons and their daughters and shed innocent blood, and the land was polluted with blood (Ps. 106:38).

Fighting Back Famine in Cuba.

DR. KLOPSCH SENDS CHEERING REPORTS OF THE PROGRESS OF THE WORK.

A "Christian Herald" Relief Ship Called For.

It is Needed to Visit the Neglected Seaport Towns Where No Aid Has Yet Been Sent—Our Nation Stirred by the Reports of Senators Proctor and Gallinger on the Famine Horrors—Official Corroboration of "The Christian Herald's" Reports.

The situation in Cuba at the present moment is thus succinctly stated in a cablegram received from Dr. Klopsch.

HAVANA, March 21.

This is the actual condition of affairs in Cuba at this date: Two hundred and five thousand reconcentrados, in over 400 accessible towns, are helplessly destitute. Unless we can get, regularly and without a break, 300 tons of cornmeal and fifty tons of lard or bacon every week we can not give effective relief. Spasmodic and unsystematic efforts simply defeat even the best intentions. Canned goods are useless and condensed milk should be substituted.

Fifteen thousand dollars weekly will feed every starving man, woman and child in Cuba. Small, irregular consignments of food for relief purposes are only tantalizing and accomplish but little good.

LOUIS KLOPSCH.

CUBA'S tale of sorrow and suffering has more than ever been the theme of the American statesmen and people since the recent presentation in the United States Senate of the report of Senator Proctor, of Vermont, upon the famine and its attendant horrors. The Senator had just returned from an extended trip to Cuba, whither he went to observe the actual facts concerning the suffering. His statement to the Senate was perhaps the most remarkable document ever read before a deliberative assemblage, and was listened to with the utmost attention. He described the pitiful condition of the peasant reconcentrados, 400,000 of whom were penned up in the cities and towns. Thousands built little huts in the suburbs and in vacant places, where they lived and died like animals under a pestilence, amid foul air, earth and water and with food or none, as happened. "One-half died, and one-quarter of the living are so diseased that they cannot be saved." He describes the terrible mortality in language that causes the reader to shudder. One notable passage says:

"I went to Cuba with a strong conviction that the picture had been overdrawn, and that a few cases of starvation and suffering had inspired and stimulated the press correspondents.

"Before starting, I received through the mail a leaflet published by THE CHRISTIAN HERALD, with cuts of some of the sick and starving reconcentrados, and took it with me, thinking these were rare specimens, got up to make the worst possible showing. I saw plenty as bad and worse—many that should not be photographed and shown."

He found enough to convince him that 200,000 had perished within a few months from actual starvation and diseases caused by insufficient and improper food. He visited Los Fossos, the municipal shelter, and fully confirms the description of its fetid horrors. He saw there 400 women and children emaciated and in rags, lying on the stone floors in all stages of disease. The conditions in other cities, he declares, were even worse. Of the relief work generally, he spoke in the highest terms.

Several other prominent American statesmen, lately in Cuba, have within the last few days made public statements concerning the suffering among the native peasantry in that unfortunate island, which far exceed in terrible pathos and harrowing detail anything that has appeared in the columns of this journal. United States Senator J. H. Gallinger writes: "Pictures of wretchedness and anguish were photographed upon my brain that will never be effaced." All concur in the declaration that it is impossible for human eloquence with tongue or pen to adequately picture the suffering and misery in Cuba as they now exist, and that the relief work is the only agency from which alleviation of the present prevailing misery may be looked for.

A POOR COUNTRY GIRL VICTIM OF FAMINE IN LOS FOSSOS.

How the relief work goes forward Dr. Klopsch describes in his letters and cablegrams received during the week. His dispatches sent by cable give assurance that it is "progressing finely," and that many new points are being reached. Relief stations are now open at Pinar del Rio, Matanzas, Havana, Cardenas, Sagua la Grande, Cailiarien, Cienfuegos, Trinidad, Manzanillo, and Santiago de Cuba, and from these cities supplies are sent in sufficient quantities to the interior wherever the suffering is the sharpest. In this way Dr. Klopsch has arranged to reach a large number of smaller towns and villages, where the famine has already claimed many victims, and whose people have been conducting a hopeless fight hitherto. He has made since his arrival in Cuba a remarkably thorough canvass of the famine provinces. The official schedules show that over 200,000 persons on the island are in need of relief, but the actual number is unquestionably much larger. Twelve thousand rations per day are now being issued in Havana alone. In view of the difficulty of reaching many points in the interior of Cuba with the supplies from Havana and the urgent need of these localities, it is now proposed to send a special steamer from New York laden with cornmeal and other suitable food, to make a tour of the famine towns other than Havana along the coast. This is absolutely necessary, and the need is so great that it could not fail to bring a blessing on all who were interested in this effort to relieve so much misery. The vessel would load in New York, and, flying THE CHRISTIAN HERALD Relief Fund flag, would probably clear for Cuba late in the present month or early in April. Meanwhile heavy shipments of food are being made by every steamer. Last week 500 tons of cornmeal and 100 tons of bacon were shipped on Dr. Klopsch's order. The vigorous extension of the relief work, following his arrival in Cuba, has already been the means of rescuing many from the fate that would have overtaken them had not the distribution of supplies been expedited.

SLEEPING RECONCENTRADOS IN FRONT OF LOS FOSSOS.

Dr. Klopsch writes as follows:

HAVANA, March 10.

This was a great day. In the morning, immediately after breakfast, consisting of strong coffee and acidulous rolls, we drove to the large warehouse, where the goods contributed by the United States for the relief of the starving multitudes of Havana are stored. Owing to a quantity of cheap jewelry, which had been shipped with the stores, the custom authorities had refused to permit anything to leave the warehouse until Governor-General Blanco could be persuaded that the little case had accidentally, and with no intention to defraud the customs, been shipped with the supplies. This had been accomplished yesterday, and late last evening Consul-General Lee had received a letter from Senor Congosto, secretary to the Governor, removing the embargo. This letter was intrusted to me, and on the occasion of my visit this morning I had the pleasure of handing it to Mr. Elwell, who showed it to the authorities, and this closed the incident.

At the warehouse I met Miss Barton and her coadjutors, and with them we drove to the outskirts of the city, where, in order to greatly economize on the living expenses, THE CHRISTIAN HERALD forces in Cuba have hired a house, in which they all live, and from which all relief expeditions emanate. There we lunched, and then visited THE CHRISTIAN HERALD Orphanage. It is a large building, completely surrounded by a beautiful garden, with an exceptionally large, detached kitchen, laundry, and a very spacious bath-house. As we entered the garden we found a large group of about eighty invalids, awaiting their turn for treatment in the dispensary, opened on the ground floor. We passed through the crowd, for whom chairs had been provided, and entered the dispensary just as Dr. L... assisted by his wife, in the customary u... of a trained nurse, was dressing the ... swollen legs, covered with open sores, ... pale, emaciated man, who evidently ha... passed through a terrible siege of star... Never ... seen su... awfu... Dr. L... by me... repe... pressu... mons... that th... cle wa... ally de... that t... had ... parti... feeling ... limbs.

Ther... a bea... bright ... girl, w... ered f... shocki... seous ... She ... lovely ... sixteer... not v... standi... terribl... deal sh... have ... thro... blushe... tled ... cheeks as Dr. Lesser asked her to lo... stocking to afford an opportunity to e... the tumor which had eaten into the calf ... leg in two separate places. An operati... deemed necessary, but before the girl ... consent she made Dr. Lesser promise t... would administer chloroform. Then t... and hour was fixed, and she left, promi... be on hand. Her mother, a wan-faced ... Cuban woman, with a pitifully sad expr... led her away. Then came two girls, o... the other seventeen, the only survivo... family of ten. These were suffering fr... æmia, and they literally looked as thou... a drop of blood circulated in their veins ... their tongues were of a pale pink. Th... ceived a prescription, which was imme... made up in THE CHRISTIAN HERALD ... macy, on the premises. Thus one af... other came in, and we lingered until our ... were so wrought up that we could stand ... longer.

We then went into the Orphanage, ... the one hundred cots sent by THE CHR... HERALD distributed in four large, airy ... looked invitingly neat, comfortable, an... We walked through room by room, freq... being compelled to step into the hall ... the tears that would not be restrained. ... little things! Many of them bare skel... It seemed impossible that they shoul... but the doctor says they will, and let u... they may. In one bed were two girl... one at the head, the other at the foo... fifteen months old, the other about ... Together they could not have weighe... than ten pounds, and an ordinary b... could easily have been slipped over the ... wrists if placed together. One boy, ... eight years of age ... so inflated, from th... of his feet to the ... of his head, that he ... tively could not o... eyes. Over the h... each bed is the ... medical bulletin, on ... a careful record is ... of the progress of ... case. So far we ... had no deaths, and ... effort is put forth ... serve every life int... to the care of th... phanage.

We spent two ... here inspecting e... nook and corner, ... heartily congrat... Clara Barton an... Lesser on the grand ... there carried on. ... we returned to ... CHRISTIAN HERALD ... headquarters. Just ... approached, I hea... name called out, an... ing up I saw Co... man Amos Cum... After a cordial ... shake, I was intro... to Senators Mone... Mississippi, and Gall... of New Hampshire ... to Representative ... Smith, of Michigan. I ... with Senator Thu... of Nebraska, who st... afterward joined the party, are the Co... sional Committee, who had just arriv... begin a tour of investigation. With the ... returned to the Orphanage, and as we p... through, the eyes of these men agai... again filled with tears, as did the eyes of ... Thurston, who accompanied her hus...

IN THE COURT-YARD OPPOSITE "LOS FOSSOS," HAVANA.

a dozen of the children were carefully ically inspected, and the hearts of the were wrung with an agonizing sym- or the terrible distress to which these ted little forms bore indisputable evi-

"ere did these children come from?" ne of the Senators.

"Im Los Fossos," was the reply.

"Vat is that?" exclaimed several in unison.

"One and see," said Miss Barton.

Wall got into our carriages, and after half ur's brisk driving we reached "Los ss," the "municipal shelter." In the ourt-yard, around three sides of which ilding now infamous throughout the ld world is erected, were about eight d half-famished, half-naked men, wo- nd children, waiting until the rations, composed of United States supplies, e doled out to them. The rations con- of a pint tin pan of olla, a greasy-looking e, consisting of spaghetti, lumps of meat and soggy potatoes. Most of who received these rations immediately work to ravenously eat the mixture, neither knife, fork or spoon, picking up d with the fingers.

we entered the building. On the floor, in a large square room, about feet, we found in one corner, lying on r and covered with filthy blankets of a rown color, about a dozen men and most of them very sick—two with al fever, one with pneumonia, one an le, and one old woman, with snow-white oubled up so that only with difficulty one distinguish the human form. Three on the floor, with eyes feverishly looking at us, while with their fingers d themselves from the pan before men- The sight was sickening, and the ladies party turned away, almost overcome. arton went to each one, endeavoring with word or a gentle stroking of the matted o show them that there was some one in le of sorrow who loved them and cared em.

nother corner, lay a dozen men, and in nother corner about twenty children. ere else in the world can this scene be ed. Up a rickety flight of stairs—in nents of two at a time, for fear that the should break—we passed to the next where two hundred emaciated men and n, starvation staring out of their faces, come with the seal of death unmistakably re were lying on as many cots. Mothers ed to skeletons, with little bony forms— t lifeless—for children, trying to nurse from shrivelled, parched breasts, and girls from six to twelve years of age— shadows of their former selves—looked visitors listlessly with a vacant stare. ne cot was a woman sick with pneumonia. by almost doubled up, with her head at foot of the bed. At the head lay her little three and a half years old, so reduced she seemed a series of ropes. Unless diately removed, she would surely die. of our ladies turned away crying, and all yes were bedewed with tears. I had a cry myself, and as I pen these lines my are so filled that I can hardly see what I iting. Dr. Lesser addressed the woman gently and asked permission to take the child to THE CHRISTIAN HERALD Orphanage. She hesitated a moment. Then she looked at Miss Barton, who, with a kind glance, encouraged her to say "yes." At last she consented, and steps for the immediate removal of the child were at once taken. Then we went into another large hall, where about 200 men were just preparing to take up their quarters for the night on the floor. The Congressional party were visibly affected at what they saw, and if they make public their observations, the American people will not rest until one million dollars have been contributed for the relief of these helpless, innocent victims of the internal struggle going on in the Pearl of the Antilles.

And yet this place, horrible as it is, is a heaven compared with what it was before the generosity of THE CHRISTIAN HERALD readers made it possible to send Clara Barton here. Then there were twenty deaths a day—now only five or six a week. Surely our noble band of contributors will have the blessing of him who said, "I will be a husband to the widow and a father of the fatherless," resting upon them.

AN INTERIOR IN LOS FOSSOS, WHERE HUNDREDS WERE CROWDED.

To-morrow I am to have a long conference with General Lee, who takes a very active and hearty interest in the work which the grand people whom he so ably represents here are conducting on this unhappy isle. The people of Santa Cruz del Nord, twenty-five miles from Havana, are so awfully destitute that every dog and cat in the place have been eaten. Here it is said that the limbs of the people are actually decaying and that not a single family of the 3,000 inhabitants still left has enough for one square meal a day. The Alcade, or Mayor, is now here in Havana, pleading for help, and I have decided to hire a tug and take down a lot of supplies; but more of this after I have been there.

The Governor of Havana says that he would shudder to contemplate the inevitable fate of the poor of Cuba should the United States discontinue the relief supplies.

It is very important that we get clothes. Literally thousands here are walking the streets more than half naked, and many altogether so. We want clothes, also, for our babies in the Orphanage, and clothes for the women at Los Fossos, not to mention the requirements of men in the same direction. All we want is garments in one piece—a dress that can be thrown over the head to drop full length over the body. The need is great; may the supply be proportionate.

Mrs. Klopsch has just gone to visit the *Montgomery*. She wept for hours last night at the recollection of the sights she had seen, and I was afraid she would get sick. Hence I do not take her to-morrow to Matanzas. Personally I feel that I have seen enough, but I am determined to visit every centre of destitution that time will permit. L. KLOPSCH.

One result of Dr. Klopsch's visit has been a division of work which will make it much more satisfactory hereafter. The Red Cross will henceforth devote itself exclusively to hospital, asylum, and kindred work. The Distribution Relief Committee arranged by Dr. Klopsch, now consists of Consul General Lee, Dr. R. Guzman, representing the Cuban committee, and Mr. J. L. Vandewater, secretary of the Western Railway of Cuba, representing the American contributors. General Lee will act as arbitrator in the event of a difference of opinion between the other two members. Relief has been sent to 134 central points, from which 462 towns and villages have been supplied. Corn meal is the principal ration. Dr. Klopsch has appointed three men to travel through the island verifying the count of the needy, and seeing that supplies are properly received and handled, preventing fraud and generally aiding in the work.

The King's Daughters' Sewing Circle at No. 17 Astor Place, last week shipped 750 garments to Cuba for the needy and nearly naked reconcentrados. They will send 1,000 more garments during the present week. This excellent branch of the relief work was established by THE CHRISTIAN HERALD two weeks ago. Contributions of cotton, linen, muslin, and calico goods are earnestly solicited.

Our illustration on the front page of this issue shows a scene at Los Fossos during a visit by Mr. Klopsch to that most miserable of all sections of Havana. At Los Fossos the reconcentrados were dying at the rate of over 100 a day before the relief work was introduced there and the place cleansed and made habitable. Rags, filth, and disease prevailed, and the skeleton dead lay beside the bony living. Now it is presentable, the most appalling cases of misery have been relieved, and though many of those who are sheltered there will doubtless die of famine-weakness, it can be truthfully claimed that the horrors of the place have been abated.

Every contribution will be duly acknowledged in these columns. The latest contributions to the Fund are published in this issue.

Total of Lists by States.

Alabama	$ 69 13	Nebraska	176 46
Arizona	15 00	Nevada	16 35
Arkansas	24 70	N. Hampshire	119 61
California	249 32	New Jersey	921 77
Colorado	86 63	New Mexico	15 00
Connecticut	209 75	New York	1,438 17
Delaware	23 85	N. Carolina	77 07
Dist of Colb.	5 25	N. Dakota	106 50
Florida	24 72	Ohio	360 28
Georgia	61 23	Oklahoma Ty	23 25
Idaho	9 60	Oregon	64 61
Illinois	462 23	Pennsylvania	858 96
Indiana	118 00	Rhode Island	22 35
Indian Terr'y	1 00	S. Carolina	24 45
Iowa	463 14	S. Dakota	145 82
Kansas	336 19	Tennessee	45 90
Kentucky	64 50	Texas	105 18
Louisiana	32 50	Utah	3 81
Maine	14 21	Vermont	91 30
Maryland	119 74	Virginia	257 31
Massachu'tts	289 98	Washington	77 00
Michigan	652 93	W. Virginia	118 30
Minnesota	341 44	Wisconsin	243 60
Mississippi	36 10	Wyoming	5 00
Missouri	122 34	Canada	245 43
Montana	35 15	Miscellaneous	4 35

Total New Acknowledgments $9,565 46

Previously acknowledged $70,313 84

Total $79,879 30

The following contributions to the Cuban Famine Relief Fund have been received:

ALABAMA

Church of God, Opa 6 00
Hargrove Meth Gorda..... 17 50
The Little Build- Oak Hill... 5 00
Ogett, Mrs W B 2 00
Marty, Miss ska 10 00
Tyler, E L..... 5 00

ARIZONA

Friends, Phoenix. 2 00
Ss Lower Verde. 7 45
Y S C E, Lower rde 3 30

ARKANSAS

"In His Name," nesboro 1 00
Lesley, R H.... 1 00
Friends, Planters- le 6 60
Shady Grove SS, a Ridge..... 3 43
Fisher, Mrs J R. 1 00
Sterns, Mr & Mrs C..... 2 00

CALIFORNIA

Abt, Anna M... 1 75
Dss A G W.... 1 00
Hon, Mrs L E. 1 00
Lis, Mrs E H.. 1 00
Mc. John..... 5 00
Rt. John..... 5 00
Rt. Mrs John.. 5 00
Wier, Mrs D C family..... 1 00
Williams, Mr & rs R C..... 2 00
—, San Fran - co 1 00
Los Angeles iend 2 00

CALIFORNIA CONT'D

Two Friends, Los Angeles 2 00
Pacific Church Florin Charge, Sacramento 20 00
W Y M S, College Park 2 00
Epw League & Friends, Tracy.. 9 30
Adams, Mrs A B. 2 00
Carroll, James... 1 00
Collins, Lnln..... 1 00
Cornelins, Wm S. 1 00
Greene, C W & family 5 00
Herrick, A P & A P S..... 1 00
Hoke, Mrs Ella... 1 00
Maitin, Edith C.. 1 00
Middleton, E..... 5 00
Santee, G W..... 1 00
Smith, Daisy, thro'..... 1 07
Stranh, W A..... 1 00
Tarke, Mrs Nannie 1 00
Tracy, W A..... 2 00
Vawter, E J..... 3 05
Watson, D J..... 2 00
Watson, S A..... 1 00
Wilbur, Mrs Nellie 1 00
A Widow, Santa Ana 80
Jeffries, Mrs R.. 2 00
Kelley, Mrs Minnie 1 00
Miller, Mrs W.... 1 00
Snow, Lanrin.... 5 00
——, Ventura... 5 00
A Friend, San Diego 2 00
Sympathizer, Hemet 1 00
Markleeville SS.. 3 00
Y P S C E, Loomis 5 00
Lake Anemie W C T U, Pasadena 3 50
Sister in Christ, New Almaden.. 50
Smith, Jos... ... 1 00
——, Florence... 2 00
Friend, Alleghany 50
Friends, Etiwanda 3 00
A Subscriber, Alameda 2 00
Hawkins, Wm & Friends 2 45
Phillet, Mrs Anna 1 00
Piner, Geo, Jr.... 1 00
SS, Eagleville.... 2 45
Birdsall, Mamie.. 1 00
Lee, Mrs S E.... 3 00

CANADA

Byers, R M..... 5 00
Cunningham, Miss Annie 1 00
Ede, Kate..... 50
Jackson, Mrs M H 5 00
Kerfoot, Laura... 25
McKenzie, Mrs Libbie 1 00
McKenzie, R..... 5 00
Swanson, Ben.... 5 00
Young, Alex..... 50
Young, Geo & family 3 00
Young, Louise.... 1 50
Young, Robt..... 1 00
——, Agnes..... 50
R J & E E A, Magdala 1 00
Salter, Mrs..... 2 00
Stevens, H B.... 2 00
Waldock, S..... 2 00
I H N, Norwich.. 1 00
In His Name, A G R, St John.. ... 1 00
Bapt Y P U of 1st Bapt Ch, Vancouver 10 50
Family of Salvation Soldiers, Rapid City..... 2 50
Clark, Mrs J T... 1 00
Dunke, Bessie L.. 1 00
Harey, William..10 00
Kitchling, I & E. 1 00
Wigle, Cora J.... 2 00
A B L, Woodford 1 00
——, Oshawa.... 1 00
A Friend, Kettleby 4 00
A Friend to Starving Humanity, Mt Forest 1 00
Eden C E Soc, Beaverton 3 10
Wesley C E Soc, Vandorf 2 75
Armstrong, Mrs R D 1 00
Croft, Clara..... 1 00
Porte, Mrs J H... 2 00
Sharman, George. 50
Smythe, Mrs Wm 2 00
Stevens, Annie... 2 50
Steward, Mrs Geo 3 93
Willson, Mrs F L 5 00
Worden, Mr John 2 00
E McK, Ste Julie de Somerset.... 5 00
G E B, Brampton 5 00
H E S, Machias, Seal Island..... 5 00
A Friend, Port Hope 1 00
A Friend, Toronto 1 00
Camerou, D A.... 1 50
Corbett, David... 1 00
Goodall, Mrs F M 1 00
Kinsman, Miss H. 50
Mann, G W..... 5 00
Spence, Miss B... 75
Spence, Mrs Geo. 1 00
Spence, Sarah.... 2 15
Vance, Mrs..... 1 10
In His Name, Toronto 1 00
Presby SS, Deloraine 6 00
M E SS, Deloraine12 10
W C T U, Blenheim 5 00
A Christian, Hay Bay, Ont..... 1 00
Campbell, Mrs Robt 1 00
Chute, Wm W.... 1 00
Holmes, Willie... 1 00
McLatchy, Robie. 1 00
Noble, Mrs T H.. 2 00
Morton, John & Ruth 5 00
Phillips, Mrs A W 1 00
F B, Glencoe..... 1 00
Three Friends, Morley 2 00

COLORADO

Thomas, Mr & Mrs C B & Sons 2 00
In His Name, Coal Creek..... 1 00
K's D's, Roswell. 1 00
Neighborhood of Big Bend..... 7 57
Baker, W B..... 1 00
Benson, John..... 25
Brooks, D G..... 25
Clammer, S H.... 1 00
Dougherty, Edwin 1 00
Dougherty, Miss Eva 50
Garrett, Arthur.. 50
Garrett, Mrs Sam'l 1 00
Hartong, Mrs L J 1 00
Howarter, Mrs Belle 25
Hunter, T J..... 1 00
Lamb, Lawrence. 1 00
Lamb, Willard... 50
Parke, W T..... 1 00
Plummer, Miss Effie 1 00
Plummer, Mrs Ezra 1 00
Plummer, Denver 1 00
Starr, Ellen D... 5 00
Studey, Herman.. 1 00
Todd, Robt A & family 10 00
Underwood, Mrs S 1 00
Williams, Mr..... 50
Wilson, Mrs Geo. 1 00
Woodford, Mrs Gertie 1 00
Zollner, Mr E.... 50
Collection, Fort Collins 55
J H S, Ames..... 2 00
Peek, H E & wife 5 00
——, Coalcreek.. 2 00
Friends, Eddy.... 3 00
Fisher, Mrs A....25 00
Shultz, Theresa.. 1 00
Workman, W H.. 1 00
M E M, Greeley.. 1 50

CONNECTICUT

Allen, W, SS Class of..... 30
Conklin, T D W.. 5 00
Perkins, Jane A.. 1 00
A Friend, Buckingham ... 25
Two Friends, New Haven..... 2 00
First Congr Ch, Litchfield 55 13
Mother & daughter, Newtown.. 5 00
A R P, Southington 1 00
G C A, Middlebury 1 00
H D & J F, Greenwich 2 00
A Friend, Westport 1 00
Mother & Son, Hartford 1 50
Children's Miss Circle, N Madison 2 00
Barhour, L C..... 1 00
Champion, Blanche 06
Chapman, Mrs H B 30
Hall, Mrs G L... 1 00
Hall, Mrs S J.... 1 00
Hall, Mrs Russel. 1 00
Scoble, Amelia... 1 00
Treat, Mrs Mary E 5 00
J A K, Washington Depot..... 1 00
J C, New Haven. 1 00
First Cong Ch, Essex 38 74
Council, No 17, of the A P S, Mystic 15 00
Bapt Y P S C E, Winsted 3 41
Bennett, J H..... 1 00
Blakeslee, E A... 1 00
Cutler, Mrs Jos W 3 00
Phillips, Sarah K. 1 00
Rockwell, J W... 5 00
Sampson, R A.... 5 00
Friends in Forestville 22 00
Congl Ch, Plantsville 3 30
Long Soc SS, Preston 14 00
W C T U, Pawcatuck 2 00
Cary, Mrs Wolcott 2 00
Porter, Miss E E. 5 00
S O & M F C, Waterbury 5 00
In His Name, S Norwalk..... 1 00
Atwater, Mrs E P 5 00
Brown, E R..... 3 50
Lord, Robert & Margery 2 00
Wells, Mrs H E.. 1 00
H M L, Windsor. 1 00
——, Stamford.. 2 00
Subscriber, Lyme 1 00
C E Soc, West Stafford 9 40
Ladies Miss Soc, Whigville 6 00

DELAWARE

M E SS, Delaware City 17 00
Jarrell, W C..... 2 00
A tired Mother, Wilmingtou 1 00

DIST OF COL'BIA

Murray, Mrs Florence 3 00
Patterson, Mrs Kate 1 00
Cash, Mr H..... 25
Low, James P.... 5 00
Symonds, Mary C 2 00
R C G, Washington 2 00
Billing, M M..... 1 00
Pratt, A S..... 2 00
Adams, Jane Y... 1 00
Leet, Grant..... 5 00

FLORIDA

A Friend, Palatka 10 00
Bailey, M E..... 3 00
Simmons, Mrs Dollie 50
Wildman, Mr & Mrs J T..... 5 00
A H H, Waldo... 2 00
Friend, Key West 10 25
SS Class, Ormond 1 00
Stewart, Lelia F. 2 00
Epw League, Mount Olivet... 2 10
Anderson, Mrs H J 1 00
Cooner, Miss J A. 1 00
Edgar, W H..... 1 00
Field, S J..... 1 00
Miller, Mrs E A.. 1 00
White, Laura E.. 1 00
Sympathizer, Arcadia 1 00

GEORGIA

George, Augusta.. 2 00
Nave, Orville J... 5 00
Stanbill, L M.... 1 00
Wheeler, Mrs A E 50
Wheeler, Mr D... 1 00
Sympathizers, Thomasville ... 2 90
Bailey, Miss Maggie 1 00
Bailey, Thos A... 1 00
Fite, Master Baxter 1 00
Fleming, Jas L... 5 00
Goodrum, Fannie O 2 00
Hagan, Master Sam 50
Hagan, Wm B.... 1 00
Jnssley, Mrs Jas R 50
Roberson, Mrs Frank 50
Smith, Mrs D A.. 25
Smith, Mrs J D.. 50
Smith, T H..... 50
Smith, Rosalie & Gladys 25
Martin, Mark L.. 1 00
McQuaine, Mrs V H 3 00

IDAHO

A Friend, Boise.. 50
Condon, Geo A... 1 00
Doman, Chas..... 1 00
Ossmen, August W 50
Ossmen, Axel.... 50
Palmer, Mrs Thos 1 00

ILLINOIS

Clough, Laura.... 2 00
De Young, Klaas. 1 00
Everett, W W.... 2 00
Everett, Harry... 1 00
Everett, Walter.. 1 00
Gonnens, J C..... 1 00
Kuhn, Mrs Julia.. 60
Ludwig, W P..... 1 00
Mollenhauer, J H. 1 00
Osterberg, Miss Ida 1 00
Palnter, W W....13 00
E L K, Chicago.. 5 00
E M, Rockford... 1 00
——, Streator... 2 00
Union Presby Ch, Pasturefield 2 15
Allen, Sarah A... 6 00
Cross, Mrs Eliz.. 2 00
Dawson, S..... 25
Dempsey, Mrs F A 3 00
Eckelberg, Anna. 05
Hall, Mrs Sarah P 5 00
Hamilton, Irene.. 2 00
Irwin, Mrs & family 1 00
Jahp, Minnie F... 5 00
Keeney, Mr..... 1 00
Kibler, Nathan... 50
Kline, Sophie..... 1 00
Newman, Abbie A 1 00
Phillips, Mrs E J. 1 00
Proctor Blanche. 05
Scott, Miss L..... 50
Swan, Mrs 10
Whitney, Lena... 1 00
Williamson, Jas.. 55
A B, Springfield.. 1 00
C, Chicago..... 30
——, Harvey..... 25
——, Sparta..... 4 00
Bayard, Gertrude. 5 00
Brown, Alberta... 50
Chorn, Mary E & Friends..... 3 68
Curtis, Mrs Matilda 5 00
Elam, W A..... 1 00
Grill, Otho W... 50
Holmberg, Miss Alma & Friends. 18 54
House, J W ... 20 00
Johnson, Mrs C W 3 00
McKee, Perry.... 50
Middlesworth, Mrs John 1 00
Paris, Martha W. 1 00
Russell, F E..... 1 00
Schneider Will C 10 00
Starkey, Mrs Fannie 1 00
Sterne, Mrs Sam'l 5 00
Sturman, F J.... 1 00
Walters, Mrs Aaron 2 00
Wayne, Ray & Glen, Middlesworth 50
Worth, J B..... 1 00

ILLINOIS CONT'D

J K, Quincy..... 25
L S M, Henry... 1 00
Friend, Patoka... 1 00
Fowler M E Ch, Chicago 18 55
First Bapt Ch, Morris 16 00
First Cong Ch, Providence 7 75
Primary Sch in Sandwich 1 00
Band of Christians, Gibson City 19 00
Wilson, Mrs..... 25
Arbogast, Elizabeth 1 00
Arnquist, A..... 1 00
Barlow, August.. 10
Barlow, Willie... 25
Buckins, Mrs A O 2 00
Chaiser, Alice.... 50
Dahlgren, Christine 1 00
Erieson, Lars.... 50
Ericson, Lottie... 1 00
Ericson, Peter... 1 00
Gabrielson, Rev A 50
Gray, Maud..... 1 50
Hanson, Birdie... 25
Hollenberg, Lottie 1 00
Johnson, B A.... 25
Keller, J S..... 25
Lindbeck, Florence 50
Lindstrom, Hattie 1 00
Lundgeen, Victor. 25
Lundgeen, Wm... 25
Morey, Mrs Mary A 1 00
Nelson, W..... 1 00
Nordstrom, Amy T 25
Nordstrom, Elmer 50
Peterson, Esther. 25
Ranheil, Mrs..... 50
Schultz, Mrs Mary 25
Stonberg, Chas E. 50
Swanson, A L.... 25
Westergreen, Mrs A T..... 50
Willhahn, Mrs.... 25
Winroot, Alice... 50
M F D, Mt Carroll 2 00
N W, Batavia.... 2 00
A Friend, Foster. 1 00
Coll 3d Pres SS, Chicago 1 00
Anderson, David. 5 00
Anthony, Mr.....10 00
Brunk, Noah..... 1 00
Dierdorff, Emma. 5 00
Emerson Y P S C E..... 3 00
Hopkins, Mrs J M 2 00
McAllister, Ethel. 50
Martin, Absalom. 1 00
Nelson, Baby G H 2 00
Paarlberg, John.. 1 00
Reid, Jennie..... 4 00
Watson, Mrs Jas W 50
Watson, Mrs Maria C..... 50
Weir, A D (Coll at Pres Ch).....10 00
Wells, Addie..... 2 00
Westerman, Adam 5 00
Worthington, Mabel 1 00
Friend, Herald... 1 00
Friend, Richmond 1 00
"In His Name," Sargum 2 00
Epw League No 9256, Ocoya.....10 00
Meth C E Soc, Quincy 5 00

INDIANA

Bradford, Laura.. 50
Bradford, Lucille. 05
Bradford, Raymond 05
Bradford, Willmont 05
Chadwick, Mary.. 1 00
Shipley, Mrs..... 1 00
Stevenson, Zamora 2 00
Allison, Ozro..... 25
Austin, Aylce.... 25
Austin, Gilbert... 05
Austin, Jeanette. 05
Bell, Eva..... 01
Bell, Lewis..... 05
Bell, Minor..... 05
Bromfield, Frank. 02
Bussel, Harry.... 02
Clifford, Lenna... 05
Crago, Hortense.. 35
Esken, Charley... 10
Foster, Blanche.. 15
Glug, Lee 05
Hall, Chester.... 05
Hall, Homer..... 10
Hall, Nora..... 10
Hinchman, Hazel. 10
Kiser, Coreun.... 25
Kiser, Lela, Opal & Donald..... 25
Lambert, Henry.. 25
Laughlin, Mary.. 05
McMillin, Edith.. 05
McMillin, Lida... 25
McMillin, Nellie.. 05
Nelson, Bessie... 05
Newklrk, Myra... 05
Norton, S W..... 50
Norton, Don..... 05
Norton, Mary.... 50
Norton, Overton... 25
Owen, Maude..... 05
Pearce, A E 25
Plummer, Mary A 1 00
Smelser, Roy..... 05

INDIANA CONT'D

Sprague, G H.... 10
Steenbarge, James 15
Taylor, C M..... 05
B'way M E SS, Logansport 1 00
Robinson Chapel, Cedar Creek.... 5 00
Abel, H Blackburn 1 00
Beers, Dell..... 40
Beezley, John.... 1 00
Beezley, Mrs John 25
Beezley, Thos.... 50
Bone, Mrs Anna R 1 00
Bouse, G S..... 50
Bouse, Mrs Grant 25
Bowlby, Joseph.. 65
Coyle, G..... 30
Cramer, Mrs Wm 1 00
Eagles, Clara.... 50
Eagles, Harry.... 50
Fitters, Jacob.... 50
Garber, John..... 70
Gevard, L..... 70
Gresham, S C.... 1 00
Hartsock, Russel. 30
Himes, Donald... 50
Himes, Mellie..... 40
Hunt, Fred..... 1 15
Johnson, Miss Agnes 50
Johnson, Arthur.. 1 00
Johnson, Chas.... 25
Johnson, Miss Katie 2 50
Light, Mr..... 25
Longfellow, C.... 55
Miller, Clyde..... 70
Miller, Will..... 70
Moffit, Mrs Addie. 1 00
Pontius, Esty.... 35
Priest, Mrs Jerd. 50
Reed, Monroe.... 40
Roush, Harry..... 1 00
Salts, Cecil..... 45
Seymore, Calvin. 50
Stoner, J W..... 50
Stoner, Clyde..... 65
Stoner, Raymond. 40
Weller, C R..... 2 00
Wilson, John H.. 2 00
Wilson, Mrs Nancy 50
Wright, Allen.... 50
Wright, Etta..... 25
Wright, Maria.... 50
Zerbie, E..... 70
Mrs D H C, Vistula 1 00
J W H, Vistula... 5 00
L G, Pierceton... 1 00
Mrs S H, Vistula. 1 00
SS Convention, Tipton 8 00
Koontz, Milton G. 10
Koontz, Ray J... 10
McGaw, R N..... 5 00
Wels, Mrs E J.... 3 00
Heard, C B..... 1 00
Hill, F S..... 5 00
Girls SS Cl, Galena 50
Clawson, Mrs M S 1 00
Emery, J L..... 1 00
Lawrence, Mrs B F 1 00
Quaker Church, Carthage 30 00
Sheffstall, Mrs M H & Mr A..... 1 00
"A Subscriber," Rolling Prairie. 30

INDIAN TERR'Y

Deshazo, Nancy A 1 00
Thompson, H.... 25
Friends Sch, Skiatook 14 17
"Morning Glory" Band of Pres Ch, Fort Gibson 2 00

IOWA

Adams, Rev Dr... 3 00
Anthony, Mrs Mary E..... 2 65
Brown, George... 2 00
Day, Mrs C H.... 10
Hartsough, W W. 1 00
Heuberger, Mrs E 2 00
Odell, Mrs C W.. 1 00
Rankin, J T.....22 00
Renner Bros..... 5 00
Scroggy, Lucina.. 1 00
Smith, Mrs J H.. 5 00
Stevens, Miss L R 1 00
Swift, Mrs..... 50
Willson, Miss Letty 1 00
Pres Ch, Waterloo12 50
Welsh Y P S C E, Foreston 47 00
Ladies' Bapt Aid Soc, Tama. 12 50
Bauer, Maud M.. 1 00
Evans, Sylvia.... 1 00
Harrison, Mr & Mrs Geo..... 1 00
Huston, J M..... 50
Johnston, Maggie. 1 00
Phipps, Martha E 10
Whisler, Emily... 1 00
A M C, Iowa Falls 10
S A B, Benton... 60
Pres Ch, Montezuma 2 25
M E Ch, Moulezuma 19 50
Hope SS, Stennett 1 00
Y M C A, Garner 1 00
Andrews, Mercy.. '
Angell, G G..... 1 00
Angell, J G..... 1 00
Argent, Miss 25
Armstrong, Arlo & Minnie 1 00

IOWA CONT'D

Bailey, Belle..... 25
Bailey, Mrs Julia. 50
Bailey, Mary..... 25
Barnett, Milton.. 1 00
Beach, Frank.... 2 00
Beach, Frankie W 25
Beach, Lilyan.... 25
Beach, Mrs Sarah 50
Berry, P C..... 1 00
Boots, Mrs Elma. 25
Boots, Mary A.... 25
Brunt, C..... 35
Clemens, D M.... 25
Clemens, J L..... 25
Cummings, A B.. 1 00
Day, Charlotte... 1 00
Donaldson, James 50
Dovey, Edward.. 25
Ellis, Mr & Mrs D 1 00
Evans, Mrs William 60
Ferguson, William 2 00
Fisher, C..... 50
Hayes, Eliza..... 25
Haymond, E H... 25
Horner, Mrs Rhoda 25
Horner, Wm..... 50
Hyg, Mr A..... 50
McClellan, Lizzie. 1 00
McDowell, E..... 35
Mace, Mr & Mrs A 1 25
Mace, Mande..... 25
Myers, Rev..... 40
Pecht, D..... 50
Phillips, Mrs Maggie 1 00
Porter, N A & W O 1 00
Schuler, J H..... 25
Slaiken, Nelson... 2 00
Smith, Emma..... 25
Sumballe, John... 1 00
Thompson, John H 1 50
Williams, Mrs Lizzie 55
Wolf, Simon..... 50
E R, Waterloo.... 2 00
Subscriber, Unionville 1 00
Ladies' Aid Soc of M E Ch, Bloomfield 5 00
Jr Epw League & Friends, Odebolt 3 00
Three Y P Soc, Coll by, W Liberty 50 28
Teachers & Pupils of Sch No 3, Boone Co..... 1 15
Plummer Grove Chapel & Couch Hill People, Colfax 15 75
Fish Dist C E SS, E Waterloo..... 8 30
Given for Him, Glendon 2 00
"Wife of an Old Soldier," Onana. 1 00
Banister, F J.... 1 00
Binkert, Mrs P.. 25
Graper, A W..... 1 50
McDiarmid, Mrs C H..... 50
Rann, Carrie..... 3 00
Friend, Auburn.. 1 00
Y P S C E Cong Ch, Keoknk.....15 00
Jr League, Mediapolis 3 00
Citizens of Keoknk 23 00
Cresswell, John.. 1 00
Farnum, Clinton. 50
Hewitt, Mrs Mary 1 00
McClellum, Mrs E A..... 50
McCullum, Rev N J..... 25
Miller, Mrs Lucy. 50
Proper, L N..... 1 00
Reed, Mrs S C.... 1 00
Reeder, Mrs Phebe May..... 1 00
Sampey, Elizabeth 2 00
Stillman, Mary G & daughter..... 1 30
Tade, Wm..... 25
Mrs J E S, Maquoketa 2 00
——, Orange City 5 00
Colby, C H..... 5 00
Crossan, Allen... 1 00
Davis, W J..... 1 00
Drake, J N..... 50
Elliott, W A..... 1 00
Glun, Rev..... 50
Gray, D M..... 5 00
Hasty, Alvin C... 1 00
Hasty, Freddie C. 25
Haynes, John.... 1 00
Hill, Mr..... 50
Home, C R..... 5 00
Hughes, W D.... 2 00
Innes, A J..... 1 00
Killam, A S..... 1 00
Killam, Mabel A. 50
Messer, E B & Son 2 00
Miller, J F..... 1 00
Oren, J K..... 2 00
Plaggo, Mr..... 1 50
Read, T H.....15 10
Sanders, Sam'l... 50
Taylor, Lou..... 50
Tee, Frank..... 50
Tennant, Frank.. 50
Webster, J S..... 50
Webster, Orpha & Roxie 1 00
Youngblood, Rev. M P Ch, Oldfield. 8 12

IOWA CONT'D

Hayes Chapel Ch of God, Ida Grove 11 00
Dramatic Club, Middletown 3 50
Mother & Son, Ionia 1 00

KANSAS

Abell, C..... 50
Abell, Mrs Frank. 50
Bedford, Ettie.... 25
Bennett, Mrs Mary 25
Booth, Wm..... 50
Brown, Mrs Jas.. 1 00
Chester, Mrs S C. 5 00
Green, Mrs C M.. 25
Hall, J T..... 75
Jones, I C..... 25
Judson, A E..... 50
Kane, Margret... 50
Kirkham, R.....10 00
Laws, Mrs E.... 50
Mars, Warren.... 25
Noble, F P..... 25
Northrup, E A... 50
Puterbough, W F 25
Puterbough, Mrs William F..... 25
Rasy, J W..... 25
Walker, Mrs Judith 50
Walker, Mrs Olie. 25
Wiltshire, Mrs M A..... 50
Friend, Jetmore.. 50
Eaton, Arthur, Coll by..... 70
Middlekanff, J A. 1 00
Morgan, Mrs E A 1 00
Shewey, Ruth.... 18
Mrs S, Topeka... 1 00
First Bapt Ch SS, Larned 66
Christian Ch SS, Larned 2 19
Asbury SS, Stanley 9 60
Bean, Joe..... 1 00
Bradley, Mrs F D 25
Burk, Mrs Geo... 25
Evans, T W..... 1 00
Evans, Mrs T W.. 50
Evans, Elsie R... 1 00
Evans, Gussie..... 10
Henry, Mrs R A... 25
Henry, Chas..... 10
Henry, John..... 1 00
Joss, E C..... 55
Joss, J F..... 1 00
Joss, Mrs Martha. 5 00
Joss, Nora..... 10
McCarty, D L.... 50
Maxwell, Christie 50
Mestrom, Ella.... 50
Noble, Mrs..... 2 00
Robbins, Mrs Martha 25
Sewal, R H..... 1 00
Shouse, James.... 50
Shouse, John..... 1 00
Shouse, Otto..... 50
Smith, Mrs Carrie 10
Steward, M D.... 1 00
Steward, Mrs M D 1 00
Stewart, J H..... 1 00
Stewart, W H.... 50
Stung, C, Jr..... 1 00
Stung, Jennie.... 25
Thayrer, W W.... 1 00
Walsh, Rev J W.. 50
Chr Ref Ch, Dispatch 21 12
Y P S C E, Muscotah 50
Boardman, H R.. 1 00
Ferrett, Mrs Jane 1 00
Groseclose, Geo W & wife.....10 00
Hamilton, Mrs H H 2 00
Haworth, E M... 1 00
Mayer, Roy & Rena 1 00
Mitchell, Mrs M G 1 00
Pinder, A G..... 2 00
Rice, Mr & Mrs O L..... 5 00
I H N, Silverdale, 2 00
Little Ones in SS, Argonia 20
Baker, M & J.... 1 50
Bausman, S A & R E..... 1 50
Beck, Mrs Floride & Mr Geo A....10 00
Buzzard, Mrs Sarah 50
Hunter, Mrs A B. 1 00
Krouse, Mrs F A. 1 00
Quinlan, John.... 1 00
Ritchie, Mrs..... 1 00
I H N, Wellington 1 00
Citizens, Longton 46 76
Miller, Mrs Julia H & Children... 5 00
Spencer, Mr & Mrs Geo H..... 1 50
Epw League, Hamilton 4 00

KENTUCKY

Bence, Dora..... 1 00
Branson, N..... 05
Branson, Dela.... 05
Branson, Richard. 05
Branson, Robt.... 05
Hieronymus, J H 50
Hieronymus, S J. 30
Mother & daughter, Russellville. 1 00
Phipps, W R..... 2 00
I H N, Fulton.... 1 00

KENTUCKY CONT'D

"God is Love," Shawham 50
Hixson, Mrs M A 1 00
Meth Ch, Canton. 1 10
New Springs SS, Primrose 5 00
A Disciple, Richlieu 1 00
Shipman, Mrs Jennie R..... 1 00
Mount Olivet M E SS, Camp Nelsou 10 96

LOUISIANA

Epw League, Minden 5 00
A Friend, Allentown 1 00
Kennedy, Mrs E R 1 00
Webb, Thos F.... 1 00

MAINE

Hall, Mr & Mrs Daniel A..... 5 00
Thompson, Ahby. 1 00
Thompson, Ezra.. 1 00
Thompson, Olive. 1 00
Marguerite & Stanley, Boothbay Harbor..... 2 00
——, Bowdoinham 2 00
Friend, Augusta.. 1 00
Cong Ch & Soc, Gorham 10 29
Carter, Mrs Willis 1 00
Parsons, Emery.. 2 00
Pinkham, Mrs F O 1 00
Rohinson, Mrs A V 5 00
L N M, West Cumberland ... 1 00
Mrs M A A, Orono 1 00
A Subscriber, New Gloucester. 1 00
Harriman, Mrs H J..... 1 00
——, Lewiston..10 00
Carter, Miss..... 50
Crocket, O S..... 25
Fellows, J T..... 1 00
Haskel, C H..... 50
Hawkes, F N..... 50
Hunt, C C..... 1 00
Knight, Jason.... 50
McClellan, J..... 25
Sawyer, Mrs & daughter 4 00
Sturges, Mrs..... 50
Usher, F B..... 1 00
Ward, Mrs W M.. 50
Ward, Leon H.... 50
H A C, Poland... 2 00
M R P, Augusta.. 1 00
N T, Angusta.... 1 00
A Friend, Bowdoinham 10
A Friend, Port Clyde 2 00
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Crocker, Daisy... 50
Crocker, Prince... 10
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Johnson, Mabel J
Kelley, Blanche.. 2
Mattoon, Mrs J H 1
Peckham, Minerva
Richmond, A F... 1
C, Quincy..... 5
C B C & S M C, N Wilbraham.. 2
Mrs C B E, Upton 1
L F W, Bridgewater 1
L G T, Newburyport 1
A Friend, Holyoke 2
A Friend, S Amherst 3
Friends, Mill River 7
Jr Epw League, E Wareham...1
Hutt, Elizabeth.. 1
Langdell, A C.... 1
Leouard, Mrs J F 1
Lyman, C E.....10
Thompson, Mrs & Dr R J..... 2
R H, Newton.....2
B K L, Westfield. 1
D L G, Northampton 1
E E F, Woburn.. 1
——, Greenfield. 1
"An Amherst Sympathizer" .. 1
Cong Ch, Greenwich 1
Cong SS, Greenwich 1
Bapt SS Boys, Westminster ... 1
K's & D's Circle, Warren 1
Bernhardt, Mrs Jennie 1
Newton, M A..... 1
Semple, Agnes.... 1
J R, Holyoke..... 1
R E D, W Northfield 1
No Name, Ware.. 1
Reader, Ashland.. 1
C E Soc 1st Bapt Ch, Leominster. 1
Extra Cent a Day Band, Bapt Ch, Merrick 1
Salvation Army "Home Club," Holyoke 1
Mother & Son Leroy, Leominster 1
Barns, Miss Bell D 1
Chadwick, Mr & Mrs George W.. 1
Ellis, Ephraim E. 1
Fales, O P..... 1
Gaylord, Flavel & wife 1
Newcomb, Bennie 2
Sillen, Mrs Hannah 1
Young Ladies of Mrs W F Stearn's Sch....1 0
Stegmaiers, C J.. 1
C F D, Wincheudon 0
G L L, Somerville 1
L F A, Greenland 0
L J G, Pepperell. 0
——, Westfield.. 0
A Friend, Pepperell 0
A Friend, Sheldonville 0
Friends, Penn.. 0
"In His Name," Gloucester 0
In His Name, Malden 0
"In His Name," Newton Highlands 0
Bapt Ch, West Townsend 1 1
Sautry, Boston..10 0
Faunce, E A..... 0
Johnston, Mr & Mrs 0
Johnston, Mrs E R 0
Ludden, Chas S.. 0
Mendall, Mr & Mrs 0
Reed, Miss R E..2 3
Henrl, Springfield 5
N M, ——, ... 2
S G I W, Springfield 0
In His Name, Douglas 0
I H N, Monson... 0
Kindergarten Ch of Ascension, Boston 0
Scotia, Holyoke.. 0
A Deaconess, Springhill 0
Ball, T H..... 0
Pierce, Amy R & Friends 0
Richmond, Archie 0
Richmond, Bessie 0
Richmond, Margt 0
Richmond, Roland 0
Wallace, E P..... 0
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——, S Egremont 0
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Wh, F..... 25
Wdell, M.....15 00
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Davis, James P... 25
Day, Dr J D..... 2 00
Deau, C..... 15
Decker, Mrs George M..... 2 00
Derhamer, Dr W A 5 00
Dewrie, Norm.... 25
De Young, Robert 25
Dihler, Michel... 15
Dietrich, J J.... 25
Dixon, Rachel.... 50
Dorwart, E J.... 25
Downey, Mrs..... 25
Eastabrooks, A J. 3 00
England, Geo W. 25
Errington, A L... 25
Erriugtou, R..... 25
Errington, Roh... 25
Evaus, Miss Ella. 1 00
Fires, W E..... 50
Forcey, Wilsou... 1 00
Foster, Mary E & Blanch Lawrence 2 00
Frey, T E..... 2 00
Friederick, Wm.. 25
Fritz, R B..... 50
Fry, Charles..... 1 00
Garis, Abraham.. 2 00
Garis, Edw..... 2 00
Garis, Jacob..... 2 00
Gerrond, Jessie..10 00
Getz, J G..... 25
Goll, Chas M..... 1 00
Gordon, Susie..... 35
Gosser, I J..... 5 00
Graff, Wilbur P.. 1 00
Graydon, Dr Andrew 5 00
Green, Wm..... 1 00
Greeu, Wm A.... 10
Griffith, Fl..... 10
Griffith, S..... 10
Guffey, Harry.... 25
Hack, Joe..... 15
Hageubuch, Marie A 1 25
Haigh, Thos..... 1 00
Hair, Pauliue.... 15
Halliday, Jennie.. 1 00
Halsey, Mrs C C. 2 00
Hamblen, May Gwin 5 00
Hamer, Alice..... 25
Hamer, Estella... 25
Hamer, Roseoe... 25
Hamer, Rose..... 25
Harris, James & wife 6 00
Haugh, Fanny.... 19
Haugh, Mr Jacob. 1 00
Heffner, M..... 50
Hendershott, Marg't 10
Hendrickson, Jacob 25
Hepperla, Miss Martha A..... 1 00
Herrick, Mary.... 1 00
Hickman, V E.... 1 00
Hill, Helen..... 50

PENN. CONT'D

Hill, John..... 1 00
Hogg, J H..... 5 00
Hunter, J Livingston 5 00
Jacobs, J R..... 1 00
Jacoby, Wm A... 1 00
Jacques, Harriet E 1 00
Jefferies, F M.... 25
Jefferies, W T.... 25
Johnson, E W.... 5 00
Johnston, Mary.. 2 00
Jones W..... 25
Kahler, Musla.... 10
Kaub, Mr..... 25
Kegerreis, Mrs Susan 5 00
Keller, Merle & Ada 1 00
Kester, Mrs S V. 50
Ketler, Mrs A... 1 00
Kinard, Mrs J F. 1 00
Kincklner, O J... 1 00
Knlch, Emma.... 1 00
Knott, Mary..... 50
Landis, S..... 25
Lane, Mrs A P... 1 00
Lautenbacher, Mrs H C..... 3 00
Lawrence, J..... 10
Lerch, Mary E... 1 00
Levy, Ella..... 5 00
Lthurn, Sebastin 1 00
Love, David F... 1 00
Lynch, Jas W.... 25
McCahan, J F.... 75
McCormick, Annie 10
McCray, Andrew.. 1 00
McCray, Mrs Elizabeth 50
McCray, Wm.... 1 00
McLaughlin, M... 25
McLaughlin, Wm. 50
Maconahay, H... 15
Marriott, Joseph.. 2 00
Mellinger, Mary J 65
Messinger, Rev J W..... 25
Michael, Mrs Jos. 1 00
Michener, R C.... 5 00
Miller, J S..... 50
Mock, Mrs John.. 2 00
Moore, C..... 15
Moore, Claude.... 50
Moore, Miss Helen 25
Moore, Thomas.. 1 00
Morrison, Mrs M. 1 00
Moser, N..... 25
Mosteller, Mrs S E 1 00
Nesbitt, S M..... 5 00
Newbaker, J B... 1 00
Olmstead, J L.... 1 00
Oneil, J W..... 25
Painter, Mrs I A. 1 00
Patricks, Isaac... 1 00
Pickell, M..... 15
Preissler, H..... 1 00
Raysor, J M..... 1 00
Reed, N R..... 1 00
Rentz, G E..... 1 00
Rickey, W S..... 1 00
Riegel, Gretrude M 1 00
Righter, J..... 15
Righter, M..... 25
Righter, Frank... 15
Roberts, C..... 10
Roberts, Lizzie M 35
Rogers, James N. 2 00
Rogerson, J L.... 2 50
Rorabeck, Mrs C. 3 25
Rosenstock, Geo.. 25
Rommelmayer, F. 1 00
Rutledge, Mrs E T 1 00
Schoedler, Mamie C 2 00
Schrantz, Allen B 1 00
Searles, Edward.. 10
Sharp, J. Jr..... 1 00
Sherwood, Mabelle 1 25
Shuck, Jeremiah.. 1 00
Shuler, S A..... 10
Shupe, Fannie S.. 25
Shuter, J..... 20
Shutt, Wm J.... 25
Snook, Freddie D 1 00
Snyder, Miss Adda V. 1 00
Snyder, Mary.... 25
Sollkz, Theo 1 00
Spayd, Mr D K... 5 00
Sterling, Mrs Marie 1 00
Stone, G S..... 3 00
Streeter, Theo... 2 00
Sweeny, John.... 50
Swift, Jane M.... 5 00
Taylor, Harry.... 25
Teeter, John 2 00
Teufert, L..... 1 00
Thomas, H A.... 2 00
Tonkerman, I C. 7 00
Tongeman, H C.. 1 00
Turner, F N..... 2 00
Turner, T M..... 5 00
Turner, Ruth 25
Turner, Thomas.. 50
Turner, Warren .. 25
Twyneliar, D.... 15
Twyneliar, Bob .. 25
Twyneliar, Wm .. 25
Twyneliar, Wm .. 50
Ulmer, Miss Louisa 7 00
Vandervort, C F. 1 00
Van Natta, Benjamin H 25
Veblinder, O J.... 55
Veshmyer, Jos... 1 00
Veshmyer, Mrs Jos 50
Warren H W.... 3 00
Watt, Wm & Son 5 00
Waydon, Dr W... 3 00
Wayne B M..... 10
Weaver, Mrs P M 1 00

PENN. CONT'D

Weldner, Clayton W 2 00
Wetzel, Mr & Mrs S C..... 5 00
Whipple, Mary .. 1 00
Whitfield, Mrs A. 50
Willans, G..... 15
Willans, J..... 25
Willans, R..... 15
Willans, W..... 25
Williams, Margaret 25
Williams, Rev.... 25
Woodhead, A F... 50
Wright, S S..... 1 00
Wright, John C.. 1 00
Yoast, Frank..... 25
Yost, Charles..... 25
Drew, Williamsport 5 00
A L E, Montrose. 1 00
C A G, Hazleton. 10 00
C E D, Quakertown 1 00
H, ——, ... 5 00
J S P, Brooklyn.. 1 00
K A C, Harrisburg 1 00
M J C & N A C, New Alexandria 1 00
——, Bellefonte. 1 00
——, Burgettstown 2 00
Two Friends, Ivyland 1 00
I H N, Tidioute.. 1 00
Zion's Evang Luth Ch, Greensburg 10 00
Band of Love, Ashley 2 50
Pres Jr C E Soc, Milesburg 1 10
Unknown, Blairsville 1 00
No 7 for Cuba, Perkasie, $1; For Suffering Cuba, Perkasie, $1.... 2 00 (The above was erroneously credited in our issue of Feb 23 to E T, Perkasie.)
A Presbyterian, Perkasie ..... 2 00 (The above was erroneously credited in our issue of March 2 to E K Moyer.)
Unknown, Blairsville 1 00
Unknown, Blairsville 50
Railroad Boys, Iroona 2 00
Gift of Kimberton 5 65
Citizens of Lionville 6 00
Member of Central Pres Ch, Norristown 2 00
The Nashua Creamery Co, Pulaski 28 00
Abernethe, Mrs Cordelia 1 00
Boyer, B F (M D) 2 00
Carner, Mrs Julia 1 00
De Shong, Anna Brick Church... 5 00
De Turck, Kate S & Maud..... 2 00
Foster, Mrs C C.. 2 00
Gilbert, Mrs T S. 50
Kerns, Emma.... 50
Kunport, Miss Nancy 1 00
Nisley, Emma E.. 1 00
Pluck, Miss Elizabeth 1 00
Shelmadine, Marguerite 1 00
Stanley, Baby, Phila 2 00
Taylor, Mary & Marth Grier.... 5 00
"C.C." Swarthmore. 10 00
Friend, Latrobe.. 2 00
In Jesus' Name, Hollisterville ... 2 00
A Sympathizer, Uniontown 2 00
Y P S C E, Dauphin 7 50
Y P S C E, Christ Ch, Ilfey..... 5 00
"X L," Phila.... 5 00
Ackerman, Fred.. 05
Ackerman, Maud. 05
Atkins, George... 1 00
Bannan, Emmon... 10
Bannan, John.... 10
Bassler, Kate A.. 5 00
Becker, J N..... 10
Billman, Charles.. 75
Billman, Esther .. 05
Billman, L E 05
Boyle, Bertha.... 05
Bretz, Anole..... 10
Bretz, George W. 10
Bretz, John 10
Bretz, Oscar 10
Butler, L C 2 00
Camp, Earl F.... 05
Carpenter, Mrs E 1 00
Davenport, Hattie 25
Doyle, A T..... 1 00
Doyle, Mrs Andrew 1 00
Doyle, Mrs Wm. 1 00
Dubny, Chas.... 05
Ellis, L..... 1 50
Engle, Charles .. 05
Engle, Chas.... 05
Engle, Mrs J G.... 50
Farrow, H R L .. 2 00
Faust, Anna E... 50
Faust, Mrs Chas W 25

PENN. CONT'D

Faust, Chas W... 25
Faust, George F.. 25
Faust, Elsie R... 35
Floil, Mrs..... 05
Follweiler, Edw A 50
Glenn, W M..... 1 00
Gossert, Mrs George 15
Gossert, Sallie.... 10
Gossert, Willie... 10
Griffiths, Mr Wm. 1 00
Harper, Mrs A F. 1 00
Hartung, Mamie. 05
Heimbach, M D, A E..... 5 00
Heimbach, Fred, wife & daughter 1 50
Hepler, Ida M.... 50
Hoegg, Mrs..... 10
Hoerner, W M... 5 00
Horn, Miss Anna. 2 00
Jones, Daniel A.. 1 00
Keely, Mrs Rebecca 1 00
Kimbel, Katie.... 05
Klinger, Mrs.... 05
Lancaster, Mrs Emily 1 00
Lancaster, Everett 10
Lancaster, Oscar. 10
Leister, Mr & Mrs G W..... 5 00
Lightner, N I & Parents 1 00
Lindemuth, Elva. 05
Lindemuth, Ida.. 05
Lockard, Wm.... 1 00
McMullen, Mitchell 10
Meutzer, Irvin.... 1 00
Moll, Charles..... 10
Moll, Esther..... 10
Moll, Hattie..... 10
Phillips, Mrs E F 20
Phillips, Ed..... 15
Phillips, Mr George 5 00
Pierce, W H..... 1 00
Price, Andrey.... 10
Price, Floyd..... 05
Price, George..... 10
Reeves, Clara.... 05
Reeves, Hattie... 05
Rhubright, Bertha 15
Rollinson, Rev James 50
Schiller, Ervin.... 08
Schrope, Mrs J M 25
Shaup, Annie.... 05
Sheurer, Mr & Mrs George 2 00
Smith, Aura Lee. 16
Smith, C.....10 00
Smith, Eva..... 10
Smith, Lizzie H.. 25
Snyder, W C..... 50
Swank, Annie.... 25
Swank, Josiah.... 25
Wells, Mr & Mrs E E..... 1 00
Werner, Sara.... 10
Whitehead, E D.. 25
Wilman, Mrs Charles 10
Witman, E F..... 25
Wykoff, Mrs L E. 2 00
Wynn, Lettie..... 50
A B W, Freeburg 50
E F S, Collegeville 1 00
E M, Parkesburg. 2 00
J W E, Doyleston 3 00
M L B, Falls.... 1 00
M L W, Collegeville 1 00
R, Lancaster..... 1 00
S M T, Tidioute. 25 00
W P, Jackson.... 1 00
W R N, Fannettsburg 1 00
——, Granite Hill 1 00
Friend, Delano... 10
Subscriber, Leighton 1 00
Alexandria Presby SS 2 75
W H & F M Soc, Kingstown 2 90
Cash, Lansdowne. 5 00
Baldwin, Rob & Mary A..... 2 00
Beatly, Anna Dell 1 00
Blackburn, James 1 15
Bowersox, L C... 1 00
Brubaker, J B.... 3 00
Champllon, Carroll 50
Champllon, Paul.. 50
Cornman, Ralph M 5 00
Craig, Mrs John.. 2 00
Edwards, Mr & Mrs J N..... 1 00
Fretz, Mrs Wm... 5 00
Gates, Mrs L H .. 5 00
Gielsle, Miss Margaret 1 50
Hirshman, M E.. 1 00
Hildebeant, L.... 25
Hillpot, Peter.... 1 00
Hull, W C..... 1 00
Hunter, J H & Family 6 50
Krimes, Edw E.. 50
Lantz, George.... 1 00
Lilley, Mrs C F.. 1 00
Marks, Wm J.... 1 00
Moyer, Mrs Jacob 1 00
Piper, E N..... 1 00
Rutherford, John. 1 00
Sarlcks, Jos G .. 1 00
Sarlcks, Jos, Sr.. 1 00
Schaul, Miss Florence 50
Shuner, J M..... 5 00
Smith, Mrs Carrie N 10 00
Snyder, J C & wife 1 00
Spangler, M..... 1 00
Stemple, Emily M 50
Teegarden, Alice May 1 00

PENN. CONT'D

Speakman, Mrs E 1 00
Wells, L F..... 1 00
Wheaton, Minnie B 1 00
Zinsmaster, Mrs F 1 00
Zook, Mrs & Mr H K..... 5 00
Zook, J B..... 5 00
Josie & Mildred, Carpenter 1 00
J F, Mansfield.... 1 00
——, Pittston... 25
A Friend, Erie... 2 00
A Friend, Scranton 2 00
A Friend, Wilkinsburg 50
Friends, Arbuckle 35
In His Name (Three Friends), Clinton 3 00
An Ex-Subscriber, Erie 2 00
A Sympathizer, Pittsburg 2 00
West Unity C E Soc, Durbin.... 5 00
Light Bearers Miss Band, Phila 2 00
Y P S C E Grace Ch, Two Taverns 5 00
Cash, Phila..... 2 00
Jr Epw League, Harford 8 00
One of the Least, Lancaster 1 00
A Clergyman, Lansford 1 00
Union Service of Churches, Mansfield 45 00
Bible Class B, Heidelberg Ref Ch, York.....15 00
Ackerman, Mrs... 4 00
Anderson, L H... 2 00
Baker, S W..... 1 00
Balph, J F..... 2 00
Barnhart, T F.... 5 00
Bauer, George, Jr 2 00
Bell, W S..... 5 00
Beloud, Mr & Mrs G F..... 2 00
Boloud, Allie G.. 1 00
Bless, Elizabeth.. 1 00
Bower, C J..... 1 00
Brian, C A..... 50
Brinker, Z..... 1 00
Buck, C P..... 1 00
Bullard, Max..... 20
Burney, Hannah. 2 00
Campbell, C H... 1 00
Carey, F L..... 5 00
Clarke, Julia M.. 7 25
Charlton, Thos... 1 00
Cochran, Mrs Frank 50
Cope, C H C.... 25
Cowan, J & Margt 4 00
Cuthbertson, Wm P 5 00
Davidson, Mr & Mrs A D..... 2 00
Deemer, John J..10 00
Delo, Jesse..... 1 00
Duth, Carrie E... 1 00
Ebbert, David.... 1 00
Elliott, Calvin.... 5 00
Essenwine, Mrs Lucy 1 00
Faskey, Mrs..... 1 00
Felgar, A J..... 20
Fife, Mrs N..... 1 00
Flynn, Emily C.. 1 00
Fretts, Frank.... 50
Gamner, Mrs Thos E 1 00
Hamilton, Jas H. 2 00
Harper, Jane.....25 00
Hartranft, P F... 1 00
Hartranft, Lester 25
Hastings, W B... 2 00
Heckman, J K.... 1 00
Hendricks, Etta.. 1 00
Henry, Emrey.... 35
Herron, Mrs..... 1 00
Horlacher, Mrs Ella 1 00
Huber, John..... 1 00
Johnson, Miss E.. 1 00
Jordon, Mrs..... 1 00
Kaufman, S E.... 5 00
Keister, Henry.... 50
Kellar, W B..... 1 00
Kennell, Josla.... 1 00
Kepner, Mrs D L 1 00
Koons, J A & wife 1 00
Koster, Soloman.. 5 00
Krontz, Wm C... 1 00
Lang, Mrs..... 4 00
La Preecher, Peter Gray..... 1 00
Leut, Albert..... 1 00
Lester, Edw S... 1 00
Little, Wm..... 5 00
Longaker, S H... 5 00
Loucks, Mrs J M. 1 00
Loucks, Will S... 1 00
Love, Mrs D S... 25
Lovelace, H M... 1 00
Lowman, Anna M 1 00
McGuire, Rev.... 50
Messerly, Mrs J O 2 00
Miller, D W..... 1 00
Miller, H M..... 1 00
Morgan, Thos.... 1 00
Morris, Mrs E S.. 1 00
Morrow, D G..... 1 00
Pennell, E N..... 1 00
Randle, J O S.... 25
Reidenbach, Reuben 1 00
Reindoller, J Jacob 2 00
Rhoads, Mrs A S. 2 00
Rufferth, S..... 10
Ruth, J W..... 2 50

PENN. CONT'D

Ruth, Mrs Frank. 1 00
Semmel, John T.. 1 00
Sherrer, A..... 1 00
Showalter, Mrs S 1 00
Showalter, Anna. 1 00
Sigler, Daniel.... 1 00
Simpson, Mrs S T 1 00
Sisley, Mrs C H.. 50
Smith, C W..... 3 00
Snyder, C E..... 1 00
Snyder, Thos..... 1 00
Statton, Miss Elizabeth 1 00
Stevenson, Mrs E P 5 00
Stoner, Mrs J M.. 50
Stoner, Mrs M F. 1 00
Stoner, Mrs S B.. 1 00
Stoner, Cathern B 1 00
Strine, U S Grant 1 00
Stryker, Mary.... 1 00
Thayer, H N..... 2 00
Thomson, Mrs Rush J..... 5 00
Van Dyke, W S..20 00
Weitzel, A P..... 1 00
Welles, C P..... 5 00
Wiest, Mrs & Dr S S..... 5 00
Wiggins, C E..... 1 00
Wolever, W F, Jr 1 00
Wolever, W F, Sr 1 00
Young, Mrs Sam'l 1 00
Sue, West Chester 1 00
G H S, Phila..... 25
J F S, Avalon.... 1 00
J H K, Phila.... 5 00
——, Brookville.10 00
——, Butler..... 50
——, Russell.... 20
——, Tarentum.. 5 00
A Friend, Washington 2 00
Presby Ch, Sugar Hill 4 40
Presby SS, Sugar Hill 5 60
K L of C E Soc of United Evang Ch, Royersford 1 80
Pres C E Soc, Wattsburg 2 50
Cash, Lederachsville 2 00
Members of 1st Ch of Christ, Altoona 1 00
Teacher & Scholars of Ch No 3 SS, Beadling... 1 25
May God bless the good work, Butler 1 00
Pres Ch Prayer Meeting, Huntingdon 12 00
Mother & Daughter, McClellandtown 2 00
Mother & Daughter, Myerstown. 2 00
Feltsville School, Taylor 1 57

NEW JERSEY

Bloys, Laura M.. 5 00
Evans, B D..... 2 00
Painter, Mrs A H 3 00
Richards, S..... 1 00
Mrs M O C, Irvington 1 00
Friend, Bayonne.. 50
Anonymous, Cape May 1 00
Sympathy, Newark 1 00
Neighbors on Oak Road, Vineland. 2 50
Bartles, E M..... 5 00
Biggins, Frank... 4 00
Haggerty, Joseph 1 00
Heuidel, Mrs C W 1 00
Kessler, Miss Emma 1 00
Leyle, Mrs Louisa T 5 00
Reed, Bertha G.. 50
Reed, Florence... 1 00
Reed, Harold..... 1 00
Taals, James, Coll from Holland Cong & Sun Schs, Paterson 163 94
Timison, Mrs W E 5 00
J D G, Walkill.. 5 00
J O N, Plainfield. 3 00
H A D & M A C, Jersey City..... 1 00
——, ——, ... 1 00
In His Name, Plainfield 2 00
In the Name of Jesus, Paterson. 1 00
Bright Hope Miss Band of Ch, Harlingen 5 00
Y P S C E, Kingsland 4 08
Jr Y P S C E 1st Pres Ch, S Orange 3 17
Y L M Soc 1st Pres Ch, S Orange 15 26
Earnest Workers Soc, Tenafly....15 00
Three Classes of Maplewood Pub Sch, S Orange.. 3 75
Algeltinger, Ella. 05
Beaster, Francis. 03
Benjamin, Ethel.. 10
Carpenter, Fred.. 10
Carr, Willie..... 05
Chandler, Asa.... 15
Cognn, Anna..... 05
Cooper, Allce.... 25
Cooper, Grace.... 25

NEW JERSEY CONT'D

Crowell, Edith... 10
Dalton, Edward.. 60
Dare, Earle..... 10
Dare, Majorie.... 10
Derby, Willie.... 25
Elwood, Emily... 20
Elwood, Mary.... 20
Fisk, Elsie..... 25
Fisk, Jessie..... 25
Flaherty, Miss A. 25
Gedney, Stanley.. 25
Gefken, Grace.... 05
Gefken, Mata.... 05
Genader, Edward. 05
Hooper, Windom. 25
Hutchinson, Vida. 25
Ill, Edward 1.... 5 00
Kelshaw, Harold. 15
Kelshaw, Wilbur. 05
Lemon, Kenneth. 10
Miller, Mrs H.... 50
Miller, Lulu..... 15
Mosher, Bessie... 25
O'Brien, Donald.. 02
O'Brien, Louise.. 10
Oldman, Mr..... 1 00
Reeve, Harold.... 15
Reeve, Sadie..... 25
Ricalton, Jamie.. 10
Riker, Carleton... 05
Riker, Marion.... 25
Salmon, Natalie.. 15
Salter, Marguerite 10
Sarles, Mabelle... 02
Sharp, Bessie..... 1 60
Stahl, N F..... 1 00
Thomson, Lyman. 10
Trimpi, Helen.... 10
Vanderveer, K... 10
Vanderveer, Wm. 1 05
Wharton, John...10 00
Dorothy B, Montclair 25
A S B, Trenton.. 1 00
——, Newark.... 1 00
——, Newark.... 50
——, Newark.... 2 00
Pres SS, Hanover 5 00
Magnolia SS, Vineland 33
SS, Washingtonville 3 60
Mission, Elizabetb 1 50
C E Soc of 7th Day Bapt Ch, Shiloh 7 00
Int & Pri Teachers, Maplewood. 1 18
Cash, Newark.... 2 00
Thro' "The Orange Chronicle," Orange...53 04
Bombin, John.... 2 00
Brown, Miss Alida 5 00
Dorman, Annie J. 2 00
Meyer, Mrs C D.. 1 00
Pesatnro, G..... 5 00
Sawyer, I..... 1 00
Smalley, J C..... 2 00
West, Randolph.. 1 00
D W H, Plainfield 1 00
W A M, Montclair 1 60
Cash, Newark....10 00
Cash, Plainfield... 1 00
Freedom, Madison 1 00
Unknown, Pittstown 2 00
Subscriber, Newport 2 00
Chapin, Mrs E A. 5 00
Christy, Mrs E A.10 00
Low, Miss Mary A 1 00
Nettie, A H, Montclair 1 00
North, E R..... 5 00
Parkhurst, Misses S E & M A.... 5 00
Tintle, Mrs Jacob 50
White, Miss M P. 1 00
Sanford, Montclair 2 00
C B P, Newark.. 5 00
F E, Northvale.. 1 75
H D C, Newark..20 00
K R, Plainfield... 2 00
——, Matawan.. 1 00
A Friend, Daretown 2 00
First Pres Ch, S Orange 209 25
Union SS of Dead River, Liberty Corner 17 18
Y P S C E 1st Pres Ch, S Orange 6 82
Pub Schs of Millville 33 54
Contributions sent thro' Orange Chronicle 67 00
Combs, Mrs W H 2 00
Ellis, Mr & Mrs S T..... 5 00
Ellis, Roland, Ethel, Marlon & Stanley..... 1 00
Felgenspaun, Christian 25 00
Robotham, Wm..25 00
Scott, Edith..... 1 00
Snyder, W V & Co 25 00
Steward, E J..... 50
Van Cleef, J H... 1 00
C P & P Ry, Harrington Park 1 00
——, Hillside.... 1 00
——, Hoboken.... 1 00
——, Jersey City Heights 1 00
——, Montclair.. 1 00
——, Roselle..... 5 00
Pres SS, Vineland 50
"253 P A," Perth Amboy 5 00

OHIO

Cruikshank, G H & A F..... 5 00
Evans, Ruth..... 25

OHIO CONT'D

Gilchrist, Laura.. 1
Grim, J B..... 1
Hiskey, Mrs Lyde 1
Maltby, Ethel.... 1
Workman, C.... 1
Workman, Jacob, ——, Ellsworth.. 1
I H N, Higinsport 1
Grandmother, Westville 1
Deardorff, George B 2
Ferry, Mrs W A. 1
Hawkin, J L E... 1
Musil, John..... 1
Nichols, Mrs M E 1
Telfair, Maria T.. 2
Williamson, Mrs Sarah 1
F E L, Mantua Station 1
Mrs M A E, Lexington 5
S, Savannah..... 5
Friend, Mantua... 1
M E SS, Grove... 1
Venice SS..... 1
Trinity Epw League, Xenia. 43
"For His Sake," Geneva 1
Blank, Mr..... 1
Camp, Mrs W H. 1
Donovan, Mrs Vida 1
Fahrce, Samuel.. 3
Haines, Effie..... 2
Kindle, S P..... 1
King, M B..... 1
Lewis, Mrs A A.. 1
Lyon, Mrs M..... 1
Mills, G M..... 1
Mills, Della..... 1
Mnndhenk, L E.. 1
Neser, Louisa.... 1
Shreeve, Mrs Thos Yates, Alice E... 2
J & C H, Middletown 1
——, Piqua..... 1
Two Friends, New Madison 2
I H N, Bucyrus.. 1
Emanuel Ref Ch & SS, Lattasburgh 7
Ross Hill Miss SS, Youngstown.15
Ambrose, Andrey & Freda..... 1
Ambrose, N & wife 1
Benjamin, Edith. 1
Brownell, Miss Mary 1
Baldwin, H G.... 1
Francis, Anna.... 5
Hurley, M..... 1
Lander, Mrs Sarah L..... 1
Stiel, Mrs R J... 1
Stoneman, Mrs Adelia 1
Willis, Mrs J B.. 1
L Z C, Columbus. 2
Otterbein U B SS, W Manchester.. 7
Fourth Ref C E Soc, Cleveland..10
Anderson, Mrs & children 10
Barthell, Mrs Rosa 1
Cessna, Mary M.. 1
Clark, J F..... 1
Clark, Ella..... 1
Frye Sisters & Brother 1
Hulshy, S C..... 2
Hulshy, Elhetta... 1
Hulshy, Fred..... 2
Johnson, Harry.. 1
Jones, W D..... 1
Lowry, E M..... 1
Painter, Mrs T L. 1
Peters, Henry.... 5
Reed, W S..... 5
Richards, J B.... 1
Rittenhouse, Mrs S E..... 2
Sander, Mr C G... 1
Schanwecker, Miss Callie 2
Scott, J..... 2
Wicker, Eliza M.. 4
Friends, Hosklnsville 8
Friends, Newark. 1
Brookville Pub Schs, Primary Dept 1
Brookville M E SS 6
Brookville Pub Schs, Intermediate Dept... 1
Union Y P S C E, Athens 1

FOREIGN.

W A S, Ealing.. 5
Lyons, E W..... 3
Missionary Gleaners Soc, Honolulu 25
——, Yokohama. 5
Thompson, Peter. 5
Shaw, Mrs, Jamaica 1

MISCELLANEOU

Frankenfield, C W 1
Anon 5
Christlno Ch at Norman 3
Goose, Mrs Daniel 1
Ruddock, M..... 1
W B, Waterville. 1
Mary, ——, ... 4
French Coin, ——, ...

THE YOUNG MEN OF CROYDON CHURCH.

THE STORY OF A . . . PASTOR'S EXPERIENCE

By . . . Bishop John H. Vincent, D.D.

HERE is a question in which all parents, educators, and reformers feel intensest interest. And well they may. It is the question concerning young people between twelve and twenty years of e- e winning, the retaining, and the g of them in home and church. If ere the church is weak it is at this Arthur Manning had his way of g at and of handling the problem. Epworth League was working well. spirited, popular, and useful: the course good, the prayer-meetings the Junior department flourishing, did not satisfy him. He said: "I boys' club—a young men's club. I must work for them and with And it must be in an organization r own. They have a self-consciousness and a sex-sensitiveness, which render ossible for them to reach their best associated in religious and church ith girls." His wife answered: Why not organize one?" "No," plied, "it must not be organiz- t must grow." Manning called s tea-table and study one g the members of his "Church ." who represented, respec- the "Senior Department" and e issionary and Aggressive De- ent." At that sitting it was d to get a grip upon a few of e iows of intelligence, who are t ully satisfied with the Ep- League and Christian En- r, and who might do so much good to and through these people's organizations if they emselves enthusiastic in an- form of young men's work. will not organize," said Man- "We will get hold of strong fellows, one by one, and let gu 'society,' 'club,' or whatever e ay call it, grow into a social eligious power in the church. at a time' shall be our motto." er looking about, Manning t of Albert Lawton, a young of eighteen, clerk in a large graduate of the Croyden High Sc ol, gifted, sensible, a little skep- fond of dropping in now and e to the Protestant Episcopal ch, partly because of his old olmasters, who attended that th h, and partly because he likes rder of the service and the e ent silence which prevailed . Lawton belonged to the Ep- League, but lacked enthusiasm. lyton has ability, and is in a position to in and to influence others. I must him," said Arthur one day. "Then are Sinclair, and Maybie, and Wil- If I control Lawton, I can secure and a half-score like them, and what a p r such a group of manly fellows would be the League and the church. I shall ta my time and develop 'one at a time.'" wton was invited to spend an even- with the pastor in his library. The fire burned brightly as Lawton came in A brighter light shone in Manning's ey and the handshake had heart-warmth in Tea was served to the two, and th talked for two or three hours. The co ersation, apparently unpremeditated as spontaneous, was really in pursuance of definite plan prepared in advance by active pastor. It elicited Lawton's p onal history, his ambitions and plans, h objections to certain forms and phases o hurch life, his real love for a positive, in ligent and aggressive religion, his d rmination to be a decided Christian, h perplexities concerning views about t Bible and certain "doctrines" held by t average church member, and his a oyance at the slovenly way in which s many church services were conducted. A ull hour was spent in talking about the h ory, doctrines, policy and usages of t church—the itinerary, the class-meet- in (Manning called it the "classmates' eting,") the doctrine of the "witness of the spirit," and the wonderful power of Jesus in history, literature, ethics, society, government, and especially in the personal character, experience and life of a man who gives himself up to the imitation of Christ in a true and rational sense. It was a conversation packed with thought. Manning gained more light on what kind of preaching he needed to give and more material for sermons than he ever gained in any month at the theological seminary. After the long talk they kneeled, and both prayed.

At the parting Manning handed to Lawton two books, which he urged him to read: "The Character of Jesus," by Horace Bushnell," and "The Tongue of Fire," by William Arthur. "May I come back some evening?" asked Albert. And the pastor said, "One week from to night if you choose."

And he came. That evening Manning read to Albert several fine passages from "Quo Vadis," showing how ardent, simple, spontaneous the experience and life of the church of the first century. "So like our own meetings at their spiritual best."

"TEA WAS SERVED AND THEY TALKED FOR SEVERAL HOURS."

said Lawton. Then Manning read the first chapter of the "Acts of Apostles" in Robert D. Weekes' "The New Dispensation," and talked about their "exultation and praising God with sincerity (simplicity) of heart," and about "those who were being saved." The discussion of Dr. William Arthur's story of Pentecost in "The Tongue of Fire" was full of enthusiasm and power. And together they prayed for tongues of fire!

At the parting Albert Lawton said: "There are two or three of our young fellows I should like to have you know better, and I want them to know you and to be helped as I have been helped." "Bring one of them next week," said Arthur, "and another the week after."

* * *

"One at a time works well," remarked Manning to his wife four months later as he came in from the front door, where he had said good-night to twelve of the best and brightest young fellows of his church and congregation. "We have had a warm, strong, glad time to-night. We spent forty minutes on the "true Christian life" as set forth by Paul in his letter to the Ephesians: forty minutes on the rise and development, and radical errors and elements and power in the Church of Rome, and of the sacerdotal fallacy: and then forty minutes in discussing plans and work, especially among the neglected, frivolous, dissipated young men of the community. It was a meeting of power and blessing. I am sure we make a blunder in taking young men on too low a plane. They are more sensible, more mature, more manly than we think. It is so easy to slip into juvenile ways of talking to them, and of providing for their entertainment. To-night four of the fellows brought facts about the early development of the sacerdotal elements in the church and of the papacy. I am confident that in the Protestant conflict with Rome, it is a mistake to use harshness and invective. If the simple, uncolored facts of history are not enough to hold Protestant youth to the evangelical school of the faith, abuse and bitterness will not do it. One of the fellows to-night gave quotations from 'Quo Vadis' to show how 'Methodistic' the early Christians were. Albert Lawton said: 'I told Father Ryan last Monday that I had found out that the Church of Rome in the beginning was Protestant, that is, an evangelical church. The priest smiled and called me a dangerous heretic.' My club is a success," he added. "The rule of 'one at a time' did it.

I leave my readers to imagine the influence on Croydon Church of this growing body of intelligent, enthusiastic, devoted, practical, unnamed club.

INDIA'S PEOPLE FED.

How the Relief Distributed by the Missionaries is Helping the Work.

IN a letter just received from Rev. Richard Winsor, the American Board's Missionary at Sirur, India, an eloquent tribute is paid to the generous work of the readers of THE CHRISTIAN HERALD, and testimony is given to the permanent value of the services which were accomplished through their munificent gifts. Still more welcome is the news Mr. Winsor gives that the people whose lives were saved, and the people who witnessed the relief work which delivered their fellow countrymen from death, are now listening with an earnestness never seen before, to the Gospel message. It is clear that the gifts of Christian people who had no motive for giving but the spirit of Christ, have so impressed these Hindoos as to give them a new view of Christianity and have removed some of the prejudices they had against the Christian religion. Mr. Winsor writes:

"The year 1897 was a year of years. We were in the midst of Famine and Plague. The pen of a ready writer would be needed to describe the want, suffering, and wretchedness, much of which, as we saw it here, can never be made known. When there was not much prospect that we would be able to furnish relief the scenes began to be beyond endurance. But the splendid gifts from THE CHRISTIAN HERALD of New York and the help received from other sources, nerved us and equipped us for the great work there was to do, and it has been a work, indeed!

"In all we had 5,737 rupees from THE CHRISTIAN HERALD and 2,636 from Lord Radstock's committee of 'The Christian Succor to India Fund,' and 2,791 rupees, besides grain, from various other sources. These sums, thank God, put it in our power to do for so many of these people that which, as they declare, kept them

THE LATE REV. ALEX. MC LEAN, D. D.

alive. Oh, how many times have I bowed in thanks to the Almighty for thus making us the channel of this good to those who so thronged us.

"For months our whole time was given up to the work which afforded us opportunities of becoming acquainted with the people, and of putting the truth before them as nothing ever before enabled us to do. The people have been blessed, and everywhere pour out their thanks for what has been done for them. We kept well in mind the idea of THE CHRISTIAN HERALD, viz., to make the relief work as far as possible of public utility and benefit, so then we took in hand the digging out and deepening the reservoir at Karegao, a work which is of greatest use, and a great joy to the people, and again the four miles of road between Kondepuri and Telegar was put into good order, rock dug out, some little blasting, and over an impassable hill, a road made so that it was easy to cross: this too has given great joy to the common people of all castes, whose thankful expressions would make any, who have sent their contribution, happy. Yes, we thank God that by the generous supply from Christian people there has come to these afflicted ones comfort in their distress and need. The effect has been wonderful, villages to which we could not gain access, have been open, the hearts of the people touched, and we made most welcome and they seem to long to have us near them.

"Oh how this terrible Providence has melted the people, how gladly do they listen to the words of life, and now is our way open as never before to send the messengers of peace among them. There is more opening for Mission work than ever before."

GONE TO HIS REWARD.

Dr. Alexander McLean's Life of Faithful Service to the Cause of Christ.

THE American Bible Society has suffered a sad loss in the death of Rev. Alexander McLean, D.D., which occurred on March 19, at his home in West Thirty-fourth street, New York. For more than twenty-four years Dr. McLean has devoted his life to the service of the Society as one of its secretaries, and his colleagues who have labored with him know how faithful and conscientious he was in the discharge of the duties of the position. Dr. McLean was in his sixty-fifth year when he died. He was born in Scotland, but came to this country in his boyhood. He entered the ministry of the Congregational Church while still a young man, and for several years was pastor of a church at Fairfield, Conn. Later he accepted a call to the pastorate of the Calvary Presbyterian Church of Buffalo, N. Y. In 1874 the American Bible Society elected him one of its secretaries, and since that time he labored zealously in its service. During the past few weeks he was confined to his house by the severe sickness which terminated in his death. Dr. McLean leaves a widow who is a daughter of Rev. Edwin T. Hatfield. Two daughters also survive him.

HELPFUL ANECDOTES

By Rev. Louis Albert Banks, D.D.

Growing Sweeter with Age.

OLD violins in general produce their tones with much less effort on the part of the player than is necessary for new ones. In the latter there is a certain stiffness and lack of ready response, which wears away slowly with time and use.

Long-sustained tones from a new violin may sound quite as well as from an old one, but when rapid runs and chords are played the superiority of the mature instruments is very evident to the listener. The tones of all violins become mellower with age and use. When new they have a certain thickness or woodiness of tone, which, in most of them, degenerates into an actual harshness, but which, in the best ones, is so slight as to be detected only by those who are accustomed to hearing high-class old instruments. Where this woodiness is very marked the violin seems to the player to have a very powerful tone, but to the listener stationed at a little distance, the tone may sound very weak. Stiff-toned, heavily-wooded instruments are usually the most harsh and raw in tone when new, and it takes these a longer time than more thinly-wooded ones to acquire mellowness of tone. The human heart is like a violin. When taken up with the things of the world it has a worldy tone that may sound very strong and splendid to the player (that is, the man himself), but people who look on, feel discord. Our hearts ought to be like violins, also, in that they grow mellower, and sweeter in tone with age. An old man or woman whose heart becomes mellow with heavenly notes as they draw near to the end of their journey, is the most splendid testimony to Christianity, for the devil has no happy old people.

A Father's Love.

When the steamship *Australia* was preparing to leave San Francisco the other day for the Klondike, an observer on the dock had his attention specially called to the farewells which two fathers gave their sons.

One strapping young fellow wrung the hand of an old man of military bearing. "Well, Jack," the father said, "I wish you all kinds of good luck, and, my boy, whatever you do, don't drink!" A moment later, with a gulp in his throat, he said: "Good by. I can't stand about here, or I will lose my courage and beg you to stay." And with another handshake he was gone.

Another young chap was given "Godspeed" by his old father, and the parent's voice broke as he said: "Now, George, you know there is always a good home to come to if you don't strike anything. Don't stay up there and suffer because of any false pride. If you can't get a fortune this season, come back. You will have as good a show here as many others, and you can always count on a good home!" How much it means when the good Book says to us: "Like as a father pitieth his children, so the Lord pitieth them that fear him."

The Tragedy of "Thirstland."

The last work executed by the great artist Millais has just been published. It is called "The Last Trek," and the original is in black and white. It is considered one of Millais' masterpieces, and a complete evidence of his genius, for in its simple lines is everything that goes to make up sublime pathos and consummate art:

The story is a common one among the pioneers of Africa. A white hunter who had braved the blasts of the desert and the perils of the hunting veldt for many a season, at last falls a victim to the poisonous climate of the African spring, and is seen dying in a lonely "Thirstland." Tended to the last by his faithful Zulus, whose love for their master is that of children towards a father. The scene is laid far away, where the foot of white man never trod before, and one sees the game even pause to gaze at the strange figures and their surroundings. The tragedy of the Thirstland of South Africa portrayed in this picture, suggests the many travellers in the Thirstland of worldliness who, weak, are dying untended and uncared for, for lack of the Water of Life.

The World's Rose-Tree.

One of the most interesting curiosities of Germany is the rose-tree at Hildesheim, which is more than a thousand years old. Its existence can be traced back to the time of Charlemagne, and it is a fact that it was mentioned as a curiosity in old chronicles of the ninth century.

It twines round a large part of the ancient Cathedral of Hildesheim, near Brunswick, and with its countless blossoms presents in the season an entrancing spectacle. This venerable witness from bygone ages has been attacked by some insidious insects that threatens it with destruction. The Hildesheimers, to whom the roses are a sacred heirloom, have summoned the best authorities in arboriculture to their aid, but the fate of their tree fills them with anxiety. The greatest rose tree in the world is the Rose of Sharon; it has been blooming for more than eighteen hundred years, and its fragrance is fast filling the whole world. It has not remained in the land where it first was planted, like the rose of Hildesheim, but like a great banyan tree, it has run its roots under the sea and come up in distant lands, but whether in the tropics, or in the arctic midnight, it bears the same kind of blossom, and its beauty and fragrance are not affected by the climate. Many a vile insect has sought to destroy it, but it was never so strong and never so full of blossoms as now.

Humanity's Mountain Top.

In a southwestern town a crowd was gathered before a store window. Inside was a magnificent white-headed eagle. There was a chain from its right foot to a huge piece of iron, some water in a pan, an untouched piece of fish, a few sods, and a large card with the words: "For Sale." The big bird's wings drooped on either side to its feet:

Its eyes were glazed and dim-looking. It opened and shut them now and then, but never once turned them to the jostling, noisy crowd that stood just outside the glass. It was a pathetic picture of fallen greatness. Suddenly a strong, vigorous young fellow pushed himself through the crowd, and stood looking in silence, but with evident interest at the great helpless bird. He was sure he had seen it before. He overheard some one say in the crowd where it had been captured. That settled it in his mind; it was the same bird. He had seen it on the mountain where he sometimes had hunted for a stray sheep. He knew the big pine in the top of which it had its nest. He had noted it soar majestically and free above him as he worked in the valley. The young mountaineer elbowed his way into the door and enquired, "What do you want for that bird?" "Two dollars," was the reply.

"Very well; I'll take him." He paid over the money, and the bird was handed out to him. The crowd in the street watched eagerly as the mountaineer came out with the big eagle under his arm, and went straight across to where a ladder leaned against a bill-board that was some ten or twelve feet high. At the foot of the ladder he stopped, and took the chain from the bird's leg; then he went slowly up, and placed his old friend on top of the bill-board and came down. The great bird had been a prisoner so long that it seemed for a time to have forgotten how to be free. It sat for a while as it had sat in the window. But gradually it came to itself. It lifted first one drooping wing and tucked it closely to its side, then the other. It raised itself slowly to its full height, and stretched out its great head toward the sky. The dullness went out of the eyes, and a fierce new light flashed in; then, nervously stretching out its huge pinions on either side, and taking a step or two forward, it rose with a hoarse scream and swept out toward the sun. A burst of applause from the crowd met the mountaineer as he recrossed the street. He simply said, "I had seen him on the mountain, and I couldn't bear to see him there." So the man who has really seen humanity in Jesus Christ, and has felt the glory of manhood on the mountain top of Christ's nobility, can never be satisfied to see any man degraded and chained by sin and impurity.

Persistent Coughs

A cough which seems to hang on in spite of all the remedies which you have applied certainly needs energetic and sensible treatment. For twenty-five years that standard preparation of cod-liver oil,

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has proved its effectiveness in curing the trying affections of the throat and lungs, and this is the reason why: the cod-liver oil, partially digested, strengthens and vitalizes the whole system; the hypophosphites act as a tonic to the mind and nerves, and the glycerine soothes and heals the irritation. Can you think of any combination so effective as this?

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"For over 20 years I suffered from dyspepsia. I felt as though there was a lump in my stomach. I did not dare to eat meat and could not eat warm bread. I was obliged to eat very sparingly of vegetables. I would often go hungry and did not eat all I wanted, fearing the great distress it would cause me when I satisfied my appetite. I felt despondent and depressed after eating and had pains through my chest, resulting from gas in my stomach. I read what Hood's Sarsaparilla had done for others and I decided to try it. I was relieved very soon after I began its use. My appetite increased and my general health improved. I gained in weight and the stomach trouble was cured so I can eat without distress, and I enjoy the best health I have had for a long time. I never weighed so much in my life, and the benefit from Hood's Sarsaparilla is permanent. I recommend Hood's Sarsaparilla as an excellent remedy for dyspepsia and other ills." MRS. B. W. BUMP, 45 Portland St., Middleboro, Mass.

N. B. If you decide to take Hood's Sarsaparilla, do not be induced to buy anything else instead. Hood's Sarsaparilla is the best blood purifier and stomach tonic and there is no substitute for Hood's.

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ERTS TOUCHED BY CUBA'S WOES.

ver the Little Children are Aiding the Good Work.

ANY tender words and kind letters have come to THE CHRISTIAN HERALD during the week, accompanying gifts for our Cuban Relief work. We give a few extracts below: They are very expressive.

TWO LITTLE NEBRASKA LADS WHO HELPED CUBA.

A. T. B., Elgin, Ill. ($3), writes: "My heart was moved to pity for those poor Cubans in their great distress.

With $1.00 came these words from a sister in Christ, Minden, La.: "I am sorry it is not a thousand times more and that I would gladly give that much if I had it."

M. C. A. G., Denver, Colo. ($2): "I take THE CHRISTIAN HERALD, and read much of the sufferings of the poor starving Cubans. I am a widow, but I can send my mite for the love of Christ."

"It is not much, but I know every little helps," writes Mrs. S. L. W., of Riverside, Iowa (50 cents). "This is for the poor starving people in Cuba; it is one-tenth—the Lord's money—I give it for him and send it in his name:" Armstrong, Iowa, $1.50.

E. Peterson ($2), asks us "To accept this offering for the Cuban Relief Work." "Wish I had more to send," writes Mary ..., Red Cloud, Neb. ($1).

Mrs. F. N. S., Corydon, Ia., sends $2 to purchase food for some poor Cuban child," and says, "We have been nursing our little baby through a long sickness: she was reduced in flesh to a mere skeleton, but now, through God's kindness, and my care, she is improving. When I think of those poor babies away off in Cuba, without any food or care, my heart goes out to them."

A friend (K.), Clarksburg, Md., sends $2, with "God's blessing for those sufferers." Sterling, Ill. ($2): "I wish it were more, but I send it with my prayers and in his name." A "Sympathizing friend," of Salun, N. C., sends $1 to aid the suffering Cubans.

The East Haven Society of the Christian Endeavor, through their treasurer, send $9—"trusting that it will do a little towards relieving the sufferings of the starving poor in Cuba." "May God direct this little offering to the right place;" this little prayer comes with $2, from Lizzie W., Lockhaven, Pa.

The First Presbyterian Church of Newark, N. J., the pastor of which is the Rev. Francesco Pesaturo, received through him, the pamphlet issued by THE CHRISTIAN HERALD in behalf of the Cuban sufferers, and were so deeply touched by its account of the starving *reconcentrados*, that their hearts opened in response to the appeal. The pastor brought the matter before his congregation at their prayer-meeting. A collection amounted to $5.

Thousands of American children all over the land, whose hearts have been deeply touched by the recital of the sufferings of the Cuban children, are now working nobly for the Fund. Every mail brings gifts from those dear young friends — many of them gifts of self-denial and severe economy, and all of them gifts of love.

Two little lads of Blue Springs, Neb., Charley Wonder and Carmon Basore, cousins, each seven years old, became very much interested and were happy when their mothers told them they might do what they could to help relieve the suffering ones. One bright morning, they started out with a small express wagon, and in it a large clothes basket. After canvassing the little village all day they were very tired, but also very glad and happy over the success of their undertaking. The result was a large basketful of light clothing, some tea and oat-meal, and $5 in cash. Our photograph gives a glimpse of the brave little fellows as they looked that evening, after drawing their load for many hours.

Another interesting instance comes from Roxbury, Mass., Miss Annie S. Burpee, in forwarding $10.50, for the Cuban Relief Fund, from the children of the Primary Department of Berkley Temple Sunday School, Boston, writes:

They gave over twelve dollars toward the India Fund, and I wish, from time to time, to interest them in giving to such worthy and needy objects. Every child who gave is to be presented with a copy of THE CHRISTIAN HERALD, containing the acknowledgment of our gift. The gift sent by this little band of seventy-five children represents, on the part of the majority, true sacrifice.

The Cure for Kidney and Bladder Diseases, Rheumatism, etc.—Free to all Readers.

All readers will be glad to know that the new botanical discovery, Alkavis, has proved an assured cure for all diseases caused by Uric acid in the blood or by disordered action of the Kidneys or Urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria. Rev. W. B. Hott, D.D., of Washington, testifies in the *New York Christian Witness* that Alkavis completely cured him of Kidney and bladder disease of many years standing. Many ladies also testify to its curative powers in disorders peculiar to women. So far the Church Kidney Cure Company, No. 13 Fourth Avenue, New York, are the only manufacturers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

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can always be insured, free from all imperfections—whether effects of exposure to heat or cold, sun or wind, or subject to chronic skin trouble—by using

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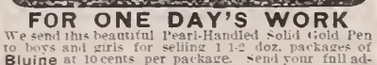

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"A fair face may prove a foul bargain." Marry a plain girl if she uses **SAPOLIO**

Supplies for Starving Cuba

Gifts From Many States Forwarded by "The Christian Herald" to Gen. Lee.

The following packages of clothing and food, received from the persons named, have been forwarded to Havana:

First Baptist Church, Peckville, Pa, 1 bl groceries and clothing; J H Bettys, Tarrytown, N Y, clothing and beans; H M Closter, N J, 1 package linen goods; East Liberty, Pa, 1 package clothing and 1 bl flour; P E Walker, G Barrington, Mass, clothing; E Prudholm, Woodhaven, N Y, 1 box provisions and clothing; Congregational Church, 1 bl clothing, F C Williams, Easton, Pa, 1 bag flour; Leonard Hallis, Peoria, Ill, 2 packages quinine; J B Hill, Flemington, N J, 1 box smoked meat, Minnie Nebus, 1 package linen dresses; Mission Gleaners, Caldwell, N J, 1 package children's dresses; C M Graw 1 bl groceries; Tillotson Co, Tillotson, Ont, 2 bls split peas; Mrs J Evans, Pittsburg, Pa, 1 box clothing, Mrs F F Grant, 309 Vanderbilt Ave, Brooklyn, N Y, 1 package clothing; Mrs M B Smith, New Bedford, Mass, 1 package clothing; Mrs G A Ritzler, Spring Valley, N Y, 1 package clothing

M E Church, Mockville, N C, 1 box clothing; John W Buckmaster Tuckahoe, N Y, 1 bl clothing; Fair Haven, 1 bl groceries; Troy, N Y, 1 bl potatoes; Long Island, N Y, 1 bl potatoes; Public School, Brooklyn, N Y, 13 bls clothing and groceries; Mrs E Schultz, Bethlehem, Pa, 1 package clothing; The Brethrens Open Door, 1381 3d Ave Brooklyn, N Y, 1 case clothing, Rev E N Nissley Florin, Pa, 22 bls flour, 1 box flour, 34 boxes provisions, 1 bl provisions, 15 cans lard, 7 boxes clothing, 1 bl clothing, 1 bl crackers, 1 bag salt, 19 bls corn meal, 18 boxes corn meal; Mrs H B Hartzler, 1515 Green St, Harrisburg, Pa, one box clothing; Mrs L M Harris, Elkton, Md, 23 bls and boxes clothing.

Mrs Geo W Wilson, 26 W 125th St, city, 1 package linen goods; C E Society, Newton, L I, 1 bl provisions and 1 box linen goods; E L Jameson City, Pa, 1 box clothing, 1 box provisions; Summit School for Girls, Summit, N J, 1 box and package clothing; Dr R N Leech, Oswego Ind, 4 bls corn meal, 19 bags corn meal, 10 bags flour, 2 boxes clothing; Rockland, 1 box clothing; Public School No 37, Brooklyn, N Y, 1 box clothing; Mrs J M Breese, Yonkers, N Y, 1 package clothing; Congregational Church, Yonkers, N Y, 1 package clothing; The W C T U, Maspeth, L I, 6 bls clothing and provisions, 1 box clothing, 1 bl clothing, 1 package clothing; C W Winspear, Newark, N J, 1 box clothing, H H Hight, Raritan, N J, 10 bags corn; J A Bowker, Herriskville, Pa, 1 bl beans; Central Baptist Church, Atlantic Highlands, N J, 1 box clothing and provisions; Vergenes, Vt, 1 box clothing and provisions; ——, 1 box clothing; G L A Martin, 1461 Pacific St, Brooklyn, N Y, 1 package clothing; Mrs P Underwood, Morgan St, Holyoke, Mass, 1 package clothing; ——Mahoningtown, Pa, 1 case clothing; Mrs E Wallace, Locust Ave, Washington, Pa, 1 package clothing; O S Curtis, So Royalton, Vt, 1 bag beans; J H Beck, Waynesburg, O, 44 bls flour, 14 sacks flour, 29 sacks meal, 1 bl salt, 1 sack beans, 1 sack dried apples, 1 sack corn meal, 1 box clothing, 1 pail apple butter, 1 bl dried meat, 1 bundle bedding; Miss Whiton, 34 W 47th St, 1 bl rice, 1 bl oat meal, 1 box lard; Miss Almeda Cowles, New London, Conn, 1 bl provisions; Miss Whiton, 34 W 47th St, city, 1 case Farina, 1 package corn meal, 1 package salt, 1 bl clothing and provisions, G Ackerman, Wortendyke, N J, 1 bl flour and 1 bl meal; Mrs Voorhees and Chas Gleanor, 1 box clothing; Mrs Winters and friends, Wortendyke, N J, 1 box milk; Mrs Voorhees and Chas Gleanor, Wortendyke, N J, 1 sack oat meal; New Del Grocery Co, Wellsville, Ohio, 1 bl groceries and 1 box beans

Rev D C McClain, Middleburg, Pa, 22 sacks corn meal, 11 sacks flour, 12 bx clothing & groceries, 10 bls clothing, groceries and flour, 2 cans lard, 1 bag potatoes, 1 bag beans, 2 sacks salt; Grace M E Church, New Brighton, Pa, 1 bl provisions; Ladies Missionary Society, First Baptist Church, Huntington, Pa, 1 bl groceries and clothing; Mrs T G Gibson, Valley View, Ky, 5 bags meal; Minnie L Arnoldy, Bismarck, Mo, 1 box groceries and clothing; U V Mace, Peckville Baptist Church, Peckville, Pa, 1 bl sundries; Young Men's Reading Rooms, Shelby O, 4 bls clothing, 2 bls corn, 1 bl wheat, 1 box flour, 1 box clothing; O'Neil & Co, New York City, 6 packages rice; ——, Kents Hill, Me, 1 bl groceries and provisions; J. Boyd, Bath Beach, N Y, 1 package clothing; ——, So Orange, N J, 1 package clothing; ——Mrs G. M. Burt, Hion, N Y, 1 bl groceries and clothing, W I Feed, Sayre, Pa 1 bl merchandise; C E Society, Mt Sinai Rocky Point, L I, 1 box clothing; Mrs Addison Topping, Sagaponack, N Y, 1 car potatoes, 1 bl flour, 1 box provisions, 2 bls clothing.

L E Brunnemer, Bradley, Ill, 100 lbs provisions and 1 case milk; Albert H Plumb, Southfield, Mass, 3 bls clothing; C J St Hill, Glasgow, Mont, 1 box clothing; W P Jackson, Lafayette, Ga, 1 box meat, 4 sacks wheat, 2 sacks peas, 15 sacks corn; Mrs J L Weber, Trenton, N J, 1 box clothing, Wm Brinton, Tunicula, Pa 500 lbs flour and wheat; Mrs McLane, 3354 6th Ave, Troy, N Y 3 bls clothing and provisions; May Oppelt Mapleton, Minn, 1 box clothing and provisions 2 sacks flour, 1 sack beans; —— Hancock, N Y, Flannel Gark 2 sacks dried apples, 2 bls crackers, 1 bl salt, 1 bl, pork, 2 bags beans, 8 boxes clothing, 1 box groceries, 40 sacks flour; A H Anderson, 121 E 47th St, city, 1 package clothing; Miss Whiton and School, 43 W 47th St, city 1 box groceries; N B, 1 bl clothing and provisions; Gloss, 1 bl clothing; Y P S C E Presbyterian Church, Madison Ave and 53d St, city, 1 case clothing, John B Mureau, Freehold, N J, 1 box condensed milk, ——, Englishtown, N J, 2 boxes meat.

H G Baldwin, Salem, O, 1 box clothing, 2 bags beans; Y P C E First Moravian Church, Stapleton, S I, 1 bl clothes, Dr J J Hunnean, 1 box drugs and provisions, Mary Summer Battle Creek, Ia, shoes; A Friend Closter, N J, 1 package clothes; Rev A Bowers, Ruggles O, 1 package clothes; Relief Committee, Bloomingdale, Fla, 1 package clothes, D Oeters, 76 Lee Ave, Brooklyn N Y 1 box onions and potatoes; Thos Pradholm Woodhaven, N Y, 1 box clothes; Mrs Mary A Snyder, Wilkinson, Ind, 2 boxes provisions and 1 bl groceries, Citizens of Highland, Kas, 1 car corn, Town of Brookfield, Conn, 10 bls groceries, 2 boxes groceries, 1 bl clothing, 1 box clothing, 2 bls crackers 1 bl beans 3 bls corn, 2 bags corn meal, 1 bl potatoes 1 bl rye flour, 1 bag rye flower, 2 bls flour, 6 bls meat 7 bags meal, 2 boxes meat, Jas Curtin, Northville S Dak, 7 boxes clothing Mrs D D Burchard, Oswego, N Y, 2 sacks clothing, Miss J B Noyes, Hyde Park, Vt, 1 box dry goods; Rev S McGeechen, Hartland, Vt 1 bl clothing, ——Wms Junction, 1 box clothing 1 bag Counsil Sunnunshoning Pa 1 box clothing, Town of Paterniic, Ill 1 car corn, J A W Wilmington Del, 1 box groceries, A Subscriber, Hancock, N Y 1 box drugs and bothes H H Hill, New Haven Mich 1 bl meat and 1 box sundries; —— Detroit, Mich 20 sacks flour, 21 bags meal, 1 box Lams W R Snyder Shirley Ind, 2 boxes and 1 bl provisions, Rev Benj Whitley, Catonsville, Md, 1 box provisions, King's Daughters Morris, N Y, 1 box clothing; Wm Bakers Sons Chesterfield, Mass, 1 bl clothing, W C T U Rockland Mass, 1 box clothing Cuban Relief Fund Standish, Mich 11 bls flour 11 1-2 bu beans Cuban Relief Committee, Milesgrove Pa 4 bbls provisions and clothing Mrs Sallie Cummings, Green Creek N J 1 box clothing W C T U Henderson, N Y, 1 bl provisions and clothing, In His Name Hornerstown, N J 1 box clothing National Plant Fruit and Flower Guild, Gloversville, N Y 9 boxes and barrels of food, Mrs Nelson Frost, Onleyville, R I, 1 package clothing.

Mrs O Baker, city, 1 package clothing; People of Chesterfield, Mass, 1 bl clothing; Ladies of Winner Ave, Columbus, O, 1 bl of clothing and hospital linen; J R Fleming, Picture Rocks, Pa, 2 bls flour, 2 bags beans, 1 box clothing, 1 case tomatoes, 1 case dried fruit; Mr Tbeo Walden, Troy, Pa, 1 bl clothing; Susan Burt, Sand Hill, Mich, 1 bl provisions and 1 bl clothing; Miss Alice Dunlap, St Peters, Pa, 1 box provisions; Harrison St, M E Church, Wilmington, Del, clothing and provisions; West Jackson Y P C E, 2 cwts buckwheat, 1 1-2 cwts corn meal, 1 bu beans, 94 lbs pork; Cedar Circuit and others, North West Kansas Conference of the United Bretbreu of Christ, Agra, Kas, 1 car corn; Jennie R James, Ashland, Ill, 1 box clothing; W F M. Hartville, Ind, 1 bl merchandise; In the Name of Hiiu, package of children s clothes; Mrs Wm G Dunn, Columbus, O, 1 package clothing; Congregational Ladies Society, Hinesdale, N H, 1 bl clothing; Orange Chronicle Co, Orange, N J, 1 package clothing; ——, Reddington, Conu, 1 package clothing.

A TIMELY HINT.

Act upon your heart's suggestion,
Give, give now, and in his name.
'Tis no time for idle question,
Asking who may be to blame.

[Sent with $44.50, given by employees of Berry Bros., Limited, Detroit, Mich., for Cuban relief.]

The Mules and the Light.

The following story of an incident in a mining country, show how even the lower animals of God's creation love to come "from darkness into light." Perhaps the keen delight of these poor beasts may stimulate our own appreciation of the beautiful blessing enjoyed by rich and poor alike:

Six mules that had for thirty years hauled cars in the lower workings of the Sparland coal shaft, near Lacon, Ill., were brought to light recently, says an exchange. In all that time the mules had seen no light stronger than the flicker of the Davy lamps the miners carried. The sun was in the zenith when they reached the surface. The astonished mules shut their eyes to keep out the flood of light, and kept them tightly closed while they were led to the pasture lot, a mile distant, and turned loose. There they stood trembling, as if something evil were about to befall them. Presently they half opened their eyes and peered around them in amazement. When they had become accustomed to the sunlight they elevated their heads. Toward sundown they broke into a chorus of joyous brays. After a quarter of an hour of that music, they took to kicking, jumping, whirling around like teetotums, and rolling on the sod, as if they had gone mad. The sun and pure air were more to them than food, and they refused everything put before them to eat.

THEY RIDICULE IT.

MANY PEOPLE RIDICULE THE IDEA OF AN ABSOLUTE CURE FOR DYSPEPSIA AND STOMACH TROUBLES.

Ridicule, However, is Not Argument, and Facts are Stubborn Things.

Stomach troubles are so common and in many cases so obstinate to cure that people are apt to look with suspicion on any remedy claiming to be a radical, permanent cure for dyspepsia and indigestion. Many such pride themselves on never being humbugged especially on medicines.

This fear of being humbugged may be carried too far; so far, in fact, that many persons suffer for years with weak digestion rather than risk a little time and money in faithfully testing the claims of a preparation so reliable and universally used as Stuart's Dyspepsia Tablets.

Now Stuart's Dyspepsia Tablets are vastly different in one important respect from ordinary ptoprietary medicines for the reason that they are not a secret patent medicine, no secret is made of their ingredients, but analysis shows them to contain the natural digestive ferments, pure aseptic pepsm, the digestive acids, Colden Seal, bismuth, hydrastis and nux They are not cathartic, neither do they act powerfully on any organ, but they cure indigestion on the common-sense plan of digesting the food eaten promptly, thoroughly before it has time to ferment, sour and cause the mischief. This is the only secret of their success.

Cathartic pills never have and never can cure indigestion and stomach troubles because they act entirely upon the bowels, whereas the whole trouble is really in the stomach.

Stuart's Dyspepsia Tablets, taken after meals, digest the food. That is all there is to it Food not digested or half digested is poison, as it creates gas, acidity, headaches, palpitation of the heart, loss of flesh and appetite, and many other troubles which are often called by some other name.

They are sold by druggists everywhere at 50 cents per package. Address Stuart Co., Marshall, Mich, for book on stomach diseases, or ask your druggist for it.

With the increase of wealth and luxury there comes an increased demand for a better and safer cleansing agent for household use. A large number of housekeepers have discarded the ordinary yellow soaps and are now using only a pure soap of the best quality. MRS. S. T. RORER, widely known as an authority on the selection and preparation of food and other articles of household consumption, says:

"In looking over the field I am sure that the housewife can afford without a second thought to throw away her alkali powders, drop her ammonia bottle, and use Ivory Soap for all purposes, with far better results than could be obtained from combinations of which she knows but little."

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AFTER DEATH.

Conquering the Fear of Death (John 8:51-54; Phil. 1:21-26).

"Among the things revealed to Paul when he was caught up to the third heaven and heard words, which it was not lawful to repeat, there must surely have been something relating to the condition of the soul immediately after death. We cannot believe that he would have written to his friends at Philippi the words associated with the topic, unless he had good ground for them. It is evident that if he considered himself only, he would have preferred death to life. That fact is full of significance. It is also full of encouragement. Here is a man full of energy, of intense mental activity, clear-sighted, intelligent, learned, declaring that so far as his own interests are involved, it is far better for him to be dead than alive. He is content to wait God's time, because so long as he is living he can help his friends, but that appears to be the only reason which attached him to life. What could he have seen or heard that made death so attractive? The Christian, suffering under bereavement, or approaching the close of life, naturally turns to the Bible to see what it tells of that bourne from which no traveler returns, and there are few who are not disappointed. There are plenty of directions as to duty while in this life, but little to gratify our curiosity as to the next. A declaration, therefore, like this that Paul makes is particularly welcome. Whatsoever the conditions of existence in the disembodied state are, they must evidently be very desirable. We cannot imagine, for example, that they involve a sleep in the grave, a period of unconsciousness. Such a condition would not have appealed to so active a man as Paul. Nor can we imagine anything like Purgatory. Paul writes of departing and being with Christ as if the one involved the other. He writes, too, as one who knows whereof he speaks, not like a man who is balancing probabilities. It is useless to speculate, to try to imagine what kind of life that must be, in which without eyes, or ears, or any of the bodily organs, which we have depended on so long for pleasure and gratification, we shall still live and see and hear and know. How this must have been, Paul must have understood, but he has not attempted to explain. He presents us with the result, and knowing the character of the man we may well be satisfied with that. There need no longer be for any Christian grief for those who have gone before, or apprehension for himself, when a man like Paul puts on record the statement that the future life is far better.

Carrier Pigeons in Naval Service.

William E. Curtis, writing in a Chicago paper, says:

"Carrier pigeons will be used by the United States navy for serious business for the first time in history during the maneuvers of the North Atlantic fleet in the Gulf of Mexico this month. For several years Lieut. Charles H. Howe, who was a commissioner to Chile for the World's Fair, has been engaged in hatching and training cotes of pigeons at various points along the Atlantic coast where there are naval stations, from Portsmouth, N. H., to Key West, and during the summer months he made many successful experiments in sending messages by wing to and from these stations and also from ships at sea. The longest distance thus far covered by a carrier pigeon is 350 miles. The messages were sent from the flagship New York at sea, while off the coast, to the navy yards at New York and Norfolk, but these were merely tests. When the fleet left Key West for the Gulf of Mexico the other day a cote of pigeons from that station was taken on the flagship, and it is the intention of Admiral Sicard, for whom Lieut. Howe is now acting as an aid-de-camp, to send daily reports to the station at Key West by pigeons, to be telegraphed to the Secretary of the Navy at Washington. Pigeons have been successfully used for some years by the European navies, and are becoming important agents of marine warfare.

Volunteer Evangelists.

Commander Ballington Booth has appointed Colonel J. G. Hallimond, who is well known as a successful Christian worker, and Mr. Harper G. Smyth, the talented Gospel soloist, as volunteer Evangelists. They will work in co-operation with the pastors of evangelical churches, and may be addressed at 34 Union Square, New York City.

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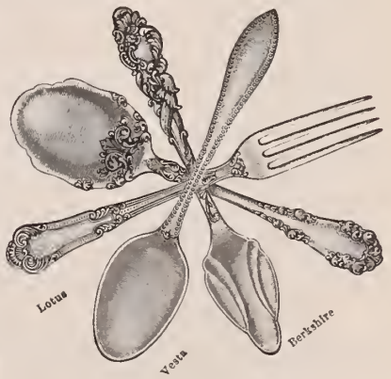

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FRIENDS IN COUNCIL

About Spring Flowers—The Open Fire-place—A Letter From Maine.

YOU must not think because so much of the space given to us every week is taken up by letters that we do not often hold our pleasant meetings. We get together occasionally. The Minister's Wife came in the other day, bringing with her a lovely little bunch of trailing arbutus. Of all the sweet flowers which come with the Spring, I think that I love the arbutus best. You find it growing modestly close to the ground, and often you have to push the pine-needles away, or the brown leaves; and there, allured first by the pure, clean fragrance, you discover the dainty petals, waxen white and shell pink, nestling in the shelter of their leaves. The Doctor's Niece rushed up to the Minister's Wife and begged for a spray of the arbutus, and then we put our heads together to see what pleasure we could give to others by sharing some of our own.

There is old Aunt Martha Jane Perkins, who fell on the ice in February and hurt her knee. She has always been a very active woman, and the confinement, to which she is quite unused, has worn upon her terribly, so that her family are quite disturbed because of her unhappiness. We decided to send her a little box of arbutus with our love, feeling sure that the flowers would tell her something about the Father's constant care, and would, in their own sweet way, be a comfort and help. Then we remembered Ellen Vale, who is suffering from an obscure malady in her eyes, which threatens to make her blind. For the last three weeks Ellen has been a prisoner in a darkened room. When we have had opportunity, we have gone for a few moments to cheer her by a visit, and Emily Bean, who is always thoughtful, went last Sunday afternoon to sing for Ellen's pleasure. Of course, Ellen, poor thing, cannot look at the flowers, but their very presence in her room will be a benediction, and we decided to send a few to her. After that, the Schoolmistress suggested that Mary Black, who is a saleswoman in a great shop on Broadway in New York, and who never sees our country village any more, except in August, when the grass is all burned up with the sun, and whose vacations are only a week long any way, would be delighted if we sent her a little box of arbutus. You get the idea, do you not, that what the Minister's Wife had in mind was that we should take our simple flowers and make them messages of cheer to friends in need.

* * *

A MOTHER writes to ask what shall be done in case the drapery in a room takes fire, or how one should best put out the fire if it catches a child's clothing. Fire spreads so quickly that one needs great presence of mind in dealing with it. If possible, a curtain or lambrequin which has been ignited, should be pulled down and the fire stamped upon or stifled by throwing over it a heavy quilt, carpet or rug. Always stop the draught, if you can, in such a case, by shutting doors, and remember to act with promptness, for the fire races on with great fury and rapidity, and, in a moment or two, may be beyond putting out by the means at hand. If a person's clothing takes fire, the thing to do is to roll over and over on the floor. Throw a heavy coat or rug about the victim and hold the flames in closely. Great care should be taken to keep children from playing with fire. It has an immense fascination for them, and they so love a blaze that they can hardly resist the temptation to play with matches; but they should be taught that these are never to be touched, and, if needful, and they can be restrained in no other way, the little, meddling hands should be punished. Grown people, too, are very careless and often fail to take the precautions they should. Before an open fire in a room where there are children, there should always be a wire screen. One has many narrow escapes through the facility with which matches in these days break off. I was lighting the gas myself last summer one night, when the match I was using broke in two and set fire to the sleeve of the gown I had on. A member of the family rushed to me and put it out at once, so I escaped with nothing worse than a ruined garment, but it might have been serious. The wife of the poet Longfellow died many years ago from injuries received by the burning of her dress through a spark which fell from sealing wax which she was using. For the slight burns, or the more serious ones which occur in the household, remember that one must always cover the injured part from the air as soon as possible, and nothing is better for this purpose than flour applied quickly to the place until the pain is soothed. Linseed oil and lime water is also an excellent remedy. Very likely some of my friends can suggest better remedies even than these old-fashioned ones. If so, I shall be glad to hear from them.

* * *

A BEAUTIFUL letter came to me the other day from one of my friends who lives in the great State of Maine. She says: "No doubt, you have heard the expression, 'five miles from a lemon,' but I can beat that, as I am thirteen miles from a lemon. As I write, we are all in mourning for the *Maine* and her gallant crew. We feel so badly about the disaster. She was our own ship, the flower of our navy, and named for our dear pine-tree State. How I wish you could come to Maine in the summer or the autumn. There is no place exactly like it in all our broad land. We raise apples as big as small pumpkins here. I sincerely hope that we may never see a war either with Spain or any other nation; that all troubles between nations may be decided by arbitration."

Let us all hope that there may be a dignified and honorable method of composing the difficulty; that it may be found that the great battleship was lost by accident, and not by wicked intention and act of a treacherous enemy. All Christians must deplore the necessity of wars and conflicts, and pray for the time when peace shall rule on all the earth; yet our Lord himself said, "I came not to send peace, but a sword;" and an old prophet once exclaimed on an occasion of patriotic interest, "If any man have no sword, let him sell his garment and buy one;" and there are times when the only way to peace is through the red tide of battle. I thank this dear friend for her most beautiful letter.

Margaret E. Sangster

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Pittsburg, Pa., Dec. 23, 1897.

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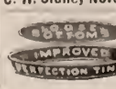

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LIVING HOPE.

ster hanksgiving and the Reasons For It (I. Peter 1 : 3-4).

Peter's conception of the Christian's future is a very beautiful one. It is one of birth. The God and Father of our Lord Jesus Christ, he says, begat us again unto a living hope. How different this n he assurance of the scientist, that e die, there is an end to us! It ike the talk of a boy at school, e ompanions are drawing gloomy of the poverty, and hardships, and of the world. The boy knows r, and trusts him. He is sure that ful training and preparation he is rough at school are not for a life wretchedness as has been. de- He may not know what his pro- will be, or what sphere he will oc- t his father knows, and is prepar- for it. The story is told of the of Wales, that he was being con- y the late John Tyndall through a oratory, when the great scientist m if he dare plunge his hand into as of molten metal. "The Prince "If you tell me to do so, Mr. I will do it." The learned pro- new that the intense heat of the uld turn the moisture of the flesh ating of steam, which would pro- t hand from being burned. The id not know the fact, but he knew , and was confident that no harm me to him from following his di- o There was confidence in his ge and confidence in his good- such confidence we are invited e in God. The passage we enter is dark, the vail impenetrable, who knows all things, and who s with a father's love, bid us have e nor shrinking, but to enter with ust, having a living hope of an in- e, incorruptible and undefiled, that el ot away.

RIST'S RICH FOLLOWERS.

Wi Use of Money in Holding it at Ch t's Service (I. Timothy 6: 17-19).

Christ's attitude toward wealth was one of the most significant features of his wonderful character. There is little doubt that the home at which he stayed at Bethany was comparatively wealthy. w was sufficiently well-to-do e im a great feast. Zaccheus, also, s idently a rich man. Nicodemus s all probability a man of substance. d a house of his own in Jerusalem mplies a certain degree of pros- and it is confirmed by the fact eing of "the kindred of the High es" Yet so far as we are informed not require of any of these that p themselves of their possessions. e that there was one man whom he t he must give all away if he would his disciple; but that was a man ought himself perfect and by the "What lack I yet?" challenged to point out a flaw in his character. the man, in order to show him that ere as at least one sacrifice he could ke, he made the demand that he o all he had. Christ's eye was ed to character and the question of or poverty was as extraneous as his or the color of his hair. The fact with entered into his estimate only affected character. So it is still.

Among Christ's followers are many wealthy men. That there are not more is due to the fact that money has an insidious habit of getting hold of the heart-strings. As soon as a man perceives a duty which he recognizes, but which he will not do, because of the amount of money it will cost, that man is in danger. When a man will pay out money freely for the relief of the destitute, or for Christian enterprises, God sees that he can be trusted with money and he gives him more. But when he sets his heart on acquiring and hoarding, when it grieves him to part with it even for the benefit of his brother or of the church, then his character has deteriorated and Christ's words are against him. It really is hard for the rich man to enter the kingdom of God, but it need not be. No man howsoever rich he might be would be hindered if he were willing to sacrifice it all. The sacrifice would not be required of him, but the willingness is.

THERE SHALL BE A RESURRECTION.

JESUS speaks in time of sorrow,
And his blessed peace imparts,
In the desolated homestead.
He will comfort broken hearts.
Praise the Lord! 'tis not forever
That the friends of life shall sever—
There shall be a resurrection by and by.

There are buds that have been blighted,
There are hopes that have been killed,
Many wrongs are still unrighted,
Many longings unfulfilled.
For the treasure that was cherished,
For the beauteous bud that perished.
There shall be a resurrection by and by.

Tho' the heart with grief be broken,
And the lips with sorrow dumb—
Faithful is the promise spoken:
Resurrection time shall come.
Every comfort that was taken
Shall to life and love awaken—
There shall be a resurrection by and by.

Look beyond the night of sorrow—
There shall come a blessed day—
There shall be a glad to-morrow.
When the night has passed away.
Weakness, loneliness, and sadness
Shall be changed to strength and gladness—
There shall be a resurrection by and by.

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Ever since the discovery that catarrh, bronchitis, pneumonia and consumption were purely local diseases, caused by the presence of bacilli in the air passages, the medical profession throughout the whole world have bent all their energies to finding some method or remedy by which these bacilli could be reached and destroyed. How they have succeeded is best told by a glance at the reports published by the different boards of health in all the larger cities in this country, which show not only a great increase in the number of deaths yearly from these diseases, but a startling growth in the number of persons afflicted. This failure to find a cure for diseases of the respiratory organs must not be construed to mean a lack of ability on the part of the medical profession, for they have discovered many remedies which would kill these germs. Yet, strange to say, not one of them could be conveyed to the parts affected by dry air. It can be readily seen, then, that the discovery of "Hyomei," a germicide of sufficient power to kill at once the bacilli of these diseases, and at the same time volatile enough to impregnate every particle of air breathed by the patient, yet leaving it free from moisture, was one of vital importance to the medical world. Doctors throughout the whole country began to test the efficacy of this new remedy, and now, after two years' trial in hundreds of cases under their own care, over 3,800 physicians claim that "Hyomei," the Australian Dry Air Cure, is the *only* treatment by which all the diseased parts of the respiratory organs can be reached and cured.

Furthermore, it is claimed that in families who are predisposed to catarrh and consumption, if the fathers and mothers will but instruct their children in the use of "Hyomei," the rising generation will be freed from those dread diseases. It would seem, then, that nothing remains to be done in order to remove these diseases from the list of dangerous ones but to teach the people the value of "Hyomei."

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Prophecy in the Pentateuch

How the Glorious Hope of the Modern Church Was Outlined in Early Ages.

By Rev. W. J. Erdman, D.D.

THERE are certain expressions in these five books of the Bible which involve the Personal and Pre-millennial Coming of Christ: their fulfilment demands a time or a dispensation still future to us. Especially in Genesis are found the seeds and beginning and typical forms of all the fulfilments and consummations of the great Messianic future, revealed in the Apocalypse.

In Genesis 3 : 15 is the germ and mysterious outline of all prophecy concerning the enmity and conflict of the two seeds whose representatives have been in evidence in every age, but whose final personal manifestation the world will witness in that crisis toward which our race is rapidly moving — the crisis coincident with the return of our Lord.

In Genesis 3 : 24 is evidently implied a guarding, but much more a keeping and preserving of the tree of life; and yet later scriptures tell when and by whom the way to it shall be opened again, and Eve's great primal hope, Genesis 4 : 1, of a restorer of a paradise lost, at last after weary, waiting centuries be fulfilled.

In Genesis 5 : 24 is found the brief note touching a man who by thousands of years anticipated the highest form of redemption; that awaiting such as shall be alive at our Lord's return. In the light of typical and prophetic scriptures it is evident Enoch lived in the beginning of the crisis of the world before the flood. His prophecy in Jude is of the coming in judgment which is preceded by a translation.

In Genesis 5 : 29 comes before us the man who passed through that crisis. His deliverance was earthly, that of Enoch heavenly; one vertical, the other horizontal; the one corresponding to the rapture, the other to the apocalypse in judgment; one of heavenly calling, the other earthly, yet both men of God. He, too, was looked upon as the bringer of the promised rest, the remover of the curse: but the greater than Noah is yet to come; and before he comes and when he comes, the corruption and the judgment of the world shall be as in the days of Noah, Genesis 6 : 5-8.

In Genesis 12 : 1, 22 : 18, the seven-fold promise to Abraham and his seed contains the most magnificent hope ever known among men, and the secret consequently of all the contentions and plottings in the patriarchal families. And the promise of land and heirship of the world still belong to him, the seed of Abraham, who once came to his own possessions and his own people received him not, but who in due time will come again, to be acknowledged as heir and Lord at last.

In Exodus 3 : 14-15, 6 : 2-3 is given the great memorial name to be forever attached to the everlasting covenant as the pledge of all fulfilments, and these as seen in Genesis lie in the great Messianic age to come.

In Numbers 24 : 7-9 is foreseen the King and kingdom to be exalted. In 24 : 16-24 is outlined the whole course of human history until Messiah comes again. In Deuteronomy 18 : 15-19 is foretold the great Prophet who would speak with authority, who once came and spoke on earth, who is still speaking from heaven, and who is coming again to judge them who obey not his Gospel (Acts 3 : 22-23).

In Deuteronomy 32 : 1-43 we have the "compendious outline and the common key to all prophecy." It is the mould of Jewish and Gentile history; it confirms (32 : 8-9) Israel as the head and heart of the human family; it foresees Israel's apostasies to Gentile idols and Israel's punishments by Gentile hands; it declares the unchanging mercy of God according to the promises made to the fathers and announces the judgments in turn to come upon the proud, self-deifying Gentile oppressors and usurpers, and finally through Israel's deliverance, all the blessings which were foretold in Eden, and afterward promised to Noah, to Shem, to Abraham, shall come upon all nations.

Thus we see that the redemption of man is no experiment, no after thought, but the result of a plan extending through the ages revealed more clearly as the centuries passed.

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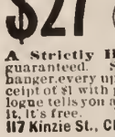

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"The Crucifixion" Drawing.

In a recent issue of THE CHRISTIAN HERALD. mention was made of what may prove to be a most valuable archæological discovery in the Palace of Tiberius on the Palatine Hill in Rome. It is a drawing representing the Crucifixion of Christ. The London *Graphic's* correspondent sends a most interesting description of the find. The picture is scratched on the level of the ground. close by the

"GRAFITO" OR CRUCIFIXION DRAWING.

side of one of the passages which lie under the structures adjoining the Bridge of Caligula. in the immediate neighborhood of the Clivus Victoriæ. The building is usually a gallery made by Caligula. to connect the Palace with the Forum. The corridor where it stands is so dark that a distinct photograph is impossible. It measures several feet in height. Professor Lanciani. the Director of the Egyptian Museum at the Vatican. to whom the discovery is due. claims that the scene represented is that of the Crucifixion. and he contends that the drawing was scratched on the wall by one of the soldiers of Pontius Pilate's guard who took part in the Crucifixion on Golgotha. He also claims that this is the first authentic record that has yet been discovered of the actual scene of the Crucifixion. He backs his contention by pointing out that. whereas in the drawing there are four figures named besides the one called Filetus, which Professor Marucchi takes to be Pilatus. St. John's Gospel speaks of four soldiers. The "Crestus" is already known as a rough Roman form of the name of Christ. Certain lines would appear to have been written under the word "Crestus" after the drawing was made. and if the latter represents the Crucifixion cannot possibly relate to it. Between the verses. and apparently written by the same hand that wrote the word Crestus. are the following words, as nearly as they can be deciphered:—

Virgis exact cœsus secretis moribus
Super palum virum fixum.

"Virgis cœsus." are a proper expression for "scourging with rods." and the words "super palum" may be accurately used to describe a death on the cross.

The Grafito (as the drawing is called) is puzzling the archæologists. Some contend that Professor Marucchi is mistaken. Professor Marucchi holds to his theory. A great point is made of the fact that behind the central figure there seems to have been a third cross. for it is still possible to distinguish a third ladder running at the same height as the others. and also a third rope hanging downwards like the others.

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The organist at the Moody meetings for a time past has been Victor Benke, who is the regular organist of THE CHRISTIAN HERALD'S Every Mission. Concerning his services. Rev. A. Dixon writes: "Mr. Benke is almost indispensable to the Moody meetings."

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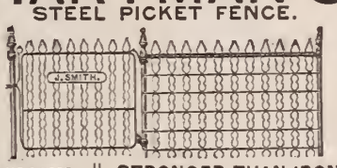

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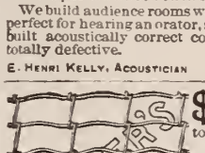

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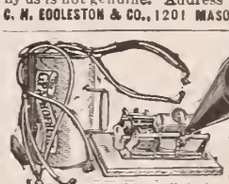

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VOLUME 21.—NUMBER 14.

Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, APRIL 6, 1898. PRICE FIVE CENTS.

Easter Morning

"AWAKE AND SING YE THAT DWELL IN THE DUST." (Isaiah 26: 19.)

Easter morning; budding flowers;
Light is dawning, life is ours!
The Sun of Righteousness ariseth
With healing in His wings.
Music from on high surpriseth
Earth with heavenly things.
Like an echo, all nature sings;
From far below the cadence rings;
Christ is risen, to-day rejoice!
Angels listen to human voice.
Resurrection—all is well
In our world—Immanuel!

—MARION WILLIAMS.

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Box. 60, Southern Pines, N. C. Please give name of the author of the poem beginning
Sometime, when all life's lessons have been learned.

The poem is by Mrs. May Riley Smith.

W. D. R., Nepesta, Colo. 1. When were New York and adjacent towns consolidated into Greater New York? 2. Give names of boroughs?

1 The charter for Greater New York was signed by the Governor, May 4, 1897, and went into operation Jan. 1, 1898. 2. Bronx, Manhattan, Brooklyn, Queens, Richmond.

F. L. S., Orion, Wis. Who are the reconcentrados?

They are Cuban farmers and agricultural laborers in the interior who were forced to leave their homes and crops and submit to being penned up in certain cities.

A CHRISTIAN HERALD reader, H. E. H., Gratersford, Pa. It is thought that the ship *Maine* might have been exploded by a submarine mine. Would you please tell us what a submarine mine is?

A submarine mine is a machine loaded with dynamite or other high explosive, and sunk under water. It is connected by electric wire with some point on shore, and can therefore be exploded by the pressure of a key from the shore, unlike a torpedo which explodes by concussion with an object striking it, or against which it is aimed. If the *Maine* was blown up by a submarine mine, some one on shore must have pressed a key, and sent the electric current through a wire to the mine, causing it to explode with the appalling results already known.

E. F. B., Schenectady, N. Y. The statement has been made here that the money sent through the General Relief Association in New York and Washington goes for the Spaniards and not for the Cubans, and I would like to know if that is so.

The story is unfounded. Every precaution is taken to prevent any diversion of the fund or supplies to other than the actual sufferers.

Reader, Albany, N. Y. What is the relative strength of the Japan or Russian navies?

According to latest Congressional reports "the development of the Japanese navy since the war is not to be described as progress; it is a cyclone, Japan being second only to England in naval activity, being ahead of France, much in advance of Germany, and vastly in the lead of Russia and the United States." For exact figures, we refer you to *Congressional Record*, March 24, 1898.

J. E. W., Wellington, Ohio, writes:

In THE CHRISTIAN HERALD, Feb. 16, the question is asked, "Where in the Bible is life compared to the path of an arrow?" In Psalms 18: 14 you will find it.

Our correspondent's interpretation is wrong, as the passage quoted refers to the arrows of the lightning, and not to human life. The passage enquired for can be found in the Apocrypha in *Wisdom of Solomon* 5: 12: "Or like as when an arrow is shot at a mark, it parteth the air which immediately cometh together again, so that a man cannot know where it went through."

A. G. A., Worcester, 1. How can I determine the difference between the time in Cape Town, South Africa, and Boston, Mass.? 2. What is the religious element of Cape Town?

1. Get from the office a map or globe by which you can calculate the time. 2. Part of all Protestant denominations, and of Roman Catholics, also.

Endeavor, New York City. 1. Do you consider free pews in [illegible] Independent? 2. As a general thing have they worked successfully where tried? 3. In your opinion has the rented pew to free pew system failed? 4. Is it well to employ a regular canvasser, or is it better that the pastor and officers of the church do the canvassing?

There is much to say on both sides of the question, which is one of vital interest to every church. Some find the free pew system a success, but in most cases it puts the pastor under the necessity of constantly appealing for funds to carry on the work of the church. Others, where great spiritual activity prevails, find the system satisfactory in all respects. On the other hand, where conservative methods are followed, reasonable pew rents, supplemented by the envelope system, are found the best. A family, and even individuals, like to have their own pew in the church. This combination of pew-rents and envelopes obviates continuous begging and usually places the church on a sound financial basis. THE CHRISTIAN HERALD would be pleased to have the opinions of its readers, clerical or lay, on this question, each writing from personal experience.

E. M., Taylor, Tex. 1. What is the origin of St. Patrick's day? 2. Is there any difference between a "March hare" and any other hare?

1. It is a festival celebrated in Ireland on the birthday of her "patron saint." 2. Hares are generally supposed to be particularly wild and frisky in March.

Some of our readers have written asking to be informed what they, with their small means can do toward helping Cuba. A gift of one dollar will do much. It will supply cornmeal rations for a whole day to a hundred persons, cornmeal being one cent a pound. It will provide a bacon ration to twenty persons, with bacon at five cents per pound. It will feed a family of five persons for nearly ten days, each member receiving three-quarter pounds of cornmeal and one-quarter pound of bacon daily. It will keep one person alive on these rations for over forty days. It will afford milk and bread for a little famine boy or girl for nearly thirty days. Many letters are received, asking information regarding the famine. To all who send for it, our illustrated Famine Pamphlet will be mailed free.

VIEW OF THE PORT OF KEY WEST, FLA.

Key West is the southernmost city of the United States, and is at the present time the scene of great naval activity in consequence of the Cuban troubles. It is the rendezvous of our fleet.

W. E. Wallace, Bogue, Kan., writes:

We wish to thank our friends who have responded to our appeal for literature made through THE CHRISTIAN HERALD. They will, perhaps be pleased to hear that since that time a church of forty-six members has been organized at Bogue, through the efforts of J. E. Wallace, evangelist of Lemmon, Neb. Nearly all our dear young people of Bogue and vicinity have come to Christ and been saved on the terms of the Gospel. We have received a number of periodicals and some books, for which we extend our sincere thanks.

S. E., Perryville, Md. 1. Do you think that a person who, in a fit of ungovernable rage, and when almost crazed by pain, cursed God, can ever hope for pardon? 2. Do you think that a member of a church, a teacher in Sunday School, would be justified in marrying a man who takes no interest in religion though he is willing to go to church occasionally and promises not to put any difficulty in the way of her attending to her religious duties?

1. We believe that such a sin, if sincerely repented of, would be freely forgiven. 2. Your own heart must answer your question. You who know the character of the man so much better than we can know it from your description, are in a better position than we to judge whether the difference between you on the matter of religion would prevent the cordial relations which should subsist between husband and wife. As you have probably been reminded, the Apostle Paul cautioned his readers (II. Cor. 6: 14–18), against being unequally yoked with unbelievers, but he was referring to idolaters whose religion was abominable, so that the passage does not seem to apply to such cases as the one you describe. There are some men so near to the kingdom of God, that association with a godly wife may win them to Christ, but you only can judge whether your influence is likely to succeed in this case.

R. J., New York. What would you advise a young man to do whose talents are of a literary nature, and who desires to use them to his best advantage?

Study the best literary models with the view of acquiring an easy and natural style. Magazine editors will inform you when you have submitted a MS. whether you can write acceptably. It is all hard work; there is no royal road.

A "Factory Boy," Harrisburg, Pa., sends these verses with a gift for Cuba:

I would not dare to say
That I live to my belief,
If I pray ten times a day,
And not heed Cuba's grief.
I'm only a factory boy,
My wages are very small;
But I come to her aid with joy,
And fulfill my Master's call.
The meagre mite enclosed.
I'll give as my little part,
Wishing 'twere many times as great
From the depths of a prayerful heart.

J. E. J., ——. While living in a distant town I united with a church of a different denomination from that of my father, in which I had been brought up. Returning home now, ought I to continue in the denomination I joined, or should I return to the denomination in which I was brought up?

It would depend on your reasons for making the change in the first instance. If on going to a distant town you united with another denomination because of a change in your conviction and because you believed that the principles of that denomination were more scriptural than the one in which you were brought up, the reasons which impelled you to make the change should keep you in the denomination you chose, unless you have changed your mind again. On the other hand, if the change was made merely because you liked the preacher, or because your new friends belonged to that denomination, we see no impropriety in your returning to the church of your youth.

J. S., Lanfinm, Mich. Is it known how Paul was killed?

The tradition is that he was beheaded by a Roman soldier with his sword. It is well supported, being mentioned by Clement who was living at the time, and by Eusebius and Jerome, who lived in the fourth century.

Willie H. Euchner, Machias, N. Y. I am a little boy, eight years old. Will you please tell me in the "Mail-bag" what gunpowder is made of, and how it is made?

Gunpowder is made of about 75 per cent. of saltpetre, about 12 to 15 per cent. of charcoal, and about 10 to 12 per cent. of sulphur. These ingredients are pulverized separately and mingled with water by methods and in proportions which vary in different factories

Constant Reader, Chicago, Ill. Would it be wrong for me as a Congregationalist to be baptized by immersion while still remaining a member of the Congregational Church? Some Baptist friends have convinced me that my baptism in infancy by sprinkling does not constitute valid baptism. I should like to be immersed but do not want to leave the church in which my parents and friends are members.

We do not know how your minister and fellow-members would regard your act, but as a matter of principle we see no objection your being immersed if you think it is the ri mode. You can be just as good a membe the Congregational Church after immers as before, unless you stir up dissension trying to get others to follow your exam In any case you should obey your conscie if you have considered the question caref in all its aspects.

C. R., Meola, Pa. How many American missio ries are there in foreign lands, and to what nominations do they belong?

The latest figures we have are those of summer. There were then 3,562 Ameri missionaries, of whom 2,057 were women. Presbyterians had 348 men and 514 wor the Episcopalians 67 men and 50 women; Baptists 203 men and 309 women; the Me dists 329 men and 457 women; the Congr tionalists 192 men and 351 women; the oth have been sent out by mission boards of al twenty denominations.

M. D. B., Clumber, Canada. What does the w "Ibid" after a quotation mean?

It is a contraction of the Latin word *ibia* which means, in the same place. When you see the word, look to the quotation ceding it which will give you the name of author or book from which both quotati are taken.

Friend, Conquest, N. Y. I send a problem w you can use your own judgment about p ing:

There were two that died who never were bo
Two were born who never died,
And there were two who spake but never lie

Many of our readers send us Scrip problems, the majority of which, however, so obvious that almost every Bible stu could solve them at once.

Bell H., Woodglen, Pa. What are the length height of the Brooklyn Bridge and what d cost?

Total length of the bridge is 6,537 feet; river span is 1,595 feet, 6 inc Clear height of bridge in cent river span is 135 feet; heigh floor at towers above high w 119 feet, 3 inches. Total cos bridge to December 1, 1897, al $21,000,000.

S. H. M., Philadelphia, Pa. a business man selling goo the road. Do you think th a Christian, I would be li and acting consistently, and Christian should, if I wer offer perquisites to engin and purchasing agents of business houses, etc., in ord sell them my goods?

Your own conscience shou able to answer this question. purchasing agent is paid a s by his employer, or emplo to attend to purchases. To him a "perquisite" is to him a bribe. In at least State of the Union it is a c inal offence for an employe accept "perquisites" under circumstances, and there ca no doubt that it is mo wrong. The person who o the "perquisite" is, of co equally guilty. He is eithe ducing the purchasing agent what he ought to do witho a bribe, or he is leading him t tray the interests of his emplo The practice is most dem izing, as well as dishonest.

C. F., Wells, Pa. Will you send the Oxford day School Teachers' Bible to an old subs in renewing his subscription, and if so, much extra must I pay?

Minion type, International Teachers' with THE CHRISTIAN HERALD, will be se $2; the Long Primer International Teac Bible, with CHRISTIAN HERALD, for $3. offer is open to renewals.

B. C. Baynes, Lawson, Mo. It would be be you to address directly to the company concer which you inquire at the number on Cor street, New York City, mentioned in your ——H. E. Bracy, Whitesboro, N. Y. Clothing to THE CHRISTIAN HERALD and acceptabl the use of sufferers in Cuba, will of course b warded to Cuba, free of any charge to the con tor. It should be remembered in the selecti clothing that Cuba is a very warm country very light clothing only is comfortable, and shoes, for the poorer class of people who const the majority of the reconcentrados, are a ran my.——Mr. W. E. Bowers, of Mullen, Nebr a picture of whose Sunday School recently p peared in THE CHRISTIAN HERALD, writes t that if "A Friend" will send literature to the day School, it will be gladly received, and th possible use made of it.——M. K. Wyckoff, ware county, Penn. The World-Wide Encyc dia, published by THE CHRISTIAN HERALD without a peer as an up-to-date encyclopedia. $11.50 cash, or $13 in instalments: $1 previo delivery, and $1 a month for twelve months later.——Reader, Alexandria, Mo. Cards s not enter into the category of a Christian's a ments. They have proved the beginning o downfall of multitudes.——Benjamin S., Ne N. J. The act in question was one to license i ality: hence the opposition to it on the p Christian women everywhere.——H. E. H., Pa. It is a mine placed under the surface of the wate exploded either by contact or by electricity the shore.——Mrs. M. E. J., Greenwich, N. They called it a "friendly visit."——Colee Holland, N. Y. Yes to both questions.——M. E. C., Westchester, Pa. The same hymn, un tionably.—Troubled, Irvington, Ind. 1. Yes.

AN IMPRESSIVE FUNERAL.

A Great Gathering Attends the Obsequies of the Men who Died in the Bowery Mission Fire—Vicar Kimber's Touching Address.

ON Wednesday morning, March 23, the last words were said over the mortal remains of nine of the unfortunate men who perished in the Bowery Mission fire: and they were laid away by loving Christian hands in Mount Olivet Cemetery, Long Island. The funeral services at St. Augustine's Chapel, No. 107 Houston street, were conducted by the Vicar, Rev. Arthur C. Kimber, and his assistants Rev. G. A. Mck.Dyess, Rev. William Du Hamel, and Rev. C. M. Beers. St. Augustine's Chapel, between the Bowery and Second avenue, is one of the East-side missions of Trinity Parish. A near neighbor to the Bowery Mission, it stretched out the hand of Christian help and sympathy as soon as the disaster was known, through its Vicar who immediately wrote, offering the chapel and his services in the last sad office for the dead. Rev. Dr. Morgan Dix, the Rector of the famous and historic old Trinity Church, confirmed this action in a letter of earnest condolence.

REV. DR. A. C. KIMBER.

Long before the hour for opening a great crowd had gathered in front of the doors, despite of the murky weather and dull skies that seemed ready to weep for the nameless dead. Uniformed police guarded the imposing entrance of the church, like kindly sentinels, to regulate the movements of the crowd, which was a very orderly one. The seating capacity of St. Augustine's is 1,200, and it was taxed to its utmost to accommodate the gathering, which was such as is rarely seen inside of a church. One could tell by the hard, worn faces what manner of men and women the larger number of them were, yet down many of their faces tears of pity stole silently as the solemn and beautiful Protestant Episcopal service proceeded. In front of the chancel lay nine coffins, draped in black. The caskets were handsome ones, with silver trimmings. On each the name-plate bore, instead of the unknown name, the inscription: "St. John's Gospel. Chap. 14th, 1st to 3d verses." Upon each coffin lay a wreath of beautiful flowers, offerings from Mrs. Sarah J. Bird, "Mother" of the lost boys of the Bowery," and the ladies who are her assistants in the Gospel Settlement at No. 91 Clinton Street. No act of kindness was lacking that even a mother's hand could have rendered. Through the stained glass windows, back of the chancel, the light, though outside skies were gray, fell in, warm and gracious, and fell like a benediction on caskets and flowers. Several pews near the front were filled by managers and attaches of the Bowery Mission, the editorial and business staff of THE CHRISTIAN HERALD, and by representatives from many Missions in New York, Brooklyn, Staten Island and Jersey City.

The nine poor fellows in the coffins were nameless, unclaimed dead. Ten days the Coroner had waited, and the funeral had been deferred, in order that some distant friends might come forward and say in loving words, "This poor clay is mine." Two of the eleven who perished had been identified, and the family of one had claimed the sad privilege of interment; that of the other being too poor. THE CHRISTIAN HERALD had intervened and met all expenses. The nine remaining were "no man's kindred." Perhaps they had died to love and life long before that sad Sabbath morning of March 13, when, who knows but that "purified as by fire," their souls went up to God. It is the friendless, the nameless, the unclaimed, the broken-hearted that the Bowery Mission shelters. And its nameless, unclaimed dead were not unmourned. They were the dead of THE CHRISTIAN HERALD. They had no kinsman to send word, "I am sorry," but from distant Cuba their faithful friend, Dr. Klopsch, struggling to save starving multitudes, cabled: "The terrible disaster at the Bowery Mission makes my heart bleed. I would return immediately, but with thousands dying around me, my duty is here." And all that outward reverence and inward grief could do to honor those nameless men was done, and heartfelt tears were shed. In the place of the mourners—where no kindred sat—the "Mother of the Bowery boys" wept as for her own; gentle young women and consecrated mission workers, shed the dew of their pure tears upon these men who, sometime, must have been a mother's, a wife's, a sister's or a daughter's beloved one, but whom now none remembered, none claimed. In the officers of the Mission, and John H. Wyburn, its superintendent, there was the sorrow of brothers, of men for men, whose souls as well as bodies they had sought to save, the love of the laborer for that for which he hath labored.

"Oh, God of Bethel, by whose hand
Thy people still are fed;
Who through this weary pilgrimage
Hast all our fathers led.

"Oh, spread thy sheltering wings around,
Till all our wanderings cease,
And at our Father's loved abode,
Our souls arrive in peace!"

So sang the white-robed choir, as they filed into the church and took their places in the chancel. And then as the Vicar and his assistants came up the aisle, clear and distinct rose the beautiful words: "I am the Resurrection and the Life, saith the Lord." And again the choir was heard chanting: "Lord, let me know mine end and the number of my days." Rev. William Du Hamel read the lesson, that most beautiful of beautiful chapters, 1. Cor. 15: "Now is Christ risen from the dead and become the first fruits of them that slept." After which, as with one voice the people sung, "Nearer My God to Thee." From the pulpit Rev. Dr. Kimber made a brief and impressive discourse, he called attention to the uncertainty of life, and to the swiftness and suddenness with which the death-message often comes. "What happened to these men," he said, "might happen to any one of us. An hour or two after retiring to their rest, death met them suddenly, as death may meet us any night. We trust they rest in hope. The mercy of God is beyond measure. But would each and all of us who are here to-day be ready to meet death at a moment's notice. We surely should seek to stand prepared, to be always ready to face our God—always ready for swift and sudden journey to that better land which is our true home. Nothing should interfere with this preparation. Temptations should not. Trials should not. Temptations and trials are but opportunities to prove what manner of men we are; they are but sent to force our footsteps into the narrow path which leads to our Father's house where the many mansions are." When the preacher's words were ended, choir and people sang the Gospel hymns, "I Need Thee every Hour," and "Jesus, Lover of my Soul." Then followed the solemn prayer of committal, the minister saying: "Forasmuch as it hath pleased Almighty God in his wise providence to take out of this world the soul of our deceased brother, we therefore commit his body to the ground," while the slow, sad music of the organ wailing through the church changed presently as a sweet female voice sang softly Handel's "I know that my Redeemer liveth." Together, people and pastors said the Lord's prayer, and "O Lord Jesus Christ, who by thy death didst take away the sting of death; grant unto us, thy servants, so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee and awake up after thy likeness."

THE FUNERAL SERVICES IN ST. AUGUSTINE'S CHAPEL.

The choir singing the recessional hymn, "Brief Life is here our Portion," marched down the centre aisle and pausing at the inner church door formed into line on each side, and through this singing, white-robed line, the nine coffins were borne to the hearses, and thence, accompanied by the clergy and members of the congregation, to their peaceful rest at Mount Olivet Cemetery.

St. Augustine's is a church for the people, for such as the Bowery Mission shelters: and the spirit which prompted Dr. Kimber to arrange the beautiful song-service and his church to bear expenses of the large choir, singers and soloist, is that spirit of fraternal sympathy which makes Christianity a light that cannot be hid. Rev. Stephen Merritt and Frank E. Campbell, of the Stephen Merritt Burial Co., had charge of the funeral.

BEFORE THE CHURCH.

BRINGING OUT THE CASKETS AFTER THE SERVICES.

THE METROPOLITAN PULPIT

THE FIELD OF BLOOD.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Acts 1: 19, ... } **Aceldama, that is to say, the field of blood.**

THE money that Judas gave for surrendering Christ was used to purchase a graveyard. As the money was blood-money, the ground bought by it was called in the Syriac tongue, "*Aceldama*," meaning "The field of blood." Well, there is one word I want to write to-day over every race-course where wagers are staked, and every pool-room, and every gambling saloon, and every table, public or private, where men and women bet for sums of money, large or small, and that is a word incarnadined with the life of innumerable victims—*Aceldama*.

The gambling spirit, which is at all times a stupendous evil, ever and anon sweeps over the country like an epidemic, prostrating uncounted thousands. There has never been a worse attack than that from which all the villages, towns, and cities are now suffering.

While among my hearers and readers are those who have passed on into the afternoon of life, and the shadows are lengthening, and the sky crimsons with the glow of the setting sun, a large number of them are in early life, and the morning is coming down out of the clear sky upon them, and the bright air is redolent with spring blossoms, and the stream of life, gleaming and glancing, rushes on between flowery banks, making music as it goes. Some of you are engaged in mercantile concerns, as clerks and book-keepers, and your whole life is to be passed in the exciting world of traffic. The sound of busy life stirs you as the drum stirs the fiery war-horse. Others are in the mechanical arts, to hammer and chisel your way through life, and success awaits you. Some are preparing for professional life, and grand opportunities are before you; nay, some of you already have buckled on the armor. But, whatever your age and calling, the subject of gambling about which I speak to-day is pertinent.

Some years ago, when an association for the suppression of gambling was organized, an agent of the association came to a prominent citizen and asked him to patronize the society. He said: "No, I can have no interest in such an organization. I am in no wise affected by the evil." At that very time his son, who was his partner in business, was one of the heaviest players in a famous gambling establishment. Another refused his patronage on the same ground, not knowing that his first book keeper, though receiving a salary of only four thousand dollars, was losing from fifty to one hundred dollars a night. The president of a railroad company refused to patronize the institution, saying: "That society is good for the defense of merchants, but we railroad people are not injured by this evil," not knowing that, at that very time, two of his conductors were spending three nights of each week at faro tables in New York. This evil strikes at the whole world.

Gambling is the risking of something more or less valuable in the hope of winning more than you hazard. The instruments of gaming may differ, but the principle is the same. The betting and dealing cards, however full of temptation, is not gambling unless stakes are put up, while on the other hand, gambling may be carried on without cards, or dice, or billiards, or a ten-pin alley. The man who bets on horses, or elections, or battles, the man who deals in "fancy" stocks, or conducts a business which hazards extra capital, or goes into transactions without foundation but dependent upon what men call "luck" is a gambler.

Whatever you expect to get from your neighbor without offering an equivalent in money, or time, or skill, is either the product of theft or gaming. Lottery tickets and lottery policies come into the same category. Bazaars for the founding of hospitals, schools, and churches, conducted on the raffling system, come under the same denomination. Do not, therefore, associate gambling necessarily with any instrument, or game, or time, or place, or think the principle depends upon whether you play for a glass of wine or one hundred shares of railroad stock. Whether you patronize "auction pools," "French mutuals," or "book-making," whether you employ faro or billiards, rondo and keno, cards or bagatelle, the very idea of the thing is dishonest; for it professes to bestow upon you a good for which you give no equivalent.

This crime is no newborn sprite, but a haggard transgression that comes staggering down under a mantle of curses through many centuries. All nations of the earth, both barbarous and civilized, have been addicted to it.

But now the laws of the whole civilized world denounce the system. Enactments have been passed, but only partially enforced, and at times not enforced at all. The men interested in gaming houses, and in jockey clubs, wield such influence by their numbers and affluence, that the judge, the jury, and the police officer must be bold indeed who would array themselves against these infamous establishments. The House of Commons of England actually adjourns on Derby Day that members may attend the races; and in the best circles of society in this country to-day are many hundreds of professedly respectable men who are acknowledged gamblers.

Men wishing to gamble will find places just suited to their capacity, not only in the underground oyster-cellar, or at the table back of the curtain, covered with greasy cards, or in the steamboat smoking cabin, where the bloated wretch with rings in his ears deals out his pack, and winks in the unsuspecting traveler—providing free drinks all around—but in gilded parlors and amid gorgeous surroundings. This sin works ruin, first, by providing an unhealthful stimulant. Excitement is pleasurable. Under every sky and in every age men have sought it. We must at times have excitement. A thousand voices in our nature demand it. It is right. It is healthful. It is inspiriting. It is a desire God-given. But anything that first gratifies this appetite and hurls it back in a terrific reaction, is deplorable and wicked. Look out for the agitation that, like a rough musician, in bringing out the tune plays so hard he breaks down the instrument! God never made a man strong enough to endure the wear and tear of gambling excitements.

A young man having suddenly inherited a large property, sits at the hazard tables, and takes up in a dice-box the estate won by a father's lifetime's sweat, and shakes it and tosses it away. Intemperance soon stigmatizes its victim, kicking him out, a slavering fool, into the ditch, or sending him, with the drunkard's hiccough, staggering up the street where his family lives. But gambling does not in that way expose its victims. The gambler may be eaten up by the gambler's passion, yet you only discover it by the greed in his eyes, the hardness of his features, the nervous restlessness, the threadbare coat, and his embarrassed business. Yet he is on the road to ruin, and no preacher's voice, or startling warning, or wife's entreaty, can make him stay for a moment his headlong career.

The infernal spell is on him; a giant is aroused within; and though you bind him with cables, they would part like thread, and though you fasten him seven times around with chains, they would snap like rusted wire; and though you piled up in his path heaven-high Bibles, tracts, and sermons, and on the top should set the cross of the Son of God, over them all the gambler would leap like a roe over the rocks, on his way to perdition. "Aceldama, the field of blood!"

Again, this sin works ruin by killing industry. A man used to reaping scores or hundreds of dollars from the gaming-table will not be content with slow work. He will say, "What is the use of trying to make these fifty dollars in my store, when I can make five times that in half an hour by the dice." You never knew a confirmed gambler who was industrious. The men given to this vice spend their time, not actively employed in the game, in idleness, or intoxication, or sleep, or in corrupting new victims.

Any trade or occupation that is of use is ennobling. The street sweeper advances the interests of society by the cleanliness effected. The cat pays for the fragments it eats by clearing the house of vermin. The fly that takes the sweetness from the dregs of the cup compensates by purifying the air and keeping back the pestilence. But the gambler gives not anything for that which he takes. I recall that sentence. He does make a return; but it is disgrace to the man that he fleeces, despair to his heart, ruin to his business, anguish to his wife, shame to his children, and eternal wasting away to his soul. He pays in tears and blood and agony and darkness and woe.

Furthermore, this sin is the source of dishonesty. The game of hazard itself is often a cheat. How many tricks and deceptions in the dealing of the cards! The opponent's hand is oftimes found out by fraud. Cards are marked so that th may be designated from the back. I pert gamesters have their accomplic and one wink may decide the game. T dice have been found loaded with plat so that doublets come up every ti These dice are introduced by the gar lers unobserved by the honest men w have come into the play, and this accou for the fact that ninety-nine out of a h dred who gamble, however wealthy wh they began, at the end are found to be pc miserable, haggard wretches, that wo not now be allowed to sit on the doors of the house that they once owned.

In a gaming-house in San Francisc young man having just come from mines deposited a large sum upon the and won twenty-two thousand dollars. the tide turns. Intense anxiety comes on the countenances of all. Slowly cards went forth. Every eye is fix not a sound is heard until the ace is vealed favorable to the bank. There shouts of "Foul! Foul!" but the keep at the tables produce their pistols, and uproar is silenced, and the bank has w ninety-five thousand dollars. Do you this a game of chance? There is chance about it.

Notice also the effect of this cr upon domestic happiness. It has sent ruthless ploughshare through hundred families, until the wife sat in rags, the daughters were disgraced, and sons grew up to the same infamous p tices, or took a short cut to destruct across the murderer's scaffold. He has lost all charms for the gambler. I tame are the children's caresses an wife's devotion to the gambler! H drearily the fire burns on the dome hearth! There must be louder laugh and something to win, and something lose; an excitement to drive the he faster, fillip the blood and fire the imag tion. No home, however bright, can k back the gamester. The sweet call f love bounds back from his iron soul. all endearments are consumed in the of his passion.

When things go wrong at a gam table they shout: "Foul! foul!" C all the gaming-tables of the world l out: "Foul! foul! Infinitely foul!"

"Gift stores" are abundant through the country. With a book or knife sewing-machine, or coat, or carriage, th goes a prize. At these stores people something thrown in with their purch It may be a gold watch, or a set of sil a ring, or a farm. Sharp way to get unsalable goods. It has filled the l with fictitious articles, and covered our population with brass finger-rin and despoiled the moral sense of e community, and is fast making us a tion of gamblers.

The Church of God has not see willing to allow the world to have all advantage of these games of chance. church bazaar opens, and toward the e it is found that some of the more valu articles are unsalable. Forthwith, the conductors of the enterprise conclude they will raffle for some of the valu articles, and, under pretense of anxiet make their minister a present or ple some popular member of the church, cinating persons are dispatched thro the room, pencil in hand, to "so shares," or perhaps each draws for own advantage, and scores of people home with their trophies, thinking tha is all right, for Christian ladies did embroidery and Christian men did raffling, and the proceeds went towar new communion set. But you may dep on it, that as far as morality is concern you might as well have won by the cr of the billiard hall or the turn of the d box. Do you wonder that churches bu lighted, or upholstered by such processe that come to great financial and spiri decrepitude? The devil says: "I hel to build that house of worship, and I h as much right there as you have;" for once the devil is right. We do read that they had a lottery for build the church at Corinth, or at Antioch for getting up an embroidered surp for St. Paul. All this I style ecclesia cal gambling. More than one man wh destroyed can say that his first step on wrong road was when he won someth at a church fair.

The gambling spirit has not stop for any indecency. There transpired Maryland a lottery in which people dr for lots in a burying-ground! The mod

ONLY Love like Christ's can persist in unselfish service. Persist, keep on, press forward. Forget injuries. Forgive neglect. Stand at the door and knock. Keep the door ajar for the prodigal. Set a candle in the window at midnight for the wanderer. Only Love can do these miracles. The mother can watch longer than the doctor; the shepherd will endure longer than the hireling. Pity will spare when the law will destroy. What is it that is troubled on every side, yet not distressed; perplexed but not despairing; persecuted but not forsaken; cast down but not destroyed—What is it? It is faith that works by Love.

THE MESSAGE OF EASTER.

hat of betting about everything is pro ctive of immense mischief. The mo healthful and innocent amusements of chting and base-ball playing have bec the occasion of putting up excited and extravagant wagers. That which to any has been advantageous to body and mind, has been to others the means of ancial and moral loss. The custon is pernicious in the extreme, where scos of men in respectable life give themselves up to betting, now on this boa now on that; now on this ball club, ow on that. Betting that once was chi y the accompaniment of the race-cou e. is fast becoming a national habit, and in some circles any opinion advanced on ance or politics is accosted with the interogation: "How much will you bet on it, sir?"

his custom may make no appeal to slo lethargic temperaments, but there are in the country tens of thousands of qui , nervous, sanguine, excitable temperaments, ready to be acted upon, and the feet will soon take hold on death. For some months, and perhaps for years, one will linger in the more polite and fashionable elegant circle of gamesters, but, after awhile their pathway will come to the fatal plunge.

Shall I sketch the history of the gambler Lured by bad company, he finds his way into a place where honest men ought never to go. He sits down to his first game, but only for pastime and the desire of being thought sociable. The partners deal out the cards. They unconsciously play into Satan's hands, who takes all the tricks and both the players' souls for trumps— he being a sharper at any game. A slight stake is put up, just to add interest to the play. Game after game is played. Larger stakes and still larger. They begin to move nervously on the chairs. Their brows lower, and eyes flash until now they who win and they who lose, fired alike with passion, sit with set lips, and compressed lips, and clenched fists, and eyes like fireballs that seem starting from their sockets, to see the final turn before it comes; if losing, pale with envy and tremulous with unuttered oaths cast back red-hot upon the heart— or winning—with hysteric laugh—"Ha, ha! have it!"

A few years have passed, and he is only the wreck of a man. Seating himself at the game, ere he throws the first card, he kisses the last relic of his wife—the marriage-ring which sealed the solemn vows between them. The game is lost, and staggering back in exhaustion he dreams. The bright hours of the past mock his agony, and in his dreams, fiends with eyes of fire and tongues of flame circle about him with joined hands, to dance and sing their orgies with hellish chorus, chanting, "Fill, brother!" kissing his clammy forehead until their loathsome locks, flowing with serpents, crawl into his bosom, and sink their sharp fangs and suck up his life blood, and coiling around his heart pinch it with chills and shudders unutterable.

Take warning! You are no stronger than tens of thousands who have by this practice been overthrown. No young man in our cities can escape being tempted. Beware of the first beginnings! This road is down grade, and every instant increases the momentum. Launch not upon the treacherous sea. Splint hulks strew the beach. Everlasting storms howl up and down, tossing unwary craft into the Hell Gate. I speak of what I have seen with my own eyes. To a gambler's death-bed there comes no hope. He will probably die alone. His former associates come not nigh his dwelling. When the hour comes, his miserable soul will go out of a miserable life into a miserable eternity.

As his poor remains pass the house where he was ruined, old companions may look out for a moment and says "There goes the old carcass—dead at last;" but they will not get up from the table. Let him down now into his grave. Plant no tree to cast its shade there, for the long, deep, eternal gloom that settles there is shadow enough. Plant no "forget-me-nots" or eglantines around the spot, for flowers were not made to grow on such a blasted heath. Visit it not in the sunshine, for that would be mockery, but in the dismal night, when no stars are out, and the spirits of darkness come down, and ride on the wind, then visit the grave of the gambler.

EASTER WEEK IN ROME.

A Season of Social and Spiritual Activities—Catholics Embracing Protestantism and Uniting with the Waldensian Church.

WE reached Rome before Holy Week in ample time for the celebrations. An acquaintance met us at the railway station and escorted us

THE PONTE ROLTO, A FAMOUS ROMAN BRIDGE.

to our hotel, explaining as the cab wheels rumbled over the Belgian pavement: "This *pension* is said to be the best in all Rome, though that may not be saying much, for Rome is not notable for good pensions. It has, however, a fine location, is owned by the Pope, has a lift, and an obliging *concierge*. My friend, the *directeur*, will provide every comfort. He will not expect you to observe the fasts, for he understands that you are Protestants."

We found Signor P.—— accommodating. The other *pensionnaires* were Italians and French, with a sprinkling of Germans and Irish, several English people, two Russians, and a few Egyptians. Wednesday before Easter we went to St. Peter's to hear the *Tenebrae* and the *Miserere*, taking extra wraps, also a newspaper which we put under our feet to lessen the chill from the marble floor. The Pension Directeur gave us camp-chairs as he saw us depart, saying, "Keep these until after Easter, you will need them in the churches," and swinging them from our arm, we carried them easily, and were glad of their comfort, for few seats are provided in the great cathedrals. St. Peter's is the Pope's church, and the choir unexcelled. Many members of this choir are heavily bearded men, others, bald-headed. One especially sweet-voiced soprano, is called "the Pope's angel." The audience was very large. But St. Peter's is so vast, that even an immense audience will not half fill the building. The service was full of surprises. Groups of priests would chat familiarly, even jollily, within a few steps of the worshippers. They seemed as unconcerned as if in their own dwelling.

At the conclusion of the Tenebrae, one of the Cardinals exhibited the "sacred relics" from a loggia, far up above the high altar, under which St. Peter is said to be buried. All the people, excepting a few others like ourselves, devoutly knelt. The effect was theatrically perfect. All lights were extinguished, except the tiny myriad lamps about St. Peter's tomb, and four great candles, high up in the loggia, revealing the brilliance of the Cathedral. Below in the gloom the people knelt, and with rapt faces far down the shadowy aisles, they crossed themselves. Exquisite chimes rang out, as each relic was held in view. The relics were each set in jewelled frames, and seemed ablaze with light and color. The most absurd claims are made with regard to these so-called relics.

On Good Friday, the churches are plunged in darkness, and the Pope decrees that the faithful must now ascend the Scala Santa, (sacred stairs). The steps are thronged with all sorts and conditions of people. These are the stairs.—so they say in Rome.—that our Saviour once trod. Certain it is that these are the very steps which Luther commenced to ascend, and upon which he renounced his old faith, stood upright, and walked down, the great reformer.

The steps of marble, covered with wood for protection, were brought from Jerusalem, it is said, in the year 326, by the Empress Helena. "Indulgences" are granted at the base.

The day before Easter is spent largely in preparations for the morrow. All the Easter meats, wines, cakes, indeed, everything that is to be eaten on Easter Sabbath, must be in readiness. The cakes are iced in pink and white, with a lamb in the centre, and are usually put upon the table in the hall for a blessing. This is an old-time custom freely indulged in in Rome.

Easter Sunday was gay with music and flowers. Early in the morning our directeur brought us a vase full of delicious white blossoms, wishing us Happy Easter. The table was exquisitely decorated for every meal. For example, colored eggs were served at breakfast on an oval platter, the platter entirely covered with heliotrope. People who had observed severest fasting indulged in freest feasting. There was a great variety of table delicacies, rich meats, and many wines. The Pope had administered early mass in the Sistine Chapel, a mass very difficult to attend. The entire day was afterwards given by Romanists to vesper service in St. Peter's or other churches, also to amusement, and evening parties.

The most impressive sight of all to us, was witnessing nineteen Catholics uniting with the Waldensian Church in Rome, on Easter day. We had attended the communion service in the Waldensian Church, and, at the close of the sermon, the Rev. Dr. Prochet called the names of nineteen people, mostly men. They stood in line before the pulpit, and then and there renounced their old faith, and took the most sacred, solemn vows of Protestantism. Later, Dr. Prochet gave to each the bread and wine, with the words: "This do in remembrance of me." And as we partook of the sacrament, side by side, with these earnest, thoughtful, staunch, true-hearted Protestants, we felt at home and that we had been with Jesus. EMMA J. GRAY.

THE BASILICA OF ST. PETER'S CATHEDRAL.

How a Famous Hymn Was Written.

"Write something for us to sing at the service to-morrow morning."

Dr. Shepley, vicar of Wrexham, said this to his son-in-law, Reginald Heber in 1819. Dr. Shepley was to preach next day in behalf of foreign missions and he was chatting over the subject of his discourse with a few friends. Heber, already known as writer of impromptu verse, withdrew to another part of the room and soon returned with the three first stanzas of "From Greenland's Icy Mountains," just as we sing them now, except that in the seventh line of the second verse, he wrote "savage," which he afterward changed to "heathen." Dr. Shepley was satisfied, but Heber was not until he added the triumphant fourth stanza, beginning, "Waft, waft, ye winds his story." In 1823 Heber went as a missionary to India, where he died after three years of patient and loving service.

A Great Gathering in the Black Belt.

Seventh Annual Tuskegee Farmers' Conference—Interesting Resolutions—Booker T. Washington's Reward.

THE Tuskegee Farmers' Conference, of which institution our readers have had recent account, has lately concluded its seventh annual session. Over 2,000 negroes and many white people were in attendance. Besides the large Alabama contingent, delegations from Georgia, South Carolina, Florida, Mississippi, and Texas indicate the rapid spread of the conference idea throughout the South, and justify the noble hope and labor of Professor Booker T. Washington, its promoter. Professor Washington's opening address of earnest and practical advice bore fruit in the final resolutions and recommendations of the Conference, which emphasized the present value, and further need of such outside influences as had been effectual in stimulating educational movements in the race. Since eighty-five per cent. of the Gulf State negroes live by agriculture, agricultural training was insisted upon. Purchase of land, if only in small tracts, while land is cheap, and occupation of Government lands was recommended; and men were urged to replace, as fast as possible, the one room cabin with decent houses. Educated young men and women were reminded of their obligation to share their benefits with less fortunate fellows. Thriftlessness and extravagance, and the system of mortgaging crops were deplored, and negroes were urged to raise their own food supplies. The formation of local farmers' conferences throughout the South was recommended. Speeches and reports, encouraging and doleful, were colored by that ready wit and humor for which the negro character is well known.

A Unique Reproof.

Perhaps our readers may be interested in the following account of the novel way in which a minister called his flock's attention to their neglect of church duties:

When the people came into the Central Christian Church, of which many of the wealthiest citizens of St. Louis are members, Sunday evening, March 20, they saw that the pulpit was draped in mourning. There were many speculations as to the cause, but it was not known until the pastor, the Rev. Frank G. Tyrrell, arose and stated at the beginning of the services that the mourning was for the vacant pews during the week of the revival meetings. He added that these absentees had promised him their support, but had not attended a meeting; therefore he thought it proper to drape his pulpit in mourning, and he added that if the attendance was not better, the entire church would be draped. As a result of this unique move the church was soon crowded, and every one of the hitherto vacant pews occupied.

The Sunday School

THE TRANSFIGURATION.

Sunday School Lesson for April 17. Matt. 17: 1-9. Golden Text, John 1: 14.

BY MRS. M. BAXTER.

NEARLY two-thirds of the time of Christ's ministry on earth was already gone, and things were rapidly occurring to bring about the final crisis. The confession of Peter, "Thou art the Christ, the Son of the living God" (Matt. 16: 16), had prepared the way for his announcing the truth unwelcome to his disciples, of his coming humiliation, his cross, and passion. Peter, especially, had taken upon himself to rebuke his Lord, and attempt to set him right; only drawing forth the further statement that whosoever would follow him must also deny himself, take up his cross, and follow him.

How incomprehensible to disciples who had only a one-sided view of the Scriptures! And yet, at the same time, he spoke of glory: "For the Son of man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works. Verily, I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom" (Matt. 16: 16-28).

The words fell on unopened ears and on closed hearts. Were they then in vain? Never. They were spoken to be brought to their remembrance by the Holy Spirit when the time should come (John 14: 26; 16: 4). Now, in our own day, many things are said which those who are not ready for him will understand when "they that wait for him," shall have been taken away, and they themselves shall be left (Matt. 24: 40). This shall precede his coming again in his glory, for that cannot be until all his true saints left on earth shall have been also taken away, for he will bring them again with him when he comes. In his tenderness and compassion, the Lord did not reprove them, but gave them for the eye as well as for the ear, what the Holy Spirit should, later on, explain to them.

Six days later, says the evangelist, "Jesus taketh Peter, James and John, his brother, and bringeth them up into a high mountain apart, and was transfigured before them, and his face did shine as the sun, and his raiment was white as the light." Did the disciples connect this vision of glory with his words about the Son of man coming in his kingdom? Did they understand that his kingdom was "not of this world?" (John 18: 36). Why then was it that even after the resurrection of Christ, after he had "opened their understanding that they might understand the Scriptures," they could ask him, "Wilt thou at this time restore the kingdom to Israel?" (Acts 1: 6). They had not yet learned to be citizens of heaven (Phil. 3: 20), they were not yet pilgrims and strangers on the earth, they could not yet sit with Christ in heavenly places because they were not yet filled with the Spirit.

But Christ, the Word made flesh, whose flesh was yielded to the Eternal Word, was interested in a kingdom of light and glory and life; men over whom death had no power were there with him. "There talked with him two men who were Moses and Elias, who appeared in glory and spoke of his decease, which he should accomplish at Jerusalem" (Luke 9: 30). Heavenly beings, which had been men on earth, and who understood what the disciples did not understand; the coming humiliation, death and resurrection of our Lord; glorified human beings conformed to his likeness, understanding and entering into his purposes, such is the kingdom of the Son of man, which the disciples did not and could not understand. "Eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him" (1. Cor. 2: 9).

This was one flash of glory let into the life of the three disciples, but they were out of their element in it; it was something incomprehensible, to which as yet they did not belong. While, by the heavenly ones, words were being spoken, on which the destiny of myriads of human beings should hang, the earthly ones "were heavy with sleep," (Luke 9: 32, R.V.), and it was only when they were fully awake that "they saw his glory and the two men that stood with him." And Peter, ever ready to speak, whether appropriately or not, answered and said to Jesus: "Rabbi, it is good for us to be here, and let us make three tabernacles; one for thee, one for Moses, and one for Elijah. For he wist not what to answer, for they became sore afraid." (Matt. 17: 4-6). How much better to say nothing when we do not know what to say! How mighty in power was the silence of the Lord Jesus when he answered not a word!

"It is good for us to be here," was the utterance of Peter. How little had he learned the lesson of the Lord's Prayer to make his own interests subservient to those of God! How little he yet knew how to seek first the Kingdom of God and his righteousness, and then all the other things needful should be added unto him! When a man knows not what to say and is off his guard, the real man, his true self comes out. Peter's self was a very pronounced one. But it was at this very juncture that the heavenly beings for whom Peter would have made tabernacles, that he might enjoy their presence longer, were shut out from his sight. "There came a cloud overshadowing them; and there came a voice out of the cloud, saying: 'This is my beloved Son; hear ye him.'" Henceforth he is the authorized messenger.

MOUNT HERMON, THE TRADITIONAL SCENE OF THE TRANSFIGURATION.

But how unheavenly were the disciples after this! Neither the holy teaching of the Saviour, nor the holy vision on the mountain, had the power to transform them. It was only when their understanding had been opened to understand the Scriptures, and the Holy Spirit had come in to dwell within them that earth lost its hold upon them, and they became true children of the kingdom, true citizens of heaven. Through the Word and the Spirit, to which their Lord had yielded his human nature all through his life, they were finally conformed to him, and were a living proof that, "as he is, so are we in this world" (1. John 4: 17).

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

MANY attempts have been made to explain away the supernatural character of the Transfiguration, but they involve greater difficulties than does the plain narrative. Some have thought it a vision, but that would involve our believing that three men had simultaneously the same vision, which is incredible. It seems clear that Christ, climbing the mount in the evening, as he was in the habit of doing, to spend the night in communion with his Father, took with him, for once, the three disciples who, of all his followers, had come nearest to him in heart. We are inclined to think that the glory which they saw radiating from his person in the darkness was no unusual thing. As the face of Moses was radiant after talking with God, probably Christ's person glittered every night during those interviews; but in this instance there were witnesses. Jesus foreseeing the smiting, the scourging, and the spitting which he would endure, may have been minded to give these men, who had already recognized God in him, confirmation of their belief, which would be a support to them in their coming trials. Perhaps the spirits of great and good men, long dead, often came and talked with him in those long vigils. We do not know. But on this night, two were seen, representative respectively of the law and the prophets. In all history there were no two whose endorsement of Christ would weigh so much with a Jew, as Moses and Elijah, and we can imagine how, in all the troubles that came upon the disciples afterwards, the fact of their having seen these two in friendly intercourse with Christ, would strengthen their faith. Peter mentioned this result (See II. Pet. 1: 16-18).

Moses and Elias talking with him. When people tell us that the soul sleeps in the grave, between death and the resurrection, and that there is no conscious existe immediately after death, they have s difficulty in accounting for the prese at least, of Moses on the mount. Th is no question as to his death, tho there is mystery; yet it would appear he was so near to Christ that he c talk with him and in that supernat light his presence was revealed. How disciples recognized him and Elijah, not appear, but there was evidently doubt as to his identity. It may be the spirits of the departed are alv nearer to us than we suppose. If so, sorry some of them must be when see those they love living for the worl stead of for Chist. We may never them in this life, but we have the timony of their lives. Hugh Miller te a faithful Christian minister whose for his people was intense. He reque that after his death a stone should b up at the entrance of the church in w he had preached, where every one entered could see it, and on the ston inscription solemnly warning every son against sin. He wished that ston be a witness for him when his tongue silent in death. Hugh Miller sa seemed to him as if the old man really there continuing his work.

It is good for us to be here. That true; but it was not good for the demo at the foot of the mount that they sh stay. Many good people reluctant to leave the ch or the prayer-meeting w they are supremely happy sometimes they would be b occupied in trying to others. It is good to be o mount with Christ if the itual strength that is ga there is used in service ward. Longfellow's "Le Beautiful" expresses this bly. The monk who longed so ardently for a of his Lord was at las warded with the beatificvi n. As he knelt in adoratio heard the bell calling hi to the duty of distributing He hesitated about leavin vision, but the voice of prevailed and he went to form it. When he retu the vision was still there it said to him: "Hadst stayed I must have fled."

Three Tabernacles. The vised Version says that P offered to make three t nacles. The word does n give a clear idea of his m ing. It was not a tabern or place of worship, dedic to each, but merely a ten ary shelter. As Christ pat ically said when he was he had not where to lay head. If he were here now many would gladly offer h a shelter. He does not ne it now, but he counts any ness done for his sake as for him. Tolstoi tells the of a poor shoe-mender sheltered and fed a poor miserable in Christ's name, and as he fell aslee saw the child's face changed to the of Christ and his rags to the lumi robe, and the child said to him, "I much as ye have done it to one of least of these, ye have done it unto m

They saw no man save Jesus only. Moses the giver of the law and Elijah greatest of the prophets vanished, Christ remained. He still remains as revelation of God to man. It is rel of a clergyman who was fond of preac about the symbolism of the Tabern and the meaning of the strange ima of Daniel and the Revelation, that w he came to die, his mind was still rum on the Old Testament. But a friend c to see him and finding him conscious unable to talk, sat down by him and the fourteenth chapter of John and knelt by his bed and prayed that Ch would be with his servant in his dy hour. The dying man's lips moved the nurse bending over him heard whisper: "He is drawing near." The of worry and distress on his face chan to one of rapt contemplation and fin to one of joy. As his friend rose f his knees and looked at him, he saw he was dead and he had died in calm fidence with a smile on his lips.

THE FAMILY AND HOME CIRCLE

THE CHILDREN'S OFFERINGS.

(To the Lee Orphanage, Havana.)

We send you our pennies, the children said,
To buy the Cuban children bread.
And, we send them garments to wear,
And with each garment we send a prayer.
That the children's God who rules above,
Will clothe their land with his gracious love.
We hear that they send us their blessing sweet,
Because we give them bread to eat.
Oh, you send again, the children said,
That them the Lord has blessed the bread,
And that Jesus, who loves little children so,
The Cuban children will save, we know.

—MYRTA L. AVARY.

How Women Work in Japan.

Labors of the Great Heimin or Peasant Class—The Rice-Field Workers.

THERE are three distinct classes of society in Japan, the nobles or daimios, the samurai or military, and the great heimin or peasant class, which includes artisans, merchants, and agriculturists. Much has been written about Japanese customs. Everything connected with this land of marvelous development is interesting to dwellers of the Occident, and Americans are fairly familiar with Japanese life, where the improvements are found side by side with the quaint methods of primitive days, and American rush and hurry displays the gravity of Eastern decorum. The peasant life of the interior, however, is less widely known than that of the more fortunate classes, dwelling in, or near, the cities. As rural districts are penetrated, one finds the proverbially picturesque and attractive homes of the Japanese becoming poorer. The rice farmers, though industrious and thrifty, are not prosperous. Heavy taxes and frequent floods stare them in the face continually. Nevertheless they are very cheerful. A rice-field hand, from hard toil with crude implements, barely earns the little that is necessary for his family's support. The rice farmer's family helps to make the crop, and often sees in the rice-fields, the woman side by side with the man, wearing blue-cotton trousers, her skirt tucked up out of the mud in which she stands nearly knee-deep, and indistinguishable from her husband, as far as dress goes, chiefly by the broader belt tied in a bow behind. They have various primitive ways of threshing or hulling rice, all of them being on the mortar and pestle order. Every farm-house has its hulling apparatus, and a common road-side scene is that of peasants threshing their rice. In the illustration the pestle—a reed with a round wooden knob at the bottom—hangs from a horizontal bamboo cane by leathern attachments: as the man and woman who grasp it turn it back and forth, so that the rice in the trough under the barrel is threshed thereby. When one pair of hands weary, another pair is ready to take their place. The rice, as it comes from the trough, will be sifted free of chaff and then it will be ground or pounded into flour by instruments as primitive as the threshing-machine.

It is surprising to notice what a large proportion of the work is done in the farming class by women. In mountainous districts they climb the mountains and carry down bearing loads of wood that would do credit to donkeys. They are field-laborers, grooms, porters, hotel attendants, and sometimes hotel proprietors. At Nikko, you find them in charge of the pack-horses. It is a common experience, when mountain-climbing, to find that, while men are leading the animals you ride, pretty peasant girls of twelve or fourteen in gay, blue trousers, red sashes, and blue handkerchiefs, lead the pack-ponies. The mountaineers are often remarkably well developed. The fine health and goodly stature of the Yase women has often caused their selection as foster-mothers to Imperial infants.

HOW RICE IS THRESHED IN JAPAN BY FARMERS AND THEIR WIVES.

What the Glow-Worm Did.

Sometimes, says a writer in the *Orphanage Record*, children think they are too small to do any good; they must wait until they are grown, or at least until they are as big as the older brother or sister. Did you ever see a glow-worm? It is a little worm, about half an inch long, which shines with a light, as fire-flies do. I read the other day about the good one of these little glow-worms did. There had been a battle, and the men were fleeing from the enemy. They lost their way. They had with them a little instrument called a compass, which would have shown them the way, only it was so dark they could not see how the needle pointed. They carried no light, for fear the enemy would see and follow them. One of the men noticed a little glow-worm shining in the grass. He picked it up and put it on the compass, and there was just light enough to show which way their home was. They were very glad, and went on until they got home. Don't you think these men thought a little glow-worm could do good? And cannot a little child do as much as a glow-worm? Bright, sunny smiles, pleasant words and helpful deeds are a child's way of shining, and they make all the household happy.

Reading the Bible in a Moslem Home.

Miss Gardiner, a missionary in Calcutta gives the following interesting glimpse of Indian home-life. One morning, she says, I found myself in the house of a Mohammedan family. I have known some members of this family for a long time, but have never visited them before. One or two of the little girls used to be in one of our schools, so I thought I had better see what had become of them. I found the whole family busily engaged in wedding preparations, for the two little girls were affianced to two brothers. The girls are twelve or younger, the boys are sixteen or seventeen. It all seems like a play; only, alas! when the fun and play is over, the real part sets in and it is often very sadly real. This morning they were very good, for, laying aside their work, they all gathered around to hear what would be read to them. The mother, a bright-faced young woman, seemed especially interested, and the grandmother drew near to listen. Little children and old white-haired women grouped together on the floor to hear the Word of God. It was a pleasant sight; we talked of Christ and his wonderful love, and one at least among the number prayed earnestly that the Holy Spirit would do the work for her, feeling her own helplessness. It is indeed his work, and it is only as he works through the Holy Spirit that these hearts can be touched.

THIS LITTLE BOY GAVE HIS BANK TO CUBA.

A Curious Plant.

A "Snake Lily," in the possession of Captain S. R. Vaughan, of Philadelphia, has been attracting attention. The bulb, which came as a gift from Cochin, China, looks like an Indian turnip. It lies in the cellar all winter; in Spring is brought out and set in a basket without any earth or water around it, but puts forth a mottled green stalk at the rate of nine inches every twenty-four hours until it is over eight feet tall, bears a large maroon-colored lily; then, stalk and flower wither; the bulb is set in earth; in midsummer it sends up a great umbrella-like spread of foliage, which drops away, and in the fall the bulb is returned to its resting-place in the cellar, where it sleeps till spring.

A LEGACY TO CUBA.

MRS. T. C. CARPENTER, of Providence, R. I., in sending us the contents of her little grandson's bank for the Cuban sufferers, writes:

He was a merry, mischievous little fellow, but he was ever thinking of God and poor people in distress. His name was Frank Carpenter Watson, and he was born in Arlington, R. I., August 17, 1892, and died in North Dana, Mass., January 21, 1898. He had been taught to say his "grace" at meal times and his prayers at bed-time, and he never wished to omit these.

Once the loss of a quarter, which had been entrusted to him, troubled his conscience, and he walked up and down the street, his little hands clasped before him, saying in an earnest voice, "O, Lord Jesus, help me find it! Please, Lord Jesus, help me find it!" with the faith we all should have. And thus he prayed until his prayer was answered, for he did find it. In reading the paragraph on "Children's Prayers" in THE CHRISTIAN HERALD of March 2, I was reminded of one of his prayers made just a few hours before he died. He had been suffering intense pain for fourteen days. The doctor said the end was near, and yet, even then, when his little life was almost closed, he clasped his thin little hands and prayed: "Please, Lord Jesus, make me a good boy, so I can go to heaven; and help me to do the right things, and please do the very best you can for me. For Jesus' sake. Amen." He was always anxious to see THE CHRISTIAN HERALD as soon as it arrived. The pretty pictures pleased him. The pictures of the sufferers of India had appealed to his sympathy, and he was always wanting to help them "get something to eat" with the pennies in his bank. The enclosed photograph of him was caught when, in a merry mood, he had taken possession of "Grandma's" chair, "specs" and paper, and was ready for a happy time over his beloved pictures. The money sent is what he had saved in his little bank, which please accept for the Cuban sufferers.

"Manda's" Manners.

The following story of how "Manda," a vicious mule, changed her manners, carries a moral that Manda's betters might take to heart:

Manda, writes her master in "How Marcus Ward Saved Oregon," the off leader of a team of mules, and beautiful as a picture, was a good worker, but an inveterate kicker, and no one ventured within range of her heels, save at his peril. One night she received in the hind-leg through a flying picket-pin, a wound so severe that we decided to leave her behind. When we were getting ready to start I went up to the mule that had come with us as a faithful servant all the long journey of 3,000 miles, and began petting her and expressing my regret that we had to leave her. She rubbed me with her nose and laid it on my shoulder, and seemed to beg as eloquently as a dumb beast could, "Don't leave me behind," and with it all, there was a kindly look in her eye that I had never seen there before. I stood stroking her head for some time, then I patted her neck and walked a little back, but constantly on guard. It was then that the mule turned and looked at me, and at the same time held up the wounded leg. Cautiously I took hold of the wounded leg and rubbed it and fondled it without her showing any resentment. I got instruments, sewed the wound up, sewed bandages tightly about the leg, made a capital dressing, and we started, leading Manda. When the bandages became misplaced any one of us could adjust them without interference on her part. She finished the journey with us, and no handsomer animal ever journeyed across the plains. She was never known to kick afterward, and Manda's "change of heart" was a stock expression.

HER EASTER OFFERING.

Written especially for The Christian Herald by James U. Gridley.

I AWOKE with a start, and looking around dreamily could not at first remember where I was. Very soon, however, I realized I was in my room at a hotel in a great eastern city, where I had come to purchase spring goods for the purpose of replenishing my stock in a city in the west. It was Sunday, Easter Sunday, and, after breakfast, I started out for a walk; the smoke which usually hangs over the city, giving everything such a gloomy appearance, had all cleared away, and the morning was beautiful, the "Resurrection Morn;" the sun shone forth in all its splendor, and when I heard the chimes of the church bells ringing out on the clear pure atmosphere, seeming to bear to earth "The Glad Tidings" "Christ is Risen! Christ is Risen!" I felt that it was a greater morn than that on which the foundations of the earth were laid: "When the Morning Stars Sang Together and all the Sons of God shouted for joy."

As I strolled down the street, I came to a magnificent church, before which were many carriages, drawn by beautiful horses in gold and silver mounted harnesses, and driven by coachmen in fine liveries.

I paused and gazed with admiration on all these indications of wealth and luxury, for I knew I was standing before one of the wealthy and fashionable churches of the city. Ascending the marble steps, I entered, and was conducted by one of the ushers to a seat in the rear of the church. Everything within was beautiful and elegant, corresponding to what I had seen without, and I sat and gazed with admiration at the richly dressed congregation and the profuse floral decorations.

An improvised fountain stood in front of the pulpit shooting forth its little jet of sparkling water; and as the rays of the sun shining through the stained-glass window fell upon it as it broke into spray, an I gracefully fell into the receptacle, the little sparkling drops vied in color and brilliancy with the costly gems that adorned many of the ladies of the congregation. Behind the pulpit was a large cross made of Easter lilies, and directly over the pulpit, suspended by invisible wire, was the inscription, "Christ is Risen," wrought in Illies of the valley. To the right was a great mound of Calla lilies; the choir stood behind a screen of palms and American beauties. La France roses nodded their heads in every direction; and, as the ushers moved noiselessly up and down the aisles, the great pipe organ poured forth sweet, soft strains of music, adding much to this scene of enchantment.

After awhile, however, I noticed an air of restlessness in the congregation, and looking at my watch found it was some minutes past the time for services to begin, but the minister had not appeared. The uneasiness of the congregation seemed to increase; groups here and there were whispering low, evidently commenting upon the delay.

The choir, anxious to quiet the restless congregation, were just rendering one of their operatic Easter anthems, in which the soprano's voice seemed to be trying to soar to the clouds, when the door opened and the pastor entered. The congregation gazed in astonishment as they saw him walking down the centre aisle, leading by the hand a poorly clad, pale emaciated girl, apparently about twelve years of age. I recognized her as one whom I had seen selling papers on the street the evening before.

The pastor was elegantly dressed, but his garments were covered with dust, showing that he had recently come in contact with surroundings that were new to him. He was very pale, and when, after seating the little girl in a chair near the platform, he turned and faced the congregation, I noticed an air of deep humility, strangely combined with a look of determination, even sternness. What did it mean? After pausing a moment, he said, in a voice fraught with intense feeling: "We shall dispense with the regular services this morning, and I shall preach to you from a living text. As I was about to leave my house for the church this morning, my little girl came running to me breathless and sobbing, and in accents of grief cried out:

"'Hurry father, Lucy is dying, and Oh! she wants you to pray for her, just once before she dies.'

"Taking me by the hand, my little Mabel took me down the street to an old tenement house, and after climbing two flights of rickety stairs, I entered a dingy, unfurnished room, occupied by five little girls, one of whom sits before you.

"On an old tattered comfort on the floor, in one corner of the room, lay Lucy; the little girl they thought was dying. On examination, I soon found that she had fainted from exhaustion, the result of lack of food; and taking her in my arms, I carried her to my house, where a breakfast of nourishing food, and some words of sympathy and kindness soon restored her.

"It seems that she was in a manner the protege of my little girl, who had for a long time given her discarded dolls and cast-off clothing to this little waif, and had told her of Easter, and of Easter offerings, and that everyone should send to the church an offering—that the rich sent beautiful flowers.

"'Oh how I should like to get one beautiful fine rose to put into that grand church,' said Lucy, 'and do you think,' she continued, 'that them grand ladies would let me do it?'

"Of course she was assured that her little friend would herself place it among the flowers with her own hand.

"The five little girls, all orphans and homeless, had united their earnings, and had bought the scanty food upon which they subsisted, but one had fallen sick, so the burden fell upon the others; and in addition, this little girl took it upon herself to provide medicine for her sick companion.

"But the thought of sending to the church an offering was constantly with her and she denied herself necessary food in order to buy this little rose."

As he spoke, he stepped forward, and from a large vase of magnificent flowers, took one little pink rose, faded and beginning to wither; and holding it up in view of his great congregation, said: "Which think you is the more pleasing in the eyes of the risen Saviour this morning, the costly flowers filling the rich and rare vases, their perfume extending all over this immense building, even filling the galleries with their sweetness, or this pale little, almost odorless, rose, which cost the giver so much of a sacrifice?

"I do not believe that there is a man in this congregation who has given up the pleasure of even a single cigar in order that he might make an Easter offering. I do not believe that there is a lady present who has denied herself the expenditure of one cent less in the purchase of an Easter bonnet, that she might make an Easter offering. Were these beautiful flowers sent here that they might please God, or were they sent here for the purpose of gratifying the vanity and pride of this church? You out of your abundance have given, she hath given out of her poverty and want. You have shown your liberality, and have made to the world a marvelous display of asthetic taste, she has shown a greater liberality, in that she hath given her all.

"You have made no sacrifice in giving, she hath sacrificed her daily bread.

"My friends, I have been for years a fashionable pastor of a fashionable church, drawing a large salary from a rich congregation, endeavoring on every Sabbath day to preach a sermon that would be agreeable to my hearers, but henceforth I shall follow the example of him whose resurrection we celebrate to-day, and may we all live as if we believe 'He is risen indeed, and that he hath by the Holy Spirit, appeared not only to Simon, but unto us all.'

"If you do not desire to hear these truths, you can at any time have my resignation.

"'Ye cannot serve God and Mammon.' Henceforth, I shall endeavor to serve God.

"HE HELD UP ONE LITTLE PINK ROSE, FADED AND BEGINNING TO WITHER."

"Take this lesson home, imagine ur little girl deprived of parents and h e, dying for the lack of a crust of bre: n the very shadow of stately mansions.

"To show that we are this mo s touched by this divine influence, let and all of us now, this glorious da e solve to follow the footsteps of the ek and lowly Saviour, which will lead u ot only to the rescue of the five hom ss orphans, but to other homes where v- erty and misery dwell, where many out immediate help may be relieved ily by the angel of death.

"I, myself, will give one-tenth o my salary to the support of an Orp 's Home in our midst: let us lay the fo a- tion by giving each and all of us : ve have profited, by the help of the Al mighty."

After this discourse the pastor ot ed up a prayer such as had never been l r in that church before, seeming to t his whole being into that appeal.

The effect on the congregation as marvelous; his hearers were spell-bo d, and with bowed heads, and tears many eyes, after the prayer was e d for more than a minute, the silence as profound.

At breakfast next morning I pick up a daily paper, and looking over th re ports of the work of the churches th ay before, I was attracted by the headli .

"A New Home for Street Waifs

After reading the statement that e o the churches had the day before giv an Easter offering a large sum of n ey for the establishment and maintenan o this "Home for Waifs," I said to m l what a great good has been accompl ed by "Lucy's Easter Offering."

BRIEF NOTES.

We cannot insert notices of evang ti meetings in this column unless the sender ve their names and addresses.

An inquiry instituted by the Gover shows that in India only one person in seve u dred has an income of over $165 a year.

The place of meeting of the Epis Church Congress has been changed from N leans, La., to Pittsfield, Mass. The Congre meet on June 7.

The latest statistics of the Christian n- deavor Society show that there are now t whole world 52,717 societies, with 3,163,020 me Of these societies, 40,536 are in the United S es.

Prince Oscar Bernadotte, second son the King of Sweden, is conducting a series of gelistic meetings in Copenhagen, the capi of Denmark. A wonderful work of grace ha seen under the preaching of the royal evan st, and he is urged to make evangelistic tours in er lands.

A statistician publishes the following is- tics of the consumption of tobacco in proport to population. In Holland it is seven poun er head of population; in the United State ou pounds; in Germany, three pounds; in F e two pounds, and in Great Britain, one poun nd a half.

It may be of service to Baptist young en coming from the country to settle in New Y to know that a Bible class meets on Sunday mo gs at 9.45 at 4 West Forty-sixth street, to which ey will be welcome. It is held in connection wit he Fifth Avenue Baptist Church, of which Dr. H. Faunce is pastor.

The most remarkable revival in a quar of a century in Brooklyn, Ia., has just closed. he meeting was held in Grace Church, under the d- ership of the Rev. B. E. Shawan, of Kansas ty, Mo., and was a union effort. About 150 pro ed conversion. Eighty-five united with the Met ist Episcopal church, thirty with the Presbyt n, and the remainder with other churches.

The National Temperance Society h: re- moved its headquarters from Reade Street to nd 5 West Eighteenth Street, New York. It i s- signed by the managers to make this a te er- ance centre in the heart of New York, and ey will open a large reading-room and library in dition to their regular publication business. he rooms were dedicated on the evening of Mar 17.

Rev. Ralph Gillam has been conduc ng meetings at Haverhill, N. H. Large audi es have been gathered from Piermont, Newbury, d- ford and other towns. A large number of p i- nent people have been brought to a decisi on Christ and the religious life of Christian peop been quickened. Mr. Gillam was assisted i musical part of the services by Mr. O. W. Cr

We are asked to remind our readers o he Conference of Ministers and Christian Work to be held throughout this month at the Bil n- stitute, Chicago. Mr. Moody will take part i he earlier sessions, and lectures will be given i he course of the conference by Dr. A. F. Schau er, Prof. W. G. Moorehead, Prof. John R. Sa ey and Rev. R. A. Torrey. Mr. W. R. Newel s- sistant Superintendent, will teach a model le class. Persons desiring to attend should ad ss Rev. R. A. Torrey, 80 Institute Place, Chicag

An entertainment will be given under he auspices of the Metropolitan Federation of p- worth Leagues in Carnegie Music Hall, New k, on April 7 at 8 p. m. Mrs. H. E. Monroe will ve a lecture on the "Life and Times of John Wes illustrated by stereopticon views. About 250 r- sons, members of the various leagues, will ass n representing the various scenes of the period d will wear appropriate Eighteenth Century s- tumes. The proceeds of the entertainment w be devoted to extending the work of the Federati

Antagonism in Africa.

AMID the general condition of unrest which pervades almost the whole world, one of the most critical questions relates to the region of Western Africa. There the interests of England and France are in antagonism, as seriously as they are in China, and there is even more danger of a conflict being precipitated there on account of the aggressive character of the French expeditions, which are not directly under the control of the French Government. It is claimed by the British authorities that while the expeditions of French territory have all the prestige of Government expeditions, they have abused British territory in the character of explorers, whose proceedings were disavowed in Paris. There is a general agreement that a nation having a settlement on the coast is entitled to control the territory stretching from it inland, which is known as the hinterland. But in Western Africa the coast line facing the south swing its great shoulder turns abruptly and faces the west. It is obvious that there must be a region in the interior which may be regarded as the hinterland of a nation having settlements on the southern coast, or of a nation having settlements on the western coast. It so happens that this region, which lies on the south of the Great Desert, and on the west of Lake Chad, is particularly desirable, being fertile, thickly populated, and easy of access. The French pushing eastward from Senegal, and the British pushing northward from Nigeria, are now face to face in the disputed territory, and it will be difficult to avoid a collision. Both nations are reported to be strengthening their forces in the region, and the press, both in Paris and London, teems with bellicose articles. Whether the diplomatists will be able to adjust the dispute peaceably remains to be seen, but the situation has become acute. The reason for England's tenacity is obvious. Because if the French claims be admitted, the important territory of Nigeria will be shut off from all communication with the interior. This territory is becoming increasingly valuable on account of its trade. It contains the seaport of Lagos, which is the only safe harbor along a coast of a thousand miles. The fact that two great nations can be brought to the verge of war by a dispute over the possession of a strip of land in Africa shows how far we still are from that ideal time when national jealousies shall cease, and the governments of the world shall peacefully work together for the common good.

They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord (Isa. 11 : 9).

Testator's Wish Disregarded.

A novel case is reported by a legal journal. It was brought by a lifeboat institution to annul the conditions of a bequest. It appears that some years ago the sum of fifty thousand dollars was bequeathed to the institution to purchase and maintain, at two specified dangerous points of the coast, two lifeboats, the sole condition being that the boats should be of a particular kind, of which the testator was the inventor. The two boats were purchased and put in service, but the lifesaving crews, after several experiments, refused to use them any longer. It was then decided to ask the courts for permission to disregard the conditions of the will. This has been granted on the ground that the condition nullified the purpose of the testator, the lifeboats being useless when men would not go out in them. The bequest will now be used to buy boats which can be used. The decision of the court was just, but it may be doubted whether it does not itself nullify the purpose of the testator, which probably was to bring his own invention into practical use. If so, his selfish purpose has been turned to the general good in spite of his stipulations. This has sometimes happened in the history of the church when men have tried to serve themselves in serving Christ.

Some indeed preach Christ even of envy and strife. . . . What then? Notwithstanding every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice (Phil. 1 : 15, 18).

A Fortune from Refuse.

A mining company, whose offices are in New York, received a report recently from their agent in California, which caused them some chagrin. Among the properties owned by the company is a mine about ten miles from the Colorado River, which, after being worked for many years, was believed to be worked out and was abandoned. The San Diego *Sun* says that the last lessee was confident that the mine would still be productive if money were expended upon it. He did his utmost to get the necessary capital to develop it, but failed. He left everything standing and quitted it in disgust. A few months ago a prospector who visited the mine noticed at the back of the mill a large heap of debris, technically called "tailings," which he thought might be worth working. He offered the company ten cents a ton for it, and estimated that there was a hundred thousand tons of it. They had not expected to make anything more out of the mine, so they willingly accepted the offer. The speculator bought a cyanide plant, hired a few Mexican laborers and set to work on the mound. After working it for three months, an agent of the company called upon him to receive the money. He asked how the speculation was turning out and learned, to his amazement, that it had already netted the speculator fifty thousand dollars, and he expected that by the time he had finished the mound, which would be in about three years, he would have made two hundred thousand dollars more. The chagrin of the company on hearing of this fact may be imagined. They cannot be said to have lost anything, and, as a matter of fact, they gained ten thousand dollars more than they ever expected to gain out of the old mine, but it is not a pleasant reflection for them that they had had the opportunity of making a quarter of a million dollars and had missed it. A similar discovery will be made at the last by many Christians who now make no effort to win souls for Christ from the human refuse that is going to waste on all sides of us. They will not lose their own souls, but they will miss the crown that Christ will give to those who toil for him.

They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever (Daniel 12 : 3).

Neutralizing Forces.

A scientific journal publishes an interesting argument which was recently carried on before the Western Railway Club. The question was as to the advantage or disadvantage of a flexible track. On the one hand it was contended that as in a flexible track there is a depression under each wheel, it follows that the point ahead of the wheel is correspondingly raised and therefore the wheel is continually confronted with a track inclined upward, which is equivalent to climbing a never-ending grade. Prof. Goss, of Purdue University, who took the other side of the argument, pointed out that such a view is only partial, and the conclusions only in a measure true—the fact being lost sight of that the rail behind the wheel is also higher than portions immediately under its tread, and that while the wheel may, for a moment, be considered as ascending a grade, it may also, at the same moment, be descending a grade. As a matter of fact, while the wheel is required to act upon the rail and press it down as it advances, the rail behind the wheel is reacting upon the wheel and tending to push it ahead, and these two forces in a perfectly elastic track will simply neutralize each other. The momentum gained by the wheel in its descent is as great as the resistance it encounters on the corresponding up-grade. If, therefore, the track returns promptly and completely to its original shape, no energy is lost by the passing engine or train on account of the flexibility of the track. The world is full of such compensations and the fact has often been quoted as evidence that it was designed by a mind of infinite wisdom. It is especially remarkable in matters of providential control. We often see the very things which seem to tend to difficulty and disaster overruled for progress. Paul mentions one such instance in his own experience.

I would ye should understand, brethren, that the things which have happened unto me have fallen out rather unto the furtherance of the Gospel (Phil. 1 : 12).

Filed His Way.

A successful merchant tells in the Cleveland *Plain-Dealer* how he gained his first step to fortune. At the age of fourteen it became necessary for him to contribute a share to the income of his mother, who was a widow. He applied for work at every place where there seemed any likelihood of success, but at the end of two weeks was still unemployed. Going home one day, dispirited, he saw a sign, "boy wanted" and went into the store where it hung. He was sent into the merchant's office, where the busy man was writing rapidly. He was told to wait a few minutes till the letter in hand was finished. Noticing that the door by which he had entered would not keep shut and that the gusts of November wind were blowing it open continually, he looked at the latch and saw the cause at once. There had been a shrinkage in the frame so that the socket was a hair-breadth lower than the latch. He told the merchant that if he could bear a minute's noise he could fix that door. He was told gruffly to go ahead. He had in his pocket a file with which he had been sharpening his skates and in a minute had filed the socket down so that it would admit the latch. This done and the door closed, the boy sat down to wait. "Did you fix the door?" the merchant asked, when his letter was finished. The boy pointed to it triumphantly. "Well," said the merchant, "that is good and I'll give you a trial." Twenty years afterward the boy was the merchant's partner with a half share in the business. Some boys would have thought it no part of their duty to do a little thing of that kind, but the merchant appreciated a boy who would make himself useful and so gave him the opportunity that he turned to so good an account. Many servants of Christ have been able to serve their Master in a similar way. The medical missionaries and the missionaries who taught the heathen the arts of civilization have frequently gained a hearing for their message by secular service that they could not have gained if they had limited their services to their calling as preachers.

I am made all things to all men that I might by all means save some and this I do for the gospel's sake, that I might be partaker thereof with you (1 Cor. 9 : 22).

THE MARKET-PLACE OF LAGOS, THE CHIEF SEA-PORT OF NIGERIA, WEST AFRICA.

An Outcast by Choice.

The New York newspapers reported last week the death of an eccentric man. For the past ten years he has lived in one of the lodging-houses of the Bowery, and does not appear during that time ever to have gone far away from that thoroughfare. He was familiarly known as "Doc" in a society which uses nicknames more than proper names. "Doc" acquired his by kindness to the habitues of the lodging-house in which he happened to be living for the time being. If one was sick, he would ask him about his ailment and get him a bottle of medicine, for which "Doc" paid. He was friendly with the people he came in contact with in the lodging-houses, but could never be induced to talk about his past. After his death his secret was disclosed. He was formerly a rich cotton-broker of New Orleans, but had left that city on account of a family trouble. Ten years ago one of his wealthy relatives left him a legacy, the interest on which was to be paid him weekly. It yielded him ten dollars a week, and this sum he drew every Monday morning. His family often urged him to quit the Bowery and live respectably, but he replied that he preferred the company of the people who appreciated him. He fell ill a few days ago and was missed from his usual haunts. One afternoon a fellow-lodger opened the door of the dingy room, where he lay, and saw that he was dead. He had died alone as he had lived. It was a strange life for an educated man, accustomed to refined surroundings, to choose. Probably the whole story has not even yet been told. Doubtless something had occurred to make him disgusted with his former associates, and to give him a taste for the squalid life he led. It shows how largely the question of motive determines the quality of an act. As we read of his voluntary humiliation we only wonder at his eccentricity, while as we read of the humiliation Christ endured in quitting his high estate to live among men, we are moved to adoration because he did it to save them.

Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant (Phil. 2 : 7).

Food Trains Speeding Across Cuba.

The Relief Work Progressing Splendidly and Saving Many Thousands of Precious Lives.

DR. KLOPSCH'S VISIT TO SUFFERING MATANZAS.

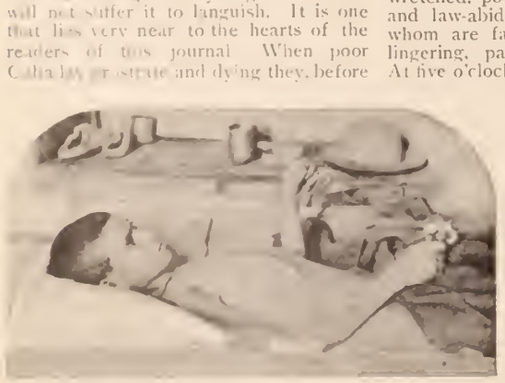
A Realistic Picture of the Horrors of Starvation — All the Relief Work Now Well Organized and Great Trains of Supplies Touching at all the Centres of Suffering—Nearly 300,000 Starving Peasants Registered and Receiving Relief.

AMID many warlike rumors and gathering clouds of trouble on every side, THE CHRISTIAN HERALD'S life-saving work in Cuba still goes on. No obstacle has yet arisen to interfere with this sacred mission which has been so divinely blessed and protected, and which has already resulted in rescuing many thousands of helpless and destitute human beings from death by starvation. These results alone, if nothing further were achieved, amply repay the benevolent people of this Christian land for all their practical sympathy and self-sacrifice. They have done for stricken Cuba what it was impossible to do in Armenia and India — their gifts of food have reached **every centre of suffering** and they have the precious satisfaction of knowing that for days past, every starving man, woman, and child in that afflicted island has been existing upon their bounty and that for a brief space at least the gaunt wolves of famine have been driven back from countless Cuban households. This battle with death must now be carried on with increased energy. It is only the outposts that have been carried thus far—only a temporary reprieve from starvation that has been secured for the apparently doomed reconcentrados. But it is welcome news that so much has been accomplished, since it points to the possibility of a grander triumph. Weeks ago THE CHRISTIAN HERALD declared that if the sympathetic Christian people of America united in a resolute effort to save the dying Cuban peasants, they could do so in less than a single month. At that time the relief movement was in process of organization. Dr Klopsch having just arrived in Cuba. With splendid zeal, our people have responded to the call. They have sent cargoes of food to all the provinces, and medicines for the sick and clothing for the naked. At this writing they are feeding **296,000 destitute in over 400 towns and villages.** But the food supplies on hand must be supplemented by fresh cargoes weekly, if the battle with famine is to be carried through to final victory. We have the fullest confidence that those who have so gloriously begun this work will not suffer it to languish. It is one that lies very near to the hearts of the readers of this journal. When poor Cuba lay prostrate and dying they, before and furnished an Orphanage for the parentless children, and supplied nurses and medicines for the sick. It was their contributions which enabled THE CHRISTIAN HERALD to send Clara Barton to Havana with her Red Cross workers. Their generosity thrilled the whole country and induced our national government to aid the relief movement. It was not surprising that in the recent addresses on Cuba delivered in Congress, THE CHRISTIAN HERALD readers should have been recognized as the pioneers in this great humanitarian life-saving mission of the century. But far more precious than the approval of the world is the consciousness that what they have done is well-pleasing to the Master whom they serve.

RECEPTION BY THE GOVERNOR.

The letter below, received from Dr. Klopsch, describes his visit to Matanzas, one of the centres of great suffering:

"The saddest twelve hours spent in many a year were those devoted to a visit to Matanzas, a few years ago an opulent, busy, populous seaport town doing the most extensive export trade on the island of Cuba, next to Havana, but now the miserable abode of fifteen thousand wretched, poverty smitten, yet peaceable and law-abiding people—three-fourths of whom are face to face with the slow, lingering, painful death by starvation. At five o'clock in the morning I left the hotel for the ferry over Havana bay to Guanabacoa, whence the train starts for towns located on the northern coast. Three cars were attached to the engine, one containing Spanish soldiers armed to the teeth for the protection of the passengers from attack by the insurgents, who, the very day after, fired on the same train, wounding two men—one seriously, the other only slightly. From the beginning to end of the journey we passed through a country of destroyed villages, burned crops, barricaded stations, hungry-looking people, razor-backed pigs and skeletonized horses, with not a solitary point of attraction the whole length of 60 miles.



A CUBAN FAMINE SUFFERER IN MATANZAS.

all Cuba, demonstrated their sympathy with the sufferings. Through this journal, they sent her gifts of food, accompanied by words of cheer. They rented

"At nine o'clock we reached Matanzas, and instantly we were surrounded by hundreds of starved men, women and children, piteously holding out their thin hands and gazing at us with eyes deep sunken from between unnaturally protruding cheek-bones, many of them crying, 'For the love of God, give me a centavo (cent).' while others stood mute, as though they lacked strength to give utterance to the same plea. We had with us on the train part of the Congressional Committee and among them Senator Gallinger, of New Hampshire, who, looking out of the window at some of the pigs, remarked that when pigs fail to find enough to feed on, the task for a human being is a hopeless one. The American Consul at Matanzas, Mr. Brice, met us at the station and escorted us first to the consulate, then to the palace, where he introduced the entire party to the Governor of Matanzas Province, who received us very kindly, and quickly improvised a neat little reception, summoning his wife, her sis-

OUR CONGRESSIONAL VISITORS AT MATANZAS.

Senator Gallinger, Congressmen Cummings and Smith and Government Escort.

tals bearing the euphonious names, 'Sa Carlos,' 'Providencia' and 'Caridac These we found in simply dreadful conc tion, filled with ghastly skeletons, tl vital spark that animated them threaten momentarily to take its departure. Be in filthy condition, bedding worse; whole betokening more abject pove than the eyes of the visitors ever bef beheld. It was here that a woman ac dentally overhearing some remarks ab the distribution of American relief at mention of the word "milk," went i hysterics, crying 'Milk!' 'Milk!' 'Mil People entering these hospitals ne expect to leave them alive; they come die, and should any one ever happen survive, it becomes a matter of comm

"I have sent you a number of ph graphs of scenes I witnessed in Matan which I have the heart now describe. In f my heart has be wrung so much late, that my e fill with tears voluntarily, parently without cause. But w I am talking e on entirely eign topics, t memory of poor, emaciat sad-visaged, low-eyed, m women and c dren, the shrive sick, yellow bies, with th ghastly, skull- taces, haunts and unexpecte I break down der the press Then from hospitals we w out to the rec centrado sett ments, went i the palm-lef structures, dis buted mon wherever si

DR. KLOPSCH STARTING FOR THE RECONCENTRADO SETTLEMENT IN MATANZAS.

ter and mother to help him do the honors of the occasion.

"The Governor, Mr. de Armas, is a kind-hearted, elderly gentleman, who has spent many years of his life in the United States, and who deeply deplores the wretched condition of his own country. In response to a request for accurate information as to the real status of suffering in his province, he sent for a large chart full of statistical information, which, with voice almost choked with emotion, while his eyes were filled with tears, he proceeded to explain. He said that in the city of Matanzas 1,500 deaths from starvation had occurred in November last, 1,500 in December, 700 in January, and 500 in February, and that on the fifth of November, the day he took the chair, fifteen unfortunates actually **starved to death in the public square** opposite his palace. Very feelingly, he thanked us for what Americans had done in the matter of relief, assuring us that he would gladly do everything in his power to facilitate the work. He then offered Miss Barton a public reception in the evening, which, however, was promptly declined for lack of time. At the close of the interview, under the leadership of a mounted military escort, we proceeded to the three hospi-

ness, wretchedness, and starvation seen to be most pronounced, and then turned to pursue the journey back to H vana. As we passed Jaruco, Mrs. Fan B. Ward, an American journalist, w was one of our party, asked for aid in half of a woman, the story of whose fering is ineffably sad. Her husb was a planter, and one day, while out the field working, some Spanish tro drew up to inquire which way a comp of insurgents had taken. He answe that he did not know, whereupon t killed him and six of the farm help, kil a daughter, and as the mother came the door to learn the cause of the sh ing, a bullet grazed her infant in ar crippling it for life. Now the woma a helpless, homeless beggar, continu crying and bemoaning her dead. I name is Carolina Bello y Rubio.

"But the worst of the famine is the la army of poverty-stricken people known 'silent sufferers' who, a few years wealthy and respected, are to-day in abject, beggared condition, but who too proud to make their circumstan known. They pawn one thing after other until nothing is left, and then t lie down to die—never complaining, ne asking relief. In Havana alone there

sup sed to be over 7,000 of that class. No ng but personal visitation will dis- y them, and unfortunately we have r itr the time nor the opportunity to k p this work. Recently, however, se were taken by the representatives f t American newspapers now here to vat the course of events, to organize the chairmanship of General Lee, gr reat-hearted Consul-General, in order t e up this line of relief, and I have o sed them substantial assistance in b f of THE CHRISTIAN HERALD read- s d on the completion of their organ- a n.

"ow, a few words about how relief is r histered. In the town of Matanzas a committee of local physicians has b officially appointed: Dr. A. Ulmo, c Drs. F. de Veza, F. Carbarocca, Garcia, D. L. Madan, L. Cuni and omero. This committee visits the s and issues tickets for the amount od required, each ticket receiving e gnature of the kind-hearted Govern-, some other of the civil authorities, beros (firemen) who as a society have been engaged in charitable work, g supported a very extensive dispen- sar take the food to the sufferers. The A rican Consul, Mr. Brice, who during e ast two years has given away $200 o than his entire salary, manages the o house, honors the tickets, reserving e ight to stop supplies whenever he s reason to suspect mis-application of reli . Mr. Brice has also appointed a c mittee of three American ladies to in vestigate 'silent sufferers' and relieve them i dependently of the Governor's signa- t . I have just sent Mr. Brice a ch for $1,000 in the name of THE H RISTIAN HERALD readers to be ap- d in this work. L. KLOPSCH."

Th cablegrams received from Dr. Kl sch give most cheering news of the pr ess of the relief work in Cuba. It n w splendidly organized and the new c mittee, under General Lee, is doing m efficient service. Miss Barton has l t Havana for a time, although she pr ises to return on an early day. Every cit town and village in Cuba, where re- co centrados are suffering, now has its rel station, conducted by an efficient co mittee. Supplies of food for ten days ar regularly sent, accompanied with medici s where the latter are needed. As ev y all the mayors under the new re ne are Cubans, the local relief co mittee work is under Cuban co rol, and is honestly and ex- pe tiously done. All our consu are lending most valuable as tance. Every detail of t system of distribution no in force has been l ned by Dr. Klopsch, w the active co-opera- ti and cordial approval General Lee. An idea o the extent and character o the system may be gath- er from the following fa s concerning its operation.

In Havana and its suburbs th are about 12,000 destitute. Di tributed in towns and villages, as fo ow:

	Sufferers.
Mianno	560
Gibogar	250
Aya Navoango	150
Stiago de la Vegas	750
Ingsal	210
Bzon	160
Ican	225
Izo Calarado	506
Cano	120
Ortes Grandes	175
Quinzar	225
Ora de Melana	1,250
Limesa	800
Miell	620
Aya de Marel	430
Cina de Coa	2,500
Rala	375
Ca Blanca	200
Sta Cruz de Norte	2,360

To meet their needs, bakeries have been ened (as was the case with THE CHRIS- N HERALD work in Van, Armenia, ler Dr. Grace Kimball), and all bread relief work is baked there. Cornmeal l bacon are supplied in the proportion one pound of food per day for each per n. A diet kitchen has been established St. Lazarin street, Havana, which feeds 00 sick daily, and a Central Relief Sta- n on Estrella street, which feeds be- een 10,000 and 12,000. There is also a chen at Ancha del Norte, where 2,000 fed daily. At Sagua la Grande, Mr. Barker, our consul, is feeding 1,000 a day. Similar relief stations have been opened at Santa Cruz del Norte (where the reconcentrados were in the last stages of starvation when relief arrived), at Artemisa, (which was also in a dreadful condition), at Guanabacoa (where the Fund has secured a large building and grounds for the work), and at Caras, Matanzas, Virtudes, Cienfuegos, and a large number of other towns, relief depots are in successful operation. Distribution of relief supplies is by ticket which must be presented and checked to prevent imposture or duplication. The tickets read:

Three men, specially appointed, travel constantly throughout the island, observing the work and guarding against diversion or improper use of the supplies. **296,000 are now registered** on the books of the Relief Fund in Havana.

Last week THE CHRISTIAN HERALD shipped through the Central Relief Committee $20,000 worth of supplies from New York, chiefly corn meal and bacon.

These, together with the cargoes afloat, give assurance of food sufficient to last for ten days to come, but no longer. Now that all points of destitution have been reached, it is more than ever necessary to hasten the sending of liberal supplies by the semi-weekly steamers.

Harrowing stories of suffering among the reconcentrados continue to be received. A correspondent who returned from Havana to New York several days ago declares that Matanzas, before the relief came, was the most dreadful place he had ever seen. Five hundred and

A BOAT FROM THE U. S. S. "FERN."

fifty have died of starvation since March 1, according to Col. Brice, but the death rate is now greatly reduced. Women in the hospitals were faintly calling for food, when none was to be had. Fortunately the fund was able to send sufficient food to the place for several days. The first five tons were sent there on March 1. Many of the sufferers have gone insane through their calamities. The sight of mothers, themselves little more than skeletons, weeping over their dying children, was enough to melt hearts of stone.

A cablegram from Dr. Klopsch states: "Splendid progress is being made in relief work. **The whole island of Cuba is now covered by the new system** which has been put into operation. Twenty-three railroad cars, loaded with food and with a supply of medicines, started from Havana on Saturday to different parts of the island. The contents of these cars will bring joy, gladness and hope into the lives of multitudes to whom American charity has heretofore been an idle dream, but it is now a blessed reality.

"Gen. Lee is enthusiastic over the improved condition of affairs, and the Bishop of Havana personally came to offer me his congratulations."

A later dispatch says: "The relief train has been very satisfactorily heard from all along the line. We are all satisfied that the new method of distribution is a great success."

The hospital work, too, has been extended, and now includes Matanzas, Sagua, Cardenas and Santiago.

Arrangements are well under way for sending a special CHRISTIAN HERALD steamer-load of supplies, and should no unforseen complications arise, the vessel will probably sail early in April with the largest cargo yet taken to Cuba.

Consul-General Lee speaks very freely of the present status of the relief work. He says:

"I am happy to know that now all matters pertaining to the reception and distribution of American supplies to the poor of Cuba are progressing successfully. The people of the United States, in assisting to support some 200,000 destitute people, have undertaken a colossal task. The modes of procedure and the details connected therewith presented many troublesome features at the outset, but now most of these difficulties have been overcome. Everything is in good working order.

ESCORT ON OUR TRAIN TO MATANZAS.

"Donors can rest absolutely assured that what they have sent here reaches those for whom it was intended. At first, owing to the meagre supplies and the large number of the poor in the city of Havana and its vicinity, the distribution was necessarily confined to those localities. Now, however, everything is coming in great abundance, and those supplies are reaching all parts of the island. I have been unable to give close attention to the details of relief work, owing to the heavy and exacting duties of the Consular office. But my attention has been arrested by many conscientious workers.

"Recently Dr. Klopsch, member of the Central Cuban Relief Committee of New York, has given much of his time and attention to the business of relief. This interest is natural, owing to the close connection he has had with the collection of funds applied to the purchase of relief supplies. His labors here are now bearing abundant fruit."

Dr. and Mrs. Klopsch were presented to Governor-General Blanco by Gen. Lee and were graciously received. The attitude of Gen. Blanco toward the relief work conducted by Americans has been friendly throughout.

In many States of our Union the Cuban relief movement is assuming large proportions. Kansas City promises to send a shipload of supplies; school children of the States of New York and New Jersey will send another. Boards of Trade and Exchanges in numerous cities have appointed relief committees to raise funds for the purchasing of food. The Ward, Mallory, Munson, and Spanish-American steamship lines are doing generous work in carrying all supplies free to Havana. The nation realizes the full import of Dr. Klopsch's statement, that 300,000 starving and dying reconcentrados have to be fed and kept alive until permanent relief comes. It is not to be wondered at, as he has cabled, that these suffering ones should look upon America as "the home of angels," since it has been their only hope of rescue from the fate that has overtaken nearly half a million of their fellows.

ON A RECONCENTRADO SETTLEMENT, MATANZAS.

Among the hundreds of letters received daily, containing offerings for Cuba, are many containing fervent prayers and wishes for the welfare of the sufferers and the success of the relief work. Extracts from a few are given below:

"Accept this small offering for the suffering ones in Cuba for Jesus' sake. I wish it were more," writes Mrs. Jane B. S., Wichita, Kan. (26 cents).

Mrs. S. H. B. and Mrs. Levi C., Kiesgeville, Pa. ($1.26), given in sympathy with the Cubans. "May God bless our country; peace again restored, and Cuban suffering ended."

S. G. Benstead and G. C. Corston, Buffalo, N. Y. ($3.00), writes: "Trusting it may be blessed by our Father in Heaven."

Woodhaven, N. Y. ($1.00) "May this mite help some one for Christ's sake. Amen."

"May this offering be the means of saving some life and bring them to see the underlying power of a Saviour's love in all this work" is the prayer of A. H. A., Angola, N. Y. ($2.00).

The King's Daughters' Cuban Relief Sewing Circle, lately organized by THE CHRISTIAN HERALD, last week made a shipment of over 1,000 garments for the reconcentrado mothers and children. The Circle solicits contributions of muslin, calico, linen, cotton, sheeting, etc., at its headquarters, 17 Astor Place, New York City.

All contributions to the Relief Fund should be addressed to THE CHRISTIAN HERALD, 92 Bible House, New York, and will be fully acknowledged in these columns.

Total of Lists by States.

Alabama	$ 45 50	Nebraska	202 76
Arizona	12 75	Nevada	4 00
Arkansas	15 03	N. Hampshire	104 65
California	139 37	New Jersey	905 11
Colorado	85 87	New York	1,671 14
Connecticut	247 89	N. Carolina	140 52
Delaware	20 00	N. Dakota	92 37
Dist. of Colb.	22 25	Ohio	285 84
Florida	42 85	Oklahoma Ty	25 00
Georgia	30 40	Oregon	57 35
Idaho	4 50	Pennsylvania	1,125 05
Illinois	315 63	Rhode Island	27 50
Indiana	113 60	S. Carolina	20 90
Indian Terr'y	17 42	S. Dakota	36 95
Iowa	415 11	Tennessee	173 93
Kansas	189 86	Texas	92 40
Kentucky	26 56	Utah	5 16
Louisiana	8 00	Vermont	70 95
Maine	92 90	Virginia	270 89
Maryland	47 25	Washington	26 95
Massachu'tts	418 65	W. Virginia	76 75
Michigan	442 87	Wisconsin	269 37
Minnesota	132 31	Wyoming	4 45
Mississippi	45 65	Canada	170 13
Missouri	118 15	Foreign	44 00
Montana	7 25	Miscellaneous	16 40

Total New Acknowledgments	**$8,978 14**
Previously acknowledged	**$79,879 30**
Total	**$88,857 44**

The following contributions to the Cuban Famine Relief Fund have been received:

CONNECTICUT

Caffrey, Francis.. 2 00
Kingsley, Mrs J P 2 00
Rose, Jane C.... 1 00
Edwin & Ida, E Norwalk 1 00
M J W & J B W, Southington ... 1 00
Friend, Bethel... 50
Jr Y P S C E, N Haven..... 70
Sr Y P S C E, N Haven..... 5 80
Town of Brookfield 34 75
Few Boys & Girls, Deep River..... 1 00
Chandler, Wm E. 5 00
Gard, Mary A.... 1 00
George, J H..... 1 00
Johnson, Mrs Anna 1 00
Porter, F L..... 2 00
Williams, F D... 50
Williams, J F.... 1 00
Williams, Mrs J F 1 00
A, Darien..... 1 00
C E, New London 5 00
M H P, Stamford 2 00
——, Stamford.. 2 00
A Friend, Windham 1 00
SS Cl of Cong Ch, Thomaston. 1 00
Helping Hand Circle of K D of M E Ch, Norwalk 2 00
Yours for Charity, Norwich 1 00
Barnum, L..... 1 00
Barnum, Chas.... 50
Beardslee, E.... 1 00
Betts, Mr & Mrs A B..... 1 00
Bradley, Mr & Mrs L..... 50
Burdick, Mr & Mrs A..... 1 00
Field, E B..... 1 00
Gard, Mary A.... 1 00
Goodrich, G L.... 5 00
Griffin, J H..... 1 00
Griffin, U S..... 50
Holmes, R H.... 1 00
Liesure, Wm T & family 5 00
Mills, Mrs E..... 25
Mills, H..... 25
Platt, Mrs H B... 50
Newbury, T H... 2 00
Page, J D..... 1 00
Quittmeyer, T H. 5 00
Read, D F..... 25
Rider, Mrs J J... 1 00
Sanford, Mr & Mrs S..... 1 00
Smith, Mrs Jane.. 1 00
Swan, Frank.....20 00
Todd, Mrs J..... 50
Wilcox, F C..... 5 00
M E A, Enfield... 5 00
Friend, W Redding 1 00
Friends, W Redding 45

CANADA

Campbell, Miss... 25
Moir, J R..... 1 00
Thompson, L.... 4 00
Friend, Hamilton 2 00
Adamson, A D... 5 00
Fee, Russell..... 1 00
R W, Brockville.. 1 00
I H N, Prescott.. 1 00
One in Sympathy with Cuba, Treherne 5 00
Ellrom, Mr & Mrs 2 00
Hall, Mrs A..... 2 00
Hall, Clara..... 50
Hall, Maggie..... 50
McLean, S A..... 3 00
Soper, Mrs Martha 3 00
A B, Almonte... 1 00
——, Picton, N S 1 00
For Jesus Sake, N S..... 1 00
Readers of C H, Danville 5 00
A Sister & Friend, Victoria Harbor 1 00
Shop Mates of a Hamilton Machine Shop 2 00

DELAWARE

Rice, Mrs..... 1 00
Davis, Anna 1 00
Walker, Mrs Hannah 5 00

DIST. OF COL'BIA

Dyar, Harrison G 15 00
C M H B, Washington 5 00
McKinney, C G.. 1 00
Patterson, Mrs Kate 2 00

MASS.

Bagley, Mrs J T. 1 00
Chamberlain, Grace E..... 3 00
Laurce, Mrs E S 1 00

MASS. CONT'D

Moench, H L.... 5 00
Richardson, Mrs.. 1 00
Worrell, Elisha B15 00
A Friend, Holyoke 5 00
A Friend, E Longmeadow ... 4 00
Friends in Wakefield 2 00
In His Name, West Hampton. 2 00
Coldwell, S A.... 5 00
Collyer, Mrs M L 2 00
Davis, Mrs M D.. 1 00
Fawkes, Mrs..... 1 00
Foucar, Mrs L.... 5 00
Osgood, E C..... 2 00
Peterson, Mrs Elizabeth & Little Francie..... 5 26
Rowley, Mrs A.... 2 00
Upton, Daniel.... 5 00
Webber, Mrs J T 1 00
A T S, Beverly.. 1 00
J A P, Brockton. 1 00
M L R, Worcester 1 00
——, Boston.... 1 00
——, West Groton 2 00
Friend, Sherborn. 5 00
Friend & Fellow Sufferer, Amherst 10 00
Friends, Van Densenville 2 00
Friends, West Hanover 2 00
Friends in Fall River 3 00
In His Name, Amherst 50
In His Name, Brookline 3 00
In His Name, Newton Centre. 5 00
A Subscriber, Rehoboth 1 00
A Sympathizer, Amherst 50
Ladies' Miss Soc, Chatmont 5 00
What-so-ever Circle K D, Foxboro 5 00
A West Newburg Boy 15
Thompson, Mrs E S 5 00
Thompson, Mrs S S 10 00
Warren, Mrs A K 1 00
E M M, W Lincoln 1 00
J A G, Richmond. 1 00
Bapt Ch, Felchville 4 00
SS Class of M E Ch, Brandon.... 1 00
S Starksboro SS, Bristol 1 20
Band of Hope, Bristol 1 00
Knight, Saxton's River 3 00
Benton, W A..... 2 00
Burt, Mr & Mrs Geo E..... 5 00
Darroch, Nancy C 5 00
Decker, F M..... 1 00
Fairlee, E..... 5 00
Graves, W A & C S..... 3 00
Herlihy, Marie... 1 25
Hammond, Stafford 2 00
Walker, P E..... 2 00
Wilder, T J..... 7 00
Ellie, Lowell.... 1 00
Kennedy, Mrs Theressa 1 00
C D W, Boston... 1 00
C E B, Dudley... 2 00
C W & H G S, Boston 1 00
Mr & Mrs E W M, Hyde Park.. 2 00
H L K, Pittsfield. 1 00
L R S & E R S, Westfield 2 00
I H N, Woburn... 50
A Friend, Danvers 4 00
Friend, Holyoke.. 1 00
A Friend of Cuban Sufferers, Boston ... 1 00
Two Friends, Peabody 2 00
Reader, Lawrence 1 00
Maple St Ch, Danvers ...31 69
Maple St SS, Danvers 48 31
Maple St C E Soc, Danvers 10 00
Epw Miss SS, Pittsfield 5 00
Mother & Daughter, Ashmont .. 2 00
A Christian Endeavorer, Maynard 5 00
Relief, Bostindale 1 00
SS Class of Small Boys, Salem.... 45

NEW JERSEY

Alcott, Anna J... 3 00
Brands, Martha J 1 00
Curtis, Thos E.. 5 00
Hontzedinun, Katie 50
Muisheld, Sallie.. 1 00
Weber, H J..... 1 00
E R, Jersey City. 2 00
M T, Jersey City. 50
——, Lake Como. 1 00
A Friend, Newark 2 00
In His Name, Newark 1 00
Oak Road SS, Vineland 25
"Together," Tremley 10 10
Carlson, Mary.... 1 00
Clave, J..... 1 00
Hughes, Chas P.. 1 00
Sheppard, Sallie.. 1 00
A J D, Passaic... 1 00
P H E, Montclair 2 00
S J M, Almonesson 2 00
T J C & family, Clarksboro 4 00
A Friend, Hazlet 1 00
Few Sympathizers, Woodbridge 8 00
SS, Roxbury..... 3 15
A Widow, Trenton 1 00
Bowman, S H.... 5 00
Cole, Joseph H... 3 00
Cosman, Mr & Mrs J E..... 2 00
Ford, Mrs Ellen.. 1 00
Hand, D..... 3 00
Miller, Dorothy... 25
Newton, Mrs E J & Miss C C Huber 2 00
Sexmuch, Mahel A 5 00
Wood, Mrs Lois P 5 00
Carrie & Walton, Englewood 3 00
H K, Old Short Hills 1 00
M L M, Haddonfield 1 00
——, Bloomfield. 1 00
——, Summit... 1 00
In His Name, Paterson 1 00

NEW JERSEY CONT'D

Reader of C H, Colt's Neck..... 25
I C E Soc, 1st Congl Ch, Montclair 3 00
C E Soc, Pres Ch, Westfield 15 50

N. HAMPSHIRE

Tunney, Nancy J. 1 00
Bales, Mrs L.... 1 00
Hunt, E M..... 1 00
Ware, Z..... 2 00
E, Chamanton Iron Works 1 00
Congl Ch, Raymond 5 00
SS Ist M E Ch, Laconia 5 00
Anderson, Mrs S C..... 1 00
Henry G E & J 1150 00
Lawrence, W T.. 3 00
Rounsefell, Carrie E..... 5 00
A Friend, West Epping 1 00
Two Friends, Manchester 6 00
In Jesus' Name, Milford 3 00

NEW YORK

Allen, Winifred & Marguerite... 2 00
Andrews, Alice R 1 00
Appleton, Frankie 25
Ball, G D..... 1 00
Bartlett, E Augusta & Mary C 10 00
Bay, Miss Sophie. 50
Bewell, Bros. .. 50
Boynton, Mrs W B . . 2 00
Brandow, Edythe M 10
Brownell, H..... 50
Bucher, C H..... 10
Burr, L A..... 50
Campbell, Reed.. 1 00
Carlson, A..... 25
Cassidy, L L.....10 00
Charite, Mamma & Little..... 5 00
Chirch, Chas.... 25
Clark, J R..... 25
Collinson, Caroline 2 00
Collinson, Pearl C 1 00
Crandall, A B.... 5 00
Ehler, Mrs..... 50
Ehler, Chas..... 70
Ehler, Chas, Jr... 25
Fenton, Chas.... 5 00
Fields, C..... 25
Fonda, Mrs E M.. 1 00
Gabriel, Geo, Coll by 16
Garton, Cora H... 1 00
Hall, Wilmot..... 25
Halpin, Geo..... 25
Hamilton, Mrs H. 5 00
Hinchey, C..... 25
Holloway, John.. 25
Houghton Miss Soc, Clinton....32 00
Howell, Jessie....20 00
Jenkins, Mrs S H. 1 00
Joseph, Mrs F.... 70
Kemp, Mrs J A.. 5 00
Kempson, E..... 1 00
King, C..... 1 00
King, C O..... 50
King, Chas..... 50
Knickerbocker, C E..... 1 00
Koesting, Chas C. 2 00
Lampe, Mrs F.... 1 00
Lawrence, G W.. 50
Lawrence, W H..13 50
Lisk, E H..... 5 00
Lockwood, C B...10 00
Mangels, Mrs.... 50
Marsh, Laura E.. 1 00
McCormell, Archie 25
McKim, R V..... 2 00
Morgan, Mrs L... 50

NEW YORK CONT'D

Nash, C O..... 50
Orcutt, Mrs Helen 2 00
Ostevee, M J..... 2 00
Parce, F D..... 25
Peters, Wm..... 10
Peterson, N..... 50
Pinch, F..... 50
Pouch, F E..... 5 00
Richardson, Kathleen 1 00
Richardson, Mrs M G..... 1 00
Rindge, R E..... 50
Roschoom, M A.. 25
Ryan, N..... 1 00
Ryder, Gertie.... 10
Seamans, S T.... 1 00
Schabbelar, A R O 1 00
Secor, Mrs E W.. 1 00
Shaw, Archibald M, Coll by..... 13 00
Shaw, M A..... 1 00
Shiland, A, Jr....10 00
Smith Bros..... 50
Smith, C J..... 50
Smith, J H..... 50
Stewart, Mrs C E 25
Stokes, J A..... 50
Sullivan, M H.... 25
Thorpe, Norwich. 25
Turner, Mrs Adelaide C..... 1 00
Van Valkenburgh, H, Howard & Edward 5 00
Van Vleet, Chas.. 50
Villiaume, Emma L..... 2 00
Waters, C..... 25
C I & D, Norwich 1 00
J I Cannadaigua. 1 00
W B C, Norwich. 25
Isabel, John & Darold, Brooklyn 3 00

NEW YORK CONT'D

Lew, Wolcott.... 1 00
Mrs C H G, N Y City 1 00
C W H, Brooklyn10 00
L J M, Union.... 10
M A B M, Corfu.. 5 00
W D, N Y City... 5 00
——, Brooklyn.. 25
——, Brooklyn.. 5 00
——, Brooklyn.. 50
——, Coram..... 1 00
——, N Y City.. 5 00
In His Name (N E W), Lowville 1 00
A Subscriber of C H, N Y City.... 1 00
Brooklyn Sympathizer 5 00
Church Miss Soc, De Witt Mem Ch, N Y City.....10 00
SS, De Witt Mem Ch, N Y City...10 00
Voluntary Offering, De Witt Mem Ch, N Y City 32 34
C E Soc, De Witt Mem Ch, N Y City 10 00
Chinese SS, De Witt Mem Ch, N Y City.....10 00
Cash, Norwich... 50
Cash, Norwich... 25
Cash, Norwich.... 50
Postmaster, Ellenburgh Ctr..... 1 00
The Widow's Mite, Ellenville 1 00
Grandmother & Marion, Minaville 1 00
Man, Norwich.... 25
Ames, A H..... 2 00
Amshury, Mrs Abby 1 00
Arnold, Miss Eliza 1 00

FEEDING THE RECONCENTRADOS AT LOS FOSSOS.

This is the municipal shelter in Havana where there has been great suffering and a frightful death-rate for many months past.

NEW YORK CONT'D

Ballard, G.....10 00
Ballard, Mary A.10 00
Beekman Hill M E SS.....14 27
Benstead, S E... 2 00
Braid, John W... 5 00
Barbans, Evercel C 1 00
Burley, Mrs..... 25
Case, Mrs A S.... 1 00
Corston, E C.... 1 00
Crey, Miss Anna. 50
Dater, Mr & Mrs H N..... 5 00
Donahue, Mary.. 1 00
Firth, Miss Maggie 50
Galushia, Miss Della 50
Gidding, Charles. 1 00
Gill, Theophilus A 25 00
Gilroy, E J..... 1 00
Gowling, Julia A.. 5 00
Hill, M..... 1 00
Howell, Mrs J C. 1 00
Howell, Miss L.. 1 00
Johnson, Mrs S E 1 00
Kelly, Miss Katie 50
Khnahmann, Miss Emma 25
Kimball, Miss Libbie 75
Kulskern, Mrs J. 50
Kress, E B..... 1 30
Laughlin, Mrs W. 50
Lawrence, E V... 2 00
Magee, Mrs Jas.. 1 00
Malrose, Miss Maggie 50
Mitchell, J S.... 1 00
Nault, Miss Mazzie 50

NEW YORK CONT'D

Osborn, J C & family 4 50
Rosenheimer, Miss Ray 2 00
Ross, Mrs J W.. 50
Rotuar, Mrs S P. 1 00
Sanders, Miss Martha 50
Smith, Mrs T.... 50
Snyder, Mrs Rose I 00
Sperry, John..... 10
Stringer, Mrs C A 50
Suits, Miss Libbie 25
Vickers, Mrs A P 25
Viloze, Miss Mammie 50
Walker, A..... 1 00
Walker, Mrs A... 1 00
Warner, Miss Nettie 25
Waterstreet, Mrs. F M..... 25
Welde, G D..... 1 00
Zorn, Miss..... 2 00
Hazel, New York. 20
Little Wilber & Vera, Glenville. 2 00
B, Fonda..... 1 00
G A D, West New Brighton.. 4 00
J M M, Auburn.. 1 00
M M B, Brooklyn 1 00
P A L, Brooklyn. 1 00
——, Brooklyn.. 2 00
——, Oterlie.... 2 00
——, Pekin..... 25
Friend, Amsterdam 1 00
A Friend, Amsterdam 25
A Friend, Brooklyn 2 00
A Friend, Dalgeville 5 00
A Friend, Newburgh 05
Friend, Nunnsville 20
Onelda Friends.. 5 25
I H N, E A B, Caledonia 1 00
Immanuel Ch, Westerly 10 00
Ladies' Sewing Soc, Canaan Four Corners... 3 00
King's Daughters, Chappaqua 1 00
Jr Miss Circle, Jamesport 1 50
Y P S Christian Ref Ch, N Y City 11 00
Two Little Brothers, Walter & Andrew, E Quoque 1 00
From a Ch End, Kingston 1 00
Coll at debate at Pres Ch, N Y City 2 57
Three Sisters, Pattersonville . 1 00
For Christ Sake, Woodhaven 1 00
Abell, A Marguerite 50
Abell, E R..... 50
Abell, Mr & Mrs H C..... 5 00
Abell, Leon
Aldrich, Carrie M 1 00
Bates, Mrs Ellen. 4 00
Bates, Mr & Mrs J J..... 1 00
Brodhead, R & Everett 50
others 9 55
Chase, C C..... 2 00
Cobb, John L.... 1 00
Cochran, Chas H. 1 00
Corkey, Mrs M S M 1 00
Craig, Henry..... 25
Crosby, Miss M E10 00
De Waal, G..... 1 00
Dilley, Mary L... 1 00
Doughty, Mrs I C 2 00
Eddy, M E..... 1 00
Egger, Lewis..... 50
Egger, Mrs Susan 25
Ewing, R..... 2 00
Geer, J B..... 1 00
Godfrey, Mrs A R 2 00
Gough, Mrs C B.. 2 00
Graflin, S M..... 1 00
Greuss, Mrs Lydia 25
Hagaman, C C.... 2 00
Horton, Jessie, Collected by.... 3 25
Hoyt, E P..... 5 00
Hughes, Mrs Jennie A..... 5 00
Karlen, David, Jr 25
Karlen, Mrs Maggie 50
Kenyon, Eliz C...10 00
Leble, Fred..... 25
McClellan, Mrs Jane 2 00
Mandell, Mr & Mrs 5 00
Mason, Mrs L W & Miss M A Lyon 2 00
Miller, E L..... 5 00
Miller, Sam'l.... 6 00
Mix, Miss J..... 5 00
Manchester, Mrs Myrtle 2 00
Neigh, Alferd.... 25
Neigh, Mrs Jas.. 25
Ostrander, W B.. 2 00
Palmer, L E..... 1 00
Peckham, Mrs Mary E..... 5 00

NEW YORK CONT

Pinney, G.....
Plumer, Chas....
Remensnyder, Rev J B.....
Reynolds, Mrs M E, Bible Class..
Robinson, Hiram.
Segelke, Henry...
Sheerar, Rev J B.
Sheldon, H D....
Siply, Martin.....
Skinner, Eliza J & daughter .....
Squires, N B.....1
Sumner, A H.....
Thornton, Julia...
Van Derkarr, Mrs C E.....
Van Dyke, Mrs J H .....
Wallace, Anthony
Wallace, Little Barclay .....
Wells, Mr & Mrs F M.....
Whitley, Sam'l H
Wray, Mrs J A...
Wrenn, Katie....
Wyman, Henry..
Young, Elizabeth.
I H N, Lake Placid
In His Name, N Y City.....
In His Name, West Dryden...
Almon .....
C E M, Buffalo..
C T, N Y City...
Mrs E G J, Owego .....
E L H, Middletown .....
J M B, Rochester
H A M, N Y City
Mr & Mrs K, Brooklyn .....
M E S, Indian Lake .....
——, Brooklyn..
——, N Y City...
——, W New Brighton .....
A Friend, Sanitaria .....
A Friend, Minette
Friend, Frewsburg
A Friend, Clifton Park .....
Friends, Bridgehampton .....
Friends of Cuba, Southampton ..
Subscriber, Preston Hollow.....
Congl Ch, Jamesport .....
Y P S C E, Alton.
Ladies' Aid Soc of Canadice .....
Pres Jr C E Soc, Potsdam .....
W C T U, Wolcott
Collection taken at Moody Meetings N Y City .....(
King of Kings, Rondout .....

RHODE ISLAN

Gould, Raymond K .....
Sainsbury, Millie
Watson, Dorcas.
C C T, Warren..
Moore, W M....
A B C, Cranston
H F S, Riverpoin
Park Place Jr C E Soc, Pawtucket .....

VERMONT

Batchelder, Ben M .....
Maynes, Karl C.
Tefft, Harrie C.
Tefft, Oscar.....
Ellis, I.....
Ferrin, E A.....
Ladd, E L.....
Lyman, Mrs T P
Phelps, Mrs N & Miss May Shepardson .....
Clifford, Mrs P M & Mrs Gertie
Greenbank ....
Subscriber, West Dover .....
C E Soc, East Calais .....

W. VIRGINIA

Kutscher, Mrs C A .....
Nickell, John A.
Nickell, John T.
Nickell, Mrs Kate
Ohley, F C.....
Baldwin, Theo..
Bowers, Roy....
Holt, J N.....
Leichter, John...
Nichol, Mrs L E
Phillippi, Geo...
Phillippi, John..
H S H, Summit Point .....
H H R, Halvetia
M, Wheeling....
In His Name, Sherrard .....
Sympathizer, Harper's Ferry
Allen Grove SS, Sherrard .....

NEW MEXICO

Bowlz, Mrs M' Son..... 3 00

N. CAROLINA

Dis, Lilly M... 2 00
Figerald, Edwin 25
Hard, Fannie.. 1 00
Pons, Miss R A 1 00
Rble, C F.... 2 00
Jr E Soc, Almarle 3 00
Inates & employes of Thompson Orphanage, Charlotte 8 00
Kin. Mrs Jas.. 2 25
Fher, Thos C. 1 00
Pie, Engenia... 1 00
Tlinger, Jos... 50
F. Friends, Lexington 2 50

N DAKOTA

A S S..... 25
Freau, T C.... 50
Fer, Mrs N A.. 2 00
Hgen, N O.... 25
Kdsen, O..... 25
Kster, G N.... 50
Lg, L L..... 25
Person, Sam'l.. 1 00
Person, W A... 50
Qumme, T N.... 50
Rl, John..... 50
Rl, Wm..... 50
Rlaff, A T..... 50
Sberg, Henry... 50
Sberg, Lars..... 50
Sberg, Sweet... 50
Sdem, J S..... 50
Tyer, Geo F.... 50
Tpin, A..... 25
Tterud, K O... 50
Vtzin, John.... 25
Vstman, A H... 25
Vidder, W R... 50
Vson, Nils O... 25
Hint Class of SS, Fullerton 1 00
Ahihad, Mr.... 50
Iron, Sadie.... 20
Ierk, J..... 15
Hine, Mr & Mrs 1 00
Hine, Freda.... 25
Hn, Pete..... 25
Ice, H..... 50
Id, R B..... 1 00
Inizer, E..... 25
Iwn, F G..... 1 00
Iwn, J G..... 75
Ittkee, Wm.... 50
Iper, Chas.... 50
Ilns, Mrs E.... 25
Ie, C H..... 50
Ie, A E..... 50
Igle, Mr & Mrs V G..... 1 00
Imham, W C.. 20
Imham, Ross.. 10
Inze, Henry.... 75
Il, W L..... 25
Il, Fred..... 25
Ieen, S..... 1 00
Ilkie, Albert.... 25
Icking, J S..... 1 00
Ilinrake, Hart. 50
Ik, Dave..... 50
Ik, Mrs Dave.. 50
Ingsley, Ed.... 50
Icarthur, R A.. 25
Icenzie, A C.. 50
Icenzie, Margie 30
Icenzie, Myra. 50
Illough, Birdie & Laura..... 50
Illough, Howard & Fred..... 50
Illough, John... 25
Irshkee Bros... 1 00
Iatters, J..... 1 00
Peacham, J B... 1 00
Itchell, A M... 1 00
Pelson, Nelee.... 50
Pentwig, A..... 50
Perry, W..... 50
Peterson, E..... 25
Phelan, Wm..... 1 00
Powllson, Fred.. 50
Preiman, Fred.... 50
Phinnkee, R..... 25
Pplan, Alred..... 50
Pinacker, Pete.. 25
Porrell, Victor... 1 35
Proxell, E F..... 2 00
Parken, Eddie & Nellie..... 20
Phistler, A L... 50
Pilson, James... 25
Friend, Valley City 2 00
Friend, Wheatland 25
Prong, L P..... 1 00
P Soc, Wheatland 10 00
Mother & Sou, Bay Centre..... 2 00

OHIO

Poulter, W L.... 1 00
Potson, S..... 1 00
Pulliott, Mr H S.. 1 00
Pillogby, Geo H.. 1 00
Peright, James... 1 00
Pyons, Mr & Mrs Andrew 1 50
Pyons, Mr James. 2 50
Phaffer, Mrs E K 1 00
Spratt, H T..... 50
Spratt, R C..... 50
Stont, Mrs Jane.. 5 00
Tope, Baby Anna 1 00
A Friend, Thurston 1 00
In His Name, East Liverpool. 25
Mother & daughter, Yelrah..... 2 00
Baldwin, F..... 1 00
Bistline, Chester. 05
Bistline, Etta.... 30
Bowers, Chas..... 1 00
Bratton, J C..... 1 00
Browu, F..... 1 00
Chapman, Mrs Robt A..... 1 00
Cope, E T..... 5 00
Crofts, R G..... 2 00
Davis, Loa..... 50
Davis, Margaret.. 50
Dodd, Mrs Caroline 1 00
Dodge, Eda..... 25
Dodge, Nathan... 25
Dodge, Nellie..... 25
Dodge, Nina..... 25
Drake, Rose M... 1 00
Martindale, Pliuney 5 00
Merriman, Mrs J T 2 00
Mondhawk, Albert 1 00
Richey, S E..... 1 00
Sutter, Frauces.. 05
Thomas, D..... 5 00
Upp, A F..... 2 00
E S L, Newark... 1 00
F P D, Chandlersville 1 00
H R, Tippecanoe. 1 00
L M G, Gallipolis 2 00
M B M, Upper Sandusky 1 00
S & G, Willshire. 1 00
W P L, Blatchford 1 00
Friends, Manchester 1 50
Friends, Rockford 2 50
Presby Ch, Kilgore 6 50
Fourth Grade S Market St Sch, Canton 1 00
Proceeds of a Tom Thumb wedding given by 60 boys & girls, Canton.52 93
Two Sisters, Hillsboro 2 00
Sister in Christ, Sycamore 5 00
Wash Irving Lycenm, Waynesfield ... 5 00

OKLAHOMA

Abernethy, M....25 00

OREGON

Lewison, Bertha. 1 50
——, Monmouth. 50
"Jeau," Newberg. 4 00
Grand Prairie Union SS, Albany 1 65
Johnson, Mathias. 2 00
In His Name, Champoeg 1 50

PENNSYLVANIA

Abel, Lanra F... 1 00
Ackerman, K.... 10
Angell, Mr & Mrs H L..... 5 00
Applegate, Mr S W 1 00
Applegate, Mrs S W..... 1 00
Baker, Mrs D.... 1 00
Ballict, Rebecca. 50
Bartz, A W..... 25
Bedsworth, Mr James..... 25
Beers, Mr & Mrs S H..... 1 00
Berger, Wm A... 50
Bieber, William.. 10
Bittner, F..... 05
Bresecker, Curtis & wife..... 1 00
Bricker, Jerre.... 1 00
Brofee, James.... 2 00
Buchanan, Miss.. 25
Burd, Garrett T.. 35
Bushey, Geo..... 5 00
Conger, Hiram & Nellie 1 50
Correll, Mrs Levi 26
Craig, Mrs L D.. 1 00
Crellin, Mrs E... 2 0
Curtis, John W... 50
Davie, R B..... 3 00
Dennis, D W..... 25
Deutler, J P..... 50
Dew, E B..... 25
Dew, Mrs G..... 10
Dew, John..... 25
Dey, Mrs L..... 50
Dieffanbach, L... 10
Dietrich, Catharine 1 00
Ditzler, W A..... 10
Dunlap, Arnold & Nellie..... 50
Earon, John B... 1 00
Evans, L J..... 5 00
Evans, Nellie.... 25
Eversou, Miss S J 1 00
Flickner, C M.... 2 00
Forbes, Miss Merretta 1 00
Ford, E..... 1 00
Ford, Mrs..... 1 00
Frederick, Mrs Wm Z..... 1 00
Fretts, Olive O... 2 25
Gibble, S S & wife 1 00
Godard, B Frank & wife..... 2 00
Hartley, S E..... 25
Heckman, D K.. 2 00
Heebner, Wm K. 2 00
Henderson, Elsie M & Sadie Devine & Friend.. 2 00
Hewitt, Athalia.. 50
Hewltt, J Ford... 1 00
Hewitt, Lomie... 50
Hezlep, John C & G H Taylor..... 2 00
Holmes, Chas....10 00
Hooner, E H..... 50
Hunter, Dorothy. 25
Hunter, Mrs J... 5 00
Hursh, J B..... 1 00
Hurst, Mrs Kate. 1 00
Iames, C Y..... 5 00
Jackson, Mrs Thos 1 00
Jarrett, Simon... 25
Jennings, G C.... 1 00
Johnsou, Mrs C A 1 00
Johnson, Olhine.. 50
Johnson, Rev S W 1 00
Junk, Mr & Mrs John 1 00
Karstetter, Alma S 1 00
Kauffmau, E D.. 50
Keperley, Jessie.. 3 55
Klein, A G..... 50
Kramer, Aunie L 1 25
Krise, C A..... 2 00
Kum, J E..... 50
Laciar, N F..... 2 00
Laudenslayer, R T 1 00
Laudis, Mrs L D. 10
Landis, M F..... 50
Laudis, Agnes K. 50
Lanius, A..... 2 00
Lavidge, May.... 10
Leader, B K F... 50
Leader, R D..... 2 00
Leader, Francis.. 50
Leader, Mary R.. 1 50
Leader, Max R... 50
Lee, Thurston.... 50
Leighton, James G 1 00
Lemley, Stanley.. 1 00
Lewars, J L..... 50
Lewars, S S..... 50
Light, Robt J.... 50
Logan, Miss Mary 1 00
Long, Peter..... 10
Lyous, Dr F..... 25
Lyons, Lon..... 25
McAnlis, W W... 50
McGee, Miss M L 1 00
McGee, Miss S E. 1 00
McKeever, J S... 2 00
McKenua, Wm... 1 00
McNall, Jos..... 1 00
Mabie, Mrs..... 25
March, Mrs A H. 3 00
Marcy, J E..... 1 00
Markle, Mannel.. 1 00
Mason, John..... 1 00
Menges, John.... 25
Mengs, R F..... 25
Miller, P..... 1 00
Mitchell, Mildred. 1 00
Moher, Mrs Rosina & Brothers 7 00
Mohn, Dr C L... 2 00
Moore, Mrs J C.. 3 00
Moore, Mrs Lizzie A..... 3 00
Moser, John..... 25
Moyer, Clara J... 25
Neff, Albert..... 2 00
Odell, L M..... 40
Odell, Mrs L M.. 25
Patterson, Mrs James R..... 2 00
Percival, Mrs F G 2 00
Phillips, Mrs S B 50
Piatt, Frances O 2 00
Powell, W H..... 2 00
Proudfit, Mary & Lucile 50
Pyle, Lizzie M...11 50
Raker, Eva A.... 2 45
Randolph, Mrs Wm P F..... 1 00
Reeser, Mrs..... 1 00
Reynolds, Mrs Henry 1 00
Rinker, Amelia... 1 00
Rohenalt, L F... 25
Rodgers, J H.... 2 50
Rogers, Addie.... 2 00
Rogers, S O..... 1 00
Rohrer, Miss..... 25
Savidge, B..... 50
Savidge, Mrs W... 10
Saylor, Mary A. 2 00
Scott, Mrs Elenora 1 00
Sehrer, H B..... 1 25
Shade, H A..... 10
Shanner, T B.... 50
Shimer, Mrs T... 1 00
Shinner, J E.... 3 00
Sitlow, Miss A M 2 00
Smith, N..... 25
Snowden, Geo G. 1 00
Snyder, H J..... 10
Snyder, Henry... 25
Snyder, Tillie.... 25
Stansbury, Helen D 25
Stansbury, Van Kirk 25
Steiuer, W H.... 10
Stemmetz, A J... 1 00
Sterner, H Y.... 5 00
Steuve, J L..... 25
Stevenson, R H..10 00
Stewart, C E.... 1 00
Swartz, Mr & Mrs C W..... 2 00
Taber, Mrs Hattie J..... 1 00
Taylor, Mrs L... 25
Templeton, Helen 1 00
Theophilus, T R. 2 00
Thompson, Sne... 1 00
Thorburu, James. 50
Trausne, Auna... 1 00
Waguer, J E..... 25
Wagner, Mrs Sarah 1 00
Wall, Miss Anna. 1 00
Wall, Mrs Hannah 1 00
Wall, Mr Stewart 1 00
Wallace, D C.... 5 00
Wanger, Mrs R P 3 00
Williams, Ella B. 1 00
Williamsou, Sam'l 25
Wing, Chas B.... 5 00
White, Mrs Jas.. 1 00
C A R, Burgettstown 1 00
F P B, Phila..... 50
G W S, Mahanoy City 2 00
Mrs J Z, Wilkinsburg 1 00
——, Lehanou... 1 00
——, New Castle 1 00
——, Tower City10 00
——, Town Hill 2 00
——, Wilkinsburg 3 00
A Friend, Huntingdon 10
Friend, Martinsville 1 00
Friend, New Castle 1 00
In His Name, Beaver Falls.... 1 00
In His Name, New Castle..... 2 00
Subscriber, Allegheny 5 00
A Subscriber, Lebanon 50
Subscriber, Reading 1 00
Sympathizers, New Bethleheu 6 00
M E SS, Laceyville 5 00
Braintrim High Sch, Laceyville. 2 24
P R R Y M C A, Columbia 2 00
Y P S C E of Christ Ref Ch, Indian Creek... 6 00
Band of Mercy, Laceyville 5 00
First Dist Local C E Union, Northampton Co 9 08
Class A, Olivet Pres SS, Phila. 2 75
Tamagna Council, No 547, Jr O U A M 2 00
Cash, West Newton 2 00
Contributor, Emporium 25
Citizens of Laceyville 3 90
Papa, Mamma & Bessie, Phila... 5 00
Pie Social given by No 5 Sch, Conemaugh Twp, Saltsburg. 3 70
Followers of Christ, Upland. 2 00
Two Sisters, W Warren 1 00
Elder, Maria..... 25
Elmquist, Isaac.. 25
England, J M..... 05
England, Wm P.. 25
England, Wm T.. 10
Ennell, S N..... 50
Eshelman, M N.. 1 00
Evans, D T..... 1 00
Eyers, Sarah..... 10
Farbell, F S..... 2 00
Farley, J L..... 1 00
Finkliner, U S G. 5 00
Flyte, G B..... 25
Frick, Mrs Mary E 1 00
Fronberry, John sou 25
Furnaee, Everett. 8 00
Garber, P A..... 1 00
Gearhart, Abraham 1 00
Geisinger, Miss Delia 25
Gellinger, Lewis.. 10
Gerberich, M B... 1 00
Gerhart, Geo W... 5 00
Gibson, A M..... 1 00
Gihson, W H..... 25
Gido, John..... 25
Gilbert, R M..... 35
Gilmore, L L.... 1 00
Grady, Mrs John P 2 00
Graham, F E..... 1 00
Greene, Miss S B. 25
Hammond, C W.. 1 00
Holmes, John A.. 5 00
Harbaugh, Mrs... 1 00
Harbaugh, Lewis. 2 00
Harman, C C.... 25
Hillyard, F P.... 25
Hezlep, Jos..... 5 00
Honston, David.. 1 00
Hummel, E O.... 50
Hull, R..... 1 00
Hassler, Mrs H A 75
Henderson, W E. 1 00
Horton, Bryon B. 1 00
Heller, Mrs Erwin 1 00
Hooper, Frank S. 1 00
Hnlburg, Olga.... 15
High, Mrs A T... 1 00
Harley, Mrs Elizabeth 1 00
Harold, W De Witt 1 00
Hannon, Mrs C S. 1 50
Heilman, R B.... 15
Hill, J H..... 2 00
Harry, Winfield S 1 00
Irwin, John H.... 1 00
Johuson, Fred.... 25
Johnson, Saul'l S. 5 00
Jones, Effie & Margt 1 25
Jones, Mrs Alvin. 2 00
Keck, Alfred..... 1 00
Kelly, P..... 1 00
Kerr, Mrs Martha & Bell..... 2 00
Kertis, Mike..... 25
Kessler, Floyd.... 05
Kimhall, Cornelia, V B..... 3 00
Kime, J A..... 25
Knight, Mrs O C. 1 00
Kongh, A W..... 1 00
Kongh, J S..... 50
Kurr, Mr S D.... 1 00
Larson, John..... 25
Lauer, John E... 2 00
Laury, Franklin.. 1 00
Lee, Mrs John F.. 1 00
Leidy, Harvey.... 1 35
Leister, C E..... 50
Leotz, Mr & Mrs J C..... 1 20
Lewis, Harry M..10 00
Lodge, Mrs Jas R 1 00
Long, Calvin..... 1 00
Logan, Charles G. 1 00
Lowers, Nellie.... 10
Lowvery, Johu.... 25
Lynn, Robt H.... 1 00
McAdam, F W.... 1 00
McAdam, S A.... 1 00
McCaleb, Anna M 1 00
McCallister, Valeira 1 00
McCandless, David 50
McCandless, Mrs David 25
McCandless, Esther 25
McCandless, Maggie 25
McCullough, J M. 1 00
McLaughlin, Mrs Anna 25
McMahon, Mr & Mrs D E..... 2 00
March, Eva..... 1 00
Markel, C F..... 5 00
Marshall, John... 10
Martin, Miss Hanna M..... 1 00
Mecum, J F..... 25
Metzger, G W.... 1 00
Miller, Mrs Ida... 1 00
Miller, J H..... 50
Miller, Miss Kate 1 00
Millhof, Miss Ellie 25
Miss, Clarence D. 25
Moore, Miss Bessie 1 00
Moore, Jennie.... 2 00
Morley, James.... 1 00
Moser, Mrs Geo.. 1 00
Murrel, C C..... 50
Musselson, Charlotte F..... 25
Myers, Geo M.... 50
Nail, Harry..... 05
Neckelvy, Mrs A H 1 00
Nenhersla, Wm... 50
Nevin, Geo B.... 3 00
Nevin, Gordou... 05
Nevin, Shirley.... 05
Nigbtingale, Fred. 1 00
Odell, T S..... 10
Olewine, Harry.. 2 00
Parker, W H..... 25
Parmer, Susan... 1 00
Patterson, Laura. 5 00
Patton, O P..... 1 00
Paxson, Sarah C..15 00
Pence, Geo S..... 35
Pilgram, Arthur J 5 00
Pratt, Mrs L B... 2 00
Pryor, Harriett... 1 00
Reichenbach, A.. 3 00
Reiff, Geo H..... 1 00
Renn, Roy..... 25
Riehl Bros..... 1 00
Riley, P H..... 50
Rittenhouse, Mrs E F..... 1 00
Ritter, Dr J W... 50
Rhoods, W F.... 5 00
Romig, Frank.... 50
Romig, J W..... 50
Rote, Miss D B... 25
Rupert, John H & Mrs J H..... 2 00
Rutter, John C.. 2 00
Ryon, Wallace P. 1 00
Salisbury, A O... 1 00
Sallade, A C..... 2 00
Saulters, James.. 1 50
Scholl, W L & wife 3 00
Schultz, J Y..... 1 00
Shakely, Mrs H W 1 00
Shakely, Zelie.... 5 00
Shattuck, Mrs Geo 1 00
Shattuck, Mrs E A 1 00
Shearer, Mrs S J. 2 00
Sheffy, Geo..... 2 00
Shuck, Bert..... 50
Shuck, Ira..... 1 00
Shuman, J..... 1 00
Smith, A D..... 1 00
Smith, J G..... 25
Smith, Mrs Johu. 1 00
Smith, R W..... 1 00
Snail, Chrissie & Jimmie 1 00
Snyder, Mrs Amanda 1 00
Sonder, H W..... 1 00
Spenber, C A.... 5 00
Sprandle, Will.... 25
Springer, Jacob.. 50
Staley, T R..... 1 00
Stanton, J A..... 1 00
Stenger, Wellington 50
Stichter, G B.... 2 00
Stinemetz, Miss Bertha 25
Stouer, Mr & Mrs I O F..... 2 00
Strong, Mrs O H. 5 00
Stryker, Amauda. 25
Smnlt, A F..... 2 00
Swan & Brown... 1 00
Swansou, Johu... 25
Swartz, I B..... 1 50
Swope, Mrs A W. 2 00
Swope, A W..... 3 00
Thomas, Mrs Albert J..... 1 00
Thomas, Mrs Fannie 1 00
Titus, T..... 25
Tonchstone, C M. 25
Trignit, H W.... 1 00
Vanartsdalen, Harry J..... 1 00
Vonedia, Charles. 10
Vouedia, Peter... 50
Vonedia, S..... 1 00
Vonedia, Wm.... 25
Wagner, M H.... 1 00
Wall, Wm H..... 50
Warrick, Ethel... 2 00
Watsou, Robt.... 25
Weigle, J R..... 25
Welk, Miss Hattie 25
Werkheser, J D.. 50
Wertz, Susan D.. 50
Wilson, G F..... 50
Winslow, Gertie.. 10
Wiuslow, Gracie.. 10
Winslow, Mrs M C 1 00
Wisner, Mr Chas E 1 00
Wisner, Mrs Chas E 1 00
Wittig, Mary..... 25
Wortz, Geo..... 50
Yoder, Joseph O & wife..... 1 00
Young, H C..... 1 00
Young, Miss Corinne L..... 1 00
Young, Mrs H C. 1 00
Zahuison, V..... 1 00
Zook, Meno..... 10
——, Buckingham 1 00
——, Easton..... 25
——, Federal.... 1 00
——, Kingston.. 1 00
——, Pottstown. 1 00
——, Pottstown. 25
——, Sheffield... 3 00
——, Transfer... 50
"A Friend to Cnba," Downingtown 5 00
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Frieud, E Freedom 1 00
Frieud, Wilcox... 5 00
Friend, Erie..... 1 00
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Sympathizer, Norristown 1 00
Sympathizer, Conemaugh 2 00
Sympathy, S Bethlehem 3 00
Sympathy, Pottstowu 2 40
Kiskimetas Spg Sch, Saltsburg.. 3 15
Y P S C E of Strondsburg Presby Ch.....20 00
P R R Y M C A, Columbia 4 25
Men's Club, Shippensburgh ... .39 34
First Ref Ch, E Mauch Chunk... 3 00
Cash, Carlisle... 5 00
Cash, Lewisburg.. 1 00
Cash, Westchester 1 00
A Bryn Mawr Family 3 00
A Diseased Old Soldier, Turbotville 11
G A R Veteran, S Easton..... 1 00
A B & M R, Reading 7 00
Miss A L D, Phila 5 00
C W H, Williamsport 1 00
G A B, Oil City.. 2 00
H L M, Lewisburg 1 00
J E W, Phila.... 1 00
J H M, Blossburg 1 00
J L, Florence..... 1 00
L M, Florence.... 5 00
M H W, Manheim 50
Abbott, C..... 1 00
Abbott, Mrs R.... 50
Allten, Miss Sarah 2 00
Anderson, Elof... 25
Appel, Wm..... 2 00
Ault, Emma L... 1 00
Ayers, Chas..... Ayers, E B..... 20
Badger, Mr & Mrs 2 00
Badger, Elsie.... 65
Baker, A S..... 25
Bane, Blanche A. 1 00
Bardman, Irvin H 1 00
Bards, Mr W M. 30
Bare, B D..... 10
Barnhart, Baker.. 1 00
Barnhart, Gertrude 10
Barnhart, Lonie.. 10
Baruhart, Mary.. 10
Barnitz, Miss Sne 2 00
Barr, Mrs C..... 5 00
Beddall, Miss Helen 1 00
Beitzel, W B..... 1 00
Bendle, Hy..... 25
Benson, Otto..... 25
Bentley, Mary Louise 5 00
Beutz, J W..... 1 00
Bingmau, Howard 25
Bower, Daniel B. 1 00
Bowker, Mrs L... 3 00
Bradbery, G F... 1 00
Breaden, W J.... 5 00
Brown, B O..... 25
Brown, F E..... 2 00
Brown, P..... 25
Brownell, R G.... 50
Brubaker, C..... 75
Brumbaugh, Ed.. 1 00
Brumbaugh, Mary 75
Bruudred, B F...25 00
Bullock, Mrs B F 50
Bullock, Mrs W E 1 00
Burchfield, Rachel & Dorothy 52
Burger, Harry... 30
Byers, Mrs Margt 5 00
Clemous, F..... 50
Coleman, F A.... 1 00
Corbin, H W G.. 25
Corey, Mrs Belle. 1 00
Corson, Ethel M.. 33
Corson, Fred B... 40
Corson, G S..... 25
Corson, Mrs Margaret S..... 1 00
Corson, Mary D.. 52
Courtright, H P.. 5 00
Creasy, K S..... 25
Crunkleton, Blanche 10
Crunkleton, Dale. 30
Cunningham, Eliza M..... 1 00
Dales, Harry..... 50
Dalley, A C..... 25
Dalley, J..... 25
Dalley, W A..... 15
Darratt, Agues C. 25
Day, Wm..... 20
De Forest, Richard 25
Derrick, Emily, SS Class 1 20
Drake, Mrs D E.. 1 00
Donachy, Mrs M S 1 00
Donohugh, Miss Nettie 1 00
Duck, Charles.... 1 00
Duck, Miss Hattie 25
Dudley, Dr W H. 1 00
Dunn, S E..... 25
Edmund, D & Emma H..... 2 00
Acheson, Samuel, 5 00
Ackerson, Mrs W E 1 00
Ackley, Frank.... 25
Acroyd, Mrs L.... 1 00
Adams, Lizzy.... 29
Alsip, J T..... 50
Arters, Rachel... 1 00
Artman, D A..... 1 00
Asher, W J..... 5 00
Atchison, Miss Kate 50
Anble, W H..... 2 00
Aviles, J C..... 1 00
Aylesworth, Jos.. 25
Bacon, Mrs Emma 1 00
Bailey, H A..... 1 00
Bailey, W M..... 1 00
Baldrige, Miss Mardie J..... 1 00
Ball, Eugene H... 1 00
Barmore, Clandia. 1 00
Barnhart, C J.... 25
Barnhart, Miss .. 1 00
Bean, Hannah.... 1 00
Beck, Amos..... 20
Beck, Carrie..... 50
Beck, Mrs..... 30
Beil, Eli..... 50
Beil, Susie..... 25
Behney, C I & family 5 00
Betz, Chas..... 25
Betz, W C..... 1 25
Bew, Geo..... 1 00
Bickel, A L..... 25
Bieber, Frederick. 1 00
Binkley, Chas.... 30
Pinkley, Johu... 50
Blackburn, E H.. 50
Blakeslee, Mrs M C..... 50
Bleau, D S..... 5 00
Blistiue, J L.... 1 00
Bonner, Miss Mary 1 00
Boruemau, J R... 1 00
Boyer, Wm..... 50
Bradley, G D.... 1 00
Breuster, J C.... 1 00
Brobst, Jas C.... 54
Brookville High Sch 7 05
Browu, Mrs Chester 2 00
Brown, F M..... 2 00
Browu, Wm H... 1 00
Brown, Mrs W S. 1 00
Bruhaker, C W... 50
Brumbaugh, Mrs Lavina 1 00
Brumbaugh, Sne.. 25
Brmer, Israel & Lavina 2 00
Buck, C..... 5 00
Bull, M Stanley.. 1 00
Burns, Lottie, Austin, Willie & Carroll 5 00
Burr, Mrs J D.... 1 00
Byerly, John F... 1 00
Cameron, R..... 1 00
Carey, A W, Jr.. 1 00
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Carpenter, Edward 2 00
Carpenter, Mary J 1 00
Carper, Willie H. 1 00
Cary, Mrs Dr.... 1 00
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Challis, Jas..... 50
Challis, Jos..... 1 00
Challis, Walter... 10
Challis, Willie... 20
Chamberlain, H C 50

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Coffman, Mary... 2 50
Cole, Mrs C E... 50
Coler, G M..... 1 00
Conley, Mrs S L. 1 00
Cook, L A..... 1 00
Cook, W A..... 1 00
Cooke, Charles... 25
Cotting, J W..... 1 00
Cotton, Wm..... 1 00
Crawford, J B... 1 00
Crawford, Rev & Mrs T M..... 5 00
Crist, Mrs Andrew 50
Crossen, Mrs Frank 1 00
Crum, M C..... 10
Cummings, Mrs L 50
Custard, Rev J S. 1 00
Danner, R B..... 2 00
Darling, John.... 25
Davenport, B.... 2 00
Davidson, H C... 25
Davidson, Miss S K 50 00
Davis, Miss Ella & Sister 1 00
Davis, Miss M E. 1 00
Day, Mrs J M.... 1 00
Day, Judson..... 2 00
Day, Mrs Judson. 30
Desh, W K..... 5 00
Dieterich, John... 50
Dieterich, Lydia K 1 00
Dille, Mrs 25
Dinsmore, Frank Jr 1 00
Dunning, C W.... 15
Dougherty, Hettie 05
Dougherty, Ida V 1 00
Downin, D..... 10
Downin, Daniel.. 25
Dull, Ed..... 1 00
Dunkel, I..... 1 00
Dunn, C C..... 1 00
Dutchison, Etta A 25
Easton, J C..... 1 00
Easton, Mrs J C.. 50
Eckfeldt, Mrs J B 5 00
Eddy, Mary..... 50
Edwards, Sadie... 1 00
Evans, Mrs R R.. 50
Elder, Agnes V & Mrs H S Darrett 4 00
Ellis, Wm A..... 1 00
Elmore, Mr & Mrs M..... 5 00
Enfield, A E..... 25
English, Mrs C W 2 00
Entz, Ed..... 25
Entz, W J..... 1 00
Farquhar, Sarah C 1 00
Feathers, Chas... 50
Feathers, W W... 50
Fegley, L P G... 1 00
Felsberg, Sam'l.. 25
Finger, Geo..... 25
Fisher, Mrs A C.. 2 00
Fisher, W H..... 25
Flack, Mrs Frank 2 00
Flack, W M..... 1 00
Fleeger, Albert... 1 00
Fleming, E L.... 1 00
Ford, Harvey..... 25
Foreman, Mrs A M & Friend..... 1 00
Fortenbaugh, Anna 1 00
Frick, H C..... 1 00
Frost, J..... 25
Fruitiger, Daniel. 1 00
Fruitiger, Ulrich . 50
Fulton, D A..... 1 00
Furry, Jacob 5 00
Fuss, Mrs Laura A 3 25
Gage, Mrs L B... 1 00
Gelsler, L J..... 1 00
Gerhart, Calvin E 25
Getty, Sam'l..... 2 00
Gheen, Nellie M.. 5 00
Gilbert, Lydia J.. 2 00
Glessner, John A 1 00
Goodwin, Thos... 1 00
Gossard, Geo..... 25
Grimley, Sam'l.. 5 00
Griffith Mrs Sarah C 1 00
Green, M..... 1 00
Greene Mr F L... 1 00
Groff, G G & M D. 1 00
Grist, Mrs C W.. 1 00
Grosskettler, Mrs. 50
Grosskettler, Josa 25
Grove, G L..... 1 00
Grove, M L..... 1 00
Gruber, Barbara.. 25
Gruber, Florence 25
Gruber, John ... 50
Gould, Bert..... 1 00
Gohres, J B..... 1 00
Gundy, Mrs Jno .. 00
Hale, Kate..... 25
Hagermann, John.. 1 00
Hagerty, Prof.... 50
Hahn, Ada..... 1 00
Haile, J B..... 1 00
Hain, Richd..... 25
Hallis, Henry.... 50
Handolp, O J.... 25
Hart, Anton..... 5 00
Harmony, D..... 1 00
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Haverstick, Mrs Lydia 1 00
Hays, Mr & Mrs Chas 2 00
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Helte, Chas H.... 1 00
Hemphill, John .. 2 00
Hendrix, Mrs Helen 5 00
Herron, Wm C ... 10 00
Hess, Mr & Mrs O M..... 3 00
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Hill, Mrs E K... 2 00
Hinkson, T E.... 2 00
Hise, F..... 2 00
Hollingsworth, M W 2 00
Hoot, Mrs F..... 1 00
Hopkins, Mrs A C 2 00
Hopkins, R E.... 1 00
Horner, S T & A T 1 00
How, Dr W S.... 1 00
Huber, Mrs Emma C 1 00
Huber, John..... 4 00
Huber, H W..... 1 00
Huff, E J..... 1 00
Humphrey, Miss Anna 1 00
Inder, J C..... 50
Irion, M..... 2 00
Jeffries, E I..... 1 00
Jones, J R..... 1 00
Jones, David..... 25
Kanel, Jules M... 2 00
Keiser, P L & Tillie 2 00
Kennel, John R.. 1 50
Kerby, Chas..... 2 00
King, B S..... 1 00
King, J R..... 5 00
Kinsey, Mrs Jas. 5 00
Kipp, Miss Dora. 25
Kirk, Ed C (M D) 2 00
Kissinger, Mrs... 50
Kissinger, Dorothy 50
Kissinger, Levi... 1 00
Knepley, C..... 1 00
Knipple, Gus..... 25
Koons, Jacob. ... 25
Koons, W C..... 5 00
Knip, Miss L Isaphine 1 00
Kune, Mrs Annie L 10
Kuntz, Miss Hannah 1 00
Laub, C M..... 1 00
Lauona, Walter.. 50
Landenberg, Harry 1 00
Laughlin, D..... 50
Lawrence, E H... 1 00
Lawrence, D H.. 1 00
Laxe, Samuel R.. 1 00
Leeron, Jacob.... 50
Leeron, Mary E.. 25
Lees, A..... 1 00
Leonard, Rhoda M 2 00
Lesher, John..... 25
Letterhopp, Mrs A T..... 25
Lewis, Zaunah... 25
Lewis, M R..... 50
Lewis, Paul..... 25
Lindsey, Mr & Mrs P T..... 1 00
Ling, D S..... 50
Lingamfelter, Myrtle 25
Lingamfelter, S E 25
Linquist, Frank.. 50
Littlefield, L.... 2 00
Littlefield, J G... 1 00
Litzenberg, W H. 1 00
Lockard, Mrs.... 25
Lonberger, Della. 1 00
Long, T A..... 1 00
London, Mrs R .. 1 00
Lovell, Mrs Mary F 4 00
Lowry, Mrs A L.. 50 00
Lystiger, Wm S.. 60
McElhinney, Collins 1 00
McGraw, John G. 1 00
McGreeil, G W... 2 00
McKean, Mrs H W 1 00
McKinley, Martha A 1 00
McLaughlin, Harry 1 00
McNamara, Hon R C..... 1 00
Mauler, Geo, Jr.. 02
Mauler, Geo, Sr.. 25
Mauler, Mrs M... 10
Mautz, Mrs J R.. 30
Margaret D..... 3 00
Markle, Annie... 5 00
Marsh, Mr & Mrs John 2 00
Marshall, Mrs M G 5 00
Masters, S C..... 25
Martin, Wm S.... 50
Means, Levi..... 35
Mead, C F..... 25
Mead, Mrs Ella.. 50
Mead, W H..... 50
Melvell, Geo L.. 50
Mell, J M..... 5 00
Merced, R E..... 1 00
Metzger, S S, Esq 1 00
Meyers, Mrs D.... 25
Meyers, Daniel .. 1 50
Moyers, Mrs Lillian 1 00
Miller D W..... 1 00
Miller, Mrs Anna. 1 00
Miller, Irene ... 2 00
Miner, David 1 00
Minton, Sydney... 1 00
Mitchell, J W.... 1 00
Mitchell Mrs J W 1 00
Mitchell, Pearl .. 1 00
Mitchell, Vesta .. 1 00
Moore, Elizabeth 10
Moore, Wesley .. 15
Morgan, Geo F .. 1 00
Morris, Anna M.. 1 00
Morris, Dollie F.. 50
Morris, P H..... 1 00
Mowder, Mrs A .. 1 00
Mommart, Jere V 25
Musser, H H..... 1 00
Myers, Alvin L.. 1 00
Myers, Mrs Sam'l 3 50
Negle, Grace A .. 1 00
Neithercott, John W 50
Newell, Aug W.. 10 00
Newton, Mrs S E .. 10
Noll, Edith..... 50
Noll, Math..... 50
Nowell, John..... 25
Oaks, Ada M..... 25
Oaks, Geo E..... 25
Oliver, C E..... 1 00
Oppenheimer, Simon 1 00
Orris, Ellie J..... 25
Oyler, Mrs Lydia. 50
Stamps, Ormond.. 10
Page, James S... 5 00
Park, Mrs..... 25
Parker, E B, Jr.. 50
Peck, T M..... 25
Pfisterer, George. 1 00
Pierce, Mrs Walter E..... 1 00
Poust, Mrs J M.. 2 00
Powell, Mrs E J.. 1 00
Powell, R W..... 1 00
Powell, Mary E.. 25
Pratt, J E..... 1 00
Pratt, N E..... 1 00
Preston, T B..... 25
Price, Mrs A N.. 1 00
Quigley, Geo..... 1 00
Randolph, George W 1 00
Rarick, Harrison. 25
Ravenscroft, W S 1 00
Raynard, Mr & Mrs D W..... 1 00
Reber, H H..... 25
Redick, J C..... 5 00
Reed, Anna R.... 1 00
Reed, Fred'k..... 1 00
Reed, John P, Esq 1 00
Reed, Kenton C.. 1 00
Reeder, Chilion... 2 00
Reeder, Jessie ... 1 50
Reeser, H C..... 1 00
Reigel, Chas..... 50
Reynolds, H..... 1 00
Rhoads, Kate.... 10
Ridenour, J W.... 1 00
Riffert, W C..... 25
Ritcher, J M..... 2 00
Roberts, Wm & Annie 1 00
Roeder, Mrs E M 1 00
Roth, F S..... 1 00
Rough, Mrs Sarah 10 00
Rudisell, H M.... 2 00
Rutt, Geo E..... 1 00
Sanford, E B..... 1 00
Sargent, Mrs Mary 1 00
Saul, W H..... 25
Saylor, I C N B... 50
Saylor, Eliz..... 50
Saylor, Preston.. 50
Saylor, Sallie.... 50
Schaeffler, Mrs Rebecca 10
Schindel, Jacob... 1 00
Schindel, Mary... 30
Schumyer, D H... 5 00
Schwab, Franklin S, Jr..... 1 00
Scott, Mrs Eliza.. 1 00
Seaman Place Friend 50
Seidell, Ella W... 1 00
Seitzinger, Mrs Adam 25
Sell, Trias..... 1 00
Shaffer, G S..... 2 00
Shandbach, J..... 5 00
Sharpless, Edith.. 1 00
Sharpless, Hannah M..... 1 00
Sharpless, J C.... 1 00
Sharpless, J P... 1 00
Sharpless, Mrs M L 1 00
Sharpless, May... 1 00
Shaver, I Morris. 1 00
Sheeley, Byron... 1 00
Sheely, Susan.... 25
Shelby, M R..... 1 00
Shepard, Lydia E 1 00
Shere, H..... 1 00
Shiffer, Mrs W C 2 00
Shirm, Mrs Regina 1 00
Shire, Chas W.... 1 00
Shollenberger, Libbie 15
Shollenberger, Willoughby 1 00
Shreve, Mrs Charity 1 00
Shuch, Elizabeth. 50
Shuck, Eva..... 25
Shuch, Mary..... 25
Shuman, Anna Kate 20
Shuman, Annis R 1 00
Shuman, Geo W.. 25
Shuman, Grover Cleveland 25
Shuman, John F.. 25
Shuman, Maggie M 25
Shuman, May V.. 25
Sibert, Melissa .. 40
Silamon, Miss Mary 25
Simpson, Edw E, Jr 1 00
Simpson, Jos R .. 2 00
Smith, Mrs A K.. 3 00
Smith, Mrs E G, B Londenbough & Mrs R T Petrow 2 00
Smith, H N..... 1 00
Smith, Ira..... 1 00
Smith, W H..... 1 00
Smithgall, Wm.... 1 00
Smyth, Marion May, Coll 1 50
Snyder, Mr & Mrs Emanuel L.... 3 00
Snyder, Linna.... 25
Snyder, Mrs Mary 1 00
Spencer, Mr & Mrs 50
Sperow, W G B... 25
Spitzer, Jennie .. 1 00
Springstead, Mr & Mrs 45
Springstead, Mrs Vina 1 00
Staebler, C R.... 1 00
Staebler R..... 25
Staebler, Sarah.. 1 00
Stahley, Earl..... 10
Starr, E T..... 1 00
Stauffer, C C.... 1 00
Steinbright, Mrs John 2 00
Sterner, Mrs T V 1 00
Sterrett, Mrs E C & Louis E..... 10 00
Stoner, J N..... 25
Stoudt, Henry L.. 50
Strickler, Henry.. 1 00
Stroubel, J C.... 2 00
Strunk, Mrs..... 25
Sunday, C H..... 5 00
Swails, Clara..... 25
Swartz, Emmert.. 25
Swartz, J C..... 1 00
Swartz, Mrs J W. 50
Swartzentruber, Annie 1 00
Sweeney, Mrs B K 1 00
Taylor, S S..... 1 00
Teal, I H..... 1 00
Teal, L..... 2 00
Thomas, Jas J.... 1 00
Thompson, Mrs M L..... 5 00
Thompsontown Luth Ch..... 6 21
Tilly, A F..... 1 00
Tompkins, S M... 1 00
Toms, Joseph..... 1 00
Trank, Chas F.... 1 00
Trout, Sue..... 1 00
Tyson, Hannah.. 25
Tyson, Mrs J C... 25
Tyson, J T..... 1 00
Tyson, Jean..... 25
Tyson, Raymond.. 25
Van Kirk, Hannah 1 00
Van Kirk, Mrs W W..... 2 00
Vinson, P G..... 1 00
Vogel, Peter..... 5 00
Walter, C J..... 25
Walter, D T..... 1 00
Wanbaugh, Mr & Mrs H L..... 1 00
Ward, P L..... 5 00
Ward, Geo C..... 1 00
Waring, Mrs J J & Dell Horton. 2 00
Watkins, L K.... 1 00
Watson, Mrs Alex 2 00
Watson, Lizzy... 50
Whitch, James... 1 00
Weibchen, Fred.. 50
Weller, H M..... 2 00
Welsh, Thos..... 50
Wendle, H M.... 2 00
Wenner, W Arthur 1 00
Wentzel, Mrs Thomas W 1 00
Werner, J H..... 1 00
Werner, Esther.. 1 00
Westerman, Henry 5 00
Wertz, Mrs Geo.. 1 00
Wike, Mrs D R.. 1 00
Wike, W W & wife 2 00
Willoughby, Chas 50
Wilkinson, Geo... 5 00
Williams, C F.... 25
Williams, J B.... 10
Wiliams, J D..... 05
Williams, S C.... 05
Wiloughby, Chas. 50
Wilson, Rev W J. 5 00
Wilson, Annie.... 1 00
Wmans, Leah.... 1 00
Winner, S A..... 33
Winner, Mrs Jas. 10
Winner, Lizzy.... 25
Winterburn, Nellie, Lewis & Elmer 2 00
Woods, Mrs J L.. 10
Woods, Amanda.. 50
Woods, Lou..... 10
Wright, R S..... 50
Wycoff, Mr..... 1 00
Wylie, Rev J R.. 1 00
Yoder, Mrs Frank 20
Young, Hugh..... 25
Young, R G..... 1 00
Young, Mrs R G.. 1 00
Yonuker, Daniel.. 1 00
Zayne, H N..... 1 00
Zimmer, Bert..... 05
Zmirer, Mrs Edward 2 00
Uncle Jake, Brockport 5 00
A B B, Belle Vernon 1 00
A B C, Earlington 1 00
A J R, Phila..... 1 00
B B B, Bedford.. 1 00
C C, Lebanon.... 1 00
C L H, Harrisburg 5 00
Mrs E L B, Phila 1 00
E R McC, Phila.. 5 00
F P, Berlin..... 1 00
G M R, Yellow House 3 00
Mrs G W R, Towanda 25
H, West Chester. 2 00
H M, Sprhg Creek 50
J C W, Phila.... 5 00
J S & W H, Center 1 00
M S M & daughter, Milton..... 75
P G E, Lobata.... 1 00
Mrs R D H, Skinners Eddy.. 5 00
R L V, Scalp Level 1 00
W H G, Phila.... 2 00
, Rig Spring 1 00
, Boyce Sta tion 1 00
, Bridgewater 2 00
, Chambersburg 50
, Collegeville 1 00
, Cook Mills. 20 00
, Colwyn..... 1 00
, Everett..... 20
, Fairchance 5 00
, Huntingdon 1 00
, Indiana..... 2 00
, Mansdale.. 25
, Montgomery 1 25
, New Castle 3 25
, New Franklin 5 00
, New London 2 25
, Newmansville 1 00
, New Oxford 5 00
, Phila..... 2 00
, Smithport.. 2 00
, Vanderbilt. 5 00
, Warren..... 3 00
, Williamson. 1 25
, Worcester. 5 00
Cash, Bedford.... 2 70
Cash, New Florence 2 00
Cash, Phila..... 5 00
Cash, Phila..... 1 00
Cash, S T J, Phila 1 00
Cash, York..... 1 00
Friend, Benan... 25
A Friend, Burgettstown 1 00
Friend, Eureka... 2 00
Sympathizing Friends, Carlisle 50
Friend, Conestoga 10 00
A Friend of Cuba, Jersey Shore.... 2 00
A Friend, Lawrenceville 1 00
A Friend to the Cause, Spring City 1 00
Friends, Mt Wolf. 2 00
Number of Friends, Carbondale 5 25
Three Friends, Bethlehem 3 00
In His Name, Phila 5 00
In His Name, Reading 5 00
In the Name of Him will the slaughter of mothers of children end, Conneautville 1 00
Sympathy, Eshcol 1 00
Sympathizers, Newhope 14 00
Pres Ch, Fairmount 8 70
Bethlehem M E Ch, Concordville 6 00
Ref Ch, Conoquenessing 11 75
Member of Centre Pres Ch, New Park..... 5 00
Swedish Cong Ch, Titusville 16 25
Disciple Ch, East Smithfield 1 75
Congl Ch & SS, E Smithfield 12 66
M E Ch & SS, Spring City.....22 08
Meth Ch & SS, E Smithfield 4 63
M E Ch, Coll, Elderton 2 78
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Presby Ch of Neville Island. 20 00
Stevens Chapel, Emerson 10 00
Ch of God & Friends, Bowmansdale 6 10
M E Ch, East Roy 2 40
Luth Ch, Newry. 16 50
Christ Ref Ch, Bath 10 00
Union SS, New Columbia 3 20
SS of Richmond.. 50
SS, Indian Creek. 3 25
Pres SS, Alexandria 1 00
Valley Sch, Polk. 2 00
Clifton Flats Miss SS, New Castle. 11 68
P E SS Class, No 3, Mandata. 2 00
Rock Hill SS, Emerson 3 00
Newry Evang Luth SS, Duncansville 1 00
Prim Dept Normal Sch, Bloomsburg 2 50
Hartleton C E Soc 6 00
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Tyler Union SS, Brogueville 2 50
K L C E, Boyertown 7 50
W H & F M S, Rolling Springs. 6 50
Y P S C E, Bear Lake 7 10
Y P S C E, St Paul Luth Ch, Easton 10 10
Ref Ch Aid Soc, Wernersville ...10 00
Epw League, Montgomery ... 2 00
Keystone League of C E of U Evan Ch, New Hamburg 4 00
Epw League,

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Fleming, Louise.. 25
Sullivan, Mrs P M 1 00
Winkler, C L.... 1 00
——, Columbia.. 5 00
Allen, the Little, Boys 1 25
Brown, E R..... 3 60
Hamer, Mrs C T.. 1 00
Neil, J D (M D).. 5 00
Stewart Mrs W W 2 50
In His Name, Due West..... 25

S. DAKOTA

Boa, John..... 2 00
Friends in Tyndall 2 00
Y P S C E, Wentworth 6 00
Benkelman, C.... 1 00
Estis, Nellie & Eureca Anderson, Coll by, Terry 2 50
Flyte, Aaron..... 1 00
Myers & Ellithorpe Families. 4 00
Van der Linden, H J 2 00
Van Henkelom, B 1 00
J P, Harrison.... 85
N N, Harrison.... 15
Krueger Bros.... 2 00
Robinson, Mrs Alice H..... 1 00
L A M, Rapid City 1 00
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TENNESSEE

Bonham, Bert.... 1 32
Evans, J R..... 1 00
Banks, G T, Mattie J, Maggie & Rosa Hale..... 4 25
Chamberlain & Co, W 1 00
Cottrell, Dr..... 50
Cramer, Chas.... 1 25
Dicks, Miss, & Pupils 4 15
Flenniken, W P.. 1 00
Foust, J L..... 1 00
Greer, J M..... 5 00
Hall & Donahue.. 1 00
King, E P..... 2 50
King, W P..... 1 00
Lynch, Mrs M.... 1 00
Lynch, Miss, Coll in Miss Limwright's Room.. 1 20
Lynch, Miss, Coll in Miss Schenk's Room 1 16
Lynch, Miss, Coll in Miss Spollock's Room.... 1 00
Lynch, Miss, Coll in Mrs French's Room 3 71
Miller, Mrs Fannie 1 25
Miller, Miss Fay. 50
Miller, Miss Nealie 50
Nelson, Mrs T A R 1 00
Parker, M A..... 1 00
Price, M..... 1 00
Rhea, J L..... 1 00
Smith, J Allen.... 1 00
Tedford, Hattie M 1 00
Thompson, Miss Grace 1 00
Trigg, Mrs Judge. 1 00
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Cash, Knoxville.. 2 53
Branch, Mrs Fannie 25
Campbell, Mrs Lillie 1 00
Dodson, Mrs Ruby 25
Humphrey, Mrs.. 25
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McFerrin, Mrs & daughter..... 50
Ousler, Mrs W C. 50
Perkins, Little Sadie 10
Sullivan, Mrs Georgia 20
Thornton, Mrs G A 25
Vernor, Mr Charlie 50
Ward, Mrs..... 50
Webber, Mrs Bettie 50
Webber, Miss Bettie B..... 50
Some Friends, Christiana 1 00

TEXAS

Clark, Mrs F F.. 1 00
Clarkson, R P....10 00
Lyons, Mrs Caroline 2 00
Murchison, Mrs C 1 00
Watkins, Mrs L.. 1 00
N, Terrell..... 2 00
ton 12 41

TEXAS CONT'D

Union SS, Charlie 5 (
M E C S, Arlington, S. Galveston... 3 (
In His Name, Stephenville ... 2 :
A Subscriber, Mexia ..... 1 :
Corson, W B..... 1 (
Davis, Mrs W W. 5 (
Greer, T A..... 2 (
Hooper, Mrs B R.
Hooper, M T.....
Houjer, V L.....
Moor, Ed..... 1 :
Nations, Mrs Eli. 2 (
Roy, Mrs C H & Miss Soc..... 2 (
Taylor, T R..... 2 (
Wade Circuit Ch, Casa Blanca.... 7 (
Cumberland Pres SS, Marshall.... 5

UTAH

Higgins, Mrs C C. 5

VIRGINIA

Martin, C Light.. 1
Martin, Venetta.. 1
A Friend, Murat.
Barter, Mrs L E.. 5
Crockett, H L.... 5
Foster, E M.....
Foster, Mrs E M.
Spruce, S S..... 1
Whaley, Mrs M J 1
Whiting, R H.... 1
——, Salem..... 2
Anderson, C T.... 1
Anderson, Mrs Fannie .....
Amlerson, Miss Nannie .....
Bowdrant, Mr & Mrs Sam A..... 2
Davis, C J S..... 1
Woolfolk, Mrs J C, Coll by..... 3
Woodstock Epw League 3

WASHINGTON

Kennedy, Mrs N. 1
Y P S C E, Pres Ch, Prescott.... 1
Proceeds of Entertainment at Scoggin Sch Dist, Pomeroy.. 8
Subr, Spokane..... 2
First Bapt Ch, Hoquiam 14
Ellis, Jacob H.... 1
Haigh, Mrs M A. 1
Friends at Ridgefield 1
Union SS, Sunset. 15

WISCONSIN

Ainsworth, Ella.. 1
Ainsworth, Whitman 1
Ainsworth, Mr Wm & wife.... 5
Barnes, Miss..... 1
De Garis, Stella.
Mallery, L W.... 1
Smith, Mr & Mrs G W..... 1
Smith, Mr & Mrs J W..... 2
Smith, Blanch...
Wolf, D N..... 3
L A S, Stephensville 2
L E H, Stephensville 1
A Subscriber, Milwaukee ....
Creswell, Cecil, Willie & Pearl. 1
Snow Bound SS, Wentworth 2
Case, Geo W..... 2
Elliott, Josiah.... 5
Jenson, L H..... 1
Johnson, Mr & Mrs A E..... 5
Rogers, Ralph.... 1
Sawyer, D W..... 1
Tipler, Sarah A.. 2
Weed, Mrs R M. 5
J N T, Merton... 2
I H N, K L H, Wanpaca 10
Bapt Ch, West Superior 4
Pres Ch, De Pere. 9
Epw League & Friends, Delton. 2
Sixth Grade Cl of 2d Ward Sch, Manitowoc 5
Children of 7th Grade, Manitowoc 3
N Side 8th Grade, Manitowoc 6

MISCELLANEOUS

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Country Reporter, ...
A Free Giver, ...
——, ... 1
Louise, T.....
F W T.....
——, Oxford..... 5
In Jesus' Name... 10

FOREIGN

One who loves Christ's poor, Paris 20

THAT EASTER MEANS.

The Message of the Queen of Festivals to the World.

(See illustration on first page.)

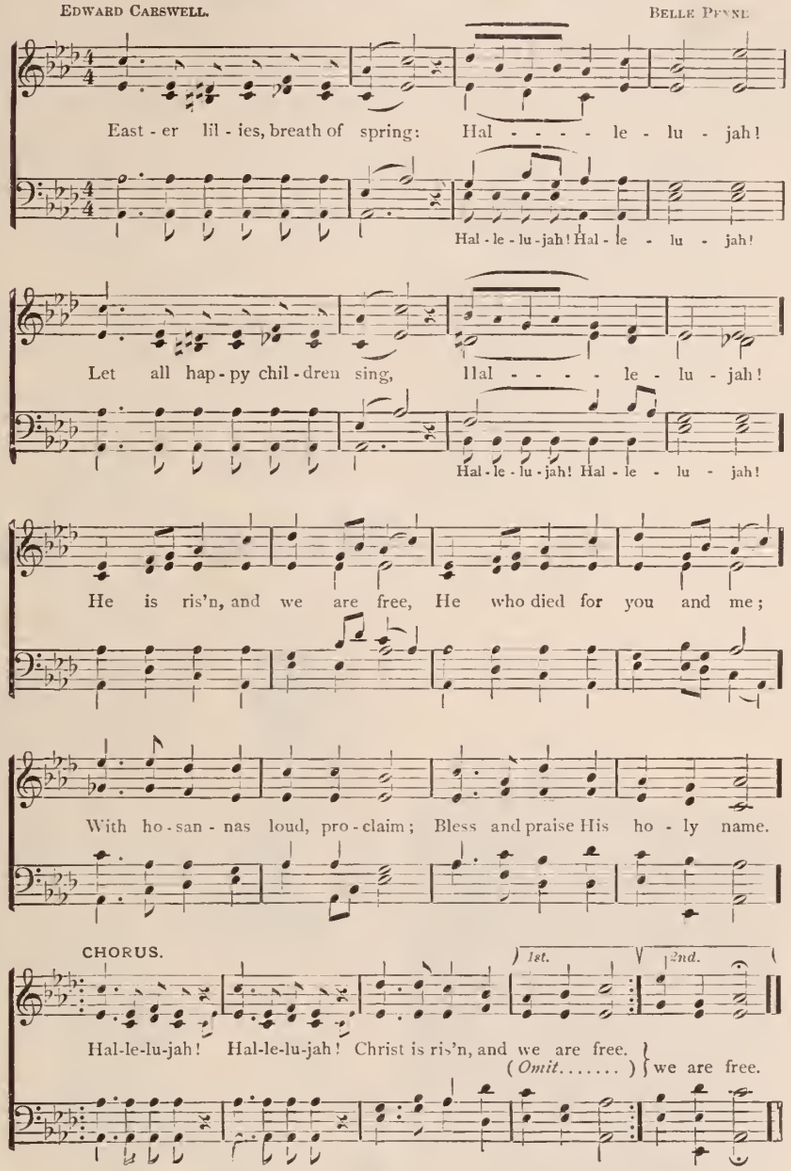
THE early Christians were wont to greet each other on Easter morning with "The Lord is risen," to which the reply was, "He is risen indeed." These words find an echo in our feelings to-day. Even the children catch the spirit of joy and enthusiasm which are shared on Easter morning. Though it be only the child's joy in the profusion of flowers and the little gaieties of the wardrobe that are added in honor of the day, they respond to the joyful spirit that fills older Christian hearts and share in the gladness that the festival brings. But on in life, when one and another and one has passed out of sight beyond the impenetrable veil, Easter comes to have a deeper meaning to us, bringing them hopes of reunion and reminding them of the glorious hope on which those hopes are based.

How great is the change in our entire outlook that was wrought by that day! If Christ had not risen, his religion would have been a mere philosophy, purer and grander than other systems, but only a cult, a school which could have had little potency in succeeding generations. To preach a dead Christ would have been to confess a failure, to admit that the Lord of life had been compelled to bow, like all the rest of us, to the last enemy. The grief of the disciples as they went to Emmaus showed how dark the prospect was. And how dispirited were his followers. But when they were able to go to the world with the offer of eternal life from One who had triumphed over death, then they could feel confidence in their message. They saw, as we see, how the resurrection of Christ set the seal of divinity on his work. They could proclaim no doctrine or theory, but a living Christ, who in his own person had proved his right to say: "I am the resurrection and the life, he that believeth in me, though he were dead yet shall he live." That is why we decorate our churches and why glad voices join in enraptured song on Easter day.

It is not only continued life that is promised in our Easter celebrations. Life here with its burdens and sorrows, its anxieties and sufferings, is not so joyous a thing that the promise of its renewal after death would cheer us as we go down into the grave. It is life in new conditions, and with new powers that is promised. It does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. The beautiful flowers with which we adorn our churches on Easter morn are not more unlike the dull seeds or bulbs from which they sprang than our lives will be to these dull and burdened lives that we now live. The butterfly that emerges from the chrysalis leaves behind it the poor shell in which it used to crawl from leaf to leaf, and, spreading its wings, flies an ethereal creature, rejoicing in the sunlight. Nature seems to have provided this one changed form as a special encouragement to men, an object lesson, holding them hope for a transformation as startling in contrast to be worked on the human form. Even now we feel within us the capacity for such a changed life. Our thoughts which fly to distant scenes, while our bodies remain anchored to one place, our dreams that pass over infinite spaces speak to us of powers yet unrealized in mortal life.

Nor is it of the future alone that Easter speaks. There is a resurrection that may be attained in life. The dead soul, absorbed in money-getting, or in pleasure, is as unresponsive as a corpse to appeals from the spiritual side; but let the Holy Spirit touch that dead soul, and it quickens with new life, new perceptions, new hopes, new motives spring into being, and love goes forth from it to the whole world. There is a new birth, which begins a new life, as different from the old one as if it were lived by a new man in a new world. The soul that was dead becomes alive. So it learns the lesson of the apostle and knows the power of Christ's resurrection.

Hallelujah! Christ is Risen.

EDWARD CARSWELL. BELLE PEYNE

East - er lil - ies, breath of spring: Hal - - - - le - lu - jah!
Hal - le - lu - jah! Hal - le - lu - jah!
Let all hap - py chil - dren sing, Hal - - - - le - lu - jah!
Hal - le - lu - jah! Hal - le - lu - jah!
He is ris'n, and we are free, He who died for you and me;
With ho - san - nas loud, pro - claim; Bless and praise His ho - ly name.
CHORUS.
1st.
2nd.
Hal-le-lu-jah! Hal-le-lu-jah! Christ is ris'n, and we are free.
(Omit.....) we are free.

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Easter's Message.

Lo! it brings you greeting, children,
This dear, gladsome Easter day;
Listen, that you catch the message,—
What the Easter lilies say.

In the floral kingdom, children,
None there are more pure and fair;
Nor a sweeter message, dearer,
Comes to us from anywhere.

When the dying Saviour, children,
Gave his promise to the earth,
And the resurrection, flow'r-like,
Taught us of another birth.

Then the fragrant lily, children,
In its raiment pure and white,
Blossomed as the symbol, clearly,
Of the dark that ends in light.

So they tell us yearly, children,
As each Easter-tide comes round,
Tell us hope unceasing, trusting,
Till the life we seek is found.

Thus the message brought you, children,
By this precious Easter day
Is the silent teaching, holy,
In the lily's perfect way.

—*Chas. Francis Adams.*

TO EVANGELIZE BRAZIL.

Encouraging Outlook for Protestant Missions—Indians of the Amazon Valley.

EVANGELIST George R. Witte, who is now laboring among the South American Indians in Brazil, writes to THE CHRISTIAN HERALD a most interesting letter describing the present condition and prospects of the work. He says: "That the climatic dangers in some portions of Brazil are great, no one will deny, but they are no greater than they are in some parts of Africa, nor are they sufficient to keep the trader in rubber and other Brazilian products away. Surely these men, acting on selfish motives, have no more heroism than has ever yet been found among the missionaries of the cross.

"No efforts have yet been made by Protestants to reach the Indians of the Amazon Valley, excepting two beginnings by the South American Missionary Society of London. These terminated fatally, because at that time it was necessary to obtain the consent of the Governor of the State in order to start a Protestant mission, and he intentionally directed the missionaries to localities where no white man could live long. At the present time no consent is necessary, and missionaries may go where they like. The highlands in Central Brazil are not at all unhealthy. Nor is the language any greater hindrance than that which has been successfully overcome in other portions of the globe. While there are many dialects, yet they are all related to one another, and Governor Magalhaes was enabled, by his knowledge of Tupi, to make himself understood everywhere.

"Of this language we fortunately possess a number of excellent grammars. I myself possess four different ones, one Portuguese, one Spanish, and two by German scholars. Being still busy with studying Portuguese, I have not yet commenced the study of Tupi, but an examination of the books leads us to think that the language will not offer any serious difficulty.

"In consequence of an appeal, published by me a year ago, two workers in Brazil were sent to the Indians. From a letter, just received, I learn that these brethren have reached Gayaz, and met with a friendly reception. In company with Dr. and Mrs. Graham, of Scotland, whose acquaintance I made at a Baltimore college, I shall, probably within a month, start for the same State.

"Brazilian Protestants are likewise beginning to awake to the duties which they themselves owe to the indigenous races of their country. At Pernambuco a committee has been formed to aid in carrying the Gospel to the Indians. Several men have volunteered for the work, and the committee is soliciting pecuniary aid to send them out.

"Hearing of this just at this juncture, when we are preparing to start, I cannot fail to recognize the hand of God in it, that he wants to supply us with the very co-workers whom we need."

Mr. Witte's address is the American Consulate, Para, Brazil.

The Bowery Mission Inquest.

Coroner Antonio Zucca and a coroner's jury, who held the inquest on the recent fire in the Bowery Mission after hearing a large number of witnesses, rendered a verdict fully exonerating the Mission authorities. They found that the Mission had complied with the law to the fullest extent, both as to the arrangements of the building itself and the protection afforded against fire. In his testimony the Fire Marshal stated that the Bowery Mission had more means of exit, and consequently was safer in case of fire, than any other Mission lodging-house on that thoroughfare.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

HELPFUL ANECDOTES

By Rev. Louis Albert Banks, D.D.

HEROIC DEVOTION.

ONE of the Reuter's special service officials states that he has paid several visits to the hospital, in which there were being treated many Turkish soldiers, and that he was struck by the warlike spirit of the wounded, and the frequency with which they asked, "Do you I'll be well in time for the next battle?"

These doctors are surprised by the wonderful vitality of the Turks. One man who had his stomach penetrated by a bullet, not only kept his place in the ranks till the battle was over, but marched a distance of ten miles afterwards. Another, with three wounds, two in the leg and one in the shoulder, continued in the performance of his regular duties for twenty-four hours after receiving them, and would probably have kept about until they healed had not an officer, happening to notice his condition, told him to go to the hospital; and it was with the greatest reluctance that the wounded soldier went. The doctors remark upon the rapidity with which patients recover from wounds, and attribute it to the abstenious lives led by the Turkish soldiers, who drink no wine, eat but little meat, and take plenty of vegetables. They are examples of the saying, "Prevention is better than cure." By their manner of living they escape the effects from which grosser livers suffer when wounded. We need in the Christian church, in order for speedy victory for the banner of the Cross, men and women who live holy lives, which bid defiance to the devil's darts, and whose enthusiastic love for Christ makes them rejoice at the prospects of battle for him.

The Shattered Ring.

The seal worn by the Pope of Rome and used by him on official documents to which his signature is attached, has on it the engraving of a fish, with a cipher of the wearer. Since the thirteenth century, every Pope has worn a ring of this character. The rings, however, are not handed down from one Pope to another, but are purely personal.

When the Pope dies, his ring is shattered with a hammer, to prevent its being used on a forged document. When a man gets old like the present Pope, he must often look at his ring, and wonder how many times more it will be used before it is broken by the hammer. But life is so uncertain with all of us that, if we are wise, we will carefully use the seal of our influence and power while we may, ere the hammer of death shall shatter it.

The Happiness of Service.

A brave Atlanta girl, well known in society, who happened to be at Key West at the time of the Maine disaster, has made herself the heroine of the hour ever since the wounded and suffering sailors were brought to the National Hospital from Havana.

She watched from her winter home the pitiful procession of wounded men and haggard officers as they slowly passed by on their way to the hospital, and went immediately and offered her services. Her proffered help was gratefully accepted. Ever since she has untiringly given all her waking time to this service. Much of her days are spent in the kitchen of her home, assisting a typical "black mammy" in preparing delicacies with which to tempt the appetites of the feverish inmates of the hospital. The gentle young volunteer nurse has been a source of great comfort to the patients at this trying time. Forgetful of self, she has soothed, not only the injured, but been an angel of mercy and consolation to the dying. She declares that the greatest happiness she has ever known has come to her on beholding the glad light of welcome in the eyes of wounded men, whose pale, wan faces have learned to watch for her coming. This young woman has pierced the secret of real happiness, which is always to be found, not in selfishness, but in self-forgetful service for others.

The Wisdom of Soul-Winning.

Collecting gold nuggets is a fad that the Klondike craze is answerable for. A great many individuals have been making collections of gold in the rough, but the finest collection ever seen is in the possession of two brothers named Conrad, who are in business in Seattle. The largest nugget in their collection is valued at $985.

The nugget next in value is worth $400, and came from Montana. Another, worth $250, was taken from the Nevada Creek mines. One of the biggest nuggets has an interesting history. It was so big that it was overlooked altogether. The miners, not being prepared for the sight of so rich a find all at once, threw it out of the boxes with the forkings, but it refused to be treated so ignominiously, and continued to attract attention by its gleaming light until found, and joyfully added to the day's profits by the miners. The Conrad brothers are by no means satisfied with the collection as it stands, but are on the lookout for lumps of gold to add to their remarkable collection. Every Christian has the opportunity of gathering nuggets of heavenly gold by winning souls to Christ. If the heart is once possessed with that purpose, no other joy will ever be sweet enough to give satisfaction. No other treasure is so rich as the treasures of an immortal soul. "He that winneth souls is wise."

America's Greates

Medicine—GREATEST because it does what all other medicines fail to do. Scrofula is the most insidious disease which taints the blood of the people, producing incalculable suffering to many, while in others it is a latent fire liable to burst into activity and produce untold misery on the least provocation. Now, a medicine that can meet this common enemy of mankind and repeatedly effect the wonderful, yes, miraculous cures Hood's Sarsaparilla has—even when other remedies had totally failed and all hope of cure had been given up.—clearly has won the title of America's Greatest Medicine.

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Change in My Condition

When I had taken my fourth bottle the on my side had healed. The cure has pr to be permanent, and I value Hood's S parilla so highly that I always take it wh am not feeling well, and it always does good." W. H. HEFFNER, Alvira, I

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HEATHENDOM'S CALL.

Lessons from Great Missionaries. Acts 13: 1-3; 13-33; 42-52.

There is no proof more convincing to a fair-minded man, of the divine origin of Christianity, than its spread over the whole civilized globe. Wherever it has been preached converts have been made and the same results have appeared in every race. The white, the red, the yellow, and the black races have found in it a religion adapted to their needs, and those who have been most imbued with it have manifested the best spirit and the purest lives. For this test, we are indebted to the missionaries who have given their lives to the work of proclaiming the Gospel to nations which had not previously heard it. These brave, devoted men and women are themselves a testimony to the supernatural character of our faith. How otherwise can we account for men of intelligence and education voluntarily expatriating themselves, incurring dangers of climate, wild beasts and savage men, with no possibility of any earthly compensation, in order that they might preach Christ to the heathen? Love of Christ and concern for perishing souls, alone explain such self-sacrifice and those motives are divinely inspired. As we see such glorious work as those consecrated men have done in Africa, in the South Seas, in India, in China, in Burmah, we rejoice in the land and in the faith they have propagated. The church shares in the glory of these labors. Its gifts made it possible for them to go forth and its prayers have followed them in their work. Looking back now at those long centuries of inaction which preceded this century of missionary activity, one wonders that the command of Christ to "preach the Gospel to every creature," should have been so long neglected. It is not strange that living in such indolence the church of Christ should have declined in power and spirituality. The practical duty remains to us of atoning for that long idleness, and of seeing to it that now when men and women on all hands are offering their lives to some work, the cause shall not halt for lack of means.

A Wonderful Bible Scholar.

Many of our readers will remember our "Sunday School Contest" of last year, which extended over a period of several months. Of one of the prize winners, William Putnam, of Niles, Michigan, we have lately learned some interesting facts. The people of Niles hold him as their "memory prodigy." In 1891 he won an Oxford Bible for having committed to memory all the texts and titles of the M. E. Sunday School lessons for five years. Later, he took a prize for reciting 2,000 Scripture verses, and at the present time he has mastered 5,000 verses. He is also historically inclined and is thoroughly versed in histories, dates and events, and likewise has memorized the entire Constitution of the United States with its amendments. In our "Sunday School Contest" he won an illustrated New Testament for 14 years' unbroken attendance.

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MOTIVES TO HOLINESS.

Living Well Because Saved by Grace. 1. Peter 1: 13-19.

At first sight, the reason urged by the Apostle for a holy life does not seem very cogent. The free favor of God, which is the meaning generally conveyed by the word grace, might be taken as a reason for indolence rather than as a stimulus to effort. There have been people who so regarded it. The story is told of a child at school, that noticing how well prepared another child was with her recitations, she asked the reason, and was told that she always prayed that she might succeed. She determined to adopt the same method, and that night prayed earnestly that she might acquit herself well in the recitation room; but her failure the next day was even more dismal than usual. She bemoaned the fact that God did not answer her prayers, in the same way he answered her friend's. But the reason was obvious when, in answer to her friend's questioning, she admitted that she had not studied her lessons. She had not thought it necessary to study, if she prayed; she supposed that prayer alone would insure success. There are some who expect to be saved and made holy in a similar way. The power of God does bring salvation, but it brings it to those who strive, not to those who are indolent. It is life, but it is necessary to assimilate it. It is education but, as in secular education, the child at school and the youth at college cannot be taught if he makes no effort to learn, so the Christian is not made holy by a whitewashing process, but by the means which he must employ and the power placed within his reach, which he must use. Relieved of the burden of his past sins which, like Bunyan's pilgrim, he loses at the cross, he may proceed on his upward path with joy and freedom, but he needs to be on his guard still and to relax none of his energies. In this sense God requires him to work out his own salvation, God working in him both to will and to do. He has to avoid two dangers. On the one hand, he must not suppose that God will make him proof against temptation; and on the other, that he is able to protect himself.

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As stated in the last issue the new botanical discovery, Alkavis, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the Kidneys and urinary organs. The *New York World* publishes the remarkable case of Rev. A. C. Darling, minister of the gospel at North Constantia, New York, cured by Alkavis, when, as he says himself, he had lost faith in man and medicine, and was preparing himself for certain death. Similar testimony to this wonderful new remedy comes from others, including many ladies suffering from disorders peculiar to womanhood. The Church Kidney Cure Co., of No. 48 Fourth Avenue, New York, who so far are its only importers, are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

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The Index tells.
Wm. Macbeth Pittsburgh Pa.

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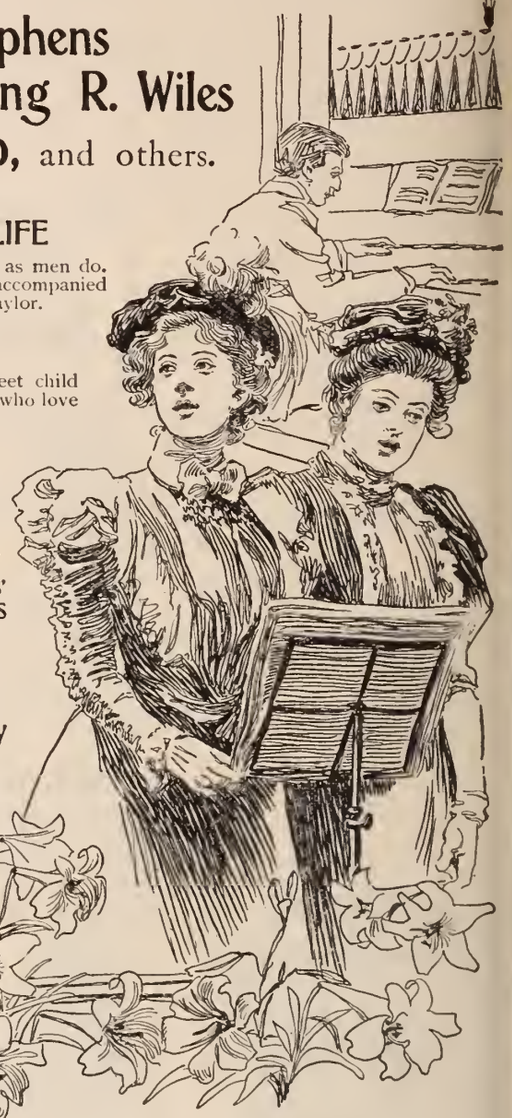
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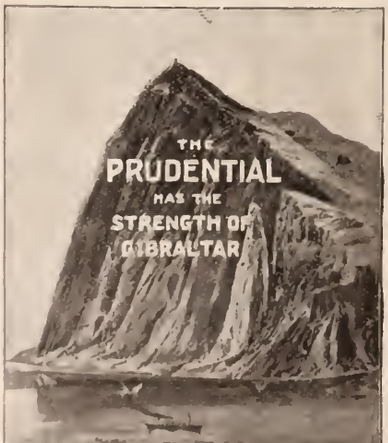

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A R'H young ruler came to Christ one day,
d this he said: "Good Master, now I
ray.
an I do yet more than I have done.
ernal life be gained—heaven be won?"

erd divine, with true compassion
rought,
oved by love, the man's conviction
ought.
callest thou me good? One only is
e Good;
le none may claim save only God;
h belong all honor, highest love,
n wellers here and all in heaven above.
u thou, and knowest well the law;
mmandments keep, without a fault or
aw."

ave I kept the law from early youth,
ustice ever sought, and sought for
ruth;
at I possess full tithes are set
th and feed the poor. What lack I
et?"

hing thou lackest still, and that alone
hee from worship at the heavenly
irone:
hast received from God's abounding
ore
alth of earth, and thou dost now im-
iore
e will add to this the boon of heaven,
ssing purchased by some offering given.
is no price that shall divide the heart
heaven and mammon, giving each a
art;
the worship of each loving soul
oks no rival, but requires the whole.
t thou hast go sell and give the poor,
heaven's treasure find an open door;
is thy cross, leave all, and follow me;
ches find—a soul from burden free."

now to the young man is made known
art had to his worldly idol grown;
navailing grief he turned away,
ng the present above eternal day.

hrist! the man! at such decision had,
hall we know which soul was left more
ad?

*From *Poems of the Gospel*, by Allen R. Darrow. Illustrated: cloth. Fleming H. Revell Co., York, Chicago, and Toronto, publishers.

BOOKS RECEIVED.

Little Ruth, The Toothache Girl. A True Story for Children. By Mrs. Emily M. (Blackeslie) Pp. 32.; price, 25 cents. R. H. Meredith & Co., Chicago, publishers.

Guide to the Yukon Gold Fields. Where they are and how to reach them. By V. Wilson. With maps and illustrations. Price 35 cents. The Calvert Co., Seattle, publishers.

The Missing Links, or the Anglo-Saxons, The Ten Tribes of Israel. In two volumes. Volume I. By Rev. Morton W. Spencer, A. M. Pp. 142: Morton W. M. Spencer & Co., St. Augustine, Fla., publishers.

Ballads and Poems. Ballads for the old folks and lessons for the young. Poems humorous and pathetic and Gospel hymns. By John H. Yates Cloth: cloth. Charles Wells Moulton, Buffalo publishers.

Deaconesses. With an account of the Deaconess movement in the Methodist Episcopal Church of America. By Lucy Rider Meyer, A. M., M. D. With introduction by Frances E. Willard. Pp. 192. Price 25 cents. Published by the Deaconess Advocate, Oak Park, Ill.

Songs for the Master. A collection of Sacred Songs, new and old. For use in all services of the church, Sunday School, Y. P. S. C. E., Epworth Leagues, Y. M. C. A. and Y. W. C. A. organizations, and all conventions and gatherings of Christian workers. Compiled by Alfred T. Goodsell, and J. Harry Crossley, with Alfred T. Goodsell as musical editor. 97 songs. Price 15 cents single copy. Alfred T. Goodsell, Bridgeport, Conn., publisher.

Stepping Stones to Literature. By Sarah Louise Arnold and Gilbert B. Murray. This reader for Fifth Grades is a beautiful and interesting addition to the series which are being acknowledged in these columns. Pp. 304; cloth. Publishers, Silver, Burdett & Co., New York, Boston, Chicago.

Stepping Stones to Literature. A Reader for Sixth Grades. By Sarah Louise Arnold and Charles B. Gilbert. A valuable and interesting collection of verse and prose, making profitable and entertaining reading, even for grown up folks. Pp. 322; cloth. Publishers, Silver, Burdett & Co., New York, Boston, Chicago.

The Ministry of Intercession. A Plea for More Prayer. By Rev. Andrew Murray. This volume, which follows the author's well known book, *With Christ in the School of Prayer*, will be of much comfort and encouragement to many readers. Pp. 226; cloth 75 cents. Publishers, Fleming H. Revell Co., Chicago, New York, Toronto.

Whether White or Black, a Man. By Edith Smith Davis. Illustrations by Burt Cassidy. This book, which is dedicated by its author to "My brother in black, W. H. Crogman, of Clark University, Atlanta, Georgia," will doubtless have many readers. Pp. 109; cloth, 75 cents. Publishers, Fleming H. Revell Co., New York, Chicago, Toronto.

St. Nicholas, Vol. xxiv (parts I and II. Nov. 1896 to April 1897, and May 1897 to Oct. 1897), 1036 pp. The latest volume of this greatest of juvenile magazines is fully up to the high standard of previous years. It is a rich treasury of stories, sketches, poems, and general literature, brilliant, entertaining, and helpful, and its pages abound in beautiful illustrations. Its literary contributors are a host of celebrities, including Katherine Pyle, Julia Taft Bayne, Laurence Hutton, Walter S. Bigelow, Mary Bradley, Wm. M. Thayer and C. T. Hill, while the artists' staff includes Pyle, Blashfield, Varian, Rogers, Ogden and Relyea. The Century Co., New York, publishers.

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If you do, you will be interested in knowing that the Kola Plant, a new botanic discovery, found on the Congo River, West Africa, is pronounced an absolute cure for the disease. Most marvelous cures are wrought by this new plant, when all remedies fail. Rev. G. Ellsworth Stump, Pastor of the Congregational Church, Newell, Iowa, writes that the Kola Plant cured him of severe Asthma of twenty years' standing; Alfred C. Lewis, Editor of the Farmer's Magazine, of Washington, D. C., testifies that it cured him when he could not lie down at night without fear of choking, and many others give similar testimony. It is really a most wonderful discovery. To prove to you beyond doubt its wonderful curative power, The Kola Importing Co., No. 1164 Broadway, New York, will send a case of the Kola Compound free by mail to any reader of *The Christian Herald* who suffers from any form of Asthma. They only ask in return that when cured yourself you will tell your neighbors about it. This is very fair, and you should surely try it, as it costs you nothing.

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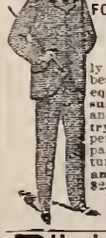

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VICTORY THROUGH FAITH.

The Keeping Power of God. 1 Peter 1:5; Deut. 33:27; Isaiah 59:19.

To one who knows his own frailty and has learned by painful experience how liable he is to do the things he has resolved in his own strength not to do, there is no promise so welcome as that of God's keeping power. This does not mean that the man is to become a mere automaton, though there are many who would be willing to do that for the sake of the safety it might bring them. It means that to the man who trusts in God for the power to resist temptation and overcome the impulses of his lower nature, and who fully counts on God keeping his promise to supply that power, such help will be given as will enable him to resist evil. He must not expect to be made proof against sin, to be transformed into a being who does not feel drawn to his old evil ways, but if he steadfastly sets his face toward the right, he will find that he is helped in his struggles, that every victory gives him new power, and that grace is given him day by day as he needs it for every conflict. Looking far ahead he feels that he can never resist the temptations which have often dragged him down in the past, but he finds he can overcome the temptation nearest to him and that as he meets the next that assails him, he has power to overcome that, and so, hour by hour, the power that he requires is within his reach, if he will use it. He may still distrust himself, but he holds fast his faith in the power that is imparted and is convinced that through it he is made invincible. He may be temporarily defeated through his own lack of vigilance but to the end, he is kept, as the apostle says, "by the power of God through faith unto salvation."

The Klondike Band's Progress.

With the passing of winter, the Klondike Band of evangelists, under Capt. de Soto, is making comparatively good progress in its journey westward. In Illinois a number of very successful Gospel meetings were held among the localities visited by the band at Vandalia, Hagerstown, and Greenville. The members in the course of their travels have had some peculiar experiences. On a recent occasion they walked twenty miles in a snow storm, and were all completely worn out when shelter was reached.

Dr. Hunter's Book on Weak Lungs.

Dr Robert Hunter of New York, extracts from whose lectures on the lungs have been published in this paper from time to time, has a book on the nature, causes and cure of Consumption, Bronchitis, Asthma and Catarrh, explaining their differences, and pointing out the curative treatment of each disease.

Dr Hunter is one of the oldest Lung specialists living, having devoted his life since 1857 exclusively to the study and treatment of Lung Complaints. The first inhaling instrument ever employed for the cure of the lungs were of his invention, and the only known germicide having power to kill and expel the germs of Consumption from the lungs was discovered and successfully applied by him. His treatment by inhalations is the only scientific treatment for Lung Complaints. It brings the remedy to the very seat of the disease, the lungs, in the only common sense way. Its success is shown by hundreds of grateful patients whose lives it has saved.

Mr Edward Payson says: "I had hemorrhages, after hemorrhages, and was utterly broken down in health, coughed up yellow lumps twelve hours out of twenty-four, and night sweats, and was given up to die from which I never expected to rise again. Now I am strong and able to do my work, all good spotting and cough gone, and never sick. I have gained my health back and can say Dr Hunter's medicine is invaluable. I owe my life to this wonderful treatment and believe every one ought to know of it. All who wish to consult him call or write to his office, 117 West 45th St., New York."

Any reader of The Christian Herald who is interested can obtain the book free by addressing Dr Hunter at 117 West 45th St., New York.

MAN'S INHUMANITY.

It is unfortunate for mankind that there are men who, for the gain of money, will adulterate food intended for the human stomach. Savage blows are given to the health by harmful articles placed in food to cheapen, or add taste or color.

It is enough to raise one's ire to think that we are made to suffer temporary illness and perhaps permanent disease, brought about by adulterations in food that was purchased for pure. All "grain," "wheat" or "cereal coffees" thus far tested that have a distinct coffee taste, are concoctions made up of part low grade coffee or coffee essence and sold to people for "pure cereal coffee."

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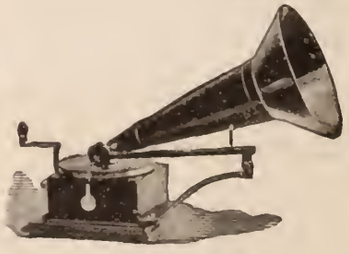

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FROM Dr. W. T. Currie, of Cisamba, some encouraging reports of tours he has made among the tribes around his station. In describing these people in a letter to the *Missionary Herald*, Dr. Currie thus refers to the duties the women are required to perform: "The Bihean women rise about two in the morning to pound their corn, and when they finish it in time, go to bed and sleep till about six, when they go to the fields, often making mush before they start, for themselves and families. After working till about midday they return to their homes with food and fuel for the evening meal, which is prepared about dusk. The men, when at home, keep a measure with the field work; never allow that to interfere with their starting on a journey, for the field work is regarded as peculiarly a woman's calling. The Valumbi women rise about six, cook their corn, and cook a good substantial meal, after which they start to the fields about nine o'clock. The men work with them and can scarcely be induced to select that work during the time of digging and planting. All—even the children when at liberty—work in the field until midday, when many of the men go to the river to catch fish, the rest remaining in the field work until about five o'clock, when all return to their villages, bearing food and fuel. They are traders only in a very limited degree, and yet they seem not to be behind the Biheans in courage.

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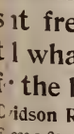

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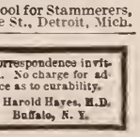

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Missionaries Mobbed in China.

Christian hearts have been saddened by a report from Shanghai that the American Medical Mission in the suburbs of Chung-King-Fu on the Yang-tse-Kiang has suffered from the onslaught of a native mob, that native medical assistants have been maltreated, and that one has been murdered. Especially is sorrow and anxiety keen in those circles which, keeping in close touch with missionary life, are ever acutely alive to its continual dangers and privations. Full details of the tragedy have not yet been received. The neighborhood in which the trouble occurred has been fruitful of peril to missionaries. Previous to the establishment of Protestant medical missions, Roman Catholics had suffered at the hands of natives, who insisted that foreigners should not be permitted to relieve suffering. Late last year, it will be remembered, Dr. F. M. Woolsey, of the Methodist Medical Mission, while ministering to the sick, was set upon and stoned by an uproarious and hilarious mob of the student military class. He was seriously injured, and the case was put into the hands of the American consul and some of the malefactors received punishment.

Prohibition In Canada.

Temperance workers and Christians everywhere will watch with interest the result of the Canadian ballot on the subject of prohibition of the liquor traffic in the Dominion. An ingenious device of the opposing faction was shown in the proposal that the question be printed on each ballot as to whether the voter would prefer a direct tax to take the place of revenue derived indirectly through the liquor traffic. The prohibitionists suggested that if this were done, the ballot should ask the voter if he were in favor of or opposed to the ruin of near kindred or dear friends in the saloon. This would have put the issue squarely before the voters.

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It is by some considered FASHIONABLE to be sick; but when the sickness has run its course and the end of life is near—IS IT FASHIONABLE THEN?

"Hope springs eternal in the human breast."

But hope may be too strong.

You may hope that your cough is nothing very serious, that your catarrh will go when the warm weather comes, that consumption will spare you when it strikes others.

What is a good name for such "hopefulness"? Carelessness? Thoughtlessness? Foolhardiness?

It is better to KNOW than to HOPE.

You can only know that you are SAFE when you are perfectly WELL and free from sickness.

You can easily learn the way to be well, if you wish it. It is the system of an eminent scientist whose advice you can obtain free and who is giving to those who need it free medicine to alleviate their sufferings.

Learn to be well that life may be worth living, for disease is one of Nature's ponishments to those who persist in remaining ignorant of her ways and rules.

Your blood draws its life from the oxygen it gets in your lungs. When sick lungs cut off the supply your bodies waste away for lack of nourishment. This is consumption.

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Tea Set, Toilet Set, Watch or Clock *FREE*. pounds the Cockatoo Tea, any kind; and a be present, with every pound. Coffees 12c. Send Illustrated reduced price-list. Order now 20 pounds Tea, and get your Premium and Presents. THE GREAT AMERICAN TE 31 and 33 Vesey Street, New York. P. O. Box

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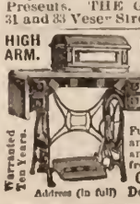

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THE POINT OF VIEW.

...ha S. Lippincott, the Quaker Poetess.

His world is as we make it,
I often hear them say;
we are sad and tearful.
The world will seem that way;
d if we seek the dark side,
Where everything goes wrong,
d see mole hills as mountains,
Our lives will seem too long.

: if we seek life's sunshine,
sweet joy to others give,
d daily climb life's mountains,
s though we're glad to live;
vercome disaster,
And sunshine round us shower.
make o r dear friends happy,
Then j y will be our dower.

e world is but a mirror,
eflecting each one's mind.
we look at it crossly,
To us 'twill not look kind;
t if we smile upon it.
t will be joyous, too.
matter how we see it.
Twill give us our own view.
when the world seems dreary,
And life seems bitter, too,
t ask your disposition
t it can better do;
d, if it turns to sunshine,
The world will look so bright
at you will be forgetting
How dark has been the night.

...wn, N.J.

Beautiful Plants, 30c.

...ANT GERANIUM. This new and beautiful geranium is of easiest growth dwarf in habit and covered with flowers all the year round. The coloring and marking of flowers are most extraordinary. Pink, white, dark purple, black, etc. Almost rivaling the pansy. 25c. each, 3 for 50c.

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...EW WEEPING LANTANA. One of the ...adest or basket plants grown. Grows very ...ully and is of most graceful drooping habit. ...ding great clusters of delicate pink flowers. ...ery bloom. 20c. each, 3 for 50c.

...ANA DWARF CROZY. Bright red flowers, ...d in...in. Very dwarf. 15c each, 2 for 25c.

...EW PALM WASHINGTONIANUM. The ...ile and hardiest of all home palms. Stands all ...e abuse. 20c., 3 for 50c.

...we will send the above 4 beautiful plants ...C. post-paid together with catalogue.

...OSE FULLER & CO., Floral Park, N.Y.

A Woman Florist.

...EVERBLOOMING ...OSES
...ed, White, Pink, Yellow and ...Blo...

FR 10cts

...LL WILL BLOOM THIS SUMMER.

Send 10 cents for the above Five colors of Roses. I want to show you samples of the Roses I grow, hence this offer. My great Magazine "How To Grow Roses," three months FREE with every order.

...METAR EIGHT EVER-BLOOMING ROSES FOR 25 CENTS.

...te Gold, deep golden yellow. Snowflake, pure snow white, always in bloom. Bridesmaid, the best ...se, lovely buds. Crimson Bedder, rich velvety ...rimson in large clusters. Mrs. Pierpont Morgan, ...delicate shell pink, very fragrant. Empress of China, ...ower coming pink rose, either bush or climber. ...Mme. Lucie Soupert, the great garden or pot rose. Fran...sska Kruger, coppery yellow and shades of crimson.

...Special BARGAINS in Flower Collections.

...ions: 1 Palm; 1 Jasemine, ... 25 cts
...Best Choicest-Flowering varieties, . . . 25 cts
...of loveliest fragrant everblooming Roses, . 25 cts
...His Roses each one different, fine for garden, . 25 cts
...Fine Flowering Geraniums, double or single, 25 cts
...Carnations, the "Divine Flower" all colors, . 25 cts
...Prize Winning Chrysanthemums, world-beaters, 25 cts
...Assorted Plants, suitable for pots or the yard, . 25 cts
...Beautiful Coleus, will make a charming bed, . 25 cts
...Sweet-scented Double Tube Roses, ... 25 cts
...Lovely Fuchias, double and Single, ... 25 cts
...Fine Gladiolas, the prettiest flower grown, . 25 cts
...Superb Large-Flowered Pansy Plants, . . . 25 cts

SPECIAL OFFER.—Any 5 sets for $1.00; half of any set 25 cts. I guarantee satisfaction. Once a customer always one. Catalogue Free.

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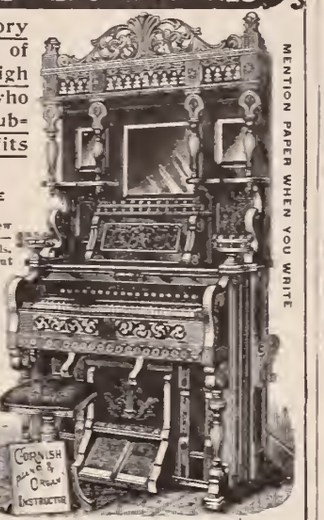

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Entirely New Catalogue—1898 Models. "An Ancient Egyptian Choir at Early Temple Service," is the subject of the exquisitely beautiful colored art frontispiece presented with our new catalogue of the celebrated CORNISH AMERICAN Pianos and Organs. This interesting picture was designed and painted exclusively for us by an eminent artist and has been reproduced in the original colors. The catalogue contains a complete description of over 50 styles of Pianos and Organs, together with prices and terms of sale. It will be sent to all intending purchasers FREE on application, postage paid. All you have to do is to mention this paper and write for it to-day. Remember, our vast business continues on the old basis—pianos and organs at wholesale cost, direct from factory to family; no agents' music stores or middlemen's profits to pay. The purchaser of a CORNISH AMERICAN Piano or Organ pays only for what he buys.

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No Satisfaction, No Pay. Each instrument is fully warranted for 25 years, and safe delivery at destination insured and guaranteed

ORGANS FROM $25.

REMEMBER that a prompt response to this advertisement will secure a DISCOUNT OF $10 on the list prices as quoted in our 1898 Catalogue on any CORNISH Organ, or $20 on the list prices if you buy a CORNISH Piano. Owing to the very close margin this leaves for manufacturing we are obliged to reserve the right to withdraw this special discount at any time.

Send for particulars of our popular co-partnership plan by which anyone can easily obtain a CORNISH Piano or Organ for nothing. Full explanation with every catalogue.

REFERENCES. Our bank, any bank, or any of the multitude of patrons who have purchased millions of dollars worth of instruments from us during the past 36 years. Our new book, "The Heart of the People," containing a thousand recent references, sent FREE. Don't fail to write at once.

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BUY OF CORNISH ONLY. We are not connected with the several imitators of our methods. This is the Old Established Pioneer House. Do not be misled. This is the right firm to write to.

Estab. nearly 50 Years. **CORNISH & CO** Manufacturers of High Grade American Pianos and Organs. **Washington, N. J.**

SIX LOVELY ROSES FREE

To introduce our popular illustrated literary and family paper, **Good Literature**, into thousands of homes where it is not already taken, we make the following special and extraordinary offer:

Upon receipt of only **Twenty-five Cents** we will send **Good Literature** for the **Remaining Nine Months of this Year** (April to December inclusive) and to each subscriber we will also send, **Free** and post-paid, **Six Lovely Ever-Blooming Roses**, as follows:

Empress of China, a new hardy perpetual blooming climbing pink rose; blooms profusely from May to December; will make a growth of 10 to 15 feet the first year, and live through the coldest winters without protection; charming for walls, pillars and porches.

Inconstant Beauty, a mass of many colors; a single bush will bear at the same time flowers of various colors, including orange, yellow, pink, apricot and crimson.

Marion Dingee, the most magnificent dark crimson rose in existence; a profuse bloomer, and strong, vigorous grower; a very choice variety.

Empress Augusta Victoria, a charming new rose; color, creamy white; deliciously fragrant; pointed buds and full double flowers; free bloomer and healthy grower.

Sunset, a lovely rose, rich golden amber or old gold, tinged and shaded with ruddy copper, resembling the tints of a summer sunset; flowers large, full and deliciously perfumed.

Madame de Watteville, the tulip rose creamy yellow, widely bordered with bright crimson; a hardy, vigorous grower and profuse bloomer. One of the most charming varieties.

Bear in mind that we offer, not one, *but the entire list of six lovely ever-blooming tea roses* described above, absolutely *free*, by mail post-paid, if you will send us twenty-five cents for GOOD LITERATURE for the remaining nine months of this year (April to December inclusive). You will get the full worth of your money in your subscription to the paper; the roses are an absolute gift. Remember that these are not cheap, common roses, such as you see advertised at low prices. They are the choicest and most famous varieties, and such as are sold at high prices by all the leading florists. The roses are grown especially for us by one of the largest and most reliable firms of rose growers in the United States. We shall send you strong, healthy, well-rooted plants, well packed, by mail, guaranteed to reach you in perfect condition, and to give absolute satisfaction. GOOD LITERATURE is a large and handsome illustrated literary and family paper, each issue comprising from 20 to 24 large 4-column pages, including a beautiful cover. It contains Serial and Short Stories by the most famous authors, poems, sketches, instructive miscellany, Household, Juvenile and Humorous Departments, etc. You will be delighted with it, and the six lovely roses are worth many times the price of subscription. *Perfect satisfaction guaranteed or money refunded.* This is a special offer by a well-known and reliable publishing house, established over twenty-two years; we refer to the Mercantile Agencies and to all leading newspapers as to our responsibility. Address **E. M. LUPTON, Publisher, 23, 25 and 27 City Hall Place, New York.**

A $500 *Worth Costume* Completely ruined with soup at a banquet. Shall we tell you what the owner did? A postal will do. **Conant Chemical Co., Knoxville, Tenn.**

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2 MONTHS FROM SEED.

NEW RACE OF HARDY PERENNIAL DWARF EVER-BLOOMING SWEET-SCENTED ROSES. Sow seed in March, and these little Midgets will bloom in the open ground in May, and continue to flower until frost. For beds and borders they are charming. In pots are covered with clusters of lovely double, semi-double, and single roses, all colors. The genuine seed of

ROSA MULTIFLORA NANA PERPETUA

grown in "Jadoo" blooms in 60, some 30 days. Original Rose capsules packed in sufficient Jadoo for planting.

"BABY ROSE COLLECTION"
15 PACKETS OF NEW AND EXPENSIVE SEED FOR 25c

1 Pkt. NEW FAIRY ROSES, "Multiflora nana perpetua." 3 capsules in Jadoo. 20 seeds, true.
" Chinese Lantern Plant. $25 premium.
" Water Lily Seed—red, white, blue.
" Petunia Grandiflora, Giants of California.
" New Giant Flowered Nasturtium, Lady Gunter.
" Japanese and Chinese Chrysanthemum Seed.
" Marguerite Carnation, large double dwarf.
" Antirrhinum, "Queen of the North," 100 seeds.
" Cobaea Scandens, Cathedral Bells. Climber.
" Parsey, Giant White. Most lovely. 100 seeds.
" California Columbine, double. 100 seeds.
" Dahlia, Double. Show and fancy flowers.
" Double Grandiflora Sweet Peas. 30 seeds.
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" Heliotrope, Hybrids of Egypt and Midnight.

25 cts. for all the above 15 NEW VARIETIES OF SEED. Also package of "Jadoo." Catalogue and "How to Grow" with every collection.

Miss MARY E. MARTIN, FLORAL PARK, N.Y.

FREE TO BALD HEADS.

We will mail on application, free information how to grow hair upon a bald head, stop falling hair, and remove scalp diseases. Address,

The crowning glory of woman is her hair. **Altenheim Medical Dispensary** Dept. S.E., Box 779, Cincinnati, O.

We PAY CASH each WEEK the year round, if you sell Stark Trees. Outfit free. STARK NURSERY, LOUISIANA, MO., Stark, Mo., Rockport, Ill., Dansville, N.Y.

2 NEW ROSES FOR 10c.

The New Yellow Hardy Climbing Rose Aglaia or Yellow Rambler

The New Pink Hardy Climbing Rose Euphrosyne or Pink Rambler

The above Two New Roses sent postpaid for 10c.

—THE JEWEL SET OF SIX BEAUTIFUL ROSES FOR 25 CTS—

Dutchess de Brabaut—A lovely and sweet pink rose.
Marie Lambert—The famous white Hermosa rose.
Etoile de Lyon—The richest golden-yellow fine bud.
Meteor—The finest deep rich velvety crimson.
C. Soupert—Delicate shell pink. Always in bloom.
Marie Guillot—The finest pure white in existence.

The Jewel set of Roses for 25 cents, postpaid.

Our beautiful new catalogue for 1898 free to all. Send for it.

8 Roses, beautiful varieties, all different, for..... 25c.
8 Geraniums, fine colors, all different for..... 25c.
8 Carnations, sweetest and best varieties, for..... 25c.
8 Chrysanthemums, prize winning varieties, for 25c.
8 Fuchsias, lovely varieties, single and double, for 25c.
8 Coleus, will make a fine bed, for..... 25c.
8 Gladiolus, choice kinds, all different, for..... 25c.
8 Basket Plants, will make a fine basket, for..... 25c.

McGREGOR BROTHERS, Springfield, Ohio.

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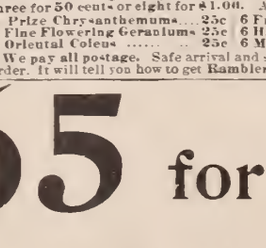

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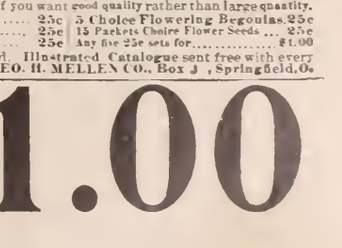
but have sold direct to the consumer for 25 years at wholesale prices, saving him the dealer's profits. Ship anywhere for examination. Everything warranted. 118 styles of Vehicles, 55 styles of Harness. Top Buggies, $36 to $70. Surreys, $50 to $125. Carriages, Phaetons, Traps, Wagonettes, Spring-Road and Milk Wagons. Send for large, free Catalogue of all our styles.



No. 606 Surrey. Price, with curtains, lamps, sunshade, apron and fenders, $60. As good as sells for $90.

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SIX LOVELY ROSES

FOR ONLY 25 CENTS silver or stamps we will send Six Lovely Everblooming Roses, strong, well grown, one year plants that will bloom freely this summer: The Bride, pure white; Isabella Sprunt, canary yellow; Fr. Gaulaine, rich crimson; Duchess de Brabaut, rose and amber; Marie Von Houtte, yellow edged pink; Mamau Cochet, the best pink. **FOR 50 CENTS** we will send 14 Choice Roses, including above six, and eight more, our selection. Large two-year old roses, for immediate effect, choice bushy plants, no two alike, three for 50 cents or eight for $1.00. All Fine Plants. Try us if you want good quality rather than large quantity.

8 Prize Chrysanthemums	25c	6 Fragrant Carnations	25c
6 Fine Flowering Geraniums	25c	6 Hardy Scoteh Pinks	25c
8 Oriental Coleus	25c	6 Miscellaneous Plants	25c
5 Choice Flowering Begonias	25c		
15 Packets Choice Flower Seeds	25c		
Any five 25c sets for	$1.00		

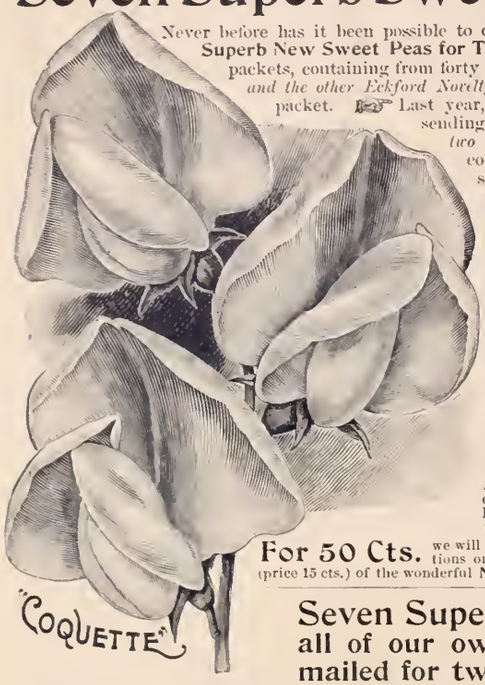
We pay all postage. Safe arrival and satisfaction guaranteed. Illustrated Catalogue sent free with every order. It will tell you how to get Rambler Roses Free. **THE GEO. H. MELLEN CO., Box J, Springfield, O.**

This is the actual cash value of the thirty-six packets **Burpee's Best Seeds for the Million**, which are advertised now for the last time on the next page.

$3.65 for $1.00

Thousands have already bought this unequaled dollar assortment, and we guarantee that YOU will be more than pleased,—or we will refund the dollar and pay cost of postage both ways.

Seven Superb Sweet Peas for 25 Cts.



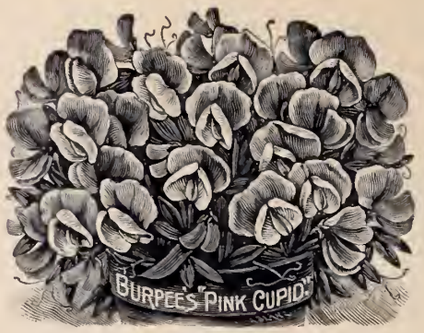
Never before has it been possible to offer such **A Grand Collection of Seven Superb New Sweet Peas for Twenty-five Cents.** All are regular-sized packets, containing from forty to seventy seeds each, except *Queen Victoria and the other Eckford Novelty*, of which there are twenty seeds in each packet. ☞ Last year, without counting postage and trouble in sending to England, it would have cost *more than two dollars* to have gathered together the seed contained in these seven packets which are sold now for 25 cts.

BURPEE'S BRILLIANT. The color is of a rich, bright *crimson-scarlet throughout.*—**COQUETTE.** Beautiful hooded flowers of clear primrose-yellow; standard is shaded pale lavender.—**BURPEE'S NEW COUNTESS.** Flowers of largest size; a *pure light lavender throughout.*—**PRIMA DONNA.** A most lovely shade of soft pink, of large size and fine form.—*a great gem.*—**QUEEN VICTORIA.** Soft yellow subtly overlaid with faint purple, imparting a beautiful luster.—**ANOTHER NEW "ECKFORD."** One of the six grand **Novelties,** described on page 86 of BURPEE'S FARM ANNUAL, of which American seed is *now offered for the first time.*—**AMERICAN SEEDLINGS.** This grand cross-bred strain contains some most beautiful new colors, and has been much admired in Europe and America.

25 Cts. **buys all the above,—Seven Superb New Sweet Peas,** each in a separate retail packet, true to name as described, and mailed to any address in the United States.

☞ In the envelope containing each collection we enclose a new printed leaflet, giving both HENRY ECKFORD'S and the REV. W. T. HUTCHINS' instructions on HOW TO GROW THE FINEST SWEET PEAS.

For 50 Cts. we will mail **two collections** as above, or **any TWO** collections on this page, and give **FREE** one half-size packet (price 15 cts.) of the wonderful **New Dwarf Sweet Pea,—Burpee's PINK Cupid.**



Burpee's PINK Cupid.

This little wonder grows only six to eight inches high, with dark, emerald-green foliage. The plant spreads from a foot to eighteen inches around, and sends up numerous strong stems, each bearing in full bloom at once from *three to four handsome flowers*, close to the end.

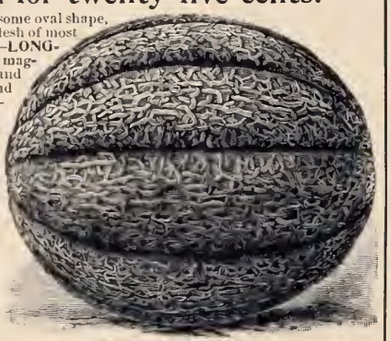
The standard is a bright rose-pink, while the wings are pure white or light pink, very large and finely formed.

The plant itself is vigorous and hardy, and those who had poor or indifferent success with White Cupid will find **Burpee's PINK Cupid easy to grow anywhere.** The seed is *black*, of wonderfully strong germination, and needs no special care in planting.

Though flowering early, it continues in bloom very late, bearing a profusion of large flowers so thickly as to completely hide the plant itself. It has no rival as a bedding and border annual, for its color and fragrance make it a rare novelty. A large bed looks as if the ground were literally strewn with bright-pink rosebuds. No novelty has such beauty and grace combined as has **Burpee's PINK Cupid.** It is also delightfully fragrant, and will be admired by every one who sees it.

In regular-size packets (each containing twenty-four seeds): Per pkt. 25 cts.; 5 pkts. for $1.00; per dozen pkts. $2.00, postpaid. In half-size packets (each containing twelve seeds): Per pkt. 15 cts.; 2 pkts. for 25 cts.; or 10 pkts. for $1.00, postpaid.

Seven Superb Vegetables, all of our own introduction, mailed for twenty-five cents.



BURPEE'S GOLDEN EAGLE MELON. Of handsome oval shape, densely netted, this new Cantaloupe has thick salmon flesh of most delicious flavor. *See illustration from a Photograph.*—**LONG-KEEPING AUSTRALIAN BROWN ONION.** A magnificent new Onion of beautiful amber-brown skin and mild, white flesh. Extremely early in ripening and keeps in good condition longer than any other.—**RUBY PEARL RADISH.** Ready for the table in only seventeen days from planting the seed.—**BURPEE'S ALLHEAD EARLY CABBAGE.** This famous Cabbage, the ownership of which cost us $1000.00 bonus, is the largest and finest early flat head.—**TRUE DARK STINSON BEET.** The round, dark-red Beets are of quick growth and fine quality for the table.—**ICEBERG LETTUCE.** Tender and crisp; unsurpassed for summer use, the solid heads are almost as hard as a Cabbage.—**MATCHLESS TOMATO.** Large, bright-red Tomatoes produced abundantly.

For 25 Cts. we mail all **Seven Packets,** *each full size*, with illustration and directions for culture printed on each packet.

☞ Should you not want the whole collection, we will mail **ANY THREE packets for TEN CENTS.**

Five Fine New PANSIES for 25 Cts.

This new Collection contains one packet each of the largest-flowering **BURPEE'S DEFIANCE MIXED,** an unequaled strain of giant show and fancy varieties;—**SPECTABILIS,** a new strain from Germany, each flower having a narrow margin of either golden-yellow or silver;—**IMPROVED PEACOCK,** a lovely ultramarine blue with beautiful iridescent blending of shades;—**EMPEROR FREDERICK,** a velvety-brown golden-yellow; and the showy **METEOR.** In all *more than four hundred seeds of the finest Pansies* for 25 cts. ☞ With each collection we send our circular, "*How to Grow the Largest and Finest Pansies.*"

REGISTERED W.A.B. TRADE MARK

☞ **For 50 Cts.** we will mail **any TWO** Collections and one half-size packet of **either** the wonderful new Dwarf Sweet Pea, **Burpee's PINK Cupid,** or the magnificent

New Giant Pansy,— President McKinley.

This distinct new Pansy is remarkable both for the lovely color and perfect form of its gigantic flowers. The ground color is a deep *golden-yellow*, while each petal has a large blotch of rich, dark violet, leaving a clearly-defined broad edging of "*pure gold.*" It comes absolutely true from seed. The plants produce the gigantic circular flowers continuously and abundantly. *See illustration.*

Per pkt. 25 cts.; 5 pkts. for $1.00.
Half-size packet 15 cts.; 2 for 25 cts.

Five Fine NASTURTIUMS for 25 Cts.

To get their full beauty Nasturtiums should be planted freely. This collection gives *more than two ounces of the seed.* It contains one full-sized packet each of the beautiful new climbing **HYBRIDS OF MADAME GUNTER,** of striking brilliancy;—our own unequaled and most gorgeous new **TOM THUMB NASTURTIUMS,** see illustration of one plant;—*one-half ounce* of other beautiful **MIXED TOM THUMB NASTURTIUMS;** and *one ounce* of the popular **TALL NASTURTIUMS MIXED;** *one-half ounce* of **FORDHOOK FAVORITE MIXTURE OF CLIMBING NASTURTIUMS.**

SWEET PEAS for the Million. See our special advertisement on last cover page of THE CHRISTIAN HERALD, of February 24th.

Burpee's GEM Collection

Ten Varieties of Choice Annual Flowers for 25 Cts.

This unequaled Collection contains one full-sized packet each of **LITTLE GEM SWEET ALYSSUM,** the most beautiful variety of the well-known popular Sweet Alyssum;—**ASTERS, FORDHOOK FAVORITES,** an unrivaled mixture of the best Asters, including the new Comet Asters of all colors—*Mary Semple, Triumph, Queen, White Branching,* etc.;—**CENTAUREA CYANUS,** new double, many new colors, greatly improved, of the popular *Bachelor's Button*;—**COSMOS, NEW MAMMOTH FANCY,** flowers of the largest size and most beautiful colors,—*see illustration*;—**DIANTHUS CHINENSIS, RE-SELECTED,** magnificent large heads of all colors, like a gigantic double Sweet William;—**MIGNONETTES, FORDHOOK FINEST,** an unequaled mixture of the improved large-flowering, such as Allen's Defiance, Golden Machet, etc.;—**NICOTIANA AFFINIS,** beautiful, pure white flowers of rich fragrance;—**PHLOX, STARRED AND FRINGED,** of all colors, greatly improved;—**POPPIES, FORDHOOK FAIRIES,** beautiful fringed and new double varieties.—**VERBENA, FORDHOOK FAMOUS,** the largest-flowered and most beautiful strain of new *Mammoth Verbena* yet developed.

For 25 Cts. we will mail ten varieties as above, with directions for culture printed on each packet. This offer certainly gives "**much for little,**" but **not** "*something for nothing,*" as announced in sensational advertisements. In every case the **quality is first-class,**—the same as if purchased separately at the regular retail prices of five and ten cents per packet.

Before buying other seeds you should write fo

BURPEE'S FARM ANNUAL

For 1898.

The Leading American Seed Catalogue

A handsome new book—tells the truth about

The Best SEEDS That Grow

Twenty-one Exclusive Novelties of U usual Merit. Hundreds of Illustration New Flowers painted from Nature.

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, APRIL 13, 1898. PRICE FIVE CENTS.

Back from Scenes of Suffering

Dr. Klopsch Tells His Experiences in Cuba—President McKinley and His Advisers Deeply Interested in the Relief Work Among the Reconcentrados—The Present Condition of the Work and its Immediate Needs.

ON his return from Cuba, whither he went to personally supervise the relief work among the starving reconcentrados and to arrange for extension, Dr. Louis Klopsch, the proprietor of THE CHRISTIAN HERALD, has prepared the following report of his tour, which will be read with deep interest by all who have had a part in this life-saving mission:

After a month's absence in Cuba, on returning home, I visited Washington, and reported to Hon. Mr. Adee, Second Assistant Secretary of State, briefly the condition of the American relief work on that unhappy island. After listening to me a few minutes, Mr. Adee suggested that I see Judge Day, First Assistant Secretary of State, which I did. Judge Day heard me with close attention and manifested great interest in the work. In the course of the interview, he asked:

"'Dr. Klopsch, how would these reconcentrados be affected in case war should be declared?'

"I then told him that in case the ports of Cuba should be closed against us, the Spanish military would, of course, appropriate the stores on hand, and the reconcentrados must inevitably perish, as even at the present time, with ports open, they were no further than eight or ten days removed from death by sheer starvation.

"Judge Day, at the conclusion of our talk, asked me to return in half an hour, when I was summoned to the White House and introduced to the President. Members of the Cabinet, and several Senators of the United States. To these gentlemen I repeated what I had already said to Judge Day, and replied to various inquiries bearing on the situation in Cuba, but giving no expression to any political views which I personally may have entertained, but simply reflecting the opinions of prominent Cubans in Havana whom I had met there.

"All the gentlemen present seemed particularly interested in the present status of the relief work, and in the quantities of supplies now in the store-houses, and also

(Continued on page 322.)

OUR RELIEF WORK IN CUBA—DISTRIBUTING SUPPLIES TO THE RECONCENTRADOS AT JESUS DEL MONTE, HAVANA. (See page 322

QUESTIONS AND ANSWERS.

Elsie B., Brooklyn, N. Y. Can you reconcile the statement in Genesis 22:1, that "God did tempt Abraham" with the assertion of James (1:13), "Neither tempteth he any man"?

The contradiction is on the surface only. The word, tempt, as used in Genesis, means simply a test or trial. In the Revised Version it is rendered, "prove," which expresses the meaning more accurately. In James, the word conveys the idea of suggesting evil, of laying a trap, which no one can conceive of God doing.

Subscriber, Marshall, Mich. 1. Will you give further explanation about Jephthah's daughter? There seems to me no connection between the passage you quote from Leviticus and the case of this girl. 2. What authority have you for supposing that Jephthah was a judge?

1. The connection is simply in the provision for vows of the same kind as Jephthah's. When a man had consecrated anything, like his field or his house, to God, and wished to redeem it, he could do so by a payment of money. Similarly, if it was a person, his son or daughter, he could make the same substitution. Leviticus 27 fixes the rate. For a girl under five years old it was three shekels (see verse 6); over five and under twenty, ten shekels (see verse 5). If Jephthah knew of this arrangement we would expect that he would avail himself of it, for he was evidently reluctant to kill his daughter. 2. The direct statement (Judges 12:7) that he "judged Israel six years."

M. L. J., Waterbury, Conn. How can you prove by Scripture that there is no chance for repentance after death?

It cannot be absolutely proved, but the trend of Bible teaching is in that direction. The passage Eccles 11:3, "If the tree fall toward the north," etc., is often quoted in proof, but the inference is not decisive. So also is Rev. 22:11, "He that is filthy, let him be filthy still," etc., which is more to the purpose, but not absolute proof. Another passage implying the hopelessness of the lost is Luke 16:26, "Between us and you there is a great gulf fixed, so that they which would pass from hence to you, cannot," etc. The burden of proof, however, seems to be on those who contend that there is opportunity of repentance after death. Where there are such momentous issues at stake, a man had need have very positive assurance of there being the opportunity before he decides to run the risk, and he does not appear to us to have any ground at all.

J. L., Olivet, Canada. Was the Lord's Prayer written only to be used in the Apostles' days, or was it written to be used in the churches?

The Lord's Prayer is not believed to have been designed as a formula of Christian prayer in general and was never so cited by the Apostles themselves, although Jerome states that it was used by them on sacramental occasions. It is the earliest liturgical formula in actual use, and the early fathers enjoined its regular use but solely by baptized persons. Its universal applicability is recognized in the fact that in all liturgies it occupies a prominent place, and is recited in service by many denominations.

I. C. M., Carrington, N. D.; R. L. E., New York, and others. Does not Isaiah in his fifty eighth chapter teach the duty of observing the seventh day as the Sabbath? Has the command to observe the seventh day ever been repealed?

To our mind the chapter seems to teach exactly opposite. It was a reproof to the formalists who were more careful about the letter than the spirit. The fasts and observances on which they prided themselves were an offence to God while they were not fulfilling the law in the spirit. It was righteousness and deeds of kindness and mercy that God required of his people, not the minute literal observances which were easy to render. The command to observe the seventh day has not been repealed so far as we know, nor has the command to observe the Passover, nor the law of circumcision. We keep the spirit of the command in consecrating a seventh portion of our time and at the same time we celebrate the resurrection of Christ which to us is a much more important reason for holding a day sacred than the reason given in Exodus 20 for observing the seventh day. The very question of longitude precludes the possibility of uniform observance. If you travel westward around the world and observe the natural days, you would find yourself at the end of the first voyage observing Saturday as Sunday and at the end of a second voyage observing Friday and so on unless you dropped a day in each instance to bring yourself in line with the rest of the world. The people who think they are pleasing God by going back to the seventh day observance make the mistake of conceiving of him as having a mind as small as the human mind, which is far too apt to attach importance to trivialities.

C. C. E., Colo. Ia. What kind of death did Herodias and her daughter die?

Josephus in *Antiquities*, Book 18, chapter 5, refers to the closing career of Herodias. She went with Antipas to Lugdunum and there shared his exile and reverses until death ended them.

Old Subscriber, Oakes, N. D. Ought a man, who has been converted, to pay a saloon-keeper an old standing debt for whiskey, etc.?

We do not see how he can in honor refuse to pay. Of course, if the saloon-keeper agreed to remit the whole or any portion of the debt, that would release him, but we apprehend there is not much prospect of his doing so. As he had the goods, which cost the saloon-keeper money, he should pay, just as much as he would have to pay a druggist if he had bought poison from him. It is one of the penalties of a bad life that the consequences go on, but in this case there is the great consolation that the account is not increasing, as it might be if the man had not been converted.

M. A. S., Rhode Island. Where in the Bible do we find the promise, "I will be with thee even down to old age."

The passage as quoted does not occur in the Bible. You doubtless have in mind Isa. 46:4.

I. F. B., Hudson, N. Y. 1. What force carries a river to the sea? 2. How far apart could two places be, and yet be in the same longitude? Could you name two such places? 3. In what degree of latitude is the North Pole? 4. What connection has the Vice-President with Congress, and when may he vote? 5. Why is our government called a federal government? 6. In which inaugural address did Lincoln say: "With charity to all and malice toward none"?

1. Rivers, in obedience to the law of gravitation, always move from a higher to a lower level, and therefore toward the sea, which is at a lower level than the land. Sometimes rivers do not get to the sea, but evaporate, or are lost in swamps, or sink into cavities of the earth. 2. They could be as far apart as the North and South Pole. Frozen Lapland, in the north of Europe, is in the same parallel of longitude as the greater part of Cape Colony in South Africa. 3. Ninety. 4. The Vice-President presides over the Senate, and can vote in case of a tie. He is not obliged to vote, however. 5. Because it was originally composed of sovereign States, which united in a federation known as the United States, and is therefore a federal government, as distinguished from the government of a nation composed only of one State, such as France, or Spain, or Italy. 6. In his second inaugural address, March 4, 1865, Abraham Lincoln said: "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan — to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

J. H., Watertown, Conn. When and by whom was Arbor Day originated?

It originated with Hon. J. Sterling Morton, who, in 1872, offered before the Nebraska State Board of Agriculture, of which he was a member, a resolution making April 10, tree-planting day in that State. Since then, many States have adopted this institution, which was first celebrated in Nebraska at the instance of Mr. Morton, who became under President Cleveland's second term, Secretary of Agriculture.

J. M. H., Watkins, N. Y. What is the reason thirteen is considered an unlucky number?

The superstition is said to be based upon the fact that at the "Last Supper," thirteen sat down to meat.

Midget, Baltimore, Md. What is the origin of the name Santa Claus?

It is said to come from the Dutch *Knecht Clobes*, which is the name by which children in Flanders and Holland know the mysterious and amiable being who is supposed to put good things in their stockings at Christmas.

E. H. Grosty, Clarkson, Culpepper Co., Va., writes:

It is just one month to-day since my request for castaway Sunday School lessons appeared in THE CHRISTIAN HERALD. That request has been most heartily responded to by the Master's servants in all parts of this great country of ours. Letters, Sunday School lessons and religious papers have been sent from Washington, Oregon, California, Colorado, Montana, North Dakota, Nebraska, Kansas, Missouri, Illinois, Indiana, Ohio, Mississippi, Louisiana, Alabama, Tennessee, North Carolina, Georgia, Virginia, West Virginia, District of Columbia, Maryland, New Jersey, Pennsylvania, New York, Rhode Island, Maine, New Hampshire, Vermont, Connecticut, Massachusetts, Minnesota, Michigan, Iowa, and others. I am very thankful to all the good people who have so heartily answered that Macedonian call. The religious reading of various kinds sent, are real, acceptable helps to us. These are what we prayed for, and why not have faith in prayer? The papers supply *three Sunday Schools*, and afterwards we send these precious truths, around to families, white and colored, and feel sure that they are doing much good. I have answered forty-five letters and have nearly that many more to be answered. If I were able to leave off work and spare the money I would be delighted to write to everyone who names the name of Jesus.

G. T. W., Lanyville, Pa. Why are there so many American Consuls in Cuba? I have heard of three consuls there besides General Lee, and supposed but one was sent to a foreign country.

It is customary with all governments to have a consul at every port of entry in foreign countries. This explains the fact that there are a number of consuls in Cuba under the supervision of Consul-General Lee at Havana.

F. A. G., Baltimore, Md., writes:

THE CHRISTIAN HERALD of March 23, says: "Under the persecutions of the Emperor Nero, Paul and Peter were both murdered in Rome. Paul was beheaded and Peter was crucified." The earliest witness to the martyrdom of Peter at Rome is Dionysius, A. D. 170, over 100 years after the event. Shepherd's *History of the Church at Rome* regards this extract as a forgery. The testimony of Zephyrinus, A. D. 215, can hardly be accepted owing to the great distance of time which had elapsed. We find no contemporary writer saying that Peter was ever in Rome. No Father relates this fable till A. D. 300. We find no contemporary witness saying St. Peter was at Rome and no witness near that period asserting it, until several generations after his death did it begin to be said. The chain of testimony fails for want of connecting links between the first witnesses and the facts alleged.

T. R. L., New Haven, Conn. What potentate besides the pope has his toe kissed?

The Sultan of Turkey. In the case of the pope, the cross on the slipper (not the toe) is kissed. In the case of the Sultan, it is the naked toe, and only high officials are admitted to such a privilege.

C. A. G., Batavia, Ill. Mrs. A. O. Endersbarrow, Alberta, Can., writes: "I am a tract distributor and would be only too happy to send the splendid ones free, if above enquirer will send full name for address."

Mrs. Catharine G., Virginia, Neb. 1. What number of people live in Cuba? 2. How many verses must I read a day to read the Bible through in a year?

1. Native and half-breed Spaniards, negroes, and half-breed Cubans, negroes, and a small number of Europeans and American citizens. 2. Eighty-six verses a day.

A. H. G., Harrisburg, Pa. Under the present settled and strained relations between the United States and Spain, have we any certainty that contributions to your Cuban fund reach the famine sufferers?

There is not the slightest doubt about it. Dr. Klopsch, who has been in Cuba personally organizing the work, in co-operation with Gen. Lee and our United States consuls throughout the island, has so arranged matters that every centre of suffering is reached. The alcaldes or mayors, under the newly-reformed regime, are nearly all Cubans and also are the local relief committees. Gen. Lee is the head of the entire Distributory Board.

THE UNITED STATES MARINE HOSPITAL AT KEY WEST, FLORIDA.

Here the wounded sailors from the battleship *Maine* were quartered until fully convalescent.

The Railway Director, Mr. [illegible] dewater (an American), attends to transportation. Distribution is by ticket, under a thorough system which reaches every needy householder or individual.

F. O. R., Dwight, Kan. As I have seen a good many questions answered in THE CHRISTIAN HERALD, I would like to ask one. I am striving to be a Christian, but have one sin which is hard to conquer. I have prayed and asked the Lord to help me, but when the temptation comes I have to let have its way. Sometimes I think that I had better give it up and not try and be a Christian for I sin more by it than I was far away?

You cannot accomplish by your own strength, that is your desire. To conquer your besetting sin you must ask strength in his name, who promised to succor us in the hour of temptation. If you ask in fully trusting, and go forward confidence, relying upon the promise, he will not fail you. At the same time do not court temptation, but remove yourself as far as possible from the cause which induce you to fall. When the temptation comes you are ask in Jesus' name for strength to overcome it. Your struggle will be made less difficult to you and you will soon discover that the true source of strength to resist evil is not in man's will but in God alone.

Reader, Marion County, Ind. Restitution should be made to the party who was defrauded and not to another. "Robbing Peter to pay Paul" is an old proverb.——Student, Spokane, Wash. 1. Yes. Several. 3. No data available. 4. Write the *Medical Journal*, New York.——Interested One, W. Va. The suggestion is impracticable.——Conkey, Sterling. Two-thirds at least are interested.——F. R. M., Sylvan Grove, Kan. Mr. [illegible] is in Turkey and was well at last accounts.——A. Eau Claire, Wisconsin. Yes, chiefly Catholic.——Inquirer, Greenville, Ia. No.——W. W., Thornhorn. The proposition is impracticable. It would be made in a time of peace.——H. A. S., Huntsville, O. Doubtless all belonged to the societies connected with the colleges where they studied.——F. C. Clay, Cincinnati, O. Possibly what you suggest may develop later.——J. Y. B., Jr., Hamilton, N. J. 1. Peasants and farmers who are driven off their farms into cities, can raise no crops. 2. By conquest. 3. No, mostly half-breeds.——M. D., Donaldson, Minn. 1. They are peasants, farmers and laborers. 2. Until next harvest.——F. S., Hardwick, Vt. 1. Methuselah. 2. We have no information.——Old Subscriber, Granville. We [illegible] the lady mentioned, care of Mrs. Gen. John [illegible], Washington, D. C.——Lizzie A. S., Parkesburg, Pa. 1. No record available. 2. Not always possible unless it courts obliteration. 3. Yes; [illegible] such a thing as a "righteous anger." 4. [illegible] der present conditions.——George Wolf, San Diego, Cal. For all information about journeys to Jerusalem write to Thomas Cook & Son, Broadway, New York.——Byron W., Montgomery, Ala. We believe so, but don't know to which it belongs.——Alma P., Louisville, Neb. 1. Uniform international. 2. Presbyterian. 3. No. Write to American Bible Society, Bible House, N. Y.——A. F. G., Sutton, Neb. It has no philosophical basis, but is vague and speculative and admits of possible of definition even by its own adherents. Better stick to the plain Gospel.——A. R., Boston, Mass. 1. Mostly Catholics. 2. Churches of all denominations are helping them.

MR. SANKEY SINGING ON "DAVID'S TOWER," JERUSALEM

Sging On David's Tower.

Mr. Sankey's Hymn of Praise On the Ancient Citadel in Jerusalem—The Two Calvaries—Notes of Missionary Progress.

FROM Mr. Ira D. Sankey, the famous singing evangelist, now in the East, we have received two more letters, which our readers will read with real pleasure. Mr. Sankey writes:

"JERUSALEM, March 3, 1898.

"We have finished our sight-seeing in and about Jerusalem, and are just starting for Beyrout, Smyrna, and Athens. We have visited all of the places of special interest, but nothing has impressed us so much as the long and weary road among the Judean hills, leading from Jericho to Jerusalem. Over this road Jesus traveled on his way to Calvary, to die for the sins of the world. There is but the one road. As we looked upon the same hills on which he must have looked as he climbed the rough and stony road long ago.

"We have visited both the old and the new Calvaries—the former located on the Church of the Holy Sepulchre, within the present walls of Jerusalem, and the latter are only about 400 years old, the latter located outside of the city wall, on a place called 'Green hill,' not far from the Damascus Gate. It is now spoken of as the new, or 'Gordon's Calvary,' in memory of Gen. Gordon, the hero of Khartoum. He visited the city, and after careful study pronounced it as his opinion that the green hill outside the walls was the real Calvary. We found many Christians who were of the same opinion; but it will, we believe, ever remain an unsettled question.

"After considerable difficulty we obtained permission from the Turkish soldiers, who are quartered in the citadel, to ascend to the top of the Tower of David, one of the highest points in the city. While there, far above the rush and turmoil of the crowded thoroughfare, called 'David street,' we sang a verse of one of the beautiful psalms:

I to the hills will lift mine eyes,
From whence doth come mine aid;
My safety cometh from the Lord,
Who heaven and earth hath made.

"We have also had the pleasure of singing at a number of schools and at some meetings conducted by a deputation of ministers from the last Keswick Convention, sent here to hold services for the quickening of spiritual life among the missionaries and Christian workers of Jerusalem. Much good work is being done in schools and mission halls, but there is still room for many more consecrated workers.

"We had the pleasure of greeting our new Ambassador to Turkey, Rev. Mr. Angell, on his arrival here yesterday. He will make a popular Minister.

"IRA D. SANKEY."

* * *

WEEK IN THE TURKISH CAPITAL.

"CONSTANTINOPLE, March 15.

"We have now spent a week in Constantinople and are about leaving for Athens. We have found this to be one of the most beautiful cities of the world in situation. It is built upon seven hills, with the blue waters of the Bosphorus washing their shores. We have visited the scenes of the fearful massacres in the city in which, it is said, from 6,000 to 7,000 Armenians were killed. We believe the day of reckoning is coming, and it will be by the overruling hand of God, who alone is able to bring light out of darkness and concord out of chaos.

"We have had the pleasure of visiting a number of American schools, that are doing a great deal more to help this country than all the gunboats and armed soldiers in and about Constantinople. At the head of them all stands Robert College, occupying one of the most beautiful spots on the Bosphorus, a little way out of the city. We attended divine service there on last Sabbath, together with our new United States Consul, Mr. C. M. Dickinson, and received a cordial welcome from the students, most of whom are known to us through the medium of the "Gospel Hymns." So far as I could learn, every one here speaks well of this college and the other American schools. It is said that the present Sultan, whom we saw on last Friday, seeing the success, in a business way, of the young men of this country who have graduated from these institutions of learning, has organized and set in motion more Mohammedan schools than all his predecessors in the Ottoman caliphate put together.

"Next in importance is the American College for Girls, which we visited to-day. It is located on the heights of Scutari, overlooking the Bosphorus and the beautiful Sea of Marmora. We had but an hour at this college, but still had time to say a word and sing "Saved by Grace," and "The Ninety and Nine," in the College hall.

"One of the most interesting of all the schools which we visited was one for smaller children, both Greeks and Armenians, located in Stambouhl, and carried on by the American Board, under the direction of Mrs. Marden and several other American ladies. We were greatly pleased with the manner in which these children sang "Beneath the Cross of Jesus," "A Shelter in the Time of Storm," and "The Ninety and Nine," in Arabic. We hear the missionaries spoken of in the highest terms, not only by the English-speaking people, but by the better class of the natives. The only hope for law and order, justice and peace, in this land is by Christian education.

"We hope to spend Easter in Rome.

"IRA D. SANKEY."

THE WHITE ROSE MISSION.

It is Doing a Grand Gospel Work Among Afro-Americans in New York.

IN the great metropolis, many missions and institutions have been organized to touch the people, to improve their condition, and bring spiritual life to the white race and the mixed foreign element, but as yet little has been done to elevate and teach the Afro-American youth of the over-crowded upper East-side of New York, where these children run wild and swarm the streets. Between 59th and 127th streets, and from Park avenue to First avenue, there are about six thousand colored people, who have mostly been driven away from Bleecker street by the influx of Italians. They have found it necessary to colonize in spots, because of the bitter local prejudice. The landlords agree that the colored race are peaceable and more cleanly than some others; they are religious and very fond of music, which is a safeguard.

Until within the last year, there has been no place within the whole territory of New York City really open to black women, men, or boys and girls, where they could spend an evening under moral and uplifting influences, similar to those provided for other people of parallel moral condition. The churches near them are too poor to sustain more than Sabbath services and a weekly prayer-meeting. The places of amusement are open every night, provided by vice and sin, enticing the youthful and unwary colored boy and girl and leading them astray from the paths of virtue. Hence the need of greater activity and benevolence in preparing a place to save them from a lifetime of sorrow, sin and shame.

WORKERS AT THE WHITE ROSE MISSION—THE MISSION COOKING SCHOOL.

About a year ago, the White Rose Mission, 234 East 97th street, was commenced providentially by Mrs. Virginia Earle Matthews, who is a very intelligent Christian and an Afro-American. Sorrow in the loss of a dearly loved son, led her to consecrate her life to the work of benefiting and saving her own race. She is very remarkable in her sympathy and power of getting hold of the hearts of the young. The White Rose Mission is endorsed by Mrs. Lucy Bainbridge, Superintendent of the Woman's Branch of New York City Missions; but this society has no jurisdiction above 14th street and cannot aid the work. The result of a year's effort has more than fulfilled the expectation of the workers.

The Mission receives no support from any church or society, but depends upon the voluntary contributions of those whose hearts God has touched. The average colored family is very poor. Only those who have struggled through the dark days of the White Rose Mission know how much sacrifice has been made by the volunteer workers. At no time have they called upon the public to help them, but have been content to demonstrate the possibilities of good through this agency. They have rented a few small rooms in which are held weekly meetings for mothers; a Girls' Sewing Class, at which girls are taught dressmaking and plain sewing; a Cooking School, where on Wednesday afternoon, thirty-seven children in their white caps and aprons gather together to receive instruction in cooking. Many of the mothers of these girls work out during the day, and they are left to take care of the little ones and to prepare their food. How important that they should know the best kind of preparation! There is a class for fathers and young men; a Singing Class for children, led by an Afro-American girl, and a Kindergarten on Saturday afternoon of one hundred and fourteen children. Miss Grace Dodge, realizing the need of training and systematic teaching, has educated a young colored girl at the Teachers' College, and she now instructs these children.

Mrs. Matthews, who has charge of the Mothers' Meeting on Thursday afternoon, is thoroughly competent to instruct the women in the care of their children. She encourages them to read on the subject, and enforces the spiritual life and need of discipline. An organ has been presented to the White Rose Mission by a lady in our city, who felt led of the Lord to give it as a memorial of her mother, who has passed into the skies. The workers all feel that everything has come to them in answer to prayer and faith. They give their time and diligence in service, and trust God to provide the necessaries, build, direct and complete his work. At present they need a large building for the Industrial Training School or Home, in which they could use the upper part for women or girls out of service and seeking work, and where they could be lodged for a mere nominal cost. The lower part of the building would be readily used for the classes, gymnasium and reading-room.

VIRGINIA EARLE MATTHEWS.

The work is wholly undenominational, and is sustained by voluntary contributions and workers. Benevolent men and women could not do better than "Lend a Hand" and help in this most worthy cause "The White Rose" in the "Hollow." Any communication concerning the work may be addressed to Mrs. Lucy Bainbridge, Superintendent of the Woman's Branch of New York City Missions, United Charities Building, 105 East 22d street, New York. This work has been heartily endorsed by the united ministry of New York City, and a service is held on Sunday afternoons at three o'clock for Bible study, by Rev. H. G. Miller. Mr. Booker T. Washington, of Industrial Tuskegee fame, has also cordially approved the work.

MARY BARTON COOKMAN.

THE METROPOLITAN PULPIT

The Law of Self-Sacrifice

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Heb. 9: 22, ... } **Without shedding of blood is no remission.**

JOHN G. WHITTIER, the last of the great school of American poets that made the last quarter of this century brilliant, asked me in the White Mountains, one morning after prayers, in which I had given out Cowper's famous hymn about "The Fountain Filled with Blood," "Do you really believe there is a literal application of the blood of Christ to the soul?" My negative reply then is my negative reply now. The Bible statement agrees with all physicians, and all physiologists, and all scientists, in saying that the blood is the life, and in the Christian religion it means simply that Christ's life was given for our life. Hence all this talk of men who say the Bible story of blood is disgusting, and that they don't want what they call a "slaughter-house religion," only shows their incapacity or unwillingness to look through the figure of speech toward the thing signified. The blood that, on the darkest Friday the world ever saw, oozed, or trickled, or poured from the brow, and the side, and the hands, and the feet of the Illustrious Sufferer, back of Jerusalem, in a few hours coagulated and dried up, and forever disappeared: and if man had depended on the application of the literal blood of Christ, there would not have been a soul saved for the last eighteen centuries.

In order to understand this red word of my text, we only have to exercise as much common sense in religion as we do in everything else. Pang for pang, hunger for hunger, fatigue for fatigue, tear for tear, blood for blood, life for life, we see every day illustrated. The act of substitution is no novelty, although I hear men talk as though the idea of Christ's suffering substituted for our suffering were something abnormal, something distressingly odd, something wildly eccentric, a solitary episode in the world's history; when I could take you out into this city and before sundown point you to five hundred cases of substitution and voluntary suffering of one in behalf of another.

At two o'clock to-morrow afternoon go among the places of business or toil. It will be no difficult thing for you to find men who, by their looks, show you that they are overworked. They are prematurely old. They are hastening rapidly toward their decease. They have gone through crises in business that shattered their nervous system, and pulled on the brain. They have a shortness of breath, and a pain in the back of the head, and at night an insomnia that alarms them. Why are they drudging at business early and late? For fun? No, it would be difficult to extract any amusement out of that exhaustion. Because they are avaricious? In many cases no. Because their own personal expenses are lavish? No: a few hundred dollars would meet all their wants. The simple fact is, the man is enduring all that fatigue and exasperation, and wear and tear, to keep his home prosperous. There is an invisible line reaching from that store, from that bank, from that shop, from that scaffolding, to a quiet scene a few blocks, a few miles away, and there is the secret of that business endurance. He is simply the champion of a homestead, for which he wins bread, and wardrobe, and education, and prosperity, and in such battle ten thousand men fall. Of ten business men whom I bury, nine die of overwork for others. Some sudden disease finds them with no power of resistance, and they are gone. Life for life. Blood for blood. Substitution!

At one o'clock to-morrow morning, the hour when slumber is most uninterrupted and profound, walk amid the dwelling-houses of the city. Here and there you will find a dim light, because it is the household custom to keep a subdued light burning: but most of the houses from base to top are as dark as though uninhabited. A merciful God has sent forth the archangel of sleep, and he puts his wings over the city. But yonder is a clear light burning, and outside on a window casement a glass or pitcher containing food for a sick child; the food is set in the fresh air. This is the sixth night that mother has sat up with that sufferer. She has to the last point obeyed the physician's prescription, not giving a drop too much or too little, or a moment too soon or too late. She is very anxious, for she has buried three children with the same disease, and she prays and weeps, each prayer and sob ending with a kiss of the pale cheek. By dint of kindness she gets the little one through the ordeal. After it is all over, the mother is taken down. Brain or nervous fever sets in, and one day she leaves the convalescent child with a mother's blessing, and goes up to join the three departed ones in the kingdom of heaven. Life for life. Substitution! The fact is that there are an uncounted number of mothers who, after they have navigated a large family of children through all the diseases of infancy, and got them fairly started up the flowering slope of boyhood and girlhood, have only strength enough left to die. They fade away. Some call it consumption; some call it nervous prostration; some call it intermittent or malarial indisposition; but I call it martyrdom of the domestic circle. Life for life. Blood for blood. Substitution!

Or perhaps a mother lingers long enough to see a son get on the wrong road, and his former kindness becomes rough reply when she expresses anxiety about him. But she goes right on, looking carefully after his apparel, remembering his every birthday with some memento, and when he is brought home worn out with dissipation, nurses him till he gets well and starts him again, and hopes, and expects, and prays, and counsels, and suffers, until her strength gives out and she fails. She is going, and attendants, bending over her pillow, ask her if she has any message to leave, and she makes great effort to say something, but out of three or four minutes of indistinct utterance they can catch but three words: "My poor boy!" The simple fact is she died for him. Life for life. Substitution!

About thirty-eight years ago there went forth from our Northern and Southern homes hundreds of thousands of men to do battle. All the poetry of war soon vanished, and left them nothing but the terrible prose. They waded knee-deep in mud. They slept in snow-banks. They marched till their cut feet tracked the earth. They were swindled out of their honest rations, and lived on meat not fit for a dog. They had jaws fractured, and eyes extinguished, and limbs shot away. Thousands of them cried for water as they lay on the field the night after the battle and got it not. They were homesick, and received no message from their loved ones. They died in barns, in bushes, in ditches, the buzzards of the summer heat the only attendants on their obsequies. No one but the infinite God who knows everything, knows the ten-thousandth part of the length, and breadth, and depth, and height of anguish of the Northern and Southern battlefields. Why did these fathers leave their children and go to the front, and why did these young men, postponing the marriage-day, start out into the probabilities of never coming back? For a principle they died. Life for Life. Blood for blood. Substitution!

But we need not go so far. What is that monument in the cemetery? It is to the doctors who fell in the Southern epidemics. Why go? Were there not enough sick to be attended in these Northern latitudes? Oh, yes; but the doctor puts a few medical books in his valise, and some vials of medicine, and leaves his patients here in the hands of other physicians, and takes the rail train. Before he gets to the infected regions he passes crowded rail-trains, regular and extra, taking the flying and affrighted populations. He arrives in a city over which a great horror is brooding. He goes from couch to couch, feeling the pulse and studying symptoms, and prescribing day after day, night after night, until a fellow-physician says: "Doctor, you had better go home and rest; you look miserable." But he can not rest while so many are suffering. On and on, until some morning finds him in a delirium, in which he talks of home, and then rises and says he must go and look after those patients. He is told to lie down; but he fights his attendants until he falls back, and is weaker and weaker, and dies for people with whom he had no kinship, and far away from his own family, and is hastily put away in a stranger's tomb, and only the fifth part of a newspaper line tells us of his sacrifice—his name just mentioned among five. Yet he has touched the furthest height of sublimity in that three weeks of humanitarian service. He goes straight as an arrow to the bosom of him who said: "I was sick and ye visited me." Life for life. Blood for blood. Substitution!

In the legal profession I see the same principle of self-sacrifice. In 1846, William Freeman, a pauperized and idiotic negro, was at Auburn, N. Y., on trial for murder. He had slain the entire Van Nest family. The foaming wrath of the community could be kept off him only by armed constables. Who would volunteer to be his counsel? No attorney wanted to sacrifice his popularity by such an ungrateful task. All were silent save one, a young lawyer with feeble voice, that could hardly be heard outside the bar, pale and thin and awkward. It was William H. Seward, who saw that the prisoner was idiotic and irresponsible, and ought to be put in an asylum, rather than put to death.

The gallows got its victim, but the post-mortem examination of the poor creature showed to all the surgeons and to all the world that the public were wrong, and William H. Seward was right, and that hard, stony step of obloquy in the Auburn court-room was the first step of the stairs of fame up which he went to the top, or to within one step of the top, that last denied him through the treachery of American politics. Nothing sublimer was ever seen in an American court-room than William H. Seward, without reward, standing between the furious populace and the loathsome imbecile. Substitution!

In the realm of the fine arts there was as remarkable an instance. A brilliant but hypercriticised painter, Joseph William Turner, was met by a volley of abuse from all the art galleries of Europe. His paintings, which have since won the applause of all civilized nations, "The Fifth Plague of Egypt," "Fishermen on a Lee Shore in Squally Weather," "Calais Pier," "The Sun Rising Through Mist," and "Dido Building Carthage," were then targets for critics to shoot at. In defense of this outrageously abused man, a young author of twenty-four years, just one year out of college, came forth with his pen, and wrote the ablest and most famous essay on art that the world ever saw, or ever will see—John Ruskin's "Modern Painters." For seventeen years this author fought the battles of the maltreated artist, and after, in poverty and broken-heartedness, the painter had died, and the public tried to undo their cruelties toward him by giving him a big funeral and burial in St. Paul's Cathedral, his old-time friend took out of a tin box nineteen thousand pieces of paper containing drawings by the old painter, and through many weary and uncompensated months assorted and arranged them for public observation. People say John Ruskin in his old days is cross, misanthropic, and morbid. Whatever he may do that he ought not to do, and whatever he may say that he ought not to say between now and his death, he will leave this world insolvent as far as it has any capacity to pay this author's pen for its chivalric and Christian defense of a poor painter's pencil. John Ruskin for William Turner. Blood for blood. Substitution!

What an exalting principle this which leads one to suffer for another! Nothing so kindles enthusiasm or awakens eloquence, or chimes poetic canto, or moves nations. The principle is the dominant one in our religion—Christ the Martyr, Christ the celestial Hero, Christ the Defender, Christ the Substitute. No new principle, for it was old as human na[ture] but now on a grander, wider, higher, deeper, and more world-resounding s[cale]. The shepherd boy as a champion for Israel with a sling toppled the giant of Philistine braggadocio in the dust; but h[e] is another David who, for all the armies of churches militant and triumphant, [with] the Goliath of perdition into defeat [and] crash of his brazen armor like an [explo]sion at Hell Gate. Abraham had at God's command agreed to sacrifice his son Isaac, and the same God just in time [had] provided a ram of the thicket as a substitute; but there is another Isaac bound to the altar, and no hand arrests the [im]pledges of laceration and death, and [the] universe shivers, and quakes, and rends and groans at the horror.

All good men have for centuries been trying to tell whom this substitute was like, and every comparison, inspired or uninspired, evangelistic, prophetic, apostolic, and human, falls short, for Christ was the Great Unlike. Adam a type of Christ, because he came directly from God; Noah a type of Christ, because he delivered his own family from death; Melchisedec a type of Christ, because he had no predecessor or successor; Jonah a type of Christ, because he was cast by his brethren. Moses a type of Christ because he was a deliverer from bondage; Joshua a type of Christ, because he was a conqueror; Samson a type of Christ because of his strength to slay the lion and carry off the iron gates of impossibility; Solomon a type of Christ, in the affluence of his dominion; Jonah a type of Christ because of the stormy sea in which he threw himself for the rescue of others; but put together Adam, and Noah, and Melchisedec, and Joseph, and Moses, and Joshua, and Samson, and Solomon, and Jonah, and they would not make a fragment of a Christ, a quarter of a Christ, the half of a Christ, or the millionth part of a Christ.

When did attorney ever endure so much for a pauper client, or physician for a patient in the lazaretto, or mother for her child in membranous croup, as Christ for us, and Christ for you, and Christ for me? Shall any man or woman or child in any audience who has ever suffered for another find it hard to understand this Christ suffering for us? Shall those whose sympathies have been wrung in behalf of the unfortunate have no appreciation of that one moment which was lifted out of the ages of eternity as most conspicuous, when Christ gathered up all the sins of those to be redeemed under his one head, and all their sorrows under his other head, and said: "I will atone for these under my right arm, and will heal all those under my left arm. Strike me with all thy lightning shafts, O Eternal Justice! Roll over me with all thy surges, ye oceans of sorrow"? And the thunderbolts struck him from above, and the seas of trouble rose up from beneath, hurricane after hurricane, and cyclone after cyclone, and earth and there in presence of heaven and earth and hell, yea, all worlds witnessing the price, the bitter price, the transcendent price the awful price, the glorious price, the infinite price, the eternal price, as paid that sets us free.

That is what Paul means, that is what I mean, that is what all those who have ever had their heart changed mean by "blood." I glory in this religion of blood. I am thrilled as I see the suggestive wine in sacramental cup, whether it be of burnished silver set on cloth immaculately white, or rough-hewn from wood set on table in log-hut meeting-house of the wilderness. Now I am thrilled as I see the altars of ancient sacrifice crimson with the blood of the slain lamb, and Leviticus is to me not so much the Old Testament as the New. Now I see why the destroying angel passing over Egypt in the night spared all those houses that had blood sprinkled on their door-posts. No matter what Isaiah means when he speaks of "one in red apparel coming with dyed garments from Bozrah;" and whom the Apocalypse means when it describes a heavenly chieftain whose "vesture was dipped in blood;" and what John, the apostle, means when he speaks of the "precious blood that cleanseth from all sin;" and what the old, worn-out, decrepit missionary Paul means when, in my text, he cries, "Without shedding of blood is no remission." By that blood you all will be saved—or never saved at all.

Busy Scenes in Oriental Life.

Missionary's Visit to the Manufacturing and Trading Centres of Central China.

BY MRS. S. L. BALDWIN.

IN NANKING we have a very fine university, founded and carried on by Rev. J. C. Ferguson. He has personally raised nearly all of the money for the fine outfit of buildings, while the late Sloper Davis, of Boston, gave the beautiful university chapel. Mr. Ferguson has won the regard and admiration of the highest native officials for his educational work, and the sons of several of the most prominent are in the school, while the official who made the fine road sent and planted two thousand willow trees around the campus. Our hospital work here is also very extensive. Dr. Bonner, the able physician and surgeon in charge, treats the annually over twenty-five thousand patients. His wards are full, and many of the walls are covered with tablets gorgeously inscribed in honor of his work the gift of appreciative officials and distinguished patients.

As in North China, so here, advanced ground was taken against *foot-binding*, and the Women's Conference presented a solution to the Men's Conference, urging them to adopt stringent rules with regard to it. Many women and girls in both North China and their central stations, have unbound their feet and the number is constantly increasing. Christian example and powerfully by our educational work, has struck the death knell of this fearful cruelty. The effect of missionary teaching on this subject upon whole communities is finely illustrated by the fact that now in many places, heathen officials and gentry are using their influence against the custom by circulating petitions, and even memorializing the Emperor on the subject.

In Kin Kiang our first work in Central China, was commenced about thirty years ago. Both the General Board and woman's work are most prosperous. We have excellent boarding-schools for boys and girls, the latter founded and carried on by Miss Gertrude Howe, who, with Dr. Hoag, of Kin Kiang, this year completes her twenty-five years of service for this people. She the first woman in Central China, residing one hundred and fifty million people, unbound her feet, and her daughter now our Dr. Mary Stone, was the first baby never to have her feet bound. The Christian parents defied the iron custom of ages and refused to subject their little girl to such torture. Mary Stone and Ida Kahn, of this school, recently took their medical course in the University at Ann Arbor, and now are doing splendid medical work in our Mission in this place. They have recently been called to treat the wife of an ex-official and very wealthy prominent man, at Nan-Chang-Fu, the capital city of the wealthy Kian-Si Province. This man has thus become our stanch friend, and is most urgent that our Mission enter the city and open work there. He is ready to assist in securing property, and there seems little doubt but that we could collect money from the natives to build a hospital, if our Woman's Society could only send a physician and Evangelist there. Medical work properly conducted opens many doors and makes the people our friends, but much of its fruit is lost for lack of an evangelist in every hospital. This is an absolute necessity to conserve the medical work.

From Kin Kiang we returned 260 miles down the Yangtze again to Chin Kiang, there finding a telegram that our steamer would not leave for Foo Chow in Southern China as soon as we expected, we availed ourselves of the rare opportunity to visit the famous old city of Yan Chow. This is a most famous place, founded 2205 B. C. Marco Polo was made Governor of the place by the renowned Kub-Lai Khan in 1282. It now has a population of 500,000. To go to the place we took our mission-house boat up the river five miles, and then entered the grand canal. The sail up the broad canal fifteen miles was full of unusual interest. The country is fine, and on each side dotted with villages, temples, and shrines, while the country people, on foot, on donkeys, or in chairs, in their varied dress, gave great picturesqueness to the strange scene. On the broad, deep canal were many boats, great and small, but those which interested us most were the large boats crowded with refugees and their belongings, from the Shan Tung province in the north. They remain at their homes in that province during the spring and summer, and plant their little patches of ground and live upon the produce until autumn, when all resources being ended, each village will hire a large boat, and all the people, men, women and children, with their little all, are packed into it, and down the great canal they come by thousands to these more prosperous cities. Thirty or forty thousand will settle outside of a city—they are generally not allowed to enter—and there they remain to be supported by the city governments, which open soup kitchens. Forty thousand are being thus supported at Yan Chow this winter. They come every morning to these kitchens and are served with a full meal of hot rice soup, and in some places, as in Yan Chow, they are allowed to carry away in pails enough for the rest of the day. China stands almost alone as a heathen nation in thus trying to provide for her poor. We passed thousands of these boats. They were so crowded that it seemed impossible that they could sleep, or have any place to stretch themselves. Now and then they land and take a run on the bank, which they seemed greatly to enjoy, while the women cooked the meals over fires they made in holes dug in the banks. It was indeed a strange scene, hardly to be duplicated the world.

Yan Chow is a very favorite residence of both active and ex-officials—the former keeping their handsome homes and families here, while they are acting officials elsewhere. The city in consequence has unusually fine houses and famous temples. Three of the most prominent official families are the Sun, Ho and Li — the last related to Li Hung Chang, who owns much property here. These three families are very friendly with our missionaries. In consequence we were all invited to "afternoon tea" at Mr. Ho's elegant place. The three families are related and representatives of each were present in the sons—young men of fine appearance and advanced ideas, two of whom are expecting to come soon to the United States for study. The Ho residence is very extensive and oriental. One-storied spacious rooms are built around pretty courts in which were fish-ponds, pavilions with seats; wonderful rock work, up and over which we climbed by steps in the rock; rustic summer houses, rare shrubbery and trees; deer and bird houses; lattice balconies, rare and costly furnishings, vases and bric-a-brac most ancient; cases of rare bronze and porcelain; wonderful lanterns, suspended from the high ceilings — all presented a scene of wealth, luxury, and oriental display, rarely given to a foreigner to see.

THE CHIEF MAGISTRATE OF SHANGHAI——A CHINESE GENTLEMAN'S HOME.

We sipped our tea from rarest china, and talked with the gentlemen without constraint of their own desires for Western knowledge and advance for China: but no glimpse had we of the pretty women of the family, who were back in the inner rooms. But everywhere I see signs of these "inner room" doors being ajar — soon they will open wide and the imprisoned come forth.

We visited two of the famous Buddhist temples. First, the three-storied temple. It had the usual three great Buddhas in the main temple with other gods in the second story, but up in the third we found a huge image, the god of earthquakes. In front of him on three flat cushions lay a man with face toward the god. He was a victim of chills and fever, and lay there for the god of shakes to cure him! He was too entirely absorbed in his purpose and worship to even look at us. We then went to the temple of 10,000 gods. It really has 12,000. It is also three-storied, and is indeed a wonderful place. The priests have exercised their ingenuity to put gods everywhere.

In addition to the usual three large Buddhas with the twenty-four disciples of giant size—twelve on each side of the main hall, all bright with new paint and gilt—every beam and post and cornice and niche was set thick with images about eight inches high. The ceiling, rafters, the rock work and every possible place was set closely with them, while in front of the great Buddhas were blocks of wood, placed there that some of the spirit of the gods might enter into them before they were carved into images to take their places in this great temple. In the upper story we again saw something new. On each side of the great images was a bedroom. In each a large bed, and on each bed an immense image asleep. They were covered with quilts, and under the side of the bed were their Chinese shoes carefully placed as any one would drop them on retiring. The bed and room were furnished in the usual way. Over the entrance to these rooms on a small tablet was inscribed the familiar words: "Ask and ye shall receive!" Who come specially to these gods for help? Persons suffering from insomnia. Here they come, make their offerings and worship these sleeping images, and expect to be cured as did the man before the god of shakes!

There is much of great interest for the traveler in this old aristocratic city of Yan Chow, rarely visited by tourists. The former Chinese Consul in New York, Mr. Shu, who with his charming wife once visited us in our home in Brooklyn, has his home here, but was not in the city when we were there. He was most astonished to learn that we had been there and greatly regretted not having seen us, while we were exceedingly sorry to learn, though not surprised, that the pleasant little lady who went with him to New York, was one of three wives. He is known for being devoted to all three and as never having spoken an unkind word to any of them.

Now a word about Shanghai. Its growth is wonderful. It is certainly from its central position and vast business the New York of China. In the old city within the walls are at least 400,000 people, while outside in the great and fine foreign concessions—English, American and French — are 400,000 more natives, with about 6,000 Europeans and Americans. In the old city the natives live in their usual unclean, poverty-stricken manner, while the other mighty half of the population in the foreign concessions are a new people for their concessions are justly called "Model Settlement." An American could do no better work in street cleaning than is done here, in these most beautifully kept, finely paved, broad streets, or roads as they are called. While the long, tree-shaded, busy Bund is indeed attractive. The growth of the city and business is very great. Cotton factories have come and are doing an immense business, while watch factories and flour mills add to the busy scene. Twenty-five thousand operatives are employed already, and strange to tell, thousands of Chinese girls, most neat and modest in their attire, are among the very best workers in the cotton mills. This is a startling innovation to the Chinese, but it has proved a perfect godsend to many.

A LITERARY OFFICER AND HIS WIFE.

The Sunday School

A LESSON ON FORGIVENESS.

Sunday School Lesson for April 24. Matt. 18: 21-35. Golden Text, Luke 6: 37.

BY MRS. M. BAXTER.

THE Lord Jesus had been teaching his disciples, who had been striving which should be the greatest, the great lesson of becoming as little children. From this he went on to say: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." This is the honest, simple, childlike way. But the heart of fallen man is not honest, simple, and childlike. Men in general, even some who know God's forgiveness, would rather tell the brother's fault to anybody else than to the brother himself. In his heart, the one who is wronged condemns that brother, and cherishes against him the feeling of condemnation and of a personal wrong, for which he thinks the sympathy of others is due to him. But the thought of how to be a blessing to the one who has offended him does not enter into his heart. And if it were suggested, he would probably say he does not deserve it.

Why do our natural hearts love to tell the bad deeds of others? It is the same principle which actuated the disciples when they strove which should be the greatest: it is the miserable, mean self which says, I am better than thou. Our Lord teaches that when one man has wronged another, it is not the one who is wronged, but the one who has done the wrong that has to be considered: he is much in the worst case, for he has offended God; how is he to be gained? He is not to be avoided, not to be ostracized; in God's name he is to be gained; but there is no thought of how the wronged one is to be compensated. If the telling the offender of his fault alone does not gain him, the one who has been wronged is to take two or three more, always with the thought of gaining him; and if that does not answer, then, and only then, is the thing to be made public: "tell it unto the church." And only if he then resists, is he to "be unto thee as a heathen man and a publican."

Oh, what a law of love is meant to regulate the kingdom of heaven upon earth! And it is just in this connection that the striking words were uttered by our Lord: "Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." What, then, is this power to bind and to loose? Surely, the following words show us: "Again I say unto you, that if two of you shall agree on earth touching anything that they shall ask, it shall be done for them of my Father which is in heaven, for where two or three are gathered together in my name, there am I in the midst of them." Is not this power simply the power of prayer, and very specially the prayer which gains the brother who has wronged us?

It was again in this connection that Peter came to Jesus and said: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" It was a very great overestimate of human nature by Peter to think that the natural heart could even accomplish so much as this genuine forgiveness. But what was Peter's amazement when the Lord, far from commending him for such magnanimity, said: "I say not unto thee until seven times, but until seventy times seven." Yes; even as God forgives. God's first thought towards the sinner who wrongs him is how to gain that sinner; how to be able justly to forgive him; how to restore and to transform him. Man's first thought of one who has wronged him is retaliation against the offender, enmity, hatred and vengeance.

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants." One was brought before him, which owed him ten thousand talents. Having nothing to pay, his lord commanded him to be sold, and his wife and children and all that he had, and payment to be made. There was in those days no thought of injustice in this. According to the laws of the country, debtors, as well as their wives and children, must be sold for their debts. It was hard, but it was only common justice, the debtor had no claim. Only one thing remained, it was to cry for mercy. Falling down at the feet of the king, he cried: "Have patience with me, and I will pay thee all." Knowing that the promise was not worth the breath that uttered it, the king, out of pure compassion at the hopeless condition of his debtor, "loosed him and forgave him the debt." The heavy load was gone, and the man was free, as free as though he had never been in debt at all. And "I am

PRISONERS IN AN ORIENTAL PENITENTIARY TURNING A MILL.

that debtor," says every converted reader, "and God, out of pure compassion, has forgiven me."

But the same servant went out and found one of his fellow-servants which owed him one hundred pence, and he laid hands on him and took him by the throat, saying: "Pay me that thou owest." The fellow-servant came to him with the very same pleas which he had urged to the king, but with a very different result. His enormous debt of about twenty million dollars had been all wiped off and cancelled, but he would not deal with his fellow-servant in mercy: "he went and cast him into prison till he should pay the debt." It is easy for us to be indignant with this man, but are we in the habit of making the measure of God's grace to us the measure of our compassion to those who do us wrong? If not, are we not described by this very man? How do we act to an unfaithful servant, a treacherous friend? Is it just on the line of God's dealings with us?

The fellow-servants, when they saw it, were very sorry, and they came and told their lord all that was done. And the king recalled him and reversed his pardon. "O, thou wicked servant!" he said. "I forgave thee all that debt because thou desiredst me; shouldest not thou also have had compassion on thy fellow servant even as I had pity on thee? And his lord was wroth and delivered him unto the tormentors till he should pay all that was due to him." And that was never! "So likewise shall my Heavenly Father do also unto you, if ye, from your hearts, forgive not every one his brother their trespasses." Reversed forgiveness! How unspeakably awful! When a sense of God's pardon does not lead to the entire yielding up of ourselves to be transformed into the same image as our Lord, if we do not indeed let him make us new creatures, so that old things are passed away and all things become new, his forgiveness may be recalled!

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

PETER'S question, with which our lesson opens, shows how crude and mechanical was the spirit the disciples brought to Christ's teaching. He tried to impart to them a great principle, the disposition which would forget all personal wrongs and would lead to kindness and magnanimity. Peter, who was doubtless the representative and spokesman of the twelve, failed to grasp this principle. He knew the rule of the Rabbis, "Forgive a first offence, forgive a second offence, forgive a third offence; but punish a fourth." He inferred from Christ's remarks, in the early part of this chaper, that Christ was not satisfied with this rule, but he wanted a rule of some kind, so he put his question, proposing seven times as the limit of forbearance. Christ's answer, "seventy times seven" lifted the question far above law; but to make it absolutely clear, the Master gave him the parable of the lesson, enforcing the principle he had already laid down, that one whom God had forgiven could not consistently resent personal wrongs, even though often repeated.

I forgive him. The word implies not so much a remission of the penalty, as a burial, an extinction of the wrong itself. Macaulay tells the story of a great king, to whom one of the amateur detectives, who are to be found among courtiers everywhere, brought a sealed paper. "What is this?" the king asked. The courtier told him that he had discovered among his majesty's trusted officers a number who were in communication with the enemy, and that the paper contained the list of their names and their offences. "Do you say," the king asked, that they are high in place and in my favor and yet have been conspiring against me?" The courtier assured him that the list included the names of many of the king's intimate friends. "That is shocking," said the king, "I am sorry, very sorry that a man could be so base as to profess friendship while treacherously undermining me. Burn me the paper." The courtier handed it to him, and to his amazement the king threw it into the fire. The courtier could not keep the secret, but told several of his men how vain would be any attempt to deceive such a king. But there was one man who, if not more, who heard it, felt sure that his name was certainly on the list, was so impressed by his master's splendid magnanimity that he wrote off that very day to the enemy, definitely and positively refusing to have any more dealings with him. "I should be ashamed," he said, "to be false to so noble a master any longer."

Would take account. In the parable the king typifies God. The taking account does not represent the last judgment. God is taking account of us all the time, and sees whether we deserve the mercy we crave. An action was brought against a firm in New York in the United States Court. The defendant consulted his lawyer and in confidence confessed that he had committed the offence with which he was charged. "But," said he, "it was done inadvertently. I did not know that the plaintiff had any claim on the property." The lawyer told him that he would be likely be punished, even though he had acted in good faith. But an investigation showed that the claimant had secured his rights by very mean and tricky means. The lawyer said at once to the defendant, "This will save you from punishment." The defendant looked at him in surprise. He asked: "How can it exculpate me to have it proved that some one else has done wrong?" "That is all right. The man has chosen to bring his action in court of equity. Now it is a principle of that court that he who seeks equity must do equity. He must come into court with clean hands." So it proved. The judge in settling the case decided for the defendant on the ground that although the plaintiff's claims were valid in law they were not entitled in equity to be enforced. It is so in God's court. As Shakespeare says, "We all do plead for mercy, and that same prayer should teach us all to render deeds of mercy."

Delivered him to the tormentors. The insolvent debtor of those days was in a very sad predicament. He might not only sent to prison, where he must work like a horse turning a mill, but he might be subjected to torture. A historian who was contemporary with Christ describes the treatment to which a man was subjected who did not pay his debts. His neck was twisted until blood gushed out of his mouth and ears. The object of such treatment was ostensibly to make him disclose the hiding place of his money, it being presumed that he was concealing his property so as to evade payment. It is not many years since the law was repealed which permitted a debtor to be imprisoned indefinitely. A story is told of a man who was very angry against defaulter and his minister pleaded with him to be merciful. "Leave him to God, sir," the minister, "he will punish him." But the man made a reply which showed his own basis of hope. He said: "Oh no, he won't; he is much too forgiving for that."

Owed him ten thousand talents. He must have been the governor of a province, or some high officer, who was defaulter. No ordinary servant could contract so enormous a debt. A talent of silver is supposed to be worth almost two thousand dollars. The sum was doubtless placed by our Lord at so high a figure to show the hopelessness of payment. In the other case, the man who owed a hundred pence might be able to pay eventually. A hundred pence was equivalent to about eighteen dollars. A well-known minister tells a story in illustration. Coming downstairs one morning he found his wife in a state of indignation. The breakfast was spoiled and everything in confusion. She complained that she had carefully instructed the servant but that all her trouble was wasted. The servant was stupid or careless. It was idle for her to plead for another trial she should be discharged that day. "I hope, my dear," said the minister, "that my Master never feels that way about me. I have given him abundant cause to discharge me from his service, but he has been very patient with me. Suppose we give Mary another trial." And Mary was kept on.

THE FAMILY AND HOME CIRCLE

IN "BIG-TREE LAND."

Facts of Interest Regarding Forests and the Forester's Life—Missionary Work Among the Lumbermen.

IT has been recently said by an authority of high repute that in a few years the commercial value of timber of the State of Washington will be more than all the gold turned out by California. According to a recent government report, "standing timber of all kinds in Washington is estimated at 410,000,000,000 feet, covering 23,500,000,000 acres," about one-sixth of the total timber of the United States. Our illustration shows one of Washington's great trees, a low-laid monarch of the forest, its victors standing near conquering weapons in hand. Men that wield the battle-axe in the woodland warfare as this, should wax mighty in muscle. Lungs that breathe in such free air must surely breathe strong and wholesome. Right royally should the ringing that falls such arboreal giants! Perhaps, however, the ring of the woodsman's axe is more musical where trees are not so mighty, and more in keeping with the poetic spirit of the greenwood where foliage is more plenty. The prosaic truth is that special instruments are needed in handling the big western trees, and that saws come into play. Through life of the woodsman, however, especially in the interior of the lumber states, has hardly changed its primitive features. Existence in such close touch with nature seems to conduce to morality and health; they have few vices. They must live for long periods in the recesses of the woods in log cabins which they construct, and which are fitted up with conveniences for only the barest life of the pioneer. Plenty of exercise, good appetite, sound sleep and simple fare make of them sturdy, healthy folk. Bread cooked in the ashes, coffee drunk from mugs, game in plenty constitutes the frequent fare; and at night, gathered around the blazing logs in the rude open fire-place, social life with its story-telling, its rough kindnesses, its chorus of song, perhaps, has scenes picturesque enough in spite of isolation and hardship.

Chivalrous, if rough, championship of woman is one of the typical woodsman's characteristics. His rude, free life somehow teaches him gentleness to the weak. Among many missionaries who have found his appreciative of service, none has been more warmly regarded than Miss Emma Nason, of Sault Ste. Marie, Mich., who has for a number of years conducted a lumbermen's mission in that State. She has several stations, and has done a great deal of good in a humble but hearty way. Many a young woodsman has been drawn to Christ by her tender words of motherly kindness. Wherever the sound of the axe is heard way back in the valleys and mountains of Western interiors, we may be sure there will be work for the missionary, and that the missionary will find it.

A LOW-LAID MONARCH OF THE WOODS, NEAR TACOMA, WASHINGTON.

The Good-night Kiss.

"Mamma, put me to bed, please." "I am occupied. Let Sarah do it," says mamma, and Sarah the house-girl, undresses the baby, tucks her into her little cot and regales her, meanwhile with a bit of street gossip, which, though it may not be pernicious, is distinctly not elevating. The loving of her little flock away for the night is one of the mother's blessed tasks and a precious privileges which should never be delegated to another except in case of necessity. And those who share the mother-life ought to make it their duty to preserve her and the children from this necessity as far as possible by relieving her of tasks which interfere with the children's possession of their mother at bedtime. It is to the interest of those with whom the children shall spend their after-life, that they have as much of their mother as possible. The little child who doesn't say his prayers at a mother's knee and is not kissed to sleep by a mother's lips, loses something that nothing in after-life can ever make up to him.

Blue-Birds.

"Sing loud and clear, O blue-bird dear!"

Four years ago the terrible freeze which killed the orange trees below the frostline in Florida, wrought havoc among small furred and feathered folk. In some sections it has looked as if the blue-bird were exterminated and would return no more with the dogwood blooms and the wild honeysuckles of springtime. A Southern paper makes the proud announcement that, after four years' absence, blue-birds are coming back and that one pair have already begun nest-building in the parks.

"Our Father."

They knelt at my knee and said their prayers,
Two little boys so long ago.
Now they are men oppressed with cares,
But they're better men—they tell me so—
Because they knelt each night at my knee
And said "Our Father" long ago.

MYRTA L. AVARY.

Sea Flowers.

There was recently on exhibition in the rooms of a charitable association an exquisite and artistic collection of sea flora, representing 800 varieties of sea flowers, beautifully mounted. The specimens all come from Monterey Bay, California, and among them are thirty said to be unequaled on this continent for perfection of form and color. Some of the specimens were mounted on velvet, others on ribbon, and the most airy and delicate fern-like leaves were mounted on illusion. School teachers and children, artists and beauty lovers were greatly interested. The collection is the creditable work of a woman, Miss Westfaile, of Pacific Grove, Cal., who carefully explained her treasures of the deep to little folks. Land-dwellers are surprised at the undreamed of beauty of flowers of the sea, and the study of sea flora is most interesting—as for instance, in the hydroid class. Hydroids closely resemble in color and shape the thistle common to fields and meadows, but they are plants which have almost as much animal as vegetable life.

Saving the Children.

We are persuaded, says editorially a prominent secular journal, that the vice and crime of a great city, which in their maturity present insoluble problems, and of which almshouses and prisons are costly palliatives, might be largely diminished by directing more attention to the care of children who are growing up under criminal or vicious influences. We have noble men and women who are doing their best to apply the remedy of the open park and the children's playground and of the loving care which should guide their supervision. Some day municipalities will doubtless engraft this plan upon educational systems. Every division of every ward will rejoice in its healing influence. The city will inexorably require that the process of making "toughs" (now going on without serious hindrance) shall stop. It will see, also, that in every section where circumstances require it, opportunities for recreation are provided under safe and wholesome conditions. If bands of good men and women do these good things now in a few instances, why should it not come about that they should do the like in hundreds and thousands of instances, the city helping them? If we learn from one gas company to make gas for ourselves at thirty-five cents a thousand cubic feet, instead of buying it at ninety cents from another gas company, why should we not take these similar profits and devote them to this beautiful work of child-saving.

Sowing Good Seeds.

"The seeds of good we sow,
Both in shade and shine will grow,
And will keep our hearts aglow,
While the days are going by."

GONE HOME!

IN the years of early childhood,
She has passed away from earth,
Passed away from sin and sorrow,
To the cherished land of mirth,
To the shore of endless sunshine
Where no billows beat above,
To the land of glowing splendor,
To the world of perfect love.

How sincerely did we love her
When with us she dwelt below,
Ere she passed from earth to heaven
And went home from care and woe!
Oh, how sweet appeared her features
As the casket held her frame,
And the tears fell from our eyelids
As we softly breathed her name!

Here we nevermore can see her,
Not again can we caress
The sweet child that lives in heaven,
Free from sorrow and distress.
Till we pass beyond the shadows,
Till we see the light of day,
Till with angel wings, like Florence,
We from earth shall glide away.

Osmond, Nebr. J. NARVER GORTNER.

Philanthropic Dogs.

ENGLAND has several dogs prominent in charitable works. There is "Folkestone Joe," who makes a winsome beggar and who has collected much money for the Folkestone Hospital and other charities. He says not a word, but a cord around his neck, bears the word "Hospital," and Joe does the rest with his soft appealing eyes. His master, Mr. Charles Russell, and all the Folkestone folk hold Joe in high esteem. "Schnapsie" has endowed a cot for children at the Great Northern Hospital, where he is always joyfully welcomed by the little friends whom he helps so greatly. He is a long-coated Dachshund and won several prizes at the Botanic Garden Show, where as usual, he labored heartily in the cause of charity. He carries around his silky neck, a pretty collecting-bowl of which he is quite proud, and he stands up and begs in an irresistible way. "Schnapsie's" mistress, Mrs. Allingham, to whom he was presented by the Countess Thurn, has trained him carefully, and he has charming dog-manners. Everybody who visits Southsea Pier knows "Pat" the collie, who takes up collections for the Royal Society for the Prevention of Cruelty to Animals. He is so kind and intelligent that he is a living argument in behalf of the cause for which he pleads for two hours every day on the pier from April to October. With eloquent eyes and tail, he asks and thanks everyone himself, his master, Mr. Gerald E. Morgan, of Cromwell Houses, rendering no prompting. "Pat" has collected nearly $400 in coppers alone, a proof of much patience and endurance. "Tim," of Paddington Station collects for the widows and orphans of the Great Western Railway, and people, as they step off the train at Paddington, always find "Tim" on duty; he knows the arrival of all the trains and is faithfully on time. Tim began work six years ago, and has collected nearly $2,000, much of which was given in pennies—a good work, establishing honest claim to the silver cup which is to be presented to him, and which is identical with that bestowed on Leo, the famous St. Bernard known as the "Hospital Dog of Cork."

The New England Garden.

The flowers, writes one who knows his theme, that struggle back to life after their long, winter sleep in the prim, box-bordered beds, have been growing there since earliest recollection—so long, indeed, that no one knows who planted them. Seldom does a rare flower find its way among the old-fashioned blooms, for with the New Englander old favorites and old ways are the best. When the missionary society is to meet at Betsy's house, the quaint blue pitcher on the claw-foot table is filled with day lilies, and a fresh bunch of asparagus is placed above the tiny looking-glass. The china vases on the shelf are reserved for the sweet cinnamon roses, and if Betsy's grandmother were to step into the sitting-room on the eventful day, she would find it "fixed up" exactly as she would have adorned it for a quilting bee, fifty years before.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

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The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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The Christian Herald will not be responsible for the return of unsolicited manuscripts forwarded to it with a view to publication.

Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City

Entered at the Post-office at New York, as Second Class Matter

War or Peace?

BEFORE this issue of THE CHRISTIAN HERALD reaches its readers, the die may have been cast which is to decide the course of our government in the Cuban question. The spark may have been fanned into a flame of war and devastation; or a wise diplomacy may have found an honorable way out of the difficulty, and Peace may have once more spread her wings over the West Indian archipelago, bringing tranquility to two nations, and security to the unhappy people of Cuba. God grant that the outcome of all the turmoil and negotiation may be an honorable and lasting peace!

In the heated controversy which has vexed the country for months past, THE CHRISTIAN HERALD has had no share. While the storm-clouds have been darkening the horizon and the nations have been arming for prospective battle, our faithful battalions have been serving the Master in the same simple and straightforward way in which they have fought other campaigns on similar fields of suffering. With bread and blessing their only weapons, they have carried the war into the heart of the enemy's country, and have succeeded in driving back the gaunt wolves of famine and rescuing thousands from starvation. Such are the only victories they seek. In this campaign they have had the heartiest cooperation of the American people, from the President down to the humblest citizen.

Should war now come, it will entail consequences too sorrowful to contemplate. Shut off from all succor, the non-combatant peasantry of Cuba must inevitably perish. Their rescue from starvation by Christian America will have been in vain, for war will doom them to certain destruction. On the decision of this grave question of war or peace, therefore, hang the lives of 200,000 innocent men, women, and children, who, having no personal share in the conflict, must yet be the greatest and most immediate sufferers.

This is the problem which our government has to face and a clear comprehension of which has, till now, stayed the hand of our conscientious Executive from an act, which, once performed, it would be impossible to recall. The highest honor, the widest mercy, the grandest compassion are involved. Shall it be recorded that our nation, which has already established a flawless fame for its humanity to the weak and the oppressed knowingly gave over these reconcentrados to their fate? Or shall it be written down on the page of history that we chose the nobler part, and gave them life? Which decision would be the better example to the world, and the greater honor to ourselves?

We pray that the All-Wise may guide our Executive, his Cabinet and Congress in this trying time, and enable them to discern their duty and to perform it, fearless of man's opinion, and as in the sight of the Judge of all mankind. The path of duty and that of honor are one, and only by following that path can the deeds of a civilized and Christian nation be kept free from blot or stain.

Religion a Joy.

WHERE shall I find words enough threaded with light, to set forth the pleasure of religion? David, unable to describe it in words, played it on a harp. Mrs. Hemans, not finding enough power in prose, sings that praise in a canto. Christopher Wren, unable to describe it in language, sprung it into the arches of St. Paul. John Bunyan, unable to present it in ordinary phraseology, takes all the fascination of allegory. Handel, with ordinary music unable to reach the height of the theme, rouses it up in an oratorio. Oh, there is no life on earth so happy as a really Christian life. I do not mean a sham Christian life, but a real Christian life. Where there is a thorn there is a whole garland of roses. Where there is one groan, there are three doxologies. Where there is one day of cloud, there is a whole season of sunshine. Take the humblest Christian man that you know—angels of God canopy him with their white wings; the Lord is his Shepherd, picking out for him green pastures by still waters; if he walks forth, heaven is his body guard; if he lie down to sleep, ladders of light, angel-blossoming, are let into his dreams; if he be thirsty, the potentates of heaven are his cup-bearers. If he sit down to food, his plain table blooms into the king's banquet. Men will say, "Look at that old fellow with the worn-out coat;" the angels of God cry, "Litt up your heads, ye everlasting gates, and let him come in." Fastidious people cry, "Get off my front steps;" the doorkeepers of heaven cry, "Come, you blessed of my Father, inherit the kingdom." When he comes to die, though he may be carried out in a pine box to the potter's field, to that potters field the chariots of Christ will come down and the cavalcade will crowd all the boulevards of heaven.

Wide Unrest.

THE most of people wish they were in some other occupation. They know the disadvantages and perils of their own position and do not realize that all occupations have disadvantages and perils. Those who are in the professions are undergoing a sapping of the brain and nerve foundations. Literary men in this country are driven with whip and spur to their topmost speed. Not one brain-worker out of a hundred observes any moderation.

There is something in all our occupations which predisposes to disease. If we be stout, to disorders ranging from fevers to apoplexy. If we be frail, from diseases ranging from consumption to paralysis. Printers rarely reach fifty years. Watchmakers, in marking the time for others, shorten their own. Chemists breathe death in their laboratories; and potters absorb paralysis. Painters fall under their own brush. Foundrymen take death in with their filings. Shoemakers pound away their own lives on the last. Over-driven merchants measure off their own lives with the yard-stick. Millers grind their own lives with the grist. Masons dig their own graves with the trowel. And in all our occupations and professions there are the elements of peril. By change of business or profession do not let us think we can be freed.

PEACE-MAKERS.

BLESSED are the peace-makers, for they shall be called the children of God! Blessed are they that overcome evil with good! Blessed are they who give the soft answer that turns away wrath! Blessed are they who are severe with their faults, and merciful to their neighbor's faults! Offences must surely come, but oh! let us not be swift to carry them, and ready to give them voice.

We may as well acknowledge that there is in every man and woman a certain amount of fight. We are, generally speaking, ready to defend ourselves, even before we are blamed; forgetting that to excuse is in most cases, to accuse ourselves. Opportunities for disputes are on every hand. Men find them in the market, in the clubs, in all places where humanity congregates. Political prejudices and business jealousies allow men to vent their irritability abroad; so that really bad tempered men often pass among their relatives for amiable characters. Women find in a succession of servants a safety-valve; or they interfere in church matters, and with apparently the best intentions set the congregation against the pastor, and one-half the sitters in pews against the other half; for if people are disposed to wrangle they never want an excuse. They are like John Lilburn, of Commonwealth fame, who, rather than lack cause for disputing, would make John quarrel with Lilburn, and Lilburn quarrel with John.

Yet I affirm that these irritable, fractious people, are not really as quarrelsome as are some who call themselves peace-makers. For there is a kind of peace-making that is much worse than either Touchstone's "reply churlish," or "reproof valiant," or "countercheck quarrelsome," or "lie circumstantial," or even "lie direct"—a peace-maker, like a very ravening wolf of mischief; yet wearing such a white lambskin that it deceives the very shepherd of the flock.

These dangerous peace-makers go about "talking over" motes until they have made motes into beams. They deplore imaginary wrongs, till they have wrought them into real wrongs. They stroke a little irritation, or offence, until they have established a raw or running sore. For instance: Mary and Ann are relatives and friends. They have both frank, outspoken natures. They are impulsive and imaginative and liable in speech to exaggerate. But this exaggeration is mostly expressed by intonations and gestures, which are quite untranslatable in words; it follows then that no attempt should be made to express what cannot be expressed. Yet some pretended friend, either through ill-will or in very idleness, "feels it to be their duty" to repeat to Mary what Ann said. Now, ill-will never speaks well, and Mary feels a little astonished and hurt at her friend Ann; and then Ann is kindly informed of Mary's anger. Apologies and explanations follow, and are transmitted from one to the other, until both feel the affair to be a nuisance, and begin to harbor hard thoughts, and look coldly in each other's faces. A little more of such peace-making, and the self-appointed go-between gets the reward worked for—a little misunderstanding grown to an irreparable quarrel.

When this point has been attained, the pretended peace-maker retires from the shameful field, and the world, not apt to look below the surface, has no worse verdict for such destructive meddling than "well-meaning indiscretion." Yet, it is worth noticing that in friendships of this obtrusive character, it is always the faults, and the querulous, impatient speeches they feel it to be "their duty" to tell; never are they impelled to tell pleasant truths, or to repeat words of generous praise.

No Christian believes that these are the kind of peace-makers to whom the kingdom of heaven is promised. The true peace-maker is severe towards his own faults, merciful in judging those of others. He remembers that Christ represents censoriousness as not only the offspring, but the proof of hypocrisy (Matt. 7: 4, 5), and that the Divine order is in all cases to "overcome evil with good." Also, that never in his whole life may he have an opportunity for splendid deeds, or great acts of benevolence; but that every day he may believe the best, hope the best, and cultivate that charity which "thinketh no evil."

Did Christ, the great Peace-maker, begin his mediation between God and man by accusing us to our Father? Ah, no! that is the peculiar office of the devil; a really diabolical office, for the word "devil" means traducer, slanderer. And he is the accuser of the brethren. So, then, an earthly peace-maker who begins his mission by insinuations, by faint praise that is dispraise, by apologies that irritate, knows nothing of that Gospel which is "first pure, then peaceable."

In the thousand petty annoyances of life, it is good for every one to appeal from themselves angry, to themselves calm; to remember that in all the relations of life, we are imperfect creatures, and to expect no more from others than we are willing to concede to them. Above all, to reflect that in any dispute, he that first yields is the conqueror; for it is "the glory of a man to pass by a transgression."

Amelia E. Barr

BRIEF NOTES.

The Rev. G. L. Pearson, pastor of [illegible] Methodist Episcopal Church in Honolulu [illegible] been unanimously elected Chaplain of the [illegible] waiian Senate.

The late Mr. Geo. Muller, the friend of [illegible] orphans, mentioned incidentally to a friend [illegible] before his death that he had just complete[illegible] reading of the entire Bible in order for the [illegible] hundredth time.

There is in the Nevada Prison Socie[illegible] Carson City a young prisoner, a Christian [illegible] deavorer, who rises one hour earlier in the [illegible] ing for the purpose of spending this hour in p[illegible] meditation and Bible study.

The Baptist Missionary Union has suf[illegible] a large decrease in its receipts during the c[illegible] year as compared with previous years. It is f[illegible] that the deficit at the end of the year will be [illegible] a hundred thousand dollars.

A Roman Catholic Guild of journalists [illegible] obtained so extensive an influence in the Lo[illegible] press, that the National Free Church Counc[illegible] been asked to take the lead in organizing a gu[illegible] Protestant journalists to counteract it.

British Wesleyans, casting about for [illegible] proper way to celebrate the opening of the [illegible] century, have decided to raise a fund of $5,00[illegible] with which to establish and strengthen city m[illegible] work in London and the large British towns.

Evangelist E. Payson Hammond has [illegible] holding meetings at South Plainfield, N. J., i[illegible] church under the pastorate of Dr. J. A. Cul[illegible] A large number of young persons were deepl[illegible] pressed by his sermons and many gave their l[illegible] to Christ.

The honor of organizing the first Chri[illegible] Endeavor society among street-car men is cl[illegible] by California, whose enterprising superinte[illegible] of the Commercial Travelers' department. [illegible] Gilbert, hopes to have five such societies to r[illegible] to the next State convention.

A speaker at a convention of women's c[illegible] made an effective point against the use of [illegible] plumage in millinery when she said: "I w[illegible] tell you that for every body of a bird or a win[illegible] wear in your hats your children will have t[illegible] more for bread in future years.

Dr. L. W. Munhall has been holding [illegible] cessful revival services at Portland, Ore. [illegible] First Baptist Church, one of the largest buil[illegible] in the city, has been crowded at every servic[illegible] at one service 350 signed cards were handed [illegible] persons who were anxious in Christ's streng[illegible] begin a new life.

Mr. Moody has been preaching twice a [illegible] to as many people as could crowd into First [illegible] odist Church, Evanston, Ill. He has spoken [illegible] a contemporary, with all his old directness, a[illegible] it were possible, with even more than his [illegible] fervor. He has since spent two days witl[illegible] churches in Oak Park and afterwards in Chi[illegible]

Mrs. Ballington Booth writes us that sh[illegible] at Hope Hall, her refuge for discharged pris[illegible] a number of men for whom she is anxious t[illegible] places as laborers, farm-hands, coachmen, pai[illegible] clerks and a few skilled laborers. Any o[illegible] readers who may be willing to aid her i[illegible] storing these men to their place in society b[illegible] ing them employment may address Mrs. Boo[illegible] 34 Union Square, New York.

A very successful series of revival mee[illegible] has just closed at the Lake Avenue Baptist Ch[illegible] Rochester, N. Y. Pastor C. A. Barbour was [illegible] tively assisted by Mr. Weeden, of New [illegible] whose singing was a feature of the meetings. [illegible] church was crowded to the doors at nearly [illegible] service. At the closing meeting, Sunday eve[illegible] March 20, over 1,400 were inside the church, [illegible] people stood outside at the windows and hun[illegible] were turned away.

Mr. George Muller's work for orpha[illegible] Ashley Down, Bristol, will be carried on b[illegible] son-in-law, Mr. James Wright, who is in full [illegible] pathy with Mr. Muller's principles, and h[illegible] many years assisted in superintending the or[illegible] ages. At the funeral of the great philanthr[illegible] on March 14, it required fifty-four carriages to [illegible] the mourners and friends. The fifteen hu[illegible] children now in the orphanages walked in pr[illegible] sion to the cemetery.

A visitor to a town in France having a p[illegible] ulation of over fifty thousand persons finding [illegible] the family with whom he was staying had no [illegible] in the house, determined to make them a pr[illegible] of a copy. He went to every bookseller's st[illegible] the town, but not one of them contained a co[illegible] the sacred volume. One obliging bookselle[illegible] formed the would-be customer that he believe[illegible] book had not yet been published, but he w[illegible] write to Paris at once and secure some of the [illegible] copies.

The Chapters of the Brotherhood of [illegible] drew and Philip will celebrate the tenth ann[illegible] sary of the order on Sunday, May 1. Sp[illegible] al services will be held and special efforts to reac[illegible] siders will be made by all the chapters on that [illegible] The order is spreading rapidly and pastors o[illegible] denominations are adopting the order and a[illegible] porting favorably of the benefits their churche[illegible] rive from it. Full particulars of the Brother[illegible] and the methods of organization and work m[illegible] obtained by addressing Rev. C. E. Wyckoff, Ir[illegible] ton, N. J.

The aggregate amount of gifts to the A[illegible] ican Bible Society from auxiliary societies, ind[illegible] uals, and churches for the first eleven month[illegible] this fiscal year has been $74,245. This is large[illegible] $27,207 than the receipts from the same source[illegible] the corresponding eleven months of the pre[illegible] year. There has been, also, a gain in legacie[illegible] that the entire benevolent receipts for el[illegible] months show an advance of about forty-five t[illegible] and dollars over those of the previous year, a[illegible] may now be anticipated that at the close of the f[illegible] year, the receipts will equal the expenditures.

Efforts are being made to induce Gen[illegible] Gallieni, the French Governor of Madagasc[illegible] permit some of the Protestant missionaries, [illegible] have long labored in the island, to remain. A [illegible] nation of influential men waited on him rece[illegible] and assured him that the missionaries would [illegible] no attempt to influence the political situa[illegible] General Gallieni declared himself satisfied tha[illegible] missionaries would not interfere politically. [illegible] was arranged that all of the elementary sch[illegible] should be under the care of the French missi[illegible] ries of the Paris Society. The Roman Cath[illegible] priests are vigorously protesting against the [illegible] sionaries remaining.

THE BOAT THAT DIVES.

EXPERTS from New York and many other cities went to Staten Island Sound last week to witness the performances of the wonderful little craft invented by Mr. John P. Holland. A more extraordinary vessel could not easily be imagined. While going at full speed she plunged her nose in the water and went down at an angle of fifteen degrees, until she was completely submerged. In a short time her prow appeared above the surface, about a half a mile from the place where the event down. She came gracefully out of the water, righted herself easily, and proceeded up the sound on an even keel as if nothing remarkable had occurred. The experiment was repeated several times and with perfect success. Then two steel caps, one at the bow and the other at the stern, were flung back, each discovering a dynamite tube, from which a cylindrical block of wood three feet long representing a dynamite projectile, was shot a quarter of a mile, by the force of compressed air. A real projectile Mr. Holland says, could be thrown a distance of a mile and a half. The boat is forty-five feet long and has a diameter of eight feet. Her shape is like the ordinary whaleback, tapering at each end. The superstructure is twenty-five feet long, with a conning tower about four feet high near the center. The peculiarity of the boat is the arrangements for diving deep and rising at will to the surface. This consists of a series of water-tight compartments on each side the vessel, which are quickly and easily filled with water. The water is of sufficient weight to sink her, and when it is expelled by the pressure of compressed air the vessel recovers its buoyancy and rises to the surface. The mechanical arrangements are so perfect that a crew of only six men can manage the electric engines and navigate the boat. When all the apertures are closed for a descent, there is sufficient air inside to last the crew for six hours, and should it be necessary to remain a longer time under water, a fresh supply of air can be obtained by sending up a float, to which a rubber tube is attached. The inventor believes that a run of fifty miles under water could easily be made. It is obvious that in naval hostilities such a craft would be of inestimable value. It could pass the most powerful forts with impunity, and could approach an enemy's ship undetected, and, when near enough, attach a torpedo against her, blow her up from below, or fire a dynamite shell against her side, and instantly disappear in below the wave, run back to the shelter of a friendly fleet. Unhappily we have had an experience in the horror of the *Maine* of the ease with which the most formidable battleships may be thus destroyed. It will be with extreme reluctance that we resort to such tactics, but if hostile warships do come to our coasts, it is well that we should be prepared to meet them with the only argument such people could understand. There are times when even the Christian, who is always a lover of peace, finds in God's own government justification for war.

He executeth judgment for the oppressed; who giveth food to the hungry. The Lord looseth the prisoners (Ps. 146:7).

Wrapped in the Flag.

The death of a veteran, named Cheney, is reported by the Boston *Journal* as having taken place at South Orrington, Mass., on March 20. Although he was ninety-six years old, he retained his mental and physical vigor in a remarkable degree to within a short time of his death. The man had an astonishing record of service in his country's cause. He served in the war of 1812, in the Mexican war and was on board the old *Constitution* in some of its most severe fights. He was in active service on board the old frigate in 1815, when a gun burst during an engagement with a privateer. Cheney was so near it at the time that the noise of the explosion almost destroyed his hearing. He never fully recovered that sense, but that was the only defect the old man had. An hour or two before he died he told an attendant to go to his sea-chest and bring a bundle to him. Inside a lot of oiled paper, perfumed with camphor and cologne, was an aged, but well preserved American flag made of raw silk. "When I am buried, put that about my coffin," he said, and soon after became unconscious. His last wish was respected, and veterans of the late war came miles to pay their respects to an old soldier and sailor whose services antedated theirs by nearly half a century. His pension was only twelve dollars a month, but he was evidently well satisfied to have rendered the service to his country, otherwise he would not have desired the flag to cover his remains.

THE HOLLAND SUBMARINE TORPEDO BOAT UNDER TEST IN RARITAN BAY.

The soldiers of Christ have a like satisfaction in their service. They seldom make money by it, but they rejoice in what they have been enabled to do, and are assured of the reward that is reserved for them in heaven.

I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness (II. Tim. 4:7).

His Neighbor's Oil.

A curious lawsuit was decided recently by the Supreme Court of Ohio. It was brought by the owner of a farm, who applied to the court for an injunction to restrain the owners of an adjoining farm from sinking an oil well near the boundary of the two farms. He contended that the projected well would drain the oil from his land and they would really be selling the oil that belonged to him. The Court refused to grant the injunction, on the ground that the persons proposing to sink the well had a perfect right to do so on their own property, so long as they did not trespass on his land. It also suggested to him that he could prevent his oil being drained off into his neighbors' well, by sinking a series of wells on his own side of the boundary, which would collect the oil from his own land. The decision seems reasonable but there are always people who are envious of others who gain advantages that they are too lazy or too indifferent to secure for themselves. It is so even in religion, where there is an abundance of God's grace for all, but some would be excluded from it if the self-righteous people could have their way. There are some now who need the reproof that Christ administered to the bigots and the exclusive classes of his day:

Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered (Luke 10:52).

Marriage or Separation.

Two immigrants who arrived at New York last week from Germany were enlightened by the Immigration Commissioners on the subject of American ideas of morality. One of them was a young butcher who had saved three thousand dollars in his own country, which he had brought with him to begin business here. His companion was a handsome young woman, who had been his neighbor in Berlin and had accompanied him to act as his housekeeper. The commissioners readily admitted the man, but were not satisfied as to the status of the woman. They took the technical ground that as she was practically a servant, who might be discharged at the will of her employer, she was liable to become a public burden. The young butcher was astonished at the objection and offered guarantees that she would be retained permanently in his employ. These, however, the commissioners rejected, and they detained the young woman at Ellis Island, to be sent back by the next steamer. After a long conversation between the pair, the young man asked the commissioners on what terms his companion could be admitted, and was told that the only way was by her becoming his wife. He objected to this, but, finding the commissioners firm, he reluctantly yielded, and an inspector was sent with them to see that the marriage was legally performed. Public opinion will be on the side of the commissioners in this case, and it would be well if intending immigrants were made aware of the fact that persons who want to evade the obligations of moral life are not admitted to the country. Still more important is it that people who are hoping to gain entrance to heaven when they die should realize that there are conditions as to that, too. None will be admitted there but those who in life have entered into living union with Christ.

Whosoever, therefore, shall confess me before men, him will I confess also before my Father who is in heaven; but whosoever shall deny me before men, him will I also deny before my Father who is in heaven (Matt. 10:32).

Is Divorce Hereditary?

Two remarkable divorce cases tried in Indiana recently, have led a local journal to make an investigation of the antecedents of the applicants. In one of the cases, in which suit was brought by the wife, her pedigree was traced back for several generations. It was found that her mother, her mother's sisters, one of her grandmothers and her sister, and two of her great-grandmothers had all been divorced, some of them more than once. A similar investigation was made in the pedigree of a man who was an applicant for divorce. It was found that his brothers and sisters, several uncles, one of his grandfathers, and several other members of his family had been divorced, some of them three times. A further investigation covering the subject of locality was instituted. This resulted in the discovery that there was a very remarkable difference. In one county, the proportion of divorces to marriages was as one to three, while in another, the proportion was one divorce to 830 marriages. These facts are very suggestive. They raise the question whether the evil is not only contagious, but hereditary. The more we know of life, the more we learn that the good and the evil that we do does not end with ourselves, but affects others around us and may affect future generations.

For none of us liveth unto himself and no man dieth unto himself (Rom. 14:7).

Subdued by a Pet.

A strange story of convict life is related by a Boston journal. It appears that a convict under a life sentence gave a great deal of trouble to the warden and officers. He was a man of gigantic strength, very sullen and liable to fits of violence, in which he would attack the officers or his fellow-prisoners with murderous fury. But gradually a change was noticed in him. One of the officers declared that he had seen him smile, and the convict became quieter and more gentle. There was nothing to explain the change, and all the officers wondered at it. Fearing he was plotting some mischief the officers watched him closely. When he thought himself unobserved he was seen to glance under his outer garment at something hidden on his breast. Supposing it was a knife or some other weapon, two of them approached him from behind, pulled him down and made an examination. His hidden treasure proved to be nothing more than a rat. The man had made friends with it and was evidently very fond of it. The officers were going to kill it, when the prisoner interposed and begged for its life. He said, "It is the only creature who ever showed any affection for me. Let me keep it and I promise you I will give you no more trouble." The pledge was too welcome to be rejected. The queer pet was restored to the prisoner and from that time he became a model convict, obedient and docile. This is not the only instance of love taming a fierce nature. It is the most powerful influence we know of and it is the influence which God employs to change our hearts. When a man begins to love God he has taken the first step toward holiness and all good.

He that dwelleth in love, dwelleth in God and God in him (John 4:16).

Clearing the Way.

Workmen have been busy during the past two weeks in a work of demolition rendered necessary by the strained relations between our Government and that of Spain. On Staten Island, N. Y., heavy batteries have been constructed for the protection of the Bay of New York. It was found, however, that several houses, some of them handsome stone edifices, reared their heads between the guns and the bay. The Government purchased them and the land on which they stand, and is demolishing them. It is a significant fact that as one of these houses, which is said to be worth twenty thousand dollars, was so substantially built that the workmen found it difficult to pull it down, dynamite was used to expedite the work of destruction. All the buildings now lie in ruins and a large force of laborers is employed in clearing away the debris. It seems a pity to thus destroy valuable dwellings, but if they are obstacles to defence in time of danger they have to go, lest worse losses ensue. That is one of the evils of war that every consideration has to yield to the one of security.

Ye have numbered the houses of Jerusalem; and the houses have ye broken down to fortify the wall (Isa. 22:10).

Back from Scenes of Suffering.

(Continued from first page.)

as to how long they would suffice to feed the destitute people. When they heard that enough was on hand for thirty days, they all seemed to feel a sense of relief. They all asked me what would be necessary in order to effectively administer relief to these people for some time to come, how much weekly expense it would entail upon the generous people of the United States, and whether I thought that the contributions would keep up in sufficient volume to meet the requirements. I replied that at the rate of one-half pound of food per capita per day (thus making allowance for many little children who could not consume full rations, and for a certain small percentage who could in a measure contribute to their own support), it would require 100,000 pounds, or fifty tons of food daily to support all these destitute people. This would make 350 tons per week, 300 tons of which should be some farinaceous food, and fifty tons either codfish, bacon, or lard.

"Taking the cheapest food, corn meal, as a basis of calculation, it would require $6,000 per week for corn-meal, and $6,000 for bacon. This, together with $3,000 for canned milk for the mothers and babies, and the necessary expense attached to the distribution would entail a total expense of $15,000 weekly. I expressed implicit faith in the generosity of the American people, at least to the extent involved.

"I believe that the most effective way of administering this great relief work in Cuba would be the establishment of a dozen warehouses, with competent superintendents and a dozen traveling men or inspectors, whose business it should be to travel from town to town, making a weekly visit to each town, to see that the food is properly distributed and reaches the persons for whom it is intended. This, with a free use of railroad transportation—which, no doubt, would be granted—and free use of the telegraph wires, would make the work so effective that every sufferer in Cuba would be reached.

"As it is, we have extended relief operations from one end of the island to the other. Direct shipments have been made to 134 different towns, including the different villages, townships and hamlets dependent upon them for supplies, the total is raised to 403 places satisfactorily provisioned for about ten days, and in these 403 places there are, according to the most authentic statistics obtainable, 205,000 destitute reconcentrados and 174,000 who are not considered in destitute circumstances. With shipments continuing at regular intervals of ten days each, there will be no further demand for supplies until the end of the present month, when at least 1,500 tons should be shipped, in order to relieve the destitute people of the island of Cuba for the month of May.

"In all my efforts, I found the Cuban people, some of whom may have been Spaniards (as my ignorance of the language did not enable me to recognize any difference) very willing to co-operate, and they did everything in their power to help make the work as effective as possible. With the exception of an accident to one railway train—the nature of which will forever remain a mystery—we met with no untoward experiences of any kind. The large train consisting of fourteen cars, carrying 125 tons, went through from town to town in excellent shape.

"We asked some reconcentrados who were gathered around a railway station where relief had just arrived, why they did not go into the fields and work, they replied that they had nothing to work with. When we told them that, in view of the exceeding fertility of the ground, much material was not necessary, and that even by scraping the soil with their fingers, it would be possible to make enough of a crop to keep them alive, they said that if they were to make the attempt, the Spanish soldiers would be apt to shoot them, and if the Spanish soldiers did not, the insurgents would be sure to strip the very shirts off their backs. An American, under similar circumstances would take the chances of being shot or robbed and make some effort to work.

"We found a great number of these reconcentrados already so hopelessly indifferent to their own physical condition, that they would stand in the streets and stare, and not even reach out their hands and ask for aid, probably because they had lost all faith in human nature. Only the children are active in the matter of begging, and wherever a reconcentrado child is found, you may depend upon seeing the outstretched hand appealing for alms. This is the case in the cities as well as in the country: it is the case all over the island: and I am informed that, with the exception of one or two points, where sugar refineries are in operation, the same conditions prevail.

"Now, that the problem of reaching these people seems to have been solved, the momentous question, 'How long shall this work continue?' demands the intelligent consideration of every philanthropically inclined person in this country. It is a problem which may be very difficult of solution, but I do believe that it will be solved, and solved soon.

"Great changes are apparent in the island of Cuba. Already the presence of Americans has had its influence for good, and has borne fruit. Many places, which, a few months ago, were a stench in the nostrils of the people, have been renovated and improved, not always by Americans, and not infrequently by Spaniards and Cubans, who were ashamed of these places with Americans around to look at them. And I have found that if Americans take the initial step, although it may be a short one, the Cubans and Spaniards are apt to take a longer stride in the same direction.

Interest in the relief work continues to extend in our own land, and hundreds of churches and religious organizations are energetically working to save a life in Cuba. Shipments of supplies will continue to be sent regularly as heretofore, and it is hoped that the contributions will be on a scale commensurate with the necessities of the suffering Cubans so that there shall be no recurrence of the horrors that prevailed previous to the sending of American relief. It is no exaggeration to state that there are many thousands of reconcentrados who would long ere now have been dead and in poor emaciated bodies lying in the trenches, who owe to American generosity the fact that they are alive to-day.

Our illustrations this week are of special interest. The colored photograph on the first page shows a scene at the large private building, known as Jesus del Monte, in Havana, where a relief station has been opened by the Fund and where many of the reconcentrados are supplied with food. Another illustration shows a similar scene at our Central Relief Station in the same city; a third gives a view of some of the workers in the Estrella Street Station, and still another shows an open-air distribution of food to reconcentrados at Los Fossos, the municipal shelter in Havana, where so many of the destitute were cooped up for months, while starvation and disease swept them off by hundreds. Not the least interesting photograph is that which shows four of the sufferers in the convalescent ward of the Relief hospital, Havana, well clothed and covered with the garments and blankets sent through the King's Daughters in New York. They are gradually returning to health and strength. On another page appears a photograph of a clinic at the Orphanage, where famine sufferers with limbs greatly swollen by the dreaded hunger-dropsy, are being treated by the Fund physicians.

SUFFERERS AT OUR CENTRAL RELIEF STATION, HAVANA.

AWAITING THE DISTRIBUTION OF RELIEF AT LOS FOSSOS, HAVANA.

LITTLE CONVALESCENTS IN HOSPITAL.

Hundreds of letters are received at the CHRISTIAN HERALD office by every mail expressing the warmest sympathy in the relief work. We give below a few extracts:

Miss Mary C. O., Monte Vista, Col., contributes $3—"Trusting it may help relieve, though but a little, the terrible woe in Cuba." $6.25 is contributed by the Brainard F. B. Sunday School of Minneapolis, Minn.—"With a God bless you and your work." "Let us know the worst, and our sympathies and our help be freely given. Except for the mercy of God might have been ourselves," write some friends in Amherst, Mass. ($1).

S. D., Hume, O., ($1), writes: "May the much-needed work go on in the name of the good Master." "This is only given in the name of Jesus," writes D. A. Hall, Sexton, Ia. ($1). Ten dollars from a

WORKERS AT OUR CENTRAL RELIEF STATION, ESTRELLA STREET, HAVANA.

Friend and Fellow-sufferer" in Amherst, Mass.

The Y. P. S. C. E., Wentworth, South Dakota ($6), writes: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me" (Matt. 25:40). Mrs. J. P. K., Plainfield, Conn. ($2), writes: "I pray this may do some good: my heart aches for the poor sufferers." "May the God of nations come to save the starving," is the hope of Ida by G. A., Poland, N. Y. ($2).

The Cuban Relief Committee appointed by the Young People's Christian Union, of Fort Wayne, Ind., has raised about 2000 pounds of provisions of various kinds and in cash the sum of $221.55. These are illustrations of the activity that prevails everywhere among the Christian people of our land in behalf of the starving people of Cuba.

"A. A. P., Osceola, Ind. ($2.00).—"My note for the Cuban sufferers. I send it because Jesus would have done so."

"J. W., Delphos, Iowa (60c.), writes: "It is a pleasure for me to do now what I should have done weeks ago; it has not been all neglect for I am an old man (past sixty), and my opportunities for writing are not of the best. I enclose this pittance for the perishing Cubans, and may God add his blessing to it."

The public school pupils of Paulding, Ohio, have sent $4.25 through Mrs. L. C. Armage, who writes: "The pupils were asked to each bring one cent for their little fellow-sufferers in Cuba. Some sacrificed the penny which was for candy, but the money was given cheerfully, and much interest manifested."

Mrs. R. L. N., Yalva, Ill., ($1), sends the widow's mite and hopes God's blessing will go with it.

Rev. W. A. Elliot, pastor of First Baptist Church, Newton, Kans., has sent us $25, which he says is the offering of a poor woman in his church, who sends it with her prayers for the speedy relief of the Cubans.

In an article in *Harper's Weekly*, Mr. Harold Martin, who has just returned from Cuba, gives this graphic picture of the suffering among the destitute reconcentrados in the city and suburbs of Matanzas:

"With her ten thousand starving people, with the gaunt beggars crowding the streets, with her suffering women in pitiful and threadbare mourning, and the silent records of the trenches for the dead, Matanzas was a sad city in the beginning of March, 1898. This is one of the cities to which our country has sent food and medicine, to which the American relief will be regularly supplied.

"On Saturday morning, March 12, the first American relief—long expected, long talked of, often asked for—arrived in the United States steamer *Fern* and the Norwegian tramp steamer *Bergen*. The *Fern* brought thirty-five tons from Key West, and the *Bergen* delivered fifty tons from New York and Philadelphia. There was probably no place in stricken Cuba where the help from our country was more sorely needed than in Matanzas. Eighty-five tons of food for the starving! The news of it went through the city, and women and children and old men crowded down to the consul's office, long before the goods were landed on the wharf, bearing each a can or a sack to carry away his or her portion.

"The civil governor of Matanzas has appointed a committee of seven men to direct the distribution of this relief. Four of these men are doctors, most of them are Cubans, and they are all men of good reputation and standing in the community. Mr. Brice has been our consul in Matanzas for nearly four years. He saw the beginning of the war, he witnessed its horrors and its cruelties, and now he is active in relieving the misery and starvation that follow, and he has the respect and commendation of all men who know him. Mr. Brice controls the warehouse, and will deliver food on orders signed by the governor only. If he suspects misapplication of the relief, he is at liberty to refuse to deliver until he has seen the abuse remedied.

AT THE CLINIC IN THE LEE ORPHANAGE.

Swollen famine sufferers being treated by the Fnnd physician in the examination room.

"Mr. Brice is also free to send food where he may see fit, independent of the governor or of the governor's committee. In this way he 'will reach many of the silent sufferers.' This class is large, and perhaps the hardest to reach in all Cuba. They are the people who by the war and its consequences have been reduced from affluence and comfort to absolute inevitable want. They are starving within the walls of their dismantled homes. Everything has been sold; the house itself is given by deed for the few dollars that will carry them along a month longer. Too proud to beg, too sensitive to come openly for relief, they despairingly drag through the bitter days, doing their feeble best to hold on to life—it is often hard for one to imagine for what reasons. Then, in an apathy that is born in the race and fed by years and months of physical suffering and mental anguish, they hopelessly and gently die.

"It is a great pleasure to record that on March 14 one thousand dollars in cash was sent to our consul in Matanzas for the express relief of these silent sufferers, and a like amount was sent to the American consul in Sagua la Grande. The money was given by THE CHRISTIAN HERALD, of New York. The same vessels that brought this relief to Matanzas have proceeded to Sagua la Grande, bearing as much food to that city as was left here. There the distribution of the food is in the hands of American Consul Barker.

"The four hospitals in Matanzas are receiving good and ample rations. On an allowance of a pound a day to each person, eighty-five tons of provisions will feed ten thousand people for seventeen days. The excellent arrangements completed in Havana by Mr. Lonis Klopsch, of THE CHRISTIAN HERALD, for the shipping to various points on the island of the American food received in that city, and the telling efforts of Mr. Klopsch to have this food sent down to Cuba from the United States, leave no donbt that Matanzas will receive a second supply before its present one is exhausted."

All contributions should be addressed: "Cuban Relief Fund, THE CHRISTIAN HERALD, 92 Bible House, New York City."

Total of Lists by States.

Alabama	$ 6 00	N. Hampshire	85 00
California	71 95	New Jersey	107 50
Colorado	32 40	N. Mexico	3 00
Connecticut	140 95	New York	1,450 52
Delaware	7 00	N. Carolina	24 50
Dist. of Colb.	23 00	N. Dakota	59 00
Florida	13 10	Ohio	137 08
Georgia	55 51	Oklahoma Ty	25 00
Idaho	1 26	Oregon	11 15
Illinois	206-08	Pennsylvania	2,068 19
Indiana	64 85	Rhode Island	23 00
Indian Terr'y	2 00	S. Carolina	20 85
Iowa	181 28	S. Dakota	28 50
Kansas	106 51	Tennessee	54 37
Kentucky	57 88	Texas	69 96
Lonisiana	7 00	Utah	5 00
Maine	31 00	Vermont	24 37
Maryland	53 55	Virginia	31 00
Massachu'tts	301 81	Washington	59 65
Michigan	92 44	W. Virginia	28 25
Minnesota	93 90	Wisconsin	87 30
Mississippi	31 65	Canada	42 25
Missouri	92 05	Foreign	20 00
Montana	14 00	Miscellaneons	17 29
Nebraska	198 25		

Total New Acknowledgments $6,368 15
Previously acknowledged $88,857 44

Total $95,225 59

The following contributions to the Cuban famine Relief Fund have been received:

ARIZONA

One Who Sympathizes with Suffering, Phœnix	1 00
Cherbrough, Clara	05
Charbrough, Grace	05
Tomlinson, Georgia	36
Warren, Geo	2 00
De Groot, J E	1 00
Tryling, Rev H	1 00

ARKANSAS

In Remembrance of Mother's Birthday, Laraca	10 00
Freemyer, D W	25
Boyd, Mrs	5 00
Hill, C T	50

CALIFORNIA

Brown, F A	6 00
Pellex, Miss Oline	1 00
Mrs L W B, Long Beach	52
I A L, Sacramento	2 00
Golden Gate, San Francisco	1 00
Allen, Mrs	50
Archibald, Earl C	25
Barber, Frankie	01
Blacow, Robert	15
Borst, Mrs L	25
Breuner, Mrs	25
Brown, Mrs A C	2 00
Bryson, Mae	2 00
Bunting, Antrimn	10
Bunting, Evelyn M	10
Bunting, Felda O	50
Bunting, Howard	10
Bunting, J N	25
Bunting, Lawrence	10
Burns, Charley	50
Cabral, Louise	05
Channing, John	20
Chase, E S	50
Cook, Mrs	05
Crane, Mrs	10
Crocker, Miss G	2 50
Cruthers, Mrs	15
Degroft, Mable	15
Delvin, Mrs	25
Dickey, Miss	25
Dougherty, J W	10 00
Duarte, Mannel	10
Dusteaberry, F T	15
Earl, Mrs	10
Eldrid, Mrs	05

CALIFORNIA CONT'D

Emerson, L	25
Fair, James B	50
Fair, John	50
Fletcher, Mable	1 00
Flint, Elsie	25
Flint, Macie	25
Gould, Mrs B M	1 00
Granville, Elva	10
Griffith, M R	10
Haley, Chas	25
Hammerly, M Lena	50
Hansen, Luin	25
Hatfield, Mrs	25
Haw, Lucy A	1 00
Herriek, Mrs	10
Huxley, Grace	10
Huxley, Thomas	10
Jackson, Mispah	35
Janak, Mrs	15
Knox, E M	2 00
Lucio, Harry	10
Lynch, H W	50
Lyntz, Mrs	02
McCullough, Mr & Mrs D S	2 00
McDonald, C	2 00
Maina, Mrs	25
Matisen, George & Malford	25
Meacham, L F	2 00
Modie, Mrs	25
Montgomery, L J	1 50
Nunes, Mary	15
O'Brien, Mrs	10
Overacker, Bessie	15
Overacker, H	25
Overacker, Louise	10
Owens, Vera	10
Patterson, Mrs	25
Peixotto, Jos	05
Peixotto, Maurel	05
Peixotto, Theresa	05
Penniman, H P	2 00
Peyram, Miss	05
Pinkney, M	1 00
Rogers, Adelia H	50
Sandholdt, Mary	10
Shirley, Emma	02
Simmons, Mrs	10
Smith, Mrs	50
Smith, Clyde	25
Smith, Mrs M	2 00
Spencer, Mrs H	10 00
Stephens, Mrs J D	1 00
Stevens, Mrs Eliza	2 00
Stevenson, Robt L	1 00
Sweeter, E H	10 00
Towle, Sadie	10
Tracy, Miss	10
Tracy, Mrs	10
Tremmel, Mrs	10
Waddle, W E	25

CALIFORNIA CONT'D

White, Mannel	25
White, Mrs N S	3 00
H R F, Alameda	1 00
M A H, Santa Cruz	1 00
O A, Merced	5 00
——, Los Angeles	2 00
In His Name, Montecito	50
From a Friend, Pacific Grove	2 50
Lady Friend, Pasadena	1 00
Union SS, Burbank	2 80
S C E of Terraee Cong Ch, Redlands	2 25
Hill, John	1 00
Hoeukins, H H	50
Killey, Minnie	1 00
Kinney, J B & wife	2 50
Larter, R E	1 00
Larter, Mrs R L	50
McKee, H A	50
Osborne, Mrs J D	1 00
Pope, Henry	2 00
Pope, John	1 00
Sheats, A R	2 00
Smith, F G	1 00
Stephens, Mrs H	3 00
Walton, J	1 00
Wilson, J B	50
Young, M H	50
In His Name, Sacramento	1 00
In His Name, Willows	1 00
Christian Sympathizers, N Bloomfield	3 00
Cash, West Minster	50
Cash, West Minster	25
Cash, West Minster	50
Cash, West Minster	50
Cash, West Minster	25
Cash, West Minster	50
Carney, John	25
Chichester, Mr & Mrs George	1 00
Chichester, Annie	25
Clement, Mrs Ida	5 00
Crowell, F	25
Derrig, Mrs A M	1 00
Henderson, Mrs Julia A	25
Herriek, Gracc	50
Irvine, Mrs Geo	5 00
Kiiiey, Minnie	1 00

CALIFORNIA CONT'D

Larson, Arthur	25
Larson, Mrs Wood	25
Owens, Mabel	25
Wasson, Julia	50
Watkins, Mr & Mrs R G	25
Williamson, Miss S E	48
Mrs S B G	1 00
In His Name, Guerneville	4 00
Breeden, W W	1 00
Lansing, T S	50
Smith, John E	1 00
Yawter, Jennie C	3 60
D E L, Sanger	1 50
M J B, Lafayette	2 00
I H N, San Jose	1 00
Infant Class M E Ch, Traber	1 00
F N S, San Francisco	1 00
F H S, Daughter of the King, San Francisco	1 00
Bossnet, Miss Nettie	5 00
Bossnet Mrs P	3 00
Corson, A G	5 00
Curry, James	1 00
Dorland, Willet	2 00
Gibson, W P	1 00
Matthews, Frank	50
I N, Lockford	1 50
M D B, Los Angeles	1 00
A Friend, Los Angeles	1 00
Subscriber & wife, San Jacinto	2 50

CANADA

Minnie, Sanford	25
H Y Y, Alma, Ont	3 00
Jr C E Soc, Pres Ch, Hamilton	4 00
Teachers & Pupils of Corrie Sch, St Francois Xavier	4 00
Campbell, Angns	2 00
Haley, H E	2 00
Harris, J C	2 00
Morton, S T	3 00
Sheldrick, Albert	5 00
Thompson, Clara	1 00
J L, Brantford	1 00
In His Name, Compton	2 00
Campbell, Mrs S	5 00
Foster, Mrs Wm J	2 00
Gurney, C L	5 00
Keahl, Geo M	1 01
Minshall, H F	1 00
Minshall, Mrs H F	50

CANADA CONT'D.

Rapp, Sophia	50
Rolfe, Grace	50
Strongman, Gwendoline, Howard & Gladys	30
Miss A M, Alameda	1 00
From Two Friends Chippewa	2 00
In Jesus' Name, Eversley	1 00
In the Name of the Master, Ballieboro	2 00
In Memoriam, Alameda	1 00
Barker, Jos	1 00
Ching, Wm	2 00
Lane, Mrs L A	1 00
Lish, Mrs Geo	1 00
McIntyre, Sam'l	1 50
Sifton, Master	45
Ogle, Chris	4 00
Smith, Mrs L	1 00
Whiteside, M	2 00
A E T, St John	5 00
F A F, Ontario	1 00
Few Friends, Ridgetown, Ont.	3 00
A Subscriber, Parkhill	1 00
A Disciple, Avonton	1 00
Cooper, James	1 00
Kennedy, T M	7 00
Thomson, A E M	1 00
Marion, Marsboro	25
Various Friends Ev Ch, Sebringville	6 04
In His Name, Deshoro	25
L C S, Montreal	1 00
Lake Ch C E Soc, Hamilton	10 00
Women's Chr Union Ev Cb, Sebringville	21 50
Morning Star Miss'y Band Ev Ch, Sebringville	7 46
A Christian, Hay Bay	2 00
Bells, Alfred J	5 00
Camphell, Mrs J	1 00
Stuart, Thos	1 04
Walker, Holford	5 15
Wrightson, Mrs Mary A	2 60
N W A, Beaver Lake, Alta	1 00
——, ——	1 00
——, Spring Bank	1 00
Two Little Girls, Portage la Prairie	2 15

CANADA CONT' D.

A Friend, Lyonshall	3 00
Archibald, Mrs D	25
Beatty, Mrs	40
Beatty, Hugh	10
Beatty, Jennie L	50
Bishop, Doalie	10
Bishop, Mamie	25
Borrowdale, M J	1 00
Cnmming, Mrs J	25
Cnmming, Joseph	10
Cnmming, Ruby	25
Dempster, Frank	50
Dunn, Jean	1 00
Fields, Peter	50
French, Bertha	10
French, Clay	05
French, George	50
Gardiner, Mrs Davis	1 00
Harrison, Forde	05
Harrison, Nellie	05
Horton, A	10
Horten, Forest	05
Horten, James	01
Macartney, Maggie	25
Mann, Dan	50
Mann, John	50
McDonald, Daniel	10
McDonald, Diek	50
McDonald, James	40
Shirley, John	1 00
Steinberg, James	50
Steinberg, Wm H	25
Thomas, Lney E	2 00
Wall, Annie B	1 00
——, Nicolet Falls	1 00
Maggie S	1 00
M L T, Collingwood	1 00

MISCELLANEOUS

Bagnall, Minnie	50
Baker, S	2 00
Bell, Mr T	50
Bell, Mrs T	50
Coon, Bert	1 00
Coon, H W	1 00
Dake, Mrs	25
Farmer, N	50
Foshnrg, A	25
Goodwin, Miss	50
Hall, C	1 00
Hall, Mrs P	25
Henshelwood, Mrs	1 00
Hines, H	25
Lewis, E	50
Lloyd, B	1 00
Mackenzie, Mrs	50
Peterson, Mrs T	50
Smith, L	25
Van Winkle, S F	25
Walker, Dr	25
Walker, Mrs	25
Wallace, Mr	25

MISCELLANEOUS CONT'D

Williams, C H	25
A Friend, ——	25
Cash	50
Cash	2 00
Cash	25
Cash	25
Taft, T V	5 00
Prohstner, Mrs, coll by	12 05
Way, Melly	25
A Sympathizer, Kemptville	25
Brown, C	6 13
Colwell, Mrs M A & R J	2 00
Scull, A	6 13
Thompson, Venice	1 00
Williams, Margt	1 00
Jane S S, ——	1 00
M L D, ——	1 00
——, ——	25
A Friend in Orange	1 00
M E SS, Pleasant Dale	5 00
Agard, Mrs	1 00
Angell, Geo T	10 00
Bronson, W B	5 00
Davis, Mrs S M	1 00
Henne, Al F	2 00
Hubbard, Mrs T E & Mrs J Stearns	2 00
Hutchins, Chester A	1 00
Moody, J T	50
Spafford, N H	1 00
Mrs E M J, Woodville	1 00
L N, Avon	1 00
S A N, Haverhill	5 00
A Friend at Newton Highlands	5 00
Three Friends, Worthington	1 50
One who has sympathy, Worcester	2 00
Maple St SS, Danvers	5 00
Y P S C E German Evang Cong Ch, Fitchburg	11 50
First Bapt SS, Dighton	14 18
Home Dept, Danvers	5 00
Two Sisters, Northampton	2 00
The Love of Jesus, Springfield	5 00
Widow, Winchendon	2 00
Heim, Wm H	50
Regna, Mrs Burt	1 00
——, Anon	2 00
Anon, ——	1 00

COLORADO

Hawkins, Mrs Catherine 1 00
McNeen, Helen, Gertrude, & Edith Draper.. 1 50
———, Burdette. 2 00
People's Tabernacle Cong Ch, Denver 32 67
Bingman, Henry. 1 00
Campbell, J B... 50
Conover, W H... 25
Dakan, R S..... 50
Gardner, J S..... 1 00
Gardner, Richard 1 00
Hamsher, O L... 1 00
Hanck, Marie L.. 2 00
Helserman, J F.. 50
Loring, E..... 25
Smith, L F..... 1 00
Mrs C H M. Denver 5 00
SS & C E Soc, Big Beaver..... 5 00
Gantz, C G..... 50
Pope, Wm S..... 50
Showman, Harry D 1 00
Smedes, C W.... 5 00
Hassig, M B..... 5 00
Morley, Dean & Roy 16
Waite, Mrs M W. 2 00
Shirley & Her Neighbors 1 50
Ankeny, W J 92
Chace, Mrs Alice. 60
Chace, Mrs Elizabeth 1 50
Johnson, A C... 1 00
Leenor, Rev H D 1 00
Osler, O S..... 50
Otis, Dr W D.... 50
Ward, Rev C E B 1 00
M A L, Boulder.. 1 00
Friend, Paonia... 2 00

IDAHO

Bubb, Mrs Wm.. 1 00
SS of Placerville. 2 50
Parke, Jos I..... 1 00
Proctor, Grace... 05
Proctor, Mrs Lizzie D..... 1 00
Proctor, Viola.... 50
Children of Public Schools, Soda Springs...23 83
A Miner, Leesburg 5 00

ILLINOIS

Brlot, Mabel W & mother..... 2 00
Eaton, Daniel, Sr 1 00
Haslatt, A S..... 1 00
Hofford, John....10 00
Kavanagh, M A.. 5 00
McNell, Mary H.. 65
May, Dr F E.... 5 00
Naffzlnger, Mr Sq E..... 50
Nichols, Mrs E S 2 00
Santz, Mrs Sol ...2 00
Sharp, Mr Peter. 1 00
Sharp Bros 40
Shgleton, Rebecca 2 00
Swanson, Mr S W 1 00
Yost, Mrs Magdalena 2 00
A Friend, Alton.. 2 00
A Friend, Freeport 1 00
In Hls Name, Chllllcothe 1 00
Subscrlber, Edgewood 1 00
Anderson, John... 1 00
Barnes, R C..... 1 00
Blomqnlst, Carl.. 5 00
Barton, Miss Emma 1 00
Campbell, Mrs Samuel 1 50
Church, A B & F 2 00
Doaton, Mr & Mrs L B..... 5 00
Elgstl, Mrs J B.. 5 00
Glynn, Mrs M J. 1 00
Haeberlin, John.. 2 00
Homan, M E.... 5 00
Householder, A.. 2 50
Johnston, Master Theodore & Perry .. 25
Josephson, S I .. 2 00
Lludolm, Mrs Carl G 1 00
McFadyen, John . 1 00
Nothery, George. 2 00
Price, Margt A.. 2 00
Rltchie, Mr 3 00
Rockwell D W .. 25
Sanderson, J W.. 6 81
Shore, Grace G.. 1 00
Soltholdt, Martha. 3 00
Thompson, Mrs Cyrus, & Members of Household 2 25
Tobel, John 5 00
White, Florence. 1 00
Whltmore, Miss Mary 25
Williams, Delsy M 1 00
Ida C, Chicago .. 25
H V Pullman 2 00
H W Milan 1 00
———, Upperalton 2 00
———, Loon Lake 2 00
Jr League, Morris 8 25
Invalld In Soldlnde, Alton .. 3 00
Widows Mlte Mlnonk 1 00
Bergen, Elizabeth 2 00

ILLINOIS CONT'D

Clerks of Hartford Fire Insurance Co, Dept W, Chicago. ...15 11
Ritzman, Mr & Mrs Oscar..... 1 00
Brown, Jos..... 50
Brune, Helen S.. 1 00
Card, Mrs Julia.. 50
Churchill, Jennie E 1 00
Dinglespeel, U S. 1 25
Greenlee, James & family..... 6 00
Hall, C B..... 50
Huggins, Mrs Eliza 1 00
Ives, E B & wife. 2 00
La Rosh, S D.... 2 00
La Rosh, Mrs Rebecca 2 00
Lasher, M L.... 5 00
Michelson, Jas... 1 00
Patterson, H N.. 2 50
Pierce, C J..... 1 00
Prickett, Chas L & Ella M..... 2 00
Roberts, E J.... 2 50
Shaw, Mrs Delia. 2 00
Smith, Mrs C E.. 1 00
Smith, H N..... 1 00
Smith, L M..... 25
Smith, Mrs Nellie B 1 00
Stanley, Mrs D B ———, Chicago... 5 00
Friend, Jacksonville 3 00
Friend, Peoria... 25
Refd Ch, Neshanic 7 25
Grand View Sabbath Sch, Geneseo 5 00
Epw League Meth Ch, Cedarville.. 2 00
Thos Sharp Post No 2, G A R, Millville 2 00
Boden, Mr & Mrs A J..... 50
Conklnte, Irving. 2 00
Curtis, Miss Sarah 1 00
Hisey, Mr & Mrs Thomas J..... 50
Holden, Margaret & Carolyn..... 1 00
Hussey, Henry W & wife..... 50
James, A A..... 5 00
Johnson, Henry, Sr, Gertie & Martha 2 00
McFadden, Mrs V Y.....1) 00
Martln, Mary.... 5 00
Pfitzenmaier, Mrs C 1 00
Rider, J G..... 2 50
Sammons, Mr & Mrs John E.... 50
Spencer, T H.... 5 00
Wallace, Robt....10 00
Wisman, M L.... 1 00
Mr & Mrs C J N, Chicago 3 00
G A C, Chicago.. 2 00
———, Decatur.... 1 00
In His Name, So Henderson.. 1 00
In Jesns' Name, Chicago 25
Friend, South Henderson 50
Frlend, South Henderson 25
Frlend, South Henderson 25
Friend, South Henderson 50
Frlend, Aurora... 1 00
Reader, South Henderson 1 00
An Inmate, Dunlng 25
Children's Blrthday Bank of Mission Sch, Hawthorne ... 5 00
A Fandly In Peoria 7 00
Rednll Grocers' Ass'n, Aurora.. 5 00
Garrison, Charlle. 7 00
Kemper, D N .. 1 00
Lake, Mrs A.... 3 00
Leach, M N..... 1 00
Price, Florence.. 1 50
Richter, Mrs A M 2 00
Stocks, Mrs David 1 00
Stocks, J W.... 4 00
Wallace, Samuel 1 50
E G Virglnla .. 2 00
J M M Chlcago.. 5 00
In Hls Name, Joliet 5 00
In Jesns' Name, Chlcago 25
Jr Ladlc Missy Soc of M E Ch, Sebcn. .. 5 00

INDIANA

Ades, Julla 1 00
Belden, M J..... 2 00
Elliott, M & M C 2 00
Harrel, Mrs J F.. 50
Kllcrman, Emils 1 00
Ebbehart, Ellis.. 10
Shoemaker, Harry C 21
Weatherford Idta 1 00
Zbngerman Grace 1 00
A O H, Indlanapoll 1 00
Babb, M 25
Babb, W 10
Baker, Charle .. 10
Baker, W M 10

INDIANA CONT'D

Bass, Ed..... 10
Bass, Roy..... 05
Benchner, Phillip 10
Chapin, Mrs A E 2 00
Cherry, Jas..... 25
Clark, Rev W D.. 50
Coleman, Sallie.. 25
Conger, Allen.... 05
Conlin, Rosanna. 25
Deiwert, Eliza... 25
Deiwert, W M... 25
Dosboser, Cal.... 05
Dufsiel, J..... 25
Ehl, John..... 10
Farnot, Albert... 5 00
Fateley, Flora... 25
Fateley, S..... 05
Gannt, Ernest.... 05
Goetz, John..... 2 00
Gue, Mary..... 25
Hanna, Josie..... 50
Harney, A J..... 05
Hawkins, Charlie 20
Hawkins, Hiram. 20
Higgins, Horace. 05
Higgins, J M.... 10
Higgins, Willette. 25
Jackson, E..... 50
Jackson, Jane.... 50
Jackson, M..... 25
Jenkins, W..... 06
Jones, Josie..... 25
Kendall, Jeff..... 05
Lambert, Sister.. 25
McCain, Chas.... 25
McCain, John F.. 50
McClintic, E..... 25
McClintic, Nellie. 25
McCutcheon, Mrs L J..... 1 00
McKnight, Blanche 05
McKnight, Mrs C D..... 50
McKnight, S M.. 44
McKnight, Ruth. 05
McKnight, Zara.. 25
Maple, Evert..... 25
Miller, A..... 25
Moore, John..... 10
Moore, Tom..... 25
Nading, Nora.... 1 00
Newton, T W.... 25
Pruitt, Miss Carrie 2 00
Pruitt, Mr W W. 1 00
Roberts, Jane.... 5 00
Roberts, Rena.... 1 00
Sandifer, Otto.... 10
Sandifer, A G.... 10
Sandifer, S W.... 10
Schudder, Jessie. 25
Smith, Mrs Fred. 50
Spellman, Forest. 25
Spurlin, A J..... 25
Spurlin, J F..... 50
Spurlin, W..... 10
Spurling, Joshua. 1 00
Stover, Anna..... 25
Sullivan, J W.... 25
Thurman, Geo.... 10
Thurston, Tom.... 25
Tucker, Calvin.... 10
Ward, Barbara... 2 00
Wood, Margt..... 1 00
Wood, Nathan..... 1 00
Zike, G W..... 25
Zike, Fred..... 10
Ada, Attica..... 25
Julia, Attica..... 25
Nayne, Attica.... 25
H C W, Bloomington 1 00
Friend, Auburn.. 1 00
Friend, Flat Rock 05
In His Name, Evansville 3 00
In His Name, Lluton 5 00
A Methodist, Lynn 5 00
Six Grade Public Schs, Monticello 3 25
Y P S C E Grace Ch, Evansville.. 5 00
Earl, H S..... 1 20
Earl, Mrs H S... 1 00
Earl, Edwin & Chas 1 00
Earl, Ernest..... 75
Earl, Mabel..... 25
Marlowe, Mrs B.. 1 00
Yanch, Mrs Lizzie 1 00
E T G, Richmond 1 00
In His Name, Fremont 1 00
Newby, Mr & Mrs Herbert.... 5 00
Union SS, Beech Grove..... 2 40
Union SS, Tipton 1 81
Colfield, Mrs S K. 1 00
Rouch, Mrs J B.. 1 00
In His Name, Marion 10 00
Class of Boys & Girls Chrls Ch, Bloomington .. 2 00
Brooke, Lloyd W 1 00
H M C, Wolcott Ville 1 00
Free Bapt SS, Ridgeville.. 12 00
Wesley Epworth League, Wesley Chapel Tipton.12 55
General roll, Ridgeville 15 54

INDIAN TERR'Y

Speake, Mrs S G 1 00
Hotchkln, A S & wife 2 00
Robertson, Jas . 1 00

IOWA

Anderson, R 3 00
Brooks, John R .. 5 00

IOWA CONT'D

Sweet, Mrs E H & M E..... 2 00
Veack, Clinton W 1 00
Mrs M L B, Indianola 50
Sympathizer, Montour 3 00
Four Young People's Societies of Algona.....52 57
Darr, Mrs E..... 1 00
Flower, Mrs Ellie D 50
Flower, Mr & Mrs H E, Sr.... 1 00
Flower, Marie.... 50
Gaylord, Mrs A N 5 00
Gordon, Wm..... 5 00
Hansen, Mrs Wm 2 00
Hughell, Mrs Susan 75
Harrel, Jacob.... 1 00
Lashman, Victor. 20
Monroe, Mrs Mary R..... 1 00
Opp, Rebecca T.. 1 00
Owen, Mrs C E.. 6 00
Owen, W E..... 5 00
Rimel, Mrs G W. 1 00
Rondoll, Mr..... 1 00
Samuelson, Miss Linda 2 00
Sayre, C..... 1 00
Sprague, E L.... 50
Vaughan, Helen M 2 00
Vosburgh, Albert 2 00
E B K, Salem... 1 00
Mrs L A S, Livermore 5 00
S L K, Kelly.... 1 00
W S T, Oskaloosa 50
Inasmuch, Sioux City 3 00
In His Name, Spirit Lake..... 50
Friends, Durham. 1 00
Family of Five, Cherokee 1 00
Black, Jas A.... 2 00
Dodd, M M..... 1 00
Good, H H & A V 5 00
Sympathizers, Greenville 2 00
Reeder, F L.... 3 00
Robison, Mrs Mary A.....20 00
Summers, Mrs C H 75
Welsh C E Soc, Lime Springs...10 10
Welsh Pres Ch, Lime Springs...17 05
Williams, R E.... 1 00
Brethren Ch, Enon 13 67
Cong Jr C E, Salem 1 50
Cong Y P S C E, Salem 5 25
An Octogenarian, Alto 1 00
Starr, A D..... 1 00
Starr, Mrs A D.. 1 00
A Friend to the Needy, Summerset 5 00
M E Ch, Montezuma 1 90
Badger, R L.... 1 00
Dennles, Mr & Mrs B..... 2 00
Ellls, M E..... 1 00
Hansen, Hans.... 1 00
Stevenson, Jas A & family..... 1 50
Thornton, Geo G & wife 80
E Z D, Harlan.. 3 00
I H S, Iowa City 1 00
In His Name, Davenport 5 00
I H N, Star..... 1 00
Angus M E Ch, Rippey 1 90
P M Sunday Sch, Augns 2 00
Pres Y P S C E, West Liberty... 9 00
Six Little Children, Rhodes... 20
Hixon, Mrs E.... 25
Hixon, Miss J.... 05
Lorlmor, J S....10 00
Maxson, Mrs C F 1 00
New, Mrs J..... 25
Nichols, M E.... 1 00
Nosley, Mr & Mrs I J..... 2 00
Parkhurst, Mrs F 25
Smith, Mrs J..... 25
Warren, C..... 1 00
Warren, S H..... 3 00
Wellman, Mrs O. 25
J H C, Cherokee..10 00
A Subscriber, Bayard 10
Four Little Smlths, Dallas Center 25
Chapman, Mrs Eliza 2 00
Chapman, Miss Mallsse 1 00
Griswold P V.... 5 00
Harris, Ransom W 75
McLucas, Mrs Elvle 50
Smlth, Delano T. 1 00
Young, Mrs M A 1 00
Young, Miss Mlnnle 50
J R S & L E S, Dallas Centre . 1 00
American Union SS, Harcourt... 1 40

KANSAS

Cole, Thomas.... 1 00
Duncan, J M.... 1 00
Holmes, Mrs M V B..... 2 50
Longstuelt, C H.. 1 00
Marsh, Mrs Amanda 2 00
Peck, Mrs Elizabeth 1 00
Pettit, C M..... 1 00
Ploeger, Mrs Chris 1 00
Shadel, Mrs Mary 1 00
Grandma & Marie, Colony.. 25
Friend, Irving.... 1 00
In H N, Colony.. 20
A Birthday Offering, Colony..... 22
A Union Miss'y Meeting, Colony 1 11
Cash, Colony..... 10
Clark, C N..... 1 00
Crane, E T..... 5 00
Dale, Mrs J C... 1 00
McGregor, Wm... 1 00
Pett, Mrs I..... 3 00
Robertson, Ira... 3 00
Stewart, Mr & Mrs J H..... 2 00
Weaver, C B..... 5 00
For Jesns' Sake, Cleburne 1 90
Inasmuch, Harmony 50
Y P S C E of Second Presby Ch, Emporia 3 00
Committee from Longton 2 00
Brodin, P..... 2 00
Coll by M A, Council Grove.. 60
Erickson, Jacob.. 1 00
Erickson, Loyd... 1 00
Forsburg, John... 2 50
Hohnberg, Aug H. 1 00
Jutzson, Andrew.. 50
Nelson, Andrew.. 50
Norlen, E..... 50
Peterson, Perry.. 2 50
Scanberg, Selma.. 1 00
Swenson, H F....10 00
Velene, Emily S.. 1 00
Vilaud, M..... 5 00
Vilander, Wm M.. 25
White, Mrs J P.. 2 00
A Sympathizer, Ft Scott..... 3 00
A Sympathizer, Potwin 1 25
Jr C E of Cong Ch, Highland... 2 00
"Okana" 3 00
Allen, John D & wife 2 00
Arnold, W H & wife 2 00
Briscoe, Mrs Gusta 25
Brouhard & Hanna 1 00
Brown, Mrs J M.. 1 50
Campbell, Gertrude L..... 50
Chamberlain, Mona 05
Clutter, Samuel.. 50
Clutter, Mrs Saml 25
Dark, A L..... 25
Deford, W H.... 50
Deupree, J E 50
Doolittle, Mrs H M 2 50
Dunlap, Miss Jane V..... 1 50
Dunlap, Mrs Mary 1 00
Dunbar, W F.... 1 00
Eshelman, Mrs J H 2 00
Everest, Geo A... 25
Eves, G P..... 1 00
Foster, Ethel.... 05
Francis, Maud & Nettie 1 00
Frank, Mrs L M.. 1 00
Frankeberger, D. 10
Foltz, J E..... 20
Greenbank, W G. 50
Gribble, W S & wife 1 00
Hanson, Mrs Peter 1 00
Harris, Edna K.. 1 25
Hartman, Hubla. 12
Holt, D E..... 25
Horstman, Fred.. 25
Isaacson, A T.... 50
Jerman, W J..... 25
Jobe, Thursa..... 25
Johnson, J & wife 50
Kaufman, J D.... 25
Kent, R L..... 25
Kent, T B..... 25
Kent, Thos & wife 1 00
Kirby, C D..... 25
Konantz, Chas H & wife..... 1 00
Konantz, Geo A & wife 1 00
Ledbrook, T L.... 50
Mahlstead, C.... 50
Meyer, I C..... 50
Miller, Dr W S & wife 1 00
Moore, Nettie.... 05
Moore, W E..... 25
Morrison, Mrs M J 1 00
Morrison, Nellie.. 25
Partridge, Kate.. 2 00
Patterson, Ollc.. 05
Payne, Mrs Ada.. 50
Pettitt, Leigh.... 1 00
Pettit, Mande 1 00
Plongh, Kate..... 05
Porter, Mrs E.... 2 00
Ramsey, S..... 25
Ritter, A..... 05
Rupp, John J..... 5 00
Smith, F R..... 50

KANSAS CONT'D

Shannon, Jones & wife 1 00
Staples, I B..... 7 00
Stephens, Albert & wife..... 5 00
Vanarsdale, A E.. 25
Vanlew, Mrs Jas. 1 00
Van Horn, Reta.. 10
Wachten, Mrs Dr 50
Waitt, L M..... 50
Wells, Ray..... 05
Wheeler, Mrs E F 10
Whiteside, Glen.. 05
Whiteside, Goldie 10
Whiteside, W I... 25
Whiteside, Willie. 25
Zent, Mrs Asenath 50
Cunning, Little River 50
A G W, Little Rock 25
M & M, Buffalo.. 1 50
N, H & N B, Hill City..... 5 00
W G K, Little Rock 25
Meth SS, Larned. 2 86
Pres SS, Larned. 4 18
Teachers & Pupils of West Aubry Sch, Stanley.... 1 00
Elwood Union SS, Eagle 1 50
Epw League, Pleasant Hill... 3 00
Y P S C E, Muscotah 2 50
Freeland, R M.... 2 50
Lobenstein, Chas P 1 00
Reinhold, F O.... 2 50
Sexton, Mrs Frank 1 00
Mrs M S, Clifton. 50
Ladies' Aid Soc, Rose 6 20
Carter, Sarah C.. 1 00
Davis, H J..... 1 00
Davis, J V & wife 2 00
Hollinger, Cora, Edna & Clarence 30
Hollinger, Mr & Mrs D K..... 1 00
Kinsely, A 75
Miller, D G..... 1 00
Myers, Leis..... 1 00
Newbury, Mrs W. 1 00
Place, Mrs Fred.. 65
Poland, H A & wife 5 00
Poland, Mrs M A 1 00
Poland, Mildrel E 20
Poteet, Mrs W S 1 00
Simpson, T C & wife 2 00
Steele, Hans..... 50
Swarts, S M..... 1 00
Walker, John.... 5 00
Wilson, T W.... 3 00
H F F, Ashland.. 2 00
P L, Wakeeney.. 2 00
———, Dracut..... 5 00

KENTUCKY

Erwin, Wm..... 10
Hinton, H..... 10
Meador, J W.... 30
Moore, R E..... 10
Pegram, W H & wife 2 00
Sheriff, J F..... 1 00
Slalt, A D..... 10
Tabor, James.... 1 00
Tabor, John..... 05
Tabor, Wm..... 50
Walker, Mrs E E ———, Georgetown 25
Reader, Meador.. 50
Adams, L A..... 25
Embree, Hattie.. 25
Evans, E B..... 1 00
Hanson, Mrs..... 25
Hunting, Principal 50
Linsley, H C.... 25
Prescott, Mrs Mary E..... 3 00
Sanders, J B.....10 00
Meth Ch, Knoxville 4 00
Barton, Ella.... 1 00
Durst, Miss Claudia 1 50
———, Hustonville 2 00
Whatsoever Band of K's D's, Ashland 10 00
Two Sisters, Monticello 5 00
———, Adairville.. 1 00
Neal, Mrs Jas L. 1 00
Redwine, M M.. 5 00
SS, Olympia.... 3 00
Covington, Albert 50
Covington, Clyde. 50
Covington, Norman 25
Covington, Norris 50
Covington, Reginald 50
A Cubna Sympathizer, Moore-field 25

LOUISIANA

Alexander, R O..10 00
Armstrong, Mrs V A..... 2 00
Gerre, Mrs H M. 1 50
Wehr, R W..... 2 50
———, Whitecastle 5 00
Brown, Mrs N T 75
S S, Iowa 1 00
———, Ahrendale. 1 00

MAINE

French, Mrs Wm P..... 1
Fuller, A S..... 5
Harding, Jacob... 1
Howard, Ella T M 2
Millett, Lusina... 2
Moody, L M..... 1
G G B, Brownville 5
Goddard, N H... 1
Harris, Daisy.... 1
Stackpole, C G... 1
True, Mrs H L, & Mrs S M Donlon 2
Elllce, ——— 1
E M L, Winthrop 5
In His Name, Milo 1
A Friend, Glenmere 1
Conville, Mr & Mrs P M..... 2
A Friend, Auburn 5
Thank Offering, Milltown 5
Tobin, Mrs John.. 1
———, Brunswick. 1
In His Name, Hallowell 5
A Lover of Jesus, Freeman 2
A Sympathizer, Cumberland Centre 1
Covel, Mrs C C.. 2
Church, Master Earl 1
Church, Mrs Mary H 1
Howe, Mrs R C.. 5
Morse, S Lizzie.. 1
Neal, Mary E.... 1
Sumner, A E.... 2
A T H, Eden.... 1
L & H, Sargentville 1
———, Fairfield... 1
Friend, Camden.. 5
Friends in Christ, Madison 2
A Reader of the C H, New Portland 1
Cash, Augusta... 1
Coffin, E O..... 2
Gay, Mrs E C.... 2
Goodwin, Newell & wife..... 5
Noble, Mrs Grace 1
———, Cumberland Mills 3
A Friend of Cuba, Bath 1
In His Name, The Forks 2
F B SS, Topsham 8
Bacher, Willie.....
Davis, F M..... 1
Dean, M O..... 1
Eaton, Willard... 1
Flagg, Mrs E H.. 1
Giles, Alden..... 1
Graves, Rev H... 1
Hatt, T B..... 1
Hobart, Geo W.. 1
Hobart, W C..... 1
Hooper, J P..... 1
Hunnewell, Will..
Knight, Wesley..
McCormick, D....
McLaughlin, Wm.
Paulin, Luke.....
Reed, T & Sisters 1
Rowell, Albert..
Rowell, Allen....
Rowell, Harlow...
Russel, W M....
Stevens, Leafer..
Stevens, S B..... 1
Steward, D F....
Steward, Henry.
Smith, Alonzo....
Thompson, A M..
Thompson, Alblan 1
Tufts, Fred.....
Weston, Frank...
Witham, L L....
Whittier, Lyman.
S B, So Turner.. 1
A Friend, West Cornville .....
A Friend, West Cornville .....
Readers of the C H, Cundy's Harbor 3
Cong Ch, Vezzie..16
Y P S C E of Cong Ch, Boothbay Harbor..... 5

MARYLAND

Kemp, Wm R.... 2
Montgomery, Redlond 1
D J & Mrs S, Oakland 2
H, Mt Lake Park 1
Mrs J F G C, So River 3
J H E, Frederick 2
A Friend, Maryland Line..... 2
Fisher, Miss Lavinla .....
Grammer, H B.. 1
Harrison, Geo E. 1
Hopple, Mrs Hanna R..... 1
Keefer, H C..... 1
Kirby, J G & wife 1
Lawyer, Wm 1
Leabwok, W L W 1
Miller, Geo A... 1
Miller, P H..... 1
Mobley, Edward.
Reaver, M L..... 1
Reese, J J..... 1
Rluehart, Mrs M A 1

MARYLAND CONT'D

Study, J O..... 50
Seely, Marshall. 1 00
Weer, David.... 1 00
M J K M, Eas-
n 2 00
—, Baltimore.. 1 00
In His Name,
Westminster ... 50
Family, Balto.. 1 00
Jones, James P
Son..... 5 00
Wiam, B C..... 4 00
M. B, Baltimore 1 00
M J, Baltimore 2 00
E Mrs..... 1 00
Pphrey, Thos
..... 5 00
Stth, A..... 50
M S S N, Ca-
sville 1 00
M C A, Pooles-
le 5 00
M C, Millington 3 00
Reader, Hur-
ont 1 00
C Soc, Chop-
nk 85
Gen, J M..... 1 00
Henderson, B L..10 00
Lch, Annie V.. 1 00
P, John P, Jr..10 00
Tten, A W &
ife 2 00
E C, Darnes-
wn 1 00
C, Lansdowne.. 1 00
Le Circle of
's D's, Balti-
ore 3 00
Y P S C E, Fnl-
n Ave Pres
h, Baltimore.. 1 00
Alers, W R.... 50
Ingham, Mrs
Dr 25
Innegardner,
ster 1 00
Sell, Mrs Mag-
e 25
Sell, Frank R. 50
Ids, John E.... 1 00
Ott, Mr & Mrs 1 00
Omas, Rev J R 1 00
Ilker, G W.... 2 00
IB, Baltimore.. 5 00

MICHIGAN

Iber, Lyle..... 50
Hman, Mrs E 1 00
Ighes, E B..... 2 00
Kenney, Mrs
E 1 00
Nchester, E.... 1 00
Nodman, Geo C 1 00
Friend, Jones-
ille 2 00
Friend, Peach
rove 50
E Soc, Rondo.. 2 00
Iblan, Miss Gus-
e 1 25
Ion, Anne J.... 1 00
erce, L S..... 1 00
Id, Lucy G..... 50
rian, Harry
Pears 1 00
mpathizers,
lowell 1 00
atinson, Mr Jas. 1 00
atinson, Mrs Jas 2 00
rrett, Mr Jas.. 1 00
dker, Mr P N. 50
iee, Mrs M R.. 2 00
rris, Mr Sam.. 1 00
olmberg, Mr
Fred 50
rkje, Rev J &
amily 5 00
Lay, Miss
Mary 25
cholas, Percy.. 1 00
chols, Mr Wm.. 1 00
hultz, Mrs Carl 50
strom, Mr John I 00
endle, Mr Joe.. 50
es Ch, Rich-
and 1 95
n, Yorkville..... 1 12
E Soc First
Ref Ch, Grand
Haven 5 00
dies' Miss'y Soc
W M Ch, Leoni 2 00
pils & Teachers
f Pub Sch,
Sault Ste Marie32 60
iderman, S L,
coll by..... 4 70
ibertns, Helen &
brother 1 00
issell, D A &
L O 1 00
lum, Mr & Mrs 3 00
ipman, Mrs M
E 50
each, Mary E... 25
ontague, Mrs A 1 00
sldmore, Mrs, &
Mrs Parish..... 2 00
ewart, C B..... 1 00
asson, Etta..... 25
rs. Helen M C,
Fulton 1 00
R, South Lyon 1 00
K, Union..... 1 00
riend of Cuba,
Plainfield 05
riends' SS,
Maple City 2 00
Cuban Sympa-
thizer, Plainfield 10
chtenberg, John. 15
Salfurs, Wm..... 25
Barker, W H..... 25
Baske, Albert.... 1 00
Bradley, Mrs..... 50
Bennett, Chas.... 25
Billadon, M..... 10
Butters, Orren.. 80
Clisie, Morris.... 20
Derby, Fred..... 25

MICH. CONT'D

Daugherty, Mrs
L E..... 50
Derke, R..... 25
Donally, Lorane.. 25
Drews, Nerman... 25
Eicher, A A..... 50
French, Mrs E... 50
Gerke, Fred..... 25
Gibson, C C..... 1 00
Gilchrist, Susan.. 1 00
Griggs, Mark K.. 1 20
Greenwood, Thos. 50
Hall, Mrs Otis... 50
Hannesly, John.. 15
Henne, Rev S,
Coll by.....14 00
Henderson, John
F 1 00
Hirchka, Aug..... 25
Houser, John..... 15
Hurlburt, Mrs.... 50
Karkaw, Aug..... 25
Kock, Chris..... 15
Kroll, Lewis..... 25
Lackley, C O..... 15
Leatherman, Geo. 25
Lerke, Chas..... 25
Lewy, Henry..... 25
Lindeman, Mrs... 50
Lipie, Chas..... 25
Lutekunst, Fred.. 25
McCarroll, E..... 1 00
Motyek, John..... 25
Nuffman, R..... 25
Newman, Fred... 25
Newman, Wm..... 15
Nichels, Herman. 25
Norrilyky, Peter.. 20
Obler, Mrs D..... 1 00
Ott, John..... 25
Ott, Lewis..... 15
Overy, Mrs Har-
riette 1 00
Palmer, C T..... 1 00
Patterson, DeWitt 1 00
Peck Bros..... 5 00
Radlt, Paul..... 25
Retsloff, John.... 50
Rennos, F..... 25
Rennos, Wm..... 25
Rose, Mrs H J... 50
Schellhammer,
Fred 20
Schoor, Rudolph.. 25
Seger, Mrs W A.. 1 00
Semran, Aug..... 15
Semran, J'wl..... 25
Shaw, Mrs Millie. 1 00
Shibelsky, Roman 25
Siedelberg, Fred.. 25
Smith, Aug..... 25
Slater, Birdie.... 1 00
Smith, Frank.... 25
Sologa, Fred..... 15
Spencer, S R..... 25
Tieck, Rienhart... 25
Tisliby, H..... 25
Tuskic, Wm..... 25
Van Osdol, W O.. 55
Van Ostrand, Mrs
Fanny 1 00
Van West, Mrs 3 00
Widolfsky, Max.. 25
Wagner, Narry... 25
Webber, Fred.... 25
Woback, Herman. 25
A, —— 1 00
C, Belleville..... 3 00
S T, Kalamazoo.. 2 00
——, Brighton... 2 85
——, Kalamazoo. 1 00
——, S Haven... 25
"I H N," Jackson 1 00
In His Name,
Sauk Centre.... 2 00
In His Name,
Manchester 2 00
Friend, Evart.... 1 00
Several Friends,
S Haven..... 1 70
Sympathizing
Friends, Clarion
& Folcott..... 6 07
Conway M E Ch,
Fowlerville 18 00
C E Soc, S East
Porter 2 00
Liberal U B Aid
Soc, Victor..... 5 00
Bartle, Mrs J W.. 3 00
Bullard, Mrs H L 50
Burt, Grace G... 50
Drew, Mrs J W.. 1 00
Gardiner, Mrs
Bird 25
Gillette, Mrs H E 1 00
Gillette, Arthur.. 25
Gillette, Nettie M 50
Griffiths, Elmer 5 00
Keyes, Miss Ab-
bie & Pupils,
Dist No 3.....10 00
Longnecker, Mrs
Mattie & Pu-
pils, Dist No 6. 5 00
Mack, Mary..... 1 00
Mann, Mrs Henry 5 00
Smith, B E..... 25
Smithin, W H... 5 00
Way, Mrs Isaac.. 75
Webster, Bertha
& Bessie..... 2 00
Weippert, An-
drew 2 00
Wightman, E B.. 5 00
Yuterna, Garret.. 1 00
C E H, Morley... 2 00
E J I, Howard
City 2 00
S G L, Utica.... 5 00
L H, Detroit.... 5 00
Mc, Northville... 1 00
——, Walled
Lake 1 50
Sympathizing
Friend, Imlay
City 1 00
Coll by Hope Ch,
Holland 56 84
No Chester SS,
Gooding 9 25
Willing Workers
Soc of Sodus... 5 17

MICH. CONT'D

Two Brothers,
Greenfield 5 00
Allen, M S..... 25
Allen, O C..... 25
Alberts, W F.... 25
Bradley, J M.... 25
Brooks, W C..... 25
Brown, Herbert.. 10
Cleyton, Petrie... 50
Cornell, F N..... 25
Deatsman, A B... 25
Deatsman, Mrs
Chas 45
Erdman, F W.... 25
Evans, Mrs..... 25
Golden, Mrs Chas 1 00
Green, Ai..... 25
Green, Mrs A C.. 50
Green, Guy..... 25
Green, John..... 25
Green, Mary..... 25
Grew, A C..... 50
Griffin, Wyppert. 50
Jones, L M..... 1 00
Lewis, Mrs N A.. 2 00
Lippincott, A B.. 50
Lippincott, John. 25
McMasters,
Henry 1 00
Merryfield, Dick.. 25
Merryfield, Ro-
sanah 1 00
Melelland, J H... 50
Melelland, Lonisc 25
Melelland, S C... 25
Melelland, W E.. 25
Olry, L A..... 1 00
Olry, Mrs L A... 50
Porter, James.... 25
Potter, Clayton... 1 00
Reymond, Mrs E. 25
Rogers, Miss M... 00
Sayer, Andrew... 25
Showerman, Edna
& Ruth 25
Showerman, F J.. 25
Showerman, Mrs L
E 25
Showerman,
Myrtle 50
Showerman, O V. 1 00
Showerman, Mrs
O W..... 1 00
Snyder, G W..... 50
Snyder, J H..... 50
Stewart, O K.... 50
Walladay, E L... 25
Warren, Webster. 50
Whaley, Mrs C E 1 00
Wilsey, Mrs Ar-
mina 3 50
Wyppert, Emma. 25
Yutema, S..... 5 00
M L, Otsego..... 1 00
From Friends,
Norvell 1 00
Friends of Suffer-
ing Cuba, Conk-
lin 3 50
First Bapt Ch,
Church 6 65

MINNESOTA

Devos, Mr & Mrs
I 1 00
Dunbar, Warren
& friends 10 00
Govett, Bertha
& Willie..... 1 00
Potts, Mrs Ab-
bian 3 00
Wakefield, Geo
W 1 00
Friend, High
Forest 1 00
A Friend, Fari-
bault 4 00
Friends in Lake
Stay 1 50
Children of Dist
Sch No 38, Lake
Stay 75
Ladies' Aid Soc, &
Others, Le Roy 7 50
Anan, Verdi..... 35
Clark, H M..... 1 00
Heritage, J E.... 50
Jones, Wattie.... 25
Perkins, A D.... 5 00
Perkins, Florence
A 1 00
Wallace, J P..... 2 00
Weld, Fred..... 55
Yonng, Wm..... 1 50
E B, Minneapolis 1 00
R W, Austin..... 50
W I C Soc,
Wheaton 1 00
Yours in Christ,
Le Roy 50
A Child of God,
Minneapolis 5 00
Teachers & Pupils
of Public Sch,
New Prague....10 40
Bullan, Clara A.. 5 00
Davis, E N..... 5 00
Pennington sisters 1 00
Sargent, Joe S... 5 00
M A W, Jackson. 50
Two Girls,
Brother &
Friend, Fari-
bault ..... I 75
Field, Eustace.... 1 00
Mnzzy, Mr & Mrs
B F..... 3 00
Olsen, C..... 1 00
Sharp, Jessie..... 2 50
Readers, Oronoco. 3 00
Jr Y P S C E, Big
Lake 2 00
Free Bapt C E
Soc, Nashville.. 6 01
Gnnderson, M G.50 00
Toggood, Mrs A L I 00
Mrs S C B, Glen-
coe 1 00
W A P, Minne-
apolis 1 25
——, Wabasha.. 1 00

MINNESOTA CONT'D

Friend of the
Cause, Minne-
apolis 5 00
Holmstrom, R O,
coll by.....16 50
Little, N C..... 1 00
Moon, Mrs N &
husband 3 00
Little Edith..... 2 00

MISSISSIPPI

Adams, Mrs M E. 1 20
Subscriber, Shu-
qualah 1 50
Five Little Ones
& Their Teach-
er, Chester 2 00
Atkinson, Mrs
Prat 1 00
Cox, Mrs G W... 1 00
Lipcomb, Mrs.... 50
Smith, Bruce..... 10
Smith, Fred B... 10
Smith, Palmer... 10
White, Katie..... 1 00
C W L, Woodville 3 00
Little Grandchil-
dren, Columbns 75
Baird, J W &
wife 1 50
Barkley, Andy... 10
Barsley, E W.... 10
Bryson, Miss
Eliza 10
Fitzgerald, S J... 5 00
Guyton, L C..... 25
Harmon, J B..... 25
McBrayer, C L &
Co 1 00
McBryde, J A.... 50
McBryde, P A.... 25
McBryde, R C.... 1 00
McBryde, S C.... 25
Norris, J L..... 25
Norris, Mrs Mol-
lie 10
Patterson, J C... 1 00
Patterson, R H &
wife 2 50
Patterson, T H.. 25
Patterson, W E &
family 1 00
Seale, E M..... 50
Snell, J H..... 50
Stewart, S S R.. 20
Wiseman, H B... 25
Wiseman, Mrs
Kate & family.. 2 15
Wiseman, T J.... 10
Dudley, Mrs W H 1 50
Klinker, Mrs C E. 1 50
Logan, Annie..... 50
Logan, Miss Kate 50
Logan, Miss Lncy 50
Y M C A, Winona 6 00

MISSOURI

Bowles, Anderson 40
Bowles, Hortense 10
Bowles, Joe..... 60
Bowles, Lacy..... 10
Bowles, Lonie.... 10
Bowles, Marga... 3 00
Bowles, Tom..... 10
Brittain, Belle... 1 00
Harbisou, Sarah.. 50
Hedges, A L..... 1 00
Johnson, Thos.... 1 00
Sharp, Grace H.. 1 00
Willoughby, Law-
rence 10
Mary C—, Kansas
City 1 00
E E B, Lane's
Prairie 5 00
E E J, Mrs,
Wellsville 1 00
Two Sympa-
thizers, Defiance 1 00
Byler, A F..... 3 00
In His Name,
Lamar 1 00
Walnut Grove En-
deav, Ballard... 3 00
Fowler, C E..... 1 45
Hawkins, Mrs,
through 1 40
Jennings, Mrs.... 1 00
Klein & Bro..... 1 00
Lausing, A B..... 50
Lausing, Harry S. 50
Parsons, Mrs H
M, & Mrs L L
Tyrrell 2 00
Pipkin, Mrs M.... 50
Senman, John I.. 1 00
Watson, E..... 25
Watson, Cora S.. 75
B C, May..... 20
Two Friends..... 35
In His Name,
Tarkio 2 00
Public Schools,
—— 1 00
Graves, C M.... 4 00
Wright, Mrs S E. 1 00
Bruner, C..... 1 00
Hawkins, M..... 2 00
Muri, John N. .. 5 00
Parkes, M I &
H M..... 1 00
Sibert, Mr & Mrs
D F..... 2 00
I H R, Palmyra.. 1 00
I M C, Bernie.... 2 00
In His Name,
Mountain Grove.10 00
Friends, Brook-
field 1 00
Sympathizers,
Hughesville 5 25
Proceeds of En-
tertainment
given by Time &
Tide Club,
Knob Noster....18 65
Clevenger, Jerry. 1 00
Doran, Edwin P
Coll by..... 50

MISSOURI CONT'D

Hinton, C H..... 1 00
Jenni, Florian, Jr 1 00
Shiner, Harry
Riley 1 00
Shiner, J A &
wife 4 00
Shiner, Lee..... 25
Shiner, Mary.... 50
Snyder, Mrs S A. 1 00
——, Marshall... 1 00

MONTANA

Brown, Mrs M A 2 15
Birrer, Seraphina 50
Six Children, Glen-
dale 11 25
Stevenson, Edna,
& Alice Starrh
& Ethel Prow,
coll by..... 6 40
McReynolds, C L
& wife..... 2 00
R T S, Corvallis.. 1 00
Central Pres Ch,
Helena 15 00

NEBRASKA

Ansink, Mrs Liz-
zie 1 80
Dickinson, Helen
S 25
Keller, Miss Eva. 10
Keller, Miss
Madge 10
Keller, Mrs Mag-
gie J..... 25
Keller, Miss Mand 10
Tucker, Lissa M
O 25
E A F, Pawnee
City 1 00
B D, Bloomfield.. 5 00
G L, A S, I L, J
S, M M, Wake-
field ..... I 25
Gabel, Mr J..... 1 00
Hartzell, J L..... 5 00
Heise, Mrs Jno.. 1 00
Hiff, G F..... 50
I H N, Hasting.. 3 00
Bechtle, John.... 50
Harper, J W..... 5 00
Heath, N A &
wife 2 00
Loveland, T A.... 2 00
Pearson, M J..... 2 00
Friends, Ewing..15 00
Cong SS, Neligh.18 30
Jr C E Soc Pres
Ch, Hartington. 5 00
C E Soc Pres
Ch, Hartington.23 00
Artlip, D..... 25
Batschelet, Pan-
lina 25
Berch, John..... 25
Bnlerton, Moses.. 25
Chwalier, P..... 25
Dinger, Hannah.. 25
Donaldson, F W.. 50
Meyers, E J..... 1 00
Russell, J F..... 25
Miller, G A..... 25
Smith, Mrs Saml. 2 00
Stewart, Geo..... 50
Thomas, Jane.... 5 00
Kidder, Mary..... 50
Konkel, A..... 50
McDowald, L A.. 50
McKee, Thos..... 1 00
Jones, John W... 50
Jones, Lydia D... 50
Kay, Lillian..... 50
Kidder, Jesse..... 50
Ensley, Sam..... 25
Graves, Rosetta.. 2 00
Johnson, A F..... 1 00
Weltch, H C..... 18
Yonng, Robert... 1 00
Yonngquist, Lud-
wig 1 00
Mrs J W F, El-
wood 5 00
Jr League, North
Platte 9 65
Ladies' Guild of
Epis Ch, Tren-
ton 5 00
Children, Somer-
set 03
Callam, E..... 25
Covington, W W.10 00
Doymnde, Mrs C.. 1 00
Morris, J F..... 1 00
Prosser, G T..... 3 00
Sheldon, O H &
wife 5 00
Warren, M L..... 2 00
Waxham, Mr &
Mrs James..... 5 00
Wolfe, Arthur T.. 1 00
Mary, Jennie,
Amelia, Falls
City ..... I 50
N A B, Fremont.. 50
S L B, Fremont.. 1 00
In His Name,
Hastings 3 00
A Friend, Milburn 2 00
Jr C E Soc, Litch-
field 3 00
Citizens of
Palmer 32 00
Gildersleeve, Mrs
C E..... 5 00
Gorby, Mary E... 1 00
C L O, Chadron. 1 00
Johnson, Nels.... 4 94
H B, Lincoln.....25 00

NEVADA

A Reader, Eureka10 00
Friend, Ruby Hill 1 00
M H B, Reno..... I 40
Baldwin, Mrs H.. 1 00
In His Name,
Carson City.... I 00

N. CAROLINA

Cox, H S..... 25
Hay, Nannie R... 1 50
Neagle, J P..... 2 00
Seawell, Mrs M A
F 50
Ham, Mrs H D,
Goldsboro 25
Jones, Dred..... 25
Sheetz, T W..... 2 00
Walker, S G..... 1 00
Bertha, Goldsboro 25
Carrie, Goldsboro. 25
Eva, Goldsboro... 25
Jack, Goldsboro.. 25
Lula, Goldsboro.. 25
Miriamne, Golds-
boro 40
Willie, Golds-
boro 25
E L M, Bryson
City 1 00
His Dear Name,
Charlotte 1 00
Presby Ch, Gas-
tonia 37 22
Southern Meth
SS, Milton..... 2 50
Carter, Mrs
Louise 50
Ellington, Mrs J 50
Sloop, H A..... 25
Young, W J..... 5 00
Unknown, Edeu-
ton 1 00
Cates, H M..... 1 00
Mrs E C, Clinton. 25
Friends in Lex-
ingtou 3 50
Phillipp, Mrs L
M 1 00
Rominger, Dr C 1 00
Rominger, Miss E 1 00
Rominger, Mrs
N J..... 1 00
Rominger, Miss
Zolly 1 00
Rominger, Miss 1 00
Stowe, Mrs M E 50
Stowe, Mamie.... 25
Stowe, Nathan.... 25
A Friend, Dnnn. 1 00
Friends, Ashville. 1 00
Barnes, R R..... 7 50
Barnes, Mrs R R 1 00
Barnes, Gladys &
Ruth 25
Barnes, Mrs Jno. 25
Barnes, John..... 05
Beerfield, John... 25
Branch, John.... 25
Butt, Mrs W M.. 1 00
Calder, L..... 25
Capps, R D..... 25
Carlyle, Janie.... 05
Dunkin, M White 50
Edwards, John... 05
Floyd, M H..... 50
Gates, Charlie... 10
Godwin, Ettie.... 20
Hardin, A C..... 20
Harrington, C T. 50
Herring, J S..... 50
Hill, J M..... 50
Ivey, Mrs J W... 50
Ivey, Haynes.... 25
Johnson, W M... 25
Johnson, Earnest 05
Johnson, Lena.... 05
Johnson, Mrs
Mary 20
King, Bettie..... 15
Lawson, H F..... 50
Maddex, B Ewell 1 01
Moore, Rosa..... 25
Newberry, Mis-
souri 05
Page, C L..... 50
Page, Mrs K..... 10
Page, Everett.... 50
Pitman, Mrs
Edna 1 00
Pitman, Roger.... 5
Postell, Rev Jas
C & wife 2 00
Powers, J Frank. 1 05
Pridgen, Moses,
collected by....13 35
Roan, E McI..... 75
Santee, John..... 50
Seely, C W..... 10
Sellars, W B..... 25
Stanley, Rev Will 50
Stansel, B..... 50
Stansel, B..... 05
Stansel, Mrs B.. 25
Stansel, Eliza.... 10
Stansel, Jessie... 10
Stansel, Mattie... 10
Stansel, Tommie. 05
Stephens, Bar-
nabas 50
Stow, Leonard... 25
Strider, N S J.... 5 00
Walters, Daniel.. 25
Walters, Etta.... 10
Walters, Etta.... 25
Walters, John, Jr 50
Ward, Rebecca.. 05
White, Robt E M 50
Williams, T..... 1 00
Basket Collection
Spring Hill Ch. 4 29
Cedar Grove Bapt
Ch 3 05
St Barnabas' P
E Ch, Greens-
boro 3 00
King's Daughters,
Lumberton 5 00
Woman's Miss'y
Soc, Spring Hill 1 87
Pndgen, Moses... 6 75

N. DAKOTA

J C M, Drayton.. 5 00
C H B, Pleasant
Lake 5 00
Union C E Soc,
Cavalier 6 40

Davies, Genevra
B 1 00
Read, E E..... 1 00
Williamson, Mr &
Mrs J J..... 2 00
Brand, Sam..... 3 25
Marton, J E..... 1 00
Woman's Club,
Mayville 5 00
Clark, Mr & Mrs
William 5 00
Hall, Donald 25
Hall, F D..... 1 00
Hall, Lawrence... 25
Hall, Nellie M... 1 00
Oerthe, A, coll by,
Chaffee 17 00
Shaw, L M..... 25
Shaw, Mrs R A.. 50
Shaw, N M..... 25
Shaw, R C..... 25
Brnce Ch Epw
League 24 25
Arthur, A M.... 50
Babington, W R.. 50
Biss, John..... 1 00
Blood, H A..... 1 00
Britton, J E..... 1 00
Chandless, C M.. 50
Cathes, F W..... 1 00
Caulthard, Geo J. 50
Cox, R..... 25
Craig, S..... 1 00
Dana, H C..... 50
Danee, L D..... 1 00
Donner, J G..... 50
Fargeson, Peter.. 50
Fergnson, P B... 50
Gardner, John... 50
Gibson, Thos..... 25
Gray, J A..... 50
Grimm, N H M.. 1 00
Hall, A B..... 50
Heegaard, C A... 2 00
King, F A..... 50
Lea, O C..... 25
Linton, J J..... 50
McArthur, Dan.. 50
McArthur, D B... 50
McArthur, D H.. 50
McBain, Alex..... 1 00
McBain, Mrs..... 50
McIntosh, W R.. 1 00
McKee, J J..... 25
McKinnon, A W.. 5 00
McNea, Edd..... 50
Moen, M E..... 50
Pinkerton, J H... 50
Rofond, Ole..... 50
Senlly, J J..... 50
Stahl, Chas..... 3 00
Thomas, F A.... 50
Vikaie, G K..... 50
White, E..... 25
Woodward, F M.. 50
"Friend of Spain,"
Bottineau 1 00
A Friend, Botti-
nean 1 00
A Friend, Botti-
nean 50
A Friend, Botti-
nean 25
Friend, Bottineau 25
Friend, Bottineau 25
Friend, Bottineau 50
Sympathizer, Bot-
tineau 50
Cong Ch, Crary..13 70
Debating Soc,
Ellsbury 6. 70
Unknown, Botti-
nean 1 00
Unknown, Botti-
neau 50
Flanders, A J.... 1 00
Howe, Mrs R L.. 50
——, Suncook... 1 00
Primary Dept
Bapt SS, Clare-
mont 3 00
Ch of St John the
Baptist 25 00
Y P S C E, Mason 6 00
Mother & daugh-
ter, Wolfboro
Falls 1 00

OHIO

Adams, Mrs R E. 1 00
Burford, John.... 1 00
Covey, Irvin..... 3 00
Cowden, S Jane.. 2 00
Kenyon, Mrs..... 50
Mackey, Jas, Sr.. 5 00
O'Brien, Mrs E J. 2 00
Parham, H..... 5 00
Ramsey, Jennie B
& Rabbitts,
Miss, Coll by... 2 00
Smethurst, Mrs R
P 1 00
Z C S, Dorset.... 2 00
Few Friends,
Madison 5 35
Howard Auxil-
iary Sr & Jr Y
P S C E, Miles.10 00
Davidson, H..... 1 00
Dudleston, Mrs
J W..... 1 00
Hazen, Oscar.... 1 00
Leslie, Mrs A N &
M E..... 5 00
Friend, Cleveland 2 00
Missionary Band,
Freemont 10 00
Clark, A..... 50
Clark, Mrs S A.. 1 00
Clevensky, C..... 25
Collins, D..... 15
Collins, T..... 25
Collister W D... 50
Davidson, F T... 25
Davies, Alfred... 50
Day, Frank..... 50
Deighton, H..... 50
Delaney, J C.... 25
Delaney, T..... 25
Dickens, In Mem-
ory of Lizzie &
Ethel 1 00

OHIO CONT'D

Delaney, Wm F.. 1 00
Demschack, S.... 50
Diesz, G..... 25
Dinis, J..... 10
Dixon, J..... 25
Doherty, A..... 50
Duemler, H..... 50
Durkin, M..... 25
Ereon, Rose..... 50
Ermer, A..... 25
Ester, J..... 25
Farwell, W & E.. 2 00
Fledling, F..... 1 00
Flevet, Irma..... 50
Fitch, Geo..... 25
Fonda, A A..... 2 00
Ganyard, Mrs Alzina 2 00
Giblin, E..... 50
Giblin, Maggie... 50
Giblin, Winnie... 25
Glntz, S..... 50
Gisc, A..... 25
Graft, J..... 50
Graft, R..... 50
Guarnieu, N..... 50
Guydo, S..... 50
Gysie, Bertha.... 50
Halght, F J..... 1 00
Hait, J..... 25
Hayes, J J..... 50
Hickman, Mrs T C 1 00
Higgins, Winfield 1 00
Hilderbrandt, Charles 25
Hoert, Louis..... 25
Hoffman, J..... 25
Hoffman, Mrs J M 4 00
Horrock, C..... 25
Horrock, Harry.. 25
Humphrey, T.... 25
Humphrey, Thos. 25
Hunter, W L.... 25
Hutter, Sophia... 25
Hutton, G..... 25
Jarnish, E..... 50
Johnston, S..... 1 00
Johnston, Mary E 2 00
Jones, R..... 1 00
Joyce, Randall... 25
Judge, John..... 25
Kaluski, A..... 50
Kaluski, Peter... 50
Kelley, J..... 25
Kilka, J..... 25
Kimmerling, J... 25
Klemek, J..... 50
Klimek, A..... 25
Koenig, J..... 25
Kombacher, H... 25
Kontsky, J..... 25
Kress, Harry.... 50
Kriz, F..... 25
Kuhn, Lena..... 25
Kunz, A..... 25
Langer, C..... 25
Long, M..... 50
Long, Willie..... 50
Lundgren, G..... 25
Lundgren, H..... 25
Lundgren, W..... 50
Lusher, M..... 25
McCaa, J..... 50
McCullough, T H 50
McDanel, Chas... 25
McDaniel, E..... 25
McDonald, A..... 25
McDonald, John.. 50
McEleree, P..... 25
McFarlin, Bert... 20
McGimpsey, Rachel 25
McGinnis, T..... 25
McGinnis, Laura. 25
McIntyre, F H... 1 00
Malder, A..... 50
Malone, H..... 25
Marbach, F G.... 1 00
March, Marion E. 2 00
Marling, Miss Blanche 1 00
Marling, Mrs Laura 2 00
Martin, F..... 25
Meyer, G..... 25
Miller, P..... 25
Mills, J..... 25
Mills, F..... 25
Mills, V R..... 50
Misner, Mr & Mrs C E..... 3 00
Murphy, Kittie... 25
Nebe, Eliza..... 25
Newsome, J..... 1 00
Nichols, Alice.... 25
Nichols, Mabel... 25
Norton, Maggie... 50
Novak, F..... 25
Novak, John..... 50
Ostrowsky, T.... 25
Pancoast, A E.... 50
Pere, T 25
Perks, J..... 25
Petre, D..... 25
Pichler, J..... 50
Pinkura, A..... 25
Pomeroy, L R.... 1 00
Powers, J..... 25
Price, D W..... 25
Price, F J..... 25
Ranney, L C.... 50
Richardt, Barbara 25
Repp, J..... 50
Risen, S..... 25
Roberts, J..... 25
Robertson, Mrs... 1 00
Rogers, A J..... 1 00
Rouse, J..... 25
Ryan, Katie..... 25
Ryder, John..... 25
Salatka, M..... 25
Sapco, J..... 25
Saunto, J..... 25
Sealey, L E..... 25
Sebbenwand, C.... 50
Schraeder, Lewis. 25
Schaffer, Della... 50
Schalk, R..... 25

OHIO CONT'D

Schaufert, B..... 25
Schroeder, A..... 25
Schroeder, Herman 25
Schoen, P H..... 25
Schueran, Lillian. 50
Schultz, G L..... 50
Sheehan, J..... 1 00
Short, Mrs R S.. 1 00
Sidwy, F..... 25
Skala, F..... 25
Smakal, V..... 25
Smith, J..... 25
Smith, Mike..... 50
Sobotinski, J..... 50
Spence, Geo..... 25
Steiner, D C.....24 00
Stuart, Frank.... 50
Sullivan, M M.... 50
Sullivan, George.. 50
Taylor, Thos..... 3 25
Teunit, W..... 25
Thom, Frank..... 25
Tillman, R..... 50
Tillman, John.... 50
Toner, J..... 25
Treadal, L..... 25
Vachowick, M.... 25
Van Wagoner, C S 5 00
Vondrasek, J..... 50
Warren, W..... 25
Washburn, F A.. 25
Washburn, David. 20
Weber, J Geo.... 50
Wehnlug, A..... 25
Wellman, S T....25 00
Wellner, P..... 50
Wilkey, W..... 25
Wilson, A..... 25
Wolfe, Robert.... 50
Wolfe, Rud..... 25
Woolley, W..... 25
L C E, Newark.. 2 00
L J G, Dayton.... 5 00
M F K, Forest... 1 00
Mrs A K M, Mechanlesburg 1 00
C E P, Kent..... 1 00
L S R, So Newbury 1 00
A Friend, —— . 2 00
Friends, Vanghnsville 3 00
Two Friends, Bucyrus 4 00
In His Name, Fireside 3 00
Sympathizer, Vanghnsville ... 1 00
Mt Zion SS, Lucas 13 26
M E Endeavor Soc, Mohican... 1 00
Auxiliary of Woman's Forelgn Miss'y Soc of M E Ch, Plain City.....10 50
In Memory of Mary, Catawba. 50
Cash, Cleveland.. 15
Cash, Cleveland.. 25
Cash, Cleveland.. 25
"Patient," Gallipolis 35
Friend of Cuba, Kelsey 20
Yours In Christ, Mt Gilead 25
Adams, Mrs M A. 50
Arnold, A A..... 15
Arnold, A D.... 25
Bogardus, R A... 50
Bogardus, Robt F 10
Case, Sarah L.... 1 00
Deuble, Miss Bertha E..... 1 00
Gladden, A G.... 25
Greenless, Mrs H 1 25
Hall, E L..... 50
Hall, Roy..... 10
Hunsberger, Mr & Mrs Rev E..... 2 00
Kempton, Sarah.. 1 00
Lewis, Margt.... 26
McKibben, Mary. 2 00
Matthes, Chas... 25
Prince, John F... 2 00
Spencer, H..... 5 00
Stirling, Mrs G A. 1 00
Swartz, Mrs John & Children..... 3 00
K K, Linn..... 5 00
M R, Mt Airy.... 50
H E B, New Concord 1 00
——, Westminster 2 00
A Friend, Mansfield 10
In His Name, Bucks 3 00
In His Name, Nevada 30
Union SS, Fleming 6 00
Epworth League, Franklin Sq..... 4 50
Others, Fleming.. 2 81
Mispah, Toledo... 1 00
Burchwitz, O, through 11 00
Donaldson, Hattie A W..... 1 00
Evans, C P.....10 00
Harbison, J..... 1 00
Hibbard, Mrs S A 25
Houghton, L & C 2 00
Jacobs, Fred L.. 3 00
Ruppert, Chas D 50
Ruppert, Martha. 50
Ruppert, Samuel. 1 00
Van Valkenburg, Rev D..... 1 00
H M S & H E C, Strongville ...15 00
A Friend, Bucyrus 3 50
Friends, Ashl... 1 00
I H N, Columbus 1 00
Two Interested Readers, Chilli cothe 2 00

OHIO CONT'D

Jr Soc of C E, Madison 2 00
W C T U & Friends of So Newburg & Ford 4 00
Weakness, Canton 1 00
A Christian Girl, Groesbeck 25
Adams, G..... 25
Allen, Nellie..... 25
Allen, Thomas... 25
Allyne, E E..... 1 00
Altman, C..... 25
Altman, J..... 25
Anderson, John.. 50
Babka, J..... 25
Bailey, H J..... 25
Balenscod, A..... 50
Bates, Mary..... 50
Baumhartt, Miss C 1 00
Beard, E L..... 20
Beckhold, George 50
Bedinger, H C... 50
Benedick, J..... 25
Berch, C..... 50
Beris, J..... 25
Biener, M..... 25
Binder, Charles.. 25
Bloomfield, J H.. 25
Bluhm, C..... 50
Bonrne, S..... 1 00
Borversock, Mrs A C..... 2 00
Brady, Rose..... 25
Braungard, A.... 25
Brezina, J..... 25
Brodhead, F A, Jr 50
Broker, Winnie.. 50
Brown, W J..... 50
Bnddell, J..... 25
Bnrch, E H..... 50
Burke, R..... 50
Caleb, F..... 25
Chambers, Dollie. 50
Christensen, F A 1 00
Black, J S..... 3 00
Cale, Mrs Nannie 10
Dodd, Mrs J F.. 5 00
Golden, Mr & Mrs L..... 5 00
McCarter, Wm... 1 00
McCormick, Mrs R S..... 2 00
Phillips, James.. 2 00
Richard, David.. 1 00
——, Pierpont.. 1 00
——, Portland..22 00
In Jesus' Name, Poe 1 00
M E SS, Crooksville 18 70
Brethren SS, Newell Run.... 1 85
Wanzer, Leonard. 10
Laura & Lucy, Akron..... 1 00
M H M, Sidney.. 1 00
M R B, Portsmouth 5 00
Sechrist, Mr G V 50
Sechrist, Mrs G V 50
Shewell, B F.... 1 00
Story, Mrs R G. 1 00
Thomas, Josh.... 1 00
Tshantz, Mrs M C 1 00
Sixteen C E Soc, Prim 3 00
Thomas, Margt... 1 00
Wallace, Nancy.. 2 00
Romich, C A.... 10
Romich, Mrs Tinie 10
Widow's Mite, Marth's Ferry. 50
Allen, Jessie & Bernice 2 00
Bailey, Mrs M... 1 00
Bentley, Mrs.... 1 00
Blake, Elmer..... 1 00
Blszantz, Mrs R E 1 00
Heimberger, C E. 1 00
Hiskey, E & L.... 3 00
Houck, Miss Minnie 25
Hunt, A..... 2 00
McElroy, Vernon C & Geo A..... 1 00
Ressegger, Wm F 1 00
Siddell, L L..... 37
Torrance, D C.... 1 00
Tyler, Rev John.. 2 00
Wetmore, Mrs Anna 1 00
Williamson, W W 2 00
——, Sullivan... 25
G H L, Rockport. 1 00
A Friend, Ashtabula 1 00
First M E Ch, Barberton 12 15
Mt Zion SS, Lucas 4 01
Uhrichville Presby SS 11 00
East End Mission SS, Washington C H..... 7 00
Class B, SS, Waynesfield. .. 1 25
Ladies' Aid of Christian Ch, Randolph 10 00
R P Cong, Lon donderry 8 00
Washington Irving Lyceum, Waynesfield ...13 35

OKLAHOMA

Niz, Marshall D.. 1 10
A Friend, Ft Huachuca 5 25
Bonebrake, F M... 75
Bonebrake, Grace 05
Bonebrake, Leslie 05
Bonebrake, Nellie 10

OKLAHOMA CONT'D

Wilcox, Rev G M, Coll by..... 3 55
Cuban Sympathizers, May..... 6 05
Church & Friends, Virgel 11 25
Bonebrake, Viva. 05
Husson, Mrs..... 2 50
Kirby, Mrs Flora, Johnnie Allen, C & H Griffin, Annie Wagner, W H Hickey..... 2 50
Nash, S E, Mrs Read, Mrs Balser, Mr Melson, Mrs Putman.... 1 50
Whitehead, Mr & Mrs George..... 1 00
——, Onshing... 1 00

OREGON

Aylsworth, Mrs A J & Friends.... 4 00
Gray, M I..... 1 00
Webb, Mrs Helen M 2 00
Caryl & Hazel, Dusty 2 00
J H E, Dusty.... 5 00
In His Name, Sherwood 2 00
Baughman, Mrs E W & family.. 50
Pickthorn, Emily. 50
Isabel ——, Union 2 00
In His Name, Roseburg 2 00
Sympathizer, Gresham 5 00
SS, Raines..... 70
Clark, Mrs M A.. 25
Clarke, Mr C F.... 1 00
Cook, Mr J A.... 1 00
Imel, H..... 25
Johnson, Mrs M.. 25
Longeoy, Mr H... 50
Mather, A..... 50
Spurgeon, King.. 1 00
Talbert, Miss Dora 50
Talbert, Frank... 50
Talbert, Mr J A.. 1 00
Thomson, Mrs Alex 10

S. CAROLINA

In His Name, Yorkville 2 00
Brown, E R..... 8 30
Chafee, O J..... 1 00
Couch, J E..... 25
Creed, Jas..... 1 00
Dennis, Rebecca. 5 00
Eyle, Andrew.... 25
Gummells, W J... 50
Lee, Mary E..... 1 50
Long, J B..... 1 00
McCracken, Robt 65
Merchant, Ed.... 60
Overstreet, H T.. 50
Overstreet, L M.. 25
Ranch, Fred..... 25
Shaw, C B..... 50
Shoolbred, Mrs E S 1 00
Shumate, Mrs Jas 1 00
Shumate, Mr Jas J 2 00
Smith, Clifton... 50
Smith, Mrs W R. 50
Vaughn, J M..... 25
Webb, G R..... 1 60
Wright, Dr W D.. 25
Cash, Langley.... 50
Drake, Mrs S A.. 1 00
Hanen, Virginia.. 10
Subscriber, James Island 1 00
Burroughs, Lucille 50
In His Name, Alcoh 1 00
Creed, J A, coll by 5 65
McCracken, W A. 8 50
M E C, Greenville 25
Conerly, J M.... 1 00
Joyner, Mrs Cassa D 1 00
Sardis Bapt Ch, Wannamaker 4 25
Drake, P M..... 1 00
Flood, Ophelia... 1 00

S. DAKOTA

Olson, Fred..... 8 00
Indian Indust Sch, East Pierre....10 00
Bernet, F..... 1 00
Connelly Bros.... 1 00
Dering, Kate.... 1 00
Dwigans, Robt... 5 00
Evans, J H..... 1 00
Ebishman, F..... 50
Helsler, M..... 50
Landon, C J..... 50
Roby, W R..... 1 00
Cadett, P..... 50
Subscriber, Rapid City 2 00
Union C E Soc, Elkton 5 75
Corskie, J F.... 1 00
Klock, Mr & Mrs F W..... 2 00
Millen, Mrs C.... 3 50
Salisbury, M W.. 2 00
E F J, Duncan... 10
A Contributor, Furton 5 00
Graham, James.. 1 00
Stronse, Mrs R A 2 00
Tallmadge, G A.. 2 00
White, John..... 5 00

TENNESSEE

Naylor, Mrs J W. 25
Boles, Mrs..... 1 00
A Young Lady of Bristol 21 00
In the name of the blessed Master, Carthage... 2 40
Atkisson, Sophia, Lillie & Annie.. 25
Gordon, D C..... 1 00
Gordon, Mrs D C 1 00
Gordon, Elise A.. 50
Johnston, M G... 1 00
Kirkland, W C... 2 50
Richey, Mrs A A. 5 00
I H N, Madison. 1 00
Coll at First Pres Ch, Bristol.....46 35
Circle King's Daughters, Madison 20 00
Cartwright, Grandma 15
Cobb, Mrs W P.. 10
Davis, Mrs Sela.. 50
McGee, Mrs J F. 10
McGee, Laura.... 25
McGlathery, F M 50
Manly, Mrs C E.. 1 50
Manly, Mrs Susan 25
Mercer, Grandma. 10
Mercer, Mrs T E. 80
Mercer, T E..... 35
Murrell, Mrs.... 10
Nuckalls, Mrs W 10
Pennington, Mrs J J 10
Reid, Dr W D.... 25
Smith, A F..... 5 00
Smith, P E..... 25
Snipes, Mrs Dr.. 10
Cong Ch of East Lake 2 25
Anderson, Jos.... 10
Benecker, Miss Annie 25
Cox, H T & Miss 1 00
Cox, R L..... 30
Cox, Mr John.... 25
Cummins, Mrs Adria 25
Douthill, Miss Florence 25
Douthill, Miss Maggie 25
Dyer, D..... 10
Felknor, Alex.... 1 00
Fleming, H A.... 25
George, Barlow.. 25
Harper & Bro.... 1 50
Henry, Mrs S M & family 3 00
Hitch, E..... 10
Young, J H..... 25
R T M, Greenfield 50
Four M E Ch SS, Scholars, Sauisburg 2 00
Dempsey, J L.... 1 00
McFee, W T..... 1 00
Montgomery, J N 1 00

TEXAS

Hannock, J W.... 5 00
Stuart, W B..... 2 00
Friends, Forney.. 1 85
Ladies' Soc 1st Pres Ch, Austin21 00
Pels, Mrs M W... 5 00
Harris, W D..... 3 50
North, T B..... 1 00
Mary B, Summerton 1 00
A S J S, Honey Grove..... 5 00
Bayspoole, Miss B 5 00
Clark, Mrs P P.. 1 00
Ford, Mrs Mary.. 2 00
Forman, Mrs Maggie 1 00
Humphreys, E... 5 00
Sarver, E..... 1 00
SS Class No 10 of First Bapt Ch, San Antonio.... 5 50
Murphree, Nellie, friends 1 85
Hardin, M C.... 5 00
McClenny, Mrs H M 1 00
Keeton & Stell...10 00
Adling, El Campo 8 00
Meth SS, Weatherford 7 28

UTAH

Mt Pleasant Jr Soc 1 10
Middleton, Mrs W A 5 00
Shuy, R D..... 2 00
Gatrell, Mrs A B 2 00
Gatrell, Miss Kate 1 00
Chamberlin, W E & family..... 2 00

VIRGINIA

Barnes, E P..... 1 00
Easley, J W..... 5 00
Lockhart, A R... 2 70
Medley, G C..... 1 00
Neale, S F..... 25
Ragland, D L.... 1 00
Watson, Roland S 25
L M E, Marshall. 45
Friend, I H N, Evington 1 00
Baptist Ch, Boykins 3 70
Y L M Soc, 5th Ave Ch, Lynchburg 3 75
Beveridge, Mrs Irving 1 00
Chalmers, Mrs

VIRGINIA CONT'D

Jas 2 00
Gibson, T H..... 1 00
Goode, Rose & Mabel 60
Harris, Mrs Mary J 1 00
Heatwole, C J.... 50
Ross, John, Jr... 50
Shepherd, J A.... 50
F E L, Sinnickson 1 00
Mrs N E C, Tazewell 1 00
——, Port Repnblic 1 00
Cumberland St M E Ch, Norfolk..15 00
Slay's Ch & SS, Shores 8 00
Burman, E H.... 1 00
——, Highlands Springs 2 00
Fluvanna Bapt Ch, Central Plains 8 85
Andrews, Mrs J H 3 50
Cowart, S..... 5 00
Cox, Mrs M J... 2 00
Cunnington, W C. 25
Daniel, Miss Bessie 50
Daniel, Miss Lily 50
Hatcherons, C M 10
Hutcherons, Mrs M 20
Ingrams, John H 1 00
Martin, M M.... 1 00
Mish, Mrs John W 1 00
Park, Mrs S H... 1 00
Price, James H.. 1 00
Spencer, Mr W G 1 00
Thornton, Mrs & children 73
Thornton, F C.... 50
Williams, W G... 25
J E W, Hanover C H..... 1 00
In His Name, —— 25
Reader, Winchester 1 00
Lincolnia Y P S C E..... 2 00
Epw League, Smithville 1 00
The Mite, Leesburg 50
Colonuee, M S... 6 00
Connell, Miss A G 1 00
Johnson, C T.... 1 00
Miller, Mrs A.... 1 00
Parrish, A L.... 1 00
Parrish, V A.... 1 00
J W & Friend, Riner 50
L L B, Lynchburg 50
W L E, Nottoway 50
Two Friends, Machipongo 2 00
In His Name, Hampton 1 00
Beth Pew SS, Five Forks..... 9 55
Duncan, A J..... 50
Goldsmith, Mr & Mrs 1 00
Lightner, Virginia 1 50
Minor, Capt.... 10
Morris, Jane T... 1 00
Willis, Absolam.. 05
A M B, Glen Wilton 1 50
L A H, Norfolk.. 5 00
In His Name, Cremona 41
In His Name, New Market... 8 00
M E Ch SS SS, Boykins 5 00
Unity Epworth League, Cremona 91
Miss'y Soc, Pleasant Grove 4 00
Adkerson, Mrs A T 1 00
Adkins, Annie T. 50
Adkins, Etta..... 60
Adkins, Eva..... 10
Adkins, Lela..... 10
Alberta, Mr..... 02
Anderson, Floyd. 05
Anderson, Jimmie 15
Anderson, Lawrence 05
Anderson, W E.. 15
Banker, Andie... 10
Brown, Blanche.. 25

WASHINGTON

Friend, Montesand 1 00
Patton, Virgil.... 1 00
Ralph, T J..... 5 00
Sawyer, M E.... 1 00
, Hazard..... 1 10
In His Name, Starbuck 5 00
Free Methodist Ch, Seattle..... 2 60
Spring Valley SS, Rosalia 4 20
Barr, Emma R... 50
Barr, Mrs Margt. 50
Barr, Mrs T S.... 25
Durrah, Mrs Clara 25
Hudson, Miss Rhoda 1 00
McIntosh, D R... 25
McWatters, Rev Wm 25
Waldron, Mr & Mrs E L..... 1 00
Etter, Mrs S L... 50
Johnson, Mr & Mrs C S..... 1 00

WASHINGTON CONT

Cairns, Stanley E.
Cairns, Robt G...
Cong Ch, Pleasant Prairie .....

W. VIRGINIA

Amos, H L..... 1
Babur, Dr..... 1
Cushing, Mrs S C
Dixon, Mrs S.... 2
Driehersst, Mrs Will .....
Ebbert, Miss Kate
Hummel, F A.... 1
Old Mamie..... 2
Sage, Miss Anna V .....
Thayer, J G..... 1
Thayer, W H.... 2
Vardy, Miss Mary
Sympathizer, Thurmond .....
Friend, Charleston 2
Hall, A G & family 3
Hedrick, S T.... 2
Bonar, Jas L.... 6
Scott, Oliver.... 1
Strider, Melvin...
Carroll, Emma...
Hall, A S..... 3
Schwob, C C.... 2

WISCONSIN

Webster, J A.... 1
"Lovers of Jesus," Hammond 1
Geise, H..... 1
Metheriaham, Mrs E M..... 1
Roemhild, Mrs Geo 2
Shumway, Mrs Minnie 1
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A Widow, Shelter Island 1 00
Allen, Mrs A E.. 2 00
Ames, Alice K.. 2 00
Avery, F G 50
Avery, Frank .. 1 00
Avery, James B. 1 00

NEW YORK CONT'D

Bender, Jane W... 1 00
Bogert, Mrs P A. 5 00
Bown Bros..... 6 00
Bradner, Mrs Jane 2 00
Brown, Mrs J P.. 1 00
Brownmann, F... 1 00
Burrows, Lucy A. 1 00
Case, Marien E... 1 00
Chase, Mrs Emeline 1 00
Colvin, John..... 1 00
Cook, Orson..... 1 00
Cornu, Miss Marie 2 00
Currie, George... 2 00
Davies, Joe J.... 3 00
De Golyer, Katharine 1 00
Dexter, Chas H.. 2 00
Evans, George... 1 00
Forbes, W H..... 50
Gaige, Mrs N E.. 2 00
Goodman, Frank. 1 00
Goodrich, S N.... 1 00
Harriman, Mrs A 1 00
Hawes, Mrs Geo. 1 00
Herron, Rev D... 2 00
Hillman, Geo..... 1 00
Holt, Mrs Henry 1 00
House, Mrs Eva L 1 00
Jones, Fannie M. 5 00
Knlin, John..... 1 00
Labrun, Mrs Rachel 5 00
Laird, Ada..... 1 00
Lockwood, Isaac B 2 00
McNair, Mr & Mrs S E..... 2 00
March, Chas..... 1 00
Marsh, John..... 1 00
Marsh, R..... 1 00
Matthew, Belle.. 5 00
Miller, E..... 1 00
Moore, Mrs E.... 1 00
Morford, E P.... 2 50
Nathan, Miss.... 2 00
Packard, H A.... 2 00
Reddish, D M.... 1 00
Rodgers, Mrs Mary 10 00
Ryal, Mrs S M... 2 50
Sammons, Josie.. 1 00
Sanford, H B.... 25
Schlegel, Clarence E..... 1 00
Snell, W H..... 1 00
Stanton, Mrs J... 5 00
Stewart, D..... 2 00
Stiffel, D H..... 1 00
Wade, Mrs Edward 1 00
Wadhams & Whitlock 2 00
West, M E..... 1 00
Willcock, Stephen 1 00
Williams, Edwin. 2 00
Wirth, William, Louis Toch, H Weyman, Wm Weber, J Friend & Fred Sloat... 2 50
Woodford, Mrs E G 1 00
Young, Mrs Wm H 7 00
Frank V, —— .. 1 00
A W, —— 5 00
E M Y, Brooklyn 1 00
J H F, N Y City.10 00
L H R, Owego... 1 00
M H H, N Y City 2 00
S P G & L B L, N Y City.....10 00
——, Hay Ground 15 20
——, N Y Clty.. 35
In His Name, Yonkers 2 00
In Jesus' Name, Davisville 5 00
A Friend, N Y... 1 00
Friend, Greenwich 5 00
Ger Members De Witt Mem Ch..12 57
Presby Ch, Garfield 15 00
St Mark's Ev Luth Ch, Canajoharie 3 75
Two Classes of Boys In Jr Dept Calvary M E SS, N Y Clty.... 1 00
Ref SS of Linlithgo, Livingston 4 00
Brotherhood of Andrew & Philip, of Madison Ave Pres Ch, N Y Clty... 6 00
C E Soc, East Bethany 3 50
Despatch Lumber Co, Penfield.... 2 00
A Jewess..... 10 00
Two Widows, Lafargeville ... 2 00
B, Myers S, Kingston 1 00
Austin, Mrs A L.. 1 00
Becker, John.... 1 00
Benson, Mrs O F. 1 00
Blauvelt, Mary Etta 50
Bogart, Fred.... 10
Bogart, Jane 20
Bogart, Goldie.... 10
Bogart, Pearl. ... 10
Bogart, Mabel.... 10
Brown, Dwight... 1 00
Chapel, Emory... 50
Cline, Mrs A..... 1 00
Corwin, D V.... 25
Cox, Mrs E M.... 1 00
De Vaughn, Southworth 1 00
Doner, Nellie A.. 1 00
Douglas, Mrs..... 1 01

NEW YORK CONT'D

Furman, Bertha... 10
Furman, Grace... 10
Glazier, Mrs Henry 1 00
Golder, A W..... 1 00
Golder, R..... 1 00
Hall, Mrs N..... 1 00
Halsey, Edw..... 5 00
Hasbrouch, John.. 10
Haynes, Will S... 50
Hunt, Mrs C L...20 00
Hunt, J..... 50
Hunter, Robert... 1 00
Mervin, Mrs..... 10
Mulford, Mrs M H10 00
Murphy, John B. 2 00
Nolan, Mrs E P.. 10
Perry, Geo..... 25
Purdy, Mary E... 10
Ross, J L..... 25
Russell, Diana.... 3 00
Rutan, S R..... 25
Sampson, Lewis.. 10
Sampson, Sam'l.. 80
Shrubsall, Mrs A. 1 00
Starbird, Gula A. 2 00
Valentine, C K... 2 00
Van Wagner, Mrs S J..... 1 00
Voorhis, Mrs G... 50
Watson, Mr & Mrs A W.....75 00
Weeks, Naomi ... 10
Westbrook, E S.. 20
Whittle, Mrs..... 10
Wilbur, Mrs Mary 50
T B, Brooklyn.... 2 00
C S C, Brooklyn.. 1 00
J N W, Utica.... 1 00
——, New York City 2 00
A Friend, Batavia 1 00
Friend, Brierhill.. 1 00
Friend, Herkimer. 50
A Friend, Norwich 25
Ainslie St Pres Ch, Brooklyn...20 00
Sewing Sch Female Employment Soc, Brooklyn 5 00
Guided Circle of K's D's, Rhinebeck 2 00
First Primary Boys of P S, No. 75, Brooklyn.... 1 00
People of Belfast 4 65
Proceeds of a Musical by Lulu & Bessie DuCret, Blanche Sellick, Georgie Wolcott, Elizabeth Lynch, & Madeline Schumaker, Brooklyn13 00
Cash, Port Jervis 25
Factory Girl, Sangerties 50
Hassell, D F.... 1 00
Hassell, H V.... 1 00
Hassell, Mrs D V 1 00
Holland, Dr, & Mrs Rhoda Hungaford 1 00
Howes, Mr & Mrs 2 00
Howe, Mr & Mrs. 2 00
Keegans, Mrs P C 50
Kelso, E L..... 1 00
Kerr, Mrs T J.... 1 00
Koch, Mrs J H.. 2 00
Lavender, Daisy, Cecil, Ernest, Ethel 20
Luescher, Willard 1 00
McIntyre, Joseph (Church of) ...14 03
McKibbin, Mr T E 50
Marwood, Holmes M 1 00
Miller, M A..... 5 00
Moon, Henry & Alice 2 00
Mullikin, H C.... 10
Mundy, Mrs M E. 2 00
Olivet Mem Ch, New York..... 3 00
Otto, Mary..... 50
Pierce, Theressa M 50
Preston, Julia E.. 1 00
Schanbacher, C W19 75
Shuman, E R & wife 2 00
Spencer, Mr F W 50
Spencer, Master J 05
Stewart, Mrs E L 25
Tambling, Mrs C W 5 00
Tuttle, E A..... 5 00
Warberton, W E. 25
Watson, Jas B... 50
Mrs Geo B, Gloversville 1 00
C E G, Depeyster 1 00
C M C, Buffalo.. 1 00
G & H, Red Creek 3 00
——, Arena..... 1 00
A Friend, Arkport 50
Friend of Cuba, Gowanda 1 00
Friends, Waterford 8 00
In His Name, Dresden Sta... 2 25
Meth Ch, Mc Grawville 38 00
Congregational Ch, Jamesport.. 5 00
Union SS, W Cambridge 7 00
Wash Camp No 115, P O S of A, Fisher 7 25
King's Daughters of Congl Ch, Mannsville 5 00

NEW YORK CONT'D

C E Soc of Leptondale 5 00
C E Soc, Mannsville 5 00
Y P S of C E, People's Bapt Ch, New York..10 00
Epw League, Plattekill 3 00
Primary Class Cong SS, Ashville 50
A Fair Given by Little Girls of Taylor St., Brooklyn 10 17
Alexander Pres Chapel Cong.... 7 89
Andrews, Mrs M. 35
Brom, E L & L B Waring.... 3 00
Champlin, Miss M F 50
Churchill, Mrs C. 1 00
Cook, Mrs J..... 50
Craig, George & Marion 4 00
Dean, F E & sisters 3 00
Dunham, L..... 50
Dunn, Mr Walter.10 00
Egger, Ella..... 1 00
Ferris, Mrs M B. 1 00
Gillespie, Allan L 1 00
Hepruder, Miss Henrietta, Nellie & Arnold 1 12
Adams, Ira..... 1 20
Adams, Mrs Rhoda 2 00
Allen, L M..... 1 00
Allison, Mrs John 50
Arheilger, Mr G P 2 00
Ballie, H M..... 1 00
Baker, Miss M C 1 00
Ballon, Rev S S.. 50
Becker, Mrs Chas W 5 00
Benedict, Mrs H N 2 00
Bentley, R..... 1 00
Berry, A F..... 1 00
Birch, Maud..... 10
Blauvelt, Mrs M G 52
Boddy, Dr W M. 1 00
Bulman, Mrs Geo 1 00
Burroughs, Thos. 50
Caldwell, Mrs Thos 50
Carpenter, Hiram 25
Clark, J G..... 25
Clark, Miss L A..2 00
Coleman, Mrs Mary 5 00
Conley, Angie.... 25
Crahan, T H.... 50
Cromwell, Mrs William 25
Dana, Mrs Frank 20
Davis, C N..... 1 00
Deignan, Mrs Jas 25
Divers, Mrs A B 50
Donnelly, Chas... 50
Duffy, Mrs F.... 1 00
Eagan, Miss Mary 1 00
Eddy, Mrs H M.10 00
Flagler, Jeremiah & wife 2 00
French, Mary E. 10
Gallighan, T.... 25
Garnaus, John C.10 00
Garrett, Mrs J I. 25
George, N Y.... 25
Gordon, E S.... 2 00
Graf, Master John 1 00
Graham, G A.... 3 00
Hagaman, C A...10 00
Hallock Mrs..... 1 00
Herman, Joseph.. 50
Hinchey, Mrs E W 1 00
Hirch, J L..... 5 00
Hobart, D C.... 1 00
Hubbard, Mrs E A 1 00
Hurlbert, Mrs Winnam 25
Johnson, Robert. .1 00
Joy, Sidney..... 25
Judd, Theo F.... 5 00
Langtree, Mrs Hester 1 00
Leggett, Mrs C. 1 00
London, Dr E T. 5 00
Luyters, Hilda... 1 00
McCullens, Mrs Mary 1 00
Mason, John E.. 50
Masters, W F... 5 00
Moore, James H. 1 00
Munn, Mrs R S. 5 00
Oakley, Hanna E 2 00
Purdy, J..... 1 50
Ramsey, Fred.... 10
Rappole, Lewis & Leroy 1 00
Reny, Mrs H S.. 2 00
Rose, Wm H.... 1 00
Royce, George... 25
Ryder, Peter.... 10
Schwab, F J..... 50
Shaws, Rev John 1 00
Sloeum, Mrs O .. 50
Smith, Mrs M E 2 00
Smithers, Mrs Alexander 25
Smithers, Still man 50
Snyder, Mrs Rev 50
Spurling, Mr & Mrs Wm 2 00
Starr, Sarah A...20 00
Stilson, D E.... 1 00
Strickland, M A. 2 00
Towey, R H.... 25
Towey, Mrs R H 10
Tuttle, Asa O.. 25
Walker, Mrs B F 25

NEW YORK CONT'D

Wardell, Miss Jane 1 00
Warner, Allen... 25
Warren, Theodore 25
Waterman, Mrs . 10
Waterman, Ida... 25
Wilson, Mrs Lucy 50
——, Eleanor, Freeport 1 50
Florence, Hamilton 1 00
A W W, —— .. 1 00
C & A A M, Glens Falls..... 5 00
H N R, Albany. 1 00
M E M, Sherman 1 00
M L R, Webster 1 00
M M M M, Castleton 8 00
R S M, Great Neck 2 00
S M M, Brooklyn.30 00
W G, N Y City.. 2 00
W R X, Reeseville 50
——, Greenusburg 5 00
——, Ithaca..... 1 00
——, Brooklyn 5 00
In His Name, Buffalo 2 00
Inasmuch, Syracuse 1 00
Two Friends, Leonardsville .. 5 00
A Reader of C H, Almeda..... 3 00
A Subscriber of C H, Poughkeepsie 2 00
M E Ch, Huntersland 3 00
First Pres Ch & Cong, Huron...15 08
C E Soc Sixth Pres Ch, Albany 13 00
Boys' Brigade of De Witt Mem Ch, N Y City... 5 00
Jr C E Soc of Albany Miss Ch.. 2 00
Two SS Classes in St James P E Ch, Brooklyn 8 00
Jr C E Soc, Lawrenceville 1 50
C Endeavor, North Java..... 2 00
A (C E) N Y City 2 00
Citizens of Groton 24 00
A Child, Brooklyn 50
Limmer, Minnie.. 2 00
Melvain, Janet F.16 00
Smith, Mrs Dell B 1 00
Mrs E G B, Vienna 1 00
E W C, E Orange 1 00
Friend, Paterson. 50
I H N, Ocean City 1 00

RHODE ISLAND

Fielder, Mrs Fred 1 00
Vieth, C H..... 1 50
In Christ's Name, Pawtucket 2 00
Reader of C H, La Fayette..... 1 00
——, ... 1 00
Orton, Mrs & daughter 2 00
Richardson, Mrs C S..... 2 00
E A C, Providence 1 00
——, Providence 1 00
Sympathizer, Pawtucket 2 00
Knightsville Sch, Cranston 3 50
Beneficent Y P S C E, Providence 10 50
Paine, Miss A M 2 25
Mrs M A A, Woonsocket 1 00
Grant, M N..... 1 00
Hobson, Estella M 25
Hobson, Miss Jessie 30
Leach, Miss C.... 60
Friends, Wakefield 5 00

VERMONT

Howe, Mrs L L..30 00
Mrs F E R, Orwell 2 00
Friend, Berlin.... 3 00
Friends, N Hartland 3 00
Friends, Peacham 1 50
Sympathizers, W Waterford... 1 25
SS, Granby 2 00
Heath & Co, Alma A 2 50
Larrabee, Mrs W F 1 00
Merrihew, Mrs C 1 00
——, Derby..... 50
Babcock, A S.... 1 00
Brown, Emma.... 1 00
Chapin, Mrs L H. 5 00
Clark, Andrew.... 2 00
E B L, Montpelier 5 00
G D S, Roxbury.. 1 00
H A C, Walts River 1 00
S E F, E St Johnsbury 1 00
Benjamin, Mrs J A 1 00
Prim Room of Hardwick Graded Sch 2 50

PENN. CONT'D

——, Pownal.... 1 00
L F, W West Brattleboro 2 00
An Epw League, Waterbury Centre 1 00
Leach, Edna T... 1 50
Tucker, Mr & Mrs M E..... 5 00
B, Orwell 10 50
J M, Poultney... 1 50
F B SS Scholars, Newport Centre 5 00
Dadd, Marie..... 1 00
Nilsen, M N..... 1 00
Perham, Brookfield 1 00
Miss T, Wallingford 3 00
Citizens of Hinesburgh 20 27
The above was erroneously credited in our issue of March 16 to Aurelius Sykes.

PENNSYLVANIA

Abel, Carrie..... 25
Adair, R E..... 50
Adams, Carrie L & Erma..... 3 00
Adams, James... 1 00
Akins, J W..... 2 00
Albert, F.....10 00
Alleman, Leonard K 1 00
Allen, W F..... 50
Allio, John..... 25
Allo, M P..... 95
Allio, Mary J.... 25
Allio, W H..... 25
Almberger, Mrs E 1 00
Alt, W H..... 1 00
Altman, Mrs A R 98
Amidon, C F.... 1 00
Amoreaux, S W L 2 00
Anderson, Mrs.... 50
Anderson, E G... 1 00
Angle, Wm..... 2 00
Armour, Thomas. 50
Armstrong, F H.. 25
Armstrong, W S. 2 00
Arner, Joseph.... 2 00
Arnold, Lizzie.... 50
Artley, Charles... 2 00
Ashley, T E..... 45
Ashton, John..... 1 50
Atkinson, Wm... 50
Aukney, D E..... 25
Avery, Eudora & E Very 4 00
Baer, E D..... 25
Baer, Mr & Mrs H 2 00
Baker, Mrs Robena 3 00
Baker, Mrs Truman 25
Baldwin, Master Howard 15
Baldwin, Mrs Wm 25
Barber, F M. ... 1 00
Barbour, Mrs Thomas P..... 1 00
Barhill, Jas H.... 2 00
Barnes, Albert... 05
Bartree, L C.... 1 00
Bartsch, John K. 1 00
Bass, W A..... 25
Bassett, Harry... 1 00
Bauer, Mrs E A.. 3 00
Baughman, N C.. 2 00
Beach, Harry W.10 00
Beam, Mrs Sam.. 50
Beuzell, Mrs E W 1 00
Beck, Miss Elizabeth Craig..... 1 50
Behrens, A..... 1 00
Bell, Edna..... 2 00
Bender, Annie.... 50
Bender, Ida A.... 15
Bennet, P..... 50
Bennett, E F.... 1 00
Bennett, H M.... 25
Bennett, Jos A... 25
Berkey, Miss Mary E 1 00
Best, W P..... 25
Bevan, Wm..... 1 00
Bicking, S Austin 5 00
Billheimer, Mary. 25
Birdsall, S..... 1 00
Bishop, W T.... 1 00
Black, Lizzie A.. 2 00
Blackburn, R P.. 1 00
Blair, H R..... 1 00
Blakeslee, Lizzie. 25
Blanch, D M.... 50
Boak, Henry..... 5 00
Bonney, Mrs J W 10
Bonney, Mrs V O 10
Bonstein, Laura.. 10
Bonstein, Mary... 10
Bonstein, Minnie. 15
Book, L L..... 1 00
Boone, Mrs..... 1 00
Boone, C E..... 2 00
Boonstead, Jane.. 3 00
Booth, B A..... 1 00
Booth, J J..... 1 00
Bossard, Geo W.. 1 00
Bott, Peter J.... 1 00
Bottling, Harriet. 25
Bottling, James... 50
Bower, Geo A & wife 5 00
Bowman, M..... 1 00
Boyd, J H..... 50
Boyer, Rufus C.. 1 25
Bradford, Ralph Miller 4 00
Bratton, Mary A. 1 00
Brenner, Lewis... 1 00
Brian, Mrs Harriet 50
Bridenbaugh, Mrs G W..... 2 00
Brigham, Julia...10 00
Brill, Fred..... 50
Brimmer, Anna.. 65
Brinker, Ammon. 50
Brough, S Elizabeth 1 00

PENN. CONT'D

Brown, Asher.... 1
Brown, B F..... 1
Brown, B W..... 1
Brown, Daniel... 1
Brown, E L..... 1
Brown, H D..... 1
Brown, Miriam... 1
Brown, R K..... 1
Brownson Family 5
Buck, Mrs J L... 1
Buck, Trevan.... 1
Buell, F N..... 1
Burd, C L..... 1
Burkett, Mrs.... 1
Burkey, Carrie... 1
Bush, Mrs Barbara 1
Buss, Minnie..... 1
Bussard, Ettie... 1
Bussard, G W... 1
Bussard, Rebecca. 1
Bussard, Simon... 1
Buth, Mrs E R... 1
Butler, J..... 1
Buzard, M V.... 1
Byrod, Fred..... 1
Campbell, Clark.. 1
Campbell, Mrs E L 1
Campbell, E R... 1
Campbell, Miss M 1
Campbell, W S... 1
Carleton, John P. 1
Carmichael, E... 1
Carr, Mrs Chas.. 1
Carrington, Bulah 1
Carrington, Helos 1
Carrington, J R.. 1
Carrington, Robt. 1
Carroll, Miss.... 1
Carson, Andrew.. 1
Friend, Minersville 1
A Christian Friend, Portland 1
A Friend of Cubans, Roaring Branch 1
A Friend of Cuba, Shippensburg .. 1
Friend, Thurston 1
Friends, Sharon Center 1
Friends of Famine Sufferers Riegelsville 1
From Three Friends, Phœnixville 1
I H N, Bean.... 1
In His Name, Linden Hill..... 1
In His Name, Mt Alton 1
In His Name, Mt Alton 1
In His Name, New Richmond 1
In His Name, Palmer 1
I H N, Shippensburg 1
In His Name, Stroudsburg ... 4
In His Name, Wilawana 1
Subscriber, Geneva 1
Subscriber, Leechburg 1
Sympathizer, Penn's Station.. 1
Sympathizer, Washington ... 1
First Baptist Ch, Gillett 7
Fulty Bapt Ch, Harlansburg ... 3
Bapt Ch, Macungie 8
Bapt Congregation, Knoxville. 4
German Baptist Brethren Ch, York 36
Emanuel U B Ch, Dallastown 20
Ref Pres Ch, New Alexandria 52
Pres Ch, Wrightsville 36
United Pres Ch, Baxter 28
Presby Ch, Cambridge Springs.13
Presby Ch, No Clarendon 8
Mem Presby Ch, ppleby Manor. 5
Presby Ch, North Liberty 14
Presby Ch, Rimersburg 3
United Presby Ch, Mt Chestnut26
First Presby Ch, Warren 70
Mennonite Cong, Bloomling Glen..44
First Ref Ch, E Mauch Chunk.. 5
Welsh Cong Ch..12
Ch of Christ, Big Run 14
St Matt's Evan Luth Cong, McVill 4
Sanson M E Chapel, Farmington 6
M E Cong, Knoxville 3
St Andrew Epis Ch, Springville.. 1
Red Rock SS, Derrick City..... 6
United Evang SS, Kistler 1
First Presby Ch, New Kensington13
Fairview Union SS, Lower Merion 5

The following contributions to the Cuban Famine Relief Fund have been received:

PENNSYLVANIA

Abbott, J. M..... 1 00
Abernathy, Joe... 50
Abbomolo, Andrew 25
Adamson, Wm... 25
Adams, Miss Anna 1 00
Adams, Miss Cynthia A..... 2 50
Adams, Mary Jane 2 50
Adams, S. M..... 50
Aitch, Mrs H... 1 00
Alexander, Martha L..... 1 50
Allen, Miss Dora 1 00
Allison, Mrs Mary 25
Allison, Mrs Mary A 1 00
Anderson, A. E... 1 00
Andrews, Mrs E A 50
Andrews, Miss Maggie 25
Apple, E. L..... 50
Archer, Bertie.... 05
Archie, Braidy... 05
Archer, Lena..... 05
Archie, Nannie... 05
Argyle, Robt..... 25
Armstrong, J. T.. 25
Arnt, Miss Anna 1 00
Arnold, R..... 50
Asay, Jesse B.... 50
Atkinson, Miss Mary.. 1 00
Babcock, O. P.... 25
Bailey, Chas..... 50
Bailey, Mrs Clark 86
Bailey, Joseph.... 50
Bailey, Miss Maria 25
Baldwin, Jonas..... 50
Ball, Nettie..... 25
Ball, J. R..... 25
Barr, F. W..... 1 00
Bellemer, Albert 25
Barnes, James.... 25
Bass, S. A. & Grandchildren . 2 00
Beaton, C. W..... 25
Beaver, Wm, Sr... 1 00
Beers, M. S..... 3 00
Beurst, Mrs J S 25
Beurst, Mrs Maggie D..... 25
Bess, H. P..... 10
Bell, Mrs John 2 00
Betty, J. H..... 50
Bigge, F. E.... 1 00
Biker, B. K. & family 2 00
Biker, Francis.. 5 00
Biker, J. J..... 1 50
Biker, S. D..... 1 00
Biker, Will L... 30
Binn, Mrs Anna. 1 00
Binna 25
Bird, J. M..... 50
Bird, Rev Jos W.. 50
Birch, Roland.... 25
Bird, Mrs R. J.... 50
Birtz, Miss Eva.. 1 00
Bixler, W. P.... 2 00
Bixley, H. H.... 25
Bixler, W. B....25 00
Bixler, Robt..... 10
Blackrage, Miss Verena 50
Blair, Mrs Susan 1 00
Blatt, Oscar S.. 1 00
Bloop, Mr & Mrs M..... 1 00
Blosinger, C. E... 50
Blosinger, Mrs David 25
Blosinger, W. F... 25
Blyth, Miss M. F. 1 00
Boardshear, Miss Mary 5 00
Bolk, Mr Andrew 10 00
Boney, B. C..... 9 10
Boss, Henry..... 1 00
Bolt, L..... 50
Bolt, W..... 1 00
Bone, W. J..... 1 00
Bonell, Mrs..... 25
Bone, Jessie M.. 1 00
Bos, E. N..... 5 00
Bots, Mrs Eliza. 2 00
Bard, Mrs Eva 25
Bard, Mrs Mary 25
Boren, T. R..... 1 00
Borman, Jennie.. 25
Borman, Miss Martha E..... 1 00
Borer, Emma M.. 1 00
Borer, Mrs Irwin. 1 00
Bosch, Mrs J. E. 10
Bickel, B. W. & family 5 00
Boggs, E. G..... 25
Bolus, C. H..... 50
Bolk, A. E..... 35
Bolk, Mrs Wm.. 50
Bolg, John..... 1 00
Bolsius, Mrs Laura 1 00
Bolsius, Pansy & Helen 50
Bolsius, Dr W. N 1 00
Bown, Adam G.. 3 00
Bown, Anna S... 25
Bown, J. E..... 2 00
Bown, Mrs J Harper 1 00
Bown, Mrs M. E. 5 00
Bown, Mrs Sarah 25
Bumbaugh, B. B. 1 00
Boran, Miss Merle 50
Boraat, Demila... 1 00
Boyres, T. B...20 00
Bpington, Elex.. 50
Bpington, G. W.. 1 00
Brks, Henry..... 1 00
Brller, A. L..... 1 00

PENN. CONT'D

Bullman, James.. 1 00
Bullman, Orrie... 25
Bullock, Mrs A. A. 50
Burchfield, W. F.. 50
Burgun, Jacob R. 1 00
Burkholder, B. F. & wife.....22 00
Burkholder, E. Y. 5 00
Burkholder, J. W. 5 00
Burrell, W. I. & A. G. Cameron..... 1 00
Bushyager, Cornelius E..... 10
Bushyager, E.... 50
Bushyager, Mrs E 50
Bushyager, Glenn B 10
Bushyager, Hazel F 10
Bushyager, Lee R 10
Bushyager, Merle J 10
Bushyager, Roy O 10
Buyers, Mrs Eliza 1 00
Cadogan, Frank.. 50
Call, Harvey..... 2 00
Campbell, H. C. & wife 2 00
Campbell, Mable. 25
Carr, Mrs..... 50
Cass, M. F..... 1 00
Chapin, A. R..... 50
Chapin, Mrs D. W 1 00
Clark, G. F..... 1 00
Clark, H. B..... 3 00
Clark, Miss Lulu. 25
Clark, O. E..... 50
Clarke, Minnie.... 1 00
Clayton, Jane.... 50
Cleland, Mrs J.... 10
Coates, E. W. & L. M 1 00
Cochran, Miss Ida 50
Comfort, Effie.... 50
Comfort, Fannie.. 50
Commerer, Mrs Ida E..... 50
Comp, D..... 10
Conlon, L. B..... 1 00
Coolbough, Milo.. 10
Cooper, H. B..... 1 00
Cooper, Mary..... 1 00
Cooper & McClelland..... 1 00
Cope, E. M..... 1 00
Coulter, J. J..... 1 00
Covel, E. B..... 50
Coyard, Miss Sabina 1 00
Craft, W. S..... 2 00
Craig, D. H..... 1 00
Craig, Jennie..... 2 00
Craig, Robt..... 1 00
Crandall, F. W.... 1 00
Crarath, Lewis... 50
Creager, Mrs S. F 1 00
Cree, S. H..... 2 00
Crisman, Rosa.... 65
Crone, Wm T. & Mrs Mary & Miss Kate Sweitzer 3 00
Crosby, Mrs..... 30
Cross, Bertha.... 05
Crusan, Jas V.... 65
Cunningham, J. G 1 00
Cunningham, Jno. 1 00
Cunningham, Jno B 50
Curry, James..... 5 00
Custer, B. H..... 1
Dailey, Mrs Louisa E..... 1 00
Danner, Mrs Edw 5 00
Darby, D. H..... 1 00
Darby, G. W..... 2 00
Darby, S. D..... 1 20
Davis, Levinah... 1 00
Davis, Mrs Sarah. 1 00
Davison, Emma C 50
Davison, W. B.... 50
Deaner, H. Clay.. 1 00
Demmer, R. S.... 50
Dewhirst, Eliza... 1 00
Dexter, H. A..... 1 00
Dibert, Mrs K. R. 1 00
Dickson, Miss Belle 25
Dillaman, Mrs Cassie 1 00
Diltz, Mrs Annie E 10
Diltz, Miss Glenna 10
Dinsmore, Miss Annie 50
Dinsmore, Miss Mattie 15
Donaldson, Miss Louie 1 00
Donnel, Miss Rebecca 25
Doran, Mrs G. S.. 1 00
Dornblaser, Susie. 25
Douglass, Mrs Mary 50
Donr, O. L..... 50
Downey, John.... 1 00
Drabbs, Willie.... 10
Drach, E. C..... 1 00
Drury, J. C. & wife 1 00
Dudley, R..... 2 50
Dulso, J. C..... 25
Dunkleberger, S. K 2 25
Dunn, Miss Annie 50
Eager, W. F..... 25
Eastlake, M. R.... 25
Ebbeska, H. J.... 3 00
Eberhart, Miss Mary 50
Edwards, Miss Ada 25
Edwards, Arthur..1 00
Edwards, Mrs J. C 50
Elder, Miss Nettie 1 00
Elliot, Robert & wife 2 00
Elliott, Mr..... 50
Ellis, Miss Mary E 05

PENN CONT'D

Ellison, W. A..... 2 00
Ely, Dr & wife... 1 00
English, R..... 50
Esch, John & family 4 00
Eshelman, Mrs Margt 1 00
Estell, Mrs..... 25
Evans, E. W..... 1 00
Evans, J. M. Jr.. 1 00
Evens, Mrs Rachel 50
Everhart, Sarah.. 2 00
Ewald, Mrs F. H. 1 00
Fairman, Mrs M M. & family..... 5 00
Falck, Joseph S.. 1 00
Fant, Rev A. T, Warren 1 00
Farmer, John.... 5 00
Fassnacht, C. W.. 1 00
Fehnel, Calvin.... 25
Fell, Glenn..... 10
Field, Miss Olive. 25
Finnegan, P. J.... 50
Fisk, Andrew..... 25
Fitzpatrick, Miss Biddie 25
Fleck, Mrs E. M.. 25
Foote, W. Burton. 1 00
Foresman, Miss Ella V..... 28
Forgy, Robert.... 2 00
Fortner, Levi..... 1 00
Foster, M. E..... 2 00
Fotheringham, John 1 00
Founderville, Zac. 25
Fox, Jef..... 25
Frankenfield, Rudy 50
Frazee, Mr & Mrs 2 00
Fritz, Lillian A.. 5 00
Frutiger, Mrs Jno 1 00
Funk, Roy..... 50
Funk, Upton..... 1 00
Funk, Mrs Upton. 1 00
Furtegor, Henry.. 50
Gailey, J. W..... 2 00
Galt, Anna..... 50
Gant, E. L..... 25
Gardner, B. S.... 2 00
Gates, Winifred.. 05
Gatn, Luther..... 50
Gear, J. T..... 1 00
Gearhart, Author. 05
Geise, Frank..... 2 00
Gentry, C. C..... 1 00
Gerard, Roy..... 2 00
Gibbon, Mrs Ada E. Coll by.....11 59
Gerhart, Mrs D. F 1 00
Gift, Mollie..... 2 00
Gilger, Mr & Mrs S. K. & E. R..... 1 00
Gilliland, Jennie.. 50
Gilliland, Mary... 1 00
Gillam, John G... 5 00
Gilvin, George.... 25
Gingrich, C. B.... 2 00
Glenn, Miss Flora 25
Gordon, Mrs J. S.. 2 00
Gordon, John..... 1 00
Gorst, S. R..... 50
Gourley, J. C..... 25
Graeff, H..... 25
Graham, C. L..... 5 00
Graham, S. B..... 4 00
Grassmyer, E. B.. 1 00
Grave, Miss Jane. 50
Greenawalt, A. S.. 5 00
Greene, E. M..... 2 50
Greenfield, Nancy 50
Grier, Mrs R. B... 1 00
Griffith, Miss Jane 1 00
Griffith, Theo M.. 1 00
Grim, Melissa A.. 1 00
Grones, L. M..... 50
Groves, D. D..... 1 00
Gruirn, Eddie.... 25
Gryski, Martin... 25
Guikes, H. B..... 1 00
Guthrie, A. L..... 25
Guthrie, Miss Maud 10
Hand, Mrs C. N...10 00
Hardly, Walter... 10
Harley, Katharine 1 00
Harper, Miss Mildred 50
Harper, Miss Minnie 1 00
Harrier, James... 1 00
Harrondd, A. E... 1 00
Harshaw, Mrs W J 2 00
Hart, B. E..... 1 00
Hawkins, Miss Grayce 50
Hay, Geo H..... 50
Hazlet, Miss Della 10
Heard, Mrs Geo.. 1 00
Heckman, C. H... 35
Hedgman, Gust.... 50
Hefler, Daniel.... 50
Hefler, Owen..... 50
Hefler, R. C..... 1 00
Hefler, Rachel.... 1 00
Heidler, Mrs H. H 2 00
Herrick, John.... 25
Helverson, Mrs Wm 1 00
Hemphill, J..... 25
Henderson, W. M. 1 00
Herritt, Mrs H. S. 1 00
Herron, Miss Belle 25
Hess, Mrs Hannah 2 00
Hess, Henry..... 50
Hesse, J. H..... 25
Hetzel, Sam'l.... 25
Hice, Kate G..... 1 00
Hickman, Miss Annie 25
Hiestand, Mrs H A 1 00
Hilbert, Daniel... 25
Hill, Chas W..... 1 00
Hill, Florence.... 1 00
Hill, Wm & others 17 00
Hoagland, Miss Emma 50
Hodge, Miss

PENN CONT'D

Emma 25
Hodge, Miss Minnie 25
Holcomb, R. C.... 25
Holland, B. A..... 25
Holmes, Margt.... 3 00
Holtz, S. A..... 2 00
Hoover, Clarence. 20
Hoover, Donald... 25
Hoover, Dorothy. 25
Hoover, Miss Ida. 50
Hoover, Mrs J. L.. 1 25
Hoover, Mrs T. B. 50
Hope, Miss E. H.. 5 00
Horner, Geo W... 1 00
Horton, Miss Rena 1 10
Howard, Lulu N & F. C..... 50
Howe, Mrs J..... 15
Hudson, Mr Alex.. 1 50
Huffman, Clark... 10
Huffman, Mrs K E 25
Huffman, Miss Louise 20
Huffman, Miss Marian 10
Hughes, Mrs Ida E 1 00
Hugie, John..... 25
Humphrey, Geo... 50
Humphrey, Jennie F..... 25
Humphrey, Dr W G 1 00
Hunt, Mrs Geo W 1 00
Hustin, Mrs Wm. 2 00
Hyatt, Eugene.... 25
Inghams, J. S..... 2 00
Jackson, C. E.... 25
Jacobs, Mrs..... 1 00
James, Thaddens.10 00
Jeffries, John & wife 5 00
Jobe, Myra H.... 1 00
Johnson, Miss Etta 50
Johnson, F. C..... 1 00
Johnson, J. W..... 50
Johnston, Carrie.. 60
Johnston, Miss Olive 50
Jones, Miles..... 25
Jones, W. E..... 50
Jordan, John S... 1 00
Junk, R..... 1 00
Kauffman, Mrs M J 50
Kaufman, G. W... 1 00
Kaufman, Harrison 1 50
Keck, Anna U.... 2 00
Kell, Miss Mina E 1 00
Kelley Bros.....20 00
Kemerer, John... 10
Kemp, H..... 50
Kenaga, Mrs J. T. 20
Kendig, John R.. 1 00
Kennedy, F. E.... 50
Kenyon, A. B..... 25
Kenyon, C. L..... 50
Kephart, A. J..... 2 00
Keppel, Clara C.. 1 00
Keppel, Mr & Mrs H 3 00
Kerchenthal, Jennie 25
Kerchenthal, Reuben 25
Kern, Mrs..... 15
Kern, Aaron..... 25
Kern, Emma..... 35
Kersey, Geo R... 1 00
Kester, J. E..... 50
Kingsbury, E. L.. 1 00
Kinne, Mrs O. W. 2 00
Kinter, Mrs A. B.. 25
Kinter, Mr & Mrs G. W..... 1 00
Kistler, Mr & Mrs A. L..... 1 00
Kizer, Mrs W. W. 1 00
Kleppinger, C. P.. 50
Kleppinger, Wm H 1 00
Kline, Miss Katie L 1 00
Klinger, Annie... 50
Klohr, Mrs..... 10
Knapp, L. H..... 25
Knecht, Asher.... 10
Knecht, Dan'l.... 10
Knecht, Henry... 10
Koch, Peter..... 50
Krauser, Mrs D M 1 00
Krock, Harry..... 25
Kroontz, D. F.... 3 00
Krumm, Mrs Wm. 50
Kuhn, Miss Annie 25
Kuhn, C. N..... 50
Kuhns, E. R..... 1 00
Kuhn, Mrs Lewis. 1 00
Kuhn, Mrs Sarah. 25
Labor, Alice..... 25
Lamb, J. A..... 25
Landis, Harold... 50
Lane, Mary..... 1 00
Langdon, Miss May 15
Lankton, H..... 1 00
Latham, Mrs Ann 3 00
Ledger, W. H.... 25
Lee, Miss Ella.... 50
Leh, Frank..... 10
Leh, Lottie..... 05
Leonard, Mr & Mrs G. W..... 2 00
Lerine, Andrew.. 25
Levan, James.... 1 00
Levitan, J..... 50
Ligo, Miss Winnie 1 00
Lindblom, J. F.... 1 00
Line, A. B..... 1 00
Line, W. L..... 50
Little, Mr & Mrs Jacob 1 00
Lobb, Mrs..... 1 00
Lodge, W..... 1 00
Logan, A..... 1 00
Lomer, Annie.... 1 00
Louis, Fred..... 25

PENN CONT'D

Lowe, Mrs C. L... 50
Lower, F. W..... 10
Lowmaster, Levi. 10
Lowner, Miss Myrtie B..... 1 00
Lowrie, Miss Alta B 50
Lowrie, Mrs J. W. 50
Lowrie, James W 1 00
Lowrie, Miss Mary W..... 50
Lucore, L..... 50
Lythe, Mrs Annie 1 00
McAfoos, Ira S... 10
McAlevy, Miss Bessie 50
McAlevy, Harriet. 1 00
McAllister, Mrs Ellen 15
McBride, Miss Ina 50
McBride, Miss Sarah 1 00
McCain, W. G & Co 5
McCanley, C. R... 50
McCann, R..... 25
McCartney, Mrs S. H..... 1 00
McClintie, Rev H 50
McClure, M..... 1 11
McConnell, H. E.. 50
McConnell, Mrs Kate 1 00
McCormick, J. C.. 25
McCready, Miss Meda 50
McCrindle, Mame. 25
McCrumb, Miss Jessie 2 00
McCullough, H. B. 1 00
McCurdy, Mrs Anna 1 00
McDonald, Miss Nellie 25
McFarlin, Miss Blanche 50
McFeatters, H. M. 25
McFiggen, Miss Margt 55
McGarey, Mrs Libbie 75
McGarven, Paul.. 05
McGinity, A. S.... 22
McGinity, Miss Martha 25
McGinley, Hester 05
McHenry, Mrs M B 10
McHenry, Dr R. F 1 00
McLane, Miss Josie 25
McKee, A. J..... 1 00
McKee, Miss Anna 50
McLeer, Miss G. R..... 1 00
McMinn, Edith... 10
McMinn, Elbert.. 1 00
McMullen W. J... 50
McMullen, Wm... 50
McNeil, J. D..... 1 00
McVey, J. H..... 1 50
McWilliams, Mrs James 75
Mcfarlane, S..... 50
Madison, Mrs Hannah 5 00
Magargle, Rachel. 50
Malin, Ogden..... 05
Maner, Jas P..... 55
Marshall, A. S.... 1 58
Marshall, C. H... 50
Marshall, Miss Stella 1 10
Martin, A. H..... 3 00
Martin, Abner.... 1 00
Martin, Miss Alys 25
Martin, Anna M. 1 00
Martin, Budd.... 25
Martin, Emma.... 1 00
Martin, Richard.. 1 00
Martindell, W. M. 1 00
Maryott, Emeline. 25
Mast, J. G..... 1 00
Mather, Miss Gertrude 1 00
Maulfair, H. E...10 00
Mensch, A. C..... 1 00
Mensch, Mrs A. C 1 00
Mercer, Robt..... 25
Metcalf, Mrs C.... 5 00
Metz, Miss Anna. 50
Meyers, J. J..... 2 00
Miller, Mr & Mrs B. C..... 1 00
Miller, C. C..... 50
Miller, Mrs Hiram 1 00
Miller, J. L. B.... 1 00
Miller, James..... 1 00
Miller, James..... 50
Miller, Mrs Joseph 1 00
Miller, Miss Lorena 25
Miller, Mrs M. J.. 10
Miller, N..... 25
Mills, D. F..... 1 00
Mills, John..... 1 00
Mitchel, Linn.... 25
Mock, Mrs A. M.. 10
Mock, Aaron B.... 5 00
Monday, Mr W.... 1 00
Moody, Miss Kistie 25
Moody, Miss Mollie 25
Mooney, Mary.... 25
Moore, Mrs A. B.. 1 00
Moore, Miss Emma 1 00
Moore, Mrs John. 25
Moore, John P.... 1 00
Moore, Mrs & Mr M. V..... 2 00
Moore, S. R..... 1 00
Moore, Sam'l..... 1 00
Moore, W. H..... 90
Moorhead, S. S.... 1 00
Morgan, Calista E 1 00
Morgan, Esther, Coll by..... 4 00
Morrall, Mr Lewis 5 00
Morris, Ada..... 50
Morrow, Miss Mol-

PENN CONT'D

lie 50
Morton, Mrs J. H. 1 25
Moyer, Silas W... 2 00
Mueller, Mrs Anne 1 00
Mueller, Mrs Callie 50
Mueller, Miss Emma 1 00
Mueller, Master Willie 25
Muffly, Mrs S. T.. 5 00
Mulligan, Margt B 50
Munhall, John....100 00
Murdoch, John P. 1 00
Musgrave, Miss Edna 50
Myers, Mrs Sarah. 25
Naegely, Peter... 25
Neal, Miss Lida.. 10
Nebinger, Charlotte 1 00
Nelson, Mr..... 50
Nelson, A. W..... 25
Nelson, Ed..... 25
Nesbit, A. K..... 1 00
Neuber, Miss Amelia 50
Neuber, Mrs Catharine 1 00
Newhard, Alfred J..... 1 00
Niebel, Miss Jeannette 35
Niebel, Master John..... 40
Orkney, Henry... 1 00
Osburn, Mrs W. A & Mrs G. H Ferbush & Mrs Willard Van Tassel 3 00
Otto, John B..... 5 00
Otto, Mabel..... 05
Park, Earl..... 25
Parkinson, Miss Sard E..... 50
Parrish, Margaret 25
Parry, John..... 1 00
Parry, Robt H... 1 00
Parry, Surana.... 25
Partner, W. L & family 5 00
Patterson, Leonard 1 00
Pattison, Miss Nannie M..... 50
Pattison, O..... 1 00
Pattison, Mrs Robt 1 00
Payne, Miss Marie E 25
Peachey, Katie & Lydia 10 00
Pelton, Mrs Ella.. 1 00
Pennington, Mrs E. A..... 1 00
Perkin, Merten... 50
Perkins, Mr & Mrs G. E..... 2 00
Perry, E. F..... 50
Peters, Miss Josephine 50
Pfantz, Mrs Emma R..... 1 00
Pierce, Joe..... 50
Pierson, Miss Laura 50
Plank, C..... 1 00
Plank, Mathias... 1 00
Pollock, Mr Wm. 1 00
Poole, Robt S.... 2 50
Powers, Ada..... 05
Prescott, Mrs P. F 1 05
Price, Richard.... 1 00
Pribl, Miss Lucy. 25
Pugh, Mrs John.. 1 00
Puie, I. F..... 25
Race, Geo..... 50
Race, Riley..... 1 00
Race, Mrs Riley.. 1 00
Ramsay, Wm..... 1 00
Randolph, Emma. 1 00
Rantz, Jacob..... 1 00
Raw, Eugene..... 5 00
Raw, Robt..... 5 00
Raw, Simon.....20 00
Rawson, C. C..... 1 00
Rearick, J. W.... 2 50
Reddinger, Wm H 1 00
Reed, Elizabeth 1 5 00
Reeser, Miss Bertha 2 00
Rhoads, Benj..... 10
Rhoads, Lizzie.... 10
Riale, Geo W..... 1 00
Rhoads, Mabel... 10
Richards, W. L... 25
Ridenour, Mrs.... 25
Rigler, Lizzie M.. 1 00
Roberts, A. W.... 25
Robertson, Martha E 1 00
Robinson, Miss Frances 25
Rodman, Mrs J. T 2 00
Rogers, L. H..... 50
Rohland, C. H.... 50
Robland, J..... 50
Roof, Wm A..... 2 00
Ross, Margaret... 25
Rost & Lockard.. 2 00
Roth, Henry..... 50
Roth, Levi..... 1 00
Rouse, Joseph.... 1 00
Rouse, Mrs Joseph 1 00
Roycroft, Mrs Chas 2 00
Ruiek, A. Norom.. 75
Rnmbarger, Mrs John & Geo..... 5 00
Rnnge, Willie..... 1 00
Rnpp, Mrs Rev.... 50
Russell, J. B..... 5 00
Ryan, J. N. Jr.... 50
Sabin, Chas..... 1 00
Sample, Henry G. 5 00
Sapp, F. W..... 50
Schaffer, Miss Rosa 1 00
Schmidt, Alice A. 25

PENN CONT'D

Scheesly, Abram & Emma..... 1 00
Schmidt, Florence I 25
Schmidt, Herman. 50
Schmidt, Mary E. 25
Schmidt, Nellie E 25
Schoellkopf, John. 1 00
Scholl, Ella..... 25
Schultze, C. F.... 1 00
Scollord, Miss Lillian 50
Scott, Joe..... 50
Scouten, Charles.. 1 00
Sechler, Margaret 3 00
Seibert, C. L..... 1 00
Seyfried, Jacob... 15
Shadle, Mrs E. A.. 1 00
Shaffer, Eva N.... 25
Shaffer, W. R..... 1 00
Shake, Josie..... 35
Sharpnack, Dr T H 1 00
Shaub, I. Katie... 2 00
Shaver, Benton... 25
Shelley, Sue..... 1 00
Shelly, A. A..... 25
Shepperson, Mrs M 1 00
Shetler, Fannie H 1 00
Shields, Dr W. S.. 25
Shillard, Jack.. 25
Shirey, Miss Annie 25
Shoaff, C. S..... 25
Showalter, C. F... 25
Sibley, W. S..... 50
Siglin, Ezra..... 1 00
Sitgraves, Mrs M. H..... 1 00
Skillman, Miss Mabel 25
Sloan, Mrs E. C... 1 00
Smith, Azara C... 2 00
Smith, E..... 25
Smith, Frank..... 50
Smith, Horace.... 50
Smith, Miss Mell. 1 00
Smith, Orris C... 1 00
Smith, Mrs R. E.. 50
Smith, Sadie..... 50
Smith, Mrs Sadie. 1 00
Snyder, H. A..... 50
Snyder, Mrs H. A. 50
Snyder, Joel..... 25
Somerville, Miss Carrie 25
Soper, Wm..... 25
Souders, Kate.... 1 00
Spahr, H. H..... 2 00
Spahr, Mrs Mary E 1 00
Spangler, Lewis.. 25
Spayd, Catharine Louisa 50
Spayd, Helena Mrs 1 00
Spayd, Master Jno 50
Speakman, J. M. & wife 1 00
Speigelhalter, Annie 25
Spicer, A. R..... 2 00
Spicer, Clayton... 05
Spicer, Georgie... 05
Spicer, Mrs Harriet 1 00
Springer, Cora M. 1 00
Starke, Miss..... 15
Stanlick, Mrs Sam'l 1 00
Steavens, A. B.... 50
Stedge, Mrs..... 15
Steffy, Mr & Mrs Abram 2 00
Steffy, Mrs Nettie 50
Steiner, J. C..... 25
Stern, Elizabeth & family 3 00
Sterritt, Miss Martha 25
Stevens, W. W.... 50
Stevenson, Wm.. 25
Stewart, Mrs Louise 25
Stewart, S. C..... 10
Stillwagon, Mrs Minnie 1 50
Stooksberry, Mrs P. S..... 1 00
Storm, Miss Katharine 50
Stough, H. D..... 25
Stout, Bertha & Gertrude 1 00
Straher, Margie.. 1 00
Strang, Mrs A. T. 25
Stroh, J. C..... 50
Strong, Albert.... 1 00
Struble, Mary C. 1 00
Stuchell, Mrs H J 10
Stuchell, Mrs L. A 20
Suter, Mrs Lory.. 1 00
Suter, S. P..... 25
Swan, Mrs B. F.. 1 00
Swartz, Mrs..... 25
Swayze, R. B..... 2 00
Swingle, Andrew. 25
Swingle, Mr & Mrs David L... 2 00
Swingle, G. W.... 1 00
Swingle, Paul.. 50
Swoger, Miss Jessie 25
Szerszen, John... 20
Tack, A..... 25
Taylor, B. E..... 50
Tebbins, J. E.... 5 00
Templin, J. W.... 1 00
Thomas, C. H.... 50
Thomas, Malinda. 50
Thompson, J. M.. 25
Thompson, Mrs H. J..... 50
Thompson, Mrs S W 50
Thompson, W Laird 50
Thorpe, Lizzie... 1 00
Thorpe, Maggie.. 1 00
Titus, Mrs F. S... 1 00

PENN CONT'D

Tobey, Mrs M M. 50
Tobin, John..... 25
Towner, Mrs O H 1 00
Townsend, Mrs Harry L..... 1 00
Tracy, Mrs Hattie 1 50
Trafford, Mabel.. 05
Tryon, Mrs Mead 50
Tubbs, Mr & Mrs C H..... 1 00
Tubbs, Mrs D C.. 2 00
Tucker, C E..... 50
Tucker, Mrs H... 1 00
Tucker & Hartsough 1 00
Tucker, M A..... 25
Uffelman, F C & wife 1 00
Ulery, C H..... 25
Ulery, Mrs C H.. 50
Ulery, W Z..... 50
Umstead, Walter. 50
Urch, Mr Joshua. 2 50
Van Horn, J W.. 25
Van Sickle, Louisa 1 00
Van Sickle, Rachel 1 00
Wademan, Miss Minnie 1 00
Wagner, Geo..... 25
Wagner, Philip.. 1 00
Wagner, Saml G. 3 00
Waite, W A..... 50
Waite, Mrs W A 50
Walker, David... 1 00
Walker, Geo L... 3 00
Walker, Geo L, Jr 1 00
Walker, Howard K 1 00
Walker, L S..... 3 00
Walton, Sanford.. 10
Ward, S..... 1 00
Waring, Mr & Mrs E F..... 50
Warpel, Eliz M.. 2 00
Warpel, John H.. 2 00
Warren, Gertrude 25
Wasser, Aaron... 1 00
Wasser, Harry O. 25
Wasser, Mrs Martin 25
Watrons, Clarence B 1 00
Watson, Mr..... 10
Watson, W A.... 1 00
Watson, David... 50
Weakley, Miss Jennie 50
Wedner, Mrs Emma 10
Webster, A S..... 50
Webster, Cora.... 25
Weeks, S A..... 2 00
Weeks, Abbie.... 50
Welser, Sara A... 25
Welles, Rev H H10 00
Wells, Miss Elliott 50
Welsh, Lewis E.. 2 00
Werner, Chas.... 1 00
Westfall, L D.... 50
Wetzel, Mrs..... 1 00
Wetzell, Mrs Bell 30
Whalley, Joe..... 50
White, C E..... 25
Whitney, Jessie.. 1 00
Whitney, Nellie.. 1 00
Whitney, Nelson. 1 00
Whitney, Seymour 1 00
Whittaker, John.. 2 00
Wieler, Jeremiah. 25
Wigle, H J..... 75
Wilkie, Mr..... 50
Williammee, M.. 15
Williams, S F.... 3 00
Williamson, M C. 25
Wilson, Thos D..50 00
Wingert, Miss Jessie 1 00
Wonnacott, Mr & Mrs Z A..... 1 00
Wood, F E..... 50
Wood, R O & wife 75
Wood, Wilbur H. 25
Woodard, R T.... 25
Work, J W..... 25
Work, John H.... 25
Work, Mrs Margt T 25
Work, Mr & Mrs Silas W 1 00
Wright, Wm..... 2 00
Xabur, Barton ... 10
Yarlan, Miss Libbie 50
Young, John H... 1 00
Youngberger, Mrs Henry 1 00
Younker, P..... 25
Zell, H W..... 50
Zibrosk, Mike... 25
Zimmerman, Mrs Ella 50
Zurber, John.... 25
C S N, Silver Spring 1 00
G T, Philadelphia 5 00
F A K, Quakertown 50
J A W, Marion gaveth 1 00
J W T & P W T Or His Name 2 00
L M R, Pittston 1 00
M O S, Milton .. 1 00
Ergo N's, Harmony 1 50
P S, Grace City 1 00
R F H, Home stead 2 00
T W B, Hostville 1 00
W A B, Mt Clare 1 00
——, Beaver.. 2 00
——, Bewleyley 1 00
——, Hanover 5 00
——, Hollidaysburg 25
——, Jerseyn... 1 00
——, Light Street 1 00

PENN. CONT'D

——, Littletown. 1 00
——, Saltsburg.. 1 00
——, Sharon Hill 2 00
——, Shippensburg 3 00
——, Sunbury... 1 00
——, Wyalusing. 1 00
Friend, Aanville.. 50
Friend, Beaver Centre 16
Friend, Dollington 1 00
Friend, Norwood. 1 00
Friend, Rogersville 1 00
Friend, Tyrone... 1 00
A Friend, Shlekshinuy 2 00
A Friend, Slocum 1 00
Two Friends, Oil City 3 00
Two Friends, Williamsport .. 50
Friends, Du Bois. 2 50
Cuba's Friends, Fontana 5 00
Friends of the Sufferers, Bellevue 4 00
In His Name, Cynwyd 1 00
I H N, Pottstown 1 00
Sympathizer, W Middleton 1 00
A Sympathizer, Pittston 50
U P SS, Hartstown 4 00
King's Daughters.12 50
King's Daughter, Honeybrook ... 1 00
Sunshine Circle of King's Daughters of First Bapt Ch, West Chester 3 00
Ladies' Aid Soc, Northville 2 00
Ladies' Aid Soc M E Ch, Mapleton 3 00
Ladies' Aid of M E Ch, Roaring Branch 5 00
Epw League M E Ch, Wellsville..15 00
Arnot Lodge No 465, K of P of Pa 5 00
L O T M, Hive No 40, Milesgrove 11 00
Cash, Bellefonte.. 55
Cash, Dixmont . 3 00
Cash, Greensburgh 5 00
Cash, Greensburg 2 00
Cash, Mifflintown 1 00
Cash, Scottdale... 1 95
Cash, Wellsville.. 50
Cash, Wellsville.. 50
Cash, Wellsville.. 50
Cash, Wellsville.. 25
Cash, Wellsville.. 50
Cash, Wellsville.. 25
Cash, Wellsville.. 50
Cash, Wellsville.. 50
Citizens, Media.. 4 33
Citizens of Nat'l Bank, Waynesburg 10 00
Mites from Pittsburg 7 25
A Mite, East Bradford 1 00
Widow's Mite, Doolittle 1 00
Public Sch, Media21 09
Hunt Sch, New Richmond 1 00
Pupils of Secondary Grade of Public Schools, Kutztown 6 25
Secondary School, Tower City..... 3 50
Three Children, Big Run..... 30
Two White Ribboners, Dublin. 1 00
Tannery Employees, Elkland 5 00
Employees of Am Road Machine Co, Kennett Sq 3 00
Two Sisters, Lebanon 1 50
Let not thy right hand know what thy left hand doeth, Mt Pleasant 1 00
Ackerman, Mrs.. 25
Ackerman, Clara. 02
Alexander, W K. 50
Alm, D F..... 25
Althouse, Laura.. 75
Alwine, Jacob F.. 1 00
Aderbalt, F 1 00
Anderson, Mrs John 25
Andrews, Carrie M 1 00
Ambrose, B 1 00
Angell, Mr D.... 25
Angell, Ellen ... 50
Armstrong, J G.. 2 50
Arnold, Mr & Mrs Robert 1 00
Arthur, Miss Rachle 25
Arthur, Mrs Sarah 25
Ashenfelter, Horace 2 00
Atthouse, Henry. 1 00
Aubel, Mrs J S .. 25
Aurand, Mrs Perry 25
Ausborn, C J 50
Austin, Mrs Eliza 2 00
Aviing, Mrs John. 50
Bader, Annie C... 5 00
Bilder, Mrs H E 1 00
Bailey, Solomon.. 25

PENN CONT'D

Baird, Wm H.... 25
Baker, Morris.... 1 00
Balch, Mrs A B.. 1 00
Balch, Foster.... 25
Ball, Mrs Wm.... 1 00
Barkley, J A..... 25
Barnes, Mrs..... 50
Barnett, Wm.... 3 00
Barrett, Howard C 50
Barry, Mrs Amanda 1 00
Bartenseblager, Virgie E..... 10
Bartholomew, Miss Helen..... 25
Barton, J C..... 2 00
Bates, Mrs..... 50
Bates, E M..... 3 00
Bauder, Willis... 01
Baysinger, W E.. 1 00
Beach, O D..... 50
Beach, Mr & Mrs Willis 1 00
Beadle Family... 7 10
Beans, Anna C... 2 00
Behout, D R..... 25
Becher, Wm A... 1 00
Beck, Mrs Florence 50
Beck, Lloyd..... 25
Beers, Mrs C N.. 50
Beistel, C G..... 25
Beistel, Wm..... 1 00
Bell, W C..... 25
Bell, Jas E..... 1 00
Bellis, A M..... 25
Bennet, Mr & Mrs Ed..... 1 00
Bennet, Mary.... 10
Bemis, E T..... 1 00
Benwick, Thomas 25
Berkey, Mrs A C 50
Berrisford, Miss Hannah 3 00
Berrisford, Miss Sarah 50
Bertolet, Walter. 1 00
Bicking, Horace.. 1 00
Bilger, Wm..... 1 00
Binded, G P..... 1 00
Binder, Essie.... 1 00
Birely, Winfield Scoot 5 00
Black, Mrs John. 2 00
Blake, C E..... 1 00
Blake, Ann E.... 1 00
Blake, Mrs Mary E 1 00
Bletz, Wm & family 1 00
Blimmer, Miss Nettie 5 00
Boardman, Mrs.. 15
Bohler, Harry.... 05
Bohren, G..... 25
Bollinger, Jennie. 25
Bollinger, Mrs Milford 25
Bollinger, Samuel 1 00
Bollinger, Mrs Samuel 25
Bolt, Elizabeth... 10
Bonear, D W.... 25
Bonnet, A..... 5 00
Bosworth, Mrs... 25
Bowers, Mrs Albert 1 00
Bowers, Annie... 05
Bowman, D W... 1 00
Bowman, E O.... 2 00
Bowser, A H..... 25
Braddock, Maggie & daughter.... 1 50
Bradenbaugh, M. 1 00
Brenneman, Mrs C H..... 1 00
Bressler, Mrs A J 50
Bressler, Mrs Sallie 25
Brilhart, J S..... 1 00
Brilhart, Adam... 5 00
Bronson, Mrs C C 25
Brown, F G..... 25
Brown, Mrs J W. 25
Brown, W J..... 1 00
Brown, Edgar.... 10
Brown, Mrs Susan 50
Brown, Wm..... 1 00
Brownfield, Frankle & Willie 1 00
Browning, Mr & Mrs H M..... 1 00
Bruce, Mrs..... 25
Bruglar, Mr..... 25
Brungart, T F... 2 00
Bryant, E M..... 50
Bubbett, B A.... 5 00
Buck, N L..... 25
Buck, Scott..... 5 00
Budinger, J L.... 25
Buell, Ellie..... 1 00
Buhrman, C H... 1 00
Bumiller, R A.... 75
Bumiller, Frances 10
Bumiller, Miss Ida 25
Bunn, Mrs A.... 10
Bunn, Anderson . 12
Bunn, Frances.... 50
Bunn, Jackson.... 25
Bunn, Wm..... 25
Burch, Mr..... 25
Burchill, Mrs Geo 1 00
Burkhart, P G... 25
Burns, C H..... 1 00
Butler, Mrs A L.. 1 00
Butler, J G..... 1 00
Butler, Dora..... 25
Butler, Mamie... 10
Butterfield, Mrs Myra 25
Buyers, H 25
Buzza, Grace & Clara 1 00
Calrps, John..... 25
Campbell, S M .. 1 00
Carl, Mrs Andrew 50
Carlisle, John N.. 2 00
Cary, Bessie..... 06
Cary, Francis.... 06

PENN CONT'D

Cary, Mrs Jack... 10
Cashner, Charles. 10
Catler, Mrs W B.. 50
Chaffee, Mrs E D 25
Chaffee, Mrs Myron 25
Champlin, Mrs H K 50
Champny, I..... 25
Chapman, Edw... 50
Charters, Emma.. 25
Clanhangh, Thos. 50
Clark, Ambrose.. 25
Clarke, Jno R & James C..... 5 00
Clayton, Geo..... 05
Cleaver, Amelia.. 1 00
Clegg, C..... 1 00
Clemens, Emma.. 1 00
Clemens, John H. 1 00
Cleveland, H M.. 25
Clews, John..... 50
Clifford, Josephine, & Roswell Kime 1 00
Coburn, Mr & Mrs J P..... 50
Colegrove, H W.. 25
Coleman, M C... 1 00
Coleman, M R... 1 00
Coleman, Milo... 25
Coleman, J J..... 2 00
Coock, Willard... 50
Cook, S H..... 1 00
Cook, W H..... 1 00
Cook, John E.... 6 50
Coolidge, Mrs W J 1 00
Coolidge, Nellisa. 50
Cooly, R S..... 1 00
Cooper, Wm..... 25
Conklin, Mr..... 25
Conner, Miss Anna 50
Constantine, Mrs Fred 1 00
Copping, W..... 50
Corbett, J H 5 00
Corey, Ann..... 50
Corle, J S..... 1 00
Cowan, A A..... 1 00
Cowles, Miss Flossie 50
Cowles, Miss Genevieve 50
Cox, E C..... 1 00
Cox, W & Son.... 25
Crandall, Mrs S G 1 00
Crane, A B..... 1 00
Crane, David P..10 00
Crawford, Geo... 25
Cressman, Mr D A F 1 00
Cressman, Mrs D A F..... 50
Cressman, Mr H D 1 50
Cressman, Mrs H D..... 1 50
Cressman, Mr Jno 50
Cressman, Mrs John 50
Cresswell, Miss Phena 1 00
Cleveling, Mrs Wm H..... 5 00
Cronohle Wm.... 25
Crotzer, Jas J & Lizzie 1 00
Crowmover, Mrs Attie 25
Cunningham, Chas 50
Cummings, G W.. 10
Danphin Epw League 5 00
Davidson, Mrs Anna M..... 1 00
Davis, A M..... 2 00
Davis, E C..... 25
Davis, Mrs Geo P 50
Davison, Mrs Susan 1 00
Dayne, Mrs Alzada 50
Dean, Lizzie..... 1 00
Dearman, A..... 2 00
Dearterby, Isaac.. 3 00
Demay, Eva..... 26
Dengler, Mrs F.. 50
Denison Bros.... 7 00
Desenberg, Wm A 1 00
Detwiler, D S... 5 00
Dewald, L F..... 1 00
Dick, Mrs Robert. 25
Dickey, C P..... 25
Doane, Mrs F C.. 25
Doane, Ira..... 50
Doane, Mr & Mrs Lewis 50
Donley, Mrs Geo. 1 00
Dorrance, Mrs Susie 25
Dougherty, Harry 20
Drake, Mrs B S.. 10
Dunmire, O M & wife 1 00
Dunn, A E..... 1 00
Dunwiddie, Mr & Mrs J..... 50
Durham, J Howard 1 00
Dutton, Mrs N N 1 00
Earhart, M H.... 2 00
Eason, Mrs Mary. 50
Ebbecke, Henry S 1 00
Edgcomb, Alfred. 1 00
Edgcomb, Mrs J A 50
Edgcomb, Jas A. 50
Edgcomb, Mrs W 50
Edgcomb, W H.. 50
Edgcomb's, J A, children 15
Edgcomb's, Waldo, children 15
Edgett, Mrs Mary 25
Edgett, O J..... 50
Ehman, Geo..... 1 00
Eisenman, Mrs L A..... 2 00
Eisenhuth, C B... 25
Elder, Nellie..... 75
Elliot, Mary R... 1 00

PENN CONT'D

Elysburg M E SS 2 62
Engle, James..... 10
English, Mrs J S 4 00
Erk, Mrs John & Friends 3 00
Errett, E L..... 50
Erskine, Anna B. 2 00
Erway, Mrs..... 50
Eschen, Mrs Henry 1 00
Etzweiler, Miss Ella 25
Evans, Flossie... 10
Evans, James H.. 50
Ewing, Mrs Wm. 1 00
Farlow, A S..... 1 00
Faulkner, Mrs S A 1 00
Fay, A T..... 50
Felmel, Thos..... 5 00
Ferry, John E.... 3 00
Fickes, Wm E... 1 00
Field, M C..... 2 00
Fink, John..... 25
Finney, Mrs H M 1 00
Fisk, Geo..... 1 00
Fleming, Mrs T S 5 00
Fletcher, Frank.. 50
Flocker, M..... 1 00
Fluck, E A..... 2 00
Fluck, Myrtle.... 05
Focht, Wm M.... 1 00
Forer, John..... 10
Foster, Miss Eliz. 1 00
Fox, John..... 10
Fracasco, Leonard.. 50
Frack, Mrs Sarah A 50
Frauce, Mrs Emma 50
Frank, W D..... 25
Frankley, Warren 05
Franklin, Curtis.. 25
Frazee, J A..... 1 00
Frear, Addie M.. 1 00
Frear, Nancy H.. 1 00
Freeborn, D L... 1 00
Freeborn, Mrs Harriet 1 00
Freidline, D L... 25
Freidline, Peter.. 50
French, Master Walter 05
French, W H..... 1 00
French, Mrs Wm. 25
Fretz, Ell & Francis 2 00
Fretz, Mrs Francis 75
Fretz, Martha ... 25
Frisbie, Mr & Mrs G C..... 50
Fritchman, John. 2 00
Fry, D S..... 25
Fry, Wm F..... 50
Fulton, Emma V. 75
Funk, Mrs Anna. 25
Gardner, W M.... 25
Garis, Charles... 25
Garland, Mrs..... 25
Garrett, Mrs E C 2 50
Gates, M C..... 1 10
Gerhard, Minnie.. 1 00
Gernon, Mrs Emily 1 00
Getteg, C..... 25
Getteg, George... 1 00
Gibboney, W S... 1 00
Gibson, A L.....10 00
Gibson, Will..... 50
Gilbert, F L..... 50
Gillaspey, Ida.... 1 00
Gimmill, Wm H. 6 00
Girod, Abram.... 50
Girod, Minnie.... 50
Gohring, W L.... 1 00
Gohl, John..... 50
Goodyear, John.. 1 00
Goswell, Mrs Philip 1 00
Graves, Mr & Mrs D..... 50
Green, Mrs..... 25
Green, Rev J H.. 50
Green, Samual... 25
Gregg, Margt B. 1 00
Griffith, H I.... 50
Gritlith, John.... 1 00
Gritlith, S B.... 1 00
Groff, Abram L.. 5 00
Groman, Geo..... 10
Groman, Reba.... 05
Gross, Sam'l W.. 1 00
Growall, Mrs Annie M..... 2 00
Grubb, Mrs M... 2 00
Gurley, Mrs Anna 1 00
Gutellus, Mrs N C 25
Gwenson, Isaac... 25
Hackenberg, Robert 50
Hager, Arlington. 10
Hager, Elias S... 2 00
Hager, John..... 15
Hager, Nora..... 05
Hager, Willis.... 10
Haines, Dr John F 1 50
Haines, Reuben.. 50
Hainley, Miss Grace 50
Hainley, Mrs Levi 50
Halpin, Rosanna & James 2 00
Hant, Milan..... 50
Hamilton, Harry. 1 00
Hammonds, Mrs.. 20
Hanby, C C..... 50
Hanby, J..... 50
Hanyen, Mildred & Jennie ... 1 00
Harford, Mrs Jno 1 00
Harford, John... 1 00
Harford, Luella.. 30
Hargrove, Harry. 2 00
Harlor, Chas W.. 1 00
Harmon, James.. 25
Harris & Brown.. 50

PENN CONT'D

Harrison, Mrs Jos 10
Hart, George..... 26
Hart, Mary..... 25
Hartman, Blanche 10
Hartman, Mrs C W 25
Hartman, C W... 50
Hartman, Harry. 10
Hartman, Mrs R B 25
Hatterill, Mrs P R 25
Heim, C D..... 5 00
Heimbach, Mrs C B 25
Heimbach, C B.. 25
Heintzleman, Mrs J R..... 25
Hellyer, Mrs Fannie O..... 1 00
Hench, Mrs F G. 50
Hench, F G..... 25
Hench, J W..... 1 00
Hench, Mary..... 25
Hench, Mrs Wm. 25
Henry, D M..... 5 00
Hess, J E..... 25
Hibberd, Hattie B 2 00
Higginbotham, John 50
Hildebrand, R A. 25
Hile Cearing Aldrich 25
Hine, S R..... 3 00
Hodge, Mrs A L.. 1 00
Hodge, W T.... 25
Hoegg, A F..... 25
Hoffman, C F.... 50
Hoffman, D T... 2 00
Hohl, George Maurice 1 00
Holmes, Mrs G B 2 00
Hooven, Dollie.. 25
Hoover, Edmund. 50
Hoover, Josiah.. 50
Hoover, William. 25
Horn, J G..... 1 00
Horner, Rev D D 1 00
Horton, J H..... 5 00
Horton, J O..... 25
Horton, Laverne.. 25
Hosterman, Benj F 25
Hosterman, Mrs Kate 1 50
Hottle, Mrs Lillie H 50
Houghton, B F... 25
Hovey, Mrs Anna 25
Hovey, E A..... 50
Hovey, J T..... 25
Howlett, John.... 1 00
Hoy, H..... 25
Hoyt, Mr..... 25
Hughes, D D & Sons 5 00
Hughes, David... 5 00
Hughes, John... 25
Hunsecher, Hannah 2 00
Hunsecher, Mary. 1 00
Hunter, L F..... 25
Huston, H H... 50
Hyson, Amos A.. 50
Ichter, Miss Annie 1 00
Imoyer, M J C... 50
Irene, Will, Lenle & Rodney, Homestead 1 00
Irvin, David..... 10
Irwin, Mrs J P... 2 70
Irwing, Royal.... 10
Jack, Grace Elizabeth W..... 50
Jack, William S.. 50
Jacobs, Mrs..... 10
Jakway, Mrs Eliza 10
Jackway, Jary.... 50
Jeffery, Mrs..... 15
Jodon, F..... 25
John, Mrs J M.. 5 00
Johnson, Mrs E L 1 00
Johnson, Mrs J W 50
Johnson, James.. 1 00
Johnson, L A..... 50
Johnson, W F.... 15
Johnson & Baillie 5 00
Johnston, J K.... 50
Jones, Etta..... 50
Jones, H R..... 50
Judd, Chas..... 2 00
Karf, C M..... 3 00
Kauffroth, Geo S. 1 50
Kay, Mrs Wm.... 1 00
Kelly, John & family 5 00
Kelsey, Felix.... 25
Kelts, G R..... 25
Kelts, Mrs H.... 25
Kemp, Simeon... 1 00
Kennedy, Ella... 1 00
Kennedy, John... 1 00
Kennedy, Mary... 1 00
Keener, C A..... 1 00
Kepple, Thos J... 2 00
Kelster, Master Jos & Mary..... 25
Keller, E K..... 25
Kellow, Amandus. 2 00
Kerr, E F..... 1 00
Kerr's, Miss M S, SS C Third Presby Ch 3 00
Kerstetter, Amnon 25
Kerstetter, James. 25
Kerstetter, Wm... 25
Keyser, A W & family 2 00
King, Geo G..... 25
King, H B..... 1 00
King, Jacob..... 50
King, J C..... 1 00
King, Mrs Lew... 25
King, Mrs S..... 25
King, Mr & Mrs S J..... 2 00
King, W M..... 25
Kinney, Robert D 1 00

PENN CONT'D

Kinportz, Miss Rosa 2
Kinter, Mrs Isaac
Kirk, R.....
Kirtz, Mr C K...
Kleckner, Hannah
Kline, Charlotte..
Klingensmith, E J .....
Klotz, J F.....
Knauer, G D.....
Knauss, Mrs Shem .....
Knisely, J S.....
Knupp, Eli.....
Kohne, Minnie...
Kong, Geo W.....
Koskinson, Della.
Kramer, Mamie..
Kreitzer, Geo H.
Krohn, M N.....
Krouse, A L.....
Kubler, Enz..
Kubler, Gottlieb..
Kuestrick, Marian
Kuhl, Mrs.....
Kuhn, Mrs Sam'l.
Kurtz, Mr J H...
Kurtz, Mrs J H..
Kurtz, Master Richard .....
Lake, C E.....
Lake, Walker....
Lambert, Wm.....
Lane, Abram.....
Larimer, E E....
Larlington, Mikee.
Larrabee, Mrs Viola .....
Lattimer, Mrs Robert .....
Laumaster, Wm D, Gen Sec Y M C A.....
Lanver, Jacob....
Law, Mrs A B....
Lawrence, C E...
Lawrence, Emily
Lawrence, H A...
Lawrence, Robert
Leddy, Michael..
Lee, Mrs Martin..
Leeser, Chas.....
Lehde, Christian.
Lehman, Joseph S .....
Leib, Abraham...
Leib, Nancy A...
Leinings, Frank..
Leitenberger, Mrs Kate .....
Lenhart, Chas....
Lenhart, F B....
Lennie, Lizzie....
Lininger, Joel....
Link, Nettie.....
Long, Geo S.....
Long, Laura A...
Long, Mamie E..
Long, Phillip.....
Loug, Mrs Wm..
Long, Wm G.....
Longenecker, Isaac K.....
Longshore, Dr A B .....
Longstreet, Jas A
Loughner, Wm S.
Lore, Matie.....
Lovejoy, Miss Bessie .....
Lubardo, Petro...
Luce, Scott.....
Lugg, Mrs Ann K
Lugg, Waldo.....
Lukins, L A.....
Lupper, Mr & Mrs Harry.....
Luse, R A .....
Lush, David.....
Lutes, A B.....
Lyon, O T.....
McCab, Edward, coll by.....
McCann, Arabella
McCare, Lincoln.
McCleary, J C....
McClelland, Mrs I S .....
McClelland, John F .....
McClure, Harold Russel .....
McClure, Mrs W T .....
McCoy, Mrs Rebecca & daughter .....
McCradle, Mrs ..
McDade, John.....
McDade, Sarah..
McDonough, Mrs.
McEntire, J N....
McFarlane, Mrs Ellen & family
McFarlane, Maude & Ollie..
McGrew, Mrs Margaret .....
McKean, I J.....
McKee, S H.....
McKinley, Archb
McMillan, W H..
McNellly, Mrs W L .....
McVoy, Mrs Henry .....
Macro, G.....
Macro, Marla....
Malone, Pearl....
Markham, Mr A..
Martin, C E....
Martin, Charlie..
Martin, Ethel....
Martin, Mrs Grace .....
Martin, Lottie...
Martin, Madge...
Matteson, F E...
Matteson, Mrs Fred .....
Matteson, Mrs Ola .....

A PASTORAL CALL,

And How It Brought Happiness to a Disunited Family.

Written by...
L. M. MONTGOMERY.

MRS. KENNEDY turned from the window where she had been smilelessly watching the golden-red glow of sunset flush with transitory softness and splendor the harsh, bare outlines of the late au- landscape. She was a spare little o- n with a slight stoop, and a quick, r- us step. Her gray hair was drawn -ly back from her lined forehead and twi-d into a hard little knot behind. He- yes were keen and shrewd, her thin, -n lips were tightly, even obstinately -t. Her face was sallow and wrinkled. She looked much older than she was.

"-ere's some one coming up the lane, -inda," she said. "I think it's the -ev minister. If it is go and open the -ar blinds and show him in there. I don- want to see him a mite," she mut- -r vindictively, after Miranda had shuf- -ed out into the hall. "I know what he's -ing for—just to rake those old bones ove again. I haven't a doubt. I'm sick -d ired of it. The last minister soon -u- out I wasn't going to put up with his terference. He learned to hold his ton- e about in the end, I guess. Now I have to be all done over again. I wis folks would mind their own affairs. Wh- business has a man, just because he a minister, to go poking and prying into what doesn't concern him! I'll let tha- oung man know it, too, if he says mu-. He'll think it his duty to rebuke me he's heard of me—and of course he has Gossip and scandal is all that crowd -ov at Pawtucket live on."

She passed her hands over her hair and str-htened her starched, white apron. Th- she listened attentively.

"-es, it is him. I'd kind of hoped it wa- t. Well, he'd better mind what he say to me."

She shut her lips in a way that boded no -od to the young man who was at tha- moment sitting by the parlor window, whe- the warm rays of the sunset fell ov- his boyish face, pale and thin, as if fro- long study. His eyes were large and da- with a singularly earnest and spir-tu- look; his mouth was mobile and sensi-i-. He looked very young—younger -h- he really was, and he was only a little ov- twenty-one. Mrs. Kennedy coming in- -efiant and rigid, felt a sort of protest-ing- anger that this beardless boy should ha- any right to criticise or disapprove o- r actions. She shook hands coldly wi- him and sat down by the other win-do- where the harsh, grey light on her fac- brought out all its hard, uncompro-mi-g lines.

-e young man felt vaguely that she br-ght with her a spirit of hostility. She sa- pright, the angularity and stiffness of -r whole appearance in keeping with the arrangement of the little, square roo-.

-e chairs were set in a prim row alo- the walls; the mats were laid pre-cis-y; some faded photographs in old-fa- oned frames adorned the walls, and ov- the mantel hung a cheap chromo of th- prodigal son. The windows were dr-ed with straight, stiffly-starched, white m- in curtains, so crisp and crackly that on- expected them to snap off at a touch. -e wondered what he should say to her bu- she spoke first.

"-ou're the new minister over at Paw-tu-et, I suppose," she said stiffly. "I'm pl-sed to see you. Perhaps you find it co- in here. These fall days are real ch-y."

"-m not at all cold, thank you, Mrs. K-nedy. I know it is a rather late hour fo- a call, but I wished to visit all the fa-lies along this road to-day, and this is- e last house. You are quite a dis-ta-e from any neighbor."

-e smiled at her as he spoke—a rare, su-len smile that irradiated all his pale, sc-larly face with a warm magnetic glow. T- Rev. Cecil Douglas was still too yo-g to have learned how much that sw-t, sympathetic smile did for him. P-haps when he learned its value its charm would be less potent. People thawed out, unconsciously, under it. Children smiled back to it with the perfect unreasoning confidence of childhood. Hard-working, unsentimental men and women felt their hearts warm to their boyish pastor when he looked into their eyes with that clear smile. Even Mrs. Kennedy felt its influence.

"I do live considerably out of the world, I s'pose," she said less rigidly. "Not that I mind—it keeps me from getting into rows and quarrels with other folks. Pawtucket people ain't angels—I s'pose you've discovered that. I don't set up to be better than others, but I keep to myself. You look kind of young to be a minister."

The young man flushed sensitively. "I look younger than I am," he said, "but I am young—very young and very inexperienced. I often wonder how I dare undertake the responsibilities of such a position as mine. My heart is in my chosen work—I desire to be not unworthy of my high calling. I need all the patience and prayerful sympathy of my people. A minister can do a great deal sometimes, but the means of his usefulness is limited by the spirit of those whom he is appointed to teach and be taught by. I have a great deal to learn—I am willing to begin at the very beginning—I hope—I am sure—that you will all help me in my work."

Mrs. Kennedy was quite silent. She had not expected this, and had no answer ready. The last minister had been in Pawtucket for fifteen years. He was an old man and a good man, but he was very different from this. He had grown a little too dogmatic and severe in his long experience with the contrary-minded in Pawtucket. The Pawtucket people were not easy to get along with. In his own mind he had considered Mrs. Kennedy to be a hard, worldly minded woman. She had felt and resented this. Pawtucket folks heard with relish of certain verbal conflicts between Mrs. Kennedy and the Rev. Dayton—conflicts in which Mrs. Kennedy had held her own with such spirit and energy that the poor pastor was fain to resign her to the dominion of her own evil nature. Mrs. Kennedy herself had grown to have a chronic spite against any and all ministers. She had been thinking with a certain relish, as she sat there, what she would say to her caller if he should try to unlock the door of her skeleton closet. She felt disconcerted that he had taken so different a course.

The young minister looked compassionately at the pinched, discontented face opposite him. He felt instinctively that this woman required help if he were able to give it, or if she would take it when offered.

"You live all alone?" he said. "Yes, you may say so. A servant-girl ain't much company. I'm as good as alone."

"So is my mother now," said the young man softly, "all alone—and I am so far away from her. She misses me, I know, and I miss her more than words can say. She is such a dear, good mother—the best ever a boy had, I think. I suppose every boy thinks that of his mother, though. You have no sons, Mrs. Kennedy?"

Mrs. Kennedy stiffened herself up and looked at him with angry suspicion. She had an odd resemblance to a watchful irritated cat, ready to pounce at any movement. But she saw nothing save kindly interest in the minister's open face.

"Yes, I have *one* son," she said deliberately, "or I *had*. I don't consider him as a son now after the way he has behaved. It's a wonder you haven't heard. His name is Walter Kennedy. He lives in that little shanty away down at the corners. You can see the end of it beyond that bush."

She pointed defiantly out of the window behind him. Her eyes were angry and her breath came faster.

"I was there this afternoon," said Mr. Douglas, slowly. He felt surprised and was not sure of his ground. "I did not know you were his mother. He has a very sweet wife and child."

"That ain't nothing to me," retorted Mrs. Kennedy acridly. "I ought to know how sweet she is, I guess. You needn't talk—I've had enough lecturing on that subject already. I don't want ever to have anything to do with them again. I know what it is to have an ungrateful child. Walter Kennedy and his wife can go their own way for all of me. I don't want to hear nothing about them. I haven't no dealings with them and don't want to have."

She paused with a cowering exultation over her boldness in speaking so to the minister. She expected a severe, shocked rebuke, but none came.

"I am sorry," he said simply. "Perhaps things will be better some day."

"You don't know much about the Kennedys if you think that. We mean a thing when we say it. I didn't drive Walter away. He went of his own accord, so I guess I won't ask him to come back again in a hurry."

She stopped abruptly, and looked at him suspiciously. "It's queer you haven't heard about it before this. Ain't that what you came here for—just to lecture me about that affair?

"Mrs. Kennedy, I did not even know you had a son. You need not tell me anything about it if you do not wish to!"

"Ah! I dunno if I care. I ain't ashamed of my part. Somebody else 'll tell you if I don't, and they'll put more to it. Some of the Pawtucket folks have great imaginations. Walter's father died when he was a baby—he was our only child. I brought him up, and I did as well as I could for him. I was a good mother to Walter if I do say it. I worked hard and saved for him. I won't say he wasn't a good son, too—he was; I wouldn't ask for a better. I never heard a cross word from him.

"Then he got married—he married Esther Willis. I was dead against it from the first, but Walter wouldn't listen to me. I hadn't nothing against Esther, but she weren't brought up to be a farmer's wife. She didn't know how to work. She was as pretty as a picture, and just as useless. She was a flighty thing, with a lot of high-falutin' ideas. It was nothing but trouble after Walter brought her here. I ain't saying the blame was all on Esther's side. I s'pose I ain't any too easy to get along with. A woman that's been at the head of a house for thirty years don't feel like knuckling under to any young chit. Esther hadn't no consideration for me. She come between me and Walter—that's what she did. She set him against me—me, his mother that had slaved for him. He always took her part. Everything she did was right. He never made any allowance for me. I wasn't going to stand it—I wonder who'd expect me to! The house was mine, and so was the farm. I told them that one day, but I didn't suppose—well, they just went. That high-stepping wife of Walter's couldn't swallow my saying that. He had a bit of land down at the Corners, and he put up a shanty on it and took Esther and the baby down there. I told him if he went out of my house he went out of my heart and life. He had his warning. And I told Esther I'd never forgive her for taking my son away from me. She made out she was sorry—I knew she was just as glad as could be in her heart.

"That was two years ago. I ain't ever spoke to either of them since, and I don't ever mean to. I've got on well enough since they left, and I've had some peace of my life. I don't know why I'm telling you all this. You ain't like Mr. Dayton, though. He used to make me mad. He said it was wicked and sinful to show such an unforgiving, unchristian spirit. I s'pose it is wicked. Everybody's a good deal wickeder than they let on. Some show it more than others—that's all the difference. I ain't going to be trodden on and then be as meek as Moses, I can tell you. I s'pose you think I'm unnatural and inhuman, too. Mr. Dayton did!"

She threw the last sentence at him defiantly. Her thin little body trembled; her knotty, toil-worn fingers were tightly interlaced. He reached forward and took one of the rough, unsightly hands in his own slender white one. It was an impulsive movement as of a son seeking to soothe his mother.

(*Concluded next week*).

THE MOODY TRAINING SCHOOL AT NORTHFIELD.

Trained Christian Workers.

Closing Days at Northfield Among the Army of Students Training for the Home and Foreign Mission Fields.

THE students of Mr. D. L. Moody's training school at Northfield, Mass., were reminded that their year's work was drawing to a close, last Sunday, when a most helpful sermon was preached for them by Dr. P. I. Scofield. The speaker began by saying that these words applied equally to the lives of his hearers as to that of King David. He went on to show how the largest life may be led in the narrowest circumstances, and how Jesus of Nazareth lived a large life in the midst of insignificantly small things.

The closing exercises took place on Thursday afternoon, in the dining hall of "The Northfield," which was most tastefully decorated. Some excellent reviews of the year's work were given by the students on the following subjects: "Books of the Bible," "Pentateuch," "Gospel of John," "The Dispensations," "Personal Work," "Physical Culture," and "Nursing," while the more practical side was shown in the exhibitions of cooking, sewing and drawing. One or two extracts from some of the papers may not be out of place here.

The Gospel of John: "While his kingship and service had been clearly set forth by Matthew and Mark respectively, and his perfect humanity by Luke, John makes as real his divinity. He begins not like his predecessors from an earthly starting point, nor in the opening of his human ministry, but in the depths of eternity. 'In the beginning was the Word, and the Word was with God, and the Word was God.' On this foundation, 'the Word was God,' was built an imperishable witness by the sevenfold testimony recorded."

Books of the Bible: "'Pauls Photograph.' But this one thing—I; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." God still needs people who look like this to carry on his work. When we most resemble Christ we can be used at the court of kings like Daniel, or what is often harder. He can trust us to live patiently and faithfully for him in that small, quiet, unknown place where he puts us, counting not whether the service be great or small so long as he gives it, looking not to ourselves or others, but to Jesus."

The exercises concluded with a farewell address from Dr. P. I. Scofield on "The Trained Christian Worker." The object of the Northfield Training School, which would be more properly called the Northfield Training Home—opening each year on the 1st of October—is not only to fit young women for home and foreign missionaries or for any sphere to which God may lead them, but to help them to yield themselves more fully, as those that are alive from the dead, unto him who loved them and gave himself for them. While too much cannot be said in praise of the splendid teaching, the home life is perhaps one of the greatest factors to this end, and the grateful recognition of this fact by many of the old students, now successful laborers together with Christ, proves that the objects for which the Training School was established have not failed. "To God be the glory."

FRIENDS IN COUNCIL

Spring Weather and the Garden—Unruly Children and their Management—A Young Woman's Love—Children's Outings.

I SUPPOSE that everybody is conscious of a certain impulse to renewed life in the earlier days of spring. Who can help being glad when the flowers appear again, the birds sing, the trees put on their young leaves, and all the earth is one pulse of joy? I always feel especially glad in behalf of invalids who have been shut in the house during the winter, and to whom the spring brings release. Among our friends there are always old people who have to guard themselves against chilly blasts, and whose freedom of movement is much restricted during the reign of the frost king. The children, too, in these days take up the old games which they can play in outdoor freedom, such as kite-flying, rolling hoops, spinning tops, and all other amusements which children have always played in the bright spring weather. Don't be afraid to let the children romp.

But so many letters have come crowding in upon me since I last sat down among you, dear friends, that I cannot spend any more time to-day in talking with you as I would like to of the robbins and thrushes, the wrens and the bluebirds, the violets and the buttercups. Only I am glad for them, and I must say so. One sweet friend in South Carolina sent me a large box of flowers from her garden, which was highly appreciated.

* * *

THE other day in crossing a ferry, I observed a scene which gave me food for reflection. A dear little boy, about three years of age, came on board the boat with his mother. The child was evidently very tired, and I fancied that the mother had been obliged to take him with her on a shopping expedition, or in visits to friends, and that she had been compelled to let him lose his ordinary nap and to drag him about with her until he was extremely tired. At all events, the little fellow was in a very naughty temper. His mother attempted to soothe him, lifting him tenderly up in her arms, and he was a very heavyweight; but he fought her like a little fury, beating her with both hands, kicking, screaming and behaving altogether like a miniature cyclone. It interested me very much to see the attitude of the people around. The incident occurred at an hour when a great many people were on the boat, and when the child's behavior drew the attention of passengers going home at night, who were more or less disturbed by the scene. Several women remarked audibly that if that child belonged to them, they would very soon settle him, and intimated that it was a case in which Solomon's remedy was very much in order. It apparently did not occur to these critics that the place and time were rather inconvenient for the administration of such justice on the part of the mother; that all she could do was to try to soothe the little tempest of a laddie as best she could. One dear lady opened a box of candy and proffered a tempting bonbon; but the small rebel refused to so much as look at it, and rejected it with royal disdain.

* * *

FINALLY, his violence subsided into a sort of moaning cry, which he kept up until the boat touched the dock, and the mother dragged him away, her flushed face and wearied look showing how worn out she was by the affair while the child was by this time almost too sleepy to walk. I remarked to a friend that the cause of the trouble was no doubt twofold; partly that the little fellow was not accustomed to obedience, but usually had his own way without check in the ordinary management of the home; the other that he had become tired to the verge of exhaustion, and older people when very tired sometimes lose control of their nerves. It is nothing unusual for a grown person to confess to a state of feeling in which it would be a relief to scream, and many grown up people are only kept from hysteric demonstrations by the fact that they would be ashamed to give way to them. Occasionally, one meets a poor, distraught woman who cries and laughs and behaves most abominably when she loses grasp of her temper and her nerves.

* * *

A YOUNG WOMAN writes in a very sweet note that she is in a dilemma with regard to a lady whom she knows but slightly, but who has so strongly attracted her that she has grown to love her very much. Whenever she thinks of this beautiful woman, there is a warm glow at her heart. She would desire nothing more than to be like her, and the thought of her is a very strong influence in her life. She says: "I do not expect her ever to love me; I am content with loving her." I am sure, however, that if the older woman knew how she had attracted this young heart she would be only too glad to pour out love in return. Certainly, my dear child, it is quite proper for you to send a letter or a little birthday gift, if you choose, to this friend who has so won your love.

* * *

I WISH I could persuade mothers in general that it is often a mistaken kindness which leads them to take little children about with them on long tramps. Not a great while ago, a dear young mother was talking to me about her two little ones, aged respectively two and a half and four years of age. She told me that she was in the habit of taking these children to museums, menageries, art stores and every place of amusement of which she could think, saying that she did it in order that their minds might be properly developed. "But, dear lady," I said, "such babies are still too young to enjoy and appreciate these advantages. Why do you not wait until they are a little older?" "O," she said, "I wish to sow the seed in the virgin soil and I put off my own work until eight o'clock at night when my babies are asleep, so that I can devote the entire day to them. I often do all my housework between eight and eleven o'clock at night, and my mother, who is very old-fashioned, does not hesitate to say that I am a very silly woman." One could hardly help agreeing with the sensible old-fashioned mother. Children thrive better than most people think on a little wholesome neglect and mothers are often the better for running away for a while from their children. Almost always there is some kind friend or neighbor who will step into the breach and take care of the children for an hour or two, if there is no one else at home to leave them with. Do not take the poor little things with you wherever you go. Let their outings be suited to the length of their little legs. Of course sometimes it cannot be helped. The children must accompany their mother or get no fresh air.

Margaret E. Sangster

Humors in the Blood

That pimple on your arm, those itching and burning hives, those numerous little irruptions, just as surely indicate impurities in the blood, which should have prompt and careful attention, as do boils, carbuncles, ulcers, salt rheum and the severest forms of scrofula. Hood's Sarsaparilla cures all humors of the blood of every form and degree. The evidence of its cures of the worst scrofula diseases is abundant and conclusive. The greater includes the less. And the peculiar merit of Hood's Sarsaparilla enables it to cure simple as well as serious ailments when all other medicines fail. Acting thoroughly on the blood, its beneficial effects penetrate every part of the system. Thousands of testimonials tell of blood purified, strength and appetite renewed, stomach toned, health perfectly restored by Hood's Sarsaparilla.

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HELPFUL ANECDOTES

By Rev. Louis Albert Banks, D.D.

SELF-MASTERY.

LIEUT. HENDERSON, of the English army, recently risked his life by going alone into the Sofa Camp, at Wa, in the Gold Coast region in Africa. He was at first treated as a prisoner, and his captors discussed before him with him the manner in which he was to be put to death.

The victim listened awhile till he was tired of it. "Oh, well," he said, "I can't be bothered with your arguments. I am very sorry; let me know when you have made up your minds," and off to sleep he went. His unexpected performance saved his life. His calm indifference persuaded the natives that they had to do with some one of importance. Unwilling to take on themselves the responsibility of his death, they sent him unharmed to the court of their great king Samory. Here again his self-composure saved his life. He found Samory on a throne surrounded by four thousand warriors, yet when motioned to do homage on his hands and knees, he did nothing of the sort. He simply sat on the throne beside Samory, taking that monarch warmly by the hand. Thanks to this, and to nothing else, he was accepted as the representative of a great sovereign instead of a captive doomed to death. He then told to Samory of the Queen of England, and Samory talked of himself. Thus a mission which might have ended, as so many missions have ended, in a terrible silence, and a suspicion of unspeakable horrors, did in fact end in a valuable basis for future relations between Great Britain and a Mohammedan power. We should live in such a consciousness of God and our relation to him, being so assured of his presence and love for us, that under all circumstances we shall be able to sustain ourselves with composure. The world can only be captured for Christ by men and women who consciously represent their divine Lord.

The Peril of Self-Indulgence.

The island of Tahiti, one of the Society Islands, is said to be one of the most fascinating in the world. The climate is temperate and even all the year round, the vegetation is luxuriant, the nights full of perfume and mystical light.

The influence of the dreamy, lazy life is very insidious. It is not necessary to work, as the land furnishes food without the labor of tilling. A number of Americans and French who have gone there for a visit have become entirely captured with the languorous existence and, like the visitors to Lotus land, they lie down and forget friends, home, ambition, and everything. But no great men or women have ever been developed in such a place. Cape Cod, with its storm-swept sands, and thin soil, and its harsh New England climate, is a much better place to grow men and women who are to count in the world's civilization. The road to greatness is the path of self-denial. We are to follow in the footsteps of him who denied himself ease and luxury until he had not where to lay his head. It is the path of the cross, but it is also the road to the crown.

Look Out for the Vultures.

Last summer an enterprising man took a band of sheep to Alaska; he drove the sheep in over the Dawson trail, but before reaching Dawson cold weather came on and he decided to kill his sheep. He sold three hundred of them for twenty thousand dollars, but concluded to hold the remainder for a better market. He killed the four hundred sheep he had left in a secluded place, off the line of travel, and suspended the carcasses on poles far enough above the ground to be out of reach of wild animals. He left two young men to watch the mutton and proceeded to look for a mining claim.

While he was thus engaged, the young men became weary of watching over the sheep, and imagining Dawson to be only a few miles away, started for the city to enjoy the pleasures of the town. It proved to be one hundred miles to Dawson, so their absence was more extended than they had intended. When the owner of the mutton returned from his prospecting tour, he found in place of the carcasses of four hundred sheep, four hundred bleached skeletons. The eagles, ravens, crows, kites, hawks, and other birds of prey which inhabit that region had been feasting on mutton. These feathered thieves had sent the word around, and all the vultures and birds of prey in that region, from Behring Sea to the Mackenzie River, had gathered to the feast. Alas! many a more precious treasure is often left to be preyed upon by the vultures while a man turns aside in greediness to get rich. Many a man neglects the mental and religious training of his family, thinking he can make up for it after awhile, when he has acquired a fortune. When it is too late he finds that human birds of prey have plucked the souls committed to his care of everything most valuable.

The Growth of Influence.

A remark made to one of the Senate sub-committee, while the committee was investigating the Mississippi River, shows very clearly how far the work of building up is carried on by that great stream:

"The Mississippi is to-day," said one of those who testified before the committee, "one hundred miles longer than it was when De Soto first gazed on its muddy rush. Just give her time enough and she will build herself clear on across the Gulf." The growth of this great river suggests the growth of influence, whether it be of a man or an institution; as time goes on a strong character, a great principle, or a vital organization in behalf of a great growth grows with every year, and makes itself felt more and more.

Poisonous Fangs.

Ranging through that section of the United States where New Mexico and Arizona meet, are bands of wild animals whose bites are more to be feared than that of the centipede, and is as fatal as the venom of the rattlesnake.

They are known as the wild dogs of Arizona, and so bold have they become that the residents round about the field of their operations are organizing to hunt them down. These brutes form a species by themselves, and no natural history tells of them. The domestic animals which meet death through these wild dogs are by no means killed by them because food is needed, but die from the effects of the bite, which in every case produces symptoms exactly similar to strychnine poisoning. The poisonous fangs of these wild dogs are like the effects of sin upon a human life, leaves its poison in the blood. It may not kill so quickly as the fangs of these beasts, but it poisons just as certainly the moral nature, and unless healed by the great physician, the soul that is once bitten of sin will surely die.

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Tokens of Immortality.*

IF man be immortal, his ideals and aspirations, unfulfilled here, may be realized hereafter. In imagination, every plan is complete and every ideal perfect. Each purpose hangs before the mind's eye like a heavenly vision. But the ideals suffer grievously in the work of embodiment. By the time the plan has passed through man's mind and been formulated, it is crippled and sadly disfigured. Beethoven tells us his polished symphony is but an empty echo of the heavenly music he heard in his dream. The generations have gazed enraptured upon Raphael's Sistine Madonna. But the artist painted it with anxious face and left it with troubled and disappointed heart. Try as he would, the painting, as we see it, is only an attempt to reproduce the vision Raphael saw, but could not fully realize upon the canvas. What poet or prophet ever fully uttered all his dreams? What philanthropist ever realized all his reforms? What statesman ever overtook his ideals? Does not each new discovery open a thousand new and hitherto unsuspected possibilities for the inventor? Dying at ninety years of age, Humboldt was still an eager student. Feeling that he had just begun to learn how to study, the great naturalist exclaimed: "Oh, for another one hundred years!"

But what if there is another life? If Humboldt here thought through gross nerves and brain, what if there he thinks through fine ether? What if Beethoven has completed the chords broken and interrupted here? What if Socrates has finished the argument interrupted by the jailer's hemlock, and justified the ways of God, to Critias? The canvas Raphael painted has endured for three centuries. But has God ordained that the canvas shall be preserved while the artist has fallen into dust? Is "In Memoriam" more than Tennyson? Is St. Paul's Cathedral more than Sir Christopher Wren, its architect? Is the leaf to live, while the tree dies? Reason and conscience whisper, it cannot be. If thoughts live, the thinker cannot die. To suppose that death ends all is intellectually as absurd as it is morally monstrous.

The immortal life furnishes the explanation of the early dying of those from whom society has the right to expect the most of good. The list of illustrious ones whose star sank back to the horizon before it had approached its zenith, is long and sad. At twenty-two, Keats knew that he must die, and wrote his epitaph: "Here lies one whose name is writ in water." And Shelley, his friend, whose soul, rising, poured forth sweet notes, like the skylark of which he sang, died when only thirty. Mozart died at thirty-six; Raphael at thirty-seven; Burns before he was thirty-eight. No man in all his generation had a clearer vision, or promised more for his age, than Frederick W. Robertson. Dying at thirty-seven, the scholar-preacher exclaimed: "It is all a mystery. Man is like a candle blown out by a puff of wind." In a single week after Fort Sumter was fired upon, the colleges of our land stood silent; deserted all their class-rooms. When several years had passed, the rooms had filled again, but not with the old students!

Pathetic, also, is the death of the ten talent minds, to fame and fortune all unknown. Several years ago some one clipped a little poem from an obscure country paper and sent it to a great magazine. Scholars read it with delight. An inquiry for its author was instituted. This poem, bearing the mark of genius, proved to have been written by a boy—a section hand upon the railway; and he was dead. This we know—no more. Why did the harp break after the first song was sung? Why died that noble boy Arthur Hallam, whose genius promised so much for English literature? Young Charles Emerson rose above Harvard College like a rising sun. If that sun perished when it disappeared, what signified its rising? Angels have entered our homes—"their footprints graves." Departing with them have gone our dear ones who were best fitted to live.

* From *Tokens of Immortality*, by Newell Dwight Hillis: a series of studies for the hour when the immortal hope burns low in the heart; pp. 199. Cloth covers, price 75 cents. Fleming H. Revell Co., New York, Toronto, publishers.

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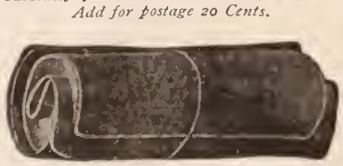

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HABITS.

A Law of Nature Which Operates for Good or Evil. Prov. 6 : 6-11 ; 12 : 14-25; Luke 4:16.

Life teaches no lesson more persistently or more emphatically than the power of habit. It is not only easier to do a second and a third time the thing that has been done before, but it is difficult to avoid it. The tendency to form habits and to continue them is, as the greatest philosopher of this century has said, "at once our supreme strength and our miserable weakness." To form good habits makes virtue easy; to form bad ones makes it almost impossible. Almost imperceptibly and unconsciously, habits are formed, which enslave a man and bind him to ruin. It is this fact which makes youth so critical a period. The boy at school, the young man in the business house, or the office is invoking forces that will control his whole future life, or which can be eliminated only after a struggle. that wrenches apart his whole nature. To see it seems a light matter to smoke a cigar or drink a glass of wine, or attend the theatre, or go to see a race, or make a bet, or bet in after years, when these things have grown habitual, the victim looks back to his initiation and wonders that he could have entered this course with so light a heart. One of the most heartbreaking experiences of the Christian worker who are striving to rescue the fallen and depraved, is to see the struggles made by men who are striving to get free from the bonds of habit. They are almost helpless when they make the effort in earnest, and the later the struggle is postponed the more hopeless does it become. We seem to give up a certain portion of our liberty of action with everything that we do. The tendency to recurrence enslaves us so that every new departure requires an effort great in proportion to the momentum we have acquired in the old direction. There are habits that circumscribe our action as definitely as would a wall that we might build around us, and these walls rise layer by layer with every action of our acts. Recognizing then the law in our members, which Paul graphically describes, interposes, and hates the things that we would not. The knowledge of right and wrong, we already possess, purchased for us at such fearful cost, but that is not sufficient. There is duty in our own spiritual kingdom, and the elements which should be in subjection and under resolute control have usurped the throne and are themselves in supremacy. We know that this should be so, we know the kind of life we ought to live, but our knowledge only increases our responsibility and our self-condemnation. What we need is that the authority which should rule in our nature should be so reinforced that it will compel obedience and regulate our lives. This is the power that God, through Christ, offers to give. He offers to impart the divine life to us, so that actually Christ shall live in our hearts and give us precisely the forces that we need. This is the revelation which gives hope to the despairing and energy to the weak. We distrust ourselves, and with good reason; but when we have at command unbounded strength, which we can draw upon at will, there is hope. We need, too, power for service. And this, also, comes from the same source. No thing is more remarkable than the character of our most successful soul-winner. We have seen learning fail, and eloquence fail, and have seen success follow the labors of some plain-spoken man, who seemed to have none of the qualities we have deemed essential to the work. This kind of power is a gift, and it comes to the man who forgets himself and trusts wholly in Christ.

GOD'S LONG-SUFFERING.

The Patience of God a Motive to Repentance and Holiness. II. Peter 3 : 9-15.

It is surprising that in spite of all the assurances that have been given us, the character of God should have been so long misunderstood. It is only within the last century that our teachers and preachers have given the fatherly side of his character the prominence that it had in Christ's teaching. Patience, kindness, forbearance, and infinite love are the qualities, as we now see, that he wishes us to dwell upon and wishes the world to recognize in him. That there is another side to his character we know, and that also must be presented; but that should occasion us no surprise. We know that even in the human character the anger of one who is uniformly kind and affectionate is more to be dreaded than that of a man who is surly and passionate. But even this fact feebly indicates the long-suffering of God. He waits and bears with our wrongdoing in the hope that we shall turn to him and love him.

He is not willing that any should perish, but he will force no man into his kingdom. He leaves us free because he would have us choose the right, and he waits for us to turn to him with the patience of love and compassion that our obstinacy will entail, and stands ready to help us. The father who has been pained by the misconduct of a beloved child, in whose welfare his soul is bound up, knows what this yearning means. He shrinks from punishing him, he longs to have him repent. It gladdens his heart when the child repents and reforms. Thus God yearns over men and rejoices when they turn from their sins and seek pardon.

THE GIFT OF POWER.

The Christian Dependent on God for Power. Acts 1:8; 2:1-7; I. Peter 1:12.

A very slight analysis of character is sufficient to convince any one that the supreme need of human nature struggling after higher life, is the need of power. Conscience, when once it is free, may be trusted to point the way, and prefer its directions and its warnings. The law in our members, which Paul graphically describes, interposes, and prevents the things that we would not. The knowledge of right and wrong, we already possess, purchased for us at such fearful cost, but that is not sufficient. There is duty in our own spiritual kingdom, and the elements which should be in subjection and under resolute control have usurped the throne and are themselves in supremacy. We know that this should be so, we know the kind of life we ought to live, but our knowledge only increases our responsibility and our self-condemnation. What we need is that the authority which should rule in our nature may be so reinforced that it will compel obedience and regulate our lives. This is the power that God, through Christ, offers to give. He offers to impart the divine life to us, so that actually Christ shall live in our hearts and give us precisely the forces that we need. This is the revelation which gives hope to the despairing and energy to the weak. We distrust ourselves, and with good reason; but when we have at command unbounded strength, which we can draw upon at will, there is hope. We need, too, power for service. And this, also, comes from the same source. No thing is more remarkable than the character of our most successful soul-winner. We have seen learning fail, and eloquence fail, and have seen success follow the labors of some plain-spoken man, who seemed to have none of the qualities

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Philafrican Reinforcements.

The Colony for the Education of Liberated Slaves in Africa to Have the Help of a Medical Missionary.

SO encouraging are the latest reports received from Heli Chatelain of the prospects of the settlement near Caconda, and of the opportunities there are there for missionary work that the need of sending more laborers into the field has been impressed on the minds of the managers in America. It has become more and more evident that to get the settlement into a condition to receive the first contingent of liberated slaves within a reasonable time, the force now on the field must be increased. Much work has to be done, and there are opportunities for missionary labor among the neighbors of the colony, which should not be neglected, even if it delays the erection of the homes and the preparation of the land for cultivation. In view of the fact, there has been a call for volunteers to go out. The first to respond was the Secretary of the League, Dr. George Harry Dowkontt, who has been accepted and expects to sail about May 1.

DR. GEO. HARRY DOWKONTT.

Dr. Dowkontt is the eldest son of Dr. George D. Dowkontt, of New York, the famous leader of medical missionary work, whose services to the cause have frequently been mentioned in this journal. Dr. Summers, who gave his life for Africa; Dr. W. J. Hall, who laid down his life in Corea; Dr. W. T. Currie, of Cisamba, Heli Chatelain, and a host of devoted men and women now laboring in the foreign mission field have been indebted to the good physician for help in the medical training, which they are now turning to excellent account in heathen lands. He has now added to the obligations that the missionary cause is under to him, by giving his son to the work.

George Harry Dowkontt is twenty-nine years of age. His parents were residing at Portsmouth, England, at the time of his birth, but shortly afterwards, they came to this country, where their son has been brought up. He was educated at Pennington Seminary, and subsequently went to Princeton, where he won fame both in the class-room and on the football field. In the atmosphere of his father's home, it was inevitable that his thoughts should be turned to the fields of labor which were being occupied by the consecrated men and women, who were being trained under his father's supervision for service as medical missionaries. The Dark Continent especially seemed to beckon him. As a boy his mother had told him the story of Livingstone's life, of Stanley's journey in search of him, and of the heroes and heroines who counted not their lives dear to them, but had gone out in the spirit of self-sacrifice to win Africa for Christ. As young Dowkontt grew up the desire to give himself to labor in Africa increased, and after his conversion the call became imperative. He set himself to work to obtain the necessary training, assured that his value in the field would be immensely enhanced by medical knowledge. Two years ago he graduated from one of the leading medical schools of New York, and since that time he has been active in religious work in the city, awaiting the opportunity for foreign service. Once a week he has conducted a service in the Judson Memorial Church, has taken a prominent part in the Y. M. C. A., and in the work of the Armitage House, and has taught a large Bible class. When the Philafrican League was organized he became its secretary, and has worked indefatigably to make the claims of the League known to the Christian public of America. To such a young man the need of help in the Caconda settlement was a call to service. The Fifth Avenue Baptist Church, with which he is connected, and its pastor, Dr. Faunce, sympathized heartily with him in his desire to go, and knowing well how valuable his services would be, gave him cordial godspeed. We understand that arrangements are in progress in the church to defray Dr. Dowkontt's expenses out and to support him while he is in the field.

As Dr. Dowkontt and Heli Chatelain have long been friends, and were brought into close association during Mr. Chatelain's student life, we may be sure that a hearty welcome awaits the young man at Caconda, and his coming will be hailed with delight by the over-worked laborers in the settlement. Other volunteers have signified their wish to go, and it is probable that if similar arrangements can be made to those which the Fifth Avenue Baptist Church contemplates there will be other accessions to the little group of self-sacrificing workers at Caconda. This fact is very encouraging, for there appears, from Mr. Chatelain's letters, to be a rich harvest of souls ripening there, which, in the near future, will demand the services of a large force of reapers.

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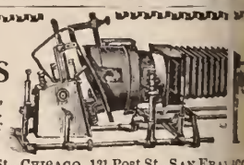

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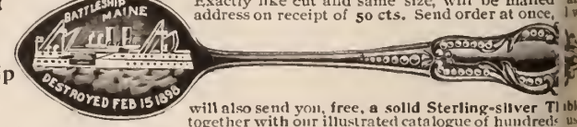

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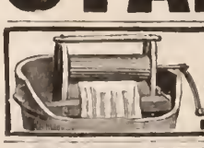

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A Forty-Year Clock.

Accounts have been recently published of a very remarkable clock made by a Chicago jeweler. He calculated that at the rate of two minutes a day, it would take about sixty days out of his remaining years to wind up an ordinary clock. This set him to thinking, and he spent his odd moments in devising a clock that would need to be wound but once every forty years. He claims that he has produced the wonderful piece of mechanism. His time-piece, fifteen inches in diameter, weighs seventy-five pounds. The movement is geared so that the barrel-wheel containing the main-spring revolves once in two and a half years. When this wheel has made sixteen revolutions somebody will have to give the key seventeen turns. The clock will then be wound up for another forty years. The first wheel from the barrel-wheel crowds around at the rate of one turn a year. The dial plate is six inches in diameter.

Red Eagle, Missionary.

According to a Western paper, Red Eagle, a French Iroquois Indian, who was present at the death of Sitting Bull during the Sioux uprising in the winter of 1890, has been recently describing that tragedy at the Volunteer Barracks in Omaha. Red Eagle is a young man, tall and rather handsome, in feature giving little token of his Indian descent. He dresses in an Indian costume of some soft material resembling buckskin, plentifully beaded and fringed about the edges and covered over with fangles and bangles that set off by their glister the red and yellow of his coverings. His long, black hair, falling loosely about his shoulders, has a picturesque effect to his general make-up. Red Eagle has a remarkable command of English. His talk is bright and flavored with a rough and ready wit that seems to take immensely with his hearers. He is a type of the traditional Indian orator in that he possesses a certain simple eloquence coupled with a power of putting things that hold the attention of his audience throughout. For the last seven years he has been engaged in missionary work, chiefly among the Indians. Now he is traveling in the interests of the Volunteers of America. It is occasion of joy to Christian people when they hear that Indian eloquence, once used to excite war, is now spent in declaring the Gospel of peace.

Missionary and Mandarin.

Dr. Allen, who has been a missionary in China for forty years, is on a visit to this country, having crossed the ocean to attend a general conference which meets in Baltimore in May. In 1858, when Dr. Allen first went to China, there were 1,000 converts to Christianity in the Flowery Kingdom; now there are 80,000 church members in China. "The Christian influence," says Dr. Allen, "has extended immensely beyond that. The natural character of the work reaches far beyond the church establishment." The effect of the war with Japan, he says, has been to open China to missionary influence. China could not but recognize that the superiority of her antagonist was due to western civilization. He declares that China was never so ready to receive the benefits of the work of Christian missionaries and to develop herself as at the present time. Dr. Allen is well qualified to speak on this subject. He was at one time, in an educational way, in the service of the Chinese Government, has translated over one hundred volumes into the Chinese language, and has founded a number of educational institutions in China, among which are the Anglo-Chinese College and the Anglo-Chinese Girls' High School, in Shanghai, where he resides. He received his title of Mandarin as a mark of literary distinction, and his educational and literary work is coined under imperial sanction. His Chinese name, Ling Sien Sun, which is the best the Chinese can do to say, Young J. Allen. An important event which is to be celebrated at the conference which he comes to attend is the semi-centennial of the establishment of the mission in China.

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Any reader suffering from rheumatism will write to me, I will gladly send free a trial package of a simple and harmless remedy which has cured thousands of so-called hopeless cases, even some of over 40 years standing. Address JOHN A. SMITH, 11TH. Summerfield Church Building. Milwaukee, Wis.

Hood's Sarsaparilla is the only true blood purifier. This means that Hood's Sarsaparilla is the greatest curative agent in the world. All scrofulous troubles and blood diseases yield to its power.

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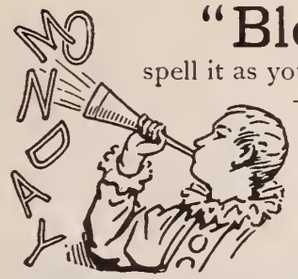

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spell it as you will, that's the soap-users' washday —uses them up completely. Never a "blue Monday" with the right sort of Pearline washing. No rubbing to speak of, no wear, just soaking, boiling, rinsing. Things washed are cleaner and woman who washes is able to enjoy the time saved. 565

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MI-O-NA ABSOLUTELY PREVENTS UNNATURAL FERMENTATION.

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An interesting booklet on HOW TO GET WELL AND STAY WELL, together with full information of Mr. Booth's great discovery, relating to HEIGHT, WEIGHT, and PERFECT HEALTH, sent FREE on application; also a trial sample of Mi-o-na. A box of Mi-o-na Tabloids at your druggist's, or by mail, 50 cts.

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20,000	273.00	20,000	91.00
30,000	414.60	30,000	138.00
40,000	558.00	40,000	186.00
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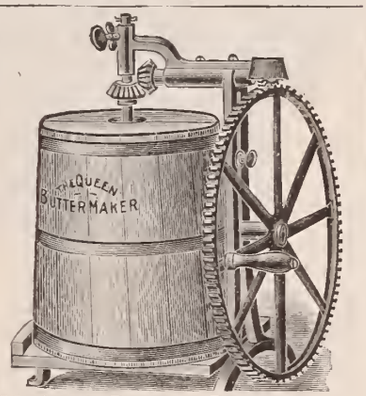

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The Queen Butter Maker is guaranteed to make more butter in quicker time than any churn made. Agents can make money selling the Queen. Every woman wants one and it is well advertised. For wholesale price list and special terms to agents, with estimates showing profits, address

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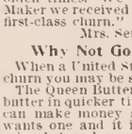

Has a Pad different from all others, is cup shape, with self-adjusting Ball in center, adapts itself to all positions of the body, while the ball in the cup presses back the intestines, just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. C. H. ECCLESTON & CO., 1201 MASONIC TEMPLE, CHICAGO

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There's money in it.

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CONSTIPATION,
CANCER, SALT RHEUM, RHEUMATISM, CATARRH and all Blood Diseases cured by use of the extract of
Red Clover Blossoms.
Send for circular and prices. Prepared and sold by
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Or Incipient Consumption.

A New Method of Curing this Disease.

Recommended by Thirty-eight Hundred Physicians.

Bronchitis is an inflammation of the mucous membrane lining the air passages, and is manifested by hoarseness and irritating cough, sometimes accompanied by fever and soreness in the chest. In its more advanced stages, there is hectic fever, emaciation, loss of voice and other symptoms of consumption.

Treatment and Cure.—Bronchitis, in the beginning, is purely a local disease of the air passages, and cannot be reached by stomach medicines or liquids in any form. The use of sprays, douches and atomizers only serve to cause further irritation, and are not only useless, but positively dangerous. Air is the only thing that can reach the parts affected. It must be dry air at that. Herein lies the secret of the great success of "HYOMEI" in all bronchial troubles. The air you breathe through Booth's Inhaler is *dry*, freed from all microbes and laden with nature's own antisceptic; this air reaches every part of the bronchial tubes and lungs, kills at once the germs of disease, allaying the irritation caused by their presence and healing the inflamed membrane with astonishing rapidity; all this without any irritation to the patient, as the inhaler can be carried in the pocket and used at any time or in any place.

Note.—In cases where there is soreness of the chest, "HYOMEI" Balm, the wonderful healer, should be used in connection with the Inhaler.

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It is Nature's own remedy given through the air you breathe. There is no danger, no risk. Your money is refunded if it fails to relieve.

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THE R. T. BOOTH CO.,
23 East 20th Street,
New York City.

A Winged Sailor.

Sunday afternoon, March 20, there alighted in the yard of Mr. Melville J. Pride, Stroudwater, Maine, a beautiful buff-colored homing pigeon. It was almost exhausted and was easily caught. On one leg, Mr. Pride found a small plate, inscribed, "7136, U. S. N." On the other leg he found the small tube that is the carrier pigeon's mail pouch, and in this a note, saying that if the bird alighted on board ship the master would confer a favor by feeding and watering; if he alighted on shore, the finder was requested to forward him by American Express to Portsmouth Navy Yard, with which request Mr. Pride complied. The novel little Government employee, judging from his condition, had come a long distance over water, after being released from a United States ship.

WALKING WITH JESUS.

DEAR Saviour, I would walk with thee,
Wilt thou not come and walk with me?
And lead me with thy mighty hand
Across this dreary, desert land.

With manna feed my hungry soul,
And thus to me thyself unfold,
And talk with me along the way
Till burns my heart with thee to stay.

And when arrives the eventide,
Wilt thou not still with me abide,
And let me lean upon thy breast,
And give me sweet, refreshing rest?

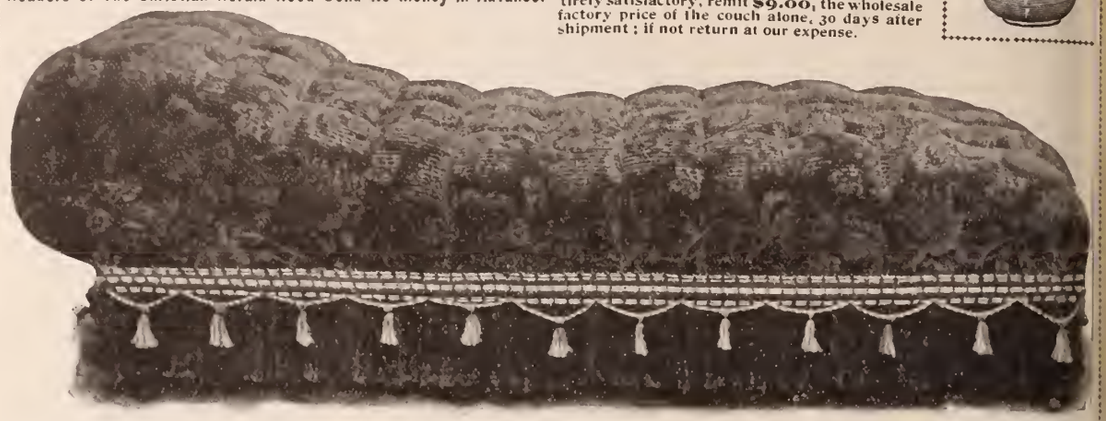
Thus, day by day, till life shall end,
My life with thine in union blend,
Until with thee I'm made complete,
And for thy use made wholly meet.

Oakland, Kan. J. S. MOHLER.

OUR $5 GIFT

TO advertise our victorious plan of selling furniture from factory to fireside, we give absolutely free, with every couch, as shown below, an elegant quadruple silver-plated teapot, guaranteed to be worth $5 and to wear for 10 years. A certificate of warranty, signed by the manufacturer, accompanies each teapot.

Readers of The Christian Herald Need Send No Money in Advance. If the goods are found as represented and entirely satisfactory, remit **$9.00**, the wholesale factory price of the couch alone, 30 days after shipment; if not return at our expense.



WE offer this couch for trial orders because it's one of our greatest bargains. Full size—29 x 72 in. Upholstered in finest grade of imported figur corduroy or velours, any standard shade or color.

SAMPLES OF THE COVERING FREE ON REQUEST.

Full set best springs. Spring edges and end. Deep biscuit-tufted. Best wool fringe. The teapot is extra large—10 in. high, 6 in. diameter. Fine stipp finish and elaborately engraved. If you prefer, we will send, in lieu of the teapot, a **syrup cup and plate, butter-dish, or sugar bowl of the same big grade ware,** and fully warranted for 10 years. Order to-day. Don't put it off. All that's necessary is to say you're a reader of The Christian Herald (t is important), that you accept our Sample Offer No. 4 on 30 day's trial, state color of upholstering and premium desired, and give full shipping directio

QUAKER VALLEY MFG. CO., 355 West Harrison Street, CHICAGO

8 DAHLIAS AND CHRYSANTHEMUMS FREE!

WORTH AT RETAIL $1.30

**EASILY GROWN
PROFUSE BEARERS
BRILLIANT BLOOMS**

Will Give You Beautiful Flower all Summer and Fall.

To promote the growth of and create an increased interest in the cultivation of flowers among the people, we have made arrangement with a leading grower of interna tional reputation as an originator of improved varieties, to supply our subscribers with the four best varieties of prize-winning Dahlias and Chrysanthemums as described belo

FOUR SUPERB TYPES OF DAHLIAS.

Cactus and Decorative This section has **revolutionized dahlia culture** during the past few years and is the most **useful** and **beautiful** of the entire family. Flowers medium to very large size, of most **exquisite finish, soft, delicate,** and **graceful.** Colors extremely delicate and rare, the blending of shades and tints being **surpassingly lovely.** Flowers perfectly **double,** loosely arranged, irregular in outline, and borne on good stems, well **supplied** with **buds** and **foliage;** are most valuable for **cutting** and **general decorations,** and embrace such popular types as **Clifford W. Bruton, Iridescent,** and **Nymphæa.**

Fancy Most **popular everywhere,** owing to the lovely **combination of colors** in the same flower. Are splashed, penciled, margined, and variegated in every conceivable manner and form. Flowers **large, beautiful,** and of **regular** form; plants **strong, vigorous** growers and **free bloomers.** General favorites and usually planted in garden collections and as **specimen plants.**

Pompon or Bouquet Flowers of **perfect form** and of every **color, shade,** and **tint** found in dahlias, very highly colored, while many are tipped and variegated. Plants of **dwarf** compact growth, and being continually covered with a mass of flowers are very **effective for bedding** and **borders.** Flowers largely **used for bouquets** and decorations, lasting a long time after being cut. Especially valuable for **pot culture** and for **planting on small grounds** where large collections are desired, as they can be planted closer than the larger sorts.

Show **Highly prized** for a beautiful show **en masse.** Very **large,** of **strong,** compact form, and **double** to the centre. In many cases the outer petals reflex to the stem, forming a **perfect ball.** The oldest form of the double dahlia, and **best known** and most universally grown. Some are **unsurpassed for vases** and for **large decorations,** being of immense size with long stems; embrace the **full range of colors** except blue. Flowers are a leather solid are self-colored, or edged and shaded darker than the ground color. **Invaluable for banking or massing.**

FOUR MAGNIFICENT CHRSANTHEMUMS.

PHILADELPHIA. Raised by Mr. Hugh Graham of Philadelphia. No other variety ever created such a sens tion. Cut blooms were sent over to **London, England,** and in spite of being carri over **3,000 miles,** were received in good condition, and awarded a **silver gilt medal** the **English National Chrysanthemum Society**—the **highest award** ever g chrysanthemums. The only American variety ever awarded a medal by the National Society, and only English varieties have ever received a silver gilt medal.

It was named **"Philadelphia"** in honor of the **"City of Brotherly Love"** by Mayor Edwin Stuart at the Academy of Music amid a great social demonstration. Never before had such **magnifice blooms** been seen, and the greatest enthusiasm was aroused over the immense **fluffy cream-colo globes,** flowers of a perfect globe, in color a beautiful **clear cream tinted lemon** changing to crea **white** as the flower ages. A great prize winner.

MRS. THOS. POTTER, JR. Of distinct **reflex incurved Japanese type** and finest of all **deep-pink** variet Awarded **first prize** at Philadelphia in 1896 **for best pink** over all other stand pink chrysanthemums. **Plant** very **strong** and **vigorous,** and one of the easi to **grow.** Color **deepest, brightest pink** found in chrysanthemums, with reflex petals a beautiful **silvery pink,** making a lovely combination.

IORA One of quilled petaled **fantastic shaped** varieties so much admired. Color a beautiful lig **shell pink.** It is far the best of this type, and can always be seen in the prize collections at chrysanthemum shows. Out of six times exhibited, it was **awarded five first prizes.**

Mrs. Henry Robinson Acknowledged everywhere to be the **finest snow-white** exhibition variety in existe Of **immense size** and **perfect incurved form,** being full and round. Petals of exquisite quality and finish. **Plant** is a **strong** free grower, a little **above medi height,** and a general favorite. Awarded **twenty-three first prizes** the past sea and should be in every chrysanthemum collection.

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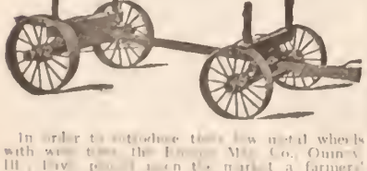
A GOOD CHEAP FARM WAGON.



In order to introduce their low metal wheels with wide tires the Empire Mfg. Co., Quincy, Ill., have placed upon the market a farmers' handy wagon, all at the low price of $19.95. The wagon is only 27 inches high, fitted with 4 and 5 inch wheels with 1 inch tires. This wagon is made of best material throughout, and fully guaranteed for one year. Catalogue giving full description will be mailed upon application to the manufacturers, who also furnish metal wheels at low prices, made any size and width of tire to fit any axle.

$3 a Day Sure furnish the work and teach you free; you work in the locality where you live. Send us your address and we will explain the business fully; remember we guarantee a clear profit of $3 for every day's work; absolutely sure; write at once. Send us your address and we will show you how to make $3 a day absolutely sure, we ROYAL MANUFACTURING CO., Box 136, DETROIT, MICH.

Farmers Break the Buggy Monopoly.

It is claimed that for years buggy manufacturers have secured exorbitant prices for their goods, but recently through the combined assistance of the farmers of Iowa, Illinois and other States, SEARS, ROEBUCK & Co., of Chicago, have got the price of open buggies down to $16.50; Top Buggies, $22.75; Top Surries, $13.75 and upwards and they are shipping them in immense numbers direct to farmers in every State. They send an immense Buggy Catalogue free, postpaid, to any one who asks for it. This certainly is a big victory for the farmer, but a severe blow to the carriage manufacturers and dealers.

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Active and energetic men everywhere to sell our celebrated **White Bronze Monumental Work.** Positively better in every way than marble or granite and cheaper. Capital or experience unnecessary. Write for terms, giving age, business and reference. Agent carries in stock. Terms liberal.

The Monumental Bronze Co.,
36-360 Howard Ave., Bridgeport, Conn.

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The American S.S. Union offer its large stock of Bibles, Books and S.S. requisites before removing. May fail, low at 50 per cent to 75 per cent. discount.

J. L. SPEAR, Agt., 10 Fifth Ave., New York.

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Needs no disguise

because it is free from all disagreeable taste and odor.

Peter Moller's Cod Liver Oil,

always of the highest standard of quality is now prepared by a new process, whereby the Oil is kept from atmospheric contact from the beginning of the process of manufacture to it is safely corked up in bottles, thus preventing contamination of any kind and excluding all impurities.

Give this new Oil a trial. Ask for Peter Moller's Oil; see that the bottle—a flat, oval one—bears our name as ants **Notice the date in perforated letters at bottom of lab**

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KRINOGALON (A Choice Toilet Article.) What is it? What does Write us. We will tell you. 25c. will bring a sa You will like it. NEW JERSEY MFG. CO. (Incorp), Jersey Ci

"THE LORD WILL GO BEFORE YOU."

"Who that leans on His right arm was ever yet forsaken?"

NO evil thing near us can come,
If we still trust the Lord;
Hold fast in loving prayer each day,
Rest in his covenant word;
"The Lord will go before you."

All things for good shall work for those,
Who rest in his dear love;
The cloudy day, the starless night,
But veil the light above;
"The Lord will go before you."

The darkest path cannot be drear,
If He that path prepare;
He knoweth still the way I take,
Leading my footsteps there;
"The Lord will go before you."

So, though I walk through death's dark vale,
No evil do I fear,
Thy rod and staff they comfort me,
The Shepherd's voice I hear;
"The Lord will go before you."

The earthly shadows as they fall,
Point ever toward the dawn;
Signal the way to heavenly light,
The sweet immortal morn;
"The Lord will go before you."

Malden, Mass. —PHEBE A. HOLDER.

Dr. Hunter's Book on Weak Lungs.

Dr. Robert Hunter of New York, extracts from whose lectures on the lungs have been published in this paper from time to time, has a book on the nature, causes and cure of Consumption, Bronchitis, Asthma and Catarrh, examining their differences, and pointing out the curative treatment of each disease.

Dr. Hunter is one of the oldest Lung specialists living, having devoted his life since 1858 exclusively to the study and treatment of Lung Complaints. The first inhaling instruments ever employed for the cure of the lungs were of his invention, and the only known germicide having power to kill and expel the germs of Consumption from the lungs was discovered and successfully applied by him. His antiseptic air inhalations is the only scientific treatment for Lung Complaints. It brings the remedy to the very seat of the disease in the lungs in the only common-sense way. Its success is shown by hundreds of grateful patients whose lives it has saved.

Dr. Edward J. Raynor says: "I had hemorrhage after hemorrhage, and was utterly broken down in health, coughed up yellow purulent matter, had fever and night sweats, and was brought to my bed, from which I never expected to rise again. Now I am strong and able to do my work, all blood spitting and shortness of breath are gone. I have gained in flesh back, and eat and sleep as well as ever. From a perfect wreck I have been robust and restored by Dr. Hunter's medicated inhalations. I owe my life to this wonderful treatment and believe every one ought to know of it. All who wish to do so can call or write to me at my place of business, Walsh & Co's, 157 Market St., Newark, N. J."

Any subscriber of The Christian Herald who is interested, can obtain this book free by addressing Dr. Hunter at 117 West 45th St. New York.

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to anyone who will distribute a few of our BIG 3-POUND 928-PAGE 1898 CATALOGUES.

We Sell Outright new high grade '98

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$14.00 $17.75 $32.50

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manufacture and guarantee all our wheels. 7 Wheels $14. and Up. Agents get a wheel **FREE** 2d Hand Wheels $7. and Up. TAKE NO RISK. Agents wanted everywhere. WE SHIP ON APPROVAL. Write once for catalogue and Special Offer.

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THE MODERN STOVE POLISH

Quick Shine, Little Labor. No Dust, No Odor.

NO OTHER COMPARES WITH IT. IT'S THE BEST.

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CRIPPLES and INVALIDS

FORTY-FIVE MODELS

ROLLING CHAIRS

HAND & FOOT POWER TRICYCLES

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for Men, Women, Girls & Boys. Complete line. *All brand new models.* $75 'Oakwood' for $32.50 $60 'Arlington' " $24.50 Others at $15, $17 and $20

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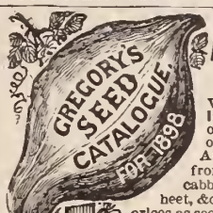

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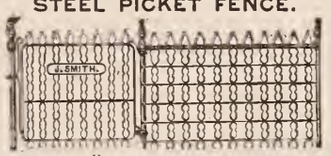

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FREE.

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A NECESSITY IN EVERY HOME—YOU CAN GET ONE FREE.

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Entirely New Catalogue—1898 Models. "An Ancient Egyptian Choir at Early Temple Service," is the subject of the exquisitely beautiful colored art frontispiece presented with our new Catalogue of the celebrated **CORNISH AMERICAN** Pianos and Organs, 1898 Models. This interesting picture was designed and painted exclusively for us by an eminent artist, and has been reproduced in the original colors regardless of cost. Colored lithographs of our factories and offices are also included, and our catalogue contains a complete description of over fifty styles of Pianos and Organs, together with prices and terms of sale. It will be sent to all intending purchasers **FREE** on application, postage paid. All you have to do is to mention this paper and write for it to-day. Remember our vast business continues on the old basis—pianos and organs at wholesale cost, direct from factory to family; no agents', music stores or middlemen's profits to pay. The purchaser of a **CORNISH AMERICAN** Piano or Organ pays only for what he buys.

30 DAYS' TRIAL IN YOUR OWN HOME

We shall insist on making you not only satisfied, but so delighted with your instrument, that you *can't help telling your friends about us.*

CASH OR EASY INSTALLMENTS.

We are fully able and **perfectly willing** to accommodate **you in any** request you may make us. Don't be **afraid to tell** us **just what you want in this direction.**

REMEMBER

that a prompt response to this advertisement will secure a **DISCOUNT OF $10.00** on the list prices as quoted in our 1898 Catalogue on any **CORNISH** Organ, or **$20.00** on the list prices if you buy a **CORNISH** Piano. Owing to the very close margin this leaves for manufacturing, we are obliged to reserve the right to withdraw this special discount at any time.

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The Cornish American Organs are all, from the lowest to the most expensive, constructed of the finest possible materials.
The Cornish American Organ is not a **cheap** instrument, but because it can be purchased at **Actual Factory Cost direct** from the **maker** it is sold **cheaper** than any other high-grade organ in the world
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In fact the Cornish American organs are in every respect as **perfect** as **American skill** and finest **American material** can make them.
Every risk is assumed by the **Manufacturers.**
And remember—You Save Half by purchasing from **Cornish & Co.**

No Satisfaction, No Pay. Each instrument fully warranted for 25 years, and safe delivery at destination insured and guaranteed.

IMPORTANT

To the person who sends us *the first order* from any place where we have not sold an instrument

we will give a special bonus

The first Piano or Organ will be a good advertisement for us and we can well afford to do this. So hurry your order.

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The CORNISH AMERICAN PIANO.

Perfection in finish and tone guaranteed. Cases in all **Natural Wood Veneers**—elegant in design.
Perfect **repeating action.** Every piano fitted with our Patent **Practice Clavier**—when used no harm can come to the piano with the roughest and most elementary usage. **Full Iron Frame. Section-built wrest plank. Imported wires for Strings,** and the **finest and easiest** action possible to manufacture. **Nothing cheap** but the **price** and the lowness of the cost is simply owing to our unique method of business.
The Cornish Piano is made and sold upon honor. We send every instrument on trial, and we have **no dissatisfied purchasers** because, if at **any time** our Pianos or Organs are not as represented, we will **take them back, refund your money** and **repay all expenses. No risk** to **Purchaser.**

ONE OF THE SECRETS OF THE CORNISH SUCCESS.

Nearly half a century of patient persevering endeavor on our part to supply the general public with Pianos and Organs that **cannot be surpassed** for the least money that will leave us just a plain living profit over actual cost to construct.
The Cornish American Pianos and Organs are just as close to **perfection** in every detail as the greatest of skill and the most diligent efforts on our part can make them.
We manufacture solely for the **People,** and over a **quarter of a million citizens** of this great country have brightened their homes with the Cornish products during the last 36 years.

REMEMBER BUY OF CORNISH ONLY. **We are not connected with the several imitators of our methods. This is the** *Old Established Pioneer House,* **and the only one** of *Actual Manufacturers* **selling exclusively to the** *General Public Direct* **at wholesale prices. Do not be misled. This is the right firm to deal with.**

REFERENCES: Our bank, your bank, any bank, or any of the multitude of patrons who have purchased millions of dollars worth of instruments from us during the past 36 years.

Our new book, **"The Heart of the People,"** containing thousands of recent references, sent **FREE.** Don't fail to write at once.

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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VOLUME 21.—NUMBER 16.

REV. T. DE WITT TALMAGE, D.D., EDITOR. NEW YORK, APRIL 20, 1898. PRICE FIVE CENTS.

THE GOSPEL IN THE ARMY—CHAPLAINS WHO PROCLAIM CHRIST IN POST AND BARRACK-ROOM. (*See Page 343.*)

1. POST CHAPLAIN T. G. STEWARD. 2. REG'T CHAPLAIN G. W. PRIOLEAU. 3. POST CHAPLAIN T. W. BARRY. 4. POST CHAPLAIN CHARLES C. PIERCE. 5. POST CHAPLAIN J. H. MACOMBER. 6. POST CHAPLAIN B. C. HAMMOND. 7. POST CHAPLAIN M. N. ADAMS. 8. POST CHAPLAIN E. J. VATTMAN. 9. POST CHAPLAIN C. C. BATEMAN.

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

M. S., Chattanooga, Tenn. Please give comparative statistics of United States and Spain.

According to the *Congressional Record*, March 24, 1898, the United States has 13 line of battle ships; Spain 8; United States, cruisers, 27; Spain, 12; non-seagoing coast defense vessels, United States has 13; Spain, 13; torpedo flotilla, United States, 8; Spain, 60; unclassified vessels, United States, 24; Spain, 96.

J. F. M., ——. If a Christian man is the owner of a large peach orchard and finds on Sunday that the peaches are ripe and will spoil if they are left on the trees until Monday, is he justified in picking them on Sunday?

Probably diametrically opposite answers to this question would be given by eminent Christian authorities. It is a question of conscience, and we do not believe that the conscience of one man can be a guide for another. The Apostle Paul explicitly advises his readers and John with the effect of the teaching of the scribes. The earnestness and importunity of the publicans and sinners led to their salvation, while the self-satisfied Pharisees, who were indifferent and careless, missed the blessing.

Reader, Batesville, Tex. Who are the Christadelphians and what was the origin of the church?

The name means, "brethren in Christ," and is appropriate to the principles of the organization, as it contains no ministers, bishops, or any person exercising authority. It dates back to 1843, but it had no recognized legal standing until 1864, when Dr. John Thomas, whose preaching originated the movement, formally accepted the name of Christadelphian. He was an English physician who in 1832 came to this country and became associated in religious work with Alexander Campbell, the founder of the Christian or Campbellite church. A difference of opinion as to the necessity of re baptizing persons of the Baptist faith on their joining the Campbellites, led to a separation of the two friends in 1834, but Dr Thomas continued to speak in Campbellite churches for several years afterwards. His views, however, differed increasingly from year to year from those of Campbell. He taught that man is not immortal, but may become so by faith in Christ. Without that he perishes at his death. He though that Christ was not God, but that the spirit of God dwelt in him and that he is the priestly mediator between God and those who come to God through him. There are no authoritative statistics of the numbers of Christadelphians, but it is estimated that there are in the United States about sixty three churches or groups of believers with an aggregate membership of about twelve hundred. In England there are also many large groups.

L. S., Sumner Ia. 1. Of what was the laying on of hands symbolical and why is it not practised now? 2. Why is so much stress laid on the Lord's Supper and so little on foot washing for which there is direct command? 3. Why are the ordinances of baptism and the Lord's Supper called sacraments.

1. It was symbolical of the imparting of a gift, or as a benediction, and is of very ancient origin (see Genesis 48: 14). In Apostolic times the gift of the Holy Spirit was so communicated (see Acts 8: 17). It is practised now in some churches in confirmation and at the ordination of the clergy, but it is now an empty form. 2. Because people have come to hold the spirit in more reverence than the letter. In Christ's time foot-washing was a common act of hospitality performed by a servant. In doing it himself for his disciples, he took the servant's place. The command is obeyed by any one who is willing to render a humble service to a brother for Christ's sake. The words about the Lord's Supper "ye do show the Lord's death till he come" (I. Cor. 11: 26) sufficiently explain why this loving memorial has survived. 3. The word simply means a sacred obligation, and is quite appropriate, though it is not used in Scripture.

G. H., Philadelphia, Pa. Do you think it is my duty to give a tenth of my income to the church when my father is out of work and needs all the help I can give him?

We presume you reserve some of your income for your own use, and it seems to us that if you give a tenth of that sum to the church, you are doing all that can reasonably be required of you. It is certainly your duty, and your religious duty, to help your father in his need.

T. H. R., Central City, Col. 1. Why did Moses quit Egypt? Was it for the reason given in Exodus 2: 14, 15, or for the reason given in Hebrews 11: 25-27? 2. How many survived the charge of the Light Brigade at Balaklava, which is celebrated in Tennyson's poem? 3. Where can I get the works of Josephus?

1. The reason mentioned in Hebrews operated first and that in Exodus later. They are two stages in the same process. If he had been ashamed of his race and without faith in God, he would have kept away from the Hebrew quarters and posed as an Egyptian. He went to look after his brethren, though he must have known how deeply it would exasperate the Pharaoh. The writer of Hebrews is fully justified by the account given in

purity of his reign and Heb. 8: 10-11, praising the universal acceptance of Christian Besides these, there are the promises to A ham of the possession by his descendants o area they have never yet possessed, and th that Christ would occupy, the throne of Da

W. L. L., Flint, Mich., writes:

I have been especially interested and ple over the manly stand you manifest in beha poor Cuba. Surely the Lord will bless THE CH TIAN HERALD while time shall last. "Inasm as ye have done it unto the least (poor and ne ye have done it unto me;" that means a g deal. I only wish I could go to them, or coul roll my name as one who helped or cared for t in need.

Houston Heights, Tex. What is the differe between soul and spirit?

The terms are frequently used interchan ably, and it is not easy to define the differe Indeed, some philosophers hold that m composed of only the two elements—soul body. But others recognize the distin which is confirmed by several passage Scripture, such as I. Thess. 5: 23. Bro defined, the soul usually stands for the the affections, the will, the conscious while the spirit stands for the higher elem by which we apprehend spiritual truth.

M. E. M., Potts Camp, Mo. What is the Bib as to usury?

The most radical reference to money ing is that of Christ himself (Luke 6: 35) good and lend, hoping for nothing a But it must be remembered that the were spoken to a people very differently ated from ourselves. In our society the nience of loans at interest is a benefit to and borrower alike. If the practice of interest were absolutely forbidden, both

C. Sable
Eleuthera
Whale Cay
Providence
Ft. Jefferson
Pine Is.
Barnes R.
Florida Reefs
Key West
FLORIDA CHANNEL
Santaren Channel
Great Abaco
Andros Islands
Bahama Channel
Cat I.
BAHAMA ISLANDS (British)
Tropic of Cancer
Long I.
Crooked I.
Acklin I.
Mariguana
Plana Cays
Fortune I.
Rum Cay
Gt. Exuma
Lit. Exuma
Hog I.
Clarence
Samana I.
Jumentos Keys
Ragged Is.
Castle I.
Caicos Passage
Providence I.
W. Caicos
Lit. Inagua
Grt. Inagua
Nth. Caicos
Grand Caicos
East Caicos
Cuicos Bank
Turks Is. Passage
Turks Is.
C. Ambergris
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Silver Bank Passage
Silver Bank
Navidad Bk.
Old Bahama Channel
Old Bahama Bank
HAVANA
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Mariel
Guanajay
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Trinidad
Cienfuegos
Sagua la Grande
Cayo Largo
Isla de Pinos
Cayo Piedras
Cayo Blanco
Cayo Cruz
Cayo Romano
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Cayo Guajaba
Cayo Fragoso
Cayo Caballeria
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Cayo Coco
Cayo Guajaba
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Cayo Caballeria
Cayo Confites
Cayo Sabinal
Cayo Paredon Grande
Cayo Guillermo
Cayo Romano
Cayo Sabinal
Cayo Cruz
Cayo Largo
Isla de Pinos

REG'T CHAPLAIN ALEN ALLENSWORTH.

The Gospel . . . in the Army

The Spiritual Shepherds of Our "Boys in Blue"—Duties of the Army Chaplain—A Great and Rapidly Growing Field for Spiritual Work.

POST CHAPLAIN. O. J. NAVE.

AT this moment, when talk of war by sea and land is rife, the thoughts of Christian America are naturally attracted to the chaplains of the United States army. During times of peace this rath of military service has, perhaps, not received the attention it merits. The perils which threaten the soldier are not merely those of shot and shell. There are many dangers that confront him in time of peace as well as in time of war. Changed from post to post, far removed from home influences, and doubly exposed to evil ones, the soldier has little stood alone but for the influence of the army chaplain. Since the black shadow of war began to threaten our land the thought of the army chaplain has doubtless comforted many a distant mother's heart.

A post chaplain's simple obligation to hold one service a week, and visit the sick and prisoners," is capable of an indefinite extension of pastoral and social service. If a post is blessed with a library and reading-room, that comes under the chaplain's care. The creation of such adjuncts at a post have often, if not always been the result of the chaplain's labors, and the distribution of wholesome literature among soldiers in the barracks usually rests entirely with him. To show that the chaplain's office is not a sinecure in this direction, we quote John Harrison Macomber, Post Chaplain, U. S. A.: "It is not the policy of the War Department to furnish Bibles, hymn-books and religious reading matter for the army. Chaplains are directed to solicit them from parties interested. I have about 350 volumes that I have gathered up by solicitation from friends all over the country and purchased with my own money, with some contributed by the soldiers themselves." The American Bible Society, the U. S. A. Aid Association, Young Men's Christian Associations, Ladies' Aid Societies, and various Christian organizations, have remembered the army's needs of spiritual literature. This need is not so widely known, however, as to have met the abundant recognition which otherwise it would have received, for the Christian world loves the soldier, and his soul is dear to Christian hearts. THE CHRISTIAN HERALD has good reason to know the high esteem in which remembrance is held by army chaplains and their comrades, especially those at frontier posts. Six years ago Chaplain Bateman, writing from the post at Fort Assinniboine, Mont., presented to our readers the army's need of the best possible facilities for mental and moral improvement, urging that it were well if its one hundred garrisoned posts could be put in possession of appliances, similar to those of Young Men's Christian Associations, in that each post should at least be provided with suitable chapel and reading-room. We are happy to know that through Chaplain Bateman's energy this boost has become possessed of a cosy and inviting reading-room for the "Boys in Blue."

The work of the army chaplain cannot be judged by that of the pastor of an organized church. He is without the invaluable assistance, sympathy, and encouragement which such a body affords. His congregation is drawn from a changing population. In the natural order of military mutations, few soldiers remain at a garrison more than three years. Regiments are transferred, officers leave by promotions, details and retirements, and just as the chaplain begins to feel that he has won the hearts of his people, his people go, and new faces take the place of familiar ones.

There is very seldom time for the seed of his sowing to gladden his eyes with even the promise of blossom or fruit. More than most religious workers, perhaps, must he, in doing his best, trust God for the increase. The most discouraging feature of an army chaplain's work lies in the well-known fact that military life is not conducive to religious sentiment. Gambling and drink, the bane of idle hours, fasten habits upon the soldier which follow him to the camp-fire and battlefield; and the peculiar temptations incident to the migratory life of men without family ties, beset the soldier's path. In spite of ready salute, the "parson" does not always receive that recognition of value from worldly comrades, to which, as a soldier of Christ, he is above all soldiers entitled. This disposition is on the decrease, however, under the influence of a number of brainy, devoted chaplains, thoroughly in love with their work for the elimination of sin.

It must not be thought that the army chaplain's life is altogether one of hardship and discouragement. It can be a very easy one if he chooses to have it so or it can be one of unremitting toil and wide and effectual activity. Post Chaplain George W. Simpson has described the successful army chaplain as "the true and manly" exponent of cheerful Christianity, a man of devotedness, earnestness, faith, and of infinite prudence and tact. In his visits to hospital and guardhouse he must act in unison with commanding officers and surgeons in charge if he wishes to command their sympathy. The testimony of our chaplains showing that they usually have kind and courteous co-operation from commanding officers is a proof in itself of their own faithfulness and discretion. As an illustration of this disposition on the post of commandants, Post Chaplain Macomber cites: "Col. Shafter, commanding this post, will not allow open-air concerts by the band on the evening on which I have service at the chapel—and this of his own motion." He adds: "I am inclined to think the chaplain, who is judicious and faithful, will be appreciated and respected by the garrison." He is, indeed, appreciated when some poor fellow, far from home and kindred, lies prone and helpless on the hospital cot, or waits, hopeless and disgraced, in the precincts of the guardhouse. Then the grasp of the chaplain's hand, the chaplain's kind word, the chaplain's prayer, the letter of farewell or of penitence which the chaplain is ready to write to home and friends, are doubly welcome. And the chaplain's path is often brightened by the fruits of such ministrations; as when a mother's letter tells him how glad she is that he stood by her boy's side and led him to God in that last hour; or when years after he knelt in prayer with a wayward man in a guard house, a letter comes saying that that man is Christ's soldier as well as the Union's.

In the truest sense of the word, the army chaplain is a missionary, especially at the frontier post. Perhaps he holds services in the dance-hall; there is often no other place. Unless he has thought to bring hymn-books along in his trunk, his service may be without song for a season. But he prays and labors, and presently a frontier church springs up to stand as a monument to his faithfulness long after the post is moved elsewhere.

Major John B. Ketchum, an officer who takes the deepest interest in the spiritual welfare of our soldiers, has prepared the following short article on the subject for THE CHRISTIAN HERALD:

The general public has but slight knowledge of this important department of our army; perhaps because the chaplains are, in the main, located at far western stations; and, also, because their work is being done quietly and without ostentation. The existing law provides for the appointment of a chaplain for each regiment of colored troops (four in all), and thirty post chaplains. As a rule, their services are appreciated, as is evidenced by the frequent applications from commanding officers at posts where no chaplains are stationed for the assignment of a member of the corps, so that their garrisons may be supplied with religious ministrations. The present Inspector-General of the Army has recommended to the War Department that the regimental system should prevail throughout the chaplain's department, to the end that each regiment shall have its own permanent chaplain, and the good results already attained be augmented by a continuity of labor on the part of the chaplain, and a feeling of regimental ownership and identity of interest on the part of the men.

In former years there was neither regulation, nor law to limit the age of a chaplain at appointment; but, more recently, it has become the custom to insist upon the most rigid physical examination, and the Adjutant-General has recommended a limitation of the age to 35 years, as in the navy, and a thorough professional examination, in which suggestions the chaplain as a body most earnestly concur. The chaplain ranks as Captain of Infantry, and, excepting in the matter of promotion, has precisely the same status as all other commissioned officers, including retirement, pensions, quarters, mileage, etc. His pay at entrance into the service is $1,500 per year, with an increase of ten per cent. for each five years of service until forty per cent. of increase has accrued.

While a chaplain is not permitted to select his quarters, he is suitably provided for; and, when once located, cannot be "ranked out" by any other officer, a privilege which many other military men would be glad to enjoy. His uniform is distinctly clerical, without any insignia of rank, the object being not to degrade him, but to designate the ordinary garb of a clergyman as the most distinguished he can wear, and to make more easy his access to the enlisted men, with whom any mark of rank is a bar to familiar intercourse.

Aside from his clerical functions, which may be performed as fully and freely as in civil life, he is subject to military duties, such as superintending post schools for soldiers and children, serving upon Boards of Survey, Courts of Martial, Councils of Administration, etc. Frequent calls are made by communities adjacent to military posts for the ministrations of an army chaplain, and many of those now in service are responsible for the very existence of churches, that could not have been maintained but for their generous aid. The work and personal habits of chaplains have, of recent years, been the subject of rigid inquiry by inspecting officers, and the encomiums officially passed upon them by the same have been so general and emphatic as to dispel any idea of their general inefficiency.

It is safe to aver that no other grade of officers are rendering more efficient and faithful service than the chaplains. An illustration of this is seen in the case of Post Chaplain C. C. Pierce, who recently received a commendation and recommendation to the Chaplaincy of the Seventh United States Cavalry, signed by 31 prominent officers of the regiment, the same being in recognition of his long and honorable service in the army. Another instance is seen in that of the devoted services of Post Chaplain I. Newton Ritner, at Fort Keogh, who received the thanks of the entire garrison for his successful labors for several years at that post. Still another in the case of Post Chaplain C. C. Bateman, who received the most hearty endorsement from a large number of the officers of the army for the chaplaincy at West Point, N. Y.; and in that of Post Chaplain John H. Macomber, who has scarcely missed a service, or taken a sick-leave in his active duty of seventeen years as a chaplain.

A NIGHT MEETING IN BARRACKS AT FORT KEOGH, MONTANA.

POST CHAPLAIN G. H. SIMPSON.

POST CHAPLAIN JEREMIAH PORTER.

POST CHAPLAIN I. N RITNER.

POST CHAPLAIN D. R. LOWELL.

POST CHAPLAIN J E IRISH.

THE METROPOLITAN PULPT

A LISTENING GOD.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Psalms 94: 9, ... { He that planted the ear, shall he not hear?

ARCHITECTURE is one of the most fascinating arts, and the study of Egyptian, Grecian, Etruscan, Roman, Byzantine, Moorish, Renaissance styles of building, has been to many a man a sublime life-work. Lincoln and York cathedrals, St. Paul's and St. Peter's, and Arch of Titus, and Theban Temple and Alhambra and Parthenon are the monuments to the genius of those who built them. But more wonderful than any arch they ever lifted, or any transept window they ever illumined, or any Corinthian column they ever crowned, or any Gothic cloister they ever elaborated, is the human ear.

Among the most skilful and assiduous physiologists of our time have been those who have given their time to the examination of the ear and the study of its arches, its walls, its floor, its canals, its aqueducts, its galleries, its intricacies, its convolutions, its divine machinery, and yet, it will take another thousand years before the world comes to any adequate appreciation of what God did when he planned and executed the infinite and overmastering architecture of the human ear. The most of it is invisible and the microscope breaks down in the attempt at exploration. The cartilage which we call the ear is only the storm door of the great temple clear down out of sight, next door to the immortal soul.

Such scientists as Helmholtz and Conte and De Blainville and Rank and Buck have attempted to walk the Appian Way of the human ear, but the mysterious pathway has never been fully trodden but by two feet—the foot of sound and the foot of God. Three ears on each side the head—the external ear, the middle ear, the internal ear, but all connected by most wonderful telegraphy.

The external ear in all ages adorned by precious stones or precious metals. The Temple of Jerusalem partly built by the contribution of earrings, and Homer in the Iliad speaks of Hera, "the three bright drops, her glittering gems suspended from the ear;" and many of the adornments of modern times were only copies of her ear jewels found in Pompeiian museum and Etruscan vase. But while the outer ear may be adorned by human art, the middle and the internal ear are adorned and garnished only by the hand of the Lord Almighty. The stroke of a key of yonder organ sets the air vibrating, and the external ear catches the undulating sound and passes it on through the bonelets of the middle ear to the internal ear, and the three thousand fibres of the human brain take up the vibration and roll the sound on into the soul. The hidden machinery of the ear by physiologists called by the names of things familiar to us, like the hammer, something to strike—like the anvil, something to be smitten—like the stirrup of the saddle with which we mount the steed—like the drum beaten in the march—like the harp-strings, to be swept with music. Coiled like a "snail shell," by which one of the innermost passages of the ear is actually called—like a stairway, the sound to ascend—like a vent tube of a heating apparatus, taking that which enters round and round—like a labyrinth with wonderful passages into which the thought enters only to be lost in bewilderment. A muscle contracting when the noise is too loud, just as the pupil of the eye contracts when the light is too strong. The external ear is defended by wax which with its bitter ness discourages insect invasion. The internal ear shielded by what is far the hardest bone of the human system a very rock of strength and defiance.

The ear is strange a contrivance that by the estimate of one scientist it can catch the sound of 7370 vibrations in a second. The outer ear taking in all kinds of sound, whether the crash of an avalanche, or the hum of a bee. The sound passing to the inner door of the outside ear halts until another mechanism, divine mechanism, passes it on by the bonelets of the middle ear, and coming to the inner door of that second ear, the sound has no power to come further until another divine mechanism passes it on through into the inner ear, and then the sound comes to the rail track of the brain branchlet, and rolls on and on until it comes to sensation, and there the curtain drops, and a hundred gates shut, and the voice of God seems to say to all human inspection: "Thus far and no farther."

In this vestibule of the palace of the soul, how many kings of thought, of medicine, of physiology, have done penance of lifelong study and got no further than the vestibule. Mysterious home of reverberation and echo. Grand Central Depot of sound. Headquarters to which there come quick dispatches, part the way by cartilages, part the way by air, part the way by bone, part the way by nerve—the slowest dispatch plunging into the ear at the speed of 1,090 feet a second. Small instrument of music on which is played all the music you ever heard, from the grandeurs of an August thunderstorm to the softest breathings of a flute. Small instrument of music, only a quarter of an inch of surface and the thinness of one two hundred and fiftieth part of an inch, and that thinness divided into three layers. In that ear musical staff, lines, spaces, bar and rest. A bridge leading from the outside natural world to the inside spiritual world; we seeing the abutment at this end the bridge, but the fog of an unlifted mystery hiding the abutment on the other end the bridge. Whispering gallery of the soul. The human voice is God's eulogy of the ear. That voice capable of producing seventeen trillion, five hundred and ninety-two billion, one hundred and eighty-six million, forty-four thousand, four hundred and fifteen sounds, and all that variety made, not for the regalement of beast or bird, but for the human ear.

About fifteen years ago, in Venice, lay down in death one whom many considered the greatest musical composer of the century. Struggling on up from six years of age when he was left fatherless, Wagner rose through the obloquy of the world, and ofttimes all nations seemingly against him, until he gained the favor of a king, and won the enthusiasm of the opera houses of Europe and America. Struggling all the way on to seventy years of age, to conquer the world's ear. In that same attempt to master the human ear and gain supremacy over this gate of the immortal soul, great battles were fought by Mozart, Gluck and Weber, and by Beethoven and Meyerbeer, by Rossini and by all the roll of German and Italian and French composers, some of them in the battle leaving their blood on the keynotes and the musical scores. Great battle fought for the ear—fought with baton, with organ-pipe, with trumpet, with cornet-a-piston, with all ivory and brazen and silver and golden weapons of the orchestra: royal theatre and cathedral and academy of music the fortresses for the contest for the ear. England and Egypt fought for the supremacy of the Suez Canal, and the Spartans and the Persians fought for the defile at Thermopylæ, but the musicians of all ages have fought for the mastery of the auditory canal and the defile of the immortal soul and the Thermopylæ of struggling cadences.

For the conquest of the ear Hadyn struggled on up from the garret where he had neither fire nor food, on and on until under the too great nervous strain of hearing his own oratorio of the "Creation" performed, he was carried out to die, but leaving as his legacy to the world 118 symphonies, 163 pieces for the baritone, 15 masses, 5 oratorios, 42 German and Italian songs, 30 canons, 365 English and Scotch songs with accompaniment, and 1,536 pages of libretti. All that to capture the gate of the body that swings in from the tympanum to the "snail shell" lying on the beach of the ocean of the immortal soul.

To conquer the ear, Handel struggled on from the time when his father would not let him go to school lest he learn the gamut and become a musician, and from the time when he was allowed in the organ loft just to play after the audience had left, to the time when he left to all nations his unparalleled oratorios of "Esther," "Deborah," "Sampson," "Jephthah," "Judas Maccabeus," "Israel in Egypt," and the "Messiah," the soul of the great German composer still weeping in the Dead March of our great obsequies and triumphing in the raptures of every Easter morn.

To conquer the ear and take this gate of the immortal soul, Schubert composed his great "Serenade," writing the staves of the music on the bill of fare in a restaurant, and went on until he could leave as a legacy to the world over a thousand magnificent compositions in music. To conquer the ear and take this gate of the soul's castle Mozart struggled on through poverty until he came to a pauper's grave, and one chilly, wet afternoon the body of him who gave to the word the "Requiem" and the "G-minor Symphony" was crunched in on the top of two other paupers into a grave which to this day is epitaphless.

For the ear everything mellifluous, from the birth hour when our earth was wrapped in swaddling clothes of light and serenaded by other worlds, from the time when Jubal thrummed the first harp and pressed a key of the first organ down to the music of this Sabbath day. Yea, for the ear the coming overtures of heaven, for whatever other part of the body may be left in the dust, the ear, we know, is to come to celestial life: otherwise, why the "harpers harping with their harps?" For the ear, carol of lark and whistle of quail, and chirp of cricket, and dash of cascade, and roar of tides oceanic, and doxology of worshipful assembly and minstrelsy, cherubic, seraphic, and archangelic. For the ear all Pandean pipes, all flutes, all clarionets, all hautboys, all bassoons, all bells, and all organs—Luzerne and Westminster Abbey, and Freyburg, and Berlin, and all the organ pipes set across Christendom, the great Giant's Causeway for the monarchs of music to pass over. For the ear, all chimes, all tickings of chronometers, all anthems, all dirges, all glees, all choruses, all lullabies, all orchestration. Oh, the ear, the God honored ear, grooved with divine sculpture and poised with divine gracefulness and upholstered with curtains of divine embroidery, and corridored by divine carpentry, and pillared with divine architecture, and chiselled in bone of divine masonry, and conquered by processions of divine marshalling. The ear! A perpetual point of interrogation, asking How? a perpetual point of apostrophe appealing to God. None but God could plan it. None but God could build it. None but God could work it. None but God could keep it. None but God could understand it. None but God could explain it. Oh, the wonders of the human ear.

How surpassingly sacred the human ear. You had better be careful how you let the sound of blasphemy or uncleanness step into that holy of holies. The Bible says that in the ancient temple the priest was set apart by the putting of the blood of a ram on the tip of the ear, the right ear of the priest. But, my friends, we need all of us to have the sacred touch of ordination on the hanging lobe of both ears, and on the arches of the ears, on the Eustachian tube of the ear, on the mastoid cells of the ear, on the tympanic cavity of the ear, and on everything from the outside rim of the outside ear clear in to the point where sound steps off the auditory nerve and rolls on down into the unfathomable depths of the immortal soul. The Bible speaks of "dull ears," and of "uncircumcised ears," and of "itching ears," and of "rebellious ears," and of "open ears," and of those who have all the organs of hearing and yet who seem to be deaf, for it cries to them: "He that hath ears to hear, let him hear."

To show how much Christ thought of the human ear, he one day met a man who was deaf, came up to him, and put a finger of the right hand into the orifice of the left ear of the patient, and put a finger of the left hand into the orifice of the right ear of the patient, and agitated the tympanum, and startled the bonelets, and with a voice that rang clear through into the man's soul, cried: "Ephphatha!" a the polyphoid growths gave way, and t inflamed auricle cooled off, and that m who had not heard a sound for ma years, that night heard the wash of t waves of Galilee against the limesto shelving. To show how much Chr thought of the human ear, when the ap tle Peter got mad and with one slash his sword dropped the ear of Malch into the dust, Christ created a new exter ear for Malchus corresponding with t middle ear and the internal ear that sword could clip away.

And to show what God thinks of ear we are informed of the fact that in t millennial June which shall roseate all t earth, the ears of the deaf will be stopped, all the vascular growths gon all deformation of the listening org cured, corrected, changed. Every be on earth will have a hearing apparatus perfect as God knows how to make and all the ears will be ready for t great symphony in which all the musi instruments of the earth shall play the companiment, nations of earth and spires of heaven mingling their voi together with the deep bass of the and the alto of the woods, and the te of winds, and the baritone of the thun "Alleluiah!" surging up meeting the leluiah!" descending.

Oh, yes, my friends, we have been lo ing for God too far away instead of lo ing for him close by and in our organism. We go up into the obse tory and look through the telescope see God in Jupiter, and God in Sat and God in Mars; but we could see m of him through the microscope o aurist. No king is satisfied with only residence, and in France it has been Cloud and Versailles and the Tuiler and in Great Britain it has been Win and Balmoral and Osborne. A ruler not always prefer the larger. The k of earth and heaven may have la castles and greater palaces, but I do think there is any one more curio wrought than the human ear. The hea of heavens cannot contain him, and ye says he finds room to dwell in a con heart, and I think, in a Christian ear.

We have been looking for God in infinite—let us look for him in the in tesimal. God walking the corridor of ear, God sitting in the gallery of human ear, God speaking along the a tory nerve of the ear, God dwelling in ear to hear that which comes from outside, and so near the brain and soul he can hear all that transpires t The Lord of hosts encamping under curtains of membrane. Palace of Almighty in the human ear. The on the white horse of the Apocal thrusting his foot into the loop of which the physiologist has been ple to call the stirrup of the ear.

Are you ready now for the questio my text? Have you the endurance bear its overwhelming suggestiven Will you take hold of some pillar balance yourself under the semi-o potent stroke? "He that planted the shall he not hear?" Shall the God gives us the apparatus with which hear the sounds of the world, himself be able to catch up song and groan blasphemy and worship? Does he us a faculty which he has not him Drs. Wild and Gruber and Toynbe vented the acoumeter and other i uments by which to measure and exa the ear, and do these instruments more than the doctors who made t "He that planted the ear, shall he hear?" Jupiter of Crede was alway presented in statuary and paintin without ears, suggesting the idea th did not want to be bothered with affairs of the world. But our God ears. "His ears are open to their The Bible intimates that two workm Saturday night do not get their w Their complaint instantly strikes th of God: "The cry of those that r hath entered the ears of the Lord of baoth." Did God hear that poor gi night as she threw herself on the bunk in the city dungeon and cried midnight: "God have mercy?" you really think God could hear Yes, just as easily as when fifteen ago she was sick with scarlet feve her mother heard her when at mi she asked for a drink of water. "H planted the ear, shall he not hear?"

When a soul prays, God does n

be upright until the prayer travels immensity and climbs to his ear. The Bible says he bends clear over. In more than one place Isaiah said he bowed down his ear. In more than one place the Psalmist says he inclined his ear, by which I come to believe that God puts his ear so closely down to your lips that he can hear your faintest whisper. It is not God away off up yonder; it is God away down here, close up, so close up that when you pray to him, it is not more a whisper than a kiss. Ah! yes, he hears the captive's sigh, the plash of the orphan's tear, and the infant's, "Now I lay me down to sleep," as distinctly as he hears the fortissimo of brazen bands in the Dusseldorf festival, as easily as he hears the salvo of artillery when the thirteen squares of English troops open all their batteries at once at Waterloo. He that planted the ear can hear.

Just as sometimes an entrancing strain of music will linger in your ears for days after you have heard it, and just as a sharp cry of pain I once heard while passing through Bellevue Hospital clung to my ear for weeks, and just as a horrid blasphemy in the street sometimes haunts one's ears for days, so God not only hears, but holds the songs, the prayers, the groans, the worship, the blasphemy. How we have all wondered at the phonograph, which holds not only the words you utter, but the very tones of your voice, so that a hundred years from now, that instrument turned, the very words you now utter and the very tone of your voice will be reproduced. Amazing phonograph! But more wonderful is God's power to hold, to retain. Ah! what delightful encouragement for our prayers. What an awful fright for our hard speeches. What assurance of warm-hearted sympathy for all our griefs. "He that planted the ear, shall he not hear?"

Better take that organ away from all sin. Better put it under the best sound. Better take it away from all gossip, from all slander, from all innuendo, from all bad influence of evil association. Better put it to school, to church, to philharmonic. Better put that ear under the blessed touch of Christian hymnology. Better consecrate it for time and eternity to him who planted the ear. Rousseau, the infidel, fell asleep amid his satirical manuscripts lying all around the room, and in his dream he entered heaven and heard the song of the worshippers, and it was so sweet he asked an angel what it meant. The angel said: "This is the Paradise of God, and the song you hear is the anthem of the redeemed." Under another roll of the celestial music Rousseau wakened and got up in the midnight and, as well as he could, wrote down the strains of the music that he had heard in the wonderful tune called "The Songs of the Redeemed." God grant that it may not be to you and to me an infidel dream but a glorious reality. When we come to the night of death and we lie down for our last sleep, may our ears really be ravished by the canticles of the heavenly temple, and the songs and the anthems and the carols and the doxologies that shall climb the musical ladder of that heavenly gamut.

The Sermon of a Strange Silence.

Can you imagine a silence that is startling? Such a silence fell upon Niagara, March 31, 1848. People living within sound of the cataract woke that morning with a strange feeling that something was wrong. The voice of the falls was silent, the river-bed and precipice were bare. People walked back and forth to Goat Island, from Canada to America, from America to Canada, hardly wetting their feet, and in spite of their alarm and apprehension as to the meaning of this incredible phenomena, they could not refrain, the historian says, from swarming over the dry bed of the river and about the great bared precipice itself, exploring caves and dark recesses. One man drove a horse and wagon across nearly to Goat Island, another his buggy close to the precipices, and sticks of timber near the head of Horseshoe Falls were cut, hewn, and hauled away with four horses. On the morning of April people were glad to hear the familiar thunder of Niagara rushing on its old way. The explanation of this singular phenomenon lies in the fact that strong winds on Lake Erie had driven innumerable small icebergs, with which the lake was packed to the head of Niagara River, where they had formed a temporarily impregnable dam. Perhaps if the troubles and trials of life were to cease we would miss them as these people missed the thunder of their river, and long for the calm, to be broken by the turmoil of endeavor.

The Veteran Laid to Rest.

An Impressive Scene at the Obsequies of the Late George Muller, Who Established the Orphanages at Bristol, England.

By Rev. W. E. Geil.

I WAS in Edinburgh, Scotland, when I learned of the death of George Muller, and determined to attend the funeral. After riding all day I left the train at Bristol about ten o'clock on Saturday evening, March 12. On Sunday afternoon it was my privilege to stand in that East room in Orphan-house No. 3 and look into the dead face of that wonderful man of prayer, faith, and sacrifice. There he lay. His face had an expression of perfect peace. The Bibles were open as he left them. The hymn book was open where he left it, only a few hours before he died. On the open pages was hymn No. 208 in the Bristol collection:

We'll sing of the Shepherd that died—
That died for the sake of the flock;
His love to the utmost was tried,
And immovable stood as a rock.

Our song then forever shall be
Of the Shepherd who gave himself thus;
No subject so glorious as he,
And none so affecting to us.

We'll sing of such subjects alone,
None other our tongues shall employ;
But better his love will be known
In yonder bright regions of joy.

His body, when I saw it, was in a casket (a plain wooden one, made of elm), it was resting right over the place where he was found dead early on the morning of March 10. On the lid was this inscription:

GEORGE MULLER.
FELL ASLEEP IN JESUS
MARCH 10, 1898,
IN HIS 93d YEAR.

The chapter he read the night before he died was Isaiah 6, and his last sermon was preached on the text, II. Cor. 5:1: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." It was noteworthy that the last of all the thousands of sermons that George Muller preached should have been on the resurrection. Muller, after the age of seventy, preached the Gospel in forty-two countries, and traveled at that age a distance equal to nine times around this planet. He spoke fluently seven languages. This man, who was exact in all his accounts to a cent, handled, in answer to prayer, $7,123,080, taught in his schools 121,683 children, distributed 281,652 entire Bibles, 1,448,662 New Testaments, 21,343 copies of the Psalms, and 222,196 other portions of the Bible in many different languages, and when he died had 2,000 orphans in the houses, requiring $100,000 a year for their support.

Although Mr. Muller never once made an appeal to the public for help, he was more than once in great straits. Sometimes at night he had no food in the house to feed the children on the following day, but he would hold a prayer-meeting, and the funds always came. The buildings alone cost Mr. Muller $575,000, which was all sent to him unsolicited, by people who knew the work he was doing. He used to say that his object was to demonstrate to the world in the nineteenth century the efficacy of faith and prayer.

The conditions of admission to his orphanages have been the broadest. Children are taken from any part of Great Britain without fee or recommendation, the sole provisos being that they have lost both parents, have been born in wedlock and are in need. The boys are kept till they reach fourteen or fifteen, when they are apprenticed to suitable trades, and the girls till they are about seventeen, when decent, comfortable situations are easily attainable. When leaving, each child is provided with a good outfit. There is nothing of the "Institution" air about the inmates. They seem always bright and happy, and on certain days of the week romp about in the public park at St. Andrews just like the children of the ordinary citizen. Up to 1896 ten thousand orphans had passed through the homes, of whom many are occupying good positions in life. That the number is not greater is explained by the fact that numbers of the children are admitted as infants, and remain for fifteen years.

SCENE AT THE CEMETERY, WHERE 10,000 PEOPLE GATHERED.

The tall, slim figure of the philanthropist, slightly bent in his later years, was familiar to every citizen of Bristol, who regarded his homes in their northern suburbs as one of the sights of the city. Every afternoon one or other of the homes was open for inspection, and large parties were generally anxious to be conducted over them. Lord Salisbury, the present prime minister, the late Lord Derby, Lord Hampton and other distinguished persons have been among the visitors who have expressed their admiration at the working of the institution.

At nine o'clock this morning (Monday, March 14), by permission, I attended the funeral service at the Orphanage. Mr. James Wright, Mr. Muller's son-in-law, who has superintended the Orphanages during Mr. Muller's long absences, and who will continue the work, conducted the service; he preached from three texts, Heb. 9:28, Rev. 14:15, and Phil. 4:20, in the order given. He began by saying: "Beloved children (1,000 orphans present), I don't wonder that you are weeping. I could break my heart with you, but we must calm ourselves."

FRONT OF BETHESDA CHAPEL, BRISTOL, WHERE THE FUNERAL TOOK PLACE.

Visible from all parts of the room was the casket, resting on high supports. The orphans as they looked at it wept until they sobbed; and well they might, for it contained the remains of one who had stood to them in the place of father and mother—a man whose character they had learned to reverence, the friend and helper of them all. Such a tearful scene I have never witnessed, and never expect to see again. After the service the orphans—1,500 of them—followed the coffin to the Bethesda chapel, where another service was to be held. As it was carried in they turned and went sorrowfully back to the orphanages, a great family bereft. It was a wonderful sight, never to be forgotten by any who witnessed it.

Then came services in historic Bethesda; then the march to Arno's Vale Cemetery, through throngs that crowded the streets for two and a half miles. Flags at half-mast and the great bells tolling all over the city. A conservative estimate indicates that at least 100,000 people honored George Muller by their quiet, respectful presence at the funeral, either on the streets, at the chapel, or the cemetery. The day's proceedings formed a remarkable end to a unique career; they seemed, at least, to indicate how deeply the great work of the deceased veteran had found its way to the hearts of the Bristol citizens. It was impossible to move among the vast crowds without realizing there was something beyond the spirit of mere sight-seeing. The severe simplicity of the funeral arrangements left little in the way of the spectacular. Mr. Muller was the poor man's friend, and they turned out to honor him. The elmwood coffin, with plain brass furnishings, without a single flower, told out the wish of the orphan's friend, who would have not a penny wasted on himself; he would have it go to support the children, whom he loved so well.

AT ARNO'S VALE CEMETERY.

Fully 10,000 people stood on the slope of the western hill during the closing services. The grave prepared for the interment of the great philanthropist was that in which lay the remains of his two wives. The excavation was between two tall yew trees, under the shadow of a large evergreen, and was carried down through the clayey soil, until the top of the coffin laid there some three years ago was plainly visible.

Thousands looked into the grave and then quietly took their places on the hillside among the graves and waited for the cortege. Nearly the whole concourse belonged to the middle and working classes, the latter predominating. His grave is across the valley from the rich people and the world's great ones. He preferred to lie among the poor.

This evening the church bells all over Bristol are being tolled with muffled hammers; and thus all denominations, Roman Catholic as well as Protestant, are testifying to the respect in which Christian men of every name held the good man who gave his life to the cause of the most helpless of the human family. It was said of him as of one of old: "He was a good man, full of the Holy Ghost, and of faith, and much people were added unto the Lord."

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

The Sunday School

The Triumphal Entry.

S. S. Lesson for May 1. Matt. 21 : 6-16.
Golden Text, Matt. 21 : 9.

BY MRS. M. BAXTER.

THE Lord Jesus, although he was the lineal descendant of David, and the only and rightful heir to David's throne, yet, in his life on earth, "took upon him the form of a servant" (Phil. 2 : 7). His reputed father, Joseph, was descended from David through Solomon (Matt. 1 : 6-16), and his mother, Mary, the daughter of Heli, was descended from David through his son Nathan (Luke 3 : 23-31). The angel Gabriel said to Mary, "The Lord God shall give unto him the throne of his father David" (Luke 1 . 32), and Joseph and Mary were officially enrolled as being of the house and lineage of David (Luke 2 : 4), and it is evident from ver. 5 R. V. that Mary was enrolled as well as Joseph. Yet on only one occasion did our Lord allow his claims to be recognized. It was at the time of which our subject in Matt. 21 : 6 16 treats.

Our Lord came on earth as the Word of God, which "was in the beginning with God," and which "was God." This "Word was made flesh and dwelt among us" (John 1 : 14), and being made flesh, he himself tells us that he came not to destroy the law and the prophets (the Word of God of his time), but to fulfill. There was a Scripture regarding him in Zech. 9 : 9, which needed to be fulfilled, and the hour of its fulfilment was come. When, after the multiplication of the loaves, the people had said, "This is of a truth the prophet that cometh into the world", Jesus, therefore, perceiving that they were about to come and take him by force, to make him king, "withdrew again into the mountain himself alone" (John 6 : 14, 15, R. V.). His hour was not come. But Jesus knew the Scriptures, which the Jews of his time read only with the party bias of their own prejudices and ideas; and he knew that the time for the fulfilment of Dan. 9: 25 was come, and that his Father willed that he be acknowledged as Messiah, the Prince.

This triumphal entry of Christ into Jerusalem, in circumstances so lowly that the pageant-loving world would only smile at its simplicity, is in God's eyes, an event so noteworthy that it is described in each of the four Gospels. Two Scriptures, Ps. 118: 25, 26 and Zech. 9: 9 were fulfilled at this time, and the order in which they are mentioned is very characteristic, and brings out very blessedly the truth of God. Each Gospel speaks of the Lord riding upon an ass's colt; the first three [illegible] more or less detail, but in the Gospel of John it is simply mentioned. Bringing out as he does the Godhead of Christ, he mentions the multitude going out to meet Jesus, because they had heard of the raising of Lazarus (John 12 : 18). and how they cried in the words of Ps. 118: 25, 26, Hosanna (same word), "Blessed is he that cometh in the name of the Lord," and he said, "even the King of Israel;" and then quotes Zech. 9: 9. All the comment on these things is, that his disciples at the first did not understand, but when Jesus was glorified then remembered they that these things were written of him." And again he mentions that the multitude that was with him when he raised Lazarus from the dead bare witness (John 12 : 17, 18 R. V.). Witness of what? Surely that he who so fulfilled the Scripture was indeed the expected Messiah. Only John tells of the raising of Lazarus, writing when probably the parties concerned were dead.

In the Gospel of Luke which depicts Jesus as the perfect Man, well pleasing to God, there is no mention of Zechariah's prophecy, but in quoting from Ps. 118, he calls Jesus, "the King that cometh in the name of the Lord," and adds "Peace in heaven and glory in the highest," reminding us of the multitude of the heavenly hosts which filled the heavens at the time of Christ's nativity, saying, "Glory to God in the highest and on earth peace, good will towards men. (Luke 2: 13, 14.)

In the Gospel of Mark again, Zechariah's prophecy is not quoted. This Gospel shines forth Christ as the Servant and the Sacrifice. In telling this incident the evangelist never mentions Christ at all as King, but he gives every detail about the disciples, the colt and its owners, and both Mark and Luke show how little of earthly glory was in this transient triumph. Jesus rode on another man's colt, and all the signs of rejoicing were improvised at the moment; not one preparation was made, and nothing was left behind after he had passed by but the scattered branches of the palm trees!

But in the Gospel of Matthew, as well as that of John, the fulfilment of the Scripture is especially noted. This evangelist does not go into detail about the owners of the colt, he represents Christ in his Kingship. Drawing nigh to Bethphage, unto the Mount of Olives, "jesus sent two disciples, saying unto them, 'Go ye into the village that is over against you, and straightway ye shall find an ass and a colt with her; loose them and bring them unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them, and straightway he will send them.'" Command and provision against contingencies, but no details. Everything in this Gospel is told in this concise and kingly manner. And this evangelist quotes the prophecy of Zechariah, introducing it thus: "Now this is come to pass that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, behold thy king cometh unto thee, meek, and riding upon an ass, and upon a colt, the foal of an ass." Some words of the prophecy are left out. "He is just, and having salvation or victory." For through the rejection of the Jews, Christ's victory was not yet.

When he was come into Jerusalem all the city was stirred, saying, "Who is this?" The raising of Lazarus was known to the multitudes, who came out to meet him, was it possible that it was unknown in Jerusalem, from whence they had come to meet him? A prophecy was fulfilled before their very eyes, but they, seeing, saw not, and hearing, they heard not; neither did they understand; they would not have this man to reign over them; they wanted a king, that they might be like the nations." One who was "not of the world," and whose kingdom was not of the world, should not be their king, although he should be God's king, whom he should set upon his "holy hill of Zion" (Ps. 2 : 6).

The multitudes said: "This is Jesus the prophet of Nazareth in Galilee," but not one of them said: "This is the King of Israel, prophesied of by Zechariah." Why? Because they knew not the Scriptures.

HOSANNA TO THE SON OF DAVID! . . . HOSANNA IN THE HIGHEST!

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

PATHETIC in the extreme is the story of the triumphal entry. It is as if Christ desired just for once before he died to have one sign of public recognition. We can imagine how contemptible in the eyes of the Jewish priests and rulers, and the Roman governor and his officers, such a procession must have been. A Galilean peasant riding on a borrowed donkey, and his followers not armed warriors with banners and trophies, but only a band of children and peasants singing and shouting and waving palm-branches. The central figure, too, no king in royal robes, but a sad faced man who in the very hour of his triumph bursts into tears. But how strangely mistaken they were! Of all the distinguished men in that city, no name commands the veneration of mankind in this day, like that of him who entered it in this fashion. They scornfully asked, "Who is this?" In every land, the world over, there are people now who could tell them—men who hold that name dear above every other and who acknowledge him as their king. One may hope that his prophetic gaze which could see Jerusalem compassed with armies, stretched still further and saw the millions who in future ages would love and honor him. That spectacle would give him comfort in his hour of sorrow, in the knowledge that he was not to suffer and die in vain.

And the Disciples went. They had probably been staying with Jesus at Bethany since the previous Friday. This is believed to have occurred on Sunday morning April 2, A. D. 30. Jerusalem and the roads leading to it would at that time be crowded with people gathered from all parts of Palestine and from other lands to keep the Passover. It is estimated on reliable data that there would be two-and-a-half million persons in and around the city at that time. It would gladden the hearts of the disciples to receive the order to bring the ass and the colt. They doubtless thought that at last their Master was yielding to their desire and had chosen this appropriate time for claiming the throne of David. Many a scene of popular rejoicing had those hills witnessed. When David brought the ark to Jerusalem, and when Solomon dedicat the temple there were memorable pa ants. Probably many of the Romans w saw this procession had heard their fath talk of Pompey's triumphal entry i Rome, which had been the world's w der. In that pageant the procession w so long that it took two whole days pass a given point. Twenty-eight ye ago the papers were full of the story the entry of the Germans into Paris. scene never to be forgotten by any w witnessed it. Still later, in 1887, t English people celebrated by a wonder pageant the jubilee of their Queen, a only last year the sixtieth anniversary her accession. But the mightiest pagea the world has ever seen, were of sm significance compared with the scene the lesson, because in it every sinner l a personal interest.

Spread the garments in the way. Pr ably the outer cloak or burnoose whi the Oriental wears to this day. It wa token of honor which still survives. I related of the people of Southern Pal tine, that in 1834, when a number of th were thrown into prison for participati in a rebellion against the Turkish gove ment, that they made an appeal to t English government to intercede w the Sultan on behalf of the prisone While the appeal was still pending, t English consul at Damascus paid a vi to the neighborhood. It was thought t his visit might have something to do w the appeal, and the people were theref eager to propitiate him. When he ca up, one and another stripped his outer robe and laid it bef his horse, so that all the way his stopping-place the hor feet never once touched the ro but were always on the garme laid in the way. One other ill tration is familiar to every sch boy. It is that of the you Walter Raleigh, who see Queen Elizabeth halt at a m part of the road and hesit threw his cloak down, and Queen walked upon it to the ground. Elizabeth gently chi him for his extravagance, was evidently pleased. She b him wear his muddy cloak at reception as a sign of penite until she decided how to with him. The way she reward him is well known.

Them that sold and bought the temple. John places this cl ance of the temple earlier in ministry (John 2 : 13-17), but it possible that Christ may h done it twice. If he cleared th traders out at the beginning his ministry, it is little likely t they would stay out. They wo naturally blame themselves being driven by one young M unaided from so excellent a pl for trade, and as soon as he safely out of the city, they probably turned to their old stands; so that w three years afterwards, he again came to the Passover, the work had to be d over again. "I cannot understand," said business man talking to another, "wh man who thinks as you do, and live you do, should go to church so regular The reply was, "That is easily explain I go because people think better o man who goes to church and trust more on his word." His friend said: not that a kind of advertisement should not like to do that. It is too dently turning religion to profit. I wo not be surprised if you were punished that some day."

Hosanna in the highest. The wor a Hebrew word, meaning salvation, li ally, "Save us we pray." The cry in th circumstances was a tribute to Chri personality and an acknowledgment o divinity. One wonders where those p ple could have been on the following day when, deserted by his disciples, was led to execution. When Napol returned to Paris in triumph from his tories in Italy, the French people shou themselves hoarse in welcoming him. secretary Bourienne remarked, that it n be very gratifying to be greeted with s enthusiastic demonstrations; but Napol said; "the same unthinking crowd wo shout denunciations just as loudly morrow, if their leaders decided to s me to the guillotine."

THE FAMILY AND HOME CIRCLE

The Congress of Mothers.

Assemble in Washington Next Month —Motherhood the World Over to be Represented—The Programme.

THE Congress of Mothers will hold its second annual convention in Washington, D. C., May 2-7, last- six days, instead of three as at its first meeting in February of last year, of which a full account appeared in the columns of THE CHRISTIAN HERALD. An indication of growth is the fact that Oriental motherhood will be represented in greetings and possibly delegations from India and Japan. Every section our country from Maine to Florida, ssachusetts to California, will be repre- ted at the Congress. Addresses will be these subjects:

MRS. THEODORE BIRNEY, PRES'T.

Social Aspects of ild Study," "Har- ny at the Hearth," umane Educa- n, its Place and wer in Early aining," "The thers Who Need lp and How to ip Them," "Par- s' Associations," National Train- School for Wom- "What Shall Taught and Who all Teach It?" urseries," "The aining for Moth- hood and the blic Schools," iterature for the ildren," "Fireside hools," "A Pure ess," "Expression cessary to Evolu- n," "Our Defec- e Children, What n We Do for em?" "The Fath- s Responsibility," ndustrial Plays d Games of Chil- en," "Memory's orehouse," "The Education of Mothers," he Child in Music," "Child Study and Re- ious Teaching," "The Ethics of Making d Spending Money," "The Children's lace," "Some Common Errors in Regard to e Education of the Deaf," "Structure, owth and Repair of the Little Human achine," "Kindergarten Training a Neces- y," "The Physical and Moral Effects of orry," "Origin and Philosophy of the Don't orry Movement," "A Little Child Shall ad Them," "The Home as a Centre of atriotism," "The Relation of Parents to the blic Schools," "Our Birthright," "The Ulti- ate Purpose of the Kindergarten," "The ernal Womanly," "Every Mother a Kinder- rtener," "Stories and Story-Telling for ildren," "The Physical Aspects of Child fe," "Children's Rights," "The Necessity of aining Schools for Nurses," "The Value of omestic Science Lessons to Children," and hers, by such speakers as Prof. C. H. urber, Dean of the University of Chicago; r. A. Graham Bell, of Washington, D. C.; r. Mary Wood Allen, Pres. Social Purity epartment of W. C. T. U., Mich., and hers.

A letter from Frances E. Willard, ritten not long before her death, and omising to address the Congress, will e read.

Much consideration will be given to the ovement which has been set forth in rs. Birney's pamphlet, "Suggestions for others' Clubs." Mrs. Birney's idea is at many mothers who cannot attend mothers' meetings, and must therefore be debarred from the advantages which interchange of experiences and opinions give, would be able to do so if suitable provision could be made for care and entertainment of the babies while the mothers had a comfortable chat together. To meet this need, it is suggested that those who have homes and are so inclined, can accomplish much good by lending a spare room as temporary nursery.

It is also intended to organize separate State organizations and to convert the National Congress into an international one. A measure, which contains more than a suggestion of pathos, is the Memorial Fund, which is being created through contributions of mothers who send offerings in the names of their little lost ones, to aid in work that is done in the interest of childhood.

RUSSIAN PEASANT WOMEN ENJOYING THEIR NOON REST.

"The Supreme Hymn."

When W. T. Stead was asked what English hymn of all others was most helpful and popular, he replied, "Rock of Ages"; his decision was the beginning of an extended symposium of answers to this question from many prominent ministers. Washington Gladden met the inquiry by declaring the problem insoluble, but added that his choice was Charles Wesley's, "Love divine, all love excelling." Edw. Everett Hale thinks that "Nearer my God, to thee," is the hymn most often used in public worship. Robert Collyer remembers an interesting discussion of this subject between Oliver Wendell Holmes and Ralph Waldo Emerson, in which Holmes' "voice deepened, his eyes shone, as we remember him in his noblest moments, as he said: 'One hymn I think supreme.' Emerson threw his head back, as he always did when his attention was arrested, and waited. Dr. Holmes repeated the first verse:

Thou hidden love of God, whose height,
Whose depth, unfathomed, no man knows,
I see from far thy beauteous light;
Inly I sigh for thy repose.
My heart is pained, nor can it be
At rest till it find rest in thee.

'I know—I know,' exclaimed Emerson. 'That is the supreme hymn.'"

Christadora House.

Christadora House, 143 Avenue B, New York, the youngest of New York's college settlements, has recently purchased a five-story residence at 147 Avenue B, at a cost of $23,000. This building is to be fitted up for the use of working girls, and its purpose will be to provide opportunities for their instruction, recreation, and moral development. As 20,000 live in the neighborhood of the settlement, the field is a promising one. The institution, which provides an attractive place where these girls (many of whom have no home worthy of the name) can spend leisure hours, is a public benefaction in the truest sense of the word. At a recent meeting, which was held in the lecture-room of Dr. Parkhurst's church, Mrs. Margaret E. Sangster, Rev. Josiah Strong, Miss Carson, Miss McCall, and others prominent in good works, made addresses in behalf of Christadora House.

Last of New Jersey's Slaves.

Dinah Sutton, who recently died at the home of her daughter in Paterson, at the great age of 106, is said to be the last of New Jersey's slaves. Up to a short time before her death, she sewed with the aid of glasses. She was cheery, a good story-teller, fond of music and was in the habit of singing, "Safe in the Arms of Jesus," every morning when she woke. She was born in 1792 in Conas Kirk Point, Monmouth. George Washington's coachman, she told with pride, had asked her hand in marriage. She moved with Mrs. Hopper, her master's daughter to Ramapo, married a man named Sutton, and became the mother of thirteen children. She had been a resident of Paterson for thirty years. This interesting incident, while it recalls painfully the fact that such an institution as slavery once existed in our country, is also a reminder that it is no more.

A Word in Springtime.

"Dear housewife," writes J. Torrey Conner in a late issue of *The Mayflower*, "leave all the washing and the baking, the mending, and making and go out into the glad sunshine for an hour. The very mould, freshly turned in furrows, seems instinct with life, the sunshine is a benediction. Can it be there is such a thing as sorrow and death in this beautiful world? Only last week robin came back to the old apple tree. You can hear her cheerful note although you may not see her, for the tree has put forth a wealth of snowy blooms—harbingers of an abundant harvest."

THE GARMOUKAS.

"Wholesome Women."

Perhaps every town and hamlet will claim to have the original of the Mrs. Durrin, of whom Rev. T. DeWitt Talmage writes. If any town has not such a blessing it is a kindness perhaps to make it acquainted with so wholesome a body.

Mrs. Durbin was always present when pleasant words were to be uttered, or kind deeds done. She was any minister's blessing. If the pastor had a cough, she would come right into his house, only half knocking, and in the kitchen over the hot stove, she would stand mixing all sorts of pleasant things to take. From her table often came in a plate of biscuit, or a bowl of berries already sugared. If the pulpit must be upholstered, she was head of the committee. If money was to be raised for a musical instrument she begged it, no man saying her nay. Everybody liked her. Everybody blessed her. She stepped quick; had a laugh that was catching; knew all the sick; had her pocket full of nuts and picture-books. When she went through the poorer parts of the village, the little ragmuffins, white and black, would come out and say: 'Here comes Mrs. Durbin!"

MOTHERHOOD.

MOTHERHOOD must near the portal,
E'er is given
Her the power to pluck immortal
Flowers for heaven.
Children love a bedtime story;
And no other
Tells of Jesus and his glory,
Like their mother.

Teach the little ones the sweetness
Of his favor;
Teach the lowly life and meekness
Of their Saviour,
Who is proof against earth's sorrow
And disaster—
Who can make a glad to-morrow,
But the Master?

Angola, O. —HELEN GRAHAM.

The "Auntie" in the Home.

SHE was a gentle old lady, one of those whom the world once called "old maids." She was on the threshold of another world, and lamenting that she had done so little in this. "You, Polly," to her sister, "think of what influence you have exerted. Your useful life, repeated in your children, will be felt as long as the world lasts. And you," to a busy club-woman, "help everybody. I have done nothing." "Auntie!" sobbed a fine young fellow in a West Point uniform, "think of all you've done for us—for me." "Why, Rob," stroking his head, "what have I ever done for you? I can't think of any thing unless it was to sew on your buttons, and teach you how to spin tops and make kites—and if you were hurt or had been naughty, to comfort you. Spoiled you, Rob. Gave Polly trouble." "Helped to make our childhood sweet, auntie. Saved mamma lots of trouble; helped her with us as nobody else helped her. When the chaplain talked of God's love to us, until I came to Christ, I understood God's love, auntie, by thinking of mamma's—and of yours." The light on the gentle old face looked as if Heaven's gate had swung open for a moment and a ray from within had reached it. How many of such unselfish souls pass from earth without love's acknowledgment of uncounted service. Many homes which THE CHRISTIAN HERALD reaches is blessed with the company of these mothers whom we call aunties. They do not ask much. Let that little—love and acknowledgment of service—be unstintingly rendered before it is too late.

Peasant Life in Russia.

Our illustration on this page presents two characteristic scenes in Russian peasant life; one, of women at rest after labor in the fields; the other, a moment of lighter gaiety where the peasants are very happy over the music of garmoukas (concertinas), an instrument of which they are very fond. Women in Russia share the labors of the men, though not to a greater extent than in Germany, Holland, and some other European countries. The home of a moujik, or peasant, is usually a sharp-roofed structure of logs, its one living room equipped with little furniture beside a table, a bench and stove—the last two doing duty as beds. The Russian stove is a strange affair, requiring little fuel, with a great shelf attachment where the children sit and play, and members of the family sleep. In Russian homes there is nearly always an ikon, which is a pictorial representation of the Saviour, or some saint of the Greek Church, hanging on the wall, and the moujik bows and crosses himself to it when entering. Nearly every village, however small, has its church, a quaint little structure with windows and interior decorations in clashing barbaric contrasts of violent reds, blues, greens and yellows. Usually it is of the orthodox Greek faith. The religious beliefs of Russia are very numerous, however. The Greek Church itself has been torn by sectarian division, and dissent in Russia is on the increase, although the government does not encourage such movements. The largest body of dissenters, the Stundists, are Evangelical Protestants.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. FERNIE H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post Office in New York, as Second Class Matter.

War a Last Resort.

THERE are those who intimate that blood-letting is healthful for nations, and that nothing but the lancet can keep them from plethora, and that frequent wars are necessary in order to kill off the useless and bad populations of the earth. That heathenish idea is utterly loathsome to me, especially when I remember that war is indiscriminate and takes down the good as well as the bad. Then I think the time has come when Christian nations ought to substitute arbitration and treaty in the place of wholesale massacre.

A glance at isolated facts will show the waste, the desolation, the suffering, the extermination of war. When Napoleon's army marched up towards Moscow they burned every house for 150 miles. Our Revolutionary war cost the English Government $680,000,000. The wars growing out of the French Revolution cost England three thousand millions of dollars. Christendom, or as I might mispronounce it in order to make the fact more appalling, Christ-endom, paid in twenty-two years 15,000 million dollars for battle. Those were the twenty-two years, I think, ending in 1820 or thereabout.

Edmund Burke estimated that the nations of this world had expended 35,000 million dollars in war, but he did his ciphering before our great American and European wars were plunged into. He never dreamed that in this land, in the latter part of this century, in four years, we should expend in battle 3,000 million dollars.

But what was all the waste of treasure when compared with the waste of human life? The story is appalling beyond everything. In one battle under Julius Caesar [illegible] fell. Under Xerxes in one campaign 5,000,000 were slain; under Genghis Khan at Herat 1,600,000 were slain, at Nishapur 1,747,000 were slain; at the siege of Orleans [illegible], at Acre 300,000. At the siege of Troy 1,816,000 fell. The Tartar and two African wars cost 108,000,000 lives. The wars against the Turks and the Saracens cost 18,000,000 lives. Added to all these the million who fell or expired in hospital in our own conflict. It might seem to some a small addition, but a vast addition it seems to me because it comes so near our own hearts.

There is no room on this continent for any other nation except Canada, and a better neighbor no one ever had. If you don't think so, go to Montreal and Toronto, and see how well they will treat you. Other than that there is absolutely no room for any other nation. I have been across the continent, again and again, and know that we have not a half inch of ground for the gouty foot of foreign despotism to stand on. But I am not so sure that some of the arrogant nations of Europe may not some day challenge us. I do not know that those forts around New York are to sleep all through the next century. I do not know that Barnegat Lighthouse will not yet look off upon a hostile navy. I do not know but that a half dozen nations, envious of our prosperity, may want to give us a wrestle. If foreign foe should come, we want men like those of 1812 and like those of 1862 to meet them. We want them all up and down the coast. Pulaski and Fort Sumter in the same chorus of thunder as Fort Lafayette and Fort Hamilton. Men who will not only know how to fight, but how to die. If foreign foe should come, our old sectional animosities would have no power. Here go our regiments into the battlefield: Fifteenth New York Volunteers, Tenth Alabama Cavalry, Fourteenth Pennsylvania Riflemen, Tenth Massachusetts Artillery, Seventh South Carolina Sharpshooters. I do not know but it may require the attack of some foreign foe to make us forget our absurd sectional wrangling. I have no faith in the cry, "No North, no South, no East, no West." Let all four sections keep their peculiarities and their preferences, each doing its own work and not interfering with each other, each of the four carrying its part in the great harmony—the bass, the alto, the tenor, the soprano—in the grand march of Union.

Private Devotion.

IT is very easy to come into a public assemblage, and, stimulated by the hearty singing and by the cheerful faces of scores and hundreds of good people, to bow our heads and lift our hearts in prayer; but to have some secret place where, day by day, either at morning, or at noon, or at night, we kneel down before God, no one in the whole world listening, and to do that thing day after day, and month after month, and year after year, and for scores of years—that is not so easy a thing to do. It wants some perseverance, some high appreciation of duty, some grand Christian determination, some Almighty help. No one can pray in public his whole prayer. Take the best man in the world, and let him rise up before God in public assemblage, and tell all his temptations, and sorrows, and annoyances, and grievances, and delicits, and he would clear the room in ten minutes. People would say: "We didn't come into the house of prayer to night to have our ears and hearts insulted." We knew an excellent Christian man who had the habit in prayer-meeting of telling the most astounding things of what he used to do and where he used to go. We all believed in him as a useful man; but we all wished he would not go so much into particulars. It edified no Christian head, it advanced no Christian heart. And yet there is a place where a man ought to be able to tell everything to his God, to review all his past life, to count up all the wonderful deliverances, and to take all the annoyances and the grievances of the present moment before God; but if he has no closet of secret prayer, where shall he do this? There is no such thing as a stalwart Christian character except that which grows in private and which starts from secret communion with God, and out and out, unlimited utterance, such as a man cannot give in a public religious assemblage.

A Great Harmony.

WHEN a man knocks at our church door if he comes from a sect where they will not give him a certificate we say, "Come in by profession of faith." While Adoniram Judson, the Baptist, and John Wesley, the Methodist, and John Knox, the glorious old Scotch Presbyterian, are shaking hands in heaven, all churches on earth can afford to come into close communion: "One Lord, one faith, one baptism." We have had enough of Big Bethel fights—the Fourteenth New York regiment fighting the Fifteenth Massachusetts regiment. Now let all those who are for Christ and stand on the same side, go shoulder to shoulder, and the church, instead of having a sprinkling of divine blessing, go clear under the wave in one glorious immersion in the name of the Father, and of the Son, and of the Holy Ghost. I saw a little child once, in its dying hour, put one arm around its father's neck, and the other arm around its mother's neck, and bring them close down to its dying lips, and give a last kiss. "Oh," I said, "those two persons will stand very near to each other always after such an interlocking." The dying Christ puts one arm around this denomination of Christians, and the other arm around that denomination of Christians, and he brings them down to his dying lips, while he gives them this parting kiss: "My peace I leave with you. My peace I give unto you."

How swift the heavenly course they run,
Whose hearts and faith and hopes are one.

I heard a Baptist minister once say that he thought in the millennium it would be all one great Baptist church; and I heard a Methodist minister say that he thought in the great millennial day it would be all one great Methodist church; and I have known a Presbyterian minister who thought in the millennial day it would be all one great Presbyterian church. Now I think they are all mistaken. I think the millennial church will be a composite church: and just as you may take the best parts of five or six tunes, and under the skilful hands of a Handel, Mozart, or Beethoven, entwine them into one grand and overpowering symphony, so I suppose, in the latter days of the world, God will take the best parts of all denominations of Christians, and weave them into one great ecclesiastical harmony, broad as the earth and high as the heavens, and that will be the church of the future.

Musical Instruments In Church.

SOME have a great prejudice against musical instruments; and even among those who like them, there is an idea that they are unauthorized. I cannot share in such prejudices, when I remember how God has honored them. I love the cymbals, for Israel clapped them in triumph at the Red Sea. I love the harp, for David struck it in praising the Lord. I love the trumpet, for we are told it shall wake the dead. I love all stringed instruments and organs; for God demands that we shall praise him on stringed instruments and organs. There is in such music much to suggest the higher worship; for I read that "when he had taken the book, the four and twenty elders fell down before the Lamb, having every one of them harps;" and "I saw them that had gotten the victory from the beast standing on the sea of glass, having the harps of God."

You say that all this is figurative. Then I say, prove it. I do not know how much of it is literal, and how much of it is figurative. Who can say but that from some of the precious woods of earth and heaven there may not be made instruments of celestial accord. In that worship David may take the harp, and Habakkuk the shigionoth; and the great multitudes shall, following their own inclinations, take up instruments sweeter than Mozart ever fingered, or Schumann ever dreamed of. There is a cathedral in Europe with an organ in each end. Organ answers organ, and the music waves backward and forward with indescribable effect. Well, the time will come when earth and heaven will be but different part of one great accord. It will be joy here and there! Jesus here and Jesus there! Trumpet to trumpet! Organ to organ! Hallelujah to hallelujah!

BRIEF NOTES.

Dr. John Hall was sufficiently recovered from his recent sickness to be able to preside last week at a meeting of his church.

"Let the whole world know that I die a scientific man, saved by faith in Jesus Christ," were some of the last words uttered to his Christian wife by the eminent Dr. Weigand, of Marburg, German who lately died.

In a recent speech at Cannes, France, the Prince of Wales, the next heir to the English throne, expressed the belief and hope that armies and navies would soon be no longer needed, and that we should have universal peace.

The Welsh Sunday school brings together a strange variety of rank. In a Carnarvon chapel one "class" consists of deputy-mayor, a county councillor, poor-law guardians, lawyers, a doctor, a retired ship's captain, an employer, and three of his workmen.

New York University has announced the programme of its fourth summer session for teachers and college graduates. Thirty courses are offered in eight different departments. The session will be held at University Heights, New York City, July 5th-August 19th.

A convention of members of the Christian and Missionary Alliance was held in the Gospel Tabernacle, New York, during Passion Week. Rev. A. B. Simpson, Rev. F. L. Chappell, of Boston, Rev. F. H. Senft, and Mr. and Mrs. Wear were among the speakers.

The 110th annual meeting of the General Assembly of the Presbyterian Church (North) will be opened on May 19, at the Winona Assembly grounds, Warsaw, Ind. The sermon will be preached that evening by the Moderator, Rev. Sheldon Jackson, D.D., LL.D.

The Church of the Disciples reports for last year a gain in membership of 47,407. This is five per cent., which is larger than any other denomination in the United States. The total increase in all denominations was 630,951, or about two and a quarter per cent.

It is one hundred years since the death of Schwartz, the first Protestant missionary to South India. A memorial service to mark the event was held recently at Tanjore by the local Christian communities. A striking feature was the presence of a large number of Hindus, who united in the celebration.

Evangelist H. Stafford Smith is holding a series of services in Philadelphia, in the Second Reformed Church. Mr. Smith expects to return to England at the end of this month. During his visit, which has continued over six months, he has been almost continuously occupied and his labors have been blessed to the conversion of many souls.

The remains of the late Miss Frances E. Willard were cremated on April 9 at Graceland. It appears that she had expressed a decided wish for that to be done. Miss Anna Gordon, Miss Willard's secretary, and Mrs. L. M. N. Stevens, her successor in the Presidency of the W. C. T. U., and a few other friends witnessed the sad ceremony and took away the ashes for interment.

The Bible Training School, Toronto, is putting up a new building on College street, which is to cost some $17,000, and be ready for use about the middle of September. The Montreal *Witness* says that the need for the building has been felt, as the work is extending, about 150 students having been enrolled this year, and classes being held by day and evening. The work is non-sectarian.

The Countess Schimmelmann, the distinguished lady revivalist, who is shortly coming to this country, has been spending some weeks in Italy where she has been giving away Testaments and Bible portions. Along all the country roads the workmen display the greatest deference and gratitude, not only on receipt of the booklets, but subsequently on every occasion of the donor passing them.

An appeal is made for funds to erect a new building for the American Church in Berlin. Dr. J. F. Dickie, its pastor. The Hon. Andrew D. White, our Ambassador to Germany, writes of Dr. Dixie: "The work in which he is engaged is both religious and patriotic. He makes the church every Sunday an attractive and inspiring center for the American colony here, and especially for the large and ever-increasing body of American students."

Rev. Huie Kin, the Chinaman who conducts a mission for the Chinese in New York, brought nine Chinamen to unite with the Presbyterian Church at University place and Tenth street recently. The Rev. Dr. George Alexander baptized five of the young men, who for the first time professed their belief in Christ, and the others also united with the Church, two having been baptized in China, and two being admitted by letter from other churches.

Dr. L. W. Munhall's meetings at Portland, Ore., have been wonderfully blessed. The Marquam Theatre, in which the meetings, for men only, were held, was crowded in every part. Two hundred men at one meeting responded to the evangelist's call for those who would pledge themselves to a new life in Christ's strength. The services in the First Baptist and First Presbyterian churches were very largely attended. Nearly 700 persons have given their names to the evangelist as desiring to accept Christ as their Saviour.

One of the discouraging facts in connection with the Foreign Mission work in Japan has been to come to light. The law does not allow foreigners to hold real estate, so that native trustees hold the property purchased by American contributors. Recently the trustees of the school in Kumamoto, who held the property purchased in that city, sold the property, as it was required by the government for the enlargement of the military garrison, but nothing of the proceeds of the sale has been turned over to those who were the moral owners of the property.

The International Sunday School Lesson Committee, at its recent meeting in Chicago, selected the lessons for 1901, which will be sent to England for examination and revision before being finally adopted. They are partly on the life of Christ and partly in Genesis and Exodus. It is stated that it is the design of the Committee to give greater interest to the Old Testament lessons by making them centre around the Old Testament characters; and it is thought that this will be especially appreciated by the younger members of the schools.

A COLOSSAL DAM.

WORK has been begun on one of the most gigantic undertakings of modern times. It is nothing less than the construction of a dam which shall impound a thousand million tons of water. The ce of operation is Assouan, on the Nile, n wer Egypt. As is well known, the un of Egypt is dependent for its fertility n e Nile, which annually overflows its ars and waters the arid soil. The gptians have already done much with cas to carry the fertilizing waters to dis cts at a distance from the river, but Enish capital is now to carry this work to nuch higher degree of efficiency, by ang a dam across the river which will sto the water and permit of its being ad to a much greater distance. It is est ated that the dam now in course of cor ruction, will cause the filling of a res oir which will suffice to irrigate six hu red thousand acres which re ow unproductive. It will no however, be an easy matter to m a river over a mile wide nd thirty feet deep, especially wh the water is laden as the Ni is with mud and silt. The engineers' plan is to build a wa of enormous strength, pierced ith over a hundred underlues through which the muddy ater will pass, while the up r clear water is held back. W n the right moment arrives, the sluices will be closed by se balancing roller gates. Dur ng he time of flood the dam wi cause the water to rise ab t sixty-six feet above its re ent level and will extend a above the dam for 144 mi s. The London *Graphic*, wh h gives an exhaustive acco t of the work from which the facts are taken, says that th cost of the work will be ne ly ten million dollars, but th produce of the land which w be brought for the first ti under cultivation, will pay fo t in a very short time. It ha also been arranged that the co ractors shall not receive p nent for their work until af the proceeds of the crops, wh h are expected to result fr it, have come in. It is si ificant that this which is the gr t stupendous engineering feat of modern times should be undertaken in the land of the Pyramids, the greatest work of ancient times. The contrast in the utility of the two is a sign of the change in the spirit of the ages. If, as is generally believed, the sole use of the Pyramids was as tombs for the kings, we see how much better is this undertaking, the design of which is to give more food to the people. It is an anticipation of that glorious time when under Christ's rule the world shall be still further developed, and poverty and misery shall be no more.

The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose (Isa. 35: 1).

A New Use for Concrete.

A scientific journal reports an important improvement in the construction of subterraneous pipes and sewers. It consists in the use of concrete, instead of bricks or clay pipes. It is stated that Reading, Pa. was the first city to adopt this method of construction as a substitute for the ordinary brick system, and with results that have proved its value. Not only is the adoption of such a method found to be one third cheaper, but the smooth, even surface of such a kind of wall furnishes no opportunity for the lodgment of sediment, or for the erosion and gradual destruction of the body of the sewer that is sure to develop, in course of time, from defective bricks or joints. Recently a committee of Chicago officials visited Reading for the purpose of thoroughly inspecting the sewers in question, with the result as reported—the plan presenting such adequate points of advantage—that hereafter all sewer constructions are likely to be made of this material. The same principle may be applied to morals. Temptation comes alike to all, but it fails where it finds nothing in a man's nature on which it can rest or take hold. Happy is the Christian, who like his Lord, can say:

The prince of this world cometh; but he hath nothing in me (John 14: 30, R. V.).

To Prevent Fires.

A new system of packing cotton is being introduced to prevent the bales taking fire, as they sometimes do on board ship. The new method—closely compact cylindrical bales taking the place of the ordinary form—will, it is thought, become in time one of general adoption. It has been demonstrated by repeated showings that cotton can be put up in cylindrical bales in so dense a form as to render it a practical impossibility to burn it; the surface can be scorched, but beyond this, through the absence of needed oxygen, fire will not penetrate. Under the ordinary system of packing, notwithstanding the bales are compressed, sufficient oxygen is still retained in and through them to give vitality to a fire. Thus, a spark from a cigar, a match, or a smokestack may fall upon a bale of cotton during the process of packing or shipping and working its way down toward the interior of the package, and, though it may be weeks before any evidence of its presence is felt, it sometimes finds its way at the end of that time, and with greatly added vigor, to the surface of the bale, disastrous consequences perhaps ensuing. This is a liability which the process of cylindrical baling must, it is declared, entirely obviate. An analogous process is sometimes needed in character. One evil proclivity or bad habit may set the whole nature on fire after many years. The prayer of the Psalmist still needs to be offered by every Christian:

Search me, O God, and know my heart; try me and know my thoughts and see if there be any wicked way in me (Ps. 139: 23).

Claimed by Two Suitors.

The Immigration Commissioners in New York had the delicate task last week of settling a dispute between two suitors. In compliance with a request from Anton Sedouski, a Polish mechanic living on Staten Island, they notified him of the arrival of the steamship *Karlsruhe* from Bremen. Among the passengers was a Polish lady, who said that she had come to marry the Staten Island man. Before, however, the notification could have reached him, a man appeared at the receiving station, who said he was Anton Sedouski, and had come for the young lady who was to be his wife. A few hours afterward another man, who said his name was Anton Sedouski, appeared and claimed her. The two men were asked for an explanation, and it then appeared that they were brothers. Six years ago, when they were living in Poland, the young lady, then a girl of thirteen, was their playmate. They came to America, and a few months ago the younger brother proposed to the elder that they send for her. The elder had already saved enough money to pay her passage over. The younger, it would appear, tried to steal a march on him by seeing her first and marrying her before the elder claimed her. While the dispute between the brothers was being waged, it occurred to the Commissioners that the young lady herself should have a voice in the matter, and she was called in and was informed how things stood. She promptly settled the question by saying that if the elder brother wished to marry her she would accept him, and so the matter was arranged, and the marriage ceremony was performed. The brothers seemed surprised by the importance the Commissioners attached to the lady's preference, but they will doubtless understand it in the future, if they remain in this country. There is little hope of happiness in marriage if the wife has not been allowed a freedom of choice. Even in that higher relation of which marriage is a type, compulsion is excluded. God compels no man to come to him, but pleads with him as a friend.

PROPOSED MAMMOTH STORAGE RESERVOIR ON THE NILE AT ASSOUAN.

There will I plead with you face to face, like as I pleaded with your fathers (Ezek. 20: 35).

Blindness Philosophizing.

An interesting talk with a lady who has been blind for ten years past is published by a Washington journal. The lady said that when she was told by the oculists that she would become totally blind, she was almost heart-broken. Since the calamity has fallen upon her, however, she has been resolved to make the best of it, and she has found unexpected alleviations to her dark lot. Talking with the reporter she said: "Can you understand that the world seems very much more beautiful to me now than it did when I could see? We of the sightless eyes fall unconsciously into the habit, as the time passes, of idealizing everything that presents itself to our notice. I am frequently visited by many women friends whose faces I have never seen. I am told that several of these friends are hopelessly plain as to features, but I have observed that those who, as I hear, are the least attractive, as to their exterior beauty, have the sweetest voices, which in itself is a compensation for them. It is a compensation for me in that I am the beneficiary of that which is the most attractive thing about them—their voices. Again, you know that many fine musicians, vocal and instrumental, men and women, are desperately ill-favored, and the performing manners of some of them are distressing, as I myself remember. But I only hear their music. When I am led through the parks and inspired by the fragrance I cannot see the flowers that are withering." It would be well if some keen-sighted people would take a hint from this blind lady's disposition. Life would be very much more pleasant, if the habit were more general of dwelling on the beauties and good qualities of those with whom we come in contact, instead of on their faults and defects.

Judge nothing before the time; until the Lord come who will make manifest the counsels of the hearts, and then shall every man have praise of God (I. Cor. 4: 5).

False to their Trust.

A sheep-dealer, near Philadelphia, is mourning the betrayal of a trust. The *Times*, of that city, says that as he has occasionally been robbed in the night he bought two large dogs of the mastiff breed to protect his sheep-pens. For about a year the plan worked well, and he slept peacefully in the confidence that his valuable stock was secure under the guardianship of the dogs. A few days ago, however, he changed his mind. Going in the morning to the sheep-pens, he was surprised to hear none of the usual bleatings. When he entered, he saw a sight that turned him pale. Twenty-nine sheep of a valuable breed lay in the pens, dead and dismembered, while all the others were so badly mutilated that it was necessary to kill them at once. The savage instincts of the dogs must have suddenly overcome them and, once mastered by them, they did not stop till their work of destruction was done. There is reason to fear that in some pulpits there are men who are supposed to be the guardians of Christ's flock, whose work is as fatal to the sheep. Though they do not destroy them themselves they lead them into paths where they become the prey of the enemy of souls. Christ foresaw that there would come such traitors and uttered an emphatic protest against them.

Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves (Matt. 7: 15.)

Mortifying the Flesh.

The Hudson Street Hospital in New York received a patient a few days ago who requires two kinds of treatment. He is the son of a grocer in the neighborhood, and is nineteen years of age. He has been for sometime under strange religious influences. He was convinced that his soul was in imminent danger of being lost, and as he was a Roman Catholic, he invoked the intercession of the saints for his salvation. Getting no comfort nor satisfaction, he gradually became deranged, and in this condition raised an uproar in the house that disturbed his father and the family. Finally as he became violent and destructive, they locked him in the cellar to keep him from injuring them or their property. There his prayers and cries became louder than ever, and it was necessary to have him put under restraint. An ambulance was summoned, but when it arrived the young man was unable to walk up the cellar stairs. The ambulance surgeon found the calves of his legs to be in an inflamed condition. On questioning the patient he learned that he had driven a number of needles into them as a means of mortifying the flesh. They are so deeply imbedded and have traveled so far through the muscles that it will be necessary to use the Roentgen rays to locate them. Meanwhile his frenzy continues, and will need skilful treatment to prevent it becoming permanent. What a pity it is that a man so anxious to be right with God should not know that he is not pleased by self-inflicted suffering, but by faith in his Son.

To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness (Rom. 4:5).

A Pause in Cuban Relief Work

PORTS CLOSED AND ALL SHIPMENTS TEMPORARILY STOPPED IN ANTICIPATION OF WAR.

Meanwhile, the Reconcentrados Must Suffer Unaided—Key West and Tampa Crowded With Destitute Peasant Refugees Who Need Help—An International Difficulty that May be Speedily Adjusted and Relief Operations in Cuba Resumed.

FEEDING THE RECONCENTRADOS AT OUR HAVANA SUPPLY DEPOT.

AT this time of writing, all relief work in Cuba has come to a halt, shipments of supplies having been rendered impracticable in view of the unsettled difficulties between Spain and the United States. At no time was the need greater than it is at present, but the international complications have interposed an impassable barrier, for a time at least, to the continuance of the work. Consul-General Lee, our consuls at the various ports, and several thousand American citizens have left the island. Miss Clara Barton, the President of the Red Cross, who, with her staff had only lately returned to Havana, has also been reluctantly compelled to leave, as no assurance could be obtained that Spain would recognize the American Red Cross in the event of war. Large numbers of reconcentrados have lately come to Key West and Tampa, dreading the outlook in Cuba in the event of a war which would close all the Cuban ports and leave the non-combatant peasantry to die of starvation.

Our readers are already familiar with the history of the protracted diplomatic negotiations between our government and that of Spain, which have culminated in the present crisis, and therefore these need not be reviewed here. Just how the relief work will ultimately be affected by the Spanish-Cuban armistice and other recent events cannot now be determined although there is reason to hope for such developments as will again make shipments practicable and safe at no distant date. There were, at last accounts, sufficient supplies in the hands of the various local relief committees in Cuba and in storage in Havana to meet the needs of the sufferers for several weeks.

Looking back at the work that has been accomplished in Cuba, even amid all discouragements, it is found to be full of comfort and encouragement. Our readers have in the highest and most sacred sense "done what they could" to save the lives of the multitudes of famishing peasants; and it is beyond all question that their generous charity has been the means of rescuing thousands from a horrible fate and of averting untold suffering. If the door is to be soon reopened, so that we may continue this Samaritan work to its completion, it will be a cause for distinct thankfulness.

It will be remembered by our readers that the proprietors of this journal, while in Cuba, became the great need of many "silent sufferers" in Havana, Matanzas and elsewhere—those who from a condition of comparative comfort had been reduced to the lowest point of destitution, yet who could not bring themselves to beg or to make their wants publicly known—made an appropriation from the Fund in their behalf. This appropriation was expended through our United States Consuls. Consul Brice, stationed at Matanzas, lately sent a note to THE CHRISTIAN HERALD, in which he said:

The enclosed is an expression of gratitude from the "silent poor" of Matanzas. I say nothing, it speaks for itself—was handed me to forward to your committee. God is working for poor Cuba in a mysterious way.

BRICE.

This is the letter to which he refers:

MATANZAS, March 25, 1898.

To the Proprietor of "The Christian Herald."

SIR: In my name and in the name of several other ladies, all under similar obligation to you, I take pleasure to address these lines to discharge a duty, which heartfelt gratitude imposes.

Without our solicitation and in the retirement of our desolate homes, the charity of your people comes to surprise us and to relieve pressing wants, teaching us, at the same time, that the American people are the great benefactors of the world.

And our gratitude must also be extended to the Honorable Consul of the United States at this place, Mr. Alexander C. Brice, who has so delicately executed the distribution of your alms, that it may be said his left hand ignores the good work the right has done.

The position we have occupied and the comforts we have enjoyed in life somewhat maintain in us a certain feeling of dignity, or, perhaps, pride, which makes us struggle silently with want in the midst of our households rather than go from house to house imploring charity.

We owe you, therefore, double gratitude, and all we can now return for your humanitarian sentiments is to invoke for you and yours the blessings of Almighty God, and pray that you receive the reward you so richly deserve.

LUISA GONZALEZ DE ARMSTRONG.

Concerning the distribution of the $1,000 for the "silent sufferers," Consul Brice has this to say:

CONSULATE OF THE UNITED STATES OF AMERICA, MATANZAS, March 28, 1898.

GENTLEMEN:—For want of time, I can only give you a brief detail of the distribution of the $1,000 placed in my hands for relief of the "silent poor" and others of this city and province. Sold draft, or check, for $1,090, Spanish gold. Distributed to reconcentrados and a few negro families in amounts of 40 cents up to $2. This was done in a peculiar manner, and rather secretly. The worst forms of misery and suffering would be singled out, and myself and some of my intimate friends would rapidly pass and slip into their hands a 40-cent piece or other amount, and away before they knew what they had. Their looks of amazement and gratitude were immense. Many would fall on their knees and offer up blessings for Americans. The balance was given to the better class of families, mostly widows and orphans, who are suffering in silence the appalling bitterness of poverty and distress, caused by the inhuman concentration order of Gen. Weyler. One lady relieved was the granddaughter of a former governor of this province. Another, Jenny Baker Dudley, a lady whose grandfather was Gen. James Baker, U. S. A., war of 1812, of Virginia, and her grandmother of the Johnson family, Norfolk, Va. She had old pictures and mementos satisfactorily proving her identity.

One hundred and seven families were relieved — but only temporarily — with this gift of our American people. May God bless them! It is entirely beyond my time and power to write you the expressions of thanksgiving and praise of these people. God be with and bless you all. A. C. BRICE,

U. S. Consul.

Consular Agent Carlos Yznaga, at Trinidad de Cuba, who also aided in relieving the "silent sufferers," writes:

I received your letter of the 24th ultimo with an enclosure of a check for $500 from THE CHRISTIAN HERALD Fund for the relief of the "silent sufferers" in this city. I made a list of those families who are silently starving; but who, only a few years ago, were in plenty. Then I personally went on horseback to all the houses in my list, and from them I learned of a good many more families, which have also been relieved, but as there were so very many, I necessarily had to give small amounts in order to help as many as possible. The horrible state of destitution, misery and nakedness I will not describe.

I cannot help telling of one sad experience. I refer to my visit to the house of Jose Mariano Borrel. This poor man and his wife were in the same room with their six living children, and two little babies, two and four years old, dead on the only bed in the house. They had died three days before. I gave him some money, and at the father's command, "Let us pray for the happiness of these kind-hearted Americans," all knelt by the bodies of their dear ones, and, amid tears, prayed for their benefactors.

I gave some aid in pesetas and dimes to the poor women in the streets, and the great majority of those receiving a small coin had emaciated babies in their arms. Within an hour after I had taken relief to the first house, the news spread that the much-expected rations for the reconcentrados had arrived last, and that the Consular Agent was distributing them; and people of all ages and in stages of starvation sprang up as if fr under the earth, by hundreds and by th sands, and followed me everywhere. It impossible to convince them that I had ceived no rations for the reconcentrac The streets seemed as if a riot of the w kind was going on, all pushing each otl trampling one on another in their fra efforts to reach me before the food (as t believed) would give out, and worst of all their howling, not only imploring by all saints, but yelling "Food from the Am canos! Long live, God bless the American

From U. S. Consul Hyatt, at Santi de Cuba, this letter comes:

I am now convinced that I entirely un estimated the number of hungry souls in district named in my former dispatch to Y It is more accurately discribed in Revelati vii-9. "After this I beheld, and lo, a g multitude which no man could number." may be able to form a more accurate estim when I can get once over the ground. But supplies thus far come far short of this.

United States Consul Barker, at Sa la Grande, writes this very cordial a nowledgment of the gifts of our reade

U. S. CONSULATE TO SAGUA LA GRAN March 31, 189

In thanking you in the name of the stric to whom you have contributed so liberall feel that if our people at home knew the character of those who are the beneficiarie their charity, their hearts would not only doubly gladdened, but their donations, h ever liberal, would also be doubled. I h seen and read much of the people inhabi this earth; for pure, simple generosity thorough unselfishness, I do not believe Cubans have a peer. It is not unusua have a poor, half-starved woman, ofttı girls in their teens, appear at the Consulate questing to be inscribed on the relief When asked if they have any children, reply is, "No, except a little orphan I l adopted." Starving themselves, their he go out to these little ones left alone; w they double their efforts to procure foo save them, regardless of the pangs of hu they suffer for their adopted. Again, a r chaste race of women God never gave to world! The victims of Weyler's concen tion were generally of the peasant class— h little education, and less experience wi a corrupt and depraved world. Cast amo a set of unfeeling, unscrupulous, defiled men ing of sheer starvation:—tempted beyond ordeal pure woman ever had to pass thro infirm and broken hearted parents, with dear little ones all dying, when filthy l would have saved them, these Cuban mai escaped temptation to depart from "straight and narrow path," going to graves victims of a cruelty equal to the quisition, but as pure and spotless as held to their mother's bosom.

To these peerless women I gladly pay poor tribute; and beg of my countrym our American women—the "noblest of all," to remember that in succoring these unfortunates—ninety per cent. are women children—they give to a pure and gra people.

God bless you in all your good wor suffering humanity. Faithfully yours,

WALTER B. BARKER.

U. S. Cons

These grateful acknowledgments m be multiplied, but enough has been g to show that the gratitude and appre tion of the reconcentrados, as well a the Consuls who have lived among th, are deep and lasting. Indeed, the reaching charity of our readers, who established and supported the relief from the first, has made itself felt known throughout the length and bre of the island of Cuba. It has alr been acknowledged in the highest te by Miss Barton, the President of the American Red Cross.

Furthermore, we have received Mr. W. T. Wardwell, of No. 26 Broad New York City, a letter, in which he s

I have a letter from Havana, from Lesser, who, as you know, is the chi staff of the Red Cross Hospital of this and is now in service in Havana, having called by Miss Clara Barton. He says letter: "Please write to the editor of CHRISTIAN HERALD and say to him tha charity assisted by THE CHRISTIAN HE is of the most important character."

Concerning the progress of the wo the Lee Orphanage, this note from medical staff will be read with intere

HAVANA, April 2, 18

To the Proprietor of "The Christian Herald

We are constantly improving our as in which are now located sixty-eight chil I beg to tell you do not forget the double desks and blackboard for the s of the institution, because this is one essential aims, "the moral and intelle restoration of their health." As we are to teach them English, also, if you something about books for learning the

THE LEE ORPHANAGE, HAVANA, WHERE MANY CHILDREN ARE SHELTERED.

to oung children and could bring or send soe, we will be much obliged. Gen. Lee ued the asylum the day before yesterday. Wwill be very glad to see you again among es DR. GORDON.
FRANK E. MENOCAL, M.D.

will be remembered that this work ang the reconcentrado orphans was bun with funds sent through this journal e gifts of its readers—and that it was ntly named in honor of our noble C sul-General in Cuba. It is continuing o most excellent and valuable service. O readers will be advised of its progress n time to time.

he following letter gives an idea of the k of distribution, as it has been conted among the reconcentrados of the y towns and villages which are hed by rail from Havana. It will be embered that in the closing days of ch, an express train of thirty-two cars w dispatched from Havana laden with plies for the interior. The letter and acpanying statement relate the result of t experiment, by which every centre of ering was reached:

HAVANA, March 30, 1898.

ear Sir: I enclose the list of the towns have been supplied by means of the exs train that has gone through the provinces o Iavana, Matanzas, and Santa Clara. I he you will be quite satisfied with the re of our work, so well directed by you, that, couple of days, we have been able to supsixty or seventy towns, and saved thouds of people from starvation.

e must not forget that this work will he to be repeated every ten or fifteen days.
AMADO SUAREZ.

owns that have received supplies from t American relief, by express train, rch 27 and 28, 1898:

Towns.	Corn Meal. Pounds.	Bacon. Pounds.	Salt. Lbs.
onso XII.	4875	1000	226
ondron	4875	500	226
ovitas	2340	250	226
curijes	1295	150	226
ta Ana	4875	500	226
anilla	4875	500	226
lion	4875	500	452
tanzas	9750	1000	452
Towns.	Corn Meal. Pounds.	Bacon. Pounds.	Salt. Lbs.
Canasi	1950	200	226
Mocha	1295	150	226
Cimarrones	975	100	226
Cervantes	1295	150	—
Cardenas	11700	1200	226
Colon	9750	1000	452
Guanajayabo	2340	—	—
Guamacaro	5850	572	—
Jovellanos	5850	300	226
Lagunillas	2340	—	—
Macagua	6825	700	452
San Jose de los Ramos	5900	400	226
Roque	1950	200	226
Guamutas	5850	500	—
Palmillas	2875	600	226
Cienfuegos	9750	2344	452
Cartajena	1560	170	—
Rodas	975	100	—
Trinidad	6435	1144	—
Palmira	1950	170	—
Camarones	975	100	—
Manicaragua	975	80	—
Cruces	2340	150	226
Ceibabo	975	80	—
San Juan de las Yeras	1950	80	—
Ranchuelo	3900	330	226
Santa Domingo	3900	330	—
Esperanza	2875	330	226
Santa Clara	11700	2344	226
Camajuani	1560	170	226
Caibarien	2340	250	226
Chinchila	780	80	—
Cifuentes	2340	250	226
Calabazar	975	80	—
Ceja de Pablo	975	—	—
Encrucijada	3120	330	226
Ysabela	1560	170	226
Lajas	3120	330	226
Las Vueltas	975	80	226
La Quinta	975	80	—
Mata	975	80	—
Placetas	3120	30	226
Remedios	7800	800	226
Rodrigo	975	80	226
Sagua	7800	800	452
Sitio Grande	975	80	—
San Marcos	585	50	—
Sagua la Chica	585	—	—
Faguayabon	585	50	—
Vega Alta	585	50	—
Cabezas	3900	600	—
Total	199,370	22,664	9,040

GETTING IN LINE FOR RELIEF DISTRIBUTION AT REGLA, HAVANA.

This total of 222,034 pounds of food (exclusive of salt) represents a vast and far-reaching relief work and the saving of many thousands of persons from actual starvation.

Total of Lists by States.

Alabama	$26 13	Nebraska	242 70
Arizona	5 46	Nevada	14 40
Arkansas	15 75	N. Hampshire	101 10
California	189 10	New Jersey	592 38
Colorado	81 75	New York	1,759 54
Connecticut	122 15	N. Carolina	143 69
Delaware	10 00	N. Dakota	176 05
Dist. of Colb.	4 10	Ohio	562 21
Florida	28 72	Oklahoma Ty	37 30
Georgia	44 75	Oregon	33 55
Idaho	34 88	Pennsylvania	9,767 71
Illinois	323 31	Rhode Island	38 90
Indiana	146 40	S. Carolina	56 80
Indian Terr'y	4 00	S. Dakota	61 85
Iowa	286 22	Tennessee	130 60
Kansas	220 89	Texas	98 98
Kentucky	58 04	Utah	13 10
Louisiana	23 75	Vermont	101 75
Maine	140 54	Virginia	147 45
Maryland	104 85	Washington	30 85
Massach'tts	290 36	W. Virginia	42 35
Michigan	386 85	Wisconsin	367 85
Minnesota	179 31	Wyoming	1 46
Mississippi	41 85	Canada	173 92
Missouri	103 05	Foreign	2 06
Montana	38 30	Miscellaneons	63 31
Total New Acknowledgments			**$17,672 37**
Previously acknowledged			**$95,225 59**
Total			**$112,897 86**

The following contributions to the Cuban Famine Relief Fund have been received:

ALABAMA

Gew, Mrs F S... 3 00
Baggins, Mrs T 1 00
Body, Miss Mary C 1 00
ng Ch, Shady Grove 5 00
nce, Charley... 50
rvior, Jeff D.. 2 00
anson, Marie... 4 50
adows, J E.... 1 00
an, Maud..... 05
nn, Dr A J.... 10
nn, Mrs L S... 1 00
nn, Zouby..... 25
mpathizer, Kellyton 25

ARIZONA

rry, Annie & Esther 1 00

ARKANSAS

His Name, Devall's Bluff...10 00
nse, J W..... 1 75
Donald, Wm...10 00
aren, Oscar.... 5 00

CALIFORNIA

unett, Jos A... 1 00
rnelius, Sam'l 1 00
Elmer 1 00
rnelius, Mrs Wm 5 00
ngman, Mrs E 2 00
ers Family, Mrs C P Bedford & Miss Maud
Donkey 30 00
st, Mrs Herman 1 00
ellaborger, Mrs F P..... 2 00
& T & children20 00
San Jose..... 50
Friend in His Name, Waterford 1 00
rst M E SS, San Bernardino. 4 00
weetwater Union C E Soc, Bonita 5 00
erger, Mrs..... 10
hamberlin, M H 5 00
ickson, Dr..... 10
erbers, Mrs 25
ray, Geo W & wife 5 00
atfield, Mrs.... 25
awkins, Mrs Geo 05
romer, Edna E. 10
indelof, Mrs D F 5 00
owry, Mrs..... 10
ynn, Mrs E M.. 25
cClure, Mrs.... 05
ackfessel, Mrs.. 05
Mullaney, Mrs.... 15
Pomner, Little Della 20
Schiller, Mrs..... 05
Schwer, Mrs..... 05
Steiner, Mrs..... 25
Lizzie Belle, Montecito 2 00
Miss M B F, Oakland 1 00
Readers, Dixon... 1 00
First M E SS, San Bernardino. 11 25
Jr Epw League, Corning 10 00
Bartram, George & Clara 1 00
Chandler, R M & E M.....10 00
McManghe, Miss S 2 00
Wallace SS, Rencon Valley..... 3 20
M W L, North Ontario 3 00
In His Name, San Francisco. 30
Friend, W..... 2 00
Hubbard, C E.... 2 00
Vawter, E J.....23 80
Willits, N B..... 1 00
——, San Diego. 2 00
Friend, Sierra City 1 00
C E Soc of C P Ch, Visalia..... 3 10
Brerheisen, Catharina 5 00
Brovelli, L..... 25
Dearnaley, John & Lizzie..... 5 00
Farilon, B L..... 25
Fochetti, Mrs.... 25
Hall, Alfred R.... 3 00
Hartop, Mr..... 25
Hitchcock, Mr & Mrs S..... 1 00
Jellison, Mrs R F. 25
Loughlin, Mrs J C 2 00
Mourie, F..... 25
Nottage, Mr..... 25
Richie, Mrs..... 25
Richie, D R..... 25
Rose, Mrs Caulace 25
Shoemaker, Rutherford Sta..... 25
L E L. E Oakland 50
Mrs L W. E Oakland 2 00
M E M, Columbia 50
"In Lord Jesus' Name," San Francisco 50
A Friend, Oakland 4 00
M E Ch, South Lompoc 4 00
Centella M E SS, San Jose..... 4 80
People of Redondo Beach...20 00
Mullaney, Mrs.... 15
Pomner, Little Della 20
Schiller, Mrs..... 05
Schwer, Mrs..... 05
Steiner, Mrs..... 25
Lizzie Belle, Montecito 2 00
Miss M B F, Oakland 1 00
Readers, Dixon... 1 00
First M E SS, San Bernardino. 11 25
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Fochetti, Mrs.... 25
Hall, Alfred R.... 3 00
Hartop, Mr..... 25
Hitchcock, Mr & Mrs S..... 1 00
Jellison, Mrs R F. 25
Loughlin, Mrs J C 2 00
Mourie, F..... 25
Nottage, Mr..... 25
Richie, Mrs..... 25
Richie, D R..... 25
Rose, Mrs Caulace 25
Shoemaker, Rutherford Sta..... 25
L E L. E Oakland 50
Mrs L W. E Oakland 2 00
M E M, Columbia 50
"In Lord Jesus' Name," San Francisco 50
A Friend, Oakland 4 00
M E Ch, South Lompoc 4 00
Centella M E SS, San Jose..... 4 80
People of Redondo Beach...20 00

CANADA

Edwards, Lucy... 1 00
Laidlaw, Mrs Geo 1 00
Little Mrs James. 1 00
Ryan, Miss Annie E 1 00
Ryan, Magistrate. 1 00
Ryan, Mrs W H.. 1 00
George B. Stayner 2 00
A T, Ottawa..... 1 00
C H S, Morris.... 1 00
L E F, Exeter.... 50
R T, Exeter..... 50
Carpenter, H W.. 50
Carpenter, M E... 25
Dafoe, Miss W... 1 00
Durst, Mrs A..... 50
Durst, Mrs H E.. 1 75
Ellis, Mr Geo E... 25
Johnston, Mrs A.. 1 00
Larkworthy, Geo. 1 00
Macdonald, Miss Maggie 50
Nowles, A R..... 25
Omish, A Mae.... 1 00
Payne, Mrs John. 5 00
Talmay, C..... 25
Tafmay, H..... 25
Truscott, C B & wife, Assa..... 2 00
Truscott, Edna, Assa 25
Truscott, Irene, Assa 25
J D, Quebec..... 2 00
J J D, Quebec... 2 00
Friend, Stratford. 50
German Bapt Y P Soc, Berlin.....16 75
Arthur, Annie.... 1 25
Brown, J C..... 1 00
Brown, Miss Ida M 1 00
Brown, John..... 4 00
Duncan, S..... 1 00
Leggett, S & L... 2 00
Parks, Jennie.... 5 00
Shilson, Owen.... 1 00
Taylor, Mrs L. Man 1 00
H G Wolseley.... 2 00
A S, Stratford.... 25
——, Milltown... 2 00
——, Sweetsburg 5 00
A Friend, Fairville 2 00
A Sympathizer, Caledonia 50
Sympathizer, New Westminster 2 00
Members of C E Soc, Alberton... 3 15
Congregation at Grange Hall, Ont 2 25
Anderson, Miss H 2 00
Hyde, Mrs Jean.. 5 00
Johnston, Mr & Mrs W G..... 5 00
Jory, Mrs T..... 2 00
Robinson, John... 1 00
C E of Lake Ch, Hamilton 1 27
Two Sisters, Pike River 2 00
Coldwell, Lucy... 1 00
Dunlap, Mrs A... 5 00
Maves, Miss Annie 1 00
Munn, Geo N..... 1 00
Sharrard, Mrs Allen 1 00
Wenger, Aaron... 5 00
Friends, Montreal 3 60
Kingston Brethren 13 00
Cascaden, I M D. 1 00
Macmillan, H..... 50
Quarterman, Mrs 1 50
Scott, Lillian A.. 1 00
Williams, B..... 1 00
Mrs J W M. Picton 2 00
R J P, Assa.....15 00
Congregation at Grange Hall, Ont 2 25
Anderson, Miss H 2 00
Hyde, Mrs Jean.. 5 00
Johnston, Mr & Mrs W G..... 5 00
Jory, Mrs T..... 2 00
Robinson, John... 1 00
C E of Lake Ch, Hamilton 1 27
Two Sisters, Pike River 2 00
Coldwell, Lucy... 1 00
Dunlap, Mrs A... 5 00
Maves, Miss Annie 1 00
Munn, Geo N..... 1 00
Sharrard, Mrs Allen 1 00
Wenger, Aaron... 5 00
Friends, Montreal 3 60
Kingston Brethren 13 00
Cascaden, I M D. 1 00
Macmillan, H..... 50
Quarterman, Mrs 1 50
Scott, Lillian A.. 1 00
Williams, B..... 1 00
Mrs J W M. Picton 2 00
R J P, Assa.....15 00

COLORADO

Adams, Mr J Q.. 50
Biglow, Mrs W H 25
Bradley, A V..... 10
Duling, J W..... 50
Duliug, Mrs Emma 25
Dunham, Bird.... 15
Eagan, Mr W P.. 25
Gill, L & Mattie.. 50
Gunn, Joe..... 10
Hillen, Jennie M. Coll by..... 1 40
Jordy, Mrs K..... 25
Parkhurst, Mrs Josiah 10
Reid, Donald..... 2 00
Ryan, T F & M J 50
Smith, Wm..... 20
Talbert, Mr & Mrs Frank 1 00
Tucker, Mrs M... 25
Williams, Hiram W 10
South Side Y P S C E, Colorado City 3 55
"Denverite," Harmon 50
Boyles, Mrs Vinnie 1 00
Davis, Chas K... 5 00
Nash, Mrs Geo... 5 00
Oldfield Family... 1 85
Wilson, W A..... 1 00
Adkins, Henry & wife 5 00
Barbour, J F 3 00
Collom, Mrs C J.. 1 00
Frazier, Z T..... 1 00
Gravestock, John 5 00
Woodside, Wm... 5 00
C J M, Denver.. 1 00
G J & S A L, Greeley 2 00
——, Corvallis... 48
——, Monument. 10 00
Rock Creek SS, Burdett 1 40
Silvins, Jennie G. 4 00
Subscriber & wife, Burlington 2 00
A Reader, Platteville 2 00
Halbert, William. 1 00
Heineman, Wm... 1 00
Riach, Thomas J 50
Simpson, Maggie B 2 50
Smyth, Jas M....10 00
Snare, Eva N..... 1 00
——, Burdett.... 3 00
——, Kokomo... 25
Friends, Aspen... 5 00
A Friend, Loveland 1 00
Underhill, Mrs Alice 1 00
Underhill, Wm... 5 50
Weirich, Jacob... 5 00
A Friend, Los Animas 1 00

CONNECTICUT

Holman, Mary E. 2 00
Strong, Mr & Mrs Wm 3 00
White, Miss Annie & Bessie. 5 00
Mrs S. Bridgepoct 1 00
S A C, New London 5 00
Friend, Greenfield Hill 50
A Friend, Middletown 5 00
Stamford Board of Trade, thro' the efforts of, Stamford 205 28
Ford, Mr & Mrs J M..... 2 00
Jones, Moses & J T Hill..... 2 00
Zeno 1 00
H C M, Middletown 1 00
Subscriber, New London 1 00
Primary Class of 1st Cong Ch, Thomaston 7 85
C E Soc, Barkhamsted 5 00
Gibson, F S..... 1 00
Jones, S A..... 1 00
L A M, Willimantic 1 00
M E P, New Haven 1 20
——, Haddam... 1 00
A Friend, Centerbrook 1 00
Brooks, Eliza S... 1 00
Dunham, G L & family 3 00
Hoxt, F W..... 1 00
Cong'l Ch of Falls Village & South Canaan 12 00
Pease, C H..... 5 00
Friends in Plainville Cong'l Ch. 6 00
Class of SS Boys, Bridgeport 2 00
Sewing Soc of Putney & Oronoque 30 00
Employers of Danbury Troy Laundry 8 25
Goodale, Catharine 1 00
Little Elisabeth.. 10
E P, Rockville.... 1 00
M E P, Rockville. 1 00
A Friend, Bethlehem 1 00
From a Friend of Cuba, Long Ridge 3 00
Lathrop, Estella J 2 00
Topliff, Geo F.... 1 51
Smith, Mrs J B.. 1 00
Swift, Mrs L M & J M..... 5 00

DELAWARE

Cox, Geo W..... 1 00
Jay, R E..... 25
Jay, Wm..... 25
Johnston, R C.... 1 00
Messick, S H..... 2 00

DIST. OF COL'BIA

Love, Mrs S T.... 2 00
Mrs L J G, Washington 5 00
McCalla, Miss Louisa G..... 1 00
Brown, Frances A 1 00
Teicher, Louise A 1 00
Teicher, M Evelyn 1 00

FLORIDA

Howard, Nina & Carl, Georgetown 1 00
Wilson, Cannen.. 2 00
——, Fernandina 1 00
Bloomingdale Relief Committee. 8 14
Esther & Louise, Crandall 50

GEORGIA

Lovett, Mrs J M. 3 00
Rowe, Mrs M J... 1 00
Blumenthal, Mrs Matilda 5 00
Burt, S W..... 50
Heskett, Mr & Mrs D & A J. & Mary Richards. 2 50
Kings, Miss & Others 1 80
Chapman, Mrs H E 1 00

IDAHO

Call, Minnie..... 1 50
Tearc, P H..... 2 00
Gowen, Ella A... 1 00

INDIAN TERR'Y

Clifton, A G..... 1 00
Robertson, J C & L A..... 5 00
Selby, Minnie..... 50
Walker, Thos..... 5 00
Sympathizers, Loco 3 15
Allton, Sam..... 05
Carver, M Mande. 25
Cochran, Mr Wm. 10
Dowdy, B K..... 25
Dowdy, S D..... 25
Hackler, Hent.... 10
Hanes, Chas..... 1 25
Hanes, Chas E... 05
Hanes, D A..... 25
Hanes, Gertrude.. 25
Hanes, Sonora & Anna 05
Kelly, Roy..... 25
Miller, G W..... 50
Miller, H M..... 1 00
Miller, Marian.... 1 00
Miller, Nannie.... 10
Miller, Sadie..... 25
Moore, F P..... 25
Nanes, Henry C.. 25
Nanes, Nathan... 10
Nendrix, Mr John 05
Robertson, Walter 50
Sanders, W E.... 25
Simmons, Mrs.... 25
Turner, Mr..... 25
Van Cleve, Mrs... 10
Unknown, Sageeyah 15
Bryant, W L..... 10
Bryant, Jimmie.. 10
Florence, Fanny. 10
Florence, George. 25
Florence, Lena... 10
Florence, Vick... 25
Hembree, H C... 10
Hembree, Mrs R E 25
Huggins, J S.... 50
McCaurghes, Emmit 1 00
McFaddeu, T J... 50
Monerieff, Sammie 10
Neeley, R..... 50
Pipkin, Rev Wm P 50
Scott, Daisy..... 10
Scott, Emma..... 25
Scott, Fred..... 10
Scott, Laura..... 50
Scott, Mrs Mary.. 10
Scott, Nellie..... 05
Scott, Walter..... 05
Florence S..... 50
E W, Gwenndale. 7 00
Sunbeam Mission Band, Gwenndale 1 50

ILLINOIS

Anderson, Emil... 50
Armbruster, Chas. 1 00
Blacet, Alvin..... 10
Blacet, Stephen... 1 00
Clark, Mrs J C... 5 00
Erikson, Oscar... 50
Freer, Catharine M 2 00
Grover, Mrs Wm N 1 00
Hallstrom, John... 1 00
Harrison, Mary Q. 6 00
Howard, Miss Florence 1 00
Hunter, Wm..... 5 00
Johnson, Andrew. 50
Johnson, T..... 25
Johnson, Wm..... 1 00
Larson, Gust M.. 50
Lindroth, S..... 50
Mayall, Mary E.. 3 00
Moberg, Chas..... 1 00
Newman, P A... 1 00
Pedersen, Rev L.. 1 00
Sherwin, M J... 1 00
——, Chicago....10 00
Andrews, Anna A. 10
Bowman, J A.... 1 00
Darnell, Mr F.... 10
Fisher, Mrs L.... 25
Gish, W B..... 25
Guilette, Mrs T.. 1 00
Harms, Mrs S W.. 50
Hollenback, Mrs.. 10
Huston, Dr..... 20
Keller, Miss L.... 25
McCord, W A.... 25
Malde, Bessie, Coll by..... 2 15
Moon, Mrs John.. 1 00
Moore, Mrs L U.. 50
Root, Ellen E.... 1 00
Ross, Mrs W R... 1 00
Ross, Mabel..... 25
Schenck, Mrs S M 2 00
Sharp, J Y..... 2 00
Thomas, Mrs..... 10
Trainer, Mrs M .. 25
Warner, I N..... 25
Weaver, Mrs..... 10
Ziber, Mrs..... 30
D W Waukegan.. 16
H E Y, Champaign 1 00
Mrs T H, Ottawa. 1 00
In His Name, Winnebago 2 00
B Y P U, Janesboro 9 40
Allau, Mary W.... 1 00
Chapman, F..... 50
Chapman, Clyde.. 15
Chapman, Elmer. 25
Chapman, Walter. 10
Eaton, Mrs J W.. 50
Everett, Mrs Clara E & son Clifton 5 00
Fuller, Mrs Adella 1 00
Henderson, Mrs S A 3 00
Hodgman, Mrs C E 25
Kempthorn, Z H. 1 00
Leach, Miss M Louisa 1 00
MacFarlane, J M 1 00
Mahon, Mr & Mrs 2 00
Mellon, D B..... 4 00
Merriman, Mrs F M 1 00
Moorman, Mr H E 50
Morris, Miss Allee 1 00
Morris, Miss Winifred E 25
Mostoller, A..... 5 00
Newman, Hattie. 40
Protis, Chas..... 1 00
Protis, Mrs Chas. 1 00
Reynolds, Mrs C.. 50
Snidnelson, Fred.. 1 00
Stellle, Mrs C... 2 00
Thomson, Mary E 1 00
Wilson, Thomas.. 1 00
A T, Essex..... 1 00
, Concord.. 1 00
Subscriber, Yorkville 1 00
Prairie Center SS, Canton 1 80
Cash, Chicago... 25
Becker, Lo..... 10
Britts, Miss, SS Class, coll by ..10 30
Dietzel, Ule 25
Dubbolds, Mrs.... 25
Fisher, H G..... 25
Gerrewelter, H ... 25
Graves, Mrs Wm.. 5 00
Knoche, Miss.... 00
Knoche, Mrs.... 25
Lehkel, Lewis .. 5 00
Mess, J N 1 00
Meyer, Chr 25
Schafer, M 25
Schmidt, Miss.... 25
Smith, Mr & Mrs 1 25
Stumpf, Alma ... 1 00
T P V, Chicago.. 2 00
Forest Grove Prairie Class, coll by 1 50
Y M C A, Lyons, Dec 72 29
Woman's Relief Corps, Harvard 4 10
Koehler, P P..... 1 00
Blumenschein, Mrs Adam 50
Laird, Mrs Maggie S 1 00
McClerken, W A & wife 50
Robertson, H A C 8 00
Stevens, P J 1 00
Frazin, Miss Ella 1 00
Wade, Wm E 2 00
Mrs M P, Ransom 5 00
Wood, Mr & Mrs John 2 00

INDIANA

Kinsey, Thos E... 2 00
Ludwig, F J..... 2 00
A Friend, Evansville 2 50
Primary & inter Dept of Pub Sch, Bruceville 8 47
Alldudge, H D... 25
Boas, C V..... 10
Epson, Wm..... 25
Fosbrink, J H.... 25
Gossman, J H.... 10
Hinkle, Adaline... 1 40
Hnusneker, Jno E 1 00
Hnusneker, Sam'l. 25
Peters, Julia..... 10
Peters, Wm H... 50
Roach, J L..... 25
Slade, J F..... 25
Vinson, J L..... 1 00
Vinson, Clevie.... 15
Vinson, Claude... 15
Vinson, Mamie... 10
Walker, D S..... 5 00
Bennett, Mr..... 50
Binford, A H & Martha J..... 5 00
Doles, Miss Grace, coll by..... 2 00
Mohn, Mrs Ellen. 2 00
N A, New Carlisle 1 00
M G, Madison.... 50
M J S, Crawfordsville 2 50
——, Independence 1 00
"In His Name," Dublin 1 00
Blazier, Pernial.. 1 00
Bransdon, Hy.... 1 00
Davison, Zula, & Lora Evans, Wilma Gant, of Wesley Chapel M E Ch 5 53
Ribboner, A White 1 00
Sherwood, Isaac.. 2 00
Taggart, Mrs Belle 3 00
M A, Indianapolis 2 00
Woodside Epworth League, Indianapolis 5 20
Williamson, W A. 2 00
Friends, Lotus... 2 25
"In His Name," Indianapolis 2 00
Christ Disciples' SS, Milton.....11 25
C E Soc Christ Disciples' Ch, Milton 2 30
Proceeds of Entertainment given by Woman's Relief Corps, No 41, Decatur 7 60

IOWA

Conner, L W..... 1 00
Dickson, Isaac.... 5 00
Hunter, Fred & Harold 1 25
Littler, E C..... 50
Smkenberg, Mrs Emma 2 00
Thomas, Mrs Rachel 4 00
Watson, S E..... 1 00
A Reader of C H, Centerville 2 00
A Reader of C H, Oskaloosa 1 00
Citizens of Keokuk 14 50
Children of Kintergarten, Keokuk 65
Booth, I J..... 1 00
Craft, Geo W.... 1 00
Craft, Julia..... 1 00
Fitzhugl, Alex... 2 00
Hay, Moses..... 1 00
Huntsonpillar, H.. 1 00
Kern, Andrew & Congregation .. 9 00
Marshall, C B.... 1 00
Miller, Mrs J H.. 2 00
Meyers, Rev H .. 1 00
Ries, Lena..... 5 00
——, Audubon.... 1 00
M B H, Dubuque. 1 00
Friends Ch, Paton31 00
G A R Ladies' Aid Soc, Onawa. 9 00
Boyer, Chas..... 1 00
Dutton, A E..... 2 00
Gault, David.... 1 00
Gladd, Tollie..... 50
Goodman, H C.... 1 00
Handltoe, Nora B 1 00
Higgins, Mrs Benj 5 00
Ingmanson, Alfred 50
Ingmanson, Hannale 25
Ingmanson, Henry 1 00
Ingmanson, Peter 50
Kennedy, Emma.. 1 00
Lambert, A..... 2 00
Littlefield, D.... 1 19
Mathews, Mrs A 50
Parrish, Mrs B S 5 00
Percy, James.... 50
Pfeifle, P L..... 2 00
Read, Mrs Caroline 1 00
Workman, N I.... 1 00
Worcester, Mrs C 10 00
Yule, Mrs R S & Etta M..... 1 00
——, Horton..... 1 00
E H Nichols..... 1 00
F W R & F C N Hopkinton..... 2 00
M J H, Fairfield 1 00
Friends, Clermont 1 08
A Friend, Waukon 5 00
In His Name, Armstrong 1 00
King's Daughter, Muscatine 5 00
A Subscriber, Glendon 1 00
Sincerely, Wyoming 5 00
Dawson Tp Cuban Relief Fund, Paton 1 50
Chamberlain, Mr & Mrs J.....10 00
Cox, Mrs John... 1 00
Cunningham, Earl & May..... 30
Arnold, Mrs R.... 25
Beech, Jay..... 1 00
Bolton, Mrs L.... 25
Dubois, Mr & Mrs 50
Healey, Mr & Mrs 1 00
Healey, Bertha... 10
Healy, Flora..... 10
Healey, Tom..... 30
Huntington, N S. 25
Huntington, Sam. 30
Jester, Mrs B.... 25
Landes, Mr..... 25
Landes, Mrs A.... 25
Landes, B & G... 30
Landes, Miss L... 25
McClanahan Bros. 3 25
Melcher, Ruthie.. 25
Pomeroy, Emery & Donald 60
Porter, Mr J..... 25
Porter, Mr V..... 50
Sauer, W D..... 5 00
Smith, E & A &R 15
Smith, Missouri... 25
Stoner, Barbara.. 15
Stoner, Flora..... 25
Stotts, G W..... 2 00
Wilson, B & F... 20
Wilson, Cressie... 25
Wilson, Isaac..... 25
Wilson, Lizzie.... 50
Wilson, Mr & Mrs P R..... 50
Wilson, Sarah.... 25
Wilson, W M.... 50
Whistler, Mr I... 25
Ziegler, Lucy..... 50
Ziegler, Mrs C.... 20
S E C, Cedar Rapids 2 40
S O C, Maquoketa 1 00
Readers of "Sent of God," Tabor. 9 42
Citizens of Mechanicsville 59 30
A Friend, Lime Springs 50
Davis, Mrs J A.. 1 00
Imhoff, Edna.... 1 25
Law, Mrs A J.... 3 00
Roller, Frank, & Frank Smith... 50
Whill, Mrs A L.. 2 00
A A Y V, Union.. 1 00
S A M, Anoia.... 1 00
C E Soc of Christ Ch, Woodbine..21 75
Men's Meeting, Farley 10 00

KANSAS

Eldridge, Frank, Lottie, Gracie & Charlie 55
Kulr, Mrs E W... 50
Kulr, Mrs R S... 50
Noyce, Bessie, Irwin, Lettie, Alfred D..... 1 00
Preston, W W.... 2 00
Spensen, H B.... 50
Seh Children, Selden 4 00
Anderson, A B... 50
Anderson, C D... 1 00
Anderson, L H... 50
Anderson, May D. 50
Austin, Mrs Hattie 05
Barrett, Mr C M. 25
Barrett, Mr Wm.. 50
Bradford, B..... 1 00
Brownsworth, Jno 1 00
Christlansen, S C 1 00
Dickey, Miss Daisy 25
Fretz, Mr & Mrs Henry 1 00
Jessup, O P & Mary 2 00
Jones, Mr O R.... 50
Jones, Mrs D R .. 1 00
Kline, N W..... 2 00
Leonard, Mary S. 5 00
Manges, Mrs David 10
Manges, Mr Roy.. 05
Manges, Mr Wm.. 05
Mussle, Mrs Simon 25
Mills, Mr E..... 50
Mills, Mr Wm H. 25
Moore, Miss Grace 25
Rurig, Bessie..... 1 25
Robinson, Miles.. 00
Rutty, L D..... 5 00
Shelton, C W..... 1 00
Shelton, J C..... 1 00
Shelton, J V & wife 3 00
Vandetteian, Mollie 2 00
L R A, Barlingame 1 00
A Friend in Winfield 2 00
Union SS, Barnett 4 00
United Pres Y P S C E Walton.. 1 00
Pupils 3d Room Central Sch, Holton 1 00

KANSAS CONT'D

Pilgrim, Harriman 1 00
Cromell, Mr G, & Martin Vey & Mr Myers..... 1 25
Friend, A..... 1 00
Gabrielson, A.... 1 00
Leroy Christian SS 1 50
McAlister, Zella.. 50
Marshall, W S & wife 5 00
Marshall, Mr Lee. 50
Morris, D C..... 1 00
Wilson, Anna.... 1 00
Friend, Girard... 5 40
A Friend, Gardner 1 00
Batchetor, W R & wife 2 00
Larson, L..... 2 00
Thayer Presby SS 11 00
Thayer Presby Y P S C E..... 1 00
Barrieklaw, Mrs D 1 20
Bunten, Alex..... 1 00
Gilman, Eva..... 10
Gilman, Ralph.... 05
Gilman, Roy..... 10
Kerns, S.....10 00
Kline, Mrs Wm.. 1 00
Shoff, Mrs V..... 1 00
Wileox, R T & family 4 30
Woodruff, A E... 5 00
——, Larned ... 1 00
A Subscriber, Buffalo 2 00
A Sympathizer, Oatville 1 00
City of Ottawa, through efforts of W C T U....93 77
Mother & daughter, Phines..... 1 00
Cassida, Mrs J W 25
Cassida, Mrs R C 50
Glenn, Mrs A.... 1 00
Hicks, Mrs Wm.. 50
Humphrey, Mrs E W 2 50
Hunter, Letha... 25
Lemon, Ellen..... 1 00
Purchase, S..... 3 00
Sedan Jr League. 3 50
Short, Mrs Mary. 1 00
Speck, Mrs S E.. 5 00
White, Mrs R T.. 50
——, Blue Rapids 1 00

KENTUCKY

Armstrong, Mrs Mallie 1 50
Lytle, Beatrice... 25
Snedegar, Mr Arch 1 00
Thomas, Eliz.... 75
Timmons, Rev E B 6 00
Winnick, Mrs.... 25
Teachers & Pupils & Lynnland College, Lynnland 11 20
Clark, T L..... 5 00
Henson, Mrs J M 5 00
Hogan, L B..... 2 00
Hogan, Rosella... 3 00
Needham, Tim... 5 00
Other Citizens of Williamstown .. 5 00
A Sympathizer, Hickman 1 00

LOUISIANA

Leonard, O L.... 2 00
S S, Baton Rouge 10 00
Beadle, George... 50
Gerard, Mrs Crow 1 00
Hubbell, Mrs H A 1 00
Webb, Mrs Thos F 1 00
Sherrouse Medleine Co, Ltd, New Orleans.... 5 00
Mitchmer, Miss M T..... 5 00
Gregory, Mr & Mrs F H..... 2 00

MAINE

Kempton, Geo M. 1 00
Morrill, Mrs A... 5 00
C E D, Norway... 1 00
N M H, Whiting.. 2 00
W G B, Hodgdon. 1 50
Friends Ch, Winthrop Centre....18 26
"Auntie," Poland. 5 00
Petersen, Mrs A & daughter..... 2 00
Seavey, Mrs A.... 1 00
Smith, Israel P... 1 00
Tatterson, Fannie 1 00
Friend, New Portland 1 00
Carter, Mrs J E.. 3 00
Dyer, Alphens G.. 1 00
Exeter, P..... 2 00
C E H, Manchester 1 00
J R, Newport.... 1 00
Friends, East Readfield 2 00
Class of little girls in M E SS, E Vassalboro 25
Alkens, Rev J E.. 1 00
Allan, A E..... 1 00
Farnsworth, Mrs A B..... 50
Hawkes, Fred S .. 1 00
Hodgkins, James.. 1 00
Lord, Mrs Samuel 1 00
Carrol, D Chebegne 1 00

MAINE CONT'D.

Maud B, Newport 1 00
In His Name, Riverside 1 00
Medford Ferry SS, Medford 2 66
Hawes, C J..... 1 00
Neal, Mary P P.. 1 98
——, Hebron....10 35
Friend, Gorham.. 1 00
Chenery, Mrs E S 1 00
Moody, Martha E 2 00
E & E, Sangerville 2 00
Missiou Band, Caseo 2 60

MARYLAND

Leonhardt, Harris 1 00
Scott, Edw..... 1 00
Michaels, Mrs Ida M 1 00
E S W, Baltimore 1 00
L V H, Baltimore 1 00
B W, Baltimore.. 1 00
S J W, Baltimore 2 00
In His Name, Baltimore 5 00
Bell, J L & wife. 2 00
Belt, Lillie..... 1 00
Lowes, J W..... 3 00
L T G, Polo..... 75
Addison, Mrs Geo W 1 00
Hahn, Mrs F..... 1 00
Wodgden, Mrs A P 1 00
Balton, Mr Samuel 1 00
Benson, Mr & Mrs Ernest 1 00
A Friend, Laytousville 5 60
Three Classes in Brown Mem SS, Baltimore 8 85
Marshall, Edgar & Howard 1 00
Wilson, Mrs Dr J Jones 1 50
Annie H I..... 2 00
Friend, Gaithersburg 1 00
Y P S C E, Libertytown 13 14

MASS.

McKinley, John Douglas 7 25
Wedda, D..... 1 00
A E W, Winchester 1 00
J A E & L A L, Worcester 2 00
——, Salisbury.. 2 00
A Friend, Holyoke 21
From a Friend, Lawrence 1 00
M E Ch, Easthampton 6 00
In His Name, Greenfield 5 00
In His Name, Hyannis 2 00
Derby, Mr & Mrs A C..... 2 00
Elliott, B F..... 1 00
Gray's, Mrs, SS Class 1 50
N F B, Salem....15 00
First Ch of Christ, Springfield 108 21
Union Congl Ch & SS, Groton...37 27
Adams, Harold & Ruth, Knight, Sheridan, Emory, Lizzie..... 1 35
Fairlee, R..... 5 00
Roy, Rob.....25 00
Taylor, Ruth E, & Lulu M Thompson 2 00
Waterman, Laura E 10 00
Mrs M, Salem.... 5 00
A Friend, Mattapan 1 00
Primary Dept of SS, Cong Ch, Millis 2 00
Carlson, Robert... 1 00
——, Northampton 1 00
Q, Newtonville... 5 00
A Subscriber, Newburyport 1 50
Cushman Union Soe of C E, Adamsdale 3 35
Cox, Mrs Geo P..10 00
Hardy, Josie..... 1 00
Isham, Mary E... 1 25
Sampson, Miss Eliza T..... 2 00
Svenson, G..... 3 00
Thomas, Mrs Elmer E..... 1 27
Tripp, Abel W... 2 00
White, M C..... 5 00
Mrs E L Y, Boston 1 00
R E M, Warren.. 1 00
——, Acushnet... 2 00
——, Berket..... 50
——, Boston....10 00
——, Shelborne Falls 1 00
In His Name, Beverly 3 00
B Y P U of No Bapt Ch, North Marshfield 9 00
Ellis, Ephraim C. 2 00
Gordon, S P..... 1 00
Ilhymard, E L... 1 00
Smith, Sue T..... 3 00
Thayer, Cassendana 1 00

MASS. CONT'D.

E R J R, Holyoke 4 00
Friends, Goshen. 1 25
In His Name, Roxbury 5 00

MICHIGAN

Ball, Mrs L E.... 3 00
Bauer, Rev F.... 8 00
Beckton, Miss Bella 2 00
Benjamin, Dewitt C 1 00
Davy & Co..... 5 00
Fles, Rev J I.... 2 00
Funk, Mrs L..... 2 00
Hlessink, D..... 3 00
Owen, Mary..... 1 00
Pierce, W H..... 1 00
Rice, Ruby M.... 25
Rowland, R M.... 1 50
——, Elmwood... 35
D E F, Nashville. 1 00
S F K, Ann Arbor 8 00
A Friend, Laingsburg 3 00
Seventh Ref Ch, Grand Rapids..31 00
Brady, Viola K... 25
Casson, A C..... 50
Clack, Helen B... 1 00
Cross, Minnie M.. 5 00
Hitt, George..... 1 00
Keeler, Geo, Eva & Kenneth..... 75
Mittall, Thos..... 1 00
Smith, Lillie T... 5 00
Spalding, Mrs Don O..... 1 00
H R & E R, Sault St Marie..... 2 00
L A, Leroy..... 1 00
R M, Marquette.. 4 00
A Friend, Holbrook 3 40
Friend to the Cuban Cause, St Louis..... 1 00
Friends, Detroit.. 5 00
In His Name, Canandalgua ... 1 77
Y P S C E of M P Ch, N West Stockbridge 4 25
Pupils of 1st and 2d Grade Pub Sch, Ionia..... 1 00
Oakland County Com, Pontiac...75 00
Berry, Mrs Roxy A 5 00
Blodgett, Mrs Emily 1 00
Campbell, J P... 50
Comstock, Chas... 50
Donald, Gustavus. 1 00
Frost, Mrs M C.. 1 00
Haupt, I M..... 1 00
Hovey, Clinton... 25
Laughlin, Mrs G A 3 90
McWilliams, A R. 2 00
Pollock, John.... 1 00
Snyder, Mary B.. 26
Thresher, Mrs G M 2 00
Warren, Charles. 2 00
——, Niles..... 98
E M H, Byron... 1 00
A Friend, Empire 2 00
Y P M Chr Red Ch, Holland...19 50
Baneroft, Mrs R D 2 00
Bennett, Joseph.. 50
Bulthuis, J..... 50
Caldwell, Mrs E P & children..... 2 25
Fritz, Mrs Christe 2 00
Kirchhofer, Miss Marie 1 00
Lindberts, Mr Bernhard 1 00
Lyon, Mrs C T... 5 00
Morgan, Mary... 1 00
Morgan, Ruth.... 1 00
Schalble, Miss Lena 1 00
Smith, W P..... 1 00
Stehkohl, Mr F.. 1 00
Stringham, Mrs C T 50
Uphaus, Mr Bernard 50
Webb, C M & family 2 00
Y P S C E Second Ref Ch, Grand Rapids.. 3 25
Sympathizers, Chicora 8 12
Box 3, Albu..... 1 00
Allison, F E..... 1 00
C M C, Algonac.. 3 00
Deeley, B E..... 1 25
Finch, Chauncey.10 00
Gardner, Mrs Phebe 1 00
Hall, Mrs Wm H 1 50
Hitchcock, Emom B 2 00
Robin, Mrs Jennie 1 00
Tucker, Miss Kittle 15 00
——, Bellevue... 50
Prim Dept Kalkaska Sch..... 1 55
Y P S C E, Eastmanville 3 60
Jr C E of Grace Ref Ch, Grand Rapids 1 65

MINNESOTA

C M, Spring Valley 2 00
Children's Mite Band, Garvin... 2 03
Jensen, C..... 2 00
Jones, Jos E..... 5 00

MINNESOTA CONT'D

In His Name, Ft Ripley..... 1
A Subscriber, Minneapolis 1
Anderson, Mrs Will 1
Burkhart, Miss Kate 1
Close, Mrs E A... 1
Emery, Mrs W J. 1
Gould, Mrs, Jr.. 1
Gould, Mrs, Sr... 1
Holmer, N A..... 1
Klinger, Mrs A.. 1
Kruger, Miss Martha 1
Lauer, Mrs..... 1
Marsh, Mrs..... 1
Melinar, Paul.... 2
Moore, Mrs G E.. 1
Nash, Mrs..... 1
Nash, Arthur..... 2
Rugg, Jessie..... 1
Rugg, Stanford... 1
Shurr, Carl..... 1
Shurr, Fred..... 1
Shurr, George.... 1
Stokes, Wm M... 2
Thomas, Gertrude 1
Tostenson, Mrs... 1
Trueman, Mrs B. 1
A Friend, Minneapolis 1
From Friends, Randall 1
Minnesota City M E Soeiable..... 1
An Old Subscriber, Elm Dale 3
Swanson, Mr Martin 5
Wilson, Matt..... 1
Crury, W F..... 1
Ladies' Home & Foreign Miss'y Soc, Pilot Grove 4
Rev A & Mrs H, Altura 1
Tabitha Sewing Circle Bohemian Pres Ch, Tabor. 2

MISSISSIPPI

Chunkey Bapt SS 1
Chunkey Meth Sch 1
Gilruth, Georgina. 2
Irwin, Mrs R C.. 4
McCorkle, G P... 7
McMullen, Bertha 1
Thomas, C & E.. 1
A Believer, Sessums 2
A Widow, Laurel Hill 1

MISSOURI

Fisher, Mr & Mrs S E..... 1
Leemley, Mrs S J 1
Wright, Mrs W D, Paul & Baby Jessie 1
Wright, Willie D. 1
I W H, Springfield 1
Citizens of Craig 1
Binkely, H M.... 1
Deck, Mrs Jacob.. 1
Euglestrome, Mrs P S..... 1
Gray, Mrs..... 1
Kern, Helen..... 1
Lincoln, Mrs..... 1
Lowry, W S & family 1
McWilliam, Crawford 1
McWilliam, T.... 1
Pierce, Mr & Mrs James 1
Robertsou, Mrs F B 1
Swap, F W..... 5
Walz's, Mrs Chattle, SS Class....10
Wettendorf, Mrs Minnie 1
First Bapt Ch, Boonville 6
Brown, Frank.... 1
Chipley, Miss Sallie, coll..... 5
Eversole, H..... 1
Fee, Mrs J I..... 1
Fullerton, F..... 1
Higgins, Nellie... 1
Hoyle, Wm..... 1
Ittner, Mrs M L.. 1
Jacobs, Isaac.... 1
Knykendall, Mrs M J..... 1
Mills, S M..... 1
Myers, S L..... 1
Nelson, Bessie E. 1
Seymour, W T... 1
M— S—, Revere... 1
F E S, Montevallo 1
A Friend, Niangua 1
Mother & daughter, Joplin..... 1
Clevenger, Mrs S S & children... 1
Helm, Myrtle, Mable, Charles & Willard..... 1
Larrick, Marry... 1
Sample, W W & wife 1
Tunnel, Miss L... 1
C L, Gibbs..... 1
Dillard, Mrs G H 1
Dillard, J L..... 1
Dillard, Mrs Belle 1
Gilliam, Mrs M L 1
Hughes, J C..... 1
McAdams, Mrs J L 1
McAdams, Dr J M 1

MISSOURI CONT'D
Monaghlin, Rachel 25
Sellers, Cudley.. 1 00
Wilkins, W S.... 1 00
Mimaw, Mrs M 1 00
——, Miami..... 50

MONTANA

Geer, Mrs T O.. 3 00
Mason, Mrs J C.. 1 00
Henderson, Mrs & Father 2 00
Reynolds, Sara... 5 00
Rittenour, Mr & Mrs R..... 5 00
Carroll, Mrs C M 5 00
Sanford, L F.... 1 00
Wm. Minnie C.. 1 00

NEBRASKA

Barrett, Thos..... 50
Beck, Benj..... 1 00
Bevans, E S..... 50
D Young, J..... 1 00
Brow, John W. 50
Carson, Wm M.. 50
Coffman, R W.... 50
Miss, Paul..... 50
Mrs. Louis D.... 1 00
Collins, C H..... 50
——, Ewing..... 5 00
Cox, F. Woodlake 1 00
Hall, D. Waterloo. 1 00
Herd Relief Soc. 71 50
In Christ Name. Verna 1 00
Avon & Vicinity. 60 00
Barnett, H..... 2 00
Belmore, Rosa.. 1 00
Bode, Rev Knox. 1 50
Cleland, H R... 1 00
Covington, Mr W 50
Kerr, C..... 50
Kiz, Mrs Ada... 50
Lewis, Mrs Dora. 25
Minturf, Mrs Sarah 50
Olsen, A C..... 1 50
Ramstrom, Mrs A 2 00
Rau, Mrs Margret 25
Sauer, Mrs L E.. 25
Thush, Thos..... 3 00
Vy Scock, Sopha 50
Zane, Mrs Sopha 50
Scriber, Greenwood 50
Little Boy, Bent 1 25
Nebraskan, S Omaha 10
Adams, Mrs C A. 25
Alderson, John.. 50
Alloud, K A.... 45
Allin, Wm..... 50
Aborn, T..... 50
Bakman, Gottlieb 1 00
Bame, Mr Wm.. 1 00
Bigess, H..... 10
Bing, Fred..... 2 00
Bing, Tilda..... 50
Campbell, Dr R 25
Colson, E..... 50
Carter, R G..... 1 00
Case, Mrs J R... 3 00
Corn, Sovine.... 50
Corn, W A..... 50
Church, Fred..... 50
Cohran, S R..... 1 00
Coss, Mrs T J... 50
Cown, A R..... 1 00
Dahoyde, Mr W 25
Dees, August..... 1 00
Dees, F..... 1 00
Dide, Anna..... 25
Elmer, Almer.... 25
Elstrom, E..... 50
Elney, Ella..... 25
Elbert, E N..... 1 00
Elham, A M..... 2 00
Elves, Will..... 1 00
Everman, Jennie 1 00
Fadrickson, Arvel 05
Fndrickson, C A 1 00
Fndrickson, Jno 50
Fury, B F..... 1 00
Ffman, H..... 25
Fhensee, David. 50
Fuse, B F..... 50
Fnser, Chas..... 50
Fnson, C W..... 50
Fpline, Mrs Aug 25
Farney, C E..... 1 00
Fg, Edna & Fustine 50
Fhtbody, Minnie 25
Feske, Otto..... 25
Fden, D..... 1 00
Fden, John..... 25
Fody, Chas..... 25
Fody, Ella..... 50
Fody, Emma..... 25
Fody, John..... 50
Fody, Matilda.. 1 00
Fore, U S..... 50
Fulton, Rev G I 4 00
Fson, I..... 1 00
Fson, John..... 25
Fson, Alfred..... 1 00
Fborn, Jessie .. 25
Frody, Mr Frank 50
Fnnington, Mr & Frs R..... 1 50
Fsten, Mrs S E. 25
Fnner, Albert... 50
Fnner, Friel.... 50
Fchardson, Jennie 25

NEBRASKA CONT'D
Salmons, Mrs Wm 1 00
Schuck, Mary A.. 1 00
Schwisow, Chas.. 1 00
Simonson, John... 1 00
Simonson, Sarah. 50
Simonson, Sophia. 50
Swanton Public Sch 16 65
Umsted, F M.... 1 50
Vickers, Geo..... 25
Ward, Ella..... 50
Ward, Libbie..... 50
Ware, James..... 50
Waugh, Mrs H E 50
West, Mr..... 1 60
West, F F..... 50
Wilson, Enoch.... 25
Winters, Ida M.. 1 00
Yautz, P J..... 2 00
York, Mary..... 1 00
Mrs S. Milburn... 5 00
Friends at Westerville 1 00
Union Star Presby SS, Crawford... 1 65
Jr League M E Ch, Benkelman. 6 00
Jr C E Presby Ch, Litchfield... 7 00
Y P U, Sargent.. 14 66
Anderson, Mrs Myra A..... 75
Blackman, Mrs... 2 00
Duncan, Thos.... 1 00
Graham, Mrs A.. 5 00
McAuley, J D.... 9 80
Melvin, George & family 1 00
Parker, Emma... 1 00
Perrin, W..... 5 00
Staples, I..... 1 00
Turner, L A..... 1 00
Wilcox, H G..... 2 00
Wildman, Bessie. 1 00
E. Rushville..... 1 00
SS, Coffman..... 1 00
Burke, Mrs Margaret 5 00
Davison, Lois.... 1 00
Ellinger, Mr Tom. 2 00
Fisher, W G..... 1 00
Hamilton, Mrs E J 1 10
Martin, Mrs Elsie 80
A Farmer & family, Auburn..... 5 60
People of Sch Dist No 48, Campbell 32 00
Larsen, Louis.... 2 00
McAfee, Mr & Mrs C D..... 5 00
A & I J D, Smithfield 1 50

NEW MEXICO

L W G, Kelly.... 50
Lee, Henry L & wife 2 00

N. HAMPSHIRE

Goodwin, H J A.. 2 00
Robie, Mrs S J... 1 00
M A S, Lower Gilmantown 1 00
A Friend, Somersworth 2 00
"For His Sake," Exeter 7 00
Evans, Mary T... 1 00
Jackson, Mrs J R. 1 00
Sympathizers, Croydon Flat... 50
Operators of Stitching Dept of Shoe Co, Portsmouth 12 02
——, Littleton... 35
Liscon, S E..... 2 00
A A P C, Centre Strafford 2 00
A Friend of the Needy, Laconia. 2 00
In His Name, Lisbon 1 00
Sympathizers, Bow Mills 6 00
Allison, Mary B.. 1 00
Crockett, Mary E. 1 00
Fitts, J Lane.... 5 00
Smith, Mrs J C... 2 00
West, L A..... 1 00
Garland, Mrs Charlotte M.... 2 00
Harris, Wilson E 2 00
The Lord's Tenth, Nashua 50 00

NEW JERSEY

Jones, Miss S..... 2 00
Schmntz, Bertha. 5 00
A T, Red Bank... 15
R B W, Plainsboro 4 25
W C T U, Johnson Creek..... 40
A Subscriber, Princeton 2 00
Coddington, M F. 30
Furman, W A.... 2 50
Grover, Mrs J.... 1 00
Harvey, Hannah Ella V..... 1 00
Tanis, James, Coll by, from Holland Chs, 8 Schs & Socs, Paterson 35 59
Van Dyke, Minnie A..... 2 00
Well Fed, Jersey City 2 00
E M, Freehold.... 25
L H C, Newark.. 5 00
——, Montclair.. 3 00
——, Orange..... 1 00
Y P S C E of First Pres Ch, Cedarville 22 00

NEW JERSEY CONT'D
Sixth Hall Ref Ch, Paterson... 103 00
Ladies' Miss Soc, Dutch Neck..... 25 00
What I Can Circle, 1st Bapt Ch, Woodbury 1 50
Three Members of Bdwy Ger Pres Sch, Paterson... 3 00
Pupils of Room 16, High Sch, Ridgwood 10 00
Bond, Elihu..... 50
Brown, Mrs Anna J 1 00
Porter, Jean Burns, & Leah Bunting 3 25
Terry, Carro L... 50
Ten Eyck, E W... 50
A, Irvington..... 2 50
W K H, Lawrenceville 3 00
Friend, Davenport 1 00
Class No 5 No Ref SS, Kearney 2 00
Brown, Mrs M L.. 2 00
Crowell, Mrs S W 50
Muirheid, Sollie.. 1 00
Richards, Willie & Robbie 50
Rockafellow, John W 2 00
Wright, Addie.... 1 00
Wright, Edna & Friends, raised by 10 00
Mrs C H, Somerville 50
——, Bridgeton. 5 00
Friend, Bernardsville 5 00
In His Name, Atlantic Highlands 2 00
Woman's Temperance Union, Ocean Grove... 10 00
Epw League & Jr League of First M E Ch, & Spg Road Sch, Vineland 20 00
Heulitt, Thomas. 1 00
Johnson, Mary T. 1 00
Lash, Mrs Emma. 1 00
Loder, Arthur.... 1 00
Stiles, Edw W... 3 00
A L N, Plainfield 1 00
E S K, Bridgeport 1 00
J E R, Newark... 1 00
First Bapt Ch of Ridgefield Park 10 00
Prim Dept of M E SS, Glassboro 1 05
Mother, daughter & son, Orange 3 00

NEW YORK

Barber, Mary W. 1 00
Bouton, George... 1 00
Bouton, James.... 1 00
Brown, Eliza L... 5 00
Cary, V R..... 1 00
Connolly, M A.... 1 00
Crannel, Mrs Mary 1 00
De Witt, Mrs A.. 10 00
Frink, L A..... 1 00
Frink, Mrs Lucretia 1 50
Frink, Orlando... 1 00
Glazier, Mary.... 2 00
Howard, Mrs R D 5 00
Losee, Mrs R C.. 4 00
Lyon, C E..... 50
Ostrander, Mrs G W 1 00
Smith, Aristine Mabel 25
Stanton, Mr..... 24
Steward, Mrs C E 50
Soles, Mr Henry. 1 00
Yonkers Friends.. 2 00
E D T, Harriettstown 2 00
F B V, Kinderhook 1 00
M. Tristates..... 5 00
D B, Windham... 2 00
S B H, Windham. 2 00
C S M, Windham. 1 00
E D M, Windham. 2 00
Henderson Harbor Friend..... 1 00
Three Friends, East Ashford... 2 00
Reader, Hughsonville 1 00
Presby Ch, Hammondsport 9 50
Union Sch, Oriskany 8 00
Y P S C E & Ch of Clymer Hill.. 15 50
Widow's Mite, Athaca 50
Sympathizing Cl, Beaver Falls... 1 00
Family in Laconia Park, N Y City. 2 00
Invalid, S Valley. 24
Altenbrand, Ethel 10
Ankers, Ethel.... 05
Best, Alice..... 25
Best, E C..... 1 00
Best, Ernest..... 05
Best, Frank..... 25
Best, Horace E... 1 00
Best, John..... 50
Best, Mrs R A.... 50
Best, Walter..... 05
Bernhowott, H N. 10
Beshgetour, Mr & Mrs 1 00
Bodani, Lulu..... 25
Brion, Mr..... 05
Brion, Mrs..... 25

NEW YORK CONT'D
Brion, A E..... 10
Brion, Eddie..... 04
Brimmer, Benj... 1 00
Brown, J M..... 1 00
Bunce, John..... 2 00
Carmen, Lilian... 02
Clark, Mrs C V... 2 00
Clark, S C..... 1 00
Cleaver, Mrs H C 2 25
Comings, Mrs A R 2 00
Comings, F E.... 2 00
Comings, G R.... 1 00
Comings, H M.... 50
Cook, Mrs N B... 1 00
Cook, N B..... 1 00
Crapser, Edith... 12
Cummings, Mr & Mrs 2 00
Curry, Ella..... 05
Dahl, Julia..... 30
Davies, Ida M.... 1 00
Davis, J R..... 10
Dawson, Alice.... 15
Demarest, Helen L 1 00
Drew, Dorothy L. 05
Evans, Frank..... 25
Flood, Judson..... 50
Freeland, Mrs A.. 50
Galden, Wallace B 10
Geib, Alma..... 05
Hager, Mrs..... 05
Hager, Adelaide.. 06
Hager, Miss Anna 25
Hager, Emily..... 20
Hager, Theo..... 25
Hall, S R..... 1 00
Hammond, Mrs Wm 20
Harrison, Elbert.. 1 00
Haupert, Miss L.. 25
Hinckley, Mrs Emily 2 00
Holmes, Mrs W.. 1 50
Hummel, Minnie.. 02
Hyde, Ada..... 10
Jordan Sisters.... 2 00
Kickling, Fred.... 2 00
Killgore, Mrs J L. 1 00
Kilts, Mrs W H.. 1 00
Kilts, W H..... 1 00
Kipp, Wm..... 25
Krohr, Emma.... 50
Landwehr, R C... 10
Larsen, Miss Lacie 10
Leighton, Dr N W 1 00
Lyon, Miss D..... 10
Macdonald, Mrs.. 05
Mackay, Anna Marie 10
Maconkey, Richard 50
Maher, Dorothy M 05
McBride, Florence 05
Meyer, Addie..... 02
Meyer, Lucy..... 10
Mouell, H S..... 20
Narath, Willie.... 05
Nelson, Rev S G.. 1 00
Nichols, Luther.. 1 00
Nichols, Nelson... 1 00
O'Keefe, Genevieve 05
Ostendorff, Bella. 05
Parker, T..... 25
Parkhurst, Mrs F. 1 00
Parrott, Mrs J H. 50
Pomeroy, Clarence 10
Pratt, Albert..... 1 00
Reid, Edith..... 10
Robinson, Wm H. 25
Rosch, Lizzie..... 2 00
Rosener, Alex, Jr 25
Ross, Julia..... 1 00
Ross, May..... 1 00
Rustin, K..... 2 50
Schmitz, Emily... 10
Seymour, Lilliau M 25
Siebrandt, Annie. 10
Slocum, Wm..... 1 00
Smith, Mr Fred.. 1 00
Smith, John S.... 1 00
Stark, Clarence... 05
Stark, Mrs T..... 15
Steel, Solomon.... 1 00
Taylor, F M..... 1 00
Tefft, Emmons... 1 00
Tefft, Mrs M H... 3 00
Ten Broeck, Julia M 1 50
Thain, Miss M.... 10
Tiebout, Mrs John 50
Tolley, Geo..... 1 00
Torrance, Belle H 7 00
Umpleby, Wm M.. 1 00
Vasburgh, Mrs R. 1 00
Waid, Betsey D. 1 00
Walsh, Anna..... 10
Walker, Mr & Mrs Robert F..... 1 00
Ward, D W..... 50
Weaver, Flora.... 05
Weller, Godfrey.. 26
Wicht, Eddie..... 25
Wood, Mrs Sam'l. 1 00
Wood, Mrs Sarah. 1 00
Whitford, Elias... 1 00
C G B, Maine.... 1 00
E B M, Unadilla Centre 50
J E P, Brooklyn.. 52
M S V, New York 1 00
Y L C, Brooklyn.. 5 00
——, College Point 1 00
——, Lafayette.. 1 00
A Friend, Silver Creek 1 00
Friend of French Evang Ch, N Y City 8 60
A Subscriber, Saratoga Spgs.. 1 00
A Christian Sympathizer, Livingston Manor.. 2 00
Ref Ch, Rhinebeck 33 86

NEW YORK CONT'D
Friend, Brooklyn. 50
A Friend, E Otto. 25
Hillside M E Ch, Rhinebeck 3 60
Calvary Bapt Branch, New York 10 00
Bedford Ave Bapt SS, Brooklyn...26 13
SS Cl of 8 Boys, Chateaugay 2 80
Oak Hill SS, Hooper 2 00
Mission SS, Dist No 18, Stannix.. 1 00
Y P A Bedford Ave Bapt Ch, Brooklyn 10 00
Ladies' Aid Soc, Brooklyn 5 00
Y P S C E, Cornwall on Hudson. 5 00
M E Soc, N Syracuse 6 75
Fowler House Soc of C E, Wappinger's Falls... 5 00
Cash, Brooklyn... 10
Cash, Brooklyn... 10
Cash, Brooklyn... 02
Cash, Brooklyn... 10
Cash, Brooklyn... 10
Cash, Brooklyn... 10
Cash, Brooklyn... 25
People and Citizens of Jasper.. 13 35
Children Madison Sq Ch House, New York..... 3 25
Stars and Stripes, N Y City..... 2 00
Family, W Germantown 40
Barnes, Mrs D D. 3 00
Benjamin, J Allan 2 00
Cammet, E G. & H A Prankard.. 2 00
Culp, Mrs Gonzales & Jennie.. 2 00
Ford, Chas T..... 1 00
Goodrich, M..... 1 00
Jones, Mrs M F.. 1 00
Lang, O S.....10 00
Nelson, C J..... 1 00
Saunders, Misses S E & E S..... 2 00
Smith, Mrs Helen R 1 00
Webb, Laura Sandford 60
Williams, Mary E 1 00
M D, N Y City.. 5 00
L E M, Mt Vernon 2 00
P L S, Waterville 3 00
——, Brooklyn.. 50
"In His Name," N Y City..... 5 00
A Sympathizer, N Y City 1 00
Calvary Bapt Br, S S, N Y City ...15 00
Jr C E of First Bapt Ch, Woodside 5 00
Bailey, Frank.... 1 50
Briggs, Mr H W, & O S Hogue... 1 00
Brown, Mr & Mrs 50
Brown, Mrs J D.. 1 00
Brown, Jessie.... 25
Brown, Mrs Sam 25
Crandall, Mrs Alice P..... 5 00
Crane, Mrs H.... 25
Davey, J N & wife 1 00
Forward, Mrs.... 1 00
Gates, Mrs H C.. 1 00
Gustin, Clenens & Irene 25
Gustin, Mr & Mrs E G..... 50
Henderson, Annie M 2 00
Hunt, Glannie.... 25
Hunt, Lottie..... 35
McGeoch, Mrs C A 1 00
Mathers, Mr & Mrs 30
Mühleisen, Wm... 1 00
Norton, E J.....21 60
Post, I R..... 5 00
Pratt, Mrs J..... 25
Rogers, G W.... 25
Roushy, Eva..... 1 00
Roushy, Miles.... 25
Roushy, Miss Susie 25
Speer, Mr. N.... 50
Taylor, Mrs Agnes 1 00
——, Brooklyn.. 2 00
——, Brooklyn.. 2 00
——, Brooklyn.. 3 00
——, Delhi..... 20
——, New York. 2 00
E B P, Brooklyn. 3 00
W D, New York.. 5 00
M J M, North Rose 1 50
Friends near Cutting 5 00
A Friend, N Y City 1 00
Farther Lights Soc, Canister... 3 50
Jr C E Soc Ref Ch, Philmont... 3 00
"Almka," Lebanon 1 00
Cash, New York.. 5 00
Eight Little Girls, Yonkers 5 00
Abbott, Mrs H J. 1 00
Abbott, Mr H J.. 1 00
Brown, Mrs R J.. 1 00
Cantine, K H.... 1 00
Contant, Katherine 75
Davis, Frances... 25
Davis, Mr Lounsbery 50

NEW YORK CONT'D
Davis, Mrs Geo.. 75
Elmendorf, Mrs.. 1 25
Hagaman, C A...10 00
Hartman, Mrs A E & Fred..... 2 00
Hendricks, Mrs H A 1 50
Herrick, John A. 2 00
Herrick, Josephine 50
Jolley, Olen V.... 1 00
King's, Minnie, Cl, Redeemer Luth SS 3 00
Newman, Mrs J W 1 00
Nowill, F H.....10 00
Perkins, S B..... 1 00
Richards, Lillian & pupils..... 2 00
Rowe, Mr & Mrs H D..... 1 00
Sault, J..... 1 00
Shults, Josiah....40 00
Weidenhammer, Henry 3 00
Welker, Arthur & Libbie..... 2 00
Willock, T Farrer 1 00
Young, Robert C. 1 00
Geo H, Port Chester 1 50
Margaret, Syracuse 1 00
L S H, Auburn.. 1 00
M D & E A P, Mountaindale .. 1 00
——, Thompson Ridge 2 00
A Friend, Br'klyn 1 00
Friends from Linolenmville .. 3 00
In His Name, Amsterdam 2 00
I H N, Amsterdam 1 00
In the Name of Christ, Jackson. 1 00
Cassadaga Bapt Ch & Soc..... 7 05
Lishas Hill Ref Ch 18 51
Presby Ch, Otisville 14 00
Y P S C E of First Presby Ch, Camden.... 5 00
Epworth League, Chapinville 4 00
Deaf Mute Bible Cl, St Matthew's Ch, New York.. 1 00
Coll at Shokan... 8 03
Alden, E A.....10 00
Bunnel, Mrs Geo. 1 00
Clough, W H..... 1 00
Cronkhite, Mrs Harrison 1 00
Cushman, Mrs E E 1 00
Herring, Mrs J M 1 00
Herring, J M..... 5 00
Ingraham, Anna. 1 00
Jerome, Mrs H N 1 00
Kimball, Homer.. 1 00
Randall, Mrs R N10 00
Riexinger, Mary & Ruth 50
Welch Cong Ch, Nelson 8 98
Dorothy, No Argyle 2 00
Ida W, Wadham's Mills 1 00
I H B, New York 25 00
——, Fisher's... 20
A Friend, Amsterdam 26
In His Name, Cherry Creek... 1 50
Reader of C H, Lyons 5 00
Sympathizers, West Camden... 2 00
Three Sympathizers, Johnsville 3 00
Presby Ch, Freedom Plains.20 27
DeWitt Memo Ch, N Y City 2 07
Ref SS, East Greenbush 26 00
Epiphany Chapter Brotherhood of St Andrew, Brooklyn 2 30
C E Soc, West Charlton 10 00
Cuban Relief Fund of Newburgh 100 00

NEVADA

Primeanx, Adele. 50
Primeaux, Bessie. 50
Primeanx, Roy.... 50
Zweifel, Mr & Mrs J 1 00
Zweifel, Bessie... 50
Inasmuch, Gardnerville 2 50

N. CAROLINA

Rupert, Mrs H V. 1 00
A Friend, Roxboro 29
Bright, Mrs S G & Mrs W Nelson & Mrs Y Y Gooding 1 00
Penny, R L & wife 3 00
Sympathizer, Roxboro 2 25

N. CAROLINA CONT'D
Bagwell, Garland. 05
Brown, Fannie... 25
Fleming, Bell..... 50
Harris, Winter... 05
Heyer, Mrs F W. 1 00
Heyer, Mrs G H.. 1 00
Jolly, Clyde..... 05
Proctor, Robert.. 10
Scott, Jennie..... 10
Thomas, Louise.. 10
F & M S, Laurinburg 1 00
M L J, Millbrook. 75
Elm St Moravian SS, Salem 6 03

N. DAKOTA

Bennington, John. 2 00
Brainard, Mrs F W & Edith..... 50
Dean, Annie..... 10
Dean, Aurtie..... 10
Dean, Floyd..... 05
Dean, Hummie... 05
Dean, Verna..... 10
Johnson, Chas... 25
Johnson, Myrtle W 75
Krueger, Ada..... 10
Krueger, Clara... 10
Mallough, Mrs Jos 1 00
Marshall, Mrs.... 1 00
Parkinson, Milton 1 50
Ryder, Agnes..... 25
Ryder, Frank..... 50
Ryder, James..... 1 00
Ryder, Jimmie.... 25
Boyd, Jessie..... 1 00
Olson, Mrs Charity 3 00
——, Coopers-town 2 00
Union SS, Dickey. 2 00
Y P S C E, Arvilla 3 00
Johnson, S..... 25
Johnson, Jno B.. 3 00
Adams, C B..... 50
Adams, M E & Co 50
Adler, Chas..... 1 00
Baird, Thomas J. 1 00
Baker, T W..... 25
Barnum, E & Co. 25
Bjortie, A P..... 25
Bowne, C A..... 25
Brackbill, C E... 25
Campbell, Bert... 25
Cash, F H..... 25
Cox, M E..... 25
Ducolon, A..... 50
Evanslad, Anton. 25
Fairbanks, W C.. 1 00
Ferris, Fred..... 1 00
Finlayson, P..... 1 00
Fitzmorris, Frank 25
Gronna, A G..... 2 00
Henning, Frank.. 50
Hodgson, W W.. 50
Holecky, Matt... 1 00
Hughes, Edwin F 25
Hurds Bros..... 25
Hutchinson, A J. coll by..... 1 00
Ingham, Ben..... 25
John, S W..... 1 00
Jorgenson Bros... 1 00
Kellogg, J A..... 25
Koski, Chas..... 25
Koehler, Frank... 2 00
Lakota Mer Co... 1 00
Lencum, B A..... 25
Levering, L..... 25
Lobire, Tony..... 25
McMaster, J M C. 50
Merriff, H G..... 50
Olson, O G..... 25
Pearson, R..... 50
Pemkerton, H D. 25
Pemkerton, W H. 1 00
Roberts, R J..... 25
Sandlie, B..... 50
Scott, L C & Co.. 1 00
Shaver, J E..... 1 00
Sheets, O E..... 1 00
Sjurseth, P..... 25
Smith, R R..... 25
Stranberg, W O.. 50
Sullivan, Henry.. 25
Thompson, A.... 25
Thompson, S M.. 25
N D Mer Co, Lakota 1 00
Cash, Lakota..... 25
Cash, Lakota..... 50
Cash, Lakota..... 50
Cash, Lakota..... 50
Cash, Lakota..... 25
Vorhis, Mr & Mrs C S..... 1 00

OREGON

Briggs, Mr Jas... 3 00
Gallaher, Ray.... 1 00
Graham, Mr John. 2 00
Gregory, C A..... 2 00
Van Buskirk, D.. 2 00
Friends in Hubbard 1 50
In the Name of Jesus, Boyd..... 1 00
"As With Jesus," Elgin 4 00
Boydston, N E... 1 00
Boydston, Anna.. 50
Boydston, James.. 1 00
Chapman, Mrs C H 2 00
Remington, John. 50
——, Astorla.... 1 00
Bapt SS, Heppner 1 10
Allen, M D..... 3 00
E W E, Lebanon. 50
Gillespie, G..... 5 00
Miss C A G Winlock 2 00
Carl, W W & wife 50
Mickelson, Mr Peter 50

OHIO

Cline, Henry..... 25
Edgerby, Mrs Elizabeth 1 00
English, F C..... 6 00
Gilbert, K V & wife 1 00
Gilbert, Mrs Lydia 1 00
Hawk, Mrs M E.. 25
Hawk, Sam'l. ... 50
Jones, Mrs J A, SS Class..... 3 00
McGee, Belva E.. 1 00
Myer, Mary..... 10
Riggal, Jesse..... 25
Rose, R A 30
Zook, Neeno..... 50
Moravian Cong, Feys Valley..... 5 25
C E Soc of First Cong Ch, Elyria 7 00
SS of Yellow Creek Cong of U P Ch, Pravo.. 11 00
Baldwin, I W.... 2 00
Brown, Mrs Geo.. 2 00
Hardy, Mr & Mrs A S..... 6 50
Jackson, Nelson H 3 00
Morgan, Mrs W A 1 00
Latimberville Community, Kirkpatrick 5 00
Ravenna Grange 10 00
Nettleton, Francis 1 00
Nettleton, Frances 1 00
Pipher, Jos..... 1 00
T A, Cleveland... 1 00
Adams, Mrs Mary & daughters.... 2 00
Beckwith Pres C E Soc, Cleveland 5 00
Cowell, B H & Ann 1 00
Crawford, Mr & Mrs 1 00
Fisher, M O..... 5 00
Jenson, Mrs Peter 2 00
Kenestrick, Mrs & daughters.... 1 50
Lee, Mrs P W... 50
Raymond, Myers & Sister Faith.. 40
Spencer, Henrietta, Edward & Gertrude..... 1 00
Watters, Wm.... 1 00
L S C, Milford... 2 00
Friend, Bucyrus.. 1 00
Friend, Madisonville 1 00
In His Name, Mt Vernon 50 00
C H Render, Loveland 1 00
Sympathizing Sister, Pleasant Prairie 50
Two Ridge Pres Ch, Steubenville 7 00
German Meth SS, Bucyrus 5 00
M E SS, Grove... 50
Y P S C E Calvary Pres Ch, Canton 5 00
Two Members of Ger Meth SS, Bucyrus 2 00
Beatty, J P..... 50
Childs, T P..... 1 00
Green, Christian.. 2 00
Green, Hattie.... 1 00
Green, Jacob.... 1 00
Haigler, E M.... 5 00
Hartman, Mrs J M 1 00
Hengst, Mrs Mary 2 00
Johnson, Ettie... 1 00
King, Mrs Dinah. 25
Mouman, John ... 50
Moore, Mrs E S.. 1 00
Savage, Mrs E B 2 00
Snyder, Davis .. 1 00
Truesdell, M V... 1 00
Turner, J B..... 50
White, George .. 50
Williams, Alonzo C 1 00
Mrs D & Son, Willoughby 1 00
——, Sandusky 1 00
——, West Union 50
M E SS, Dalton 3 86
Emory Chapel Epw League, Beatty 5 00
Jr Epw League of Third Av M E Ch, Columbus 1 00
Ridge Q Y P U, Evansville 10 00
I H N M, Vernon 1 00
A Sub-scriber, W Wheeling 1 00
Barnard, Bertha E 1 00
Dorcas aff, Mrs J P 1 00
Emery, L L & E D 2 00
Rose, Julia F.... 1 00
In Jesus' Name 1 00
Y P C U of W B Ch, Xenia 50
Bittle, N I..... 10 00
Brown, M H & wife 2 00
Johnson, Mrs E A 1 00
Lebanon Neighb'h 1 00
Oliver, Mrs Lucy & Friends.... 2 52
Parker, E M..... 5 00
Saplinger, S L.. 1 00
Wampler Grandmother 1 00
——, St Louisville 10
A Friend, Cleveland 2 00

OHIO CONT'D

A Subscriber, New Bedford 2 00
Welsh C Meth SS, Horeh 15 00
Y P S C E, Austinburg 1 00
Widow's Mite, Lema 50
Berk, A H..... 25
Calhoun, C D.... 25
Canover, S Hettie 5 00
Dick, F P..... 1 00
Ireton's, L F, Cl Presby SS..... 1 00
Johnston, S..... 1 00
Mowers, G W.... 50
Smith, Mrs Nettie 10
Spiegel, Lena.... 50
Synty, A H..... 1 00
Weaver, Mrs H.. 1 00
Williams, David.. 1 00
A M S, Oldhams.. 1 00
R E W, Bucyrus. 5 00
——, Middletown 1 03
A Friend to Cuba, Bartlett 3 50
Christian SS, Shiloh Spring..10 00
Y P S C E of E S Church..... 5 00

OKLAHOMA

H T B, Blackwell 1 00
Bean, Mr P N.... 50
Bean, Mrs P N.. 25
Belcher, Mr R H. 1 00
Dare, Mr T C.... 1 00
Ellwanger, Mrs Anna 50
Ernst, Mr & Mrs W H..... 1 00
Ellener, Mrs A... 50
Janson, Mrs Lee.. 25
McCallster, Mr W M 50
McMartrey, Mr M S 50
Young, Mrs Allee. 50
L A T, Enid..... 5 00
Blue, Meech..... 25
Culver, Chas S... 1 00
Dillon, A..... 25
Fellow, H C..... 75
Hester, Irene B.. 25
Millspaugh, W H.. 50
Maggie, Enoid... 3 00
Wynne, B, M D..10 00

RHODE ISLAND

Hawkins, Mrs Ara 1 00
E S, Providence.. 1 00
Class of Girls, Free Bapt SS, No Scitnate.... 1 50
"In His Name," Westerley 2 00
Baker, Mrs Sadie E 2 00
Chisholm, Annie.. 1 00
Grant, Marion A. 1 00
Johnstone, Mrs Alexander 1 00
McCaffrey, Anna.. 1 00
W & E, Providence 2 00
Little Girls from Branch Ave SS, Providence 1 25
Leach, Albert.... 1 00
Vleth, C H..... 5 00

S. CAROLINA

Borroh, G F..... 1 00
Borroh, S M 50
Reagln, Miss Lizzie 1 50
Todd, Samuel J.. 1 00
Borroh SS, Graycourt 1 00
Woodland School, Due West..... 1 00
Harrall, Dudley.. 40
Morrell, Howell . 2 00
Stewart, Mrs W W 5 00
Weathers, Miss Julia 50
M W J, Bennettsville 1 00
——, Salkehatchie 3 00
Salem M E Ch, Hendersonville.. 9 60
Sidem SS, Hendersonville 3 40
Alston, Mrs E B, & Mrs G D 1 00
George, Mrs J S. 1 00
Jackson, Miss M J 1 00
Judy, Miss Anna.. 15
McCrackan, W A, coll by 1 75
Miller, Master Luther 10
Neely M E, & Soc Thorn 2 00
Reagh, Miss Irene 25
Schigler, Miss Delma 10
Wetherly, Miss Mollie 25
Friends, St Georges 1 65
Friends, St Georges 8 00
Armstrong, Miss M M 5 00

S. DAKOTA

A Subscriber, Westport 2 00
Keller, A H..... 1 00

S. DAKOTA CONT'D

Hannah, Carrie Jennie, Esmond. 5 00
Allen, F..... 25
Barnes, Mrs F M. 1 00
Benson, L M..... 25
Carton, Mr & Mrs A 3 00
Connelly, A A... 50
Connelly, J G.... 1 00
Creese, W M..... 25
Feller, A C..... 25
Filtner, F..... 1 00
Greene, F D..... 1 00
Imrie, A D..... 15
Meharg, J B..... 25
Melbourn, Della.. 25
Norvell, Grace... 25
Russell, S F..... 2 00
Sheldon, Mrs John 2 00
Smith, Fay A.... 25
Smith, G H..... 25
Burgess, John & Norman 50
Palmer, Horton... 50
Trevithick, John. 2 00
Trevithick, Jos... 1 00
Trevithick, Peter. 1 00
White, Mrs M.... 25
Ch collection, Alexandria 8 78
Hall, Mrs Etta.. 1 00
Hall, Little Ruth 50
A Subscriber, Flandreau 1 00
Ladies' Aid Soc, Vienna 2 50

TENNESSEE

Boswell, Mrs Annie 25
Boswell, L E..... 50
Boswell, Nellie... 25
Cox, Lukie..... 1 00
Griffiths, William & Margaret.... 8 50
Sympathizers in Knoxville 1 10
Cottage Prayer Meeting, Adamsville 4 15
Ferguson, Jos A.. 1 00
Mrs L S S, Chattanooga 1 00
Mt Carmel SS, M E Ch, S Carmel.20 00
Hunter, Mrs Jno. 50
Hunter, Johnnie Lee 50

TEXAS

Coleman, Miss Lou 75
Davis, S O & Corinne 3 00
Dobie, W N..... 5 00
Edwards, A R G. 1 00
McKinley, Grover C 1 30
Philan, Mr & Mrs E 1 50
Thompson, Revn, Annie, John, Alex 1 00
Ned, Itasca..... 10
H B, Houston Heights 2 00
M E C S, Arlington 1 45
——, Junction... 50
——, Vernon.... 1 00
Infant Cl of SS of Central Christ Ch, Dallas..... 2 00
Pleasant Grove Epw League, Maxwell 5 00
Island Chap Epw League, Velasco 2 50
Butcher, Mr & Mrs J F..... 1 50
Prosser, Jennie... 1 00
Whitcomb, J D... 5 00
Mrs J E W, Sherman 1 00
——, Dilley..... 5 70
Friend, Dilley.... 1 00
SS M E Ch, South, Pilot Point..... 7 40
Little Girl, Dalas 25
Mathews, Frankc.. 25
Rogers, J H.....30 00
Terry, Millie..... 1 00
Jr Ind Soc, La Porte 3 00
Beaty, Lola..... 1 00
Butcher, Mrs Carrie 1 00
Cauthron, Mrs C B 1 25
Hugh, Ora & Nel lie 1 50
Johnson, Rev Angus & wife 1 00
Leonard, Cornelia 1 50
Shown, R P ... 1 00
Standifer, T & family 13 50
Vaughan, G C E 50
Vaughan, Mrs M E 50
Vaughan, G Glenn 50
Vaughan, Joe .. 50
Vaughan, Sam H. 50
Woman Parsonage & Home Miss Soc, Red water 5 00
Citizens of Commerce 17 00
——, Midland .. 1 00
Prayer Circle, Friendship 5 00
The above was erroneously credited in our issue of March 23 to Mary E Morrison

UTAH

McMillen, Mrs N F 50
M E Chinese SS, Salt Lake City.. 2 00
Adames, Mrs A.. 1 00
Cates, Rev S..... 1 00
Mark, N..... 1 00

VERMONT

Colton, Mrs M J.. 1 00
Gilbert, Grace.... 5 00
Raised by C E Soc, Barnet.....20 10
Sarah P Bacon Benevolent Soc of Cong Church, Chelsea 8 00
Allen, Mrs P A... 2 00
Cummings, Mrs L W 1 00
Nelson, A Delphine 1 00
L, Swanton..... 5 00
United Pres Y P S C E, Ryegate.16 00
Kingsbury, Mr & Mrs E P, Ludlow 10 00
R, —..... 1 00
A Sympathizer, Barnard 1 00
Shaw, E P..... 1 00
Reader, Wolcott.. 1 00
Sunny Side Circle of King's Daughters, Windsor... 2 00
Friends in Cong'l Ch, Sudbury....10 00
Subscriber, Hardwick 1 00
Town of Bridgewater 20 00

VIRGINIA

Bagby, Chas T... 1 00
Brill, Mrs S J.... 1 50
Dennett, Miss Fannie 50
Dingee, Weinman & Co, Baoytes Mills Employees, Lynchburg 41 25
Lumsden, Mrs C H 50
Raine, Mrs C B. 2 00
Yates, Elliotte.... 50
Yates, Helen..... 50
Yates, Mrs J L... 50
Yates, Mamie..... 50
M G T, Tazewell. 1 00
R H R, Holland.. 1 00
Two Friends, Lexington 10 00
Court St Methodist Ch, Lynchburg 4 00
Memorial Meth Ch, Lynchburg.11 00
St Paul's Episcopal Ch, Lynchburg 22 60
B Y P U, First Bapt Ch, Lynchburg 3 51
Jr C E Meth Prot Ch, Lynchburg 3 00
Morgan College Annex (colored), Lynchburg 2 50
Employees of Dingee, Welnman & Co, Parker's Mines, Tosher...25 00
Neister, Daisy.... 01
Neister, Flossie.. 05
Nelster, Percy.... 10
Otey, Mrs Kirkwood 1 00
Rallford, Virlluda T, & Mollie B Roberts..12 40
Seay, Mr John... 50
Seay, Miss Lucy.. 1 00
Scott, Mrs Norvell Otey 1 00
Trone, Elvie..... 00
Trone, May..... 25
Turner, Bessie.... 05
Turner, Edna.... 00
Turner, J B..... 05
Turner, Jimmie.. 03
Turner, May..... 05
Turner, Mertie... 05
Walker, Mrs Luey W 2 00
Warfield, Mrs E A 1 00
Warfield, Dr E A 1 00
Waters, Eddie... 01
Waters, James... 01
Waters, Ortie.... 01
Waters, Sammy.. 01
Wilson, Miss Grace 1 00
Wilson, Miss Luey 1 00
Wilson, Rev W V 5 00
Winfree, Bob.... 08
Winfrie, Ethel... 05
Winfrie, Lottie... 05
Winfree, Miss Virginia E..... 2 00
——, Benverdam 1 00
A Friend, Lynchburg 25
Friends of Providence SS M E Ch, Crowspring. 1 02
Christian Ch, Lynchburg ..12 21
Centenary M E Ch, South, Lynchburg 15 00
Plensant Grove SS, Dawsonville 3 30

VIRGINIA CONT'D

"His Handmaidens," W Presby Ch, Lynchburg 5 00
Cash, Lynchburg. 50
Supt & Operatives of Cotton Mills, Lynchburg 51 55
Ferguson, Mrs 50
Clark, H R..... 50
Eberwine, Mrs Mary O..... 2 00
Fitts, Mrs W T.. 50
Fore, A H..... 1 00
Fore, Mrs H G... 25
Fowlkes, Miss Berta 25
Green, Irwyn..... 25
Land, Miss Luha.. 25
Lockhart, L A... 1 00
Moore, Miss Sallie 25
Owen, Rufus..... 25
Pulley, Miss Eva. 25
Sonner, Mrs & Mr C E..... 3 00
Watson, B C..... 1 00
Winfree, Mrs R E 50
G, Danville..... 1 00
Beckner, D G.... 10
Bowyer, W H.... 25
Burton, M H & wife 25
Davidson, Mrs.... 05
England, Miss M C 25
Flamagan, Mrs J M 15
Flanagan, Kate.. 10
Flanagan, R S.... 05
Fleming, J V..... 50
Fleming, Mrs J V 10
Fleming, Thos.... 10
Franklin, C H.... 25
Franklin, Sam'l.. 10
Garrett, H..... 50
Hatcher, David P 25
Hogan, J H..... 25
Hogan, W W..... 25
Kinser's, Mrs E A, SS Class..... 2 00
Lear, J J..... 2 00
McMillan, T..... 10
McMillan, W B... 10
Noell, C C..... 20
Norvell, Tom..... 05
Overstreet, C A.. 25
Parker, John..... 25
Parker, Mrs N M. 10
Parker, S M..... 05
Rend, Mrs Cora.. 25
Riley, L H..... 25
Smith, H A..... 15
Stoner, Mrs C G. 20
Tyler, C R..... 25
Tyler, J..... 05
Tyler, Mrs J..... 05
Waldren, F W.... 25
Waldren, Miss Hester 10
Wilkerson, H..... 25
Williams, Albert.. 05
Williamson, C C.. 25
Wood, Tom..... 01
Kirby & Lilly, Cremona 04
W D C, Clifton Forge 1 00
In His Name, Broadway 1 50
In His Name, C H J, Cremona..... 50
A Well Wisher, North Garden... 1 00
Hackney, Mary S 50
——, Welbourne. 2 00
Nebo Ch & Contributions, Rapidan 2 40
Bradley, Mrs V M 50
Calhoun, Bernard 10
Calhoun, Bertha.. 10
Calhoun, Mrs L A 25
Franklin, Kate... 25
Gidiam, Chas.... 25
Hamersly, Charlotta 25
Hamersly, L H... 25
Harvey, Mrs B T 05
Jordan, Ben..... 90
Landrum, Florance 20
Landrum, Mary.. 05
Landrum, Paulina 25
Macfer, E H..... 2 00
Owens, Miss Beanie 25
Owens, Miss Jennie 25
Owens, Rev W W & wife 1 00
Pankey, Pearl.... 50
Rodinhiza, Enla.. 05
Sharp, E..... 2 00
Smith, Mr J F... 05
True, Mrs E F... 1 00
Turner, H M..... 5 00
Watkins, Mrs J E, & M D James 1 00
Williams, Mrs I D 2 00
Williams, Mrs M L 1 00
Williams, Rev Walter J..... 1 00
Wright, G C..... 1 00
Mrs D M W, Esmont 30
M C B, Elkton... 1 00
Subscriber, Benmettsville 1 00
W, Forest Deposit 10 00
Western Union Tel Co, Richmond 23 10
Branch, J W..... 50
Fary, Mrs R F... 50
Hicks, Mrs Zula . 25
Hucklers, Jasper. 05
Hucklers, Moses.. 01
Johnson, F J, Jr.. 1 00

VIRGINIA CONT'D

Johnson, Neil.... 05
Mayo, Martha.... 25
Mitchell, Mr & Mrs Jas H..... 50
Powers, Julia A.. 2 00
Simpson, Gertie & Sammie..... 25
Simpson, Gracie.. 50
Simpson, Mr & Mrs J E..... 50
Simpson, Walter. 25
Slusher, Mrs Henry 1 00
Warsham, Tommie 50
Annie & Martha, Cremona 14
M V S, Leesburg. 25
——, Mannboro.. 25
In His Name, Cremona 25
In Jesus' Name, Dry Branch.... 1 50
For Jesus' Sake, Churchwood 5 00
A Sympathizer, Blueridge Spgs. 1 00
People of Ch & Wesley Chapel, Shores 2 50

WASHINGTON

Brown, Mrs Geo P 2 00
Corderman, D.... 1 00
Farnham, N H.... 50
Fletcher, Mrs..... 50
Fletcher, F..... 1 00
Fletcher, R..... 1 00
Fletcher, Chas... 1 00
Fletcher, John... 1 00
Fletcher, Wm.... 1 00
Floyd, G S..... 1 00
Harp, F P..... 50
McAllister, J D... 2 00
Marshall, Mrs.... 3 00
Ogle, Bart..... 05
Ogle, Eddie..... 10
Ogle, Florence... 05
Ogle, Vernie..... 05
Painter, J W..... 25
Redenour, W P.. 50
Redenour, Mrs W P 50
Redenour, Amy.. 10
Redenour, Burnice 25
Redenour, Emsley 10
Redenour, Lois... 15
Richter, F..... 1 00
Richter, Angusta. 25
Sneider, John.... 1 00
Sneider, Jos..... 50
Schwinkendorf, H 1 00
Thompson, A N.. 50
Thompson, Delbert 09
Thompson, Ed.... 50
Thompson, Fred.. 50
Thompson, Lillie. 50
Thompson, Mrs Sarah 50
Winn, S H..... 1 00
Winn, Conrad.... 25
Witte, Carl..... 50
Witte, Sadie..... 10
From Friends, Puyallup 3 65
Union SS, Sunset10 05
Y P S C E, Starbuck 2 50
Aeschliman, S R. 1 00
Bade, Mr H C... 50
Barnholt, Mrs... 1 00
Barnholt, Fred... 25
Barnholt, Geo.... 25
Barnholt, Ruby.. 10
Bishop, Archie... 1 50
Booth, Madison.. 1 55
Caldwell, Miles.. 50
Caldwell, Mrs R. 50
Conrier Press.... 25
Covell, J H 1 00
Dar, Berry Fisher 1 00
Darr, Mrs..... 50
Darr, Carl..... 15
Ellis, Lee L..... 50
Goso, Mr..... 50
Harmon, Mr & Mrs J L..... 1 00
Howe, Mr..... 50
McDonald, Mr & Mrs B A..... 1 00
McGee, Louden... 25
Mathews, Mr..... 50
Pope, Rev W B.. 1 00
Smith, J S, wife & daughter..... 4 25
Stott, Mrs W T.. 1 00
Tewinkel, R M... 5 00
Thelman, Mr..... 50
Wilson, Mrs C M. 1 00
Wilson, Mr I H.. 25
Yeo, Thos..... 25
Baby Marie, Troy 50
Cong'l Y P S C E Meeting, New Whatcom..... 6 35
Adams, S T & wife 2 00
Friends, Tootle... 5 00
Davis, Mrs A L.. 14
Newton, B & L.. 1 00
Parry, Esther A.. 50
Parry, Mrs Thos.. 1 00
Richardson, M A. 60
Smoots, Nettie... 1 00
——, Wartsburg. 60
Cronk, Mr & Mrs. 1 00
Cronk, Homer.... 50
Cronk, Mabel..... 10
Eells, E F..... 50
Hale, Mrs Fannie E 25
Hale, Miss Kate. 15
Parkhurst, Mrs Bertha 25

WASHINGTON CONT'

Todd, Jay..... 1
Webb, Thomas... 5
D, Mrs Mary, Everett 5
E S, Union..... 5
A Friend, Union.. 5
A Soldier of the Civil War & wife, Cheney... 2

W. VIRGINIA

Brown, F..... 1
Dills, Mrs J H... 3
Karlckhoff, Mrs J L..... 1
Lewis, H B, & C H Mead..... 2
Rowe, Henry..... 5
Smith, N F..... 2
Anderson, Mrs M E 1
Bartlett, Marie...
Bartlett, Roy...
Brinker, A G W & family 2
Goodwin, H L...
Goodwin, Dan...
Goodwin, Ettie...
Goodwin, A Glen.
Goodwin, Lute...
Goodwin, Nannie.
Goodwin, Offer...
Goodwin, Osler...
Jaynes, Bessie...
Lawson, C A.....
Lawson, Earl.....
Lawson, Goff.....
Lawson, D Lee...
Lawson, Louvina A .....
Lawson, Minnie..
Lawson, Ora M...
Lawson, E Virgie.
Lawson, W Blanch .....
Poling, Matilda V
Theo, Sycamore..
Jones, J Paul & family .....
A Friend, Pickens .....
M E SS, Bolivar..

WISCONSIN

Day, Mrs E E... 0
Elliot, Mrs Judith 0
Huff, Harry..... 5
Termansen, Soren 0
Fardell, J..... 0
Kuhl, Frances C. 0
MacLachlan, Little Donald... 0
MacLachlan, Mr W G..... 0
Olson, Lena..... 0
Russell, E E..... 5
Tarpy, Chas..... 5
Tremelling, Mrs Wm 0
Winn, Mrs Maria E 0
Annie M B, ... 0
Friend, Basco.... 0
I H N, Summit... 0
In Jesus' Name, Shade's Cors... 3
An American, Mannette 0
E C R, Calvary.. 0
A Friend, Sturgeon Bay..... 0
Seventh Day Bapt Ch, Milton June 0
Presby Ch, New Amsterdam 1 0
Johnson, Mrs C A 0
Kinner, Nettie & Roger 0
Rasch, Mrs W G. 0
Cong Ch, Brandon 12
Adams, Mary E.. 0
Ball, Mrs Fred... 0
Gadson, E..... 0
Heldner, E..... 0
Heldner, L..... 0
Heldner, Elda.... 0
Heidner, Orlna... 0
McDonald, P W.. 0
Olesen, S..... 0
Peterson, A..... 0
Peterson, Miss Sophia 0
Snell, Mrs C R... 0
Swenson, Mrs Nels & daughter 0
Walters, Elizabeth 0
Walters, Etta.... 0
L B, Glen Beulah 0
——, Concord... 0
Cong'l Ch, Colona 0
First Grade Lulling Sch, Manitowoc 50
In His Name, Momdville 30

WYOMING

WYOMING 0
Lindstrom, Mrs E 0
Lindstrom, Amanda 0
Lindstrom, Edwin 0
Lindstrom, Ethel. 0
Lindstrom, Geo J 0

FOREIGN

Richardson, Mrs Theo 0
Cradle Roll of Monastir 80
Woman's C E Soc Monastir 55

FRIENDS IN COUNCIL

A Blessing Box — Does Obedience Cease at Twenty? — A Pair of Lovers — Shameful Treatment — Sugar Flowers — A Girl's Duty — The Remedy at Hand.

THE other day, in a friend's house, I saw on her dressing-table a pretty little pipkin, something like an orange in shape, with a little slit on one side. I said: "Will you tell me, Mary, what this is for?" "Oh," she said, "haven't you one of your own? That is my blessing box. In our church we have hit upon this plan of raising money for foreign missions, but it would do just as well should the money be appropriated in some other way. Every time you have a blessing, which you recognize: every time some pleasant thing happens to you, for which you desire to thank God, you just slip a penny or a nickel or a dime or whatever you choose in your blessing box. At the end of six months or a year, or whenever the box is full, you break it, take out the coins and give them to whatever charity you have decided that your offering shall go." The idea of a blessing box seems to me so very pretty and attractive that I pass it on to my Friends in Council.

* * *

ANOTHER girl, this time a happy daughter, is anxious to know whether the duty of obedience ceases at the age of twenty, and asks to what extent must she continue to obey her father and mother. The obligation of obedience does not cease because a person is grown up; but, in the natural order of things, authority and obedience are modified after children are grown. During childhood the parents' experience stands for the protection of the little one; and for many reasons a father and mother must interpose, and sometimes arbitrarily, to prevent a child from going to places or doing things which might be hurtful. In most cases, however, when a man or woman is grown up, the parents cease to exercise direct authority, and are content with giving advice. Study the lower animals; the bird as it must provide for its young, is responsible for the fledgling, takes care of it and really exercises over it a strong measure of authority; but when the bird can fly and leave the nest, it no longer needs assistance or restraint from its parent. Study birds and you will see what I mean. If you are a daughter at home, dependent on your father for a home and support, you must certainly yield him due obedience.

* * *

A YOUNG man of twenty-four, in love with a young lady of nineteen, whose tastes and education are similar to his own, a man who, from his very enthusiastic description, must be a very beautiful and charming girl, inquires whether I think from the general outline of the case, which he sends me, that the two have a prospect of happiness. Why, yes; you seem wonderfully well suited to one another, and especially your joint delight in music delivers you likely to be pleasant comrades on the road of life. Now, if one loved music and the other did not care for it, I should hesitate in saying what I do; for, strange as it may seem, I have known an immoderate love for the piano, in an instance where the gifted wife persisted in practising from eight to ten hours a day; and that every day, often till midnight, and the husband found no delight in music, which was to him as a mere jarring noise, the rock on which married happiness went to pieces.

In the case of two young people like yourselves, however, both caring for the same things, and equally loyal and loving, you have a very good chance to find this earth an Eden, and may yours be a pleasant singing pilgrimage to the land of everlasting bliss.

* * *

I WISH the next letter I had to consider were as pleasant as this last one: but it gave me a peculiar heart-ache when I read it, and it still distresses me. Nothing, my dear Katherine, can excuse the shocking and brutal treatment you receive from your guardians. A grown-up girl, placed under the care of relatives, has no right to submit to discipline which would be abominable if administered by a father to his own daughter. Punishment with blows should certainly cease with early childhood. In my opinion it is a mistake even then, and quite often an outrage; but when a girl has reached the age of eighteen, it is high time that she should cease to be whipped as if she were a child. As you are a minor, you should appeal to the Society for the Prevention of Cruelty to Children in your city and ask for its protection. If you feel that you cannot endure the mortification of having strangers know how you are treated, you will be justified, I think, in obtaining work where you can support yourself away from the home in which you now live. It is possible you are to blame for willfulness or ill-temper. I am not sure from your letter that you can be considered entirely blameless; but I am positive that the time ceased long ago when your guardians should treat you as they do. While so many women in the land are in need of helpers in their housework, it would seem to me that if there is nothing else you can do, you could certainly secure a position as nursery-maid or maid-of-all-work. You would receive gentle treatment in most homes, fair wages, and enjoy a measure of independence, as well as have the shelter and protection of a home. Such treatment as you tell me of makes my blood boil.

THE MISSION WOOD-YARD.

* * *

SINCE writing to mothers the other day with regard to children's reading, I have heard of a very beautiful book, entitled "How John and I Brought Up the Child." The author is Lucy Guernsey. I have not read this book myself; but should it come in the way of any perplexed mother, she will probably find it well worth her study.

* * *

SPEAKING of flowers, I saw the other day the most exquisite pansies, violets, apple-blossoms and buttercups which I have seen for years, all made with confectioner's sugar. A clever woman in a southern town, famed for her delicious cake, has taken upon herself the manufacture of beautiful cakes for parties, and she decorates them with an art and skill unsurpassed. With little tubes of white paper and her own deft fingers, she ornaments her cakes, and so complete is her reproduction of flowers in sugar that you would think a little way off that sprays of the real flowers had been thrown upon the cake.

* * *

WITH REGARD to your present position at home, dear Elsie, be sure that duty points to your remaining there and assisting your mother. She is not strong enough to do without her eldest daughter's help. There are many girls in the world who can go out and earn money; there are many to whom it is possible to become teachers; but, my dear, we have only one mother. If yours should be taken from you, and you have in any way failed to smooth her path and make life easier for her, you will never know an easy moment again. Also, it is a great joy to have one's own mother and to be able to help her. Those of us who long ago saw our mothers go to heaven know how much we miss them here.

ENTRANCE TO THE MISSION.

IN THE DORMITORIES OF THE MISSION.

* * *

THE case of which you tell me, my dear Vera, is certainly very trying; but I think your friend has the remedy in her own hands. If she is not strong enough to do the laundry work in her family, the best thing she can do is simply to let it alone. On Monday mornings, if I were in her place, I would just put on my hat and go out for a long walk. I understand that there is plenty of money there; that the people can afford to pay for it, but that they prefer to have it done by this young woman, in order that they may save the expenses of a laundress. If the young woman has backbone enough to do the washing, she probably has enough to take a decided course and refuse to do it any longer. After a few weeks, the accumulation of soiled clothing will probably be so large that in self-defense the family will have to send for somebody from outside to do it. In this world a great many troubles can be prevented if people will only put their feet down firmly and refuse to be imposed upon.

MARGARET E. SANGSTER.

WON FROM SINFUL LIVES.

The Lafayette Rescue Mission of Harrisburg and its Work Among the Unsaved.

IN former years one of the most notorious dens of gilded vice in the State of Pennsylvania, was that known as Cook's place, in Harrisburg. It was the building on State street known as Lafayette Hall, and its furnishings and equipment were of the most gorgeous description. The resort of gamblers, criminals, and the depraved of both sexes. One day death ended the revel and laid the proprietor low. After this, the den of sinful pleasure was closed for many years, the doors being locked against all.

Two years ago, a band of Christian men and women decided to open the old hall as a Rescue Mission. It was rented, cleaned up, suitably furnished, and on January 12, 1896, was formally opened, since which time it has had for its object not the degradation and ruin of men and women, but their rescue and salvation.

Mr. William Bredell Orr, one of the most active workers connected with the Mission, furnishes this interesting account of its general scope and purpose and of the results attained:

"It aims to rescue men who have led sinful lives and to make them become useful citizens. We also give them a temporary home and care for them, if they truly desire to be better men. The Mission never closes its doors against such persons, but receives them with that spirit of brotherly kindness which is the foundation of all rescue missions. Idleness is not encouraged at the Mission, but men who evince a desire to abandon sinful lives have their wants supplied. We try to elevate them, and with God's help to send them forth into the world redeemed men. Our Rescue Mission Home has accomplished some things which no religious organization has done in our city—that of bringing to the foot of the cross many men who were considered outcasts, and had never been inside of a church. Religious services are held every night in the chapel.

The building we occupy is a large three-story structure, erected some twenty-five or thirty years ago for a gambling house. The drinking bar stands as it was on the day it was closed. Since its opening day as a rescue mission the whole property has been consecrated to a purer service, and hundreds of sinful men have been led to a better life, while hundreds more have asked to be prayed for by the mission workers. President Brown has devoted his life to this work.

Since the opening of the Lafayette Mission Hall much good has been accomplished in the neighborhood and throughout a very large section of Harrisburg, as the result of its influence. It has been the means, under divine blessing, of leading hundreds of sinners to the cross, and reuniting many broken families whose trials and troubles were caused by wicked lives. In a year it sheltered nearly 7,000 men, gave out 340 garments, served 16,958 meals, made 312 visits to the sick, sent back to their homes from which they had wandered 36, found employment for 43, preached the Gospel to 17,956 in chapel, and in a thousand other ways held up the cross of Christ to the crowd of sin-sick souls that flocked to the mission.

A PASTORAL CALL,

And How It Brought Happiness to a Disunited Family.

Written by... L. M. MONTGOMERY.

"WHY should I think so, Mrs. Kennedy?" said Mr. Douglas gently. "Everybody makes mistakes. I am only very sorry for you all. You have suffered; perhaps your son has, too. He loved you—he must miss you bitterly."

"He doesn't," said Mrs. Kennedy, with an ominous stiffening of her upper lip. "He doesn't care—he's got Esther; that is all he wants."

"No, I don't think that is all he wants. He was a good son, you say. A good son never ceases to love his mother, Mrs. Kennedy. I am sure that your son repents what has passed, even if he has given no sign. If you were to go to him and say"——

"Mr. Douglas, it ain't any use. You mean well, but you don't know. We ain't that kind of people. We never give in. I don't want to give in, for that matter. If Walter can get along without me, I can get along without him."

"Mrs. Kennedy, I had a letter from my mother to-day. There were little blisters on the paper where her tears had fallen. She wrote: 'I miss you so much, my son. I miss your voice, your face, every hour. No one can fill your place.' All good mothers are alike, I believe. Mrs. Kennedy, didn't you miss your boy when he went away?"

For a minute there was no answer. Then she spoke in a low voice:

"Yes, Mr. Douglas, I did—I do. I miss him dreadful—dreadful. I never said so before to a living mortal, but it's true. Sometimes I feel as if I could give most anything to have them all back—Esther and all. She wasn't a bad little creature in some ways. I s'pose I was hard on her. She was very young. I might have made more allowances. I guess I was just jealous—Walter thought so much of her. And then—their little baby—such a dear little thing as that baby was. They called it Ellen after me—Esther suggested that. I haven't seen it for two years. It used to love to have me nurse it and fuss round it. I did set a heap of store by that child. I ain't never talked like this to any one before, Mr. Douglas. I was real mad when I saw you coming. I know the Pawtucket crowd think I'm awful hard. I s'pose I am. It's in my family. We're all as hard as flint. I ain't very happy, though. If Walter would only let on he cared—but he doesn't."

"I believe he does; I know he does. It would break my heart if my mother were angry with me. I am sure your son feels the same. I am glad you have given me your confidence. I shall pray for you. I will ask my mother to pray for you. You love your son still; go to him and tell him so, and you will find that his mother has never lost her place in his heart."

There was a silence in the dim room. The last faint gleams of light fell over the bowed gray head by the window. He was a wise and clear-sighted young minister in spite of his youth; he knew when enough had been said. He read the twenty third psalm and made a simple, earnest prayer. Then he went away with a cheery good by.

Mrs. Kennedy went with him to the door and watched him as he walked erectly down the garden path with the rough wind of the autumn night swirling the wrinkled brown leaves about his feet.

She did not go back into the house. Instead, she carefully closed the hall door behind her and sat down on the step, wrapping her red knitted shawl tightly about her sharp shoulders. She sat there in the dark for a long while. Her thin, pinched face looked more thin and pinched than ever in the faint, cold light of the fall evening.

All the warm, red glow of sunset had faded out of the sky. There was only one savage, fiery streak that ran low along the west, against which a row of grim firs came out with black, spectral distinctness. The sky was all curdled over with little rolls of gray clouds, between which a few pale stars glimmered uncertainly. The chilly wind moaned around the house and the maple by the door tossed its gaunt branches wildly, as if some passionate, ghostly thing were wringing its fleshless hands in agony. The row of Lombardys at the foot of the garden stood up like a line of rigid sentinels. The gate creaked dismally as it wavered to and fro in the raw gusts, and the leaves went eddying fitfully up and down the paths in weird, uncanny dances of their own. The whole outdoor world was bleak and unlovely in its leaflessness and gloom. To the old woman crouching on the doorstep it seemed the outward type of her own lonely, loveless life. She shivered and drew her shawl closer around her.

"It's awful cold and raw to-night," she muttered, thinking aloud, as was her habit since she had lived alone. "I believe it'll snow before long. I wish it would—I'm sick and tired of those old bare fields. I dunno what makes me so miserable to-night. I dunno what there was in that young minister to stir me up so. He didn't *say* much—he only looked it. I dunno but what he's right. I wish he was—I wish Walter *did* care. It *was* mostly my fault. I was a cantankerous, fault-finding old thing. I needn't have been so hard on Esther. I guess Mr. Douglas's mother wouldn't have been. I'd do different if I had the chance over again. I just wonder what Walter *would* say if I were to go right down there now. I guess he'd stare. I s'pose Esther wouldn't let him speak to me, though. I guess she's pretty bitter—I s'pose it ain't much wonder if she is. I believe I would go if I thought it would be any use."

Walter's light gleamed suddenly out away down at the foot of the long hill. She looked at it a minute uncertainly. Then she got up in a quick, decided way and went into the house.

It was very dark and silent. Miranda had gone out. There was nothing alive in the house but herself. She lit a candle and went into the bedroom off the parlor. It was a small and immaculate apartment. She looked at herself in the scroll-framed mirror by the pale flickering light. "I look awful cross and disagreeable," she muttered, "and I'm fearful wrinkled. It's all come these last two years. I guess I don't look much like the minister's mother. I know what she's like as well as if I saw her. She's one of them little women with soft, scrimpy hair and brown eyes like his. And she'd wear something soft—gray silk, maybe—and have a lace ruffle at her neck and her smile will be like his. No, I guess we *don't* look much alike."

She smiled bitterly at her reflected self. In fancy she saw the sweet mild face of the minister's mother beside her own. Could that far-away, unknown woman ever treat her son as *she* had treated Walter?

"There's a big difference in mothers," she said aloud. "I'm on the wrong side of the difference, too. It's late to learn it now—but perhaps not too late. I shall go and see Walter. If he *does* care anything for me I shall find it out. If he doesn't I'll find *that* out too, and so much the better." She put on her best bonnet and shawl. She blew out the light and put the matches by it on the table ready for lighting. She locked the front door and put the key under the step.

"Miranda 'll find it there. But I guess I'll be back before she is. I won't stay long maybe. I guess I'm an old fool to go. But I don't want to look in that minister's eyes again and not be able to say I've done my part. I'd hate to have him contrasting me with his own mother. I declare I'm scared to go. I wonder what they will think. I expect Esther'll look me over in that top-lofty way of hers. If I stay here much longer thinking of it I'll get too nervous to go at all."

She went down the path with a little determined rush. The wind swirled her black skirt about her, and the leaves fled elfishly before her feet. There was a short cut down through the fields to the Corners, and she took it, hurrying breathlessly along, as if trying to get ahead of her own thoughts and fears.

It was very dark and bleak. The moon had not risen, and the night was full of weird, eerie sounds—the creaking of boughs above her, the moaning of the wind in the dark tree-tops, the nestling of dead leaves, the vibrations of strips of dried bark on the rail fences.

"I never was out in such a ghostly night," she panted timorously. She was out of breath when she got to Walter's door. She paused, panting. "I don't dare knock," she murmured. S'posing Walter should come, and when he saw who it was, shut the door in my face! Or if Esther should come! I've a notion to go right back." She hesitated, wavering off and on the steps. A dark silhouette

(Concluded on next page.)

My Minister's Medicine

Thousands of people take Hood's Sarsaparilla because their pastors recommend it. Such high recommendations are won only by its intrinsic merit, and the people realize in restored health the fact that all its praise is fully warranted.

To do the greatest good we must have the best health. This is the theory of Rev. E. E. Jenkins, of Evansville, Ind., and that it is sound doctrine is proved by the daily lives of many clergymen who use Hood's Sarsaparilla. Rev. Mr. Jenkins is pastor of the Free Methodist Church. He writes:

"C. I. Hood & Co., Lowell, Mass.:

"Gentlemen:—We first used Hood's Sarsaparilla in the case of my mother, who was literally covered with eczema. Her face, hands and feet were terribly swollen. The family physician treated her, but she failed to get better. I thought if she could

Purify Her Blood

the evil would disappear. My druggist recommended Hood's Sarsaparilla. We used several bottles, and she also applied Hood's Olive Ointment, with surprisingly gratifying results. When I saw what it did for my aged mother, I resolved never to be without the medicine; consequently, when I married and had a little family of my own, I kept Hood's Sarsaparilla on hand. Wherever we have been during my years in the ministry, we have recommended Hood's preparations. When a trial is given it means a permanent customer with a correspondingly beneficial effect upon the patron. I believe the greatest amount of good can be accomplished only when the body is free from disease." REV. E. E. JENKINS, 407 Governor Street, Evansville, Ind.

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A PASTORAL CALL.

(*Continued from preceding page.*)

ce out against the white blind: it was
th restless curly head of a little child.
S rapped on the door.

here was a moment's silence within,
ar then the sound of coming footsteps.
Te door opened, and Walter stood in
th doorway, peering curiously out. The
ru of light over his shoulder fell on the
e shrinking figure and the anxious,
u tted face. Walter's look of curiosity
ga e way to one of astonishment and
a m.

Mother, is it you? Is there anything
g?"

No, no, Walter, nothing," she said
iedly. The naturalness of his words
ge her courage. , "It's only—I got so
some up there: Miranda went out,
ar I thought I'd run down and see you."

Come right in, ma," said Walter,
tily, but dazedly. He stepped aside
t her pass. The room was warm and
ed. The tea-table was spread, and
er was sitting at it. She was a young,
pr ty woman with a rather careworn face.
S got up and came over to meet Mrs.
K nedy.

Why—I declare, mother! I'm glad
to e you. Sit up to the fire. It's real
ly out to-night, isn't it? I shouldn't
wder if we'd have snow. We're just
tea, you see. I suppose you've had
y s over hours ago. Walter was away
r we waited for him. Maybe you'll sit
d have a cup of tea with us?"

e spoke nervously and hurriedly, as if
g to bridge over an awkward situa-
gracefully. The baby was holding
dress and peering around her at its
dmother with its round, dark eyes.
ter stood foolishly in the background.
H elt in the way.

I should think you'd feel more like
ing me out of doors, Esther," said Mrs.
K nedy tremulously. "I expected noth-
else. I guess you ain't overjoyed to
ne."

sther's lips were quivering.

Don't talk so, mother, we aint got no
feelings, Walter and me. Let me
a your bonnet."

o," said Mrs. Kennedy resolutely.
n till I've said what I've come here to
Esther. I'm real ashamed of the
I've acted to you. I was a mean,
pr iful old thing. It ain't much wonder
and Walter got your backs up. I'd
ifferent if I'd another chance. If
and Walter can just forgive me"——

sther knelt and put her arms about
bowed figure.

Don't, mother! I've been so ashamed.
to I didn't behave right, mother. I've
e some thinking since I came here. I
ls I've got a little more sense. I ain't
r forgot how you said I'd come be-
n you and Walter. It was true and I
no right to. I was real sassy and
to you. And Walter—he's most
d to death. You don't know how
he's felt. I've coaxed him to go up
see you but he said it was no use. I
di't dare go alone. Pawtucket folks
sa, you was so bitter against us."

e laid her head in the older woman's
la Mrs. Kennedy stroked the fair
w s of hair with gentle fingers.

'm real glad you and me's friends
ag n, Esther. I've missed you awful.
S med as if I never could get over want-
in to see that blessed baby around the
h e. It's awful lonesome up there. I
w you were all back. We wouldn't
qu rel again.

alter came forward and put the baby
in his mother's lap. Then he stooped
an kissed her. That kiss meant much.
fo Walter was not a demonstrative man.
H had not kissed his mother since child-
ho d.

was quite late when Mrs. Kennedy
we home. The wind had died away;
th moon had risen, touching the hills
with silvery glory and casting twinkling shadows of bare boughs and twig-tracery over the wood path. Mrs. Kennedy stepped along briskly and cheerfully. A light was gleaming from her house up on the hill. There was a smile on her face as she thought of the near future—the future which she was to share with Walter and Esther and the baby. And in the background of her dreams glimmered the ideal of a sweet, approving face—a face with tender brown eyes, framed in waves of soft, silver-sprinkled hair.

"I guess the minister's mother would be glad if she knew all her son has done for me," whispered Mrs. Kennedy softly.

[THE END.]

A Priest Seeking Light.

An interesting story of an inquirer in the ranks of Romish clergy comes from a Waldensian pastor of Verona, Italy. This pastor, Rev. O. Golia Mauro writes that he was recently surprised by receiving a visit from Father G——, a young Redemptorist priest, who openly asked him for instruction. "The father," says Pastor Mauro, "like many in the Church of Rome, was made a priest almost in childhood. He was born near Rome, but is now teaching philosophy in a seminary of priests in the province of Verona. He assures me that he has never been convinced of the Romish doctrines: on the contrary, although he has not yet a very clear knowledge of the Gospel, he feels his conscience in continual opposition to the Papal system. He is twenty-eight years of age, and seems very intelligent. Morally speaking, his conduct up to the present time has been irreproachable, and the reason of his seeking me out and coming to me is with the sole aim of embracing the truth and being put into the way of preaching the Gospel. My hope and my plan is to satisfy his ardent wish by letting him study under my personal supervision, and at the same time to learn practical experience by working as colporteur; and, later on, when he is equal to so doing, to let him preach also."

THE TEN COMMANDMENTS.

1st. Thou'lt have no other Gods but me;
2d. Before no idol bow the knee;
3rd. Take not the name of God in vain,
4th. Nor dare the Sabbath day profane.
5th. Give both thy parents honor due.
6th. Take heed that thou no murder do.
7th. Abstain from words, and deeds unclean.
8th. Nor steal tho' thou art poor and mean.
9th. Nor make a wilful lie, nor love it.
10th. What is thy neighbor's do not covet.

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CHRIST AS PRIEST.

Fitted by his Divine Nature and his Human Experience for the Office. Heb. 4: 14-16; 7: 24-28.

The writer of the Epistle to the Hebrews, whether the Apostle Paul or one of his disciples, was evidently a man familiar with Jewish law and worship. He shows with wonderful skill that Christianity offers to men all that had made Judaism of value to the world. Nothing was lost, but the value of everything was increased. The shadow had given place to the substance. In this particular feature so far from mankind having lost a High Priest, there was a permanent High Priest whose power with God was incomparable. Like Melchizedek he antedated Aaron, and his sacrifice was greater than was ever offered. But it is with his human side that the writer is chiefly concerned. The mediator might be so far above us as to be inaccessible. But this High Priest was peculiarly sympathetic. He had actual experience of temptation and knew its power. He could sympathize, therefore, with those who fell under it. He had felt weakness and could pity the weak. He had known the agony of death and could feel for the dying. He had known what it was to pray for the removal of a cup of suffering and to have his prayer rejected. He had been homeless, poor, despised, persecuted, misunderstood, misrepresented, humiliated — what experience can his followers have that he does not know? It is no wonder that the writer of the epistle bids us approach him with confidence assured of his sympathy. Remembering his experience, we may go to him as one who has a fellow feeling with us, having learned obedience, as we learn it, by suffering.

HOSPITALITY.

An Oriental Grace Too Much Neglected Among Ourselves. Gen. 18: 1-8; Heb. 13: 2; I. Peter 4: 9.

It is sometimes alleged that the Bible's admonitions are applicable rather to Oriental peoples of an earlier time than to us in this western land in the nineteenth century. But so much cannot be said of the injunctions to hospitality. To this day, in the Orient, the same kindly, genial hospitality is seen that is described in the passage associated with the topic. Dr. Trumbull relates that during his recent tour in Palestine and Arabia he was treated by an Arab sheik as these celestial visitors were treated by Abraham. The sheik rose from the entrance to his tent, courteously bade the travelers enter, made coffee for them with his own hands, and had his wife bake cakes for them. He would have slaughtered a lamb for their supper if they could have remained to the meal. It seemed to astonish him when they thanked him for entertaining them, and insisted that he was indebted to them for the honor of their visit. Civilization has not developed this grace. It has tended rather to isolation and selfishness, so that often a man knows but little even of his neighbors, and makes no secret of his disinclination to entertain strangers. Even in the Lord's house the stranger sometimes receives but scant welcome. There are, of course, reasons for this, but it may be doubted whether we have not suffered them to have too much weight. Those who bear the Lord's name, and those who, as we know, are his servants, have a claim upon us that we cannot afford to ignore. When we send them to a hotel or boarding-house instead of giving them a place at our tables we frequently miss a privilege which God places within our reach. It is on this ground that the apostle bases his plea. It is not the traveler's necessities that he urges, nor the duty of ministering to them, but our own interest which we lose sight of, when we neglect to entertain the stranger. We do not expect that the casual guest will turn out to be an angel, and we are not disappointed if he prove to be a mere man and not a grateful one at that, but the duty remains, and we have our Lord's promise that in receiving a guest because of his brotherhood in Christ, we are entertaining him in the person of his people.

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AS KLONDIKE GOLD.

ople don't worry much about their uls. They don't seem eager to find It isn't hard to find him. If you ek or salvation as you do for gold ould be in the kingdom of heaven rth. Suppose you went about ng for salvation as eagerly as the in the Klondike are searching for on't you think you would find it?" Once saw a lame man on the street book under one arm and leaning ainst the wall. As I approached he zily swinging his foot, and kept it hile I talked to him.

'My friend,' said I, 'do you want to e a Christian?' 'I haven't got no ob- ti.' he replied, and kept on swinging pt. [Laughter.] 'You haven't got olection. I reckon, but you don't do thing." [Laughter.]

NO DICTIONARY NEEDED.

"I prove that man was made for an- e world as well as this, give one man hole earth and he wouldn't be I was once in a beautiful castle Europe, one of half a dozen that be- to its owner, and when I asked ng it was since the owner had n it. I was told ten years. You eople say, 'If only I were rich I e happy.' Don't make any such le. This world is not big enough rest and peace in. The only way aking your burdens to Christ. Get It you can't run, walk; if you alk, crawl: only come. You don't Webster's Dictionary to find out come" means. You say, 'But I t worthy.' He knows that. He better than you how mean you are. won't slam the door in your face v. 'When I said 'all' I didn't mean

LIFE WORTH LIVING.

ould like to tell everybody what a thing life is. But if you are fighting God, you have got a hard con- y before you in life. I should like as long as Methuselah. I love life ch. I expect to live as long as he somewhere else, not here.

is a grand privilege to live. But don't think so, and are getting tired and committing suicide. That's e they don't know what life is. the bon ton ladies of Fifth Avenue o me yesterday, 'What the poor sympathy.' I am glad they are that out on Fifth Avenue. Many and woman is discouraged, dis- ed. The object of this week's s to tell these disheartened people ere is some one who sympathizes em."

THE GREATEST CURSE.

"You haven't got a sin you won't get g out of this meeting. Some one id that the troubles man has are three things, human religion, wisdom and human righteousness. eatest curse in the world is human . Every man has got some sort gion. It may not be much of a , but he's got it. [Laughter.] gambler, every rumseller has his rt of religion, and when you talk to out the only true religion he says: 't give up my religion for yours.' ter.] No! We don't want them up their religion; we want them old of something that is a religion.

ENTHUSIASM IN GOD'S WORK.

Many people seem to think that asm and religion shouldn't go er. As soon as you speak about asm about God's work they call it sm. Why? There is more excite- n the saloons of New York in one than in all the churches of the city ve years. Let stocks go down five What excitement there is down- town! Or let one newspaper beat another on some important news from Cuba. There is plenty of excitement in the office of the paper that got left. The only thing we are told we mustn't get excited or enthusiastic about is religion. Why, often a single man is worth ten thousand men because he has enthusiasm. 'Phil' Sheridan was worth ten thousand men any day. Some names alone can inspire thousands. I didn't like everything about Garibaldi, but I did like his enthusiasm. Some years ago in this city there was a fire, and they thought that every one was saved till a little girl was seen at a window. A fireman started up the ladder, but when he had got one-half way up the heat was so intense that his courage failed him, and he wavered. Then some one in the crowd called out 'cheer him.' And they cheered him till they were hoarse. It gave him fresh courage, and the child was saved. That shows what enthusiasm can do. Even if you can't do the work yourself you can cheer the others."

Plymouth Church's Relics.

The trustees of Plymouth Church, Brooklyn, have voted $500 for the building of a fire-proof room in which to store a large collection of memorabilia, in which are many documents of historic value. Frederick C. Manvel, who was appointed historian of Plymouth Church at its recent semi-centennial celebration, has the work in charge. Mr. Manvel began his collection many years ago, and, as he has been clerk of the church, he has had an excellent opportunity to make his record of Plymouth complete.

Mr. Manvel started a scrap-book in 1877 for the Plymouth Church Sunday-school, and in this he pasted a copy of everything published that was of interest to the school. He now has several volumes filled with tickets, programmes, and notices.

Thomas G. Shearman, who was for many years clerk of the church, contributed a lot of valuable souvenirs to Mr. Manvel's collection. John Rogers has placed in this collection the mask that he took of Mr. Beecher thirty years ago, and John T. Howard, who was practically the founder of Plymouth Church, contributed the manuscript of the first sermon preached there by Mr. Beecher and the original receipt for the first salary that was paid to him in October, 1847. When this collection has been classified and a room prepared for it the church will place it on exhibition.

PROF. ARTHUR R. SPADE.

The *Journal of Education* has the following from the pen of Professor Arthur Spade of Wilmington, Del.:—

"Poor ventilation is not responsible for all the dullness and headache among school children. In our school of two hundred pupils, at least one hundred and seventy were found to be tea and coffee drinkers, with the habit so strongly fastened upon some othemthat they could not well do without coffee for one day.

"If we only knew how much headache and even heart trouble the use of tea and coffee produces, a mighty crusade would be made against their use. They are positively injurious to children and young people, and many persons past middle life would be much better off without them. A experienced physician, who has spent many years in a great hospital, declares that over seventy per cent. of the cases classed under nervous diseases, that came under his personal observation, were caused by tea and coffee drinking."

In another letter the Professor says:—"After using Postum Food Coffee two weeks I found that I had gained four pounds in weight and that my appetite had increased."

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The proper taste and nourishment cannot be obtained unless it is allowed to continue boiling full 15 minutes after boiling starts not simply 15 minutes after it is put on the stove.

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It requires time to extract food value and flavor from pure cereals.

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Obtained by use of our NEW IMPROVED VAPOR BATH CABINET (Patented). Excels all others in material and workmanship. All varieties of Dry and Vapor Baths enjoyed at home at a trifling cost. Its curative properties are invaluable. Renovates the system and beautifies the complexion, opening the pores of the skin and expelling all poisonous matter from the body. *Our Cabinet is not a cloak or sack*, but supported by a galvanized frame. Size, 39 in. by 1 in., folded; weight, 7 lbs. A child can adjust it. Descriptive pamphlet sent free. Price low. Agents wanted. C. HOLLENKOPF & McCREERY, Toledo, O

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and therefore prevent much colic. The valve prevents a vacuum being formed to collapse them. The ribs inside prevent collapsing when the child bites them. The rim is such that they cannot be pulled off the bottle.

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$12.00 " " $6.00
$5.00 " " $2.50

GEMS FROM NEW BOOKS

God Helped the Medical Missionary*

AT the close of 1886, the Society was in arrears and had to make up the deficiency by a certain date, as a gentleman had promised to give the last quarter of the sum needed when the other three-fourths was collected. The day came, and all the money was in but thirty four dollars. Upon seeing the gentleman referred to, he noticed that all was not yet paid in, referring to the thirty-four dollars. Upon my saying that I would be responsible for that amount, he kindly gave me his check.

I had been asked, some days before this, by Mr. Lanphier, to lead the Fulton Street Prayer Meeting on that day, but as the time drew near I felt that I must "beg off," and try to obtain that thirty-four dollars. When I saw him, however, I seemed unable to disappoint him, and so took the meeting. At the close, Mr. John B. Wood, of Philadelphia, whom I did not recognize as ever having seen before, came up and shook hands with me, and, without my saying anything of the circumstances, took out of his pocket a twenty-dollar bill and gave it to me. I was so touched by this further proof of Divine care that I told him of the opportune help he had thus afforded. He again surprised me by giving me another twenty-dollar bill, saying, "I may as well complete the job."

The strange thing was that he had never been in that meeting in his life before, and only came in at five minutes to one. I had only met him once before; he had never previously given me any money, and had just "run up" to New York on business that morning from Philadelphia.

A few months after commencing the work in 1881, certain expenses, including rent of mission, cost of drugs, etc., had to be met by a certain day, and two hundred and fifty dollars were needed for this purpose. But they were not forthcoming, even in part.

I was very much puzzled and perplexed at the time, and a few days later was conversing with our treasurer, who told me of an experience related to him by Mr. George Muller, when he, on one occasion, had to pay three hundred pounds. The day came, but no money, and a week had nearly passed, when a lady called with a check for the exact sum and remarked, "I made this check out some days ago, but neglected to bring it to you."

Strangely enough, that same evening our treasurer met a gentleman, who said to him, "I made you out a check for two hundred and fifty dollars some days since for the medical mission. I'll send it to-morrow."

In January, 1892, I contracted a severe attack of pneumonia, which laid me aside for five weeks. This was followed by a more severe attack of pleuro-pneumonia the latter part of April, which nearly ended my earthly career. During the month of May I was all but "gone" on two or three occasions, and was only able to crawl about the house during the early part of June.

My physician, Dr. J. R. Leaming "ordered me away" for two months, but how to go was the query, and this caused some anxious thought.

Only in the previous October had we lost our dear little boy, Percy, aged six years, from diphtheria. Truly, it was a dark and trying winter.

One day, in the middle of June, a letter was received from a lady, an entire stranger, asking if I would be "offended" if she sent a little gift for the worker for, as she went on to say, she had noticed that the workers overlooked themselves in caring for the work, and that others also forget them.

We wondered who could have told her of our circumstances, and wrote expressing surprise, and making enquiry. The reply came stating that no one had written or spoken to her about our needs, but as she was making up packages of papers to send to the solitary light-house keepers, she noticed a copy of THE CHRISTIAN HERALD for December 30th, 1891, containing an account of my work and mission. The reply contained a check for fifty dollars. Two sisters were also led to send us fifty dollars.

*From *Under the Palms in India and Africa: Stories of a Medical Missionary*. By George D. Dowkontt, M.D., editor of *The Medical Missionary Record*, and Medical Director and Lecturer to the Training Class for Medical Missionary Society. The interesting little volume will be welcomed by our readers who are familiar with Dr. Dowkontt's good work, especially those in connection with the Bowery Mission. Pp. 256. Cloth boards, gilt edges, illustrated, 6 cents; limp covers, 4 cents. Published by *The Medical Missionary Record*, 21 East Forty-fifth Street, New York.

THE OLD BELL-FOUNDER.*

THE old bell-founder! years ago,
He lived within our town;
He was a man of no great means,
A man of no renown;
Oft have I lingered near his shop,
To hear the sweet tones swell,
As he would test with measured stroke,
A newly moulded bell.

Long years ago, my old friend died;
A man of no renown;
His lands were sold to other men,
His little shop—pulled down;
But, ere he passed away from earth,
Or felt Death's dreaded power,
One of his bells was hung within
A Sanctuary's tower.

Now, every Sabbath day, its tones
Ring out so clear and sweet and clear,
Calling the many worshippers
In God's house to appear.
Oft do I think of that old man;
Of work he did so well;
Though dead, I feel he liveth still,
In that sweet-sounding bell.

There is a life we all may live;
A work we all may do;
That will some joy and comfort give,
When life's short day is through;
The good deeds done, the kind words said,
The earthly life lived well;
May speak to others when we're dead,
Like that sweet sounding bell.

*From *Ballads and Poems*. This volume of melodious verse comes from the pen of John H. Yates, a poet who has endeared himself to hundreds of aged people as well as to those who love and cherish the aged, by his "Ballads for the Old Folks." Published by Charles Wells Moulton, Buffalo, N. Y.

BOOKS RECEIVED.

Can a Man Live Forever? By J. Emile Hix. Pp. 143; cloth 50 cents. The Western News Co., Publisher's Agent, Chicago.

Alamo and Other Verses; by Edward McQueen Gray, of Croftonhill Ranch, Florence, New Mexico, is published by the author in this country and by A. & F. Denny, 304 Strand, London. In "Alamo," the best poem of the book, the true poet sings in rich numbers and well chosen words.

Scrofula is Snake Like

in its subtlety. It lies hidden for years in the ambush of the blood, and when it strikes it voids its venom alike on strength and beauty, disfiguring the one and undermining the other.

Ayer's Sarsaparilla

is a specific for scrofula in its worst and most malignant forms. Scrofula is a blood disease. Ayer's Sarsaparilla is a blood purifying medicine.

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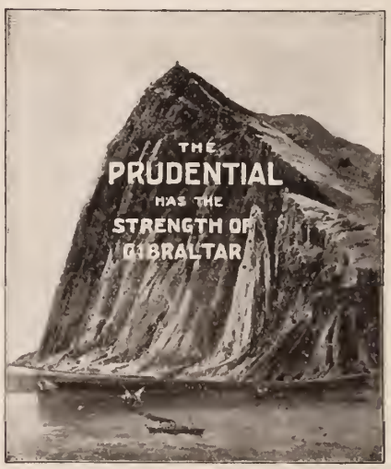

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"A fair face cannot atone for an untidy house." Use SAPOLIO

NO MURMURING.

Lit: Ways of Bettering the World. Phil. 2:12-16; Matt. 5:13-16.

What a change it would make in this life of ours if the Apostle's injunction were rigidly obeyed. even by Christians! In our own lives and in those of the people with whom we come in contact how much friction would be lessened if everything we "done without murmuring or disputing!" This does not mean that we should yield to wrong. That would be an ample way of avoiding disputes. There are times when conscience dictates a course of action which must inevitably provoke a conflict. To take another course would be in order to maintain peace. would be a dereliction of duty that could not be excused. But even in such cases. "murmurings and disputings" may be avoided. There may be a necessity to explain our actions; it may be a wise and courteous thing to attempt to convince an opponent by argument. but the fretfulness. and the anger. and the recrimination which so often embitter our relations should be avoided. The hero of Carlyle's famous story is a model whose example has helped many a man in time of trouble. Unjustly suspected. slighted by the man he served faithfully. finally cast into prison, for no fault of his own. he submitted without a murmur. Ultimately, his innocence being proved, his master invested him with honors. gave him office and promotion. Again he silently obeyed, performing his duties to perfection. but giving no sign of elation or gratification. Simply did his duty quietly and conscientiously under good as under evil fortune. No wonder that the arbitrary, capricious, close-minded master was puzzled by his conduct, and declared: "He had never seen such a man; whom no severity would break to complain. and no kindness soften into smiles or thanks." Yet he was a man to rely on in emergency, a man who could be trusted to do his duty without fear and without thought of reward. Such are the men whom the apostle commends—men who save themselves fret and worry, and are helpers in the circle of their reach.

A Unique Association of Chilian Women.

We have recently heard of a very unique society which exists in the town of Antofagasta, Chili. The women of that place have banded together and formed this society, the object of which is "to raise woman to the position she deserves and which God gave her at the creation." Among the rules of the society we find that all conversations or discussions. on politics, religion or lineage. are strictly forbidden in the society's halls; also that the members when attending the meetings of the society, must be scrupulously clean and wear dresses of "elegant simplicity." avoiding any extravagant display, and quite in keeping with the age and rank of the wearer; but this rule is not supposed to throw any obstacle in the way of having the modest gowns fit to perfection the figures of its members—the younger ones in particular. The members of this association. hold, as a sterling motto. the tie of equality, the practice of which will further in every way.

Fig.—A Wonderful Shrub.—Cures Kidney and Bladder Diseases, Rheumatism, etc.

The evidence shows that Alkavis, the new botanic product of the Kava-Kava Shrub, is indeed a true specific cure for diseases caused by Uric acid in the blood, or by disorders of the Kidneys and Urinary organs. A remarkable case is that of Rev. A. Darling, of North Constantia. N. Y., as told in the *New York World* of recent date. He was cured by Alkavis, after, as he says himself, he had lost faith in man and medicine. and was preparing to die. Similar testimony of extraordinary cures of Kidney and bladder diseases of long standing comes from many other sufferers. and 1200 hospital cures have been recorded in 30 days. Up to the time the Church Kidney Cure Co., No. 418 Fifth Avenue, New York, are the only importers of Alkavis, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a sufferer from any form of Kidney or Bladder disease, Bright's Disease, Rheumatism. Dropsy. Gravel, Pain in Back, Female Complaints, or other affection due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

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Gentlemen who do not appreciate nature's gift of a beard, will find a priceless boon in Modene which does away with shaving. It dissolves and destroys the life principle of the hair, thereby rendering its future growth an utter impossibility, and is guaranteed to be as harmless as water to the skin. Young persons who find an embarrassing growth of hair coming, should use Modene to destroy its growth. Modene sent by mail. in safety mailing cases, postage paid, (securely sealed from observation) on receipt of price, **$1.00** per bottle. Send money by letter, with your full address written plainly. ☞Correspondence sacredly private. Postage stamps received the same as cash. (ALWAYS MENTION YOUR COUNTY AND THIS PAPER.) Cut this advertisement out.

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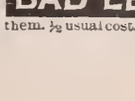

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DANIEL'S MISSING WEEK.

The Momentous Events of the Seventieth Week Outlined in the Prophecy of Daniel.

BY REV. G. CAMPBELL MORGAN.*

PREVIOUS to the descent of Christ on earth and his millennial reign there will be a short interval of seven years, full of interest because of the events that therein go forward upon the earth and in the heavens.

In Daniel 9:24-27 we have the message from God which the angel Gabriel carried to Daniel. We, too, are interested in that message. "Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgressions, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." We are familiar with the prophetic "week" as a period of seven years; therefore 490 years was the period of the seventy weeks assigned for the accomplishment of the prophecy. But there is a remarkable set of figures connected with the prophecy. In verse 25, two periods of seven "weeks" and sixty-two "weeks" are placed between the command to rebuild Jerusalem and the coming of Messiah. Exactly forty-nine years (seven "weeks"), elapsed between the command to rebuild and completion of the work by Nehemiah; and from that completion of the work to the death of Christ was 434 years (sixty-two "weeks"), making altogether 483 years of the 490 years or seventy weeks of verse 24. This leaves one remaining week of seven years not yet fulfilled, but to be fulfilled in the future.

This missing week comes at the end of this age, when God will, in his renewed dealings with his earthly people, resume the "times and seasons" which were broken in upon when men rejected Christ at the end of the sixty-nine weeks.

Reverting to Daniel 9, let us look at verse 26: "After the threescore and two weeks shall the Anointed One be cut off." Then we read: "And the people of the prince that shall come shall destroy the city and the sanctuary; and his end shall be with a flood, and even unto the end shall be war; desolations are determined. And he shall make a firm covenant with many for one week"—the missing seven years.

At the close of the present age, when Jesus takes his church to be with himself, then shall times and seasons be resumed, Daniel's seventieth week (delayed in the eternal counsels) shall run its course upon the earth, God shall accomplish his ancient purposes, and the prophecies spoken to his people in other dispensations shall be fulfilled to the letter. Signs of the times show that the present age is nearing completion by the coming of the Master.

In the Book of Revelation, from chapter 4 to the end of 19 a remarkable series of events transpire on the earth. The church of Jesus Christ is then in heaven. She is seen ever and anon in some place of heavenly glory; while upon the earth seals are being opened, trumpets are sounding, and all the strange and wonderful prophecies which have been uttered concerning the earth are shown to be then fulfilled to the letter.

Here is the end of the interval. "And I saw the heaven opened: and behold, a white horse, and he that sat thereon, called Faithful and True . . . And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness of the wrath of Almighty God" (19:11).

He came to Bethlehem's manger with a view to proclaim "the acceptable year of the Lord"; he will come with the armies of heaven to proclaim "the day of vengeance of our God." He came long years ago, a lonely man, our brother was, who should not cry nor lift up his voice in the streets: he will come again, but it will be in a different guise and with another purpose. It is only another dispensation in the great plan of our King and Master which will open when he comes to the earth with his gathered people.

*From his article in the March number of the *Prophetic News*, for sale price 25 cents by I. E. Jewett, 77 Bible House, New York.

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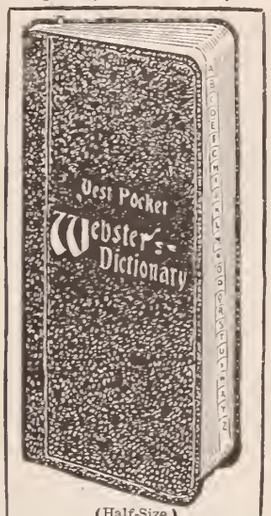

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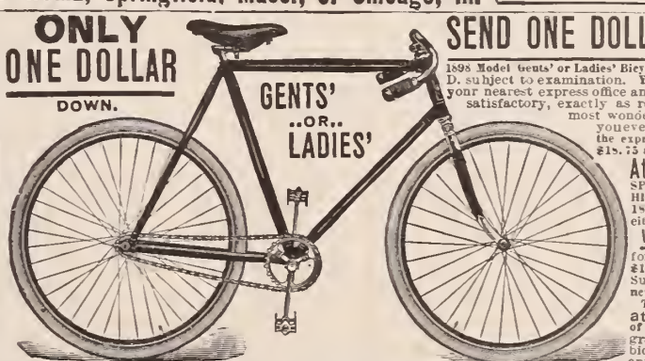

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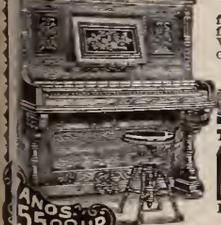

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CASH OR ON EASY PAYMENTS to suit your circumstances. Pianos and Organs shipped on thirty days' trial in your own home under our special warrant for twenty-five years. NO MONEY REQUIRED in advance. Safe delivery to purchaser guaranteed.

TERMS: NO SATISFACTION, NO PAY.

SEND for particulars of our popular Co-Partnership Plan by which any one can easily obtain a CORNISH Piano or Organ for nothing. Full explanation with every catalogue.

REMEMBER that a prompt response to this advertisement will secure a DISCOUNT OF $10.00 on the list prices as quoted in our 1898 Catalogue on any CORNISH Organ, or $20.00 on the list prices if you buy a CORNISH Piano. Owing to the very close margin this leaves for manufacturing, we are obliged to reserve the right to withdraw this special discount at any time.

One Million Dollars Personal Guarantee at the Back of Every CORNISH AMERICAN PIANO AND ORGAN.

A REMARKABLE PROPOSITION. Entirely New Catalogue—1898 Models. "An Ancient Egyptian Choir at Early Temple Service," is the subject of the exquisitely beautiful colored art frontispiece presented with our new catalogue of the celebrated CORNISH AMERICAN Pianos and Organs. This interesting picture was designed and painted exclusively for us by an eminent artist and has been reproduced in the original colors. The catalogue contains a complete description of over 50 styles of Pianos and Organs, together with prices and terms of sale. It will be sent to all intending purchasers FREE on application, postage paid. Remember, our vast business continues on the old basis—Pianos and Organs at wholesale cost, direct from factory to family; no agents', music stores' or middlemen's profits to pay. The purchaser of a Cornish American pays only for what he buys.

FACTORY TO FAMILY DIRECT NO OTHER WAY

Mention paper.

REFERENCES.—Our bank, your bank, any bank or of any of the multitude of patrons who have purchased millions of dollars worth of instruments from us during nearly 50 years. Our new book "The Heart of the People," containing a thousand recent references, sent free.

Don't Fail to Write at Once to CORNISH & CO., (Manufacturers of High Grade American Pianos and Organs) Washington, N. J. Established nearly Half a Century.

A Word to the Wise!

It was ever been the desire of the thoughtful and provident, the educated and cultured to provide for themselves a competence in some form or another during the years of their business or professional activity, which will admit of their retirement after a prolonged season of work with all material necessities amply provided for, to enjoy, each in his own way, the rest and recreation so well earned and richly deserved

To husband out life's taper at the close,
And keep the flame from wasting by repose

Notwithstanding this almost universal desire, how comparatively small a number ever attain it!

It may, however, be attained by a little forethought and planning, and without any very great sacrifice, by securing in *income-producing home* in

Maywood Colony California

Authority is agreed that in no other land under the sun are there so many natural conditions to help man to plenty and comfort. As those of the Atlantic Coast read of and investigate California, they learn this fact, and as a result thousands are moving there yearly. At Maywood Colony, alone, over 800 Eastern families have secured land. The man who will not make a good living from a 10-acre lot in this colony would go hungry at a banquet. As early as 1850 Horace Greeley visited California, and then said, "Fruit-growing is destined to be the ultimate glory of California." How well has his prophecy been fulfilled, for today her orchards yield more gold than do her mines. Horace Greeley further said:—

> We wish it were possible to imbue every man, but especially every young man with the desire of having a **HOME** of his own—a home to be adhered to through life. Next to the home itself an earnest, overruling **DESIRE** for one would be a great blessing. A man who owns the root which shelters him, and the soil from which he draws subsistence—and few acres are requisite for **THAT**,—need not envy any nabob's great fortune."

U. S. Senator STEWART, of Nevada,

who visited California as a member of a senatorial committee, in an interview with a reporter of the *New York Herald*, said: "The small farmer of California is the king of the situation. The man who cultivates 10 acres well is a rich man. He can easily net $200 per acre per annum. Many do better than that. Twenty acres of fruit land is a fortune—after five years from planting it will bring $5,000."

Hon. CHAUNCEY M. DEPEW,

than whom there is no more keen and practical observer, said of his recent visit to California:—

"We found ourselves in a country of magnificent futures, of boundless resources, of unexampled prospects. Though proud of a vocabulary that never before staggered when confronted by the necessities of manifold occasions, I found the English language too poor to portray the glories of California. Here is a country destined to drive Italy and the world out of oranges, lemons, olives, and raisins. Here is a land that will rejuvenate the worn-out pilgrim from the far East, and more.

"We in the East do not know California, or appreciate the wonderful future that is before it. There is a State with a population of a million and a half that is as great in area as France, with its 35,000,000 people. The people are the most prosperous and hospitable in the world. I am not speaking of the cities, but all through California you see no poverty. Ten acres will support a family, I was told. Fruit farming is the way the land is utilized to achieve such results."

WILLIAM E. SMYTHE, writing of the Sacramento Valley in The Century, says:—

"It is far greater in area," than any other valley of the State. "Its water supplies are more abundant and more reliable; its surrounding advantages, especially in the way of mines and timber are much superior. Finally, it possesses the inestimable blessing of a mighty river, navigable for a distance of two hundred miles, and capable of being much improved. This is a factor of the highest import. It is in this imperial valley, and in the foothills and mountains flanking it, and in splendid pictures on each side, that a large proportion of the future millions will find homes and prosperity."

Gen. N. P. CHIPMAN, in his citrus fair address, says: —

"This is indeed a noble heritage, this wonderful Sacramento Valley. Such soil, such water, such temperature, such matchless climate, cannot be found combined elsewhere in California, on the American continent."

Lines from Longfellow's "Evangeline" aptly portray conditions at Maywood:

Here in primeval beauty, the wonderful valley of the Sacramento
Rests like a dream of peace, when the spirit of God is upon the waters.
Here the earth is fruitful, and the air is pure and serene and transparent,
Here are fields of wheat, that wave like the prairies of autumn,
Here are vineyards and orchards, that seem in extent like the forest,
Here are green meadows, where herds of kine are feeding at noontide,
Here are planted and reaped the fields of rice and sugar and cotton,
Here the rivers are filled with fish, and the land with game in abundance,
Here the valleys are rich with mines of gold and quicksilver,
Here the mountains are rich with the precious woods of commerce,
Here the climate is that of the tropics, tempered by breezes from ocean,
Here the forms of men are fashioned like the gods, and the women
Here are maidens with eyes like the stars, and with golden tresses,
Here are youths and fair children, and here do the graceful people
Dance in the mazes of love to the movement of sweet symphonies.

STANFORD'S CHOICE.

Leland Stanford had a fortune to choose from in selecting his country place. He chose a location on the Sacramento River exactly opposite MAYWOOD Colony.

Get a 10-Acre Lot in Maywood Colony.

Have you any spare funds in bank, or elsewhere, which will pay large interest on investment?

Have you a business or property which will pay larger dividends?

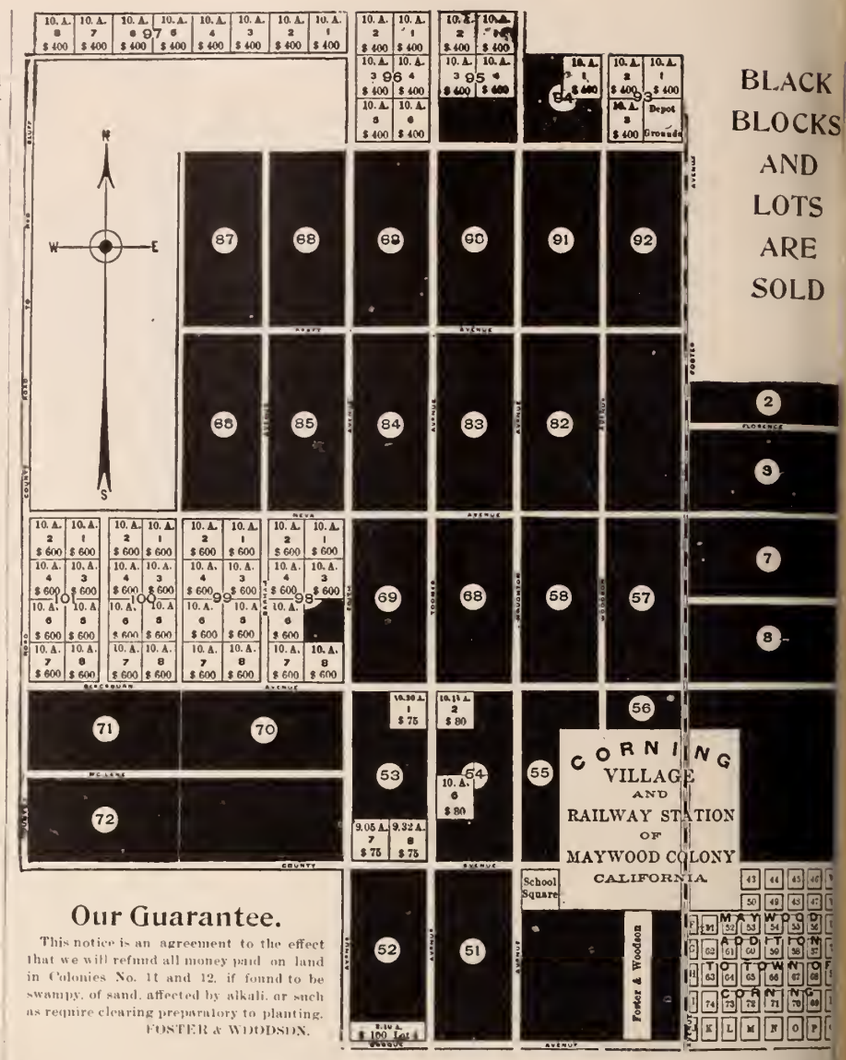
Have you any life insurance, endowment, or other which will leave a more profitable investment on expiration?

Have you any money you are laying by for the day when you want to retire from business or professional engagements?

California Olive Grove.

Do you know that 10 acres of olives for the manufacture of oil may become in reality as much a fortune as a grove of oranges? On the contrary, the revenue is more and more assured.

Secure a home in the finest climate in the world.


BLACK BLOCKS AND LOTS ARE SOLD
CORNING VILLAGE AND RAILWAY STATION OF MAYWOOD COLONY CALIFORNIA
School Square
Forest & Woodson
MAYWOOD ADDITION TO THE TOWN OF CORNING

Our Guarantee.

This notice is an agreement to the effect that we will refund all money paid on land in Colonies No. 11 and 12, if found to be swampy, of sand, affected by alkali, or such as require clearing preparatory to planting.

FOSTER & WOODSON.

IN this paper of January 19, 1898 we presented a plat showing our central colony in its entirety. Inasmuch as practical[ly] of the lots then offered have since been sold, we now give but a section of the colony,—a section showing the relative [lo]tion of the village of Corning, Maywood Addition to Corning, and about 2,700 acres immediately about town, also the [lo]of the Southern Pacific Railway and the school quare. Colony No. 10, which was offered to the readers of THE CHRIS[TIAN] HERALD on January 19, 1898, was made up of blocks 82 to 92 inclusive, aggregating 880 acres. As shown by the coloring o[n] plat above, it has all been sold. Already more than half of it has been set to olive groves, and a number of homes have [been] built thereon. This tract we offered in 10-acre lots at $400.00 each. Terms were $40.00 down, then $10.00 per month f[or] months; no interest, no taxes. For spot cash we sold these lots for $360.00, which was a discount of 10 per cent.

We now offer Colony No. 11, made up of blocks 93, 94, 95, 96, and 97, amounting to 28 ten-acre lots, or 280 acres. The [se] lots are offered at the same price and on the same terms as were those in Colony No. 10. All of the lots in Colony No. [11] level, clear, fertile, and splendid olive land. READ OUR GUARANTEE. The railroad company proposes to build a st[ation] on lot 4 of block 93, which will be quite convenient to all land in this subdivision. To Corning the distance from Colon[y] 11 is 1½ miles.

At the same time we present Colony No 12,—320 acres, comprising blocks 98, 99, 100 and 101, as per plat above. The ge[n]eral conditions of this land are covered in our guarantee. We cannot say more. The eastern edge of this tract is but 8, of a [mile] west from town, while the extreme western lots, which border on the County road connecting Corning with Red Bluff, ar[e] a mile further from the village. This land, located much nearer the town than Colony 11, cost us more money, and we are [not] therefore, able to offer it at less than $600.00 per lot on our installment plan, the terms of which are $60.00 down, then $[10] monthly for 36 months without interest or taxes.

A special cash price of $500.00 per lot is made on this land till July 1, 1898.

All of 32 lots will be sold at the same price. First buyers will get inside location.

Since most of our buyers are residents of the Atlantic coast, theregion of uneven land, it seems hard for them to r[ealize] that at Maywood Colony the land, for miles, is level and unbroken. While the section in which this colony is located is k[nown] as the Sacramento Valley, it would, by Eastern folks, be called a prairie. Those who have seen the level or gently undul[ating] prairies of Illinois, Iowa, Kansas, and Nebraska, can best realize the general nature and appearance of the land at May[wood]. The outlook, however, is by no means monotonous. The valley at this point is but 16 miles wide, and on either side, in [full] view are mountains standing from 8,000 to 10,000 feet high, which form a pleasing background and tend to relieve what [would] otherwise be a dull and monotonous view. Let us say to you that on account of the uniform nature of the land you can l[ook] intelligently and safely from the plat above as you could were you on the ground. The plat indicates correctly the re[lative] location of the various lots. It also shows the price of lots. Our terms are plainly stated. Our guarantee assures you [of] quality of the soil. The only questions for you to decide upon are,—Do I want a foothold in California for immediate [and] futurity" and Can I command the means with which to meet the required payments?

If funds are at hand and you decide to secure a place upon which you can build a home,—a home in the full sense [of] word,—send us by personal check, bank draft, express or post-office order, the required first payment, designating the l[ot] desired. If upon receipt of your remittance, the lot is unsold, our Contract for Deed, in duplicate, will be sent to you. Yo[u] sign both copies, retaining one and returning the other. Should the lot wanted be sold, your money will be returned w[ith] a suggestion to consider other lots that, at the time, are unsold. Those desiring to pay full cash for land, and preferri[ng] to deal through a bank, are invited to send their payment direct to the BANK of TEHAMA COUNTY, RED BLUFF, C[ALI]FORNIA, stating just what is wanted. No charge is made for this service by the bank.

If you want a special report upon any particular lot in our several colonies, write to Rev. J. E. Ray, Corning, Calif[ornia]. He has volunteered his service in this connection for the past two years, and has selected lots for many who could not [spare] the time or money to visit the settlement.

The planting season for 1898 is now closed. No trees can be set till January, 1899. Secure your land now, and in D[e]cember next arrange for its planting. The Maywood Colonies Fruit Association, incorporated under the laws of California [has] for its object the planting, pruning, cultivation, and care of orchards for absent owners, also the harvesting of crops [at] best possible advantage. Through this channel you can develop an orchard at less cost than you can put in your [own] This phase of our proposition makes it possible and practicable for professional men and women to invest in it, for [the] minimum cost they get the benefit of the most most experienced service.

Much light will be thrown upon this matter if you will refer to THE CHRISTIAN HERALD of December 22d, 1897, [and] January 19th, 1898, in which issues are to be found full-page presentations.

We publish for free distribution a book on olive-culture in California. If you would care to look into the details of [this] industry that affords a permanent and paying income on an investment, send us your name and address.

FOSTER & WOODSON, Owners, 73 Tremont Street, Boston, Mass.

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

OFFICES: BIBLE HOUSE, NEW YORK.

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VOLUME 21. NUMBER 17.

REV. T. DE WITT TALMAGE, D.D., Editor. NEW YORK, APRIL 27, 1898 PRICE FIVE CENTS.

A MUSSULMAN SCHOOLMASTER IN SYRIA AND HIS PUPILS. (*See Page 307.*)

QUESTIONS AND ANSWERS.

Mrs. M. L., West Brookfield, Vt. Why was the battleship *Maine* sent from Key West to Havana?

The *Maine* was sent there on a friendly visit, as is customary with nations that are at peace with each other.

Curious, New Haven, Conn. What is the origin of the numerals on the dials of clocks and watches, such as IIII instead of IV?

The numerals are the ordinary Roman figures. The story of the fourth is thus related: When Henry VIII. carried to King Charles V., of France, the first accurate clock, the king said to him that the IV. was wrong, and should be changed to IIII. Vick said, "You are wrong, your majesty," whereat the king thundered out: "I am never wrong. Take it away and correct the mistake." From that day to this the four I's have stood as the mark for the fourth hour.

D. D. D., Geneva, Fla. Is the sermon reported in Matt. 5:1-12 the same as that in Luke 6:17-27?

There has long been a dispute as to this question. You will notice that Matthew describes Christ as going up into a mountain to preach it, while Luke says explicitly that he came down into a plain to preach it. The inference many draw from this is that there were two different sermons preached at different times, but being at the beginning of Christ's ministry when an exposition of general principles was needed, they were much alike. On the other hand it is contended by those who hold that the two evangelists report the same sermon, that the plain may have been a level place on the mountain side, which would harmonize the two accounts. The fact that Matthew's account is so much longer than that of Luke may be explained by the probability that Matthew heard the sermon, while Luke did not, but obtained his report from someone who did.

I. H. N., Dorchester, Ill. Do you believe that a person who is really converted ought to go to the altar to get sanctification or the second blessing?

It depends in a great measure on the temperament of the person. You may take it as a fact that conversion is, or should be, the beginning of a new life and that there should be progress in the spiritual life. With some persons a solemn, secret, wrestling, earnest prayer in one's self at the altar may lead to such progress. New power for holiness and service may be gained in this way. With other persons of a different temperament, private prayer and the daily struggle against evil, the effort to get more of Christ's spirit will be a more congenial way of making progress, and it is quite as [illegible]

J. S., Paris, Ky. 1. Did Oliver Cromwell of England [illegible] sermons of [illegible] 2. Who said, "[illegible] in the days of Ahasuerus"? 3. Who exclaimed, "A horse! a horse! my kingdom for a horse!"? 4. Is the expression ascribed to Queen Elizabeth, "[illegible]," correct? 5. Does Hudibras, according to Butler's *Hudibras*, [illegible]? 6. Is the following from Milton correct: "Now, I [illegible]"?

[illegible] 1. Yes. 2. Mordecai. 3. [illegible] No; the expression is ascribed to Queen Richard III. in Shakespeare's play of that name. 4. [illegible] 5. Yes. 6. [illegible]

I. Colored Christian, Wilmington, N. C. Would you please tell me what is meant by the day of Pentecost? Is it a day set apart by the Church for a special purpose? Is it a day when the Holy Ghost is given to the Church? Is it a day when the Church is to receive power from on high? Is it a day when the Church is to be baptized with the Holy Ghost? Is it a day when the Church is to be endued with power from on high? Is it a day when the Church is to be baptized with the Holy Ghost and with fire? Is it a day when the Church is to be endued with power from on high and baptized with the Holy Ghost and with fire?

A. [illegible], Pa. [illegible]

You recently discussed in THE MAIL-BAG. If you have an answer to your question, please send it to us. We are not [illegible]

not believe that any good comes from an argument of the kind your letter seems to suggest. If you need information that we can give, or if you need advice and think ours may be of service to you, we will respond.]

B. W. H., St. Louis, Mo. Please tell me where to find the hymn containing the words:

Through all the varied, changing scenes
Of life's immortal ill or good,
Thy hand, O God, conducts unseen
The beautiful vicissitude.

The nearest approach to it that we know is the Tate & Brady paraphrase of the 34th Psalm, beginning: "Through all the changing scenes of life." This will be found in The Hymnal of the Protestant Episcopal Church, published by Dutton & Co., New York.

G. E. F., Beldens, Vt., writes this note concerning an answered prayer:

In the latter part of June, or early in July, 1896, "Believer in Prayer, Vt.," sent to the Bowery Mission Converts' Meeting a request for prayers, that she might be able to help the children living in a little hamlet near her to a knowledge of their Saviour. The sender feels that it must have been received and granted, for the following reasons: In August, 1896, one of the women living in that little village—the mother of several children, and a profane, rough woman—became interested at a camp-meeting held nearby, and was converted. Several prayer-meetings were held at her house by the pastor of the nearest Methodist Church. A returned missionary from India came to the next town to deliver a lecture. While there he heard of the condition of the people of the hamlet, and felt impelled to help them. He went there, held meetings for two weeks, and was greatly blessed in his labors. A number of people were converted, a Sunday-school organized; and in 1897 a mission was formed, through the earnest efforts of which much good has been and is now being done. The Bowery Mission has been the means of bringing blessing to others. God's richest blessings must surely rest on those who are carrying on its work.

C. R. Y., Alexandria, Va. Please suggest a good method of conducting church collections, so that the burden of expense may be spread from a few giving members to the entire church?

The best method we know of is the envelope system—voluntary pledges being secured in advance, from all in the congregation who are willing to contribute. This subject is now being considered by many readers, two of whose experiences appear in these columns.

E. H. [illegible], Indiana. Where is "pouring oil on the troubled waters" mentioned in the Bible? At what time and by whom was it first done?

For oil to calm the troubled sea is a very ancient one and has been known probably to almost every nation. Even now, in these days of enormous steamships and improved navigation, oil barrels are employed occasionally, though rarely, on smaller craft.

Visitor, Narragansett, Pa., has this to say on the subject of free or rented pews, which was recently discussed in THE MAIL-BAG:

I have been a member of a church since February 1845, and an elder since December, 1855; have had something to do, financially, with all church work in these years. In one of the churches in which I took a very active part (not a church where there was a great degree of wealth), the plan was to have collections taken up every Sabbath. The pews were free but families kept their own seats, and strangers, of course, had to take unoccupied pews. On Monday mornings, the treasurer paid the pastor his salary and at each monthly meeting of the trustees, accounts were made up. The church was managed upon prompt business principles, and it was a decided success. People can be made to feel that there is just as great a moral responsibility to pay debts due to the church promptly as to pay their market bill, or the bill for the coal they use at their homes. Besides, the church of the living God, of all places, should be where all who come may feel at home, where they are all on the same level. I therefore vote for free pews.

A reader at Mariner's Harbor writes:

My experiences with rented pews are more than I can bear in silence. With a very small income, I gave for seventeen years, twenty-five cents a Sunday. It was my tenth. Our old rector was removed, and a new one took charge. The pews were now rented. I could not afford even a sitting. I asked a vestryman as to which were rented. "All," said he, "save one or two in the back." My heart was bursting. I could no longer attend church regularly, owing to circumstances, that my old rector said were "God's appointments" and "my disappointments." Is it fair? Is it right? As child and woman, I went there for thirty years. I acted as Sunday-School teacher and organist free, and was respected and loved, even if poor. Must I now go as a beggar and sit in the stranger's seat? Thank God, I have a friend who has offered me a seat in her pew, and the Senior Warden has offered me a seat in his, also, but my heart is sore. I am anxious to hear what others have to say. All are not so fortunate as I to have a friend.

Many answers have been received to the Scripture problem submitted by Friend, Conquest, N. Y., viz.: 1. There were two that died who never were born; 2. two were born who never died; 3. two who spake and never lied. Miss H. E. Miller, Randolph, Vt., answers: 1. Adam and Eve; 2. Christ and Enoch; 3. Zacharias and Elizabeth. A. F., Lake Geneva, Wis., says: 1. Adam and Eve; 2. Enoch and Elijah; 3. Christ and Balaam's ass; and the same answer is given by Mrs. S. A. C., Sleith, Ind., Isabella S., Princeton, N. J., and others. H. A. C., Mentor, O., gives George Washington as one of the names in No. 3; and George H. B., Rochester, N. Y., and W. D., Delafield, Wis., gives as No. 3, the Father and the Son. The problem was not submitted for competition, but merely as a sample of many that are received weekly for THE MAIL-BAG.

Constant Reader, Hancock, Mass. Where is the word "grandmother" found in the Bible?

II. Timothy 1:5.

Reader, Danville, Pa. 1. What is the most popular wedding march? 2. Is the wedding march usually played during the ceremony?

1. The two most frequently played are the Wedding March from Lohengrin, and Mendelssohn's Wedding March. 2. The march usually ceases or glides into something else as the ceremony commences.

"One in Doubt," New York City. Some time ago I began a series of small thefts on my employers which continued for several weeks. I have now been converted and am sincerely repentant. Ought I to make restitution? How can I do so when I do not know how much I stole?

As several letters of a similar purport have come to THE MAIL-BAG, from other writers, some presenting difficulties of other kinds in the way of making restitution, we laid your case before Mr. D. L. Moody, who has had to deal with many similar cases. In reply, Mr. Moody gives the following opinion, in which we sincerely concur. "My advice to a man who has stolen is to make restitution. You cannot deceive the Almighty by a mock repentance, and restitution is the 'hall mark' of genuine contrition. If you have not the means to make restitution, or do not know exactly how much you have stolen, make an honest effort to ascertain the maximum amount taken and work till you have paid up the full sum that doesn't belong to you. A free conscience will never live with stolen money. It is too valuable a treasure to be measured by any standard of money.

"D. L. MOODY."

Reader, Little Prairie, N. Y.; T. S. L., Marshall, Mo., and others. 1. In case of war between the United States and Spain, how will it be in regard to sending relief to the suffering reconcentrados? Will funds be sent safely to them? And to whom can they be sent that will tribute them? 2. Are we to understand that all Americans are leaving Havana?

1. Nothing can be done until the Cuban ports are reopened, unless the relief be sent in the vessels of another nation, and under that nation's flag, and be distributed by that nation's consuls. 2. Yes, opportunity has been afforded to all Americans to leave, although it is believed that a number have chosen to remain at Cienfuegos and a few other places.

Constant Reader, New York City. 1. Is there any history telling us the names of the two men who were crucified with Jesus? 2. Who is the present Lord Mayor of London? 3. Does the President's Cabinet or the Vice-President live in the White House with the President? 4. Who is the present poet laureate of England?

1. Dismas and Gestas. The names are preserved by tradition only. 2. Col. H. D. Davies, M. P. 3. No, they live in their own residences. 4. Alfred Austin.

Many readers. Owing to the troubles between Spain and the United States and the closing of the Cuban ports, the Cuban Relief work has been temporarily suspended. It is hoped, however, that it may soon be resumed under our government's auspices and through the medium of the Cuban Central Relief Committee as heretofore.

Reader, Montpelier, Vt. 1. What is the address of the Grace Institute in New York? 2. What is the character of the work?

1. It is situated at No. 149-155 West Sixtieth street. 2. It gives free tuition to women in cooking, laundering, sewing, and other housewifely duties, and teaches its pupils the principles of household economy and cleanliness. It is endowed by ex-Mayor W. R. Grace and family.

A. A., Niagara Falls, N. Y. Why is it necessary to confess Christ before men in order to be saved?

The first and chief reason is that Christ made it a condition. It is reasonable, because a man ought to place himself squarely on record as to his position. It is a very small thing to ask for one who has done so much for him. He ought to do it also as a testimony, so that others may know where he gets the power to lead a good life. As in time of war it is essential that we know where a man stands, whether with us or with the enemy, so in the conflict between good and evil that is raging everywhere continually, a Christian ought to declare himself. If he is ashamed to do so, he cannot expect that Christ will acknowledge him when he comes in glory (see Luke 12:8-9).

ASTORIA, OREGON, SCENE OF A RECENT RAILROAD CELEBRATION.

Astoria, the oldest town on the Oregon coast and the first white settlement in that State, has just celebrated the opening of its first railroad. The Governor of the State, Mayor, and Common Council of Astoria and many other dignitaries attended, and the population of a very large section of the State observed the occasion as a holiday.

J. U. H., Pleasant Bend, O. 1. Write to National Temperance Society, New York. 2. Write to Rev. Mr. Fitt, East Northfield, Mass.——Rev. [illegible], Santa Barbara, Calif. National Soldiers' Home, Elizabeth City Co., Va.—— A. C., Wakefield, [illegible]. To the editor.——Subscriber, Erie, N. Y. Get Manager, E. Dickinson, Omaha, Neb.; Secretary, Alexander Millar, Boston.—— L., M. C., Villisca, [illegible]. Address Fleming H. Revell Co., New York City. 2. Answer would require too much space; write you to any good newspaper almanac for the current year, also to *Congressional Record*, March [illegible]——Genuine Yankee, Lake Side, Calif. See any good newspaper almanac, also *Congressional Record*, March 24, for such answer as is possible to first three questions. 4. It is not in our province to answer.——Mrs. M. A. A., Woonsocket, R. I. Farmers and field hands removed from their farms and concentrated in cities. 2. It is the name of a society organized for hospital and relief work in times of warfare and national distress, and receives its name from its emblem.——Subscriber, Yarmouthbrook, Me. $2 without THE CHRISTIAN HERALD; $5; with it.——Subscriber, Elroy, Wis. Renewals are entitled to same premium as new subscribers at which rate one subscription and two renewals. Bibles are $3.——Reader, Holmdel, N. J. Send to Seamen's Mission, 695 Washington St., New York.——Miss P. Wetaine, Northampton, Mass. [illegible] rule the needy Sunday Schools are too poor to pay freight on such contributions.——Reader, Darlington, Wis. Write to W. Atlee Burpee & Co., Philadelphia, Pa.——Joseph McL., Glenville, N. Y. [illegible] the letters are pronounced as written, the "c" is silent.—— L. D., Allensville, Pa. A majority of them are Catholics, some Protestants, but very few we believe, either Mennonites or Quakers.——Mrs. S. C. P., New Britain, Conn. 1. Get [illegible]. 2. No; there are many countries that raise cotton sufficient to feed their own population.—— [illegible] Kilbe, South C., N. Y. Cuban relief work has been temporarily suspended, owing to the closing of the Cuban ports.——Horatio Blaisdell, Hyde [illegible]. Write to the Navy Department, Washington, D. C., for definite information on the subject.—— R. Hurich, F. Maine. There is no certainty that such an event will happen. We hope for the best.——J. K. R., Auburn, Pa. Ten miles, we believe.——May, Bart, Ky. See answer to Mrs. Kilbe in this column.

A Visit to Korea

Peculiar Customs in Dress and Domestic Arrangements—A Sail Through the Korean Archipelago.

By MRS. S. L. BALDWIN.

FTER bidding a final farewell to our beloved Foo Chow friends, we took steamer to Shanghai. A rough passage of two days on the China

CHARCOAL VENDERS OF SEOUL.

S brought us to that port, where we hoped to find a steamer for Korea via Chefoo, but these steamers are irregular at this season, so we were compelled to go to Nagasaki, Japan, and there take the little steamer Genkai Maru, of the Imperial Japanese Company, which took us to Fu-San. We had traveled in most of the countries of the world, but Korea was quite new to us, and we entered it with keen interest, eager to see what this first Korean port of Fu San would be like. But a short time after it was a wretched little fishing village, but the opening up of Korea to the world has made a change in Peaselsewhere. The native houses are little more than huts built much like the country Japanese houses, and like many of them, having thatched straw roofs, and also like them, almost wholly devoid of furniture, as they, too, sit and sleep on the matted floor. The chief industry is cod-fishing, and tiny fish like sardines lay scattered and trampled in the streets, the odors of which were anything but pleasant.

Chinese and Japanese traders are found here, and the latter have very respectable foreign-built offices for their steamer trade. The mountains back of the town and around the harbor are rugged and bare, and some of them topped with snow. We found here two missions, the Presbyterian from Australia, and the Northern Presbyterian from the United States. The last is represented by Mr. and Mrs. Moss, Dr. and Mrs. Irwin and Miss Chase. They were delighted to see some one from the home land, and gave us a royal welcome. Nor would they let us go until it was necessary to take our steamer. Dr. Irwin showed us his hospital, a small native building, without wards, and wholly unfit for the purpose. Having no wards, after performing surgical operations, he has to send the patients out. After amputating a boy's arm to save his life, having to go to a distant country station, he took the boy with him the whole 200 miles that he might dress the wound, knowing that if he left him in town the Koreans would remove the bandages to satisfy their curiosity. In spite of such disabilities, so trying to a physician upon whose carefulness depends the life of a patient, Dr. Irwin is doing fine work, but at great risk to himself and patients, and the nervous strain in consequence is very great. We had the privilege of visiting a boys' school, established and supported by five wealthy Koreans. The five buildings and the teachers are Japanese. There are eighty pupils. The common English branches and the Japanese and English languages, with the Buddhist faith, are taught. The desire for English is well-nigh universal in these countries, and one could almost believe that it may yet be the language of the East. Chinese is the book language of both Japan and Korea, and it is seen everywhere on the sign-boards, over and by the side of the shop doors, on placards in the streets. No one is regarded as at all educated without a knowledge of it.

One of the popular amusements in Korea is the see-saw, and women are as fond of it as the children. They stand on the ends of the board, and fly up and down in the most marvelous manner. One fairly holds the breath in fear that they do not land on the board, but sure of that it is very amusing to watch them.

KOREAN WOMEN AT HOME.

Some of their customs are entirely peculiar to them, though many are a mixture of Chinese and Japanese. If a member of a family is absent and a great calamity threatens or occurs, a perfectly blank piece of paper is sent, which is supposed to indicate "inexpressible grief; come!" The eyes of a bride are closed, sometimes glued together, so that she may not see her husband for two or three days after marriage. Leprosy is very prevalent in this part of Korea, and spreads rapidly, as the lepers are not isolated as in China. We were surprised to find that quantities of rice are grown here in these northern regions, and shipped to Japan. It is inferior to the Japan rice, but is cheaper. The majority of the people, men and women, dress in white, the men in long, narrow sack garments of white muslin, sometimes very fine, and in winter wadded. They are tied at the right shoulder with strings of the same material, and they reach to the feet over wadded muslin trousers tied close about the ankles, white shoes, somewhat of Chinese shape, and a tall, stiff white hat with a four inch brim, complete the usual man's costume. Officers dress in silk and elegant material.

The women wear a full white skirt. The skirt has a broad band coming high up around the waist, and is there barely met by a short close-fitting jacket. The explanation given for all adults as a rule dressing in white, is that white is mourning here, as in China, and all must put it on when officials die, and they must do the same for their own relatives, and between the two, they are in mourning almost constantly, so they find it more convenient and economical to wear it all the time. The result is that the working people of necessity look untidy, while the women are kept busy washing and ironing and making the clothes over, for much of the clothing has to be entirely ripped apart when washed, because of their peculiar method of ironing, which is to simply fold the cloth and beat it lightly with sticks until it is perfectly smooth and polished. I would not have believed it possible to produce such smoothness and polish under such a process.

The women are the burden-bearers in the home, and the most industrious part of the community. One is apt to get the impression that they are inferior to the men and this is due to the fact that only old women's faces are seen in the streets. In all heathen lands where women bear the heaviest burdens, sorrows and extreme physical suffering, they rapidly grow homely with age.

When a young woman goes into the streets during the day, she throws over the head a garment, often of green silk, made exactly like the man's outer garment, long, sack-shaped. This she holds closely about her face, only leaving space to see her way. She looks strange enough, speeding along, looking neither to the right or left, the empty sleeves of the garment swinging at her sides.

RUSSIAN EMBASSY IN SEOUL, KOREA'S CAPITOL—HOME FROM MARKET.

Children, both boys and girls, wear gay garments of every bright color, which greatly brighten the streets and relieve the monotony of the white garments of the adults.

The day after we left Fu San, we had a quiet sail among the islands of the Korean Archipelago, of which there are more than a thousand, of every size and shape, and nearly all rugged and bare. The second night we entered the so-called Yellow Sea between North China and Korea, and although near the Korean coast, we had a rough, restless night and shipped heavy seas, but the morning found us at Chemulpo, with a bright clear day and a fine temperature.

PUNISHMENT OF KOREAN OFFENDERS.

ORIENTAL SCHOOLS.

Education in the East Still Conducted on the Ancient Lines—A Mussulman Pedagogue and His Little Pupils.

(See Colored Illustration on first page.)

NOT all Oriental schools are conducted amid surroundings so imposing as those represented in the photograph on the first page of this issue. Education is greatly reverenced in the East, but the teacher and his class are quite as frequently found in some gloomy, delapidated building, with the dingiest accompaniments, as in the hall of a palace or the corridor of an ill-kept mosque. In most of these schools, small wooden boards, painted white, serve instead of books, the lessons being written upon them in ink by the schoolmaster and renewed from time to time. Seated on the floor, the children read and recite the appointed lesson all together, rocking themselves to and fro, or swaying from side to side, meanwhile.

In many of the cities of Syria and Egypt the Mohammedans, besides building many mosques for the religious wants of the people, have attached children's schools to the mosque. Groups of noisy pupils shouting and mumbling the Koran, sit with crossed legs before the master. In Cairo is a building long ago erected as a hospital. In it fifty paid readers of the Koran once publicly taught the Mohammedan religion, and a librarian with several assistants, was in charge of a collection of medical, legal, theological and rhetorical books. Four orthodox Mussulman teachers presided in as many different lecture-rooms, and had charge of the training of 60 orphans who were supported gratuitously. This was one of the very few state-supported schools in Moslem dominions.

In such schools there is but one common text-book — the Koran or Mussulman's Bible, from which all lessons are drawn. It is the Mussulman's complete library of law, theology, literature, science, medicine and morals. Beside the Koran, or possibly some Arabic commentary on that book, no other volume is allowed to cross the threshold.

THE METROPOLITAN PULPIT

STORM-CLOUDS BRIGHTENED.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Job 37: 21 . . . . . **And now men see not the bright light which is in the clouds.**

WIND east. Barometer falling. Storm-signals out. Ship reefing maintopsail! Awnings taken in. Prophecies of foul weather everywhere. The clouds congregate around the sun, proposing to abolish him. But after a while he assails the flanks of the clouds with flying artillery of light, and here and there is a sign of clearing weather. Many do not observe it. Many do not realize it. "And now men see not the bright light which is in the clouds." In other words there are a hundred men looking for storm where there is one man looking for sunshine. My object will be to get you and myself into the delightful habit of making the best of everything.

You may have wondered at the statistics that in India, in the year 1875, there were over nineteen thousand people slain by wild beasts, and that in the year 1876 there were in India over twenty thousand people destroyed by wild animals. But there is a monster in our own land which is year by year destroying more than that. It is the old bear of melancholy, and with Gospel weapons I propose to chase it back to its midnight caverns. I mean to do two sums—a sum in subtraction and a sum in addition—a subtraction from your days of depression and an addition to your days of joy. If God will help me I will compel you to see the bright light that there is in the clouds, and compel you to make the best of everything.

In the first place, you ought to make the very best of all your financial misfortunes. During the panic a few years ago you all lost money. Some of you lost it in most unaccountable ways. For the question, "How many thousands of dollars shall I put aside this year?" you substituted the question, "How shall I pay my butcher, and baker, and clothier, and landlord?" You had the sensation of rowing hard with two oars, and yet all the time going down stream.

You did not say much about it because it was not politic to speak much of financial embarrassment; but your wife knew. Less variety of wardrobe, more economy at the table, self-denial in art and tapestry. Compression; retrenchment. Who did not feel the necessity of it? My friend, did you make the best of this? Are you aware of how narrow an escape you made? Suppose you had reached the fortune toward which you were rapidly going? What then? You would have been as proud as Lucifer.

How few men have succeeded largely in a financial sense and yet maintained their simplicity and religious consecration! Not one man out of a hundred. There are glorious exceptions, but the general rule is that in proportion as a man gets well off for this world he gets poorly off for the next. He loses his sense of dependence on God. He gets a distaste for prayer meetings. With plenty of bank stocks and plenty of Government securities will does that man know of the prayer "Give me this day my daily bread?" How few men largely successful in this world are bringing souls to Christ, or showing self-denial for others, or are eminent for piety? You can count them all upon your eight fingers and two thumbs.

One of the old martyrs said, when he was sick, and sick to death, and to have a room brought in was to him filled with gold, and the only assessment and the only relief we can for the inflicted hands was to count them over, to feel the gold, and to say it is all his. Oh, what influence and what destroying power money has! In many a man's Now, you were calling at thirty with the heat toward the years of worldliness—what a freeze it was that turned on [illegible] The same cause that crowded your store-house, your bank, your office, your insurance company lifted you out of destruction. The day you honestly suspended in business made your fortune for eternity.

"Oh," you say, "I could get along very well myself, but I am so disappointed that I cannot leave a competence for my children." My brother, the same financial misfortune that is going to save your soul will save your children. With the anticipation of large fortune, how much industry would your children have?—without which habit of industry there is no safety. The young man would say, "Well, there's no need of my working; my father will soon step out, and then I'll have just what I want." You cannot hide from him how much you are worth. You think you are hiding it; he knows all about it. He can tell you almost to a dollar. Perhaps he has been to the county office and searched the records of deeds and mortgages, and he has added it all up, and he has made an estimate of how long you will probably stay in this world, and is not as much worried about your rheumatism and shortness of breath as you are. The only fortune worth any thing that you can give your child is the fortune you put in his head and heart. Of all the young men who started life with $40,000 capital, how many turned out well? I do not know half a dozen.

The best inheritance a young man can have is the feeling that he has to fight his own battle, and that life is a struggle into which he must throw body, mind and soul, or be disgracefully worsted. Where are the burial-places of the men who started life with a fortune? Some of them in the potter's field; some in the suicide's grave. But few of these men reached thirty-five years of age. They drank, they smoked, they gambled. In them the beast destroyed the man. Some of them lived long enough to get their fortunes, and went through them. The vast majority of them did not live to get their inheritance. From the gin-shop or house of infamy they were brought home to their father's house, and in delirium began to pick off loathsome reptiles from the embroidered pillow, and to fight back imaginary devils. And then they were laid out in highly upholstered parlor, the casket covered with flowers by indulgent parents—flowers suggestive of a resurrection with no hope.

As you sat this morning at your breakfast table, and looked into the faces of your children, perhaps you said within yourself, "Poor things! How I wish I could start them in life with a competence! How I have been disappointed in all my expectations of what I would do for them!" Upon that scene of pathos I break with a paean of congratulation, that by your financial losses your own prospects for heaven, and the prospect for the heaven of your children is mightily improved. You may have lost a toy, but you have won a palace.

"How hardly shall they that have riches enter into the kingdom of God!" "It is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of heaven." What does that mean? It means that the grandest blessing God ever bestowed upon you was to take your money away from you. Let me here say, in passing, do not put much stress on the treasures of this world. You cannot take them along with you. At any rate, you cannot take them more than two or three miles; you will have to leave them at the cemetery. Attila had three coffins. So fond was he of this life that he decreed that first he should be buried in a coffin of gold, and that then that should be enclosed in a coffin of silver, and that should be enclosed in a coffin of iron, and then a large amount of treasure should be thrown in over his body. And so he was buried, and the men who buried him were slain, so that no one might know where he was buried, and no one might there interfere with his treasures. Oh men of the world, who want to take your money with you, better have three coffins!

Again, I remark, you ought to make the very best of your bereavements. The whole tendency is to brood over these separations, and to give much time to the handling of mementoes of the departed, and to make long visitations to the cemetery, and to say, "Oh, I can never look up again; my hope is gone; my courage is gone; my religion is gone; my faith in God is gone! Oh, the wear and tear and exhaustion of this loneliness!" The most frequent bereavement is the loss of children. If your departed child had lived as long as you have lived, do you not suppose that he would have had about the same amount of trouble and trial that you have had? If you could make a choice for your child between forty years of annoyance, loss, vexation, exasperation, and bereavements, and forty years in heaven, would you take the responsibility of choosing the former? Would you snatch away the cup of eternal bliss and put into that child's hands the cup of many bereavements? Instead of the complete safety into which that child has been lifted, would you like to hold it down to the risks of this mortal state? Would you like to keep it out on a sea in which there have been more shipwrecks than safe voyages? Is it not a comfort to you to know that that child, instead of being besoiled and flung into the mire of sin, is swung clear into the skies? Are not those children to be congratulated that the point of celestial bliss which you expect to reach by a pilgrimge of fifty or sixty or seventy years, they reached at a flash? If the last ten thousand children who had entered heaven had gone through the average of human life on earth, are you sure all those ten thousand children would have finally reached the blissful terminus? Besides that, my friends, you are to look at this matter as a self-denial on your part for their benefit. If your children want to go off in a May-day party; if your children want to go on a flowery and musical excursion, you consent. You might prefer to have them with you, but their jubilant absence satisfies you. Well, your departed children have only gone out in a May-day party, amid flowery and musical entertainment, amid joys and hilarities forever. That ought to quell some of your grief, the thought of their glee.

So it ought to be that you could make the best of all bereavements. The fact that you have so many friends in heaven will make your own departure very cheerful. When you are going on a voyage, everything depends upon where your friends are—if they are on the wharf that you leave, or on the wharf toward which you are going to sail. In other words, the more friends you have in heaven the easier it will be to get away from this world. The more friends here, the more bitter goodbys; the more friends there the more glorious welcomes. Some of you have so many brothers, sisters, children, friends in heaven, that I do not know hardly how you are going to crowd through. When the vessel came from foreign lands, and brought a prince to our harbor, the ships were covered with bunting, and you remember how the men-of-war thundered broadsides; but there was no joy there compared with the joy which shall be demonstrated when you sail up the broad bay of heavenly salutation. The more friends you have there, the easier your own transit. What is death to a mother whose children are in heaven? Why, there is no more grief in it than there is in her going into a nursery amid the romp and laughter of her household. Though all around may be dark, see you not the bright light in the clouds—that light the irradiated faces of your glorified kindred?

So also, my friends, I would have you make the best of your sicknesses. When you see one move off with elastic step and in full physical vigor, sometimes you become impatient with your lame foot. When a man describes an object a mile off, and you cannot see it at all, you become impatient of your dim eye. When you hear of a well man making a great achievement you become impatient with your depressed nervous system or your dilapidated health. I will tell you how you can make the worst of it. Brood over it; brood over all these illnesses, and your nerves will become more twitchy, and your dyspepsia more aggravated, and your weakness more appalling. But that is the devil's work, to tell you how to make the worst of it; it is my work to show you bright light in the clouds.

Which of the Bible men most attr... your attention? You say, Moses, Job, D... vid, Jeremiah, Paul. Why, what a strar... thing it is that you have chosen the... who were physically disordered! Mo... —I know he was nervous from the clip... gave the Egyptian. Job—his blood v... vitiated and diseased, and his skin ... tressfully eruptive. David—he had a r... ning sore, which he speaks of when... says: "My sore ran in the night ... ceased not." Jeremiah had enlargem... of the spleen. Who can doubt it w... reads Lamentations? Paul—he had... lifetime sickness which the commentat... have been guessing about for years, ... knowing exactly what the apostle me... by "a thorn in the flesh." I do not kn... either; but it was something sharp, sor... thing that stuck him. I gather from... this that physical disorder may be... means of grace to the soul. You say ... have so many temptations from boc... ailments, and if you were only well ... think you could be a good Christi... While your temptations may be differe... they are no more than those of the n... who has an appetite three times a d... and sleeps eight hours every night.

From my observation, I judge that... valids have a more rapturous view of ... next world than well people, and will h... higher renown in heaven. The best v... of the delectable mountains is thro... the lattice of the sick-room. There ... trains running every hour between pil... and throne, between hospital and m... sion, between bandages and robes, ... tween crutch and palm branch. Ol... wish some of you people who are c... pelled to cry, "My head, my head! ... foot, my foot! my back, my back!" we l... try some of the Lord's medicine! ... are going to be well anyhow before l... Heaven is an old city, but has never t... reported one case of sickness or one ... of mortality. No ophthalmia for the ... No pneumonia for the lungs. No p... risy for the side. No neuralgia for ... nerves. No rheumatism for the musc... "The inhabitants shall never say, I ... sick." "There shall be no more pain.

Again, you ought to make the bes... life's finality. Now, you think I hav... very tough subject. You do not see ... I am to strike a spark of light out of e... flint of the tombstone. There are m... people who have an idea that death is e... submergence of everything pleasant ... everything doleful. If my subject co... close in the upsetting of all such pre... ceived notions, it would close well. Yo... can judge best of the features of a m... —those who are close by him, or those o... are afar off? "Oh," you say, "those n... judge best of the features of a man o... are close by him!"

Now, my friends, who shall judge o... e features of death—whether they are lo... or whether they are repulsive? Y... You are too far off. If I want to g... a judgment as to what really the feature of death are, I will not ask you; I will ... those who have been within a mont... of death, or a week of death, or an hou... of death, or a minute of death. They s... d so near the features, they can tell. Th... give unanimous testimony, if they are C... tian people, that death, instead of b... demoniac, is cherubic. Of all the t... sands of Christians who have been car... through the gates of the cemetery, ga... up their dying experiences, and you ... find they nearly all bordered on a jubi... How often you have seen a dying m... join in the psalm being sung around ... bedside, the middle of the verse open... to let his ransomed spirit free!—long er... the lips could not speak, looking ... pointing upward.

Some of you talk as though God ... exhausted himself in building this w... and that all the rich curtains he ... made he hung around this planet, an... the flowers he ever grew he has w... into the carpet of our daisied meado... No. This world is not the best thing ... can do; this world is not the best ... that God has done.

One week of the year is called blos... week—called so all through the lan... cause there are more blossoms in ... week than in any other week of the ... Blossom week! And that is what ... future world is to which the Christi... invited—blossom week forever. It ... far ahead of this world as Paradi... is ahead of Dry Tortugas, and yet her we

stad shivering and fearing to go out, and we want to stay on the dry sand, and amid the stormy petrels, when we are invited to arbors of jessamine and birds of paradise.

ne season I had two springtimes. I went to New Orleans in April, and I marked the difference between going toard New Orleans and then coming back. As I went on down toward New Orleans, the verdure, the foliage, became thicker and more beautiful. When I came back, the further I came toward home the le the foliage, and less and less it became until there was hardly any. Now, it depends upon the direction in which you travel. If a spirit from heaven should come toward our world, he is traveling from June toward December, from radiance toward darkness, from hanging gardens toward icebergs. And one would not be very much surprised if a spirit of God sent forth from heaven toward our world should be slow to come. But how strange it is that we dread going out toward that world when going is from December toward June—from the snow of earthly storm to the snow of Edenic blossom—from the arctics of trouble toward the tropics of eternal joy.

h, what an ado about dying! We get so attached to the malarial marsh in which we live that we are afraid to go up and live on the hilltop. We are alarmed because vacation is coming. Eternal sunlight, and best programme of celestial minstrels and hallelujah, no inducement. Let us stay here and keep cold and ignorant and weak. Do not introduce us to Elijah, and John Milton and Bourdaloue

Keep our feet on the sharp cobble-stones of earth instead of putting them on the back of amaranth in heaven. Give us this small island of a leprous world instead of the immensities of splendor and delight. Keep our hands full of nettles, and our shoulder under the burden, and our neck in the yoke, and hopples on our ankles, and handcuffs on our wrists. "Dear Lord," we seem to say, "keep us down here where we have to suffer, instead of letting us up where we might reign and rejoice."

I am amazed at myself and at yourself at this infatuation under which we all start. Men you would suppose would get frightened at having to stay in this world instead of getting frightened at having to go toward heaven. Congratulate anybody who has a right to die. By that I mean through sickness you cannot avert, or through accident you cannot avoid—your work consummated. "Where did they bury Lily?" said one little child to another. "Oh," she replied, "they buried her in the ground." "What! in the cold ground?" "Oh, no, no; not in the cold ground, but in the warm ground, where ugly seeds become beautiful flowers."

So you see you have not made out any useful story yet. What have you proved about death? You have made out just this that death allows us to have a perfect body, free of all aches, united forever with a perfect soul free from all sin. Correct your theology. What does it all mean? Why, it means that moving-day is coming, and that you are going to quit cramped apartments and be mansioned forever. The horse that stands at the gate will not be the one lathered and bespattered, carrying bad news, but it will be the horse that John saw in Apocalyptic vision—the white horse on which the King comes to the banquet. The ground around the palace will quake with the tires and hoofs of celestial equipage, and those Christians who in this world lost their friends, and lost their property, will find out that God is always kind, and that all things worked together for their good, and that those were the wisest people on earth who made the best of everything. See you not now the bright light in the clouds?

Saved From a Life of Sin.

The Wonderfully Blessed Efforts of the Florence Crittenton Mission Reviewed at its Fifteenth Anniversary.

THE RESCUE CAR, WHICH HAS TRAVELED MANY THOUSANDS OF MILES.

HOW one man, led by the influence of a little child, has been made instrumental in relieving thousands of poor, outcast women and bringing them back to the path of duty and a measure of happiness, was beautifully told at the fifteenth anniversary of the Florence Crittenton Mission, which was celebrated April 17, 1898, in the Metropolitan Temple, Seventh Avenue and Fourteenth Street, New York City. The exercises were intensely interesting, reflecting, as they did, the fifteen years' history of the mission.

THE SEWING ROOM OF THE CRITTENTON "MOTHER MISSION," IN NEW YORK.

Since the first Florence Crittenton Mission, known as the "Mother Mission," was established on Bleecker Street, in New York City, the work there instituted has enlarged until fifty-two Florence Crittenton Rescue Homes in different cities of America and Japan win wandering women back to paths of purity and peace. The latest of these missions is in Roxbury, Mass., where a home has been recently established. The introduction of a new feature into this rescue work is contemplated in the proposed erection of a Florence Crittenton Rescue Home for negro girls in Atlanta, Ga.

Since the organization of the National Association a little over three years ago, the usefulness of Mr. Crittenton's chain of rescue homes has been more than trebled. The interchange of ideas and the comparison of methods at the National Headquarters at Washington has borne the fruit that might rationally have been expected, under the direction of the founder and president, Mr. Crittenton, whose hands are upheld by a board of able and devoted trustees, and who is as able a business man as he is a broad philanthropist.

During 1896, 3,000 girls were rescued; during 1897 a larger number. Reports from all the homes show that a large proportion of these girls are permanently reformed. Many of the unfortunates received into the homes are very young, and they are sheltered, cared for, trained to proficiency in some occupation in which they can earn an honest living, and not sent forth into the world again until it is believed that they are able, morally, as well as physically, to take care of themselves. An interesting point in this connection is the testimony borne by the matrons of many homes to the effect that young mothers, who retain the care of their children, rarely turn back to evil ways after they have felt the influence of the Rescue Home associations. Mrs. Kate Waller Barrett, general superintendent and organizer of the national Florence Crittenton missions, has repeatedly emphasized the moral value to both mother and child of the preservation of the natural tie. "A little child shall lead them," has been proven, in many cases, a true saying.

After thorough training and testing in the Home, the matrons and boards of directors find positions for such inmates as have fully proven their penitence and trustworthiness, and gratifying records each year prove that many girls, otherwise a burden to themselves and a menace to society, are doing good work and continuing faithful to the service of the dear Lord, whom they first found in the rescue home. Many poor waifs come who never heard the name of Jesus, but none depart in such ignorance.

"My first girl," said Mrs. Ward, of Williamsport, Pa., at the 1897 convention, "was only fourteen. Mother Prindle was with me when she was arrested, and we went to the court and found her only a child, but they said she was very bad. We took her home with us, and she proved to be a good, sweet girl under our influence. I went to see her the other day, and she said: 'Dear mother, I could not do wrong now. I know better.'" The experience of many matrons showed this to be the case of a great number of very young girls reclaimed from evil habits not yet fixed upon them.

Readers of THE CHRISTIAN HERALD are thoroughly familiar with the beautiful story of Mr. Crittenton's life surrender to rescue work into which he was divinely led by the death of his daughter, Florence.

The Huguenots' Convention.

Huguenots from America and Europe Celebrate the Tercentenary of the Edict of Nantes—A Most Interesting Event.

ONE of the most interesting events in all Protestant history was the recent celebration in New York City during Easter week by the Huguenot Society of America of the 300th anniversary of the signing of the Edict of Nantes by Henry IV. of France. The Edict of Nantes, giving, as it did, religious liberty and State recognition to Protestants, marked at the time of its promulgation the greatest advance which had yet been made in religious toleration. Coming twenty-six years later than the massacre of St. Bartholomew's, it seemed to indicate rapid strides in the liberality of French thought; but when Louis XIV. came to the throne, the Edict of Nantes was revoked, and persecution of the Huguenots began afresh.

"The emigration of the Huguenots in the seventeenth century," writes Rev. Mr. Wittmeyer, founder of the Huguenot Society of America, "largely prepared the way a century later for the overthrow of the old regime in France; it greatly enriched morally, intellectually and materially every country in which the exiles took refuge."

The most important Huguenot settlements in America were those at New Amsterdam, as New York was then known; New Rochelle, which to-day is full of interesting Huguenot landmarks; the colony at Hackensack, N. J.; a colony at Narragansett, whose records were discovered only a few years ago by Rev. Mr. Wittmeyer; the colony at New Oxford, Mass., where a monument is now being erected to the honor of Huguenot founders; colonies at Mannikin Town, Va.; at Newcastle, Del.; in Maine, Pennsylvania, and last, but by no means least, the colony at Charleston, S. C., where Huguenot descendants have preserved closer resemblance than elsewhere to Huguenot forefathers. Florida's first Huguenot settlements were stamped out by Spanish persecution.

The Church of the Holy Spirit in New York City, where the recent sessions were held, is direct descendant of a congregation of about 200 French refugees, who enjoyed the hospitality of the Dutch church on the "Bowerie" before their own house of worship was built in 1668, on "Petty-Coat-Lane"; a second and larger church was built in 1704 in King street, now Pine, and was succeeded by a third on Franklin street, which in turn gave place to the present building on Twenty-second street, where a congregation now meets under the administration of Rev. A. V. Wittmeyer

The celebration began with Easter services at Grace Church, whose rector is a member of the Huguenot Society, followed during the week by appropriate receptions, and services, where most interesting papers bearing upon the Huguenot history were read by Edward Belleroche and A. Giraud Browning. London delegates: Rev. Paul de Felice and Monsieur N. Weiss,

THE OLD HUGUENOT CHURCH, PINE STREET, NEW YORK.

French delegates; Samuel M. Jackson, Professor Church History, New York University, and other distinguished speakers.

The Sunday School

THE MARRIAGE FEAST.

S. S. Lesson for May 8. Matt. 22:1-4. Golden Text, Luke 14:17.

BY MRS. M. BAXTER.

OUR golden text: "Come, for all things are now ready," is taken from the parable of the great supper in the Gospel of Luke, which seems to refer to the great provision in the Gospel for men of all kinds and in every age of this dispensation. The supper is made for the guests, and one servant only can bid them. Surely this is the Holy Spirit, who alone can convict of sin, and of righteousness, and of judgment (John 16:8). The invitation is unconditional; no preparation is needed, "all things are ready" as much for the poor who come from the streets and lanes, the highways and hedges, as for those who have been before bidden; and none are turned away for want of room. A free, full salvation without money and without price, to be had now. The guests have only to receive and to come just as they are.

The parable of the marriage feast is essentially different. The King makes a marriage feast for his son. Those who are bidden are of necessity such whose rank or worthiness in some way would entitle them to the distinguished honor of such an invitation. Every guest must have a wedding garment; and every one who is called must be found worthy and chosen. "Servants"—not one servant, as in the other parable—bid to the wedding, the room is not unlimited, as in Luke, for the wedding was "furnished with guests." The hindrances in the case of both invitations are similar, but in the supper of Luke, those who reject the invitation "make excuse," while in Matthew no excuse is made; they made light of it," deliberately preferred their own interests to those of the King's, and were not alive to the immense honor done to them by such an invitation.

All throughout the dispensation in which we live God has been visiting the Gentiles to take out of them a people for his name (Acts 15:14). "Why did Jesus come?" is often asked, and the reply is given: "To save us from hell, and take us to heaven." If we had only the parable of the great supper in Luke, and nothing in the marriage supper, with its wondrous call in Matthew and the corresponding passages in Ps. 15, Rev. 19, etc., such an answer might be justified. Luke, the Evangelist, always takes the human side, depicting Christ as the perfect man, the elder brother, living and dying for his brethren, his fellowmen. But Matthew asserts his claims as King, and the marriage feast is made for the King's son. The invitations are meant to those who will appreciate and accept as an honor the leaving of their own interests to honor him. They who accept have a kingly spirit and their prayers are the prayers of the Kingdom, "Hallowed be thy name; thy kingdom come, thy will be done." They seek first the Kingdom of God."

The bride in the parable is veiled from view. And yet how can there be a marriage without a bride? In the parable of the ten virgins, as in the bride is an agent, but she must exist, or there could not be the virgins, her companions that followed her" by the Old Testament, God spoke of the Jewish people as married unto him, the "married wife was the people and the fathers house." But this people" did not answer his expectations, and did not adhere to him (Jer. 13:11) and he calls out another who shall marry and consider and forget also her people and her father's house, a people who shall be taken out from the Gentiles for his name (Acts 15:14), as a man takes out from his acquaintances one to be his life partner, to bear his own name. But, oh, how few there are who understand this high calling! How few understand what this involves! If Adam could not find, in all the creatures which he named at the time of the creation a help-meet for him (Gen. 2:20), but he must needs have one who was from his own bone and flesh of his flesh; how much less can Christ wed a bride whose nature and whose life is not his very own?

To be saved from hell, the sinner leaves nothing but his sin, but to accept the call to the marriage, even as a guest, a child of God must leave all he is and has. When once it dawns upon a child of God that he is called upon to partake of the very life of Jesus, to share his interests and his kingdom, even though it be at the cost of all that the world has to give—of honor, gain, comfort, pleasure, etc.—he cannot hesitate; all is changed for him. The dazzling glory of being made, in very deed, "partaker of the divine nature" (II. Peter 1:4), one with the Lord Jesus himself (Heb. 2:11), as a member of his body is one with the head, makes all other glory pale, all earthly gain, ashes. He cannot make light of it, and turn again to his farm or his merchandise as the object of his life. Only so far as these things serve to honor his King, and to educate him for his future career in the kingdom, can he continue to be occupied with them; they are only means to an end.

But there are hundreds of thousands of such as have made use of the Lord Jesus to obtain pardon for their sins, who do not manifest the kingly spirit. Just as far as God ministers to them they will honor and serve him. To them Christ is still more Emmanuel, "God with us," than man taken into the Godhead, and man on the throne. Such as these are utterly blind to the call of this parable. They expect to prosper in business, and to enjoy the good things of this life, and think the very fact of their conversion entitles them to God's favor in this world. They expect to be honored and respected for their good citizenship and their religion; in fact they take the Old Testament standard, "If ye be willing and obedient ye shall eat the good of the land" (Isa. 1:19). Such as these look upon many of the Lord's precepts as exaggerated, they do not understand what it is to deny themselves, to take up their cross, to "endure grief, suffering wrongfully," to resist not evil, to count it all joy where we fall into divers temptations; the high calling of God is unknown to them. Therefore they make light of it; it has not entered into their horizon, and as their ways are not his ways, they turn "one to his farm, another to his merchandise." "But when the King came in to see the guests, he saw there a man which had not on a wedding garment." Both bad and good had been gathered in, but the proving time must come. To have had the call was not enough, none must be clothed with strange or foreign apparel (Zeph. 1:8).

"ALL THINGS ARE READY: COME UNTO THE MARRIAGE."

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

IT is important to remember that no parable can be complete in all its figures. It is consequently impossible to identify every feature. Thus in other parts of Scripture Christ's people represent the bride, but in this parable they appear as the guests at the marriage feast. Christ's object in relating the parable appears to have been to warn the Jewish people, who, as he saw, were about to reject him, of the consequences of what they were doing and to caution those who would take their places that there were conditions that they must fulfil. The invitation goes to the world; many are called, but as it was with the Jews, so it is with the Gentiles, comparatively few accept the conditions; few are chosen. It will be convenient in teaching the lesson to divide it into its four parts: 1. In what way the offer of Christ resembles a feast. 2. The invited guests, their conduct and punishment. 3. The substituted guests bad and good. 4. The man improperly dressed and his punishment.

The Kingdom of Heaven is like, etc. It is astonishing how many things Christ used as symbols of the Kingdom of Heaven. In reading the Gospels we see how he labored to make the people understand what the Kingdom of Heaven is. In this instance he describes it as being like a feast, and that a marriage, the most joyous of all feasts. Some people would have us think of religion as a gloomy, depressing thing, but Christ said it was like a marriage feast. Dr. Trumbull describes these feasts as he witnessed them in Palestine recently, as most impressive, a time of processions and feasting. "The sound of the rejoicings," he says, "came over the desert into our tents by night from the castle, where the celebration of the marriage was in progress. The Governor of the castle had made a marriage feast for his son. Besides providing sheep and pigeons in abundance he had generously sacrificed a young dromedary. Animal food is a rarity there, and such a delicacy as dromedary flesh was highly appreciated. Everybody around the castle, even t poor, the maimed, the lame, and the bli from the adjoining mud-village had share of the boiled dromedary." The was general rejoicing for seven days.

To call them that were bidden. In important a ceremony as the marriage a King's son, the invitations were issu long before, so that the invited gue might not make any engagements for th time. When the day arrives he sends l servants in the morning to remind the But they will not come. The King fe hurt, but there might be some mistake, the guests might have acted thoughtless so when everything is quite ready he sen servants to give them another opportuni But the guests treat the invitation w contempt, make light of it, and go on w their business, as if the marriage was n worth a thought. Some of them are irritated and so malignant that they k the King's servants. The scribes, w knew Jewish history, would not need a explanation of that parable. They und stood well enough what Christ mea The prophets whom God had sent h been despised. John the Baptist h been killed, and, as Christ knew, th were plotting to kill him. In Austra there is a man now thirty-five years o who is working as a common stre sweeper. His father is wealthy and head of a proud and ancient family. T son was well trained and well taught. had all the advantages that wealth co give. But he had an incurable p pensity to vice. His father appea to him, pleaded with him, remin him of his distinguished ances among whom there had been legi tors, generals, judges, and clergym and besought him not to disgrace untarnished name. He showed h the wealth to which he was heir, begged him to prove himself wor of it. But the son despised it spent his time with depraved vicious companions, and found pleasures on the race course, at pr fights, and in gambling dens. Ag and again his father forgave h paid his debts and gave him new portunities of reformation. It w of no use. At length he commit a crime, and had to fly the cour to avoid prison. His father r sends him every month a sum su cient to pay his board and cl ing, which is spent in drink with week, and he subsists until the n remittance on his earnings as street-sweeper. In the meantin stranger occupies his place in ancestral home, and by his dut conduct tries to console the aged n who has adopted him for the mis his son has brought upon him.

Had not on a wedding garm. Father Taylor, the famous sa preacher, was preaching on this t on one occasion, when a sai wearing a rough flannel shirt and addressed him. He said was sorry the preacher had called at tion to his having no coat on, but fact was he had lost everything i recent shipwreck and did not posses coat. He begged to apologize for com into the room without one. Father Tay instantly came down and putting his around the man's shoulders, told him h much he was mistaken, and ended giving him a coat and telling him how could get the robe of Christ's righte ness. Christ, in this incident, referred a custom common in Oriental lands the host providing suitable garb for guests at a royal feast. There was a for each guest, and the man who without a wedding garment, was w out it because he had refused the provided for him. In England there a funeral in a small town some years at which such an incident occurred. undertaker, according to the custom vogue, brought a long black cloak an crape hatband, with long streamers. a pair of black gloves for each pe invited to attend the funeral. One m a nephew of the deceased, came, w expected to inherit his property, but disappointed. He refused to put on cloak and hatband, and said he would in the procession in his own work clothes. To this the undertaker objec and there was a painful dispute, wh ended in the police being called in, the nephew being put in jail for mak a disturbance at a public ceremony.

THE FAMILY AND HOME CIRCLE

Tea-Making in India.

How the Aromatic Leaf Is Treated to Produce the Final Treasure for the Caddy—Old English Notions About Tea-Drinking.

OUR illustration presents an interesting stage in the manufacture of tea in India, where this industry has undergone remarkable improvements, and is far in advance of the Chinese methods, modern machinery having taken the place of much tedious handling, which was no advantage to the flavor of the tea. As we see on the boxes, Chinese names which guile the quality of the tea are related. These names are only appropriate to black tea, which is flowery pekoe, orange pekoe, pekoe, pekoe souchong, souchong, congou, bohea, according as it is the fine and delicate product of the young leaf-bud up to the hard and woody expanded and partly-grown leaf. The pekoes (white hairs is the meaning of the word from which this is derived) are the downy tips of young buds and make highest grades of tea, although it can be understood that the souchong or one variety may be better than the pekoe of another. In the course of manufacture, black tea undergoes four processes, withering, rolling, fermenting, and firing, or dholing. After the firing the leaves are sifted by machinery into commercial qualities, according to the size of the leaf. With the exception of the growing and packing, tea-production in India as in Japan, is a factory industry, which, of course, it will eventually become in China as that country admits the introduction of Western civilization and Western industrial methods.

Tea-planting is by no means limited to Asiatic countries. It has been successfully established in portions of Africa; it has been attempted in the West Indies, Brazil, Australia, Southern Europe, and recent experiments seem to show that it might be made a profitable industry in the Southern States of the Union, where, it is believed, the natural conditions exist for producing a very fine quality of tea.

"I did send for a cup of tee, a China drink, of which I never drank before," wrote Pepys, Sept. 25, 1660, in that famous diary of his. Tea at that time was almost costly beverage, selling at prices varying from fifteen to fifty shillings. The first tea ever mentioned by an Englishman was a "pot of the best sort of *chaw*," ordered from Maccao by Mr. Wickham, agent of the East Indian Company, in 1615; and subsequent records show that he provided himself with "three silver tringers to drink *chaw* in." An Englishman, writing to another in 1678, refers to tea-drinking as "a base, unworthy, Indian practise, which I must ever admire your first Christian family for not admitting," a commendation which loses force when it reproves certain friends, "who call for tea instead of pipes and bottles after dinner." Many who condemned tea as a beverage admitted its value as a drug, and the various early notions entertained upon the subject of tea-drinking are exceedingly curious. With kindly missionary minds of the present day, the word is often connected in thought with many a deed of mercy when "the cup that cheers, but not inebriates," is provided and served by tender hands to the sick, the destitute and the aged.

SIFTING TEA-LEAVES IN AN INDIAN TEA-FACTORY.

Mother's Duty.

One of a mother's first duties to her children is to take care of herself. The mother who wears herself out in unnecessary service is doing her children a grievous wrong, in addition to that of making them selfish and careless of herself. She is robbing them of the greatest blessing children can have—a happy, healthy mother. There is quite a difference between the mother who neglects her children and selfishly exacts service of them, and the mother who trains her children to serve her for their own sakes. Let a mother never forget that she is her children's best possession, and love will teach her not only to care for her health, but to do all she can to keep herself pretty and pleasing, winsome and sweet.

The Forgetful Habit.

The words, "I forgot," tell of carelessness, they tell of frivolity, of remissness in the performance of duties intrusted to those who use them, writes Elizabeth M. Applebury, and are often the exponents of criminal neglect as well as a want of proper respect and affection for those whose requests should be held sacred. Often has the writer been put to needless trouble and anxiety by the plea, to me, almost inexcusable, "I forgot." Does one forget a request made by a dear relative? I had almost said "No"; but will modify my reply somewhat. I cannot think it a trivial matter when one confides a message to be delivered to a friend, a letter, perhaps an important one, to be posted, an article purchased, to be met with the excuse, "I forgot." I have scarcely any patience with these thoughtless persons whose memory does not reach to the post-office or the village store. Verily, the way of the world is a curious way.

Music In Home Life.

"Home, Sweet Home" has done more than statesmanship or legislation to keep alive in the hearts of people the virtues that flourish at the fireside, and to recall to its hallowed circle the wanderers who stray from it," Dr. Mackay once wrote concerning that popular ballad. Someone else has said: "We find that most of the ancient legislators thought they could not well reform the manners of any city without the help of a lyric, and sometimes of a dramatic poet . . . The poor are daily tempted to all manner of wickedness by infamous ballads, sung in every corner of the streets." Song-makers and song-singers then, have no very light responsibility. In lowly mission work, as well as in city churches with trained choirs and grand organs, the value of music in attracting and uplifting is receiving larger and larger recognition. We believe that in home life, its power for attracting and holding the young to the hearth-stone is great. A little choral band gathered about a mother or a big sister, raising glad young voices in happy unison with that of the beloved leader, is a charming picture to the eye, even though a hypercritical ear might sometimes take slight offense from false notes of yet untrained singers. Fathers and brothers often have musical gifts, and to be the leader of such a band is by no means out of keeping with manly dignity.

Pretty Manners to Parents.

There is an obligation to aged parents which youth should remember. To provide for material wants is not enough, and there is something needed beside mere respect. It is tenderness. To the helplessness of infancy, parents accord something to which the helplessness of age has equal claim. Nothing is more becoming in a young man or maiden than caressing ways towards parents. A young lady recently inspired, at a winter resort, the admiration of all beholders by her charming manner to her parents. Her conduct, in one respect was a distinct novelty. She was as unhappy if they were out of her sight as they doubtless had been during their daughter's childhood if she were out of theirs. Solicitude might have explained this in the case of her mother, who was an invalid, but not that of her father, who was hale and hearty, and with whom she was as happy to take a stroll as other lassies were with their lovers. Over her mother, who was quite a tiny body, the tall young daughter exercised a sort of playful oversight which was very pretty indeed. The evident fact that she was entertained by her parents and that she put herself out to entertain them not only won golden opinions from elderly guests, but attracted much warm regard from the young gentlemen of the place, whose attention, in her absorption with filial duties, she had been too busy to cultivate. It is well for youth to remember that sweet reverence to the aged pays.

I Wouldn't Be Cross, Dear.

I wouldn't be cross, dear, with people at home,
They love you so fondly whatever may come.
You may count on the kinsfolk around you to stand,
Oh, loyally true in a brotherly band!
So, since the fine gold far exceedeth the dross,
I wouldn't be cross, dear, I wouldn't be cross.

—MARGARET E. SANGSTER.
In *Little Knights and Ladies.*

Cheerfulness.

Cheerfulness, says a writer in an exchange, is the best lubricant in the world, and in the machinery of household toils and cares it often happens that a little is needed. Where there is cheerfulness there is always order and thrift and comfort. It is a jewel more precious than any ever dug from the mines of Golconda, and like the sunshine, cannot be dispensed with. Very fervently and very piously we say, "God bless the cheerful woman!"

DON'T MAKE THE WRINKLES DEEPER.

IS father's eyesight growing dim,
His form a little lower?
Is mother's hair a little gray,
Her step a little slower?
Is life's hill growing hard to climb?
Make not their pathway steeper,
Smooth out the furrows on their brows,
O, do not make them deeper.

There's nothing makes a face so young,
As joy, youth's fairest token;
And nothing makes a face grow old,
Like hearts that have been broken.
Take heed lest deeds of thine should make
Thy mother be a weeper;
Stamp peace upon a father's brow,
Don't make the wrinkles deeper.

In doubtful pathways do not go,
Be tempted not to wander;
Grieve not the hearts that love you so,
But make their love grow fonder.
Much have thy parents borne for thee,
Be now their tender keeper;
And let them lean upon thy love,
Don't make the wrinkles deeper.

Be lavish with thy loving deeds,
Be patient, true and tender;
And make the path that age-ward leads,
Aglow with earthly splendor.
Some day, thy dear ones, stricken low,
Must yield to death, the reaper;
And you will then be glad to know,
You made no wrinkles deeper.

Oberlin, O. MRS. FRANK A. BRECK.

Little Foes.

IN his letters on Africa, Henry M. Stanley tells that when he was passing through the forests, the most formidable foes he encountered, those that caused the greatest loss of life to his caravan and came near defeating his expedition, were the Wambutti dwarfs. These diminutive men had only little bows and arrows for weapons, so small that they looked like children's playthings: but upon the tip of each tiny arrow was a drop of poison which would kill an elephant or a man as surely and quickly as a rifle. Their defense was by means of poison and traps. They would steal through the dense forests, and, waiting in ambush, let fly their deadly arrows before they could be discovered. They dug ditches and carefully covered them over with sticks and leaves. They fixed spikes in the ground and tipped them with poison. Into these ditches and on these spikes man or beast would fall or step to their death. One of the strangest things about it was that their poison was made from honey. It is thus that Satan wages his destructive warfare. Stealthily, under cover of darkness, by treachery, with weapons seemingly harmless, through the sweets of life, he comes clothed as an "angel of light." Yet how deadly are the little honey-coated sins. How sure the destruction of him who is deceived into wandering from the straight and narrow way!

Profitable Philanthropy.

The following story is one that carries with it a lesson to the reader:

In Connecticut a few years ago, lived a lady who had a beautiful flower-garden, in which she took great pride. The whole neighborhood was proud of it, too, and people drove miles to see it. She fastened two large baskets on the outside of her fence next to the road and every morning these were filled with cut flowers—the large, showy kinds in one basket, and the delicate, fragile kinds in the other. All the school-children going by, helped themselves and studied the better for it; and business men took a breath of fragrance into their dusty offices which helped the day along. Even the tramps were welcome to all the beauty they could get into their forlorn lives. "You cut such quantities," some one said, "aren't you afraid you will rob yourself?" "The more I cut, the more I have," she answered. "Don't you know that if plants are allowed to go to seed they stop blooming? I am like the man in *Pilgrim's Progress*—the more I give away the more I have."

It is not alone in the garden that this rule holds good. We are constantly learning that giving does not make us poor, but rich; that the more we give to our fellow-men of love and sympathy and kindness, the more we have to give. Kind deeds come back to the hand that sends them forth, whether or no the immediate recipient is grateful.

THE
CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE G. H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York as Second-class Matter

Plenty of Heroes.

WE have heard people express the opinion that the day of heroes and heroines has past. Great mistake. They are all around us. Here are two young men. The first has a very neat hat, very fine shoes, very costly watch, very beautiful jewels! but he is all wrapped up in himself. His own existence and his own pleasure are the A and Z of his entire planning. Here is another young man, his apparel not quite so good. His joy is the making of other people happy. He loves Christ, and wants everybody to love him; is not ashamed to carry a bundle of clothes down to that poor man in the dark alley. Which of those two young men is the best adorned? Which will have the best prospect for this life, which the best prospect for the life that is to come? I think that one of the finest sights in all the world is a young man trying to serve God. Here is a fallen man: he takes him up. Here is a vagrant boy in the street; he takes him to the mission school. Here is a freezing family; he carries to them a scuttle of coal.

It is easy for a young man to be a Christian in his father's house, where all the influences are Christian; but to stand, as some of our young men do, in stores and shops, where all the influences are adverse to the Christian religion, and maintain integrity of soul and faithfulness to Christ—that demands more concentration and more spiritual strength than a great many think.

Every-Day Events.

IN the days when the mail came once a week, and the news was gathered up only by the slow stage coach, and before the telegraph was invented, men were excusable if they were ignorant of the condition of the world; but now, when every day in the form of a newspaper and through the instrumentality of the telegraph, all the great affairs of nations are brought to our attention, we must be silly and stupid in the extreme if we were not cognizant of what is going on in the world. God is moving mightily among the nations. The monarchies of the earth are crumbling one after another. Events that fifty years ago would have startled all nations, now come so meekly and unobservedly across the people that little remark is excited. Throne after throne is falling, and the time is hastening on when everywhere the declaration of independence will be acknowledged, and "the right of men to life, liberty, and the pursuit of happiness" will be recognized in constitutions and magna chartas. Now, can it be that as Christian men we have never watched the mighty movements of God amid the governments? We need especially to be observant in regard to the condition of the church of Christ. What marvelous changes! You can remember when the great denominations of Christians were in constant hostility about the most insignificant doctrines and about the most unimportant differences in church government. There are those who are now before the throne of God rejoicing in each other's companionship, who only a little while ago were engaged in the most terrific ecclesiastical wars. These things have passed away. The denominations of Christians are now meeting upon a brotherly platform, and those who once were contending with each other about things that are of but very little importance now join hands. And we are coming toward the time when we shall ask but one question in regard to a man's spiritual condition and hope and sentiments, and that is, whether he believes in the Lord Jesus Christ for salvation, and the denominations of Christians all the world over will join hands around the cross of Christ.

The Best of Days.

WE ought to make more and more of the Sabbath, and fight back the invasion of the foreign Sabbath, which is no Sabbath at all. Where did you pass your boyhood Sabbaths? You say in a New England village. You remember the church, and the green in front; and the cry of the swallows in the tower, as the tap of the bell scattered them; and the quiet graveyard beside it, some of the stones leaning over, and the moss almost covering the letters; the long line of horses at the hitching-post; the the group at the church door; the minister, plain, and earnest, and affectionate; the children, with whom you exchanged mischievous glances, and the aged men and women, to whom you looked up with veneration, though they were sometimes asleep at the head of the pew—all of them sound asleep now in the shadow of the church that once they frequented. With some of you it was the Scotch kirk, or the English chapel, or the city church. Somehow, ever since then you loved Sunday to come. Its sunrise seems more golden. Its noonday more bright. Its evening more suggestive. And although you feel, before God, that many of your Sundays have been wasted, you still say: "Sweet Sabbath! Messenger from God! Pillow on which to put the aching head! Day, fragrant of all sweet memories! How I love thee!"

If you are forty years of age, two thousand and eighty of your Sabbaths are gone. Indeed, the whole flock of them is started and the last will soon spread wing. It will break from the East. The bells will ring. There will be the shuffle of young feet and old on the way to church. The baptismal waters will be shed, the sacramental wine poured, the evening service will pass, the Amen will finish the benediction, the lights will be lowered, the gates will jar shut, and the sexton will turn the key in the lock. Nothing peculiar in the looks of the wall that night, or in the sound of the music. But that will be the ending of your Sabbaths. Can you not have one more? Not one more. The last hymn. The last sermon. The last benediction. The last Sabbath.

Healthy Fun.

IT is the earnest man with an earnest work to do, who in unexpected moment puts the lever of his witticism under your soul and sends you roaring with a laughter that shuts your eyes, and rends your sides, and makes you thankful for a stout waistcoat, which seems to be the only thing that keeps you from explosion. Workingmen have a right to be facetious. We have no objection to a hen's cackle if it has first laid a large round egg for the breakfast-table. But we had on our farm a hen that never did anything but cackle. The most rousing wit ever uttered was by stalwart men like Robert South and Jean Paul Richter. With them wit was only the foaming flake on the wave that carried into port a magnificent cargo. It was only the bell that rang you to a banquet of stalled ox and muscovy. But, lackaday! if, at the ringing of the bell, we went to find nothing but a cold slice of chuckle, a hash of drollery, jokes stewed, and jokes stuffed, and jokes panned, and jokes roasted, and jokes with gravy, and jokes without gravy. Professor Wilson, the peerless essayist, could afford to put on "Sporting Jacket," and mould the snowball for the "Bicker of Pedmount, and go a-picnicing at Windermere, and shake up into rollicking glee, Lockhart, Hamilton, Gillies, and his other *Blackwood* cronies, if, in that way refreshed for toil, he could come into the University of Edinburgh to mould and shape the heart and intellect of Scotland with a magic touch that will be felt a thousand years. He is the most entertaining man who mixes in proper proportion work and play.

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BRIEF NOTES.

A few copies of the excellent book, *How Life Made Beautiful*, by Margaret E. Sangs are on hand. The binding is slightly damaged but the work is intact. They may be had at six five cents each by writing to this office.

The Baptist Year Book just issued, sho that the Baptists, Northern, Southern and Colo have in the aggregate 4,055,806 communicat 43,397 churches and 27,355 ministers.

The Moravian Church in the United Sta according to an authoritative report just publis has a total membership of 14,553, a net increas 333 for the year. There are 1,509 non-communic and 6,283 children.

Rev. George Britten has been assisting F W. G. Hall in a revival work at Marcellus, N The Methodist Episcopal Church in which services were held has been the scene of some remarkable conversions.

Rioters have attacked an American Mis in Chung King Kinsu Province, China, destro a chapel and killed residents of the Mission, which the United States Consul has made mands on the Chinese Government.

The Board of Foreign Missions of the formed Dutch Church has received during eleven months of the current fiscal year $70 which is an increase over the receipts of the cor ponding period of last year of $12,058.

Mrs. Margaret E. Falke, who is doin valuable work among fallen women at the Hon the Good Samaritan, in New York, celebrate April 21, the sixth anniversary of her convers Many friends of the Home attended to rejoice her.

Miss Katharine Bennett, of Natchez, M who is working in a very needy district among colored people who have very few books or pa would be glad of back numbers of this jou large-type Bibles or religious books. Expres must be prepaid.

A Washington journal publishes the st ment that Mrs. Hobart, wife of the Vice-Presi recently declined an invitation to a Sunday s entertainment, because she "does not indulg social festivities on the Lord's Day." This excellent example which deserves to be follow

Rev. W. G. Pike, Chaplain of the Miss State Penitentiary, at Jefferson City, Mo., w us that the packages of back numbers of this nal, which our readers have sent him for dist tion, have been much appreciated by the priso and have done a great deal of good. He wou glad of more.

Rev. Thomas Harrison will hold an all Revival Jubilee in Beekman Hill Methodist copal Church on May 1. Rev. D. W. Crouch pastor of the church, will assist in the serv Many prominent Methodist laymen have pron d to attend, and will take part in the platform m tings at three o'clock.

A decisive step in religious observance s been taken by the Jewish Rabbis of Baltimore They have agreed together to refuse to offici either weddings or funerals where the persons cerned have not been in the habit of attendin services in the synagogue, though they may been of Jewish race.

Mrs. Gulick, the head of the Amer n Board's School at San Sebastian, Spain, w now on a visit to this country, made an ad s recently in Chicago, in which she earnestly p recated war with Spain. She expressed her belief that the Spanish government would mak the concessions in its power to avoid war.

According to late official returns there in Canada 99,364 Indians. Of these 70,394 classified as belonging to various religious de nations. The greater number, 41,813, are R Catholics; 16,129 are Anglicans; 10,273 Metho 807 Presbyterians, and 13,062 belong to other C tian bodies. The religion of 12,300 is unknow 16,677 are pagans.

Dr. P. B. Keskar, the Brahmin physi n, who has been visiting this country, expects to sail for home in the course of two weeks. It would gratify him very much to be able to take back him the organ for the Sunday School, of which he is superintendent, at Sholapur, India. A few dollars sent to this office now would enable him to do this.

The social experiment known as the P aratists of Zoar is to go out of existence a life of over eighty years. It appears that the colony has for some years been dwindling in number, and some of the survivors have become dissatisfied with the arrangements. They own a large tract of land in Ohio, which will be sold and the proceeds divided among the members.

An example of the religious destitution of Utah is given by the *Advance* in the fact, recently discovered by a Congregational and Presbyterian pastor working unknown to each other, that there are over 250 post office districts in Utah utterly destitute of the Gospel. At these offices only 110,000 get their mail, and to most of them Mormon error is the only religious instruction accessible.

Mr. E. P. Telford has been holding a remarkable mission in Birmingham, England. During the first twelve days of the mission 400 names were taken in the inquiry-rooms. Many husbands and wives, and in some cases whole families, have decided for Christ. One evening Mr. Telford found that he had been instrumental in leading to Christ a grandmother, mother, and two daughters in succession.

Dr. Arthur J. Brown, Secretary of the Presbyterian Board of Foreign Missions, says: "Nearly $325,000 is required before April 30 to meet the obligations for the current year. We are doing our utmost to close the year without a deficit, but we cannot succeed without the co-operation of the churches, and more than three thousand have as yet sent no offering, while some contributing churches have diminished their gifts.

The Presbyterian Board of Foreign Missions has received intelligence of the death of James M. Thompson, M.D., of the Siam Mission, which occurred at Petchaburee, Siam, on March 31. The brief cablegram gives cholera as the cause of death. Dr. Thompson was only thirty-eight years of age, and was apparently in the beginning of a life of great usefulness. His medical and surgical skill and his earnest faith marked him out as a leader in missionary work in that strange land. His death is widely deplored.

Spain in Anger.

ABLE news from Madrid leaves no doubt as to the attitude of the Spanish people toward this country. Like the people of Athens in the crisis before the Greco-Turkish war, and the people of Paris before the French w with Prussia, the citizens of the Spani capital are wildly clamoring for hostities. Beginning with April 10, riotous dmonstrations on the streets have been almost daily occurrence. In the Puerta Sol, the great square of the city, from hich its eight principal streets radiate, nbs gathered which required a strong nitary force to disperse. They surged out the offices of the members of the overnment, and would probably have ne to the Palace of the Queen if they ld not known that it was strongly rded by loyal troops. Their demeanor s openly menacing, and their shouts inly showed that they were in the od for revolution if concesns were made to the United tes. A significant feature the disturbances was that participants were not chiefly the lower classes, but included many storekeepers and fessional men. Among the leders who were arrested were aro, a prominent lawyer, a dramatist. It is evident t if the soldiery were withdwn to go to Cuba or the st, the Queen and her miniers might be in serious dang. Madrid is a city of about lf a million population, ong which are many Carls and Republicans, both of om are hostile to the dynzy. Should the Queen yield the demands of our Govement, or should disaster atd the Spanish arms, there ittle doubt that there would a dangerous rising in Mad, which might be fatal to dynasty. The same warle spirit has shown itself at rcelona, Saragossa, Valenc, and other large centres, l at Malaga the United tes Consulate was attacked. e well-informed newspaper respondent in Madrid confently asserts that the temper of the peo would not permit the Queen and her nisters to yield to our demands, even they wished to do so. The Queen apurs to be aware of the fact, and she realid, several days ago, that the only alternaes open to her were either a war with the ited States or to face a revolution ich might prevent her son ever coming the throne. Her position is a painful e, but it is the result of long years of sgovernment, which have made Spandominion in Cuba unendurable. The aniards cannot understand why the ited States should interfere, but probly if a Spaniard saw a big brutal man ating a woman or a little child on the ghway, he might feel that he had a right interfere, though the woman was the ate's wife, or the child his own son. We ieve that a man's house is his castle, d that he has a right to resent intrusion, t if he is ill-treating his children or pendants we recognize the right of the ighbors to interfere. This is the right e United States claims, after long pance and forbearance.

Behold the great tumults in the midst thereof, d the oppressed in the midst thereof. For they ow not to do right, saith the Lord, who store up lence and robbery in their palaces. Therefore, is saith the Lord God, an adversary there shall even round about the land, and he shall bring wn thy strength (Amos 3:9, 10).

He Judge an Offender too.

A significant admission was made by a y magistrate at the West Fifty-fourth reet Police Court in New York one day st week. The magistrate is an enthusiastic bicyclist, and while riding his wheel on the Boulevard was hailed by a policeman who told him he was violating a city ordinance by riding on the wrong side of the tracks. The magistrate immediately crossed over to the right side. During the sitting in court on the following day, the same policeman came into court with a prisoner whom he charged with the same offence that the magistrate had committed. The policeman looked at the magistrate in astonishment. "I think I have seen you before," said the magistrate, addressing the policeman. The policeman reminded him of the circumstance and proceeded with his case. The accused expected that a judge so situated would acquit him, but he was mistaken. It was elicited that he had not crossed over when the policeman warned him, and he excused himself by saying that he had a lady with him who was afraid to cross the tracks. The magistrate fined him, but took occasion to say: "You are not punished for riding on the wrong side of the Boulevard but for not crossing over when you were told." The punishment of sinners proceeds on the same principle. The worst offenders are they who continue in sin after they have been warned:

They mocked the messengers of God and despised his words and misused his prophets until the wrath of the Lord arose and there was no remedy (II. Chron. 36:16).

THE PALACE OF THE QUEEN REGENT OF SPAIN, NEAR MADRID.

Hears but Does not Understand.

A teacher in an institution for deaf-mutes in Chicago has made a discovery which may be turned to practical account there and elsewhere. She found that one of the children under her care was conscious of sound. If a book was dropped near to him or any noise was made, the boy was aware of the fact, but had not learned to associate the noise with the cause. He could hear people speak, but the words were unintelligible, as he was unable to discriminate differences of tone. The teacher suspected that the child's affliction was of the same kind as in the eye produces color-blindness. Inquiries in other institutions resulted in the discovery of many persons similarly afflicted. In one case, that of a young man, there had been frequent attempts to talk, but the sounds he made, like the words he heard were unintelligible. His parents thought he was an idiot until he gave up his attempts to talk and learned the sign language. The teacher found that in all these cases it was possible to teach the children to talk, as well as to hear. By showing the child the position of the mouth and tongue he learned to utter a few words distinctly and his ear soon was able to distinguish the same words when uttered by others. Thus the child's own tongue educated his ear, and his vocabulary is daily enlarged. There is reason to fear that some hearers of the Word are in similar need of education. It has no more effect on them than inarticulate sound:

Hearing ye shall hear and shall not understand, for this people's heart is waxed gross and their ears are dull of hearing (Matt. 13:15).

An Oculist's Advice.

The significant reply of a patient who recently consulted a Boston oculist, is related in the *Youth's Companion*. The patient was an elderly lady, who, for many years has been a most devoted friend in trouble to her neighbors and poor people. She found her eyesight failing, and while on a visit to a niece in Boston, went to an oculist to obtain a pair of spectacles. "My dear madam," said the young oculist, after a careful examination, "there is no danger to be apprehended if you take proper precautions, although your eyes at present are not in as good condition as I could wish. The glasses will be of great assistance, of course. Besides that, however, I should advise entire relaxation of the nerves for some time to come. You should be free from annoyance and excitement, and even from care, for the next six months. And, above all, my dear madam," he added impressively, "you should avoid all trouble and worry. Do not associate with sickness and distress. The effect of such things is to increase the difficulty which you experience." "Why, child," said the old lady, "you mistook my meanin'. I came to get fitted to a pair of specs. I wasn't calculatin' to wear 'em to heaven, but right here in this world o' sin and trouble. I'm afraid maybe you'll have to fit me all over again!" The old lady evidently belonged to that class of people who fulfil the Apostolic injunction:

Bear ye one another's burdens, and so fulfil the law of Christ (Gal. 6:2).

A Thrilling Escape.

A dispatch from Fort Simpson, N. W. T., reports that a sailor belonging to the steamer *Orca*, of the Pacific Steam Whaling Company's fleet, had reached that place on his way from Point Barrow, on the Arctic coast. He was on his way to Seattle, Wash., where his home is. He brings letters from the survivors of the fleet which tell the story of a terrible disaster. His ship went down off Point Barrow, but all on board escaped to another ship of the same fleet. Later, on the same day, a second vessel was lost, and its crew escaped to the same ship. On the following day, the vessel on which they had taken refuge was crushed in the ice. The crews succeeded in getting on a large cake of floating ice, taking with them food and blankets. They were on the ice for ten days and nights, and were frequently obliged to jump from one ice-cake to another. Eleven members of the crews succumbed. Several of them went raving mad before they died. Among the survivors who reached Point Barrow, was the wife of the captain of one of the boats. She not only saved her own life, but by her cheerfulness and heroism, encouraged the others when they were giving up hope. Probably she was physically the weakest of the party, but her indomitable spirit rendered her useful to stronger natures. So it is in the struggles of life, the weak who know their weakness and look to the Lord for strength triumph where the strong fail.

Therefore I take pleasure in infirmities, in persecutions, in distresses for Christ's sake; for when I am weak then am I strong (II. Cor. 12:10).

A Novel Surgical Instrument.

One of the most remarkable surgical cases on record is reported by the Cleveland *Leader*. It appears that several weeks ago a little girl about five years old whose father lives near that city, while romping on the floor, accidentally ran a needle into her right knee joint. In attempting to pull it out, the father broke off the bit of steel, leaving more than half of it imbedded in the flesh, and when she was taken to the doctor repeated probing failed to locate the fragment of needle. At the latter's suggestion the child was taken to the power house of the Tuscarawas Electric Company and placed on the dynamo in such a manner that the right knee joint pressed against a powerful magnet. The baby was chloroformed, the leg laid open with the knife, and the magnet introduced. When it was withdrawn the troublesome bit of steel clung to it, and the experiment was a success. The surgeons could not explain the power of the magnet to draw the steel out of the limb, but they knew that it would do it and therefore they used it. Ministers of the Gospel are often reproached for acting on the same principle. They cannot give a scientific explanation of the power of faith to eliminate sin from the heart, but they know by experience that it does so.

Therefore we preach Christ crucified, to the Jews a stumbling-block and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God (I. Cor. 1:23).

Died of Fright.

A sad instance of nervous distress proving fatal is reported from Plainfield, N. J. A man was taken to the Muhlenberg Hospital, a few days ago, who showed all the symptoms of hydrophobia. It appears that eight weeks before he had been bitten by a dog, but the wound had been cauterized and had healed perfectly. The man went to his work and felt no ill effects. But he read somewhere of a victim of a dog's bite who died of hydrophobia after the lapse of several months, and he became uneasy. He tried to ascertain what were the symptoms of the disease that the deceased first noticed, and all the details of his suffering. He heard of other instances and made inquiries about them. Everything bearing on the disease that he could obtain he read eagerly and watched himself carefully, fearing to detect in his own sensations the first symptoms of its approach. At last he fancied that he recognized them and broke down entirely. A doctor, who examined him, assured him that his trouble was only mental, and if he would cease reading and thinking about hydrophobia, he would get well. But the man was positive that he had the disease and declared that he could feel himself getting worse daily. When he went to the hospital, both doctors and nurses tried to convince him that his symptoms were imaginary and endeavored to divert his mind, but without success. Finally he acted as sufferers from hydrophobia do, and it was necessary to strap him down. After raving wildly for several hours, he died. The doctors attribute his death to fright, and say that he did not have true hydrophobia. The result, however, was the same as if he had suffered from the disease. It shows how potent is the influence of the mind over the body. It is a pity that men do not realize the fact in resisting the temptations to sins of the flesh. No man need be the victim of drunkenness or lasciviousness, if his spirit, aided by the Spirit of God, asserted its power:

As a man thinketh in his heart so is he (Prov. 23:7).

Food Cargoes for Starving Cuba.

The Central Relief Committee to Fill a Steamer for the Reconcentrados — Also Helping the Refugees at Tampa and Key West.

ALTHOUGH the situation in Cuba has lately been such as to prevent the landing of relief supplies for the suffering reconcentrados, our Government has decided to take steps looking to the sending of a large cargo of food, through the Central Cuban Relief Committee, within a few days. Arrangements are now being made by the Committee for the chartering of a steamer—probably the *State of Texas*—which will be loaded at New York with 800 tons of miscellaneous articles of food, 25 tons of rice, 100 tons of corn-meal, 25 tons of lard, $2,000 worth of medicines, and $1,200 worth of beds and bedding.

These supplies will be for the use of the reconcentrados and for the sufferers in the hospitals. As the vessel will sail under the American and Red Cross flags, it is believed that the use of the latter emblem (the Red Cross being an international organization), will protect it from attack or molestation.

In addition to these preparations for further aiding the reconcentrados, the Central Relief Committee has begun relief work among the thousands of Cuban refugees in Florida—at Tampa, Ybor City and elsewhere. Fourteen tons of food supplies have been sent to Tampa, and a committee, headed by Mayor Maloney of that city, and with Consul Hyatt, Dr. O'Farrell, and others as members, are actively co-operating with the Red Cross in the good work.

It is learned through the cable despatches that the relief supplies which U. S. Consul Brice left in storage at Matanzas, are being distributed among the reconcentrados by the British Vice-Consul, Mr. Dacosta. This is in accordance with the understanding between the United States and British governments, that the latter's consular officers should represent American interests during the absence of our consuls, who were recalled in view of the impending war. Should this arrangement be carried out at other points as faithfully as has been done at Matanzas, there is reason to hope that the reconcentrados may not be so wholly neglected as was at first feared.

The present week may bring important developments in Cuban affairs. All indications point to the early release of Cuba from Spanish rule, either by war or by diplomacy. The story of the failure of the negotiations between the Washington and Madrid Cabinets, and the warlike preparations of both governments, is well-known to every reader. Before this issue of THE CHRISTIAN HERALD appears, the great conflict may have begun which is to decide the fate of Cuba and its people. It is gratifying to note that the justice of America's attitude is conceded by almost every government in Europe, and that the proposed intervention, on the ground of humanity and civilization, meets with universal approval.

Last of our Consuls to leave Cuba under the government's instructions was Mr. J. L. Hance, whose station was at Cardenas, Matanzas province. Mr. Hance, speaking of the condition of affairs in his section, says: "A large number of reconcentrados have starved and died in Cardenas and in other districts. For three months or more the average of deaths among this unfortunate class was twenty a day. Eight months ago there were 7,000 reconcentrados in or near Cardenas. Now there are only 1,500. Those figures tell the story. Most of the missing 5,500 have starved to death. A few have gone to what are called the zones of cultivation. So many have died that the daily number of deaths has materially decreased of late, though it is probable that the percentage of mortality is maintained. The relief supplies had only just begun to arrive when my letters of recall came. One installment did arrive before I left and was distributed.

"There has been some excitement in Cardenas over the probability of United States intervention, but no rioting. I received my orders to leave from Consul General Lee about nine days ago, but my departure was delayed. I expect to go back to Cuba in a month or probably less."

The many thousands of Americans who have aided in the work of rescuing the reconcentrados from starvation, are eagerly watching developments and will hail any opportunity that may arise to resume the relief work so grandly begun. That such an opportunity will come soon is very generally believed.

One of the most notable incidents in connection with the relief movement is related by an Omaha, Neb., contemporary:

On April 11th, Mrs. John M. Thurston, whose home was in Omaha, wrote an appeal to the "Mothers of the Northland" to feed starving Cuba. Three days later Mrs. Thurston died. Three days after the death of Mrs. Thurston the *World-Herald* suggested that the greatest memorial to Mrs. Thurston would be to make generous answer to her appeal for help for the starving Cubans. It opened a "Cuban Relief Bureau" in Omaha and asked for donations. The answer to the appeal was magnificent in volume. A great train of twenty-two cars, each car loaded to its full capacity with high-class provisions, is speeding eastward to New York. In twenty days the *World-Herald* collected over $11,000 in cash and tons of provisions for the Cubans. These donations were made by the people of Nebraska, Western Iowa and South Dakota. The train started at 3:30 o'clock on the afternoon of April 7th, and its departure was witnessed by a cheering crowd of 10,000 people. The Missouri Pacific transported the train to St. Louis. The Wabash took it in charge there and delivered it to the Delaware, Lackawanna & Western at Buffalo, and the latter road will deliver it to Stephen E. Barton, chairman of the Central Cuban Relief Committee in New York. The transportation is free. A striking feature of this magnificent donation is that the bulk of it came from sections of Nebraska that were, three years ago, the recipients of bounty from generous friends in the East.

Of the many incidents worthy of preservation in connection with the distribution of food in Cuba, our United States Consul at Santiago, Mr. Pulaski F. Hyatt, sends these two:

"Owing to a large amount of work that needed to be done, our distributing committee, one evening, decided not to issue rations the next day. But I awoke early in the morning, and the first thought that came to me was the poor people who held tickets for the day's issue and how disappointed they would be if told to wait until to-morrow; so I got up and calling my man

"'Fred,' said I 'You must get ready to issue food to-day, I cannot send these people home disappointed.'

"'All right, Consul,' said he, 'then I will hang out the flag, that is the way they know it is ration day; and, Consul, you'd better belibe dey am mighty glad to see dat flag swinging ober de consulate; kase dey know dat means a full meal, and dey do love that flag. Maybe I done wrong toder day, and I didn't tell ye, kase I was 'fraid ye might scold; but I couldn't help it, Consul. When dar was a big crowd out dar, dey axed me to pull the halyards and let down de flag until they could kiss it, and ebrybody dat could get near enough came and kissed de flag. And ye won't scold me, will ye, Consul?'

"'No, Fred,' I replied, 'I will not scold you for this once, but you must not do it again.'"

Among the applicants for aid in Santiago was a feeble old colored woman who, after receiving food insisted on seeing Consul Hyatt in person, and her wish was granted; when she took his hand and kissed it reverently. Her voice was so feeble that the consul could not understand her, and he said, "yo no comprendo" (I do not understand you), whereupon the old woman touched the consul's arm with one hand, and with the index finger of the other pointed to heaven saying, "Comprendo Alli?" (Understand there?) Then as she passed out she kissed her hand and waved it towards the American flag, and after the manner of her religion, crossed her breast and bowed her head in silent prayer.

By this act the poor old colored woman captured the consul's heart so completely, that he excused her from the necessity of presenting a ticket from the Ladies' Relief Committee, and in the name of the Lord answered her prayer—"Give us this day our daily bread."

Many letters, expressing sympathy with the Cuban peasants, and concern for their helpless condition, have been receiv during the week. Some of the letters extremely touching, one of which is gi below:

BOYKINS, V.

Enclosed is M. O. for $5 for the Cuban lief Fund, from the Boykins M. E. Chu South, Sunday-school. Our school is w

STORAGE WAREHOUSE FOR RELIEF SUPPLIES, HAVANA.

and while our contribution is small, you n be assured we have pity in our heart hungry and suffering humanity. Pleas cept this offering in the name of him wh bless you in your noble work.

F. H. BEATON, Asst. S

This comes from an American in C (after the recent exodus of American i zens from the island) and is encourag

Havana, April

You have no doubt learned from cabl vices that last Saturday hundred of Americans and Cubans left when all e United States representatives on the is d did so. I concluded to stay. The wo at Estrella 14 (the Central Relief Statio is going on as before. Miguel, Garcia, an e other are running things there. I am ly at the place, and all goes on satisfact y, existing circumstances and conditions ly considered. Out of town, things, how r, are all bad. I saw a man last night wh ld me that at Sidra—a hamlet near Mata as —there were 1,350 people suffering th ir- est distress.

At the Asylum in Tulipan there w be taken in to-day fifty additional orphan

WM. L. CARB

Our illustrations on this page are th timely and interesting. In the Ha na warehouse the supplies are free from ntact with anything that would make m deteriorate, and if not disturbed w ll keep indefinitely. The quantity left re when the interruption to the work ok place, however, has doubtless been is tributed by the British Consul, Mr. Go n, as arranged. Another illustration s ws the condition of some of the reconce ra- dos who have been receiving Ame an relief. The wan and haggard look is ne and the frightful emaciation w ch marked all the earlier photograph as also disappeared.

RECONCENTRADO FAMILIES WHO HAVE BEEN RECEIVING AMERICAN RELIEF.

President Crespo Killed.

A dispatch from Caracas, Venez la, (which has not yet been officially co m- ed), announces that Pres. Joaquin C po was slain while leading his troops ag st a rebel force, under Gen. Herna ez. Gen. Crespo was one of the most ro- gressive of South American rulers. He was born in Venezuela fifty-four rs ago. He belonged to the Federalist rt distinguished himself in the revolu ns of 1871 and 1879. He ended Gu at Blanco's revolution by the fight Zamuro, and, in 1884, Blanco hande he Presidency of the Republic over to C po. He resigned in 1886, and in 1888 beg a revolution against President Paul ut was unsuccessful, and subsequently ne to New York. He admired this co try greatly, and had his sons educated re

Crespo returned to Venezuela in 92, and after successive victories over Pa ia and Gen. Villegas, he was made P visional President of the new Govern nt, which was recognized by this count on Oct. 25. He was elected Presider by the Congress and re-elected in 189 for four years. A bomb was thrown at im in March, 1894. Gen. Crespo was P sident when the recent boundary que on occurred in which our government ok Venezuela's part.

ssion Work Among Lumbermen.

Gpel Songs in the Great Forests—A romising Field—The Woodmen Appreate Christian Effort.

UR readers will be interested in the following letter from Rev. F. E. Higgins, pastor of the House of Hope Presbyterian Church, Duluth, Minn., giving an acnt of his labors among the lumbermen he great Northwestern forests:

I have just completed my third winter's wk in the logging camps. April, 1895, I epted a call to the first Presbyterian urch in Barnum, Minn. In the fall y young men leave the village for the ging camps, where they work during winter. One day, Mr. Cane, a church stee and the owner of some camps, ed me to visit the camps with him. s was a treat, as I had never been in a p before. After supper some of the n asked me to preach, which I did. ving no Bible, I repeated a Psalm rned in my boyhood days at Sabbath ool. We sung "Nearer My God to ee," "Jesus Lover of My Soul," and er songs that me of the men kw. Never have I joyed a service re. It was inspir- to see how at- tive the men ve. Next day I s called to another p, where I held a meeting. These ps were at the d of Little River, Northern Minnesa. After return- home, I felt that d had opened a w field of labor— that I had never ught of before. Xt week I went other camps at head of Dead ose River, thirty es from Barnum, ere we had most ouraging meetings. When spring came, l the men returned home, many of them om I had met in the camps commenced end ng services; and I found that work he camps had attracted to the church n never found in it before.

HAULING LOGS TO THE SKIDWAY.

"Later, what is known as the 'drive' nmences. The logs that were cut and iled to the lake at the head of the river, dumped into the river on the ice, are ted one hundred miles down the stream Stillwater, where they are cut in the wmills. The 'drive' lasts from three to weeks, during which time from fifty to enty-five men are employed for the rk. They camp on the bank of the er wherever night overtakes them. A ge fire is built, and around it the men g their clothes to dry, for they have en in the river most of the day keeping logs off shallow places. Around this mp-fire we held service in the evening, d as the sounds of the grand hymns, earer My God to Thee" and "A Day's rch Nearer Home," went echoing ough that great forest I thought I never fore had appreciated the beauty and piration of Gospel song.

"Early the following fall I again started t as soon as camps were opened, this e carrying hymn books, Bibles, reious papers (CHRISTIAN HERALDS ong them), tracts, etc., to each camp. ch literature is welcomed by the men, d many Christians, seeing my appeal for h matter, sent me papers, also Bibles d tracts, all of which were great helps. at winter, driving a horse and cutter, I en traveled many miles between Monand Saturday, preaching each night different camps, sleeping with the men their bunks, not undressing perhaps e whole week.

"The past winter I held meetings in erd & Clough's camps and Rolland's mps, Pine county, Minnesota; also in ne's camps, Carlton county. Have ld twenty-five services and distributed er five hundred pounds of literature, sides giving a number of Bibles away. o any man without a Bible, and promng me to read it, I always give one.

"I returned to New Duluth, my present charge, for each Sabbath, often tired after my week's work, but always happy when I remember how the men enjoyed the services. I often go out with the men and watch them cutting and hauling the logs to the landing. It is very interesting. Just think of four horses drawing twenty and thirty thousand feet of lumber at one load.

"In the State of Minnesota over 10,000 mer. work in the woods each winter, thirty to one hundred in a camp. For these men, far from home and church privileges, there is a great work to be done. I meet many fine young men in these camps, among them some who, coming from the East and not finding employment, are forced to the camps for the winter, and more than once have I seen tears run down their cheek during meetings as they thought of their home and friends far away. This summer I shall try to build a little church at Nickerson, where, for the three hundred men at a large sawmill and a little village, there is no church nearer than twenty miles, but two saloons running wide open night and day, Sunday being their busiest time. The men having no place to go, gather around the saloons, and thus the Sabbath is desecrated.

"May God direct some kind friends, reading this, to come to my assistance, that we may be able to build God's house. There is room here for many ministers. Dear reader, pray that God may lead his servants into this great work." The forests have been called "God's first temples," and in their majestic silences, men living close to nature's heart, apart from city temptations and distractions, seem exceptionally open to Gospel influences which go away with them.

A LOGGING CAMP.

Gentleness and Wit.

Prof. Adam Hendershott, well-known and well-beloved in his city for his unfailing gentleness and his readiness with the soft answer that turneth away wrath, while on his way to see a friend, requested the conductor to transfer him at the proper station. Before this station was reached he saw his friend from the window, and rose at the next stop, when the conductor challenged him with great rudeness, telling him that he could not change cars there and to go back to his seat. The professor, between signalling his friend outside and explaining to the irate conductor, who was not attending closely, did not make himself understood by the latter, and the conductor snapped out, "Here, you old jay! don't I tell you you can't change cars at this station?" His habit of gentleness preserved the professor's temper, and he asked, "But I can change my mind at this station, can't I?" in a manner that in a single moment turned the laugh of a car full of passengers on the conductor, who could not help joining in the general merriment himself.

FRIENDS IN COUNCIL

Equal Shares in the Home—Little Lies and Their Dangers—Book Borrowers.

I AM uncertain how to advise one of my readers who tells me that her husband and herself have been working for a long time to secure a home—a house and plot. Each holds an equal share in it. The wife has paid by her own earnings for her part in this property. The husband is now trying to induce her to sign her half over to him, because he fancies it will look better in the eyes of the community if he shall be the sole owner. Also, he desires to exchange this home, which is yet not quite paid for, for a farm of forty acres. The farm is a very desirable one if the two can agree to buying it. The house they now reside in is in a pleasant thriving town. The pair are accustomed to town life: the farm life would be to them entirely new. It is an unsolved problem as yet whether they would like the loneliness of the farm; whether they would do as well to go there as to stay where they are. Knowing nothing of the laws which in your State, my friend, regulate the property rights of married women, I cannot advise you definitely as to what you should better do. I think you would best take the advice of some legal friend in whom you can place confidence, or that of your own relations; but simply speaking as one woman to another, I certainly think you would be foolish, unless you see some very good reason for it, to give up your share of a home which you have paid for by your own separate earnings. Can you not persuade your husband, in case you decide upon the exchange of property, to let you have an equal share in the farm? It is a great pity when questions of this kind arise between married people. Money should never be allowed to be an entering wedge of dissention and trouble. Your interests are identical; you have a common right in the home in which you both live; and if you have children, they equally will look to you to be cared for, educated and brought up in the best way. Can you not pray over this matter? Talk it over in all kindness and come to some amicable decision.

Please remember that the change from the town to which you are accustomed will be very great; that you may not like the country; also, that a woman accustomed to city life and conveniences often finds the routine of the farmer's wife and the necessarily hard work very oppressive. Think it all over well before you arrive at any decision. From something you say, I judge that you fancy the farm would be better for your husband. Weigh that, too.

* * *

ALICE DAPHNE.—Your question as to whether in any circumstance a person is justified in telling a falsehood, opens up a large subject for discussion. In your case you are slightly under the required age which would enable you to become a student at a certain institution, and the temptation is very great to overstep the limits of truth, declaring yourself older than you are, thus to gain a year in your preparatory work. It seems to you, if I read your letter correctly, that the end in this case would justify the means, and that as time is all important, and you are very anxious to be in a position to earn your own living, that you would be doing very little harm in simply giving your age as somewhat older than you are.

Cases like this do involve hardship to individuals; but, presumably, those who set the age limit, have had a good reason for doing so, and in no circumstances is it excusable or even expedient for one to vary a hair's breadth from the absolute truth. It is an old saying that one lie obliges the teller of it to speak half a dozen more, and that before he or she knows it, the situation becomes terribly complicated; but this is not all. The possibility of one's telling a falsehood in any circumstances shows that the character is wanting in perfect integrity or wholeness. I have seen a very beautiful diamond which had lost a great deal of its value because the eye of an expert had found in it a slight flaw. A person who deviates from the truth in the slightest degree has thus produced a flaw in her character. It is something like the little speck in fruit, which shows the beginning of decay. Having once persuaded yourself to tell what is not true, you will find it easier the second time to deviate from the truth for some fancied reason or other. I must advise you to give up this year now in question to other work, or to such preparation as you can make at home, and then to enter college when the next year comes around, able to look the faculty and yourself and God in the face, assured that you are standing on a firm and solid basis of complete sincerity.

* * *

ANOTHER FRIEND writes, saying: "I feel like thanking you personally for your words about books and book borrowers. I have always taken great pleasure in lending my books; but I am sorry to say my experience has been similar to yours. A number of years ago I bought a beautiful volume which I had long desired to own, and thinking it would give a neighbor pleasure, I lent it to him. As time passed and the book was not returned, I referred to it, but my friend still kept the book.

He finally died, and the family moved away, taking my book with them. It was six or seven years before I got my property back. I have similar experiences about other books. I now have a printed form which I paste in my books:

Number——

This book belongs to Pliny E——
If thou art borrowed by a friend,
Right welcome shall he be
To read, to study—not to lend.
But to return to me.

Margaret E. Sangster

THE STORY OF A LOOKING-GLASS.

... How its Refining Influence Resulted in a Transformation in ... the Lisby Household.

"A NEW lookin' glass? Why! you hain't broke yours have you, Huldah?" and Miss Jane Roadhouse looked anxiously into the room, visions of death and disaster floating through her mind as she thought of the awful consequences likely to follow such a prophetic accident.

"No, I hain't broke mine. The truth is, I bought this one for Nelly Lisby, to pay her for helpin' me to wash comfo'tables last week. Ain't it a nice one?" and she held it up admiringly, its polished surface reflecting with accuracy every detail of Miss Jane's prim attire, from her faded brown hair, combed severely back from her face to the stiffly starched white apron, tied with long narrow strings that hung nearly to the bottom of her dress.

"Huh! I should think you might have paid her in something that would have done her some good," criticised that precise personage, looking with suspicious eyes into the glittering thing. "Why, they're poor as poverty, Huldah. Nellie hain't a second dress to her back. Shoes or a dish-apron would be more like. A body can live without lookin' glasses."

"I s'pose they can; but I mean to do it just the same, Jane, if they be as poor as Job's turkey. I s'pose they be; but I can't help that. If I should buy Nellie a dress, she'd prob'ly make it a shirt waist with the skirt of it draggin' down over her hips, showin' a dirty streak of white for a connectin' link between 'em. Maybe there'd be a safety pin to hold 'em together in front, where she could see it, but that would be all. I think it would be a real charity to give the child a lookin' glass so she could 'see herself as others see her,' as the old sayin' goes.

"She'd maybe catch a glimpse once in a while of them great, gapin' rips in the heels of her shoes, that ought to have been sewed up long ago; and like as not she'd find out some way to fix her hair so it wouldn't always be drigglin' down her back.

"I hain't much to give away, but I believe in makin' what I have got go as far as possible; and I don't see what I could give the child that would be a greater help to her than a good, true lookin' glass," and Mrs. Huldah Cramer nodded emphatically at her angular neighbor, Miss Jane Roadhouse, who shook her head in evident disapproval.

"I don't believe in encouragin' vanity, Huldah. Girl's are all vain enough without any encouragement now-a-days. The most they think of is prinkin' and perkin, before a lookin' glass, and I think, for my part, that 'twould be better if there wasn't such a thing in the world. As Elder Symus said last night to prayer-meetin', 'vanity, vanity, all is vanity,' and I think, Huldah, you ain't exactly livin' up to your Christian privileges, or settin' a good example, when you lead a poor girl like Nellie Lisby into temptation," and Miss Jane adjusted her big, green gingham sunbonnet, and putting on her long-wristed black mitts, departed in virtuous indignation.

"I s'pose now vanity hain't got nothin' to do with Jane Roadhouse's stickin her head into that hot, stuffy sunbonnet where there can't a breath, nor a smitch o' wind or sunshine creep in to put a little healthy tan in her peaked, white face, nor them black worsted mitts, the same as she's worn winter and summer ever since as a girl she displayed the whitest hands of any girl in Hornby," she mused, watching the prim figure retreating around the corner.

"There's vanity and there's proper self respect, and it's hard sometimes to draw the line between 'em exactly where it ought to be drawed, I s'pose. Anyhow I think a lookin' glass of one kind or another is a good thing for most of us, if it was make good use of it. I think it clearly shows us a good many things we never would have found out without it," and Mrs. Huldah Cramer wiped a speck of dust from the polished surface of the mirror and replaced it in its numerous wrappings of paper, writing Nellie Lisby's name on the outer covering. Going to the door she called Lafayette Lindsay, her "help," who was just at this point busying himself over the construction of an automatic cover to the swill barrel, which should open and shut of itself, obviating the necessity of occasionally fishing out the stiffened remains of venturesome spring pullets, and hens of an inquiring turn of mind, whenever he, Lafayette, in his haste, forgot to drop the cover, incurring thereby the displeasure of his mistress at what she termed his "shiftlessness."

Lafayette considered himself a born inventor, and although but fourteen years of age, was always constructing labor-saving devices, which, however, usually failed of their intended use in some little important point, which invariably brought him into disfavor.

It was, therefore, with a certain degree of impatience that he dropped his tools and prepared to deliver the package Mrs. Cramer intrusted to his care with injunctions to "be dreadful careful of it," and to deliver it into "Nellie's own hands."

"A lookin' glass. Huh! I wonder if she'll see that gob of m'lasses I slapped behind 'er ear when she was t' our house. I'll warrant it's there yet," he soliloquized.

"Here's somethin' Mis' Cramer sent ye," he said, peering in at an open door, where a dirty baby sat on a grimy floor, spatting its bare little feet into a cool, brownish puddle of water that had come zigzaging its way across the warped boards from the wash tub, where the week's wash remained unrubbed; and watching a bold chicken that had ventured in from the yard to snatch a piece of bread from his own chubby fist.

Seeing no other occupants, Lafayette advanced into the room, scuffing his feet by way of attracting attention. No one appearing, however, he laid his parcel on a chair; then a brilliant thought struck him; he undid the wrappings, and selecting a large nail from his pockets he drove it securely into the wall between the two front windows, and taking the mirror hung it up by its long scarlet cord.

"Wish I had time I'd make a contrivance t' raise it up, 'r let it down 'thout takin' it off the nail," he thought, then fearing, lest the family should return and frustrate his intentions of surprising them, he silently withdrew and hastened homeward.

The baby on the floor gazed with fascinated eyes on the other baby, who stared straight down at her from the mysterious brown frame between the windows. "Go way," she cried, striking at the stranger with her dingy little hand. Then as the naughty new baby struck back at her she struck up such a wail of anger that Nellie who was hunting eggs in the old shed, came hurrying in at the back door.

At the threshold she stopped short and stared with wondering eyes. Where had the great glittering thing come from? She looked about the room but no one was in sight. Only a pile of wrappings, one of which bore the name of "Nellie Lisby."

Who could have brought it, and was it really meant for her? She had always longed for a looking-glass; but there never had been one in her home before that she could remember. She went nearer and touched with caressful fingers the polished frame. She would protect it from the flies. She knew just how to construct a tissue paper drape such as Mrs. Wallace had over her own.

Was that really her—that untidy girl with the smudge of black over her eye? She flushed guiltily as she remembered that she had forgotten to wash her face. She had expected no one to come, and she was going nowhere, and so the morning ablutions had been omitted. She looked curiously down at her hands. Yes, they were as much in need of a bath as her face.

Over in the corner stood the wash-bench, holding a rusty tin wash-basin and a cracked bowl of brown soft soap beside it; and with vigorous energy she scrubbed her rosy cheeks, wiping them upon the extreme edge of the soiled towel, realizing for the first time in her life the need of a cleaner one. From a crack between two boards in the wall she took a remnant of a coarse comb and began the arduous duty of combing out her tangled locks, which operation was usually neglected when she expected to remain at home. Laboriously she wove it into a long shining plait, which she tied with a faded bit of ribbon, then paused to observe the effect with a sigh of satisfaction.

Over her shoulder she could see little Liza. The dried tears had washed little furrows over her dirty cheeks, and she had laid her head with childish weariness upon the sticky sleeve of her little cotton frock. Hastily taking her up from the floor, Nellie bathed the flushed wee face and straightened out the tangled baby curls that twined themselves anew about the fair forehead.

"How pretty she is," she thought, holding her up to see the rosy baby in the glass who laughed and clapped her hands gleefully.

Over the grimy floor still strayed the inquisitive chicken with another who had come to keep him company. There in the corner were the cobs where Ben had been shelling seed corn in the morning. She had not thought it worth while to clean up the litter. On the ash-strewn hearth still sat the unwashed spider, that had been used in preparing breakfast, and on the table a few dirty dishes were scattered about just as they had been used at the morning meal. A pan of uncovered bread dough sat on the oven and one of the chickens hopping inquiringly upon the fireless stove, began pecking at the sticky mass. All this was reflected in the tell-tale face of the mirror, and although she had looked upon similar scenes day after day it seemed suddenly to impress itself upon her brain with a distinctness that brought with it a rebuke.

Hastily tying little Liza into a rickety high-chair she went vigorously to work, looking into the shining face of the mirror for encouragement and approval at the accomplishment of each arduous task.

"Land alive! Is anybody here?" asked her mother, anxiously peering around as she came in at the door. The clean hearth, singing tea-kettle, freshly scrubbed floors, and smiling tidy face of the girl holding the sleeping baby, struck her as something out of the ordinary course of affairs, and she looked curiously about for the cause, when catching a reflection of the sparkling fire blaze, she turned her eyes to the opposite wall.

There reproduced in life-like counterpart, the pleasant picture smiled up into her face. Only the untidy form of a ragged unkempt woman in the foreground marred its genial spirit.

"It's Mis' Cramer's writin'" she decided, as she examined the neatly folded wrappings, which Nellie had opened for her inspection. "She's like as not made you a present."

"Hold on there! clean your feet, you youngums," she called, as the rest of the Lisbys paused at the door in evident wonderment. "An' jest take this wash-dish out to the pump, an' see of you kin find out what it's for. Land know! a body'd think you'd never seen one afore by the looks of ye," she added, tying a clean apron over her untidy dress.

Searching through a drawer full of tumbled garments, she brought to light a seldom used faded red table cloth which she spread carefully over the table, setting it neatly with dishes from the newly papered shelves and stepping back now and then to observe the effect in the approving countenance of the home missionary.

MARY MORRISON.

A CHRISTIAN COUNTESS

COUNTESS Adeline Schi
melman, one of the b
known Christian work
of Europe, will soon pa
visit to this country. S
is expected to reach N
York some time in M
and no doubt there will be a cord
welcome awaiting this woman, who
devoting her life and her worldly poss
sions to Christian work among her Germ
countrymen and doing much to e
humanity's pain.

Some years ago THE CHRISTI
HERALD published a short sketch of
life and work. The Countess was b
in Denmark, and was a daughter of
late Lehnsgrave Schimmelman, a Dan
nobleman, who owned large estates
America, as well as in Germany. T
early part of her life was spent in
Court of the late Emperor William, w
whom she was a great favorite.
twenty years of age she was the princi
lady of honor to
Empress Augus
When quite a you
girl the seeds of
ligious convict
were firmly plan
in her heart,
afterwards grew
flourished. She
gan to labor z
ously and indefa
ably to win s
for the Mast
Since then she
lived a life of gr
self-denial, and
given all her ti
and means to
work she had
dertaken.

COUNTESS ADELINE SCHIMMELMAN.

At first she ch
the prisons as
field of labor, a
while associat
with the Court,
cured the influe
of the Empress
allow her to vi
these prisons.
her self-impo
work broadened.
chose a wider t
tory for her effo
This work led her among all classes u
finally it embraced a spiritual ministra
over thousands of inmates in differ
prisons, over the fishermen of the Ba
provinces, and the dwellers in the low
parts of the great German cities, to
and villages. Many of these places
came permeated with her reforming
fluence, and the study of the Bible
the praise of God took the place
erstwhile profanity.

One of the hardest battles she has
to fight was against intemperance.
became a rival to the tavern-keepers
providing coffee and lemonade free to
poor workingmen and while doing
she continually strove, in various w
to point her proteges to the Saviou
souls. Her influence and teachings w
felt especially among the inhabitants
the Island of Rugen, in consequence
which her stay there extended into ye
She is not by any means a wea
woman; in fact her means are mode
but they are large enough, however
spread out and create facilities for
sion work.

The personal side of her history, at
outset of her religious career is inter
ing. When the story of her doings c
to the ears of her relatives, a few of th
regarded her as hopelessly mad, bec
they could not comprehend her w
neither could they appreciate her mot
and so accused her, as Festus did P
"Thou art beside thyself." The outc
was her arrest procured by a
ative, on the plea of insanity. She
duly committed to an asylum. After
years the asylum authorities, convince
her entire sanity, released her.

The sunset of her life is slowly
proaching, and she finds herself
strength overstrained by her terrible t
and the means for carrying on her w
lessened; but she feels that a work
has already been so signally blessed
not be allowed to suffer. Her visi
the United States will doubtless be
means of making many new friends
supporters for her work abroad.

HELPFUL ANECDOTES

By Rev. Louis Albert Banks, D.D.

AN ABUSED WORD.

WE are often reminded by quotation of Madame Boland's splendid saying, made on her way to the scaffold. "O! Liberty, what crimes are committed in thy name!" There are, however, other words and sentiments as badly abused as "liberty." One of the unwritten clauses in the code of honor preserved among German army officers is: An officer who permits himself to be insulted by a civilian, without immediately challenging him, will be dismissed." If the insulter belongs to the classes who are not wont to fight duels, then the officer must immediately draw his sword and cut him down or shoot him on the spot with any other weapon. These laws are nowhere to be found written, but they are strictly obeyed. At Augsburg, an officer in private clothes recently received a blow on the face, without having given any indication of offence, from an impudent business man. It chanced that the officer had a revolver with him. He, however, made no use of it, nor did he challenge the clerk, whom he regarded as unworthy of meeting him in a duel. Instead of taking either of these steps, he had recourse to the Courts of Justice, with the result that his assailant was sentenced to twelve days' imprisonment. Thereupon the Regimental Officers' Court of Honor assembled, and compelled the officer to hand in his resignation, because he had not adequately upheld the "honor" of an officer's rank. How far removed is their idea of honor from that of Jesus Christ. The Christian idea is that it is what a man does, and not what his enemy does to him that affects his honor.

Necessity of Judgment to Come.

The death of Tai Won Kun, father of the King of Korea, which recently occurred, relieves the world of the presence of one of the wickedest villains that ever cursed the earth.

He was Regent during the minority of the King, who inherited the throne from a childless uncle, and ruled with the most brutal despotism for a quarter of a century. It was while he was at the head of affairs that we had our little war with Korea, which resulted in opening the country to foreigners. He was the foe of all forms of progress, and particularly hostile to missionaries and modern improvements. He murdered thousands of people who stood in his way, or refused to be led to his will, and it took three years for the government to get rid of him after the King became of age. Twice he was the prime mover in plots to assassinate his own son, and three times attempted the assassination of the Queen. The last attempt was successful in 1898. This monster lived in a palace a few miles outside of the capital city, surrounded by a double guard, one of his own, in whom he had confidence, to protect him against the vengeance of those he had injured, and another provided by the government to prevent him from leaving the palace to injure anybody else. He seems to have died a natural death, and it is strange, for no other man on earth was so viciously hated. It is impossible to reconcile a case like that with a just government of the world, except on the basis of a future judgment, as foretold in the Bible, when men shall be rewarded according to their deeds.

Hiring Another Man for our own Meanness.

The story has recently been told of a lieutenant and two privates in the Confederate army during the war of the Rebellion, who were detailed to search a certain house for a Union spy. After completing the search of the first floor, they crept upstairs and looked over the second story.

In the upper hall there was a ladder leading to a trap-door in the garret. The door was swinging down, and it was evident that some one had climbed up to the ceiling. The lieutenant said that the garret would have to be searched. He told a private to go first. The private refused absolutely. He said it was certain death and if he was a soldier he did not expect to have his head smashed open simply to look for a spy. He said he would take his punishment at the camp, but he would not stick his head through the trap-door. The second private was told to close the swinging door. He refused. His reason was that he had a wife and children at home, and it was not bravery to stick his head in the fire. Without a word the lieutenant climbed the ladder and poked his head in the doorway. It was very dark and he expected every moment to be killed. He remained there a minute and then came down, closing the door after him. He told the privates that he would not report their cowardice to the Captain, but during the remainder of the war those two privates were the bitterest enemies the lieutenant ever had. They could not seemingly forget that he had witnessed their cowardice, and they hated him because he had not shown the same weakness they had. It is hard for us to forgive anybody that we have done an injury to, or when we have been guilty of mean conduct in their presence. On the other hand, if we have done a kindness to any one, or exhibited to them a noble front, our hearts go out to them. The people who find it hard to love their enemies will find it easy enough if they set themselves to work to do their enemies good and be helpful to them.

The Danger of Insignificant Enemies.

It is said that there is no place in the country where mosquitoes are so bad as on the Yukon River, in Alaska. They not only attack men and overwhelm them, but they drive the moose, deer and caribou up the mountains to the snowline, where these animals prefer not to be in berry time. They kill dogs, and even the big brown bear sometimes succumbs to them.

Bears come down to the river in the early fall to get some of the salmon that are abundant in the streams at that season. If bruin runs foul of a swarm of mosquitoes and has not his wits about him, his day has come. The insects will alight all over him. His fur protects his body, but his eyes, ears and nose will soon be swollen up and bleeding, and unless he gets into a river or a strong wind, he will be driven mad and blind to wander about helplessly until he starves to death. These mosquitoes are like many small trials and difficulties that beset our human life. There are many people who seem to be nerved up to face some great lion of opposition, who go down before a swarm of petty annoyances. Many an overthrown man did not meet death at the paw of a lion, but was nibbled to death by mosquitoes. It takes a wise Christian spirit to fight the mosquito-like perplexities of daily life with success.

Childhood in a Cell.

There was a sad scene the other morning in the Cleveland police court. A husband had called in regard to his wife and child. The wife had been arrested on the street for intoxication, and the little four-year-old boy had been taken with her to the jail, and had spent the night in her cell.

The woman came into court holding the sweet little child by the hand. The eyes of the little boy were red with weeping. The husband was so indignant and outraged at his wife's drunkenness that he at first refused to pay her fine, and was determined to let her be sent to jail, but the little boy went over to his father and pleaded in childish lisps for "papa to help mamma and bring her home," that the man at last relented. A sight like that suggests the horrible work of the liquor traffic in blighting the lives of little children from their very birth.

God's Crown Jewels.

It is said that the Empress of Austria is a great lover of precious stones. The Austrian collection is the finest collection of jewels in Europe.

The jeweled arms are quite magnificent, and among the most noticeable of them is the lance of St. Maurice, blazing with precious stones, and containing in the handle the most authentic relic—a nail from the true cross; while the regalia of Charlemagne, taken from his tomb at Aix-la-Chapelle, is another valuable item. But the Empress's own jewels are almost equally magnificent. She possesses the largest emerald in the world, weighing 3,000 carats. Another, nearly as large, is hollowed out as a bonboniere; and one of her prettiest ornaments is a watch composed of one dark emerald hanging on a chain of emeralds and diamonds, which was the gift from the late Shah of Persia when he visited Europe some years ago. The King of Kings also has his jewels, that shine like stars from his crown. They are the souls of those whom he has redeemed, and who have yielded him their hearts, to be polished until fit to adorn the King. We are assured that of all the beautiful things in the universe he has chosen ransomed human souls to be his jewels.

The Frail Tenure of Human Power.

There was a strange auction in London the other day. Three mummies of people who once had soldiers at their command, and wore crowns of royal power, were sold at auction thousands of miles away from the scenes of their former glory. The three mummies were the mortal remains of a Babylonian Queen and two other potentates:

The female mummy was once Alpina, Queen of Babylon, wife of Seleucus; while the second was Ptolemy II., Philadelphus, son of even the greater Ptolemy I. And the third was Antiochus Soter, King of Assyria. Letters certifying to these facts from Dr. Birch of the British Museum, and other famous scholars, accompanied the mummies. They were finally all sold together for seventy-five guineas. Such a sight illustrates how frail a tenure any man has on human power in this world. Surely the Bible is right when speaking of our physical existence, we are compared to the flower of the field that flourishes in the morning, but withers in the afternoon. All physical life should be used as a stairway toward the higher life of the soul. Our brief earthly epoch is only a school-time for the free life of the spirit to which we are coming.

Alum Endangers the Heart.

Many people are suffering from some form of heart disease who have no idea of the cause of it.

It has been discovered that the use of baking powder made from burnt alum coagulates the blood rapidly. This interferes with its free flow through the arteries and valves of the heart. Formerly alum was used as a specific for children's croup, but, owing to its liability from this cause to produce heart failure, physcians no longer employ it. With the overwhelming medical testimony as to the poisonous and dangerous effects of alum when permitted to contaminate our food, the use of an alum baking powder merely to save a few pennies in price, is inexcusable, almost criminal.

Where alum powders are not branded as such, nor their sale prohibited by law, it is better to avoid the use of any new or doubtful brand of powder until it has been analyzed. The purity of all baking powders may be suspected if they are sold at a price lower than that of the best standard brands. In view of the recent serious case of poisoning of a whole family near Logansport, Indiana, from the use of alum powder, the greatest care in the purchase of a baking powder in order to be sure that it is pure and wholesome is imperative upon every housekeeper.

Everyone knows the Royal to be a first-class cream of tartar baking powder and if consumers insist upon having this brand they will be sure of a pure, healthful article which has been shown by the U. S. Government tests to be the very best of the cream of tartar brands.

A Mother's Story

From generation to generation the taint of impure blood is transmitted, and in the same way the beneficial blood-purifying effects of Hood's Sarsaparilla are spread through families. If the life stream is purified at its source or immediately when evidence of impurity first appears, much suffering will be avoided. The beneficent work of Hood's Sarsaparilla for young women, wives, mothers, and little ones of all ages has won the highest praise, and is another gem in its crown as America's Greatest Medicine. For illustration of this thought please read this letter:

"The end of one of my fingers began to itch and soon there was a collection of watery blisters under the skin. In a short time the blisters came to the surface and broke, discharging a watery substance and the flesh became inflamed around my finger nail. I was told that the trouble was salt rheum, and was given a prescription and began taking medicine. I found it hurt my nursing baby and stopped taking it. The disease then appeared around the nails on every one of my fingers and my suffering was terrible. I couln not attend my boy and was advised to wean him, but I hesitated about this as he was punny and his digestion was poor. At this time I concluded to try Hood's Sarsaparilla and Hood's Pills In a very short time my hands were getting better. I kept on with Hood's Sarsaparilla and my hands continued to improve and now they are perfectly healed. My little boy is strong and healthy. Hood's Sarsaparilla has given me strength to do my housework." MRS. PROSPER ANTOINE, Box 23, Justus, Pennsylvania.

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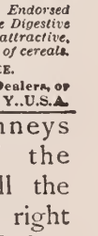

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TRIUMPHS ACHIEVED.

Things Our Denominations have Accomplished. Eph. 5: 25-27; Ps. 87: 1-7.

One of the most convincing proofs of the divine origin of Christianity is the progress it has made, in spite of its divisions and in spite of the mistakes and misapprehensions of its leaders. That there must be enormous vitality in its principles, is evident from the fact that denominations based on a mere fragment of the truth, which is almost smothered in accretions of error, thrive and grow. Every denomination has its trophies of victory to show. It has met some want of the people and has reached men who would probably have been reached by no other means. And this consideration is, after all, a true basis for the tolerance that is growing among us. When we see a Roman Catholic kneeling before the crucifix, we pity him and wish that he had a clearer and truer idea of what Christ's mission really was; but when we see him renewing his struggle with temptation with revived strength after his prayer, we are thankful that he has obtained power in some way. To some, the noise and the methods of the Salvation Army are repellent, but the Army has planted the truth in hearts which were unmoved by the churches and for this we are thankful, by whatever means it is attained. In reviewing the victories achieved by the denomination with which we are individually connected, we have a right to rejoice over them and to be thankful that God has used it for the extension of Christ's kingdom. That is the essential consideration which should wholly eliminate from our rejoicing any disparagement of other denominations, or any sense of rivalry with them. We are comrades with every man who has taken on him the name of Christ and should be glad at every victory gained by any division of the great army. Whether the victory is in heathen lands or in our own, in the Sunday School or in the slums of our cities, the conversion of souls is a cause for rejoicing no matter who has the honor of effecting it. To the great Head of the Church belongs all the glory, and to him we look for the wisdom, strength and energy to occupy the ground still unsown with the Gospel seed.

CLEANSING BLOOD.

A Mysterious Doctrine Proved by Revelation and Experience. Heb. 9: 13, 14; 10: 1-7.

The mystery of the cleansing blood remains a mystery in spite of all the sermons that have been preached and all the books that have been written upon it. Nothing can ever convince the reason of an intelligent man that there is justice in the innocent suffering in the place of the guilty. No one can ever clearly understand why the shedding of the blood of Christ makes it easier for God to forgive sin. All kinds of illustration have been used, and all kinds of argument, from the crude idea of substitution up to the nobler idea of the sublime revelation of the love of God, but human reason revolts against it. The sinner asks why, if God is willing to forgive sin, he does not forgive freely, but demands that one who is innocent of sin should suffer and die in order that he may forgive. Thus we shall understand hereafter, and we must be content to wait. But it is undoubtedly true. It is stated in the Bible in the most explicit terms, and with so much emphasis and frequency that it cannot be explained away. Besides this, our experience confirms the doctrine. Multitudes of men, realizing that they are sinners, have sought forgiveness in every conceivable way. Some have practised self-torture in their anxiety, but by that path no peace ever comes. Nor can the intelligent man rely with confidence on the mercy of God. He knows that the difference between right and wrong is eternal, and that he must be condemned in spite of any mercy that may be extended to him. But once let the doctrine of salvation through the blood of Christ be preached to him and thoroughly grasped and he feels safe. He has in his own soul a conviction, that nothing can shake, that his sins are forgiven. He cannot understand it, but he knows that it is so. He accepts the assurance of the Gospel, and his soul enters into rest and peace. He starts to live a holy life in the profound conviction that the past has been blotted out by the blood, and he has courage for his struggle against new transgressions. So God's servants preach Christ, "to the Jew a stumbling-block and to the Gentile foolishness, but to them that believe, whether Jews or Gentiles, the power of God and the wisdom of God."

PATIENCE.

A Grace Within Reach of Every Christian. 1. Peter 2: 20; Luke 21: 19; Romans 5: 3.

Here is something for which the young Christian often pines, something which one, speaking with authority, says, "is acceptable with God." The question is often asked, "What can I do to show my gratitude to God? It is not possible for me to go as a missionary, nor to preach the Gospel at home, nor to give large sums to charity; I wish there was something I could do to prove that I am thankful for all Christ has done for me." Here is one answer: Manifest patience in all circumstances; "this is acceptable with God." On the face of it, it does not seem much of an offering, but whether it is great or small, the fact that it is acceptable with him should be sufficient for us. Whatever will please him we should gladly render.

Patience may prove, however, to be a more difficult attainment when we try to practise it, than appears on the surface. It is needed in so many circumstances, that the demand is universal and continuous. It is needed in sickness. The weariness produced by days of pain and nights of sleeplessness, begets an irritability which is trying to the patient and to those who attend to him. Patience is needed in the home, where frequently some annoying habit on the part of some other member of the family irritates and exasperates one. It is needed when our plans are thwarted, when hope is deferred, when we are misunderstood, when some obstinate person resists an obvious benefit, when some weak brother falls under the power of temptation who we had hoped was delivered, when we are unjustly accused, when a stupid blunder of our own, or of some one else has caused loss, and in a thousand other ways. Anyone who sets himself earnestly and conscientiously to cultivate the grace of patience, will not lack opportunities for exercise, and will need patience in the very effort to attain patience. Yet the effort is worth making, for, "this is acceptable with God."

We can easily understand why it is acceptable with him. It is a standing proof of his power. Every one who knows himself knows that patience is not a natural growth. The natural course under injury or insult is resentment; under suffering, to repine; under annoyance, to be angry. If, therefore, we find a man uniformly cheerful, forbearing, obliging, we admire him, and wonder how he attained such superiority. Here is the opportunity for honoring God. As a physician gains new patients through the testimony of people whom he has cured, and as a lawyer who has brought one client triumphantly out of trouble gets new clients, so people who see what God has done for one of his children may seek his help for themselves. The patient man shows how the power of Christ can transform human nature; he is a living example of grace, because he shows the possession of qualities which are difficult of attainment.

Thus the humblest Christian may render an offering acceptable to God. And as is the case with other things which are done with that motive, the attainment is a blessing to himself and others. This grace of patience saves the wear and tear of soul, it relieves us of the misery of fretfulness; it soothes the wounded spirit; it keeps us out of quarrels, and it adds immensely to the power for work. The strength of mind, which neither insult nor injury can disturb, leaves its possessor free for the service which an angry, or fretful man is incapable of rendering. So valuable is the attainment that the apostle counts it cheap, even at the cost of affliction: "We glory in tribulation, knowing that tribulation worketh patience."

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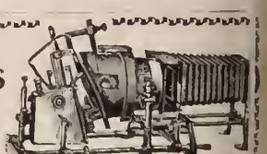

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WAR BROUGHT SUFFERING.

The People of Crete and Thessaly Prostrated by Greece's Recent Disastrous War.

MR. KAISER, of Austin, Tex., a reader of this journal some time ago sent five dollars to be forwarded through THE CHRISTIAN HERALD for the relief of the Greek sufferers in the late war with Turkey. The gift was duly transmitted to the Hon. W. W. Rockhill, United States Minister at Athens. Mr. Rockhill has just acknowledging the contribution enclosing a most courteous letter from the Chamberlain of Her Majesty, Queen Olga, conveying the thanks of the Queen for the gift to her suffering subjects. This letter we forwarded to Mr. Kaiser.

THE CHRISTIAN HERALD has just received under date of February 25, a letter from which the following is a partial translation, from G. Typaldo Kosak, President, and B. Patrikios, Secretary-General, of the Greek Red Cross:

"We have the honor to advise you of the receipt of the sum of $5, which you have been good enough to send to our Society through the medium of His Majesty, the Queen of Greece. In thanking you for this aid we believe it our duty to place briefly before you the exceptional situation in Greece at the present moment. * * * The woes of which Crete and Thessaly were about one year ago the theatre have proved to the expatriation of a great part of the Christian population of those provinces to the autonomous provinces of Greece. This emigration tends not to increase than to diminish, while those who have remained in or who have returned to Crete and Thessaly endure all sorts of hardships. The resources of public and private charity in Greece are being exhausted in the efforts to relieve the suffering. There is pressing need of food, of clothing, of medicine, of clothing, of alimentary substances, condensed milk, etc., not only to succor the multitude of grown-up people in want, but especially to save from death the generation of Cretan and Thessalian children, now in abject misery."

Accompanying the letter was a photograph which tells more eloquently than words, of the results of war upon the people and industry of Crete and Thessaly. Many years will be required for the process of recuperation to the condition of comparative prosperity which prevailed before the war. Meanwhile the women and children have been the greatest sufferers.

The Volunteers' Anniversary.

THE second anniversary of the Volunteers of America, which was celebrated on the evening of April 4, at Carnegie Music Hall, in New York City, was an occasion of unusual interest. The great hall was crowded, boxes, as well as floor and galleries, being occupied. Many prominent clergymen and philanthropists, among whom were Rev. Dr. Charles H. Parkhurst, the Rev. Dr. R. Huntington, Charles D. Strickler, Miss Livingston and Dr. Thompson, showed their interest in the Volunteers by their presence. The stage picture was effective. Like a flower-bed in the centre was a group of little Volunteer Sunday school maidens in white dresses, with sashes of red, white and blue. Behind them sat the Hope Hall boys, once Sunbeams of Sing Sing, Auburn or Clinton prisons. At the front of the stage were Commander and Mrs. Booth, surrounded by their officers. The rest of the platform was occupied by the Headquarters' Band, by a number of uniformed Volunteers and friends and patrons of the organization. Over all floated the red and stripes and the white standard of the Volunteers.

The meeting opened with a prayer by Commander Booth and the singing of America. Messages of good will were read from William McKinley, Governor of New Jersey; John Wanamaker and other prominent Americans. In a brief address, the Commander reviewed the progress of the Volunteers during the past two years, and expressed his gratitude to God for the advance they had made and the success they had been able to accomplish. With deep feeling, he thanked God for the recovery of his wife and her presence again among the Volunteers. Mrs. Booth, still weak from her late illness, was greeted with enthusiasm when she arose to address the crowd. Her remarks were chiefly concerning her prison work. She said that she did not appeal for sympathy for her "boys" because they were deserving of punishment. "My little son," she said "was recently suffering the penalty of some offense he had committed, and my little daughter was greatly concerned over his distress and insisted that something should be done about it; that somebody should go to him and put their arms about him and comfort him. 'But he has been naughty,' she was told. 'O! I know all that,' she said, 'but he's my brother, and he's crying in the next room.' That is the nature," said Mrs. Booth, "of my interest in the convict. He's my brother, and he's crying in the next room. Whenever you hear that I am visiting any State, and you desire to write to me and are ignorant of my address, you may be safe in addressing me at the State prison." A ripple of laughter followed her assertion that she spent most of her time in State prisons. A banner was presented to her for the State prison, Joliet, Ill., where the Volunteer Prison League numbers 500. Gospel hymns were sung by the little girls, the Hope Hall boys, by the Volunteers and the audience. A number of interesting talks were made, and a collection of over $1,000 taken up.

Supplies Received for Cuba.

Gifts from Many States Forwarded by "The Christian Herald" to Gen. Lee.

The following packages of clothing and food, received from the persons named, have been forwarded to Havana:

Mary E Strauser, Bayard, Ia, 1 box and 1 bbl food and clothing; First Baptist Bible School, Beverly, Mass, three cases condensed milk; People of Pawling N Y, 1 box, 1 bbl and 1 bag of clothing; Ladies' Sewing Circle, Canaan Four Corners, N Y, 1 bbl clothing; Junior Christian Endeavor Society, Madison Avenue Presbyterian Church, N Y, 3 boxes food; Morris Gaipin, Dixboro, Mich, 1 bbl flour and 1 sack corn; Mrs W S Lewis, Stirling, N J, 2 bbls provisions; W C T U, Kittery, Me, 2 bbls and 1 box clothing; Town of Brookfield, 2 bbls food and clothing; R D Cox, Atwood, Tenn, 10 bbls corn meal, 2 bbls flour, 1 box meat and 1 box clothing; Citizens of Port Clinton, O, 2 boxes and 2 bbls clothing; Mrs L E Grow, Frederick, Md, 1 bbl clothing; ladies of the Church of the Evangelist, Oswego, N Y, 1 box provisions and clothing; employees of Hayne & Co, Dept 3, Newark, N Y, 1 box clothing.

So Main St Union Sunday School, Gloversville, 1 bbl clothing and provisions; Bridgehampton Friends, Bridgehampton, L I, 2 bbls clothing; Needlework Guild of Rhinebeck, N Y, 30 articles of needlework; Ladies' Missionary Society, Newcastle, Pa, 2 boxes clothing; Mr Thos Cook & Mr J Milton Allen, Brooklyn, N Y, clothing; Mrs M E L Quinn, Crenshaw, Pa, 1 box clothing; Clifton Park Baptist Church, Clifton Park, N Y, 2 bbls clothing; Appleton Grannis, Little Falls, N J, 2 bbls clothing and provisions.

People of Dublin, Pa, 1 bbl of clothing and provisions; Cuban Relief Committee, Detroit, Mich, 1 car provisions; Junior Christian Endeavor Society, Goodwill Chapel, N Y City, 1 box provisions; Miss Alice A Richard, Manitonac, O, 2 bbls clothing and provisions; Mrs Charles Bates, Madison, O, 2 bbls clothing; citizens of New Berlin, Pa, 12 bbls flour, 4 sacks of flour, 1 box flour, 2 boxes drygoods, 3 boxes groceries; F S Morton, Homestead, Pa, 1 box clothing; S Henne, Reed City, Mich, 6 bbls clothing and provisions; Mrs George Gills, Lake Geneva, Wis, 1 bbl flour, 2 boxes clothing; Rev L Mann, Edenton, N C, 1 box drygoods; Mrs C M Giles, Paterson, N J, 2 bbls clothing.

W W Carlyle, Lumberton, N C, 1 box meat, 1 box clothing; People of Dalton, Pa, 1 box clothing and provisions and 1 sack of flour; Ladies' Aid Society, First Baptist Church, River Forks, N Y, 1 box clothing; people of Murraysville, Pa, 1 car provisions; Stannard & Sparks Milling Co, Alton, Ill, 75 bbls flour; Mrs J W George, Spring City, Pa, 1 box clothes; Celina Martin, Northfield, Vt, 1 bbl clothes; Robert Williamson and David Hendricks, Halliday, W Va, 1 box meat and 1 bbl clothing; George H Hamilton, Belfast, N Y, 3 bundles clothing; per the Rev J A Thurston, New Hurley, N Y, 1 box clothes and 1 box provisions; C M Patterson, Sbrewsbury, N J, 60 bushels turnips; Rev. J. N. Brnen, Jasper, N. Y, 1 box clothing and provisions.

West Farms Presbyterian Church, N Y, 1 bbl clothing and provisions; Ladies Aid Society, Emanuel Church, Bridgeport, Ct, 1 bbl canned goods and clothing; citizens of Cherrytree, Pa, 525 lbs corn meal, 71 lbs bacon, 40 lbs peas, 12 lbs lard, 44 lbs rolled oats, 20 lbs cracked wheat, 5 pecks beans, 12 cans corned beef, 1 box quinine, new and second-hand clothing; W. E. Scott, Dalton, Ohio, 1 box clothing; people of Columbia, Pa, clothing and provisions.

Miss A. A. Richards, Manitowoc, Wis, 1 box clothing; L M Holcomb, Alta, Ia, 104 sacks flour, 918 sacks meal, 7 sacks beans, 3 sacks graham flour, 2 boxes dry goods; Mrs C B Pierce, Union Springs, N Y, 2 bbls sundries and 6 bbls corn meal; Utica Sunday Tribune People of Utica, N Y, 2 tons provisions; Miss Bessie White, Rockville, Ct, 1 box clothing, Childrens Guild, St Paul's Parish, Washington, D. C, 2 boxes clothing; Lillie M. Knrtz, Wilkinsburg, Pa, 1 box nightshirts; King's Danghters, Canton, Ohio, 1 box clothing; H. L. Welborn, Mahoney City, Pa, 1 box and 1 bbl clothing; Henry W. Deitz, York, Pa, 3 bbls clothing and provisions; Mrs. S A Bansman, Island, Kansas, 1 bundle clothing; Needlework Guild, per Sarah D. Whitherbee, Marlboro, Mass, 1 bbl clothing.

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as its name indicates, is a ruby-colored liquid dentifrice, producing a fine, fragrant foam when used, and leaving a refreshing coolness in the mouth.

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The Natural Body Brace advertised in this paper last week is a delightful, certain cure for ailments peculiar to women and girls. It makes walking and work easy; gives good figure and light step. Write the Natural Body Brace Co., Salina, Kansas, for free illustrated book.

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GEMS FROM NEW BOOKS

A COMMON QUESTION.*

IN regard to prayer, you ask, "Why pray, when the plan of each of our lives was marked out from the beginning, and with God there is no variableness, neither shadow of turning?" Here you sacrifice God and his kindest promises to your philosophy. Who told you that there is any such inflexible plan? Nature is full of mysterious facts; and we accept these undeniable facts, without pretense of having fathomed their mystery. Enough for us that we can in like manner believe whatever God pleases to tell us of himself, and of his rewarding prayer.

You ask, "Why not merely pray for strength to bear whatever comes?" And I might answer, On your ground, why pray for that? since it is all ordained; all down in the plan. Your very question betrays how forlorn and disheartening is unbelief. To all such questionings, my answer is: God says "Pray!" and I will. Why, even Zeno may instruct you. He was the prince of your school of fatalists. When his servant stole his silver, and pleaded in his master's words, "I was fated to do it," the prompt response of the philosopher was, "Aye, and I was fated to flog you for it."

Do you remember the day you first came to me? It would not surprise me to learn that while you, uncertain, hesitating, were debating with yourself the question, Shall I call? your friend, who desired you to call, was praying God to sway your mind to the wise conclusion. Is it difficult to believe that God heard that prayer, and gave that weight to the suggestion which offered themselves—nay, which God offered to your mind—which prevailed on you to come? Remember, that if it was foreordained that you should come, it was equally foreordained that your coming should be secured by the prayer of your friend. So you see that temporal results may easily come in answer to prayer: just as easily as spiritual gifts.

Here is my conception of prayer: 1. Jesus says, Pray; pray always. He says it to all men. He has the unqualified right to say it; and it is reasonable to believe that he says it most kindly, with solicitude for our welfare. 2. This command is variously received. That is natural. It accords with man's liberty of choice, and freedom of will, and various education. It is not God's design, were it possible to force men to heaven. 3. The Lord gives instructions how to pray. He says, "When ye pray, say, 'Our Father.'" And not only say it, but believe and feel it. Now suppose that your first deep, agonizing cry was not "Give!" but, "Be my Father." What would be the result, think you? Your agonizing entreaty to him to give, may spring from a total and most serious mistake. But if God will only be your Father—which he will delight in being, if you desire it—then will he surely give you, not only what you ask, if his infallible knowledge and care for your happiness prescribes and approves what you ask, but he will give you all things; for all things are yours, when you are Christ's.

Still are you so slow to conceive that your Lord may have a better design, and a larger love, heartily at your service than that which you are asking. Let me illustrate. I had a fiery, passionate, irritable temper. When converted I had an intense desire to be delivered from it. Among the many thoughts of my newlife, was this: I shall surely expect to be rough in the furnace of grace the much dross of which I am conscious. Why if he loved me, did not my Lord deliver me wholly from my evil nature and its corresponding sorrows? The first time I asked him I know I was [illegible]

*From *In the Master's Love*. By [illegible] Kennedy. Author of "[illegible]" [illegible] Publishing Co., Philadelphia. Price, [illegible] cents. Published by [illegible] Jewett, 57 Bible House, New York.

and pious too, in the asking, for I really wished to honor God by an irreproachable temper, by perfect self-control. Now do you know of any experience more fitted to develop the truest, purest, strongest faith in God, than the experience which comes of trusting in an unseen, unheard Friend, not only for all one's needs, but also for time, and place, and manner of his interposition, and none the less when he makes no perceptible response to all my supplications? The very breath of life in true prayer is, "Nevertheless, not as I will, but as Thou wilt."

A Meeting in the East Side Chapel.*

ON a mid-winter Sunday night, a year after that June day in Thornton, Stephen Castle is preaching to a motley crowd in the little downtown chapel. The atmosphere of the room is neither clear nor fragrant. The floors are bare, the pews plain benches, and the speaker stands upon a small platform destitute of a pulpit. Many of the faces before him are hard. In the corner to the right of the platform a choir of a dozen girls is gathered around a cabinet organ. These girls have an air of intelligent self-possession, which shows that some refining influence has been at work among them; nor is this influence far to seek. Among them, as the leader, with the pure brow and clear eye, we remember, sits the wife of Stephen Castle, his joy, the crown of his life, and his spirited co-worker.

While the hymn is being sung, before the sermon, the door opens, and a lady, attended by a maid, enters the chapel. Stephen Castle does not see the stranger as she enters, but she is seen and recognized by one person in the room. There is but one woman who Emily Castle has ever seen whose form and movements have the peculiar grace which marks the newcomer, and although she cannot distinctly see her face beneath its veil, she knows it to be her husband's old friend, Stephanie Loring, now the wife of Lloyd Petersham. She has been married while abroad, and Emily has heard of her recent return to New York, but neither she nor Stephen has met her.

Stepping forward, at the close of the hymn to the edge of the platform, Stephen, with a small Testament in his hand, reads a few verses from the Sermon on the Mount. Hardly has he read the verses when his eye, accustomed now to the rough-hewn type of feature of his chapel hearers, notes that other face, and he knows that after many months he is again face to face with Stephanie. A ray of uncontrollable joy in the recognition crosses his face, but as he goes on to interpret the passage chosen, it is plain that he is neither stimulated nor troubled by her presence. . . . At the close of the service he and Stephanie meet, with a warm clasp of the hand. Emily joins them, and the women meet with unaffected kindness. The lights in the chapel are extinguished, and the three come out together in the frosty street, where a carriage is waiting. For a moment Stephanie pauses on the threshold.

"You will let me say, will you not, how glad I was to know of your marriage? Petersham is the noblest fellow!" Stephen speaks earnestly.

"Yes, we care for each other very truly. . . . You will come to the house and bring your wife, I hope. She is a beautiful woman."

It was kind of you to seek us out away down here. I thank you for coming."

"I wanted to see for myself," she says; "I thought you were mistaken in this hard, hard thing you have done but I find I was the one mistaken You have done well."

"It is much to me to have you say this." Stephen speaks as one deeply moved.

"Yes, I know. It must be so. Once I hurt you. I was cruel, but you forgave me. All that I said then I can unsay now. When I heard you preach to-night, I believed in you and in the Christ you preached. Good-night."

*From *Him of the World*. By Caroline Atwater Mason. [illegible] to the story of the life of a young New England preacher, first in charge of a village church, then called to a wealthy city congregation, then leader of a rescue mission in the lowest parts of New York. His friend, Stephanie [illegible] marriage of his sweetheart to [illegible] Emily [illegible] Paper, 187 cloth, [illegible] Publishing Co., Philadelphia, Pa.; Dodd, Mead & Co., New York City.

Ben's Home-Coming.*

I turned, and there riz up before me
A man lookin' some like a tramp,
Tho' scared as I was, suthin' told me
He wasn't an aout and aout scamp.
"I'm cold, and tired, and hungry,
Can you give me some supper and bed?"
"I gave our last victuals to Caleb,
And he went away hungry," I said.
"And you?" asked the voice, kinder gentle.
"Well, I ain't sharp-set—not to-night—
Men are apt to be hungry, and Caleb
Didn't know he ate up the last bite."

She gave him the bed of Bennie, her missing boy, and they divided their meagre fare with him when Caleb brought home the "bread and pertaters." Next morning they went to church leaving the guest asleep. When they came back, a great fire crackled on the hearth, the table was spread.

As in old days of comfort,
With cloth of snowy white;
With the dear old-fashioned china,
And the tea-pot silver bright.

The best of all was that the table "was surely laid for three," and that the third—the tramp—was Ben, the lost boy whom God had brought back to them.

**Home from the War*; a rhyme of Thanksgiving. By Mary Lowe Dickinson. This dainty booklet, issued by the book department of *The Silver Cross*, 156 Fifth avenue, New York City, is recommended for use in entertainments of the King's Daughters and Sons, the W. C. T. U., and other clubs and societies. The price is thirty cents; four copies $1. It is an offering to Cuba, as all proceeds above cost go to the King's Daughters Cuban Relief Fund.

Stomach Trouble

Stomach trouble may mean inability to retain food or to digest it; nausea, pain after eating, fullness inordinate craving for food, or entire lack of appetite. If you have stomach trouble, you will be interested in this letter from a man who had it and was cured by

Ayer's Sarsaparilla

"For nine years I suffered from stomach trouble. I tried the aid of the best doctors in vain. One day while waiting a train in Bellaire, O., I picked up a paper with a notice of Dr. Ayer's Sarsaparilla I got one bottle to try it. It did me so much good that I purchased five more bottles. I took four of them and gained in flesh, my appetite improved, and now I can eat anything. My stomach is all right, thanks to the use of Ayer's Sarsaparilla."—

CALVIN M. STEVENS, Uniontown, Pa.

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Weak Lungs
Recent Progress of Medical Scie
Extract from Dr. Robert Hunter's lect on the lungs have been published from tin time in this paper for the purpose of inf ing the people of the real nature of lung eases and the discovery of a successful t ment of the lungs by Antiseptic Medicate Inhalations. No truth of medical science been more conclusively proven and establi than that Bronchitis, Asthma, and Catar the Lungs have been and are being radi cured by this treatment, while even Cons tion, the most dreaded of all lung compla is arrested and entirely eradicated by Hunter's most recently discovered germic which kill and expel from the lungs the b of tuberculosis. From all parts of the U come the grateful acknowledgments of tients whose lives have been saved by Hunter.
Mr. Lambert Miller, of H. B. Claflin & Co., York City, says: "My trouble began wit Grippe, my throat was raw and sore, and I suf with severe pains in the lungs, coughed a constantly, and could get no relief from any s At last I was persuaded to go to Dr. Hunter that very night was the first I had slept th for months without coughing. I am now recovered and cannot too strongly praise the cess of Dr. Hunter's treatment."
Any subscriber of THE CHRISTIAN HE who is interested can obtain this book fr addressing Dr. Hunter at 117 West 45th New York.

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A Rocky Mountain Poet.

NSON RUDD, of Canon City, Colo., now in his seventy-eighth year, has lived among the Rocky Mountains for fifty years, and is much esteemed by many who know him as a scholarly recluse and a man of excellent Christian character. He is a poet, too, and his verses have been read with admiration by many critics in the far Western States. Two of his shorter productions are given below:

ANSON RUDD.

HE GRAND CANON OF THE ARKANSAS.

nen time was young and people few,
nd earth and all its scenes were new,
nd this Grand Gorge was scarcely then
re than a fairy-peopled glen;
nd this mad stream a brooklet mild,
at wantonly its hours beguiled
merrily tossing up its spray
sparkle in the sunbeam's ray.
ut Time, who never sleeps nor drones,
ill bent on labor, bared his bones,
nd dug this awe-inspiring chasm,
o give the tender a spasm.

WONDER MATERIALIZED.

his thy handiwork, O God! or has
e demon, crazed, from Pandemonium's hall,
ought these fantastic shapes; this depth profound!
se weird, unearthly shadows on the walls
this herculean chasm? Or was it rent
mighty earthquake's power, deep hidden in
sterious depths below? What'ere the cause,
e wondrous, awe-inspiring fact remains!
a stand within its gloom with bated breath;
ur vision steals with furtive glance around,
if expecting from some cavern dark
see stride forth, majestic in his wrath,
e guardian spirit of this mystic place.
tinctively, your vision upwards turns,
seek escape from fancy's horrid shapes.
, as you trace the giddy heights above,
ined against the very dome of heaven,
nsfixed, you gaze upon the awful scene—
nscending all your wild imaginings—
, soul and sense yield to the mystic spell.
ntity's absorbed; your wonder's cloyed;
nconsciously, you shrink within yourself,
fade, comparably, to nothingness.

GRAND CANON, COLORADO RIVER.

For His Enemy.

During the Revolution, Miller, a Dunker
ler, entered the presence of General
shington and besought mercy for one,
dman, sentenced to be hanged as a
tish spy. "I would like to release
dman," said General Washington. "be-
se he is your friend, but I cannot, even
that consideration." "He is not my
end," said Miller. Someone explained
t Widman had grievously insulted the
n who was pleading for him. "Why
you plead for him?" Miller was asked.
ller's answer was that Christ bade us love our enemies. Washington, whether he pardoned the man or not, was deeply touched by the simple faith and obedience of the man who was trying to save another because he was his enemy.

Children who Helped Cuba.

Before the closing of the Cuban ports, causing the temporary cessation of relief work, the following interesting letter and also the accompanying photographs were received by THE CHRISTIAN HERALD:

"ST. LOUIS, Mo.

"Herewith find a small offering, sent by the originals of the enclosed pictures. My little girl, Ethel Harris, reading your paper, was so impressed by the sad condition of the little ones in Cuba that she enlisted the sympathy of her friends to get up an entertainment, and we send what they made, hoping it may help swell the amount a little. I tried to get it to you in time for the Easter number, but could not. They are anxiously looking forward to seeing their little faces in your paper. MRS. H. W. HARRIS."

SIX LITTLE TOTS WHO HELPED CUBA.

1. ETHEL HARRIS. 2. ALINE CURTICE. 3. ROBERT DENHAM.
4. MABEL AYERS. 5. BESS HARRIS. 6. "LITTLE BOPEEP."

Archaeology in Mexico.

"Dead men tell no tales" is an old adage that time is proving false. The excavator's shovel is continually wresting secrets from the history of the past. Dead men of Pompeii, of Egypt, and Babylonia, have borne strange and positive, if silent, witness, to events of their day; and in the New World, archæologists are seeking in the testimony of buried cities, and dead men, the revelation of America's past, and the origin of the red men who inhabited it when Europe found it. Mr. William Niven has unearthed many pre-historic ruins and relics in the State of Guerrero, Mex., where he has been conducting explorations, and among his most interesting discoveries was a large cave, hermetically sealed, and containing skeletons of a number of men of a pre-historic age. He has also discovered, near Zumpagno del Rio, evidences of a flood, or earthquake, in which many people perished.

The Temple of Angkor-Wat.

The great mystery about Indo-China, says the *Singapore Free Press*, and one which must ever be insoluble, is the story of the lost race and the vanished civilization of that strange country. The mighty walls of Angkor-Wat, rising in the midst of sparsely populated jungles, remain as the lasting memorial of a great empire which has utterly disappeared and is altogether lost to history. No one will ever know who planned this gigantic temple, or what tyrant hounded on his myriads of people to build up those immense blocks of stone and cover them with the most elaborate of sculptures. Angkor Wat is one of the most astounding monuments in the world, and this forgotten temple was built so as to endure as long as the earth itself, were it not for the irresistably destructive effect of plant-life on the strongest walls that man can raise. This edifice, whose name means "the city monastery," is five miles south of Thom, the Cambodian capital, a ruin as marvelous as Angkor-Wat and likewise in the depth of the Indo-Chinese forest.

Only a very highly civilized and exceedingly wealthy people could have erected Angkor-Wat — a very different race to the Annamite of modern days. The whole nation has disappeared as utterly as the busy myriads who once populated the wastes and solitudes of the ancient Memphis.

Where Prayer Helps.

In these disturbed times the President should have the repeated and earnest prayers of all Christian hearts in the land, that he may be enabled to do the right, in the fear of God, whatever that may mean. The burdens of an executive are severe at all times, but in a season like this are fairly crushing. We doubt not that President McKinley is glad, as was Lincoln, of every prayer offered to strengthen his hands and his heart in the direction of true Christian statesmanship.

New Cure for Kidney and Bladder Diseases, Rheumatism, etc.—Free to all Readers.

All readers will be glad to know that the new botanical discovery, Alkavis, has proved an assured cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria. Rev. W. B. Moore, D.D., of Washington, testifies in the *New York Christian Witness* that Alkavis completely cured him of Kidney and bladder disease of many years' standing. Many ladies also testify to its curative powers in disorders peculiar to womanhood. So far the Church Kidney Cure Company, No. 418 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

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Would you like to be rid of those pimples on your face? Would you like to possess something that will quickly heal burns, scratches and sores? If so, write THE CAM-FENOL PREPARATION CO., P. O. Box 2858, New York, N. Y., enclosing stamp.

POULTRY PAPER, illus'd, 20 pages, 25 cts. per year, 4 months trial 10 cts. *Sample Free.* 64-page practical poultry book free to yearly subscribers. Book alone 10 cts. **Catalogue** of poultry books free. *Poultry Advocate*, Syracuse, N.Y.

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40,000	558.00	40,000	186.00
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Two questions

with common-sense answers. "How long should a man's legs be," somebody asked Abraham Lincoln, and he said, "Long enough to reach from his body to the ground."

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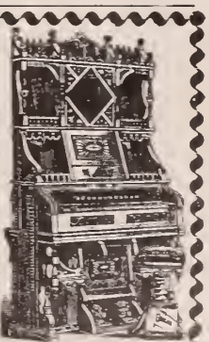

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Mary Robinson	50
Lettia A Parker	70
Mrs A Grove	5 00
Sabr. E. Elmore	5 00
Thro Mrs F Griffi	4 25
Mrs C Wolcott	1 00
Mrs T Webb	5 00
Total	$130 95

Good Samaritan Home.

Prev ack'd	$15 00
Emma E Brock	1 00
M S M. Phoenix	1 25
Mrs S Geule	5 00
Total	$22 25

Any Good Cause.

Prev ack'd	$114 03
J B Ward	50
Unknown	1 00
A H Kanagy	1 50
Wm Simms	2 00
Bostonia	50
Chas H Cole	3 00
Total	$122 53

Jerry M. Auley Mission.

Prev ack'd	$18 25
H fam'y, Breezy Point	2 00
W O Van Orsdol	3 00
Total	$23 25

Christian Herald S. S. Missionary.

Prev. ack'd	$20 00
Isabella Kerr	1 00
Mrs R J H. Montieel	5 00
Geo Bollman	5 00
W A Bray	1 00
I H N. A. Greenwich Village	1 00
Total	$33 00

The Bethesda Home.

Prev ack'd	$71 35
From 4286	2 00
In Jesus' Name, Auburn	5 00
— Fernandina	1 50
— Farrandsville	2 00
Mrs Sarah Geule	10 00
Total	$91 85

Philathean Liberators' League.

Prev. ack'd	$29 70
B H., New York City	1 00
Miss C J Fox	4 00
George Geary	25
J S W, Bloomsburg	25
Simon A Hershey	1 00
Total	$36 20

Foreign Missions.

Prev ack'd	$47 96
Helen Campbell	2 50
I H N. Hopkinton	50
Mrs A L Butler	1 00
F. Harleysville	1 00
Total	$52 96

Rev. R. Ashley Cake's work among life-savers.

Prev ack'd	$23 00
A R G Edwards	1 00
Louisa, Yonkers	2 00
R T, Seneca Lake	2 00
T J Yorke	3 00
Revie Lndicott	1 00
Total	$32 00

Orphan Relief in India.

Prev ack'd	$10 00
Mrs Tillie Quinuft	20 00
Miss Eula Campbell	15 50
Total	$45 50

Dauphin Island Mission.

George B Deardorff	3 00
Mrs Clara M Boyer	1 00
Mrs Sarah Geale	5 00
Total	$9 00

Mrs. Rose Hawthorne Lathrop

Mrs N McVicar	$2 00

Mayesville Institute.

The First Unitarians, Holyoke	$8 00

School for Syrian Girls.

Alice L Wylie	$1 00

Clinton St. Settlement.

Mrs C L Bloodgood	$ 1 00

Cremorne Mission.

C O D. Mechanicsburg	$2 00

Dr. P. B. Keskar.

A Little Helper, Dobbs Ferry	$1 00

Hope Mission.

Mrs C Finch	$1 00

Door of Hope.

C O D. Mechanicsburg	$1 00

Dedicating Tuskegee's New Chapel.

One of the most interesting events that ever occurred in the Black Belt, took place in Tuskegee during the last week in March. This was the dedication of a large and attractive chapel, to which previous mention has been made in these columns. The work was done by the students, two generous New York ladies supplying the necessary means, $20,000. The chapel, one of the finest religious edifices in the South, is the handsomest of the forty-eight buildings on the Tuskegee campus. It supplanted a rude and uncomfortable structure. In the dedication services, the music was a feature of marked and peculiar interest, inasmuch as classical anthems and plantation melodies followed each other, the trained choir of Afro-American voices following the chant, "Oh, be joyful in the Lord, all ye lands," with

> Reign, oh, reign, oh, reign,
> Reign, Master Jesus, reign,
> Reign salvation in my soul,
> Reign, Master Jesus, reign—

in which the vast congregation joined with electrical effect.

> My Lord says there is room enough,
> Room enough, room enough;
> My Lord says there is room enough,
> In the heaven for us all

was happily chosen, for black and white, rich and poor, high and low, were gathered together in the new chapel, and perhaps just such a service as this dedication never occurred before, north or south. The first lesson was read by a black elder of Tuskegee; the second by a white Episcopal clergyman of Montgomery, a white Methodist preacher of Tuskegee offered prayer; Rev Dr. W. S. Rainsford of St George's church, New York, an Englishman by birth, was the speaker of the day, in the auditorium sat 1,000 young men and women whose parents had been slaves, the dominating influence was that of Booker T. Washington, born a slave

A Conscientious Physician.

A good true story is told of a San Francisco woman and a doctor with a conscience, says a contemporary. The doctor performed a successful operation for a rich woman, and when asked for his bill, presented one for $50. The lady smiled and said "Do you consider that a reasonable charge considering my circumstances?" The doctor replied: "That is my charge for that operation; your circumstances have nothing to do with it." The lady drew a check for $500 and presented it to him. He handed it back, saying "I cannot accept this. My charge for that operation is $50. "Very well," the lady replied. "Keep the check, and put the balance to my credit." Some months after, she received a long itemized bill, upon which were entered charges for treatment of various kinds, rendered to all sorts of odds and ends of humanity, male and female, black and white, who had been mended at her expense. She was so delighted at it that she immediately placed another check for $500 to his credit on the same terms, and it is now being earned in the same way.

The Cremation of Miss Willard

An Official Statement of the Matter by the W. C. T. U.

SO many conflicting reports have been published in the daily papers regarding the final disposition of the remains of the late Frances E. Willard that the W. C. T. U. has seen fit to authorize the publication of the following brief statement on the subject:

"Miss Willard's personal convictions on the subject of burial were thus stated by her in her Autobiography, written in 1889:

"'Holding these opinions, I have the purpose to help forward progressive movements even in my latest hours, and hence hereby decree that the earthly mantle which I shall drop ere long when my real self passes onward into the world unseen, shall be swiftly enfolded in flames and rendered powerless, harmfully to affect the health of the living. Let no friend of mine say aught to prevent the cremation of my cast-off body. The fact that the popular mind has not come to this decision renders it all the more my duty, who have seen the light, to stand for it in death, as I have sincerely meant in life, to stand by the great cause of poor oppressed humanity. There must be explorers along all pathways, scouts in all armies. This has been my "call" from the beginning, by nature and by nurture. Let me be free to its inspiriting and cheery mandate, even unto this last.'

"The casket containing the outward garment of Miss Willard's soul was placed in the vault at Rose Hill on the 24th of February.

"On Saturday morning, April 9, a little group gathered in an upper chamber in Chicago, where, at the request of Miss Anna Gordon, a prayer service was held. A few relatives and intimate friends went to the crematory in the beautiful cemetery of Graceland, to which the casket was borne on the last stage of its journey. It rested in the chapel amidst palms and fragrant flowers, while Rev. Dr. M. L. Terry, of Garrett Biblical Institute, Evanston, read appropriate Scripture selections and offered tender words of prayer. Then the company followed the casket into a little room. The casket was carried through a flowery avenue to the crematory furnace. No flame came in contact with casket or body. The action of pure white flameless heat through a day and night set free all that was not 'of the earth, earthy' in a literal sense.

"The following afternoon a hushed and reverent company gathered at the Willard lot in Rose Hill Cemetery. As the ashes were committed to the dust, they mingled with roses, above which were placed sprays of evergreen, sent from the birthplaces of Miss Willard's parents, her brother and sister and herself, from Forest Home and from Rest Cottage. Those present sang several hymns. Rev. Dr. Waters, of Emanuel Church, Evanston, read the Scriptures and offered prayer. Rev. Dr. Terry spoke fitting words, and Rev. Charles F. Bradley pronounced the benediction, after which the grave was filled and covered with the floral tributes.

Summer Study of the Bible.

THE Summer Session of the Moody Bible Institute in Chicago is approaching. A feature will be the course of study conducted by the eminent teacher, Dr. J. M Gray, of Boston, whose past work at the Institute has proven very popular and instructive. Dr. Gray is the author of what may be termed the synthetic study of the Bible: a plan which is rapidly taking hold of the people of this country. In addition to the large number studying along this line in the West the past winter, other classes, numbering 3,000 or more, have been organized and taught, the majority of them under Dr. Gray's personal charge. He had a class of 1,000 or more Christian Endeavorers in connection with the Boston Union, and the Boston Leaguers are contemplating a similar class under his instruction next season. The course of study, as planned by him, will deal in a plain and popular way with three subjects: 1 Bible Introduction, 2 Christian Evidences, 3 Homiletics. In the four months the whole Bible will be practically covered.

The regular work of the Institute embraces a study of the Bible in course, and Doctrinal teachings by Dr. R.A. Torrey; Missionary and Bible History course by Mr. W. R. Newell; Harmony and Notation course in singing by Prof. D. B. Towner; Musical course by Prof. Edward Howells; and Vocal Culture course by Prof. Warren C. Coffin. Mr. D. L. Moody will answer any inquiries that may be addressed to him regarding the work of the Institute.

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If any reader suffering from rheumatism will write to me, I will gladly send free a trial package of a simple and harmless remedy which has cured thousands of so-called hopeless cases, even some of over 25 years standing. Address JOHN A. SMITH, Summerfield Church Building, Milwaukee, Wis.

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Miss Willard's Successor.

MRS. LILLIAN M. N. STEVENS, who succeeded the late Miss Frances E. Willard as President of the W. C. T. U., is a native of Dover, M She spent her early womanhood as a acher, and married at the age of twen- tne. Her husband sympathizes with h in her work, and her only child, Ger- tle, now Mrs. Leavitt, of Portland, Me., ser mother's helper in much of her pub- work. In the summer of 1874, when Ms Willard went to Old Orchard, Me., to peak on temperance and to organize a WC. T. U., Mrs. Stevens was there, as- ted in the organization of the Maine ion and was chosen its Treasurer, w h position she held for three years. s was then elected President, and unani- sly re-elected to that position each ceeding year. For thirteen years she ws Assistant cording Sec- ry of the Na- al W. C. T. U for one year cording Sec- ry, and at the veland Con- tion in 1894, w. on nomina- n of Miss Vlard, elected Ve-President- a.arge of the tional Union. Se has for rs been the Nine represen- tive in the Na- al Confer- ee of Chari- and Cor- ion. In 1892 s was appoint- e one of the managers the World's Columbian Ex- ition; and dentire rge of pre- ing Maine's ibit of Char- i's and Correc- n (homes, hos- ls, asylums,) which ap- red in the thropological Building at the Fair. r three years she was Treasurer of t National Council of Women of the ited States, and upon voluntarily re- ng from that position, was placed in Cabinet of the Council and given the tfolio of Moral Reform.

Mrs. Stevens has always been a woman progress. When in 1876 Miss Willard oduced into the white-ribbon ranks the cussion of the ballot for woman as the st helpful method of temperance re- m, and led the argument for four years the great conventions. Mrs. Stevens s one of her stanchest and most helpful es, and it was at this time that their ndship was cemented by that unbreak- e bond forged in the furnace of contra- tion.

No woman in the organization is more al to its fundamental principles; none ssess in greater degree the universal nfidence of its friends, men and women, l the good-will of its opponents, than Irs. Stevens of Maine." With Mrs. evens as leader, the National Union, avily freighted as it is with "hopes of ure years," may "sail on" as in the st, with a "faith triumphant o'er its ars."

MRS. LILLIAN M. N. STEVENS,
The New Acting President of the W. C. T. U.

A Great Burmese Idol.

A WRITER in *Travel* gives this strik- ing description of a visit to the great Burmese idol temple, the way Dagohn: "As the Shway Dagohn the most holy of all Buddhist temples Indo-Chinese lands, there was a con- nt flow of picturesque pilgrims. Dis- guished by their long yellow robes, aven heads, shaven faces, and general sterity of mien were the priests, who lked dourly along carrying jars before em into which the faithful put the rice d other food. For the Buddhist who votes his life to sanctity and contem- ation can never become a portly divine d own a carriage and pair.

"Without warning, we found ourselves on e terrace of the Shway Dagohn. Right in front rose the golden shaft. Around the base clustered dozens of shrines, grotesquely shaped, with pillars flower-festooned, and dark recesses where glimmered faint ruby lights, and the solemn, sedate Buddha sat with unmoved countenance. Burmans touched the earth with their forehead, and then squatting, sitting on their heels, gazed into the face of the image. The Burmese women knelt, and crossing their hands, lapsed into mental passiveness. Here and there a wise man, shrivelled, with drawn cheeks, eyes piercingly bright, learned in astrologic lore, would be drawing strange designs and foretelling a new-born child's fate, while four or five women sat around listening eagerly. Close at hand were musicians, droning wretchedly to the groans of weird, harsh instruments. Ascetic priests flitted noiselessly among the contemplators—for the Buddhists do not worship or pray, but sit before the image of Buddha and contemplate and secure peace of mind—and as a setting to the unworldly picture were thousands of shrines, many dazzlingly gorgeous, flashing with rare stones; many were just like alcoves with a modest moss-grown image crumbling at the back; but all startlingly different to anything we Westerners could imagine in wildest fancy. Rampant dragons with fiery tongues reared as though ready to hiss flame; strange disproportioned abortions of humanity grinned with villainous glee; repellent foul animals, that were no animals at all, scowled fury and hate, and standing prominent were figures with two bodies and the head half-lion, half-man. In the far past a king's son was abandoned in a forest, and he would have died had not a lioness suckled him. When he grew up he ran away, and the brute was so disconsolate that it died of a broken heart. And it is in remembrance of the love of this lioness that the images of lions always surround pagodas."

TO IRA D. SANKEY.

(On his journey to Egypt and Palestine.)

SWEET singer of the newer world,
We lend thee for a while.
Go on thy way in peace to-day,
Go singing up the Nile;
Go to Egypt! land of darkness!
Where they toiled, that captive host,
Till their God, strong to deliver,
Led them onward to the coast.

Onward still, through swelling currents,
Till the "Promised Land" they view.
Let his wonder-working glory
Thrill thy being through and through,
From that land of Bible story—
King and prophet, long ago—
To the scenes of brighter glory;
Onward, singing as you go.

To the soil the Cross made holy,
Where the precious blood was shed;
Where the Nazarene so lowly,
Had not where to lay his head.
Sing aloud the songs of Zion,
Where the royal Psalmist sang;
Where the Shepherd's harp so tuneful,
O'er the plains of Judah rang.

Sing where once the angel chorus
Sang to men of "peace, good will."
Human hearts are often lonely,
Longing for that message still,
Where the Israelites are waiting
For their long-expected King;
Of the Christ, so meek and lowly,
With a "holy boldness," sing.

On Mount Zion, lovely Zion!
Jay of all the earth, so fair;
Sing of Jesus and him only,
Bowing low in humble prayer.
Sing, to tell the blessed story;
Sing, to right the ancient wrong.
Seek to spread the Saviour's glory
With the wondrous gift of song.

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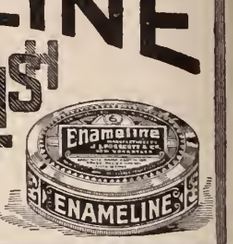

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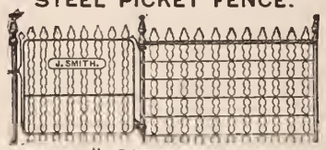

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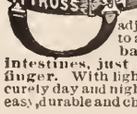

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STANARDSVILLE, Va., Sept. 5, 1895
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DEARICK CITY, Pa., June 3, 1895
I received my truss the 27th and since I have had it I have taken more comfort with it than any I ever have had. The 1st day I got it I put it on and mowed grass all day and I never noticed that I had it on me. ALEX. BROWN

TUNIS, N. C., July 21, 1895
About 3 years ago I bought one of your trusses. I wore it about 6 months and it has made a final cure. Was badly ruptured. I would have written to you about this before but wanted to see if my cure was permanent. O. G. HALLAMAN.

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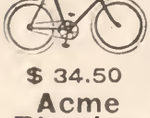

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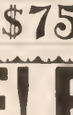

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Entirely New Catalogue—1898 Models. "An Ancient Egyptian Choir at Early Temple Service," is the subject of the exquisitely beautiful colored art frontispiece presented with our new catalogue of the celebrated CORNISH AMERICAN Pianos and Organs. This interesting picture was designed and painted exclusively for us by an eminent artist and has been reproduced in the original colors. The catalogue contains a complete description of over 50 styles of Pianos and Organs, together with prices and terms of sale. It will be sent to all intending purchasers FREE on application, postage paid. Remember, our vast business continues on the old basis—Pianos and Organs at wholesale cost, direct from factory to family; no agents', music stores' or middlemen's profits to pay. The purchaser of a Cornish American pays only for what he buys.

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

OFFICES: BIBLE HOUSE, NEW YORK.

Rev. T. De Witt Talmage, D.D., Editor.

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NEW YORK, MAY 4, 1898.

VOLUME 21.—NUMBER 18.

PRICE FIVE CENTS.

Our War With Spain—Havana Harbor, Showing the Punta and Morro Forts.

Also Portraits of Commodore Schley, Brig. Gen. N. A. Miles and Commander Howell. *(See Page 390.)*

QUESTIONS AND ANSWERS.

Mrs. F. A. G., Citronelle, Fla. "Cleanliness is next to Godliness." Is this quotation from the Bible? If not, please give authority:

It is a Hindoo maxim, and first appeared in the *Berartha*, as the last Mishna of Sola. There is no equivalent phrase to be found in the Bible.

R. J. A., Wolseley, N. W. T., Canada. Is not life insurance a species of gambling?

We cannot see that it is. The principle seems rather one of mutual helpfulness. Every man who has loved ones dependent upon him, is anxious to leave behind him some provision for them, but there is always a fear lest death may come before a sufficient sum has been saved. Now, if a number of men, similarly situated, agree that if one of them is cut off prematurely, the survivors will care for his wife and children, the arrangement is beneficent, though none of them can tell who will benefit by it. There is the element of uncertainty in it, but none of the gambling spirit. When the arrangement is conducted by a life insurance society, the principle is the same. The society collects from each of its policyholders a yearly premium, the aggregate being sufficient, when the society is in a sound financial condition, to pay the amount due on the policies of those who die during the year. Men do not insure as a speculation, but to protect their families from poverty in the event of their early death.

Loyal Christian, Paterson, N. J. Our brave soldier boys are gathering in camp at Chickamauga Park, where many thousands of them may be stationed for months during the heated term unless ordered to the defense of the seacoast cities. I, with many others of your readers, would be glad to hear of some organized Christian work among them. Cannot we do something, at least to supply them with good religious books or periodicals? I will gladly give my quota for such a purpose. Let me know whether any others who may be like [illegible] are willing to join us in such an effort.

Our correspondent's suggestion is an excellent one. There can be no better field for religious work than the central military camp. We would be glad to hear from any of our readers who are interested in the spiritual welfare of the soldier. The splendid work accomplished by the American Commission during our Civil war was an evidence of the great practicability of effort of this character.

M. L. H., San Francisco, Cal. In case of war with [illegible], would American citizens on a neutral vessel be subject to capture? 2. Would American goods on a neutral vessel be subject to capture?

Solicitor Penfield of the State Department at Washington, has lately answered these questions as follows: 1. A neutral vessel, not being in service of a belligerent as a transport, may lawfully carry both the diplomatic agents and his private citizens. The seizure of such persons is illegal." 2. The second article of the Treaty of Paris, 1856, says that the neutral flag covers the enemy's goods except contraband of war. Spain, the United States and Mexico, not acceding to this declaration, are not bound by it, yet the precept that the neutral flag protects the goods is old, was adopted in our treaty with Spain in 1795, has usually been respected by nations, and in view of its long observance, may almost be regarded as an accepted principle of international law. Rivier, an authority in such matters, says it is the actual law of nations.

Reader, Westgrove, Pa. Is it a sin for first cousins to marry?

It is not forbidden in Scripture. The canon law at one time forbade it, but even then, by the payment of a sufficient sum of money, the prohibition was removed in special cases. There is, so far as we can see, no sin in it. Whether it is prudent may be doubted, but physiologists are not agreed on that question.

P. H. B., Grand Haven, Mich., J. M., Dillon, Kan., Mrs. A. E. M., Gordon, Kan., Bertha McK., Cass City, Mich., Lulu C., New Milford, Ill., J. B. N., Grampian, Pa., and others: Cuban relief work, though temporarily interrupted, will shortly be reopened. Under the instructions of our Government, the Central Cuban Relief Committee is now loading two steamships chartered by the Government, which will proceed to Key West and thence to Sagua and Matanzas, under naval convoy. They will fly the American and Red Cross flags and as the latter is an international one, it is believed they will not be interfered with. All contributions sent for Cuban relief will be applied to the purchase of food and medicines as heretofore.

R. B. M., Rockport, Me. What is the national debt of the United States?

$915,962,112.

J. J., Cross Roads, Va. What does the pope mean by claiming to be the vicar of Christ?

That in Christ's absence, he is the visible head of the church and is entitled to rule and govern in his name and to settle disputed questions. It is an assumption repugnant to all true Protestants.

M. C., Burlington, Mo. I was raised in the Roman Catholic Church and baptized in infancy. If I join a Protestant Church must I be baptized again?

Ask the minister of the church you intend to join. In some denominations such as the Baptist, you would be expected to be baptized again, but not in others. It is so simple a ceremony that it need give you no concern if they wish you to go through it.

Concerning the question of free or rented church pews, one of our readers in Toppenish, Wash., sends us this letter:

The church is not intended to be any kind of a banking or monetary institution. If people will not buy the church of their free will, they are not to be forced to buy it. Christ says, "Make not my Father's house an house of merchandise."

H. V. L.

A. L., Broadway, Union County. Does a man going to Europe for a short time have to have a passport?

It is well for an American who is traveling in any foreign country, except perhaps in Great Britain, to provide himself with a passport. It is a positive means of identification and is a great saver of trouble and annoyance. You may have considerable difficulty in proving your identity or in establishing your rights when traveling without a passport. In dealing with consuls or with bankers, a passport in many countries, is almost indispensable.

Harry V., Wykoff, Minn. 1. Is it true that there are more followers of Mohammed than of Christ at the present time? 2. Give the estimated number of the followers of Christ and also of Mohammed.

1. No. There are nearly three times as many Christians as Mohammedans. 2. According to Meyers, a German authority, there are 448,000,000 Christians and 200,000,000 Mohammedans. According to the American Statistical Society, the figures are: Mohammedans, 176,834,372; Christians, 477,080,158. These figures, of course, include Catholics.

Bible Student, Cincinnati, O. Were the disciples of John the Baptist required to be baptized on their becoming Christians?

There is nothing to show what the usual practice was, but it appears probable that they were. In one instance, at least, the rite was repeated. (See Acts 19: 3-5).

Reader, Newport, R. I. In THE CHRISTIAN HERALD of April 13, appears an account of a wonderful clock. It seems to me, upon calculation, that the jeweler has some claims to celebrity also. He calculates that two minutes per day for the remainder of his life will use up sixty days. Let us see: 60 days = 1,440 hours = 86,400 minutes: divided by 2 = 43,200 days = 118 26-73 years. Evidently the jeweler has expectation of a life considerably beyond the normal length. It may be, too, that his calculation is based on the eight hour day, thus making three days out of twenty-four hours, usually considered one day.

S. T. H., Philadelphia. 1. What is the Cuban Junta? 2. By whom are letters of marque and reprisal issued? 3. What effect will the same have on our vessels?

1. A patriotic body of Cubans, who, as a secret society, with headquarters in New York, have done much to keep alive the war in Cuba and to give aid to the insurgents. 2. They are issued by and in the name of the Crown in those countries where legalized piracy is still tolerated. The letter of marque is simply a commission to seize, sink, and destroy, or appropriate the property of the enemy wherever found on the high seas or on the enemy's coast and harbors. 3. It would expose American vessels to attack wherever found, except when in neutral waters or the shelter of a neutral port.

C. R., Bristol, Tenn. 1. Can you tell me what old superstition of a religious nature is connected with the migratory habits of Gipsies? 2. What place has been "Gipsies Headquarters"?

1. There is an old superstition that the Gipsies are wanderers, because they refused to give shelter, at the time of the flight into Egypt, to the Virgin Mary and the holy child. 2. Yetholm, Roxburgh.

Reader, Mayberry, Neb. 1. If a person was really converted in youth and lived in God's service, but through old age, sickness and trouble, became irritable and lost faith and hope, do you think he would be lost? 2. How can we be happy in heaven without our loved ones? 3. What did Christ mean by saying, "Let the dead bury their dead"?

1. You may depend that God, who "knoweth our frame and remembereth that we are dust," will deal justly and mercifully in all such cases. Many good and useful men have been greatly depressed in their last days. One, who had been an eminent minister, firmly believed that there was no hope for him. A friend who was sure that the cause of his depression was purely physical, as it generally is, listened to him patiently as he proved that he was one of the worst of sinners, a backslider, etc. At the end he quoted the passage: "The blood of Jesus Christ cleanseth from all sin." (1 John 1:7), and asked him whether he believed that. The poor distressed man had to admit that he did, and from that time to the end he was at peace. (2). We know so litt of what heaven will be like, that we may we trust God in that matter, whilst using eve means in our power to lead them to Chris (3). Funeral ceremonies in that day were ve elaborate affairs, occupying a long time. Fe one who had the opportunity of listening the Son of God to leave him to attend funeral was a wicked waste of opportunity. was all very well for others who were n awakened, but for that man to go, was foolis There were plenty of the dead to bury th dead.

Geo., Washington, Hot Springs, Ark. 1. Wh was the United States first called "Un Sam? 2. Why?

1. In the early part of this century. There was a United States inspector of be and pork, at Troy, N. Y., about 1812, nam Samuel Wilson. A vast amount of proper passed through his hands marked with t names of consignors and consignees a stamped "U. S." for the United States. Son of Wilson's employees, unfamiliar with t latter initials, inquired their meaning, when workman replied in fun, "I don't kno unless they mean "Uncle Sam." "Un Sam's goods" became a popular saying wi those who handled great quantities of st bearing this label, and the joke spread rapid through all departments of government servi until the nickname, "Uncle Sam," was fix upon the American Republic, to remain lo after its occasion was forgotten.

Mrs. A. B. T., Grandview, Ia. 1. Where did t custom of celebrating Easter first originat 2. When were eggs first used in this celeb tion, and why?

1. The word, Easter, according to Bede, derived from Eastra, or Ostara, name of t Anglo-Saxon goddess of spring, to whom t fourth month, answering to our April—then called Eastur-Monath—was dedicated. remotest times, heathen nations observed festival in honor of the putting forth nature of new life in spring. The Jewi Maccoth, or Easter, ending with the death the Paschal lamb, became after the resurr tion of our Lord, the Christian Easter in t church, which his followers established. 2. T egg has been looked upon from remote tim as the symbol of a new birth; and Parse still obeying ancient custom, exchange gi of colored eggs at their New Year, which synchronous with our Easter. With the Jew the egg, called Pasch egg, possessed religio significance and had a prominent place on t household table during Passover. In Christi celebration of the Resurrection, not merely the lower forms of nature, but of man hi self, the egg has been retained more as matter of giving pleasure to children than one of religious symbolism.

Sufferer, Dana, Mass. Letters on the subject dressed to THE CHRISTIAN HERALD are forwa ed to the prayer meeting of the converts of t Bowery Mission every Saturday.

A. J. Bickers, Hanson, I. T. Yes, we see y ask for information, but no one can give it to y and it would be of no use to you if they could. such matters could be known only by revelati and therefore it is useless to discuss them.

N. E. W., Conifer, Colo. We have not space deal properly with metaphysical problems. Yo eight questions would require a volume to answ them and at the end you would be only bewilder We advise you to let such matters alone and g your attention to practical duties. If, howev you decide to study them, the works of the late l McCosh are the most helpful we know of.

Inquirer, N. Y. Write to Rev. D. M. Heydri 500 Dean St., Brooklyn, N. Y.—O. F. P., O land City, Ind. 1. It is the national color of t country. 2. An ancient Scandinavian custom,— J. B. M. The author of "Jerusalem the Golde was Bernard J. Cluny, who lived about A. D. 11 The translation now in use was made by J. Neale in 1858.—H. R. H., Tippecanoe City, It is pronounced "Veeth-cay-a."—Mrs. P. A. Durango, Colo. Write to the American Te perance Society, Reade Street, New York City, all information.—Subscriber, Halifax, N. S. S answer to "George Washington," this column.

Photograph by Putzen, Astoria.

SALMON FISHERMEN OF THE COLUMBIA, AT ASTORIA, OREGON.

The Salmon Fisheries of the Columbia River are already famous the world over. These splendid specimens of the finny tribe are canned in vast quantities and form a staple article of commerce. Our photograph shows a group of hardy fishers who have just emptied their nets which contain a fine haul of this king of river fish.

A CHURCH OF MANY ACTIVITIES.

The Suburban Church which has Summoned Dr. George F. Pentecost from London to its Pastorate—Its Origin, History and Characteristics.

THERE are two kinds of churches that experienced ministers often urge their younger brethren to avoid. One is the down-town church with a famous history, the old members of which have moved to more aristocratic neighborhoods and have left their church to struggle. The other kind is the suburban town, which is dwarfed into insignificance by the churches of the adjacent city. It is proverbial that an invitation to preach of either kind means a request to undertake hard and often discouraging work. It may cheer the minister of a suburban church, and perhaps give him some suggestions, if we tell the story of one that is growing and flourishing and is just now putting out new energy and entering on new activities.

In the year 1847, the town of Yonkers, N. Y., was only a small hamlet with a consistent stay-at-home population. In religious privileges, the people had the choice between three churches. One was the Protestant Episcopal Church, and the Methodist Episcopal Church, each of which had its own special and particular adherents, who could not very well have been content to go any other kind of church. The third was the Reformed Dutch Church, which had a mixed congregation, composed of people who though not connected with that denomination for their previous history, preferred it to either of the other two. It was Evangelical, and its government had no galling restrictions, nor disagreeable peculiarities. So beside the members who belonged to the church by conviction, there were in it, Presbyterians, Baptists, Congregationalists, and possibly others who made themselves at home there.

It was safe to predict that if any future time there should be any large accession of membership, there would be a liability of disintegration. While matters are as they are, the denominational tendency is sure to assert itself. It did so at Yonkers. About 1852, the hamlet changed its character. The Hudson River Railroad was built, and it brought Yonkers within easy reach of New York. Business men who could afford to live as far away from their stores and offices settled in the village; farm lands were bought and transformed into city lots, streets were laid out, and the Yonkers of the present day took form and shape. Several families of the new settlers connected with the Reformed Dutch Church and the Presbyterian contingent in the membership increased. It was found that forty-six of the members were Presbyterians, and these advocated making the church a Presbyterian Church. The preliminary steps were taken, but at the last moment difficulties arose, and the Presbyterians decided to leave the church and build for themselves. Their house was begun in September, 1853, and by the following May it was ready for dedication. The pastor of the old church, Rev. Dwight M. Seward, went with them and was formally received into the Presbytery, and the church was taken under its care as the First Presbyterian Church of Yonkers. He continued to serve the church as its pastor for a period of eighteen years. He was succeeded by Dr. T. Ralston Smith, whose friendship and attachment to the church are still cordially maintained and heartily reciprocated. After him came Rev. John Reid, who continued in the pastorate until an influential church in Detroit, Mich., persuaded him to occupy its pulpit. An interval of about two years followed, and then the church looked across the Atlantic and finding there a minister who belonged to America but was ministering to a London church, it called him back to his own land.

GEN. R. E. PRIME,
CLERK OF SESSION.

GEO. S. PRINCE,
SUPT. S. S. FIRST PRESBYTERIAN CHURCH.

REV. GEO. F. PENTECOST, D.D.,
PASTOR.

REV. JOHN ALLISON,
PASTOR'S ASSISTANT.

R. E. PRIME, JR.,
SUPT. S. S. AT IMMANUEL CHAPEL.

THE FIRST PRESBYTERIAN CHURCH, YONKERS, N. Y.

This pastor is the Rev. George F. Pentecost, D.D., whose work at the Marylebone Presbyterian Church had won the hearts of the Londoners, and had attracted large crowds of men of all denominations. The London church vigorously protested against Dr. Pentecost leaving, but the Yonkers call found a weak spot in his heart. It was a call home. Enthusiastic as the London church was, hearty and cordial and loyal as were its members, Dr. Pentecost could not but feel himself an exile. True, he preached the same Gospel and the services were the same as here, but when he stepped out of the church-door, he stepped into a London street and never felt really at home. After long consideration, and in spite of the entreaties of his English friends, he decided to accept the call, and on April 20, 1897, he preached his first sermon to his new church.

He found the church one after his own heart. It was active and aggressive. Already three new church organizations had grown out of its efforts. Members of the church had opened a Sunday School in a neglected district of the city. Preaching services were added a year afterwards, and in two years more it had grown so large and strong that the Presbytery took it under its care as the Westminster Presbyterian Church. The same process in another district issued in the Dayspring Presbyterian Church. The original membership of forty-six, which had constituted the mother church at its organization, must have mightily increased, for when these two offshoots came into being, the mother church could give letters of dismissal to one hundred of its members who were casting in their lot with the young causes, while retaining a good working membership. Still later, another Sunday School was opened in another neighborhood, and has become Immanuel Mission Chapel.

The church has a number of societies and organizations of various kinds for prosecuting the aggressive work that is the sign of its vigorous life. Among these are the following: The Church Missionary Association for giving aid and sympathy to the destitute, and for carrying the Gospel message to them. The Ladies' Missionary Association, whose work is three-fold: home, local, and foreign. From this society gifts have gone to missionaries in the south and west, to missionaries in foreign lands, and to the treasury of the Presbyterian Societies. In the local branch are included Mothers' Meetings, Children's Sewing Classes, a Church Periodical Club, a Loan Relief Department, etc. To these has recently been added a Men's Association, to bring into pleasant personal relations the male members of the church. Besides these, there is, of course, a thriving Sunday School, which last year increased its number of pupils by nearly one-half.

Add to these various activities the fact that the church and its societies are free from debt, and the picture becomes a very attractive one. The income of the church is derived from pew rents. But Dr. Pentecost has recently introduced an envelope system for free-will offerings to supplement the income from the pews. This is in lieu of the collections for incidental expenses. The result has fully justified the experiment. It has been in operation only three months, and the total receipts from the envelopes have been $2,689, or more than $200 average for each Sunday, while under the former system of plate collections the proceeds were not more than $50 a Sunday.

The new pastor, who has now occupied the pulpit for a year, has an interesting history. The traditional origin of his significant name dates from another land and century. It is stated that a Bohemian who went to France was converted among the Huguenots and became a preacher. So many persons were brought to Christ under his preaching, and so frequently did a revival of religion follow his labors, that the grateful people, who had some difficulty in pronouncing his Bohemian name, called him "Old Pentecost," and by that name he was thereafter known. His descendants, however, lapsed into unbelief, and it was not until this generation that the name again became appropriate. The childhood and youth of the present pastor of the Yonkers Church were years of poverty, sorrow and wandering. It was in 1860, when he was eighteen years of age, that he was finally led to Christ and gave himself to the Lord's service. He was living at the time with his mother at Henderson, Ky., and was induced to attend services which Dr. G. C. Lorimer was holding in that town. There he was led to give up the world and its pleasures and pledge his future life to God. He at once became active in Christian work, and was very successful in appeals to young men. Occasionally he gave a brief address in public. Since that time he has labored in many fields, and always with success. Twice in Brooklyn, N. Y., he has held pastorates which have been wonderfully blessed. He was also for some time pastor of a church in Boston, and as previously mentioned, more recently in London. But it is probably as an evangelist that Dr. Pentecost is most widely known. He has been one of Mr. D. L. Moody's most enthusiastic helpers, following his services, at Mr. Moody's request, with preaching directed to the deepening and perfecting the work Mr. Moody had begun. In this way, and in independent evangelist campaigns, Dr. Pentecost has preached in every State of the Union.

THE METROPOLITAN PULPIT

A BRAWNY RELIGION.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Acts 17: 6 . . . . . } These that have turned the world upside down are come hither also.

THERE is a wild, bellowing mob around the house of Jason, in Thessalonica. What has the man done so greatly to offend the people? He has been entertaining Paul and his comrades. The mob surround the house and cry, "Bring out those turbulent preachers! They are interfering with our business. They are ruining our religion! They are actually turning the world upside down!"

The charge was true: for there is nothing that so interferes with sin, there is nothing so ruinous to every form of established iniquity, there is nothing that has such tendency to turn the world upside down, as our glorious Christianity. The fact is, that the world now is wrong side up, and it needs to be turned upside down in order that it may be right side up. The time was when men wrote books entitling them "Apologies for Christianity." I hope that day has passed. We want no more apologies for Christianity. Let the apologies be on the part of those who do not believe in our religion. We do not mean to make any compromise in the matter. We do not wish to hide the fact that Christianity is revolutionary, and that its tendency is to turn the world upside down.

Our religion has often been misrepresented as a principle of tears, and mildness, and fastidiousness; afraid of crossing people's prejudices; afraid of making somebody mad; with silken gloves, lifting the people up from the church-pew into glory, as though they were Bohemian glass, so very delicate that with one touch it may be demolished forever. Men speak of religion as though it were a refined imbecility; as though it were a spiritual chloroform, that the people were to take until the sharp cutting of life were over. The Bible, so far from this, represents the religion of Christ as robust and brawny—ransacking and upsetting ten thousand things that now seem to be settled on firm foundations. I hear some man in the house say, "I thought religion was peace." That is the final result. A man's arm is out of place. Two men come, and with great effort put it back to the socket. It goes back with great pain. Then it gets well. Our world is horribly disordered and out of joint. It must come under an omnipotent surgery, beneath which there will be pain and anguish before there can come perfect health and quiet. I proclaim, therefore, in the name of my Lord Jesus Christ—REVOLUTION!

The religion of the Bible will make a revolution in the family. Those things that are wrong in the family circle will be overthrown by it, while justice and harmony will take the place. The husband will be the head of the household only when he is fit to be. I know a man who spends all the money he makes in drink, as well as all the money that his wife makes; and sometimes sells the children's clothes for rum. Do you tell me that he is to be the head of that household? If the wife have more nobility, more courage, more consistency, more of all that is right, she shall have the supremacy. You say that the Bible says that the wife is to be subject to the husband. I know it. But that is a husband, not a masculine caricature. There is no human or divine law that makes a woman subordinate to a man unworthy of her. When Christianity comes into a domestic circle, it will give the dominancy to that one who is the most worthy of it.

As religion comes in at the front door, mirth and laughter will not go out of the back door. It will not hobble the children's feet. John will laugh just as loud; and George will jump higher than he ever did before. It will steal from the little bones neither ball nor bat nor hoop, nor Tree. It will establish a family altar. Anthems will hover over it. Ladders of light band reach down to it. The glory of Mexico will stream upon it. The books of remembrance will record it; and tides of everlasting blessedness will pour from it. Not such a family altar as you may have seen, where the prayer is long, and a long chapter is read, with tedious explanation, and the exercise keeps on until the children's knees are sore, and their backs ache, and their patience is lost, and for the seventh time they have counted all the rungs in the chair; but I mean a family altar such as may have been seen in your father's house. You may have wandered far off in the paths of sin and darkness; but you have never forgotten that family altar where father and mother knelt, importuning God for your soul. That is a memory that a man never gets over. There will be a hearty, joyful family altar in every domestic circle. You will not have to go far to find Hannah rearing her Samuel for the temple, or a grandmother Lois instructing her young Timothy in the knowledge of Christ, or a Mary, and Martha, and Lazarus gathered in fraternal and sisterly affection, or a table at which Jesus sits, as at that of Zaccheus, or a home in which Jesus dwells, as in the house of Simon the tanner. The religion of Jesus Christ, coming into the domestic circle, will overthrow all jealousies, all janglings; and peace, and order, and holiness will take possession of the home.

Again: Christianity will produce a revolution in commercial circles. Find me fifty merchants, and you find that they have fifty standards of what is right and wrong. You say to some one about a merchant, "Is he honest?" "Oh! yes," the man says, "he is honest; but he grinds the faces of his clerks. He is honest; but he exaggerates the value of his goods. He is honest; but he loans money on bond and mortgage, with the understanding that the mortgage can lie quiet for ten years, but as soon as he gets the mortgage, he records it and begins a foreclosure suit, and the sheriff's writ comes down, and the day of sale arrives, and away goes the homestead, and the creditor buys it in at half-price." Honest? when he loaned the money he knew that he would get the homestead at half-price. Honest? but he goes to the insurance office to get a policy on his life, and tells the doctor that he is well, when he knows that for ten years he has had but one lung. Honest? though he sells property by the map, forgetting to tell the purchaser that the ground is all under water; but it is generous in him to do that, for he throws the water into the bargain.

Ah! my friends, there is but one standard of the everlasting right and of the everlastingly wrong, and that is the Bible; and when that principle shall get its pry under our commercial houses, I believe that one-half of them will go over. The ruin will begin at one end of the street, and it will be crash! crash! crash! all the way down to the docks. "What is the matter? Has there been a fall in gold?" "Oh no." "Has there been a new tariff?" "No." "Has there been a failure in crops?" "No." "Has there been an unaccountable panic?" "No." This is the secret: The Lord God has set up his throne of judgment in the Exchange. He has summoned the righteous and the wicked to come before him. What was 1837? A day of judgment! What was 1857? A day of judgment! What was the extreme depression of two years ago? A day of judgment! Do you think that God is going to wait until he has burned the world up before he rights these wrongs? I tell you, Nay! Every day is a day of judgment.

The fraudulent man piles up his gains, bond above bond, United States security above United States security, emolument above emolument, until his property has become a great pyramid; and, as he stands looking at it, he thinks it can never be destroyed; but the Lord God comes, and with his little finger pushes it all over.

You build a house, and you put into it a rotten beam. A mechanic standing by says, "It will never do to put that beam in; it will ruin your whole building." But you put it in. The house is completed. Soon it begins to rock. You call in the mechanic and ask, "What is the matter with this door? What is the matter with this wall? Everything seems to be giving out." Says the mechanic, "You put a rotten beam into that structure, and the whole thing has got to come down." Here is an estate that seems to be all right now. It has been building a great many years. But fifteen years ago there was a dishonest transaction in that commercial house. That one dishonest transaction will keep on working ruin in the whole structure, until down the estate will come in wreck and ruin about the possessor's ears—one dishonest dollar in the estate demolishing all his possessions. I have seen it again and again; and so have you.

Here is your money-safe. The manufacturer and yourself only know how it can be opened. You have the key. You touch the lock, and the ponderous door swings back. But let me tell you that, however firmly barred and bolted your money-safe may be, you can not keep God out. He will come, some day, into your counting-room, and be will demand, "Where did that note of hand come from? How do you account for this security? Where did you get that mortgage from? What does this mean?" If it is all right, God will say, "Well done, good and faithful servant. Be prospered in this world. Be happy in the world to come." If it is all wrong, he will say, "Depart, ye cursed. Be miserable for your iniquities in this life; and then go down and spend your eternity with thieves, and horse-jockeys, and pick-pockets."

You have an old photograph of the signs on your street. Why have those signs nearly all changed within the last twenty years? Does the passing away of a generation account for it? Oh no. Does the fact that there are hundreds of honest men who go down every year account for it? Oh, no. This is the secret: The Lord God has been walking through the commercial streets of our great cities; and he has been adjusting things according to the principles of eternal rectitude.

The time will come when, through the revolutionary power of this Gospel, a falsehood, instead of being called exaggeration, equivocation, or evasion, will be branded a lie! And stealings, that now sometimes go under the head of percentages and commissions, and bonuses, will be put into the catalogue of State-prison offenses. Society will be turned inside out and upside down, and ransacked of God's truth, until business dishonesties shall come to an end, and all double-dealing; and God will overturn, and overturn, and overturn; and commercial men in all cities will throw up their hands, crying out, "These that have turned the world upside down are come hither."

The religion of Jesus Christ will produce a revolution in our churches. The non committal, do-nothing policy of the church of God will give way to a spirit of bravest conquest. Piety in this day seems to me to be salted down just so as to keep. It seems as if the church were chiefly anxious to take care of itself; and if we hear of want, and squalor, and heathenism outside, we say, "What a pity!" and we put our hands in our pockets, and we feel around for a two-cent piece, and with a great flourish we put it upon the plate, and are amazed that the world is not converted in six weeks. Suppose there were a great war; and there were three hundred thousand soldiers, but all of those three hundred thousand soldiers, excepting ten men, were in their tents, or scouring their muskets, or cooking rations. You would say, "Of course, defeat must come in that case." It is worse than that in the church. Millions of the professed soldiers of Jesus Christ are cooking rations, or asleep in their tents, while only one man here and there goes out to do battle for the Lord.

"But," says some one, "we are establishing a great many missions, and I think they will save the masses." No; they will not. Five hundred thousand of them will not do it. They are doing a magnificent work; but every mission chapel is a confession of the disease and weakness of the church. It is making a dividing-line between the classes. It is saying to the rich and to the well conditioned, "If you can pay your pew rents, come to the main audience-room." It is saying to the poor man, "Your coat is too bad, and your shoes are not good enough. If you want to g to heaven, you will have to go by the w of the mission chapel." The missi chapel has become the kitchen, where t church does its sloppy work. There a hundreds and thousands of churches this country—gorgeously built and su ported—that, even on bright and sunshi days, are not half full of worshippers; a yet they are building mission chapels, l cause, by some expressed or implied re lation, the great masses of the people a kept out of the main audience-room.

Now I say that any place of worsl which is appropriate for one class appropriate for all classes. Let the ri and the poor meet together, the Lord t Maker of them all. Mind you that I s that mission chapels are a necessity, t way churches are now conducted; l may God speed the time when they sh cease to be a necessity. God will rise and break down the gates of the Chu that have kept back the masses; and w be to those who stand in the way! Tl will be trampled under foot by the v populations making a stampede heaven.

I saw in some paper an account o church in Boston in which, it is s, there were a great many plain peo The next week the trustees of that chu came out in the paper, and said it was so at all; "they were elegant people, highly-conditioned people that went the Then I laughed outright; and whe laugh, I laugh very loudly. "Those p ple," I said, "are afraid of the sickly timentality of the churches." Now, ambition is not to preach to you so m It seems to me that you must be far sumptuously every day, and the marks comfort are all about you. You do need the Gospel half as much as do s who never come here. Rather than priding myself on a church in front which there shall halt fifty splendid eq ages on the Sabbath day. I would ha church up to whose gates there sh come a long procession of the suffer and the stricken, and the dying, begg for admittance. You do not need Gospel so much as they. You have g things in this life. Whatever may your future destiny, you have had a pl ant time here. But those dying pop tions of which I speak, by reason of t want and suffering, whatever may be t future destiny, are in perdition now; if there be any comfort in Christ's Gos for God's sake give it to them!

Revolution! The pride of the ch must come down. The exclusiveness the church must come down! The cial boastings of the church must c down! If monetary success were chief idea in the church, then I say the present mode of conducting fina is the best. If it is to see how many lars you can gain, then the present is the best. But if it is the saving of s from sin and death, and bringing mighty populations of our cities to knowledge of God, then I cry, Rev tion! It is coming fast. I feel it in air. I hear the rumbling of an earthq that shall shake down, in one terrific ch, the arrogance of our modern Christia

The sea is covered with wrecks, d multitudes are drowning. We come with the church life-boat, and the pe begin to clamber in, and we shout, "S stop! You must think it costs nothin keep a life-boat. Those seats at the are one dollar apiece, these in the m fifty cents, and those seats in the two shillings. Please to pay up, or se flounder on a little longer till the mis boat, whose work it is to save you p less wretches, shall come along and you up. We save only first-class sin in this boat."

The talk is, whether Protestant chu or Roman Catholic churches are co out ahead. I tell you, Protestants, truth plainly: that until your chur are as free as are the Roman Cat cathedrals, they will beat you. In cathedrals the millionaire and the be kneel side by side. And, until that comes in our churches, we cannot e the favor of God, or permanent spi prosperity.

Revolution! It may be that, befor church learns its duty to the masses, will scourge it, and come with the of omnipotent indignation, and driv the money-changers. It may be that is to be a great day of upsetting b that time shall come. If it must

O rd God, let it come now! In that ju e day of the reconstructed Church of Ch t, the church-building will be the most ri t and cheerful of all buildings. In ste of the light of the sun strained thr gh painted glass, until an intelligent au ory looks green, and blue, and yel- low and copper-colored, we will have no suc things. The pure atmosphere of heaven will sweep out the fetid atmos- phe that has been kept in many of our ch ches boxed up from Sunday to Sun- da The day of which I speak will be a da of great revivals. There will be such a t e as there was in the parish of Shotts, whe five hundred souls were born to God in one day; such times as were seen in s country when Edwards gave the al , when Tennent preached, and Whitefield thundered, and Edward Pay- son orrayed: such times as some of you remember in 1857, when the voice of pr r and praise was heard in theatre, warehouse, and blacksmith-shop, and fac ry, and engine house; and the auc- tio er's cry of "a half, and a half, and a ha " was drowned out by the adjoining pra r-meeting, in which the people cried ou "Men and brethren, what shall we do?" In those days of which I am speaking, the services of the Church of God will be mo spirited. The ministers of Christ, ins ad of being anxious about whether we are going to lose their place in their co , will get on fire with the theme, and to the living truth of God upon an ex ed auditory — crying out to the ri eous, "It shall be well with you:" an to the wicked. "Woe! It shall be ill wi you." In those days the singing will be ery different from what it is now. The music will weep, and wail, and chant, an triumph. People then will not be afr d to open their mouths when they sin The man with a cracked voice will no sit on "Windham," and "Ortonville," an "Old Hundred." Grandfather will fin the place for his grandchild in the hym-book; or the little child will be spectacles for the grandfather. Hosanna will meet hosanna, and together go climb- ing to the throne; and the angels will hea : and God will listen; and the gates of heaven will hoist: and it will be as when two seas meet — the wave of earthly song min ling with the anthems of the free.

Oh, my God, let me live to see that day! Let there be no power in disease, or acci- dent, or wave of the sea, to disappoint my ex ctations. Let all other sight fail my eye, rather than that I should miss that vis n. Let all other sounds fail my ears, rat er than that I should fail to hear that sou d. I want to stand on the mountain- top to catch the first ray of the dawn, and w flying feet bring the news. And, oh, wh n we hear the clattering hoofs that bri g on the King's chariot, may we all be ready, with arches sprung, and with han on the rope of the bell that is to sou d the victory, and with wreaths all twi ted for the way: and when Jesus dis- mo nts, let it be amidst the huzza! huzza! of world redeemed.

Where and when will that revolution be gin? Here, and now. In your heart an mine. Sin must go down; our pride mu go down; our worldliness must go do n, that Christ may come up. Revolu- tio ! "Except a man be born again, he ca not see the Kingdom of God." Why no now let the revolution begin? Not on Sabbath, but now! Not to-morrow, wh n you go out into commercial circles, but now!

Archias, the magistrate of Thebes, was sit ing with many mighty men, drinking wi e. A messenger came in, bringing a let- ter informing him of a conspiracy to end his life, and warning him to flee. Archias too the letter, but, instead of opening it, put it into his pocket, and said to the mes- sen er who brought it: "Business to-mor- row!" The next day he died. Before he open ed the letter, the Government was ov tured. When he read the letter it was too late. To-day I put into the hand of ev ry man and woman, who hears or rea s these words, a message of life. It say s: "To-day, if ye will hear his voice, har den not your heart." Do not put away the message and say: "This business to- mor row." This night thy soul may be re- qui red of thee!

The prayers of the readers of this journal are requested for the blessing of God upon its pro prietor, and also upon those whose sermons, arti cles, or labors for Christ, are printed in it, and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

GENERAL BOOTH'S WELCOME.

The Salvation Army Leader Warmly Greeted East and West—Ovations in Seattle, Washington, New York and Other Cities.

THE past few months have been full of golden days to the Salvation Army in America. Since January, their great General has been here, and from the time his feet first pressed the soil of the United States, vast crowds have greeted him, and forces of darkness have given way before the onslaught of his eloquence and the renewed enthusiasm of his followers under the inspiration of his presence.

The General went from New York to Canada, from Canada to the West, and April 19th to 26th, he was in New York again, holding councils of war with officers and soldiers, storming citadels of sin in public engagements, and leading grand marches to open-air battles. That particular week of April, 1898, was indeed an occasion for a grand rally of Salvation Army forces, and one which will long be remembered in the New World's metropolis.

The first month of General Booth's visit to America was spent in Canada; on his return to United States territory, he went first to Washington. One of the most dramatic pictures ever presented in our beautiful Senate chamber was when the venerable Commander-in-Chief of the Salvation Army opened the Senate with prayer. Our President and Vice-President with his two daughters, Field-Commissioner Eva Booth, who had accompanied her father from Canada, and Consul Booth-Tucker, who with her husband, Commander Booth-Tucker, received General Booth on American soil, and an aide-de-camp, mounted a temporary platform, followed by His Honor, the Mayor of the city. It was an interesting spectacle—those figures on the rough platform, the red lights of the corps' torches flashing across the dark field of humanity, as the Mayor welcomed the General to the city. The General, stately, picturesque and calm, threw his words to the uttermost fringe of the crowd.

"I am on the way to Klondike. Three years ago when I was in your city I was bound for Klondike. I am on the same road to-night. My Klondike is the Kingdom of God. What is yours?" So spoke the General in the square on the night of his reception to Seattle. The sight of that multitude of miners waiting attent on the words of the venerable speaker, is such as was witnessed many times in General Booth's northwestern campaign.

Later, at Tremont Temple, Boston, we hear Mayor Quincy commending the Salvation Army's good works in great cities, its colonization plans as inaugurated by Commander Booth-Tucker, and saying in conclusion, "from the standpoint of a municipal magistrate who is constantly studying the problems that particularly concern and affect the people of a great city, I welcome the entrance into the field of this organization, which comes under the name of the Salvation Army. I welcome it as one of the unofficial agencies in this city side by side with our municipal governments in the work of endeavoring to lift up our great cities to a higher plain of moral, social, and religious life. And let me express the wish that General Booth may be spared for many long years to continue the work which originated with him, and which it has been his privilege to see grow to such great dimensions, and to such vast beneficence all over the civilized globe."

GENERAL BOOTH OF THE SALVATION ARMY AND HIS ASSOCIATES.

1. GENERAL BOOTH. 3. CONSUL BOOTH-TUCKER. 5. LT.-COL. KEPPEL, ASST. SEC.
2. COMMANDER BOOTH-TUCKER. 4. COL. HIGGINS, CHIEF SEC. 6. LT.-COL. HOLZ, SOCIAL SEC.

treated the distinguished guest with hospitable consideration; and in the many towns in which he has held campaigns, governors of states, mayors and councils of municipalities, prominent business men and clergymen of note, have welcomed General Booth, presided at his meetings and have sought to do him honor in various ways. From Washington to Pittsburg, Cincinnati, St. Louis, Kansas City, Los Angeles, San Francisco, thence up the Pacific Coast to Portland and Seattle, taking in some towns on both sides of the Canadian and United States border, coming back again by Minneapolis, Chicago, Cleveland, Buffalo, Boston, Philadelphia, appearing on the way in many less prominent places, the General's path was one continual triumph. After he reaches his native England, he will doubtless be able to look back upon an altogether pleasant record of adjusted differences, assured conquests, and army work well ordered for future victories.

In our northwestern towns, where gold fever rages, and Yukon's magnetic attraction has drawn together all manner of men from the four corners of the earth, General Booth's journey was of telling effect and replete with incident.

"Here is my Klondike!" these were the words with which he greeted a multitude of upturned faces at Seattle, where *The War Cry* tells us there were men on the sidewalk, men peering from balconies and windows, men impeding the traffic, crowding Klondike outfit stores, all intent upon the movements of the General, when

In his New York campaign the General was assisted by the international and national staff, including such eminent leaders as Commander Booth-Tucker, Commissioner A. Nicol, Colonel J. Lawley, and the entire American Field Staff and 3,000 officers and soldiers; and great and enthusiastic audiences met the General at Memorial Hall, Carnegie Hall, the Academy of Music, the Metropolitan Opera House, and Union Square Park; prominent citizens and distinguished clergymen giving him warm and honorable greeting.

May the winds that bear him to his native England be kind and calm. And may the God, whose soldier he is, abide with and bless his children and officers, and the great and noble army he leaves in the wide battlefield of America.

The direct spiritual fruits of the General's American campaign number nearly 1,500 penitents by actual count. Over one hundred and twenty meetings have been conducted, 175,000 people have attended the same; 9,400 miles have been traveled. These figures, applying to a man in the seventieth year of his age, speak for themselves.

God Loved their Lad.

An Appeal from Across the Sea Bears Fruit in the Bowery Mission.

A LETTER, dated August 3, 1897, Lancashire, England, came to THE CHRISTIAN HERALD last summer from one, who in addition to his name, signed himself "A broken-hearted father." In a later letter he spoke of himself and wife thus: "Me and mother have turned sixty years." The first letter ran:

"With our prayers, and with yourself and God helping us, you may find and help our son. He is given to drink and is gone away in your country. We have read THE CHRISTIAN HERALD for the last twenty years, and we trust in God you will try to see our lad. Mind, how you get about him. He is a very tender lad. I wish you to see him personally, or some of your kind helpers, and drop in on him, and not say I have written you. His name is ——, and once he was at ——, Brooklyn. I know nothing of the shop, except that it works men Sundays. But, you know best, and we leave it all in God's hands, with tears. Find him and try to get him into Sunday school or Bible class. If you receive this letter, please write to me as it will relieve us of great trouble. We put our trust in God."

The second letter, dated September 13, read:

"I received your letter August 24. Glory be to God! Mind what you say to him. Kindness and a good word will have all the effect. He was brought up to it but drink took him away. Please write all particulars. I've been sick seven weeks, but now I feel better. God save the lad and bless your Bowery Mission! Do all you can. God help you save one soul."

The third was dated September 16.

"I received your kind letter this afternoon with great joy. We have been praying for him. I went to bed last night but could not rest. I got up at midnight to pray again and to write to you. All glory to God for his abundant love toward us. I cannot thank you too much for your trouble. Please find him something to do for Christ, and if not too much trouble, see him as often as you can, and have some good friends to meet him when he comes from work, and get him to some good place to pass his time.

"I am but a laborer, but I have done my best. God helping, we shall succeed. I conclude with our thanks to you and all the Mission workers. I have just turned to the place in my Bible, Luke 9:38. 'And behold a man in the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child.'"

To this there is a postscript:

"This morning we got a letter from him, and he wrote me all about you, and the fight he had with sin and the devil, not to go to the mission; but, thanks to God, he went, and he says he has given up drink and is trying to lead a Christian life. The shops he is working in are not good for a Christian, but do your best, and God will help us. Me and mother are so happy and thankful."

Across the first letter is written in Superintendent Wyburn's hand, a simple and eloquent record like that found on many letters received by the Bowery Mission Superintendent. It was this: "Boy found, came to Mission and was saved."

The Pew-Owner and the King.

The ownership of a rented pew puts its possessor in the position of demonstrating perfect breeding and Christian hospitality, of obeying the divine command, "Be ye kind, therefore, to strangers;" or it affords room for the display of very different qualities—to the selfish one's confusion sometimes—as the following story shows: One day a scholarly-looking man, plainly dressed, went into a church in Holland and took a seat near the pulpit. A few minutes later a haughty lady swept up to the pew, and seeing a stranger in it, ordered him by an imperial gesture to leave it. The stranger obeyed, and going into one of the seats reserved for the poor, joined devoutly in the services. After they were over the lady's friends gathered around her and demanded whether she knew who it was that she had treated so rudely. "No. Some pushing stranger," she replied. "It was King Oscar, of Sweden," was the answer. "He is here visiting the Queen." Her mortification may be imagined.

OUR WAR WITH SPAIN BEGUN!

The American Fleet Blockades Havana—Spanish Vessels Captured by our Warships—Europe Neutral—Tremendous National Enthusiasm—Spain's Fleet Menacing Our Atlantic Seaboard—Our Army and Navy Fully Prepared for Emergencies.

WAR with Spain, long threatened, is now an actuality. After many months of futile negotiation between the Madrid Government and our own, the rupture which Spain's conduct in Cuba and her responsibility for the loss of the *Maine* rendered inevitable has at last occurred and all diplomatic relations between the two nations have terminated. A powerful American fleet is now blockading the northern coast of Cuba, and a second fleet is preparing to meet the Spanish squadron which has been lying for several weeks at the Cape Verde Islands, in readiness for sailing to Cuban waters. A great army, including regulars, national guards and volunteers, is at Chickamauga, which has been selected as a central camp from which large bodies of troops can be quickly transported to different points on the Atlantic and Gulf coasts. Our coast defenses have all been strengthened and made well-nigh impregnable by the addition of heavy modern ordnance at every available point, and our rivers and harbors are protected by powerful monitors, torpedo craft and gunboats, while every available entrance, which an enemy might seek to penetrate, is doubly guarded by mines and submarine explosives. Our navy has been supplemented by a great fleet of swift auxiliary vessels—steamships built of steel and armed with heavy ordnance and quick-firing guns of smaller calibre. The spectacle is presented of the sudden transformation of a nation, lately at peace with all the world, to one that is bristling at every point with the grim paraphernalia of war, and which is preparing to make sacrifice to the utmost of its blood and treasure in defense of the cause it has so resolutely and unswervingly championed—the cause of humanity, and for the release of Cuba from the brutal yoke which has kept it in a turmoil of slaughter for many years and sent nearly half a million of helpless peasants to their death within the last six months. Spain's long career of cruelty in the West Indies, of which the starving of the innocent reconcentrados and the wanton destruction of the *Maine* were the characteristic climax, is rapidly nearing a close and when the Spanish flag disappears forever from the Western hemisphere, the whole world will regard it as a triumph of justice and a fitting retribution.

Our readers are already familiar with the history of the negotiations that have led up to the present crisis, and the persistent effort of our government to induce Spain to stop the reckless and devastating warfare in Cuba, and to adopt a humane policy toward the Cuban peasants. All our efforts were met by evasion and duplicity. Even our attempt to rescue the surviving reconcentrados from famine were opposed and the sending of the food cargoes—which THE CHRISTIAN HERALD'S readers, with others, had contributed—was mocked and derided in both Madrid and Havana and only permitted on sufferance. The well meant efforts of President McKinley and our State Department looking to the restoration of normal conditions in Cuba were contemptuously spurned, and it was plainly intimated that Spain desired no interference with her policy of slaughter and starvation in that unfortunate island. It deserves to be recorded that nothing was left undone by our government to accomplish by peaceful measures the needed reforms in Cuba, and that war has been accepted only as a last alternative, when all other means have utterly failed. Spain, by its absolute refusal to concede what was justly and righteously due to Cuba, to this country and to civilization, is alone responsible for the war. Our conscience, as a nation, is clear, knowing that we have taken our stand in a righteous cause. As our readers well know, THE CHRISTIAN HERALD, throughout the negotiations, has strongly advocated a settlement by peaceful measures, if possible; but with the absolute refusal of Spain to do justice in Cuba, all our hopes of peace vanished, and it remained for our government to intervene to restore peace to Cuba.

On the rejection of our ultimatum by the Madrid Cabinet which act was universally accepted as equivalent to a declaration of war, preparations were made for the blockade of the Cuban ports. Congress had previously adopted a resolution authorizing the President to employ the naval and land forces for the purpose of forcible intervention. President McKinley issued a proclamation announcing the blockade, and on the evening of April 22, our blockading squadron appeared off Havana. Alarm guns were fired by the Spanish batteries, and the townspeople turned out by thousands and followed Gen. Blanco to the battery of La Reina, which overlooks the harbor. Our fleet, spread out in fan-like formation, lay some four miles off shore. Soon the Spanish guns began to roar, but no shot reached the American warships, greatly to the surprise of the fleet, as the distance was supposed to be within range. Our fleet did not reply as it had instructions not to bombard Havana, if the blockade could be accomplished peaceably, without the loss of life or the destruction of the city.

Early incidents of the blockade were the capture of six Spanish vessels—the *Buena Ventura* (a merchantman), by the gunboat *Nashville*, the *Pedro*, a large steamer with a valuable cargo, by the *New York*, the schooner *Mathilde* by the gunboat *Porter*, the steamship *Miguel Jover* by the gunboat *Helena*, and the steamships *Catalina* and *Saturnina* by the *Detroit* and *Wilmington*. A Spanish schooner was taken almost under the guns of Morro Castle. The prizes were conveyed to Key West.

It is the programme of our fleet to make the blockade of Cuba as thorough as possible, and to open the way for the landing of four American army corps—aggregating 120,000 men—at some well-chosen strategic point, where they can co-operate with the insurgent army under General Gomez in a land attack upon the Spanish defences. Gomez has probably 30,000 men in active service and ready to move on Havana. Our government is arranging to land 40,000 rifles and several million rounds of ammunition for the use of the insurgent army.

A call is to be issued by President McKinley for 125,000 volunteers. Gen. Miles will have command of the army of invasion, and among others who will serve under him in important positions will be Gen. Lee, late Consul General at Havana, and Theodore Roosevelt, who resigned his post as Assistant Secretary of the Navy, to accompany the army to Cuba. A great wave of patriotism is sweeping over the country, and enlistments are proceeding so rapidly that the desired number will soon be secured.

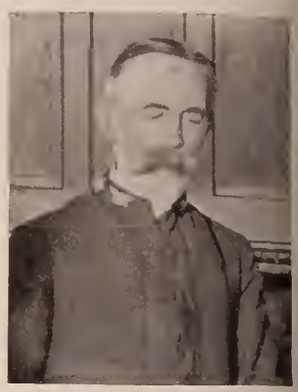
The battleship *Oregon* and the gunboat *Marietta* are now on their way from the Pacific to reinforce our Atlantic fleet. As they will pass within 1,500 miles of St. Vincent, Cape Verde Islands, where the Spanish squadron is supposed to be, it is believed that the latter may try to intercept the American warships. Little is really known concerning the intentions of the Spanish fleet, which was expected to have sailed for Porto Rico long ago. It is known to have been short of coal, which may account for the delay. It may be Spain's purpose to prey upon our commerce by attacking our merchant ships as they pass near to the Cape Verde Islands when homeward bound from the East.

S. S. "STATE OF TEXAS" CARRYING RELIEF SUPPLIES—CAPT. F. A. YOUNG.

Simultaneously with the campaign on the Atlantic, our Pacific and Asiatic fleets have been prepared for service. The former will guard the Pacific Coast against any meditated attack by Spanish warships, and all our Western harbors have been strengthened and abundantly fortified for the emergency. Our Asiatic fleet, under Admiral Dewey, will probably move against the Philippines, Spain's island possession in the Pacific, where an insurrection has been in progress for several years.

Many notable instances of patriotism have been brought out by the presence of actual war. Millionaires have vied with humble workers in their ardent desire to help the nation in its emergency. One rich man offered the government $10,000,000; another gave up his fine steel yacht, to be used as an auxiliary warship—an example which many others have followed. Two others are raising and equipping a regiment each. These are only a few of many such instances that are now of almost daily occurrence. The great steamship companies have offered their magnificent ocean liners, and a number have already been accepted and will be employed as auxiliaries. Among them are the *Paris*, the *New York*, the *St. Louis* the *Fuerst Bismarck*, and the *St. Paul*—all swift liners of the first class.

As soon as practicable, the blockade will be extended to include Porto Rico. That island, like nearly all of Spain's colonial possessions, is in rebellion and under martial law, and the insurgents will doubtless seize the opportunity, when the American squadron acts, to make a strong hostile movement against the Spanish garrison. Meanwhile, news has been received of the departure of several powerful Spanish warships from Ferrol and Cadiz, ostensibly to reinforce the Cape Verde fleet, but as our naval officials suspect trickery on the part of Spain, it is believed to be quite likely that the latest hostile squadron, which includes the *Pelayo* (Spain's finest warship), four torpedo destroyers, three torpedo boats, and two cruisers, may suddenly appear at some point on our Northern Atlantic coast, and possibly may threaten New York. It is evident that the policy of Spain to mislead and employ trickery, rather than to court a fair fight on the open sea. Some naval experts even assert that she will at no time during the war fight squadron to squadron, but will play a game of hide-and-seek, and by putting into commission a thousand or more privateers, will inflict as much damage as possible upon our ocean commerce and prolong the war. Even now, the Madrid naval authorities are reckoning on the capture of a number of fine American yachts in the Mediterranean.



REAR ADMIRAL SAMPSON.
(Commanding fleet in Cuban waters.)

Great Britain and the Continental powers of Europe united in regarding Spain's dismissal of Minister Woodford at Madrid as the actual beginning of the war. Spain took the initiative when she gave our Minister his passports. Several days later, on Sunday, April 24, the Madrid government gazetted a decree announcing the breaking off of diplomatic relations and the existence of a state of war between the two countries, declaring all treaties with the United States annulled, and asserting that the "injustice and provocation" had come from the United States, whose "detestable conduct has caused this grave conflict."

Our Government has sent a formal note to Portugal with the view of compelling that nation either to refuse further shelter to the Spanish fleet at the Cape Verde Islands or to assume the attitude of an ally of Spain. No neutral power will permit the ships of either contestant to remain in a neutral harbor after the formal declaration of war.

In accordance with the order of the United States Government the Cuban Central Relief Committee on Saturday, April 23, despatched the steamship *State of Texas* from New York to Key West with 1,100 tons of supplies for the Cuban reconcentrados. She will await Government orders at Key West, and will probably be sent to Matanzas or Sagua la Grande under naval convoy. As the vessel flies the Red Cross flag, an emblem recognized by thirty nations under international treaty, it is believed her mission will be respected even by the Spaniards. Three Red Cross representatives accompanied the cargo, and it is expected that Miss Barton, who will join the vessel at Key West, will proceed to Cuba and personally superintend the distribution of food among the suffering peasants. A large part of the cargo represents the contributions of our readers.

Delayed acknowledgments of contributions for Cuban relief will appear in next week's CHRISTIAN HERALD.

OUR CONFLICT WITH SPAIN

Some of the Men and Ships that will be Prominent in the Struggle.

N RAMON BLANCO, CAPTAIN-GENERAL OF CUBA.

THE CAPTAIN-GENERAL'S PALACE, HAVANA.

GEN. FITZHUGH LEE, OF OUR ARMY OF INVASION.

U. S. CRUISER "BALTIMORE."

LIEUTENANT-COMMANDER ROHRER OF THE U. S. NAVY.

U. S. CRUISER "BROOKLYN."

U. S. TORPEDO BOAT "CUSHING."

U. S. CRUISER "NEW YORK."

U. S. BATTLESHIP "IOWA."

COMMODORE DEWEY.

EX.-ASS'T-SEC'Y THEO. ROOSEVELT.

COMMANDER CRAIG.

REAR-ADMIRAL WALKER.

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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The Christian Herald will not be responsible for the return of unsolicited manuscripts forwarded to it with a view to publication.

Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post office at New York, as Second class Matter

A Righteous War.

IT is inevitable that many Christian people of the United States should be distressed and perplexed by the decision of our government to engage in war. They cherished the hope that we should adhere to our policy of not interfering in the affairs of other nations, and that if a quarrel should arise, we should refer it, as we have done other disputes, to arbitration. The fact, however, that we maintained an army and a navy, showed that we have always been aware that circumstances might arise in which a resort to force would be a duty. There are times in the history of nations when it would be a sin and a shame to hold aloof from quarrels, and when interference by force would be a righteous course. A modern instance in point is the horrors of Armenia. We held then, that, as a Christian nation, England ought to have interfered to prevent the Sultan massacring his subjects. It is quite true that Christianity is a religion of peace, but it would not prevent, but would rather impel, a man to go to the help of a neighbor, whose house was entered by a burglar, or to face a frenzied assassin, who was about to slaughter a woman. It would not be gentle appeals, or polite remonstrances, that he would use in such cases, but all the strength he could summon to render his interference effective. We can imagine that if the Good Samaritan, whom our Lord commended, had arrived a little earlier on the scene, the robbers would have learned that his sympathy with their victim was not limited to pouring oil and wine into his wounds. With nations, as with individuals, the peace-makers, who as Christ said, are the children of God, cannot in every case perform their beneficent functions, if they are determined that under no circumstances will they draw the sword.

We believe that it is such a situation that now confronts us. As we read of the horrors in Cuba, of women and children being deliberately starved to death, of nameless outrages perpetrated on inoffensive people, of innocent men thrust into prison and murdered in their cells, it would, of course, be possible for us to fold our hands and say it is no business of ours, and thank God that no foreign power can enslave or oppress us, but would that be a Christian course? Should we turn a deaf ear to the appeals for sympathy that come to us from the brave men who are contending against all the might of Spain for the right to be free, we should be false to Christian principles. To whom should such men turn for succor but to their great neighbor who enjoys the privileges for which they long, and to attain which they are laying down their lives?

True, the sword is the last resort, but have we not tried all others? We have been patient beyond precedent. We have appealed and remonstrated; we have tried to alleviate the suffering entailed by Spanish brutality, we have waited to see if pity and the sense of justice would not lead to a reform of Spanish rule, but we have seen that Spain has no method of treating a subject people but the dungeon and the bullet. In Cuba as everywhere else, where Spain rules, there is oppression, cowardly wrong, and heartless cruelty. She acts after her nature, and she has not changed during the centuries. Brutal to the core, her very sport the degrading bull-fight, remorseless, vindictive, she is a public nuisance among the nations. But we bore with her presence in this hemisphere, respecting her ancient rights and tolerating her miserable misgovernment. Even when, with dastardly treachery she forgot the duties of hospitality and destroyed our ship, anchored peacefully in her harbor, and sent our sailors to a cruel death, we did not threaten, as a less patient nation would have done. But now, seeing no signs of improvement in her policy, realizing that there is no hope in her of reform or decent government, we have stepped in, in the name of humanity, and declared that the cruelty shall cease. These poor people whom she has harassed and robbed and outraged shall be free. Their cry to God for many generations: "How long, O, Lord, how long," has been heard, and God has stirred up his people in this land to interpose on behalf of the down-trodden and enslaved. Unhappily, there is but one way. Words have been tried, and have failed; we have now to see whether the argument of force, which is the only argument Spain seems able to understand, can make her withdraw her teeth from the throat of her victim.

Toward Sunrise.

THE world is going on toward six o'clock in the morning instead of six o'clock at night. Instead of listening for the night-hawk and the whip-poor-will on the edge of the darkening woods, let us be watching for the getting up of the lark. Oh, for more tents pitched toward sunrising!

Commercial men say things are flat down, notwithstanding all the prophecies of business revival. Man alive! were things flat down in 1837? In 1857 the failures amounted to two hundred and ninety-one million dollars, and yet the chief fortunes of the country have been made since then. Every two or three years, since we were five years old, we have heard the cry of hard times, yet there always came a day of resuscitation. As certainly as you read these lines, business will rise, all the factories will be started, the burden of taxes will be removed, capitalists will get large revenue from their investments, and ten thousand men who, in this particular pass, have hard work to supply their families with bread, will make fortunes great enough to allow them brown stone fronts. We pitch our tent toward sunrising.

The submarine telegraph will some morning announce that a nation has been born in a day. We are only just planting our batteries on the coasts of China, Japan, India, and Africa, and when the Lord once opens the fire all along the line, you will see such a complete rout as the Midianites experienced when they mistook the splitting of Gideon's pitchers for the smashing of everything. Day-dawn for the dark places of our own land! Day-dawn for all the countless islands of the sea! Day-dawn for all the continents!

RESURRECTION.

"THOU art the Resurrection; thou, oh Christ!" In this glorious refrain of the oldest burial hymn of the Christian Church we ought to find the keynote of all our funeral ceremonies. Do we? No, from the first moment of that mysterious change called death, every circumstance of the last rites imply more the cessation of life than the entrance into life eternal. Can anything be more dismal than our black robes, and darkened rooms, and the funeral procession with its awful hearse, and its long row of black carriages winding slowly in silence and gloom, through the busy streets?

If we indeed believe that "Christ is risen, and become the first fruits of those that sleep," then death and the grave are emblems of victory, not of defeat. And if this is our good hope concerning the dead, why should we go mourning? Rather, let us rejoice for their enlargement; keep them in remembrance in our households, and never forget them in "the Communion of Saints." Why should we not abolish the emblems of death? The skull and cross-bones, the hearse and feathers, the silence and black robes, for something like what the Gospel teaches. No gloomy figure is there represented at the grave-mouth. It is an angel in celestial, shining white, that says, "Why seek ye the living among the dead?" He is risen, and therefore all that sleep in Jesus will God bring with him.

It is worth while asking if much of the dolefulness of our funeral rites does not come from a lurking doubt as to the salvation of the body. Yet, in that solemn clause of the Apostle's creed, "I believe in the forgiveness of sins, the resurrection of the body, and the life everlasting," the salvation of the body occupies the central point between forgiveness and eternal life. How seldom we take in the vast and wonderous promise included in this clause. Even in the pulpit, how little is said about the body's future inheritance. Nevertheless, its salvation is pointedly spoken of in Romans 8: 23, and its future glory and likeness to the body of Christ taught in Phil. 3: 21. Whatever dignity or promise is attached to the word "resurrection" in the New Testament, applies to the body as well as to the soul; for the body is not only intimately connected with the resurrection, but with other three vital points of the most holy faith—the visibility of the church; Christ's intercession in his human body in heaven, and the judgment day. Without the body, where would be the visible communion of saints? Without the body, how shall we be justly judged for the deeds done in the body? And if there be any point dear to the Christian heart, it is the one expressed in the verse:

> See where He stands at Thy right hand,
> And pours the interceding prayer;
> Points to His hands, and shows His side,
> And says that I am graven there.

Christ redeemed our whole nature, and our bodies were ransomed at no less a price than the body of Christ.

We may not deny this in words, but in deeds we too often do so. Why? If we go down into the depths of our being for this disinclination to give the body its due honor, shall we not find the true reason in sensuality? There is great restraint in feeling that we are mystical members of Christ's body; it is hard with such a feeling to do things unbecoming that relationship; so it suits sensuality to speak contemptuously of the body; to call it vile, and then use it vilely. For if indeed we recognize the body as the temple of the Holy Ghost, we must keep pure and under surveillance the sacred place. This is a healthy question to face honestly, if we guide our lives by the answer.

As we have borne the image of the earthy, we shall bear the image of the heavenly. In Christ's resurrection from the dead we see the model of our own resurrection and the grandeur of our destiny. We see what is glorious in his glorified humanity, and we look for nothing less in ourselves; therefore the honor and mystery of that marvellous change in which the mortal puts on immortality, should not be surrounded with the elements of despairing woe; it should be brightened on every side with hope; and carry with it an air of triumph.

If we want an example, consider St. Paul's beautiful death song: II. Timothy, 4: 6-8. No passage in all the epistles is more finely touched. Its noble rhythm is charged like a river full to the brim, with exalted utterances, and tender thought and feeling. In it there is no fear, no doubt; it is the expression of a soul knowing its labor ended, its storms gone by, it is the triumphant song of Christian faith, full of its sense of victory in the presence of the last enemy.

"For I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight. I have finished my course. I have kept the faith.

"Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

Amelia E. Barr

BRIEF NOTES.

There are at the present time, throughout the world, 5,945 corps of the Salvation Army, with 13,241 officers.

The result of the Salvation Army's recent self-denial week was that a sum of $165,680 was added to the funds, nearly $40,000 more than the amount raised last year.

Miss Annie Taylor, writing from Yatung, Thibet, says she has a school of eight children whom she teaches to sing and instructs in Christian truth. She also does medical mission work.

Rev. Morgan Wood has been holding a successful revival meetings in Toronto. They were held in the Bond Street Church and continued for two weeks. A large number of conversions are reported.

The income of the Society for the Propagation of the Gospel which was established in 1701, and is one of the oldest missionary societies in the world, amounted last year to $1,587,560, the highest it has ever received in any year.

The International Lesson Committee in arranging the Sunday School Lessons for the next years from Jan. 1, 1900 to Jan. 1, 1906, has decided to devote two and a-half years to the study of the Old Testament and three and a-half to the study of the New.

Gammon Theological Seminary, of Atlanta, Ga., will celebrate its fifteenth anniversary May 10. Bishops Ninde, Hartzell, Gaines and many other men eminent in the Methodist Episcopal Church have promised to attend and take part in the exercises.

Mr. John Wanamaker has promised all of his employees who may go to the war that he will keep their places open for them; will pay their salaries in full to their representatives while they are away, and if they should fall, will pay a thousand dollars to their heirs.

The steamship Catalonia will sail on April 29 from Boston, Mass., carrying the official party of delegates from the United States to the World's Convention of Sunday Schools to be held in London in July. As the Catalonia is a British ship there is no fear of any trouble arising with the Spanish.

Mr. W. E. Stephens, of St. Louis, has given interesting Bible talks at the First Congregational Church of Morristown, N. J. They were illustrated by his model of ancient Jerusalem in the time of Christ, which gives an excellent idea of the city. Mr. Stephens' address is 889 Park Place, Brooklyn.

German scholars have recently succeeded in fixing some important dates in ancient history by the aid of astronomy. The mention of solar and lunar eclipses by the ancient chroniclers has enabled them to do this, as Prof. Genzel has computed the various eclipses of past centuries for a considerable period.

The present peaceable, temperate, and civilized condition of the Ukiah and Digger Indians who are accounted among the best tribes, is largely due to the labors of Rev. J. C. Burchard, of Santa Rosa, Cal., and his wife. Mr. Burchard is special adviser and lawmaker for them. They call him "father," and come to him with all their troubles.

There are now no fewer than 93 associations in the Indian National Union of Y. M. C. A.'s. Madras has 424 members, Calcutta 500, and Bombay even larger number; while exceedingly good work is being done also at Lahore, Poona, Nagpur and other of the more important centres. The Colombo Association in Ceylon has the names of 209 young men upon its membership roll.

The total receipts of the American Board for March were $55,498, a gain of $12,681 over March, 1897, and for seven months, $360,488, a gain of $77,613. Each department shows a gain except "Special Objects," which shows a loss of $25,514. There is a gain of $65,544 in legacies and $8,135 in donations from churches and individuals. The receipts include $22,886 for the debt.

Gen. Booth, of the Salvation Army, has received a royal welcome in New York. At the Union Theological Seminary the president, Dr. Charles Cuthbert Hall introduced him to the students, and Prof. Briggs and other members of the faculty warmly commended him. At the meeting in Salvation Army Head-quarters and at the Academy of Music, on Sunday, April 3, the enthusiasm was unbounded.

The American Bible Society reports that in the southern part of the province of Kiong-sang, Korea, many people have professed Christianity entirely through the influence of Christian visitors and Christian literature. Rev. Mr. Miller and two Korean helpers visited some of these spontaneous converts, at their own request, and in one village 140 Koreans enrolled themselves as desirous to become Christians.

The revival conducted by Rev. Thomas Harrison at Beekman Hill M. E. Church, New York, continues with unabated fervor. An all-day Pentecostal meeting will be held on Sunday, May 8, commencing at ten o'clock in the morning. Friends coming from a distance will be able to obtain refreshments at noon and in the evening at the church. This service was to have been held on May 1, but Mr. Harrison was persuaded to delay his departure for another week.

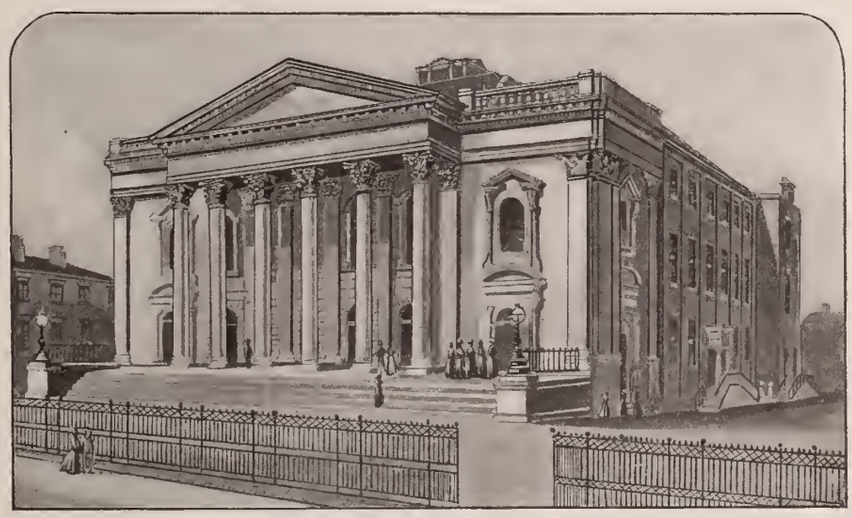
The Rev. William Carey, of Dhaka, East Bengal, India, the great grandson of the famous missionary, writes of a special visit to Calcutta and of a tour through Assam, which were full of results for the Christian Endeavor movement. He says: "A fine opening has been found for Christian Endeavor among the Hindoo girls in our mission day-schools. We have three societies among them in Dhaka, and three more in Calcutta. My Assam trip was very encouraging. In one village seventy of the hill Christians (Khasis), signed the pledge at one meeting."

Leavenworth, Kansas, has been the scene of a remarkable revival under the leadership of Major Cole. The *Standard*, of that city, says that it is many years since such a revival has been known there. "The evening meetings were held in the Baptist Church, that being the largest room in the city, and day meetings were held in various churches, in homes, or on the street, in Y. M. C. A., in shops and offices, in the State Prison, the United States Prison, at the Soldiers' Home, Home of the Friendless and Fort Leavenworth. More than fifteen hundred men, women and children have signified a desire to lead a Christian life, many of the conversions being very prominent." The meetings lasted eight weeks.

THE BURNED SANCTUARY.

A BRIEF cable dispatch from London announces that the Metropolitan Tabernacle, the great church so long identified with the labors of the late Pastor C. H. Spurgeon, has been burned to the ground. The fire broke out about noon on April 20th, and in less than three hours the church was a heap of ruins. No further details are given in the dispatch, so at present we know nothing as to the origin of the fire or the reasons for its strangely swift destruction. With the exception of one or two great cathedrals the Tabernacle was the largest place of worship in Christendom. It had accommodations in the main edifice for six thousand persons, and there were under the same roof a lecture hall capable of holding nine hundred more and a Sunday school with room for a thousand children. It was built specially for Mr. Spurgeon after various large buildings had been tried in various parts of London and found inadequate. During his life it was crowded at every service, and it was his custom to ask his regular hearers to absent themselves on a certain Sunday evening once a month to give strangers an opportunity of attending. On those occasions the great church was crammed almost to suffocation, and hundreds were shut out through want of room. The church was built in 1861. It was severely plain in style, but with excellent acoustic arrangements. There were two galleries running completely around the great room one above the other. The entire cost was $156,660, which was all subscribed before the building was dedicated. After Mr. Spurgeon's death, Dr. A. T. Pierson, formerly of Philadelphia, occupied the pulpit for a time, but Mr. Thomas Spurgeon, one of the twin sons of the great preacher, is now the pastor. The destruction of a building hallowed by so many blessed memories and so useful in its ungodly neighborhood, is one of the mysteries of providence. We should have expected that it would be specially protected from accident; but in this as in many mournful events, we have had to learn that the Christian must not expect immunity from the ills of life, but must learn to trust God in calamity, as in prosperity, believing that in the end all will be well.

"We went through fire and through water; but thou broughtest us out into a wealthy place. (Psa. 66: 12.)



PASTOR SPURGEON'S TABERNACLE, LONDON, RECENTLY DESTROYED BY FIRE.

A Dangerous Fire.

One of the fires so much dreaded by miners, because of the months of idleness they often involve, broke out at Hazelton, Penn., on April 11th. The flames started in an oil shanty on a slope of the Milnesville colliery, and had spread to the timbering when discovered. The superintendent at once gathered a large force of men, and a 1,000-foot hose was run down the slope from the breaker, and the miners were about to go to the bottom to direct the stream of water when it was remembered that there were dynamite cartridges, with the detonators attached, stored in the burning shanty. Everybody was at once ordered out of the slope, and nothing could be done but to await the explosion of the dynamite. This came finally and with such tremendous force as to scatter the waiting men. After the explosion, however, the men could approach the oil house and go on with the work of fighting the flames. With great difficulty and after two hours of the hardest kind of work, they reached the seat of the trouble and extinguished the flames. It was well that they remembered the cartridges in time; otherwise many lives might have been sacrificed. When the cartridges were put there the men did not foresee the possibility of fire. The same risk is sometimes incurred in morals and education. The fire of temptation sometimes produces ruinous disaster when it assails a mind in which the love of money or some other dangerous principle has been instilled:

Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you (I. Peter 4: 12).

Telephoning without Wires.

A dispatch from Kansas University reports that Prof. L. I. Blake is about to leave that institution to take charge of an operation on the basis of an invention he has been perfecting for several years. Its object is to communicate with ships at sea without the aid of wires. Prof. Blake went to Sandy Hook two years ago to explain his invention to several eminent naval officers who witnessed his experiments and were convinced that his scheme was practicable. In the present situation Prof. Blake did not feel justified in giving the details to the public, but the facts that were disclosed two years ago enable us to form some idea of the principles of his invention. It is based on the belief that sound waves too fine to be detected by the human ear may be caught and understood by something more sensitive, and this "something" he is convinced that he has produced. Just as the receiver of the long-distance telephone collects the tones of the voice of a man speaking miles away, Prof. Blake's receiver collects the sound waves which cannot be carried by wire. The sensitive apparatus is connected with a wire carried from the hold of a ship to the top of the highest mast and the sound waves from the shore or from another ship striking the wire are made articulate by the receiver. In the experiments, two years ago, Prof. Blake communicated easily with ships fifteen miles away. If our forefathers had heard that a communication was held with a ship fifteen miles away, they would have either refused to believe it, or have declared it miraculous. In view of such facts scientists who ridicule the miracles recorded in the Bible, might do well to be less positive.

Thus saith the Lord: If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvelous in mine eyes? (Zech. 8: 6.)

In the Grave of the Pharaohs.

News from Egypt has been received of a most interesting discovery. M. Loret, Director General of the Antiquities Department, while excavating recently near the ruins of ancient Thebes, has found a double tomb which had not been disturbed. The laborers in digging came upon a steep inclined gallery which led to a well 26 feet deep. M. Loret descended this well and found himself at the entrance to a magnificent chamber in perfect preservation. The roof, which is supported by massive square columns, is painted a deep blue, studded with golden stars, and the walls are entirely covered with paintings, the colors of which are as vivid as if laid on only yesterday. At one end of this chamber, in an excavation sunken several feet below the level of the rest of the floor, was the sarcophagus of a king, placed upon a massive block of alabaster. The sarcophagus was of sand-stone, artificially colored a bright rose hue, and contains the mummy intact, with chaplets of flowers around the feet and neck. In a chamber to the right were nine more mummies, two of them bearing no name, and the others those of the Kings Thothmes IV., Amenophis III., Set Nakht, Seti II., Rameses IV., Rameses VI., and Rameses VIII., whose reigns are believed to have covered the period between 1500 and 1150 B.C. The tomb was apparently prepared for Amenophis II., and is supposed to have been opened later to receive the mummies of the other kings, probably to save them from violation. The floors of all the chambers are covered with a mass of objects—statues, vases, wooden models of animals, boats, etc., requiring immense care in sorting for removal. The whole constitutes one of the most impressive sights that can be imagined. For the first time on record, the body of an Egyptian king has been found in the tomb prepared for him, as previously discovered royal mummies had been removed from their tombs and secreted for safety at Deir el Bahari. It is not intended to disturb the bodies, but to leave them exactly as they were found and to run a gallery around the vault, from which visitors can look down upon them. Thus are the men fallen whose names were once a terror in the earth. The spectacle may well remind the visitor of the prediction uttered by God's servant when these kings were in the zenith of their power:

To whom are thou thus like in glory and in greatness? Yet shalt thou be brought down unto the nether parts of the earth. This is Pharaoh and all his multitude, saith the Lord God (Ezek. 31:18).

Naturalizing a Spaniard.

Several Spaniards living in New York have not availed themselves of the offer of the Spanish Government to convey them to Havana free of charge, but have instead applied to the courts for naturalization papers. They expressed their desire to become American citizens, and were examined as to their reasons and intentions. One of them who was examined by Justice Cohen, of the Supreme Court, gave answers typical of the others. In reply to questions, he said that he had taken out his first papers twenty years ago, but had never completed the formality. His wife was an American, and he wished to be an American, too. He understood the difference between this government and that of Spain, and he preferred to belong to the United States. He was aware that in any difficulty between his native country and the country of his adoption, his duty would be to give his services to the latter, and to implicitly obey the Government of the United States, and to do whatsoever was required of him as an American citizen. All this he took an oath that he would faithfully perform, and the Justice thereupon ordered him to be sworn in and naturalization papers to be given to him. It is not often that a man allows twenty years to elapse between obtaining his first and second papers. Probably this man would not have taken out his second papers at all, but for our present trouble with Spain. That made it necessary for him to declare his attitude. The same principle requires the follower of Christ to declare himself because war between the principles of good and evil is always being waged.

Whosoever therefore shall confess me before men, him will I also confess before my Father, who is in heaven; but whosoever shall deny me before men, him will I also deny (Matt. 10: 32, 33).

Pigeons as Witnesses.

A dealer in pigeons residing in St. Louis, Mo., lost a large number of birds recently. He searched the city for them and employed the police. Eventually, the police found a number of pigeons answering to the description of those that had been lost, in the possession of a young pigeon dealer. The young man was arrested, but as he had previously borne an excellent character there was some doubt of his guilt in the minds of his friends. At the trial, the issue seemed to narrow down to a question of veracity between the witnesses on the two sides. Each set was positive about the ownership and identity of the birds. There was little evidence outside of this to guide the court and the issue hung in the balance. At last the defendant proposed a test. He said: "Let a box of the pigeons be brought to court and released. If they go to the prosecutor's dovecote, I am guilty; if they go to mine, I am vindicated." The court accepted the test, and immediately a policeman was sent for a box of fifty of the pigeons. It was set on the window-sill of the court and the judge himself opened the door. The pigeons rose, circled about for a minute or two, and then flew off in the direction of the prisoner's home. The judge thereupon pronounced him not guilty and discharged him. It would be well if the same kind of proof were always furnished when the question is raised as to the kingdom to which a Christian belongs. It is very sad if when the restraints of home and church influence are temporarily removed, he finds his pleasure among the haunts of worldlings. The example of the apostles should always be followed:

And being let go, they went unto their own company (Acts 4: 23).

War on Mosquitoes.

A meeting was held last week of the residents on the south shore of Staten Island, N. Y., to discuss a question of common interest. Last year one of the gentlemen who attended the meeting, finding the ravages of the mosquitoes around his house almost unbearable, tried the experiment of spraying a part of his garden, in which there is a pond, with kerosene oil. He noticed that after this application the number of the pests sensibly diminished. He spoke of his success to his neighbors, who have now held a meeting to arrange for an extensive application of his method. It was agreed to seek the assistance of the Government in the experiment. The meeting decided to operate on a tract of about two square miles, running from the beach and extending to the ridge of hills in the neighborhood. It is proposed that every pond and pool of water be covered with the oil. The work will be undertaken by the end of the present month, in order to destroy the larvæ before they reach maturity. Every six weeks, or oftener, the district which contains water will be sprayed again until the end of the summer. The marshes in the rear of the beach are to receive a thorough spraying to prevent any breeding there, and they also will be treated constantly during the summer. The work will be done under the superintendence of an expert in entomology. They are acting wisely in beginning the process at the larvæ stage. If society acted on the same principle, much trouble might be saved. We build penitentiaries and expend large sums in attempting to reform criminals who might never have become criminals if they had been properly cared for trained and educated in their childhood.

Withhold not correction from the child; thou shalt beat him with the rod and shalt deliver his soul from hell (Prov. 23: 13, 14).

The Sunday School

WATCHFULNESS.

S. S. Lesson for May 15. Matt. 24 : 42-51.
Golden Text, Matt. 24 : 42.

BY MRS. M. BAXTER.

"WATCH therefore: for ye know not on what day your Lord cometh." Watch; be awake, "Let us not sleep as do the rest, but let us, if we are sons of light and sons of the day, watch and be sober" (I. Thes. 5 : 5, 6. R. V.). Watch because the supreme hour of the church of Christ is at hand, the supreme hour of our own lives, when it shall be proved if we are indeed of "them that wait for him," to whom he shall come "a second time, without sin, unto salvation" (Heb. 9 : 28, R. V.), to receive us unto himself, that where he is there we may be also (John 14 : 3). "Let us not sleep as do the rest." Why? Because the history of the flood is to be repeated. Men will be absorbed with their ordinary life in the present; eating, drinking, marrying, etc., as though nothing better were in prospect; and as though Christ had never announced his return. And just as at the time of the flood, although Noah had for one hundred and twenty years preached of its coming, and warned men to be ready, yet "they knew not until the flood came and took them all away; so shall be the coming of the Son of Man" (Matt. 24 : 37-39).

At the time of the flood almost all the inhabitants of the world were taken by surprise; likewise when Sodom was destroyed. The testimony of Noah and the testimony of Lot were alike rejected. Men are mocking now at those who look for the coming of the Lord, and who know from the Scriptures that days of judgment are at hand, "they walk after their own lusts," as did the men of Noah's time, and of Lot's, and they say, "Where is the promise of his coming? for from the day that the fathers fell asleep all things continue as they were from the creation of the world" (I. Pet. 3 : 3, 4). They wilfully forget how creation came about by the Word of God, and how the heavens that now are, and the earth are by the same Word, stored up for fire [or, margin, stored with fire], being reserved against the day of judgment and destruction of ungodly men. "Let us therefore not sleep as do the rest, but let us watch and be sober."

Our Lord brings forth figure after figure to enforce the need for watchfulness. He speaks of the "fig tree," the people of Israel, as the first and all-important sign: "From the fig-tree learn her parable: when her branch is yet tender and putteth forth its leaves, ye know that the summer is nigh: even so, ye also, when ye see all these things, know ye that he is nigh, even at the doors" (Matt. 24 : 32, 33). And we do see before our eyes the budding of the fig-tree, the signs of life in the Jewish nation; we live in a time such as has never been since Christ ascended, and the angels said to the disciples, whose eyes had followed their disappearing Lord: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him going into heaven" (Acts 1 : 11, R. V.).

Again, the Lord uses the figure of a man whose house is broken into by a thief. If he had watched he would not have suffered his house to be broken into. Therefore he says again: "Be ye also ready; for in an hour that ye think not" — when ye are wholly unprepared — "the Son of man cometh." Again, he speaks of servants put in charge for an absent lord, who take advantage of his prolonged absence, who ill treat their fellow servants, and "eat and drink with the drunken," and he says: "The lord of that servant shall come in a day when he expected not, in an hour when he knoweth not, and shall severely scourge him, [margin] and appoint him his portion with the hypocrites" (Matt. 24 : 51, R. V.). This is a servant, one of the household, not a stranger; it is one who has been trusted with the Master's service, but who was not found watching. Will his part be with those who have to face the horrors of the great tribulation?

We find the mass of mankind ignoring the coming of the Lord, and it shall come suddenly as a snare upon all them that dwell on the face of all the earth (Luke 21 : 35), as terrible as that which took by surprise the men of Noah's and of Lot's time. But what of the master of the house who is robbed by the thief? What of the man in the field and the woman at the mill, who are left behind when others are taken? What of the unfaithful servant who counts upon his lord delaying his coming, and is taken by surprise? What of the foolish virgins, what of the servant who hid his Lord's money? Surely we have a picture here of children of God who are unready, and who might have been ready; Christian people who are taken by surprise when they might have been on the watch for their Lord's return. "Hold fast that which thou hast that no man take thy crown," is a warning which has an intense meaning in our day.

Surely we may learn by the grace of God the great lesson which these Scriptures teach us, to live always on the outlook for our Lord. If, indeed, the day-star has arisen in our hearts (II. Peter 1 : 19), everything takes its color from the one vanishing point in every view of the future; every line of the perspective converges at the one hope, the one event for which we are watching; the coming of our Lord. The great matter with us will not be where we are; in the field, at the mill, asleep in bed, busy trading with our talents; but are we doing all as we would be found doing it when our Lord shall come? Are we, indeed, in all else watching for him? Do we so live from day to day, and from hour to hour, that if he should come, "whether at even or at midnight, or at the cock crowing, or in the morning" (Mark 13 : 35), we shall be found watching?

Even if he should tarry beyond this year, or yet longer, are we so living and working that we cannot be taken by surprise? One who has prepared for a coming guest, who has made provision, arranged the rooms, etc., cannot be startled by the bell or the knocker which tells that he is come, all the preparation was for him. There is such a thing as to live so, that eating and drinking, sleeping and talking, marrying and giving in marriage, planting, building, the work of the mill, and the cultivation of the fields is all carried on in such a spirit that the coming of the Lord would not be a dreaded interruption, but the expected consummation of all.

How then are we to attain this spirit of watchfulness? Not by effort. A wife does not watch for an absent husband as a hard and difficult duty, but if she is expecting him she cannot help it; her heart goes out to him. And, if indeed, we have so yielded our hearts and lives to our Lord that he has taken full possession of them, we cannot but be on the outlook for our Lord. We shall read the papers with the Word of God, so that we may recognize the signs of his coming. We shall in our conversation, and in our habits of life be sober, lest anything should carry us away or engross us, so that we miss the moment of moments which is at hand. We shall not be intoxicated by joy, nor depressed by sorrow. Mere transitory things lose their power when we are watching and praying that we may be "counted worthy to escape those things that shall come to pass and to stand before the Son of man."

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

LEAVING the temple for the last time, Christ was very sad and sorrowful. He must have felt lonely, too, for there was not a person among all his friends and followers who could understand the things that he knew. Oppressed by the conviction that his ministry was closed, that there was not the slightest hope of his being accepted by the leaders of his people; foreseeing that within a few days he would be arrested and put to death, he was in no mood to listen to his disciples, when, like children, they wanted him to go with them to look at the splendors of the famous building. His prophetic gaze sees the desolation of all this magnificence, which would occur forty years afterwards. On his way back to Bethany, as he ascends the Mount of Olives, he speaks of it, and to the disciples, saturated with Jewish ideas, the picture he draws seems like the end of the world.

AN ORIENTAL SENTINEL ON GUARD AT A PALACE DOOR.

They conclude that he is about to establish a kingdom, which would supersede the Jewish, and they ask him when it would be? He does not satisfy their curiosity, but enjoins a practical duty. They were to watch. But he will not leave them altogether in the dark. He proceeds to speak of the destruction of Jerusalem, and is led on to speak of that other momentous event which is still in the future, the end of the dispensation and his coming in glory for judgment. He does not distinguish between the two events. Perhaps he did not himself know how far apart they would be. Another evangelist says (Mark 13 : 32) that he explicitly said he did not know when his coming would be, but he was probably aware that it would not be at the destruction of Jerusalem. It is evident that he fully expected to come again. No other meaning can be put upon his words. But he is anxious that his people should concern themselves with their duty, rather than with speculations as to his coming. He would have them live in such a way as that whensoever he might come, he would find them doing their duty, and so thoroughly in his spirit, that they would be glad, not terrified, at seeing him.

Shall cut him asunder. The penalty for a sentinel sleeping on duty under Roman law was death. The sentinel set to give warning of the approach of enemy, and if he slept, the enemy m come and the whole army, sleepin fancied security, might be butche Gurnal tells the story of a general finding a sentry asleep on his post, d his sword and ran him through on spot. In reporting what he did, he wr "I found him dead asleep, and I left but asleep in death."

Watch, therefore. The work does indicate so much a constant looking the event, as a condition of readiness a widely-read novel a young man is resented as receiving a commission f an unknown employer. He is dire to go to a certain house, the keys of w are given him, and to put in order and alogue the books he will find there. owner, he is told, is away from home will return shortly and will want to his library in perfect order. The yo man is conscientious and works h arranges the books on the shelves of library and makes a list of them. W that is done, and the owner has no rived, he goes over the work again make a better classification. He w the catalogue, which he proposes to n a work of art. He improves it, m cross-references, copies it all out and fects it. The longer owner delays coming better the work grows though if he had come ea he would have found it done. The young man is troubled about the con but is continually stri to make the work better

The goodman of the h This man could not himself. It was impos for him to watch all the The Lord's people are so situated. Their watc consists in their doing duty in such a way whenever their Lord co he will find them ready t ceive him. They will taken by surprise, whether they are aslee awake, if their lives are r they will not be atrai meet him. The dange their case consists in drifting away from him growing worldly and l less. Newman Hall te story of a friend of his was overtaken by dark while crossing a moun The path he had trav was too dangerous to followed in the darknes he could not return. path before him he did know, so he was afraid t forward. There was n source but to stay wher was until morning. He on the edge of a slope w ended in a precipice. He d seen so much before darkness fell. All night he was in dread of falling asleep. He k that if he once drowsed off he m slip and fall over the precipice. He h keep reminding himself of his peril arousing himself whenever he found eyes closing. So the Christian has to w lest the worldly spirit get possession of and make him somnolent and careless sensible to his duty and indifferent to soul's interests.

My Lord delayeth. The best of Chr servants may say this because it is But that must be a bad servant who m the delay an excuse for idleness or pation. It is a poor kind of service depends on the employer's prese There should be a better motive for ity than the fear of being caught idlin lady once asked John Wesley how would spend the next twenty-four hou he knew that he would die at the en them. He replied, "Why, just as I in to spend them now. I should preac Gloucester this evening and to-mo morning. After that I should meet societies; then repair to friend Mart who expects to entertain me, converse pray with the family as usual, retire t room at ten o'clock, commend myse my heavenly Father, lie down to rest, wake up in glory."

INDIA SENDS THANKS.

low he Gifts of "The Christian Herald" Readers to the Famine Sufferers Were Appreciated by the Missionaries.

HE accompanying list of acknowledgments of contributions to the fund for the relief of the famine in India has been delayed from week to week by the demands on our space for the Cuban d We now gladly keep our promise o readers and thank them for their ce.

t ill be a pleasure to the contributors o th fund to see on this page a picture a roup of children who were saved n starvation through their gifts. The ot raph is sent us by Miss Lillian E. ei ch, who is in charge of the work of omen's Union Missionary Society Cnpore. The children were received he station in a most woebegone condi- n nd many of them were on the verge th by starvation and needed all the he and her helpers were able to to save their flickering lives. Miss ch writes: "I feel as though mere rd could but very poorly express our t de to your readers for all their help n the saving and support of these ttle famine sufferers, but I feel sure ul you but have seen them in all their se and suffering upon their arrival, en see these same children to-day heir bright, happy faces glowing health and happiness, your readers u feel more than repaid for all they ve one. The change in their spiritual d oral life, too, has been fully as great s i their physical life; and time and ga have our hearts gone up in gratitude o d at some fresh manifestation on the part of the children of the power with which the word of God has taken hold upon their minds, taking the place of the former idolatry and superstition which they had been taught in their heathen homes from the days of babyhood." Miss Deitrich is concerned about the future of her young charges, but as money has already been cabled to the International Missionary Committee, which has charge of the distribution of THE CHRISTIAN HERALD fund, we trust that by this time her anxiety has been relieved.

ORPHAN FAMINE GIRLS NOW UNDER THE CARE OF MISS DEITRICH, AT CAWNPORE

Another acknowledgment comes from a regularly organized church authority through Rev. J. E. Robinson, Secretary of the Central Conference of the Methodist Episcopal Church of India. Mr. Robinson writes: "I have great pleasure in forwarding you enclosed a copy of a resolution passed unanimously and with great cordiality at the recent Central Conference. I may add that in my editorial capacity, numerous instances come under my notice of the grateful regard of those in this land for the good friends across the sea, who wrought so nobly in behalf of the suffering people. Their splendid service will never be forgotten."

Following is the resolution to which Mr. Robinson refers: "At the Biennial Session of the Methodist Episcopal Church of India and Malaysia, held at Lucknow, the following resolution was unanimously passed: 'Resolved, That the Conference place on record its thankful acknowledgment of the sympathy and generosity with which the people of other lands have responded to the cry for aid in the Indian famine of 1897. And that we make special mention of the great help given through the agency of THE CHRISTIAN HERALD, and also to the Rev. R. G. Hobbs and the Rev. George Lambert, through whose agency the shipload of grain was distributed to famine sufferers in India, and that we assure these gentlemen that not only was their generous service thankfully accepted by all who shared in their gifts, but also that this exhibition of international friendliness and sympathy has made a profound and pleasing impression upon the people of India, both rich and poor."

As our readers are aware, Dr. Hobbs sailed on the *City of Everett* with the corn contributed by the friends of this journal. Dr. Lambert also kindly served as a member of the International Missionary Committee organized by Bishop Thoburn to distribute our fund and corn.

CONTRIBUTIONS TO THE INDIA FAMINE RELIEF FUND.

LABAMA

Mary Marie..... 10
Mrs 25
Miss A..... 10
Mrs 10
Mrs. rs J E..... 25
ppl rs 10
pt son, J A, thro 20
n, D. coll by. 2 94
Eufanla..... 10
Grove 25
ly Friends,
ville 1 25
E Ch So
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w, C E..... 1 00
Mrs D E ... 3 15

RONA

Lgue, Nogalia.. 1 50

RANSAS

Mrs J C 3 00
Mrs R H M,
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rs 1 00
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ALIFORNIA

r. M S, coll by. 1 10
oo W O & wife. 5 00
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Wm S &
wif 4 30
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Colpgs 2 00
Alford..... 40 00
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Shafer, J B 5 00
Thorpe, Mrs S E ... 1 00
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Barr, Jennle, col by.. 1 10
Magie, L H 1 00
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Friend & reader, E Woodstock 1 00
Few friends,
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Coll in Merry All dist, New Milford 8 50
Collector, Merrow .. 1 50
Bergh, Evelyn, col by 2 00
Billings, Mrs C 2 00
Booth, A M, col by .. 1 07
Merriman, Mr, col by 1 06
Nichols, Albert, col by 50
North, J Rich'd, col by 2 00
Parker, J F 1 00
Redfield, Flo (col by) 1 00
Rose, Jane C 50
Weed, Geo H 1 00
I H N, Centre Brook. 5 00
Sympr, Hartford ... 5 00
Point Union S S cl of boys and teachers.. 2 00
Children of Chestnnt Hill school..... 1 20

DELAWARE

A Thanksgiving Offering, Milford..... 5 00
Ayres, K M 2 00
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Mrs E & BS, Brantf'd 1 00
N E W, Bristol 1 00

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Enderle, Bertha, coll by, & Infant cl Cent Pres ch 5 00
Finley, Clara Bliss 1 00
Nine little girls and their teacher, Met Presb S S 5 10

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Bernard, J F..... 15
Donaldson, SG, col by 50
Wildwan, Mrs, " 2 00
In Jesus' name, Madison..... 5 00
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Suber, C, coll by.... 50
Webb, Mrs R & Bro. 10 00
Wilcox, R A, coll hy 1 00
Wood, Mrs G P. coll by 75
Yonng, Miss Alice... 1 00
Wilson, Richland ... 3 50
—, Roswell..... 75
Friend, Camilla 25
One who loves Jesns. Qnitman 2 00
Elder Corinne and S S Class..... 50
Elkins, Mrs G J 50
Moreland, Mrs S F.. 1 00
Stanley, Lytton and Mande 1 00
Perry's Mills Friends. 2 00
Ohanlon, Mrs C J .. 3 00

IDAHO

Adams, Mrs A C..... 1 00
Malad Pres ch 2 00

ILLINOIS.

Anderson, Carrie 2 00
Baker, Robt. coll by. 2 00
Beak, Maud R 1 10
Bliss, Florence & Marie 50
Boostrom, Mrs Geo E, coll by 2 00
Breckenridge, Mr & Mrs H C 12 00
Brown, Mae E, coll by 2 00
Ehlen, Tillie, " 1 50
Filline, Wm, " 60
Gilmore, Ella " 25
Gillis, Mrs Amy..... 1 00
Greenbees, Mrs Wm, coll by..... 3 39
Lawson, Mrs C M ... 1 00
Melchert, Frederick. 5 30
Parker, Mary B 50
Pierce, Earle C 50
Safar, Mrs F, coll by. 2 00
Stevens & Turner 1 50
Williams, Mrs E, col by 1 06
Mrs A B R & Bessie R, Dallas City..... 2 00
Mrs W L, Mt Carroll. 6 70
Subscriber, Morrison 1 00
Sympathr, Harvard.. 8 00
Jr league, Swedona... 20
Long Creek S S..... 1 50
Beckwith, Ernest G... 2 00
Blacet, Ed..... 1 00
Bodfish Mrs Florence 1 00
Brooks, Rev J G ... 1 00
Bryant, Lizzie L..... 1 00
Bnrgner, Mrs Nancy. 1 50
Clark, Mrs J C..... 5 00
Farley, Myra and Edna 3 00
Fnnkhonser, Sarah... 50
Getzendaner, M E... 10 00
Hardy J E 1 00
Hayward, Charles and Cordelia 3 00
Horr, Mrs R 2 00
Mrs H Holland 1 00
Howard, Tbro', J F.. 10 00
Hnmphrey, M E.... 20 00
Kavanaugb, Mrs M A. 5 00
McClelland, W L..... 1 00
Melendy, H L and M C 5 00
Rayot, Jnlia..... 1 00
Spencer, through Mrs Rose 5 60
Wbite, Lonise M..... 2 00
Yambert, Mr and Mrs J J 5 00
Yambert, Lavina..... 50
Yambert, Zelma..... 50
Mrs J D M, E Lynn.. 5 00
Evanston, Ill..... 3 75

ILLINOIS CONT'D

A Peoria Friend 2 00
Members of Ebenezer United Ev Ch, Jonesville 7 00
Oak Park M E Ch, Onward Miss S S ...11 75
Rantoul, Churches of 5 41
India Famine Relief Com, Rock Island .70 06
India Famine Relief Com 21 00
The Lcland Boy 2 00
Mite Box 1474. Evanston..... 1 25
Harold and His Mamma 25
Anderson, Gnstaf O... 1 00
Bliss, Mrs Jessie E. . 2 00
Clark, Mrs J C 5 00
Dallyn, John..... 1 00
Dallyn, Rhoda. 5 00
Mottaz, Alfred 5 00
Nelson, Jennie 50
Robinson, Mary 50
Schreeb, Mrs..... 1 00
Starkey, Mrs Fannie 1 00
Tilden, Roxana P.... 1 00
S F & B, Peoria 1 25
——, Peoria 5 00
Ladies' B M C, Upper Alton 5 00
Little Giver, Hammond..... 1 00
All for Jesns, Urbana 1 10
Lord's Tenth, Urbana. 35 00

INDIANA

Bartlett, Rev 1 00
Hamilton, Orlando . 2 00
Lathrop, Lou 50
Mason, Mrs JD, coll by 2 00
Miller, Mrs Lizzie .. 1 00
Mogan, Mrs Lilly .. 1 00
Newsom, Mrs M J .. 2 00
Robinson, J B 1 00
Roy, Frank 50
Smith, Alice Mae .. 25
Sympathy, Lebanon .. 2 00
Baptist Ch. Pickard . 7 80
Two White Ribboners, Charlestown 2 00
Ansley, A S..... 1 50
Gavin, Rev J F 2 00
Inman, Thos W 1 00
Kenworthy, Lucy N . 1 00
Mitchell, Margaret . 2 00
Molbash, Mrs L 2 00
Staronck, Isaac 1 00
Mrs MEN, Galveston 5 00
2 friends, I H N, Westphalia 7 00
Petro, Thro Rev W H 10 00
Friend, Bloomington 2 50
Subr, Angola 5 00

INDIAN TER'Y

Mite Box 4625, Mnscogee 50
Mite Box 4627, Mnscogee 50

IOWA

Button, Mrs Torey.. 2 00
Clark, Mrs P, coll by. 2 00
Hart, Seth N 1 00
Hasbronck, Mrs R C. 5 00
Honston, Jobn..... 1 00
Morgan, A B 3 00
Robbins, Mrs N, col by 30
Tresner, Mrs L W .. 2 50
Warren, Mrs GA, col by 1 00
M L B, Indianola 50
—, Leon 1 00
I H N, Des Moines .. 75
Jr C E soc, Mitchell . 2 50

IOWA CONT'D

C E soc of Pres ch, Clarinda 5 05
Lincoln Union S S, Zearing 1 80
Coll in stores, Boone 2 41
Ellis, Mrs M E. 1 00
Gibbs, Eliza 1 50
Hostetler, JB coll by 42 67
Hostetter, Mrs M.... 2 00
Morse, C F & Eliza... 5 00
Roberts, Annie E 1 00
Sanborn, Mrs P C ... 2 00
Smith, Mrs Lizzie.... 1 00
Witham, Mrs Eliz ... 4 50
Iowa City 1 00
Woman's Missr Soc, German Cong Chu, Lansing..... 10 00
Children of Waconsta School, Bradgate .. 1 13
Young lady, German Cong Chu, Lansing 5 00
One who loves India Arlington 1 00
Entertainment at Fredericsburg.....10 00
Citizens of Wayland 7 00
Widow, Buffalo Ctr .. 5 00
Cole, thro' Rev J 57 50
Cornelissen, F R 5 00
Kizer, John S..... 10 00
McMillan, T A..... 2 75
Muilenberg, J W 5 00
Pearce, L..... 1 00
Pratt, coll by Minnie. 1 10
Robinson, Mrs..... 10 00
W M S, Hayes Chapel. 10 00
Sympathizer, Vinton. 5 00
Ladies' Miss Society, Grand View..... 10 00

KANSAS

Hill, Susan A 1 00
Kirkham, R. 25 00
Koch, W 5 00
Larson, Oscar, coll by 2 00
Miller, Mrs E E, coll by 85
Mogensen, R..... 1 00
Morgan, B C 3 00
Osborn, Mrs E C.... 1 00
Rhodes, Mrs Martha. 5 00
Riker, Edith & Mabel 1 60
Smith, Lucy 1 10
Whiteside, Mrs R B . 2 00
Yenawine, Mrs A E.. 1 00
Friend, Wichita 1 00
Sympatbr, Potwin .. 5 00
SS, Paradise..... 1 00
Chronister, E F 2 00
Duncan, Mrs R J 30
Harshman, Ida 1 00
Herrman, Thro G W .. 42
Honsil, L O 4 40
Kile, R J 1 50
Kragh, P C 10 00
Montgomery, S J 1 00
Newell, S A 2 00
Ontland, Thos 5 00
Parry, Mrs Mary A . 1 00
Pinkerton, Mrs M E.. 75
Reynold, Mary P 1 00
Simonson, Herman .. 1 00
Wellman, E C 5 00
Wiley, Mrs Rebecca . 50
Headlight Union S S, Codell..... 1 75
Lady, Parsons 50
Mother and daughter, Chanute 1 50
D B Y, Frederick. ... 1 00
Holmes, Mrs M Y B.. 1 00
Kirkbam, R 5 00
Lerrizo, Geo E, thro'. 50
Mogee, Mrs M..... 5 00
Vandusen, Mrs N S .. 11
Holmes, Mrs M V B.. 1 50
Headlight Union S S, Codell,..... 1 50

KENTUCKY

Buster, Mrs L L, col by 1 64
Mann, Mrs J K, col by 36
Stambach, A F, " 1 00
Vaughan, Mrs J W, " 50
Young, Mrs Dr.. .... 1 00
K S L, Harrodsbnrg.. 2 00
The Pentecostal Herald (thro'), Louisv'le 100 00
Bell, G Fisher 50
Moore, Mrs M O..... 1 00
Owen, Mrs Emma 1 00
Sargent, Thro' Mrs S 05
Owen, Mrs W M ... 1 00

LOUISIANA

Bonney, Mrs M, col by. 1 00
Stewart, Thro Dr A P 1 00

MAINE

Blake, Hattie E and Laura J. Smitb 1 00
Bryant, Mrs A W and daughter..... 5 00
Douglas, Alice May, col by..... 2 00
Hill, Mrs Geo H, col by 2 00
Hill, Mrs Mary J, col by 4 00
Parker, Mrs Sarah J. 1 00
Spinney, Mrs H, col by 1 00
Stone, Ellen E, col by 1 00
Disciple, Bangor..... 2 00
Friend, Wells 1 00
Mite, Box 2895 Boothbay Harbor..... 1 20
Sale of Bread Tickets by S S children Boothbay Harbor . 3 75
Clark, H F 5 00
Cook, Mrs D M 5 00
Freeman, Sarah 1 00
Kimball, Mrs A J 1 00
Parker, Mrs J..... 1 00
Smith, Mrs D W..... 1 00
Reader, Wayne 10
IHN, Orrington..... 1 00
Soldiers fam. W Scarboro 1 00
Austin, Mrs T P 25 00
Dunbar, H B..... 1 00
Frederic, coll by E A.. 2 00
Furige, Tbos.. ..... 5 00
Hacket, Mr. M. J.... 1 00
Hutchinson, John.... 1 00
Peterson, Mrs A 65
Tibbetts, Jas H 1 00
P & MP W, Brownfield 5 00

MARYLAND

Browning Literary Soc Capitola 18 50
Gillespie, J M 5 00
Knokey Edwm..... 1 00
Spiers, Chas..... 2 00
Stiffe, Mrs G T..... 1 00
Weckerly, Abrabam P, col by..... 1 00
C P, Balto Co..... 1 00
—, Madison..... 1 75
Jr Soc of C E Pres Ch, Franklinville..... 50
S S of M E Chnrch, McGinnis..... 4 00
Mite Box, 4508, Ragerstown..... 1 50
One who loves Jesns, Germantown..... 1 00
One who wishes to do God's will, Lyman . 5 00
McCormick, John 2 00
Patrons of Bowens SS 6 00
Romberger, Violet... 50
Thomas, Lanra C.... 7 00

MARYLAND CONT'D

M D T, Balto 1 00
Rowland, Tortia..... 1 30

MASSACHUS'TTS

Carter, J W 6 00
Chamberlain, W N.. 10 00
Clark, J R 5 00
Coleman, Dee 2 00
Forster Geo M..... 1 75
Lang, Mattie, col by. 53
Lawrence, Clara... 1 00
Lawson, Mary C, col by..... 2 00
Porter, Edw C 10 00
Simonds, Eusebia M 4 00
Smalley, Jos F, col by. 1 27
Smith, Miss Kate N col by..... 75
Snow, W B..... 5 00
A A H., Charlemont . 1 00
C E D, Westfield..... 1 00
F O S, Athol..... 1 00
H and E, Holden..... 2 00
——, Boston 1 00
Centreville, Essex Co. 3 00
Few Individuals of Fairfield 5 00
Friend, Watertown.. 5 00
Two Friends, Hyde Park 1 00
I H N, Rehobetb..... 1 00
Little Helper, Tapleyville 1 00
Parish in Quincy..... 8 00
S S of Mission Chapel, Sumner st, Worcester 8 00
Intermediate Dept of Bap S S, Reading . 3 00
Gnnnison M & sister 6 00
Graves, Eunice E..... 5 00
Mana, J B 1 00
Oliver, col by Mary J 2 00
Pope, Jr. Thos..... 5 00
Smith, Mrs M A 1 00
Spaulding, Mrs C P.. 5 00
Toland, Mrs S 1 00
Tyzzer, Geo R 1 00
Williams, thro C O .. 10
Q, Newtonville 5 00
J P, Haydenville 2 00
Q, Newtonville..... 2 00
Mrs L R H, Holyoke 1 00
Eliza EW P, E Charlemont 1 00
Subr..... 1 00
Friend, Holyoke..... 3 00
" Fairfield..... 1 00
I H N, Centreville .. 2 00
In the Master's name, Boston 5 00
Summer st chapel SS, Worcester 5 00
Northfield children, Mt Hermon 1 29
Bnck, Edith A 2 00
Emerson, M C & M A Slater 2 00
Packard, A C..... 2 00
Perkins, F O..... 1 00
Sweet Bessie & Ethel V Goodrich 50
M Z, Camhridge Sta. 1 00
Friend, Dedham 1 00
I H N, P—..... 5 00
Scotia, Holyoke..... 2 50

MICHIGAN

Andris, Mary 1 00
Bright, Helen 50
Bnrnham, C L, coll by 1 15
Cooley, Mary E..... 2 00
Crane, Mrs G, coll by 1 00
Ewing, W L, coll by . 1 28
Johnson, J, coll by .. 25
Munro, Mary H 1 00
Park, H M 5 00
Schilstra, Elbert S . 1 00

MICH. CONT'D

Schultz, Mrs C J..... 2 50
Shepherd, E..... 25
L G H, Rollin..... 5 00
Collection, Stetson .. 1 75
I H N, Detroit 16 00
Sympath'g people in ch's at Vine harvest, Home & Curtis 10 00
Evangelical S S, E Raisinville. ... 14
Evang S S, Strasburg 1 25
Imman'l Un S S, Evart 1 40
Liberty St S S, Kalamazoo Co 3 75
N Stockbridge S S ... 1 00
Ladies' Miss'y Soc, Cass City 6 50
Barber, Mrs A 5 00
Feagles, Mr & Mrs EJ 2 00
Goble, Eliza H 50
Hicks, Mrs M W..... 1 00
Humpbrey, Mrs D F. 1 00
Phillips, Mrs J R 1 00
Semon, Mrs J H..... 1 00
Thomason, Peter 1 00
Weisgerber, Mrs J .. 1 50
I E S, Batavia 25
Reader, Wheatland . 2 00
Anderson, Mrs..... 1 00
Bell, Mrs Eliza A 50
Finch, Mrs C. 2 00
Marvin, Flora M..... 2 00
Smith, Lillie T..... 2 50
Veneklasen, R 25 00
I H N, Manchester .. 3 00
One who loves the cause, Tnstin 5 00

MISSISSIPPI

Davis, N V, coll by... 80
Denham, Rnth..... 1 00
Hill, Miss Alma L.... 1 00
Bennett, Miss Kath.. 2 00
Leigh, A H & Mrs McLeod 1 30
Stockwell, G W..... 5 00
Friend, Yazoo City.... 2 00
Lorenzen, Mrs P 5 00

MINNESOTA

Berlin Bapt S S..... 5 00
Fairbanks, Rev F E, coll by..... 75
Gould, E B 75
Harris, Dwigbt, coll by 1 00
Jones, Cyrus 10 00
Nash, Mrs A H, coll by 2 00
Olsen, Minnie..... 50
Wells, Chas H 15
Wells, Mrs Henry A . 1 85
Yonng, Mrs J W..... 50
S R F 5 00
Friend, Mount'n Lake 25
Mite Box 596, Hubbard 60
Holmes, D C 5 00
Hosmer, Mr & Mrs C. 5 00
Moon, Mrs N..... 1 00
Penner, Thro A A ... 5 00
Perry, Mrs D A 2 50
Viebahn, Frank 2 00
Friend, Sondan..... 5 00
" Dover 2 00
Ep L'g, Winona 50
Inasmuch, Huntley . 2 00
Repentance, Sank Ctr 1 00
Gibbs, M A..... 3 00
Harris, Orlando 1 00
Rendall, Chas W..... 2 00
Sargent, Waverly B . 2 00
Share, Mrs C E..... 2 00
Townsend, Mary 1 00
Friend, Wabasha 2 50
Melrose Pres S S, Sauk Centre 71
Plymouth Union S S, Scott Co..... 10 80

MISSOURI

Barnett, Layt'n, col by $2 00
Dobson, Mrs Kate E, coll by 2 00
Mackoy, Fannie, coll by 2 00
Nordstrom, A, coll by 55
Swanson, Esther, coll by 1 35
Greenfield, L K 50
Friend, coll by Princeton 85
Mercer Co, A reader 1 00
Revere, C E Soc 1 56
Marshfield, Few Members of Junior League M E Ch 2 00
Grangeville, Union SS 2 00
Shelbyville, King's Daughters Circle 2 40
Platt, Pres Mt Carmel Aid Soc 4 93
Callaway, India for Christ 40
Ament, Mattie 1 00
Coulter, H P 5 00
Kirehner, Mrs Albert 2 00
Menilee, J N 5 00
Meyer, Frank R 1 00
Vincent, Ansel 1 00
Vincent, Ansel 1 00
Pupi's & teachers of Scott School 85
Children of Primary Dept, Scarritt Collegiate Inst 1 05
Mother & daughter, Lonisville 2 00
Buck, Jennie G 1 00
Graves, C M 1 00
Kiplinger, J H & tam 2 50
Noyes, H C & wife 25
Vincent, Ansel 1 13
Friends, Halifax 25

MONTANA

Howard, Mrs F B 2 00
Lamont, Mrs Agnes 1 70
Lewis, Mrs J K 8 50
Wilkinson Emma & Mary Wylio 3 35
C E Bapt Ch, Bozeman 9 25

NEBRASKA

Alberts, Mrs N O, coll by 35
Aldrich, Mrs D A 50
Allen, Mrs Emma & Mrs. Catherine 2 00
Collins, Mrs F, coll by 80
Craig, Henry 1 00
Grubb E M F 2 00
Hedges, S J 1 00
Wittenberg, Mrs R 25 00
Wittenberg, Mrs R coll by 10 00
Utica, C H Friends 1 00
Lodgepole, Cheerful givers 10 00
Antelope, B Y P U 6 67
Vroman, C E Soc 25 00
Fremont, Col'd by children in Cong S S 3 00
Adams, C M 5 00
Clark, Mrs Catharine 1 50
Wittenberg, Thro Mrs Rachel 4 70
Craig, Henry 1 00
Reed, Jessie M 34
Wood, F & E 65
—, St Edward 50
I H S, Hastings 1 00

NEVADA

Steinman, F & M E 2 00

NEW HAMPS'RE

Bryer, Mrs J A 1 00
Ellmers, A M, coll by 60
Mason, Mrs Hiram, coll by 1 25
Roberts, Miss P J, coll by 2 00
Shepard, W H 50 00
Shepard, W H, coll by 50 00
—, Concord 2 00
Friends New London 6 00
A Christian Endeavorer, Swanzey 1 00
S S Class in Moss 1 00
Bales, Mary Louise 1 00
Crockett, Mrs S H 2 50
Shepard, Will 85 00
——, Westmoreland Depot 1 00
A Widow, Nashua 1 00

NEW MEXICO

Bailey, Mrs MT 1 00

NEW JERSEY

Cottrell, Sarah Ann, coll by 1 10
Forman, Morton L, coll by 1 00
Hagaman, A coll by 2 00
Hosenie, Miss coll by 1 24
Leonard, Mrs M J, coll by 2 00
Smith, Mrs A R 1 00
Tantis, James, thro 2 00
Van Zile, Mrs Geo, coll by 1 00
Weight, Lew M 1 40
White, Miss M P, coll by 50
Proctor, A 1 00
R F E Madison 5 00
W R S 1 00
Family in Milford 5 00
Friend Tuckerton 1 00
A Subscriber to the C H, Beemerville 5 00
Mite Boxes 2646-2672, Orange 1 85
King's daughter Newark 1 00
Proceeds of entertainment given by small children Brown's Hotel, Newfoundland 5 00
Hakes, Juanita, coll by 80
Albertson E I 1 75
Baldwin, Anna V 2 75
Bewkes, Lambert 5 00
Brown, John H 75
Byrnes, Garrett 1 00
Church, Frank I 2 00
Crane, Mrs M M 75
Demme, W F 5 00
Denison, Sadie 2 00
Ferguson, Ellen 3 00
Godfrey, Mrs S L 1 00
Gomersoll, Martha 5 00
Harris, Arthur C 20 00
Holt, I E 25
Holt, T W 25
Mossman, Miss M H 10
Orcutt, Mrs G S 5 00
Ort, Mrs J E 25
Porter, Johnie 25
Porter, W A 25
Richards, Mrs M H 1 00
Sineluir, W K 25 00
Tanis, Thro James 4 25
Yonng, Mrs Robt 70
E M F, Bloomfield 3 00
Mrs L v G, Ocean Grove 1 00
Friend 1 00
" Bridgtou 2 00
Subr, Goshen 1 00
YMCA, Hudson City Branch 1 00
YPSCE, Presby Chu, Greenwich 6 00
Tanis, Jas, thro S S Lesson 3 00
E M F, Bloomfield 3 00
M F V C, Pittstowu 1 00
A, Irvington 2 50
—, Summit 2 00
Third Ave Pres Chapel, Elizabeth 8 00
Widow, Union Hill 2 00
Mite Boxes 5062, 5063, & 5066, Boonton 63

NEW YORK

Anderson, Anna M 1 00
Anderson, Mury E 1 00
Annstead, Ada 24
Baldwin, Mrs F, col by 5 00
Barratt, W 5 00
Beardsley, Harman 1 25
Boesch, Stephen 1 00
Bonner Mrs I. M & Miss S E Morse, coll by 2 00
Brownsey, Overt 4 00
Bruce, E S 25 00
Bruce, J W 100 00
Coan, Mrs I 2 00
Contant, Mrs G D 1 00
Countryman, Virgie E, coll by 1 50
Cowan, Elder P D 1 00
Dew, A E 1 00
Dew, Caroline B 50
Dew, Mrs N B 5 00
Hagaman, C A 5 00
Hagaman, C A 5 00
Hagaman, C A 5 00
Hagaman, C A 5 00
Hecker, Mrs K D, col by 1 00
Horton, Bertha 1 00
Hudson, H L, col by 3 00
Hutchings, Wm R 2 00
Johnson, Caroline E, coll by 4 00
Jones, A T 1 00
Kastner, Henry 1 00
Lara, M G 1 00
Lockwood, H, col by 1 00
Nelson, Florence, " 50
Ottaway, Prof 25
Paine, G L, col by 35
Richards, Mrs & Mrs R H 1 00
Ringrose, M S, col by 1 00
Russell, Diana & two little girls 6 02
Shaw, W H, col by 50
Sheppard, Sadie, col by 10
Smith, Mrs H G, " 2 25
Sprague, R C, " 2 50
Taylor, Willard T 50
Wadsworth, Mrs A 5 00
Warner, O M 25
Washburn, Dan 3 00
Westall, Mrs A G 2 00
Wing, S M 2 00
R B, Nowbnrg 6 00
—, Chatham 1 00
—, Niskaynna 2 00
—, Sing Sing 1 00
Cash, Canastota 25
Col by little boys, L I City 1 50
Col in mite box, Far Rockaway 2 00
Col by friend, Amsterdam 25
Subr, Roseboom 1 00
Union Corners S S, Pavilion 2 50
Sabbath sch, Pulaski 2 00
1st 7th Day Bapt ch, Alfred 25
Mite box 2977, Linolcumville 91
One who loves Jesus, Verdon 30
Adams, Ida M 25
Barnetson, E A 2 00
Brengle, E S 75
Davey, Corista 37
Davey, G W 1 00
Eddy, Harry and Marion, coll by 78
Evans, Mrs E 2 00
Godfrey, Mrs A 2 00
Godfrey, John A 3 50
Gough, Mrs C B 3 00
Hagaman, C A 3 00
Hagaman, C A 5 00
Hagaman, C A 5 00
Hagaman, C A 5 00
Hamilton, Mrs I W 2 00
Jackson, A 1 00
Jessen, Edna 10
Kilts, Wesley H 1 00
Langdon, Miss M W 5 00
Morrison, Vina, coll by 25
Proctor, A 1 00
Rose, T A 1 00
Russell, Diana 1 00
Smith, Mrs Jennie P 4 00
Stewart, Mrs H 50
Tuthill, Mrs Anstin 50
Tyndall, Rev H M 4 00
Worth, Mary A 1 00
Juliet, Bklyn 5 00
T B, Bklyn 2 00
S Fifty Heath 1 00
C A T 1 00
T B, N Y City 2 00
Friend, N Y City 50
—, Trumansburg 2 50
Subr, Shushan 5 00
Symmers, Woodhaven 1 00
Symzer Woodhaven 1 00
IHN, Amsterdam 2 00
—, Hannibal 1 00
—, Centreport 1 00
Jr C E Soc, Eastport 1 35

NEW YORK CONT'D
Unnor. Thanksgiving Offering, Charles st & 7th Av U P Ch & 1st R P Ch 17 50
Dorcas Soc, Noble st Pres Ch, Misses E A Evans, Anna Johnson, Georgie Forbes, Mary & Bello Lucas, Gorea Mortensen, Jennie & Sadie Martin, Eva Saunders & Emma Wohlstadt, Bklyn 10 00
YPSCE of Free Bapt Ch, Springville 2 00
Five boys of Morrisville Cong Ch 1 60
Student, Syracuse U 10
One who loves Jesus, S Schodack 1 00
Mother, Edmeston 50
Patron, Geneva 1 00
Love for the Muster, Middle Falls 1 00
A few boys, Bapt S S class, Granville 1 00
Children, Forestport 50
Bettys, J Y 1 00
Clute, Miss M 1 00
Corlip, Amelia 1 00
Covil, Mrs F A 1 00
Greene, E D 5 00
Greene, Ida B 1 50
Hagaman, C A 2 50
Hagaman, C A 1 00
Larzelere, Hattie E 1 00
Moores, Mrs J H 1 00
Shaw, Mary 2 00
Shedd, Mrs H O 1 00
Terrell, N D 1 00
Thompson, Mrs M J 5 00
Turrill, Rebecca 2 00
Youngman, Mrs C D 1 00
"Caroline," Otego 1 00
Mary, E Patchogue 10 00
S E G, Lansingburg 1 00
F, N Y City 1 00
Friend, Fishkill 5 00
Friend, Scott 2 50
—, Hoag Corners 15 00
—, Nunda 1 00
S S, Refd Church, Fallsburgh 12 10

NO. CAROLINA

Buie, M M 1 00
Grean, S J 2 00
Love, Mrs M, coll by 1 08
Moore, C H 25
Smith, J W, coll by 70
——, Taylorville 25
Greensboro, Pres S S 81
Cox, H S 50
Dickey, J B 1 00
Henry, Miss Graham 1 20
Moore, A G 75
Noell, Mrs P A 3 00
——, Whittier 25
Mite Box 3312, Mt Vernon Spgs 1 50
Gray, Mary A 1 51
Friends of a Good Cause, Grays Creek 2 25

NO. DAKOTA

Gibbon, Ben 10 00
McCulloch, Effie coll by 54
Bathgate, Mrs W K F 2 00
Stonghton, Primary S S teachers and scholars 1 03
Cook, Mrs E 50
Duncan, John 5 00
Cox, Mrs James 1 50
A Friend, Cando 5 00
Friend, Mekinock 75 00
Widow, Valley City 2 00

OHIO

Berry, C W 5 00
Brown, Lizzio 1 00
Chapman, Frank 5 50
Cheotham Family $1 00
Conser, Ellen 5 00
Crites, M 1 00
Day, Mrs Alice 5 00
Espach, Rosamond 2 00
Fanlay, C B, thro 1 00
Glass, Vincet 10
Goller, Edw D 50
Goodlar, Mrs 25
Haughter S & C 5 00
Herron, Mrs E S, coll by 1 00
Hoak, Mrs Susan 5 00
Horney, Chas 10
Horney, Nettie 1 00
Jackson, Mrs L B, coll by 75
Jenkins, C M 5 00
Johnson, M, coll by 1 00
Langhlin, Mrs R W, & daughter 1 50
Lehman s, Emma, S S class 1 00
McMullen, Mrs. Minnie, coll by 1 00
Mock, Arsenith 25
Mock, Holdah 1 00
Morrison, A E 2 00
Rife Mrs L W, coll by 2 00
Robinson, Miss Sadie, coll by 1 00
Robison, Ellen 50
Rowand, Annie 50
Rugg, Mrs. S, coll by 2 00
Staley, Rev R G 14
Stewart, Minnie E 1 00
Stewart S, coll by 1 10
Stuckey, Catherine 50
Vannorsdall, Ernest 10
Vannorsdall, Frank 25
Watters, Daisy 10
Weber, Rev t' 5 00
Willard, I R 1 00
Wright, Mrs 10
Elizabeth, Johnstown 1 00
——, Dayton 50
——, Whittlesey 5 00
Spencer, In His Name 1 00
Russellville, W t' T U 5 00
Bowman, D 1 00
Cole, Blanche 1 50
Conkle, P P 50
Crabbs, R M 10 00
Cunningham, Mrs E 25
Davis, Mrs S 50
Dolph, E L 1 00
Eaton, Mrs L 1 00
Eckert, I F 2 00
Eison, Mrs F 50

OHIO CONT'D
Ford, T G 5 00
Haigler, E M 6 00
Hawley, W H 1 00
Jenkins, O 1 00
Jones, Mrs C A 5 00
Jones, Mrs C A 40
Jones, Martha 50
McManis, Polly H 1 00
Mixom, Mrs M 3 00
Moor, Lafuyette 1 00
Moor, N J 1 00
Osborne, C W 2 00
Osborne, Sallie 1 00
Owen, Lizzie 1 00
Pults, W L 1 00
Reid, R 1 00
Ridenour, Aaron 1 00
Roberts, Mrs E 3 00
Royers, P H 2 35
Skagg, Emma A 60
Stout, Mrs L 25
Stout, Mrs W 5 00
Wilkinson, Mrs P 1 00
Wilson, T M 1 00
Wood, Mrs E 50
J A R, Cincinnuti 1 00
—, College Corner 5 00
—, Forest 1 00
Friend, Ellsworth 2 00
I H N, Seneca 2 00
In memory of Elizabetb M Dicken 1 00
2 sisters, Bowerstown 3 00
Ladies Social Club Pres Ry chapel, Dennison 2 50
Ladies Miss Soc Park Pres ch, Dayton 7 30
Abbott, Jos 25
Buck, Mrs Jennie 50
Cheetham, Mrs & son 2 00
Cunningham, Elner 1 00
Cunningham, Mrs d. 25
Druley, Mrs Jennie 25
Foust, E A 2 00
Gilmore, Mrs R P 25
Jones, Mrs C A 5 00
Osborne, Sallie 1 00
Powell, Mrs Lou 10
Pults, Belle 50
Scott, Mr & Mrs F 1 00
Seibel, Mary 5 00
Steel, Mrs R J 1 00
Stevens, Mrs Ida 25
Tysinger, Maggie H 1 00
Wilkinson, Mrs Phebe 50
F S, Seneca 2 00
K K, Lima 5 00
——, Portsmouth 1 00
Friend, Col Corners 15
Sympathizers, Marietta 2 00
Miss Society of Little Children, No Ont 15 00

OKLAH'MA TER.

Alten, S E 5 00
Hall, Mrs John 26
Baptist Ch, Marshall 10 00
Olson, Mrs C 1,00

OREGON

Burdick, S J 2 00
Carothers, Miss H S, coll by 1 00
Cosgrove, J, coll by 2 65
Keeler, G & Mrs L 1 00
Langell, Wm A 2 00
McGavin, J M, M D, coll by 55
Martin, Mrs T J 1 60
Sharpe, Mrs W D 3 00
Tncholke, A, coll by 5 00
C R P, Elgin 50
As nnto Him, Elgin 2 60
Sister in Chr't, Needy 1 00
—, Gresham 20 00
God's Steward, Hubbard 1 00
S S cl, Zena 1 50

PENNSYLVANIA

Amberg, C G 2 00
Bicknell, Mrs W F 1 00
Birkmire, W M, coll by 1 60
Curtis, A E 3 00
Doan, W E 1 00
Dunn, H F, coll by 2 00
Erskine, Geo E 5 00
Fretz, Grace, coll by 47
Gallagher, A M " 2 60
Geale, Sarah 10 00
Hundlim, C, coll by 2 00
Hershey, Simon A 2 00
Hurd, Mrs Frod G 1 00
Hurd, Jas F 1 00
Kubeck, Susie 1 00
Linah, Alice M, col by 2 50
Meskimen, Laura E 1 00
Miller, Oliver H 5 00
Mills, M M, coll by 50
Miner, Mrs Joel 1 00
Mitchell, Mrs A J 1 00
Mitchell, E, coll by 50
Neff, Alice, " 1 25
Newell, Robert H 1 03
Norman, Willie, col by 25
Sharer, Sybilla, col by 2 00
Singer, Mrs Sarah W 10 00
Small, R E 70
Smith, J Everett 2 00
Stewart, Mrs C W & M 5 00
Stout, Mrs A M, coll by 1 00
Robinson, Miss Sadie, coll by 1 00
Taylor, John S 2 00
Wamsher, Mrs H, coll by 1 00
Woodruff, Glen H 10
B & D, Mrs, McFann 5 00
O P, Holbrook 1 00
—, Reading 4 75
Friend, Titusville 35
In His Name, Fleming 1 00
Sniscarber, " 2 60
One in Symp'y, Saxton 50
t' E Soc, Alleghy Av Baptist t'h, Phila 1 00
Jr C E Soc, Lamartine St Peter's M E Ch, Reading 1 00
Pres Jr t' E Soc, Mahsburg 50
Amberg, C G 1 00
Baker, Mary A 50
Barrow, P M 2 00
Cooke, T S & M Galbraith 1 00
Desh, W K 5 00
Dunseth, L M 1 35
Ebrman, Elda G 50
Erskine, Geo E 4 50
Fitch, Mrs Mary S 5 00
Foulk, Amos 6 00

PENN CONT'D
Gable, Thos M 2 00
Grove, coll by Helen 1 50
Hanna, Maggie 2 00
Hartpence, Almena R 35
Hershey, Simon A 2 00
Hoffman, Rev Jno 1 00
Hoke, Laura J 60
Holden, W E wife & child 5 00
James, Jas 1 08
Keiser, Jos T 1 00
MacMillan, Louise, coll by 50
Moon, Bell 1 00
Neff, Alice 24
Oestman, R A W 5 00
Oswald, Master Hen 5 00
Oswald, Master Robt 5 00
Parmley, Geo 12
Parmley, Mrs Geo 1 00
Porter, Mrs Geo 1 00
Rich, Adela 2 00
Ross, Cordelia S 5 00
Rubenkam, Mrs E H 1 00
Seiple, Bertha E 1 00
Smith, Lilly M 55
Torbert, Mrs Kate V 5 00
Torbert, Miss S K 1 00
Treible, Arminda 5 00
Vanhorn, Mrs A C 10 00
Wharton, Mrs B C 25
Williams, J B 1 00
Mary, Williamsport 1 00
——, Montrose 5 00
——, Norristown 5 00
——, Tiffany 2 00
A A F, Harleysville 2 00
I, D, Wynnote 1 00
M, Oxford 1 00
Mrs M J, Pittsburg 1 00
P W, Mifflinburgh 3 00
Friend, King of Prussia, Pa 1 00
Friends, Milton 1 25
I H N, Bellefonte 2 00
" Fleming 2 00
In memory, Carnegie 2 00
Old Lady, Summit Hill 5 00
Nurse, Pres Home, Phila 5 00
Ep Le, M E Ch, Morgantown 3 00
C E So, Blandburg 2 00
Jr C E So, 1st Pres Ch, Port Allegany 1 00
Union Service held in Ref Ch, Centre Hall 3 52
Bible el 1st Pres ch, Warren 1 40
Cherry Lane Bible Assn & SS of McKeesport 5 13
S Scholars, Fannettsbg 50
S S of Tyrone Pres ch, Fayette Co 27 24
North Oakland S S, Susquehanna 1 50
Union C E Soc, Sinking Valley 2 00
Y P S C E of Messiuh Lu'n'Ch, So W'msp't 11 68
Borean Bapt S S 10 00
Ross M E S S of Half Moon Charge 6 00
S S Class of Small Boys, Saxton 50
Union S S, Gosohoppen Church 21 72
White Oak Union S S, Jefferson Line 4 50
Coll in Drug Ste, Phila 10
Mite Box 3176, Olyphant 2 00
Sect 7 G & H, Phila 1 00
Bidlespacker, John F 4 00
Cunningham, Kate B 1 00
Dunbar Pres Ch 7 00
Hershey, Simon A 2 00
Jacobson, Sanford W 50
Linn, A E & M 5 00
Northey, Jas 2 00
Somerville Hunters, Germantown 5 00
Mrs E L B, Germant'n 1 00
Miss E M, Phila 5 00
J A W, Tidioute 25 00
J K A, Blooming Glen 1 00
J R W, Phila 1 00
M A H, White Marsh 100 40
M M R, Bechtelsville 1 25
Harmony S S of C P Ch, Wind Ridge 11 00
S S Class of small girls, Duluth 7 00
Women's Missy Soc, 1st Bapt Ch Norristown 2 25
Missy Committee Y P S C E, Bath 5 00
Lynnville Women's Mission League 4 00

RHODE ISLAND

Durde, Lester, coll by 60
Gubby, Elizabeth, coll by 1 00
Hawkins, S E 20
Howarth, Richard 1 00
Northrup, Jas R 9 00
E W D, Newport 1 00

SO. CAROLINA

Andell, Christine 2 00
Arnold, Miss A S 50
Barton, Miss D J, col by 53
Baxter, Miss Annie, coll by 29
Bean, W S 50
Boone, Sinkler, col by 21
Boulware, Hattie, coll by 1 00
Cox, Miss Pauline, coll by 67
Crum, Plevo, coll by 41
Crum W C, coll by 1 00
Dennis, Mrs R E 4 00
Dukes, Miss Ollie, coll by 38
Dukes, Miss Stella, coll by 59
Gardner, Mrs Carrie E col by 1 50
Garrett, Lula M 2 50
Harden, Mrs S D, coll by 42
Ligon, Mrs B A 50
Hart Mrs Lucy B 1 00
Henery, Florence M, thro 12 40
Stokes, Miss Treasa, coll by 18
Wolfe, Eddie, coll by 68
Friends, Farmer 5 00
Christians, Clinton 2 60
Brown, E R 10
Collins, B G 7 00
Johnson, Nora M 4
Clara W Anderson 3 88

S. CAROLINA CONT'D
Ep League, Jordan 10 00
Double Springs S S 1 26
Stewart, W W 5 00

SO. DAKOTA

Burton, Lynn, coll by 1 25
Coghlan, T M 1 00
Thomas, Mrs Eli 50
In His Name, Springfield, Mrs Frank 3 00
In His Name, Tulare 2 00
Coll from the Village of Willow Lake 18 00
Stewart, Emma & Myrta 3 85
I H N, Farmington 1 00
Kessler, Mr 10
Longinotti, Mr 10
Mergle, Mr 10
Radidadinelli, J M 25
Smith, J 10
Several friends, Memphis 40
Thompson, Flora E 1 00
Literary Society, Chamberlain 6 65

TENNESSEE

Cunningham, Mrs RM 20
Hamlett, Mrs Frank, col by 1 00
Moules, Miss M F 1 00
Owen, Ethel, col by 1 00
Patterson, Harriett F 2 00
Vettman, Alice, col by 4 40
Wiley, Lulu, col by 71
Wood, G R, col by 1 30
Bagley, Eliza B 1 00
Barbur, J H 5 00
Grady, Mrs Jno 50

TEXAS

Arnett, Mr J W 1 00
Bickford, Mrs E J, col by 1 50
Clark, Mrs J S, col by 2 02
Crozier, Lulu, col by 1 00
Dyer, Mrs J T 50
Gillis, Neil Stewart 50
Jackson, Mrs S, col by 1 33
James, John L, col by 11
Rowe, John F, col by 1 00
Stockbridge, P 25
Ward, Mrs Laura A 1 00
X, Terrell 1 50
R B, Grand View 1 00
Class 1, Christian S S, Waco 1 00
Mite Box, 5069, Belmont 85
M B S S Class, Waxahachie 65
Blair, Bessie 1 00
Boykin, Adu 10
Boykin, Albert 10
Cowan Lulu 10
Cowan, Minnie 10
Fortson, Lzzio 50
Fortson, Sadie 15
Govett, Geo & Ida 1 00
Harkins, Johnnie 10
Harkins, May 10
Latimer, Lucile 25
Latimer, Nettie 25
Latimer, Salllc 25
McMahan, Mrs J R & grandchildren 1 50
Murray, Mrs T A 5 00
Nesbitt, Mrs M 5 00
Noble, Fannie 1 00
Roe, Jeanne Marie, Adelaide E & Mury S 5 54
Szabo, A A 5 50
Yelvington, Ella, col by 1 15
Subr, San Angelo 1 00
X, Terrill 1 50
Humphreys, E 50
Lorane, May E 25
McLarty, P S 1 00
Reichert, Charles 2 50
Reichert, Charles 3 00
Wilson, O R 1 00
Jimmie, M & Lea G 1 00
——, San Antonio 5 00

VERMONT

Bailey, Oscar 2 00
Cox, A E, Nellie Webber, Susie Tuxbury & Mrs MR Thompson, col by 4 00
Cummings, Mrs L W 1 00
Earle Mrs Edw A Ira & Bessie M Stimsen, col by 2 00
Foster, Mrs N D, col by 1 00
Gilmore, Geo H 5 00
Hiser Mrs H O, col by 1 35
Morgan, Mrs F M 1 00
C P & G P, H— 1 20
Famine potatoes, Roxbury 5 00
Friends, Mendoe Falls 1 00
I H N, Bennington Ctr 1 00
Mite box, Cornwall 2 00
The Rutland P O 1 97
The Rutland Free Library 1 42
Mr & Mrs R & B. Westfield 2 00
Friends of the suffering, Barton Landing 2 25
H E, Greenboro Bend 1 00
Wheatley, Mrs G S. 1 00

VIRGINIA

Allen, Robt 1 60
Bondurant, Mrs E D 1 00
Clark, W L 50
Diggs, John L 1 00
East, Mrs Susan, col by 1 25
Holland, Annie & Lettie 50
Howell, Clifton, col by 1 00
Kenney, Bertie May 50
Ligon, Mrs B A 50
Perkins, Herb't, col by 25
Pettit, Carrie D 26
Raney, M H, col by 2 10
Shaver, Mrs D L, col by 1 25
Snavely, Grace, " 1 80
Thomas, Lida " 1 90
Walker, Virgie, " 61
Wee, Katherine L " 50
Young Men's prayer meeting, Newport 5 00
—, Sheppards 50
Virginia 5 00

VIRGINIA CONT'D

The little boys of Jennings Ordinary 63
Hopewell Union S S 1 85
Hively, Viola 1 00
Sellers, Mrs J S SS el and others 2 00
Steger, Clara W 1 60
Wayman, Mrs L 3 00
Epworth League 12 00
Two Friends, Miller School 2 00

WASHINGTON

Hedges, Harry 2 00
McAboy, Mrs P A 2 50
Oneida, Sumner 2 00
M. B., Tacoma 1 00
S W F, Walla Walla 1 00
Friends, Spokane 50 00
Juniors of Bap Union, col by, Seattle 1 58
Bonjour, Chas 1 00
Gibson, Jas M 1 00
Jones, Walter 5 00
Kenaga, D H, col by 1 00
Launder, Alvy 1 00
Spencer, Wm S 18 00

WEST VIRGINIA

Fishback, M E 1 00
Hall, Mrs A G 1 75
Margaret, Imboden 15
Citizens of Betbany and vicinity 5 25
Junior Y P S C E of Kanawha Pres Ch 5 50
Emanuel Ch, Labelia 2 00
Pancake, M B 10 00
Janney, A 2 00
From God's Child, Ravenswood 1 00

WISCONSIN

Babeock, E F 25
Blakely, Mrs N, col by 1 50
Holnes, Elsie, col by 1 04
McCollum, Mrs. C L, col by 10
Miles, Mrs J 1 00
Westcott, Mrs John J col by 50
C J J, Lone Rock 2 00
In His Name, Marsball 5 00
Jr E L Barstow St M. E Ch, Ean Claire 1 00
Lind Sunday School 1 25
Bancroft, Mrs C 1 00
Christenson, E N 11 00
Fleek, Emma 2 00
Hoffuan, Ella 1 00
Jones, Ben F 5 00
Leach, R L 1 00
Marsh, Ellen F 10 00
Miles, Mrs J 1 00
Miles, Mrs J 1 00
Milliken, Mrs N W 1 00
Smith, Mrs B S 2 00
L M M, Wilton 1 00
Friends of the cause, Osseo 50
Juvenile E S, Prairie du Sac 3 45
Jr E L of South Side Mission, Sheboygan 50
Col in mite box, Peebles 20
Beebee, Lucy M 5 00
Burgess, Mrs Myrt 7 70
Butler, Mrs. Wm 10 00
De Mott, Allie 25
Douglass, Katherine 1 00
Leenhouts, Lavina 1 00
Lemmens, Mrs. J 25
Miles, Mrs. J 1 00
Nebls, E F 2 00
Parsons, Mr & Mrs 1 00
Rhodes, Wm 1 00
Ryan, J E 1 00
C G S, Ean Galle 10 00
K L H, Waupaca 5 00

WYOMING

Logan, Geo 3 50

CANADA

Bowyer, E J $2 50
Braden, Mrs A 4 00
Carswell, Thomas 3 00
Farries, Mrs. George, coll by 50
Jory, Mrs. Agnes 1 00
McKittrick, Mrs A 1 50
McLure, Carrie 5 00
Nex, Alfred 1 00
Reed, John 2 00
Stone, Mrs G E col by 1 00
Stayner, Friend of Jesus 1 00
Finnie, Mrs G 1 00
Haney, Wm 5 00
Richards, Mrs R 1 00
Taylor, A 5 00
—, Heaslip 12 00
—, Rose Isle 5 00
Friends, Russell 2 00
Bridgman, W 3 00
McConnell, Mrs H 1 00
Macauley, Mrs 2 00
Pastans, Richard 50
Villiers, C E Soc 13 00
Woods, Mrs I E, sister 2 00
W W, London 2 80
Friend, Wayside 1 00
In Jesus Name, Alexandria 26
Thank offering, Millbank 1 00
Larock, Mrs M 50
For Jesus Sake, Waterville 1 00
Brown, Martha A 1 00
Donogh, Mrs Alex 3 00
Kitching, I & E 1 00
Newmarch, Mrs M N 2 00
Ogle, H 1 00
Pearse, Libbie 1 00
Ridley, Eliza 4 00
Swanson, B 5 00
B T M 1 00

MISCELLANEOUS.

Hobbs, R G, thro $53 50
Miller, Mrs., & daughter 1 00
Pugh, S A, Avondale 5 00
Friend 2 00
Burton, J D, Owensboro 50
Clark, Bella, Germantn't 1 00
Clark, Georgia 1 50
Horn Will, Owensboro 25

MISCEL'OUS CC
Howard, Cynthia Owensboro
Waltber, Hugo A
Willis, Mrs & Howa Walker
—, Jackson
Anonymous
I H N
In Jesus Name
Patron of the C H
T F E, Verdon
A Reader & Subscl Wallingford
Anon
A Friend, Hickmar

FOREIGN

Pinnock, Wm
Garvin, Rev J F
Castro Pres Churc
Curityba Pres Ch.
Divine Healing Home
Hazenberg, Grace
Hazenberg, Grace
Friends in
Henriques, A J
Ellsworth Smith;
Eliza J Van We
Mrs Van Wesel's f grandchildren; T
Corpus & wife; M
Vennerz, Miss J
Ellis; John Duffis;
Mary Duffis; Jame
Pusey; James E sey's children; J
Lever & wife; Mir
Mitchell; Mary Mit ell; Aamon Archibi
Jaines Ronner & w
Clarence Archibal wife; Robert Puse wife; Sophia Wil
Mary Eacona;
phemia Vennerz; Su
Evans; Hannah Co
" Verb. sap. verb
Fred Osmars & w
Simon Howard;
mintaCorse; Aran tu, Bowie; Irwin Br man; John Ronie wife; Charlotta Ch topher; Mrs R Free ick; Mrs J Livings Jasper Lever & w Augusteen Bark Mrs LouisaPusey; Virginia Pomare; C Lever; M Chri pber & wife; Mr Bell; Mrs A Le Eliphaz Forbes' ch ren; Sam'l Pusey. Mrs R Hocker; L Martinez; Anne sy; Mrs A McN Timothy Christop Eliphaz Forbes; cliffe Pomare; M Christopher; Ma Livingston; Seve Taylor; Mrs V Pe sen; Mrs R Be Mrs O Thompson; gustus Bowie; Sa Watson; Luther W son; Mrs Hooker; wurd Tymes; Mr Brown; Enoch Pe R M Forbes; H H family; Eustuce A ris; Mrs A Stalu E G Petersen; Vi Abrahams; Adilj Abrahams; F A N hall; Mrs A Haz Velez; John For Tallman Manuel; salom Watson; N olas Manuel, sr, & w Theodore Barnard Barnard; J Barn sr, & wife; Miss I nard; Arabell Me lar; Wm Escolons H R Brid, R; M Forbes; Jose R S crd; Mrs B Abrahi Julia Stetterson; seph Brown; Mr Watson; Mrs J H er; Mrs S Arnstr Timothy Forbes; Forbes; Caswell Le Minnie M Holpu D Gallardo; Sa James; Maria Pom James Smith; M Forbes; Mrs O D Mrs E Smith; Mrs Finnie, Mrs G Bat Mrs S Francis; M James; Milton Sn Lazaretta Smith vic A Batteas; M Hburg; Agnes He Susan Hudson; Addilidia & daugh John Davis; The Forbes; Mrs E S son; Daniel Jew Villiers, C E Soc Woods, Mrs I E, sister W W, London Friend, Wayside In Jesus Name, Alexandria Thank offering, Millbank Larock, Mrs M For Jesus Sake, Waterville L Forbes & wife; ofnnes Forbes; Le Forbes; Mrs Mari Smith; Mrs Lom Forbes; Mrs Mat Forbes; Mrs M Forbes's two child Adolp's Kellar; Escalona; E Mc Miriam Biscanio; McNjah; J C Pul Ipswich Christop Jas Duffis, sr; C Smith; Watira mare; Elizabeth ton; Ralph Fo Gough School; Kelly, Jr; Kou Bawden; Salome den; Reolesia Jo Fred Levor; Hy Henry.

THE FAMILY AND HOME CIRCLE

Home Life in Holland.

Peaceful Dwellers in Cottage and Boat-House—Dutch Thrift and Economy.

"THE true house and home," says a traveler of many lands, "is in Holland. Is it the sturdy, honest Dutch character which makes Holland home life what it is, or is it Holland home life which makes Dutch character? We commend this question to discussion in the family and home circle. The little woman in our picture, in helping mamma, is taking her first lesson in good housewifery at somewhat heavy cost to the potatoes, from which she cuts such heavy peelings. Mamma and sister (who, it will be observed, is an industrious knitter), are busy nevertheless over baby's good will and earnest endeavor, if it does cost a few potatoes. Before she is many years older, baby will be able to make as good sauerkraut as anybody.

Over the doorways of Dutch homes, appear such inscriptions as "Peace is Mercy," "We are content," "Repose and Pleasure." Perhaps, a canal and drawbridge is in front, and the home has a look of being cut off from worldly interference and gossipy distractions; it suggests modesty, discretion, and a combined candor and reserve forbidding all thought of intrigue. Wagons do not rumble by; merchandise floats past on boats. Boat-houses with little Dutch homes—cat, dog, the flower-pots, bird-cage, baby and all, drift by. People are born, live, and die on boat-houses. As boat passes boat, a young man on the other, make each other's acquaintance; daily greeting and courtesies lead to love-making; they marry and go to housekeeping on a boat of their own. To cottages on shore and to passing boat-house, neighboring church-bells ring out the hour. On green and flowery meadows, large black and white cows graze. Perhaps there are sheep also. In Holland they use not only goat's and cow's milk, but also the milk of sheep, which is made into small cheeses that are considered great delicacies. Butter, particularly that of Friesland, is a valuable article of export, and dairy-rooms are models of coolness and cleanliness. A Spaniard showed a Friesland an orange, exclaiming, "This is the fruit my country produces twice a year." The Friesland replied a pound of golden butter, saying, "This is the fruit my country produces twice a day!" This Friesland butter, fragrant as a cowslip and sweet as new-mown hay, is shipped in vast quantities to London, where it sells at extraordinary prices. The farms, usually two and a-half acres each, are cultivated as carefully as gardens, and their industrious and economical owners generally manage to lay by something for a rainy day. And they always have enough to buy white curtains and mantel-piece ornaments.

A Little Life-Saver.

London papers tell about a little girl, ten years old, who saved a boy from drowning. She saw the little fellow struggling in the water, plunged in, and by the presence of mind and skill as a swimmer, rescued him. The little lady is Jessie W. Kitson, the daughter of a solicitor. In an interesting function in the town hall at Bolton, England, she was presented with the Royal Humane Society's bronze medal and testimonial, receiving these awards from the hands of George Harwood, member of Parliament. Had the little lady not known how to swim, this act of heroism would have been impossible to her; had she known how to swim, if she been unpossessed of clear head and steady nerves, it would still have been impossible, for there is always danger attending the rescue of a struggling person from the water even by an expert swimmer. Yet it is possible for each of us to perform daily such acts of service as Jessie's. Though we be not expert swimmers and have not nerves of steel, we may give the kind word, the kind look, the helpful deed that may, though we know it not, save some struggling soul ready to sink for the last time under the waves of temptation and trial.

Curfew and the Home.

There is a word which needs to be said in connection with the curfew ordinance, whose successful operation in reducing crime among the youth of towns where it is in effect, has been noticed in these columns. This word is distinctly not against the curfew ordinance; but it is a word of deep regret that such a law should be necessary. It does seem strange that a law is needed to make little children go into their own homes at night—the time that young things naturally seek the rest and the shelter of the mother's wing. Is it not possible that there is something wrong with homes into which children have to be driven by law? And what is that something? In the slums it is the liquor curse in ninety-nine cases out of a hundred. In the higher walks of life the same cause of child eviction from the home continues to exist. No cause is so fruitful of dissension among parents, and dissension between parents will always drive children, large and little, from the home. Let us pray God that America's homes—and the world's homes—may become so sweet that, when outside duty demands, bells may be rung to call the children out, but never to ring them in.

THE DUTCH MOTHER AND HER LITTLE HELPERS.

King Christian's Eightieth Birthday.

Christian IX., of Denmark, celebrated his eightieth birthday on April 8. He has been called the "Lucky King." Much of his good fortune has been due to his wisdom. Exaltation did not turn his head when the treaty of London, May 10, 1852, called him to the Danish throne. One of his daughters became Czarina of Russia, another wife of Great Britain's heir-apparent; his second son is King of Greece. His children seem to be "gilt-edged" consorts in the royal families of Europe. Christian's mode of life has ever been modest, wholesome and manly; all of his leisure from official labor has been devoted to his family; and the unpretentious castle of Bernstoff, near Copenhagen, has ever been a model home, where parents, brothers and sisters practiced kindness and love to one another. Poverty has not been unknown in it, and the girls who were afterwards called to such high places in Europe's greatest empires, often manufactured their own dresses, using much deftness and skill under the direction of their good mother, to make the best appearance on very slender incomes. King Christian is very popular. He is called the modern Haroun Al-Raschid because of his daily walks through his capital, seeing that everything is in proper order, and, it is said, settling differences on the spot between his contending subjects, even if they be but quarrelsome old women, to the satisfaction of everybody. "Wait till the king comes and we shall see," the good dames tell each other. And sooner or later he comes on his rounds, his two great Danes, the best known dogs in Denmark, running ahead of their master, and heralding his approach to the neighborhood, who rush to their doors with a stock of waiting grievances ready for royal ears.

Since God Doth Will.

Since God doth will that some shall dwell at ease,
And others shall know hardness; this is sure,
The lot that fits each nature he forsees;
And wherefore murmur when we must endure?
Some day his loving wisdom will be plain
As the sweet sunshine following after rain.

—MARY BRADLEY.

A SLEEPING CHILD.

WEARY and worn out with playing and fun—
Romping from morning till set of the sun
Slow over brown eyes the lids softly creep;
Dear little dreamer! sweet, blest be thy sleep!

As thou art lying in peaceful repose,
Angels are guarding thee from unseen foes;
Spirits of evil have no power to harm
While these kind beings are using their charm.

Bright be the visions that, thronging thy dreams,
Lead thy pure spirit by heavenly streams!—
Dreaming of pleasures to childhood so dear;
Childish contentment that knoweth no fear.

Oh, may thy innocence, sweetness and love
Rule in thy whole life, our darling! our dove!
When, in this earth-life, thy mission is done.
Angels of heaven will welcome thee home!

—WALTER SCOTT WELLER.

Pure Food In the Home.

"SOMETIMES my people, who are mostly from Western Russia," writes a Lutheran pastor, "tell me that they looked healthier, felt better, and were able to resist cold weather more readily and to work harder in Germany, where they had meat perhaps two or three times a week, than they can in this country, where they have meat in abundance. I tell them they had better bread." "Better bread! Why, it was coarse and dark," they say. "Yes," I answer, "that is why it was better. Life had not been rolled and bolted out of it."

The "black" or "rye" bread used by peasants in foreign countries, and of which we sometimes speak disparagingly, seems to be much more nourishing than our fine white flour, and hence the pitied peasant has rather the advantage of rich folks in palaces, who have to live on what Dr. Cutter, of Harvard University, calls, "the white and foolishly fashionable flour," from which the "life-sustaining value" has been almost entirely removed, for the sake of whiteness and powdery fineness, a "pretty complexion," as it were. Scientific investigation has demonstrated that life can be indefinitely sustained on the coarse, dark bread of the Italian peasantry, while a dog would starve in forty days on bread made of ordinary white flour. The fact is, bread as the "staff of life" is a matter for almost sacred consideration. To well-to-do men and women, who supplement their bread by an abundance of nourishing delicacies the question is not so serious as in the case of little children and of very poor people, to whom bread is the real life sustainer. It may be observed, however, that movements encouraging the production of pure food products are being instituted in America chiefly by wealthy and cultured members of society, who have intelligent realization of the importance of good bone, muscle, brain and nerve sustaining diet. Easily digested cereals multiply, and their consumers multiply. Whole wheat products become more and more popular, and civilized table dainties become simpler, more wholesome and nutritious. The modern house-mother knows that the moral as well as the physical nature of her children depends largely upon the food which they eat, and which keeps them in good health and good temper, or otherwise. Cooking classes are springing up all over the land, and bread-making is a fad with fine ladies, who begin to be very wise as to what sort of flour the advanced cook should use, and in response to their demand for perfect food stuffs, food shows are blossoming out all over the land.

Holland's Young Queen in Paris.

Her very interesting and youthful Majesty, Queen Wilhelmina of Holland, is now completing her education by a course of foreign travel—an education, which, by the way, will be quite finished when the fair sovereign of the Netherlands comes to her throne next fall. She speaks many languages quite fluently. The young lady is no book-worm, however; she is very fond of out-door sports, skates gracefully, as a true Dutchwoman should; rides a wheel, and is frequently met driving her own carriage on the Hague. She is accompanied by her mother, the Queen Regent Emma, traveling incognito. Queen Wilhelmina is now in Paris, delighted with her opportunities for seeing the world, and, it may be added, delighting her hosts, who are pleased beyond measure to entertain such a charming guest.

GEMS FROM NEW BOOKS

FAREWELL TO ITALY.*

WE strolled in the yellow gloaming
(Our speech with musing still),
Till the noise of the militant village
Fell faint on Calvary Hill.

Then the dead seemed the only living,
And the real seemed the wraith,
And we yielded ourselves to the vision
We saw with the eye of Faith.

Then one said, "Let us go no farther:
'Tis fit that we make farewell
While forest and lake and mountain
Are under the vesper spell."

As we rested, the leafy silence
Broke like a cloud at play,
And a browned and burdened woman
Passed singing down the way.

'Twas a song of health and labor
Of childlike gladness blent
With the patience of the toiler
That some have called content.

"Nay, this is the word we have waited,"
I said, "That a year and a sea
From now, in our doom of exile,
Shall echo of Italy."

Just then what a burst from the bosket—
As a bird might have found its soul!
And each by the halt of the heart-throbs
Knew 'twas the rossignol.

The Gold-Digger's Hunger.†

"IT must be terrible to be without food and money."

"No one knows what it means till he experiences it. I worked all day without food. It seemed as if I must strike it then. Besides, I took a sort of morbid pleasure in abusing myself—as if I were to blame. I had been living on canned beans, and flapjacks, and coffee, without milk or sugar, and I was weak and sick—but it all had to end. About four o'clock I dropped my pick and staggered to the light. It was impossible to do anything more."

There were tears in her eyes now, for his voice unconsciously took on the anguish of that despair.

"I sat there looking out toward the mountains and down the camp. The blasts were coming from all hills—the men were going home with their dinner-pails flashing red in the setting sun's light. It was terrible to think of them going home to supper. It seemed impossible that I should be sitting there, starving, and the grass so green, the sunset so beautiful. I can see it all now as it looked then, the old Sangre de Christo range! It was like a wall of glistening marble that night.

"Well, I sat there till my hunger gnawed me into action. Then I staggered down the trail. I saw how foolish I had been to go on day after day hoping, hoping, until the last cent was gone. I hadn't money enough to pay the extra postage on a letter which was at the office. The clerk gave me the letter and paid the shortage himself. The letter was from my sister, telling me how peaceful life was at home, and it made me crazy. She asked me how many nuggets I had found. You can judge how that hurt me. I reeled down the street, for I must eat or die. I knew that."

"Oh, how horrible!" the girl said softly.

"There was one eating-house at which I always took my supper. It was kept by an Irishwoman—a big, hearty woman, whose husband was a prospector, or had been. 'Biddy Kelly's' was famous for its home cooking. I went by the door twice, for I couldn't bring myself to go in and ask for a meal. You don't know how hard that is—it's very queer, if a man has money he can ask for credit for a meal, but if he's broke, he'll starve first. I could see Biddy waiting on the tables—the smell that came out was the most delicious, yet tantalizing, odor of beef stew—it made me faint with hunger."

His voice grew weak and his throat dry as he spoke.

"When I did enter, Dan looked up and said, respectfully, 'Good evenin', Mr. Clement,' and I felt so ashamed of my errand I turned to run. Everything whirled then, and when I got my bearings again, Dan had me on one arm and Biddy was holding a bowl of soup to my lips."

Philadelphia's First Public Library*

By BENJAMIN FRANKLIN, Projector.

AT the time I established myself in Pennsylvania, there was not a good bookseller's shop in any of the colonies to the southward of Boston. In New York and Philadelphia the printers were indeed stationers; they only sold paper, etc., almanacs, ballads and a few common school books. Those who loved reading were obliged to send for their books from England. The members of our club had each a few. We had hired a room to hold our club in. I proposed that we should all of us bring our books to that room, where they would not only be ready to consult in our references, but become a common benefit, each of us being at liberty to borrow such as he wished to read at home. This was accordingly done.

Finding the advantage of this little collection, I proposed to render the benefit from the books more common by commencing a public subscription library. I drew a sketch of the plan and rules that would be necessary, and got a skillful conveyancer, Mr. Charles Brockden, to put the whole in articles of agreement to be subscribed, by which each subscriber engaged to pay a certain sum down for the purchase of books, and an annual contribution for increasing them. So few were the readers at that time in Philadelphia, and the majority of us so poor, that I was not able, with great industry, to find more than fifty persons, mostly young tradesmen, willing to pay down for the purpose forty shillings each, and ten shillings per annum. On this little fund we began. The books were imported; the library was opened one day in the week for lending to the subscribers, on their promissory notes to pay double the value if not duly returned. The institution soon manifested its utility, was imitated by other towns, and in other provinces. The libraries were augmented by donations; reading became fashionable, and our people, having no public amusements to divert their attention from study, became better acquainted with books, and in a few years were observed by strangers to be better instructed and more intelligent than people of the same rank generally are in other countries.

The Christian Gentleman.†

The true Christian gentleman, then, is not only the man who is honest, upright, and wholesome in his outward life, but the one whose quiet meditations, hidden musings, and secret longing are in harmony with the pure and noble spirit of Jesus Christ.

If any who who hear me are painfully conscious of falling below that standard, and are ready to cry out in despair, "How can I save myself from the evil imaginations that tempt and torment me from day to day?" I bring you the good news of the divine Christ who once met a man who had an evil spirit—a spirit so vile that it drove him from his home and made him an outcast among the tombs of the dead. And when Christ met this man he had compassion on him, and cast out the evil spirit, and the after life of that man was full of peace. It may be so with any man who hears me this day.

*From *Songs of Liberty and Other Poems*. By Robert Underwood Johnson. Including Paraphrases from the Servian after translations by Nikola Tesla with a prefatory note by him on Servian poetry. Pp. 187. Cloth, decorated boards. Publishers, The Century Co., New York City.

†From *The Spirit of Sweet Water*. By Hamlin Garland. This volume from the *Ladies' Home Journal* Library of Fiction. Pp. 155, cloth, 50 cents. Publishers, Curtis Publishing Co., Philadelphia; Doubleday & McClure Co., New York.

*Benjamin Franklin. From the series of *Little Masterpieces*. Edited by Bliss Perry. This series gives the most characteristic selections from the writings of the authors represented, with an introduction by the editor. Pp. 178. Cloth, 30 cents. Publishers, Doubleday & McClure Co., Philadelphia.

†*The Christian Gentleman*. A series of addresses to young men delivered in the Y. M. C. A. Hall, Cleveland, Ohio, by Rev. Louis Albert Banks, D.D. Pp. 123; price 75 cents. Publishers, Funk & Wagnalls, New York.

BOOKS RECEIVED.

The Dull Miss Archinard. By Anne Douglas Sedgwick. Pp. 287; price $1.25. Published by Charles Scribner's Sons, Fifth Avenue, New York.

Paul and His Friends. A series of Revival Sermons by Rev. Louis Albert Banks, D.D. Pp. 347; price $1.50. Published by Funk & Wagnall's Company, New York.

Companions of the Sorrowful Way, by John Watson (Ian Maclaren), nine short articles on the persons mentioned in the Gospel story of the passion. Pp. 185; price 75 cents; published by Dodd, Mead & Co., New York.

Weighed and Wanting. Addresses on the Ten Commandments. By Rev. Dwight L. Moody. This is No. 60 of the Moody Colportage Library. Pp. 125; paper covers, 15 cents. Publishers, The Bible Institute Colportage Association, Chicago, Ill.

The Spring of the Day, by Hugh Macmillan, D.D., LL.D., a series of bright talks on the lessons of common objects of nature and domestic life based on little noticed passages of Scripture. Pp. 352; price $1.50; published by Thomas Whittaker, Bible House, New York.

Selfhood and Service. The relation of Christian Personality to wealth and Social Redemption. By David Beaton. A book presenting in strong light the arguments against socialism and confiscation. Pp. 220; price $1; published by Fleming H. Revell Company, New York, Chicago and Toronto.

The Holy Father and *The Living Christ*. By the Rev. Peter Taylor Forsyth, D.D., Cambridge. A beautiful little book, on a holy subject, bringing before our minds the depth breadth and the full extent of the love of God—"the Holy Father"—towards his Son, Jesus, and his children on earth. Pp. 147; cloth; price 50 cents. Dodd, Mead & Co., New York.

Daniel Webster. Edited by Bliss Perry. This dainty volume, giving the representative speeches of Daniel Webster, is one of a series of English Classic which is being published by Doubleday & McClure Co., New York City, previous numbers of which have been acknowledged by THE CHRISTIAN HERALD. Pp 183; cloth 30 cents, full leather, 60 cents.

Discipleship. By Rev. G. Campbell Morgan, pastor of the New Court Congregational Church, Jollington Park, London. This little book was not written with the idea of its being a contribution to theology, but is intended to be an aid along practical lines to the disciples of Jesus, to help them to walk "worthy the vocation wherein they were called." Pp. 142; cloth; price 50 cents. Published by Fleming H. Revell Co., New York.

The Expansion of the Christian Life, by John Marshall Lang, D.D., minister of the Barony Parish, Glasgow, and author of "*Life, Is It Worth Living?*" "*The Last Supper of Our Lord*," &c. This is a handbook of lessons and forms, the fifth of the Duff Missionary Lectureship. Dr. Lang has made his lecture largely historical, his object being to trace the movements of the Christian life to their "secret laboratories," and to connect missions with the general development of Christianity. Pp. 242; cloth; price $1.25. Published by William Blackwood & Sons, Edinburgh & London.

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HELPFUL ANECDOTES

By Rev. Louis Albert Banks, D.D.

Spiritual Treasure Through Worldliness.

HIST declares that where one's easure is there the heart will be so. We cannot at the same ve God and Mammon. Many thout intending it, the Christian th sweetest treasure of his spiritual y ling drawn away by the things of .

g ago, a young lady in Kansas City id ring which had been given to her band at the time they became en- he advertised for the trinket, and vards greatly in excess of its value, o result. Sometime after another into a store and commenced to try ves. Her surprise may be imagined moving a glove from her hand, she range gold ring upon one of her s. he ring was engraved "from Willis and was at once recognized as the y her friend, who had been trying in the same store, and left the ring e when withdrawing her hand.

o of the Lowly.

ose who have worked with un- h votion for the uplift of the very friendless, know what a real of love the human heart is. This fully illustrated in the interest the illness of Mrs. Ballington

nander Booth's mail the other day r from a man who is in the "con- ell" at Sing Sing. He said: "I do to the Volunteer Prison League. I converted, but your wife's pres- has transformed this place in such t I feel good in spite of myself. eard she was going to die, I wanted nd now that the Warden has told I get better, my heart is so full of at can die in peace."

ity.

is often despoiled of his greatest ves by the loss of his individual- lt only now and then that there is woman strong enough to resist ts which conventionalism would on em. This is clearly brought out a sing story from Spurgeon's au- hy:

was an amusing incident in my early h ministry, which I have never for- ne day a gentleman, who was then Cambridge, and who had more than to correct my youthful mistakes, f I had really told my congregation ief got in heaven, he would begin e angels' pockets. 'Yes, sir,' I re- ld them that, if it were possible for man to go to heaven without hav- ure changed, he would be none the f being there, and then, by way of I said that, were a thief to get in glorified, he would remain a thief e would go round the place picking pockets!' 'But my dear young ked Mr. Brimley, very seriously, know that the angels hav'n't any 'No, sir,' I replied, with equal did not know that; but I am glad to of the fact from a gentleman who I will take care to put it all right portunity I get.'

he llowing Monday morning I walked Mr. imley's shop and said to him, 'I set r right, yesterday, sir.' 'What mat- he quired. 'Why, about the angels' 'What did you say?' he asked, in ost of despair at what he might 'Oh, sir, I just told the people I to say that I had made a mistake e I preached to them; but that I a gentleman—the Mayor of Cam- o had assured me that the angels kets, so I must correct what I have did not want anybody to go away e notion about heaven. I would, say that if a thief got among the out having his nature changed, he to steal the feathers out of their Surely you did not say that?' said y. 'I did, though,' I replied. 'Then,' hed, 'I'll never try to set you right ch was just exactly what I wanted

the Perfume of the Soul.

eople so resist the divine influ- they are only brought to wisdom rd school of experience in dis- d chastisement. How much is when we follow the Lord in ield the perfume he merits from us without requiring to be crushed in the mill of sorrow!

Heretofore, the only method of extracting the perfume of flowers has been to cook them in beef fat, but a man in San Diego, Cal., who has been experimenting with flowers and perfumes for a great many years, has studied out a new method of collecting the sweet odors by which he gets the fragrance without destroying the flower. He takes a glass funnel and heats the thin end until it can be drawn out to a fine point. Then the funnel is filled with ice and placed on a retort stand, with the pointed end in a small glass bottle, whose neck it must not touch. Then the whole thing is carried into a greenhouse, and placed among the flowers whose odors it is desired to collect. The vapor which rises from the flowers is filled with their fragrance, and as it meets the colder surface of the funnel it is condensed into drops on the outside of the glass, and trickles down into the bottle. A large amount can be gathered in a surprisingly short time, and of very strong quality, for it has been found that ninety per cent. of the contents of the bottle will be perfume. It is thought that this new method will revolutionize the perfume industry.

Church Atmosphere.

The atmosphere of a Christian church should be fragrant with the reverent and brotherly spirit of Jesus Christ. Not only prayer and song are necessary to create such an atmosphere, but the loving service of the membership of the church, seeking to be helpful to the poor and sinful, as was their Master. The very air breathed in such a church is inspiring because of the presence of the spirit of Christ:

Probably there is no spot on earth where more highly inflammable matter lies exposed to such monster conflagrations, as that recently reported from Baku, than in the district lying just beyond that town on the shores of the Caspian Sea. Everything seems saturated with petroleum; the air one breathes is laden with the odor, and the waters of the bay are covered with an iridescent sheen which at night may be set on fire with most weird effect. Not only is black naphtha to be seen in giant fountains playing from the very earth, but white naphtha flows of itself in places, and a short way off are the natural gas vents over which the natives do their cooking without coal, and which once fed the sacred Zoroastrian fires. No wonder that the ancient Persians looked on this as holy ground, where the eternal heaven-fed flames of life burst forth in sacred buildings, the remains of which are still extant.

The Value of Adaptability.

Great talents often fail of achieving success through lack of tact and adaptation. To study to know how to adapt one's self to the situation in hand, so as to make all one's powers count for a good purpose, is the duty of everybody:

A recent observer saw a black snake try to capture a lizard for its dinner. The lizard had the better of the snake in the contest, which took place in a cluster of saplings. The lizard would run up a sapling clear to the top, and patiently wait until the snake would slowly wind its way about half way up the sapling, when the lizard would jump from the top of the tree to the ground, and the snake would fling itself from the tree, both striking the ground about the same time, but before the snake could get itself straightened out, the lizard which did not have to uncoil, would scale up another sapling, when the snake would repeat its efforts to procure the dinner. The snake, not being the ready climber that the lizard was, was at a great disadvantage in the contest, and, after many efforts, apparently gave it up as a fruitless job.

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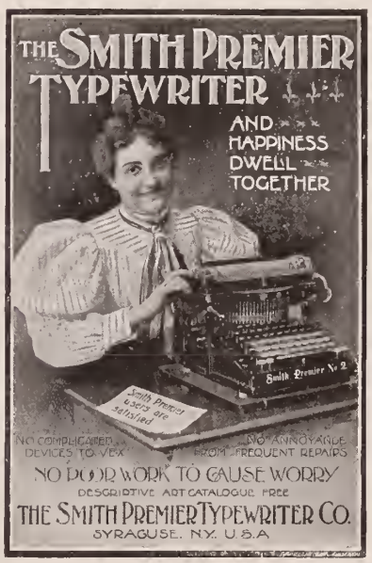
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Mr. Sankey at Athens.

The Singing Evangelist now on his Way Home after his Oriental Tour.

MR. IRA D. SANKEY, who for several months past has been journeying in the East, is now on his way home. He sends us this letter from Rome, which will be read with interest:

IRA D. SANKEY.

ROME, April 7th. We have only time for one more short letter before leaving for London, where we are to take part in a number of the "May meetings" before sailing for New York.

Our visit of over a week at Athens was one of great interest and pleasure. The city is much larger than we had expected to find, and much more cleanly than any place we had visited since leaving home last January.

We had the pleasure of visiting the Royal Palace, located in the centre of the city, also of seeing the King and Queen on several occasions, as they were driving about the city. The people are very kindly in disposition, and fond of Americans, as they believe that the people of the United States are in favor of freedom for all men everywhere.

We visited the wonderful Acropolis, with its magnificent marble columns and shattered temples; but to us the most interesting place of all was the spot on Mars Hill, now marked by the Archæological Society as the place where St. Paul probably stood when he preached to the Athenians the wonderful sermon found recorded in the 17th chapter of Acts.

After passing through several towns, visited in the older times by St. Paul—such as Corinth, Patras, Corfu and Brindisi—we called at Naples, a city very beautiful for situation. One of our first excursions was to the top of Mount Vesuvius. We had a look into the lake of fire, but were glad to get away from the ascending smoke and gas at the summit of the mountain. There is no telling when another great eruption may take place.

A day was given to visiting Pompeii, and the excavations now going on. It was a day long to be remembered. We went back to Naples in silence, and with heavy hearts.

Rome is a most interesting city. We have visited St. Peter's twice and expect to go again on Easter morning. We will then hasten on to Florence and Venice. We have had the pleasure of taking part in a number of meetings here. Yesterday we held, by invitation of Rev. J. Gordon Gray, D.D., and others, a "service of sacred song," at 3 P.M., in the Scotch Presbyterian Church. The place was crowded. At 4.30 I spoke to the theological students under the direction of the M. E. Church in Rome, and greatly enjoyed hearing them sing a number of Gospel Hymns in Italian. IRA D. SANKEY.

Palestine Colonization.

A meeting was recently held in London in the interest of the new colonizing movement in Palestine. Col. Goldsmid, the leader of the movement in an address, said it was to the interest of the powers of Europe that some solution of the Jewish problem should be arrived at, and no other practical solution appeared probable. All that they wished for was the re-establishment of a state in their ancient land under the guarantee of all the powers, where the weary would be sure of asylum.

Colonel Conder, R. E., discussed the conditions under which the Jews had lived at different times since the destruction of the temple at Titus. In conclusion, he could not help referring to a future which might not be long deferred. "We live," said Col. Conder, "in critical times, and the efforts of statesmen may not be permanently successful in warding off a conflagration in the East due to the discontent of subject populations, and to the increasing poverty of the Turkish dominions. If once the flame is lighted, the Palestine questions would come to the front, and it is sad to think that a country naturally fertile and peaceful might become a theatre of useless wars. Two great powers have their eyes on the reversion of the Holy Land: one Greek, the other Romanist—Christians by profession—namely, Russia and France. It is doubtful whether either would yield its claim." "Was it not possible," he continued, "that Jewish organization and intellect might be exerted to save Palestine from its present miserable condition, and from the danger of yet greater miseries in the future? Among Christians, at least in England, any arrangement which might lead to the neutralization of Palestine, as a kind of West Asiatic Switzerland, would be welcomed; and such neutralization might be effected without any great displacement of existing conditions."

After prolonged debate, it was resolved: "That this conference is of opinion that the national idea is an essential and an integral part of the Zionist movement, and that it is the duty of all Jews to unite in order to aid the movement."

The Fourth Sword.

At the coronation of Edward VI. of England, when the three swords for the three kingdoms were brought to be borne before him, the King observed that one thing was yet wanting, and he called for the Bible. "That," he said, "is the sword of the Spirit, and ought, in all right, to govern us, who use these for the people's safety by God's appointment. Without that sword we are nothing; we can do nothing. From that we are what we are to this day . . . we receive whatsoever it is that we at this present do assume. Under that we ought to live, to fight, to govern the people, and to perform all our affairs. From that alone we obtain all power, virtue, grace, salvation, and whatsoever we have of Divine strength."

Insect Industries—A New Discovery

Western journals give information that a discovery promising great economic value comes from Mesa Grande, Calif. The vegetation in this district is infested with an insect which, on being removed from the twigs of an oak, on which it thrives, and compressed in quantities by the hand, becomes a more or less pliable lump, somewhat resembling rubber, but not possessing the same elasticity. Part of it has been proved by chemical analysis to be a true wax, and part resembles rubber in its physical properties. The product is equally interesting from a chemical and industrial point of view, and the supply is well-nigh inexhaustible. Commerce owes a large debt to the insect world. A species of scale insect in China yields a pure white wax of great value and rarity. The Chinese wax is said to have ten times the illuminating power of other waxes. It is a beautiful substance resembling beeswax more than vegetable wax in its chemical composition, and is clear white in color. Our debt to the cochineal bug for dyes and to the lac insect for the the lac stick and button lac of commerce is well known. In Southwestern Asia the creosote bushes feed an enormous number of lac insects, of yet undeveloped commercial possibilities. The smallest of God's creatures fill some good purpose, and our most trivial deeds of service form parts, no doubt, of divine economics.

Good News for Asthma Sufferers.

We are glad to announce that the Kola Plant recently discovered on the Congo River, West Africa, has proved itself a sure cure for Asthma, as claimed at the time. We have the testimony of ministers of the gospel, doctors, business men and farmers, all speaking of the marvelous curative power of this new discovery. Hon. L. G. Ochte, of Greeley, Iowa, writes that he could not lie down night or day from Asthma, and the Kola Plant cured him at once. Rev. G. Ellsworth Stumpp, pastor of the Congregational Church at Newell, Iowa, was cured by it of Asthma of twenty years' standing, and many others give similar testimony. To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 114 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of *The Christian Herald* who suffers from any form of Asthma. In return they only ask that you tell your neighbors of it when cured yourself. This is very fair, and we advise all sufferers from Asthma to send for the Case. It costs you nothing.

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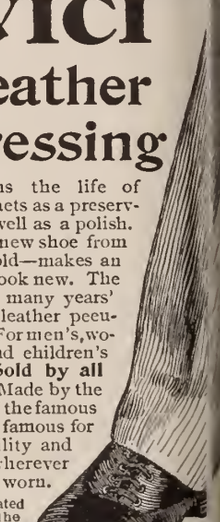

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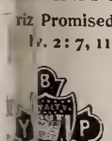
The Christian Incarnation.

The ristian's Body a Temple of God and hat it Implies. I. Cor. 3 : 16-23.

This idea of incarnation is the central doctrine of all Paul's teaching. It is his remedy for sin, his basis of hope for the past and the future. He believed that as God was in Christ, so ri by the Holy Spirit will be in his eop, changing their hearts, transform- g eir lives, and making them fit for he ry presence of God. How far- ac g this idea is may be realized by a tleonsideration. If God is present in y ul, there must be power. No temp- tic can successfully assail the citadel e he is. There must also be power rvice. The man in whom God e must be irresistible when he takes ce in the army of Christ's followers. e will also be peace in the soul when ds there. The lower nature will be t to the higher, rebellion will cease. d s rule will be supreme. No more sles, no more self-reproach, no more tern strife, but a sweet peace which m from being in accord with our a and Lord. There will also be pro- es The whole idea of sanctification n revealed at conversion. As the nsence becomes more active, more d and more quick-sighted, the process s ctification goes deeper. It is not fi nt to refrain from sins of action d ord; sins of thought become odious. nf desires must not be held in check: y ust be cast out. The memory has b ourged, imagination has to be puri- d. With Christ in the heart the whole tu is gradually brought under his a until it is attuned to his spirit. We ecce, not so much his followers, as his ery personations. Our words and acts s. and as he was, so are we in this wo How is it that this delightful con- pth is not realized in every Christian? hi of the reason is given by Paul in e ssage associated with the topic. e mple of God is holy. But the tem- y be defiled. The beneficent power ay e resisted. There may be a lack of pcity. A leaning to our own way, a de- n ce on our own powers, a hungering r l gratifications may thwart God's pl us; for it is very gentle, and will nc ho man into the way of life. To get he ll benefit of his presence, there must e t only submission, but cheerful ac- ui ence and a working together with m or our own salvation. This is the cr of success or failure.

PIRITUAL WARFARE.

riz Promised to Him that Overcometh. v. 2: 7, 11, 17, 26-28; 3 : 5, 12, 21.



Warfare is presented in the New Testament in many passages, as a symbol of the Christian's life. He is represented as fighting a battle and as overcoming. Our experience confirms this view. Life s a uggle and if we cease to struggle e ift into evil as surely as the rower n apid river will drift with the stream Th he ceases using his oars. A garden hat neglected brings forth weeds. They o1 require sowing or planting. To av hem spring up it is only necessary l the garden alone. So it is with the pu There must be continuous and per- st effort. The defilement that we n ct in our contact with the world us e cleansed. The worldly principles th are uttered in our hearing must be oot up before they can bear fruit. All ro1 us the insidious foe has his trench- s. l approaches unseen to the attack. he ecret undermining, as well as the e ssault, will be fatal if we are off our a. And within the citadel there may t chery. Old pleasures and gratifi- ti s were very sweet, and there are s ns in our natures which crave a re- rr former indulgence. It is not easy, is know, to overcome. Nor is the at all within. The Christian is called to a ggressive campaign. Is there some fie or relative under the power of evil? s re some business acquaintance who s lig altogether for the world? Is there so district near us in which evil is ncti? In any of these cases there is a call to activity. The Christian may speak a word that will call another soul into light, or may initiate a movement that may redeem a neighborhood. It is not easy to do this, for all power seems to be allied against Christ, but with him to give us power, we may overcome. To incite us to make the effort Christ gives promises that may well nerve us for the struggle. To him that overcomes he "will give to eat of the tree of life," "he shall not be hurt of the second death," he will be fed with the hidden manna and receive the stone with the secret name and shall have power over nations and be clothed in white raiment and shall become a pillar in God's temple and finally shall sit with Christ on his throne. Surely such prizes are worth all that the struggle may cost.

INDIVIDUAL EFFORT.

Look Up and Lift Up an Anniversary Motto. Psalm 121; Acts 3 : 1-8.

There ought to be in our time such an advance in Christ's kingdom in the world, as no former generation has witnessed. The societies that have been organized to wage the battle of good against evil had no counterpart in the past. The number of their members is enormous and they stretch out to every part of this great country and to other lands. If every member will put forth the strength which is offered to him there must surely be a victory greater than all that have gone before. That however, is essential. It will not do to depend on the organization. No man can do his duty by proxy. The soldier who enlists has not done his work when he has put on the uniform and taken hold of his weapons; nor has the Christian performed his part when he becomes a member of a society. He becomes a member, just as the soldier enlists, that he may aid in carrying on the campaign. His mere presence in the ranks is not enough. The incident in the latter of the two passages associated with the topic is a suggestion of how the individual duty is to be performed. The two apostles had the promise of powers as yet untried. They were on their way to the house of God, doubtless, two of a crowd bent on the same errand. The lame man asked for a gift. What should they do? They could not give him the thing he asked for, being as poor as he. He wanted nothing else, but he needed something else, which they could give him. How many there are around us who are not conscious of a need which we might supply! They do not ask us because they do not realize their need, nor do not know what we could impart. Yet what a blessing it is! What a change it would make in their lives if they had in them the eternal life which we could tell them how to obtain! The two apostles were poor, weak men, but they knew where there was strength. "In the name of Jesus," they uttered the commanding words. The same name is still mighty and there are many around us who are unable to walk in the way of life. Can we not take them by the hand and in the name of Christ help them to rise out of the misery and degradation in which they lie? It would be well for all if on this anniversary every individual member would pledge himself anew to such work, resolved that let the others do as they might, he, for his part, would do his duty.

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As stated in the last issue the new botanical discovery, Alkavis, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the Kidneys and urinary organs. The *New York World* publishes the remarkable case of Rev. A. C. Darling, minister of the gospel at North Constantia, New York, cured by Alkavis, when, as he says himself, he had lost faith in man and medicine, and was preparing himself for certain death. Similar testimony to this wonderful new remedy comes from others, including many ladies suffering from disorders peculiar to womanhood. The Church Kidney Cure Co., of No. 418 Fourth Avenue, New York, who so far are its only importers, are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free

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Advice to a Young Student—Training a Twelve-Year-Old—The Demeanor of Servants.

YOUR letter, my dear Aspiring Student, interested me very much; but you will pardon me for telling you at the outset that you are wrong in being willing to let anybody, no matter how good a friend, outside of your family, bear the entire expense of your education. In this world God helps those who help themselves. If he has not put it in your power to defray any part of the expense of the education you desire to obtain, he does not mean that you should seek such assistance from strangers. Let me tell you of a brave young woman, whom I met a summer or two ago at a conference. In the house where I was staying with other Christian workers, we were delighted with the quality and excellence of the food served us on the table every day. The lady who kept the house gave me the pleasure of an interview with the cook, a bright, cheery young woman who had been a student for several years in a well-known seminary. I do not know when I ever have met a person who so delighted me as did this young lady. She had been left dependent upon herself, her parents having died in earliest childhood, and she had literally earned every dollar for herself from the time that she was ten years old. She told me that God had given her the ability to cook; that she knew how to put things together and made them taste as they ought, without anybody telling her. You know some people are born cooks; and while she could use rules, yet she was one of the fortunate people who can depend on their own judgment and have things turn out as they should. She told me she had alternated her times at school with times of work, and when she had saved enough for a term at school, she had gone there, beholden only to her own efforts. I will never forget her radiant face as she said to me, "I shall obtain the best education this country can give; but it may take me a long time. Meanwhile I am just going a step at a time, doing my duty." While staying at Petoskey, in Michigan, some years ago, and working in connection with the Bay View Chautauqua, I met another brilliant young woman who had educated herself entirely by her own exertions. Her method was to canvas for books in the summer, or for subscriptions to a periodical, and in this way she earned enough to pay her way at school. Other young women whom I have met have supported themselves in schools where they had been admitted, either by some definite work which they have engaged to do, or by undertaking some duties for outside persons or enterprise. For instance, I met at one of our eastern colleges, a young woman who had largely paid her way during her college career by her articles written for the press.

* * *

YOUR puzzle, my dear Cleanthe, about your little twelve year old daughter interests me very much indeed. My advice to you is to take her out of school for at least a year and let her have a great deal of freedom and time to romp about in the fresh air. She is evidently passing through a period of life when she needs to be very carefully watched. Her rapid growth has taxed her strength. Even if her teachers do object to her loss of a year from the school-room, their point of view cannot be quite that of a mother, who sees the child in every hour of the life outside of the school-room. You tell me that the little girl is timid; that she has developed a fear of the dark, and that she does not like to be left alone. Try to manage in such a way that she shall not be obliged to sit in the dark. When she goes to bed, let there be a shaded light somewhere near until she falls asleep. It is possible that some unwise person may have frightened her by telling her a gruesome tale. You will only deepen the impression by stern remonstrance. A little indulgence at the present time may save you from a great deal of worry in the years to come; besides there is a great deal that a little girl of twelve may learn to do about the house. She can assist you in light tasks about the home, take some lessons in cooking from her mother (and there is no cooking school in the land which surpasses her mother's own kitchen); you may teach her to make and mend her own clothes; and, above all, you may see that every day of her life she is out for some hours in the blessed open air. She will return to her books after such an interval, much strengthened and refreshed by the long vacation.

* * *

YOUR question, my dear Persis, as to the proper demeanor of your help, is a most interesting one. In the part of the country where you live, it is impossible to secure persons to assist you with the work, unless you make them members of the family. The efficient young woman who now works in your kitchen, and lends a hand about the house wherever it is needed, is a farmer's daughter in the neighborhood. She is quite willing to serve you faithfully; but she wishes a seat at your table and desires to be treated in many ways as if she were a daughter of the house. You object to this when you have company, and while you do not mind a certain freedom on her part when you are alone with your husband and children, you wish your domestic to keep in the background when friends are visiting you. Pardon me if I tell you that I think you are sacrificing a great deal of every day comfort to a mere figment. Your own convenience *all the time*, and the comfort of your household is worth more than a little show of ceremony when persons outside the family are staying with you. By the exercise of a little tact, you can probably keep this young girl from too much freedom in the conversation at such times, or being an older women, you can tell her that you do not often see your friends, and that when you do, it will be pleasanter for them and for you not to have too much intrusion on her part. To do this without hurting her feelings, you would be obliged to take the right moment and to speak with great gentleness and affection.

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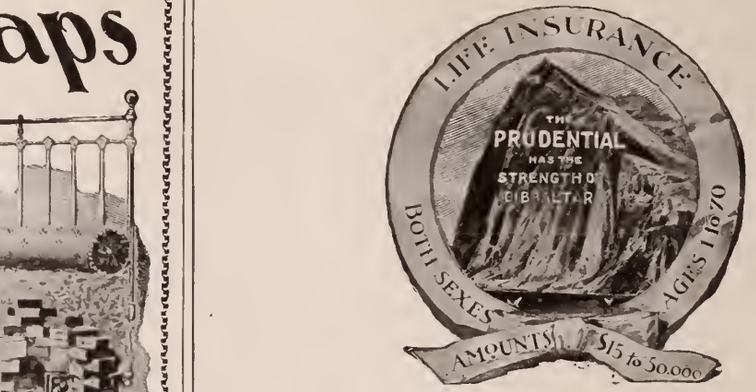

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

OFFICES: BIBLE HOUSE, NEW YORK.

REV. T. DE WITT TALMAGE, D.D., EDITOR.

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NEW YORK, MAY 11, 1898.

VOLUME 21.—NUMBER 19.

PRICE FIVE CENTS.

BARTOLOME MASSO, THE "WASHINGTON OF CUBA," FIRST PRESIDENT OF FREE CUBA.

FROM A PHOTOGRAPH TAKEN IN THE FIELD, SECURED ESPECIALLY FOR "THE CHRISTIAN HERALD." *(See page 311)*

QUESTIONS AND ANSWERS.

A reader sends us this beautiful definition of charity:

Charity is a sacrament, and right giving, in the name of the Giver of all good gifts, and for his sake who gave himself for us, is one of the highest privileges a Christian can enjoy.

It is a definition that deserves to be treasured by all who have experienced the peculiar happiness that springs from true charity.

Reports from the Klondike are both encouraging and depressing. Many letters received tell of hardships endured by men little used to being deprived of the ordinary comforts of life. One of the letters contains some suggestions in which our readers may take an interest. It says:

It occurred to me that I probably could say a word that would cause many intending Klondikers to stop and ponder a little before rushing to that inhospitable, frozen land for gold. I am an old pioneer miner. It is generally supposed that there will be 120,000 persons going there this year. It will require $900 to maintain a miner one year and return, a total of $63,000,000, which Alaska must produce before the miners receive their expenses. $120,000,000 must be produced before they can return with $900 profit. Will it pay to go to Klondike against such odds?

J. L. S.,
Los Angeles, Calif.

G. H. McL., Petersburg, Va. 1. How did the state of Alabama receive its name? 2. What is the meaning of Alabama?

1. The name Alabama is derived from Alabamos, the name of the Indian tribe who inhabited it. 2. It has been in dispute. One story reports that the chief of a migratory tribe said of this land when he entered it, "Alabamos," and that the English equivalent for these words is, "Here we rest." Recently it has been declared by a woman missionary who has lived many years with a remnant of the Alabamos, now living in Polk County, Texas, and has made a study of the language, that Alabamos could never have meant this. The Indians themselves say that their name is derived from the celebration of the mulberry festival, which is peculiar to their tribe. Many mulberries grow in their Texas village, and are gathered with almost reverent devotion. They call themselves "Ala-behe-amo," "the people that gather mulberries."

Mrs. Jane G. S. J. You will find all the information concerning the flowers of Palestine in the *Helps to the Study of the Bible*.

Inquirer, Rahway, N. J. What are the respective populations of London, Paris, Berlin and New York?

London	4,463,169	Berlin	1,726,958
Paris	2,511,695	New York	3,388,721

G. B. L., Charleston, S. C. Who is author of the lines:

"A noble type of good heroic work
In the latter years of life
That to be glory would all doubt,
Suggests a question."

The poet Coleridge.

J. K. C., Pioneer, Mont. Which of the martyrs was it who let his hand be burned rather than recant?

You probably refer to Cranmer, who was burned in England on March 21, 1556, but you have your facts mixed. Cranmer did recant, but afterwards repented of recanting. He bitterly deplored his recantation and before dying, declared that the signing of the recantation was the sin that made death so terrible. As the flames rose around him, he held his right hand out to meet them, saying that it ought to perish first of all his members as a punishment for signing the recantation. The Roman Catholic Queen, Mary, was on the throne at the time.

F. B. H., White City, Kans. 1. In what month does the wheat harvest occur in Palestine? 2. About what time does the barley harvest occur? 3. Does the Day of Pentecost count from the harvest (Lev. 23: 10, 11), or from the second day of the feast of unleavened bread?

1. On June 4th and 5th the people of Hebron begin to gather their wheat, and on the 11th and 12th the threshing floors on the Mount of Olives are in full operation. The harvest begins at Gaza about May 19, and Jericho about May 12. 2. Barley of the first crop is ready by the time of the Passover, in late March or early April, advancing into May in the mountainous parts of the country. It is earlier than wheat. 3. The fiftieth day, or the Feast of Pentecost, according to the Jewish calendar, falls on the 5th, 6th, or 7th of Sivan, the third month of the year (from the new moon of May to the new moon of June). It is the feast next in order after the Passover. During the second temple the Jews kept Pentecost fifty days after the 16th day of Nisan. Those fifty days ended with the presentation of the first two loaves of the wheat-harvest, which offering was the distinguishing rite of the day of Pentecost.

A. B. C. The Art Bible may be secured, together with THE CHRISTIAN HERALD for one year for $5. It can be bought on the instalment plan, i. e.: $1 down and $1 a month for four consecutive months. If bought in this way the expressage is not prepaid by us.

I. H. G., Baltimore, Md. 1. What is the symbolic language of the Carnation? 2. What is the language of the Rose?

The above inquirer "desires especially to know what the presentation of a carnation means," and he is in great haste regarding the important matter. Therefore this department answers according to its erudition in such matters, and with sympathetic diligence. 1. Carnation, "woman's love." 2. The rose has various meanings, according as it is white, pink, red, yellow, full or half-blown; and more still, according as it belongs to this or that variety. Thus, the bridal rose means, very appropriately, "happy love;" the cabbage rose, "ambassador of love;" jacqueminot, "I am true;" moss rose, superior merit; guelder rose, age, winter; white rose, silence. We would advise you to consult some good floral dictionary, taking pains that it be a modern edition, otherwise you might subject yourself to misinterpretation, as floral meanings change.

Reader, Roxbury, Mass. I sent you several questions two weeks ago and asked for an answer in the next number of THE CHRISTIAN HERALD, but it did not appear. Why did you discriminate?

It is always impossible to answer questions in the next number after they are received, because the number that the subscriber calls next is already being printed when his letter is received. A paper with so large a circulation as THE CHRISTIAN HERALD has to go to press several days before its date, in order that it may reach its subscribers punctually. The reason that your questions have not been answered is that practically the same questions, sent by other readers, have been answered fully in former numbers, and we cannot afford space to answer questions more than once. If you had sent us your name and address, we would have sent the answers by mail, as you appear to have overlooked those already published.

Subscriber, Calif. I am a woman of family and with little time for literary pursuits; but to me it seems some word ought to be spoken to those soldiers who are going out to war and to death, perhaps, without the Saviour and a knowledge of sins forgiven. Speak some word to them, for it will be sure to reach some of them, as your paper is so widely read.

The Boys in Blue, who stand for our Nation's honor at this critical moment, need the prayers of every praying person in our land. These brave men stand ready to defend our country, even though at the cost of life. What loyalty is this! Let us pray for them. Let us lift up our voices to the loving All-Father in their behalf, that he may keep and bless and save them. O beloved defenders of our national honor and glory, may you all be enlisted, not in this great cause alone, but also in the Supreme cause, the cause of our Lord Jesus Christ! Go not out without the Saviour enthroned in your hearts and his banner unfurled over your heads.

Am I a soldier of the cross,
A follower of the Lamb,
And shall I fear to own his cause,
Or blush to speak his name?

Reader, Westgrove, Pa. 1. In one place in the Bible I find, "Seek and ye shall find," and in another, "Many shall seek to enter in and shall not be able." Is there not a contradiction? 2. In the Epistle to the Hebrews the statement is made that if we sin wilfully there remaineth no more sacrifice. Does that mean that a wilful sin is unpardonable? 3. I have heard it stated that it is impossible to prove that the Bible is true, but that we must accept it on faith, if at all. Is that a fact?

1. There is no contradiction there. If a man persistently disregards plain directions, his seeking will not be successful. Suppose that there is to be some celebration in your town, and every announcement of it contains the statement that admission will be by ticket only, and that free tickets may be obtained at such and such places. If you disregard that stipulation and do not get your ticket, have you a right to complain if, when you seek to enter in, you are not able? 2. No, it means that all has been done for the sinner that can be done, and if, knowing all this, he persists in sin, hoping for some other way of escape, he will be disappointed. His proper course is to avail himself of the sacrifice of Christ, and he will be pardoned. If he neglects that, there remaineth no other. 3. It is not a fact, as we state it. Spiritual perception is necessary. A man coming to the Bible with a fair, unbiased mind will be convinced of its truth on grounds that satisfy his reason. But if he is opposed to it and disposed to cavil and to insist on scientific proof, it might be difficult to furnish proofs that he would accept. As it is a revelation, some degree of docility is expected. If a child at school required you to prove everything you told him, you would make little progress in educating him.

David D., Md. I am anxious to make an open confession of Christ, but the two churches which alone are open to me, expect me to subscribe to doctrines in which I do not believe. What am I to do?

You are unfortunately situated. Are you sure that the churches you name require you to declare your belief in the doctrines you mention? We know members of both these churches who do not believe in those doctrines. If you offer yourself as a candidate for membership, stating frankly your belief, and you are rejected, the responsibility is with them, not with you. Perhaps there is a Congregational church within reach of you which you might connect with by traveling a few miles. Members of that church would certainly not apply the tests you name.

R. D., Richmond, Va. What is the origin of "Curfew?"

Curfew, from the French word *courre*, meaning *cover-fire*, was a bell tolled at evening as a sign to the inhabitants to cover fires, extinguish lights and retire. The primary aim was a precaution against fire, and it is said to have been a very effective regulation in this respect, but incidentally to have put an end to many Sunday beer-clubs and political conspiracies. The custom dates back to King Alfred's time. William the Conqueror made it compulsory by edict. In many old English towns and villages the custom of curfew is still rigorously observed.

PRESIDENT MCKINLEY AND OUR NEW SECRETARY OF STATE, HON. WILLIAM R. DAY.

(These Photographs are the latest taken and are published by Permission.)

We have received many letters lately from different sources asking for Christian literature of all kinds, for Sunday School libraries and distribution. If any of our readers are inclined to grant these requests, and will forward religious books, periodicals, etc., to the addresses given below, they will be most gratefully received:

James Archer, Stanton, Adams Co., Miss.; J. T. Young, Edenton, Clermont Co., O.; Drum, Drumsville, Catawba Co., N. C.; Mrs. McNeill, Beulah Church Aid Society, Sumter Co., S. C. (express office and shipping point, Lynchburg, Sumter Co., S. C.); Rev. J. J. Wright, West Conshohocken, Montgomery Co., Pa.; Bessie Zealer, 308 S. Third St., Columbus, O.; Mrs. Carrie Lautis, Superintendent S. S., North Yamill, Yamill Co., Ore.

Mrs. F. J. H., Bethlehem, Pa. 1. No record at. 2. Write to Navy Department, Washington, D. Miss A. M. A., Louisville, Ky. The first suicide mentioned in the Bible was Saul (See II. Sam. 17:23).

Reader, Pittsburg, Pa. Yes; Mr. Sankey is now returning home.

Sarah A. B., Akinsville, Mo. Thanks for the puzzle.

Earnest, Broad Run, Va. This neighborhood is spiritually dead. There is great need of active Christian workers.

Nellie Flavel, Astoria, Ore. Many thanks for photographs of your beautiful and growing city. C. G. Enfield. Impossible to use more Scripture puzzles at present.

Subscriber, Pa. It is a secret organization, members of which are pledged not to divulge its character. Personally we know nothing about it.

M. M. R. 1. About one-third negroes. 2. Cuba. 3. Their income and means of livelihood are great. 4. Nearly three centuries. 5. They will cultivate the soil after the war is ended.

Contributor, Rivera, Cal. 1. Probably no less than a score contributed, and as many acted independently it is impossible to give the figures. 2. Because it was not considered safe to stay.

M. M. G., Mongaup Valley, N. Y. You will find the information desired in any good encyclopedia.

HELP FOR THE LONDON POOR.

An Institution Providing Recreation and Instruction for the Most Destitute and Hopeless of the People of the English Capital.

BY CHRISTINE TERHUNE HERRICK.

SOME suggestion that may be useful to millionaires in the home land may be contained in a brief description of an institution I recently visited in London. Probably in no city in America is the need ch an institution so bitter as it was don, but the difference is only one ree. I was glad to find how deep rest the Prince of Wales has taken People's Palace from its first in- n, and how closely he has kept in with it since its erection. If, in this y, where class distinctions are so y defined, the highest can so work benefit of the lowest, surely in our here must be some who will give nd thought and money for the ben- their poorer brethren. But now to uce you to the institution itself:

e heart of the East End of Lon- n the Mile End Road, stands the e's Palace. It is not a beautiful g. The broad facade of grey stone little ornament, except the cornice e British arms. In front of it rises quare clock tower, crowned with a belvedere. Like every other edifice ndon, the Palace is blackened with e and soot, but it has not yet ac- the aspect of antiquity which make it interesting to American Nevertheless, there are in all few more wonderful buildings this in its inception, continuation resent status.

I may seem daring to say that never Yet here the Palace stands, an accomplished fact, and as the visitor roams through it and sees the provision made for the help, the instruction, the enjoyment of the poor, he feels as if he stood in a section of the kingdom of heaven begun on earth.

As a matter of course, the Palace differs in many respects from the one projected by the hero and heroine of "All Sorts and Conditions of Men," as every perfected result must differ from its plan on paper. Yet the most important points are unchanged. Here, as in the book, are placed within the reach of the poor—the struggling, striving laborers for daily bread—"all things which make the life of the rich happy—music, singing, painting, reading, games of skill, companionship, cheerfulness, light, warmth, comfort." And added to this are advantages for study, which in the novel were lightly touched upon, but which here assume greater importance than anything else. And, to quote the book again, "the best part of all has to be told. Everything in the Palace is at the rate of a workingman's wage—no more."

Before proceeding to a detailed description of this crystalized vision, it may not be amiss to say something of the practical methods by which it came into being, since in real life there was no Miss Messenger to immortalize herself by such a gift. The enterprize was, indeed, formed and carried out by two worthy bodies, the trustees of the Beaumont Philosophical Institution, and the Drapers' Company, who combined to build a technical school

THE PEOPLE'S PALACE IN MILE END ROAD IN THE EASTERN DISTRICT OF LONDON.

ere has such an enterprise been the re t of a scheme suggested by a mere i. Fiction has done much to modify es, but its most usual course has e rather to pull down existing evils to initiate new benefits. Here, ever, in the heart of this "immense, ected, great city of East London," a building that is, in truth, a ument to a novel. It is close on y years now since Walter Besant James Rice wrote "All Sorts and tions of Men," and laid its scene in ney, "that region of London which ss known to Englishmen than if it situated in the wildest part of rado, or among the pine forests of ish Columbia."

is hardly possible that when the ists devised and described their me of a "Palace of Delight" for the le in the East of London, they could had any real hope that their dream ld ever be realized. In the children's phse, it seemed too good to be true. to instruct the working people of East London. At the same time the public, stirred by Besant and Rice's novel, raised by general subscription the funds needed to erect a library and hall. The last was opened by the Queen, May 14, 1887, the same day upon which she laid the foundation stone of the Technical School, and a few weeks later the foundation stone of the library was laid by Leopold II., King of the Belgians. The Palace was opened to the public in October, 1888.

Since then there have been many additions made and many generous gifts received from public-spirited men. Lord Rosebery was the donor of a swimming bath, Lord Iveagh of a winter garden. A gymnasium was erected, an engineering laboratory and work shop built and equipped, and not a year passes that there is not some fresh advantage acquired for the use of the public.

The largest and most imposing apartment in the palace is the Queen's hall. Here statues stand on either side, a great organ is at one end, at the other is a seated statue of the Queen. In this hall are given concerts and entertainments, vocal and instrumental, often the best talent in London, and to these admission is from threepence to sixpence. There are even occasions upon which the fee is reduced to a penny. At one side of the hall and opening into it, is the great winter garden, covered with glass, filled with palms and other tropical plants and flowers, and furnished with seats. To this warm, cheery spot, doubly delightful by contrast with the bleak grey dreariness of the weather outside, there is no charge for admission, and the only condition connected with it is good conduct. The weary, the worn, and the out-of-work can come in without money and without price and find rest in as charming a retreat as could be provided for the wealthiest dwellers in London's West End.

H. R. H., THE PRINCE OF WALES.

From the hall and winter garden it seems natural to go to the reading rooms. There are several of these, some for adults, others for young readers. They are well-stocked, and in addition to the goodly array of bound volumes on the shelves, there are magazines and weekly and daily papers in abundance. These too are free.

Upstairs is the gymnasium, a large, airy room, fitted up with all the appliances of trapezes, parallel bars, ropes, horses, etc., and furnished with dumb-bells, Indian clubs, single sticks and the like. Here four evenings in the week men come for practice and instruction. Two nights a week the same privileges are accorded to women. In the daytime it is open to the boys who are pupils in the technical school.

Going from class-room to class-room, one is lost in admiration of the thought that planned and the skill that directs the course of instruction. For here, there is everything taught that the working man or woman could by any chance need to learn. To the men are open day and evening classes in theoretical and practical mechanics, geometry, machine and building construction, architectural drawing, instrument making, telegraphy, wood-carving, carpentering in all its branches, plumbing, metal-work. The women may study millinery, dressmaking, pattern-making, tailoring, ambulance practice, book-binding, and in most of the men's branches there are also classes for women. Music, vocal and instrumental, is taught, harmony, choral practice, the piano, the violin, the mandolin, may all be learned here: there are classes in book-keeping and shorthand, book-binding, drawing, painting, modelling, elocution, and civil service.

The greatest attention of all is paid to the children. "The object of the day-school is to prepare boys between twelve and sixteen years of age by means of courses of instruction in science, art, languages and the use of tools to enter a trade or profession demanding scientific or artistic training and manual dexterity." So says the calendar of classes, and adds, "With this view, the theoretical instruction given is combined with systematic practice in the laboratories, work shops and studios. No high-priced private school in London or out of it, is better equipped with everything that can direct and aid the pupils.

The advantage of these younger ones is the prime object, but no less attention is bestowed upon the scholars over nineteen, both male and female, for whom the day and evening classes are planned. There are social rooms and refreshment rooms for all, and accommodations for the clubs and societies that have sprung up among the students. They have a recreation ground outside of London, provided by the generosity of the Drapers' Company, and the Students' Union has as one of its objects the practice of athletic sports and exercises. With these and the gymnasium work, there should be hope of a coming generation of broader-shouldered, deeper-chested workingmen than one meets now in the London streets.

For all these advantages, the fees are almost nominal. At least, so they appear to American eyes, although to the pinched, poorly paid East Ender it may be hard to raise even the small sum charged. Workshop tools and materials, as well as books and stationery, are provided free.

Again we say, "It seems too good to be true," as after our wanderings up-stairs and down, in and out of laboratories, workshops, social rooms, art rooms, after having inspected the admirable casts, carvings, sketches and bindings done by the students, we pause once more in the tropical warmth of the Winter Garden, before braving the frosty air without. Can this be really the nineteenth century? or have we stepped for a moment into the Millennium? We remember that "God's possible is taught by his world's loving," and we find fresh courage for the world at the sight of the wonderful object-lesson supplied in this Palace, raised by men's love and ambition for their fellow-men.

CORONATION.

The Seer's Vision of the Coronation of the Lamb. Rev. 5:6-14.

Among all the weird symbols which fill this mysterious book, there is none so significant as this of the Lamb being crowned. To the Jewish mind the symbolism would be clearer than it is to us. It speaks of sacrifice. The Lamb was as though it had been slain. It had passed through sufferings to the furthest limit, even to death. Not for itself, but for the redemption of others. The redemption had been completed and now the time of glory and fruition had come. They who witnessed the humiliation and sacrifice, join in acclaiming the Lamb. It is a significant scene. On earth we applaud the conqueror, the man who has won, the man who has triumphed, but in heaven they are applauding One who has suffered. They have a different idea from ours of renunciation, but it is one that even we can understand. There is a glory in it. Who has not seen the white-haired mother who has toiled and watched and economized all her life, as her sons grown to stalwart men surround her death-bed and tell her how much they owe her. We see it in the missionary who in his old age is surrounded with converts who owe to him their rescue from heathenism and as he looks at them he is repaid for the sacrifice he made of home and comfort. Or it may be, it is the son or daughter, who might have married, or might have gone to the great city to win fame and fortune, but who stayed in the old home to be a comfort to aged parents. When those parents speak the dying blessing the time of reward comes, the reward of self-sacrifice. To every sacrifice in a worthy cause there comes a coronation.

THE METROPOLITAN PULPIT

THE SHEIK'S DAUGHTER.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Exodus 3: 1, ...

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian.

IN the southeastern part of Arabia a man is sitting by a well. It is an arid country, and water is scarce, so that a well is of great value, and flocks and herds are driven vast distances to have their thirst slaked. Jethro, a Midianite sheik and priest, was so fortunate as to have seven daughters: and they are practical girls, and yonder they come driving the sheep and cattle and camels of their father to the watering. They lower the buckets and then pull them up, the water plashing on the stones and chilling their feet, and the troughs are filled. Who is that man out there sitting unconcerned and looking on? Why does he not come and help the women in this hard work of drawing water? But no sooner have the dry lips and panting nostrils of the flocks begun to cool a little in the brimming trough of the well, than some rough Bedouin shepherds break in upon the scene, and with clubs and shouts drive back the animals that were drinking, and affright these girls until they fly in retreat, and the flocks of these ill-mannered shepherds are driven to the troughs, taking the places of the other flocks. Now that man sitting by the well begins to color up, and his eye flashes with indignation, and all the gallantry of his nature is aroused. It is Moses, who naturally had a quick temper anyhow, as he demonstrated on one occasion when he saw an Egyptian oppressing an Israelite and gave the Egyptian a sudden clip and buried him in the sand, and as he showed afterward when he broke all the Ten Commandments at once by shattering the two granite slabs on which the law was written. But the injustice of this treatment of the seven girls sets him on fire with wrath, and he takes this shepherd by the throat, and pushes back another shepherd till he falls over the trough, and aims a stunning blow between the eyes of another, as he cries, "Begone, you villains!" and he hoots and roars at the sheep and cattle and camels of these invaders and drives them back; and having cleared the place of the desperadoes, he told the seven girls of this Midianite sheik to gather their flocks together and bring them again to the watering.

O, you ought to see a fight between the shepherds at a well in the Orient as I saw it in December, 1890. There were here a group of rough men who had driven the cattle many miles, and here another group who had driven their cattle as many miles. Who should have precedence? Such clashing of buckets! Such hooking of horns! Such kicking of hoofs! Such vehemence in a language I fortunately could not understand! Now the sheep with a peculiar mark across their woolly backs were at the trough, and now the sheep of another mark. It was one of the most exciting scenes I ever witnessed. An old book describes one of these contentions at an eastern well when it says: "One day the poor men, the widows and the orphans met together and were driving their camels and their flocks to drink, and were all standing by the water-side. Daji came up and stopped them all, and took possession of the water for his master's cattle. Just then an old woman belonging to the tribe of Abs came up and accosted him in a suppliant manner saying, 'Be so good, Master Daji, as to let my cattle drink. They are all the property I possess and I live by their milk. Pity my flock. Have compassion on me. Grant my request and let them drink.' Then came another old woman and addressed him: 'O, Master Daji, I am a poor weak old woman as you see. Time has dealt hardly with me. It has armed its arrows at me, and its daily and nightly calamities have destroyed all my men. I have lost my children and my husband, and since then I have been in great distress. These sheep are all that I possess. Let them drink, for I live on the milk that they produce. Pity my forlorn state. I have no one to tend them. Therefore grant my supplication and of thy kindness let them drink.' But in this case the brutal slave, so far from granting this humble request, smote the woman to the ground."

A like scrimmage has taken place at the well in the triangle of Arabia between the Bedouin shepherds and Moses championing the cause of the seven daughters who had driven their father's flocks to the watering. One of these girls, Zipporah, her name meaning "little bird," was fascinated by this heroic behavior of Moses; for however timid woman herself may be, she always admires courage in a man. Zipporah became the bride of Moses, one of the mightiest men of all the centuries. Zipporah little thought that that morning as she helped drive her father's flocks to the well, she was splendidly deciding her own destiny. Had she stayed in the tent or house while the other six daughters of the sheik tended to their herds, her life would probably have been a tame and uneventful life in the solitudes. But her industry, her fidelity to her father's interest, her spirit of helpfulness brought her into league with one of the grandest characters of all history. They met at that famous well, and while she admired the courage of Moses, he admired the filial behavior of Zipporah.

The fact that it took the seven daughters to drive the flocks to the well implies that they were immense flocks, and that her father was a man of wealth. What was the use of Zipporah's bemeaning herself with work when she might have reclined on the hillside near her father's tent, and plucked buttercups, and dreamed out romances, and sighed idly to the winds, and wept over imaginary songs to the brooks. No, she knew that work was honorable, and that every girl ought to have something to do, and so she starts with the bleating and lowing and bellowing and neighing droves to the well for the watering.

Around every home there are flocks and droves of cares and anxieties, and every daughter of the family, though there be seven, ought to be doing her part to take care of the flocks. In many households, not only is Zipporah, but all her sisters, without practical and useful employments. Many of them are waiting for fortunate and prosperous matrimonial alliance, but some lounger like themselves will come along, and after counting the large number of father Jethro's sheep and camels will make proposal that will be accepted; and neither of them having done anything more practical than to chew chocolate caramels, the two nothings will start on the road of life together, every step more and more a failure. That daughter of the Midianitish sheik will never find her Moses. Girls of America! imitate Zipporah. Do something practical. Do something helpful. Do something well. Many have fathers with great flocks of absorbing duties, and such a father needs help in home, or office, or field. Go out and help him with the flocks. The reason that so many men now condemn themselves to unaffianced and solitary life is because they cannot support the modern young woman, who rises at half-past ten in the morning and retires after midnight, one of the trashiest of novels in her hands most of the time between the late rising and the late retiring—a thousand of them not worth one Zipporah.

There is a question that every father and mother ought to ask the daughter at breakfast or tea table, and that all the daughters of the wealthy sheik ought to ask each other: "What would you do if the family fortune should fail, if sickness should prostrate the breadwinner, if the flocks of Jethro should be destroyed by a sudden excursion of wolves and bears and hyenas from the mountain? What would you do for a living? Could you support yourself? Can you take care of an invalid mother or brother or sister as well as yourself?" Yea, bring it down to what any day might come to a prosperous family. "Can you cook a dinner if the servants should make a strike for higher wages and leave that morning?" Every minute of every hour of every day of every year there are families flung from prosperity into hardship, and alas! if in such exigency the seven daughters of Jethro can do nothing but sit around and cry and wait for some one to come and hunt them up a situation for which they have no qualification.

Get at something useful; get at it right away! Do not say: "If I were thrown upon my own resources I would become a music teacher." There are now more music teachers than could be supported if they were all Mozarts and Wagners and Handels. Do not say: "I will go to embroidering slippers." There are more slippers now than there are feet. Our hearts are every day wrung by the story of elegant women who were once affluent, but through catastrophe have fallen helpless, with no ability to take care of themselves.

There needs to be peaceful, yet radical revolution among most of the prosperous homes of America, by which the elegant do-nothings may be transformed into practical do-somethings. Let useless women go to work and gather the flocks. Come, Zipporah, let me introduce you to Moses! But you do not mean that this man affianced to this country girl was the great Moses of history, do you? You do not mean that he was the man who afterward wrought such wonders? Surely, you do not mean the man whose staff dropped, wriggled into a serpent, and, then, clutched, stiffened again into a staff? You do not mean the challenger of Egyptian thrones and palaces? You do not mean him who struck the rock so hard it wept in a stream for thirsty hosts? Surely, you do not mean the man who stood alone with God on the quaking Sinaitic ranges; not him to whom the Red Sea was surrendered? Yes, the same Moses defending the seven daughters of the Midianitish sheik; who afterward rescued a nation.

Why, do you not know that this is the way men and women get prepared for special work? The wilderness of Arabia was the law school, the theological seminary, the university of rock and sand, from which he graduated for a mission that will balk seas, and drown armies, and lift the lantern of illumined cloud by night, and start the workmen with bleeding backs among Egyptian brick-kilns toward the pasture lands that flow with milk and the trees of Canaan dripping with honey. Gracious God, teach all the people this lesson. You must go into humiliation and retirement and hidden closets of prayer if you are to be fitted for special usefulness. How did John the Baptist get prepared to become a forerunner of Christ? Show me his wardrobe. It will be hung with silken socks and embroidered robes and attire of Syrian purple. Show me his dining table. On it the tankards ablush with the richest wines of the vineyards of Engedi, and rarest birds that were ever caught in net, and sweetest venison that ever dropped antlers before the hunter. No, we are distinctly told the same John had his raiment of camels' hair."—not the fine hair of the camel which we call camlet, but the long, coarse hair such as beggars in the East wear.—and his only meat was of insects, the green locust, about two inches long, roasted, a disgusting food. These insects were caught and the wings and legs torn off, and they were stuck on wooden spits and turned before the fire. The Bedouins pack them in salt and carry them in sacks. What a menu for John the Baptist! Through what deprivation he came to what exaltation!

And you will have to go down before you go up. From the pit into which his brothers threw him and the prison in which his enemies incarcerated him, Joseph rose to be Egyptian prime minister. Elijah, who was to be the greatest of all the ancient prophets, Elijah, who made King Ahab's knees knock together with the prophecy that the dogs would be his only undertakers; Elijah, whose one prayer brought more than three years of drought, and whose other prayer brought drenching showers; the man who wrapped up his cape of sheepskin into a roll and with it cut a path through raging Jordan for just two to pass over; the man who with wh fire rode over death and escaped in skies without mortuary disintegr the man who, thousands of years was called out of the eternities to beside Jesus Christ on Mount Tabor it was ablaze with the splendors of figuration—this man could look ba the time when voracious and filthy were his only caterers.

You see John Knox preaching the nation sermon of James VI., and ar ing Queen Mary and Lord Darnley public discourse at Edinburgh, an ing the French ambassador to go and call his king a murderer; John making all Christendom feel his power, and at his burial the Earl of M saying, "Here lieth a man who in h never feared the face of man." Whe John Knox get much of his schoolin such resounding and everlasting ac ment? He got it while in chains p at the boat's oar in French cap Michael Faraday, one of the grea the scientific world, did not begin turing in the university. He beg washing bottles in the experimenting of Humphrey Davy. "Hohenlinden immortal poem of Thomas Campbe first rejected by a newspaper edito in the notes to correspondents ap the words: "To T. C.—The line mencing, 'On Linden when the su low,' are not up to our standard. is not T. C.'s forte." Oh! it is a roug to any kind of valuable success the privations and hardships of yo may on a smaller scale be the prefac introduction to usefulness and victo

See also in this call of Moses tha has a great memory. Four hu years before he had promised the d ance of the oppressed Israelites of The clock of time has struck the and now Moses is called to the wo rescue. Four hundred years is a long time, but you see God can rem a promise four hundred years as w you can remember four hundred mi Four hundred years includes all y cestry that you know anything abo all the promises made to them, a may expect fulfillment in our hea life of all the blessings predicted Christian ancestry centuries ago. have a dim remembrance, if any r brance at all, of your great grandf but God sees those who were on knees in 1598 as well as those on knees in 1898, and the blessings he ised the former and their descen have arrived, or will arrive. While is not hereditary, it is a grand th have had a pious ancestry. So this chapter calls up the pedigree people whom Moses was to deliv Moses is ordered to say to them, Lord God of your fathers, the G Abraham, the God of Isaac, and th of Jacob hath sent me unto you." I thought be divinely accurate, let m What are we doing by prayer and holy life for the redemption of the four hundred years? Our work only with the people of the latter the nineteenth century, but with th the closing of the twentieth centu the closing of the twenty-first ce and the closing of the twenty-secon tury, and the closing of the twenty century. For four hundred years, world continues to swing until that or if it drops, then notwithstanding fluence will go on in other latitude longitudes of God's universe.

Notice, also, that Moses was years of age when he got this call come the Israelitish deliverer. years he had lived in palaces as a p another forty years he had lived i wilderness of Arabia. I should not der if he had said: "Take a younge for this work. Eighty winters ha posed my health; eighty summers poured their heats upon my head. are the forty years that I spent amo enervating luxuries of a palace, and followed the forty years of wilderness ship. I am too old. Let me off. Better man in the forties or fifties, and n who has entered upon the eigh Nevertheless, he undertook the wor if we want to know whether he succe ask the abandoned brick-kilns of Egyptian task-masters, and the splintered chariot wheels strewn on the beach of the Red Sea, and the timbrels which Miriam clapped for the Israelites passed over and the Egyptians gone under.

I not retire too early. Like Moses, you may have your chief work to do after eighty. It may not be in the high places of the field; it may not be where a strong arm and an athletic foot and a clear vision are required, but there is something for you yet to do. Perhaps it may be to round off the work you have already done; to demonstrate the patience you have been recommending all your lifetime: perhaps to stand a lighthouse at the mouth of the bay to light others into harbor; perhaps to show how glorious a sunset may come after a stormy day.

There lies dying at Hawarden, England, one of the most wonderful men that ever lived since the ages of time began their roll. He is the chief citizen of the whole world. Three times has he practically been king of Great Britain. Again and again coming from the House of Commons, which he had thrilled and overawed by his eloquence, on Saturday, on Sunday morning reading prayers for the people in his illumined countenance and morning eyes and resounding voice, saying: "I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, his only Son, our Lord."

The world has no other such man as Gladstone; the church has no other such champion to lean over. I shall never cease to thank God that on Mr. Gladstone's invitation I visited him at Hawarden, and heard from his own lips his belief in the authenticity of the Holy Scriptures, the Divinity of Jesus Christ, and the splendors of the world to come. At the table and in the walk through the grounds I was impressed as I was never before, and probably will never be again, with the majesty of a nature all consecrated to God and the world's betterment. In the presence of such a man, what have those to say who profess to think that our religion is a pusillanimous and weak, and cowardly, an unreasonable affair? Mighty William E. Gladstone! Matchless William E. Gladstone!

Still further, watch this spectacle of genuine courage. No wonder when Moses scattered the rude shepherds, he won Zipporah's heart. What mattered it to Moses whether the cattle of the seven daughters of Jethro were driven from the troughs by the rude herdsmen? Sense of justice fired his courage; and the world wants more of the spirit that will dare anything to see others righted. At the time at wells of comfort, at wells of duty, at wells of religion, and at wells of literature there are outrages practised, the wrong herds getting the first water. Those who have the previous right come in last, if they come in at all. Thank God, we have here and there a strong man to set things right! I am so glad that when God has an especial work to do, he has some one ready to accomplish it. Is there a Bible to translate, there is a Wickliff to translate it; if there is a literature to be energized, there is a Shakespeare to energize it; if there is an error to smite, there is Luther to smite it; if there is to be a nation freed, there is a Moses to free it. Courage is needed in religion, in literature, in statesmanship, in all spheres; whether to defend Jethro's seven daughters and their flocks and put to flight the violent invaders. And those who do the brave work will win somewhere high reward. The loudest cheer of heaven is to be given "to him that overcometh."

Still further, see in this call of Moses that if God has any especial work for you to do he will find you. There were Egypt and Arabia and Palestine with their crowded population, but the man the Lord wanted was at the southern point of the triangle of Arabia, and he picks him right out, the shepherd who kept the flock of Jethro, his father-in-law, the priest and sheik. So God will not find it hard to take you out from the sixteen hundred million of the human race if he wants you for anything especial. There was only just one man qualified. Other men had courage like Moses; other men had some of the talents of Moses; other men had romance in their history, as had Moses; other men were impetuous, like Moses: but no other man had these different qualities in the exact proportion as had Moses; and God, who makes no mistake, found the right man for the right place. Do not fear you will be overlooked, or that when you are wanted God cannot find you.

Still further, notice that the call of Moses was written in letters of fire. On the Sinaitic peninsula there is a low thorn bush called the acacia, dry and brittle, and it easily goes down at the touch of the flame. It crackles and turns to ashes very quickly. Moses, seeing one of these bushes on fire, goes to look at it. At first, no doubt, it seemed to be a botanical curiosity, burning, yet crumpling no leaf, parting no stem, scattering no ashes. It was a supernatural fire that did no damage to the vegetation. That burning bush was the call. Your call will probably come in letters of fire. Ministers get their call to preach in letters on paper, or parchment, or typewritten, but it does not amount to much until they get their next call in letters of fire. You will not amount to much in usefulness until somewhere near you find a burning bush. It may be found burning in the hectic flush of your child's cheek; it may be found burning in business misfortune; it may be found burning in the fire of the world's scorn or hate or misrepresentation. But hearken to the crackle of the burning bush!

IN DOYERS STREET.

A great snowstorm came on a prairie in Minnesota, and a farmer in a sleigh was lost, but after a while struck the track of another sleigh, and felt cheered to go on, since he had found the track of another traveler. He heard sleigh-bells preceding him, and hastened on and caught up with his predecessor, who said, "Where are you going?" "I am following you," was the answer that came back. The fact is that they were both lost, and had gone round and round in a circle. Then they talked the matter over, and, looking up, saw the north star; and toward the north was their home, and they started straight for it. Oh, instead of imitating men like ourselves and circling round and round, let us look up and take some starry guide like Moses, and follow on until we join him amid the "delectable mountains." You say you cannot reach his character. Oh, no. Neither can you reach the north star, but you can be guided by its heavenly pointing.

REDEEMING THE SLUMS

The Work of the New York Rescue Band —Missionaries in Chinatown—Rescue Work In Gilded Palaces of Sin.

READERS of THE CHRISTIAN HERALD are not ignorant of the good work which is being done by the New York Rescue Band. The Band is composed of a company of Christian men and women, who are devoting their energies to rescue work among the fallen. Its members wear a badge, which is officially recognized by the police as that of persons laudably engaged in reformatory labors. The work is endorsed by the Federation of Churches and Christian Workers in New York City, and by letters of warm commendation from prominent ministers. Its field of operation is the city; its special centres of activity are the Mission in Chinatown, which comprises several departments of work, as the school for children, industrial and social club for respectable girls, and the Morning Star Mission, all at 15-17 Doyers Street; and the Home for Erring Girls, 127 West Fortieth Street.

The officers of the Band are Hon. W. H. Rowe, Jr., President; O. B. Booth, Vice-President and Superintendent of Rescue Work; S. E. Furry, Secretary and Superintendent Chinatown Mission; H. A. Gould, Treasurer. Miss M. L. Taylor, matron of the Home, and Miss A. N. Smith, missionary, conducting the work for erring girls, have the assistance of an advisory committee, composed of prominent ladies.

The Chinatown Mission reaches what is regarded as the most hopelessly depraved locality in New York. Chinatown, territorially insignificant, is crowded with every possible form of sin, from pagan worship in the Joss House, dissipations of the Chinese theatre, opera and restaurants, to the dreadful corruption of opium joints, gambling dens and houses of unnameable sins. At the Doyers Street Mission, nightly, song and prayer services are held from ten o'clock till past midnight, when crowds are drawn in from the congested thoroughfares. A most commendable charity is the Hope Mission School, Doyers street, where children of all nationalities, and conditions are brought from the evil influences of the street to that of tender, gentle women, who teach them habits of industry and tidiness.

The Star of Hope Club is a development of the school. Its members are daughters of the worthy people of Chinatown, or girls in themselves worthy. It saves from the life of the street young women who, living in the cramped quarters of swarming tenements, would naturally gravitate downward, but for the social and industrial opportunities which the club opens up to them. It gives them a pleasant place, where they sing, and talk, sew and read together, under direction of Christian women who do the work for love's sake.

A girl brought in from Chinatown lay dying in a hospital. "Maggie," asked the Band-worker, "Is there no one I can send for?" "My people think me dead," she whispered. Then she told the missionary her story, and the end of it was that this girl was tended in her last illness by the hands of her kindred and was buried from the home of her people, wealthy residents of New York City. One night one of the workers brought in from the street a seventeen-year-old girl. Soon after entering the Home she wrote her father that she was ready to go back to her home and her duty. She is now in a missionary institute, where she is preparing for active service in behalf of unfortunate women. These are two instances of rescued women who had been born and reared in wealth and refinement. To meet their cases, special methods of treatment are required. The most difficult branch of rescue work is not that of slums, but that of the "gilded palaces of sin," where the inmates are surrounded by luxury. It is absolutely necessary to entrust this work to missionaries of experience, tact, education and Christian ability. The Home at 256 W. Thirty-ninth Street, New York, is especially adapted to the need of this class of women. It is a modest frame building in a decent part of the town, presided over by a motherly matron and trained assistants. Since May, 1897, forty-nine girls have been received, and but four have returned to evil ways. The others have obtained positions, enabling them to support themselves, have been restored to their families, or are at the Home, working to save other girls. Workers have found much more difficulty in obtaining employment for these girls than in inducing them to seek for, and engage in, honest work.

A department of self-evident import-

GIRLS' SEWING CIRCLE IN THE STAR OF HOPE CLUB.

ance only awaits sufficient funds for its creation. It is the establishment of an industrial work-shop in connection with the Home, where necessary work for self-support could be given rescued women until outside employment is practicable. Mr. Gould states that he knows personally over two hundred erring girls, over half of whom would abandon a wrong life now, if sure of living wages and a little Christian fellowship.

There is need in the lower part of the city for a temporary shelter, without code of conditions, where any woman will be received at any hour of the night that a worker may bring her in. Many good people will be ready to assume the burden of its establishment and its support as soon as the need and value shall be known.

SPAIN'S ASIATIC FLEET DESTROYED.

COMMODORE DEWEY WINS A SPLENDID NAVAL VICTORY AT MANILA.

The Story of the First Great Battle of the War, Fought on Sunday, May 1—Admiral Montojo's Flagship Sunk and all His Fleet Either Burned or Disabled—The Invasion of Cuba by Our Land Forces—The Crisis of the War Believed to be Near at Hand.

MAY 1, 1898, will ever be held in remembrance as one of the most eventful days in American history. On that day was fought the first great naval battle of the war between Spain and the United States for Free Cuba—a battle which resulted in the total defeat of Spain's Asiatic fleet, which was commanded by Admiral Montojo, the most daring officer in the Spanish navy.

After tossing about for two days in heavy gales, the American fleet, under Commodore Dewey, made the harbor of Manila, the capital of the Philippines, on Saturday night, April 30. At midnight, our ships passed the entrance into the harbor, despite the fact that it was a network of mines and torpedoes. Within the bay and under the sheltering guns of the forts, lay the Spanish squadron. The night was pitch dark. Admiral Montojo was completely taken by surprise at the daring of the Americans, as he had expected an engagement in the open sea. About daybreak the [illegible] began, both fleets firing as they passed each other. The vessels engaged were the following:

AMERICAN SQUADRON.

Olympia (flagship)	Protected cruiser	5,870 tons
Baltimore	Protected cruiser	4,600 "
Boston	Partly protected cruiser	3,000 "
Raleigh	Protected cruiser	3,000 "
Concord	Gunboat	1,710 "
Petrel	Gunboat	892 "
McCulloch	Revenue cutter	1,000 "

SPANISH SQUADRON.

Reina Maria Christina	Cruiser	3,090 tons
Castilla	Cruiser	3,345 "
Velasco	Cruiser	1,152 "
Don Antonio de Ulloa	Cruiser	1,130 "
Don Juan de Austria	Cruiser	1,152 "
Isla de Cuba	Pro. cruiser	1,030 "
Isla de Luzon	Pro. cruiser	1,030 "
Quiros	Gunboat	516 "
Villalobos	Gunboat	516 "

Eight other gunboats somewhat similar to the Quiros, and ten others of smaller size.

The American ships opened fire on the formidable fortress of Cavite and the Manila arsenal, under whose guns the Spanish vessels were lying. The *Olympia* and *Raleigh* led the attack. Soon the harbor resounded with the roar of cannon, the crashing of steel and timbers, and the shrieks and groans of the wounded. Dense clouds of smoke hung low and obscured the ships at times, but the splendid marksmanship of the Americans soon began to tell upon the enemy. The Spaniards fought desperately. Early in the engagement the *Maria Christina* caught fire from an American shell and soon was a mass of flame. The Spanish Admiral transferred his flag to the *Isla de Cuba*, and shortly afterward the *Maria Christina* was rent asunder by an explosion and utterly destroyed. The armored cruiser *Castilla* was shelled until she sank, and the *Juan de Austria* was blown up by a well directed shot from one of the American guns. The cruiser *Don Antonio de Ulloa* and the *Mindanao* were also greatly damaged and unable to continue the fight. Over 400 Spaniards were killed, among the number being Captain Cadarso, Commander of the *Maria Christina*. At one time the harbor was filled with Spanish wounded, struggling for life among the waves.

Under a tremendous cannonade from the American squadron, the remaining Spanish ships retired to Baccor Creek, where several of them were run ashore and sunk by the Admiral's orders, to prevent their capture. Throughout the whole engagement, the American s[hips] kept under way, and their manœuvr[es] disconcerted the Spanish gunners, ren[dering] their fire ineffective. About 9 [o'clock] the American squadron, having routed [the] Spaniards, drew off to the west side [of] the bay, where hasty repairs were m[ade] to our vessels that had sustained inj[ury]. In no case, however, was any Amer[ican] vessel seriously damaged, although [the] loss in killed and wounded was consi[der]able. The injured were put safely ash[ore]. It is said that the Americans were [not]

U. S. CRUISER "BALTIMORE."

U. S. CRUISER "RALEIGH."

COMMODORE GEORGE DEWEY, "THE HERO OF MANILA."

U. S. CRUISER "OLYMPIA."

U. S. CRUISER "BOSTON."

PORT OF MANILA, SCENE OF THE GREAT NAVAL BATTLE OF MAY 1.

upon by the forts w[hile] performing this hu[mane] itarian duty.

Commodore Dewe[y] turned later to the o[ther] side of the bay and t[ook] up a position in fro[nt] of the forts with a vie[w] of beginning a bomb[ard]ment. The city was a[t the] mercy of the Amer[ican] squadron. Thous[ands] of the inhabitants [left] the town, fearing l[ong] bardment. Great cr[owds] gathered on the wha[rves] and order was only [pre]served by mound guards, who patro[lled] the streets. The o[ther] forts which now en[gaged] the attention of [the] ships were those at [Ca]vite and Manila pro[per]. The former, ten m[iles] to the southwest of [Ma]nila, consisted of su[per]batteries which h[ad] been supplemented[by] a number of guns t[aken] from the armamen[t of] the Spanish ships. [Ma]nila is surrounded b[y a] cordon of land batte[ries], but none so formid[able] as those at Cavite. [The] fire from the Ameri[can] ships against these [bat]teries was continue[d] cessantly until 11.30 [A.M.]

Sunday, when the action was suspended, and the American warships, having annihilated the enemy's fleet, steamed off. The cable dispatches received at Madrid declared that this second battle by the Americans was begun with such a terrific cannonade that further resistance was useless. The spectacle was grand and terrible. The attack was well carried out; the American manœuvres were masterful and their destruction surprising, firing as they did their numerous shells. When it was all over they lay off Cavite, wait the fitting time to begin the bombardment of Manila. The entire engagement is said to have lasted less than four hours.

The following morning our fleet returned to the blockade of Manila was begun. The bombardment of the forts was resumed vigorously, the intention being to completely reduce them.

MAJ.-GEN. BROOKE, CHICKAMAUGA.

Spain Admits Defeat.

As the cable from Manila was controlled by Spain, no word of the battle could be received from Commodore Dewey until the news had reached Hong-Kong, or Manila capitulated, when the American would get possession of the cables. The earlier dispatches from Madrid were, therefore, from Spanish sources. The first cables to Madrid intimated that the Americans had been repulsed, and gave to the engagement the color of a Spanish victory.—intelligence which greatly elated the Spanish Cabinet and people. Following this week's succession of cables from the Spanish Admiral and the Governor-General of Manila dispatches which gave a very different complexion to the battle. Admiral Montojo cabled to Madrid the following dispatch:

"In the middle of the night the American squadron forced the entrance and before daybreak appeared before Cavite. The night was completely dark. At 7:30 the bow of the *Reina Maria Christina* and the *Castilla* were entirely enveloped in flames. The other ships having been damaged, retired into Bacoor Bay. Some had to be sunk to prevent their falling into the hands of the enemy. The losses are numerous."

Enthusiasm Over the News.

Admiral Montojo and his staff narrowly escaped capture. The commander of the *Duke de Austria* was killed. In his official report, telegraphed at 8 p.m., the Governor-General of the Philippines admitted the disastrous defeat—the destruction of the three principal Spanish ships and considerable loss of life—adding, however, "The spirit of the army, navy and volunteers, is excellent." The Madrid Cabinet reluctantly admitted the total rout of their fleet. Our own losses in killed and wounded are said to be light, and all our ships are safe.

The news of the great victory at Manila was received with deep satisfaction by the administration at Washington and throughout the country—a satisfaction, however, which was tinged with sadness for the loss of the brave Americans who perished in the battle. For a time the leading cities—New York, Boston, Philadelphia and Chicago—went almost wild with enthusiasm.

The effect upon Europe of the American victory is said to have been electric. Madrid was driven to the verge of distraction, and revolution was feared. In a majority of the other capitals, the news was greeted with satisfaction. London being especially demonstrative in its approval of the bravery and skill of our blue-jackets. Should the threatened revolution in Spain actually occur, that nation may have to face a condition at home much more serious than war with a foreign power.

The Invasion of Cuba.

Plans are now said to be fully matured for our invasion of Cuba, and it may be an event accomplished before this paper reaches the hands of its readers. With a view to determining upon a suitable landing-place for the troops, Rear Admiral Sampson's squadron has made a special examination of several points along the northern coast of Cuba. Three of his vessels, the flag-ship *New York*, the monitor *Puritan*, and the cruiser *Cincinnati*, while reconnoitring off Matanzas, drew the fire of the masked batteries on Point Rubal Caya, and Point Maya, on either side of the entrance to the bay, and returned it vigorously, silencing the batteries after an eighteen minutes' bombardment.

VISITORS AT THE CAMP.

Remarkably skilful marksmanship was displayed by the American gunners, whose shells tore up the earthworks and masonry, and effectually dismantled the Spanish defences.

The Spanish gunnery was wretched, not a shot striking any of the attacking vessels, although all were well within range. Several days later the batteries at Cardenas were shelled and silenced in the same prompt and vigorous fashion, the fire of the batteries having first been drawn by one of our torpedo boats. These incidents encourage the hope that the reduction of the formidable-looking Havana forts may not be as difficult an undertaking as Captain-General Blanco's boasts would imply.

It is claimed that Spain has nearly 140,000 troops in Cuba, exclusive of the 20,000 Havana volunteers, but those who are in a position to speak authoritatively, assert that fully 50,000 Spanish soldiers are in hospital, or on the sick list in different parts of the island.

As the first part of our expeditionary army of invasion, the United States sends 15,000 regulars under Brigadier-General Shafter, including seventeen regiments of infantry some light artillery and two regiments of cavalry. General Shafter will cooperate with Gomez and Garcia of the insurgent army, who have an effective force, estimated at 30,000 men. A regiment of yellow fever immunes will probably also be added to our forces. Immediately after the first expeditionary force has landed, others will follow. The first expedition will probably include two cowboy regiments from the West, with Hon. Theodore Roosevelt as lieutenant-colonel, four regiments of infantry lately stationed at New Orleans, an infantry brigade under Col. Van Horne from Chickamauga, and the troops under Gen. Wade at Tampa. A large fleet of steamers has been chartered as troop-ships. Commissariat and medical departments are fully organized. Gen. Shafter's plan is understood to be to reduce and garrison the ports on the northern coast of Cuba as rapidly as possible, and to arrange for the transportation and distribution of food for the relief of the starving reconcentrados. The steamship *State of Texas*, with its load of 1,100 tons of relief supplies, will be the means of relieving much of the prevalent distress, which has been especially keen since the blockade.

CAMP THOMAS AT CHICKAMAUGA PARK, GEORGIA.

Spain's Cape Verde Squadron.

Rear-Admiral Sampson's fleet, which has been conducting the blockade, has made preparations for meeting the Cape Verde formidable Spanish squadron when the latter arrives in Cuban waters. Our fleet will be divided into two wings, the first under Commodore Remey, and the second commanded by Commodore Watson, the Rear-Admiral himself controlling the movements of the squadron as a whole. It is intended to maintain the blockade, but to employ for that purpose such vessels as can be spared from the fleet, while the principal warships will be assigned to meet the fleet of Spain, which is now steaming toward these shores, and which includes the first-class cruisers *Viscaya*, *Almirante Oquendo*, *Infanta Maria Theresa* and *Cristobal Colon*, and the three torpedo-boat destroyers, *Pluton*, *Furor* and *Terror*. The meeting between the hostile squadrons may take place before the Spanish vessels can reach Porto Rico.

Cuba's Soldier President.

AMONG the brave patriots who have guided the destinies of Cuba, few are more worthy of honorable recognition than Bartolome Masso, who several months ago was elected President of the island Republic. He is a native of Manzanillo, and his parents were wealthy people of good social standing. He took an active part in the ten years' war, which began in 1868, and under the leadership of General Cespedes, obtained a thorough insight into military tactics. After the treaty of peace he left the country, but returned to take part in the rising which took place six months later, in 1878. He was seized and imprisoned in Morro Castle, and after a time was deported to Spain. On being released, he returned to Cuba and engaged in sugar-planting. When the flag of Free Cuba was raised in 1895, Masso was among the first in the field. He assembled a small party of men at his estate of La Jaquita in Manzanillo, and there on February 24 of that year, he boldly proclaimed the independence of Cuba from Spanish rule. Masso is hailed by Cubans everywhere as "The Father of his Country"—the Washington of Cuba. He has led many a forlorn hope and has inspired the patriot forces with something of his own indomitable courage.

MATANZAS, WHOSE FORTS WERE SILENCED BY REAR-ADMIRAL SAMPSON'S GUNS

The Sunday School

THE DAY OF JUDGMENT.

S. S. Lesson for May 22. Matt. 25 : 31-46.
Golden Text, Matt. 16 : 27.

BY MRS. M. BAXTER.

THERE is in the heart of every thinking man a conviction of the existence of a true and holy and mighty God (Rom. 1 : 18-21); and that we are responsible to him and shall one day have to give account to him of the life we have lived here on earth. The apostle Paul, when preaching at Athens on the "unknown God," whom the Athenians ignorantly worshipped, said, "He hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17 : 31). And his discourse which caused one of the great ones of this world to tremble was of "righteousness, temperance and judgment to come" (Acts 24 : 25). If he thus appealed to the consciences of heathen, it is clear that, even in these who "sit in darkness," there exists a conscience of coming judgment.

In the Scripture, quite apart from the many passages which speak of judgments upon men or nations for special sins, there are three distinct judgments or assizes of men. One of these is the judgment of the great white throne (Rev. 19 : 11-15), which will be the last and final judgment. The general idea of what is called the day of judgment, is taken from this passage. This cannot be until after the Millennium, and the great revolt of man at the end of that reign of peace, when Satan has been loosed for a short time after his thousand years imprisonment, and has been cast into the lake of fire and brimstone where the beast and false prophet have been already cast alive a thousand years before (Rev. 19 : 20.)

This is the judgment from which there is no appeal, and at which there is no question of mercy. As it finds men then, so will be the judgment passed upon them. No special pleader will then have power to bias judgment; the books are opened and the judgment is passed according to that which is "found written," "according to their works." All who have lived upon earth will stand before this judgment, if they have not been previously judged, and the dead who have not been awakened from the dust of the earth to everlasting life (Dan. 12 : 2), will be resurrected now "to shame and everlasting contempt." It is the day of judgment and destruction of ungodly men (II. Peter 2 : 9 ; 3 : 7). The first resurrection (Rev. 20 : 4-6), is a resurrection only of them that are "blessed and holy," but "the rest of the dead," who are not blessed and holy, "lived not until the thousand years should be finished." Shall any of these be saved people? The inference is that they are. May not this be the meaning of the judgment of the unprofitable servant, who yet was a servant, and not one of "those mine enemies," and also very specially the judgment of the "evil and wicked servant," who says, "My Lord delayeth his coming," and who is severely scourged (Luke 12-46, R. V., margin), and whose portion is appointed with the unfaithful. This is the same judgment which Daniel speaks of when he saw in vision the "Ancient of days," whose throne was fiery flames . . . "thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened" (Dan. 7 : 9, 10); the same books alluded to in Ps. 69 : 28. This is the day when God shall judge "the secrets of men by Jesus Christ," and the heathen will be judged according to the light of their conscience (Rom. 2 : 12-16). This is the day of judgment when God shall bring every work in to judgment, with every secret thing, whether it be good or whether it be evil (Eccl. 12 : 14).

"When the Son of man shall come in his glory and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another as the shepherd separateth the sheep from the goats, and he shall set the sheep on his right hand and the goats on the left." When will the Son of man sit on the throne of his glory? Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, etc., and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory, Matt. 16 : 27; Mark 8 : 38, allude to this same time, also Luke 9 : 26, where our Lord thus speaks of it, "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory and the glory of the Father and of the holy angels."

No books are opened at this judgment, no resurrection of the dead is mentioned. Living nations stand before him, but the judgment is not only national, but individual; and the test in each case is how Christ's brethren have been treated. He who shall judge the quick [or living] and dead at his appearing, and his kingdom is now sitting in judgment upon those who have escaped the terrible plagues of the great tribulation. In this judgment the righteous inherit the kingdom prepared for them from the foundation of the world. All that this prepared kingdom means we know not. It is called eternal life, but it may begin in this world. It may be that Rom. 2 : 5-11, R. V., will be fulfilled at this time, and that they who by patience in well doing have sought for glory, honor and incorruption, eternal life shall be given so that they may never have to die, but will live on in the new earth where death shall be no more. Otherwise, who will inhabit the new earth?

But there is another judgment seat which precedes either of these already mentioned: it is the judgment seat of Christ. "He that heareth my Word and believeth him that sent me, hath eternal life, and cometh not into judgment" [the judgment of the great white throne] (John 5 : 22, R. V.), but "we [Paul included] must all be made manifest before the judgment seat of Christ: that each one may receive the things done in the body according to what he hath done, whether it be good or bad" (II. Cor. 5 : 10). This is the judgment first in order, for judgment must "begin at the house of God" (I. Pet. 4 : 17; Ezek. 9 : 6), and it will follow probably very soon after the taking away of Christ's waiting people. When, where, we know not, for it is not revealed; but this we know, for it is revealed, that "each one of us shall give account of himself to God" (Rom. 14 : 12).

"AS A SHEPHERD DIVIDETH HIS SHEEP FROM THE GOATS."

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

A SUBJECT so large as the close of this Gospel dispensation and the final judgment, could not be covered by a single parable. Christ used several to teach the lessons which he wished to convey. He then presented in a few graphic words one feature which the parables had not given. These words must not be taken as giving a full and complete idea of the judgment, but of the one element which had not been touched in the preceding parables. The words suggest many interesting questions as to the time, and place, and the position in the order of events, which this separation will occupy. These questions cannot be satisfactorily answered. Christ was silent on the subject, and evidently did not intend, in what he did say, to gratify curiosity. It will be well if his example is followed by teachers, and instead of trying to make a programme of events on the slender basis afforded, an effort is made to inculcate the obvious practical lesson which is taught by the passage. If Christ had wished us to know the details, he would have told them, and not left us to learn them by groping among other books of the Bible for references to the subject, which might be pieced together like the fragments of a child's puzzle. The lesson is the one he taught all through his ministry as to the nature of Christianity. His religion was to be a change of nature and the man who was under its power, being good would do good, not with any idea of gaining a reward, but because the nature that was in him impelled him to such acts. The surprise manifested by both classes at the judgment, indicates that both had acted according to their natures and were not conscious of having done anything extraordinary. The acts they did, or left undone, were not important in themselves, but were very important as evidences of their nature, showing whether the persons had in them, or had not, the spirit of Christ. "If any man have not the spirit of Christ he is none of his."

When saw we thee? A critic of Shakspeare's works, discussing one of his characters, gives a reason for the spiritual pride which is seen in some people who have less reason to be proud than others who are humble. He suggests that when a man has to make a great struggle to himself to do a good deed, it naturally makes a deep impression on his mind, and when he has done it, he thinks what a good man he is to have done that wonderful thing to which he was so averse. Another man does the same deed naturally and without a thought, because such nature was bent in that direction, and he forgets all about it. "Accordingly," he says, "he who does no duty without being goaded up to it is conscious of much more virtue than he has; while he who does his duty as a thing of course and a matter of delight, is unconscious of his virtue because he has so much of it."

The kingdom prepared for you. Many people worry themselves about the subject of election, and are in an agony of anxiety as to whether they are among the elect. The question ought not to be a difficult of solution. The opening words of the Sermon on the Mount (Matt. 5 : 3-9) show who the elect are. These are the people for whom the kingdom is prepared, for they have the heavenly nature. All may have it, but some do not care for it. And so, as they have not the heavenly nature, they will not enter the heavenly kingdom. The story is told of a number of village girls that, hearing there was a vacancy for a servant in the household of a rich man, they applied for it. There were many applicants, for the man was known to be kind and liberal, and to enter his service was equivalent to being provided with a comfortable home and sufficient income for life or until married. All were told to come on a certain day, when the employer would make his selection. They assembled in the housekeeper's room, and were sent one by one to the employer's office. To reach the latter they had to cross a square garden by a paved walk, and the employer, looking from his window, could see them coming. A broom had been laid on the path. One girl stepped carelessly over it, another turned aside to avoid it, a third kicked it out of the way. At last one of them picked it up and set it tidily against a tree. She was the one selected for the coveted place, not that there was any special merit in her act, but because in picking up the broom she had shown an orderly and tidy nature.

Ye did it unto me. Tolstoi's familiar story, though it has been so often told, is too appropriate to this lesson to be omitted. A poor cobbler who lived in a dark, gloomy basement, had no books but a tattered Testament, which he read again and again. He loved his Lord and looked for the hour when he would see him. One night he dreamed that an angel came to him and told him that his longing would be satisfied. On a certain day Christ would visit him. The cobbler awoke with a joyous heart and eager expectancy. His heart was so full of love and joy that he seemed to love everybody. He could do no work that day, of course; so he waited for his Lord with his eager eyes fixed on the top of the steps that led to his basement. he saw every one that passed. So when he saw a woman wearing a pair of miserable shoes, through which protruded her bare feet, red with the cold of the snow, he called her down and gave her a new pair of shoes. After the woman was gone he saw an old man feebly toiling by, and he called him down, and seeing that he was hungry, shared his meal with him. Afterwards he called a homeless child down and let him warm himself at his fire. It was evening by this time, and the poor cobbler feared his dream would not come true. Long watching and unaccustomed idleness made him drowsy and he fell asleep. In his dreams he saw the three people whom he had helped all together in his room, and as he looked at them, their features changed and their garments shone, and once again he heard the angel's voice: "Inasmuch as ye did it unto them, ye did it unto me."

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Arps, G H..... 25
Barnett, Francis. 25
Bernard, Mrs J J. 1 00
Biggs, Eva..... 25
Brockway, W H.. 50
Butcher, Mrs..... 50
Butcher, R S.... 50
Castle, Eva..... 50
Converse, Mrs E. 50
Filbert, F J..... 50
Forcade, Hannah. 1 00
Frye, A R..... 25
Groenier, Mrs.... 25
Groth, Mrs Lena. 25
Hopkins, Ava..... 25
Hopkins, Lilian.. 25
Julian, C E..... 50
Knight, Mrs L H. 50
Lambert, Mrs D.. 1 00
Lambert, V A.... 1 00
McMicking, Miss A 50
McMickin Mrs T 50
Matthei, P H.... 25
Melzer, Katie.... 25
Mergler, Mrs..... 50
Morris, Mae E.... 25
O'Keefe, S J..... 25
Putnam, Mrs R M 50

ILLINOIS CONT'D

Rea, Della..... 25
Reynolds, Mrs M. 25
Richmond, Mrs... 50
Schaeffer, Mary.. 25
Schierding, Blanche 50
Schryver, Mrs May 1 00
Sedgwick, Mrs Mary A..... 1 00
Smith, Della E... 1 00
Smith, Mrs J W.. 25
Smith, Myrtle.... 25
Smyser, W S..... 1 00
Staples, M L..... 25
Stroker, G D..... 25
Thatcher, Mrs M. 2 00
Tudor, Mrs J R.. 1 00
Vincent, V V..... 25
Williams, J P.... 25
Williams, W..... 25
Wilson, Dorothy. 50
Wood, D B..... 50
O S R, El Paso.. 1 00
Friend, Palatine.. 1 50
Friend, Ursa..... 50
Fourth St M E Ch, Sterling.... 2 00
In Jesus' Name, Cuyler 1 00
Cash, Palatine... 50
Coll taken by W Moody at Oak Park 137 05
Sympathizer, Chicago 2 00

INDIANA

Bugbee, A C..... 1 00
Springer, Eli J... 05
Springer, John H. 02
M M, Ft Wayne.. 2 00
A Disciple, Madison 2 00
Arnold, Allison... 25
Barnes, Belle.... 05
Barnes, Emily... 25
Barnes, Lizzie... 05
Bass, Milton..... 30
Carmony, Mary.. 10
Carter, Maggie... 10
Creek, Leander.. 25
Dismore, Wm.... 25
Engle, Phoebe.... 50
Gunning, Emery.. 10
Hank, Bessie..... 05
Hank, Ellen..... 25
Meade, Mrs D S.. 1 00
Myer, Eli..... 1 00
Myer, Golda V.... 20
Myer, Leather.... 10
Myer, Myra..... 1 00
Myer, Nan..... 1 00
Rees, Ella..... 50
Rees, John S..... 50
Reinhardt, Angie. 50
Talbert, Betty A. 25
Talbert, Sarah A. 25
German M E Ch, Bedford 13 25
Dawson, Emmie.. 50
Hamm, Mrs H P. 5 00
Stair, Marg't A... 1 00
Wolfe, Kenneth.. 1 00
Wolfe, Milton.... 1 00
Forgey, Electa J.10 00
Hare, A W..... 50
Townsend, Elizabeth B..... 1 00
Friends Ch, Thorntown 2 60
Jr C E Soc, 1st Ave Pres Ch, Evansville 1 00
Burkhalter, Mrs Alfred 1 00
Burkhalter, Louisa 25
——, Russellville 1 45
Churches of Nashville 3 00
Scholle, Mrs Wm. 50
Buchanan, Lida E 1 00
Friend, Indianapolis 50
Bone, Mr..... 10
Bremmer, Miss C 25
Breslin, Hazel.... 03
Deinhart, Mrs M. 25
Hostetler, W T... 10
Jakes, Mrs N M.. 25
Noble, Mrs Bessie 25
Rector, Mrs..... 15
Shaffer, Rosco.... 10
Spilten, Rev..... 05
Thompson, Myers 37
Tracy, Mrs W N.. 25
Webb, M A..... 25
Chittenden, W M 1 00
Morris, Nelson... 2 00
Neal, Mrs A..... 30
Sloan, Miss L.... 1 00
A Christian, Fountain City..... 1 00
Bishop, Alice R.. 1 00
Klitz, Mrs J..... 1 00
McGoogan, H R.. 1 00
City Schools, Room No 1, Mt Vernon 50
City Schools, Room No 2, Mt Vernon 1 15
City Schools, Room No 3, Mt Vernon 1 30
City Schools, Room No 5, Mt Vernon 90
City Schools, Room No 6, Mt Vernon 1 00
City Schools, Room No 7, Mt Vernon 1 30

INDIANA CONT'D

City Schools, Room No 8, Mt Vernon 95

INDIAN TERR'Y

Averyt, M I..... 50
Robertson, James 1 00

IOWA

Friend, Des Balcke, Rev H...10 00
Danilson, C E.... 15
De Baugh, Rosa... 05
Hammon, H E... 25
Iwanson, J C..... 10
King, John L.... 25
Paterson, Mrs L. 25
Paterson, John L 25
Paterson, Laura.. 15
Phipps, Clifford.. 10
Scott, Sarah..... 05
Stewart, Beatrice 25
Walker, Geo..... 25
Bate, Daniel..... 2 00
Bortle Family, Humboldt 1 00
Clark, Mrs Wm... 2 00
Forsyth, M E.... 5 00
Francis, Mrs A... 2 00
Ingooldstod, C O. 5 00
Jacohus, R..... 1 00
Lohr, A W..... 5 00
McChane, Mr & Mrs Ed..... 1 00
Padgett, Mrs Rosie 2 00
Troutforth, J N.. 1 00
W H H, Shenandoah 2 00
Subscriber, Burlington 1 00
Union SS, Dist No 9, Alden 1 00
Worcester, D & P, Knox..... 4 00
——, Ottnmwa.. 1 00
Friend, Moines... 2 50
I H N, Rock Rapids 50
Hilltown Ch, Dean 5 00
Alcorn, S M..... 3 00
Hall, Mrs Lyman 50
Hermann, Wm... 2 40
Kauffman, Mrs J B 1 00
Swartz, M L..... 1 00
J E H, Danville.. 50
P M SS, Angus.. 1 00
Dist No 1, Wash, Pro of Oyster Supper, Mt Ayr.12 25
Pro of Social given by the Nordness Lit Soc20 60
Athens, Miss Angusta 75
Gaddis, Mary..... 1 00
Klopfenstein, Nellie & Frank.... 50
Le Compte, Mrs C F.....10 00
Emmanuel Bapt Ch, Afton..... 1 50
Hughes, W D.... 2 00
Tresner, L W.... 2 50
F J M, Odebolt... 5 00
Hinkley, Mrs I H 2 00
Smith, Mrs Mary C & Mrs Emma Elliott & John C & Mrs A M Bray 3 50
Citizens of Keoknk 6 50
Hilton Dist, Keokuk 3 19
Traver, Robt A.. 5 00
Cong Ch, Nevinville 1 00
Ladies' Mis Soc, Cong Ch, Nevinville 1 00
Owston, Mrs C A. 3 00
Owston, Miss Ettie 1 00
Ohmert, Mrs May 1 00
Zion SS, Greene.. 3 00
Elias, Celia..... 1 25
Paige, Mrs Sarah 50
Paige, Virginia... 1 00
M L B, Indianola 50
Friend, Elkader..10 00
A Giver, Andrew. 1 00
IOWA— Alexander, Mrs William 2 00
Orwig, Mary E... 1 00
Typer, Mildred E 50
Friend, Conrad... 1 00
D E L, Colo.....10 00
Blanchard, Mrs M J..... 1 00
Clift, Mrs Kate M 2 00
Johnson, Della... 50
Morse Family.... 2 75
Wilcox, Joseph... 1 90
Pres Ch, Promise City 3 50
Jr C E Soc Cong Ch, Salem..... 4 22
Berchey, Mr..... 25
Boesch, Clara.... 5 00
Carlisle, Mrs J B. 50
Carlisle, Miss Lon 25
Chester SS, Lynnville 2 75
Merrill, Mrs G W 1 00
Bechtel, Mrs M C & daughter..... 5 00
Clark, Mrs J H... 2 00
Cook, Anna..... 15
Cook, Bessie..... 15
Daner, Mrs Jno J 1 00
Hamton, J B..... 50

IOWA CONT'D

Hoaglin, Edith... 10
Long, J D..... 1 00
Mate, Joseph..... 50
Piper, Mabel..... 10
Smith, J D & Chas A..... 2 00
Striph, Mrs..... 1 00
Sweet, A E..... 25
Turk, Grandma... 25
Wilson, E C 50
A Friend of the Cause, Ainsworth 1 00
In His Name, ... 1 00
Bapt Ch, Pomeroy 10 50
Wade, John H... 25
Subscriber, West Bend 50
M E Ebon SS, Rands 3 85

KANSAS

Alexander, Mrs J H 1 00
Bissell, Mr & Mrs F 2 00
Heikes, L W..... 2 00
Hemmings, Mrs P. 2 00
Holt, J H..... 50
Kirkham, R..... 5 00
Ladner, Mrs Libbie 1 00
Loomis, Ella..... 1 00
Molyneau, Wm... 5 00
Rohres, H D..... 2 00
Ruth, Mr & Mrs Dan & family... 5 00
Ryan, Leonard L. 25
Sauber, F J..... 1 00
Tibbetts, Addie.. 5 00
Wells, Philena... 1 00
Wray, Alice & husband 5 50
Wray, Nina..... 50
Wright, John T.. 5 00
A Sympathizer, Topeka 1 00
Brown, Mrs Henry 50
Faylor, Mrs A.... 25
Faylor, Mrs Geo. 50
Hockaday, Mrs R 50
I E Soc, Ref Ch, Fairview 3 30
Kendall, James .. 25
Mt Carmel I B Ch, Edmond.... 1 75
Beals, Mr & Mrs L H & Son..... 2 00
Christian Ladies of Excelsior Dist Mound Valley 20 00
Abrams, Mrs J P. 50
Ingraham, I E... 50
Johnson, Abel.... 25
Kettner, Mr & Mrs H A..... 8 00
McCulloch, Alex.. 50
McWilliams, S L 1 00
Moser, Mr & Mrs Arnold 2 00
Replogle, Mrs B F 1 00
Ryan, Mrs Michael 25
Thomas, Mrs Lucetta 1 00
Wolfe, J A..... 50
Barrett Union SS 50
Packard, Mrs C E 2 00
Pole, Phoebe H.. 50
Horsfield, Wm.. 1 00
Kirk, Robt G..... 50
Norris, G W, Colby 2 15
Sprengle, L J.... 2 00
Stephany, Max... 25
Trotter, R..... 1 00
Webber, Geo L.... 25
Ward, W F..... 1 00
Tator Valley C E Soc, Zoandale... 1 55
Kitch, Julia A.... 75
Fahnestock, L B. 2 00
Barrett, Mr & Mrs L A 1 00
Haag, B F..... 1 00
Hinch, Mrs H A. 1 00
Land, D 5 00
Nesson, R 10 00
B W, Beloit ... 1 00
In His Name, Blue Rapids 1 00
Brown, John .. 1 00
Chapman, Homer. 1 00
Holmes, Mattie... 1 00
Iden, T H 1 00
Iden, Katie..... 1 00
Wallace, D 1 50
Watters, Robt.... 50
Wright, Martha . 5 00
Winchester Ref Pres Cong, Piqua 22 86
Friends' Central Dist No 1, Pawnee Co.... 2 45
Fretz, C 50
Hess, Mrs C.... 2 00
McHarg, Joseph.. 50
Todd, James E.10 00
Jr League M E Ch, Vera Cruz . 3 00
Baker, Mrs E A.. 1 00
Burns, James.... 1 00
Cairns, Mr 1 00
Peterson, Mrs Wm 5 00
Stevenson, Mrs J D 1 00
In His Name, Belleville 2 00

KENTUCKY

Parrish, J 50
Gibson, Mrs T G 2 00

KENTUCKY CONT'D

Hill, Mrs Lela.... 50
E K B, Bellevue. 50
Sympathizing Friend, Richlieu 1 00
In His Name, Lexington 1 00
Shearer, Delia S.. 1 00
May, J Frank.... 1 00
Timmons, Elijah, Coll by..... 2 25
Witt, Joe & Josie Davis..... 2 00
Rehkopf, J C..... 2 00
Sargent, Mrs S E 1 00
Sargent, Wm G.. 1 00
——, Williamstown 3 00
May, Bart..... 1 00

LOUISIANA

Brooks, Mrs L H. 5 00
Grubb, W..... 30
Hart, Miss Lucy. 2 00
Plasencia family.62 35
A Friend, Jennings 5 00
Blackburn, M L.. 1 00
Stewart, Charlie. 10
Stewart, Frank... 10
A Friend, Amite City 50
Grand Cane Bapt SS 5 80
Bapt Miss Soc, Grand Cane..... 3 00

MAINE

Bennett, Mabel... 75
Handley, R A.... 5 00
Cole, Ella..... 10
Cole, Raymond... 10
Graves, Mrs H... 1 00
Knowles, Carrie.. 10
Knowles, Frank.. 10
Smith, Leroy.... 10
Varney, Mrs D M 20
Varney, Harold.. 10
Young, Annie.... 10
Young, Lizzie.... 10
Friend, Freeport 1 00
A Reader, Rapids 50
Ames, E M..... 50
Boardman, L F.. 50
Burrell, G F..... 50
Demens, Chas.... 25
Dunlap, A E..... 50
Harville, Bert.... 50
Harville, Glenn.. 50
Holbrook, Cyrus. 50
Huttore, Robt, Jr 50
Jewell, Geo..... 50
Jewett, W..... 50
Lincoln, L E.... 50
Messer, Don V.... 25
Morrison, G A.... 50
Paulin, Peter.... 1 00
Prescott, Wm.... 50
Reed, R E..... 50
Reed, Turner.... 50
Spaulding, Thomas 50
Square, Allie..... 25
Stansfield, Mrs... 25
Thompson, P F.. 50
Thompson, Chas.. 1 00
Thompson, Lewis E 50
Young, Geo D.... 1 00
Friend, West Cornville 10
Friend, West Cornville 1 00
Friends, Thorndike 7 70
Friend, Georgetown 1 00
Free Bapt Ch, Edgecomb 4 50
Jr End, Isleshoro. 5 00
Leonard, Mrs Emma 50
Rackliffe, Mrs Emma 5 00
In His Name, Pittsfield 25
First F B Ch, Georgetown ...10 00
Davis, Miss M... 1 00
Ebon SS, Iceboro 2 80
Briggs, Mrs A W. 50
King, J A..... 1 00
Morse, Rev C.... 50
Friend, Strong... 2 00

MARYLAND

Dankmeyer, Ida H M, J Nicholson & Friends..12 50
A Reader, New Midway 2 00
Thomas, M E.... 75
Thomas, Helen... 25
Young, Amos S.. 50
C & wife, Georgetown 1 00
Reader, ... 10
C E Soc, Meth Ch, Sam's Creek 4 00
Ray Mrs George. 25
Friend Sharpsburg 1 00
Jr C E Soc, Layton sville 25
Nursery & Child's Hospital, Baltimore 2 00
Symphilzer, Crumptown 1 00
A L C, Baltimore 1 00
Friend, Friendly. 1 00
Insley, Mrs M F. 1 00
M E Ch & SS, Milford 8 10
Moore, Mollie .. 2 00
Travel Retreat.. 25
The Lord's Tenth, Frostburg 75
Marian T Dorr, Points 25

MARYLAND CONT'D

Friend, Four Points 50
For Jesus' Sake, Wellhams 2 00

MASS.

Bearse, Mrs C E.. 1 00
Chase, Miss C B. 1 00
Chase, Edw L.... 5 00
Ford, Catharine W L..... 1 00
Goulding, Mrs J.. 2 00
Morse, Isabel.... 1 00
Shepardson, Donn C 3 50
Slauter, Mrs P T. 2 00
——, Cliftondale 2 00
Benedict, Mrs S.. 1 00
Bristol, Mrs Isaac L..... 5 00
Mettrick, Sarah.. 1 00
Shend, Mrs H.... 1 00
Smith, Sara P... 2 00
Stetson, Mrs H.. 1 00
Wicks, George... 50
Mrs A E M, Westboro 5 00
E N S, Fairfield.. 1 00
——, S Truro... 25
Sympathizer, Paxton 1 00
Ten K's D's, Needham 2 00
Beauregard, Etta.. 25
Bond, M L..... 1 00
Bragg, Josephine. 25
Briggs, Mrs L J.. 50
Britt, Hattie.... 25
Brown, Page & Kingsbury 1 00
Clark, J R..... 6 25
Cole, Mrs Chas... 2 00
Coory, Fannie.... 1 00
Coto, Pearl..... 25
Davis, Mrs May A 25
Day, Samuel R... 2 00
Downing, Miss M A 1 00
Ewart, Mrs E.... 1 00
Fanner, Burleigh E 1 35
Gilchrist, Frankie 25
Haynes, E A..... 25
Haynes, Nellie... 25
Heard, Mrs H M.. 1 00
Henry, William.. 25
Hoyser, Anna C.. 1 25
Johnson, Hannah. 25
Johnson, Mary... 25
Lharman, Mildred 25
McElroy, Maud... 25
Mahar, Kitty..... 25
Martin, Roslia... 25
Moffat, R..... 5 00
Norris, Mrs N C.. 1 00
Nye, Mr & Mrs W N..... 1 00
O'Brien, Willie... 25
Ostrander, F S... 1 00
Patterson, Rich'd 25
Proulx, J A..... 25
Purple, C T..... 25
Richards, Geo H. 25
Rodden, Mary.... 25
Shumway, Gertrude L..... 25
Smith, Cora A.... 25
Smith, Florence G 25
Snider, Maggie... 25
Stevens, Georgina F 1 00
Stiles, Lena H... 1 00
Story, Mrs Henry O 1 00
Shyden, Sophia... 25
Titus, M, & N C Day 2 00
Travers, Marg't.. 25
Warren, Chas F.. 1 00
Welsbach, Geo H 1 00
Wheelock, Mrs... 1 00
Williams, Nellie A 25
"Harmon" 2 00
Friend, Campello. 1 00
Ring, H P..... 2 00
Jr Soc of C E, Upton 3 36
Faxon, Micah B.. 1 00
Margeson, I I.... 2 00
Congl Soc, Greenwich Village.... 5 00
Baldwin, L A.... 1 00
Brown, Alex.... 5 00
Browne, Mrs C W 1 00
Burgess, Edw P & Household . 12 50
Carr, Mrs S D.... 10
Chaffee, D Brown 5 00
Child, S A..... 1 00
Clark, Henry..... 1 00
Cole, Ella M..... 1 00
Fletcher, J R.... 1 00
Gibblen, N A..... 2 00
Hager, Arthur... 1 00
Herron, Lizzie A 1 00
Lunn, Mrs A..... 2 00
Palmer, Flora B. 1 00
Pepin, Peter 25
Ripley Mrs John P 1 00
Stowell, G D..... 25
Webber, Ella..... 25
Webber, Lulu..... 25
Woffenden, M S.. 1 00
"Conant," Amherst 1 00
Omega, E Milton. 5 00
L V M, E Somerville 2 00
S A R, Ayer..... 2 00
S M L, Brighton. 1 00
——, Acton Center 1 00
——, Amesbury.. 2 00
——, Ashburnham 25
——, Boston.... 1 00
——, Cheshire.. 1 00
——, Chicopee.. 10
——, E Weymouth 50

MASS. CONT'D

——, North Field 10
Friend, Walnut Hill 1 00
Sympathizer, Amherst 1 00
SS connected with Bapt Ch, Bolton20 00
Congl C E Soc, Freetown 1 00
Bailey, Mrs Geo A 1 00
Taybor, Oliver.... 1 00
Mrs E S R, Feeding Hills 1 00
Sympathizer, Beverly 1 00
Meeting of Friends, Salem. 7 15
Anderson, Wm... 1 00
Bass, P R..... 1 00
Beals, Mabel C... 1 00
Cahoon, B S.... 1 00
Childs, Mrs Thos. 1 00
Damon, L M..... 1 00
Edwards, Lizzie.. 1 00
Foster, Williard D 50
Holmes, Rebecca. 1 00
Howe, Mrs Chas, 2d 1 00
Lawrence, J B... 1 00
Mauger, H W.... 2 00
Osgood, Clarissa..10 00
Phinney, A..... 1 00
Porter, Mrs P E.. 1 50
Staples, Catherine 1 00
Switzer, Mrs H J 1 00
Walters, Eliz.... 50
Welch, Mrs..... 2 00
G W B, Ashland. 1 00
——, Charlton... 1 00
Friend, I' Cong Ch, Amesbury.. 1 00
Friend, Amherst. 2 00
Friend, Charlton City 1 00
Three Friends, Concord 1 25
Friends, Packardville 2 00
Jr B Y P U 1st Bapt Ch, Somerville 1 00
Sympathy, Boston 50
A Glad Helper, Amherst 5 00
Barnes, Mrs Sidney 1 00
Brandenburg, Murlel 20
Burrows, Mrs E W 1 00
Burrows, Fred E. 1 00
Butler, Mrs Mary 2 00
Carter, E M..... 1 00
Conway, Miss Laura M..... 50
Crocker, Mrs Hiram 1 00
Edwards, Mrs F. 1 00
Gaist, Edith..... 1 00
Goddard, G W.... 2 00
Greenwood, Miss Martha 5 00
Hamilton, Mrs S F 10 00
Lamson, Mrs Olive S..... 2 00
Larsom, Rufus .. 2 00
Lilley, Henry.... 1 00
Newton, Cheney. 5 00
Newell, Mrs A M. 1 00
Plummer, Helen L & Friend.... 2 00
Tucker, Frank Cady 1 00
A Friend, Newton Centre..... 5 00
Friends, Millville. 7 50
Class of Boys In Centreville SS, Beverly 1 00
Richardson, A C. 2 00
Robinson, W L.. 1 00
Rowell, Mrs L A. 4 00
Sherman, Mrs S L 1 00
S L T, Cohasset.. 1 00
H G, Spencer.... 1 00
——, Belchertown 1 00
——, Cheshire... 20
——, Clinton.... 1 00
——, E Northfield 5 00
——, W Brewster 1 00
Friends, Beverly. 6 20
Friend, Fairhaven 1 00
Mother, Ashby... 1 00
Grace, Southwick 25
Friend, Boston... 2 00
Allen, Alpheus... 1 00
Allen, Asa B.... 1 00
Belden, Albert M. 1 00
Bridgham, Miss M 1 00
Cheney, H Stanley & Harold W 50
Collins, Sarah E. 2 00
Fuller, M M 1 00
Gale, Mrs A..... 2 00
Greenough, Geo E 1 00
Hall, L H..... 2 00
Havard, David... 2 00
Knowles, Mrs Chas 5 00
Ober, H A..... 2 00
Packard, Mrs Hannah R..... 2 00
Peterson, Miss Emma 1 00
Stetson, Mrs C H, Miss M A McDonald, Mrs Johnson 3 00
Young, Sparrow M 1 00
A B L, Clinton... 1 00
Mrs P A T, Somerset 5 00
——, Arlington. 1 50

MASS. CONT'D

——, Beverly.... 50
Two Friends, Somerville 1 00
Reader, Shelburne Falls 2 00
Third Christian Ch, Westport... 3 00
The G H Soc, Amherst 2 00
Bodett, M Augusta 1 00
Hosmer, Rachel & Ralph 2 00
Kee, Mr An Jum. 1 00
Krikorian, Michael 1 00
Rankin, James... 5 00
Waterman, Laura E 10 00
Mrs D W, Amesbury 2 00
Sympathizer, Dorchester 1 00
Bartlett, Mary... 1 00
Clark, Mrs N A.. 1 00
Curtis, May W... 1 00
Freeman, Mrs E M 1 50
Irvine, Mrs G W. 2 50
Suttie, J A..... 1 00
Friend, Ballard Vale 1 00
For His Sake, Campello 1 00

MICHIGAN

Cox, Benj..... 2 50
Field, Elsie..... 1 00
Hall, Jessie M... 50
W H M S, Davis. 7 00
——, Imlay City 1 00
Young Ladies' Missy Soc, 1st Ref Ch, Kalamazoo 25 00
West Clarendon M E Aid Soc, Tekonsha 4 00
Fillmore Sch, Dist No 6..... 7 72
Jenns, Mr & Mrs H C..... 2 00
Loveland, Mrs A. 1 00
Sheppard, Carrie & Regia..... 1 00
Tompkins, Mrs C W 1 00
Wight, Mr & Mrs Albert 2 00
West Golden SS, Mears 2 25
Coopersville Sch.. 2 00
A Sister in Christ, Empire 1 00
Room C, Midland 1 00
Underwood, C R. 5 00
Van Loo, Kate A 1 00
Wilson, Hazel E. 10
——, Ann Arbor. 25
——, Marshall... 50
Friends, Ionia.... 3 90
In His Name, St Joseph..... 1 00
Juvenile Class of E Dwight SS, Grindstone City 1 50
Ladies' Aid Soc of M E Ch, N W Assyria 5 00
A Little Girl & Friends, Grand Rapids 1 00
Abbott, Mrs W... 3 00
Avery, Mrs..... 25
Baxter, Jessie.... 1 00
Baxter, Wm..... 25
Bell, Mrs E A.... 1 25
Clirk, A..... 1 30
Crandell, L J.... 50
Dance, Louisa.... 25
Dunsmore, Mrs C 70
Dyer, Mrs H A... 1 00
Finch, Sam..... 65
Gibson, Mrs Mi... 50
Johnson, Anna, Coll by..... 8 34
Mallery, H N.... 2 00
Mallery, J G.... 2 00
Marshall's, Mrs J, SS Class..... 70
Munro, Mary H.. 1 00
Smith, Fred C.. 50
M E H, Plainfield 2 00
N Z, Jackson..... 1 00
Pres Ch & SS, Grand Haven...15 71
Ladies' Aid Soc, M E Ch, Maple Grove, Barry Co 5 00
Kelm, Sallie..... 50
Tiffany, L G..... 50
Cong SS, Pittsford 3 39
Baird, Henry..... 10
Duganne, Jone... 50
Eggleston, Edm.. 15
Martin, C E..... 21
Mattlee, Mrs Nellie 1 00
Smith, Clinton... 65
Smith, Edith..... 33
Tabor, Jennie.... 26
Frankie, Parma.. 2 00
——, Beddow.... 5 00
Woman's Home Mis Soc, M E Ch, Ellisfield... 5 45
Ewing, E E..... 1 00
Ford, Mrs Alice E 1 00
King, Richard.. 25
Moore, George C. 1 00
Myers, Mrs E & daughter 2 00
Waite, Mrs L A & H C..... 2 00
——, Croswell... 2 00
Sayre, Ella..... 50
Sayre, J E..... 1 00
Sayre, Myrtle.... 50
K D of 1st Bapt Ch, Jackson.... 3 00
Intermediate Dept

MICHIGAN CONT'D

Union Sch, Hartford 1 00
Y P S C E Cong Ch, White Cloud 40
Two Little Sisters, Crystal Falls... 1 00
Connor, Mrs Ell.. 50
Johnson, Matthew T.....10 00
Johnson, Moses E10 00
Johnston, John Y. 5 00
Mizpah SS, Detroit 4 50
Oviatt, Emma.... 25
Strongman, John. 50
Stickle, George... 25
Stickle, Mrs J.... 25
Stickle, John..... 50
First Bapt SS, Niles 5 00
A Subscriber, Allegan 25
Kingsley, D A.... 2 00
In His Name, Howell 2 00
A Lover of Jesus, Vulcan 1 00
No Fair Plains Aid Soc, Greenville 5 50
Casper, Rev W E 5 00
Hart, Mr & Mrs.. 2 00
Holling, E & wife 5 00
Swarthout, E.... 5 00
J H L, St Clair.. 1 00
Speaker Bapt Ch, Melvin 1 25
For Charity Sake, Grayling 3 00

MINNESOTA

Anderson, Frances 1 50
Miller, Retta.... 80
Swain, Mrs A C.. 1 00
M E G, Elkton... 1 00
SS Class of Ev Association, Cottenwood 4 00
Gambold, Joseph. 5 00
Merritt, Mrs E T. 2 00
Sperry Mfg Co... 5 00
Towusend, J S... 1 00
Towusend, John.. 2 00
Townsend, Joseph 1 00
Townsend, Mary A 1 00
In Jesus' Name, Morris 1 00
Ladies' Soc, Trinity Ch, Dawson.10 00
Davies, Ellen M.. 1 00
Donance, Mrs H M 1 00
Russell, Mr & Mrs 3 00
Williams, Lewis R 1 00
——, Minneapolis 48
Two Ch Members, Fairbault 35
A Nurse, Minneapolis 1 00
Berg, M N..... 1 00
Lawrence, C J... 1 00
Lawrence, Louis. 1 00
Meirding, H F... 1 00
Meirding, Mary.. 1 00
Widow, N Redwood 1 00
Barton, Chas, Coll by..... 5 00
Brevik, Mr A K.. 25
Herrick, Clole.... 1 00
Herrick, Mrs Edna 1 00
Herrick, Mr & Mrs H A..... 50
Herrick, Lena & Goldie 50
Herrick, Mr L L. 50
Herrick, Mr N A. 50
Stone, Mr & Mrs G W..... 50
Mrs A W H, Sauk Centre.... 1 00
Bohemian Bre Pres Ch..... 1 00
Tabitha, Tabor... 2 00
Sympathizers, Winona 10 65
Belgrade Cong SS, Mankato 7 00
Winch, Nancy.... 5 00
Booth, C C..... 25
Dicke, Henry.... 1 00
Jarrett, Miss A L 1 25
Jarrett, Wm..... 10
Jones, J E..... 2 00
Lndwig, D T.... 50
Robinson, Mrs Ella 1 00
Santer, Henry.... 1 00
Suthers, Tom.... 20
Shanks, Wm..... 10
Vall, Balsy..... 10
Vall, Elmer..... 1 00
Vall, John P..... 2 00
Vall, M Jennie... 4 00
Epw Lengne, Seward 1 00
Hathaway, Mr & Mrs C E & mother 5 00
A M S, Vernon Centre 1 00
Chuss No 3, M E SS of Royalton. 1 91
Cuba Libre, Twin Valley 1 00
Y M S of Easter Ch, Balnton....10 00
Honft, Miss Sappho 2 00
Rutherford, Mrs M E..... 5 00
Waller, E C..... 1 00
Bapt Ch, Minneota 2 00
Dist 10 SS, Jackson 1 25

MINNESOTA CONT'

Two Little Girls, St Paul.....

MISSISSIPPI

Lansdell, Ella G.
Marshall, H..... 1
——, Myrick..... 1
Walker, Miss Eva 1
Two Young Ladies, Booneville 1
Miller, M E..... 1
Pope, Mrs, Mary, Geo & Frank... 2
Friends, Salem... 2
Byers, Rev D O & family 2
Dilliard, Miss.... 1
Graves, Mrs Mollie .....
Gully, J C & wife 2
Hoover, Ezra S... 1
King, Mrs Vickie,
McIntire, Mrs G S 1
McIntire, Mrs T T 1
Yates, A J & wife 2
Soc, Oakland... 1
Horton, Miss Viola .....
Majure, Miss Alma .....
Majure, Master Clyde .....
Majure, Master Earle .....
Majure, Master Herbert .....
Majure, Miss Mary .....
Majure, Miss Maude .....
Pleasants, Bessie
Pleasants, Mrs F P.....
Pleasants, Frank.
Pleasants, Mrs M E .....
Pleasants, Roger.
——, Martin..... 1
Friend, Cannonsburg .....
Nurse, Minter City .....
Phillips, R L..... 1

MISSOURI

Anfricht, Hazel..
Hill, Clara.....
Two Sympathizers, Princeton.. 1
Sympathizing Sisters, Amity.. 2
A Little Boy, Flat River..... 2
Bacon, J F.....
Berry, Mrs Phillip 2
Best, Phillip..... 2
Bryan, J M.....
Busch, Mrs A....
Campbell, R H...
Carnes, Theron..
Cather, Mrs Henry 2
Davies, G L.....
Dave, Irving.....
Ferguson, J C....
Feuers, Belva....
Feuers, C.....
Feuers, Mrs J....
Feuers, J.....
Feuers, Vera.....
Finck, Mrs G L..
Finck, H C.....
Flanagan, Wm...
Gove, Mrs G.....
Gove, Mrs H.....
Harris, Ethel & Friends 2
Herman, Vogel...
Krohn, Frank....
Leek, H.....
McDaniel, J P...
Miller, A.....
Mosby, B.....
Philbert, J L....
Rickhoff, A H...
Ridge, Mrs J R & daughter.....
Root, J.....
Talnter, Miss....
Talnter, Mrs G W
Thixton, J D.....
Vaughan, Mrs....
Vaughan, C J....
Vaughan, J C....
Vaughan, Lafe...
Weeks, C F.....
Wilhelm, H E....
Zewelcke, E T....
George A, Linn..
Mrs J M C's Daught, Nevada 1
M E B, Quick City .....
Sympathizers, Rockport 2
Jr Epw League, Hillsboro 2
Ladies' Aid Soc of M E Ch, S Bogard .....
Gibson, Mrs John
Tomlin, H A..... 1
M J M, Queen City 1
Misc, Booneville..
Abbott, Miss.....
Clay, Mrs John...
Doughty, Mrs M
Emery, Rev.....
Fugate, Mrs.....
Garlon, George...
Garton, Mrs John
Gersing, Mrs Peter .....
Haw, Mrs P.....
Haw, Miss Laura

MISSOURI CONT'D

Hilsey, Mrs L.. 10
Lovell S..... 1 00
McDaniel, Mrs H 1 00
Meadie, Miss Lie..... 2 00
Simons, Mrs.... 10
Williams, Dr G W 1 00
Williams, Mrs Thomas 25
Field, Farming- ton 15
Pine Sch, Farmington 3 15
Cole, Ida M..... 1 00
Cox, Mrs Hilda 1 00
Cox, A B, ——, . 2 50
Cox, D D..... 2 00
Cox, H W..... 2 00
Cox, Ida..... 50
Cox, Fortuna.... 1 00
Cox, Says, Howard.. 10
Friendship SS, ... 45
Missionary, St Louis 5 00
Keedy, Mrs W A 50
Klavian C E —, Sedalia.... 1 00
Klein, Mrs H A 55
Anderson, Ludlow 1 00
Lewis, Mrs Dora. 25
Lewis, Mr..... 25
Lamar, Mr T..... 1 00
Lakenore, Mrs.... 1 00
Lee M, Middleton 5 00
Field of Cuba, Lexington 20
Locust Sch, Farmington 35
Lochagen Ger S, Farmington 2 50
Hohreys, Orlando 50
Pfeiffenhausen, R 8 00
Rickard, Wm A. 5 00
Riehl, J M..... 2 00
Riley, Mrs E H. 1 00
Riley, Mrs Sarah. 1 00
Rivulet Ridge.. 50
Robinstown, Chs 18 31
Rosemore Grove Sch, Gunn City 10 18
Rosens of Ricle 289 01
Schriber, Hanni- 3 00
Children of Room No 6, Pub Sch, Wyceline 2 00
Irving, Henry. 5 00
John, Walter... 1 00
Vaatta, Ada... 10
Vaatta, Amy... 50
Vaatta, Georgie 10
Vaatta, Wm.... 30
Friends, Fredertown 2 00

MONTANA

Ess, C H..... 1 00
Meath, J J..... 2 00
Doam, Elmer 1 00
Meyer, G & E.. 6 00
Schriber, Bald tte 2 00
Saint Helena tts, Columbia ls Circuit M Ch..... 2 20
A number of ends, lispell 5 00
Pitkney Family. 5 00
Walter, J S.... 1 00
Swson, Anna... 3 00

NEBRASKA

Ayres, T R..... 1 00
Baker, Willis.... 1 00
Bashill, H B.. 3 00
Cle, Maggie M. 1 00
Carey, G L..... 2 00
Carr, Louis..... 2 00
Elm Sch Dist 22, Shelton.. 7 20
Pole of Ft lhou 34 00
Byers, Hardy... 15
Byers, James... 10
Byers, Josephine 10
Byers, Kenton.. 10
Byers, Lewis... 10
Byers, Otho.... 10
Clary, David.. 1 20
Brick, John N. 15
Lois, C J..... 50
Mrs. Elnora S.. 60
Brey, M E..... 25
Brey, Angeline. 10
Brey, Herbert.. 10
Hall, Woodruff 1 00
School of Small rs & Girls, esham 3 00
Cain, Augustus. 1 00
Cox, P, Bertrand. 5 00
Cox, N P, Bertrand. 5 00
Friend, Lewel- 1 00
Ebel SS, Cox- le 3 65
Little Boy, ewellen 10
Bree, Miss E A 50
Erin, Conrad.. 1 00
Place Family, xington 3 50
Wson, Mrs E C. 50
Wson, J L..... 1 00
Wson, Miss rena M..... 15
——, Talmage... 50
Ellis Name, uisville 50

NEBRASKA CONT'D

Boies, Mrs M E.. 25
Boies, Wm..... 50
Card, Dwight.... 50
McMillan, A..... 25
McMillan, Campbell 50
Winter, Charlie.. 25
Winter, Elva..... 25
Winter, Henry... 25
Winter, John S.. 1 00
Winter, Mrs John S 1 00
Winter, Pearle... 25
Curler, Gussie. Mollie & Ben... 1 50
Anderson, Henry, Jr 5 00
Bragg, Allen C... 1 00
Brown, Mrs Richard 1 00
Flannigan, P L.. 2 50
Fulton, R L..... 2 50
Hodgkinson, S J. 1 00
Krans, H P..... 1 00
McCannaughly, Mrs S..... 1 00
Miller, Mrs J E.. 1 00
Parry, Gladys.... 50
Taylor, Geo H... 1 00
Thyes, H J..... 1 00

NEVADA

Howe, Mrs H H.. 2 50
Anderson, C..... 1 00
Benefield, J..... 1 00
Boyle, James..... 1 00
Frost, C..... 1 00
Frost, Mrs S..... 1 00
Frost, John..... 1 00
Frost, Thos..... 1 00
Halsey, Edw..... 1 00
Parus, O W..... 1 00
Parus, Lillan..... 10
Parus, Victor, Arne & Wm.... 50
Vaughan, Harry. 1 00
Wilson, Floyd.... 1 00

NEVADA CONT'D

Winchell, John... 1 00
Winter, J L..... 1 00
Winter, W L..... 1 00
Winter, Bessie & Edith 25
Winter, Charlie.. 25
Winter, Elva..... 25
Winter, Henry... 25
Winter, John S.. 1 00
Winter, Mrs John S 1 00
Winter, Pearle... 25
Curler, Gussie. Mollie & Ben... 1 50
Anderson, Henry, Jr 5 00
Bragg, Allen C... 1 00
Brown, Mrs Richard 1 00
Flannigan, P L.. 2 50
Fulton, R L..... 2 50
Hodgkinson, S J. 1 00
Krans, H P..... 1 00
McCannaughly, Mrs S..... 1 00
Miller, Mrs J E.. 1 00
Parry, Gladys.... 50
Taylor, Geo H... 1 00
Thyes, H J..... 1 00

N. HAMPSHIRE

Davis, A M..... 5 00
Laugdell, Mary B & Luther M.... 3 00
Kittredge, Mrs Annie E..... 50
A Friend, Amherst 1 00
"Another Friend," Candia 25
Friend, Amherst.. 1 00
Friend, Sanhornton 50
"Lord's Tenth," Tilton 1 00
A Friend, Manchester 1 00
Epw League M E Ch, Penacook... 5 00
M L D, Laconia.. 1 00
West End SS, Exeter 1 00
Knivetou, Marie Annie 1 00
L & L H, N B, N H & L H, New Boston 15 00
Carsway, Mr Fred A 1 00
Hadley, Miss Mary A 4 00
Friends, Wilton.. 2 00
I H N, London... 25
Cong Ch & SS, Surry 7 60
Cong Ch & SS, Surry 1 00
Saigua 1 00

NEW MEXICO

Allen, Mrs J B... 2 00
Talle, Mrs P P... 2 00
——, White Oaks 1 00

NEW YORK

Andrews, Mr & Mrs Reuben.... 2 00
Bosworth, Mrs N Elisha 2 00
Brown, Miss S C. 50
Crosier, Mrs C L. 50
Doty, Mrs R L... 1 00
Faber, May..... 50
Hammel, Marguerite & Alice. 40
Keefer, Mrs J W. 1 00
Patrick, Etta.... 2 00
Pitche, Agnes.... 2 00
Shoemaker, Myrtle 1 00
Shrubsall, Mrs A. 2 00
Vrooman, Mrs Geo 1 00
Williamson, Mrs E 1 00
F C S, Perry's Mills 50
M R & F E S, Grapeville 10 00
——, Hempstead 50
——, Mongaup Valley 1 00
——, Waterquill. 1 00
A Friend in Bramans Corners... 50
A Subscriber, Tarrytown 2 00
K's D's of Presby Ch, Belmont.... 9 00
Primary Dept of Good Will SS, Congl, Syracuse 3 00
Three Sisters, Amsterdam 2 50
Burgess, O F & wife 2 00
Burgess, Burnell. 25
Burgess, Willard 25
Dinlhart, Clara E 1 00
Du Boise, Mr Cor..... 50
Garrison, Miss Rachel 1 00
Jones, Mrs E..... 25
Jones, Carlton... 10
Raddiker, Mr Halsey 50
Ritchie, Stella... 1 00
Tears, Mr Sanford 1 60
Friend, Sing Sing 2 00
Arnold's, Miss, SS Class..... 1 50
Ryerson, Mrs Wm H 1 00
Smith, M P..... 1 00

NEW YORK CONT'D

Finch, Neosaleeta, Mary Culleu, Ruth C Kittell & Amelia Schools 1 50
Mrs I C C, Syracuse 25
T B, Brooklyn.... 2 00
Friend of the Poor, Albany... 2 00
Ninth Grade Sch, No 31, Rochester 8 13
Meth, Bapt & Pres Chs of McGrawville 38 00
(The above was erroneously credited in our issne of April 13 to Meth Ch, McGrawville.)
Bailey, Mrs Lonisa 2 00
De Graff, V..... 3 00
Fitch, E L..... 1 00
Harnier, Henry.. 4 00
Palmer, Mina N.. 1 00
Ricker's, Mrs C O, Class of Boys & Friends 11 30
E H J, Romulus. 2 00
M W K, West Kortright 50
S E S, Union Church 2 00
Friend, Fosterdale 1 20
Ref Ch, New Prospect 13 41
Great Neck U S Sch 20 25
Room 6, Lincoln Sch, Hornellsville 1 00
SS of Ref Ch, New Hyde Park 9 42
Bread & Butter Club, Ellenville. 4 50
Y P S, Guthrie Pres Ch, New York 3 00
Children's Miss Band, Ger Bapt Im Ch, N Y City 2 00
Coll, Blodgett Mills 15 20
Little Workers, Corona 1 50
Scholars & Friends, La Fayette 13 50
A Debtor, Perry.. 1 00
Poverty, —— .. 12
Adams, Miss Ida M 25
Birdsall, Mrs E F 1 00
Bowers, Mrs V... 1 00
Brace's, Mrs S H, Cl in Cong SS.. 3 25
Cadd, Mrs E..... 10
Card, Mrs H..... 50
Case, Mrs L..... 1 00
Crouse, Henry.... 50
Douglas, Mrs James 5 00
English, F..... 15
English, Henry... 50
Glenn, Mrs J A.. 50
Goodhue, Mrs.... 1 00
Hagaman, C A...10 00
Hamilton, Mrs I & daughter..... 50
Herth, Mrs M A. 3 00
Houghton Seminary, Clinton....14 50
Hyat, Mrs J..... 50
Hyat, John..... 50
Lewis, Frank..... 25
Lyon, D..... 10
Lyon, Frank..... 25
Lyon, Mrs M..... 50
Lyon, Merrit..... 1 00
Mead, Carrie..... 10
Mohorter, Mrs.... 10
Morris, Miss..... 25
Near, Mrs..... 10
Northrop, E..... 1 00
Payne, Fannie, Helen & Dorothy 3 00
Pickard, Mrs Mary 1 00
Prior, Mrs Electa 1 00
Pugh, Will..... 50
Rawlings, Mrs Anna 1 00
Rawlings, Mrs Lizzie 50
Smith, D W, Gloversville 5 00
Smith, Mrs Emory 25
Smith, Mrs H.... 1 00
Smith, Mrs W W. 90
A M H, Southport 50
R P R, Binghamton 2 00
S M C, Ft Covington 2 00
——, Ft Plain... 2 00
——, Good Ground 18 22
Ref Prot Dutch Ch, Albany..... 8 87
First Pres Ch, Jamesville 14 50
Col Bapt Ch, Memphis 1 42
M E Ch, Minerville 5 50
C K Scoon Bible Cl, N Pres Ch, Geneva 3 00
Cong SS, Watertown 5 00
First Luth Y P S C E Soc of Albany 5 00
Woman's Miss Soc, Arkport.... 3 00
Bapt Miss Soc, Memphis 50
Y P S C E of Bapt Ch, Memphis 2 00

NEW YORK CONT'D

One who loves Jesus, Cranville 2 00
Persons interested in the Cubans, Arkport 2 85
Barnmann, Mrs I. 25
Behu, Mrs M..... 25
Clark, Henry..... 50
Colgrove, C..... 1 00
Crane, E E..... 2 95
Eattou, Mary.... 1 00
Mr & Mrs W R, Hemptead 2 00
Hitt, Henry.. ... 30
Howell, Arthur K ..... Howland, T B & W M..... 5 00
McGilvary, Miss Anna 50
Mierisch, Charles. 20
Olmstead, Mrs Emma 5 00
Pettis, Mrs H R.. 5 00
Pierce, Frank.... 50
Russell, Mary J.. 1 00
Russell, Wilson.. 1 00
Sewell, Miss Dorotha 1 00
Shelton, H..... 1 00
Sihler, Dr E G... 1 00
Sihler, Mrs E J.. 1 00
Suden, Mrs E Tom 25
Weber, Mrs A.... 25
Wallace, J H.... 3 00
Wohltmann, Mrs M 25
Wood, Mrs A P.. 2 00
Wood, Mrs S P... 5 00
V V V, Hopkinton 2 00
M J C, La Fayette 1 00
Eng SS, Ger Evan Mis Ch, Houston St, N Y City 9 00
Ladies' Aid Soc of Free Will Bapt Ch, N Y City 5 00
Miss Band of Ger Immanuel Bapt Ch, N Y City... 2 00
Bethlehem C E Soc, Meadow Brook 4 75
Bowen, M A..... 1 00
Browning, Mrs J W 3 00
Calkins, Grant... 50
Fleming, Andrew. 50
Fleming, Wm.... 35
Hagaman, C A... 3 00
Howe, Hattie E.. 4 00
Hungerford, G... 1 00
Lavere, N P..... 1 00
Mathewson, W K 25
Menzel, Miss T.. 1 00
Reynolds, Mrs Ira T 1 00
Sherman, N J.... 1 00
Tollerton, J H... 50
Warriner, S N... 1 00
Webber, Mrs J P. 2 00
C, Corona..... 25
M, Stamford..... 50
Union Free Sch, Seaford 1 52
Burnham, Henrietta Du Bois.... 1 00
Karr, John..... 1 00
Pitcher, Mrs..... 2 00
——, Huntington 1 00
A Few Friends, Aurelius 1 50
M E Ch, Chasm Falls 22 00
Y P S C E, Mineola 10 00
Prim Class Olivet SS, N Y City... 5 58
K D of McMaster's Corners, Auburn 5 00
A Working Girl, Patchogue 50
Browne, Gertrude Stanley 1 00
Ferris, Mrs L A.. 1 00
Gnudlach, C G... 1 00
Russell, Diana & Sister 1 25
Seeley, Frank.... 50
Steur, Kathrine.. 50
Stewart, Mrs A & Miss 1 00
E W, Brooklyn... 2 00
Friend, Shepard Settlement 28
Cong SS, Watertown 1 00
Pupils of No 11 Sch, Rochester.12 00
Self-denial Offering of Household, Rochester. 5 00
Von Thader, M... 1 00
Whatsoever Circle K D, Bellmore 10 00
Berney, Mrs Edward 3 50
Follett, Mrs E M. 5 00
Goodridge, A.... 50
Hannon, Fred T.. 1 00
Hoyle, J L..... 1 00
Jackson, James... 1 00
Jones, Leonard... 50
Joycox, M M..... 1 00
Kappus, Mrs A.. 2 00
Kibbe, Mrs..... 1 00
Mancheser, C W. 1 00
Martin, Emma J.. 5 00
Martin, Mrs T M. 1 00
Mead, W D..... 3 00
Prosser, Anna W & Self-Denial Band 15 00
Snyder, J E..... 1 00
Snyster, Mrs Peter 80 00
Stetson, H W.... 5 00

NEW YORK CONT'D

Swartz, C..... 1 00
Van Derwerken, Mrs C F..... 2 00
Weeks, Isabel P. 2 00
Willard & Robert, N Y City..... 1 20
A H D, Freeport 2 00
L A, Porterville.. 3 00
M L A, Schuyler Falls 5 00
——, Centreport. 1 00
——, Ithaca..... 1 00
A Friend, Batavia 1 00
Friends in Kingston 1 00
Friends, Marcy...10 00
For His Sake, N Y City..... 70
SS of Hopkins St German Presby Ch, Brooklyn...13 00
The Home Dept of the Bapt SS, Watkins 1 50
Epw League, Catharine 6 06
From a Sister, New Brighton.. 85
Employees of House of Refuge, Randall's Island33 50
Anneville, Chas.. 25
Bills, Mrs Henry. 25
Bostwick, Mrs Fred 50
Bostwick, Mrs Hanna 50
Cadwell, Mrs H R 1 00
Carpenter, Mrs F M 10
Codner, Mrs Nelson 15
De Colyer family. 2 00
Fyrrell, Lillie.... 25
Haner, Mrs Addison 50
Haner, Harlan... 10
Hauer, Jessie.... 10
Johnson, Mrs Mary 1 00
Leaton, Alice.... 50
Leaton, Flora.... 50
Nash, Hannah... 2 00
Nash, Mrs Henry 1 00
Negus, Mrs Ruth. 1 00
Sanford, Lewis... 25
Sharp, Mrs Lizzie 14
Williams, Altana. 50
Winans, Clara... 50
Winans, Ernest.. 50
Winans, Orlando. 25
Hugo, Alvina & Ralph E, Syosset 40
L C, Windsor.... 25
S, Waterville..... 5 00
Friend of Cuba, Mountainville .. 1 00
Sympathizer, Munda 1 00
Newdorf Union Sch, Richmond Boro 3 50
Clymer Hill Ch... 1 00
Eight Little Girls in Brooklyn.... 5 00
SS Class of 2d Ger Bapt Ch, N Y City..... 2 00
Baldwin Place SS 2 10
A Little Boy, Mt Vernon 1 00
Cash, Walton.... 1 00
Cash, Walton.... 1 00
Inasmuch, Walton 1 00
Andrus, H..... 25
Bennett, Mrs Marvin 5 00
Bennett, Mrs R P 2 00
Campbell, Miss May 25 00
Carr, Miss S..... 50
Chapman, J C....10 00
Decourhy, M E... 1 00
Denesy, H T..... 5 00
Dudley, Deloss... 75
Foote, Mrs H E.. 25
Gibson, Prof S J.. 2 00
Gloekner, Mrs A. 50
Graw, Katie..... 1 00
Hamilton, Sarah E 1 00
Hill, Mrs W C.... 1 00
Hurd, Miss..... 50
Hutchison, Mr & Mrs Emory..... 2 00
Miller, Martin.... 25
Poole, O F..... 25
Rawnsley, Mrs S A 1 00
Rundel, Geo..... 25
Russell, Diana... 3 00
Sheldon, Blanch E 50
Sheldon, Mrs E M 2 00
Sheldon, Ray S.. 2 00
Simpson, J..... 1 00
Sloper, Charlie J. 1 00
Stowell, Miss B... 10
Tripp, Mrs W H.. 25
Washburn, Dan... 2 00
Wood, Mrs..... 25
E J S, Brooklyn.. 1 00
——, Brush..... 1 00
——, Westmoreland 50
"A E," Currytown10 00
Scandinavian W C T U, B'klyn.. 5 00
Evangelist Lodge No [illegible] F & A M, N Y City....10 00
Hospital Aid Soc of Janesville.... 5 00
Brown, Mrs E... 1 00
Chase, L S..... 1 00
Frazier, Mrs John P..... 1 00
Schabko's, Miss, Class, De Witt Mem Ch..... 3 66
Wood, Mrs Hattie B 2 60

NEW YORK CONT'D

Bessie & Anna D, Troy..... 2 00
E J S, Brooklyn.. 1 00
K M C, Brooklyn 1 00
M A W, Dexter.. 2 00
Mr & Mrs W H E, Fredonia.... 2 00
Excelsior Bible Cl No 20.....
Church of Christ, Sterling Place, Brooklyn 13 80
The following were erroneously credited in our issue of April 13 to C. W. Schanbacher:
Shank, Eliza 3 00
Van Slyke, Alvin. 1 00
Linderman, Wm.. 1 00
Richards, Wesley & wife..... 2 00
Foote, R C..... 1 00
Bnsh, John..... 1 00
Schanbacher, C W 1 00
Vanslyke, Mabel.. 50
Stowell, I W..... 50
Ellis, J C..... 50
Ellis, H A..... 50
Andrus, Benj.... 50
Taylor, Howard.. 50
Graff, J P..... 50
Rickard, M L.... 50
Emmendorfer, J.. 50
Cramer, Wm..... 50
Goodridge, Ida... 50
Davis, Cora..... 50
Weaver, Wesley.. 50
Dexheimer, Philip 50
Crosby, Dr..... 50
Treichler, H M... 50
Hill, Chas..... 50
Dorhman, Emeline 50
Moje, Henry..... 25
Dorhman, Henry. 25
Bnsh, E..... 25

N. CAROLINA

Boker, Miss Irene 25
Brown, J L..... 25
Corse, Miss Alice 25
Gillat, Miss Hattie 25
Hudson, J A..... 25
Johnson, J H.... 1 00
Lingle, Joe..... 05
Powell, Miss Minnie 25
Rond, Miss Cory. 25
Rond, Mrs T A... 25
Sloan, N Y..... 1 00
Tuttle, Mrs L V.. 25
Flow, J M..... 1 00

McKay, A A..... 10
Nelson, Ruth..... 25
Children of Rohobeth Sch.. 3 00
Ainsley, A L..... 05
Archabal, J H.... 25
Chisson, E S.... 25
Chisson, J B, Jr.. 10
Chisson, Walter R 10
Davenport, Stephen 10
Everett, W T.... 45
Hassell, E F..... 25
Riechle, C F..... 1 00
Henson, May..... 10
Parker, Mrs R H. 1 00
Piney Grove Ch, Buffalo Cove... 3 00
Ammons, John... 25
Bennett, Mrs S W 2 00
Biggs, D W..... 1 00
Bundy, Edgar.... 10
Flemming, Rev J M, coll by..... 4 32
Humphrey, W H. 1 00
Lea, Colon..... 60
Phillips, J Troy.. 25
Prwatt, G R..... 25
Roan, Edward.... 75
Russ, John J..... 25
Smith, A L..... 25
Stone, Jos S..... 1 30
Townsend, R E.. 1 00
Walters, Mrs Dock 50
Williams, Miss A E 50
Friends & Sympathizers, Kenansville 4 00
Bapt Ch, Ashpole 4 82
Bapt Ch, Cedar Creek 3 65
Bethany Bapt Ch, Lumberton 3 13
Center Bapt Ch, Lumberton 5 52
Zion's Tabernacle Bapt Ch, Lumberton 1 67
Bapt Ch, Tolarsville 11 45
Grace Ref C E, Hendrick's Grove 2 00
Adams, W E..... 25
Featherstone, Jos 10
Fergerson, John.. 10
Hinton, Bettie... 05
Lockheart, J H.. 05
Long, Mr & Mrs J M..... 2 00
Smith, W G..... 15
Taylor, G W..... 25
Taylor, Henry A. 10
Taylor, R N..... 20
England, J F.... 1 00

N. DAKOTA

Bradford, Mary.. 1 00
McKinnon, Alex.. 1 00
Pres Ch, Drayton 6 55
Glendinning, Mrs. 1 00
Colquhoun, Mr & Mrs A J..... 1 00
McLean, Mr & Mrs Geo E..... 1 00

NORTH DAKOTA

Gardiner, Ann & Matilda 2 00
McKean, Cyrus... 2 00
W H C, Minto... 1 00
Nokken, Mrs S R 1 00
Tyner W C T U, Bathgate 5 95
Adams, Thomas.. 2 00
Union SS, Dickey 2 00
McKay, Eva..... 1 00
A Widow, Valley City 1 50

NEW JERSEY

Arnold, Mr..... 25
Boehm, Miss..... 50
Brandt, Ludwig.. 1 00
Buercher, Mr.... 25
Cuenen, Mrs..... 1 00
Deiss, Mrs L.... 2 00
Harbourton Pub Sch 5 00
Heisler, Mrs..... 50
Kefel, Mrs F..... 25
Price, G & E.... 3 00
Rothwell, Mrs M A..... 50
Schaefer, Katie.. 25
Schieferdecker, E, Sr 50
Walter, H..... 25
Webnert, Andrew 50
Weinert, Minnie. 25
Williams, George. 1 00
Winter, John.... 1 00
L S, Paterson.... 1 00
In the Master's Name, Deckertown 1 00
Ref Ch, Paramus. 4 36
The Sec Ref Ch, Somerville 21 91
Parsons, F P..... 5 00
——, Rahway... 1 00
Davis, John..... 2 00
B H, Richfield... 5 00
An Interested Friend, Oak Dale 2 00
A Sympathizer, Holmdel 1 00
Anonymous, Cape May 1 00
Hays, Ray & Clare, Chas Baner & Hollister Schenck..... 1 00
Isabel, Helen..... 1 00
Marlon, A & Louise P, Plainfield 1 00
F H D, Port Norris 1 00
Hodson City Branch, Y M C A, Jersey City Heights 5 00
Bennett, Mrs S.... 40
H L W, Trenton. 3 00
SS, Brookside....11 00
For the Master's Sake, Tuckerton 2 00
Tauls, James, Coll by 24 58
Mrs S L W, Bordentown 1 00
SS Class 1st Pres Ch, Plainfield..26 00
Derr's, Mrs, Sch, Pupils of.....21 00
Hammond, Helen, Robt & Dean, & Lorahe Thpson 2 10
Richmond, Arthur D, of SS of Central Pres Ch....61 82
C A, E Orange... 1 00
C A S, Orange... 2 25
W L, Orange....10 00
A Friend, Orange 2 00
St Cloud Ch (additional), Orange10 50
All Saint's Ch, Orange 5 00
Home Dept, N O Bapt SS, Orange10 00
Wayside Worker's Circle of K D, Hoboken 10 00
Y P S C E of 1st Pres Ch, Orange16 00
Y W C T U, Orange 2 00
Loyal Temperance Legion, Orange, 1 00
Cyhon Aid Circle (additional from fairs), Orange 1 50
Bapt SS, Dunellen Lake 7 21
Cramer, Mrs 2 00
Kirkbride, Annie 1 00
A J, Bloomfield 1 50
Bowman, Elsie L 1 00
Frank, Miss Dora 1 00
Frank, George.. 5 00
Frank, Geo C.... 2 00
Rothwell, Mrs M A 50
Schoonover, Mrs Lydia 1 00
Wright, Rev O W 1 00
E L Q, Morgan ville 50
SS, Afton 29 10
Hidden Sp Circle K D, Morristown 6 00
One who would like to send more, W Orange 1 00
Arrowsmith, M E 1 00
Helen E Avegg, Miss Rand, First Ref Ch Pas'le 20 00
Hopkins, Rev Jos. 1 00
Hopkins, Louise 1 00
E M E, Bloomfield 1 00
——, Ewingville 1 00
——, Princeton 5 00

NEW JERSEY CONT'D

In Jesus' Name, Rahway 2 00
In Christ's Name, Paterson 1 00
Y P S C E, Milford Christian Ch 2 00
In Memoriam, Roselle 5 00
Baker, Mrs S M.. 1 00
Cranmer, Miss Martha Charlotte 1 00
Cranmer, Mrs Tacy M..... 2 00
Conrad, Miss Martha 1 00
Conrad, Master Wilkinson Grove, Jr..... 1 00
Smalley, Grace M, & Ethel M Toms, & Lena M Rummell 80
Van Nest, John.. 3 62
A Friend, Bound Brook 25
C E Soc & Trustees' coll M E Ch, Hilton... 5 35
C E Soc of Ref Ch, So Branch..14 38
C E Soc, Springtown 5 00
Bertron, Charles. 1 00
Embleton, Miss Kate E.....10 00
Irene, Belmar.... 5 00
I G, Paterson.... 1 00
M B, Woodsville. 1 00
——, Lamberton 5 00
Three Ladies, Morristown 2 00
Three Friends, Newark 12 50
Jennie V H, Paterson 1 00
A T, Red Bank... 15

The following were erroneously credited in our previous issues to Orange Chronicle:
Friend 25
Friend 2 00
Proceeds of a fair by Cuban Aid Circle 133 00
Proceeds of entertainment at St Cloud 24 50
Misses Adams Sch (add) 6 40

OKLAHOMA

J S P, Wankomis 5 00
Dennison, R H.. 1 97
Wells, C E..... 1 00
Putman, Mary C. 1 00
Odor, L B..... 1 00
Ladies' Mis Soc, Ponca City.....21 42
Corbin, W M..... 1 00
Craven, Edgar.... 25
Simson, Rev D W & family..... 6 00
I & B C, Lima... 2 00

OREGON

Whiters, Anna C. 5 00
Deetz, Mrs R.... 1 00
McCully, Eula F. 3 00
Emma E, Needy. 2 00
Christian Friend, Arlington 1 00
Plainview W B SS 6 05
Stevenson, Mrs W M 50
SS of 1st Congl Ch, Freewater.. 2 50
Bade, Mrs R C... 2 00
I C & family, Prairie City.... 5 00
Sympathizers, Meacham 9 25
Witten, Mrs I E.. 1 00
A Reader, Mc Minnville 1 00
German M E Ch, Milwaukee 3 00
Marshall, Ernest. 25
Marshall, Clifford 10
Marshall, Herbert 50
Marshall, Norman 25
Marshall, Mrs Marg't 1 00
Marshall, Aunt Margaret .. 1 00
Mitchell, Donna. 25
Powell, J W .. 1 00
Powell, Mrs M .. 1 00
White, Nathan... 50
Goodpastor, Mrs T 1 00
R O, Cottage Grove 50
Penfield, E S.... 5 00
Pub Sch Dist, No 3, Marion Co... 2 55
Easley, Earl 25
Easley, Louisa... 5 00
A Christian Friend, Astoria 2 00

RHODE ISLAND

Williams, Gladys 2 00
Livingston, Mrs 1 00
O E B, Anthony 1 00
Subscriber, Foster 5 00
Mills, Henry .. 2 00
Mrs E P P, River Point 5 00
In His Name Udey, Earl 2 00
Jr Base Ball Boys, River Point 1 00

RHODE ISLAND CONT'D

Berry, Florence M B..... 1 00
Chase, H G..... 2 00
Herbert, Pontiac. 5 00
Johnston, Mrs.... 3 00

S. CAROLINA

F M H, Charleston 1 50
Martin, Jas S.... 1 00
Elkes, Mrs M A.. 10
Elkes, Little May 10
Sanders, Mrs J J. 20
Aid Soc, Alcolu...11 50
——, Columbia.. 3 00
Butler, D J..... 1 00
Prince, P C..... 1 00
Altoonon, Rufus.. 50
Bamtrill, Mrs L B 50
Johnson, Mrs Geo M 1 00
Cross Keys Lodge, A F M..... 3 25
A Friend, Galivant's Ferry.... 56

S. DAKOTA

Horlcker, Mr & Mrs D J..... 1 00
Imrie, Margaret.. 1 00
S, Watertown.... 3 00
——, Scotland... 16
Friends, Alpena..17 25
Breafhant, W.... 2 00
Cameron, Gordon. 25
Sympathizers, Rapid City..... 2 00
Bloomhall, E..... 1 00
Dykstra, H..... 2 00
McKibben, Mary. 2 00
Traeb, John H...30 00
——, Oacoma... 1 50
Garrett, Mrs R... 1 25
In His Name, L H, Watertown.. 1 00
——, Sturgis..... 25
SS, Onida..... 2 95
Brotley, Mr & Mrs J H..... 5 00
Blanchard, Mr.... 50
Boswell, L..... 1 00
Bretz, D E..... 25
Ewald, J G..... 50
Hawkins, J..... 10
Heydelaff, R C... 25
McNair, Robert... 25
Rollings, Frank.. 1 00
Sutherland, Mrs C 50
W V M A, White. 25
I A H Member, Alexandria 1 25
Liberty Centre SS, Lakeside.... 5 20
Swedish SS, Kaunstad 25 00
People & Sch Children, Faulkton 70 00
Kellogg, Mr & Mrs Fred..... 1 00
Faulk Co Cuban Relief Ass'n, Faulkton 30 60
Bapt SS, Arlington 2 16
Johnson, Mrs E R 3 00

TENNESSEE

Mitchell, Miss M 1 00
Vance, Miss Nora 1 00
Davis, Condon... 50
Davis, Mamie.... 50
Davis, Mattie.... 50
Ferguson, Lillie. 50
Some Children of Lake Ave Sch, Memphis 3 00
E J M, Nashville. 1 00
Graham, Mrs E V 1 00
Taylor, Mrs A G. 1 00
Pleasant Hill SS & Friends, White Horn....16 50
Mission Ridge Presby SS, Chattanooga 8 70
Hastings, Rose... 50
Mrs J L B, Sweetwater 6 00
Jr Fulon of 2d Bapt Ch, Knoxville 1 00
Ruch, Lucy 2 00
Mis Soc of Refd Ch, Belvidere... 5 00
Stern, A F..... 1 00
Hall, D & A..... 1 00
Little Girl, Double Bridges. 10
Gant, Miss Sarah, coll by..... 1 20
Goodman, Allie... 25
Goodman, Lee.... 10
Howson, Bessie, coll by..... 13 26
Jones, Rev J S .. 1 00
Mrs A Mc, Knoxville 2 00
Lucky, Major C E 5 00
Peters, Mr 1 00
Portbuck, Mr & Mrs 50
Roberts, Mrs W 2 00
Snyder, Miss Mamie 50
Friends at Oakville 1 00
Mission Ridge Pres Ch, Chattanooga 3 00
Spring Pl Ch C E Soc, Knoxville.. 6 35
C E Soc First Pres Ch, Sherman Heights .. 2 85

TENNESSEE CONT'D

Cash, sundry parties, Knoxville.. 40
Father & daughter, Limestone.. 1 00

TEXAS

Ash, Richard..... 50
Coffee, Clyde, Norman & Floyd 1 00
"Faith Circle, K's D's," Brockettville 7 00
Wiley Univ League, Marshall 5 00
Anderson, Mr D S 25
Garrett, Beatrice & sister..... 75
Gee, N E..... 05
Gee, Bessie..... 10
Gee, Clemens.... 25
Gee, Mr Van.... 1 00
Helter, Mr..... 1 00
Huffmaster, Mr.. 25
McCullem, T..... 50
McGregor, R..... 25
Perrin, Annie.... 2 00
Volland, P C..... 1 00
Volland, Chas.... 1 00
In-as-much, Weatherford ... 50
A Friend, San Antonio 2 0
A Family in Lufkin 1 25
Ross, Mrs S J.... 1 00
Record, T J..... 1 60
Sessions, Mrs L L 1 00
Mrs E M, San Saba 10 00
Jones, C..... 1 30
Jordan, Mrs Lou E 1 00
Lyon, J T, coll by from Union & Bapt SS..... 7 17
Pinder, Edwin... 50
Thomas, G D..... 1 00
Sr & Jr C E Societies, Harrisburg 25 00
J O V, Brenham. 1 00
Members of 2nd Ter Section U S Geological Survey, Denison...121 45
Jefferies, Mrs J C 50
McGuire, M..... 2 00
Preslar, E M.... 50
Rutledge, L A.... 25
Rutledge, Texanna 25
In Jesus' Name, Henrietta 2 00
Davis, Mrs E C.. 1 00
Elliot, Miss Mason 2 00
Prosser, Sadie S. 50
Hewitt, E T..... 2 00
Tumpkin, Mrs J C 1 00
Cox, Ethelmore V 1 94
Collections of C P Ch, Quanah.... 4 00
Old Sch Pres SS, Roanoke 3 00
M E SS, Post Oak 2 00
Jr C E Soc of Cumberland Pres Ch, Kerens 3 00
Barber, G L..... 50
Cumberland Pres Ch, Alvarado... 2 40
Stafford, J A..... 1 00
Whlte, Mrs Minnie J..... 1 00
Hannah, Silver Valley 3 00
Cumberland Pres SS, Alvarado.... 4 00

UTAH

Bluemel, Henry.. 5 00
Bennett, C E & wife 2 00
Y P S C E of 1st Pres Ch, Ephraim 1 00
Children of Pres Miss Sch, Salina 1 00

VERMONT

Reed, Nellie L... 1 00
Bapt Ch, Cavendish 8 00
Perrin, Mrs Fred E 1 00
Mower, M C..... 1 00
Watts, O F..... 1 00
Watts, R A..... 1 00
F R C, East Thetford 1 00
Donghes, Mary E 1 00
Gaobell, Mrs E M 1 00
Hall, Geo J..... 2 00
Hunt, Laura A.... 65
E L H, Felchville 50
A Friend, Moretown 25
Frlends, Derby... 9 50
Bapt SS, Montgomery Centre.. 6 81
In His Name, Fairlee 1 00
Y S C, Taftsville. 25
Friend, Manchester Depot 30
Helpful Circle of K D, Plainfield. 8 70
A Bible Class, Glover 60
Abbott, W H & wife 1 00
Allbee, Mr & Mrs A J..... 2 00
Bras, T..... 2 00
Nelson, J E..... 1 00
Mrs G A W, Greensboro 1 00
Two Friends, Island Pond.... 20

VERMONT CONT'D

Y P S C E, So Pomfret 12 25

VIRGINIA

Fuller, Jim..... 10
Garland, J G..... 25
Gilliam, Mrs.... 10
Hailey, Mrs J E.. 15
Hurt, Geo & wife 2 00
Keeling, J A..... 50
Lawson, John.... 10
Matney, Alfred... 25
Matney, Joe..... 10
McCall, Geo..... 1 00
McCall, Jim..... 10
Nelson, W R..... 10
Pierce, J C..... 1 50
Plaster, Albert.. 25
Pollard, J R..... 10
Smith, Fayette... 10
Stevenson, Chas.. 50
Townsend, W T.. 05
Watkins, Glen.... 10
Weatherford, J W 1 00
Weatherford, M A 25
Wilburs, Mrs Ida. 1 00
Williams, Rev H T 50
Wiltse, H C..... 1 00
Wood, Dr Geo A 1 50
Wood, Mrs L C.. 1 00
Wood, Miss M Y. 50
Yeaman, T B..... 10
Yeaman, W J..... 10
Sympathizers, Gilmore's Mills. 1 00
Mt Carmel Bapt Ch, Luray.....15 00
Gordon, Mrs W A 1 50
Two Sympathizers, Monterey... 50
Brew, Mrs F O.. 1 60
Amherst Bapt Ch & Friends.. 2 38
Class No 18, Ch of Covenant SS, Richmond 1 25
M P SS, Rip Raps 3 00
J R H, Annex.... 30
In His Name, Callands 1 00
Hat Creek Ladies' Aid Soc..... 2 00
Willing Helpers Circle K s D's, Sedalia 5 00
Taylor, Miss Kelso D..... 1 00
Reader, Spring Grove 2 00
I N T M B, Lovettsville 50
——, Richmond.. 50
J M B, Winchester 1 00
A Friend, Hollydale 1 00
Emmans Ch, Barhamsville 4 00
An Easter Offering, Harrisonburg 1 00
Bapt SS, Butts Road 5 00
(The above was erroneously credited in our issue of April 6, to Mrs L E Barter.)
Allison, Little Margarett 1 00
Copp, Mrs Emma 1 00
Copp, Geo A..... 2 00
Friend, Bruington 1 00
Barret, Mrs J W. 15
Bibb, Mrs E T... 10
Cutler, L A..... 05
Duke, Mr & Mrs John 25
Francisco, Mrs S B 30
Gwathney, Frank W 25
Hughes, G P..... 20
Ellis 10
Kennon, Alle.... 05
Lewellin, Mary J. 50
McGehee, Fannie. 25
McGehee, Mrs Geo 10
McGehee, Smith.. 25
Richardson, Mrs Ann 25
Walton, Osceola.. 36
Winston, Mrs F V 50
Winston, Mrs T B 10
Woolfolk, Mr & Mrs W T..... 60
Atwell, W L..... 10
Bell, Miss E A.... 1 00
Brown, George... 50
Clumney, Mrs W H 25
Clark, Little Henry 10
Collins, H W..... 10
Collins, J R..... 10
Bohannon, C B... 1 00
Griffin, Wm..... 25
Hogg, Wm A..... 15
Lowe, R D..... 1 50
Minor, Mrs Ellen. 10
Minor, Mrs J T.. 1 00
Moss, Miss Rosa. 10
Oliver, Miss A R. 10
Oliver, Mrs B F.. 25
Oliver, Frank.... 15
Richmond, Mrs D. 2 00
Sutherland, Miss Rosa B..... 25
Sutton, Claudius. 1 00
Cross, R N..... 1 00
Garrison, John W & wife..... 1 00
Muse, L M & wife 2 50
Tate, Mrs M B... 2 00
Inmates of Corby Hall, Waterford 6 00
A R, Solomons.... 50
B P, Solomons.... 50
E B, Norfolk..... 1 00
T F, Solomons... 1 00

W. VIRGINIA

Husband & wife, Clark 3 00
Hardesty, Mrs C R 50
Member of Pres Ch, Ravenswood 4 00
Epw League, Banker Hill.... 5 25
Easter, Morgantown 2 00
Blume, Geo W J & Gracie Taylor 5 00
Second Prim Sch, Elkins 1 63
Eliason, Mrs M C 50
Hanaway, W Frank 50
Kerr, C W & wife & son 5 00
Royal, Raleigh County 10 00
Hinman, Mrs E G 2 00
——, Eglow..... 1 50
Britton, A S..... 9 00
Reid, Mrs W H 1 00
SS, Burlington...10 00

WASHINGTON

Gregory, Rev H & Mrs 2 00
Harmon, Sanford. 1 00
H B9, M J H..... 50
Keys, Henry..... 1 00
Pugh, Robert.... 50
Rink, John..... 1 00
Stapish, Mr & Mrs 1 00
Uren, Helen, Tea Teplir 5 00
Walter, John..... 1 00
Winfry, J T..... 1 00
Winfry, Mr & Mrs Edd 1 00
Young, Mr & Mrs 2 00
Thro' Ministerial Association, New Whatcom..44 65
Johnson, Carl.... 5 00
Stoltenberg, Annie E..... 5 00
Mrs Mary D, Everett 19 80
G R G, Seattle... 1 00
M S, Alki..... 2 00
First Free Meth Ch, Seattle.... 8 30
Onecho Sabbath Sch Coll, Colfax10 00
Jr & Sr C E Soc, Port Townsend. 7 00
Bapt & Cong SS, Farmington 3 45
Union SS, Walla Walla River.. 1 50
Asdale, E S..... 50
Brown, H & wife 50
Brown, Mr P..... 35
Eells, M..... 1 50
Eells, Walter C.. 25
Hegaas, Mr H.... 25
Hegaas, Mr J.... 25
Hegaas, Eddie... 10
Hegaas, Miss Etta 10
McReavy, J & family 50
Parkhurst, L W. 25
Todd, Mrs J..... 50
Todd, Mrs Alice & Mrs S A Lewis 50
Youngblood, J E & wife 1 00
Youngblood, Meredith 02
For Poor Cuba, Fairholme 1 00
Anderson, John... 1 50
W G, Spokane... 50
Friends of Garden Springs, Spokane 5 35
Williams, N C & wife 5 00
Hall, Mrs Alex... 2 00
Wright, Harriet 1 00
S A P & wife & daughter, Nooks Achk 3 00
Haight O R, J M Harris & Mrs Prouly 2 00
Kennedy, J R & wife 1 50

WISCONSIN

Duehring, Mrs U. 2 00
Gray, Mrs John.. 1 00
Mills, Hattie..... 25
Rea, Arthur..... 25
White, Mrs J.... 2 00
In His Name, Stone Bank..... 1 00
La Fayette SS, Fayetteville ... 5 35
Burgess, Mrs Myrt 5 00
Green, Mrs Wm.. 1 00
Needham, Mrs E 2 00
Richards, Miss Alice A, Coll by23 63
Sedgwick, Mrs Elizabeth 2 00
Smith, Mrs Ruth & Luella..... 2 00
——, Bayfield... 1 25
A Reader, Merton 1 00
The Widow's Mite, Mrs H L B, Janesville... 1 00
Lemmener, Mrs J 1 00
Roberts, Mrs Owen H. 1 00
Runkel, Mr & Mrs H A..... 5 00
Wheeler, Hattie C 2 00
Wheeler, Mr &

WISCONSIN CONT'

Mrs I G..... 1
De Bower, Emily. 1
Henry, Hugh..... 1
Kittleson, Albert. 1
Kittleson, Ella... 1
Kittleson, Ole.... 1
Miles, Mrs J..... 1
——, Poynette.. 1
U B SS, Boaz..... 1
Bapt C E Soc, Madison 2
Univ Y M C A, Madison 1
Curtis, Mrs A W. 1
Livermore, F M.. 1
M L D, Milwaukee 1
Welsh Cong Ch, Rewey 11
Congregation, Wausau 1
Burdick, Frank L 1
Latshaw, Russell J 1
Newton, Mrs R H 1
H L A, Milwaukee 2
Friends, Delton.. 1
Widow's Mite, Waukesha 1
Hansen, Helga... 1
Harbican, Anna.. 1
E A W, Milwaukee 1
Friend, Buena Vista 10
Widow's Mite, Berlin 1
Christ End, New Providence 1
Carlson, Will.... 1
Kelstrom, Mrs A. 1
Seaquist, Frank.. 1
Wiltse, Mrs A.... 1
Wiltse, Miss Addie 1
Wiltse, Edw D... 1
Cong Ch, Hancock 1
Bapt SS, Stoughton 1
Bernice, Evelyn D 1
Kellogg, W B.... 1
Miller, Carl 1
Ronley, Mrs Jos. 1
Schneider, H N.. 1
Schneider, J F... 1
Schneider, L M... 1
Towny, M E..... 1
——, Kenosha... 1
——, Mindoro... 1
German Evan Soc of Neenah & Menasha 6
Brown, Mr & Mrs W W, & Miss Josephine Crouch. 5
Crouch, Mrs..... 1
Henderson, Mrs... 1
Henderson, Miss Ella 1
Henderson, Miss Leety 1
Le Roy, Mrs..... 1
Meyers, Peter.... 1
Mills, Mrs..... 1
Nickel, J W..... 1
Rea, Mrs..... 1
Rowell, Mrs..... 1
Simonds, Mrs.... 1
Two Sisters, & 1

MISCELLANEOU

Bending, H S.... 1
Campbell, A M... 1
Campbell, G W.. 1
Campbell, M A... 1
Corey, F C..... 1
Franklin, Mr E A 1
Kinnaman, H..... 1
Martin, Gilbert... 1
McKeever, S..... 1
Morrison, James.. 1
Rice, James B.... 1
Schubkagel, Lydia 1
Stearns, Mrs Clifford 1
A Friend, Watsontown 1
——, Perry's Mills 1
——, ——, ——, ——, 1
"Stewart," ——3
C E Soc of Ch of Christ, Pittstown 1
Breneman, C M.. 1
Halph, Miss Nelln, —— 1
Mrs S, —— 2
Hupman, Mary R 1
Sherman, Geo E.. 1
——, Glassboro.. 1
Curts, Collsta, & Ella Dahl..... 1
C K, Bloomfield.. 1
For Cuba, —— .. 1
M-, Chelsea..... 1
Friend, Hickman. 2
Bennett, N C.... 1
Bennett, P H N. 1
Bennett, Lester.. 1
Coy, R..... 1
Greer, Matilda... 1
Ireland, Miss Bell 1
Jenkins, Eliza... 1
Quigley, Joah.... 1
Skelton, Ella... 1
Wesbll, E J..... 1
Little Bertha, ... 1
Anderson, Alice & Priscilla McQuay 6
Afst, J K..... 1
Ault, H F..... 1
Gibbon, Miss Ella 1
Coates, Alice L & Miss Lawrence.10
Partch, Rev Geo E 10
Bapt Orphanage, Kodlak 5

THE NEW SOLDIERS.

PRESIDENT McKINLEY'S call for 125,000 volunteers and the decision to temporarily increase the regular rmy to 61,010 enlisted men have led to en in all our cities to which this gen- rality is unaccustomed. On this page is photograph of one of the recruiting ts in New York. It is in City Hall rk and for several days past it has een the centre of eager and enthusiastic ows. New York's quota of volunteers 10 men, and it looks as if that quota be furnished several times over. disappointment is felt at the reluc- nce of several famous regiments to vol- nteer. It is obvious that the national ar would be worth a great deal more t field than raw recruits, who are ve fit for service, at the earliest, until ey have been drilled for six months. It xplained that the reluctance of the na- nal guard is not due to any shrinking om hardship or danger, but to the fact at under present arrangements the iden- ty of the regiments is liable to be lost, ile men might be called upon to serve d officers of the regular army, instead heir own volunteer officers. It ay be hoped that some way may be found overcoming this difficulty, so as to utilize valuable arm of the service and to re- ve the reproach which otherwise will ssibly be brought in the future by alking people against the national my. Besides the regular force called existence for the emergency, it is pro- sed to organize special forces peculiarly ted for this campaign. These include ree regiments of rough-riders; an en- ire brigade of 3,500 men; about 2,000 n is to act as scouts, and an extra rce of 10,000 immunes, or men who hav- ng ce had yellow fever, might hope to joy immunity from it, though subjected climatic conditions which the ordinary ldier could not bear. It is evident from these arrangements that the Government fully appreciates the gravity of the under- king upon which it has entered, and is preparing to grapple with it with intelli- ent foresight. It is much to be wished that when the banner of the Cross is un- furled there was the same eagerness to enter the service of the Prince of Peace as there has been to enter the service of the Government.

Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called (I. Tim. 6: 12).

The Paris" Safe.

No little interest was aroused on both sides of the Atlantic by the voyage, just completed, of the *Paris*, formerly one of the fleet of swift passenger steamers of the American Line, but now to become a cruiser in the service of the United States Government. She was in an English port when the trouble between Spain and the United States reached the crisis, and was liable to capture by the enemy during her voyage across the Atlantic. Indeed, the journals, which have disgraced the American name by their persistent lying, for several weeks past, more than once announced the capture of the *Paris*, and reported that she had been seen proceeding under convoy to the coast of Spain. As there were about a hundred and fifty passengers on board, besides a valuable cargo, the anxiety as to her safety became intense. It was realized that no vessel in the Spanish navy could overtake her, but it was feared that some Spanish cruiser, or torpedo boat, might lie in wait for her and cut her off. Although she had a large quantity of war material on board, it was not available for her own defence, so she was obliged to rely exclusively on her speed for safety. Happily, none of the predicted dangers beset her. She went somewhat out of her usual route to avoid any of the enemy's ships that might be looking for her, but otherwise made her usual voyage, and is now undergoing transformation into a cruiser for active service in the war. Several of her sister ships of the same line have already been withdrawn from service as passenger ships, and have been armed and sent to do duty as cruisers. They are called "the converted liners," and the name is appropriate. When a man is converted, his character is changed, and he enters a new service.

The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds (II. Cor. 10:4.)

A Heroic Rescue.

A press dispatch from Norfolk, Va., reports a double rescue by Lieut. Carter, a naval officer belonging to the gunboat *Vicksburg*. Three boats were taking on passengers at Old Point pier one evening last week, and an immense crowd had gathered. Suddenly a cry of terror was raised. A young woman had missed her footing on the gang-plank between one of the steamers and the pier, and had fallen into the water. At that place the water is forty feet deep, and the tide was running like a millrace. In trying to save her her escort fell in also. One man of all the great crowd knew what to do and did it. Lieut. Carter jumped in and grasped the man. The young woman's clothes caused her to float. Someone threw a rope to the lieutenant, which he tied around the drowning girl's waist, and she was hauled up. The suspense of the spectators was intense. While they waited a boat came, and the two struggling men were lifted aboard, while a shout went up from the crowd. What this officer may do in the war no man can predict, but he has already proved himself a hero. It will be a good thing when the time comes, in which all heroes prove themselves such by saving life, instead of destroying it, and so follow Christ's example.

For the Son of Man is not come to destroy men's lives, but to save them (Luke 9: 56).

ENLISTING RECRUITS FOR THE WAR, IN CITY HALL PARK, NEW YORK.

Enemies in a Fraternity.

The suggestion that every soldier going to the front should wear a tag for identification in case of his falling, was the subject of conversation recently in a company, one member of which is a colonel who fought in the great war. He said that he was a junior in college when that war broke out and when he went into the army he always wore his college fraternity pin as a means of identification, as it bore, besides the Greek letters of the fraternity, his own name and the name of his college. But during the war the pin was lost and though he made a thorough search for it he could not find it. Long after the war closed he received one day a letter which had been send to his college by the colonel of a Georgia regiment. The writer wanted to know if the Northern colonel was alive and if so, where he was living. An answer was sent and in reply came a letter containing the long lost pin. The Southerner said that in looking over the stock of a jeweler in Charleston, S. C., he had seen the pin, and being himself a member of the same Greek letter fraternity he had bought it. He did not know the owner, but he thought it would be a fraternal act to restore it to him if possible. The jeweler had bought it from a negro who picked it up on a battlefield, where a battle had been fought, in which the two colonels had fought on opposite sides. It appears that after the war fraternal feelings asserted themselves and the man who would have killed the other if they had met on the field, was glad to render him a service.

You that were sometimes alienated and enemies in your mind hath he reconciled (Col. 1: 21).

A Race Through Fire.

A thrilling incident of railroad travel occurred near Tamaqua, Pa., a few days ago. A passenger train, almost every car of which was crowded with passengers, was on its way from Philadelphia and was approaching Tamaqua, when, just as it was rounding a curve, a few miles south of the latter city, the engineer was horrified to see that an old covered wooden bridge, which the tracks crossed, was enveloped in flames. To stop was impossible, as the distance was too short, so he threw the throttle wide open and dashed on the burning bridge, reaching the other side with his human cargo in safety. The heat was very strong, and in the short space of time required to cover the hundred feet composing the bridge the cars were blistered and the roofs covered with burning debris. Had the train been ten minutes later it would have landed in the Schuylkill and caused a great loss of life, as the bridge burned very rapidly. It was a fearful risk to run, but as the event proved it was the wisest course to take. There are spiritual experiences of the same order. There are some men of evil life so beset with dangers on all hands, tempted by friends and companions, and enfeebled by evil passions and appetites within, that their destruction seems inevitable. In such circumstances to hesitate is to be lost. There is no hope but in a flight to the Cross, where Christ waits to welcome them:

Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed (Genesis 19: 17).

BRIEF NOTES.

The death of Rev. A. D. Lawrence Jewett, D.D., causes widespread and profound regret. Dr. Jewett was one of the most faithful friends and patrons of THE CHRISTIAN HERALD'S Children's Home at Mont Lawn. To his generosity in giving the free use of the property and to our readers who have so liberally contributed to its support, thousands of children of New York's slums owe a debt of gratitude for seasons of happiness and renewed health.

The American Sunday School Union has removed its New York branch to 158 Fifth Ave. The missionary and publication departments will both be conducted at the same place.

An anonymous letter from Stockton, Cal., with enclosure, has been sent to the Converts' Prayer Meeting of the Bowery Mission as requested.

The recent census shows that the population of Egypt has increased by nearly three million, or thirty per cent., since the suppression of Arabi's rebellion. Such are the beneficent results of good government, and freedom from war, pestilence and famine.

The cheering news is received that the sales of the Bible and Bible portions in France last year, so far as they were conducted by the British and Foreign Bible Society, exceeded those of the previous year by more than thirty thousand volumes. There is nothing France needs so badly as it does the Bible.

Mrs. Sarah J. Bird held a special service at the Bowery Mission on April 24, for the men who were going to the war. Twenty-eight of the men who have been attending the Mission were present, and were solemnly commended to God, and were urged to be faithful to their Saviour amid the temptations of camp life.

The American Bible Society is anxious to be prepared to send into Cuba a large quantity of Spanish Bibles, Testaments, etc., as soon as the way is open. It has already received $230 from the Presbytery of St. Louis to aid it in preparing for this work. The Southern Presbytery has also aided in the same project.

The American Sunday School Union held its seventy-fourth anniversary at the Calvary Baptist Church, New York, on Sunday, May 8. Among the speakers who took part in the exercises were Dr. MacArthur, the pastor of the church; Dr. Charles Cuthbert Hall, Dr. J. M. Crowell, and Mr. Morris K. Jesup, President of the Union.

Rev. Alfred E. Myers, of the Marble Collegiate Church, New York, has been holding meetings in Chicago and Milwaukee in the interest of the Brotherhood of Andrew and Philip. Several chapters have been organized. The denominations represented were Baptist, Congregational, Cumberland Presbyterian, Friends, Reformed, Swedish Lutheran and United Brethren.

Statistics of missionary progress in Japan, recently compiled by Rev. H. Loomis, agent for the American Bible Society in that land, give the following list of last year's additions to the membership of the various churches: The Church of Christ in Japan, which is the union of the various Presbyterian and allied bodies, reports 774. The Methodist Episcopal reports 518, and the Kumiai churches in co-operation with the American Board, report 420; Baptists, 190; Canadian Methodists, 116, and fifteen other bodies report numbers of less than 100 each.

Rev. J. G. S. Weills, Chaplain of Sing Sing Prison, to whom our readers have already sent useful religious literature, says that it has been very helpful to him in his work. He would be very grateful if this assistance is continued. Back numbers of this journal and of magazines of all kinds are much appreciated by the prisoners, and form an excellent antidote to the sensational literature they sometimes read before coming under Mr. Weills' care. Many of them are idle all day, and there is therefore an excellent opportunity to reach them with Gospel truth at a critical period of their lives. There are 1,300 prisoners now within the walls.

The brief telegram, published last week, reporting the destruction of the Metropolitan Tabernacle, in which the late Pastor C. H. Spurgeon used to preach, is now supplemented by the mail. It appears that when the fire was discovered a meeting was being held in the adjoining Pastor's College. Several members hurried into the burning church and saved several priceless treasures. Among them were the church records, the communion plate and the historic chair and some valuable books, which had been presented to the late pastor. Arrangements have been made to hold services in Exeter Hall while the Tabernacle is being rebuilt.

The American Board has long had a station at San Sebastian in Spain. The missionaries have always been very popular in the town and neighborhood, but since the outbreak of war there has been a hostile feeling manifested. The Board has now received a cable message stating that the missionaries deemed it prudent to quit the country. They have arrived safely at Biarritz, in France, where they will remain to await the issues of events. The despatch was from the Rev. William H. Gulick, who has been in Spain since 1871. His associates are Miss Catherine H. Barbour of Canton Centre, Conn.; Miss Alice H. Busbee of Derby, Vt.; Miss Anna F. Webb of Oxford, Penn.; Miss Mary L. Page of Haverhill, Mass.; and Miss Susan Huntington of Norwalk, Conn.

THE FAMILY AND HOME CIRCLE

The Play of Children.

How it may be Utilized in Character-Building—Suggestions for the Housemothers and also for the Big Brothers and Sisters.

HOW often do we think of the vast amount of energy that runs to waste in child-life? To divert force spent in fretfulness and complaining into healthier channels is worth any amount of trouble, and the sunshine that comes into life in consequence is reward a hundredfold. Since the impulse given by Froebel, child-culture receives increasing attention; and in the eyes of advanced educators, no branch of public instruction is of larger importance than the kindergarten, where the teacher, through the medium of play, at once builds up childish character and imparts rudiments of exact sciences.

The disposition to make mud-pies, to prick pin-holes in any and everything, to scribble on walls and furniture, to construct toy-castles out of cherished bric-a-brac, to litter the house with paper clippings, to work hopeless mischief in mamma's flower beds and vegetable garden—all these tendencies which were, of old, the patient housemother's afflictions are the kindergartner's opportunities.

In places where kindergartens do not exist, mothers might profitably study methods of child-play and entertainment through various books that have been published upon the subject. A mother might enlist the interests of an older sister or brother and so form a sort of home kindergarten. One need not be discouraged if materials are meagre, the teacher uninstructed and results slow. Good seed will surely bear good fruit; and one cannot expect of seed that it be planted, grow up, bloom, and bear fruit in a day. Let the housemother teach the teacher to regard her play pupils as so many of God's flowers, to be watered with smiles and labored with lovingly, that they may grow up to the glory of God and the happiness of themselves, the home and the world. The real tending and care of an out-door garden by the little folks and their leader is particularly desirable, for nature thus furnishes an object-lesson in growth and development, which they may apply to themselves. Yet, garden-plots are not always possible, and there are days of rain and snow when little folks must stay indoors, and when the leader needs all the help, enlightenment, and encouragement that mother and books and blocks and games can supply. The leader in our illustration is evidently doing her duty under rather trying circumstances. It is recess hour in school; the weather, which keeps them indoors, is doubtless a trial to the children who would rather romp outside; the game has not gone to suit one small woman who is crying over the matter. The group are evidently engaged, however, in laudable effort to have the best time they can.

SCHOOL-CHILDREN AT INDOOR PLAY DURING THE RECESS HOUR.

England's Crown on an American.

A little American girl once wore the crown of England. It happened thus: Thomas Sully, the American portrait painter, took his little daughter with him to Buckingham Palace once when the Queen was to sit for him. The Queen came in with a thimble on her finger, as though she had just left a piece of sewing. She looked very small and child-like in her plain black silk gown and was a fair, sweet-looking girl. She greeted Mr. Sully and his daughter very pleasantly. Then she made a wry face at the jewel-studded crown, and declared that it gave her a headache. So it came to pass that for a part of the sitting the royal robes and crown of England rested on the head and shoulders of the painter's daughter, who relieved her Majesty. While the painter proceeded with drapery and diadem, the young Queen chatted to her substitute, giving pleasant accounts of her home life at Kensington Palace. She told them about her lessons and her sewing, and then it came out that she was making garment for the poor. But she was full of fun; and on leaving the room she backed out with a bow and a smile, as though she were a subject departing from the august presence of royalty. The burden had been a heavy one, and the little American did not covet the privilege of wearing it often.

Her Hands.

A little daughter of the tenements, writes Mary L. Dickinson, in *Faith and Works*, whose mother was done at last with the work and worry that had killed her, was left at fourteen years old with four younger brothers to mother and to nurse. Faithful to her trust, she scrubbed and washed, and cooked and mended, until the slender shoulders bent and the thin face grew white, and almost before any one noticed much, the little broken life lay waiting for release. "I haven't been able to do anything," she whispered to her favorite girl friend, who lived just around the corner; "I couldn't go to school, because of the work, or to Sunday School, because it took all father could spare to keep the others in clothes. When the minister came to see me, he said I'd soon see Jesus; but I'm afraid I haven't done any good, and I won't know anything to say to him." "And you needn't try to say anything," said the other, "not a single word," kissing the little pitiful face. "When you see him looking at you, you just show him your hands."

A Feline Favor.

A lady tells the readers of a European paper this story about her cat:

I once had a cat which always sat up to the dinner table with me, and had his napkin around his neck, his own plate and some fish. He used his paw, of course, but he was very particular, and behaved with extraordinary decorum. When he had finished his fish, I sometimes gave him a piece of mine. One day he was not to be found when the dinner-bell rang, so we began without him. Just as the plates were put around, puss came rushing upstairs and sprang into his chair with two mice in his mouth. Before he could be stopped he dropped a mouse on his own plate and then one on mine. He had divided his dinner with me as I had often divided mine with him.

Doubtless many of our little readers living in the country can tell stories of how their cats have brought in offerings of captured squirrels and birds, although kitty may not have dropped them in a dinner-plate.

The Ruined Garden.

He was just a little fellow, and it was just a wee bit of a play-garden, but he had sowed and planted and hoed and raked it all day. Then some one demolished it, and he went crying to his mother. She tried to comfort him, telling him he should have twice as many seeds to plant next day. But he asked heart-brokenly: "Mamma, how can I get back the hoeing and the raking?" Do not many of us grown folks ask God this when our large endeavors and noble efforts are brought to naught, apparently? And when God tells us we shall have other opportunities, other seed for sowing, do we not still cry out with unutterable yearning over our lost labors. What did the mother do when the promise of more seed did not console her little boy? She drew his head to her bosom, and kissed him; and he was comforted. When our labors come to naught and the gardens of our fair deeds seem trampled under foot of ruthless trespassers, let us lean our heads upon the Father's bosom, and forget sorrow and all hard thoughts and discouragements in the consolation of his perfect love.

A Notable Composition.

Somebody has asked for the famous boy's composition, entitled, "The Cow." This is said to be a true copy:

This story is about cows. The cow is an animal with four legs on the underside. The tail is longer than the two legs, but is not used to stand on. The cow kills flies with her tail. A cow has big ears that wiggles on hinges; so does her tail. The cow is bigger than the calf, but not so big as an elephant. She is made so small that she can go into the barn when nobody is looking. Some cows are black and some hook. A dog was hooked once. She tossed the dog that worried the cat that killed the rat. Black cows give white milk; so do other cows. Milkmen sell milk to buy their wives dresses, which they put water in and chalk. Cows chew cuds, and each finds his own chew. That is all there is about cows.

To-Morrow.

"Lie still," "be strong," to-day; but Lord, to-morrow,
What of to-morrow, Lord?
Shall there be rest from toil, be truce from sorrow,
Be living green upon the sward,
Now but a barren grave to me,
Be joy for sorrow?
"Did I not die for thee?
Did I not live for thee? Leave Me to-morrow."

—CHRISTINA ROSSETTI.

THE VOYAGE OF LIFE.

LIFE is an ocean on which all embark.
In the morning of youth setting sail
On through the sunshine, and on through
dark,
Through the calm, or the rough, stormy
CHORUS.—On through the breakers, ove
foam,
Tossed on the wild, stormy
Jesus, our Pilot, will stand a
helm;
Jesus, the Mighty, to save.
When fierce winds arise, the billows we
And almost lose hope in despair;
'Tis well for us, then, if Jesus is near,
He will help us in sorrow and care.
Ho! breakers ahead, now danger is near,
If we have not our Pilot on board;
From pitfalls of sin, and Satan He'll stee
All who trust in his sure, faithful word
Fiercely the billows our poor bark assail,
But we'll fear not when Christ's at the
All worketh for good, his word cannot fa
Waves may roll high but can't overw
Soon we will enter the haven of rest,
Then our voyage of life will be o'er;
Earth's trials and woes, no more can mol
When we reach the bright heavenly sh
Stayner, Ont. MRS. W. J. KEN

Mother's Clubs.

THE CHRISTIAN HERALD takes p
ure in presenting to its reader
following suggestions for the
ation of mothers' clubs, gathered fr
little pamphlet issued by the
tional Congress of Mothers:

First, any woman may orga
club by inviting mothers to meet
talk at her own house, herself to
course, as presiding officer for th
six or twelve months, with the pri
of appointing as secretary or trea
such persons as will co-operate
her in carrying on the work. F
following periods, election by ba
probably the best manner of
vacancies or supplying new o
Call your club by any name you p
such as Mother's Club; Mothers'
ing; Mothers' Class; Parents' As
tion; Fireside School; Parlor
Child Study Club; Child Culture
Mothers' Round Table; Mother
tual Improvement Society; Pa
Union; Parents' and Teachers' U

The meetings may be held, t
bout, at the homes of different
bers; in the school-house, S
School room or town library.
hour of meeting should be decid
vote at the first meeting, and mo
to suit the convenience of membe
demand arises. Meetings shou
held once a week.

A least once a month a m
should be planned for the ev
when the fathers should be invit
he present and take part in the d
sion, they having been previously
fied as to the subject.

Membership should not be a
tion of attendance. Doors shou
open to all mothers at all mee
Membership fee, if any, should be
small, and applied to the purcha
suitable literature for the instru
and entertainment of mothers.
bers in easy circumstances migh
course, be generous in any way
deemed effective. The secretary sh
invite to such clubs ministers, educator
others interested in the education an
velopment of children.

After the meeting has been called to
and the secretary has called the roll and
the minutes of the previous meeting
chairman may read a few paragraphs
some book or pamphlet chosen and pass
to some other member, until all who are
ing have shared in this duty. Original p
should not be obligatory during the first
At the end of a year excellent original p
will be the usual result of such a c
Pass a basket with paper and pencils
opening exercises with the announce
that questions relating to the work w
answered at the close of the meeting. L
cussion of topics in two minute speeche
the closing feature. Members could
quested to bring sewing, as work might
a feeling of at-homeness with their surro
ings. There are mothers so situated
it is impossible for them to leave their chil
except with those in whom they have no
fidence, while a large number who g
need all the benefit to be derived from a
ance upon a mothers' club, have no o
all with whom to leave them. Club opp
nities should be made for such as these
this can be done if some woman, who is
ing that one room in her house shou
used as a temporary nursery, will offer
the meeting. There will surely be some
dergarten teacher, mother or young girl
will share in the care of children, whil
mothers enjoy the privileges of the club.

Remember, that the object of the
is, not to gossip, but to study child-cu
and to make better mothers and chil

"Billy"

Written by

Helen Hall Farley

YU could not expect much of "Billy." His home was a small log cabin in the mountains, where he lived with s andfather, a feeble old man, who not work any longer. Billy's mother ied when he was born, his grand- r years before, consequently the boy en accustomed to look out for him- far back as he could remember.

father was a scapegrace, had cleared on after his wife died, and no one ard of him since. "Good riddance," said.

log cabin in which Billy lived was d upon the side of a mountain. It o windows, but from its doorway uld get a fine view of the valley, e there were some pretty cottages, d white, with green blinds.

vers bloomed in these cottage door- Vines climbed over the cottage There was always a longing in eyes as he looked at the cottages valley, a greater longing, perhaps, he lifted them toward the everlast- s and the blue sky beyond. Usually, er, there was a merry expression in eyes. His was a sunny nature, but fast, since early morning, and so weary from hard labor that he would have been glad to have eaten a chunk of cold corn bread and then "laid him down in peace and slept." But with his marvelous devotion to "grand-dad," this course was not to be thought of.

He made a quick fire, cooked bacon, made coffee, got out the brown bread and the mountain honey. Grand-dad was happy then. He ate and smiled, and after the meal was over he smiled in childish glee. He came near falling asleep in his chair, then he aroused sufficiently to say:

"I'm tired, sonny. I want to go to bed."

"Come on, then, grand-dad; I'll help you undress."

Suddenly the old eyes caught sight of something in the corner—an old wooden cradle—it had been there as long as Billy could remember.

"Pull it out, sonny," said the old man. Billy pulled it out wonderingly.

The old man crept in it like a tired child and closed his eyes. "Rock me to sleep, sonny," he begged, "rock me ter sleep."

There came a loud rumble of thunder,

BILLY PULLED OUT THE OLD, WOODEN CRADLE, WONDERINGLY.

by cannot tell you. There surely seem- y little, if anything, in Billy's life forth merriment and sunshine. It ou have seemed unendurably gloomy st of you. Billy worked whenever ld get anything to do. Sometimes e small farmers back in the "hol- —often for the "boss wood-cutter," g wood until his arms ached. Occa- y he found a job at the mill, but he permanent work. But the boy did ow the meaning of shiftlessness or ragement.

"must take care of grand-dad," he and he did. As for "grand-dad," ok life easy enough in his old He was childish now — "tickled straw." In pleasant days he sat out- e cabin door on a low bark chair; er times, when it was cold or rainy, owsed in his old arm-chair in front fireplace. Most of the time, rain ne, he had his clay pipe in his . There was nothing exhilarating y in the presence of "grand-dad."

night when Billy returned from the ot and tired, "grand-dad" looked end sick.

"har yo bin so long, sonny?" he asked. tly. "Why doan you get me sumpun r it?"

"I've bin to the mill, grand-dad," said with the sweet patience that was teristic of him; "I've bin workin' l o'. Now I'll get you a nice supper."

He was so hungry himself from the long rage. Presently the boy, whose back was toward the visitor, peered down into the cradle. He was satisfied that the old man was asleep at last.

"Poor old grand-dad," he said, softly, "poor old grand-dad!" Then he threw himself down on the rough floor, with his hand on the cradle-rocker, and fell asleep, an involuntary sigh escaping him.

The visitor got up quietly and walked over to the cradle. He stood for a few minutes looking down at the motionless form, then he touched the still face, with the smile of peace upon it, gently. It was cold.

Lilly's lullaby had soothed the old man through "the valley of the shadow"; Billy's rocking had comforted him until his feet touched the bank of the other shore.

The visitor's eyes grew dim with tears, his lips quivered.

"The little chap doesn't know it, but he's rocked and sang the old man into the other world," he said to himself, and then —kneeling beside the cradle — he whispered: "Lord, let thy richest blessings fall upon this little mountaineer. Lord bless him forever."

followed by a sharp streak of lightning. Billy ran and closed the door. "Grand-dad" had been afraid of the storm since his mind had failed.

The thunder roared like a hundred muffled drums, the lightning grew sharper. The wind tore round the old cabin as if determined to hurl it down to the valley below. A boulder from further up the mountain rolled down with so violent a thud that the cabin shook. Billy's face paled, but he did not falter.

"Poor old grand-dad," he thought, compassionately, "I'm glad he ain't scared this time—I'm glad."

He was rocking the cradle gently. He was singing, too, a lullaby: he had heard a woman singing it once to her baby, and he had never forgotten it. Upon the old man's face there came a smile of peace that was beautiful.

A missionary had been caught in the storm up in the Carolina mountains. He had reached the log cabin just in time to save himself from the heavy down-pour of rain.

He gently opened the door and went in without disturbing the inmates. He sat down quietly on an old bark stool near the door. He supposed the boy was rocking a baby to sleep, but as soon as his eyes became accustomed to the gloom he discovered his mistake. It was a strange sight and a pathetic one.

The fire flared up, revealing the rude interior. Outside the storm continued to

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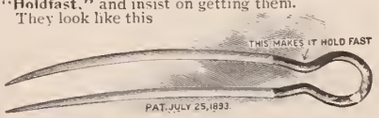

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(Bulletin 13. Ag'l Dept. p. 599.)

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SAPOLIO Is like a good temper "It sheds a brightness everywhere."

FRIENDS IN COUNCIL

From a Log Cabin—Billows of Sorrow—Enjoying the Bible—Boys and Castle-Building.

ONE morning lately, there came to me a most beautiful letter written by a friend who lives away down among the mountains of North Carolina. She writes: "My dear husband and I have been married only fifteen months. We live in a little log cabin with only two rooms. The windows have six panes of glass, ten by twelve inches, and farming is our occupation. We are as happy as millionaires, for my husband is so kind and good. I do all my work with his help. He helps me cook and wash when I need help. When we come to a place where we do not know quite what to do, we say to each other, we will look at 'Friends in Council' and find out what is best, for THE CHRISTIAN HERALD is our great standby. We could not do without it, and we have among our choice possessions two of THE CHRISTIAN HERALD libraries. Although poor, we are out of debt, and our days pass happily by. Some day, won't you send us your photograph?" I have put your letter down among those I care most about, and when I next have a good photograph taken, I will certainly send one to you. In the meantime, you can look at my picture every week in THE CHRISTIAN HERALD, and, please, whenever you see it, regard me as hoping some day to call on you in your little cabin home. I know just how your house looks, because I have often been a guest in similar houses. I think you are to be envied. It is much easier to take care of two rooms than of seven or eight, and all around you are the beautiful fields and the hills, and you have the fresh air blowing around you, free from dust and germs of disease, and your housekeeping is a much lighter thing than it would be in one of our crowded streets in New York. Then how pleasant to think of that manly, strong husband, and litting your burdens and making your life a song. God bless and keep you both.

* * *

ANOTHER friend writes in a rather despondent way that she does not find the Bible interesting, and that in the hard stress of life and amid its sorrows and trials she has lost some of her early faith in Christ. Dear friend, if I could take your hand and look into your eyes, I would say Christ has not lost his faith in you. You have wandered away from your own first love, but the dear Saviour is waiting to receive you again and to give you his own joy and peace if you will only let him do so. He says to every one of us, "Behold I stand at the door and knock." He cannot come into our closed heart unless you will open the door, but the instant you do open wide the door he will enter and make you once more glad with his presence. I fear you are making the mistake of thinking too much about yourself. In your place it would be well to avoid too much introspection. Do not think about your own feelings at all; just take hold of your work and do it with your might. There is that sweet little girl who calls you mother. Surely God was very good to you when he gave you this beloved little daughter. You have her to teach and to train. As she kneels in her little white nightgown to say her prayers beside your knee, and you join her little hands together and teach her to say, "Now I lay me down to sleep, I pray the Lord my soul to keep," can you not, like a little child, give yourself to the same tender care which watches over her? We must come to Christ as little children, without questioning and without fear, if we are to find him and know him as our precious Saviour.

* * *

ABOUT reading the Bible, my own experience is that we enjoy it in proportion as we read it every day. I think you will find it interesting if you will take it up as you would any other book, sit down and read it for awhile daily. I advise you to read it aloud, although you may be alone. Choose for the present the Gospels. Let me tell you a little story. Away out in Japan there was a man of high rank who had come under the influence of the missionaries and who had found Christ in reading the New Testament. This Japanese gentleman was afraid to let his wife know that he had changed his faith and given up the religion in which he had been brought up, so he hid the Testament and never told her that he had embraced the new religion. In his absence one day the wife found the New Testament in Japanese, and knowing nothing about it, only meeting it as a strange book, she sat down and read it hour after hour. When her husband came home she turned to him, her eyes full of tears, and said, "This is the most beautiful book I ever read. It is all about a wonderful prince who came to earth to save men. He did everything good for them, but they turned upon and killed him at last, and now I have just found that he rose from the dead," so after that husband and wife were united in Christian fellowship.

* * *

CERTAINLY, boys are welcome in this corner and may come as freely as they like to the meetings of our Friends in Council. In fact, I am so fond of boys that I wish a good many more of them would drop in here with their pleasant faces and cheery words. A boy writes to ask me how to cure the habit of castle building and mind-wandering. When I was a child, I was very much impressed with a story which I found in one of my school books about an old Grecian philosopher named Thales. This venerable sage had a habit of wandering about in the night gazing at the stars. One evening, while occupied in his favorite pursuit, he tumbled head foremost into a ditch, from which he was fished out with difficulty. His practical housekeeper said to him, "For the future, Thales, it would be better for you to have a care when your eyes are on the stars, that your feet are also on the firm earth." May I ask you a question? When you are riding your wheel, if you have one, do you find it possible to give sufficient attention to it to keep clear of other riders? If you can give full attention to any pursuit, you can equally give full attention to all pursuits. The thing to do is to concentrate your thoughts on the business in hand. Nothing comes of castle building except a little pleasure in reverie, which is quite permissible when one has nothing else on hand. It is only a matter of training and discipline, and a boy who wants to succeed in life, as all boys do, must make up his mind that he must be bright and alert and not waste valuable time in mooning and weaving pleasant dreams.

Margaret E. Sangster

Hood's Sarsaparilla, by purifying the blood creates an appetite, restores the wasted energies, overcomes exhaustion and that tired feeling, cures nervousness, dyspepsia and all diseases of the blood.

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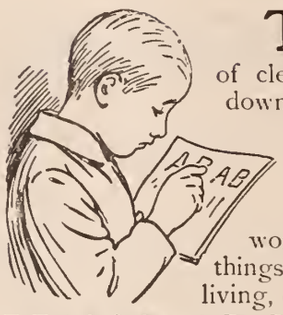

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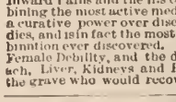

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HELPFUL ANECDOTES

By Rev. Louis Albert Banks, D.D.

THE WATER OF LIFE.

THE Christian life is an evergreen because the fountain of life ever springing up in the soil, feeds the roots of hope and defy the withering influences of age. Only those have Christ's well-springs in their can look forward to a life ever and green:

A recent traveler declares that nothing be more striking than the contrast in nd Australia between the dry and the sons. In the former, one travels mile ile over bare, stony plains, with scarcely f plant or animal life. The sun beats hotly on shining fields of brown and stones. But when the rains begin, with- ew hours the whole scene is changed. ater has loosened the hard ground and ss animals have appeared. Clay pans ater holes are noisy with the croaking s; crustaceans hatch out with wonder- idity from eggs which have lain on the ound, for, it may be, many months; mollusks buried in clay are released, ery inhabitant of land and water sets to o make the best of his short life. The , within a day or two, is green with the of countless seedlings, which grow ; birds appear as if by magic, and the iry and silent country is now bright owers and foliage and animals, all out in their liveliest colors.

ith at the Heart.

l man's heart is warm with love to nd his fellowman. it will show itself in ells of daily life, for out of the abund- f the heart the mouth speaketh:

l wells along a defined line to the south st of Phoenix, Ariz., have within a week e producers of hot water, and apprehen- felt by many of the residents of the re- ffected, that they are about to become pants in a grand volcanic drama. In of the wells the temperature of the well rose twenty degrees in a single night. ew, the phenomenon disappeared soon its appearance. In a majority of the however, the wells fairly steam from newly acquired heat. A test at one well d a temperature of nearly one hundred ges.

aring One's Business.

ere is a vast difference between the who follows his business with a ser- eeling, giving just as little attention as he can, and yet obtain a living o it, and the man who masters his ess, and with enthusiasm seeks to ve it and enoble it:

n Curzon, a Polish mechanic, who was ented with a gold medal for his inventions, rmed a most extraordinary thing when ceeded in manufacturing a complete in the space of eight hours, and from ials on which most watchmakers would looked with contempt. It appears that ar of Russia, hearing of the marvelous of Curzon, determined to put him to the nd forwarded him a box containing a opper nails, some wood chippings, a of broken glass, an old cracked china ome wire, and a few cribbage board with the request that he should trans- them into a time-piece.

ning daunted, and perceiving a golden tunity of winning favor at the Court, n set about his task with enthusiasm. n the almost incredibly short space of hours, had despatched a wonderfully ructed watch to the Czar, who was so sed and delighted at the work that he or the maker, conferred upon him several ctions, and granted him a pension. The of the watch was made of china, while orks were simply composed of the odds nds accompanying the old cup. Not did it keep good time, but only required ng once in three or four days.

Building on the Rock.

e most costly little stretch of road- e for a railroad in any country is said e on the Carbondale division of the Railroad, at Ararat Summit. It is a quarter of a mile long, but it cost y $300,000 to get the track ready for ails.

e railroad was completed in 1875, and had passed over it, but one night a er of a mile of the track and roadbed peared entirely and a great quagmire oc- d the place where apparently solid ground been before. Into this pit ten thousands of ads of gravel and five hundred large hem- lock trees were thrown without having any perceptible effect toward forming a bottom on which a new roadbed could be founded. They finally found solid rock one hundred and sixty feet below the surface, and made a foundation by driving four piles, each forty feet long, one on top of another. It took fifteen hundred trees and a whole hill of gravel to make the solid bed. Multitudes of souls are making the fearful blunder of building their hopes of happiness on the sand or on a quagmire. Only the Rock of Ages can give permanent foundation. Those who build on Christ shall never be put to confusion.

The Greatest Jewel of All.

At the beginning of the eighteenth century, a soldier belonging to one of the French garrisons in India became enamored of the eyes of Brahma, in the Temple of Serringham. These eyes were diamonds, and were the most brilliant in all the East. Their lustre captivated the soldier's soul:

He haunted the temple, and pretended to yield to the might of the god and became a convert to his worship. The priests so far believed in him, that he was admitted to some care of the temple. They doubtless thought Brahma would be able to protect his own eyes. But on a stormy night the soldier disappeared, and with him one of the idol's eyes, the other having resisted all his efforts to dislodge it. So Brahma was left squinting, and the treacherous Frenchman sold his prize to a captain in the English navy for ten thousand dollars. A shrewd Armenian merchant paid fifty thousand dollars for it, and sold it to Count Gregory for Catherine of Russia for four hundred thousand dollars. That was the origin of the famous Orloff diamond. The most splendid jewel in the world, however, is not a diamond, but a pearl. Jesus calls it the Pearl of Great Price. He declares that a man is wise who sells all he has in order to purchase that pearl. It is the Pearl of Salvation, and the poorest man in the world may purchase it as easily as a king on his throne, but the conditions are always the same, the surrender of the whole heart and life to Jesus.

The Optimism of Jesus.

How sublime the hopefulness of Jesus Christ, who looks forward to the time when nations shall learn war no more, and universal peace shall cover the earth!

A German critic has been adding up the grand total of the continental armies, and after noting that we can only form a vague idea of what is meant by tens of millions, he tries to bring home to his readers in another way the colossal growth of modern armaments. If, he says, we could have all the armies of the continent on a war footing, drawn up in one long procession, with their guns and ammunition and baggage-wagons, the column would be rather more than twenty-four thousand miles long, and, marching day and night, it would take nearly a year to pass a given point.

The Unreason of Envy.

No sin is more silly than envy. The envious spirit often leads its poor victim into the most egregious folly:

The other day in New York City, a sound, well-built man actually bemoaned that fate had not made him a cripple. He stood near Fourteenth street and Sixth avenue, trying to sell lead pencils with rubbers attached. He called out lustily, but few people cared to buy. Before him passed a cripple on crutches, who hobbled briskly in and out among the crowd, doing a rushing business in popular song sheets. As the pencil vender eyed him in envy, he was heard to mutter, as he stood shivering there, "I wish I had only one leg."

Resist the Devil.

Animal-trainers say that the secret of handling safely all beasts of the cat species such as lions, tigers and leopards, is to keep them constantly afraid of you. The instant they get over their fear, they will attack any one who crosses their path.

They are all treacherous, too, and often gather courage for an attack when the master's eyes are turned away from them, although they would not dare revolt if he faced them. One never knows when they will get over their fear, and spring at the keeper if they have a chance to do it from behind. Our fight with the devil is like that. He is always seeking to attack us from the rear or in ambush. The devil goes about roaring like a big lion seeking whom he may devour, but he is a great coward when faced with courage. "Resist the devil and he will flee from you," is as true in our time as it was when the Apostle James first made the declaration.

There is nothing the particular person selects more carefully than the soap he or she uses, and rightly so, for much discomfort results from the use of impure soaps.

Ivory Soap is made of vegetable oils which are soothing to the skin. It can be used as often as necessary, without causing chapping or roughness.

IVORY SOAP IS 99 44/100 PER CENT. PURE.

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Every American should own one of these elegant souvenir spoons of the wrecked battleship "Maine." Heavily silver-plated and beautifully engraved, after-dinner coffee size. I will send one sample by mail to any address for only 10c., silver or stamps. Agents wanted in every town and city. Address L. N. Cushman, Mfr., 34 Oliver St., Boston.

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$18 per week and expenses to several good parties to travel. No canvassing. Also several good local workers. Permanent position. Give reference.
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AN ARAB WEDDING

In the Mohammedan Village of Betunia, Syria.

MISS K. SANDRECZKA, daughter of Dr. Sandreczka, of the Marienstift, Jerusalem, and herself a nurse at the Children's Hospital in that city, sends us this entertaining description of an Arab Mohammedan wedding:

MISS K. SANDRECZKA.

"We had in our Children's Hospital, Marienstift, the little son of the Sheik, of Betunia. He was suffering from 'caries' which necessitated several operations in the bones of the hand and foot. After he had been several months under our treatment he was cured, and we also noticed a great improvement in his general behavior.

"Soon after his departure, his uncle came to invite us to the wedding of two other sons of the same Sheik. The invitation was not only a verbal one, he also brought cards, printed in gold letters 'alla franca', as he said, 'European style.' We accepted the invitation, and on the appointed day rode out to the place.

"After a ride of several hours over barren hills, and through equally barren valleys, past the 'Rama' of the Bible, we were approaching our goal, when many Arab Fellaheen chiefs and Bedouins in picturesque costumes and mounted on fine horses, came to meet us. They began to execute their feats of wonderful horsemanship, while their followers on foot kept up a sort of *feu de joie*. Near the village we heard the sounds of very unmelodious music. Drums, cymbals, tamtourines and flutes were making a great noise, while from the roofs of the houses on which the women were assembled, came the peculiar shrill cry of the women, a sort of 'jodler' which they utter on festive occasions. There was singing, too, on the roofs and great clapping of hands.

"In front of the village in an open space there were erected various tents, the centre tent being the largest one, in fine colors on two poles, and open to the north. We were kindly received by many female guests in the tents, which from thirty to forty persons were present, besides the Turkish officials from the town, Turkish Effendis, Greek priests, etc. It was most interesting to notice the costumes, manners, features and gestures of these different grey-haired Sheiks who had come, not only from the surroundings of Jerusalem, but also from Hebron, Jericho, Gaza and Sichem to the wedding festivities. They reminded me of the descriptions and pictures of the days of the patriarchs.

"The father of the bridegroom now asked us if we ladies would not like to go and see the young brides, and we gladly assented. After passing through several, not particularly clean streets, we came to a nice house. The lady of the house received us. All the ladies of the harem now appeared dressed in gorgeous robes, with chains of gold coins, or European watches and chains, all innovations which the husbands and fathers of these fellaheen women deplore, but which they do not seem able to oppose. After a short conversation we were taken to see the brides who were being dressed. As we were led into the room we were asked where our wedding presents were! An Arab lady of the company, noticing our embarrassment, said that most likely we did not know about the Arab custom of bringing gifts in our hands.

"In the bridal chamber a poor little bride was sitting motionless and not allowed to speak or to laugh. She rose and shook hands with us but never lifted her eyes to look at us, gazing downwards with a sort of stony stare. She was tall and slender, and as far as we could judge had pretty, dark eyes. Her dress was not the Fellaha costume—it was of striped velvet, and a blue feather was stuck in her hair. Her ornaments were not very costly either. After we were seated all the Fellahas present squatted down, and began to sing songs praising the bride.

"The two bridegrooms, with their 'best men' and 'witnesses,' came and sat down by us. The elder of the two was a student at the Cairo University. The other bridegroom, a boy of between fourteen and sixteen was dressed, all but the 'fez,' in European clothes, and he had a red feather in his buttonhole—his bride being the girl with a blue feather.

"The wedding procession was now formed: the young bridegroom with his best man rode first, mounted on handsome horses, and accompanied by many others on horseback and on foot, the latter of whom kept firing off their guns. The women followed, dancing, singing and clapping their hands. All those from the tents who had horses proceeded to a large field to perform feats of horsemanship and to join in the target-shooting. The real wedding-procession was to take place at night with torch-lights. But we, unfortunately, could not remain for this, in spite of the entreaties of the friendly Sheik. K. SANDRECZKA."

BRINGING HOME AN ARAB BRIDE.

Strange New Shrub that Cures Kidney and Bladder Diseases, Rheumatism, etc. Free.

We have previously described the new botanic discovery Alkavis, which proves a specific cure for diseases caused by Uric acid in the blood, or disorder of the Kidneys or urinary organs. It is now stated that Alkavis is a product of the well known Kava Kava Shrub, and is a specific cure for these diseases just as quinine is for malaria. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks Alkavis cured him of Kidney and Bladder disease of ten years standing, and Rev. Thomas M. Owen, of West Pawlet, Vt., gives similar testimony. Many ladies also testify to its wonderful cures in disorders peculiar to womanhood. The only importers of Alkavis so far are the Church Kidney Cure Co., of 418 Fourth Avenue, New York, and they are so anxious to prove its value that for the sake of introduction they will send a free trial bottle of Alkavis prepaid to every reader of *The Christian Herald* who is a sufferer from any form of Kidney or Bladder disease, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affection due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative power

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Weak Lungs

Recent Progress of Medical Science

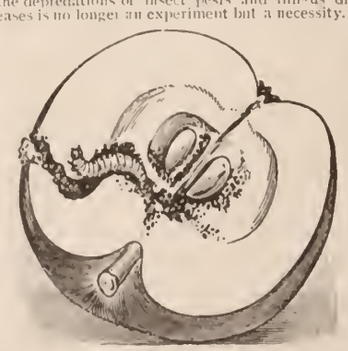
Extract from Dr. Robert Hunter's lectures on the lungs have been published from time to time in this paper for the purpose of informing the people of the real nature of lung diseases and the discovery of a successful treatment of the lungs by Antiseptic Medicated Air Inhalations. No truth of medical science has been more conclusively proven and established than that Bronchitis, Asthma, and Catarrh of the Lungs have been and are being radically cured by this treatment, while even Consumption, the most dreaded of all lung complaints, is arrested and entirely eradicated by Dr. Hunter's most recently discovered germicides, which kill and expel from the lungs the bacilli of tuberculosis. From all parts of the Union come the grateful acknowledgments of patients whose lives have been saved by Dr. Hunter.

Mrs. Milford Jones, of Dover, Morris Co., N. J., says: "I had been ill for nearly three years and was treated by seven doctors, all pronouncing my case very serious and some hopeless. I called Dr. Hunter as my last hope. He stated my case clearly, saying there was a cavity in my right lung. He said he could cure me if I had patience and would be faithful to the treatment, but it would take a long time. I am now able to do my housework and work in the store, and am a living witness of the power of Dr. Hunter's antiseptic air inhalations to cure the lungs even after all other means have failed."

Any subscriber of THE CHRISTIAN HERALD who is interested can obtain this book free by addressing Dr. Hunter at 117 West 45th St., New York.

SPRAYING FRUIT TREES.

The question of spraying fruit trees to prevent the depredations of insect pests and fungous diseases is no longer an experiment but a necessity.



Our readers will do well to write Wm. Stahl, Quincy, Ill., and get his catalogue describing twenty-one styles of Spraying Outfits and full treatise on spraying the different fruit and vegetable crops, which may be had for the asking and contains much valuable information.

The Natural Body Brace advertised in this paper last week is a delightful, certain cure for ailments peculiar to women and girls. It makes walking and work easy; gives good figure and light step. Write the Natural Body Brace Co., Salina, Kansas, for free illustrated book.

FREE.

We direct special attention to the following remarkable statement:

Had catarrh since I can remember, often avoided company on account of it. My head was dry and stuffy. The least change in the weather gave me a dull pain over my eyes, caused a stopped up, drowsy feeling, then began to ring, in time my hearing became so deaf could not hear one. Used Aerial Medication eight weeks, when was fully restored, roaring and pain left, and was entirely cured of Catarrh. I do not why anyone should suffer from Catarrh and deafness when there is such a good cure as this. MISS CARRIE BOWERS, Rouseville, Pa.

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AMERICANS!

LOOK Cuba suffering lies,
Go help her ere she dies!
Humanity.
See false pretense, the rush
With murderous deeds that crush
Till tyrants e'en would hush—
Humanity!

Our sailors martyred! sleep
Within the *Maine*, and deep,
In sad repose.
The mighty ship is lost,
All that! and with its cost
We miss, but sorrow most
The brave, we lose.

Fair Cuba now is heard.
All hearts for her are stirred!
She should, be free.
The foes of right defy
If need, with battle cry!
And dare to do, or die.
She shall, be free.

Stern duty! Peace now bars,
Unfurl the flag of stars!
To arms! To arms!
That gallant sons may come,
From every patriot home.
With waving flag they'll come!
To arms! To arms!

Almighty God! our trust,
Give wisdom, keep us just!
The nation prays.
It draws the sword for right!
Lead thou us through the fight,
And shield us by thy might!
For victors' days.

W. WARREN SEELEY.

HONOR TO PARENTS.

The Commandment with a Promise. Ex. 20: 12; Eph. 6: 1-4.

In spite of the frequent repetition of the commandments, there are many young people in our own land who seem to have forgotten that deference to parents is a religious duty. The Orient remembers it, but in Western nations especially in our own, there is little of that devotion which should be displayed by children to their parents. Perhaps the fault has been in the training of the children. In the press and strain of business and social life, the parents have too often relied on the school for the teaching of their children, and have not been in such close relation with them as to inspire respect. Christian young people, however, ought to set an example in this matter. They should never be among those who look at the foibles of their parents, who disregard their wishes, or complain of the restrictions they impose. After all, the son and daughter may be sure that they can have no friend so loyal, nor any whose counsel is so disinterested. All the benefit of experience is on the side of the parent, and if it has not always brought wisdom, it has at least given a knowledge of things which deserves respectful attention. No book learning can equal that in value the conduct of life, whatever the educated child may think. The fact should not blind the willing obedience and the respectful deference that are implied in the filial command.

CHRIST OUR MODEL.

An Example of Humility and Helpfulness for All Christians. Matt. 10:24,25; John 13:12,15.

Men of all classes, nationalities and periods have gained strength and inspiration from the study of Christ's life and character. It is singular that it should be so, for the circumstances could not differ more widely. If Christ had been merely the Galilean peasant working in that he appeared to be, his person and ministry could never have affected kings, philosophers, judges, soldiers, merchants, women and children, as we know it has done. His character was built on lines so unlike, that every one who loves him is able to turn to it as a model, which may be applied in any circumstances. Its principles were so clearly defined, that we can say of men living in our own time, so widely different from his, that they are, or are not, like Christ. The contrast, for instance, between the life of Christ and between the life of the President of this Republic could not be greater: but the President could find no better model in all story for his conduct. In this particular instance, which crude minds have tried to narrow down to mere formal ceremony, there is a far-reaching principle which affects every life. The vice of competition, of trying to get ahead of others, not in the sense of being more useful, but of getting the prizes others covet and acquiring more than our share of the good things of life has eaten into our very being. It showed itself pitifully at his last meal in a struggle for the best places at the table. It was a trivial matter, which in view of the impending tragedy, he might have allowed to pass unnoticed, but it involved a principle which would survive in later generations. So he gave them an object lesson, which should be conspicuous in every age. He performed the duty of a servant. He rendered to each a personal service, of so menial a character, that not one of them would have done it for another. After that, to the end of time, no one need be ashamed to minister to the comfort of a brother in any way that may be required. Such services, howsoever humble they may be, have been ennobled by Christ's act.

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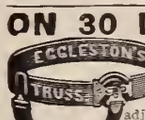

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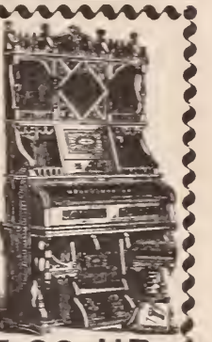

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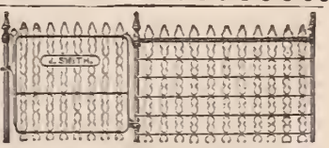

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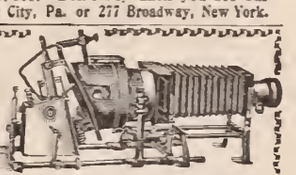

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Columbia's War for Cuba Has Just Been Written. It was Copyrighted May 6, 1898, this very month and year. It is New and Fresh—Right up to Date—and so Full of All that is Entrancing—Charming—Captivating and Instructive that while it Reads Like a Romance it Furnishes All that is Needful to Intelligently Post the Reader on Every Phase of the Most Momentous Question of the Day.

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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VOLUME 21.—NUMBER 20.

Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, MAY 18, 1898. PRICE FIVE CENTS.

GOSPEL WORK IN THE CAMP.

How to Send the Gospel Message to the Brave Boys now in Camp, who have Volunteered to Fight the Battles of Their Country.

WHEN the Christian is really alert in his Master's service, an opportunity of preaching the Gospel comes to him in a mandatory guise. If his neighbor needs consolation or help, or is in circumstances which render him more than usually impressionable than usual, the opportunity to speak a word for Christ constitutes an imperative call to service. Such an opportunity on a gigantic scale is presented in the camps of national guards and volunteers which have been formed in various parts of the country.

There are young men there, in vast numbers, removed from home and church influences, exposed to the moral dangers inseparable from camp life and liable to make acquaintanceships which will introduce them to habits of gambling, drinking and evil of all kinds. Besides this, they are there for dangerous service. They have volunteered to fight their country's battles and to rally for the glorious flag, whose honor never yet stained, is committed to their keeping. We know by sad experience what that means. They may have to confront a brave and desperate enemy, and many of them may fall before the deadly fire of Spanish bullets. They may be exposed, too, to the diseases of a tropical climate, and may be laid on beds of sickness far from the loving hands and hearts which would gladly minister to their need. To a thoughtful mind the spectacle of a camp is unspeakably impressive, and the Christian naturally longs to see these men, who are going unfalteringly into deadly peril, prepared for the great change, which may be impending over many of them. Yet at present the means of such preparation are of the most meagre character. Chaplain C. C. Bateman writes us from the camp at Chickamauga, Ga., that there are already five thousand men there, and he is the only post-chaplain on the field. Two and a half miles away from him, there is Regimental Chaplain Stewart with his regiment, but what are they among so many? And more men are arriving daily. Probably not less than fifty thousand men will be there within a few days. What an opportunity there will be for Christian work! How urgent it is, too, in view of the perils to which these brave men are exposed!

Believing that our readers, who have co-operated with THE CHRISTIAN HERALD in so many good works, would gladly

(Continued on page 429).

Our Soldier Boys Eagerly Welcoming the Arrival of "The Christian Herald" at the National Camp, Chickamauga, Ga.

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Any reader of this journal wishing to subscribe for THE CHRISTIAN HERALD to be sent to a friend or relative in the army, can do so by sending to this office 25 cents for a three months' subscription, or $1 for a year. The address will be changed as often as desired. This SPECIAL RATE is made at the request of many readers, and is intended EXCLUSIVELY for the benefit of our "boys in blue" in camp or at the front. Army Chaplains unite in stating that THE CHRISTIAN HERALD is a valuable aid in their spiritual work, and exerts a strong moral influence among the rank and file.

Mrs. W. R. B., South Bound Brook, N. J. Does the religion of the Greeks and Romans, by which Jupiter and kindred deities were worshipped still exist anywhere, or has it been eradicated by the Christian or other religions? Did the religion by which Jupiter was adored have an alleged revelation for its foundation similar to the Bible for the Hebrew and Christian and the Koran for the Mohammedan religions, and it so by what name was it known, and is it extinct?

When Greece and Rome became Christian (the former in the fifth century A.D., the latter in the fourth century A.D.), the pagan religion, with its multitude of deities, was abolished. Some of the pagan rites and festivals were transformed into Christian rites and observances without change of date. The last traces of paganism as an existent religion then disappeared. Its equivalent, however, is found in some of the later oriental religions, although there is now nowhere on the earth any sect or people who worship the old gods of Greece and Rome.

Troubled Heart ——, Kans. Is the unoffending partner to a marriage justified in consenting to a secret divorce simply because the other party desires to be free from the marriage bond?

No. Undefended suits are practically an admission of guilt. The innocent party's lawyer need not struggle to maintain the marriage, but he ought to vindicate his client's character in court and show that the blame rests on the other side. Some time in the future it may be a matter of vital moment to the innocent party to be able to prove by the records of the court where the fault really was.

Mr. S. E. White, Sand Rock, Ala., a field missionary writes:

Lately I made a request for back numbers of THE CHRISTIAN HERALD and other religious literature which we greatly needed in our Sunday-school and church work, and it is amazing how readily good people responded to our call. From our day school alone I have distributed 734 copies of THE CHRISTIAN HERALD and over 400 others of a miscellaneous kind. Sister White's Sunday-school class alone has increased from a few listless urchins to a live and wideawake class of 45, and on specially fine days even fifty. We have been able to get some 200 into our day school, and fully one hundred of these have been taught to read and write. There are not less than ten thousand children within a distance of fifty miles. In fifteen miles I followed the mountain trail last week I saw neither school nor church house till I reached the valley. I stopped at several small log shanties and talked about schools and meeting houses. I found that there was one across the mountain to the east side where they were said to have school and preaching. I never pay calls for preaching, and next Sunday go seven miles to my appointment. I could make the trip on foot. We never say a word on what we get for our work here.

The letter speaks for itself and discloses a need which our readers may be glad to help us in supplying.

U. S. S. *Franklin* NORFOLK VA.
EDITOR THE CHRISTIAN HERALD:

We have seventeen Bibles on board now and need Christian literature for these lads. They are awarded debits to get THE CHRISTIAN HERALD. If I were rich I could [illegible] Wright four copies of THE CHRISTIAN HERALD each week for three months. This special rate being made solely for the sake of our gallant young sailors, on the receiving ship *Franklin*. We believe there are many of our readers who will take pleasure in being represented in such a missionary work, which is so greatly needed.

Sylvanish B. The difference in time between the points mentioned may be computed with the following as a basis:

Chief Willis L. Moore, of the Weather Bureau, Washington, D. C., writes: By common consent of European nations, the dates of our civil days begin at midnight on the 180th meridian, opposite to that of Greenwich, which passes through Eastern Siberia and the Pacific Ocean. When vessels cross this meridian they necessarily change the date. It is understood that on some of the islands the 180th meridian is not strictly adhered to, depending in part upon their convenience in commercial transactions with neighboring islands, and in part upon ancient customs, before the adoption of the 180th meridian.

Our inquiry as to free or rented pews, which appeared in THE MAIL BAG recently, is eliciting many interesting letters on the subject. Some of these are given below:

W. S. E., Clifton, Calif. I do not think that rented pews need to keep any one out of the church. My experience in church work has taught me that the poor, in many cases pay more in proportion than many in better circumstances. I have seen a secretary with $3,000 per year pay just $5 per year for support of the church, and insist on taking one of the best pews in the building under the "free seat plan." We changed to the "rented pew system," and he had to take his proper place. The Gospel is indeed free, but it costs something to build, and ministers can't live on air alone. In all churches, pews are graded according to location and we can choose according to our circumstances. No true church will ignore the poor. When we have our own pews, we can take our whole family to it, which I think is a great advantage.

I. T. K., Harrisburg, Pa. The questions are asked in THE MAIL BAG (April 6) by Endeavor. 1. "Do you consider free pews in a church impractical?" 2. "As a general thing, have they worked successfully where tried?" My answer would be this: For twenty-three years I have been a member of a church that has free pews. We have been able to cancel a big church debt. Our church got too small and we bought more ground and built a larger church. Our debt was $20,000 ten years ago, and that is all paid but $2,500. We receive an Easter offering from each member, sums which aggregate $2,500 and sometimes $2,700. Beside this, our members are expected, because of voluntary vows made and obligations assumed, to bear their part of the general financial responsibility by contributing regularly, according to their means, to the various funds it maintains. The church is divided into thirteen districts, under the charge of three collectors to each district, whose duties are to attend to collections. 1st, fund for the support of the church; 2d, incidental fund; 3d, debt fund; 4th, synodical fund; 5th, fund for the needy. I believe there is no Protestant church in this city that has rented pews.

D. M. L., Perkasie, Pa. 1. Do you consider it safe for Americans to travel in Europe and Palestine under the present condition of war with Spain? 2. Can we get THE CHRISTIAN HERALD sent to the different places as London, Paris, Berlin, Rome and Jerusalem and what will be the extra charges?

1. For some time to come it may not be safe to travel in American ships, but you can do so safely in the vessels of any other nation. Travel by land in any country, other than Spain or its colonies, will be entirely safe. 2. Yes; send $1 extra for foreign postage.

W. W. B., Baldwinsville, N. Y. 1. What other organization beside THE CHRISTIAN HERALD have been collecting and sending supplies to Cuba? 2. What were the touching words of Napoleon (as he met the French army which was sent to intercept him on his return, after his escape from banishment,) that transformed the army from enemies to followers?

1. Chambers of Commerce, trade and other organizations, churches, and even municipalities have helped, many of them acting independently, and forwarding their gifts to our Consul in Havana without any intermediary. 2. He is reported to have said, "Which of you will fire on his Emperor?" and the question is said to have disarmed them and won them back to his support.

Reader,——, Ind. I am in trouble and darkness. I cannot feel that I have any sure hope for my soul. All my life I have led a good life, have never injured my neighbor, nor done anything bad; yet it seems as if God had no love for me. What ought I to do?

If your report of yourself is correct, it would seem that you are very near the kingdom. Why not go to God in prayer and ask him to receive you for Christ's sake? It might be well not to say anything to him about your good life, but rather ask him to show you how you stand in his sight. The Holy Spirit is given to convince the world of sin. We should not be surprised if after such a prayer you learned that there had been more sin in your life than you are now aware of. You may be brought into a condition in which you are very thankful that Christ came to save *sinners*. But in any case ask God honestly and sincerely to make you his child, and to remove any obstacle there may be to your adoption into his family.

O. V. S., Slingerlands, N. Y. 1. Where did [illegible] die? 2. Has there ever in the history of the [illegible] been a holy war such as God would end [illegible]

1. We know no reason for doubting [illegible] Bible record (Numbers 20: 23-29.) 2. [illegible] we think there have been many. Our [illegible] tionary war was one. The war against [illegible] con was another. He would have enslaved [illegible] Europe if the nations had not risen to [illegible] him. The war of the Parliament under [illegible] well against Charles I was a righteous [illegible] and England to this day is enjoying the [illegible] ings it won for her. Read the history of [illegible] Dutch Republic, and of Switzerland, for [illegible] instances.

E. A. K., Rulo, Neb. 1. What authority [illegible] for a statement I have heard that there [illegible] three distinct Bibles in existence? 2. [illegible] is the difference between being called [illegible] chosen in Matt. 20: 16?

1. The authority of fact. There are [illegible] more than three. The ordinary version [illegible] unsatisfactory in many respects, and prior [illegible] to the Revised Version being published [illegible] eral scholars made attempts to improve [illegible] The Revised Version is, however, the [illegible] yet, although it is not perfect. The Bibles [illegible] distinct as you say, but their purport is [illegible] tical. The changes are in expression, [illegible] doctrine. 2. If you advertise for a clerk [illegible] *call* any reader who wants such a situation [illegible] When you have examined them as to [illegible] qualifications, one is *chosen*. Many [illegible] to the Gospel call, or invitation [illegible] when they come it is found they [illegible] want to be saved from punishment [illegible] after death. They are not willing [illegible] give up their sins; or they love [illegible] world and are not willing to give [illegible] sinful pleasures. Therefore they [illegible] not chosen, and the reason is that [illegible] are not eligible. To return to the [illegible] tration: if in examining the applicants [illegible] for a clerkship you found one who [illegible] fessed himself very anxious to [illegible] the appointment, but stipulated [illegible] should go to a ball game when [illegible] there was one in the neighborhood [illegible] and should occasionally work for [illegible] rival in business, it is very probable [illegible] that he would be one of those [illegible] but not chosen.

J. S., Parkesburg, Pa. Can a man [illegible] be a close follower of Christ and [illegible] with carnal weapons?

We think he may. If you [illegible] man beating a woman or child [illegible] highway, or approaching a loneliness [illegible] eler with the evident intention of [illegible] mitting a murder, we think that [illegible] had the spirit of Christ, you [illegible] snatch up the first weapon at [illegible] however carnal it might be, and [illegible] the rescue. Of course, if you [illegible] on being literally "a close follower [illegible] Christ," a scourge of cords such [illegible] Christ used (John 2: 15) would [illegible] proper weapon, but we do not [illegible] that a stout cudgel, or a rifle [illegible] more carnal. Men like Stonewall [illegible] Jackson, Hedley Vicars, Havelock [illegible] and Chinese Gordon were conscientious Christians as well as brave [illegible] diers.

L. A. K., Jackson, Wis. 1. For [illegible] defence, primarily, and for national [illegible] in emergencies. 2. They cannot [illegible] out of the country unless they volunteer [illegible]

Mrs. Phoebe Porter, Supt. S. S. [illegible] ville, Ore., writes that our reader [illegible] sent her an abundant supply of [illegible] school literature, and tenders grateful [illegible] knowledgments.

Bella V. H., Princeton, N. J. [illegible] swer is too obvious.

D. McCartney, Newark, O. 1. [illegible] ably so. 2. No. 3. Only a few words [illegible] most.

M. B., Celina, Ohio. Write to J. M. [illegible] Ketchum, Secretary of the Society of Armor [illegible] lains, N. Y. City, for all information.

C. E. D., Frederick, Md. 1. In Cuba, and [illegible] other Spanish dependencies, illiteracy [illegible] among the common people to a very great [illegible] 2. Largely Catholic.

Subscriber, Chantauqua, N. Y. 1. We [illegible] information other than hearsay. 2. Assembly [illegible] two; Senators, four. 3. Messrs. Day, Gage, [illegible] Bliss, Long, Wilson, Gary, Griggs, and Mc[illegible] 4. Two, now united. 5. About 72. 6. [illegible] W. Fuller.

M. E., Conn. Write to the company at [illegible] in New York.

J. C. J., Hackensack, N. J. Astoria, Oregon, [illegible] about 3,000 population and is a growing [illegible] cial town with large salmon canning establishments.

E. M., Chatham, N. Y. 1. Salt in large [illegible] ties, as it is impossible otherwise to keep [illegible] fresh there. 2. Catholic chiefly.

Mrs. G. O. H. Our best Christians are [illegible] for the war to be fought in the fear of the Lord [illegible] for God's help to end the suffering of the [illegible] starving thousands. Surely our motto should [illegible] plainly, "For God and Humanity." "Remember the *Maine*, yet better to remember [illegible] rules and is at the front, and is no respecter [illegible] sons or nations.

E. A. J., Thompson, Pa. Yes. Write to [illegible] Superintendent of Public Industries, Harrisburg, [illegible] Pa.——M. P., New, Baltimore, Md. Write to [illegible] Theodore Roosevelt, Washington, D. C.——[illegible] scriber, Morrisville, N. Y. The purchaser [illegible] ally desires to own the copyright.——L. [illegible] Hand, Pa. 12 E. 30th St., N. Y. City.——[illegible] Kingman, Tex. Books of '96 and '97, 2 [illegible] each. Contrary to rules to break "Old Colony [illegible] brary."

A BANYA S, OR NATIVE MERCHANT STORE IN INDIA.

These shop-keepers deal in all kinds of grain, fruits, and other edibles. They are shrewd, and in dealing with Europeans or Americans generally ask thrice the price of the article, expecting the figure to be considerably "beaten down" before a sale is concluded.

FOR A GREAT CHRISTIAN CAMP.

Mr. oody would Rejoice to see Northfield a Tented City of Spiritual Workers During the Coming Summer.

R. DWIGHT L. MOODY'S work at Northfield, Mass. is known throughout the length and breadth of our Union. He is now planning to make the coming summer a phenomenal e respect to the spiritual activities camp at Northfield, and with that se in view, has written this hearty t of invitation:

R. THE CHRISTIAN HERALD:

I sh to extend through your columns a invitation to the young men of our y to spend their vacations this season p Northfield, Northfield, Mass. For st ten summers, the college students joyed coming to Northfield so much m anxious now to extend the privileges great mass of young men outside the and colleges. May I suggest that urches, Endeavor Societies, and Y. A. Associations have a tent at Camp eld, and keep it full throughout the by sending different delegations to e or two weeks? Large business houses, this, would find it to their advantage to e tent, and encourage their employees to heir vacations here in the same way. I e we could send fire into all the towns th eastern states if Christian people inter- ed, young men would co-operate with us h Yours truly,

gfield, O. D. L. MOODY.

. . .

art worn and hard beset
orrows, that thou would'st forget;
would'st read a lesson that will keep
y art from fainting and thy soul from
leep.
the woods and hills! No tears
e sweet look that nature wears.
—*Longfellow.*

The real length of a vacation is not ea ed by days, but by the amount of e st gained without the loss of other s. It is one of the sad facts of our e at so many young men spend their ca ns in a tainted or unnatural atmos- er hat is the means of robbing them n al fibre, and lowering their ambi- n r all time. At vacation time most r men are off guard, and are easily tible to influences which at other e would be most faithfully fought a t.

M Moody's great heart, reaching out s e young men just at these critical n several years ago, conceived the i inviting young men to a camp at or eld, where rest and pleasure could b al, and flavored by an association h home of the most noble Christian en f the age, whose thoughts and ac- n re the objects of world-wide inter- st d power. When speaking before he Campers" at their opening exer- ses in '96 he called this the "ninth baby t Northfield movement," and we can easily see that it resembles the other pha of Northfield work in its lofty pe and its marvelous spiritual suc- cess strongly enough to rightly deserve the le of "one of the family."

Camp Northfield is a place where spiritual growth and physical rest are in a peculiar way combined. Each day ample opportunity is given, not only for entering all sorts of athletic sports and games, but also for listening to some of the most noted Bible scholars from this and other lands. Mr. Moody himself is a frequent visitor. "At some camps," writes one who has visited Northfield, "the days grow long and monotonous, and time hangs heavily; but here the days are all too short." The camp is always well represented at the various daily meetings, and many a man has his eyes opened to grand possibilities of the application of Christian principles to life.

Although Mr. Moody's chief purpose in starting this camp was to provide a place where city and town young men could spend their vacation in recreation and rest, yet more than this has been realized in the case of many who have come to the Camp. Some who came with nothing but hard and resentful thoughts to God, left at the end of the season rejoicing in Christ as their Saviour. To many young men who were already Christians, the visit to Northfield Camp has resulted in raising their standard of what a true Christian's life should be to a higher level. All who have spent two or three weeks, or more, on this happy hillside have carried back to city homes and business offices the memory of days pleasantly and profitably spent. "Camp Northfield" its friends declare "is one of the best places on earth for a young man." Thousands who have camped there in past summers, bear this testimony.

THE FOREGROUND OF CAMP NORTHFIELD.

A TENT AT CAMP NORTHFIELD.

All plans in regard to the Camp promise to be more successful than ever before. The Camp will provide tents, accommodating four persons, furnished with cots, mattresses, pillows, and looking-glasses, board in a dining-hall, erected for the use of the camp, with good, wholesome food in abundance and variety, at almost nominal cost for each person, or campers may provide their own tents and board and be as cordially welcomed. A thoroughly competent manager has charge of the Camp throughout the season. The Camp will be opened from the 30th of June to the 1st of September. During this time three conferences of great interest will be in session. "The World's Student Conference" from July 1 to 10, "The Young Women's Christian Association Conference" from July 13 to 22, and the "General Conference of Christian Workers" from July 29 to August 18. Between the Young Women's and General Conferences, and after the formal close of the latter special Bible lectures will be given by some prominent Bible teachers.

All inquiries addressed by intending campers to Mr. Moody at Northfield, will receive attention and the fullest information will be afforded.

THE LOST LEADER.

The Woman's Christian Temperance Union Again Bereaved.

ANOTHER bereavement has fallen upon the Woman's Christian Temperance Union. Following closely upon the death of Frances E. Willard, comes that of her friend and fellow-worker, Mrs. Mary Towne Burt, who breathed her last in New York City at midnight, April 29, at her residence, 217 West 134th street.

Mary Towne Burt was born in Cincinnati in 1842. Her father, Thomas Towne, a gentleman of English birth, had been educated for the ministry. He died when Mary was four years old, leaving herself, a brother and sister to the care of a widowed mother. Mrs. Towne was a woman of unusual spiritual gift, whose sympathy with the noble purposes of her daughter's later life was doubtless a staff of strength to Mrs. Burt. When Mary was twelve years old, her mother moved to Auburn, N. Y., where the young girl was for a great part of her time an inmate of the home of her uncle, John T. Baker—the home from which she was borne to her long rest in Fort Hill, on Wednesday, May 4. Mary Towne passed with credit from the public schools of Auburn into the Auburn Ladies' Institute, where she was for several studious years a pupil of Prof. M. L. Browne, to whom, as to her associates, she greatly endeared herself by her amiable character and intellectual qualities. In 1865, she was married to Edward Burt, son of a prominent citizen of Auburn, and soon after was confirmed in the Protestant Episcopal Church, in which communion she had been raised. She was also by training in full sympathy with the temperance cause, and when the crusade of 1873 began, she was ready to devote her energies to righting a wrong which had wrought so much anguish that women could be stirred to such fervor of resistance. Her first temperance lecture was delivered in the Opera House at Auburn, March, 1874, to a refined and cultivated audience, Prof. Browne presiding. A W. C. T. U. was organized in the town, and Mrs. Burt was its President for two years.

At the first convention of the National W. C. T. U., in Cleveland, Ohio, in 1874, when that body became formally organized, Mrs. Burt was one of the secretaries. At the second convention she became Recording Secretary, and in 1878 Corresponding Secretary, so that it may be truly said that she has been identified with the National W. C. T. U. from its inception.

In 1875, Mr. Burt and his wife moved to Brooklyn, N. Y., where Mrs. Burt immediately began to interest herself in local temperance movements. The establishment in the Bible House, New York City, of a National headquarters for the

THE LATE MRS. MARY T. BURT.

State was due to her efforts. In 1882 she became President of the W. C. T. U. of the State of New York, and held this position until her death. From 1885 to 1887 she was Superintendent of the Department of Social Purity, W. C. T. U., and was active in securing some legislation for the protection of young girls. From 1891 to 1892, she led a movement which resulted in the closing on Sundays of the New York State Exhibition at the World's Fair; and she was instrumental in the passage of a bill which prohibited the employment of barmaids in saloons. Her interest in temperance work at the State Fair Grounds in Syracuse, N. Y., was productive of much good. It was in 1876, soon after moving to New York, that she became a member of the Publishing Committee, W. C. T. U., and *Our Union* (which later became *The Union Signal*) came under her business and editorial management, and profited so greatly by her ability and devotion that its circulation was almost doubled within a year. Indeed, it is difficult in the space of this brief article to enumerate Mrs. Burt's many and effective activities.

At the time of her death she was laboring in the interest of the Woman's Temple in Chicago. Tuesday evening at 9 o'clock she wrote a letter to her publishers—her last letter.

At 6 the following morning she was unconscious, and never woke again, passing quietly, as she often said she wished to pass, from sleep into death. She had been in failing health for several years, but her death in such quick wise, was not expected. Her husband survives her, and she leaves an only son—one might add, a daughter, too, for the relation which existed between herself and her young daughter-in-law was peculiarly beautiful. There is a little grandson, too young to realize his loss, who was very dear to her.

The Protestant Episcopal services were held at her home on 134th street, Dr. Bridgeman officiating. At 2 o'clock of the same day, there was a service at Calvary M. E. Church, under the direction of the W. C. T. U. and conducted by the pastor. State officers and county presidents, as well as many prominent representatives of the National W. C. T. U. were present to do honor to the dead leader. Miss Greenwood, Superintendent of Evangelistic Work of the World's and of the National W. C. T. U., Mrs. Bond, Secretary of the World's Y. W. C. T. U., Mrs. Lord, County President of the local W. C. T. U., and Rev. Dr. C. H. Meade, Secretary of the Prohibition Party, were among the speakers, and Miss Frances Graham, Recording Secretary of the W. C. T. U., added her tribute of song to the impressive funeral music. The remains were then taken to Auburn, where they were received with honor by the Cayuga County W. C. T. U. Acting-President Ella A. Boole, of the New York W.C.T.U., has issued a call for memorial services by all local unions on June 16, and a national memorial service later.

THE METROPOLITAN PULPIT

Alleviations of War.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Psalms 27: 3, ... **Though war should rise against me, in this will I be confident.**

THE ring of battle-axes, and the clash of shields, and the tramp of armies, are heard all up and down the Old Testament; and you find godly soldiers like Moses, and Joshua, and Caleb, and Gideon, and scoundrelly soldiers like Sennacherib, and Shalmaneser, and Nebuchadnezzar. The High Priest would stand at the head of the army, and say: "Hear O Israel, ye approach this day unto battle against your enemies, let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them!" and then the officers would give command to the troops, saying: "What man is there that hath built a new house and hath not dedicated it? Let him go and return to his house, lest he die in the battle and another man dedicate it. And what man is he that hath planted a vineyard and hath not eaten of it? let him also go and return unto his house, lest he die in the battle and another man eat of it. And what man is there that hath betrothed a wife and hath not taken her? let him go and return unto his house, lest he die in the battle and another man take her." Great armies marched and fought. In time of Moses and Joshua all the men were soldiers. When Israel came out of Egypt they were 600,000 fighting men. Abijah commanded 400,000. Jeroboam commanded 800,000 men, of whom 500,000 were slain in one battle. Some of these wars God approved, for they were for the rescue of oppressed nations, and some of them he denounced, but in all cases it was a judgment upon both victors and vanquished. David knew just what war was when he wrote in the text: "Though war should rise against me, in this will I be confident."

David is encouraging himself in stormy times, and before approaching battles administers to himself the consolatory. So to-day my theme is the "Alleviations of War." War is organized atrocity. It is the science of assassination. It is the convocation of all horrors. It is butchery wholesale. It is murder glorified. It is death on a throne of human skeletons. It is the coffin in ascendancy. It is diabolism at a game of skulls. But war is here, and it is time now to preach on its alleviations.

First, I find an alleviation in the fact that it has consolidated the North and the South after long-continued strained relations. It is thirty-three years since our Civil War closed, and the violences are all gone and the severities have been hushed. But ever and anon, in oration, in sermon, in newspaper editorial, in magazine article, on political stump, and in congressional hall, the old sectional difference has lifted its head; and for the first time within my memory, or the memory of any one who hears or reads these words, the North and the South are one. By a marvelous providence, the family that led in opposition to our government thirty years ago, is represented at the front in this present war. Nothing else could have done the work of unification so suddenly or so completely as this conflict. At Tampa, at Chattanooga, at Richmond, and in many other places the regiments are forming, and it will be side by side, Massachusetts and Alabama, New York and Georgia, Illinois and Louisiana, Maine and South Carolina. Northern and Southern men will together unlimber the guns and rush upon the fortification and charge upon the enemy and shout the triumph. The voices of military officers who were under Sidney Johnson and Joseph Hooker will give the command on the same side. The old sectional grudges forever dead. The name of Grant on the Northern side and of Lee on the Southern side will be exchanged for the names of Grant and Lee on the same side. The veterans in Northern and Southern homes and asylums are stretching their rheumatic limbs to see whether they can again keep step in a march, and are testing their eyesight to find whether they can again look along the gun-barrel to successfully take aim and fire. The old war cry of "On to Richmond!" and "On to Washington!" has become the war cry of "On to Havana!" "On to Porto Rico!" "On to the Philippine Islands!" The two old rusty swords that in other days clashed at Murfreesboro and South Mountain and Atlanta, are now lifted to strike down Hispanic abominations.

Another alleviation of the war is the fact that it is the most unselfish war of the ages. While the commercial rights of our wronged citizens will be vindicated, that is not the chief idea of this war. It is the rescue of hundreds of thousands of people from starvation and multiform maltreatment. At least two hundred thousand graves are calling to us to come on and remember by what process their occupants died. It is the twentieth century crying out to the nineteenth: "Do you mean to pass down to us the curse with which you have been blasted? Or will you let me begin under new auspices and turn the island of desolation into an island Edenic?"

It is a war inspired by mercy, which is an attribute in man imitative of the same attribute of God. In no other age of the world could such a war have been waged. The gospel of kindness needed to be recognized throughout Christendom in order to make such a war possible. The chief reason why most of the European nations are not now banded together against us is because they dare not take the part of that behemoth of cruelty, the Spanish Government, against the crusade of mercy which our nation has started. Had it been on our part a war of conquest, a war of annexation, a war of aggrandizement, there would have been by this time enough flying squadrons coming to this country across the Atlantic to throw into panic every city on our American seaboard.

The wars of the Crusaders were only to regain an empty sepulchre: the Napoleonic wars, with their six million slaughtered men, were projected and carried out to appease the ambition of one man; of the twenty-five million slain in Jewish wars; and of the sixty million slain in wars under Julius Cæsar; of the one hundred and eighty million slain in wars with Turks and Saracens; of the fifty million slain in wars of Xerxes; of the twenty million slain in wars of Justinian, and the thirty-two million slain in the wars of Genghis Khan, not one man was sacrificed by mercy; but in this Hispanic-American war every drummer boy, or picket, or gunner, or standard-bearer, or skirmisher, or sharpshooter, or cavalryman, or artilleryman, or engineer who falls, falls in the cause of mercy, and becomes a martyr for God and his country.

Another alleviation of this war is that it is for the advancement of the sublime principle of liberty, which will yet engirdle the earth. Not only will this war free Cuba, but finally will free Spain. By what right does a dynasty like that stand, and a corrupt court dominate a people for centuries, taxing them to death, riding in gilded chariot over the necks of a beggared population? There are ten thousand boys in Spain growing up with more capacity to govern that nation than will the weak boy now in the Madrid palace ever possess. Before this conflict is over, the Spanish nation will be well on toward the time when a constitutional convention will assemble to establish a free government instead of the worn-out dynasty that now afflicts the people. The liberty of all nations, trans-Atlantic as well as cis-Atlantic, if not already established, is on the way and it cannot be stopped.

Napoleon III. thought he had successfully driven the principle out of France, when, on the second day of December, 1851, he rode down the Champs Elysees of Paris, constitutional government seemingly crushed under the hoofs of his steed. But did it stay crushed? Let the batteries on the heights above Sedan answer, and the shout of two hundred and fifty thousand conquering hosts, and the letter of surrender to Emperor William tell the story. "Sire, My Brother: Not having been able to die in the midst of my troops, it only remains for me to place my sword in your Majesty's hands. I am, your Majesty, your good brother, Napoleon. Sedan, 1 September, 1870." That monarchy having fallen, then the French Republic resumed its march.

Another alleviation is that the war opens with a great victory for the United States. It took our Government four years to get over the fiasco at Bull Run. A defeat at the start of this present war would have been disheartening to the last degree, and would have invited foreign intervention to stop the war before anything practical for God and humanity had been accomplished, and would have prolonged the strife, for which we are hoping a quick termination. In the most jubilant manner let this victory of our navy be celebrated. With the story of the exploding battleship fresh in the minds of the world, it required no ordinary courage to sail into the harbor of Manila and attack the Spanish shipping. That harbor, crowded with sunken weaponry of death; to enter it was running a risk enough to make all nations shiver. But Manila is ours, and the blow has shaken to the foundation the palaces of Madrid, and for policy's sake the doubtful nations are on our side. For Commodore Dewey and all who followed him let the whole nation utter its most resounding huzza; and more than that, let us thank the Lord of hosts for his guiding and protecting power. "Praise ye the Lord! Let everything that hath breath praise the Lord!"

Another alleviation is the fact that in this war the might is on the side of the right. Again and again have liberty and justice and suffering humanity had the odds against them. It was so when Benhadad's Syrian hosts, who were in the wrong, at Aphek, came upon the small regiments of Israel, who were in the right, the Bible putting it in one of those graphic sentences for which the book is remarkable – "The children of Israel pitched before them like two little flocks of kids, but the Syrians filled the whole country." It was so in the awful defeat of the Lord's people at Gilboa and Megiddo. It was so recently when gallant and glorious Greece was in conflict with gigantic Mohammedanism, and the navies of Europe hovering about the Bosphorus were in practical protection of the Turkish Government, fresh from the slaughter of one hundred thousand Armenians. It was so when, in 1776, the thirteen colonies, with no war shipping and a few undrilled and poorly-clad soldiers, were brought into a contest with the mightiest navy of all the earth and an army that commanded the admiration of nations. It was so when Poland was crushed. It was so when Hungary went under. It has been so during all the struggles heretofore for Cuban independence. But now it is our powerful navy against a feeble group of incompetent ships, crawling across the Atlantic to meet our flotillas, which have enough guns to send them as completely under as when the Red Sea submerged Pharaoh's army. It is so in these times, when only a few thousand Spaniards at most can reach our hemisphere, and we go out to meet them with one hundred and twenty-five thousand armed men, to be backed up speedily with five hundred thousand more if needed. We do not have to ask for any miracle, but only a fair shot at the ships headed this way, and time enough to demolish them. This is one of the cases in the world's history where might and right are shoulder to shoulder.

Another alleviation is in the fact that such an atrocity as the destruction of two hundred and sixty-six lives in Havana harbor in time of peace cannot with impunity be wrought in this age of the world's civilization. The question as to who did that infernalism is too well settled to need any further discussion. But what a small crime it was, compared with the systematic putting into their graves of hundreds of thousands of Cubans, or leaving them unburied for the buzzards to take care of! If Spain could destroy two hundred thousand men, women and children, the slaughter of two hundred and sixty-six people was not a very great undertaking. But this one last deed will res[cue] the liberation of Cuba, and the drivi[ng] Spain from this hemisphere and the e[n]throw of that government, which wil[l] drop to pieces if it does not go dow[n] der bombardment of insulted nation.

There was danger that the lon[g]-continued oppression of our neighb[or] Cuba might be continued from g[en]eration to generation without sufficien[t] test on our part and the prono[un]ced execration of people on both sides [of] the Atlantic, but that bursting volcano [of] destruction in the harbor of Havana [has] the nation and shocked the whole civ[ilized] world. All nations will learn that [such] an act cannot be repeated without [the] anathema of all Christendom. [Each] dividual criminals must be punish[ed] the public good, and we have for [the] courts of oyer and terminer, and pe[nal] tiaries, and electric chairs, and hang[ing] gallows, so governments committing crimes against God and humanity [must] be scourged and hung up for the w[orld's] indignation. When in Spanish [waters] our battleship, looking after our [com]mercial interests and intending n[o] but quietude, was hurled into dem[olition] and the men on board, without ti[me] utter one word of prayer, were d[riven] into the eternal world, the doom [of the] reigning house of Spain was prono[unced] in tones louder than the thunder [of] that night rolled out over the sea.

Another alleviation is the fact th[at we] have a God to go to in behalf of all [the] of our countrymen who may be [in] pecial exposure at the front, for we [do] admit the perils. It is no trifling [thing] for one hundred thousand young me[n] put outside of home restraints and [in] times into evil companionship. Ma[ny] the brave of the earth are not the g[reat] the earth. To be in the same tent [with] those who have no regard for G[od] home; to hear their holy religion [in] times slurred at; to be placed und[er] fluences calculated to make one rec[kless] to have no Sabbath, except such Sa[bbath] as in most encampments amounts [to] Sabbath at all; to go out from l[ife] where all sanitary laws are observe[d] surroundings where questions of l[ife] are never discussed; to invade [a] where pestilence holds possessio[n] make long marches under blistering [sun] to stand on deck and in the fields [of] fire, at the mercy of shot and shel[l] must admit that those thus exposed [are] especial care, and to the Omnipresen[t] we have a right to commend them [that] will commend them. Postal comm[unica]tion may be interrupted, and letters s[ent] from camps or homes may not ar[rive] the right destination, but howeve[r far] away our loved ones may be from u[s] however wide and deep the seas that p[ar]rate us, we may hold communicatio[n with] them via the throne of God.

A shipwrecked sailor was found flo[at]ing on a raft near the coast of Calif[ornia]. While in hospital he told his experi[ence] and said that he had a companion o[n the] same raft for some time. While [the] companion was dying of thirst he s[aid] him: "George, where are you go[ing]" and the dying sailor said: "I hope [I am] going to God." "If you do," sai[d the] rescued sailor, "will you ask him to [get] some water?" After the death o[f the] companion, the survivor said, the [rain] came in torrents, and slaked his [own] and kept him alive until he was tak[en] safety. The survivor always thou[ght] was in answer to the message he had [sent] to heaven asking for water. Thank [God] we may have direct and instantan[eous] communication with the Lord Almi[ghty] through Jesus Christ, his only beg[otten] Son, and in that faith we may secu[re the] rescue of our imperiled kindred. I[s not] that a mighty alleviation?

Until this conflict is ended let [us be] much in prayer for our beloved coun[try]. Do not let us depend upon the friend[ship] of foreign nations. Our hope [is in] God. Out of every misfortune he [has] brought this nation to a better mora[l and] financial condition, and so let us [pray] that he will lift us out of this valley [of] trouble unto a higher mountain of bless[ing].

It is a mystery that just as this co[un]try was recovering from a long season of [hard] times, so many of our industries sh[ould] now be halted: that business men [who] thought they could see their way to [pay] their debts and build up more prosper[ous] enterprises and endow their homes [with] more advantages should have to hal[t]

wa until the perfidious oppressor of Cu shall be turned back. But individual and national life is always clothed with mysteries, and we may make ourselves miserable by stabbing ourselves with sharp interrogation points, and plying the everlasting questions of "Why?" and "How?" and "What?" and "When?" We we must, of course, try to be intelligent on all public affairs, it is a glorious thing to do our duty, and then fully and solemnly trust all in the hands of Him who has proved himself the friend of our country from the time when the Spanish government fitted out an expedition to discover it, to this time, when Spain would like to destroy it.

Morning, noon, and night let us commend this beloved land to the care of a gracious God. That he answers prayer, is certain, that your religion is an hallucination if he does not answer it. Pray that in reply to such supplication the farmers' boys may get home again in time to reap the harvest of next July; that our business men may return in time to prepare for a fall trade such as has never yet filled the stores and factories with customers, and that all the homes in this country now saddened by the departure of father or brother or son may months before the Thanksgiving and Christmas holidays be full of joy at the arrival of those who will for the rest of their lives have stories to tell of double-quick march, hard arrow escape, and charges up the trenches, and nights set on fire with bombardment, and our flag hauled up to places from which other flags were hauled down.

Now that we have started on the work let us make that Spanish Government get out of this hemisphere. We do not want to carry more with her injustices and barbarism, and stilettos of cruelty hanging around the shores of this free land. She must not breathe her foul breath on our home: she must not again redden our seas with her butcheries. There bids fair to be a scene on the deep as disastrous to the Spanish as that which whelmed their "Armada" in 1588. Philip the Second, king of Spain, resolved on the conquest of Europe, and already in the compass of his dominions, beside Spain, were Naples and Sicily, and the Netherlands, and the East Indies, and the Canary and Molucca and Philippine Islands, and Mexico and Cuba and some of the most splendid parts of America. All the navies of the earth, except England, were at his underlings, and the Spanish king insisted that even England must bow the knee. Although the destructive strength of modern battleships was then unknown, the Spanish Armada started for the subjugation of England with about 140 great ships with 2,600 guns, 4,000 cavalry horses, and 22,000 men. The battle ships were provisioned with 147,000 casks of wine, and six months of provisions. The commanders and officers of these war-vessels were Dukes and Marquises and noblemen. A storm such as had never swept the sea of England or aroused the ocean, swooped upon that Spanish Armada. Most of the ships soon went down under the sea, while others were driven helpless along to be splintered on the coasts of England, Ireland, Scotland and Norway. Another Spanish Armada is crossing the Atlantic, and we are ready to meet her. The same God who destroyed the Armada in 1588 reigns in 1898. May he in his might, either through human arm or the element, defeat their squadron, and give victory to the old flag of Admiral Farragut and David Porter!

Now what the world most wants is Christ. He is coming to take possession of all the seas, all homes, all nations; but the world blocks the wheels of his chariot. I would like to see this century, which is now almost wound up, find its peroration in the mighty overthrow of tyrannies and the mighty building up of liberty and peace. Almost all the centuries have ended with some stupendous event that transformed nations and changed the map of the world. It was so at the close of the fourteenth century; it was so at the close of the fifteenth century; it was so at the close of the sixteenth century; it was so at the close of the seventeenth century: it was so at the close of the eighteenth century. May it be more gloriously so at the close of the nineteenth century! "Blessed be the Lord God of Israel from everlasting to everlasting, and let the whole earth be filled with his glory." Amen.

Gospel Work in the Camp.

(Continued from first page.)

avail themselves of this extraordinary opportunity to minister to the spiritual need of the brave boys who have entered their country's service, the proprietor of this journal has already arranged to send help. Immense quantities of the paper have been forwarded for distribution. Mr. Gilson Willets, our correspondent in camp (see his letters on page 435 of this issue), writes: "The arrival of the papers caused consternation in our mite of a post-office, and eager anticipation among the men. There were eight huge bags yawning full. Our postmaster is wearing his look of amazement still. He had never seen so much mail matter in his life before. Every copy is welcome. Every man says a pleasant 'thank you,' and begins at once reading items of interest to his comrades. There are enough to put one in every tent. It is pleasant to see how pleased the men are, that some one besides their own families takes an interest in them. It is gratifying to see the respect the men show to the paper on account of its characteristic name. I was distributing some copies this morning when one of the men uttered an oath. I handed him a paper at the moment, and he instantly said with the greatest courtesy: 'Excuse me; I am sorry.' Send more copies, not back numbers, but right up to date. Every one will be read through and through and passed from hand to hand."

EIGHTH INFANTRY ENCAMPMENT AT CHICKAMAUGA PARK.

MORNING MUSIC IN CHICKAMAUGA PARK.

Chaplain Bateman of the Sixteenth Infantry, makes a similar request. "Send me," he writes, "a large roll of the latest issue of THE CHRISTIAN HERALD. I have no money to pay for them, but I want all you can spare. Tell your readers I have no use here for back numbers or any old papers. I want new ones fresh from the press. I have secured a place for meetings which will accommodate a thousand men with sittings at the base of the famous Snodgrass Hill where so many brave men fell in our late war. The Chattanooga ministers are coming to my help nobly." From another correspondent we learn that the Chattanooga ministers not only went themselves but took with them the choirs of their respective churches. Services were held all over the field last Sunday. The officers attended with the men. At one of the services General Brooke and his entire staff were present and sat on the tree stumps, attentive listeners throughout.

The urgent need for more of this kind of service has become more pressing day by day, and is appealing to the leaders of the Christian church throughout the country. Mr. D. L. Moody is especially earnest in the matter. He had a conference with the proprietor of this journal last week in which he promised his fullest and most ardent co-operation in the plans of THE CHRISTIAN HERALD to make the most of the opportunity. As a result of the conference it was decided, in view of the well-known liberality of the readers of THE CHRISTIAN HERALD, which both Mr. Moody and Dr. Klopsch were convinced would be unstinted in such a cause, to send down to the camps some earnest evangelists specially qualified for the work. Immediately Mr. Moody secured the services of Dr. A. C. Dixon, of Brooklyn, and Mr. J. H. Burke, the famous singer, who have already started for Tampa. Since then the services of Gen. O. O. Howard, eminent alike in war and in Gospel service, have been obtained, and he, too, has started for camp. Other evangelists will probably go, if the necessary funds for tents, etc., can be secured. Among them will be Major Whittle, of army fame, and Dr. L. W. Munhall, who carried the colors of his regiment in twenty-seven of the bloodiest battles of our war, both of them admirably qualified for preaching to the young soldiers. Our readers know by past experience that under CHRISTIAN HERALD administration not a dollar will be spent unnecessarily, but it is inevitable that at least a thousand dollars a month will be needed to do the work efficiently. We are sure that the expenses already incurred will be endorsed by our readers and that funds to extend the work will be supplied.

THE COMPANY'S COOK.

It is proposed, also, if funds can be secured, to send to the camps some of the most useful volumes of Mr. Moody's Colportage Library. These well-known paper-covered books would be ideal works for reading in camp. The Rev. John G. Anderson, Pastor of the First Presbyterian Church of Tampa, Fla., makes a special appeal for these books. In a letter to Mr. Moody, after describing the situation at the camp at Tampa and the character of the men there, he writes: "I make an appeal on their behalf. Could not a fund be raised, sufficient to send us ten thousand copies of such numbers of the Colportage Library as 'All of Grace,' 'The Way to God,' 'Life Warfare and Victory,' 'The Overcoming Life,' 'Naaman the Syrian,' and 'Weighed and Wanting.' I wish you could send us five thousand of these at once. The men now in camp have opportunity to read the books, and I believe great good would be accomplished by them. They are a fine, noble set of men, and it makes me sad to look at them and think of their probable fate when they meet the enemy. As Jeremiah wrote: 'Weep sore for him that goeth away; for he shall return no more, nor see his native country.' We cannot tell how many of these there will be, but we want none to fall unprepared. Who can tell how many might be saved by the reading of such books as I have named." A similar earnest appeal comes from Chaplain Orville J. Nave, of Fort McPherson, Ga., who begs for more copies of THE CHRISTIAN HERALD for distribution in hospitals and among regiments in the camps. Another letter just to hand from Chaplain C. G. Wright, of the United States ship *Franklin*, says: "I am distributing to-day, among the Maryland and Michigan Reserves, the thirteen packages of CHRISTIAN HERALDS you sent me. They seize every copy eagerly. I want to bespeak earnestly a repetition of the favor."

This is the field. The demand is urgent. Evangelists have already gone. More are waiting to go. The books and papers can be sent. Will our readers, who have never yet failed to respond to an appeal for aid in work for Christ, authorize us to go forward with this effort and provide the means for carrying it on? Subscriptions for this purpose should be clearly marked, "For Gospel Work in the Army and Navy," and should be sent without delay. They will be acknowledged in this journal, and will be applied to meeting the unavoidable expenses of the Gospel services. In view of the active measures for prosecuting the war now contemplated by the Government, it is important that the work should be done quickly lest the opportunity be lost.

Our Fleets and Armies Alert.

READY TO INVADE CUBA, WHEN SPAIN'S CAPE VERDE FLEET HAS BEEN FOUGHT.

Activity of Our Forces on Land and Sea — Pitiful Condition of the Reconcentrados — Our Plan of Cuban Invasion—Sixty-one Thousand Regulars and Volunteers to Land in Cuba—Commodore Dewey's Humane Course after the Great Victory at Manila.

OUR war with Spain makes rapid progress, and there are indications that the crisis of the campaign, by land and sea, is not far off. Admiral Sampson's fleet is believed to be in Porto Rican waters, ready to engage the Spanish Cape Verde squadron, which is momentarily expected in that locality. It is believed to be a part of our naval plan to take the port of San Juan, Porto Rico, and thus deprive the Spanish ships of a coaling station and a refuge. No movement may be made on Havana until this menacing squadron has been met and conquered. Meanwhile, large bodies of troops have been transported from our central camp at Chickamauga Park to the Florida coast, where they are waiting the signal to embark on the fleet of troopships, which is to bear them to Cuba. Then will follow the combined movement against Havana by sea and land, in which the insurgent army in Cuba will play a prominent part.

For six days the country waited with intense anxiety for news from Commodore Dewey, the commander of our victorious fleet at Manila, in the Philippines. Immediately after the engagement with the Spanish fleet, the Commodore had directed the cable to be cut, with the object of preventing the Spaniards from transmitting false reports about the battle. On Saturday, May 7, communication was restored, and the first official cablegram was received from Commodore Dewey. It excited as deep a sensation as did the news of the battle itself, for it brought the astonishing intelligence that the splendid victory had been won without the loss of a man on the American ships, and that our squadron was unharmed. A few of the men have sustained trifling injuries during the engagement. On the other side the results produced by the American guns were appalling. On the Spanish flagship, the *Reina Maria Christina*, alone, 150 men were killed, including the captain. In the whole Spanish fleet 300 men perished, and 400 were wounded. Some estimates place the Spanish losses on fleet and forts together at a very much higher figure. The unerring marksmanship of the American gunners, together with the superb tactics employed by Commodore Dewey during the battle, were the principal factors in winning the day. Seven Spanish cruisers, four gunboats and two transports were either exploded and burned or sunk, and one transport, several tugboats and small steamers were captured. The forts at Cavite and Corregidor were silenced, and their defences destroyed. The battle began at 5.30 a.m. Sunday, and the final surrender took place at 12.50 p.m. Manila itself was not bombarded, but it is absolutely at the mercy of our fleet.

Throughout the whole expedition our officers and men behaved with the utmost gallantry and with praiseworthy humanity, as became the citizens of a Christian nation. Some 250 wounded Spanish sailors fell into Commodore Dewey's hands, and great was their astonishment when, instead of being condemned to execution immediately, they were treated kindly and tenderly by the surgeons of the American ships. The Spanish population on shore were equally in dread of bombardment and of an attack by the native insurgents who had threatened a massacre, as soon as the American warships arrived, but Commodore Dewey assured them of protection, and sternly forbade any insurgent attack.

At the time the official despatch was sent our fleet was lying safely at anchor in Manila bay. No landing parties had been sent ashore, the Commodore preferring to await the arrival of reinforcements from home, rather than to deplete his available strength by detaching a landing force. Ten thousand troops will be sent from San Francisco on swift transports, together with large quantities of coal, provisions and ammunition, although he has cabled that he has still an abundance of supplies on hand.

ADMIRAL MONTOJO.
Defeated by Dewey at Manila, and killed by the insurgents.

By the President's order, Secretary Long cabled congratulations to Commodore Dewey. He has been appointed Rear-Admiral, and Congress has officially thanked him and will vote him a sword, and medals to the officers of his command. Naval experts regard his victory at Manila as, in many respects, the most remarkable in the annals of naval warfare, and the greatest in modern times. Its immediate effect has been to give to the United States a high rank among the naval powers of the world.

Spain's third fleet, now at Cadiz, is hardly expected to be serviceable in the present war, unless hostilities should be prolonged. None of the vessels will be in readiness to go into commission for many weeks to come. It is reported that everything in the Spanish dockyards is in a deplorable condition of unreadiness and disorganization, and that the officers and men of the navy have been greatly disheartened by the reverse at Manila, in which they see a foreshadowing of the fate of their other fleets.

Madrid is greatly disturbed by apprehensions of revolution, and a dynastic overthrow is not improbable. In the provinces the agitation is even more pronounced, and serious riots have occurred at many points. It is said that the Queen Regent and young King Alfonso have made preparations for flight, should the situation become so grave as to compel them to leave Spain, and that quarters are ready for them in Vienna. Premier Sagasta and his associates in the Cabinet are striving to keep alive the expiring fires of patriotism in the hearts of the nation, and are hoping against hope for some opportunity to redeem the faded glories of Spain, after which, it is said, "the government will accept intervention, to honorably end the war."

THE CHRISTIAN HERALD'S special correspondent writes from Key West:

From Cuba comes most heartrending news as to the reconcentrados. In the excitement attending the war, but little attention seems to be paid to these unhappy victims of Weyler's policy of extermination. Sufficient is known, however, from trustworthy sources on the island to leave no doubt that they are perishing more rapidly than before. Even if all Cuba were thrown open for relief work at this moment, there are fifty thousand reconcentrados who are beyond the aid of food or medicine. They are already doomed, whether Cuba is freed or not. They are nearly all women and children, and continued misery has placed them beyond reach of hope. Fifty thousand are certain to perish under the most favorable circumstances. It remains to be seen whether the vastly larger number who might be saved will perish also. Only prompt action will save their lives. How will that action be taken?

A Cuban showed me a letter, this evening, which he had just received from another in Havana. In this letter it was stated that the Spaniards regarded war as a release from all obligations to the reconcentrados, and the latter viewed with despair the absence of their American friends. Many of them had regained health and love of life under the kind treatment accorded to them through the generosity of the American people, but even these will hardly survive, if aid is withdrawn from them for any long period. My Cuban informant added that from what he had learned, the liberality of the American people would be heavily taxed for some time after the war to supply the poor peasants, robbed of their all, with the means to restore their homes, and cultivate their lands. Agricultural animals and agricultural implements would be indispensable, if the reconcentrados who should survive were to be made independent and self-supporting as they had been before. Nearly all the agricultural animals have been appropriated for food, either by Spanish insurgents, and none were left for plowing or other farm work in the fields.

"There is a good deal of misery in Key West among the refugees from Cuba, many of whom can find no employment and are pining away in abject misery, while all about them is the bustle and excitement of war. Agents of the Cuban Relief Committee have distributed rice and other food to these destitute people, much of the fish having been captured in boats taken from the Spaniards.

"It is the common opinion here that the Americans will meet with but little substantial resistance in Cuba. The Spaniards are believed to have no heart, and the active negotiations now going on at Key West and Tampa between the United States authorities and emissaries from Maximo Gomez indicate that the insurgents will soon develop new life and energy, and get into a condition resembling that of a regularly organized military force. The United States evidently intend to make considerable use of the Cubans in the present war."

As this issue of THE CHRISTIAN HERALD goes to press, intelligence comes from Madrid of the resignation of the Cabinet. Martial law has been proclaimed in many Spanish cities, and riots were increasing in frequency. A serious famine threatens the kingdom. Anarchy reigns at Manila, and the insurgent rioters have killed many Spaniards, among them Admiral Montojo, the Spanish commander of the defeated fleet. Admiral Dewey at last accounts was unable to control the rioters or to protect the residents. A frightful massacre was feared.

PANORAMIC VIEW OF HAVANA, NOW BLOCKADED, AND SOON TO BE ATTACKED IN FORCE.
This beautiful view of the Cuban Capital city, from the inner harbor, is pronounced the finest photograph of Havana that has yet appeared.

MAJOR-GEN. SHAFTER, U. S. A.
Leader of our Army of Invasion to Cuba.

cenes in Our New Colonial Possessions in the Philippines.

The Group of Islands and their People —Our Commerce with the Philippines —A Great Field for Missionary Effort.

HALF-CASTE GIRL.
Reputed Heiress to $3,000,000.

A STREET IN THE CITY OF MANILA.

A NATIVE LADY OF MANILA.

UR new conquest in Asia, the Philippine islands, captured by Commodore Dewey without the loss of a man or a ship, is one of much greater value and importance than is generally supposed. As the American people become better acquainted with the character and possibilities of this group of islands, which have now come under the dominion of the Stars and Stripes, they will recognize the importance of the acquisition to our already vast dominions.

Next to Cuba, the Philippines constituted Spain's most valuable colony. When a comparison of extent and resources are made, it is difficult to see why they are not of equal or superior value to Cuba. The area is more than twice that of Cuba, being 114,326 square miles to Cuba's 43,220. Their population, according to the most reliable figures obtainable for 1896, was 10,426,000 to Cuba's 1,631,687 of that date. Settlement of Cuba was begun in 1511; of the Philippines in 1565.

A TYPICAL COUNTRY STORE IN MANILA.

ATIVES OF THE INTERIOR.

A SCENE ON THE PASIG RIVER, MANILA.

Spain herself has never thoroughly known this East Indian property of hers. There are native tribes in unexplored interiors, who have always governed themselves independently of Spain.

The natural resources of the islands are very varied and their commercial importance should be great. The soil produces almost everything from the coffee, sugar-cane, cotton and rice of the tropics, to the potatoes, wheat and maize of northern latitudes.

Next to hemp, sugar is the chief product, and its preparation for market is an important industry. The commission merchants of Manila are usually Chinese, and they transact most of the business between planters and exporters.

Manila hemp is the best known to commerce. The provident cocoa-palm, the bread-fruit tree, and the mastic and useful bamboo furnish the natives ready food and drink, and supply materials for some dignified industries. They manufacture some elegant silk and linen fabrics, and are to some extent carriage-makers and ship-builders. They have, however, a dislike for work.

The religion is Roman Catholic, where it is not savage paganism. Education is entirely in the hands of the Roman Church. In the city of Manila, with its 330,000 inhabitants, a Jesuit college is the only educational institution. Outside of the cities, few people can read and write. The population is one of mixed races. The Chinese have been industrious and provident, and the rich mercantile and banking classes are largely made up of Chinese full-blood or half-caste. The bulk of the population is of the Malay race. The homes of the rich half-castes who live in the mercantile quarter of Manila are very luxurious, but for the most part, squalor abounds. The full-blood Spaniard is decidedly in the minority, it is said there are only 5,000 in the group of islands, of which the island of Luzon is the largest.

Should we decide to retain these islands, it will be our task to colonize and Christianize their population, and to give them good government and just laws. As a field for missionary effort they will attract the attention of Christians throughout our own land, and we may soon expect to see agencies at work that will redeem the Philippines from the moral degradation in which they have existed under the rule of Spain. It is probable that a Military Governor will be appointed, and that a sufficient force of American troops will soon reach the islands to enable us to hold our new conquest, and restore order to its oppressed and distracted provinces, now in a state of anarchy.

A SUGAR FACTORY IN MANILA—DRYING THE SUGAR.

The Sunday School

THE LORD'S SUPPER.

S. S. Lesson for May 29. Matt. 26 : 17-30. Golden Text, I. Cor. 11 : 26.

BY MRS. M. BAXTER.

AS often as ye eat this bread and drink this cup, ye do show (R. V., proclaim), the Lord's death till he come." The Lord's supper is indissolubly connected with his death and with his coming again. Commemorative of his death, anticipative of his coming. A death is not often ushered in by a feast, but this Passover of passovers ushered in the death of the Passover Lamb, "the Lamb of God which taketh away the sin of the world" (John 1 : 29). The great supper of Luke 14: 16-24, is in no way a type of the Lord's supper. Only chosen disciples, only the twelve apostles, not even the seventy, were called, although it may be that a Judas was there. No guests were bidden; it was the custom of the disciples to sit down with their Master to eat with him; it was the family gathering of his own.

Guests were bidden, and even constrained to come to the supper of Luke 14; the streets and lanes of the city were searched for them, and the highways and hedges; the poor, the maimed, the lame and the blind were brought in, and all found a welcome. And such a welcome the Son of man gives to "that which was lost." Those of us whose sins have impoverished us and who are blinded, lame, maimed in spirit, soul and body, are welcomed by the great Physician, the soul and body Healer; for the Son of man is come to seek and to save that which was lost. The only fitness for such provision as he gives is to be in want, and that ensures a welcome. This is the sinner's supper, but not the Lord's supper.

"Till he come." The Gospel supper of Luke 14 may have a meaning after the Lord is come, but the marriage feast will be fulfilled when Rev. 19: 7-9 is fulfilled, and the Lord's Supper will have served its purpose when the membership of his body are all perfected into one (John 17: 23), one perfect man grown up into the measure of the stature of Christ to be united with him as members, with the Head, as the Bride with the Bridegroom forever.

It was at an intense moment that the Lord kept the Passover with his disciples, and instituted the Lord's Supper in remembrance of him. Judas, who was sitting among the twelve, had already sold his Lord for thirty pieces of silver, the price of a slave. The death of Jesus had been determined on by the chief priests; the remarkable prophecy of Caiaphas, that one man should "die for the nation" (John 11: 50) had been uttered. More than once Jesus had said that his hour was come, and the disciples might have known that his repeated predictions of his coming sufferings were about to be fulfilled, but even now they understood not.

On the first day of unleavened bread they came to him with the inquiry, "Where wilt thou that we make ready for thee to eat the Passover?" (Matt. 26: 17, R. V.). His answer was remarkable: "Go into the city to such a man and say unto him, the Master saith, my time is at hand; I keep the Passover at thy house with my disciples." "My time is at hand." How was it they did not understand? Alas, they were not free from the miserable strife as to which of them should be the greatest (Luke 22 : 24), and this unworthy preoccupation of their thoughts prevented them from being alive to the awful crisis which approached. And now when the Lord may be at hand, shall any of us be engrossed with such contemptible considerations as our own greatness, and what we consider due to us from others?

The disciples did as he had told them, and made ready the Passover. Little did they think as they slew the lamb, sprinkled the lintel and the door posts with the blood, and roasted the flesh of the lamb, that their Lord himself would, ere twenty-four hours had elapsed, be himself sacrificed for them, and for the lost world. And yet he had told them! When they were sitting at meat, Jesus was troubled in the Spirit, and testified, saying, "Verily I say unto you, that one of you shall betray me" (John 13 : 21, R. V.). No wonder "they looked one at another, doubting of whom he spake." Then the question arose on all sides, "Is it I?"

"AND THEY BEGAN TO BE SORROWFUL AND TO SAY UNTO HIM, ONE BY ONE, 'LORD, IS IT I?'"

At last the answer came. "He that dippeth his hand with me in the dish, the same shall betray me. The Son of Man goeth even as it is written of him; but woe unto the man through whom the Son of Man is betrayed; good were it for that man if he had not been born." Solemn, awful words! The Scripture must be fulfilled, but he who by his own wilful sin deliberately plays the part of the betrayer must take upon himself the terrible responsibility. The Apostle John relates that Jesus gave him a sop, and after this Satan entered into him. It was not the first time (John 6 : 70-71). "Now he went out to do his evil deed, and it was night" (John 13 : 27-30), a night which knew no morning for the miserable betrayer.

Then Jesus took bread and blessed it and gave it to the disciples, and said: "Take, eat; this is my body." That body was about like a seed, to fall into the ground and die, that it might bring forth much fruit" (John 12 : 24). But it was as a living body that he would impart himself to them and to us. The cross was in his heart already. His will and affection, reputation, rights, and all that as a sinless man he was entitled to, he had already died to, and he would in the figure of that bread make them bone of his bone and flesh of his flesh, character of his character, wholly one with him, spirit of his spirit.

"And he took a cup and gave thanks, and gave it to them, saying: 'Drink ye all of it; for this is my blood of the new covenant which is shed for many unto the remission of sins.'" The nature is in the flesh. There is one flesh of men, and another of beasts, and another of birds (I. Cor. 15 : 30). So there is in man proud flesh, cowardly flesh, covetous flesh, etc., but Christ's was self-renouncing flesh, truly newness of life. The life is in the blood. Oh, it was new life—a life poured out, the life of renounced life which he had to give, and which we have to receive as we really enter into the Lord's Supper.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

PATHETIC in many aspects was the simple repast of this momentous evening. Luke tells us (22 : 15), how Jesus had set his heart on eating the Passover with his disciples before he died. It was to the Jew the kind of celebration that Christmas is to us, except that there was a more urgent reason, in the divine command, for every Jew wheresoever he might be, to go to Jerusalem, if it was possible, that he might unite with his family in the celebration. Jesus knew that the end was near, but he hoped that nothing might occur to prevent his joining in this solemn, simple festival, which would practically close his relations with his disciples. As they gathered in the room, lent for the occasion by some friend, the disciples apparently had no idea of the feelings in the mind of Christ. There would otherwise have been no dispute as to precedence, and it would not have been left to Christ to perform the foot-washing, customary before a meal. But they saw that their Master was troubled, and at last he spoke. One of them, he said, was about to give him up to the enemy. Apparently Judas was in consternation when he found that Christ knew his secret, and seems to have hastily quitted the room before the conclusion of the repast. There is some doubt about this, but it is probable. One formality remained to be observed. In every Jewish home then, and to this day, one of the children, addressing the head of the household, is taught to ask: "What is the meaning of this meal?" which gives the father an opportunity to narrate the events of the Passover and the deliverance from Egypt (Exodus 12). Doubtless the usual question was put on this occasion by one of the disciples. Instead of the usual reply, Christ gave the ceremony a new meaning. He made it a memorial of himself. It was a simple, touching request, such as a loving father, or husband, might make on his deathbed. Then the ceremonies of the day being concluded with the usual hymn, probably Psalm 115 or 116, they went out together once more for a walk in the garden of Gethsemane.

He sat down with the twelve. Evidently to the usual Passover meal, which was being eaten at the same time in every house in Jerusalem. It was a memorial meal that meal eaten in haste in Egypt over fifteen hundred years before. The Jew never felt himself so much a Jew on these occasions when he thus celebrated the birth of his nation. Some such desire was probably in the mind of Christ when the feast approached its close. He would take the simplest part of the repast, the bread and the wine, and make the partaking of them a memorial of himself, so that his followers might feel their union with him and with each other when they partook of them in remembrance. He gives them a reason, which must have recalled to their minds what he had said in one of his former talks, about his being the bread that came down from heaven. Like the bread and wine that nourish their bodies, he was the nourishment of their souls. With a strange perversity some Christians have insisted on reading something occult into this simple ceremony, but there is no reasonable ground for it in the accounts we have of the institution. A number of boys and girls, cousins from several households, were in a country house one Christmas having a merry time with sports of many kinds. But that night an accident happened and a baby, the pet of the whole family, died. Ever afterward when the cousins were in the same home in Christmas, they agreed together to visit that baby's grave. It was an observance which they agreed upon and never forgotten. Some twelve years after the baby's death, one of the cousins, grown to womanhood, lay on her dying bed. She said to her parents: "I wish you would ask my cousins when they pay their usual visit to baby's grave next Christmas, to remember me. I have been with them every year, and sometimes seemed as if we were nearer to each other at that time. I do not wish to be forgotten; ask them to think of me, and Christ's personal memories has never been forgotten though often misunderstood. It may be observed without the aid of priest or clergyman. Whenever Christians gather as Christians, around the table in love and fellowship.

He that dippeth his hand with me. Dr. Tristram, the Oriental traveler, writes: "Often as I have been entertained in houses or under tents, the customs never varied. A great circular dish, generally wooden, and shallow with a rim two or three inches deep, was filled with wheat, rice or vegetables, over which was spread the lamb, or poultry that had been roasted or boiled for our entertainment, and upon this poured the brown gravy, and then the whole sprinkled with capsicum, savory and bitter herbs and sometimes dried apricots. Into the dish or gravy the guests simultaneously plunged morsel of the meat which they have torn off with the thumb and two forefingers of the right hand, or it may be, gathered the gravy with morsels of barley cake." Rev. William Ewing, in his article in the *Sunday School Times*, adds another significant detail: His host asks him what no host does in Europe or America to show special regard for a guest, and proceeds to show him the Eastern custom. "We do this," he said, detaching a piece of roast mutton with his fingers, and putting it to me, which I took in my fingers from his and ate. The host asked, "Now do you know what I have done?" I replied, "Perfectly well; you have given me a piece of roast meat and I have eaten it." The host answered, "That is not it. By that act I have pledged you every drop of my blood, that while you are in my territory, no evil shall come to you. For that space we are brothers." It was therefore a peculiarly villainous thing that Judas did to dip with Christ in the dish and then go out from that sacred presence and sell his Master to his enemies.

I' AN EGYPTIAN PRISON.

SAD scenes are witnessed in these days in the prisons of Egypt. If the stones in the walls could tell all that has passed behind them in the long years since they were built, the story would be n f cruelty, starvation, and heart-rendisery. The rulers of Egypt, ancient modern, have never been characterby humanity, or pity for the prisonrs But a few years ago, an era of reset in under British rule. An shman named Crookshank was aped Director General of prisons, and mediately commenced a new order nagement. The dingy places were leed and put in sanitary condition; wardens were appointed; and fresh ul made for the government of the pris-s. The renovation was wonderful in gptian eyes, and the prisoners blessed better days on which their lot had lh. Now, however, there has been a uen halt in the work of reform. The ccnts of the government have to be sutitted to a board of audit, and the bo l's decisions, if adverse to the officials, mabe reviewed in the law courts. On eoard, as well as in the courts, the old sysm of bi-partisan control still survives. Reesentatives of France retain the se, they held in the old days, before the Frch Government repudiated responsil for Egypt. These men take pleasren embarrassing the Government, by sowing items of expenditure which hav been charged to the Egyptian accot. Among the items recently disallowed wa ne for the food of the men confined in the risons. It has consequently been nec sary to revert to the former system, wh n Mr. Crookshank abolished. This wa o make the prisoners dependent on the friends for food. The result has bee an increase of suffering for the prisne and great hardships for their famie. The wives of the prisoners are admi d to the prison-yard, where they come wit their poor scraps of food, which the pass through the bars. A few of the bring clothing, too, but the majority of e men have no change of garments, an he only way remaining for such prisne to be cleanly is to take off their co ing and pass it through the bars to the omen, who wash it in the yard, dry it a l pass it back to the men. It shows ho far-reaching human actions are, when the ealousy and petty spite of statesmen in ris involve hunger and hardship for the ife and children of an obscure felon in airo. These high and mighty men nnot know, and may not care if they do now, but they cannot escape the respsibility.

I ou sayest, Behold we knew it not; doth not he t pondereth the heart consider it? And he tha eepeth thy soul, doth not he know it? And sna not he render to every man according to his wor? (Prov. 24: 12).

A bgraphical Epitaph.

visitor who has been spending some we s in Vermont says that he found in the old Guilford Cemetery a stone bearing the following inscription which he copied: "Sacred to the memory of the Hn Benjamin Carpenter, Esq. Born in Re both, Mass., A. D. 1725. A public tea er of righteousness, an able advocate los for Democracy and the equal rights of en. Removed to this town A.D. 1770. W a field officer in the Revolutionary wa A founder of the first Constitution and Government of Vermont. A Council of Censors in A.D. 1783. A member of e Council and Lieutenant-Governor f e State in A.D. 1779. A firm professor in ristianity in the Baptist Church for fifty years. Left this world and 146 persons of lineal posterity, March 29, 1804, ag 78 years, 10 months and 12 days, wi a strong mind and full faith of a mo glorious state hereafter. Stature abt 6 feet, weight, 200 pounds. Death has no terror." It is seldom that an epitaph enters so fully into details as this; but it was of small moment to the deceased himself. What concerned him was the record which is kept in the unseen world, which is no less detailed, but of infinite importance.

In thy book all my members were written which in continuance were fashioned (Ps. 139: 16.)

How Her Hair turned White.

An Oakland, Cal., journal reporting a case in the courts recently, says that one of the witnesses, a woman whose hair was white as snow, was questioned about her age. She proved to be under thirty, though she looked fully sixty. She explained the anomaly by relating a thrilling experience. She said that a short time before, she went to live at Dutch Flat. The miners there were engaged in a fierce dispute with a corporation, and when she

WIVES OF PRISONERS IN EGYPT BRINGING FOOD TO THEIR HUSBANDS.

settled among them, they thought she was a spy. She was ordered to leave, but did not obey. One night, according to her story, the miners appeared at her cottage, compelled her to dress and accompany them. They took her one mile from the town on a high trestle, where they tied her with ropes and straps to the ties and track, and left her to die. The train was almost due. The miners left their victim alone to die, and went away assured that she would be mangled beneath the wheels of the train. Providentially, the train was late, and after lying there what appeared to her hours, a section-hand crossing the trestle, saw her and released her. She was barely free from her bonds, when the train thundered past. Her terror had been so extreme that her hair turned white, though she had not a grey hair previous to that night. Many instances are on record of the hair turning white under violent emotion, and we can easily understand how terrible those moments must have been during which she waited for the coming of the wheels which would crush out her life. Yet the fate that threatened her was only death, which she knew was inevitable in some shape, at some time. It is singular that the fear of death should be so extreme as to turn the hair white, while the prospect of eternal death, which is infinitely more appalling, should disturb so few people, or lead them to accept the offer of escape from it.

Be not afraid of them that kill the body and after that have nothing more they can do. But I will forewarn you whom ye shall fear: fear him who after he hath killed hath power to cast into hell: yea I say unto you fear him (Luke 12: 4, 5).

A Barn in the Way.

The highway between two towns in Maine was blocked recently for two days owing to a religious difference. The town of Presque Isle, says a dispatch to a New York paper, has built a new townhall, and, having no use for the old one, sold it to a contractor in the neighboring town of Blaine. He determined to use it as a barn, and as there was still hard snow on the hillside in that northern latitude, he put the old building on huge runners to haul it intact to his farm. He is one of a few men in that locality who, though not Jews, observe Saturday as the Sabbath: so when he engaged his men and teams for the hauling, he stipulated that no work should be done on Saturdays. They worked all day Thursday and Friday and brought the old building down the hill and into a narrow road which is halfway up the ascent to the town of Blaine. It was in a bad position to leave, as it completely blocked the road, but the owner was firm. As it was market-day at Presque Isle and many carts were going to and fro with produce, there was a great deal of anger aroused. The venders had to unload their carts and carry the contents past the town-hall. On Sunday morning the contractor was there early prepared to superintend the completion of the work, but there were no men nor teams. He went in search of them and found the men getting ready to go to church. He protested, but on reading over the contract it was found that there was no provision requiring them to work on Sunday. They were merely prohibited from working on Saturday. The contractor pleaded and argued, but the men said it was against their conscience to work on Sunday and they would not do it. Accordingly the building remained in position another day. Meanwhile there arose threats of action for blocking the highway, and in fear of these, the contractor and a few of his friends procured axes and broke the building up and carried it piecemeal to his farm. The haulers now threaten him with action for breach of contract. It is not the first time that a religious dispute has been the cause of obstruction. The contractor is simply meeting the usual fate that has befallen kings and mighty statesmen who have tried to compel other people to concur with them in their religious ideas. He seems to have forgotten the Apostle's injunction:

Let no man therefore judge you in respect of a holy day, or of the new moon, or of the Sabbath days (Col. 2: 16.)

BRIEF NOTES.

Any reader wishing to send THE CHRISTIAN HERALD to a friend or relative in the army, can do so by sending to this office twenty-five cents for a three months' subscription or one dollar for a year. The address will be changed as often as may be desired.

The Baptist Missionary Union deficit for the yearending March 12, was $71,561.

An English journal states that the Baptist Missionary Society which was nearly $50,000 in arrears a few weeks ago, has now $1,000 in the treasury, the deficit having been met by the self-denial of its members.

A resident of Brussels has placed a building at the disposal of the local Y. M. C. A. It is by the side of the university, in the heart of the city, and when renovated and adapted will afford excellent facilities for the work.

The oldest letter in the world is a love letter. It is three thousand five hundred years old, and is written in baked clay. The Egyptologists of the British Museum, where it is preserved, have deciphered it and find it is an offer of marriage to an Egyptian princess.

We regret to learn that people are still being swindled by persons claiming to be authorized agents of this journal. THE CHRISTIAN HERALD sends out no canvassing agents. If our readers will warn their friends against intrusting subscriptions to strangers, they may save them from being victimized.

The fifteenth annual meeting of the International Missionary Union is to be held at Clifton Springs Sanitarium the second week in June. All foreign missionaries retired or in active service will receive free entertainment on application to Mrs. C. C. Thayer, at Clifton Springs, N. Y., if word is sent promptly.

The Second Presbyterian Church of Pittsburg, Pa., is rejoicing in a period of unusual progress. Since the beginning of the year 111 have been added to the membership on profession of faith, besides those who have joined by letter. This is the more remarkable because there has been no special effort by evangelist or other means except the regular ministry.

To an inquirer who asked Dr. Charles Berry, chairman of the English Congregational Union, why he was a total abstainer, he replied: "My reason was that as a minister I could not indulge, however moderately, in a luxury, the very sight of which involves such terrible temptation to many of my fellow-men, and whose abuse has led, and is leading, to unspeakable degradation and suffering."

At the recent anniversary of the American Sunday School Union, it was stated that during the past year its missionaries had succeeded in organizing 1,522 new schools, in which the number of teachers and scholars aggregated 58,138. They also put in circulation Bibles and Testaments to the number of 11,342. In keeping track of schools previously organized, it was found that last year eighty of them had developed into churches.

A Western speaker at a meeting on the question of war, suggested that it might furnish us with a higher grade of national heroes than the grabbing millionaires whom it was becoming the custom to worship. He expressed his pleasure at the prospect, inasmuch as Lincoln, Grant and Sherman were more to his taste than such men as certain others whose names he mentioned, whose one heroic quality was the acquisition of wealth.

Mr. Ira D. Sankey is back again in New York. He had engagements in London extending through the month of May, including meetings of the Ragged School Union, the British and Foreign Bible Society, the London City Mission, the Presbyterian Foreign Missionary Society and other famous organizations, but in view of the critical times at home and the uncertainty as to the needs that might arise for Gospel work here, he cancelled all engagements and returned.

The *Mission World* thus summarizes the progress of Christianity among the Jews: "There are in the Christian Church over a hundred thousand proselytes from Judaism, and in the Church of England two hundred and fifty of the clergy are either Jews or the sons of Jews. As each Lord's Day comes round the Gospel is proclaimed in more than six hundred pulpits of Europe by Jewish lips. Over three hundred of the ministers of Christ in Great Britain are stated to be Hebrew Christians."

Rev. F. B. Meyer wishes to repudiate the interview recently published by a Western journal. He says: "I have always spoken in the warmest terms of the kindness shown me by the people on your side. I should be grossly ungrateful, if I did not do so. All I said, on the occasion referred to was, that it seemed to me a great mistake for Christian men to abstain from municipal and political life, because of the evil result that must accrue to society, when their salt and light are withdrawn. I also spoke in high appreciation of some things, such as the humane treatment of prisoners, in which the United States is far ahead of England."

THE FAMILY AND HOME CIRCLE

THE BLESSINGS OF HOME TIES.

None can Take Another's Place — Only God can fill Vacant Lives—The Grandparent's Place in Child-life.

WE are inclined to feel very sorry for the little boy or girl who has never known the blessing of grand-parents. To be grandparentless is orphanage in a certain sense. God has so made life that all its relationships are essential to its completeness. Husband and wife, father and mother, grandfather and grandmother, brother and sister, friend and acquaintance, all fill their own mission of beautifying and enlarging life, and none can take the other's place. If we realized this, how much jealousy and heart-burning we might be saved! No one can take another's place! When a dear one has passed behind the veil of death, only God can fill the vacancy. Thus, it sometimes comes that lives bereft of every human tie are filled to the brim with the love of God, and so, take the whole world into sweet relationship.

In our illustration, the married daughter, with her husband and little boy, have come to visit the old home again. We see who is the hero of the occasion—to whom all render first honors, in utter forgetfulness of personal claims. Mamma has her hat on and from her appearance, has not even been embraced, while grandpapa and his little grandson are holding quite a confab and taking their time about making each other's acquaintance. Even auntie, mamma's dear sister, forgets mamma—forgets her knitting, too, to the delight of pussy and the envy of Fido, whose attentions to needle and ball pussy has anticipated. There is a well-worn Bible on the table at grandpa's side, and his good, kind face shows that our little boy is fortunate in possessing such an influence on his life. The record of his mother's birth, and marriage, of his own birth, is in that Bible. His name is written in honorable places, though the home is a poor and humble one. He will never forget all his life long that greeting from grandpa, and may the old clock on the wall never tick out for him a moment when he will remember it with less than pride. One figure is missing. Where is grandmamma? It we could look through the window we might see the churchyard where she lies.

GRANDPAPA'S GREETING TO THE GUEST OF HONOR.

A Daughter of the Revolution.

There is growing in Georgetown, a palm which is an offshoot of one that came over in the famous cargo of tea that was dumped into Boston harbor in 1775. The seed had on board three small sago palms of which we make happier disposition. One went to Mount Vernon, another to the home of Governor Morris of Morrisania; and the third found a place of honor in the Pratt gardens near Philadelphia. In 1813, an offshoot of the last traveled in a lady's carriage from Philadelphia to Georgetown (a four days' journey), at the bottom of a basket where it had several little plants for company. Its present owner is Martha Washington's granddaughter, Mrs. Eleanora W. Kennon, widow of Comptroller Beverly Kennon. The lady who brought the palm from Philadelphia to Georgetown, was Mrs. Kennon's mother, Mrs. Thomas Peter born Martha Custis. The palm stands in the conservatory in winter, on the lawn in summer, is almost a century old, and has never known any other habitation than Tudor Place, as the ancestral residence of its possessor is called.

Companionship for Children.

An only child is naturally at a disadvantage in his home, because he is an only child, says H. Clay Trumbull, in *Hints on Child-Training*. He lacks the lessons which playmates there would give him; the impulses and inspirations which he would receive from their fellowship; the demands on his better nature, and the calls on his self-control and self-denial, which would come from their requirements. Parents who have only one child ought to see to it that the lack in this regard is, in a measure, supplied by the companionships of children from other homes. Even where there are half a dozen or more children in one family, there is still a need of outside companions for each child, of the same age and wants of that child. Because a child's companionships are so influential, it is the more important that they be closely watched and carefully guided by the child's parents. While doing this it is only right to remember the rights of other children, and in no way can one's own child be better served than by training him to a full sense of his responsibility as regards the influence he exerts over his playmates.

Russian Dishes.

They have some very curious dishes in Russia. Before dinner they have an odd sort of course which they call "zakuska," and which seems to American appetites a very formidable feast in itself. The things they eat at this course (or whatever it is) are radishes, olives and smoked salmon, peculiar pickles, and odoriferous cheeses as a sort of by play to smoked goose and uncooked flesh. Raw pig, cut in very small cubes, highly seasoned and served on toast, is one of the "zakuska" delicacies. The fresh caviare spread thick on toast and sprinkled with chopped onion and lemon, is fine for those who like it. The fish literally burns one's tongue with the fires of cayenne seasoning. With these solids the Russians drink the popular Russian tea: and "listofka," which is made by steeping young currant leaves in fermenting spirits. After the hot, stinging food and drinks of the "zakuska," comes the first course of the regular dinner. A soup, "ice-cold and delicious," called "okroshka," and which is sometimes unfortunately (as we regret to say are also the dishes of our own country) rendered pernicious by a dash of wine.

Her Doll and the Queen.

The Queen of England, like other great people, does not by any means see all the letters that come to her. It would take all her time to read them—besides many very absurd letters are addressed to her. Her secretaries weed out her correspondence and bring under her notice such letters as they think she would care to see. Here is a letter, which though it certainly belongs to the class of absurd ones, is so very charming that it was brought under the observation of Her Majesty:

"Dear Queen: I let my doll fall into a hole in the mountain, and as I know that the other side of the world belongs to you, I wish you would send some one there to find my doll."

The little girl who wrote it knew that the Queen owned Australia; some one mischievously suggested that her doll had fallen through to that country, and the little girl went to the Queen with her trouble. It is hardly necessary to add that a beautiful new doll came to her from the Queen, who expressed regret that she could not literally fulfil the little maid's request.

Lesson of the Birds.

Here's a good story for little folks—and big ones, too:

The basket of blocks was on the ground, and three rather cross little faces looked down at it. "It's too heavy for me," said Jimmy. "Well, you're big as I am, cause we're twins," said Nellie. "I won't carry it!" said the little cousin with a pout. Mamma looked from her open window, and saw the trouble. "One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for any one of them to carry. What do you think they did?" "We don't know," said the twins. "They all took hold of it together," said mamma, "and then they could fly with it." The children laughed and looked at each other; then they took hold of the basket together and found it was easy to carry. "The way to do all hard things in this world," said mamma, "is for every one to help a little."

Heaven Near.

They whose hearts are whole and strong,
Loving holiness,
Living clean from soil of wrong,
Wearing truth's white dress
They unto no far-off height
Wearily need climb;
Heaven to them is close in sight
From these shores of time.

LUCY LARCOM.

OPEN THE WINDOWS.

OPEN the windows, summer is coming.
Daintiest robings mantle the trees;
Hear the birds singing, hear the bees humming;
Open the windows, let in the breeze.

Open the windows, let in the gladness,
Sunshine will cheer the home and the heart,
Health is in sunlight, life in the breezes,
Darkness is death, O, bid it depart.

Open the windows, open them God-ward,
Then shall be banished sorrow and sin,
Blessings untold are ready to enter,
Open the windows, let them come in.

Oberlin, Ohio. —MRS. FRANK A. BREC

His First Suit of Clothes.

CAN the dear fathers, mothers and children who read this page, conceive of a little child who had lived in its several years of existence had on at one time an entire suit of clothes? Miss Helen Collins, for several years matron of our Children's Home at Nyack-on-the-Hudson, believes there are many such; many missionaries, of large experience, say the same thing. That we have good grounds for their conclusion the following incident told in this office a few days ago by Miss Collins will serve to show:

"One day last summer a poor little fellow came to us in a surprisingly ragged and untidy condition—and it is hard to surprise us in such matters. If the parents cannot or do not keep them up in some measure, the missionary who brings them to the Bible House makes an effort in this direction. See how this little one had been picked up and brought on what we may suppose to be been his normal condition—for I don't see how it could have been worse. I never saw so dirty and ragged little creature; his one wretched undergarment was held on him by a pin which caught together over his shoulder, it looked as if it had never been in a washerwoman's hands, just as his poor body looked as if it had never known a bath. We took him and his older brother—who was in somewhat better condition—into the bath-room, scrubbed them and put them into entirely new suits. The elder accepted it all with joyful demonstrations, almost shouting with delight over his own and his brother's transformation. The little one took it all very quietly — so quietly that we were puzzled. He was evidently happy, for he rubbed his hands with almost reverent approval over his new garments. An entire new suit of clothes—underwear, trousers, blouse, jacket, socks, shoes and even a hat. Such a transformation as it was! And what a pretty little fellow as he stood there, neat and trim, face and hands clean and curls brushed. But he never said a word. When we took him out and carried him down stairs, we noticed that he was quite pale—and then he fainted! Think of it! The wonder and joy of having on a whole new suit of clothes had nearly killed him. Our doctor took him in hand, and told us that his life was really in danger from the shock of great and sudden joy! Since that time we have been careful to work such transformations more gradually. It takes so little to make a child happy, and the home, Mont-Lawn, is so blessed a work that I wish that all readers of THE CHRISTIAN HERALD could see for themselves the health, happiness and moral improvement which their kindness prothers on the little children of the poor.

Preparations have already begun for putting our Children's Home at Mont-Lawn in order for the coming summer, and the familiar place will soon look its loveliest, and the hill-sides will echo with the voices of the merry children. Our friends who have been so greatly interested in this charity during the past four summers, will have opportunity of again sharing with us the pleasure of this excellent work whose sole aim is to help the neglected children of the tenements.

LETTERS FROM THE CAMP.

How the Soldiers Welcome "The Christian Herald" at Chickamauga Park—A Chat with the Army Chaplains.

OUR special correspondent at the National Camp at Chickamauga Park, Ga., has sent us several interesting letters, with photographs. Several of the latter appear on other pages of this issue.

First Letter.

He writes as follows:

ON THE FIELD,
CAMP GEORGE H. THOMAS,
CHICKAMAUGA.

Chickamauga Park, in Georgia, is thirteen miles from Chattanooga, Tenn. There are eighteen camps spread over twelve square miles, some of the regiments being miles apart. The whole has been christened 'Camp George H. Thomas,' in honor of the victor of Chickamauga in Sept., 1863.

Major-Gen. Brooke, commanding this section of the army of invasion, has his headquarters on a hill in the centre of the park. He will review the troops daily from a captive balloon and direct field manœuvres. The signal corps has connected all the camps by telegraph and telephone with Gen. Brooke's headquarters. In the balloon with the General will be Adjutant-Gen. Sheridan and a telegraph operator, the latter to transmit messages by wire to headquarters and thence to the division commanders.

The spiritual welfare of the 12,000 men now in camp is in the hands of Chaplain Prioleau, of the Ninth Cavalry, and Chaplain Steward, of the Twenty-fifth Infantry, both colored.

'Four troopers in my regiment,' said Chaplain Prioleau, 'are studying theology under my direction. They are all pursuing their studies earnestly, each bent upon becoming an army chaplain. There are two, as you know, colored regiments in the army; the Ninth and Tenth Cavalry, and the Twenty fourth and Twenty-fifth Infantry, and all are here. We have a Christian Endeavor society with over a thousand members of my race. The society meets in the field every Sunday after divine service. Last Sunday we had an attendance of 1,500 men (both colored and white) at our 3 o'clock service, when I preached. All remained for the Christian Endeavor meeting which followed. The band played hymns, and a thousand voices made the hills echo with praise.'

'I have talked with some two hundred of the men in the different camps, and all assured me that while they have no dread of Spanish bullets, they do dread the fever. "We swore to serve our country," they say, "and we will keep our promise. Christian soldiers have no need to fear death. None of us think of the danger. We want this matter over as soon as possible; we prefer battle to suspense."'

'All the men camped here are able to read and write. This shows that the army schools at the posts throughout the country are well attended. All through the camps men may be seen writing letters. Bales of hay, saddles, or mother earth serve as tables. The post-office on the battle field has suddenly become a station styled "first-class," and 8,000 letters are mailed daily. As there are 12,000 men on the field, the sale of postage stamps shows that two-thirds of the men in camp write a letter home every day. And as for reading—all the men complain that there is not reading matter enough. Every newspaper, every printed page brought into camp, is passed around, read and reread till it is worn out. Hundreds of troopers every day swarm around THE CHRISTIAN HERALD headquarters, asking for just one more Army Chaplain number. The supply of this issue for distribution was exhausted in less than two hours.

GILSON WILLETS."

Second Letter.

ON THE FIELD, CHICKAMAUGA, GA.

'I want to tend stock or fight.' This is now a famous saying among the troops at Chickamauga. It originated on the lips of a lad of twelve years. At Memphis he jumped aboard the troop train which was carrying the Seventh Infantry to Chickamauga. The colonel told him he must get off. He refused, said he had run away from home, had torn his clothes, was therefore afraid to return to his papa, and would 'tend stock or fight.' The colonel relented and allowed the boy to ride with the regiment to Chickamauga. He is now in camp. Out of pieces of old clothes, the men have made him a brand new uniform; and how proudly he wears it! They have given him a drum, he has learned the calls and is now, as far as a lad of twelve can be, an army drummer-boy of the old-fashioned sort.

"Another boy, aged seventeen, boarded the First Cavalry train at Knoxville, and wanted to enlist then and there. Upon examination he proved not strong enough, physically. The surgeon said 'No.' The boy insisted—came on with the men anyway. He is now here at Chickamauga, wearing a uniform too large for him, cap over his ears, but perfectly happy in the belief that he is an enlisted man. He carries water for the cook of the First, waits on the adjutant, and is general 'stiker' (man of all work) for Company G.

"Sunday sermons are now held not only in one camp, but all over the field. This has been accomplished through the efforts of Post-Chaplain Bateman, who is attached to the Sixteenth Infantry. He went to Chattanooga and secured the co-operation of several pastors of the city churches. The pastors not only gave their own presence and words of good cheer, but brought along the choirs of their respective churches. The men attending these services come in companies of a hundred or more, making, in the aggregate, congregations larger than could be packed in all the churches of Chattanooga. Even the officers and their wives—for many officers have quartered their wives in farm-houses surrounding the field—attend service, not only as an example to the men, but of their own accord. General Brooke and his entire staff sat on tree stumps last Sunday and listened to the sermon preached by Chaplain Steward of the Twenty-fifth Infantry.

"We have here a number of interesting instances of the patriotism of young America, of the desire of the youth of the country to fight for Uncle Sam. Sons of four of the officers of the Seventh Infantry, on the day war was declared, enlisted in the ranks. They are treated just the same as their comrades, salute their respective fathers just as respectfully as the other men, and eat with their mess-mates the same bacon and fried potatoes, beans and stewed tomatoes; eat these things, monotonous but wholesome, from the same tin dishes, and drink the same coffee from the same tin cup. These young men, ranging in age from 18 to 21, are Colonel Benham's son, Major Corliss' son, Captain Parker's son and Chaplain Swift's son. Colonel Arnold, of the First Cavalry, also has a son in the rank and file.

"A sham battle was fought, during which a certain trooper proved himself a hero. A picket line was thrown around the entire camp, thus guarding the three square miles within which the troops were massed. Skirmish lines advanced, fell flat on their stomachs, fired at an unseen enemy, then arose, advanced and again fell to the ground. The light batteries boomed and boomed. Regiments of infantry stood ready to back them up. Whole regiments of cavalry, with carbines, sabres and pistols, charged imaginary foes. There was firing, but no blood-shedding. There was fighting without carnage, all the tricks and strategies of battle without conflict, an engagement without a foe, a game of solitaire on a gigantic scale. In this smoke enshrouded field, amid the volleys, the rattle of rifles, the booming of the batteries, the tooting of the bugles, the shouts of officers and the yells of men, a child toddled, chewing her thumb. She was a little colored girl, a pickaninny. As she emerged from the woods and advanced across the open toward the masses of cavalry, the troopers heard the order 'Charge.'

"Instantly four thousand men gave rein and four thousand horses rushed forward. Then they saw the child coming toward them across the open. Oh, horrors! Four thousand cavalrymen were charging full speed upon a child. Those in front tried to stop. They could not. The troopers behind, not understanding, urged them forward. In a moment the hoofs of four thousand horses would trample out that little life. Those in the front rank shouted warning to those in the ranks rushing upon them. Was there no way to prevent this dreadful murder? Yes! Out of the front ranks a trooper suddenly shot forward, dashed on, reached the child, caught her up, and carrying her in his arms, again dashed forward just in time to avoid the shock of the onrushing troopers. Heroic trooper. Who was he? He belonged to the Seventh Cavalry, a colored regiment. This hero was black as licorice.

"General Brooke, who had seen the heroic action, complimented him.

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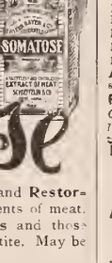

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HELPFUL ANECDOTES.

BY REV. LOUIS ALBERT BANKS, D.D.

THE LIFE PLANT.

THERE is a strange plant in Jamaica called the life-plant, because it is almost impossible to kill it or any portion of it. When a leaf it cut off, and hung up by a string, instead of shrivelling up and dying like other leaves, it sends out white, thread-like roots, gathers moisture from the air, and begins to grow new leaves.

Christianity is the life-plant of the moral and spiritual world. Toss the Bible or a fragment of it anywhere, and it will take root in the affections and hopes of mankind and send out its tendrils of life. In the heart of Africa, or among the snows of the Arctic, it has the same vitality which no climate or heathenism has the power to kill.

♣

Must Face His Record.

A strange thing comes to light in the aftermath of the *Maine* disaster. Some years ago a young man residing in Omaha, became wild and wayward, and fell into bad company. He went from worse to worse, until he was convicted of burglary and sentenced to fifteen years in the penitentiary.

Before being taken to the penitentiary he escaped from the Omaha jail, made his way to Boston, enlisted in the United States Navy under an assumed name, and was assigned to the *Maine* some months ago. He was among the few survivors of the explosion which destroyed the great battleship, escaping with his life, though severely wounded. A letter from him to his parents told of his experience in the wreck, and application has been made to the Governor of Nebraska for a pardon. No man can bury his sin. Somewhere a man must face his record. Until it is pardoned it stands forever against him. Nothing is truer than that the man who covers his sins will not prosper, and that only through confession and forgiveness is there safety and peace.

♣

"Be Ye Also Ready."

The recent war talk has brought to light a great many things of interest connected with earlier wars. When France declared war in 1870, it is said that Von Moltke was awakened at night and told of the fact.

He said, coolly, to the official who aroused him: "Go to pigeon-hole No ——, in my safe, take a paper from it, and telegraph as there directed to the different troops of the empire." He then turned over and went to sleep, and awoke at his accustomed hour in the morning. Everyone else in Berlin was very much excited, but Von Moltke took his morning walk as usual, and a friend who met him said: "General you seem to be taking it very easy. Aren't you afraid of the situation? I should think you would be very busy." "Ah," replied Von Moltke, "all my work for this time has been done long beforehand, and everything that can be done now has been done." We ought to live in that attitude toward God and man. Our Saviour asks us to be always ready for any emergency that may come. Nothing could be more unwise than to put off something which we want to change before we die. If there is anything that must be done before then, we should do it at once. The consciousness that we are ready for everything, will cause us to do our work more bravely, and will give us peace as to the future.

♣

The Magnetism of a Great Personality.

William Wetmore Story was fond of telling an interesting tale of James Russel Lowell and himself:

It was when they were young men, and they were very angry with Daniel Webster for staying in Tyler's cabinet, and, as he was to speak in Faneuil Hall one evening, they determined to go in from the Harvard Law School and hoot at him, and show him that he had incurred their displeasure. The house was packed with people, and the young men felt sure that the crowd would hoot with them, young as they were. But they reckoned without their host. Mr Story says: "Mr Webster beautifully dressed, stepped forward. His great eyes looked, as I shall always think, straight at me. I pulled off my hat; James pulled off his. We both became as cold as ice, and as respectful as Indian coolies. I saw James turn pale, he said I was livid. And when the great orator began that most beautiful exordium, our scorn turned to deepest admiration, from abject contempt to belief and approbation." Christianity encourages the power of individual personality. It is the very essence of the Christian teaching that a man's greatness does not consist in what he has, nor in his position, but in what he is. Men poor in purse, and of no physical authority, are often splendid in influence, because of the subtle power of character which men feel in their presence. Paul said his bodily presence was insignificant, but men feel him yet, after all these centuries.

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HIS MOTHER'S HYMN.

A Thrilling Story of Rescue Work Among the "Lost Boys of the Bowery."

OUR readers, to whose generosity the Bowery Mission owes in such a large measure its usefulness, will be encouraged in their good work by the following instance—one of many—of lost ones reclaimed. We give it as it fell from the lips of Mrs. Bird, feeling that in our retelling it, it would lose much of its vivid and pathetic interest:

Sunday morning at the mission the janitor approached me and took from his pocket the photograph of a young man—almost a youth—with "a very fine lady" had given him the day before. The lady was the boy's aunt. The boy, she told the janitor, had run away from his home in the country last fall, had not been heard from since, and his parents were distracted with grief and anxiety. The aunt was in deep sorrow. Her home was in New York City, on one of the handsome up-town residence streets. Her nephew had spent much of his life with her, and she was like a fond mother to him. She had been trying to trace him as best she could, and had at last come to the Bowery Mission, hoping that its workers might aid her in her loving quest. The janitor, studying the portrait, said, "Madam I think I have seen him. I am sure that this gentleman is in the habit of coming to our meetings." The lady, her eyes full of tears, said, "The next time he comes, send for me."

Half hour later that Sabbath morning the janitor came to the desk and whispered: "Mrs. Bird, the gentleman whose picture I showed you is in the room." I pointed to a vacant seat in front of me. "Bring him there," I said, "and I will take him under my care until his friends comes." During the four hours' service he sat there, trying to sing now and then, but for the most part looking profoundly sad and downcast. Meantime, the janitor dispatched a messenger boy to a splendid home in upper Fifth Avenue, New York, where a gentle woman sat grieving for her wayward boy. Word was returned that she would come down to the mission as quickly as possible. Just before the close of service the janitor approached and said:

"Mrs. Bird, the lady is here now and wants to speak to you." I went to the door and found her there, weeping bitterly, an officer, citizen's dress beside her. "Our poor boy," she said, "where can I find him, Mrs. Bird? Is he really here?" I tried to comfort her and help her compose herself, telling her that I believed her nephew was with us. "I have come to claim him," she said. "I can adopt him. I am not a poor woman." She turned to the janitor and thanked him for his kindness to her boy, handing him a ten-dollar bill which he declined to take). "We are so heavy-hearted," she said to me. "He left home last November, and we have not heard from him since. It would just break your heart to read his parent's letters. Can I see him now?" I said: "Services have just closed. The boys, after taking their coffee, pass out. You will be served last, and when he has finished his cup, we will speak with him." Still she could not realize that her boy was found, and kept asking, "Do you think it is really he?" "Come with me now," I said, "and sit in the room behind him while he is taking his coffee." When we were in our places, I touched him, saying, "Turn around and see. There is a friend sitting behind you." He turned his head, gave a great start, and the lad fell on his shoulder, sobbing, "How could you leave us? How could you leave us?" He seemed to seem indifferent, but failed.

She then passed a letter to him, saying it was from his father, and "this will break your heart." While he was reading, she said to him, "You will come home with me?" He lifted his eyes and gave her such a look!—I cannot describe it; you would have to see it to understand such looks as we workers in the Bowery see from reclaimed lost ones. It said: "Is there any love left for me—can you take me back?" and something more which words cannot picture—unutterable remorse, voiceless anguish and repentance, and something which often means a life forever set to noble purpose. He arose and they passed out together. The janitor, whose close observation and large experience in such matters make him often a true prophet, said, "He'll do better than ever. He is but a lad. I've had talks with him before. He drew half of his bank-account and went off to have his 'fling;' and he lost, or was fleeced of all his money, and has had trouble enough to satisfy him. He was ashamed to go home, and was going down hill as fast as he could. He heard us singing one of his mother's hymns in here one night and drifted in—instead of to the river. 'Twas his mother's hymn saved that boy."

The Duke and the Chaplain.

A British army chaplain asked the Duke of Wellington, so the story goes, if he thought it were worth while to preach the Gospel to the Hindus. The great general asked: "What are your marching orders?" The chaplain answered: "'Go ye into the world and preach the Gospel to every creature.'" "Then follow your marching orders," said the man of discipline. "Your duty is to obey."

The Soldiers' Bible.

By the especial command of Cromwell, says *The U. S. Soldier and Christian Sentinel*, every man in his army carried a "Soldiers' Pocket Bible" with him, wearing it generally near his heart. It was a single sheet, of sixteen pages, containing selections from Scripture, in eighteen chapters, each with an appropriate heading; as *e.g.*: "A soldier must not do wickedly; a soldier must pray before he goes to fight." It is certainly remarkable that the success of Cromwell's army commenced immediately after the publication of "The Pocket Bible," and, after they began to use it, they never lost a single battle.

Have You Asthma in Any Form?

Medical Science at last reports a positive cure for asthma in every form in the wonderful Kola Plant, a new botanical discovery found on the Congo River, West Africa. Its cures are really marvelous. Rev. J. L. Combs, of Martinsburg, W. Va., writes that it cured him of Asthma of fifty years standing, and Hon. L. G. Clute, of Greeley, Iowa, testifies that for three years he had to sleep propped up in a chair, being unable to lie down night or day from Asthma. The Kola Plant cured him at once. To make the matter sure, these and hundreds of other cures are sworn to before a notary public. To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 64 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of *The Christian Herald* who suffers from any form of Asthma. All they ask in return is that when cured yourself you will tell your neighbor about it. Send your name and address on a postal card, and they will send you a large case by mail free. It costs you nothing, and you should surely try it.

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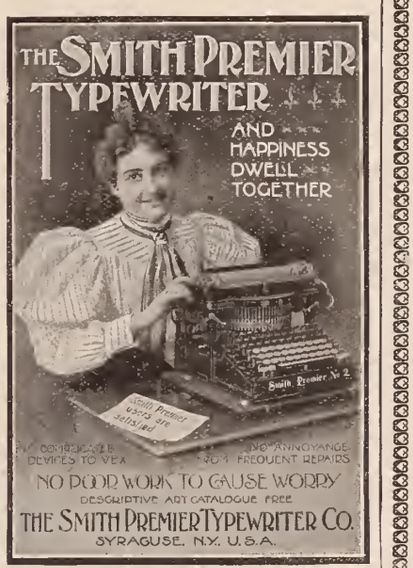

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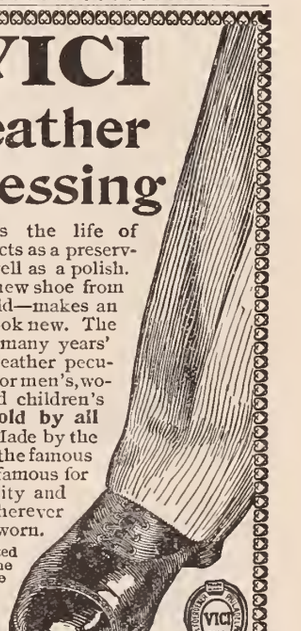

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OUR journey leads across
A wide and dangerous sea
With rolling billows tossed
Like waves on Galilee.

CHORUS.

Hope cheers us on though waves roll high,
We're anchored safe beyond the sky.

Though threat'ning waves assail
Our bark on every side,
The voyage cannot fail
For Jesus rules the tide.

CHORUS.

Hope cheers us on though waves roll high,
We're anchored safe beyond the sky.

Our ship still onward goes
Though dark is heaven's dome,
Yet every gale that blows
But wafts us nearer home.

CHORUS.

Hope cheers us on though waves roll high,
We're anchored safe beyond the sky.

Oakland, Kan. —J. S. MOHLER.

BURDEN-BEARERS.

Our Brother's Burden and Our Own.
Gal. 6: 1-5.

At first sight it seems like a paradox to declare that "each man shall bear his own burden," and yet that Christians are "to bear one another's burdens;" but a very slight experience in helpful effort makes it clear. Many a wife whose burden is heavy, with a lazy, dissipated husband and the cares of the household, and possibly of sick children, has found her burden lightened by the visit of some kind Christian neighbor, who perhaps can do no more than express her sympathy and utter a few words of encouragement. The burden is just the same as before, but it is easier to bear when there has been friendly companionship for a time. "Have you not worries enough of your own?" asked a querulous wife of her husband, who, knowing that another business man was in difficulties, went to him to help him with his advice and his financial skill. "Yes," was the reply, "but they qualify me to help others, and somehow my own worries seem less after I have wrestled with some belonging to my friend." It is quite true that each man must bear his own burden. No one can relieve him of that duty: but how do other burden-bearers act toward him? Some jostle him heedlessly as they pass, increasing his difficulty; some go by on the other side, not caring whether he sinks under his burden; some look on him with interest, but say, "It is no business of mine." The one man who, like the Good Samaritan, gives him the help he needs even at some inconvenience and expense to himself, is the one man who has the spirit of Christ. One effect, and that not the least important, that true religion produces, is to make men sympathetic and helpful one to another.

ROMANISM IN AMERICA.

True Antidotes and Christian Methods of Warfare in the Presence of a Real Danger.

Efforts to arouse public attention to the growing power of the Roman Catholic Church in America have been made with renewed vigor of late years. There can be no doubt, in view of the facts which have been published, that there is need of vigilance. Romanism is aggressive and exuberant. It works diligently and insidiously to gain control of education and of our public institutions. Its policy is directed by men entirely devoted to their cause, very astute and well organized for effective work. By no means, an enemy to be despised, is the Roman Catholic Church, and as such it must be regarded as an enemy. Because its influence is opposed to free institutions and its effects, as we see them wherever they gain dominance are fatal to social progress. There is, however, reason to doubt whether the policy hitherto pursued by the opponents of Romanism is the wisest that could have been adopted. The wholesale denunciation, the reckless charges brought against the church, and the animosity deliberately provoked, are not a Christian mode of warfare. Where there is an open Bible, where the Gospel is preached in its purity, and where children are trained to use their reasoning powers, there is little danger of Romanism making serious progress. It thrives best where there is ignorance and superstition, and where men are willing to avoid the trouble of thinking for themselves, and to take their religion on trust from the priests. The best way of resisting the advance of Romanism is not in arousing the passions and prejudices of the people, but in disseminating the pure Gospel and inculcating the principles of Christianity.

Pure Blood is essential to good health and Hood's Sarsaparilla, in purifying the blood fulfils the foundation of good health. Hood's Sarsaparilla is the one true blood purifier.

FOR HOARSENESS, COUGHS, ASTHMA AND BRONCHIAL TROUBLES use *Brown's Bronchial Troches*." Sold only in boxes. Avoid imitations.

A Peculiar Incident.

An incident occurred at the W. C. T. U. State convention at Cortland, New York, early in October, that marks an era of progress, and is interesting inasmuch as it indicates the trend of thought of the present day. It was proposed that Postum Cereal Coffee be served at meals for delegates, in place of ordinary coffee. Some of the ladies stated that they had tried Postum once and did not fancy it. However it was served at the first general meal, and the ladies were very emphatic in their terms of approval. Some one thereupon put the question, whether the convention be served with ordinary coffee or with Postum, and the vote was for Postum without one dissenting voice, the ladies flocking about the cook to ascertain how to make such a delicious beverage on which many of them had failed in their first attempts. The answer was simple; boil 15 minutes after boiling commences, while for church suppers, conventions, etc., enclose the product in two cheese-cloth bags in coffee boiler, and boil one hour. The famous Postum Coffee thus made furnishes a hot beverag full of nourishment for nerves and brain and delicious to the taste. People are slowly awakening to the fact that the daily drugging with narcotics in the shape of coffee and tobacco accounts for the many ills of head, nerves, heart, and stomach. The action of the New York State convention indicates their intelligence on the subject in hand.

Beware of harmful substitutes and adulterated coffee sold for Cereal Coffee under same fetching name. Genuine package have red seals thereon and the words "It makes red blood."

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Because it isn't mounted on
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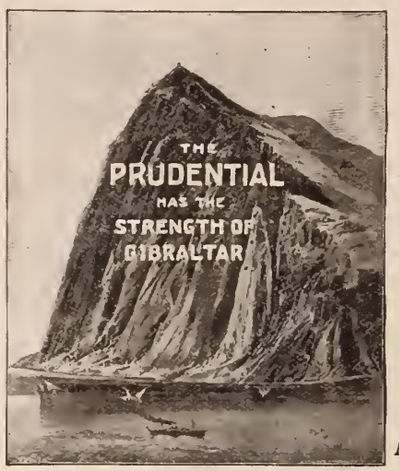

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A Quadruple Silver-Plated Teapot, worth $5, FREE with Every Cabinet.

THE GREATEST OF ALL STEP-SAVERS.

Sounds too good to be true, but it IS true—means just what it says—**no money wanted in advance.** The Cabinet will save 10,000 steps between kitchen and pantry before the expiration of the 30 days' free trial. The Junior Cabinet has white-wood top, 27x42 in.; hardwood legs and frame, elegantly finished in antique; has one metal-bottom swinging flour bin, partitioned, each compartment holding 25 lbs.; a touch will open or close it, empty full one drawer, partitioned for spices, knives, forks, spoons, etc.; one large board, which slides into frame. Price, **$5.** on board cars in Chicago. The Senior Cabinet is exactly as shown in illustration. Top, 27x47 in.; two bins, one holding 50 lbs., the other partitioned as shown; two drawers—one partitioned; one bread- and one meat-board. Price, **$6.50,** on board cars in Chicago. The teapot goes absolutely free with every cabinet, either Junior or Senior. It is extra large—10 in. high, 6. in. diameter; best quadruple silver plate, warranted to wear for 1 each teapot contains a signed certificate of warranty. Worth $5 at retail—represents what you save by sending direct to the factory for the cabinet. If you desire, we'll send, in lieu of the teapot, a **Syrup Cup and Plate, Butter Dish,** or **Sugar Bowl,** of the same high-grade ware. In ordering all that's necessary say whether you want the Junior Cabinet at $5, or the Senior at $6.50, state your choice of premiums, and you're a reader of this publication. **QUAKER VALLEY MFG. CO., 321 S. Canal St., CHICAGO.**

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New '97 Models at Greatly Reduced Prices. Shipped anywhere on approval. You save $15 to $40. Catalog Free. Agents Wanted. CLYDE P. WARNER MFG. CO., 250 Wabash Ave., B-74 Chicago.

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SPIRITUAL GROWTH.

Stability and Power to be Gained by Union with Christ and by Personal Experience.
Col. 2: 7-15; Eph. 4: 11-16.

An important result of Christian growth is presented by the Apostle in this letter to the Ephesians. He wants his readers to grow, that they may be strong. We know that in the natural world there are growths which tend to weakness. Again, there is growth which runs to foliage instead of to fruit. But in the spiritual growth which the Apostle advises to see, there is a knitting together, an increase of stability which resists opposing forces. At no time in the history of the church has there been the need that is now, for this kind of strength. It is folly to ignore the fact that there is in many a church a widespread decay of faith. There are those who keep up their membership and attend to their religious duties, who do not believe as their fathers believed, and are not sure where they stand. The result is precisely that which the Apostle deprecates. They are "tossed to and fro, carried about with every wind of doctrine, by the sleight of men." It is a dreary, uncomfortable condition, due mainly to a defect in Christian life. No one can fall into it who has incorporated his principles in his life. The man who knows by personal experience that these things are true cannot be convinced by any process of reasoning that they are false. Even when pressed by sophistries which he has not the skill to disprove, he exclaims, as did the man whose eyes Christ opened, "One thing I know, that whereas I was blind, now I see." When a man makes a personal test of Christ's power, when he feels in his own nature the change of disposition, of desire and of motive that takes place in the regenerated soul, when he can look back at what he was, and comparing himself with what he is can humbly rejoice in having become more Christlike—he is not likely to be carried away by the sleight of men. It is this strength of character that the apostle desires his readers to attain and tells them that they can attain it by growing into Christ "in all things."

"HOW BEAUTIFUL TO BE WITH GOD!"

(Last words of Frances E. Willard.)

Joy is earth o'er, its trials past?
Am I to be released at last
From toil and pain? Is heaven this,
Which in my soul creates such bliss?
"How beautiful to be with God!"

This body, where I now reside,
Will soon by death be laid aside,
And I shall rise by power divine,
Whence, with heaven's effulgence shine.
"How beautiful to be with God!"

'Tis joy to walk with him thro' life;
To feel his presence in the strife;
To know his hand was guiding me;
My helmsman o'er life's troublous sea.
"How beautiful to be with God!"

Is this dying? I've no dread,
For Jesus waits me just ahead;
A radiant glory lights the way
And turns all darkness into day.
"How beautiful to be with God!"

Where no parting ever be
From those we love? Shall these eyes see
Faces, many years before,
Greeted for yon' peaceful shore?
"How beautiful to be with God!"

The loved of earth, how hard to leave
Behind, who sorrow, pine and grieve.
Yet when shall dawn heaven's morning bright,
We all shall see with undimmed sight.
"How beautiful to be with God!"

—J. HARRY CROSSLEY.

Frazer—A Wonderful Shrub.—Cures Kidney and Bladder Diseases, Rheumatism, etc.

New evidence shows that Alkavis, the new botanical product of the Kava-Kava Shrub, is indeed a true specific cure for diseases caused by Uric acid in the blood, or by disorders of the Kidneys and urinary organs. A remarkable case is that of Rev. A. Darling, of North Constantia, N. Y., as told in *New York World* of recent date. He was cured by Alkavis, after, as he says himself, he had lost faith in man and medicine, and was preparing to die. Similar testimony of extraordinary cure of Kidney and bladder diseases of long standing comes from many other sufferers, and 1200 hospital cures have been recorded in 30 days. Up to this time the Church Kidney Cure Co., No. 418 Fourth Avenue, New York, are the only importers of Alkavis, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to any reader of *The Christian Herald* who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send the names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

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BLUINE,

The Great Bleaching, Bluing and Purifier.

is prepared by completely coating a certain kind of paper with the bluing composition; it is then dried and cut up into square pieces. Drop a piece into water and it dissolves immediately, producing the

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DENT'S TOOTHACHE GUM

STOPS TOOTHACHE INSTANTLY.

The Only Perfect Remedy for Toothache.

This is Not a Chewing Gum.

Ask for **DENT'S**—Take no other. Sold by all Druggists, or by mail 15c.

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We Pay THE Freight (except to far distant points) on everything.

1. We give to any woman who sells **24** lbs. **Belle** Baking Powder at 40c per lb. (total $9.60), a **56**-piece decorated **Tea Set**, or an oak **Rocking Chair**, leather seat, also Pitcher & 3 Tumblers free to each purchaser.
2. We give any woman who sells **36** lbs. **Belle** Baking Powder at 40c per lb. (total $14.40), **6** solid oak, open cane-seat **Dining Chairs**, or a **72**-piece **Dinner Set**, also Pitcher & 3 Tumblers free to each purchaser.
3. We give any woman who sells **48** lbs. **Belle** Baking Powder at 40c per lb. (total $19.20), a **Gold** filled **Watch**, or a handsome **100**-piece **Dinner Set**, also the Pitcher and 3 Tumblers Free to each purchaser.
4. We give any woman who sells **60** lbs. **Belle** Baking Powder at 40c a lb. (total $24), a **112**-piece **Dinner Set**, or a solid oak Easy **Chair** and **6** Dining **Chairs** to match, also Pitcher & 3 Tumblers free to each purchaser.

THE GLASSWARE is made by one of the most reliable manufacturers in this country.

SAMPLES are unnecessary, as all our goods are guaranteed. But if you must have a sample, send 40c and say you will pay Express charges and we will send sample. We don't pay Expressage on Samples.

AS SOON as you read this advt. send us your Name and Address, stating which offer you accept; while waiting for full instructions, sell BELLE Baking Powder to every one you know and others. You will soon earn a Premium. (Some do it in a few hours.)

WHAT WE SEND YOU: As a Sample Illustration from Proposal 1, the lady ordering will receive **24** lbs. **BELLE** Baking Powder, **24** Glass Pitchers, **72** Glass Tumblers, and a choice of either a 56-piece TEA SET or a ROCKING CHAIR as her Premium, we to Pay Freight and allow 10 days to deliver, collect and remit to us $9 60

IF YOU WISH to avoid delay of writing and receiving full instructions, you may take orders at once for 24, 36, 48 or 60 lbs. Belle Baking Powder. Write the name of each purchaser with pen and ink, and mention that you are a reader of the CHRISTIAN HERALD. Also have your Postmaster, Banker or some reliable business man state that your integrity may be relied on in these transactions. On receipt of this we will promptly ship your Premium, Pitchers and Tumblers, and the Baking Powder, Freight Prepaid, and give you 10 days to pay us.

THE PURE FOOD CO. - 222 Main Street, - CINCINNATI, OHIO.

HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON
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MODENE

AND THE GROWTH FOREVER DESTROYED WITHOUT THE SLIGHTEST INJURY OR DISCOLORATION OF THE MOST DELICATE SKIN.

Discovered by Accident.—In COMPOUNDING, an incomplete mixture was accidentally spilled on the back of the hand, and on washing afterward it was discovered that the hair was completely removed. We purchased the new discovery and named it MODENE. It is perfectly pure, free from all injurious substances, and so simple any one can use it. It acts mildly but surely, and you will be surprised and delighted with the results. Apply for a few minutes and the hair disappears as if by magic. It has no resemblance whatever to any other preparation ever used for a like purpose, and no scientific discovery ever attained such wonderful results. **IT CAN NOT FAIL.** If the growth be light, one application will remove it permanently; the heavy growth such as the beard or hair on moles may require two or more applications before all the roots are destroyed, although all hair will be removed at each application, and without slightest injury or unpleasant feeling when applied or ever afterward. MODENE SUPERCEDES ELECTROLYSIS.

Recommended by all who have tested its merits—Used by people of refinement.

Gentlemen who do not appreciate nature's gift of a beard, will find a priceless boon in Modene, which does away with shaving. It dissolves and destroys the life principle of the hair, thereby rendering its future growth an utter impossibility, and is guaranteed to be as harmless as water to the skin. Young persons who find an embarrassing growth of hair coming, should use Modene to destroy its growth. Modene sent by mail, in safety mailing cases, postage paid, (securely sealed from observation) on receipt of price, **$1.00** per bottle. Send money by letter, with your full address written plainly. Correspondence sacredly private. Postage stamps received the same as cash. (ALWAYS MENTION YOUR COUNTY AND THIS PAPER.) Cut this advertisement out.

LOCAL AND GENERAL AGENTS WANTED.

MODENE MANUFACTURING CO., CINCINNATI, O., U. S. A.
Manufacturers of the Highest Grade Hair Preparations.
You can register your letter at any Post-office to insure its safe delivery.

We Offer $1,000 FOR FAILURE or the SLIGHTEST INJURY. EVERY BOTTLE GUARANTEED.

WE HAVE NO AGENTS

No. 77. Surrey Harness. Price, $16.00. As good as sells for $25.

but have sold direct to the consumer for 25 years at wholesale prices, saving him the dealer's profits. Ship anywhere for examination. Everything warranted. 118 styles of Vehicles, 55 styles of Harness. Top Buggies, $36 to $70. Surreys, $50 to $125. Carriages, Phaetons, Traps, Wagonettes, Spring-Road and Milk Wagons. Send for large, free Catalogue of all our styles.

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Columbia's War for Cuba Has Just Been Written. It was Copyrighted May 6, 1898, this very month and year. It is New and Fresh—Right up to Date—and so Full of All that is Entrancing—Charming—Captivating and Instructive that while it Reads Like a Romance it Furnishes All that is Needful to Intelligently Post the Reader on Every Phase of the Most Momentous Question of the Day.

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

OFFICES: BIBLE HOUSE, NEW YORK.
Rev. T. De Witt Talmage, D.D., Editor.

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NEW YORK, MAY 25, 1898.

VOLUME 21.—NUMBER 21.
PRICE FIVE CENTS.

MEMORIAL DAY—1898.

Cover them gently—with each blossomed wreath
Goes thought as fragrant to our boys beneath,
Who taught all men with loyal deeds and true
For such a Country's cause to dare and do.

Ascending with flower-odors from this ground,
Let Faith look up and gratitude abound,
Until the Resurrection reveille shall sound.

May, 1898.

I. EDGAR JONES.

QUESTIONS AND ANSWERS.

Subscriber, Altus, Ark. Does God exercise control over our temporal affairs? Is it any use to ask him for happiness? Should we not accept whatever comes and look to the next world for happiness?

Yes we believe God does direct our temporal affairs and we are encouraged to go to him in prayer about them (See Matt. 6: 11; Phil. 4: 6, etc.). We doubt whether it is of any use to ask him for happiness. It might be better to ask him to help you to be good and useful. Happiness comes in that way more surely than when it is sought specifically. You need not wait for the next world; there is a great deal of happiness in this. It comes from a cheerful, contented disposition; from doing your duty and trying to make other people happy.

J. B., Farrington, N. H. What did Christ mean by enjoining on his followers that they should hate their kindred (Luke 14: 26)? It seems inconsistent with his gentle loving character.

Read the whole chapter and also the parallel account in Matthew 10. You will see what Christ meant. A motley crowd followed him, curious to see miracles worked and multitudes fed. It seemed to them a very light matter to identify themselves with the popular young Jewish leader. He wished them to see how serious and radical a matter it was. Some of them would have to choose between him and all they held dear in the world. He wanted them to understand the cost of following him and not to begin unless they were prepared to pay the penalty, whatever it might be. Christ used the same word (Matt. 6: 24) in showing the impossibility of serving two masters. In this case, as in the other, the hate consisted in nothing more than in treating their claims as of no weight in comparison with those of Christ.

D. V. H., Newark, N. J. Will you kindly tell me in Text Matt-ers the difference between a torpedo-boat, a torpedo-boat destroyer, a torpedo-boat tender, and a torpedo-gunboat?

A torpedo-boat is a craft constructed for the sole purpose of discharging torpedoes at the enemy; a torpedo-boat destroyer is much larger and carries quick firing guns of a calibre sufficiently heavy to riddle a torpedo-boat; a torpedo-boat tender is a vessel spread out before and astern of a war-ship, and a torpedo gunboat is simply a gunboat equipped with one or more torpedo tubes.

Subscriber, New Hartford, Conn. What is the meaning of the word displacement as related to war vessels?

The quantity of water displaced by the weight of the ship, the weight of the displaced liquid being equal to that of the ship.

Mrs. George Bechtel, Box 85, Kearney, Neb., wishes to secure a library for a pioneer Sunday School in that place, and would be glad to hear from the Superintendent of any Sunday School which wishes to give away a library which it has finished.

Kedarah G. H., Gloucester Mass. 1. Who hoisted the first Yankee flag? When and where? 2. Why is England called "John Bull"?

1. The first American flag was hoisted on Jan. 1, 1776. It then introduced the stripes of the present flag, but retained the crosses of St. George and St. Andrew on a blue ground in the corner. When the flag was changed to the stars and stripes, it was hoisted for the first time over the U. S. House of Representatives, on April 14, 1818. 2. "John Bull," is said to be derived from Arbuthnot's satire, "John Bull," published in 1712.

S. A., Philadelphia. 1. How heavy is the largest gun in the world, and who made it? 2. Who were Commodore Dewey's ancestors? 3. Is it true that England owns 85 per cent. of Philadelphia? 4. How much of the national debt of America does England own?

1. 100-ton Krupp gun, we believe. 2. His father was Julius Y. Dewey, of Montpelier, Vt., President of the National Life Insurance Co. His mother was a daughter of Governor Goodwin. 3 and 4. No means of answering.

M. L. H., Lancaster, Pa. Where and what are the Dry Tortugas?

They are a group of small, barren islands about forty miles west of the most westerly of the Florida Keys. They belong to Monroe county, Florida, and served as a place of imprisonment during the Civil war. Prisoners under sentence of court martial are still occasionally confined there.

E. R. B., Marion, S. C. Who was Attila?

Attila was a famous king and military leader of the Huns, who was surnamed the "Fear of the World," or the "Scourge of God." He was born about 406 A. D., and with his brother Bleda, began in 434 to rule over many tribes north of the Danube and Black Sea. He made away with Bleda and continued the conquests which they had jointly begun, causing even the haughty Romans to pay him tribute. He was superstitiously reverenced by his countrymen. On his death in 453, his vast empire went to pieces, no one chief being powerful enough to control it.

An American who was in Cuba and interested in the relief work there, before leaving (on account of the blockade) sent us this suggestive note which was delayed in transmission:

People should not put letters in the packages or write on the boxes their sentiments concerning political matters in Cuba. An interpreter at the Custom House reads them, and it does us much harm. On one box was: "Long live free Cuba;" on another: "This box is donated by Johnson & Slosh. Johnson is for annexation, and Slosh for free Cuba."

In all likelihood, when the blockade is lifted, there will be no objection to any inscriptions patriotic Americans may write on their boxes for Cuba, as it will then no longer be a possession of Spain.

J. L. B., Germantown, Pa. Kindly direct me to the best published work on the present war?

The best, if not the only one, is the book entitled, "Columbia's War for Cuba," published by P. F. Bromfield & Co., Bible House, N. Y. City. It contains everything relating to Cuba and the war, and is very fully illustrated. It is sent by mail for $1.

Reader, Sedalia, Mo. 1. How far can an ordinary cannon fire? 2. How far can an ordinary rapid-fire gun fire? 3. How many men compose the Spanish Cortes?

1. The range is from three to five miles. Matanzas was bombarded at about the four mile range. 2. About three miles is the limit, the best execution being done at half that distance. 3. Spain's legislative authority is exercised by the sovereign in conjunction with the Cortes, which is a body composed of two houses—a Senate and a Chamber of Deputies. The Senate is composed of members, some of whom are nominated for life by the King, others by right of birth or office, while others are elected by state corporations, and by the most highly-taxed subjects of the State, for a period of five years. The Senate must not exceed 360 members. The Chamber of Deputies consists of members elected for five years, in the proportion of one deputy for every 50,000 of the population. The electors must be over 25 years of age, and must have paid a land tax of at least $5 a year. Spanish law is founded on the Roman law, the Gothic common law and the "leyes de toro," or national code, proclaimed by the Cortes in the sixteenth century.

Subscriber, Va. 1. Where can I get a book on memory and how to improve it? 2. What is dynamite made of?

1. Funk & Wagnalls Co., N. Y. City. 2. It is a compound of nitro-glycerine and silica, or other mineral substance in powder. By graduating the compound, the rapidity of combustion and the explosive power may be increased or lessened. It is not inflammable by concussion, like gunpowder.

L. M., Troy, N. Y. Please state terms of *The World Wide Encyclopædia*.

The price of *The World Wide Encyclopædia*, when taken on the instalment plan, is $13, *i. e.*, $1 down and $1 a month for twelve months. When paid for, cash down, the price is $11.70.

Reader, Ohio. Is it possible to overcome effeminacy? If so, how?

Effeminacy—timidity, bashfulness, undue reserve, morbid self-consciousness—is a decided disadvantage to a young man beginning the battle of life. The only way to overcome it is to mix freely with young people of your own age; enter heartily into any conversation on subjects in which you are interested, and endeavor to acquire something of the confidence and self-assertion of those around you. Timidity is often the result of a weak physique. To overcome this, take out-door exercise, and, if practicable, attend some gymnasium. One of the best aids in conquering the tendency to extreme reserve is to join a debating club and become an active and regular participant in the proceedings. After the first barriers have been overcome, confidence in your ability to "hold your own" will beget still further confidence. Keep constantly in mind the suggestive proverb: "Be bold—and everywhere be bold." Of course, there is a reasonable limit to its application; but rightly applied, such courage will do much toward making you a victor in the varied struggles one has to face in a lifetime.

D. L. D., Colorado Springs, Colo. If a Christian prays for a certain blessing earnestly for six years and does not receive it, is he not justified in believing that God will not answer his prayer?

Not on that ground alone. The time for the answer may not have come. There are parents who have prayed for more than twenty years for the conversion of their children, who rightly go on praying, in the hope that in the end the answer will come.

J. G., Lesueur, Minn. A person here whom the physicians could not cure has gone to Chicago to consult a faith healer, and reports that he has heard testimonies of wonderful cures. Do you think it is superstition or that the cures are true?

There can be no doubt that there are some diseases, especially certain forms of spinal disease, which have been cured, or greatly relieved, by the faith cure method. A strong emotion, or mental effort, will frequently have a wonderful effect on the body, when the organs are intact, but are not performing their functions. The principle is the same as that which is involved when, as has frequently occurred, a person lying in bed unable to move hand or foot, jumps up at the cry of "fire," and runs out of the burning house. There are cures at the Roman Catholic shrine at Lourdes which are undoubtedly genuine. In some conditions, all that is necessary for a cure, is to get the sick person to believe firmly and enthusiastically in some power, no matter what. This principle will account for some cures at the institution you name, though perhaps not for all of them.

W. E. M., Hempstead, N. Y. I see Prof. Briggs become an Episcopalian. Are the doctrines he teaches the doctrines of that church?

There are many in that church who hold the same views. The church was established with the hope that Christians holding diverse views, might find a home in it. Accordingly it contains, among others, men as widely separated in belief as those of the low church who are evangelical like the Methodists; those of the high church, who resemble Roman Catholics; and those of the broad church, who differ but little from Unitarians. We do not understand how Prof. Briggs is able to give "assent and consent" to the thirty-nine articles, but we presume there is some way of understanding them as to satisfy his conscience.

G. R. B., Farley, Ia. 1. In view of the prohibition (II. Cor. 6: 14-18), against being unequally yoked with unbelievers, is a minister justified in solemnizing a marriage in which one of the parties is not a Christian? 2. Is a woman justified in marrying again after a divorce, when she has proof that her husband was unfaithful to her?

1. We think he is justified. The word unbeliever, as Paul used it, meant a great deal more than merely a non-Christian. It meant, as in Corinth an idolater of a peculiarly vile type, one whose religion was vicious. Marriage in such a case, would show that the Christian could be no true believer, otherwise the association would be repulsive to a degree. A minister, probably, would not counsel a marriage between a Christian and one who had not been converted, but nothing would be gained by his refusing to solemnize the marriage. 2. We think so. We believe that the marriage tie is dissolved by unfaithfulness.

C. D. H., Hawthorne, Fla. Is it possible to be a child of God and yet not receive the gift of the Holy Spirit?

The Holy Spirit is the agent in conversion and therefore in that sense every Christian has received the Holy Spirit; but you probably refer to the special gifts frequently mentioned in the New Testament. Many Christians have been without these. Even in these days there are gifts qualifying for service, and these are the work of the Holy Spirit. The Holy Spirit rests in an especial manner on those who earnestly and prayerfully seek him, producing growth in grace and enlightenment, understanding, as well as giving power for work in Christ's cause.

Subscriber, Clayton, Mich. Yes; send full name and address.

Inquirer, Washington, N. Y. Forty-three bibles and thirty-eight miracles.

A Mother, Chicago Heights, Ill. Your contribution of one dollar will be applied towards sending Christian literature to our soldier and sailor boys at the front.

Subscriber, Afton, Ia. We know of no such home.

E. I. W., Norwich, Conn. Politics and theology are not included among the subjects suitable for discussion in these columns.

E. G. C. 1. Patti. 2. We believe Boston claims the honor.

Constant Reader, Emporia, Kan. It can be purchased in any music store.

H. J. D., Cochran, Ga. We have no data on the subject.

W. M. F., Illinois Bend, Tex. 1. No, astrology is not accepted as a true science, and, unfortunately, many of its best-known devotees are charlatans. 2. None but the ignorant, credulous and superstitious believe in its predictions. 3. Write to the American Sunday School Union, Philadelphia, or the American Temperance Society, New York.

E. R. S., New York. Your questions can be answered by reference to an encyclopædia.

Julia B., Washington. 1. We have read of pine trees in Western Africa declared by scientists to be several thousand years old. Others in California and Oregon are unquestionably of great age, the most wonderful being the giant redwood. 2. Probably an old superstition. 3. Fatalism is opposed alike to Christianity and human reason.

S. F. M., Shushan, N. Y. Not known.

Subscriber, Montclair, N. J. 1. The nearest approach to it is Rom. 14: 12. 2. Unknown.

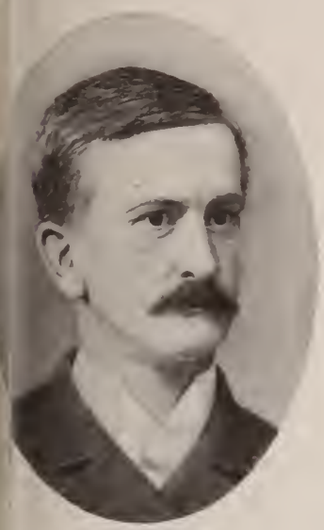
GENERAL VIEW OF THE HARBOR AND DEFENCES OF SAN JUAN, ON THE ISLAND OF PORTO RICO, WEST INDIES.

The forts of San Juan were bombarded and destroyed by Admiral Sampson's fleet on May 12, inflicting heavy damage on the Spanish garrisons and levelling many buildings in the city and the forts. One American seaman, on the cruiser *New York*, was killed.

A Notable Bi-Centennial.

The First Congregational Church of Suffield, Conn., Celebrates Its Two Hundredth Birthday.

FEW churches in the United States have enjoyed the privilege which has fallen to the lot of the First Congregational Church of Suffield, Conn., in celebrating the two hundredth anniversary of its organization. On May 7 and 8 special services were held in the handsome church, when pastors and friends from other churches and adjacent towns came to congratulate pastor and people on the interesting occasion. It is no ordinary record that runs back over two hundred years of continuous life. From the addresses delivered at the celebration many quaint incidents came to light showing how marvelous is the change from the life of 1698 to that of 1898. The present pastor of the church, Rev. D. W. Goodale, the Rev. J. B. Doolittle of West Suffield, Mr. Henry B. Russell, Mr. Horace E. Mather and Mr. William E. Loomis, each delivered addresses covering different aspects of the history of the church and township during the two centuries.



REV. D. W. GOODALE.
(Pastor of the First Congregational Church.)

It appears that the land on which the town of Suffield stands was originally sold for the sum of thirty pounds to Major John Pynchon, of Springfield, Mass. It was then called Southfield, and permission was given to settle a township upon the further condition that within five years there were twenty families resident upon it who "maintained an able minister." These conditions were fulfilled, and the first meeting-house, of which a picture appears on this page, was erected. It was, as may be seen, a very modest edifice, clapboarded, standing north and south. In 1700, this building having become too small, an assessment of sixty pounds was formally voted on the inhabitants to defray the expense of erecting a new meeting-house on the top of the hill, over against the burying-ground." One curious record is that of the appointment of a committee to assign seats to the people "according to their quality." The rules of precedence to be observed were: "First, as to age; second, place of public trust; third, gifts; and then behaviour; and fourthly, wealth or estate." A fortnight was allowed for the correction of any error the committee might make in estimating the quality of the people, in the event of there being any dissatisfaction with the decision. In 1749, nearly fifty years later, this house also was outgrown, and a new building was erected. This served until 1835, when a fine new meeting-house was built of the Grecian-Doric order, with Grecian portico and tower. The needs of the congregation still increasing, the present edifice was erected in 1869 at a cost of $68,387.

ORIGINAL CHURCH, BUILT 1698.

Mr. William L. Loomis in the course of an interesting address at the recent celebration mentioned a number of quaint details showing how closely in early times the church and town life were associated. It appears that the meeting-house was the regular place of assembly for town-business. There the representatives of the families met to arrange the local finances, there they voted taxes for the support of the ministry, for school and ordinary expenses. The meetings regulated the walk and conversation of the members of the community, fixed the price of labor, the hours of the working-day and even the hour when in their opinion all respectable persons should retire to their beds. At the first town-meeting thirty-four persons attended as duly qualified voters representing the entire population of about three hundred souls. All kinds of business in this self-governing town seem to have been regulated by this little assembly. Among other matters they fixed the rate at which grain should be reckoned when paid for private debts, the price to be charged for grinding grain and the salaries of preacher and school master. Any member of this town council failing to be in his place at the council-table at the proper time incurred a fine of six pence for his lack of punctuality and of half-a-crown "if he were wholly absent." Among the items of expenditure voted by the council was one in 1685 for the purchase of a ladder wherewith to raise a red flag as a signal for assembly.

Subsequently, the march of improvement requiring an advance, a drum was substituted for the red flag, which might not be seen by a member who was much engaged with his private business. A few years later the modern appliance of a bell in the tower displaced the drum, whose beat had previously summoned the people to worship on the Sabbath. Another item in the account was for "a pew before and just under the pulpit a little higher than the other seats, for the accommodation of the wives of Ensign Pengilly and Corporal Ailyn, said wives being thick of hearing." As the wealth of the town increased, the Council voted, in 1721, money to make four pews on each side of the meeting house and to buy a cushion for the pulpit. All able-bodied persons were required to be regular in attendance at public worship. Any person being absent without sufficient reason for one month was fined twenty shillings, and if unable to pay the fine, was to be set in the cage or stocks for three hours. These were the customs of two hundred years ago in the primitive Connecticut township.

FIRST CONGREGATIONAL CHURCH, SUFFIELD, CONN., ESTABLISHED 1698.

Soldiers Asked for Prayers

The Christian Commission Begins its Work Among the Boys in Blue—Cheering Letters from the Military Camps—What the Army Chaplains are Doing.

OUR readers, who are always quick to interest themselves in every deserving work which has for its object the spiritual elevation of our fellowmen, will be pleased to learn that the Christian Commission has already begun active operations among the rank and file of the army. Their first fields of service are Chickamauga and Tampa—two great military camps, where many thousands of regular troops and young recruits are assembled. A week, or at the furthest, a month hence, they may be on the Atlantic, or camping under the tropic sun of Cuba, far away from all religious privileges, and from the opportunities of spiritual refreshing.

It is for the purpose of urging forward this much-needed religious work among the troops at our great military camps, before they are summoned to the front, that Mr. Dwight L. Moody, the well-known evangelist, and a number of other devoted workers for souls have organized the Christian Commission. Mr. Moody is President of the Commission, and among its active members are Rev. A. C. Dixon, Gen. O. O. Howard, Major Whittle, Dr. L. W. Munhall, Mr. J. H. Burke, the Gospel singer, and several other Christian gentlemen, many of them men prominently known in the world of business. Several of the members of the Commission are now at the camps. Rev. A. C. Dixon writes us from Tampa, giving a glowing account of the opening of the spiritual campaign at that place. He says:

"TAMPA, Fla., May 13.

"I know it will interest you to hear that the work began among the soldiers last night, with a meeting which was remarkable in many respects: remarkable for the number present, for after all the seats were filled, about one thousand soldiers stood through the whole service; remarkable for the close attention, quiet as a church service, and most remarkable for the results, not less than *one hundred and fifty soldiers* who requested Christians to *pray for them.* That means more for a soldier in camp than for a citizen in New York or Brooklyn.

"We have now an opportunity for preaching the Gospel to men such as may not come again in this generation. Let the best men in the country be put in the camps, and there should not be a camp in the land without daily evangelistic services. May God bless THE CHRISTIAN HERALD and its readers for aiding the work. We need some copies of the Psalms and John and Proverbs. There is scarcely a Bible in camp. The soldier's baggage is so heavy that he is apt to leave his Bible out, but these little vest-pocket editions of separate books can be easily carried.

"A. C. DIXON."

Speaking of the Commission and its efforts, Mr. Moody says: "There is a great demand for Christian workers in the camps." He strongly urges the claims of this providentially-opened field upon the attention of God's people everywhere, and believes that they will rally nobly to the moral and financial support of the Commission, when they understand the nature and object of its labors among the troops. With proper co-operation, thousands of souls may be won to Christ. A soldier who has given his heart to the Saviour will be infinitely better prepared for the emergencies that attend war, than one who has no thought of eternity. Besides, there are many temptations to sinful indulgence in the life of the camp, and these can only be overcome by the presentation of the Gospel, which will imbue the men with higher aims and nobler aspirations. Any contributions that may be sent by our readers to assist in this evangelistic work in the Army, will be forwarded to Mr. Moody and acknowledged by him, and also in the columns of THE CHRISTIAN HERALD.

Our special correspondent at Chickamauga, Mr. Gilson Willets, sends us this interesting letter which presents another phase of the Gospel work in the Army:

CHICKAMAUGA PARK, Ga.

For the boys in blue, Sunday is a day of rest. All drills, all fatigue work, all duties not absolutely necessary are dropped. From the time they answer to the reveille roll-call at 5.20 a. m., till tattoo roll-call at 9 p. m., the enlisted men have everything their own way. The intervening hours are their own to spend as they choose. Some go to Chattanooga, some stroll through the country, but the majority remain in camp. For the thousands of stay-at-homes to-day with nothing to read, came plenty of the best reading matter. How eagerly they sought the copies of THE CHRISTIAN HERALD! How promptly they went to the shade of the nearest tree to read them! How grateful and appreciative they seemed!

At Battlefield Station at early morning we hired a surrey, and into it stored 5,000 copies. The work of distribution consumed an entire day. At sunset we had visited every camp, placed a copy in every tent, handed a copy to every passing soldier. Mrs. Willets distributed copies to hundreds who gathered around our wagon, and our colored driver carried copies to those in remote places.

I had expected to find some scoffing, but found none. Nearly all the men were already acquainted with THE CHRISTIAN HERALD. According to their own words, it was "a good paper to read." "At last, at last!" some of them said. "Why didn't you come before?" "Just what we have been waiting for." "Haven't seen a copy since leaving Fort Assiniboine," or "Fort Riley," or "Fort Logan," according to the post they had come from.

It is unnecessary to add that we visited officers as well as men.

Mrs. Willets' experiences were quite as gratifying as my own. A woman in camp at any time is one upon whom is conferred the deepest respect. The men tilted their campaign hats with Chesterfieldian grace, and loaded her with keepsakes, and the queerest keepsakes, too—as their thanks for copies of the paper.

What a pleasure it was as we drove back by this or that camp already visited, to see the men singly or in groups, everywhere under the trees, on bales of hay, in the shade of tents, busily reading.

"Glad to see you," said Chaplain Bateman, at the Tenth Infantry camp. "You are doing good work. Giving the men something to read is a kindness in itself. When the reading is a paper like THE CHRISTIAN HERALD, the kindness is of a good, helpful, practical sort. All of the men in the Sixteenth know of your paper—in fact, we have been receiving it weekly for a long time at post. Put me down for a thousand copies every week. I will distribute them myself, too. I have had some correspondence with the publisher. Through his paper he is well known by the men of the Sixteenth. Thank him for me."

In the post office at Battlefield Station, at the close of the day, we posted a home-made, but nevertheless, business-like sign. It reads:

"THE CHRISTIAN HERALD will be mailed weekly, free of charge, to all who wish it. Please indicate your desire by writing your name in the book on the counter—also give both your regimental and home address."

GILSON WILLETS.

THE METROPOLITAN PULPIT

Exasperating Comforters.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Job 16: 2, ... } **Miserable comforters are ye all.**

THE man of Uz had a great many trials—the loss of his family, the loss of his property, the loss of his health; but the most exasperating thing that came upon him was the tantalizing talk of those who ought to have sympathized with him. And looking around upon them, and weighing what they had said, he utters the words of my text.

Why did God let sin come into the world? It is a question I often hear discussed, but never satisfactorily answered. God made the world fair and beautiful at the start. Why did it not stay so? God had the power to keep back sin and woe. Why did he not keep them back? Why not every cloud roseate, and every step a joy, and every sound music, and all the ages a long jubilee of sinless men and sinless women? God can make a rose as easily as he can make a thorn. Why, then, the predominance of thorns? He can make good, fair, ripe fruit as well as gnarled and sour fruit. Why so much, then, that is gnarled and sour? He can make men robust in health. Why, then, are there so many invalids? Why not have for our whole race perpetual leisure instead of this tug, and toil, and tussle for a livelihood? I will tell you why. God let sin come into the world—when I get on the other side of the river of death. That is the place where such questions will be answered and such mysteries solved. He who this side that river attempts to answer the question only illustrates his own ignorance and incompetency. All I know is one great fact, and that is, that a herd of woes has come in upon us, trampling down everything fair and beautiful. A sword at the gate of Eden and a sword at every gate.

More people under the ground than on it. The graveyards in vast majority. The six thousand winters have made more scars than the six thousand summers can cover up. Trouble has taken the tender heart of this world in its two rough hands and pinched it until the nations wail with the agony. If all the mounds of graveyards that have been raised were put side by side, you might step on them and nothing else, going all around the world, and around again, and around again. These are the facts. And now I have to say that, in a world like this, the grandest occupation is that of giving condolence. The holy science of imparting comfort to the troubled we ought all of us to study. There are many of you who could look around upon some of your very best friends, who wish you well, and are very intelligent, and yet be able truthfully to say to them in your days of trouble: "Miserable comforters are ye all."

I remark, in the first place, that very voluble people are incompetent for the work of giving comfort. Bildad and Eliphaz had the gift of language, and with their words almost bothered Job's life out. Alas! for these voluble people that go among the houses of the afflicted, and talk, and talk, and talk, and talk. They rehearse their own sorrows, and then they tell the poor sufferers that they feel badly now but they will feel worse after awhile. Solace! Do you expect with a thin court plaster of words to heal a wound deep as the soul? Step very gently around about a broken heart. Talk very softly around those whom God has bereft. There go your axes. A man has a terrible wound in his arm. The surgeon comes and binds it up. "Now," he says, "carry that arm in a sling, and be very careful of it. Let no one touch it." But the neighbors have heard of the accident, and they come in, and they say: "Let us see it." And the bandage is pulled off, and this one and that one must feel it and see how much it is swollen, and there is irritation, and inflammation, and exasperation, where there ought to be healing and cooling. The surgeon comes in, and says: "What does all this mean? You have no business to touch those bandages. That wound will never heal unless you let it alone." So there are souls broken down in sorrow. What they most want is rest, or very careful and gentle treatment; but the neighbors have heard of the bereavement, or of the loss, and they come in to sympathize, and they say: "Show us now the wound. What were his last words? Rehearse now the whole scene. How did you feel when you found you were an orphan?" Tearing off the bandages here, and pulling them off there, leaving a ghastly wound that the balm of God's grace had already begun to heal. Oh, let no loquacious people, with ever-rattling tongues, go into the homes of the distressed!

Again I remark: that all those persons are incompetent to give any kind of comfort who act merely as worldly philosophers. They come in and say: "Why, this is what you ought to have expected. The laws of nature must have their way:" and then they get eloquent over something they have seen in post-mortem examinations. Now, away with all human philosophy at such a time. What difference does it make to that father and mother what disease their son died of? He is dead, and it makes no difference whether the trouble was in the epigastric or hypogastric region. If the philosopher be of the stoical school, he will come and say: "You ought to control your feelings. You must not cry so. You must cultivate a cooler temperament. You must have self-reliance, self-government, self-control;"—an iceberg reproving a hyacinth for having a drop of dew in its eye. A violinist has his instrument, and he sweeps his fingers across the strings, now evoking strains of joy, and now strains of sadness. He cannot play all the tunes on one string. The human soul is an instrument of a thousand strings, and all sorts of emotions were made to play on it. Now an anthem, now a dirge. It is no evidence of weakness when one is overcome of sorrow. Edmund Burke was found in the pasture-field with his arms around a horse's neck, caressing him, and some one said: "Why, the great man has lost his mind." No: the horse belonged to his son who had recently died; and his great heart broke over the grief. It is no sign of weakness that men are overcome of their sorrows. Thank God for the relief of tears. Have you never been in trouble when you could not weep, and you would have given anything for a cry? David did well when he mourned for Absalom, Abraham did well when he bemoaned Sarah, Christ wept for Lazarus; and the last man that I want to see come anywhere near me when I have any kind of trouble is a worldly philosopher.

Again, I remark: that those persons are incompetent for the work of comfort-bearing who have nothing but cant to offer. There are those who have the idea that you must groan over the distressed and afflicted. There are times in grief when one cheerful face, dawning upon a man's soul, is worth a thousand dollars to him. Do not whine over the afflicted. Take the promises of the Gospel, and utter them in a manly tone. Do not be afraid to smile if you feel like it. Do not drive any more hearses through that poor soul. Do not tell him the trouble was fore-ordained; it will not be any comfort to know it was a million years coming. If you want to find splints for a broken bone, do not take cast iron. Do not tell them it is God's justice that weighs out grief. They want to hear of God's tender mercy. In other words, do not give them aquafortis when they need valerian.

Again I remark: that those persons are poor comforters who have never had any trouble themselves. God keeps aged people in the world, I think, for this very work of sympathy. They have been through all these trials. They know all that which irritates and all that which soothes. If there are men and women here who have old people in the house, or near at hand, so that they can easily reach them, I congratulate you. Some of us have had trials in life, and although we have had many friends around about us, we have wished that father and mother were still alive that we might go and tell them. Perhaps they could not say much, but it would have been such a comfort to have them around. These aged ones who have been all through the trials of life know how to give condolence. Cherish them; let them lean on your arm—these aged people. If, when you speak to them, they cannot hear just what you say the first time, and you have to say it a second time, when you say it a second time, do not say it sharply. If you do, you will be sorry for it on the day when you take the last look and brush back the silvery locks from the wrinkled brow just before they screw the lid on. Blessed be God for the old people! They may not have much strength to go around, but they are God's appointed ministers of comfort to a broken heart.

People who have not had trial themselves cannot give comfort to others. They may talk very beautifully and they may give you a great deal of poetic sentiment; but while poetry is perfume that smells sweet, it makes a very poor salve. If you have a grave in a pathway, and somebody comes and covers it all over with flowers, it is a grave yet. Those who have not had grief themselves know not the mystery of a broken heart. They know not the meaning of childlessness, and the having no one to put to bed at night, or the standing in a room where every book and picture, and door are full of memories—the door-mat where she sat, the cup out of which she drank—the place where she stood at the door and clapped her hands—the odd figures that she scribbled—the blocks she built into a house. Ah! no, you must have trouble yourself before you can comfort trouble in others. But come all ye who have been bereft, and ye who have been comforted in your sorrows, and stand around these afflicted souls and say to them: "I had that very sorrow myself. God comforted me and he will comfort you;" and that will go right to the spot. In other words, to comfort others, we must have faith in God, practical experience, and good, sound, common sense.

But there are three or four considerations that I will bring to those who are sorrowful and distressed, and that we can always bring to them, knowing that they will effect a cure. And the first consideration is that God sends our troubles in love. I often hear people in their troubles say: "Why, I wonder what God has against me?" They seem to think God has some grudge against them because trouble and misfortune have come. Oh, no. Do you not remember that passage of Scripture: "Whom the Lord loveth he chasteneth?" A child comes in with a very bad splinter in its hand, and you try to extract it. It is a very painful operation. The child draws back from you, but you persist. You are going to take that splinter out, so you take the child with a gentle but firm grasp, for although there may be pain in it, the splinter must come out. And it is love that dictates it, and makes you persist. My friends, I really think that nearly all our sorrows in this world are only the hand of our Father extracting some thorn. If all these sorrows were sent by enemies, I would say, Arm yourselves against them, and as in tropical climes when a tiger comes down from the mountains, and carries off a child from the village, the neighbors band together and go into the forest and hunt the monster, so I would have you, if I thought these misfortunes were sent by an enemy, go out and battle against them. But no, they come from a Father so kind, so loving, so gentle, that the prophet speaking of his tenderness and mercy, drops the idea of a father, and says, "As one whom his mother comforteth, so will I comfort you."

Again I remark there is comfort in the thought that God by all this process is going to make you useful. Do you know that those who accomplish the most for God and heaven have all been under the harrow? Show me a man that has done anything for Christ in this day, in a public or private place, who has had no trouble, and whose path has been smooth. Ah, no.

I once went through an axe factory, and I saw them take the bars of iron and thrust them into the terrible furnaces. Then besweated workmen with long rods stirred the blaze. Then they brought out a bar of iron and put it in a crushing machine, and then they put it between two that bit it in twain. Then they put it on an anvil, and there were great hammers swung by machinery—each one half a ton in weight—that went thump! thump! thump! If that iron could have spoken it would have said: "Why all this beating? Why must I be pounded any more than any other iron?" The workmen would have said: "We want to make axes out of you, keen, sharp axes—axes with which to hew down the forest, and build ships, and erect houses, and carry on a thousand enterprises of civilization. That is the reason we pound you." Now, God puts a soul into the furnace of trial, and then it is brought out and run through the crushing machine, and then it comes down on the anvil and upon it, blow after blow, blow after blow, until the soul cries out: "O Lord, what does all this mean?" God says: "I want to make some thing very useful out of you. You shall be something to hew with and something to build with. It is a practical process through which I am putting you." So my Christian friends, we want more axes in the church of God; not more wedges to split with. We have enough of these. Not more bores with which to drill. We have too many bores. What we want is keen, sharp, well-tempered souls, and if there be any other way of making them than in the hot furnace, and on the hard anvil, and under the heavy hammer, I do not know what it is. Remember that if God brings any kind of chastisement upon you, it is only to make you useful. Do not sit down discouraged and say: "I have no more reason for living. I wish I were dead." Oh, there never was such a reason for your living as now! By this ordeal you have been consecrated a priest of the most high God. Go out and do your whole work for the Master.

Again: there is comfort in the thought that all our troubles are a revelation. Have you ever thought of it in that connection? The man who has never been through chastisement is ignorant about a thousand things in his soul he ought to know. For instance, here is a man who prides himself on his cheerfulness of character. He has no patience with anybody who is depressed in spirits. Oh, it is easy for him to be cheerful, with his fine house, his filled wardrobe, and well-strung instruments of music, and tapestried parlor, and plenty of money in the bank and nothing for some permanent investment. It is easy for him to be cheerful. But suppose his fortune goes to pieces, and his house goes down under the sheriff's hammer, and the banks will not have anything to do with his paper. Suppose these people who were once elegantly entertained at his table get so short-sighted that they cannot recognize him upon the street. How then? Is it so easy to be cheerful? It is easy to be cheerful in the house, after the day's work is done, and the gas is turned on, and the house is full of romping little ones. But suppose the piano is shut because the fingers that played on it will no more touch the keys, and the childish voice that asked so many questions will ask no more. Then is it so easy? When a man wakes up and finds that his resources are all gone he begins to rebel, and he says: "God is hard; God is outrageous. He has no business to do this to me." My friends, those of us who have been through trouble know what a sinful and rebellious heart we have, and how much God has to put up with, and how much we need pardon. It is only in the light of a flaming furnace that we can learn our own weakness and our own lack of resource.

There is also a great deal of comfort in the fact that there will be a family reconstruction in a better place. From Scotland, or England, or Ireland, a child emigrates to America. It is very sad parting, but he comes, after awhile, to feel at home as to what a good land this is. Another brother comes, a sister comes, and another, and after a while the mother comes, and after a while the father comes, and now they are all here, and they have a time of great congratulation and a very pleasant reunion. Well, it is just so with our families: they are emigrating toward a better land. Now, one goes

ou Oh, how hard it is to part with
hi! Another goes. Oh, how hard it is to
part with her! And another, and
ar her, and we ourselves will, after
avile, go over, and then we will be
to ther. Oh, what a reunion! Do you
be ve that? "Yes," you say. Oh! you
do not. You do not believe it as you be-
ie other things. If you do, and with
same emphasis, why it would take
i -tenths of your trouble off your heart.
T fact is, heaven to many of us is a
gr t fog. It is away off somewhere,
l with an uncertain and indefinite
cation. That is the kind of heaven
many of us dream about: but it is
th most tremendous fact in all this
erse—this heaven of the Gospel.
O departed friends are not afloat. The
e ence in which you live is not so real
as e residence in which they stay. You
ar -float—you who do not know in the
ng what will happen before night.
y are housed and safe for ever. Do
otherefore, pity your departed friends
have died
rist. They
t needyour
Do not say
hose who
departed:
or child!"
or father!"
or mother!"
y are not
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e homes
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Yo do not dwell
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ect to see my
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en I expect to
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tainly as I
ect to go
e to-day. Aye, I shall more cer-
ainly see them. Eight or ten will come
om the graveyard back of Somerville,
thirty will come up from Greenwood;
I shall know them better than I
ever knew them here. And your friends
—ey may be across the sea, but the
trumpet that sounds here will sound there.
I e what Haliburton (I think it was)—
o old Mr. Haliburton—said in his last
ments: "I thank God that I ever lived,
and that I have a father in heaven, and a
mother in heaven, and brothers in heaven,
and sisters in heaven, and I am now
going up to see them."

Remark once more: our troubles in
this world are preparative for glory. What a
transition it was for Paul — from the
slavery deck of a foundering ship to the
ca presence of Jesus! What a transition
it s for Latimer — from the stake to a
throne! What a transition it was for
Robert Hall — from insanity to glory!
What a transition it was for Richard Baxter from the dropsy to the "Saint's Everlasting Rest!" And what a transition it will be for you — from a world of sorrow to a world of joy! John Holland, when he was dying, said: "What means this darkness in the room? Have you lighted the candles?" "No," they replied, "we have not lighted any candles." Then said he "Welcome heaven!" The light already shining upon his pillow. Oh! ye who are persecuted in this world, your enemies will get off the track after awhile, and all will speak well of you among the thrones. Ye who are sick now. No medicines to take there. One breath of the eternal God will thrill you with immortal vigor. And ye who are lonesome now. There will be a million spirits to welcome you into their companionship. O ye bereft souls! there will be no gravedigger's spade that will cleave the side of that hill, and there will be no dirge wailing from that treble. The river of God, deep as the joys of heaven, will roll on between banks bordous with balm, and over depths bright with jewels, and under skies roseate with gladness, argosies of light going down the stream to the stroke of glittering oar and the song of angels! Not a sigh in the wind; not a tear mingling with the waters.

SPRING OPENS THE KLONDIKE.

Letters from Gold-Seekers Who Tempted the Passes—Sufferings, Dangers, Disappointments — The Great Treasury of Alaskan Gold.

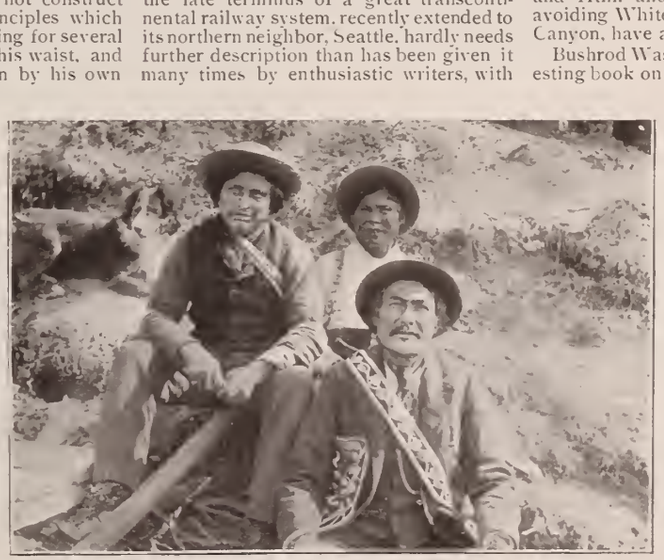
THUS far the Klondike has verified its claim as the possessor of vast riches difficult of access. Still the glowing expectations of many who have gone to Alaska have not been realized, and the caution which THE CHRISTIAN HERALD gave to its readers when the excitement broke out a year ago, is still in order. There are, undoubtedly, numbers of people now preparing to go who, before many months are passed, will be among the great army of the disappointed, who gave up the comforts and manifold advantages they were enjoying at home to seek that which proved to be a shadow.

AN OUTFIT ON TAGISH LAKE.——INDIAN WOMAN OF THE LOWER YUKON.——"MILES CANYON" ON LEWIS RIVER.

Some of the gold-seekers who set out last fall have written letters to friends in New York City, regretting the step they have taken, and describing, in a pathetic way, the hardships they have had to undergo. One declares that he is now sure a kind providence did not construct his physical frame on principles which would warrant him in standing for several hours daily in snow up to his waist, and that he wishes he was again by his own fireside. Another writes that he never knew what misery was until, with hundreds of others, he made the desperate venture of crossing the Chilkoot in winter. The writer of this last-mentioned letter was one of a party who narrowly escaped being suffocated in the great snow-slide, or avalanche, which overwhelmed nearly a hundred victims in the mountain pass. He describes the scene after the avalanche as heart-rending—friends vainly calling for friends, wives for husbands, brothers for brothers. Large numbers threw up their outfits, representing all their possessions, and turned their backs forever on the fatal mountains, beyond which lay the gold which had already cost so many lives. Many of the gold-seekers, too disabled to turn back or go forward alone, required a great deal of attention from those more fortunate. Comfort of any description was out of the question: colds, sickness, pneumonia and a multitude of other troubles met them everywhere.

These depressing accounts are, of course, from those who belong to the army of the unsuccessful. There are others, of brave hearts, who have overcome the dangers of the journey and arrived at the fields, who will set to work earnestly endeavoring to win the wealth for which they have made so great a sacrifice.

Evidences of winter in the Klondike are now rapidly passing away, and in a short time the roads will be open for travel. It has been a hard winter for many who months ago, settled up their affairs and after spending all their available means in an outfit, started for the gold fields. Tacoma and Seattle are the points of departure from which the pilgrims of the pick set forth for the northern Eldorado, and since the gold fever began the development of these two cities has been phenomenal. Many curious visitors, not seeking gold so much as recreation, will doubtless spend summer vacations in interested study of both places and neighboring districts. Tacoma, "Bride of the Opal Sea," as the Western poets call this city, more practically known as the head of navigation on Puget Sound and the late terminus of a great transcontinental railway system, recently extended to its northern neighbor, Seattle, hardly needs further description than has been given it many times by enthusiastic writers, with our young State might, like Tacoma, well tempt the traveler to stay his footsteps here rather than tempt the Alaskan passes for the Yukon's hidden gold.



ISAAC, CHIEF OF THE KLONDIKE TRIBE, AND HIS TWO SONS.

Having shown clearly and conscientiously that great difficulties, dangers and uncertainty beset the quest of Yukon gold, we may state in cold figures the brilliant facts so far as they can be tabulated correctly of Alaskan gold production. Up to 1890 the Alaskan output of gold and silver was $5,000,000: from 1890 to 1896, inclusive, the output of gold alone was $20,000,000: that for 1897 has been estimated at $10,000,000. The number of lives lost, of physical constitutions wrecked forever, of unutterable sufferings endured in wresting these millions from mother earth's unfriendly treasure-house in the Arctics, has never been computed.

The educated Alaskan of fifty years hence will bear but small resemblance to the typical woman, as shown in our cut, or to Chief Isaac and his sons, although it is to be hoped that their qualities of robust endurance will not be eliminated by the sometimes weakening process of civilization. It is interesting to forecast in a speculative way the changes time will work in the territory's rugged physical features. Science may find better ways than now exist of overcoming the difficulties of Miles Canyon and White Horse Rapids (otherwise known as "Miner's Grave,") the most dangerous parts of the Yukon. Through Miles Canyon, 50 feet at the broadest and 25 feet at the narrowest, the Lewis River rushes between perpendicular walls of red granite, 50 feet high and even dogs show fear of the journey as they drag the sleds along the narrowing ridge of ice on the side of the swirling rapids, down which boats go at the rate of many miles an hour when the stream is fairly open for travel. Railway and steamboat connection between Dyea and Dawson City, by way of Lakes Tagish and Atlin and the Hootalinqua River, avoiding White Horse Rapids and Miles Canyon, have already been planned.

Bushrod Washington James, in his interesting book on Alaska, writes that the native Indians of the territory, with few exceptions, "are teachable, intelligent, and eager to learn. . . . There is not the usual wild rush for freedom so characteristic of children used to civilization. The world of wonders open to the Indian children and even adult scholars, is so fascinating that the hour for leaving them is received without any demonstration of delight . . . With mining machinery and tools for building, let school supplies be forthcoming, together with facilities for teaching properly, so that there may be no half-Christian natives to redeem from vice." The influx from all points of the globe, means the importation of many vices, and the importance of planting schools and missions throughout the territory cannot be too strongly emphasized. In addition to the Sitka Industrial School and the Haines' Training-school at Chilkoot (which are the educational centres), there are about fourteen schools all under Government supervision and making reports to the Government. Most of these schools —if not all—were planted by missionaries, and the degree of civilization found in Alaska is conceded to be the work of missions established prior to gold discoveries.

Seattle, founded in 1852, and older by sixteen years than Tacoma, is established on such secure natural advantages that the fire of 1889, whose wholesale destruction of property is still remembered, seemed only to give it a fresh impulse. The population, 26,740 in 1889, is now about 75,000. Surrounded by fertile valleys and well-timbered hills, this city of pens inspired by the grandeur of Mount Rainier and the beauty of Puget Sound. It is yet a city of undeveloped possibilities and much promise.

PROGRESS OF THE WAR.

SPAIN'S CAPE VERDE FLEET REACHES WEST INDIAN WATERS

Touches at Martinique and then at Curacao—A Hostile Meeting Between the Fleets Looked for—Bombardment at San Juan, and Sharp Skirmishes at Several Points Along the Cuban Coast—Suffering in Havana—Many Reconcentrados Perish.

OUR war with Spain has made rapid progress during the past week, and important events have followed each other in quick succession. Porto Rico has been shelled, and its fortifications demolished; sharp engagements, attended by loss of life on both sides, have occurred at Cardenas and Cienfuegos on the Cuban coast; the Spanish fleet, so long mysteriously hidden, has been definitely located, and preparations are now well advanced for a crushing and fatal blow at the naval strength of Spain. Temporarily, the projected attack on Havana by sea and the invasion of Cuba by our land forces have been postponed until the Cape Verde fleet is destroyed or captured. Our nation has to mourn the loss of valuable lives; but it has cause to be thankful that, thus far, such sacrifices have been few, and we have been spared many of the horrors that usually accompany a state of war.

San Juan Bombarded.

On Thursday, May 12, at sunrise, Rear-Admiral Sampson's fleet bombarded the defences of San Juan, on the island of Porto Rico. It was believed that the Spanish fleet would head for San Juan and there establish a base of operations, and consequently the bombardment was undertaken for the purpose of defeating Admiral Cervera's plans. The battle-ship *Iowa* fired the first shot, and the *Indiana* and other vessels of the fleet smartly joined in the attack. Morro Castle, the chief defence of San Juan (having the same name as that at Havana), was soon reduced to a ruin, and its garrison dispersed in flight. The other forts and batteries were quickly demolished, and all the shore defences destroyed, and their garrisons driven to the interior with considerable loss. The Spanish fire was ineffective, and, although several of our vessels were hit, no serious damage was sustained. Thousands of the population and the foreign Consuls sought refuge in the interior of the island. Our fire was continued at intervals for nearly eight hours. A shell demolished the roof of Governor-General Macias' palace. That official bravely tried to rally his panic-stricken forces, but in vain. His daughter Paulita, a beautiful and high spirited girl, stood in the middle of the main street, imploring the Spanish troops to remain and fight, but she was swept aside by the stream of fugitives, who were terrified by the havoc wrought by the American guns. Our casualties were one seaman, on the cruiser *New York*, killed by the bursting of a shell, and four others wounded.

Sighting the Spanish Fleet.

Shortly after the Porto Rico fight came news of the discovery of the Spanish Cape Verde fleet, which had reached the French Island of Martinique, nearly two days' sail to the southeast of Porto Rico. This news was hailed with joy by our navy, as it was feared that the Spaniards might lay a strategic trap and make a sudden descent upon our North Atlantic coast, while our naval defenders were absent in Cuban waters. Admiral Sampson prepared to intercept them in the event of an attempt to reach Cuba by either the Mona or Virgin passages, and Commodore Schley, with the Flying Squadron, was dispatched from Hampton Roads, with a view of protecting our blockading fleet off Havana. After a short stay at Martinique, the Spanish vessels sailed to the southwest, and, two days later, were heard from at Curacao, a small Dutch island off the Venezuelan coast, where it was believed they would coal. The position of our fleet had undoubtedly compelled a change in the Spanish plan of campaign, as it is believed that Admiral Cervera's orders were to make a dash for some Cuban port, and, after destroying as many of our blockading vessels as possible (they being greatly inferior in armament to his own) to seek the open sea with his swift cruisers before our fleet could overtake him. Shortly after the Spanish fleet sailed from Martinique, our auxiliary cruiser *Harvard* arrived at the port of St. Pierre, and the Spanish torpedo destroyer *Terror* was detached from the Cape Verde fleet to wait for and attack the *Harvard*. The latter, however, had some repairs to make, and decided to remain in the French port. Owing to the superior speed of the Spanish fleet, it is not considered probable that our squadron will be able to compel them to face an engagement, and it is more likely that they will make for the South Atlantic, presumably with the hope of meeting and destroying our battleship, *Oregon*, and her consorts, the *Marietta* and *Nictheroy*, which are now on the way from Rio Janeiro to Key West.

On Wednesday, May 11th, three of our smaller vessels, the gunboat *Wilmington*, the revenue cutter *Hudson*, and the torpedo boat *Winslow*, had a sharp engagement with the Spanish batteries at Cardenas. The *Winslow*, which carries only light, one-pounder guns, was a little over a mile off-shore, when a masked four-inch Spanish battery opened fire. The vessel was struck many times, and five of her crew were killed and five others wounded. The killed were Ensign Worth Bagley, two firemen, a cook and an oiler. Lieut. Bernardou, commander of the *Winslow*, was among the wounded, his thigh having been cut by a shell. His vessel was disabled and at the mercy of the enemy, when the *Hudson* appeared and towed her out of reach. Our dead and wounded were taken to Key West. It is reported that our vessels subsequently bombarded Cardenas, and that several hundred Spaniards were killed, 113 bodies being found among the ruins of a battery.

Naval Skirmishes.

There were several other exciting skirmishes between our gunboats and the Spanish coast batteries. While the *Wilmington* was patrolling the coast of Guanabacoa, ten miles east of Havana, she shelled a force of 500 Spanish cavalry and infantry with startling results. A force of Cubans and American volunteers was landed near Mariel, and was attacked by 200 Spaniards, but succeeded in driving them off without loss, the Spaniards losing sixteen dead and twenty wounded. This was the first brush in which Cubans and Americans fought side by side on Cuban soil. None of these, however, were more than mere skirmishes, and were undertaken more for the purpose of feeling the enemy's strength and locating his defences, than as a beginning of the real work of invasion. In no case was any U. S. vessel of heavy calibre engaged. While the cruiser *Marblehead*, the gunboat *Nashville*, and a cutter were engaged in dragging for the cable off Cienfuegos, a boat's crew was fired upon by a Spanish battery, and one man was killed, seven others being wounded. Lieut-Commander Winslow, of the *Nashville*, was struck by a bullet, but not seriously hurt.

Great Suffering in Cuba.

Major Lima, of the Cuban army, who was taken off the island a few days ago by an American gunboat, states that the condition of the poor in Havana is appalling. Hundreds of the reconcentrados are dying of starvation. Their bodies are flung outside of the Spanish lines, at Havana, and other cities, in large numbers daily, for the buzzards to devour. The Spanish troops are also suffering severely, and unless the blockade is broken, and supplies come in, the mortality will be beyond all precedent.

Dr. Rodolfo Guzman, of Havana, was one of the very last among the Cuban refugees to leave that city before the outbreak of hostilities. It will be remembered that when the proprietor of this journal left Cuba, which he had visited in the interest of the relief work, Dr. Guzman was acting as director of the distribution. He now writes:

MY DEAR SIR:—I followed your excellent system for the forwarding of provisions to the reconcentrados, and sent to the Province of Pinar del Rio enough to supply the demand for all the towns. To Matanzas City, I sent to the American Consul: 100 barrels Indian corn meal, 6 tierces lard and four cases containing 2,600 lbs. of bacon. To the American Consul at Sagua la Grande, I sent 500 barrels Indian corn meal, 10,000 lbs. bacon, and six large cases of clothing, to be used in assisting the whole Province of Santa Clara.

Owing to the alarming conditions of Havana, and fearing for my personal safety, I was forced to leave the island for this hospitable country; but before so doing, and having full confidence in the honesty and integrity of the employees that were assisting me in the handling and distribution of the kind donations of provisions, medicines and clothing received from the United States, I instructed them that the Central Station would continue the daily assistance to the 21,000 reconcentrados who were assisted weekly, as well as to continue sending said assistance to the outside towns in all the Provinces, as long as possible. Through some gentlemen just arrived from Havana, I have learned that, up to the 21st of April, on which they left said port, the assistance was going on uninterruptedly.

It pleases me very much to give you this information, and, at the same time, I entreat you to thank the Cuban Relief Committee and the generous American people, in the name of all the Cubans who have suffered from hunger, and by which thousands of innocent women and children have been rescued from sure starvation.

RODOLFO GUZMAN.

Francisco Gonzalez, a rebel leader, escaped from Baracoa, on the eastern end of Cuba, in an open boat and landed on the coast near Puerto Plata, San Domingo. He gives a sad account of the state of affairs in Cuba. "The Spaniards here," he says, "are more brutal than ever. They treat the Cubans as allies of the United States, and visit upon them imprisonment, torture and starvation. Women and children are dying by wholesale, and the native Cubans are waiting and praying for the landing of American troops. They will flock in large bodies to the American standard to fight their hated oppressors."

The following letter received from Rev. J. V. Cova, a devoted Gospel worker in Tampa, Fla., describes the condition of the Cuban refugees at that place:

"TAMPA, FLA.

"*Editor Christian Herald:*

"I send you a photograph showing a group of Cuban refugees here at the moment they come to receive their evening meal at the soup house. They use to bring tin cans for taking home their portions. This consists of a single piece of meat, rice, beans and bread, and is afforded to 700 a day by the Christian care of several persons of this city; there is a large number who cannot be fed for want of means.

"We have 4,000 refugees without work or any other means of living, and must be cared for besides food, with clothing, bedding, shoes, etc. The majority are women and children. They left the island after having lost all they had, and each recites a pitiful story of fear, persecution, death and bereavement. Tampa has been able to employ a number of them, but the remainder are miserable.

"I am caring for them in the best way I can, providing for their most urgent needs, medical care, medicines, food, etc. Twice a week I gather them in my mission and give them the comforts of the Gospel of peace.

"The latest steamers from Cuba brought large crowds of new refugees. They are American citizens and their families, but there is scarcely one who is a born American. They are naturalized Cubans, and the larger number are destitute.

"May the Lord provide for these unfortunate people in this city of refuge at this time moment. Yours in Him,

"J. V. COVA."

A GROUP OF DESTITUTE CUBAN REFUGEES AT TAMPA, FLA.

NOTES OF THE WAR.

—ALL the members of the Spanish Cabinet have resigned.

—A BREAD famine prevails in Spain, and the population is represented as crying for food, not for war.

—ALL the Spanish prisoners that have taken since the war began are now at Fort McPherson, near Atlanta, Ga.

—REAR-ADMIRAL Dewey has sunk or captured four more Spanish gunboats, and has raised the steel guns from the sunken Spanish fleet in Manila Bay.

—SPAIN is said to be preparing to send 40,000 reserves to retake the Philippines. The government does not believe she has any serious intention of doing so.

—THE HAWAIIAN annexation movement is gaining new strength. It is urged that the islands would be of the greatest importance to us in future naval operations.

—DIPLOMATS claim that France has violated her neutrality obligations by permitting Admiral Cervera's fleet to coal at Martinique, and by delaying official dispatches sent by the American Consul, Mr. Darte, to this government.

—ENSIGN Worth Bagley, who was killed at Cardenas, was a young North Carolinian. His mother resides at Raleigh, N. C. He was appointed to the Naval Academy in 1891, graduated last year and appointed an ensign. He was about twenty-five years old and a very promising officer.

—THE QUEEN REGENT OF SPAIN, in a recent interview on the war, said: "The American Government gave way before the pressure of public opinion. We had agreed to do everything we could do. They knew that when we granted autonomy to Cuba, we practically abandoned our rights in the island."

—MAJOR-GENERAL Wesley Merritt has been appointed Military Governor of the Philippines, and commander of our military expedition to these islands. The expedition force will consist of 15,000 troops, and will sail shortly from San Francisco. When it reaches Manila, Admiral Dewey will demand the city's surrender, and the army of occupation will then be landed.

Scenes in the National Military Camp at Chickamauga, Ga.

1. Sick Soldiers of the 1st Cavalry. 2. Skirmish Line of the 16th Infantry at Drill in Guerilla Warfare. 3. A Happy Cavalryman. 4. Col. Henry and Officers of the 10th Cavalry. 5. Morning Concert, 10th Cavalry Band. 6. Officers' Sons who serve as Privates.

Every branch of the military service is now represented at the National Camp. During the past ten days, troops from many different States have arrived there, and is expected that the maximum of 50,000 campers will soon be reached. This figure would have been passed some time ago had it not been for the heavy drafts of troops sent to Tampa, Fla. Both Tampa and Key West are now crowded with our troops—both volunteers and regulars—all in readiness to embark for the projected Cuban invasion, which is only delayed until our fleet shall have encountered and vanquished that of Spain.

Our illustrations on this page, which have been received from our special Chickamauga correspondent, Mr. Gilson Willets, were photographed specially for this journal. They give an idea of the daily life at the camp, and of its surroundings. There has been, fortunately, very little sickness at Chickamauga Park. One of the photographs (No. 2) shows a storming party, practicing guerilla warfare, with a log cabin as a point of observation. No. 3 furnishes convincing evidence that even camp life may have its occasional taste of domestic joys. No. 4 is a representative gathering of officers. No. 5 pictures a regimental band at morning concert. The sixth illustration shows a group of young lads—the sons of well-known army officers—who have enlisted as privates for the war, and who, doubtless, hope, by gallant conduct on the field, to attain that promotion and recognition which are the goal of every soldier's ambition. Camp life at Chickamauga is probably pleasanter than at either Tampa or Key West. At the latter, the troops have suffered inconvenience in consequence of the scarcity of fresh water, and at Tampa the heat has been intense.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office of New York, as Second-class Matter.

Face to Face with Our Destiny.

WE did not want this Hispano-American war. It was forced upon us by considerations of humanity. It is in no sense man's war at all. We reluctated and held back. We preferred the work of feeding the hungry, clothing the naked and saving the dying from death. Instead of this, God has put into our hands a sword bathed in the sun; a sword that will flash its light over all the world, and in the eyes of future generations. The God of Battles called us to arms, and at one stroke has cured all the alienations of the civil war. The boys in blue are shoulder to shoulder with the boys in gray, and they are all on the way to the front.

The victory of Commodore Dewey at the Philippine Islands is an eye-opener. He fired another shot that has been heard all around the world. We cannot help our destiny. Hereafter, America must have a voice in all great Eastern questions. The Monroe doctrine is not against this, though it has been so interpreted. We have always thought that having nine millions of African descendants in the United States we ought to have had some voice in the partition of Africa. But, no, it was supposed to be against the Monroe doctrine and the "Farewell Address." But times are changed. We did not attack the Philippine Islands because we wanted them. We only wanted to keep the Spanish fleet from doing damage in American waters. But now they are ours, and the members of the British Parliament begin to forecast as the result our future influence in all great Oriental questions.

There is no doubt that this Hispano-American war has already opened a golden gate of entrance for us into the Orient. War is God's way of throwing those parts apart and giving us what he intends to be our share in the enlightenment and redemption of the whole world. Long live America! All long live America's banners of freedom! To keep the other nations of the world from domineering here is the Monroe doctrine. To hold fast what we have that no man take our crown, is the American.

Reviewing the Police.

LOOKING over the police reports of our American cities, I find that there were no arrests of any one occupation so much as those with no occupation. Five thousand and fifty-six of those arraigned of the law in one city last year were idlers. Just as I expected. Where do the officers of the city go to find culprits? They go among the young men who stand at street corners with their hands in their pockets. They go in places where men are wasting their time, having opportunity to work if they wanted it, but refusing the opportunity. The general rule is that, when a man stops work, he first lives up what money he may have on hand, then he borrows. After that he steals.

The moral of these police reports is: Go to work. Get large wages if you can; if not, get small wages; but wages or no wages—work! If nothing better opens, spend your morning in bringing coal from the north side of the cellar to the south side, and your afternoon in removing the coal from the south side to the north side. So I had a man come to my door begging. He said he had not any work. "Well," I said, "I have work for you if you will do it." So I took him down cellar, and I said: "There is that coal; you move it over to that side." After a few hours I heard a report from him, and I went down to the cellar again. "Now," I said, "remove the coal from that to the other side." Said he: "I don't see any use in it." I said, "I see use in it; I want to know whether you are lazy or not."

Do something you must, or perish. But if there is any one fact established by our city documents, it is that dishonesty does not pay. Out of the $230,475 stolen in one city during the past year, $191,803 were recovered. To put it so you can remember it: there was about $230,000 worth of property stolen and about $191,000 worth recovered. That is an astounding statistic! It is the best possible eulogy of the efficiency of the police, while at the same time it shows that in most cases dishonesty will have to disgorge. But you say: "I cannot get any work." God help you! There are tens of thousands of honest men who cannot get any work. While I have no sympathy with voluntary idlers, my soul is deeply stirred for those who faithfully seek employment and cannot find it.

In reviewing the police reports I thank God for the mercies of the city ambulances proved by these documents. In one city one thousand and eighty-three times during the year have these ambulances, by the authority of the city, sped on their Christian errand. If there is anything more beautiful than this, I do not know what it is, and when I stood in my study and looked out of the window, and saw a crowd of persons around an invalid fallen in the street, and in three minutes I saw an ambulance dash past with horse at full run, I said: "God be praised!" Hitherto the victims of sudden sickness, or casualty, must wait for the extemporized stretcher, or the wagon, where in the hot sun or the driving rain the sufferer was exposed before he could get to his home or the hospital; but now by the click of the telegraph the news goes to headquarters, and the horse, already harnessed to the ambulance, flies to the relief. The sufferer is tenderly picked up, and put on cushions, in covered wagon with easy springs, and the city becomes a gentle mother to the broken limbed. The highest medical skill comes to the rescue. Life is spared, last hours made pleasant, and upon the city comes the benediction of Him who said: "I was sick and ye visited me."

* * *

In the issue of THE CHRISTIAN HERALD of May 4, we inadvertently omitted to give credit to Mr. J. S. Johnston, photographer, of No. 783 Broadway, New York City, for the photographs of the United States warships *Baltimore*, *Brooklyn*, *New York* and *Cushing* which appeared in that issue. Mr. Johnston owns the copyright of these photographs, and we take this opportunity to make the proper and just acknowledgment.

A NEGLECTED SENSE.

ALTHOUGH we hardly realize the fact, no sense is more closely connected with the sphere of the soul than the sense of smell. It reaches more directly and excites more powerfully the emotional nature than either sight or hearing, for its agency is subtle and goes down to the very depths of our nature. Hence many of the Bible images appeal to our sense of smell, for it is regarded as an important means of communication with heaven and a direct avenue for the soul's approach to the Father of Spirits. Thus the acceptance of man's offerings by God is expressed in the sense of smell. When Noah offered the first sacrifice after the flood "the Lord smelled a sweet savour." The drink-offerings and burnt-offerings of the law were "a sweet savour unto the Lord." Christ is said to have given himself a sacrifice to God for "a sweet smelling savour;" and the Apostle Paul speaks of himself and the other apostles as "unto God a sweet savour of Christ." The Psalms and the prophetic writings are full of the most beautiful metaphors borrowed from perfumes; and the Song of Solomon is a garden of flowers and perfumes.

In the gorgeous ceremonial worship of the Hebrews, the sense of smell occupied a most prominent place, and the offering of incense was an essential part of religious service—the altar of incense occupying one of the most honored positions in the temple; that is, it stood between the table of shewbread and the golden candlestick in the holy place. Nearly the whole thirtieth chapter of Exodus is taken up with directions about the various perfumes to be used in the service of the temple, and the holy anointing oil, perfumed with cassia, cinnamon and sweet calamus, could not be taken for any private or personal use under pain of death.

Incense was offered when the people were in the act of prayer; and their prayers were supposed to ascend to heaven in the smoke of that fragrant offering. We are told that after the awful death of Korah and his associates, Aaron took a censer and put fire from the altar on it, and incense on the fire, and standing between the living and the dead, swung his censer as he made atonement for the people, so that the plague was staid. And Malachi, predicting the universal spread of Jehovah's worship, sums up that worship under the symbol of incense. "And in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts."

The New Dispensation was inaugurated at the altar of incense; for it was while standing at his ministry at this altar, that Zacharias received the promise of John the Baptist's birth; and both at the birth, during the ministry, and in the burial of Jesus Christ, perfumes play a very remarkable and prominent part. Consecrated anew to burial purposes, by their use in the sepulchre of Christ, the early Christians gave them great honor, both in their worship and their burying. The Litany was always chanted with incense; and St. Paulinus, a writer of the fifth century, says that the wax tapers of the altar are made to "shed fragrance as well as light." Until very recently, the reigning monarch of England offered spices upon the altar on Twelfth Day, but latterly the ceremony has been done by proxy. But I remember well, when the floors of some of the great cathedrals of England, particularly Norwich, were strewn with sweet sedge, which exhaled when trod upon, a most delicious perfume. And still all over the world, the Roman Catholic Church preserves the consecrated use of perfumes in their solemn litanies and in the burial of the dignitaries of the church. Dr. George Wilson in defending the use of incense with prayer says, "It appealed to those who were both blind and deaf, a class usually shut out from social worship by their affliction; through the sense of smell, the hallowed impressions shut out by one avenue, were admitted to the heart by another."

Perfumes have also a decided mental influence. If the nose suffers with a bad odor, all the body suffers with it, "for there is no schism in the body," and when "one member suffers, all the members suffer with it." Who has not felt the exhilarating effect of the sea air? or the perfume of a hay, or a clover field? And who is not familiar with the powerful influence of opium, or tobacco? The nose can be educated as well as any other organ of the body. Wine merchants, tea brokers, drug dealers, hop buyers, and perfumers go through a regular nasal education; and those who love sweet scents, and cultivate the taste, become very sensitive to their influence. There are more than two hundred different odors known to perfumists by name. Did God make all this charming variety, to waste its sweetness on the desert air?

No! Not without religious, as well as æsthetic purpose, did God impart fragrance to objects—which as far as we can see—might have done as well without it. All this Eden-scented nature, is doubtless intended to lead our thoughts heavenward; to make us remember Christ upon the hills of Jerusalem, renewing the primeval blessing upon the flowers of the field. Every odor that rises from leaf and blossom should be our "*altar of incense:*" for not without deep spiritual significance, does the scent of the wild, white c... sweeten the toil of the farmer; or the ...rm fragrance of heathery hills, the care of th... shepherd; or the rich scent of a thou...nd flowers, the labor of the gardener.

"There's not a flower of spri...
That dies ere June, but vaunts itself allii...
By issue and symbol, by significance
And correspondence, to the spirit world
Outside the limits of our time and space
Whereto we are bound."

Amelia E. Ba...

BRIEF NOTES.

The encouraging reports received fr... military camps at Chickamauga and Tamp... lished on another page of this issue will b... gratifying to our readers. Contributions to ... tain and extend the work should be sent ... office in order that the opportunity may be ... the utmost.

The Presbyterian Board of Foreign Mi... acknowledges the receipt, during the year ... closed April 30, of $501,773. Besides this ... has been raised for the liquidation of the de...

Major Geo. A. Hilton has been holdir... cessful meetings at Clear Lake, Cal., and S... Cal. A correspondent at the former pla... that a decided blessing attended the Major's ... there.

At the seventy-third annual meeting ... American Tract Society it was stated that ... come for the year had been $421,524, whi... covered the expenditures and left a bala... hand of $538.

The New York *Times* is authority f... statement that: "Within the last five years ... than $165,000,000 has been given for hi... museums, colleges, hospitals, etc., in the ... States, and more than $45,000,000 was given ... year alone.

A committee consisting of influential ... bers of the synagogues of Berlin has organ... systematic agitation in favor of the observa... Sunday, not instead of Saturday, but rat... addition to the seventh day as the Sabba... has published an appeal that attracts a goo... of attention.

Rev. George Edwin Talmage, A.M., n... of the editor of this journal, was installed o... 10, pastor of the Second Reformed Church o... nectady, N. Y. Mr. Talmage's labors at ... Haven, N. Y., where he has been pastor for ... years, have won him a host of friends, who s... ly regret his change to a larger sphere.

The Young Men's Christian Associati... Madras, India, has a membership of 424, inc... 245 Christians, 162 Hindus, 14 Mohammedan... 2 Parsees, or, according to nationality, 313 I... and 111 Europeans. The Hindu and Moh... dan members are well aware that the object ... association is to propagate Christianity.

Mr. John Robertson, minister of the ... Temple, Glasgow, has come to America ... three years' evangelistic tour around the ... He will begin his work with meetings fo... weeks in California. During his absence the ... in the centre of Glasgow is to be carried ... evangelists and preachers from all parts.

The American Board's three ships ... *Morning Star*, the *Hiram Bingham*, and t... *gan*, which carry the missionaries and the ... plies among the Pacific islands, have been d... to seek shelter at the Sandwich Islands, lest ... Spanish cruiser should seize them. The ... fourteen missionaries in Micronesia whose e... is the subject of concern.

The President and Gen. Miles have ... permission to Rev. A. J. Diaz to accompa... army to Cuba. Mr. Diaz had done valiant ... in the island as a Baptist missionary, but w... rested early in the present trouble and e... execution only through the intervention ... State Department at Washington. He s... thizes with the insurgents and many of hi... verts are among their ranks.

Means for a large and completely appo... home for the poorer class of working girl... been provided by the Baroness de Hirsch. ... generous donor has given $200,000 for the pu... of land in New York and the building of the ... and has, moreover, guaranteed a trust fund, ... will provide an income of $12,000 a year f... maintenance of the home. Mrs. Oscar S. S... will be President of the home.

Rev. William James expects to ope... Elim Home at Bell Island, Conn., early ... season. Many pastors and Christian worke... welcomed there during the summer, and ... great benefit from the pure air and sea-b... Mr. James would like to give free quarter ... still larger number of the Lord's servants wh... the change, but are unable to pay for it. ... our readers who are willing to help him ... kindly project may send contributions to ... Rowayton, Conn.

At the annual meeting of the Am... Bible Society, recently held, it was stated th... ing the past year the number of Bibles pu... circulation amounted to 1,362,273, the total ... of the society for eighty-two years being 64... copies. The financial report showed a balan... hand of $17,447. The following were elected ... bers of the Board of Managers: Caleb B. K... Andrew C. Armstrong, Alexander E. Orr, ... Beekman, E. Francis Hyde, Henry D. Nicol, ... liam H. Harris, Ezra P. Hoyt, Edward P. T... Matthew Clarkson, and Henry C. M. Ingrah...

Dr. Prentice, of the Livingstonia M... has just completed a tour of a little known ... of Africa. He passed from the foot of Lake ... ganyika south to the foot of Lake Nyassa, ... snngu. He describes it as a fine country ... peopled and generally well watered, betwe... head waters of the Congo and the sources ... northern affluents of the Zambesi. Proceed... the Ngoni, whom the mission has tamed. Dr. ... tice and his party crossed the Mzimba river ... Milala found one of the Ngoni native t... hard at work among the youth of an in... parish. Chipwaira, the late Kasungu ... brother, enthusiastically welcomed Dr. P... and his teachers, and the son of King Mw... came the first pupil.

ITALIAN DISTURBANCES.

REPORTS of rioting and street-fights of serious magnitude have been coming for several weeks past from the great cities of Italy. They are so much alike in their chief characteristics d:em to have been so carefully plan-, to suggest the suspicion that the y was on the verge of organized tion. The government has pro-d martial law, under which the cen-s of cablegrams is so severe that not yet know how extensive the nent is, nor how many lives were lost attempt to restore order. Naples one of the centres of disturbance. the rioters were led by women ng long staves on the ends of which oaves of bread and red flags. The of the people were for the abolition tax on flour. Bakers' stores were ered and great damage was done to e property. At Milan the fighting ttle short of a battle. nsurgents tore up the stones and built ades in the streets, which they took position and met the dly with volleys of re-s and stones. Wo-ent on the roofs and ricks from the chim-which they hurled on the soldiers in the es below. Sixty-three rs were killed and a thousand wounded ous parts of the city. osses of the rioters have been large, but bodies were quickly ed by friends, the ers are not known. nfantry were driven everywhere and it ecessary to call out alry, and eventually he artillery was used, the barricades could ried. There is little that the movement substantial basis in treme poverty of the e. One writer, who s the country well, es that there are skilled mechanics small store-keepers o not get more than eal a day, while un-l laborers starve by eds. The official s prove that Italy been too ambitious. rmy and navy are much larger than n afford to maintain and it is evi-hat the expense, which is already out proportion to the national income, rmously increased by the corrupt dulent conduct of contractors and ment officers. One-half the na-revenue is required to pay the in-on the enormous public debt, and other half, two-thirds are required ntain the army and navy, leaving one-sixth for the cost of the govern-The individual burden is crush-It is not at all uncommon for a man's to be three-fifths of his income. r these circumstances, the anarchist ells the people that their money is stolen from them by the govern-and that it goes into the pockets of courtiers, is sure of a hearing and a prompt response when he urges to rise in rebellion. Hitherto the ry appear to have been loyal to the ment and they have saved the dy-for this time; but it is doubtful er they will always be loyal. French ists on one side and Papal plotters other, are actively sowing the seeds olution in the ranks from which the ts are drawn and it seems probable, fore, that in the end the army will be ed by the prevalent discontent. Should this occur, the dynasty must fall.

Kings and statesmen often forget, in their ambitious projects, that their people cannot be plundered and oppressed with impunity. They disregard their own safety and the stability of their dynasty when they disregard the warning of God's word.

Because they turned away from him and would not consider any of his ways: so that they cause the cry of the poor to come unto him and he heareth the cry of the afflicted: whether it be done against a nation or against a man only (Job 34:27-29).

Dispute About a Boundary.

In the course of a discussion on the subject of landmarks, at the Engineers' Club in Philadelphia recently, a curious explanation was given of the irregularities of the frontier line between Pennsylvania and New York. The latest survey, one of the engineers said, involved a dispute. One of the Pennsylvania Commissioners insisted that the line should exactly coincide with the forty-second parallel. It was found that the previous survey made in 1784 had been marked by boundary stones, some of which were more than a quarter of a mile from the correct line.

THE CITY OF NAPLES, ITALY, ONE OF THE SCENES OF THE RECENT RIOTS.

As the Pennsylvania Commissioner was persistent, the line was drawn exactly on the forty-second parallel, but before it was definitely settled an inquiry was held as to its effects. It was then found that the rectification would cause serious disturbance of property rights and endless confusion. It was therefore decided to adhere to the old line, although it was crooked. One of the engineers said that he had examined the land at the place of divergence and had discovered the cause of the irregularities. It contained magnetic ore, which had disturbed the compass which the surveyors used in 1784, and so they had been misled as to the course of the parallel which they thought they were following. Unhappily there are many who diverge from the straight path of duty while they think they are following it, and the cause is frequently as with these surveyors, that there is some hidden attraction which disturbs their guiding principle:

Ponder the path of thy feet: turn not to the right hand nor to the left: remove thy foot from evil (Prov. 4: 26, 27).

A Long Search Ended.

A singular statement was made in a court in New York last week by a Bohemian woman. She said that six years ago she came to this country in search of her husband. He had married her in Bohemia, when she had twelve hundred dollars to her credit in a local bank. After their marriage he had induced her to intrust him with the money on the plea that he had an unusual opportunity for purchasing a valuable property. As soon as he obtained the money he deserted her and came to America. She immediately sold their furniture and followed him. On her arrival she had secured a situation in which she had earned a good income. She spent it in trying to trace her husband. She had caused a search to be made in distant States and had followed the faintest clues, often at heavy expense. One day last week she saw him on Third avenue and followed him to his home. She found that all the time she had been searching for him he had been living on the next block to her. She immediately applied for a summons to compel him to perform his duty to her. It was strange that while she had been searching in distant places for him, he was near to her all the time; but the same mistake is often made by people who are seeking God while he is near them, and, unlike this man, is waiting to help and bless them:

It is not hidden from thee, neither is it far off: it is not in heaven that thou shouldest say who shall go up for us to heaven and bring it unto us? neither is it beyond the sea: but the word is very nigh thee, in thy mouth and in thy heart (Deut. 30: 11-14).

Electricity Without Wires.

An extraordinary exhibition of electric power was given last week in Madison Square Garden, New York. A miniature ship floating in the fountain was blown up at a given signal by an instrument placed sixty yards away in a gallery at the opposite end of the garden, without any connecting wire. A small instrument called a coherer was fixed on the edge of a basin in the centre of which is the fountain, and this coherer collected the electric force and communicated it to the miniature ship. The instrument in the gallery from which the power came is a complicated contrivance which is likely to play an important part in future electrical experiments. What it does is to create electrical sparks, which pass between metallic balls and produce violent electric oscillations, which in turn generate electric waves which go out in the form of ever-increasing spheres. These spheres have the power of passing through any material, the walls of a building or a crowd of people presenting no appreciable impediment to the passage of the waves. The same instrument set in motion a six-inch bell in another part of the Garden totally unconnected with it by wire. The spheres appear to do all that the wire has hitherto done in the transmission of a current. We are continually learning new facts about this mysterious force. Not the least important is this that it can operate without the wire connection, which hitherto appeared to be necessary. It will be well if we learn that there is an analogous fact in morals. Our influence for good or evil may be exerted, in ways unknown to us, on people with whom we have no direct connection.

For none of us liveth to himself, and no man dieth unto himself. . . . Let us therefore follow after the things which make for peace and things wherewith one may edify another (Rom. 14: 17, 19).

Held by His Foot.

A sad fatality is reported from Plainfield, N. J. It appears that a man, who was walking along the tracks of the Lehigh Valley Railroad a few weeks ago, attempted to cross the slanting pieces of timber devised as a guard to keep cattle from the tracks. In some way that cannot now be explained, he slipped, with the result of wedging one of his feet in between the timbers so that he was compelled to remain in that position while the fast Western express approached and crushed out his life. When within a hundred yards of the spot, the engineer saw in the gleam of the headlight the form of a man swaying back and forth in desperate endeavor to get loose from his perilous position, the air brakes were applied, but too late. The train was stopped and run back. It was found that the man had been instantly killed. Doubtless if there had been time the man would have willingly sacrificed his foot to get away and so save his life. What was denied him is possible to some whose souls are in peril. When some habit or dearly loved connection is holding a man back from seeking God, it should be sacrificed though it is as precious as a limb.

It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell (Matt. 5: 30).

Admiral Dewey's Ordeal.

The remarkable achievement of Admiral Dewey at Manila, in winning so glorious a victory without the loss of a ship or a man, gives special interest to a story of his boyhood, which is related by a correspondent of the New York *Sun*. He says that Major Z. K. Pangborn, now the editor of a New York journal, went, in the early fifties, to Montpelier, Vt., to teach school. He was a young man just graduated from college and physically smaller than some of the boys he undertook to teach. They were an unruly lot and had a bad character in the neighborhood. Several teachers had been driven away by them, and the one who preceded Pangborn they had carried out and thrust head foremost into a deep snowbank. A few days after Pangborn's arrival, young Dewey, the biggest boy in the school, and the leader in the anti-teacher rebellion, informed him in open school that the boys did not propose to submit to him and intimated that they would thrash him if he attempted to enforce discipline. The teacher was prepared for some such defiance, having heard the character of the school. He had provided himself with a rawhide whip, with which he administered to young Dewey so thorough a thrashing that he was soon howling for mercy. From that time the boy had a wholesome respect for his teacher. A cordial liking sprang up between them, which resulted in young Dewey making rapid progress in his studies. Many years afterwards when, an officer in the navy, he visited his former teacher, he recalled the incident and acknowledged that it had been the turning point in his career. He said: "I shall never cease to be grateful to you. But for the thrashing you gave me, I might have gone from bad to worse, till I reached State's prison." He has now administered a lesson of the same kind to the Spaniards, whose long record of infamy and misgovernment, proved that they could learn wisdom by no other way.

He openeth their ear to discipline and commandeth that they return from iniquity; but if they obey not they shall perish by the sword (Job 36: 10, 12).

The Sunday School

JESUS CONDEMNED.

S. S. Lesson for June 5. Matt. 27:11-26.
Golden Text, I. Tim. 1:15.

BY MRS. M. BAXTER.

IT was the testimony of one of the thieves who was crucified with Jesus, "We receive the due reward of our deeds, but this man hath done nothing amiss" (Luke 23:41). The same statement made by the Holy Ghost through the lips of Peter on the day of Pentecost, was mighty to convict three thousands souls of their sin in crucifying him. The responsibility of condemning him was laid upon the Jewish nation, and their ignorance of their own Scriptures was the cause. But the Jewish nation were guilty only of disregarding the Old Testament Scriptures in their rejection of the Messiah. "Of how much sorer punishment" shall the guilty church of Christ be thought worthy which has ignored the Old and New Testaments, and which practically ignores the Lord's second coming!

Jesus condemned! No man had been able to answer his question, "Which of you convinceth me of sin" (John 8:46)? Who could give the lie to Peter when he affirmed of Jesus, "Who did no sin, neither was guile found in his mouth" (I. Peter 2:22, R.V.)? Yet he was condemned by men who were themselves "condemned already," because they had not believed on the name of the only begotten Son of God (John 3:18). He knew it was coming to this; he had read in the Scriptures "the things concerning himself" (Luke 24:27); he knew from Isa. 53. that he should not only be despised, but rejected also, and therefore condemned. He knew that men would hide their faces from him, and he that had gone about "doing good and healing all that were oppressed of the devil" (Acts 10:38), should nevertheless not be "esteemed." He knew and accepted the place of the Sin-bearer, and all that it entailed of shame and grief. He knew that by oppression and unjust judgment his life should be taken away. "Although he hath done no violence, neither was any deceit in his mouth." He accepted the will of God in the Scriptures which others rejected, and was the Lamb "that openeth not her mouth."

THE ECCE HOMO ARCH IN JERUSALEM, THE TRADITIONAL SCENE OF THE CONDEMNATION.

But although the Jewish nation was chargeable with the awful deed of putting to death the Prince of Life, yet it could not have been without the consent of one man, a Roman, and at that time the only man who could sign the death warrant. That man was Pontius Pilate. The chief priests and elders, foiled in their attempt to substantiate a charge against Jesus when he stood before the high-priest and the false witnesses whom they had hired not agreeing together, they had brought him to Pilate. He, convinced of the innocence of Jesus, and glad to shirk the responsibility of either condemning or acquitting him, sent him to Herod, but this expedient did not answer: a second time uncondemned he was returned upon the hands of Pilate: he must take the responsibility.

The only plausible excuse which the Jews had for examining him was that he had permitted the multitude to cry, "Blessed is the King that cometh in the name of the Lord, Hosanna in the highest," when he rode into Jerusalem on an ass's colt, in the midst of an unarmed rabble, when, instead of causing any disturbance in Jerusalem, he only "healed the blind and the lame" in the temple, and quietly returned to Bethany. It was a poor pretext that the safety of the public was in danger from this meek and lowly man. But it was all that Pilate had to go upon, and therefore his question, "Art thou the King of the Jews?" "Thou sayest," was the only answer. And no more could he wring from the patient, kingly Lamb of God. Knowing well how such silence would be interpreted, he who had for thirty-three years been laying down his life for man in will and deed, not pleasing himself (Rom. 15:3), nor living for himself, was quite ready, by death to consummate this daily dying to himself. He made no effort to prevent it.

But Pilate! Could he be a party to such a travesty of justice as to condemn a man against whom no charge could stand? Would he dare to take upon himself so awful a responsibility? Alas, this man, who seems to have been one who wished to do right, had one great weakness. To ensure popularity, he sold himself to the will of the people. Instead of boldly declaring that he would not consent to the execution of an innocent man, he tried to get the people to ask for the liberation of Jesus as a favor to them. They were entitled to the release of one prisoner at their annual feast, and if they would choose Jesus that would solve the difficulty. Probably he thought that if the alternative was made between a man so dangerous to society as the notable insurrectionist and murderer, Barabbas, and Jesus, whose words and deeds blessed, everybody, they would certainly choose Jesus, and so he might succeed in delivering him. Pilate had miscalculated: he had given the people their choice: they had taken it, and he must now sign the death-warrant of him whom he knew to be a just man, if not the Messiah for whom the Jews were looking. Popular feeling taking advantage of the powerless governor, and urged on by the chief priests and rulers, rose to an excitement, with the reiterated cry, "Let him be crucified." Pilate feared a tumult; but he dreaded the responsibility of condemning Jesus. Taking water he washed his hands before the multitude, saying, "I am innocent of the blood of this just person: see ye to it." "His blood be on us and on our children," was the daring reply. A prayer that God has not failed to answer to the letter! And the deed was done. Pilate released Barabbas, but Jesus he delivered to be crucified!

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

SAD in all its aspects was this trial and condemnation of Christ. The accounts given by the four evangelists, when woven into one narrative, give a vivid idea of the scene. The Roman Governor roused from his slumbers at five o'clock in the morning by the tumult around his palace, coming down to ascertain the cause, and finding the mob led by the priests, and the one pale, unresisting Prisoner thrust to the front, with his hands tied behind his back. It was an awful spectacle. Pilate was used to such scenes, for these Jews were a difficult people to govern, with their strange beliefs, which he regarded as superstitions. But his plan was to humor them, and above all things, to avoid riots and disturbances. He did not want to exasperate them, because they might send complaints of him to the Emperor of certain acts of his administration which would not bear investigation. The priests, chagrined that they could not execute the sentence of their own Supreme Court, and humiliated at having to ask a Pagan, whom they despised, to ratify it, surlily demanded that he give his consent, as a matter of course. But Pilate knew the men, and was aware that they were capable of condemning a man to death on frivolous charges. So he demanded to know what crime the Prisoner was accused of committing. He speedily reached the conclusion that Christ was innocent. But he seemed to be friendless, and on the whole, there seemed to be less danger in yielding to the priests than in resisting them. After several vain attempts to save Christ from their fury, he let them have their way. It was the act of a weak, if seeking man, and it has given his nam immortality of infamy. He stands in tory as a warning to everyone who cl perceiving a duty, permits popular cl to keep him from performing it.

Art thou the king of the Jews? It was humiliating to the Jews to tell P that Christ claimed to be their king. they knew that he would not regard blasphemy, for which they had cond ed him, as a capital crime. They h formulate a charge which he would sider deserving of death, so they acc him of inciting rebellion. It was made a matter of record that C claimed to be a king. He is king and his subjects hold obedience to h a higher duty than loyalty to an ea king. Thousands would die rather forswear allegiance to him. As wit Jacobites, after the English revolutio 1688, the king who had no army, no of the power of kingship, yet comma the reverence of his supporters, so C is loved and reverenced and obeyed an enthusiasm that the most illustrio the world's monarchs has never inspi

Hearest thou not? Pilate astonished that Jesus made n fence. We are often surprised that he does not interfere whe cause is reproached and wicked defy him. There was an infide turer some years ago who us invite God to strike him dead. laying his watch on the table, v say he would wait two minute him to do it. When nothing pened, he would proceed wit lecture with some words of tempt. He said to a clergyman after such an exhibition, "Can still believe your God is a I of infinite power?" "Yes," the clergyman, "I can imagine a Being showing infinite conte It would be folly to suppose though Christ is silent now, th does not care. He hears, bu time for judgment is not yet c

A notable prisoner called B bas. He was a thief, yet the pe incited by the priests, asked he might live, rather than C whose life had been a blessi the world. A young man wh been brought up in a pious h went to a large city to occupy a in a bank. For some time he careful to attend church reg and keep up his religious d But he made the acquaintan some young men who introd him to a gambling house, and for fun he played a few g He soon grew to love the a ment, and went regularly. B salary was insufficient to pa losses, and his debts incre One day an opportunity occ in the bank for securing a g sum of money with little risk tection. The young man s from it. His early training religious profession, his father —all were in one scale. I other was the delight of fr himself from debt, and h money to pursue his pleasure. But it he must become a thief. At la yielded. Some years afterwards, wh had stolen other sums and had bee tected and imprisoned, his pastor v him in jail and heard his confe "You made the old choice," he said, Christ, but Barabbas."

He took water and washed his h People to this day have the idea water applied to the body in baptism cleanse the soul from sin. The v holds Pilate guilty in spite of his sym cal act, because, when he might saved Christ, and when he knew it his duty to save him, he did not Sidney tells the story of a Jesuit p ing to a tribe of North American In and baptizing many converts. Retu to the tribe after an absence, he f that some had been converted by a testant missionary. Asking one of his reason, the Indian pointed to a p ularly bad Indian named Beech-Tree had been baptized by the Jesuit. him no good," the Indian said, "s old Beech-Tree; drank fire-water san ever." The new missionary had ta the need of a new heart, and the India lieved it, and felt that he was a new

THE FAMILY AND HOME CIRCLE

Children and their Pets.

The Value of Animal Playthings in Child-L—Object-Lessons in Ethics and Nat-u History—A Word for the Donkey.

THE possession of animals as pets, plays an important part in the development of child-character. The benefit or disadvantage of the relationship between possessor and possessed is mutual. [illegible] should not have a live plaything unless [illegible] understands how to handle it kindly. [illegible]ild should be permitted to retain a pet which he is cruel, or which [illegible]e neglects. This rule is not so [illegible]u in the interest of the animal, [illegible]i that of the child. The manner [illegible]ich a child treats his pets develo[illegible]es in himself habits of cruelty, [illegible]ousness and thoughtlessness, [illegible]bits of gentleness, faithfulness, [illegible]nsiderateness. If mamma will [illegible]a a note of this fact, she may [illegible]ss Goldie, Fido, and Tabby, [illegible]er service in raising Carl and Ka[illegible] aright. The possession of pet should imply their conscien[illegible]t care. It is easier for mamma [illegible]d Fido and Tabby, and keep [illegible]e's cage in order (or have [illegible] do so), than to teach Carl and [illegible] to do these things.

[illegible] Fido, Tabby, and Goldie [illegible]t possibly do Carl and Katie [illegible]e good they should unless [illegible] and Katie are exercised and [illegible]ted through them in service. [illegible]rl and Katie become indifferent [illegible]amma need not scold; she can [illegible]y deprive the children of Fido, Tabby's and Goldie's company until they become more appreciative. Then, too, by taking a [illegible]ut of the kindergartner's book, [illegible]raining the children to habits of [illegible]telligent observation of the [illegible] of animals, she may make the [illegible] of pets so pleasing a task that [illegible] folks will need small coercion [illegible] matter of much more importance than we are apt to think.

[illegible]e little boy in our picture seems [illegible]e on excellent terms with his [illegible]nd donkey. Perhaps a good [illegible]teller might make the donkey [illegible]ore interesting by telling his [illegible]tle master what an important part that animal has played in [illegible]y, travel and commerce. The [illegible]ey, or ass, is mentioned in very [illegible]nt history, and its use probably antedates that of the horse. [illegible] an cavalry rode to battle on [illegible]ass. Asses were bearers of kings and queens, and the gift of a white [illegible] was well worth royal acceptance. This animal has ever been held in high esteem in the Orient, where its usefulness in all manner of service caused it to be considered the emblem of strong and patient labor. It was honored above all other animals, for our Lord rode on an ass when he made his triumphal entry into Jerusalem. This animal is employed now in many countries particularly in Southern Europe and the East; tourists always have amusing stories to tell of riding through Cairo and of climbing the Alps and Pyrenees donkey-back.

Pelted with Flowers.

During Queen Victoria's recent holiday sojourn on the Riviera, there was much to give her pleasure beside the honors paid her by President Faure and other great people. Her Majesty was particularly gratified by the kindness and respect which the humble French peasants around Cimiez showed her. On fine days the royal party took picnic teas out of doors. One of the most charming incidents of her stay was when the aged Queen drove into Nice to see the children's Battle of Flowers, and her carriage was thickly pelted with flowers by happy little folks, among whom were her Majesty's Battenberg grandchildren. The Queen has been so good and pious a woman that one is glad to hear of loving childish hands showering her with flowers.

Indian Names for Maize Foods.

The northern traveler in the South is usually surprised to find how important a part corn, or maize, and corn meal plays in southern cookery. It is the preferred stuffing for fowls, and is made up into innumerable bread forms. In colonial times, maize seems to have been more generally used in the northeastern states than at present. Alice Morse Earle writes that:

Colonists quickly learned from the Indians to harvest, grind, and cook the corn in many palatable ways. And the foods made from maize have retained to this day the names given by the aborigines, such as hominy, pone, suppawn, samp, succotash. Samp and samp porridge were soon favorite dishes. Samp is Indian corn pounded to a coarsely ground powder in a mortar. After these mortars were abandoned elsewhere, they were used on Long Island; and it was jestingly told that skippers in a fog could always get their bearings off the Long Island coast because they could hear the pounding of the samp-mortars.

A Son's Devotion.

A pretty story has been told of Herkomer, the great portrait painter, by Canon Wilberforce. The artist lives with his aged and dependent father in a splendid castle at Bashey. The father, a clay-modeller in past years, has resumed work but fears that age will affect his skill and leave his productions imperfect. Often after he retires at night, the son goes into his studio and contributes to his father's feeble efforts, the touch here and there, which corrects and beautifies. He has his reward when, in the morning the old man comes down, looks over his work, and rubbing his hands, exclaims joyfully: "Ha! ha! I can do as well as ever I did!"

Our Part.

"All that you and I are responsible for is doing our duty," says Dr. Theodore Cuyler. "Ours is the seeding, and God alone beholds the end of what is sown. How do we know how much good we accomplish when we do any good thing or utter any truth in love? Eternity will be full of surprises to us. Wait and see."

The Rose of Sharon.

Does everybody know that the Althea, our common acquaintance, is no less a plant than the Rose of Sharon? It is cousin to the cotton plant and the hollyhock. It is indigenous in the Orient, and its beauty, thriftiness, hardihood, and healing medicinal properties induced its cultivation in other countries. It quickly adapted itself to Occidental climate and soil. The single flowers are frequently larger than the double ones, but the colors are equally gay in both, and range through white, red, purple, and intermediate hues. Their hearts must all be full of honey, for we know the humming bird loves to flutter above and dip his bill into the Roses of Sharon.

THE FAMILY PET AND THE PATIENT BURDEN-BEARER.

Love Better Than Gold.

Within my little cottage
Are peace and warmth and light,
And loving welcome waiting
When I come home at night.
The polished kettle's steaming,
The snowy cloth is spread—
And close against my shoulder
There leans a smooth, brown head!
Her eyes are lit with laughter
(They light the world for me)—
"For how much would you sell me?
Now tell me, sir!" cries she.
'Tis then I answer, somehow,
Between a smile and tear:
"Not for all the gold in Klondike!
The gold in Klondike, dear!"

MATRIMONY IN CUBA.

How Matches are Made in the Beautiful Pearl of the Antilles.

IN the new and splendidly illustrated book, entitled "Columbia's War for Cuba,"* the author gives us this pleasant picture of courtship and matrimony:

With all the attractions that Cuba presents to the intending settler, it is doubtful if it will ever be popular with American young people, unless and until it changes some of its social customs. Old world ideas of the conventionalities to be observed in the relations of the sexes are in full force in the island. The American young gentleman discovers to his dismay that it is more difficult to make the acquaintance of a charming girl in Cuba than it is at home. If, according to the old adage, "faint heart never won fair lady" in other places, the bold wooer finds himself at a disadvantage in Cuba. The citadel must be captured, if captured at all, by a siege proceeding on clearly marked lines and by the regular approaches defined by public opinion.

The young man who discovers that his heart has been pierced by one of Cupid's arrows, must in some way make the acquaintance of the father of the young lady whose charms have impressed him. He must ingratiate himself with this personage, whom at home he would doubtless speak of irreverently as "the old man," and regard as by no means an essential factor in the matter. He is the only way in this case.

The young man must convince his sweetheart's father that he is of good character and a desirable kind of person to have as a friend of the family. This done, he has to be somewhat explicit, in the event of there being more than one marriageable daughter, as to which of the young ladies he desires to visit. If all goes well so far, the young man is "at liberty to call." He may call often, but he never has the happiness of finding the young lady alone. The mother, or some one to play the part of "duenna," is always with her when he calls, and she is never caught napping. She allows no whispering, nor any confidential talk. It is all very proper and formal, but a little dull. If this closer acquaintance has increased the young man's admiration, and if he has seen any signs on the girl's part, that encourage him to hope that she reciprocates his regard, he enters the second stage of his courtship. At home that would be "to propose to the girl," and learn his fate from her lips.

Not so in Cuba. The proper course there is to call in the assistance of his father. This is indispensable, and has sometimes proved an insurmountable obstacle. The young man has to convince his father of the desirability of the connection and to inspire him with some of his own enthusiasm. He does not always succeed, and then the preliminary work, already done, is wasted. But if he wins his father as an ally, that personage waits on the father of the girl and proposes the marriage. The two discuss the business side of the proposition, and if that ends satisfactorily the second stage is safely passed.

The precise point at which the prospective bride's consent is gained, is not clear, but it is assumed that her father has been in some way informed. The young man may then call in his new character as an accepted lover, but he does not get rid of the duenna. Her duties continue. He gets no kiss, no endearment, no exchange of tokens of affection, so precious to American lovers. Not until the marriage has actually taken place are the duenna's functions at an end. The ceremony of marriage is twofold. The parties repair, first of all, to the church, the bride attired in a dress chosen and provided by the bridegroom. The priest performs the marriage ceremony and is duly recompensed by the bridegroom or his father. Then the party proceeds to the town hall or a court of justice, where the two principals must answer certain questions and sign the record. This business completed, the party goes to the home of the bride, where her father has provided a feast, graded in splendor according to his position in society. Among the poor it is simply what they call a "pig-roast," in which a roast sucking-pig is the principal dish.

Presents to the bride from her family and friends are then in order. The festivities are continued for some hours, and when the last of the guests has danced himself tired and gone home, the bride and her husband are at liberty to depart to their new home. This has been furnished throughout by the bridegroom and his family, and, entering it, the young couple, safely through their many ordeals, commence their new life.

**Columbia's War for Cuba*, a new and magnificently illustrated book descriptive of the Spanish-American war, 256 pages, with nearly 200 fine half-tone engravings, including the fleets and armies, the admirals and generals, the people and the scenery of both countries; is published by P. B. Bromfield & Co., 96 Bible House, New York. Price $1 by mail.

The Makers of the Republic.

From the Sermon Preached May 19, 1898, at the Opening of the Presbyterian General Assembly at Winona, Ind., by the Moderator, Rev. Sheldon Jackson, D.D.

Text: *Begin to possess that thou mayest inherit the land* (Deut. 2: 31).

IT is not without significance that America should have remained hidden from the civilized world until the close of the fifteenth century. For ages history had recorded in brick and stone, on papyrus, and parchment, the rise and growth, the decay and fall of nations in Asia, Africa and Europe; but the story of America remained a blank; its very existence was unknown.

REV. SHELDON JACKSON, D.D.

The Church of God, which in patriarchal days was established in the family of Abraham, and during the Old Testament dispensation was confined to his seed, with the coming of Christ was thrown open to "every kindred and tongue and people and nation." At first creeping along the shore of the Mediterranean to Rome, it spread over all Europe. But everywhere it was more or less complicated with and trammeled by the state, and occasionally used by the state for the oppression of the people. Heathen or Christian, there had always been in the religions of the world a connection between church and state.

The custom of ages had so entrenched itself in men's minds that it did not occur to them there could be a better way. And yet while this connection existed it was impossible for the church to secure an environment suitable to its highest development, an environment that would give it the widest freedom and make possible a "free church in a free state." To secure this it was necessary to get out from under the influence of the past; to find a new land, where ancient customs were not intrenched; where entangling alliances with the state could be thrown off—a new land, where the church could go back to the Spirit of Christ, and start anew in the conquest of the world. Such a land had God reserved for such a time, and he had prepared his Church to take possession of it.

Then was born a nation in righteousness. The nations of Europe and Asia; the nations of antiquity (except Israel), were born in war and conquest, in blood and ambition; but these United States were founded by those who sought first and foremost a land where they could worship God untrammeled by kings and governments; they came not for conquest but for civil and religious liberty. As the first official act of Columbus was the erection of the Cross of Christ upon the New World, so the first sounds heard by the native races on the shores of America were those of prayer and praise.

All the sunlit inlets of the dim woods rang
With the anthems of the free.

It is of interest to note in this connection that the first Protestant worship on the shores of America was by the French Presbyterians, the Huguenots, in 1562—fifty-eight years before the landing of the *Mayflower* at Plymouth Rock. Many and divers were the nationalities that sought homes in this new land. But those who principally molded and shaped affairs—the pilgrims of destiny and builders of empire, who laid foundations broad and deep for Christ and his church; the men above all others who laid enduring foundations for civil and religious liberty, were the Dutch and Scotch and Scotch Irish, Hollanders, Huguenots and Puritans.

The God-fitted men in the three Kingdoms of Great Britain, Holland, and France, the choicest material for the new republic on the shores of America. And through them were into American life and character the best and highest results of the past. It is also worthy of note that of these four prominent factors in our early American history, three—the Hollanders, Huguenots and Scotch and Scotch-Irish—were Presbyterian. And the

(Continued on fourth column)

Valuable Books Given Away To Christian Herald Readers.....

THE management of THE CHRISTIAN HERALD is determined during the next three months to largely increase the circulation of this journal.

As our readers well know THE CHRISTIAN HERALD is growing more interesting and more helpful with each succeeding issue, and it will be our constant aim to make it more and more attractive and serviceable as the weeks go by. We believe that if THE CHRISTIAN HERALD can but be brought to the attention of families not now subscribing for it, little, if any, difficulty would be experienced in securing their subscription.

In order to encourage special effort in this direction, we have decided to offer the following inducements—more liberal than any ever before offered by this or any other journal. These special offers are for the ***SUMMER MONTHS ONLY,*** and we reserve to ourselves the right to withdraw any of them without previous notice should our present stock of that particular premium be exhausted.

Of course, we cannot allow any ***CASH*** discount for new subscriptions when advantage is taken of these special propositions, and every order must therefore be accompanied by the full amount in cash without any discount whatever.

Our stock of Minion Teachers' Bibles is entirely exhausted, and consequently cannot be included in this special offer.

All subscriptions should be sent in as soon as received, and should in each instance be carefully marked "To apply to special proposition,' and also state which premium they are working for.

As some of our readers may have forgotten our exceptionally favorable premium propositions, we repeat them here, and would suggest that the friends who intend to avail themselves of these liberal inducements cut out this page and keep it for future reference.

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(Continued from first column)

fourth, the Pilgrim fathers, held in common with Presbyterians the Calvinistic creed, and many of their churches had the Presbyterian system of ruling elders, of whom Elder Brewster is a well-known example. These and kindred spirits from other lands, only in smaller numbers, were those, whom God in his providence had called out from the ripest civilization of Europe. Men of the highest ability, learning and character and religious consecration. And to whatever causes the historian or philosopher may ascribe the wonderful migration at an early date of Christian people to America, we must see in it over and above all the hand of God. It was his almighty hand that brought this land the brave old Hollanders, the Scotch Presbyterians, the English Dissenters, the Irish Calvinists, the Quakers, the glorious Huguenots, the hymn-loving Lutherans—the chosen seed of God called out from all lands to take possession of and develop this land for Christ. As the angels looked down upon that historic age they heard—

"The tread of pioneers,
Of nations yet to be—
The first low wash of waves,
Where soon shall roll a human sea."

Gaining a foothold upon the Atlantic seaboard, they gradually extended their settlements into the interior, and as they advanced the wild forests and Indians gave way before them. They overflowed the central and western New York and the Western Reserve; over the Alleghenies into the fertile valley of the Ohio; across the Blue Ridge into Tennessee and Kentucky; across the prairies of Indiana and Illinois into Michigan and Wisconsin and wherever they went the log church and log school-house were erected and the rude log homes of the settlers. Then the churches became strengthened, or by means of the Louisiana purchase (which took that mighty empire extending from the Gulf of Mexico diagonally across the continent two thousand miles to Puget Sound) out from under French papacy and called upon the church to "enter in and possess."

Scarce had the church time to grasp the magnitude of the added work before the annexation of Texas, and the close of the Mexican war took out from the blighting influence of Spanish Catholicism and added to Protestant control a region over 4 square miles larger than the original thirteen States. Once securely under the American flag, the marvelous stores of gold and silver in California, Nevada, Utah, Montana and Colorado were uncovered to an astonished world. The year 1867 Alaska, whose western limit places San Francisco east of the centre of the United States, was taken from the control of Greek Catholicism, and laid open to the American Church, and lo! our "Iceberg" astonishes the world by the extent and richness of its gold deposits, and the representatives from many lands are thronging into Alaska by the tens of thousands. This is the continent which God has reserved for his church.

"A glorious land,
With broad arms stretched from shore to shore
The proud Pacific chates her strand;
She hears the loud Atlantic's roar."

And this is the land which God has given his church to possess—to take and hold as a base of operations for the conquest of the world. Hear his voice speaking to the American churches: "I have you from ocean to ocean, from tropical gulf to frozen north, 'Begin to possess that thou mayest inherit the land.'" What goodly for situation, throned in the midst of the oceans! Not "a city," but a "continent" "set on a hill." From its height the church of the United States should cast out its beacon light eastward to the shores of dotalism and formalism of Europe and the heathenism of Africa; westward to the dead conservatism of Asia; and southward to the benighted millions of the "neglected continent." Was there ever a better base? Was there ever a stronger leverage for uplifting the race? Was there ever a grander theatre for action? And on this vantage ground God has placed the American Christian, the resultant combination of English tenacity, Scotch shrewdness, German steadiness, Celtic vivacity, Dutch sturdiness, Huguenot seriousness and Scandinavian thrift—the very best and highest type of character—a character that, brought under the sway of powerful religious motives, "full of faith and the Holy Ghost," becomes invincible in the conversion of the world.

A FOREIGN MISSION AT HOME.

Wo Among the French and Italians in Philadelphia—An Active Religious Centre for America's Foreign-Born Citizens.

THE amount of foreign missionary work which is being done in American cities is increased yearly and is far more extensive than is commonly realized. That this class of work is increasing- necessary is evident enough, when we ider the foreign-born thousands dwell among us, and who come to r nores every year, of whom a large ortion neither speak nor understand nguage. This invading host of imnts is recruited, as we know, from nks of the unemployed, who find ruggle for existence so difficult and profitable in the crowded countries Europe that come to try fortunes in fair New . The social mist looks upm and says: uch raw ma- to be con- if possible, orthy labor:" litical econo- says: "We if possible, them good ens:" the rian mission- ys: "With ll things are ible. With help, we will them good rians; and the ll follow."

portant and effective work ts direction is accomplished French and Italian Mis- of the Philadelphia Con- e of the Methodist Epis- Church, the headquarters ich for a number of years, en located at 731 S. Ninth ure, Philadelphia. The erec- a large temple, on modern e and specially adapted to eds of the growing French alian congregation is under nplation; and funds will ss be forthcoming from blic, which has but to know sh work in order to appre- its value to ocy at large, ds great use- s in bringing o Christ.

mission was ta shed in 1890 shop Foss, rch whose wise sction, Rev. Dr. hilus D. Ma- the time pas- a church in va, Switzer- nd professor nguages and ture in an in- tion of learn- ere, was in- to come to Am ca and take of this work mo the foreign- rn residents of Philadelphia tene- districts. Dr. Ital is eminently ed for his po- He was born . His father was Waldensian; other was a Swiss descendant of the Chr an martyrs of Savoy of the middle- es

H received his education in the Wal- n College, and at the Oratoire, Ge- in Germany and Scotland under Pro sors Cairns and Ker; in wide ays; in the Universities of Paris and Gen a; and he was ordained in 1884, by Bish Hurst, in the venerable university of Bologna, Italy; after which, he serv as pastor of his home church in Gen a until his call to America. He hold the position of Poet Laureate and Mem er of Honor in the Poetical Academy of Southern France, in consequence of his contributions to French poetry. Thus, it will be seen that by virtue of his culture, and of his knowledge by actual residence in their own countries of the customs and characters, as well as the tongues of foreigners, Dr. Malan is well fitted to deal with that element of city life in which his labors have been so effective.

For the past eight years, Dr. Malan conducted on an average, four services each Sunday, in French, Italian, English, and sometimes Hebrew. He has given instruction and compiled books and hymnals in different languages, and inspired and organized much good work in the distribution of sacred and educational literature among the French and Italians. The monthly organ of the Mission, *Roma*, is an interesting trilingual literary and religious magazine. Bi-weekly services are held in the Methodist and Presbyterian churches in the vicinity. There are several flourishing day and evening schools, and the Sunday School is well attended. An Epworth League chapter is materially assisting the pastor in his work; and a French Christian Endeavor Society is in successful operation.

Our readers will be interested in the following letter concerning the French and Italian mission from Dr. Malan to THE CHRISTIAN HERALD, in spite of the fact that it makes such modest claims in the face of large accomplishment of good:

"As for our premises I have little worth showing, except four or five plain rooms, plainly furnished, used in turn for services in three different languages, Sunday School, day school, reading-room, Italian Epworth League, French Christian Endeavor, sewing meetings, social meetings, etc. All the children are taught by American teachers and speak English. Other languages have been discarded except in connection with new arrivals from across the sea. We grow a new generation of Americans. French and Italian services are held for grown people only. Our 150 Sunday School children are all Catholic-born, the majority being Italians. A few of the French are Huguenots, and most of the Swiss are Protestants. During the past seven years about 240 Italian Catholics were converted and joined the M. E. Church, and an about equal number of French also joined.

"My fellow-workers are M. Prestifilippo, my local preacher; Mr. Th. Serafini, President of the Italian Epworth League; Mrs. M. Stillwell, Superintendent of our Italian Sunday School, and Miss L. Groff, Superintendent of our kindergarten; Mrs. Low, Superintendent of Infant Sunday School; Miss Myers, our Treasurer; Mr. N. Gambino, Secretary; and Miss Caldwell, our organist. The President of the French Christian Endeavor, Mr. George Jacques, is Swiss, from Canton de Vaud."

WORKERS IN THE FRENCH AND ITALIAN MISSION, PHILADELPHIA.

1. MISS L. GROFF, Kindergarten Superintendent. 2. MRS. STILLWELL, Supt. Sabbath School.
3. REV. DR. T. D. MALAN, Mission Supt. 4. TH. SERAFINI, President Epworth League.
5. MICHAEL PRESTIFILIPPO, Local Preacher.

The Ideal Soldier.

If ever a soldier made battle noble and warfare pure, it was Bayard, the "knight without fear and without reproach." He stands as the ideal soldier of romance and history. Adulation could not corrupt him; conquest could not make him arrogant or cruel. His sword was ready to leave its scabbard in defence of the weak, his head to bow with reverence before all womanhood. The man, who almost single-handed held a bridge against two hundred Spaniards, is worthy of all men's imitation in the care with which he guarded his moral character from even the appearance of evil.

Before he took up the pursuit of arms, he was under the tutelage of his wise and good uncle, the Bishop of Grenoble, who trained him in peaceful arts. His mother's parting counsel was:

"I command three things of thee. . . . The first, that above all things thou shalt love and fear God's service. . . . Each night and each morning recommend thyself to him, and he will assist thee. The second, that thou be gentle and courteous unto all men, keeping thyself from pride. . . . Be loyal in word and in deed. Be a man of your word, and God will reward you. Thirdly, be charitable to the poor."

Bayard answered: "Madam, my mother, for your good teaching, as humbly as possible, I thank you, and hope so faithfully to follow it, by the grace of God, him to whom you recommend me, as to content you."

This was in the fifteenth century, but we certainly cannot improve upon it.

Spring Days at Mont-Lawn.

Our Children's Home Getting Ready for the Summer Opening — The Hillsides and Woods in Vernal Dress.

What we do for the tender little ones,
Do we not do for Thee?
"If ye do it unto the least of these,
Ye do it as unto me."

AGAIN the "time of the singing of birds has come," and the woods and fields around beautiful Mont Lawn are studded with the blossoms of spring. Our Children's Home will soon be reopened and hundreds of its little tenement waifs will wake the echoes with laughter and frolic. Since Mont-Lawn was opened for the first time in the summer of 1894, 7,773 little tenement children have spent their happy summer outings there. Four summers—three months each—make in the aggregate just twelve months. Could more good for the money spent be crowded into one twelve months than this? "I think we may safely say," wrote Miss Russell, a Mont-Lawn teacher and caretaker, "that every child who has been at Mont-Lawn has gone home happier, healthier and better in every way for having been there." These more than seven thousand little folks being made better and happier themselves, make others better and happier also. We believe the readers of THE CHRISTIAN HERALD have never done a kindlier or nobler philanthropic work than when they made possible to slum children the blessing of a ten days' outing in the country. They have sowed seed in good ground in thus taking advantage of the time when a child's heart is virgin soil, and planting there the good seed before tares are so thickly sown and deeply rooted that the good seed has no chance to grow. The results of this work will appear hereafter in purer, better and nobler lives. Many a little one has all unconsciously been led to Christ through the kind ministrations and the hospitality of Mont-Lawn.

Last summer there were 2,219 tenement children entertained at the Home, the largest number received in any season since the opening in 1894. During the coming summer the need for helping the children and our opportunity for doing so will be enlarged.

Three dollars pays for a ten days' outing for one child, covering cost of transportation, care, shelter, food and medical attention. To clothe the waifs, also, is often a necessity, and the Home does this as far as possible. The need has been met in various beautiful ways in the Home's past experience. Packages of strong, neatly made little summer gowns have come to the Home matron, accompanied by loving notes from the makers to the little ones who should wear them. Mothers of more fortunate little ones, who recall how happy a small daughter was over each new dress; how proud a little son was over his first trousers, may have some idea of the happiness hundreds of times repeated every summer at Mont-Lawn, when little children of the poor are "mothered" by such gifts from kind friends.

Miss Helen Collins will again have charge of the Home as matron, and will have as her corps of assistants a staff of Christian young women who are experienced caretakers and teachers. THE CHRISTIAN HERALD invokes the kindly co-operation of its readers in this pleasant work in behalf of the tenement children. All donations of money for this work should be addressed to THE CHRISTIAN HERALD, 92 Bible House, New York, and will be promptly acknowledged.

Friends who have been personally interested in our Children's Home and its work in past seasons, have written us encouragingly, and stating that they are looking forward with pleasure to the reopening at Mont-Lawn this year. Mrs. J. V. N. Talmage, of Amoy, China, has forwarded a contribution of fifteen dollars, which will give five poor tenement boys and girls a delightful outing. This lady, though on the other side of the globe, has felt a deep interest in the Mont-Lawn work, and has been a regular contributor to the Fresh-Air Fund.

Prev ack	$47 75	Mary S. Phila	50
E Maude Clever	1 00	Sunbeam Mission Band,	
M Fern Clever	1 00	Schraalenburgh	15 00
Edith M Clever	1 00	A friend to children,	
R P R, Binghamton	3 00	Northfield	3 00
Hay Lake Y P S C E,		Miss O F Wetmore	10 00
Sault Ste Marie	7 00	Total	$89 25

The Three Oldest Bibles.*

THE three oldest Bibles in the world are all written in Greek and are very ancient. The names by which they are known are "The Alexandrian" MS., "The Vatican" MS., "Sinaitic" MS. These three faded old books are very precious indeed, and are very carefully treasured by the nations who possess them. It is rather remarkable that they now belong to the three great branches of the Christian Church—the Greek, the Roman Catholic, and the Protestant Churches. One of them, the Sinaitic (known as *Codex Aleph*), is in the library at St. Petersburg, and the Greek Church greatly prizes it. Another, the Vatican (known as *Codex B*), is the valued treasure of the Roman Catholic Church and is in the Vatican library at Rome. And another, the Alexandrian (known as *Codex A*), is in the British Museum, London, and is of course, very greatly prized.

It is not very easy to fix with certainty the exact date at which they were written, but we may feel sure that we are near the mark if we say they belong to the fourth and fifth centuries. If this be so, we may date them as from about the year 301 to 450 A.D. But some readers may ask: "How do we know the age of these manuscripts, if they have no dates upon them?" There are several ways of getting to know this, which I may explain in a few sentences. The form of the letters in which a manuscript is written; the way in which the words are joined together; and the plainness or ornamentation of the initial letters *cad* is a guide in fixing the date of a Greek document. If you ever look at a Greek manuscript, and find that all the writing is in capital letters and that the words in one line are all joined together without any division, you may conclude that it is of very great age. It may be written thus, only in Greek characters:

FORGODSOLOVEDTHEWORLDTHAT
WHOSOEVERBELIEVETHINHIMSHO
ULDNOTPERISHBUTHAVEEVERLA
STINGLIFEFORGODSENTNOTHISSO
NINTOTHEWORLDTOCONDEMNTHE

The documents written in this way are called *uncial* manuscripts, and are always ancient. Those which are modern are written in a running or flowing hand, and are called *cursive*. All these old Bibles are *uncial* manuscripts. If we could visit the British Museum we would see many copies of the Bible and other sacred books with most beautifully illuminated headings and initial letters. We would generally find that these are comparatively modern works. But the very ancient Greek manuscripts, of which there are many beside the three under notice, are usually very plain, and always in the *uncial* style.

The Vatican Bible.

The Vatican Manuscript is kept in the Vatican Library, which was founded by Nicholas V., about A.D. 1448, and this manuscript appears in the first catalogue, compiled in the year 1475. Nothing is known of its previous history, but its present custodians have guarded it with jealous care, and access to it was often difficult to obtain. But thirty years ago, Pius IX. was the occupant of Peter's chair, and a photographic simile was issued. We notice that it is in book form, having more than 700 leaves about twelve inches square. Each page contains three columns, except the poetical books of the Old Testament, which are in double columns, and the writing is all in capital letters. It is almost a complete copy of the Bible. It has lost Genesis chapters 1 to 46, Psalms 105 to 137, and all that follows Hebrews 9. 14. As we look at this book, we may conclude that it is the oldest Greek Bible known to the world. I say known to the world, because there may be other precious treasures older even than this hid away among the rubbish of some of the convents and other places, some day to be brought to light, as was the Sinaitic manuscript. . . . But this is the oldest at present known. It carries us back probably to the beginning of the fourth century. For more than 1,500 years this manuscript has been in the world; and it is a standing proof that if our Bible is an invention, it must have been forged before the fourth century, when this manuscript was written.

The Sinaitic Writing.

The Sinaitic Manuscript is also in book form: each page contains four columns, except the poetical books of the Old Testament, which are arranged as in *Codex B*. It is believed to be almost, if not quite, as ancient as the Vatican MS. But its story is most remarkable. For generations, perhaps even for centuries, it lay beneath the books and rubbish of a convent, and was only discovered, as we say, by accident. There was a famous German scholar named Dr. Tischendorf, who devoted nearly the whole of his life to searching for and studying ancient manuscripts of the Bible. It seems that he traveled through many parts of the East, searching all the old libraries into which he could obtain access. In the year 1844, he was paying a visit to St. Catherine's convent at the foot of Mt. Sinai, when he made a fortunate discovery. In the hall of the convent there stood a basket filled with parchments ready for the fire, and he was told two similar basketfuls had been burned. On examining the contents of the basket, he was surprised to find parchment leaves of the Greek Old Testament, the most ancient he had ever seen. He was unable to conceal his joy, and was allowed to take away one-third or about forty-three sheets. Though the lot was destined for the fire, his joy at his discovery aroused the suspicions of the monks, and led them to think that perhaps the manuscripts were valuable, and so they would not give him any more. In the year 1859, he was again at the convent, armed with a commission from the Russian Emperor. . . . To his great delight Tischendorf found not only some of the fragments which he had seen before, but the other parts of the Old Testament complete.

The Alexandrian Writing.

The Alexandrian Manuscript, so called from once having formed part of the library at Alexandria, is the third oldest Bible in the world. It is in four volumes. This manuscript was probably written about the middle of the fifth century. It is written on very thin vellum, and has been in possession of England since it was presented to King Charles I., in 1628, by Cyril, Patriarch of Constantinople. It contains both the Old and New Testaments, though it is not quite perfect. It is marvelous to find a written document of such great age so perfect as this is. The New Testament seems to have suffered more than the Old. Only ten leaves are missing from the Old Testament; but the New has lost more. Twenty-five leaves have gone from the Gospel by Matthew, two from the Gospel by John, and three from Corinthians . . . It is quite worthy of note that the scholarly men who in the reign of King James, made our authorized English Bible, had no access to these three valuable old documents. The Vatican manuscript was in Rome, and the Pope of that day was not the man to let Protestants have the use of this book. The Sinaitic manuscript was buried in the convent at Sinai, and its existence was not known to the company of revisers. And the Alexandrian Manuscript was received in England about seventeen years after the authorized revisers had done their work. The scholars who have prepared our excellent Revised Bible were fortunate. All these three old manuscripts were at their disposal.

* *Is My Bible True?* Where Did We Get It? By Rev. Charles Leach, D.D. Pp. 160, cloth, 50 cts. Publishers, Fleming H. Revell Co., New York

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* *How to Win*. By Ross F. Hicks, Pastor Fourth Reformed Church, Dayton, O. Pp. 32; price ten cents. The Reformed Publishing Co., Dayton, O.

BOOKS RECEIVED.

How to Study Shakespeare. By William H. Fleming, with an introduction by W. J. Rolfe, Litt.D. Pp. 429; price $1. Published by Doubleday & McClure Co., New York.

The Bible Story Retold for Young People. The Old Testament story, by W. H. Bennett, M.A. Pp. 199. The New Testament Story by W. F. Adeney, M.A. Pp. 404. These charming works ought to be in the hands of every intelligent child. 60 cents each, sold separately. Published by The Macmillan Company, New York.

The Doctrines of Christ or the Teachings of Jesus. By J. M. Conner, S. T. D., author of "Outlines of Christian Theology," "Iron Wheel," "Classical Lore." With introduction by Prof. W. S. Scarborough, Ph. D., LL. D. Pp. 204; cloth. Published by Printing Department of Shorter University, Little Rock, Ark.

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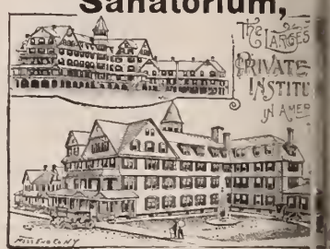
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FRIENDS IN COUNCIL

e Choice of a Calling—Unappreciated Women—A Doubtful Offer of Marriage—Blessings of Spinsterhood.

A FRIEND in much perplexity writes that he is at a parting of the ways where he is not quite sure what next step to take. A young man of twenty-two, having a step-father who has brought him up with little sympathy, w now refuses to allow him any er remain at home, is quite right in ng e advice of Christian friends. It s n seem quite clear to me, however, t circumstances of your life, my respondent, have given you any a aining or preparation to become a er of the Gospel. For that voca- a n needs not only entire spiritual ction, but a very thorough educa- a much preliminary training. If s feel inclined to engage in dis- v hristian work, I advise you by all s o write to Mr. Moody at North- a find out on what terms you could n a course of training at the Mt. Institute. Please bear in mind o may serve God just as faithfully s fruitfully behind a counter, or plow, or in serving at some in standing in a pulpit. God ll to faithful service, but he needs as much in the daily walks of e prayer-meeting, in the home— e es in the Gospel ministry. It is a antage to you that your home life e so circumscribed, and that you n been given earlier the oppor- make choice of a profession and e trained for it. Nevertheless, it o late for you to develop any vich God has given you, and I am that if you are in thorough and earnest. God will make use of n ome way. Your voice you can nging for him. Try to build up eral health, which I infer from r is not very strong. A sound it, sound body is a very necessary h outfit for usefulness in life.

* * *

NOTHER much tried friend writes: does seem that my work in life is far b g appreciated. I am living with n who seems to think that wo- b ly earn their board. He has said he considers me a burden, or words t fect, although I get no pay for e usework I do, and clothe myself a tle cousin. Previous to coming l ept house for another relative: a still earlier period, I taught l still have a little money left. s is my present problem. I am a of leaving where I am. Re- , have received an offer of mar- e n one who is almost an entire e This man is a widower, has a h e, and has the name of being a r pectable, honorable man in the n y. Of course he cannot feel m h sentiment for me, nor can I ess at sort of thing for him; but we d rt on a basis of mutual respect. d s the situation impress you? I e praying that I might be able to e present position. Should I re- a th offer of marriage as an open "

* * *

y will pardon, dear lady, a very e ression of opinion, and the use h ely proverb, I should say that w simply be "jumping out of the s-p into the fire," should you enter the oposed marriage. Let me tell h an arrangement of this kind e turned out within the bounds of my a nce. My friend was a widow, g fortably in a little home with ns cher own. The house was a tiny and she kept no servant; but she d her own little work without able, d she lived as cozily as a bird a ng. To her door one day there e ting an elderly farmer, who ed le lands and a big house. This r sented to her that she could fr her small sphere into a large , fr poverty to affluence by listening to his suit. In a weak moment she consented to be married to her wooer, a person of whom she knew nothing as an individual beyond the fact that he was an elder in the church, and a man known far and wide through the county for his thrift and his large bank account. Alas, poor woman, when once she was established in the wide house, she found herself a slave in a way she had never dreamed of in her life. She had to wash and iron and cook and scrub for a large number of hired men. The thrifty husband did not provide her any help; did not even do any chores himself which he could leave to her; and the result of it all was, that after a year of most exhausting bondage and utterly distressing back-breaking work, without a kind word or a kind look, she had a serious illness; nearly became insane, and her very life was only saved by the intervention of some relatives, who came and took her away from her husband.

* * *

THIS man who offers marriage to you may be of a very different stamp; but let me tell you, with the utmost positiveness, that there can be no happiness in marriage unless there be beneath it the strong foundation stone of true, pure love. Blessed is spinsterhood, wherever it is found, as compared with the lot of an unloved wife. Do listen to what I say, and let your wooer go his way and find a fitting mate in some woman whom he can love, or at least, let him learn to love you and you in return learn to care for him, before you think of such a thing as joining your fate with his for all the rest of your life. Why not insist upon a proper business arrangement in your kinsman's house? If you should go away and he were obliged to hire a housekeeper, he would have to pay her living wages. Why not insist upon having them yourself, as you would from a stranger? If he is not willing to pay you what you deem a sufficient amount for the work you do, it would be much more self-respecting and a great deal better all around, for you to pack your trunk and take your little cousin and go away to some house where you can work and receive a salary. If no such place opens in your immediate neighborhood, perhaps in the next large city there may be some opening, although I never like to advise people to leave the town where they have friends, for the great city where everybody around them will be strangers. Still, do not sit idly to suffer. As the poet says:

"Act, act in the living present,
Heart within and God o'erhead."

Margaret E. Sangster

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OUR ORPHANS AT OORFA.

An Interesting Letter from Miss Shattuck, the American Missionary.

MISS CORINNA SHATTUCK, the well-known Christian missionary at Oorfa, in Armenia, in whose charge are the orphan children bereaved of their parents by the great massacre at that place, sends us a most interesting letter, giving account of the progress of her work. She says:

Dear "Christian Herald" Friends:

Since last writing you we have a new member, whom I add to your own list of children—a boy of fourteen, whose aged widowed mother had long been promised a home for her son, when she must leave him. She had three grown sons, all unmarried, who were sacrificed, two being slain before her eyes, and the third cared for by us some two or three weeks, only to pass away, from the effects of the wounds received. The good mother had lost her spectacles, and her Bible was half destroyed when her house was burned. One of her early requests was for a full Bible and "glasses," that she might refresh herself by the Word of comfort long familiar to her. She ministered to others, going about as a Bible-reader. Lewone continued in school and devotedly helped his mother till she became too feeble to leave her room, when I employed a good widow as nurse to care for her, and in two weeks more she was released, passing away while praying. We brought Lewone immediately to our home. He is a good boy and doing well in his lessons. He seems peculiarly without relatives. I would be pleased if someone should assume his support for the next five years, willing to send him to college if he prove worthy. We must start him, as over twenty other of our older boys have already been started, in some sort of trade. I would prefer that all our boys, when sufficiently advanced to do so, begin to support themselves and complete their education by alternate teaching and study.

Our boys are not specially quarrelsome, yet in so large a household occasional "differences" arise. I found three in an unhappy state last Sabbath, and they told me that they desired reconciliation "before Easter." They came together, talked over the matter, mutually forgave, and then each asked forgiveness of God. That day my personal text had been, "according to the riches of his glory . . . strengthened with might by his Spirit in the inner man" (Eph. 3: 16). I thought I saw in these dear boys the beginning of the Spirit's power. Some of our boys are doing Sunday School work, having little children to teach. I told the boys, Sabbath evening, of something written by supporters of one set, and THE CHRISTIAN HERALD boys said: "We never get any word from our good friends." I explained, and they understood, but I thought someone with leisure might possibly enjoy sending me a letter, specially for this set of boys. C. SHATTUCK.

Oorfa, Turkey, April 12, 1898.

If any one of our readers who has the time, wishes to write an occasional letter of kindly encouragement to Miss Shattuck, she should be addressed at the American Mission, Oorfa, Anatolia, Turkey. The postage is 5 cents.

The World's Navies.

A German publication, *Zur Guten Stunde*, publishes a unique illustration affording a comparison of the relative strength of the seven chief maritime powers of the world at the present time. The drawings are made to scale, and proportioned according to the relative strength of the nations represented, both as to tonnage and numbers. Britain easily leads the list, with a navy, which, in point of armament and general offensive and defensive strength, is practically unequaled. France is second in the line, and although in grand aggregate of tonnage and numbers she falls greatly below Britain's standard, Russia's navy, though large, is by no means first class, although she is now building a number of ships which will be the equal of any afloat. Italy's navy comprises some gigantic warships. In point of numbers, there is little difference between the United States and Spanish navies. On this subject the *London Sketch* observes:

"There is a marked difference between these, in that the Americans, an essentially practical people, are apt to be thorough in their undertakings, and their warships are known to be exceptionally well found. In the case of Spain, the reverse holds good, and the fact that the pay of the officers and men is provided irregularly, and that there is understood to be a leakage in the handling of the money provided for the navy tempts one to believe that in the event of hostilities between the two nations, the result would be a foregone conclusion."

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HELPFUL ANECDOTES

By Rev. Louis Albert Banks, D.D.

H SHIELD OF COURAGE.

RZON. the lion-tamer. once hired a Cossack in Moscow to clean the cages of his wild beasts. The man was entirely ignorant of the French ze and equally ignorant of fear. e arrangements were made with him ns of gestures. and Perzon thought man understood what he had to do. t morning the Tartar began his new y entering with bucket. sponge and ot the cage of a tame beast, as his ad done. but of a splendid. untamed ich lay asleep upon the floor. The imal awoke and fixed his eyes upon . who calmly proceeded to wet his nge. and, unterrified, to approach At this moment Perzon appeared scene. and was struck with horror. und or motion on his part would inhe danger of the situation by rousing t to fury. so he quietly waited till the uld arise to rush to the man's assist- The Cossack. sponge in hand. ap- the animal and perfectly fearless. ed to rub him down as if he had been r a dog. while the tiger. apparently d by the application of cold water. er on its back. stretched out its paws, ring. offered every part of its body to sack. who washed him as complacent- nother bathes her infant. Courage is shield in every department of human e courage of faith nerves a Christian mly on in the face of every difficulty. ful heart is never happy and never is when we trust God that we are id.

♣

Soft Answer.

One of the greatest singers of France is running from New York on one of e large German steamships. One eve- ng. ancing at the programme of the e that was to be played during din- s: saw the announcement of a tri- march celebrating the victory ance in 1871.

. sure," she said to a fellow-country- ting near, "that this is not intended as rtesy to us. but I don't care. I am too ch f a patriot not to express my disap- ve f it in my own way when they begin his piece. Wait and see!"

e captain, having caught the gist of se narks, and noticed the famous sing- ation, glanced at the programme to w caused it. Then, without showing rise, he spoke to one of the waiters tone. At the moment when the Ger- mphal march was due to begin the inger, who could hardly control her prepared to leave the table. The rd was played. the artist arose and odule, agitated. amazed. while the of- d other passengers got up and smiled petically at her. And the band played arseillaise!" It was a beautiful illus- f the truth of Solomon's proverb that nswer turneth away wrath." There may points in social contact where a ardly thoughtfulness. such as was wy this German captain, would save caring of sorrow or anger, and give hap-

♣

The Sweetening Influence of Trouble.

he grows throughout a large portion Southern States a small tree which s very interesting fruit, called the non.

tree blossoms in June, and the quickly ng fruit attains its full size and color ust. But woe to the investigating who is tempted to try these inviting plum-like fruits. Horror will soon de- t upon his face, and his mouth will be red out of shape that he will fear it nbe worth using for ordinary purposes lf he will only wait. however, until the osts come round. he will witness a us transformation. The fruit will not mooth and plump as before, and will ook somewhat withered, but the de- astringent taste will have made way cious sweetness almost indescribable. en and women are like the green per- full of pride and bitterness. until the rial and disappointment has humbled stened them.

♣

Confirmed Sins.

Sot-smelling drunkards can be found ow-days on the little island of Pemba, ear Zanzibar.

The principal settlement has suddenly been hang from a dirty. disreputable village into fragrant with perfume; and that radi- change was brought about solely by the ion of alcohol. Since the natives—egro and a mixed population—had become victims of alcohol to such an extent that there were more drunken people to be seen than sober ones. the British residents prohibited the importation of alcoholic beverages. to stop the evil. Then the native merchants began to import "eau de cologne" in quantities. of course not the real article, but liquor of the worst sort, perfumed and packed in cologne bottles. Now the drunkards of Pemba get their fill of alcohol in this disguise. and the worse the drinker the better he smells! There are some fashionable circles in modern society where the most horrible vices are practised, but people seem to think the curse is taken off because of the perfumed surroundings. But lust and drunkenness and bestiality are none the less sins against God. and not a whit less fatal to the human soul. because their revels are held in a mansion instead of a dive. You may perfume sin all you will, but the fact remains that the "wages of sin is death."

♣

Behind the Cloud the Sun Still Shines.

When the Hindoos along the Ganges began to notice the recent eclipse of the sun. they watched with terror what they supposed to be the overpowering of their beloved divinity by the demon of darkness. They gave themselves up to prayer and bathing in the sacred river.

The people on the bank knelt down and prayed, shouting. "Hori boh!" (God. I cry!). Some covered themselves with dust and others washed themselves in the river. Many thousands of people were gathered together, men. women and children. and all were in a frantic. excited state lest the sun should be altogether swallowed by the demon. and never shine any more. I have seen many professed Christians act in just as foolish a way when undergoing some temporary discouragement. or disappointment. We need to remember. and have our faith thoroughly intrenched in it. that God is stronger than the devil. and that in the dark days as well as the bright. "all things work together for good to them that love God."

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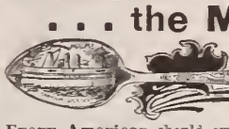

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ARE YOU RUPTURED?

That rupture can be cured is admitted. The greatest obstacle has been imperfect appliances that have slipped or are continually moving out of place. It has remained for us to place before sufferers our Perfect Fitting Improved Elastic Truss. It can be worn with ease night and day, and will surely cure where a cure is possible. Of course, there are some cases that have gone too far to be cured by any known process. To those we offer comfort and safety.

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DYSPEPSIA And Constipation Positively CURED.

Send for free sample and literature.
A. S. MILLER & CO., Box 231, Milwaukee, Wis.

PRAYER.

The Trial and Triumph of Prayer. I. Kings 18:42-46.

How familiar are the words, "Let us pray!" Yet how seldom do we realize all that they imply! Will the God who called the universe into being, in very deed listen to our appeals? May we hope that we, insignificant mortals on a world so small that it is a mere atom in comparison with the vast orbs which circle through space, can reach the ear of the Creator, and that he will hearken to our words? His revelation assures us that we may, and we are encouraged to present our petitions in the full confidence that God will hear and answer. But it is no light matter to enter into that presence. We are invited to address him as "Our Father," but it is well that we should remember who and what he is. The vain words, the heedless utterances, might well halt on our lips as we think of his majesty and purity and wisdom and power. That we have access to him should fill us, not only with joy, but with reverence and humility. We ought to feel that the clamorous urgency with which we beg for some boon for ourselves is altogether improper in our position. To us, short-sighted mortals that we are, the blessing that we crave may appear unspeakably important, and we plead for it as if our importunity must wring it from his hands. Sometimes the prayer that is put up has more of the tone of a creditor demanding that a promise be fulfilled than of a humble suppliant pleading for a blessing. How patient God is with such people, and how graciously he deals with them! But will all our prayers be answered? Does a wise father grant every request that is made to him by the child he loves? Some requests have to be denied for the sake of the child himself, and some for the sake of the general good of the family. But even when he denies a prayer he is not unsympathetic. Christ's prayer in the garden was denied, but an angel came and strengthened him. Paul's prayer, thrice repeated for the removal of the thorn in the flesh, was rejected, but grace sufficient for endurance was given to him. So when we speak of the trial and triumph of prayer, we must remember that God's ways are not as our ways, nor his thoughts as our thoughts.

THE GLORIOUS CITY.

Glimpses of the City Without a Temple. Rev. 21:22-27.

One of the most unexpected details in the description the seer of Patmos gives of the city he saw in his vision, is that there was no temple therein. Can it be possible that the ideal city, the place to which all good men hope to go when they have done with this life, is a city without a temple? It appears so, and we have to look for the reason of it. As we read on, we find that there is no night, that there is no need of sun or moon to give it light, there is no sorrow in it, nor death, nor misery. Light, purity, happiness, glory—all these impressed themselves on John's mind, and they suggest the thought that the city was all temple. There was no need for a material building in a city where every heart was a temple consecrated and dedicated to him whose glory lighted the city. Our houses of worship here are refuges to which good people go to be away from the sordid cares and the perplexing worries and the impure associations, in order that they may worship God in peace. But in that city there are none of these things. There, undisturbed, they may worship God anywhere, and no incongruous or uncongenial sight or sound forces itself on eye or ear. Inexpressibly sweet and delightful and peaceful it must be, beyond anything we can conceive. How much of it is figurative and how much is sober reality we cannot tell. Probably John, like Paul, found it impossible to describe it, and uses only images to bring it within our comprehension. It is useless to conjecture, but his description emphasizes a duty. "There shall in no wise enter into it anything that defileth." As we look into our own hearts, our hopes sink within us. Preparation there must be for entrance there, and that preparation must take place here. How much remains to be done within us before we are fit to enter! We have need to pray continually for the influences of the Holy Spirit and to welcome any discipline which shall remove impurity from us.

Blindness in the Orient.

In Oriental lands, ophthalmia is a very general universal affliction. Travelers in Syria and Egypt describe the condition of multitudes of the poor, who have become sufferers from ailments of the eyes, as extremely pitiful.

One of the many institutions established in Palestine by Christian people is the Home and School for Blind Girls in Jerusalem. No other special institution exists for blind women and girls throughout Palestine, Syria and Egypt. It is the outcome of a day school commenced in April, 1896, by Miss Ford, a lady missionary. A few young girls, who were anxious to learn, attended the school. There are now a number of girls in the school, which has been made a permanent home for these little sufferers. They are taught by the "Braille System for the Blind," and, besides the usual lessons, have learned many hymns in Arabic and many texts of Scripture. Arrangements are now under way for holding weekly Gospel meetings for blind men and women, and of thus spreading the good news among a much-neglected and ignorant class. Rev. J. Longley Hall, of Jerusalem, will answer all inquiries concerning the work.

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IN ALL SIZES.

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Must be on Inside of Spring

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DUPLEX PINS work as easily in the dark as in the light; fasten from either side, but **cannot slip through, as all others do.** Dealers may offer other pins with so-called guards. Demand the genuine "STEWART'S DUPLEX." Take no others. If dealers cannot supply you, **send 3 two-cent stamps for samples of 12 assorted sizes.**
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AY AND NIGHT BEFORE THEE.

Psalm 88: 1.

T ROUGH all the hours of day
God's presence comforts, cheers and soothes.
strengthens. restrains and teaches; yea,
love he oft reproves.

not alone the day
reals to us his presence bright;
nt wakefulness we may
songs sing in the night.

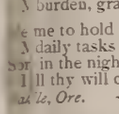
thou hast taught my soul
restful hour of night to sing
to thy name; and on thee roll
burden, gracious King.

me to hold thy hand;
daily tasks with gladness meet;
in the night still sing and stand
ll thy will complete.

alle, Ore. —JENNIE WHITLOW CAREY.

CHRIST'S MISSION.

His own Definition of the Purpose for which he Came. John 10: 7-18.



The whole essence of Christianity is comprised in this question of Christ's mission to the world. Why did he come? What purpose did he accomplish? What have been the effects of that but ineffably beautiful life? He pre- the answer to these questions in forms. He likened himself to bread, vine. to light. to a door. and to a erd. Still more concretely. he said, come that they might have life and have it more abundantly." How this means! It includes spiritual ercoming life, eternal life. As we a corpse and look down on the sive features: as we touch the hand ance was so active. but now so unre- ve, we realize what it is that is Life is absent. and what a differ- hat makes! This is no longer our . it is merely the house he inhabited. e is gone. When. therefore. Christ hat he came to impart life. we per- ive that his object is to give us precisely hich we most need. It is that which tutes the difference between the active man and the corpse which ly sadly and reverently away. This s new thing in the world. a gift from ource of life. something higher and than the physical life which is nour- by food. but so like it that we under- the spiritual by the physical. The dragging along like a mere animal ous of higher capacities. yet in- of realizing them. vainly struggling mething higher than the mere grati- n of the senses. comes in contact Christ and receives the power to His higher nature is quickened, en- d. he begins a life so different from d that he is said to be regenerated. gain. He has stretched his hands ward, and they have been clasped rist. and he has been lifted to a plane and a new order of being. mystery. but multitudes rejoice in perience and thank God for his kable gift.

If you suffer from Epilepsy, Fits, "Spells," St. Vitus' Dance, Vertigo, etc., have children or relatives that do so, or know people that are afflicted, My New Discovery,

Epilepticide,

will cure them, and all you are asked to do is to send for a Free Bottle and try it. I am quite prepared to abide by the result. It is cured thousands where everything else has failed. Please give full name, AGE and post-office and express address

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FOR ONE DAY'S WORK
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OAKWOOD High-grade '98 model as per illustration. Flush Joints, 1⅛ in. Tubing. One-piece Cranks. Large Star Sprockets. Best high-grade Tires. Padded or Hygienic Saddle. None better at any price. Equal to or better than wheels retailed by others at $75. Our special price **$32.50**

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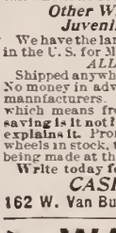

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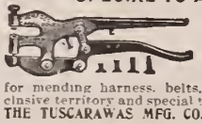

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We have reliable assurance that the above statement is genuine and that Dr. Moore is a reputable physician.—*Cincinnati Christian Standard.*

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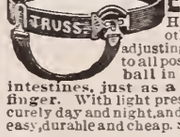

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FFICE: BIBLE HOUSE, NEW YORK.

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VOLUME 21.—NUMBER 22.

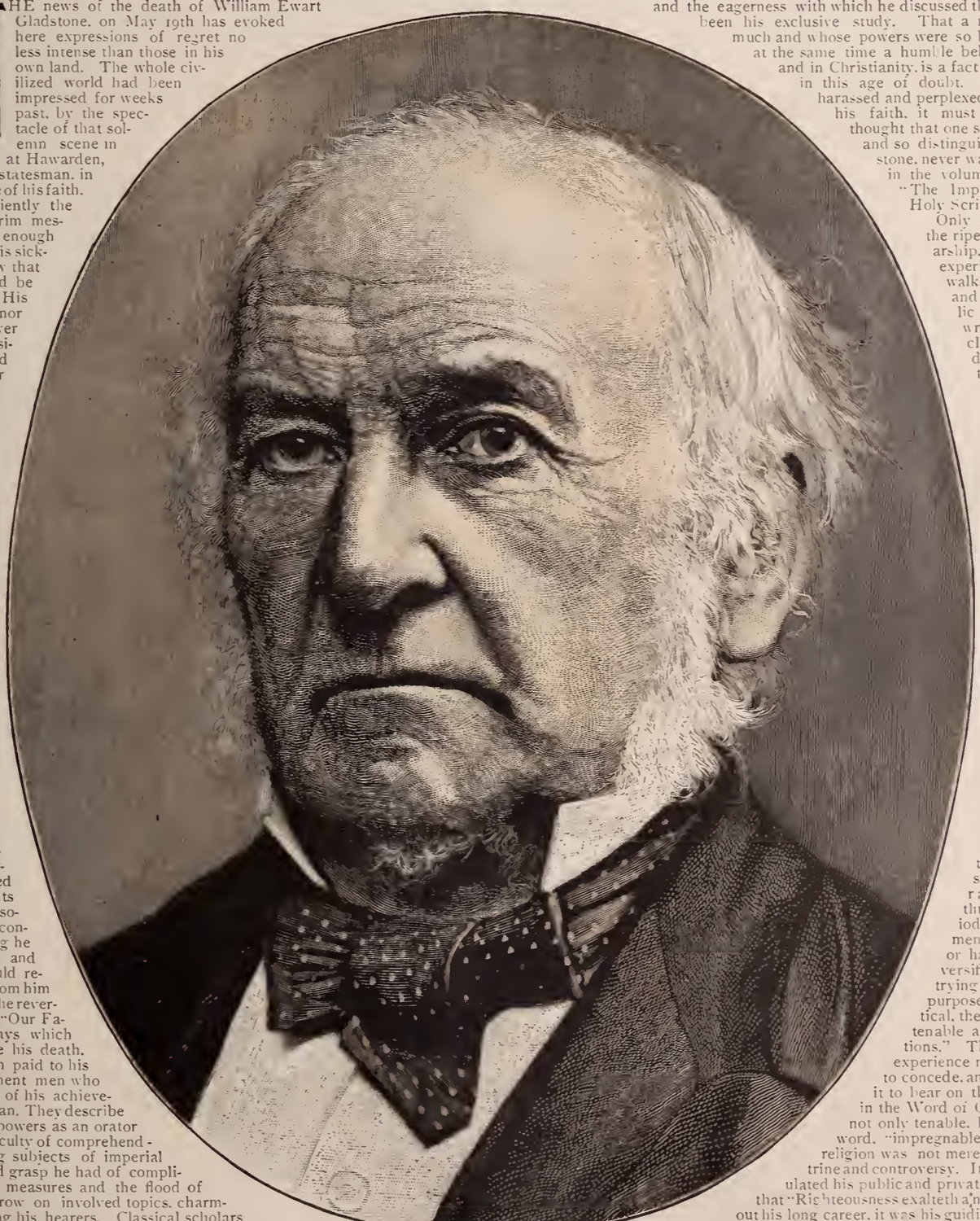
NEW YORK, JUNE 1, 1898.

PRICE FIVE CENTS.

An Illustrious Christian Statesman.

THE CAREER OF ENGLAND'S "GRAND OLD MAN" CLOSED IN CONFIDENT HOPE OF A GLORIOUS IMMORTALITY.

THE news of the death of William Ewart Gladstone, on May 19th has evoked here expressions of regret no less intense than those in his own land. The whole civilized world had been impressed for weeks past, by the spectacle of that solemn scene in et chamber at Hawarden, e the veteran statesman, in cm confidence of his faith. s awaiting patiently the ons of the grim mes- . He had said enough th intervals of his sick- o let us know that e mmons would be me to him. His e as not dim, nor as s mental power . but the physi- me was tired d e longed for t. But the idea rd was not the yne that the ne ble man as- ed with the t of death. t last, his as vigor- d unmov- s his fam- thered l his bed tose last lurs, sang vorite m. "Rock es," the a whose wers as a tsman, or- to scholar an of let- rs ad aston- e his gener- o uttered in nguage of lit child the "Our Fa- er In the sim- ci of a truly ea mind, famil- ith all liter- nd acquainted th he arguments ptical philoso- es, he was con- that in dying he as oing home and ere he would re- welcome from him ho like a child, he rever- addressed as "Our Fa- er In the days which av passed since his death, s have been paid to his ar ter by eminent men who ve eminded us of his achieve- en as a statesman. They describe s raordinary powers as an orator ater, his faculty of comprehend - d analyzing subjects of imperial t, the broad grasp he had of compli- te nd difficult measures and the flood of gh e could throw on involved topics, charm- g d convincing his hearers. Classical scholars ave dwelt on the marvelous knowledge he had of the rit of antiquity and on the critical skill which proved his profound study and appreciation of classical lore. Per- son friends describe the surprise with which they listened h conversation in the company of learned scientists, when he showed a knowl- e equal to their own of such subjects as chemistry, biology, astronomy and geology, and the eagerness with which he discussed them, as if they had been his exclusive study. That a man who knew so much and whose powers were so brilliant, should be at the same time a humble believer in the Bible and in Christianity, is a fact full of significance in this age of doubt. To the Christian, harassed and perplexed by the assaults on his faith, it must be a reassuring thought that one so able, so learned, and so distinguished as Mr. Gladstone, never wavered in his faith in the volume which he called, "The Impregnable Rock of Holy Scripture."



The Late Rt. Hon. Wm. E. Gladstone.

Only eight years ago in the ripe maturity of scholarship, and after his long experience in the highest walks of statesmanship and the turmoil of public life, Mr. Gladstone wrote a series of articles with the avowed design of proving that no reasonable man need surrender his belief in the Word of God. They proved that he was thoroughly acquainted with all that had been said by the leaders of modern thought on the other side of the question and, though he modestly disclaimed the right to teach with authority on the subject, he gave good reason for his right to be heard. These articles, he said, in closing, "form the testimony of an old man in the closing period of his life. It is rendered with no special qualification, but possibly this one: Few persons of our British race have lived through a longer period of incessant argumentative contention, or have had a more diversified experience in trying to ascertain, for purposes immediately practical, the difference between tenable and untenable positions." The value of such an experience none would hesitate to concede, and when he brought it to bear on the question of faith in the Word of God, the result was not only tenable, but, to use his own word, "impregnable." Mr. Gladstone's religion was not merely a matter of doctrine and controversy. It pervaded and regulated his public and private life. He believed that "Righteousness exalteth a nation" and throughout his long career, it was his guiding principle. More than once, when Parliament was bent on a course that promised to add glory if not territory to the British crown, he pleaded with eloquence almost pathetic for the course which he believed to be right and just. "You will have done what is right," he urged in his speech to the House, using the argument which would have been for him a sufficient reason for any policy. Early in his political career, when

Lord Palmerston was carrying the whole country with him in a policy that appealed to British pride. Mr. Gladstone stood valiantly in the way and boldly denounced the course Palmerston was taking as morally wrong. He failed in his effort for the time, but eventually the country and even Palmerston himself realized that Mr. Gladstone was right. Afterwards, in the cession of the Ionian Isles to Greece and in the surrender in Transvaal, his desire for righteousness predominated over national pride and national interest.

His love of abstract right and the process by which he reached his conclusions and by which he sometimes defended them in public probably owed their origin in part to his Scottish ancestry. He was emphatic in claiming that every drop of blood in his veins was Scotch. He was born in Liverpool, but his father was a Lowland Scot from Lanarkshire and his mother was a Highland girl. The family had once been a distinguished one in Scotland and its head, six centuries ago, was included in a list of noblemen who swore allegiance to King Edward I. They were called Gledestanes in those times, from the name of the old dwelling they occupied on a barren hill. "gled" being the Scotch name for a hawk, and "stanes," the rocky crags where it built its nest. The family, however, had fallen into decadence in the eighteenth century and Mr. Gladstone's father, feeling the pinch of poverty, went south, with an empty pocket, to seek his fortune. He was more successful than the majority of such seekers, for in a comparatively short period he became a prosperous merchant in Liverpool, with the dignity of a baronet. He went back to his Scottish home, found the poor Highland girl whom he loved and took her to his home in Liverpool. William Ewart was their third son. He was anxious to become a clergyman, but his father had perceived the signs of genius in the boy and insisted on his entering the political arena.

He was sent to Eton and afterwards to Christchurch College, Oxford, the two institutions of all others most likely to develop aristocratic predilections and the ardent Toryism which was the father's political creed. Mr. Gladstone distinguished himself in both institutions and at Oxford had the rare triumph of scoring first in both classics and mathematics. He had been a hard student, caring little for athletic sports, but taking a deep interest in the Union, which was the Oxford name for the debating club of the University. He was secretary and afterwards president of the Union, and was an ardent and eloquent participant in the debates. Although holding aloof in huge measure from the popular sports there, as he had done at Eton, he was by no means a milksop. One incident reported of his Eton days shows that in that early period he had the courage which distinguished his later life. It was the custom of the Eton boys, says Mr Gladstone's biographer Mr. George W. E. Russell, to have some kind of sport at the annual fair, which bore a resemblance to bear-baiting, or bull-fighting. The animals tortured were some wretched horses, whose cause young Gladstone championed, declaring that their treatment by the boys was barbarous. When they sneered at his effeminate shrinking from the sport, the lad stepped boldly out and declared himself "ready to write his reply in good round hand on the face of any boy who would enter the lists." Any one who has attended a large school can realize how much heroism was required to thus oppose a custom sanctioned by long usage and affording gratification to the savagery which seems to be inherent in the nature of the majority of half-developed lads.

A SCENE IN THE PARK AT HAWARDEN, A TROPHY OF MR. GLADSTONE'S AXE.

Mr. Gladstone's speeches at the Oxford Union give abundant proof that at that time he believed, with the most thoroughgoing Tories, that the "high function of government was the birthright of the few, and that the great masses of the people had nothing to do with the laws, except to obey them." Speaking of this time fifty years afterwards, Mr. Gladstone said: "I must admit that I did not learn when at Oxford that which I have learned since, to set a due value on the imperishable and inestimable principles of human liberty." Reverence for existing institutions, a profound belief in the privileges of aristocratic birth, a disinclination to make any changes in time-honored systems and a distrust of the common people were shown in Mr. Gladstone's utterances of those days. He reversed the usual order of things in his life: for while we look for liberal views and a progressive spirit in a young man and are not surprised when an old man clings to the past and is reluctant to make radical changes, Mr. Gladstone's liberalism and his boldest ideas came with his later years. Lord Macaulay wrote of Mr. Gladstone, as he was then, that he was "a young man of unblemished character and of distinguished talents, the rising hope of those stern and unbending Tories who follow reluctantly and mutinously, a leader whose experience and eloquence are indispensable to them, but whose cautions temper and moderate opinions they abhor." We can imagine how bitter must have been the disappointment of men who reluctantly following Sir Robert Peel, turned to Gladstone as their "rising hope." Probably no man has incurred in equal degree the detestation which the Tories manifested to Gladstone in his old age. But at Oxford his speeches naturally inspired them with hope. He steadfastly opposed admitting to the franchise any man who did not own houses and lands, and eloquently defended all the exclusive privileges of the aristocrats. It must have gladdened the hearts of the men who felt the ground slipping from under their feet and saw the approach of the solid phalanx of the masses, sternly demanding a share in the government, to hear the bulwarks of class exclusiveness maintained by this fiery young orator, with such learning and eloquence.

Mr. Gladstone's introduction to public life was singularly in contrast with his career. He became a member of the House of Commons by virtue of a system which he afterwards labored indefatigably to abolish. This was the system known in Great Britain as "the pocket borough." It not infrequently happened in the early years of the century that a large majority of the people who were entitled to vote in a given town, for the member who should represent that town in Parliament, were tenants of some wealthy nobleman who had a seat in the House of Lords. This nobleman expected his tenants to vote for any man whom he chose, and they usually did so, lest their landlord should punish them by turning them out of their farms or houses. There were a large number of small towns in which the chief land-owner could have had his footman elected to Parliament if he wished. The voters were few in number and they were so completely in the power of their landlord, that the election was a farce. In 1832 a bill was passed diminishing the number of these boroughs, and giving the power of voting to men who previously had not possessed it. But there were still many left in which, in spite of the change, the majority of the voters were under the power of their landlord. One such borough was Newark in Nottinghamshire, the voters in which were nearly all tenants of the Duke of Newcastle. The Duke had steadfastly resisted the reform of the system and fearing it would extend, looked around for some young man of promise who could be relied upon to fight the battle of his privilege. His eldest son, who had heard Mr. Gladstone's fiery speeches at Oxford, recommended him to his father, who promptly offered the young orator a seat in Parliament as member for Newark. Mr. Gladstone gladly accepted; the legality of an election was enacted, and in 1833, at the age of twenty-four, he entered the House which he was destined to adorn for a period of sixty years.

He had been in Parliament little more than a year, when Sir Robert Peel, the head of the Tory party, appointed him Lord of the Treasury. The office was an unimportant one, but it was given, according to custom, with the object of enlisting the young member's oratorical gifts on the side of the government. Mr. Gladstone's first tenure of office was brief. Sir Robert Peel being defeated by a vote of the House, resigned, and as is usual in England, his subordinates quitted office with him.

Relieved from the cares of office Mr. Gladstone continued to give close attention to his Parliamentary duties, but devoted his leisure to the production of a remarkable book, which at its appearance attracted general interest. It was entitled "The State in its Relations with the Church," and its object was to show that a government ought to have a conscience and ought to make the propagation of religious truth one of its most important functions. In his famous review of the book Lord Macaulay stated that there was no logical ground for a state performing such function, and that it was better for the state and for the people that it should not attempt to perform it. The book is important now, chiefly because it reveals the principles which guided Mr. Gladstone throughout his political career. He must have been convinced by evidence that a man might possess all the qualifications for secretary of state, or secretary of the treasury, who was totally unfit to guide the religious affairs of the nation, and therefore that the present condition was the ideal of government could not be realized, but it remained the ideal, and he would have rejoiced to see the government composed of men as eminent for piety as for statesmanship was an ideal very desirable to a young statesman in a period when drinking, gambling, horse-racing and other vicious pursuits occupied so much the time and attention of public men.

MR. AND MRS. GLADSTONE AND THEIR GRAND-DAUGHTER.

The political events of the following year were of precisely the kind to bring Mr. Gladstone into prominence. He was still identified with the Tory party, and was warmly attached by personal regard to its great leader, Sir Robert Peel. The Whigs were in power, but had made themselves unpopular by a feeble and changeful financial policy, which led to their defeat.

Sir Robert Peel was made Prime Minister, and appointed Mr. Gladstone Vice-President of the Board of Trade. It was in this office that he gave the first public proof of the brilliant financial genius which he possessed. He thoroughly remodeled the customs duties and abolished or greatly reduced the tariff on twelve hundred articles of commerce. He proceeded on the principle that the poor and the lower middle-classes were entitled to the first consideration in the changes that might be made in the tariff; their difficulties in supporting their families were, he said, great at the best, and it was the duty of the government whenever it was in power, to make those difficulties less burdensome by lightening the articles which they most used. His defence of this financial policy was masterly. Night after night he was in his place in the House of Commons arguing for every clause of the bill, showing such a mastery of the minutest details, and such wonderful skill in presenting them to the House, that he was hailed by all as the coming financial leader.

During more than twenty years Mr. Gladstone's was the hand which guided the British financial policy. Even when out of office, the dread of his criticism and the vast knowledge he could bring to bear on the subject, kept his rivals from straying from the principles he laid down. When his party was in power, no other financial minister was possible. More than once it happened that the head of the party disliked him, but was obliged to appoint him, because as one bluntly put it, "If I appoint any other man, Gladstone would tear him to pieces." His financial statements were masterpieces of lucidity and lucidity. With a scrap of paper little larger than his hand to guide him, he would speak for five hours, holding his hearers spellbound, making the figures of the tariff and of direct taxation live, and investing them with a charm which had never before characterized the discussion of finance. His memory was prodigious and his acquaintance with the subject not only in broad principles, but in detail, was the despair of every opponent. It would be tedious here to trace the course of parties and the changes which brought the Whig and Tory leaders alternately into power, but during the whole period the Premier who could command Mr. Gladstone's services in the important department of finance counted himself fortunate and found in him a source of strength and popularity.

It was in 1853 that Mr. Gladstone first assumed full charge of the national finances. His position at that time was at "the parting of the ways." He had not severed his connection with the Tory party, but he had uttered opinions extremely distasteful to the party and he was beginning to feel the ostracism which had embittered the closing years of the life of his great friend, Sir Robert Peel. The story is told that he was sitting reading one evening in the library of the Carlton Club, the headquarters of the Tories in London, when some young members came up from the dining room where they had been taking wine rather freely with their dinner. Seeing Mr. Gladstone quietly attentive to his book, they began to comment among themselves on his drift from Tory principles and the more hot-headed of the group proposed that they throw him through the window, into the yard of the adjoining Reform Club, the Whig headquarters, where, as they said, he properly belonged. Of course, no such violence was practised, but Mr. Gladstone soon became aware that he was out of place among his old associates. He had already voluntarily resigned his representation of Newark, as he could no longer honestly do the work which he had been willing to do when the Duke of Newcastle gave him the seat. The University of Oxford had elected him one of its representatives, but it was already beginning to chafe at his liberal utterances. Finally, it rejected him at the polls. Lancashire, however, elected him, but eventually his growing liberalism proved too much for that constituency, and that seat, too, he lost. Greenwich honored itself by providing him with a seat as its representative in Parliament for a time. In 1879, in his seventieth year, and after all his brilliant services it became necessary for him to seek a new political home. He found it in Scotland, where after a series of orations of matchless eloquence, he was elected by a large majority. It has seldom happened in British history that a statesman so distinguished has had so frequently to move from one constituency to another, but never before had there been a career in which there had been such cause. Mr. Gladstone had followed the light and had declared his convictions plainly, regardless of the effect his utterances might have on his political fortunes.

Mr. Gladstone first became Premier in 1868. Long before that, he had been the real head of the Liberal party, but he had served under Lord Aberdeen, under Lord Palmerston and under Earl Russell. The highest prize in the gift of his country was legitimately won, and to the joy of the men of progress, in and out of Parliament, Mr. Gladstone was supreme head of the government. The course he took was a surprise to his early friends. Ardent churchman as he had been and remained to the day of his death, he set himself to the task of disestablishing the English church in Ireland. It was the church of a small minority, and Mr. Gladstone's study of its operations convinced him that it was not serving the purposes for which it was established. He proposed to devote its revenues to the cause of public education. The fight was long and bitter, but in the end he won the victory. He also passed a bill for the relief of Irish tenants, which was extended and elaborated subsequently, and proved a source of great benefit to this long suffering class. His last great effort, to which he consecrated the closing years of his career, was a project to give self-government to the Irish people. The principle which had guided him in all his legislation was the motive in this effort—that of doing right and justice at any cost. But he could never convince the men in his own party, who had faithfully followed him in his reforms that this project was safe. They believed that it would involve dismemberment of the empire, and they refused to support him. Twice he introduced his measure, but on both occasions was defeated. The second defeat was in 1892, when Mr. Gladstone was in his eighty-third year, and though his spirit was still undaunted, he must have felt that bodily infirmities forbade further struggle. Two years later he made his last speech in the House, and quitted forever the scene of his brilliant triumphs.

Four years have passed since that day. They were years of peaceful retirement, but not of inactivity. From his home at Hawarden Castle there came at intervals in the Reviews, or in letters intended for publication, bugle-blasts, which proved how keen was the interest the veteran took in the events of the day. But he evidently realized that his part must be only that of a spectator. His friends, who visited him, found him happy among his books, kindly, genial and alert as ever. For the first time in his long life, his family had him entirely to themselves, and the experience must have been inexpressibly delightful to them. His married life had been singularly happy. Mrs. Gladstone, whom he married in 1839, proved a most devoted wife, loving, tender, and ardently reverencing her husband. All the care he would suffer any one to take of him, she gave, and he repaid her with a warm and hearty affection. She was a daughter of Sir Stephen Glynne,

HAWARDEN CASTLE, THE COUNTRY HOME OF THE LATE MR. GLADSTONE, WHERE HE DIED, MAY 19.

from whom she inherited the beautiful estate of Hawarden, with its fine old castle and its modern palatial residence. Thither it was Mr. Gladstone's delight to retire in the intervals of public labor and to enjoy in its woods the tree-felling, which was almost the only active amusement he cared for. They had eight children, seven of whom survive. Two of the sons are in Parliament. The third is rector of Hawarden, and he was always assisted by his father whenever the latter was at home. Many have been the pilgrimages by the workingmen of Lancashire to that church, the labors of which were amply repaid by hearing the lessons read by the statesman, to whom they reverently gave the name of the "Grand Old Man." On his return from church, it was Mr. Gladstone's habit to bury himself for an hour or two in his library, where, over the mantel, there is an inscription, to which he pointed one day when a visitor asked him the secret of being so young at eighty years of age. The visitor looked up and read: "Thou wilt keep him in perfect peace whose heart is stayed on thee."

THE METROPOLITAN PULPIT

Sprinkled and Cleansed.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Leviticus 14: 5-7.

"And the priest shall command that one of the birds be killed in an earthen vessel, over running water. As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water; and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field."

THE old Testament, to very many people, is a great slaughter-house strewn with the blood, and bones, and horns, and hoofs of butchered animals. It offends their sight; it disgusts their taste; it actually nauseates the stomach. But to the intelligent Christian the Old Testament is a magnificent corridor through which Jesus advances. As he appears at the other end of the corridor, we can only see the outlines of his character; coming nearer, we can descry the features. But when, at last, he steps upon the platform of the New Testament, amid the torches of evangelists and apostles, the orchestras of heaven announce him with a blast of minstrelsy that wakes up Bethlehem at midnight.

There were a great many cages of birds brought down to Jerusalem for sacrifice—sparrows, and pigeons, and turtle-doves. I can hear them now, whistling, caroling, and singing all around about the Temple. When a leper was to be cured of his leprosy, in order to his cleansing two of these birds were taken; one of them was slain over an earthen vessel of running water—that is, clear, fresh water, and then the bird was killed. Another bird was then taken, tied to a hyssop-branch, and plunged by the priest into the blood of the first bird; and then, with this hyssop-branch, bird-tipped, the priest would sprinkle the leper seven times, then untie the bird from the hyssop-branch, and it would go soaring into the heavens.

Now open your eyes wide, my dear brethren and sisters, and see that that first bird meant Jesus, and that the second bird means your own soul.

There is nothing more suggestive than a caged bird. In the down of its breast you can see the glow of southern climes; in the sparkle of its eye you can see the flash of distant seas; in its voice you can hear the song it learned in the wildwood. It is a child of the sky in captivity. Now the dead bird of my text, captured from the air, suggests the Lord Jesus, who came down from the realms of light and glory. He once stood in the sunlight of heaven. He was the favorite of the land. He was the King's Son.

But one day there came word to the palace that an insignificant island was in rebellion, and was cutting itself to pieces with anarchy. I hear an angel say, "Let it perish. The King's realm is vast enough without the island. The tributes to the King are large enough without that. We can spare it." "Not so," said the prince, the King's Son; and I see him push out one day, under the protest of a great company. He starts straight for the rebellious island. He lands amid the execrations of the inhabitants, that grow in violence until the malice of earth has smitten him, and the spirits of the lost world put their black wings over his dying head. No wonder it was a bird that was taken and slain over an earthen vessel of running water. It was a child of the skies. It typified him who came down from heaven in agony and blood to save our souls. Blessed be his name forever!

I notice also, in my text, that the bird that was slain was a clean bird. The text demanded that it should be. The raven was never sacrificed, nor the cormorant, nor the vulture. It must be a clean bird, says the text, and it suggests the pure Jesus—the holy Jesus. The sceptical tailors have tried for eighteen hundred years to find out one hole in his seamless garment, but they have not found it. The most ingenious and eloquent infidel of this day in the last line of his book, all of which denounces Christ says, "All ages must proclaim that among the sons of men there is none greater than Jesus." So let this bird of the text be clean—its feet fragrant with the dew that it pressed, its beak carrying sprig of thyme and frankincense, its feathers washed in showers. O thou spotless Son of God, impress us with thy innocence!

> "Thou lovely source of true delight,
> Whom I, unseen, adore,
> Unveil thy beauties to my sight,
> That I may love thee more."

I remark, also, in regard to this first bird, mentioned in the text, that it was a defenseless bird. When the eagle is assaulted, with its iron beak it strikes like a lightning bolt against its adversary. But this was a dove or a sparrow—perfectly harmless, perfectly defenseless—type of him who said, "I have trod the wine-press alone, and there was none to help." None to help! Was there one, in all that crowd, manly and generous enough to stand up for him? Were the miscreants at the cross any more interfered with in their work of spiking him fast than the carpenter in his shop driving a nail through a pine board? The women cried, but there was no balm in their tears. None to help! none to help! O my Lord Jesus, none to help!

As, after a severe storm in the morning, you go out, and find birds dead on the ground, so this dead bird of the text makes me think of that awful storm that swept the earth on Crucifixion day, when the wrath of God, and the malice of man, and the fury of devils wrestled beneath the three crosses. As we sang just now,

> "Well might the sun in darkness hide,
> And shut his glories in,
> When Christ, the mighty Maker, died
> For man, the creature's sin."

But I come now to speak of this second bird of the text. We must not let that fly away until we have examined it. The priest took the second bird, tied it to the hyssop-branch, and then plunged it in the blood of the first bird. Ah! that is my soul, plunged for cleansing in the Saviour's blood. There is not enough water in the Atlantic and Pacific Oceans to wash away our smallest sin. Sin is such an outrage on God's universe that nothing but blood can atone for it. You know the life is in the blood, and as the life had been forfeited, nothing could buy it back but blood. What was it that was sprinkled on the door posts when the destroying angel went through the land? Blood. What was it that went streaming from the altar of ancient sacrifice? Blood. What was it that the priest carried into the holy of holies, making intercession for the people? Blood. What was it that Jesus sweat in the garden of Gethsemane? Great drops of blood. What does the wine in the sacramental cup signify? Blood. What makes the robes of the righteous in heaven so fair? They are washed in the blood of the Lamb. What is it that cleanses all our pollution? The blood of Jesus Christ, that cleanseth from all sin.

I hear somebody saying, "I do not like such a sanguinary religion as that." Do you think it is very wise for the patient to tell the doctor, "I don't like the medicine you have given me"? If he wants to be cured, he had better take the medicine. My Lord God has offered us a balm, and it is very foolish for us to say, "I don't like that balm." We had better take it, and be saved. But you do not oppose the shedding of blood in other directions and for other ends. If a hundred thousand men go out to battle for their country, and have to lay down their lives for free institutions, is there anything ignoble about that? No, you say; "glorious sacrifice rather." And is there anything ignoble in the idea that the Lord Jesus Christ, by the shedding of his blood, delivered not only one land, but all lands and all ages, from bondage, introducing men by millions and millions into the liberty of the sons of God? Is there anything ignoble about that?

As this second bird of the text was plunged in the blood of the first bird, so we must be washed in the blood of Christ, or go polluted forever.

> "Let the water and the blood,
> From thy side a healing flood,
> Be of sin the double cure,
> Save from wrath, and make me pure."

I notice now that as soon as this second bird was dipped in the blood of the first bird, the priest unloosened it and it was free—free of wing and free of foot. It could whet its beak on any tree-branch it chose. It could peck the grapes of any vineyard it chose. It was free: a type of our souls after we have washed in the blood of the Lamb. We can go where we will. We can do what we will. You say, "Had you not better qualify that?" No; for I remember that in conversion the will is changed, and the man will not will that which is wrong. A state of pardon is a state of emancipation. The hammer of God's grace knocks the hopples from the feet, knocks the handcuffs from the wrist, opens the door into a landscape all ashimmer with fountains and abloom with gardens. It is freedom.

If a man has become a Christian, he is no more afraid of Sinai. The thunders of Sinai do not frighten him. You have, on some August day, seen two thundershowers meet. One cloud from this mountain, and another cloud from that mountain, coming nearer and nearer together, and responding to each other, crash to crash, thunder to thunder, boom! boom! And then the clouds break and the torrents pour, and they are emptied perhaps into the very same stream that comes down so red at your feet, that it seems as if all the carnage of the storm-battle has been emptied into it. So in this Bible I see two storms gather, one above Sinai, the other above Calvary, and they respond one to the other—flash to flash, thunder to thunder, boom! boom! Sinai thunders, "The soul that sinneth, it shall die;" Calvary responds, "Save them from going down to the pit, for I have found a ransom." Sinai says, "Woe! woe!" Calvary answers, "Mercy! mercy!" and then the clouds burst, and empty their treasures into one torrent, and it comes flowing to our feet, red with the carnage of our Lord—in which, if thy soul be plunged, like the bird in the text, it shall go forth free—free! Oh, I wish all people to understand this: that when a man becomes a Christian he does not become a slave, but that he becomes a free man; that he has larger liberty after he becomes a child of God than before he became a child of God. General Fisk said that he once stood at a slave-block where an old Christian minister was being sold. The auctioneer said of him, "What bid do I hear for this man? He is a very good kind of a man; he is a minister." Somebody said "twenty dollars" (he was very old and not worth much); somebody else "twenty-five"—"thirty"—"thirty-five"—"forty." The aged Christian minister began to tremble. He had expected to be able to buy his own freedom, and he had just seventy dollars, and expected with the seventy dollars to get free. As the bids ran up the old man trembled more and more. "Forty"—"forty-five"—"fifty"—"fifty-five"—"sixty"—"sixty-five." The old man cried out "seventy." He was afraid they would outbid him. The men around were transfixed. Nobody dared bid; and the auctioneer struck him down to himself—done!

But by reason of sin we are poorer than that African. We cannot buy our own deliverance. The voices of death are bidding for us, and they bid us in, and they bid us down. But the Lord Jesus Christ comes and says, "I will buy that man; I bid for him my Bethlehem manger; I bid for him my hunger on the mountain; I bid for him my aching head; I bid for him my fainting heart; I bid for him all my wounds." A voice from the throne of God says, "It is enough! Jesus has bought him." Bought with a price. The purchase complete. It is done.

> "The great transaction's done;
> I am my Lord's, and he is mine.
> He drew me, and I followed on,
> Charmed to confess the voice divine."

Why, is not a man free when he gets rid of his sins? The sins of the tongue gone; the sins of action gone; the sins of the mind gone. All the transgressions of thirty, forty, fifty, seventy years gone—no more in the soul than the malaria that floated in the atmosphere a thousand years ago; for when my Lord Jesus pardons a man he pardons him, and there is no half-way work about it.

Here I see a beggar going along the turnpike road. He is worn out with s- ease. He is stiff in the joints. He is ulc- d all over. He has rheum in his eyes. e is sick and wasted. He is in rags. E- y time he puts down his swollen feet e cries "Oh! the pain!" He sees a f- tain by the roadside under a tree, an- e crawls up to that fountain and says I must wash. Here I may cool my ul- s. Here I may get rested." He stoops d- n, and scoops up in the palm of his h- ls enough water to slake his thirst; and it is all gone. Then he stoops down, d begins to wash his eyes; and the th- n is all gone. Then he puts in his swe- n feet, and the swelling is gone. Then, l- ing no longer to be only half cure- e plunges in, and his whole body is lave- n the stream, and he gets upon the l- g well. Meantime the owner of the mar- n up yonder comes down, walking thr- h the ravine with his only son, and he s the bundle of rags, and asks, "W- e rags are these?" A voice from the l- n tain says, "Those are my rags." T- n says the master to his son, "Go up t- e house, and get the best new suit you n find, and bring it down." And he br- s down the clothes, and the beggar is clo- d in them, and he looks around and s- "I was filthy, but now I am clean. I- s ragged, but now I am robed. I was b- but now I see. Glory be to the own- that mansion; and glory be to that m- who brought me that new suit of clot- and glory be to this fountain, whe- have washed, and where all who will wash and be clean!" Where sin abou- grace doth much more abound. The has been dipped, now let it fly away.

The next thing I notice about this when it was loosened (and this is the idea), is, that it flew away. Which did it go? When you let a bird f- from your grasp, which way does it Up. What are wings for? To fly Is there anything in the suggestion o- direction taken by that bird to ind- which way we ought to go?

> "Rise, my soul, and stretch thy wings,
> Thy better portion trace;
> Rise from transitory things
> To heaven, thy native place."

We should be going heavenward. is the suggestion. But I know tha- have a great many drawbacks. You them this morning, perhaps. You them yesterday, or the day before: although you want to be going hea- ward, you are constantly discour- But I suppose when that bird went o- the priest's hands it went by inflec- —sometimes stooping. A bird doe- shoot directly up, but this is the m- of a bird. So the soul soars toward rising up in love, and sometimes depr- by trial. It does not always go in- direction it would like to go. But main course is right.

I wish, my friends, that we could li- a higher atmosphere. If a man's w- life-object is to make dollars, he wi- running against those who are m- dollars. If his whole object is to ge- plause, he will run against those wh- seeking applause. But if he rises h- than that, he will not be interrupte- his flight heavenward. Why does flock of birds, floating up against the sky so high that you can hardly see t- not change its course for spire or to- They are above all obstructions. S- would not have so often to change Christian course if we lived in a higher mosphere, nearer Christ, nearer the th- of God.

Oh ye who have been washed in- blood of Christ—ye who have been l- from the hyssop-branch—start he- ward. It may be to some of you a flight. Temptations may dispute way; storms of bereavement and tr- may strike your soul; but God wil- you through. Build not on the earth. your affections on things in heaven on things on earth. This is a peris- world. Its flowers fade. Its fountain up. Its promises cheat. Set your tions upon Christ and heaven. I re- my dear brethren and sisters in C- that the flight will, after a while, be e- Not always beaten of the storm. N- ways going on weary wings. The i- a warm dovecot of eternal rest w- we shall find a place of comfort, t- everlasting joy of our souls. Oh, th- re going up all the time—going up from- church—going up from all the fam- es and from all the churches of the la- the weary doves seeking rest in a dov-ot.

GOD'S WORKERS IN MANY LANDS.

Letters from Devoted Missionaries in Distant Fields—Gospel Progress in Africa, China, India, Ceylon and Elsewhere.

OUR readers who are warmly interested in the progress of the Gospel, both at home and abroad, will read with appreciation the budget of fresh and entertaining missionary correspondence presented below. These letters are from American missionaries in the field, and are written to friends in this country, by whom they have been granted to THE CHRISTIAN HERALD with the privilege of publication in whole or in part:

Missionary's Exciting Adventure.

We have had a very busy and prosperous year. Our children speak English better and have made a marked advance in reading and writing, forty of them ranging in ages from four years up.

It is a busy time and all hands are picking coffee, of which we have a good crop this year. Three thousand of 4,500 trees are bearing, and the others are fast coming on. In a few years more this mission farm, if properly cared for, will yield enough to make a good investment of coffee that will do much toward the support of the station. Beside tending the coffee, the mission farms this year have produced sixteen hundred weight of rice, fifty bushels of sweet potatoes, twenty bushels of beans and other vegetables, and are now in order to raise more the coming year. All the work on the farms and about the mission is done by the children. A cart-road has been built to connect with the Liberian road leading to Cape Palmas. Cutting a road six miles through an African jungle is no little work.

WEST AFRICANS LISTENING TO MUSICIANS IN A MARKET-PLACE.

An old chief related to me a very pretty legend—their belief of the fall of man. In substance he said: "After God had created the earth, he planted two fruit trees, one the tree of Life, and the other the Tree of Live Long. When man was created, he was told to eat only of the Tree of Life, that he might live forever and never see death; but, after a time seeing how nice the Tree of Live Long looked, he took of it and did eat. This vexed God, and he pulled the Tree of Life up by the roots and took it back to heaven. Then man never had the fruit of the other tree to eat, so he has lived long, and then had to die."

The people asked to see how a white man would fight if hard pressed, and how fast he could shoot. There were ten loads in my repeating rifle (used for game only), which I fired in about as many seconds, and when I had finished I looked around and out of about 500 people only my mission boys and girls were to be seen. They pleaded "don't fire it again, we never will fight war with the white man; one or two white men could take our town." Then they assured me "white man's gun was all same like woman," for they decided it never would stop talking.

Eraka, Liberia, Africa. D. ELLSBORN.

Baptism in India.

The work is opening up here in the villages that encourages my heart. We have worked for years; many have attentively listened and kindly regarded us. But only an occasional turning to the Lord. But since February last thirty-nine villagers have come out and have been baptized. Each day this week I am going out with Nunsaya, my ordained man, to see the converts, strengthen them and preach to others. I am greatly encouraged. In one village a lot of the children are gathered, and we are teaching them. When you remember not one man and woman can read, you can get an idea of the teaching task on us. At Jagdolpur, the other end of the field, some twenty are waiting baptism as soon as I can get there. I have four good helpers there, none ordained, and five here. I am no advocate of educating the heathen, but I feel that we must uplift and educate the children of our converts. C. B. WOOD.

Yellandu, India.

Gems Won from Heathenism.

Fazenda's finger was bitten off by her unloving husband. She has been out gathering in such as she could, and has a little flock of six children, all of whom she is feeding and clothing as best she can. We have now a little church of sixteen members and a probationers' class of nearly thirty. We expect to double our numbers very soon. Tizore, Mabumbi and others were all extracted from the dense mass of Tonga population about Inhambane Bay. Tizore is a glory to any body of Christians, and if none other had ever been saved, I suspect that from himself alone there would arise in the course of his lifetime a church of 100 members. He is already a "foreign" missionary, for he is working among the Batswa, who do not use his own language in any wise. There are, without doubt, other and many, just as valuable diamonds as Tizore, still under the dense layers of heathenism close about the Bay of Inhambane. This entire Tonga population can be reached by water, and we need a boat for this purpose.

Inhambane, E. Africa. E. H. RICHARDS.

A Floating Dispensary in China.

Schwan, (meaning four streams) is one of the best drained provinces in China. From Chung King, the second largest city in the province, nearly all the large cities of the province can be reached by water. This being the case, we had long wished for a house boat or floating dispensary which could be used in medical itinerating with less expense than ordinary traveling. In December of 1895, our hopes that some day we might have money enough with which to build such a boat were realized, and we found that we had seventy-five taels on hand, which might be used for such purposes. The contract was accordingly let, and the boat was finished. The boat is native gun boat style, about eight feet wide, by forty feet long. The centre is occupied by a house seven feet high, six feet wide by eight long, which furnishes sleeping and living room comfortably for two persons. In front under deck is the Chinese kitchen; behind is an inclosed room for native help, and still farther back is a toilet room. The boat is furnished with a sail, but it is seldom used, except when going through gorges when it can be employed to advantage. Since it was put into commission it has traveled about 9,000 Li or about 3,000 miles in the service of the mission. Of this distance about one-half has been traversed in dispensing medicine. As far as I know this is the only boat engaged in dispensing medicine in China.

Missionary Perils in Africa.

To-day I went down to the S. A. B. place to see the agent, Mr. Stevens, on business. Arrived at the river, I saw in a canoe coming across the Lulua, the Bena Lulua chieftain, Dumba, whose nephew and heir-apparent, Baumu, my cook, had been killed by the Beva Luidi. Positively the meeting thrilled me. When he landed he came up to me and said "oh my boy, my boy Baumu!" There was the most real and genuine concern and feeling shown; there were tears in his eyes, and his hands shook, and I could see he was really deeply moved; and yet some idiots say the "African has no love!" He had given me Baumu, the bravest, boldest, truest lad that ever trod African soil; and he had followed me to the death. Baumu's mother was also there. The way they behaved about the boy was wonderful. He had been steering the rear boat when we were going down the Kassai. There were some bad natives (Bachilele) living on the banks. They had been previously repeatedly attacked by the State, and were bitter enemies of the white man and of all his people. It is the custom of the State to send its native troops alone against an offending town; hence the feeling is specially bitter against these native "followers." The Bachilele mistook the rear boat for followers of the State and attacked them, killing all but one, who escaped. It all happened in less than an hours' time, and when the front boat was not two miles away, but entirely ignorant of any attack then, so treacherous are these savages. The man who escaped dived and got to the other bank. Baumu was said to have kept the boat going to the end, and they killed him last of all. Four times this year I have been in imminent danger of death—from poisoned arrow, overturned canoe, murderous knife, and falling into the game-trap spiked with sharp stakes. From the wound obtained from the last I am now slowly recovering. God, though trying us in the furnace, and teaching us our dependence on him, is still our friend.

Luebo, Africa. SAMUEL PHILLIPS VERNER.

The Beggar's Fate in China.

Most people have heard of the Beggar's Guild in China. There is a head beggar who sends the subordinates in various directions during the daytime, and pockets the proceeds at night. Beggars outside the regular guilds have had a hard time of it this winter. We have been instrumental in exposing one of the many abuses perpetrated on these poor people. Sums of money are given by the government each winter for the purpose of helping the starving poor. It comes through official hands till it reaches the "soup kitchen." To the hands of each official particles of "sycee" adhere in the most wonderful manner, and the remainder reaches the cook. He proceeds to prepare millet and rice for the hungry crowd. He continues in the following manner: The grain must first boil; then add alum and lime in considerable quantities. This concoction given to a man, he will be able to dispose of one bowlful and be satisfied, whereas if he had rice without lime and alum, he could easily dispose of twice as much. The effect of eating such food can be imagined. The persons soon become bloated and unfit for work, and often find relief in death. Our mission doctors have traced the matter out and the culprits have been exposed. Many will be ready to exclaim, "What a horrible state of affairs." Yes it is, but life is of little value here, and will continue to be so till the value of the soul is better understood. To this end the servants of Christ are exerting themselves day by day.

After fifteen years of observation, I firmly believe that China will be benefited most through the teaching received by the young in Christian schools. Will not some one help me to train Chinese boys who shall go forth to their own people, taking Christian principles and by the power of example to teach them of the Saviour of the world?

Tientsin, China. F. BROWN.

Converts in India.

Bishop Foss, who has recently returned from an extensive tour in India, speaks in glowing terms of missionary progress in that land. Concerning the Methodist missions, he says: "We now have about 78,000 converts, of whom about 29,000 have been baptized within two years. We are maintaining 1,259 schools, with about 32,000 pupils. There are 226 foreign missionaries in the service; including ministers, their wives, and missionary teachers and native laborers, the whole staff of paid workers is 3,537."

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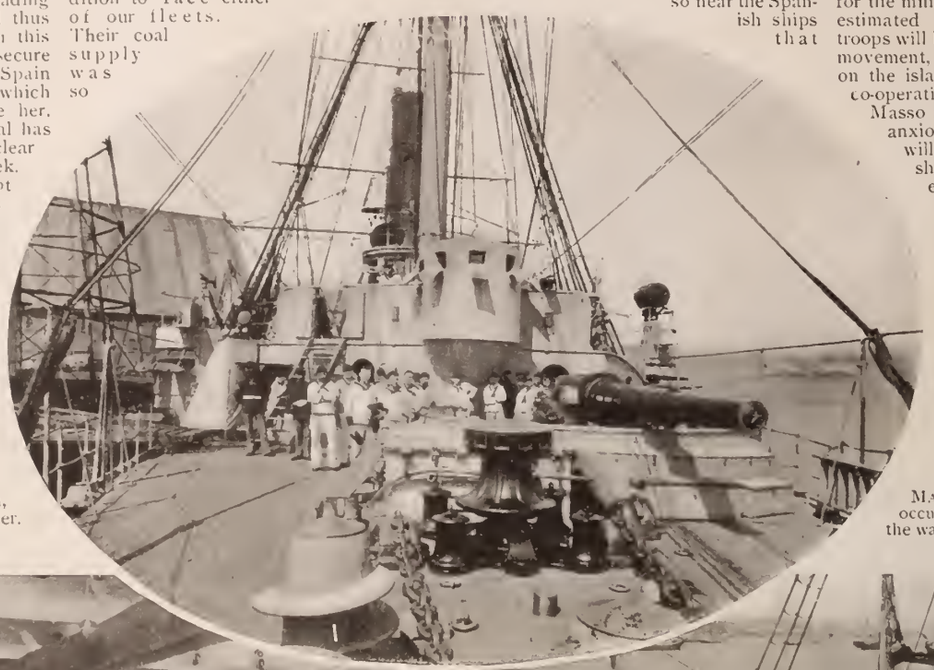
PROGRESS OF THE WAR.

SPAIN'S FLEET STILL EVADES OUR PURSUING SQUADRONS.

A Hot Chase in Cuban Waters—Cervera Ordered to "Avoid a Battle"—Plans to Force the Enemy to Fight—Spain's Hopes of Intervention Her Third Squadron Preparing —Our Invasion of Cuba—Safety of the Battleship "Oregon"—Notes of the War.

SPAIN'S plan of naval campaign, since the arrival of the Cape Verde fleet in West India waters, has been the simple yet effective one of avoiding any encounter with the American squadrons. Admiral Cervera's orders from Madrid are declared to have been to decline a battle with our warships, and to utilize the superior speed of his cruisers in leading our squadrons "a stern chase," and thus prolong the war. Madrid hopes in this way to gain time and ultimately to secure European intervention, thus saving Spain from the overwhelming disaster, which must otherwise inevitably overtake her.

How cleverly the Spanish Admiral has followed these instructions is made clear by the events of the past week. With two American fleets in hot chase, and with swift American liners as our scouts, constantly on his track, Cervera has still been able to keep clear of his pursuers. Such a chase however, cannot last much longer, and any moment may bring intelligence of a great naval battle at sea—either in the Caribbean or in Cuban waters—with one or both of our fleets arrayed against the Spaniards. It is not difficult to foresee the result of such an engagement. So vastly superior are our fleets in strength to that of Spain, that experts unhesitatingly declare either squadron could crush the ships of Cervera, without any assistance from the other.



Spain's naval strategy, since the war opened, has been that of skilful misrepresentation concerning the movements of her fleet. Even when Admiral Cervera's squadron was nearing the West Indies, Madrid cablegrams asserted that it was returning to Cadiz. It was clearly a part of the Spanish plan of campaign to have the ships make a sudden appearance in West Indian waters and produce the effect of a brilliant surprise. Then a dash would follow, probably unhindered, with the view of forcing the Havana blockade or attacking our coast cities. Sampson and Schley, with their slower fleets, could never overtake the swift Spaniards, and Cervera could strike at our most vulnerable points, inflict great damage and retire before the enemy could reach the scene of action.

Two factors, however, wholly beyond Cervera's control, made this bold project impracticable: our swift scouts, covering an extensive ocean radius, kept us well apprised of his approach, and, besides, two of his ironclads had "gone lame," some of their machinery having broken down during the long run across the Atlantic. When the Cape Verde squadron, after touching at Martinique, went to Curacao, the important element of a surprise was out of the question. The ships were by no means in condition to face either of our fleets. Their coal supply was so much reduced that the torpedo boat *Terror* and the hospital ship *Alicante* had to be left at Fort de France, Martinique, without fuel to proceed, and other torpedo boats were about empty. The stock of provisions had run so low, it is said, that for five days before sighting the port of Willemstad, the crews had subsisted solely upon beans. With the small supply of coal and food obtained at the Dutch port, the hide-and-seek cruise could not be much longer followed out; so the Spanish Admiral decided that his best course was to head for the nearest available Cuban port, Santiago, which he made safely.

On reaching Santiago, the Cape Verde fleet was welcomed with the greatest enthusiasm. Its stock of coal and supplies was quickly replenished, and hurried repairs were made to the machinery of two of the ironclads. Admiral Cervera evidently appreciated the danger of being "bottled up" ingloriously in a harbor which, though well defended, could be easily blockaded. While there, being in cable touch with Havana, he no doubt learned of the movements of our fleets, and it was not a surprise, therefore, to find the announcement by cable next morning, that he was about to sail from Santiago, if indeed he had not already left that port. Conjectures and rumors as to the destination of the Spanish vessels were conflicting, simultaneous dispatches asserting that they would return to Martinique to coal outside of that port from an English ship, the *Twickenham*, and again, that Cervera's next appearance would be at Porto Rico. Our Naval Strategy Board now permits no news to leak out concerning the movements of our fleets, but it is known that both Admiral Sampson and Commodore Schley, with their squadrons, are so near the Spanish ships that they may be able to force them to a battle, however unwilling, within the next few days.

Spain is busily equipping a third fleet, to include the *Princess de Asturias* (7,000 tons, 20 knots), *Cardinal Cisneros* (5,000 tons, 20 knots), *Lepanto* (5,000 tons, 20 knots), and the *Numancia* and *Vitoria*, with the gunboats *Maria de Molina*, *Marques de la Victoria* and *Don Alvaro de Bazan*. This squadron will shortly leave Cadiz, and although it has been stated that its destination is the Philippines, our government has reason to believe it to be intended for Cuban waters. It is possible also that the Cadiz fleet of Admiral Camara, viz., the *Pelayo*, *Alfonso XIII.* and *Carlos V.* may also come west to reinforce Cervera, unless the latter is disposed of by our American squadron.

Among the important events of the week were the safe arrival of the battleship *Oregon* and the departure of the contingent of reinforcements for Rear-Admiral Dewey at Manila. The cruiser *Charleston* and the powerful coast defence ironclad *Monterey*, will be added to our Manila fleet, bringing it up to a standard of strength more than equal to any fleet Spain can send to the Philippines.

ADMIRAL CERVERA.

Arrangements are practically complete for the military invasion of Cuba. It is estimated that over 70,000 American troops will be employed in this aggressive movement, and the Cuban revolutionists on the island are ready to give effective co-operation. General Gomez, President Masso and other Cuban leaders, are anxious that General Shafter, who will lead the army of invasion, should be the first military Governor of Cuba. President McKinley has issued a stirring call to Cubans, urging them to a supreme effort in the final struggle. Military experts, however, believe that the war before the American army will not prove as formidable as many apprehend, and that the reduction of the coast defences by our powerful guns is assured after which the land campaign will be prosecuted with the utmost vigor.

NOTES OF THE WAR.

MAJOR-GENERAL MERRITT'S army of occupation for the Philippines, now on the way, will be 18,000 strong.

GLIMPSES OF A SAILOR'S LIFE ON BOARD AN AMERICAN FIGHTING-SHIP.

1. Manning the 8-inch Rifle on the U. S. S. "Atlanta." 2. The Mess on the U. S. Cruiser "Newark." 3. The "Ship's Company" on the U. S. Cruiser "Baltimore."

OUR new cruiser *Newark* has been placed in commission.

OUR auxiliary cruiser *Harvard* has escaped from St. Pierre, Martinique, where she was threatened by the Spanish destroyer, *Terror*.

THE battleship *Oregon's* voyage was a great feat in seamanship. Her run of over 14,000 miles, without the slightest trouble to her machinery, stands without a parallel.

BUSINESS is suspended in Manila and the banks are closed. The Spanish residents are threatened with attack by a large force of insurgents. Dewey expects an early surrender.

RECENT arrivals from Havana, on the British steamship *Strathdee* say that the orphanage founded by THE CHRISTIAN HERALD in Havana is still continuing its good work, notwithstanding the war. There are 400 children there. The Spaniards have not appropriated the supplies as was reported, and there is still food and money enough to carry on the work for four months. The premises are carefully guarded by Spanish soldiers.

Preparing Our Army of Invasion—Scenes at Tampa and Elsewhere.

1. Mess Tent at Tampa, where Gen. Miles and Staff Eat. 2. On the Topmost Peak of Lookout Mountain, Tenn.
3. Guard-House of the 9th Cavalry, Tampa. 4. Marines on the March. 5. Officers of the 2d Cavalry, Tampa.
6. Drilling Raw Cavalry Recruits at Tampa. 7. First Drill of Raw Recruits, 25th Infantry, Tampa.

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

C. N. M., Mentone, Ala. 1. Have the Turks evacuated Thessaly? 2. Have the Powers found a Governor for Crete yet? 3. How numerous were the Moors when driven from Spain, where did they go, and were they Christians or Moslems?

1. The evacuation has commenced. 2. Prince George of Greece is proposed. 3. The number who were forced to emigrate is estimated at about one million. Some sixty thousand remained and accepted Christianity. They were called "Moriscoes," and are still known by that name. A remnant of their descendants still live in the valley of Alpajorras and retain their peculiar manners and customs.

Subscriber, Decatur, Ala. What are the causes for the decline of Spain as a nation apart from that of a low moral standard?

The beginning of Spain's downfall may be traced to her sudden acquisition of almost boundless wealth through her Western conquests, resulting in national pride, extravagance, arrogance, and tyrannical methods of government. Riches poured into the royal treasury, and wildest schemes of conquest were projected and carried out. Home industries and the substantial welfare of the nation were forgotten. The poor were allowed to grow up in dense ignorance, and the aristocracy and the churches dominated everything. Effeminacy, bigotry, and intolerance followed. With the rise to power of other nations, Spain, no longer progressive, has gradually declined, and it is to-day a wrecked and bankrupt nation.

Anxious, Schenectady, N. Y. Is a person justified in sitting at the Lord's table when he has a quarrel with a member of the same church, if he is quite willing to be reconciled, but the other person is not?

We should need to know more of the circumstances before giving an opinion. Perhaps the person who is willing to be reconciled has deeply wronged the other person and has not made proper reparation. On the other hand, if he is the wronged person and if he harbors no feeling of resentment, he is justified in sitting at the Lord's table, even though the quarrel has not been adjusted. If he has done all in his power to win his brother, and has no malignity toward him in his heart, there is no reason why he should absent himself

M. A., Five Points, Wis. Does the reference of Paul in Galatians 1:19 to James, the Lord's brother, mean that Christ had a brother? I have heard it stated that he had neither brother nor sister?

The people of Nazareth, where the family lived, appear to have thought that he had both brothers and sisters (see Matthew 13:55). It may be that Joseph had been married before he married Mary and that these were the children of his first wife; but there is no evidence of the fact. The Roman Catholics were reluctant to admit that Mary had any children beside Jesus, and have suggested various explanations of these references to his brethren, but there seems no valid reason for supposing that they were other than his brothers. The tradition is that James did not believe on him until after the resurrection. He was afterwards Bishop of Jerusalem, and is believed to have been the author of the Epistle to James.

M. S. M. C., Ozone Park, N. Y., acknowledging the receipt of her premium Bible, contributes to THE MAIL-BAG the following verses, long studied by the esteem in which she holds the Blessed Book:

> What a guide it shows my soul the way
> To realms of everlasting day.
> And tells the danger of delay!
> O it is the precious Bible.
>
> O! may the treasure ever be
> The best gift given to me.
> And when from earthly bonds I'm free
> In Heaven precious Bible.

C. D. S., Allston, Mass. How many battleships has the U. S. Government now?

Our leading battleships are the *Indiana*, *Iowa*, *Massachusetts*, *Oregon*, *Texas*, *Kearsarge*, *Kentucky*, *Alabama*, *Illinois*, *Wisconsin*

David D., Guilford, Ct. Please give style and size of the watch you now use. I see it stated that the most valuable clock in the world is one made for the use of Louis XIV. of France, now owned by a member of the Rothschild family who bought it for $50,000. I have one that is made of brass and it runs with one weight, strikes one for each hour, keeps good time and has not had twenty-five cents laid out on it in over one hundred years. We don't know how old it is.

It is said that generous clocks existed in the 12th century, although there is no satisfying description of any one until the 14th century, when it appears that a horological, or clock, was sent by the Sultan of Egypt, in 1232, to Emperor Frederic II. It resembled a celestial globe in which the sun, moon and planets moved, being impelled by weights and wheels, so that they pointed out the hour, day and night with certainty.

E. H. M., Cochranville, Pa. Where is General Weyler at this time, and how is he engaged?

In Spain, actively engaged in fomenting political agitation against the government. It is said he has ambitious views of a military dictatorship.

Oda E. K., Rural Dale, W. Va. 1. What is the largest battleship and the next largest in the U. S. navy? 2. How many Spanish soldiers in Cuba now? 3. Do you think that revenge is ever justifiable?

1. The two largest battleships in the U. S. navy are the *Kearsarge* and *Kentucky*, which are sister warships. The next largest is the *Iowa*. 2. There are various estimates. Gen. Blanco claims to have 150,000 troops, besides volunteers. Insurgent leaders say there are less than 125,000 Spanish soldiers in Cuba, of whom over 50,000 are in hospitals. 3. Not in the sense of personal retaliation. (See Deut. 32:35; Ps. 94:1; Rom. 12:19). There is, however, a human vengeance which is justifiable, as where the law is defied or broken, and life and property imperiled. Society is justified in taking necessary measures for its protection, and in so dealing with criminals, singly or collectively, that they will be unable to repeat their offences.

Henry A. M., Jay, N. Y. Was the *Monitor*, which defeated the *Merrimac*, ever raised to the surface after being sunk off the coast of Cape Hatteras? And if so, is it now commissioned in the present war between Spain and the United States?

The *Monitor* sank, carrying down with her sixteen of her crew of sixty five, and was never raised. Her name was afterward adopted as that of a type, and all vessels constructed on the same plan are now known as monitors.

W. B. B., Ormond, Fla. What became of the twelve tribes?

The Jews you meet everywhere, are descended from either Judah or Benjamin. No one knows what became of the descendants of the other ten tribes. An effort has been made to identify the Anglo-Saxon race with them, but there is no absolute proof. If they were willing to intermarry with Gentiles they would soon be absorbed.

Inquirer, Shrewsbury, Pa. Are trifling inaccuracies of statement regarded by God as lies? Ought a public or private confession to be made for unintentional misstatements when no wrong was done or intended?

Great care should be exercised by Christians to avoid any misstatement or inaccuracy. The habit of exaggeration is insidious, and liable to grow. Read James 3 to get an idea of the care that ought to be taken to avoid careless talking. Great mischief may be done by a wrong statement, even when there was no intention of saying what was not true. God, doubtless, takes account of the intention and does not regard inaccuracies as wilful falsehoods. If a wrong has been done, or mischief caused, apology should be made and the misstatement corrected, but the most important thing is to overcome the habit of careless speech.

O. B. Q., Washington, D. C. Do you think it is a sin to form acquaintances through an advertisement in the personal column of a journal or through a matrimonial agency?

It is a very imprudent thing to do. We do not know that there is any sin in it, but there would probably be a great deal of sorrow and suffering. The kind of people who make acquaintances in that way are usually people whose character prevents their making them in any other. They are snares for the unwary, and those who fall into them have cause for bitter regret.

Class of Bible Students, Rumsey, Cal. What are the privileges referred to in Hebrews 11:39, 40, as being enjoyed by Old Testament saints through the faith of modern believers?

The statement is by no means clear, and many suggestions have been made as to its meaning. The writer evidently intimates that in some way the Old Testament saints benefited by Christ's completed work. They had suffered, they had obtained a good report, but there was something to which they had not attained. Their faith had been the faith of expectation; they believed the promise, but the promise was not fulfilled until Christ came. Then a new and living way was opened to them. With us, the faith is in a work accomplished; that is the "better thing provided for us," and the writer of the epistle implies that it also perfected those who had lived and died believing, before Christ came. But he does not say what it was that they lacked, whether it was a closer communion with God or some other attainment.

A MISSIONARY FREE DISPENSARY ON THE CONGO RIVER.

Medical skill greatly enhances the influence of the missionary, and provides him with an "open door," which to one who has no medical training, might remain shut indefinitely. In the Congo region, as elsewhere in Africa, medical missionaries are everywhere welcomed. They are cordially received by the local potentates, and crowds of afflicted among the "common people" wait upon them daily at their dispensaries. Our photograph shows the doctor binding up the injured hand of a native, while others sit around watching the operation with deep interest.

C. R. G., Lock Haven, Pa. In your "Lesson Points" you say that the posture of the disciples at the Last Supper was that of reclining. Why is it that all the paintings of it represent them sitting as we do at meals?

Simply because the painters based their conception of it on the habits of their own time. More is known of the habits of the Orient in the time of Christ than was known when those pictures were painted.

M. T., Hallettsville, Tex. 1. What are the differences between Campbellites and Baptists? 2. Is it right to admit Christians to communion regardless of denomination?

1. The only important difference we know of is that the Disciples reject all human creeds, and insist on the New Testament being the only creed necessary to salvation. 2. It seems to us that any person who loves Christ and wishes to commemorate his death should be welcome to his table. If he wishes to become a member of the church and enter into fellowship, then inquiry as to denomination is necessary.

Reader, Wytheville, Va. To what extent must the obedient daughter, who has attained maturity, submit her will to the will of her parents? Do the Apostolic injunctions of Ephesians 6:1-3 require her to submit in a matter of conjugal relations which must affect her whole future life?

The special features of individual cases differ so widely that it is difficult to formulate principles which would be of general application. The daughter may get a light on the problem by trying to realize how she would like a daughter of her own to act, if she should have one in years to come. Even as to obedience, much depends on the character of the parents' wishes. If the daughter wishes to marry and the parents objected, we would remind her that the eyes of the parents may be more acute in perceiving defects of character than her own, which love may have blinded. If she disregards their wishes in such a case, she will probably bitterly repent doing so. On the other hand, if the parents wish her to marry a man whom she does not love, she is justified in acting in opposition to the wish of her parents, but such cases are rare, and as a general rule, it is safe and wise for the daughter to be guided by their advice.

John E., Jersey City, N. J. 1. What nation owns the Holy Land? 2. Can the Jews of the present day trace their families back to Abraham? Are there any descendants of the brotherhood? 3. Do the Jews still keep up the ancient forms and ceremonies? 5. Are the Jews still looking for the coming of a Messiah?

1. Turkey. 2. Yes. 3. No data for 4. To a considerable extent they do, although not all. The temple sacrifice is abolished, but many of the ancient forms and ceremonies, such as the festivals and fasts are religiously observed by the orthodox Hebrews of to-day. 5. Yes. The Orthodox Jews believe the Messianic prophecies are still unfulfilled.

Minnie F. J., Elm Grove, Ky. Geography says the soil in Spain is generally fertile. I have heard that it is poor. Which is correct?

The soil of the more central part of Spain is of a tolerably fertile character, being generally alluvial, mixed with sand and gypsum. The coast lands and those of the South and Estrumaduran valleys, are more rich and productive, and better adapted to agricultural and tree growing, than those first mentioned, although watered by many rivers, the latter are for the most part, artificially irrigated. In some places the soil is worn out and very poor—the result, doubtless, of bad treatment.

Subscriber, Phila. Is it beneficial or injurious to be hypnotized? Can anyone cultivate or develop personal magnetism? If so, what course would you recommend on the subject to pursue or study?

It depends entirely upon the patient and his condition. Physicians and scientists are greatly at sea as to the value of what is known as animal magnetism in healing, and at the present time it is so much in the hands of charlatans, that it is far from commanding confidence. Text books are worthless. The hypnotic power might be made a saving agency, either for good or evil.

O. H. B., Tannton, Mass. In the time of Nelson or of the Spanish galleons, did warships carry 6,000 men as a crew?

No warship ever built could carry such a crew, neither could any troop-ship accommodate so many. Nelson's ships had crews of from 400 to 800 or 900 men—the latter a maximum. At the battle of Aboukir the *Orient*, the French admiral's flagship had a crew of 1,000 men. The Spanish Armada consisted of 129 large ships, with 19,295 soldiers, 8,400 sailors, and a large number of slaves, an average of probably 300 souls to each vessel. The English fleet which opposed the Armada consisted of 180 ships of all sizes with about 18,000 sailors.

R. A. P., Rushville, Neb. Yes.

Mrs. M. D. S. No additional charge.

Laurel, Summit, N. J. We have not the information.

R. C. W., West Camp, N. Y. Write to the New York Port Society, New York City.

Constant Reader, Jersey City. Write to D. M. Heydrick, 500 Dean street, Brooklyn.

L. B., California, Mo. A letter address him at New Rochelle, N. Y., will reach him.

Mrs. L. B. S., Selma, Texas. A small amount has been received by us from foreign places.

Subscriber, Lansing, Mich. Write to F. photographer, Tacoma, for the photograph "Log."

Subscriber, Babcock Hill, N. Y. Send the to Biglow, Main & Co., music publishers, Ninth st. New York.

Anxious, Prairie View, Ark. We do not know this concern and think you would be unwise to your money with it.

A Constant Reader, Newton, Vt. 1. By land and sea telegraph. 2. Yes, certainly it is. 3. His nephew.

A Subscriber, Hickory Valley, Tenn. stamped and addressed envelope, at the same repeating your question, and we will answer by

A Subscriber. In THE CHRISTIAN HERALD of May 4, 1898, you will find in THE BIBLE NEWSPAPER department, an account of the opening of the Spurgeon Tabernacle.

Subscriber, Penn Yan, N. Y. 1. The largest Bible, with thumb index, is sold for $3; without paper, and never without it. The Art Bible has no thumb index. 2. 26 Broadway.

Constant Reader, Jersey City. Send a self-addressed, stamped envelope, at the same time repeating your question, and an answer will be returned. We cannot answer your inquiry in this department.

N. M. A., High Ridge, W. Va. It would take too much space to answer all your questions in this department. Send stamped and addressed envelope, at the same time repeating your questions, and we will answer by mail.

Subscriber, Waitsfield, Vt. 1. Such is the dogma of the Roman Church, but intelligent Catholics, both clerical and lay, do not insist upon its acceptance. 2. No. If the Queen of Spain had ever visited this country, she might have some different ideas as to the policy of going to war.

ourt Ceremony in Assam.

QUAINT ceremony which recently took place in Assam, the country lying between Burmah and British ne., was photographed by the represen- t of an English journal. It was an x nge of gifts between the British o rnor of Assam and the representa- v of the people of Bhutan. The Brit- h government had a war with them s years ago owing to a series of out- ag and depredations they had commit- ed Since the conclusion of the war e has been a better feeling on both d and though the Bhutians have closer ons with Tibet than with their neigh- on the other side they appear to rec- g e the advantage of being on good er with them. At the annual confer- e this year, they brought a pony which t offered for the use of the Queen-Em- e, a number of small rings of pure some yaks' tails and a few pieces of a e silk. Spread on a covering laid on eround in front of the visitors, was the v nment's present to them in return. t sisted of five thousand silver rupees, o about two thousand dollars, ten es of broadcloth, which is much d among them and some specimen qu s, which might wisely have been m ed from the gift. The tw hiefs of the Bhutian ar, who were dignified y e title of *gellings*, wore ha of papier-mache cov- ere with gold leaf, and we clad in gorgeous bro- ad silk garments. They ro d to the meeting-place n tle shaggy ponies, pre- ed by slaves bearing the re nt. The whole process- sio was led by a band wh played weird harmo- ie pon Tom-toms, pipes, y als and drums. Con- gratulatory speeches on ac side and mutual as- ur ces of friendship were fol ved by the presenta- o The gift the Bhu- a received was doubt- es as gratifying to the rs as to the receivers. i purchases their good wi the British naturally fee hat the money is well aiout. They proceed on the principle that was not unknown in So mon's time:

> My will entreat the favor of the prince, and eve man is a friend to him that giveth gifts Pr 19:6).

carried him to headquarters, where a commission was promptly prepared for him. Both the government and the doctor have reason to be glad that the matter was thus arranged. It would be well for Christian workers and the church if the principle were applied in the Lord's army. There are Christians who, being unable to serve in the ministry, are doing nothing, instead of taking a humble place in the ranks and working there until called to higher work.

> When thou art bidden go and sit down in the lowest room that when he that bade thee cometh he may say unto thee, Friend go up higher (Luke 14:10).

Deserters Welcomed.

An intimation has been issued by the Navy Department to the effect that deserters, who return to their ships, will be treated with leniency, and under certain circumstances may hope to be restored to duty. The Navy Department has learned that not hundreds, but thousands of men are to be found around the United States, most of them at work at their trades, who during the past fifteen years or so have deserted from the United States Navy, and the majority of whom are no doubt longing to get back into the sea service, but fear detection and confinement in naval prisons if they show up aboard the receiving ships for enlistment. This is the class of men—a very great number of them excellent men, too,—that the department stands willing to forgive and to treat on the books as "stragglers" if they make their appearance in this emergency and apply for re-enlistment. It appears that the majority of them are men who never intended to desert, but having gone ashore on leave, over-stayed their time, and then fearing punishment if they went back, did not return. Just now, men are needed badly in the navy who have had some training. New recruits in the army are not worth much for the first few months, but in the navy they are worse than useless. One man who has been a year or two in the service is worth a score of them. It was therefore decided, in view of the urgent need there now is of expert men, to remove any obstacle there might be to the return of deserters. The most formidable obstacle was the fear of punishment, and now that it has been made known that they will be welcomed, it is expected that thousands will return. What a blessing it is that the same assurance is given to all who have deserted from the Lord's service if they will only repent and return!

> I will heal their backsliding, I will love them freely: for mine anger is turned away (Hosea 14:4).

A Shocking Bargain.

The surgeons at Bellevue Hospital, New York, have had a very persistent applicant for money to deal with lately. He is a tailor in the city, and has been earning a fair income, but of late has been falling into dissipated ways. He called at the hospital to find out how much the doctors would give for a dead body for dissecting purposes. Not getting a satisfactory answer, he called again, and was questioned about his right to supply a corpse. He then stated that it was his own body he wanted to dispose of. He wanted fifty dollars for it, and would sign an agreement guaranteeing the doctors the right to have his body when he died if they would pay him the fifty dollars when the agreement was signed. The doctors pointed out to him that he might live twenty or thirty years, and therefore the proposed bargain would be unfair to them. The tailor acknowledged the justice of the contention and changed his offer. If he received fifty dollars down, he would go away and spend it, and at the end of two months he would return, and the doctors might kill him in some painless way and keep the body. As he was persistent and became a nuisance by his perpetual pleading, the doctors locked him up in the insane pavilion, where he now is. Doubtless that is the proper place for him. We readily believe that a man who proposes to sell his body is insane. It is much to be wished that when a man is tempted to sell his soul for present gratification he, too, would realize that it is an insane act, and would recoil from it.

> For what is a man profited if he should gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? (Matt. 16:26).

An Eccentric Land-Owner.

An aged woman was found dead in her chair a few days ago in a dilapidated shanty in New York. At the inquest on the remains an extraordinary story was told by a lawyer who knew the woman. He said that thirty years ago the woman's brother acquired the property on which the shanty stands. It consists of three city lots, fronting on the Boulevard. He got them very cheap under foreclosure, but he believed he had been cheated, as at that time the land was regarded as almost worthless. He had the wooden shanty put up and went to live in it, taking with him his sister to cook and keep house for him. It was a wretched home, only six feet by twelve, but the two persons were not accustomed to luxury, and they made themselves comfortable in it. Five years ago the man died, and his sister inherited as next heir. She took no steps to secure her title to the land, having heard her brother declare that it was not worth anything. She did a little work occasionally, and her wretched appearance caused charitable people to take pity on her and give her little sums which eked out her earnings. Several dealers in real estate tried to buy the lots from her, but she was morose and would not listen to them. So long as she could get enough to eat by working and begging she was content, and could not be made to understand the value of the property. Some weeks ago she fell sick and could not go out to work or beg. She had lived a solitary life so long and had been so accustomed to answer roughly any one who went to her door that her illness was not discovered. When, at last, her absence from her usual haunts was noticed and her door was broken open, she was dead. She had died of starvation and neglect. The lawyer who told her story said that he could easily have found a purchaser for the lots who would have paid $100,000 for them. We naturally wonder at the stupidity which would lead any one to live in squalor and die of starvation when wealth was offered to them. Yet how many there are who refuse the eternal riches which are placed within their reach.

> This is the condemnation that light is come into the world and men loved darkness rather than light (John 3:19).

BHUTIANS AT UDALGURI RECEIVING THEIR ANNUAL SUBSIDY FROM THE COMMISSIONER OF ASSAM.

A ctor Needed.

ong the reports from Camp Black in Ne York State is one of the unexpected wan which a surgeon was secured for n of the regiments. It appears that wh the call for volunteers was issued, a ph cian in Brooklyn offered his services as gimental surgeon. He was informed tha he regiment to which he wished to e ne attached did not require another sur on, as the regular commissioned med- ca officer could attend to all the cases. He as disappointed, but was resolved to ser anyhow, so he enlisted as a private. Tw weeks afterwards two commanding offi rs were going through the camp and we lamenting the fact that cases of sick- es were much more numerous than had bee anticipated, and to add to the em- bar assment the regimental surgeon was do with an attack of the grip. One of the officers looked closely, as he talked, at a guardsman who was digging a trench aro d his tent. As the guardsman str htened his back and saluted, the offi r hailed him with, "Why Doctor, wh are you doing there?" "Digging," wa he reply. The officer replied, "So I see ut what are you masquerading in the uni rm of a private for?" The doctor sai "I am not masquerading at all; I am private," and explained how his medica help having been declined, he had enlist . "We can make you of more use tha digging trenches," said the officer, and

BRIEF NOTES.

The attention of our readers is called to the offer on page 465 of special terms for THE CHRISTIAN HERALD Libraries, numbers one and two. The remaining sets of these valuable works must be immediately cleared out to make room for our fall premiums, and we therefore offer them at this great sacrifice. Every one who has examined these libraries know that with either set he can place in the hands of each of ten friends a very acceptable and useful present.

Christodora House, the Young Women's Settlement in New York, is removing to its new quarters at 147 Tompkins Square. The cost of the new building was $23,000, which has been raised without any appeals to the public for help.

The Rev. Principal Fairbairn, of the University of Oxford, has accepted the invitation to preach the sermon in connection with the International Council of Congregationalists, which is to open at Boston, Mass., on September 20, 1899.

Mr. Edward Bellamy, the author of "Looking Backward," died of consumption on May 22. No book of modern times has had so large a circulation as his famous work. Mr. Bellamy was forty-eight years old. He was the son of a Baptist minister.

An authority who knows a great deal about English sociology, declares that Sunday Schools have done more for England than all its policemen together, and that if these schools were to cease their work, it would be necessary to multiply the police force tenfold.

The emigration of American negroes to Liberia during the past five years aggregates 1,500 persons. It is not known how many of them have sent home begging for funds wherewith to return; but probably a large proportion. All reports from the colony show that it is unwise for any one to go there without sufficient funds for two years support.

The new Moderator of the Presbyterian General Assembly is Dr. Wallace Radcliffe, of Washington, D. C.

Mr. Ira D. Sankey has gone to Chickamauga and Tampa to sing to the boys who have volunteered for service.

The Baptist Young People's Union will hold its eighth annual convention at Buffalo, N.Y., July 14-17. Preparations are being made to accommodate 15,000 delegates and visitors.

The New York *Observer*, the Presbyterian journal so long edited by the late Dr. S. Irenæus Prime, celebrated last week the seventy-fifth anniversary of its foundation. Its editors received hearty congratulations from contemporaries and eminent pastors.

Mr. D. L. Moody preached on Sunday, May 22, at Hanson Place Baptist Church, Brooklyn, during the absence of the pastor, Dr. A. C. Dixon, at the camp at Tampa, Fla. In the afternoon Mr. Moody held a meeting at Dr. Gregg's church to present the claims of the army on the churches.

Mr. John Wanamaker, in raising a flag over Bethany Church, Philadelphia, prayed: "We pray thee to bless our land and nation. We mourn that it is a necessity that blood must be shed. Be near, O God, to all who suffer. Let it be a short war, but, O God, let the right win, and win speedily."

Rev. Geo. C. Needham is setting out for an extensive tour in Japan. He has received a cordial invitation from a large number of missionaries in that land who suggest that he should hold conventions similar to those at Northfield, for Bible study and the presentation of the doctrine of Christ's second coming.

Rev. George N. Thomsson, formerly Baptist missionary to India, will remain in this country for the present, owing to the necessity resting upon the Missionary Union to retrench in the work. He will devote himself to lecturing, and would be glad to receive invitations from churches, Young People's Societies, etc., to describe missionary life in India. He has a fund of deeply interesting stories and incidents which bring the work vividly before the hearer. His address is 452 Fifteenth street, Brooklyn, N. Y.

At the ninety-fourth annual meeting of the British and Foreign Bible Society recently held, it was stated that the Society had 5,600 auxiliaries, associates and branches in England, and 1,860 abroad. The circulation of Bibles, Testaments, and portions of Scripture in the past year had reached the record total of over 4,387,000 copies, an increase of more than 600,000 copies in the previous year, and 181,120 beyond the largest total ever announced at any previous anniversary. The issues from the Bible House in London for the year ending March 31, 1898, were 2,073,467. From its foundation in 1804 the Society had issued over 155,500,000 copies in more than 340 different languages.

The will of the late George Muller has been sent to probate. The entire personal property is sworn under eight hundred dollars, of which five hundred represents the value of his books. As he received and expended over six million dollars for the support of the orphans, and it was known that large sums had been given him for his personal use, there is some surprise that he left only three hundred dollars. It now appears that the anonymous donor, whose gifts to the orphanage were recorded in the yearly reports, and whose identity was a mystery, was none other than Mr. Muller himself, who in this way turned into the orphanage treasury the money given to him for his own use.

THE FAMILY AND HOME CIRCLE

A Western Flower Festival.

A Pretty Custom Borrowed from the Old World—Streets Gay with Garlanded Processions—May Play of Children.

ONE of the most beautiful Old World customs transplanted to the new, is that of the flower festival. In Nice, and some other cities, it is called the Battle of Flowers, and everybody pelts everybody else with flowers—Queen Victoria herself, during her recent visit to Nice, not escaping this attention. As nobody is ever hurt in such contests, we could wish such bloodless warfare were the only kind in the world. If Christ's teachings were universally accepted, it would be. No one would do anything that could cause war. The only strife between individuals and between nations would be to see which could say the kindest and most beautiful things. Would it not be pretty to have festivals of good works, and to be "pelting" each other with kind deeds.

Los Angeles papers tell us that "the most important gala event on the Pacific coast" is that city's May-time Flower Festival. During the four days covered by the celebration, the city, in its decoration of red, yellow and green (the festival colors) is very gay indeed. There are gorgeous street parades of Indians, Chinese, Mexican, and—until this year—Spanish divisions, illustrating in some way California history. A feature of the street parade which always interests the children, is the dragon, that masterpiece of Oriental mechanism, with jeweled scales, terrible eyes, and long, wiggling tail, which the Chinese contingent always bring to the parade. This day parade is followed by a night procession of floats, also illustrative, as a rule, of California history. Another night is devoted to the water carnival (an idea borrowed from Venice), when wonderful barges sail across the park lake, amid a blaze of fire-works. One day is given over to the May-drills and play of the children. But the gem of the festival is Floral Day, when coaches, carriages, dog-carts—every conceivable vehicle—each one garlanded with some particular flower, move through the streets in a procession, whose variety, fragrance, and beauty is overwhelming evidence of the floral wealth of Southern California.

READY TO JOIN IN THE PROCESSION OF THE FLOWER FESTIVAL, LOS ANGELES, CAL.

A Queer Marriage Custom.

A curious marriage custom is reported of the Markiso tribe, in lower Borneo, where the natives mingle crude ideas of civilized custom with savage superstition. A recently taken photograph shows a Markiso bride in a large, round hat, socks—bright red we are told—a short tunic belted at the waist and somewhat resembling a military coat, and gewgaws without number. By her side stands a peculiar looking object, presenting more the appearance of an eagle than anything else, and this, we are told, is the groom, covered with many yards of dry grasses, hung on him to transform to prince this resemblance, and completing every part at him but his feet. The ceremony in which the women of the tribe bestow her upon the groom is quite intelligible to the civilized onlooker.

Children and Nature Studies.

People who take intelligent interest in child-culture, are waking up to the fact that little folks ought to have a closer acquaintance with the wonderful things of nature than city opportunities and common school education provides. Mrs. Schuyler Van Rennsselaer has lately brought this matter before the New York Board of Education, urging that our city children are ignorant of the commonest American flowers, and suggested a simple method of supplying material for object lessons. It is said that, if persons who go to the country this summer will collect "nature material," such as acorns, bird's nests, lichens, buttercups, pebbles, shells—anything from "out-of-doors," it can be used to give city children knowledge that they never have dreamed of. The Alumnal Natural Science Committee, Normal College, Sixty-eighth street and Park avenue, will receive these collections.

Swazi Husbands and Wives.

A very curious custom exists in Swaziland, Southeast Africa. It is known among themselves as "ukuhlonipa," and by it women are prohibited from calling the names of their husbands, or of their husband's relatives in social intercourse with friends. Perhaps its object is the protection of the wife, who might, in careless gossip, use some expression that would, if repeated to her husband or his relatives, react upon herself. As in all pagan and polygamous countries, women are at a great social disadvantage. Since 1894, Swaziland has been under the rule of "Oom Paul," as President Kruger is familiarly known, and probably improvements will result. It is said that Swazi women overcome the difficulty of "ukuhlonipa," by calling their husbands and husbands' relatives by names of their own invention which, for the most part, consist of a series of curious clicks.

American Boys' League.

"The American Boys' League," a new association with national headquarters at Denver, Col., undertakes a great work among neglected, homeless and wandering boys.

This organization aims to combine the good features of the Chautauqua circles, with those of the young people's societies and philanthropic institutions. Boys become members by signing the pledge, in which they promise that they will keep themselves free from tobacco, intoxicating drinks, profanity, gambling, impure acts, thoughts or words. "I will strive to secure a better education; to save a part of my earnings, to keep free from debt, to preserve my health, to be manly and honorable, to maintain our country's honor, to uplift the lowly and to teach others these principles." Their motto is "Self-Help." It is the intention of this league to build a great publishing house at Denver, to issue a low price grade series of lessons and to crowd out with this and other good literature the trashy reading which is so common. Provision is made for religious instruction through church channels.

Woodpeckers and Telegraph Poles.

The following story is told on Telegraph-Superintendent Joseph Donner and Texas woodpeckers:

In Western Texas, west of Spofford Junction and for many miles it was almost impossible to make a telegraph pole last more than six months, owing to the many woodpeckers in that section. Mr. Donner set up hollow iron poles, painted to resemble ordinary rough red cedar at intervals of five miles, covering the territory affected by the woodpeckers. In the top of each post was a small "buzzer," similar to those used in lieu of call-bells, and these he connected with the telegraph wires in such a way that they kept up a constant buzzing. The woodpeckers imagined there were insects in the poles, and began such a vigorous pecking at the metal that their bills were disabled. Perhaps these woodpeckers told their friends, for since this experiment Mr. Donner's wooden poles have not suffered so much.

Queen Emma's Eccentric Mother.

Dr. Charles F. Guillou, now resident in New York City, but who spent many years in consular service at Honolulu, Hawaii, while there serving the royal family in a professional capacity, tells the following story, illustrative of the reign of vanity and tyranny, even in savage lands. Mrs. Rooke, Queen Emma's mother by adoption, was ill, and the doctor, who called each morning, found her one day stretched full length on a bier, robed in white satin, garlanded with flowers, her hands folded, her eyes closed, tall candles, like those used by Roman Catholics for the dead, burning around her. A servant was holding a mirror, so she could see herself. She wanted to know how she would look when dead, and, in spite of great feebleness and the attendant danger, had had herself shrouded and laid out. Kamehameha V., hearing of this, sent an authoritative message to the effect that to be buried all in white was the royal prerogative, and that she must choose some other color. When Mrs. Rooke died, she was accordingly buried by her own direction in red garments, with red decorations and red flowers.

Soul Gardening.

Sow kindly thoughts, and gentle words will grow,
From gentle words come loving deeds, we know,
And loving deeds make kindly thoughts, and so
If daily thoughts be pure and kind as prayer,
Our seed-time and our harvest shall be fair.

—M. L. A.

EARLY AT CHURCH.

SLOW yielding to my lightest touch,
The great door swung apart;
It closed again, I was within—
I and my throbbing heart.

For one swift glance to right to left,
Told me I was alone,
The world's unrest was shut outside
Those massive walls of stone.

From softly tinted oriels
The bright light filtered through
Flecking the oak with purple hue,
And carmine, gold and blue.

A dreary stillness filled the place,
And saints in robes of white
Seemed flitting, hovering all around,
Singing "Thou art my light."

My griefs and cares were all forgot,
"Peace, perfect peace," was mine,
And on my raptured, waiting soul,
Heaven's glory seemed to shine.

Hopedale, Va. MRS. JOHN BOYD

Promise Buds.

ELLEN N. WOODS, in her book of practical suggestions Superintendents of Junior Christian Endeavor Societies, furnishes helpful ideas to mothers and big sisters who have to provide entertainment for little people, and who sometimes after the oft-repeated plea for "just another story," that their resources are exhausted.

Material: As many bunches of apple, cherry or pear blossoms, just in bud, as you have Juniors, and the same number of slips of green paper about six inches long and one inch wide.

Write on each slip of paper a promise, then fold it by laying the plaits about a quarter of an inch deep. Tie one end of this with thread to the bunch of buds. Here is one of these prepared for the Junior. Talk about buds, and how they make beautiful flowers with God's bright sunlight to strengthen and paint them all colors. Then talk about how the blossoms perfect so they will be fruitful and bring more beauty and happiness in the world. Liken the Juniors to promise buds, that, if they will let the sunlight of God's love shine in upon their hearts, will blossom out and do much good in the world, making all about them happier and better, that the songs that spring to their lips from their happy hearts are the sweet songs of the birds that come caroling from among the blossoms on the trees, and their smiles are like the reflected sunlight that plays and flits among the blossoms, making us think of gladness and joy. Then comes the little prayer-service—sentence prayers from the childish hearts, asking God to bless them buds of promise. After the prayers, distribute the buds, telling their promises among the Juniors, and ask them to put the buds in water, and let the buds open. Then ask them to learn the promise on their cluster, and answer with it at the next meeting.

Fears of Chinese Children.

The Bulletin, of the Methodist Episcopal Church in Fuchau, China, published at Foochow, reproduces in a late issue a most interesting sermon, delivered before an Oriental congregation by Rev. U Seu E, a native preacher. Among other things, he said:

Let us consider what the coming of Christ has done for us. Thirty years ago, none assembled here to-day had ever heard of Him. I myself was then a worshipper of idols. If were all of you who are of mature age, the fear of evil spirits was constantly before us. The children suffered most. I never passed a heathen temple or saw an idol procession without my heart beating fast with fear. The children must be in the house before dark, for evil spirits would harm them. How we used to go dying homeward through the paddy fields, verily believing the evil one was pursuing us. But when I was in my teens, a strangely dressed being came out to our village. We knew not whether he was man or devil. He spoke our language, and my uncle listened to his words as he told us about this child. We accepted this religion and cast away idols, no longer fearing them. Then my uncle told me that an idol was nothing, and advised me to become a Christian, and thus Jesus Christ delivered me, as he has delivered you, from the fear of evil spirits. Is not this good tidings? In the field, where I used to watch the cows was a deep pit. Into that pit I have seen several new-born baby girls thrown. A great fear possessed me, and I drove my cows as far away from that pit as possible. For thirty years I have not heard of a girl being thrown in that pit. Ever since we heard about Jesus it has been different.

The Sunday School

JESUS CRUCIFIED.

S. Lesson for June 12. Matt. 27 : 35-50.
Golden Text, I. Cor. 15 : 3.

BY MRS. M. BAXTER.

CHRIST died for our sins according to the Scriptures" (I. Cor. 15 : 3), was part of the Gospel which Paul preached. But the crucifixion of our beloved Lord upon the cross was only the consummation of a life of true crucifixion of the flesh. He came down from heaven not to do his own will, not to please himself (Rom. 15 : 3), but to crucify his own will and to do the will of him that sent him (John 6 : 38). He took the same human nature which we have, and which he pleases itself, exalts itself, defends itself, pities itself, is conscious of itself, loves itself; and all through his life he laid down his life in all these particulars. He pleased not himself; he did not honor himself. "If I honor myself, my honor is nothing: it is my Father that honoreth me" (John 8 : 54). He did not defend himself, but was dumb before his accusers. He did not pity himself, but "endured the cross despising the shame" (Heb. 12 : 2). He was not self-conscious, but ever looked to his Father's presence, not to his own.

Thus, in his continual emptying of himself, he made room continually for the Father to dwell in him (John 14 : 10). He glorified his Father in a human body, and so made it possible that other human beings might also lead a life crucified with him and indwelt by him, resembling him, conformed to his life on earth. For the joy that was before him, the joy of making it possible for us to be not only forgiven and cleansed by his precious blood, but also crucified to our own life by his life in us, he endured the cross, despising the shame. And when he drew near the hour of his crucifixion, he was not overwhelmed with fear. That which others dread, to him was glory. He prayed: "Father, the hour is come: glorify thy Son, that thy Son may also glorify thee, even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life" (John 17 : 2).

"He shall see the travail of his soul and shall be satisfied" (Isa. 53 : 11). He shall come into the joy set before him when he shall come again to take unto himself those whom the Father has given to him, and whom he has conformed to his image, whose life and spirit has been like his own because he lives in them his own life and manifests himself to the world in them. "He shall see his seed . . . . and the pleasure of the Lord shall prosper in his hand." But all these are crucified in spirit as he was, the world is crucified to them and they unto the world (Gal. 6 : 14). "They are not of the world," as he was not of the world (John 17 : 14); the world knoweth them not, because it knew him not (1 John 3 : 1). They have learned to deny themselves as he did, to take up their cross as he took up his, and so to follow him. The rule of their lives has been the same as his, not what pleases them but what pleases him.

The strength of the Lord Jesus, almost exhausted in Gethsemane under the awful burden of the sin of man, but revived by the angel which ministered unto him, was now not equal to bear his cross, and a man of Cyrene was compelled to bear it after him. But the iron which entered his soul none but himself could bear. Outside the gate of that Jerusalem which he loved and which he had wept over, that city which knew not the day of her visitation, they led him to death who had in his hands the life of all who lived. Oh, how truly they knew not what they did. Unwilling to forego any of the suffering which he undertook to bear, led as a lamb to the slaughter, he would not accept the vinegar mingled with the gall which was intended to alleviate the agonies of crucifixion. All along it was his principle, "The cup which my Father hath given me, shall I not drink it?"

"And they crucified him," unresisting still! And then they parted his garments among them, casting lots. It was all the soldiers saw they could gain from the execution of this supposed malefactor! How little they knew what was gained for a lost world of sinners by that death of Jesus! Some accusation must be found to justify the deed. What could they place upon the cross that the public might be aware of the offence which was committed by him who hung there? All they had to say was, "This is Jesus, the King of the Jews." The chief priests would have changed it and said, "He said he was the king of the Jews," but Pontius Pilate would not allow this. And God would not allow it either. It has come down to this day; it shall go down to the day when the Jews shall look on him whom they have pierced, that it was the very King of the Jews, the very Messiah, anointed of God to be a Prince as well as a Saviour whom they, by the hands of lawless men, crucified and slew.

As though to heap insult upon insult, two thieves were crucified with him, and placed on either side. Still no remonstrance from the patient Lamb of God. There he hung, a spectacle indeed for men and angels; yes, and devils. The enemy who had the power of death (Heb. 2 : 14), may have thought he had succeeded at last to stop the mouth and to defeat the ministry of Jesus; but the death of the Prince of Life in whom was life, was the sowing of a corn of wheat for much fruit of that very life which for the time yielded to death: he shall see his seed.

THE HILL IDENTIFIED AS CALVARY, NEAR THE DAMASCUS GATE OF JERUSALEM.

The tide of popular feeling which had hailed him as the son of David, the "King which cometh in the name of the Lord," only a few days before, was now, through the power of the chief priests and elders, turned bitterly against him. "They that passed by railed on him, wagging their heads and saying, 'Thou that destroyest the temple and buildest it in three days, save thyself. If thou art the Son of God, come down from the cross.' In like manner, the chief priests mocking him, with the scribes and elders said, 'He saved others, himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him.'" (R.V.). Chief priests, scribes, elders, lending themselves to the low, vulgar spirit of the crowd which insulted the writhing forms on the three crosses! Where was the dignity of these, the teachers of the people?

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

FOUR objects of special interest in this sad, solemn scene demand consideration. There is the Divine sufferer, resolutely bearing the infliction of torture, which, to a nature so delicate and sensitive as his, must have been indescribably acute. Having in himself the miraculous power to escape the suffering, which he had often exerted for the benefit of others, he chose not to use it on his own behalf, but died as an ordinary man in those circumstances would have died, drinking the bitter cup of human agony to the very dregs. Second, there are the thieves, one on each side so strangely contrasted in their disposition. Third, there is the little group of friends, which included Christ's mother, Mary Magdalene, the Beloved Disciple and others whose names are not given. Fourth, there is the crowd which comprised Roman soldiers, indifferent to the suffering and gambling over the poor perquisites of clothing, and the Jewish priests and rulers gloating over the triumph of their vindictive and malignant manœuvres. Never in the history of the world did any scene hold in it such actors as these four, or present such subjects for reverent and sorrowful thought. Over it all fell the pall of darkness, which is typical of the shadow which still hides from us depths of the infinite meaning of the tragedy.

Save Thyself. The enemies of Christ thought that this was an unanswerable taunt. They judged him by themselves. They knew that if they had been in his place they would have used any power they might have possessed, to deliver themselves from a fate so painful and so shameful. As Christ did not use such power they argued that he did not possess it. But there is a compulsion which a noble nature can feel which, to it, is more obligatory than any force. In one of our prisons some years ago there was a young man confined. Few could have felt as keenly as he did the disgrace, the ineffaceable shame, the poignant agony of his position. Yet he might have delivered himself from it all if he had told all the facts that he knew. He was innocent of the crime, and he knew the real criminal. He had only to make the disclosure and the prison doors would have been opened to him. But then the real criminal would have been arrested and punished and that criminal was his own father, an aged invalid who would have died under the hardships of prison life. The thought of what his own deliverance would cost that old man, sealed his lips and kept them sealed. Filial regard was the compulsion in his case. Christ too was under compulsion. The thought in his heart was that by his suffering the whole world might be saved. He could have delivered himself, but only at the cost of the world's salvation and that fact held him on the cross to the end.

Two thieves crucified with him. What companions they gave him in his last agony! Clean of heart and of life, he might have shrunk from such degrading association, but that was never Christ's way. Neither the contact of leprosy, nor the pollution of sin, ever caused him to hold back from a man. One thief was joining in the ribald taunt and one was pleading for mercy, and, to this latter, even in his own agony, Christ spoke words of pardon and comfort. A Pharisaic Christian was one day speaking very bitterly of a neighbor who had made a defalcation. He denounced him in such harsh and cruel terms that one of his hearers felt it incumbent to administer reproof. "Tell me," he said, "have you ever been in a position when you could have made a large gain by a dishonest act?" The answer was: "Certainly. Such opportunities come to every man, but I did not avail myself of it." One more question said his friend: "Did you feel any inclination to do the dishonest thing?" "Yes," said the boaster, "but I did not yield to it, I sternly repressed it." "That was well, and I honor you for it, but does it not show that there was dishonesty in your heart? Now when a man has dishonesty in his heart, he ought to be charitable to those who yield, since in the sight of God the wish pollutes him almost as much as the act would do."

Some of them that stood there. How his mother must have suffered as she watched him and what agony John and Mary Magdalene and others, who tenderly loved him, must have endured as they witnessed his agony. Perhaps some of us have wished that we had been alive then that we might have gone to Calvary to cheer the dying Christ with our sympathy in the last sad hours. We feel sure that we should have been there if we had had the opportunity. Perhaps we should, but if we should, the spirit that would have taken us there will not be unused now. There is plenty of sorrow and suffering in the world and no lack of opportunities for showing sympathy. In one of the New York hospitals a man lay dying of a loathsome disease. A lady of wealth, highly esteemed in society, sat at his bedside. His suffering drew tears from her eyes and she spoke to him kindly and gently. When the paroxysm of pain was over, she resumed her effort to lead the sufferer to Christ. "Why do you come here?" he asked. "Seems to me if I had your money and your chance of enjoying myself, you would not find me in a hospital." The lady looked sadly at him and said: "Oh yes, you would come, if you had learned to love Christ and were trying to be like him. You would be sorry for people in trouble and would want to help them. It is done for him, it is all we can do for him now."

With Our Armies in Florida.

OUR SPECIAL CORRESPONDENTS DESCRIBE THE RELIGIOUS WORK AMONG THE BOYS IN BLUE.

Key West Arabs—Sad Apprehensions Concerning the Reconcentrados—Tampa's Fleet of Transports—Gen. Howard's Mission—Hardships of Military Life—Sweltering in the Southern Sun—Soldiers' Rations.

MOST encouraging news of the success attending the preaching of the Gospel to the patriotic men who are in the camps at Chickamauga and Tampa has been received. From Tampa, Dr. A. C. Dixon writes to THE CHRISTIAN HERALD: "The work among the soldiers moves on with increasing interest and power. We have now opened

CHAPLAIN C. C. BATEMAN, U. S. A.

three regular places for preaching, and there are at least three other camps which have scarcely been touched. Urge Mr. Moody to send at once the best preachers that can be found.

"Gen. Shafter has expressed himself as in sympathy with our work and the officers have treated us courteously. The soldiers listen with an earnestness and receive Christ with a readiness such as I have not seen anywhere else. They are glad to get books and papers, but when the New Testaments arrived they rushed for them with an eagerness that was surprising and most gratifying.

"May God bless you in your efforts to raise money and put workers in the field. Such an opportunity for reaching men with the Gospel may not come again in this generation. A. C. DIXON."

Mr. Moody made an earnest appeal in Brooklyn, on Sunday, May 22, for carrying this work forward, and spoke of his own experience of the value of such efforts. "Some people," he said "criticise my way of preaching. They say to me, 'Moody, you want a man to be saved right away. Why don't you give him time to think it over?' Well, I got that habit during the civil war. When I found myself among thousands of men who were going into battle in twenty-four hours, many of them never to return, I knew there was only one chance for those men, and I told them to take it. And I've done it ever since."

Mr. Moody said he had seen 500 soldiers at one time seeking salvation, and he never had better results than from soldiers. "When a man knew he was going to face death in battle the salvation of the soul became a serious matter to him."

The response was generous, but more money is needed. The evangelists on the field cannot reach a quarter of the men gathered there. More evangelists are ready to go, if the funds to pay the necessary expenses were on hand. This will be promptly supplied if Christian people realize how great is the opportunity and how urgent is the need for preaching the Gospel to the brave boys in camp. We cannot save them from death, but we may help to give them the faith that is the earnest of eternal life. All contributions sent to this office will be acknowledged in these columns.

The Situation at Key West.

(From Our Special Correspondent.)

KEY WEST, Fla.

"Poor Spain, she will lose all her vessels," said the captain of the Spanish prize steamer *Pedro*, when told yesterday of Dewey's victory at Manila. The captain of the *Pedro* said he did not believe in war; that all differences between nations should be settled by arbitration, and that the war between Spain and the United States was the outcome of gross folly and misconduct on the part of men high in authority who had abused the confidence of the Spanish people. He begged that the government of the United States would make some provision for transporting the crews of captured vessels to neutral territory, where they could obtain Spanish protection and means to get to their homes.

Many of the captive sailors in the harbor are Canary Islanders, and although the accepted teaching in our schools is that the Canary Islands are thoroughly Spanish, those here do not seem at all devoted to Spain.

Black and White Congregations.

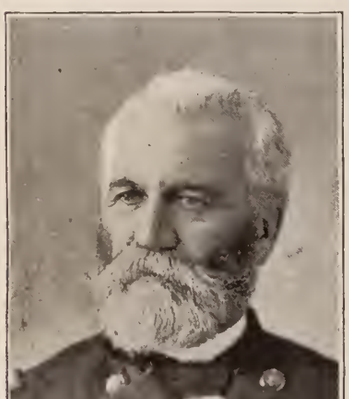
Among the visitors to the *S. S. Texas* have been the Rev. Charles W. Frazer, pastor of the Congregational church here, and the Rev. Mr. Blake, pastor of the Wesleyan Methodist Church. The Rev. Mr. Frazer is from Iowa, and is a typical Western man. The old Mr. Blake is from the Bahamas, and is a typical colonial Englishman. The two, although so different in origin and characteristics, evidently have the true spirit of Christian brotherhood, and frequently exchange pulpits. Mr. Frazer's congregation is white, Mr. Blake's is mostly black, or to be more precise, colored—the darker shades here being of great variety. To explain this it may be necessary to add that Wesleyan Methodists, like English people generally, have little or no color prejudice. In the Southern Methodist churches here, however, Southern ideas prevail. The reverend gentlemen spoke very favorably of their experience in Key West. The clergy here never have to strike for unpaid salary. Whatsoever the stipend may be it is readily forthcoming, and in advance if the pastor has need of it. It is hardly necessary to say that this is a good religious sign. People who do not drive their pastors to teas and oyster soup and religious roulette to pay the grocer and baker are quite likely to be sincere in their own religious professions. So far as the grown-up population is concerned, therefore, religion is in a healthy condition. The great anxiety is on account of the children. They swarm in the streets; they throng the doorsteps; they hover about the wharves, and indifferent alike to sharks and oars, they plunge and gambol in the water. Here the Ardle of the street is not driven home at night, as in the North, by cold rain or biting frost. It is summer all the year round. He hardly needs any clothes; fruit is cheap and plentiful, so is fish, and who can resist the appeal of those eloquent eyes for a penny? Certainly no one who has boys of his own. This is the future citizenship that needs and calls for training, both religious and secular, and it was gratifying to learn from the Rev. Mr. Frazer that the community is becoming alive to the importance of this question.

The "Reconcentrados."

As day after day passes, the prospect of our finding many of the *reconcentrados* alive grows more disheartening. No news is received in any authoritative way from Havana, but now and then some one arrives, by way of a captured vessel, or otherwise, who is able to tell something about the condition of affairs. Prisoners on the captured vessels who have families in Havana are quite sure they are starving—and they are not *reconcentrados*. The refugees here, who have relatives in the larger cities of Cuba are equally despondent as to their fate. The military, it is said, have seized everything in the line of food within their reach, and there is not enough even for the troops. The middle class, and some even who live in aristocratic homes, are feeling the pinch of hunger, and if the blockade is much longer continued the most fearful scenes may be anticipated.

There is a good deal of Oriental fatalism about the Spaniard. If he is rash and cruel, he is patient and silent in suffering, and the horrors of the situation in Havana and Matanzas and other places may only be known when those strongholds fall into our hands. It is the opinion of refugees here that the abandonment of the interior cities and towns by the Spanish troops, and their concentration at the seaports will tend to alleviate conditions in the interior, and intensify the sufferings of the *reconcentrados* in the strongholds still retained, especially as by far the greater number of the *reconcentrados* in Havana, Matanzas and other centres are believed to be beyond the reach of any relief, save that of charity. They are utterly unable to work for themselves, even if the opportunity were given them, and their strength must first be restored before they can be expected to labor. Even with restored vitality they would still need the tools to labor with.

REV. A. C. DIXON, D.D.



GEN. O. O. HOWARD.

Two Energetic Christian Workers in the Military Camps.

All accounts from trustworthy sources indicate that the task of driving the Spaniards out of Cuba will not be difficult; that the mercantile and property owning class, loyal as a rule to Spain, under other circumstances, will not sustain Captain-General Blanco in a hopeless conflict, and that they will bring pressure on the Spanish commander to prevent the terrible destruction which would be wrought by a bombardment, just as the sturdy Dutch burghers of New Amsterdam, loyal as they were to Holland, compelled fiery Peter Stuyvesant to surrender, when the English sailed into their harbor, and threatened to open fire on the town.

Gen. O. O. Howard at Tampa.

(From our Special Correspondent.)

PORT TAMPA, Fla.

Here in the Inn built on stilts, one mile out in the waters of Tampa Bay, is more evidence of war than at any point in the United States. Fully forty steamships—transports to convey our "boys in blue" to Cuba—are tied in a row to the long wharf. The shores of the bay are dotted with the white tents of our artillery, cavalry, and infantry. Soldiers, fully armed, tramp up and down the long line of ammunition cars, watching, always watching. Every soldier not on guard d busy loading the transports with ammunition, rations and equipr Officers crowd the piazza's of the directing the movements of their so The wives of the officers stand by, a make the most of the last days of husbands' presence. I traveled here Chickamauga on the First Cavalry On board was General Joe Wheele General O. O. Howard. It was a c and a gratifying sight to see generals chumming together as bro these men who had fought agains other at Chickamauga in 1863. L enemies then, the Confederate Wheeler and the Union leader H are the best of friends now, workin about to begin fighting, for a co cause. General Wheeler is here in T to lead their cavalry division a the enemy in Cuba. General How here on a more peaceful mission, commingling with the troops as a tian on an errand of Christianity. general is accompanied by Maj. W and both are members of a Chr Commission which will unify, anc centrate all the religious work i United States army.

The Christian Commission.

Said Gen. Howard, "Major Whitt myself have come to Tampa wit purpose of establishing headquarter in the interests of the Christian mission, a society similar to the one did such good, practical work durir civil war. We are working in co tion with the Young Men's Christi sociations which are sending all the Bibles, hymn books, tracts, and s we can use. I'm glad to know CHRISTIAN HERALD is represent shall go right on to Cuba with the Among the troops on the trains South, "to the front" as the boy are seen many evidences of the kir of the men toward each other. C train carrying the First Cavalry, w forty-five cars, divided into three sect a thousand men and a thousand hors was very hot, especially on the sunn of the car.

"Here, Bill, take this seat. It's sh We'll take our turn in the sun awh

"No, Jim, I'm comfortable, kee shade. We won't envy you."

Then we had one sick boy. The of the cars, the swinging aroun curves made him practically sea-sick solicitude of this boy's comrades lesson in kindness. "Here, boy, eat thing. 'Twill do you good. Take beans—or will you have some c beef."

Soldiers' Rations.

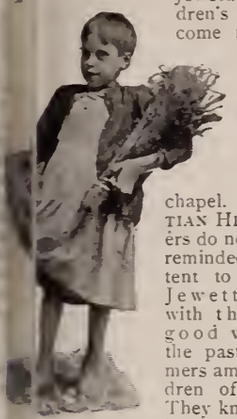
Corn-beef (canned) and beans an bread—this is the food when travelin the stations they get coffee—twen cents a day being alloted to each m that healthful stimulant. Each sol supposed to be saving of his rations make them last the entire journey. they had only two meals a d Atlanta, first stop. Then at Everet then at Jacksonville, Fla., then at Sa which was the last meal before re Tampa. What with small ration broken sleep, the men arrived tired out. These journeys are hardest of the horses. During the thirty-six ho from Chickamauga to Tampa the had not one drop of water and only a quantity of hay. They were pack the cars as tightly as possible so th kickers could not kick and thus their fellow-mounts. Hundreds horses lost as much as eight inches measure on this single trip.

One of the most interesting pha war-life at Tampa is the Camp of I tion, which Dr. Dudley, formerly ant Sanitary Inspector at Hava establishing at Egmont Key, twen miles from here, at the entrance Gulf of Mexico. I went down wi Dr. this morning on his tug to s preparations. Egmont Key is island, capable of accommodating men under canvas. As a beginnin Dudley, and his chief, Dr. Gettin putting up 200 tents, with room for men each. Every wounded and man will be sent out of Cuba t island. Here he will be held for ter or until he is well. Our soldiers wo on the battle-field will have the b care.

GILSON WILLE

HE WAS "THE CHILDREN'S FRIEND."

The ate Rev. Dr. Jewett, the Generous Owner or Mont-Lawn and His Many Good Deeds—A Kind Patron who will Long be Remembered.



TIS summer Mont-Lawn will miss a well beloved and honored guest. Dr. Jewett, the children's friend, will come no more to watch with pleased eyes their happy play, or to talk of Jesus to them in the pretty chapel. THE CHRISTIAN HERALD readers do not need to be reminded of the extent to which Dr. Jewett co-operated with them in the good work during the past four summers among the children of the poor. They know that the humane proprietor of Lawn gave the use of that property ear to this journal for our children eir caretakers. Dr. Jewett took a per- nterest in the work of our Children's visiting it frequently, and express- feigned pleasure as its usefulness sed. It was with profound sorrow e announcement of his death was ed by a multitude of friends, as well he thousands of our readers, whose de he was in many good works.

R. A. D. Lawrence Jewett, D.D., was Wilkesbarre, Pa., January 12, 1830. ther, David Jewett, a captain in the States Navy, became commander Pedro's forces in Brazil during the f Bolivar. His mother, Eliza Law- was daughter of Augustine H. Law- e of New York. Dr. Jewett was the scendant of a long line of ministers, well for patriotism, piety, good deeds, tellectual gifts. Rev. Peter Buck- Rev. Samuel Phillips, of New nd—famous preachers and educa- their day—were among his ances- Sons of Dr. Phillips were founders of nous Andover and Exeter Colleges. wett's grandfather, David Jewett, chaplain in the French and Eng- rs; he was also a missionary to the ans, and conducted the funeral ser- ver Uncas, "The Last of the Mohi- immortalized in Fenimore Coop- mous work. It will thus be seen Dr. Jewett's desire to preach the of God and to do missionary and rian work was in the warp and f his nature.

prepared for college at Dalrymple y School, Alexandria, Va., where a r of prominent men of the Old Do- have received their education, and ose records appear many famous . He next entered Williams Col- lass., from which he graduated in A four years' course at Prince- eological Seminary followed, after he assumed the duties of his first ate, the Dutch Reformed Church Fermont, N. Y., where his duties were by his wife, Elizabeth Hall Dick- daughter of the late Rev. Richard ckinson, a noted theological writer reacher), to whom he was mar- April 22, 1856, before completing dent's course. Dr. Jewett's second at Throgg's Neck, N. Y., a noted terian church, was not less import- n his first. His third was the First terian church at New Brunswick, from 1868 to 1874, and was terminat- he latter year by the necessity that for his retirement from active work sequence of a severe sunstroke, from ects of which he never entirely re- d. Rev. Thomas Nichols, his suc- , in a historical sketch published in eferring to Dr. Jewett, says:

r own unaided memories will easily re- is beloved pastor; his cordial greeting took you by the hand; his quick sym- with you in trials; his fervid, affection- anner in the pulpit. We observe with de the general progress of the church his ministry and the steady accessions mbers.

ing the Civil War, he tried to enlist, as refused on account of physical lity, a throat trouble, which gave much distress. He nevertheless found work to do for his country, as the soldiers, in camp and hospital, on David's Island and various points along the Sound have cause to remember. In spite of physical weakness, he continually sought opportunities for doing good. He was interested in many charities, and his kind deeds remain a memorial in many hearts, more enduring than any monument of marble or bronze could be.

Dr. Jewett was wonderfully successful in his ministerial work, especially among the children and the aged. His pastorates were always productive of many accessions to the church which was so fortunate as to have him. And among these accessions, the proportion of elderly people was significant. In New Brunswick, N. J., this was particularly the case, where a number of aged and prominent citizens became church members through his influence. About eight years ago he went to Nyack-on-the-Hudson, where he purchased the beautiful residence of Mont-Lawn. He took much interest in improving the place, altering the chapel, and making many changes which enhanced its loveliness. The last years of his life were divided between Mont-Lawn, Washington, D. C., and New York City.

When, in 1894, THE CHRISTIAN HERALD, with the hearty co-operation of its readers, determined to bring the blessing of a summer outing into the lives of the little children of New York's crowded tenement districts, this excellent work appealed so strongly to Dr. Jewett that he generously placed Mont-Lawn at our disposal for the free use of our little guests and their caretakers. Mont-Lawn consists of many acres of wooded hillsides and flowery meadows; the buildings are on a noble height, which overlooks the Hudson. Grassy fields, blossomy hedges, wild-flowers, bird songs, the music of babbrooks, the wealth of orchards, which the little hands were privileged to gather, thus became a part of childish lives which had never known such delights before, or which had perhaps never drawn a breath of untainted air. The home, the lodge, the pretty chapel were all at the children's service. Their pleasure and profit were Dr. Jewett's reward; his interest was unremitting, and THE CHRISTIAN HERALD'S good work in bringing the children into the country for a breath of fresh air was a daily topic of conversation with him. Once some one urged that the trampling down of the grass by the children on the lawns and terraces would injure his property. Dr. Jewett replied: "The smile on the face of one of these poor little children from the city, is worth more to me than $500." He frequently attended service in the chapel, and often talked to the children there. When reminded that this exertion was not best for him in his state of health, he replied: "I feel it my duty to be up and doing. God has wonderfully preserved my life, and I trust for greater usefulness. Duty points the way, and over that way stands Providence, who has ever been a true and faithful friend to me in the past, and, I believe, will not now forsake me."

On April 29, he went to his reward, passing away so gently that the words, he "fell asleep in Jesus," are peculiarly fitting. The world he left was better because he had lived in it. At the funeral, which took place May 3, at his city residence, 22 East Fifty-fourth street, three of his old college mates, Rev. Dr. Russell Booth, who conducted the services, Rev. Dr. Richard Vail, and Charles H. Stoddard, of the New York *Observer*, were present. Dr. Jewett had expressed the wish that these services should be extremely simple, and his wish was respected; but at the close of the service Dr. Vail's heart impelling him, he rose and pronounced a touching eulogy on his dead friend, speaking in earnest tones of his whole-souled, genial nature and kindly heart, and of the wonderful hold he had possessed on college men, many of whom had been led to Christ through his influence. He spoke of the patience with which Dr. Jewett had borne the sorrows which had visited him, his ill health, the loss of his wife and of his children—all but one of whom had been taken away. Referring to his last affliction, the loss of his daughter, Sarah Jewett, with whom he had spent many of his declining years, to whom his soul was closely knit, and in whose memory he erected a bell in the chapel at Mont-Lawn, Dr. Vail quoted the words in which Dr. Jewett had sought comfort, and which were found in the daughter's room: "God never does, or suffers to be done, aught but what thou thyself wouldst do, couldst thou but see the end as well as He."

It may truly be said of Dr. Jewett that he had a heart that always responded to the cry of the poor and needy and the suffering of the afflicted. His spirituality, simplicity and Christian character will be a blessed and helpful memory to all who knew him, and a precious legacy to his son, Major R. Dickinson Jewett, as well as to his many friends in their bereavement.

THE LATE REV. A. D. LAWRENCE JEWETT, D.D.
(Owner of Mont-Lawn and a Kind Patron of our Children's Home.)

. . .

Preparations are going forward rapidly for the opening of Mont-Lawn, and within a few weeks it will be ready for the reception of our little guests, many of whose hearts are already stirring with anticipation. As it is the very poorest class of tenement children who are helped it frequently happens that many of the little folks who come to us are in rags and tatters. Kind friends of the Home in past years have aided in clothing these needy waifs; and during the present season, we have no doubt but that many of our readers will again take pleasure in supplying from their own abundant stock such garments as are suited to children for summer wear. All gifts of clothing in good condition for children between the ages of six and twelve will be welcome, and should be sent, charges paid, to the Matron of THE CHRISTIAN HERALD'S Children's Home, Nyack, N. Y. Matron Collins makes a special plea for clothing for the boys.

The following contributions in aid of our work at Mont-Lawn have been received:

Previously acknowledged	$89 25
Fair given by Laura Cleverdon, N. Y. C.	4 50
Mrs. T. V. N. Talmage, China	15 00
A. F. Richmond, Mass	1 00
Total	$109 75

All contributions of money for our Children's Home should be sent to THE CHRISTIAN HERALD, 92 Bible House, New York.

Our readers will be pleased to learn that Major Jewett has generously consented to continue the privilege granted by his father, the late Rev. Dr. Jewett, and will accord the use of the property for our Children's Home during the coming summer. To those little ones this will be welcome news, and will win for the owner of the estate the heartiest gratitude of the children of the poor whom his late father so loved to help.

THE FLAG OF CUBA.

Dr. Guzman Writes Describing the Standard of the Cuban Liberators.

DR. RODOLFO GUZMAN, whose efficient services in connection with THE CHRISTIAN HERALD'S relief work among the Cuban reconcentrados will be remembered by our readers, has written for the information of many inquirers, this brief description of the Cuban national flag:

THE CUBAN FLAG.

"There are few in America to-day who are not acquainted with the Cuban flag, which may now be seen waving gratefully and hopefully in many places in this land of liberty. Our tri-colored flag, for which so many Cubans have perished! A red triangle, in whose centre lies a white star and three blue stripes on a white field, form our simple flag. The equilateral triangle conveys the idea of republican justice; the color—red—the blood shed by patriots for liberty, and the star is the symbol of independence. The stripes in blue signify the three parts in which the island is divided. Occident or West, Central, and Orient or East.

It is not known, to a certainty, who was the initiator who combined the colors of our beautiful flag, which we hope will very soon float valiantly over the demolished forts of the tyrants of Cuba. It is said that the Cuban novelist, Cirilo Villaverde, took part in the formation of the Cuban flag about the year 1848, at the time Garceral Narciso Lopez intended invading Cuba, and the latter did, though only for a short time, plant the flag on Cuban soil. Those who planned the formation of the Cuban flag, in my opinion were inspired by the glory and splendor of the flag of the United States of America, so great and mighty in her triumph above other nations, bearing in mind force, value, civilization, progress, generosity and democracy! The American flag, guardian of a gallant and noble nation, which, as an eloquent Cuban orator said: 'A nation who have never unsheathed their swords, but to shatter chains.'

"Students in the art of heraldry have pointed out to us a grevious mistake in the fact of the star being placed on a red field, the blue being the correct color for the triangle. However, on this occasion, heraldic rule cannot be observed. The flag of Cuba Libre, is already consecrated by the sacrifice of many patriots, and the pure white star on the red field symbolizes for Cubans, the independence of our nation, and the blood shed by our martyrs. To-day in view of all, the flags of Washington and Cespedes float in unison, as if in alliance. The former a symbol of power and strength proudly exhibiting the constellation she possesses; the latter, with one only star, heroic and humble, hoping to make it shine with renewed vigor, by the will of a nation which has determined to have Spain evacuate America forever."

Earnest Work for Cuba.

Many interesting letters reach us, telling of the earnest work that has been done by our friends in behalf of Cuba. We give below one of the latest received:

"A musical was given at the residence of Edward R. Du Cret, 390 Quincy street, Brooklyn, through the efforts of several little girls, for the benefit of the suffering Cubans, and a fund of $13 was realized, and forwarded by the treasurer, Mrs. George Walcott, 374 Quincy street. The performers were Mamie Cheney, Lulu and Bessie Du Cret, George Turner, Willie Henshaw, Annie Sheffield, Madeline Schumacher, Myrtle Briggs, Blanche Selleck, Mabel Brown, Anna Wolcott, Miss Lizzie Lynch, and others. The little folks deserve great praise for their efforts, which were quite successful.

FRIENDS IN COUNCIL

A Question of Etiquette—How to Get Rid of "The Blues"—The Loss of Children—A Word as to Wedding-Rings—An Arbutus Spray—Concerning Corsets.

MY FRIEND V. C. inquires whether it is right to address a physician or a dentist as "doctor" without adding his surname. If you are going to be strictly formal you will, of course, always say Dr. Smith, or Dr. Brown, but it is not required by custom or propriety that half a dozen times in the course of an hour you should thus use the entire name. Well-bred persons are guided by common sense in their conversation as in all other things. It is no longer customary to say, "yes, sir," and "yes, madam." One says, "yes, Mr. Carleton"; "no, Mrs. Emerson." You would, probably, in addressing your physician, as a rule, say, "yes, Dr. Brown," or "no Dr. Smith," as the case might be. By all means thank the friend who writes inviting you to visit her. Never economize politeness in any circumstances. The impulse of a kind and appreciative nature is to express gratitude for any courtesy shown, and no socially trained person omits to thank a friend for a pleasant invitation or for an agreeable visit, or upon any other occasion when politeness is in order. There is no rule about knocking at the door of an office. If the office is a private one, it is usual to knock; but if it be a large public office, through which people are constantly coming and going, the more sensible way is simply to open the door and walk in. In this connection I wish to answer the other friend who inquires whether men remove their hats in an elevator where there are ladies. I regret to say that men do not always remember this mark of good breeding; but *gentlemen* never fail to remove their hats where there are ladies. It is not only in token of courtesy to the women present, but an acknowledgment of deference to all women and to womanhood, which leads a man to lift his hat or take it off and hold it in his hand when under a roof where there are women. I do not feel at liberty myself to reprove men who come into my presence wearing their hats, because they are grown up and should know what to do; but I do consider it a duty to the rising generation to train all boys and half grown lads in the right way, and therefore I never suffer an office boy or messenger to present anything to me unless he holds his hat in his hand. Small boys should be taught to take off their hats when meeting friends, saying "good morning," etc. The ease and grace, and the automatic courtesy with which a man removes his hat, or otherwise, shows without further witness what sort of mother and what sort of home bringing up he has had.

* * *

HELEN C. Indeed, I do sympathize with you in your suffering from persistent fits of the blues. Whatever anybody may tell you, this is no light affliction. Years ago I used to think that people could always conquer depression by resolutely bringing the force of their wills to bear upon it. I have learned better. One has not always the strength or courage to throw off the weight of melancholy which comes pressing in upon the soul, partly because there is a great deal of sorrow in the world, partly because ones' health is not quite up to the old standard and partly, too, because we are sometimes very tired. Still, dear friend, nobody has a right to give up to depression without a struggle. All around us is our Father's love. We live in his beautiful world; he is going to carry us through all sorts of trials and vicissitudes. He knows when our hearts ache, and, what is still more comforting, he always cares. There is no trial or temptation which can come to us in which he is not able to defend and to save. I heard a sweet little story the other day about a little girl in New York, who is a cash girl in a certain large store. At her little club at the College Settlement she had taken for a motto for the week these words: "Our God is able," and whenever during the week anything occurred to trouble her, either in the shop or at home, she just said to herself, "Our God is able," and he proved himself able in all her little troubles, as he will in all your great ones. When you feel oppressed and troubled, ask yourself whether you are really casting all your care upon the Lord, or whether you are trying to carry it all yourself. Some of us go to God, kneel down and tell him all our cares, and then we rise from our knees and proceed to carry them in strength, which is weakness. Then, too, be quite sure that your health and strength are as good as possible; that you have no indigestion; that you are getting enough sleep, and that in whatever way you can you are keeping the claims of the body attended to. This is really a duty on your part, and the body, if up to the right standard, will help the soul more than you can imagine.

* * *

ACROSS the sea I send my fullest sympathy to you, dear lonely mother, from whose arms God has taken your little baby girl. Indeed, I do know how quiet the house feels and how you long for the little voice and the pattering of the small feet across the kitchen floor. It was enough to break your heart to have that sweet little life go out, and to see the last sigh flutter from those baby lips, and yet even in this desolation I can only say to you that your child is with the angels and that it is well with her. You cannot feel just now how much she is saved of the sorrows of earth, but you can say, I am sure, that it is well with your child to be safe in the arms of Jesus. You will never cease to miss her, but I think as the days go on, you will come to a real sense of the heaven to which she has gone and you will feel that you have a treasure there and that your little one is waiting to receive you when the day comes that you, too, are called to go home. What you say about adopting a little one touches me very deeply. I have often thought that it is a most tender and sweet suggestion which leads bereaved parents to take into their home an orphan child in place of one whom God has taken. Think well before you decide finally on the step, but should you resolve to do this, I think you will have God's blessing upon it. Remember that a child derives very much from its parents, and so be careful that your choice is well-born, that is, that its parents, though poor, were not criminals nor of that class. And yet, when I tell you this, I am reproached, for I have in mind the answer I once heard a woman make when she had taken into her home the most desolate little waif ever left at a foundling asylum's door, and proposed to bring it up as her own, giving it an old and honored name. "This is God's child," she said, "and he shall have a chance, the best chance in the world that I, acting for my Father in Heaven, can possibly give him."

* * *

I AM always having questions from lovers. All the world loves a lover, and if I may judge by my correspondence, notwithstanding wars and rumors of wars in the earth, young men still offer maidens the homage of their hearts' devotion, and maidens reciprocate the sentiment of their attendant swains. Strephon asks if it is customary to present Phyllis with a betrothal ring; if so, what kind of a ring. It all depends, dear Strephon, on the state of your purse. One may be engaged without a ring as firmly as with it, though an engaged girl usually likes to wear the pretty badge of distinction which shows her friends that she is no longer free, but has betrothed herself to the man of her choice. Still, I have known a woman to wait twenty-five years before she had a wedding-ring. The couple being too poor at their marriage to afford one, and the wedding ring is much more important than the betrothal ring. A ring is a symbol of constancy, and in its roundness reminds one of eternity—having neither beginning nor end. True love is eternal, and this the ring symbolizes. Any kind of ring except an opal, which some persons deem unfortunate as to omen, may be given by a man to his fiancee. Diamonds are usually preferred to stones of less value.

* * *

THAT was a beautiful legend of the trailing arbutus, dear Mrs. Jennie W., and I thank you for sending it to me. I always did think the arbutus had something in common with the very spirit of spring, and with those red men who once roamed our forests in freedom and peace before the white men gave them fire-water and taught them the vices of civilization. Blessings on the dear trailing arbutus, with its clean scent of the forests, and its sea-shells petals, and dainty maidenly smile.

* * *

M. C. N. I disapprove of corsets for young girls. There are waists which do not compress the breathing apparatus and which may have buttons and elastics so attached to them as to completely relieve the child from the strain of her skirts. You may either buy a sensible waist for her or make one yourself. I cannot recommend a particular kind. For grown women, a well fitting corset which is never tightly laced is not in my opinion objectionable, but girls do not need and should not wear corsets. They are healthier and happier and prettier, too, without them.

Margaret E. Sangster

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Farmers Break the Buggy Monopoly.

It is claimed that for years buggy manufacturers have secured exorbitant prices for their goods, but recently, through the combined assistance of the farmers of Iowa, Illinois and other States, SEARS, ROEBUCK & Co., of Chicago, have got the price of open buggies down to $16.50; Top Buggies, $22.75; Top Surries, $43.75 and upwards, and they are shipping them in immense numbers direct to farmers in every State. They send an immense Buggy Catalogue free, postpaid, to any one who asks for it. This certainly is a big victory for the farmer, but a severe blow to the carriage manufacturers and dealers.

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WORDS FROM AFRICA.

Missionaries in the "Dark Conti- ppreciate "The Christian Herald."

NY of our readers are already familiar with the work of Dr. Robert H. Nassau, the veteran missionary at Libreville, Gabon, West Africa. Dr. Nassau's letters appeared in these columns from time to time and are always replete with spiritual interest. In a letter just received, he says:

"I am always comforted by THE CHRISTIAN for its wise and clear-cut decisions against the dance, the theatre, and forms of desecration—allowed by some clergymen and many ruling elders, and thousands of other Christians. I was not allowed these things in my childhood, and have had no longing for them since. . . . Things which bear abundant fruits, certainly belong to the realm of communications."

Many and most commendable enterprises have been engaging! Your aid to the starved Armenians—to the starving thousands in India—and your Fresh Air Fund for the little ones of your city! Difficult as the choice of the imperative necessity before one of them. I believe that those in India touched me most. The cry of a child reaches me. I know that wealth sometimes in the hands would be benevolence, but I would have had God given me wealth, I would have an intense enjoyment in spending every year in giving to those children the only salvation that could come to them in this life, a final glimpse of the better life, that is so abundantly spread about us who are blessed with better surroundings.

"I have a kind of sequel to the narrative of Ilu, which you printed in your issue of Dec. 1893, of a certain native young woman inquirer, and my instruction of her in the catechism, to mention a few more words about her. The next year after that visit I moved the river to her polygamist husband's trading-house, he changed his mind and came back here to Libreville. So she was near to church, school and prayer-meeting. She used well her privileges; and [illegible] thus, she soon learned to read, thus mastering her catechism better than when she had learned it by rote from another's tongue. And I had the pleasure of baptizing her in church membership. She promptly took her place in the woman's prayer-meeting that meets weekly from village to village, taking her turn when the meeting was held, and, once in three months, to her turn, so in the yearly rotation of officers of the W. F. M. Society, she has been an officer conducting the meeting. Her tribe is [illegible] to live seventy miles south on the Bay of Nazareth Bay, one of the mouths of the Gabon River. Her own mother had sent word that she would "tear the Christian [illegible]." So my last word to her as she left was "Keep that Christian within you!" And my first inquiry, on her return a few days ago, "How about that Christian?" "Alive still," she said. And I think it is.

GOOD CAUSES HELPED.

The following sums have been contributed by the readers of this Journal for the support of the worthy causes mentioned below:

[illegible] Fund.

[illegible]	$130 95
[illegible] Holmes	1 00
[illegible] Church	4 00
[illegible]	1 00
[illegible] Watertown	1 00
[illegible]	1 00
[illegible] child.	
[illegible]	1 00
[illegible] Hickman	1 50
	$141 45

[illegible] Bethesda Home.

[illegible]	$91 85
[illegible] Conboy	3 00
	$94 85

[illegible] Liberators' League.

[illegible]	$36 20
[illegible]	1 00
[illegible] poor.	
[illegible]	4 00
[illegible] Swift	1 00
[illegible]	1 00
	$43 20

[illegible] Cause.

[illegible]	$122 53
[illegible]	2 00
[illegible] Armstrong	1 00
[illegible]	50
[illegible] Bethelsville	2 00
[illegible] Bity	1 00
[illegible] wers	3 00
[illegible] Reside	2 00
[illegible]	50
[illegible]	50
	$135 03

[illegible] rian Girls

[illegible]	$11 00
[illegible] Spr[illegible]d	2 00
[illegible] Brattel-	
[illegible]	1 00
	$14 00

[illegible] Hawthorne Lyrop.

[illegible]	$42 75
[illegible] rist.	
[illegible]	5 00
[illegible]	2 00
[illegible] derson	16 00
	$89 75

Mayesville Institute.

Prev ack'd	$206 86
Union Ch, Worcester	1 50
Olivia E P Stokes	50 00
Marie H Hotchkiss	10 00
Frances A Haekley	15 00
Total	$283 46

Christian Herald S. S. Missionary.

Prev ack'd	$33 00
S E Liscom	5 00
W Barrett	5 00
Suhr, Wimer	1 00
Mrs Eliza Rose	75
Total	$44 75

Rev. R. Ashley Cake's work among life-savers.

Prev ack'd	$32 00
N X Y Z, N Y City	5 00
Mary J McK, Albany	1 00
An Endeavorer, Albany	2 00
Total	$40 00

Foreign Missions.

Maggie McDonald	75

Good Samaritan Home.

Friend of the poor, Middleboro	3 00

Jerry McAuley Mission

B G, Glens Falls	1 00

Pres. B'd Foreign Missions.

Mrs Eliza Rose (Dr Jos Cochran)	75

Terradelphia Settlement.

Mrs H A Requa	3 00

Seamen's Bethel.

J Chapman	10 00

Children's Aid Society.

JnOE Soc, Lake Helen	3 00

White Rose Mission.

H K Marion	1 00

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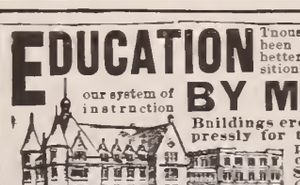

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HELPFUL ANECDOTES

By Rev. Louis Albert Banks, D.D.

PERSEVERANCE.

IT was a bitterly cold night about the year 1840. Around the cracked, unpolished kitchen stove of one of Boston's humblest homes was huddled a man, his wife and family.

The surroundings were of the plainest possible. Of furniture there was scarcely a piece that would bring anything at a pawn-shop, but of evidence of squalor and want there was abundance. Part of the two remaining chairs had just been broken up to keep the fire from dying out, and as the flames crackled with renewed life, the man picked up from the floor a dark-looking substance and gazed at it with a longing that was pathetic. He held it up and studied it with many a sigh, that cut the heart of his faithful wife and his loyal children. In changing this substance from one hand to the other, it dropped upon the hot stove. There was a sudden filling of the room with a pungent, offensive odor before the man, with a startled cry, could snatch the now half-scorched substance from the stove. But there was a marked change on the man's face as he examined the burned spots. He felt the substance with a new and intense interest. Was he near the end of years of labor, suffering and disappointment? Thanks to the cold outside, it did not take long to decide. The burned substance was hung outside the door. In an hour the cold had not affected it. In two hours it still retained the properties most desired. In the morning no change had taken place. A great discovery was complete. Charles Goodyear had found the process of making vulcanized rubber. Success that is worth having always comes hard. It requires devotion, fidelity to purpose, perseverance to the end. A mushroom will grow in a night, but it takes half a thousand years to grow an oak tree. Great achievements are largely and commonly the prizes won by great perseverance.

♣

A Volcanic Heart.

Professor Friedlander, a German scientist, who has been making a study of the islands of the Pacific for some time, has just returned from Hawaii, where he spent several weeks in the vicinity of the crater of Kilauea. From his observations there he predicts that a great volcanic eruption on Hawaii is close at hand.

These eruptions are exceedingly dangerous and destructive. Without warning, usually, a stream of lava breaks through the side of the mountain and flows down upon the fertile valleys, carrying death and destruction with it. Hundreds of settlers on coffee plantations around the base of the mountain are fearful of an eruption in the near future that will wipe out many plantations and homes. A volcano is a treacherous neighbor. It sometimes sleeps, but it is likely to wake at any time with death in its hand. A sinful heart is like that; it may be covered over as some volcanoes are, with vineyards and orchards and flowers, of cultured and civilized manners, but so long as the fires of sin burn deep in the thoughts and imaginations of the heart, there is likely to be an eruption at any time that will lay waste the fair and beautiful life. The fires of sin may be drowned out forever by the forgiving and transforming mercy of Jesus.

♣

Where the Responsibility Rests.

A very interesting story has been retold lately about Abraham Lincoln. Congressman Dixon, of Rhode Island, had been sent to represent a meeting of the Governors of the Northern States, to confer with Lincoln and urge upon him a more vigorous policy in the conduct of the war; Mr. Lincoln listened to all that Mr. Dixon had to say and then replied: "Dixon, you are a good fellow, and I have always had a high opinion of you. It is needless for me to add that what comes from those who sent you here is authoritative. Still, in justice to myself, you must remember that Abraham Lincoln is not the President of the United States. Anything that the President of the United States does, right or wrong, will be the act of Abraham Lincoln, and Abraham Lincoln will by the people be held responsible for the President's action. But I have a proposition to make to you. Go home and think the matter over. Come to me tomorrow morning at nine o'clock and I will promise to do anything that you, by then, have determined upon as the right and proper thing to do. Good night." Mr. Dixon left the White House feeling very large and important. He set himself to work to decide the policy of the President of the United States. Many suggestions occurred to him, but one after another was dismissed as for some reason out of the question. He worked at it all night but was just as undecided in the morning as to the policy he was to impose upon the President. He did not go to the White House that morning. Indeed, three weeks went by before he saw the President. Then it was at a reception at Secretary Seward's, and Mr. Dixon tried to get by in the crowd without attracting special attention. But the long arm of the President shot out, grabbed Dixon and dragged him one side. "By the way, Dixon," said Mr. Lincoln, "I believe I had an appointment with you one morning about three weeks ago." Mr. Dixon said he did recall something of the sort. "Where have you been all these weeks?" asked the President. "Here in Washington," said Mr. Dixon; "but to tell the truth, Mr. President, I have decided never to keep that appointment." "I thought you would not when I made it for you," was Mr. Lincoln's comment. No man can escape the responsibility of his own conduct. Every individual soul is as responsible to God for what he does as is the President of the United States. A man must stand or fall on his own choice, and his own conduct. He cannot excuse himself by shifting the responsibility upon somebody else.

♣

Fighting Against Rescue.

In New York City, recently, a woman was preparing a table for tea shortly before eight o'clock in the dining-room of her home.

She went to a cupboard in a passageway between the dining-room and the kitchen and opened the door. A sheet of flame burst from the closet and caught her gown. The young woman's mother heard her screams and ran from the kitchen, seeking to wrap something about her to smother the flames, but the poor girl was so maddened by pain that she rushed through the hallway into the street. There many tried to save her, but in her frenzy she fought them away until she was burned so badly that her life could not be saved. Alas! there are many, both men and women, whose passions and appetites are on fire with evil, who instead of welcoming those who try to smother the devouring flames, fight against the rescuers who are seeking to deliver them. There is no frenzy more terrible than the frenzy of sin.

Correct Brain Cells.

There come times in ones life when it well repays to take a personal inventory to see what is necessary to make life more of a success. It is frequently found that some physical disability stands in the way and robs us of the exercise of our powers. This is particularly true of the brain, whose delicate mechanism is easily affected by certain habits of food or drink. Coffee for instance is a peculiar narcotic drug, and directly affects heart, stomach, and brain in a detrimental manner, as any skilled physician will attest.

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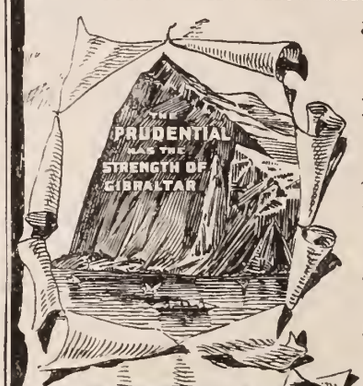

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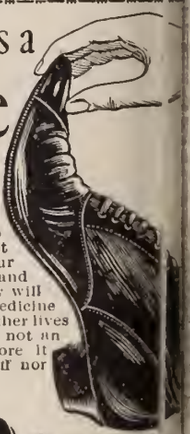

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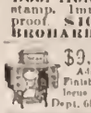

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PARABLE OF THE POTTER.

An Instructive Image of the Molding and Marring of Life. Jer. 18: 1-6.

Among the many views of the divine character presented in the Bible, this of Jeremiah deserves serious attention. It represents God all-powerful to do as he will with nations and individuals, yet having his purpose in consequence of human conduct. So far from compelling men do his will, he leaves them free to do as they choose, but punishes or rewards them as they deserve. He is prepared to mold them into vessels of honor and beauty: he has the power to fashion them as the potter fashions the clay for lowly and useful purposes. He even begins his work, but in his manipulation the clay proves unsuited to the purpose which he previously designed it and it is marred, or spoiled, in his hands. Then he will make of it something entirely different from his primary design. On the other hand, if the clay of which he was fashioned to make some ignoble use, proves pliable he will change his purpose and mold it to a higher use. The imagery is wonderfully significant. To the Jew to whom it was first presented, proud of being God's chosen nation, it was a humbling one. He must not presume on his favored standing, for if he proves unworthy of God's favor he is able to cast him aside and make of him something to be despised. The clay cannot shape itself: it is being shaped, but it can determine the form it will take, by resistance or by yielding to the potter's hand. Human nature is not a thing so insensate as clay, but an intelligent, responsible material, which is capable of understanding the fact that it is undergoing a process which it may promote or mar. The process may be trouble exceedingly hard to bear, it may be discipline, but whatever it may be, the end is worthy the process. If human nature is wise, it yields itself cheerfully to the process and endures the kneading and the pressing and strain for the sake of the result. With perfect confidence in the wisdom and skill of the Potter it is content to endure until it may be perfected. Even in the agonies it will make no complaint, knowing that it is nearing the close of its trial. It is not on the other hand, it resists, and complains and complains it misses the glory of the finished work. The process is necessary to the result.

A Christian Heiress.

Philosophers who say Jay Gould evaded the law of reciprocity by giving back nothing to the world from which he took so much, Miss Helen Gould, says a recent writer. Her annual income amounts to $1,000,000—or nearly $3,000 a day. The largest part is given away to the poor and struggling. She conducts her charitable enterprises as the Goulds did their business, conservatively and in person, and not through lawyers or agents. The Fresh Air Farm and Cripples' Home, which she established at Woody Crest, near her own Lyndhurst, is an example to all benevolent societies. There, during the spring and summer, she feeds, clothes, shelters and helps educate hundreds of children. Her assistants are her chosen friends, young women who are not society belles, but workers. She prefers plain, durable gowns because they are plain. She is not a patron of fashionable tailors on Fifth avenue milliners. Those who make her gowns and her hats are her friends. Though Miss Gould works hard from morning till night, she yet needs several secretaries. These, too, are her friends. Thus, in various ways she gives employment to a regiment of teachers, typewriters, seamstresses, milliners and nurses.

She is now about twenty-seven. In her Jay Gould caught a glimpse of what it really meant to live. None knew and loved Jay Gould as did the daughter who drove him to the station every morning, who, when she could, hid the newspapers from him, who would have shielded him from the world's contumely. Since his death the daughter has built to his memory a gray stone church with beautiful windows, in a green field near her late father's birthplace in Rockland County. And when she is weary she goes there and kneels and bows her head. She helped very materially to build the University of New York, by the way, and it was in the woman's law class of that democratic university that she obtained her knowledge of things legal. Long before her father's death she knew she would one day inherit great wealth, and prepared herself to control it.

How Soldiers Fare.

Certain European countries, says a foreign writer, treat their soldiers better than others do, and give them many more comforts. In the matter of beds the French soldier is said to be the best off. Each man has a little camp bedstead, a straw mattress and a woolen one on the top of that. Then he has sheets, a blanket, and a warm rug besides, for the winter. The English Tommy Atkins fares next best. His bed is hard, for he has a thin mattress, but he is allowed plenty of warm coverings. In Spain he has no bed at all, only a rough mattress on the ground, but he is given a bolster, blankets and sheets. In Austria and Germany he has only a hard straw mattress to lie on, with one or two rugs, and no sheets or pillows. Until just lately the Russian soldier never undressed at all, but had to sleep in his clothes on a rough couch; now, however, the Government is beginning to see about giving him a proper bed.

Baptist Sympathizers.

The Baptist Union of Great Britain and Ireland passed the following resolution at its recent session: "This assembly desires to express its sympathy with the people of the United States in their honorable resolve to put an end to the intolerable oppression in the island of Cuba."

Babies Thrive On It.

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FELLOWSHIP WITH GOD.

How the Co-Operation of Humanity is Necessary to the Attainment of God's Purposes. I John 1:5-7, 7-12.

At first sight there seems a presumption, almost an irreverence, in the creature claiming fellowship with the Creator. The distance between them is so vast, the nature of the Infinite so inconceivable that the idea of fellowship is apparently excluded. Yet there are analogies which may help us to an understanding of the Apostle's meaning. From the human standpoint there is a vast distance between the Emperor of all the Russias and the officer of a police station in far away Siberia. The feeling of such an officer on being ushered into the imperial presence would be one of intense humility; he would be almost paralyzed with awe. Yet there is a fellowship between the two men. Both are engaged in the common work of governing the Russian people. The officer, in his little sphere, and the Czar, in his stupendous realm, are both engaged in the same work, and so there is fellowship. In the home there is fellowship when the little boy has the loving trust in his father's wisdom and love that he should have. The boy knows that his father wants him to grow up a good and useful man. He ought to have the same desire and can co-operate with his father, using the facilities his father puts at his disposal. The end can never be attained without the efforts of both, and they must work in harmony together, each in his own way, for the common object. There must be fellowship. The father may be a great philosopher, with profound learning and mighty intellect, while the child is studying the alphabet, but the child in his way is in fellowship with the father, having the same purpose, and each is doing toward it that which the other could not do. So there may be fellowship between the creature and the Creator, for God is seeking the perfecting of the man and cannot attain it unless the man will co-operate with him. The Apostle sets vividly before us the grandeur of such fellowship and the benefits we may derive from it.

CHRISTIAN COURAGE.

How the Martyrs and the Heroes of History have Shown the Courage that Christ Imparts. Mark 10:32-34; Acts 21:10-14.

There are many kinds of courage and no character is complete or worthy of respect without one or more of those kinds. The strength of fibre would be absent without courage. The coward is despised by all and with good reason. There is the brute courage which faces danger on the battle-field and fears no foe. It may be possessed by natures otherwise despicable and it may be combined with a brutality which excites our horror. Then there is the moral courage which is far higher in the human character. The courage of the man who will go into a cholera hospital or visit a sufferer from plague—or boldly dare to do right in the face of loss and contumely and scorn—the courage of a man who will dare to oppose the strong feeling of the community and takes his stand for truth and justice against iniquity in high places. Then highest of all there is the spiritual courage which has been tried and tested in every walk of life. The boy who will kneel down to pray in a bed-room full of scoffing companions; the man in the factory who protests against swearing, and will not go with his fellow-workers to the saloon; the soldier in the camp who declares himself on the Lord's side; the wife whom her brutal husband cannot compel to the desecration of the Lord's Day; the girl who will tear out of her heart the love which seems part of her inmost life rather than unite herself with a man who proves a blasphemer—all these types of character command our admiration. Human nature loves the heroic in any field. And it is worthy of notice that Christianity develops the heroic. The martyrs have borne witness to the fact in the dungeon and in the fire. Even in recent times, we have read with admiration of the Christian officers in the India mutiny who refused to purchase their lives by denying Christ and of Armenian women who declared their love for Jesus, knowing that the Turkish scimitar would instantly shed their blood. History is full of instances of the courage which Christ gives to those who put their trust in him.

INDIA'S ZENANA MISSIONS.

Rev. A. R. Cavalier, who has recently returned from a tour in India, says that Christian work is making rapid progress, especially in the Zenana missions. After visiting other towns, Lucknow was reached, and the hospital was found crowded with famine patients, while all the missionaries in town and village were full of work. There were twenty-seven baptisms at one morning service; while at another time 130 were baptized. Mr. Cavalier says he has come home with a far higher idea of the work, and its depth and vitality, than ever he had entertained before.

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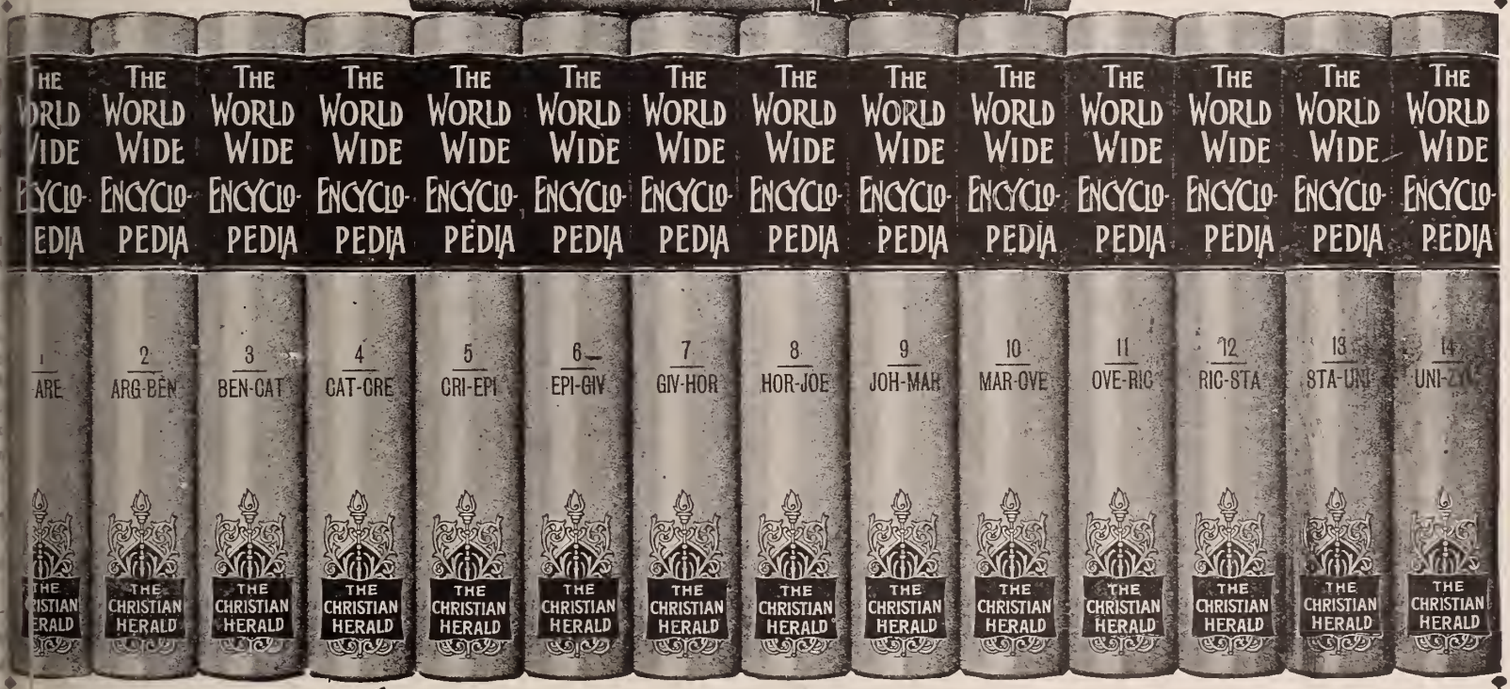

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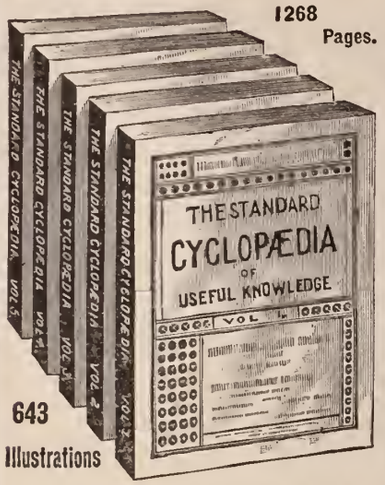

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

OFFICES: BIBLE HOUSE, NEW YORK.

Rev. T. De Witt Talmage, D.D., Editor.

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VOLUME 21.—NUMBER 23.

NEW YORK, JUNE 8, 1898.

PRICE FIVE CENTS.

THE GOSPEL IN THE NAVY—DIVINE SERVICE ON BOARD A UNITED STATES WAR-SHIP. (See page 456.)

QUESTIONS AND ANSWERS.

Many of our readers have already taken advantage of our offer, by which they are enabled to send "The Christian Herald" regularly to friends or relatives in the Army or Navy. The proper acknowledgments are made in another column of this issue. Any readers wishing to subscribe for the paper to be sent to father, son, brother or other relative or friend in the United States military or naval service can do so by sending to this office 25 cents for a three months' subscription, or $1 for a year. This SPECIAL RATE is made at the request of many readers, and is intended EXCLUSIVELY for the benefit of our "Boys in Blue" on shipboard, in camp or at the front. Addresses will be changed as often as desired.

Widower, Brooklyn, N. Y. Is it right for me to marry my late wife's sister? I understand that such marriages are illegal in Europe.

We believe that such marriages are justifiable. The objection to them is based chiefly on Leviticus 18: 18, but it is evident to readers not biassed by ecclesiastical traditions that the prohibition applied to a man who proposed to marry his wife's sister while his wife was alive. If he married a second wife during the lifetime of his first, he must choose one other than her sister. A deceased wife's sister is more often than not the one woman who would be most likely to be kind to the children of the first wife.

Truth-Seeker, Parkersburg, Ia., and others. What reasons are there for the belief that our era does not date from the birth of Christ but from B.C. 5?

An obvious error on the part of Dionysius Exiguus, whose calculations formed the basis of reckoning. The fact that it can be proved that Herod, who slaughtered the infant children at the birth of Christ, died in B. C. 4, is indisputable evidence that Christ must have been born previous to that year.

Mother, Montpelier, Vt. I have heard it stated by one pastor that one of the earlier Christian authors gave the name and family of the little child, whom the Saviour took upon his knee, when the mothers came to ask him to bless their little ones. Is it true?

The details of these incidents in the life of Jesus have been preserved to us by tradition. It is said that the little child of whom the Saviour remarked, "of such is the kingdom of heaven," afterwards became known to the Christian church as Ignatius, Bishop of Antioch. He was one of the great company of martyrs who gave their lives for the faith in the time of Trojan, being torn to pieces by lions in the amphitheatre at Rome.

F. V. D. Garretson, North Pownal, Vt. We have sent the flower of this part of the land to the war. While a portion had been in the National Guard and knew a little something of military tactics, the great majority are raw recruits, and have only had two or three weeks' drill. These were largely enlisted (many of them only boys) under much enthusiasm, with the understanding they were to drill a few weeks in some New England camp, and then guard the forts on the New England coast. But already they are at Chickamauga, with the prospect of being rushed onto Cuba. Now, to send them there at this season of the year seems like murder, pure and simple. There must be a better way of ministering to the starving and oppressed Cubans than slaughtering thousands of our best and noblest young men.

We are confident that our correspondent, as well as the class he represents, is unduly apprehensive. While it is true that a very large part of our army will necessarily consist of raw recruits, it is also true that the policy of our military leaders is regulated with a view to the greatest care for the troops, knowing their inexperience. Gen. Miles has declared that the commander who recklessly and needlessly exposes the life and the health of the men under his charge is criminal. Our advance to Cuba will not be led by raw recruits, but by the regular army, supported by ten thousand immunes, and also co-operating with the insurgents, the hardiest and best drilled of our new troops to follow. There need be no fear that the recruits will have to bear the burden of the work.

Querist, Richmond, Va. If the Septuagint was the Bible used by Christ and his Apostles, why should it not be the Bible in use now? When it differs from the Hebrew should not its acceptance by our Lord give it the preference?

It is always better to use an original than a translation, especially such a translation as the Septuagint, which contains obvious errors. Our revisers took careful note of the renderings of the Septuagint, and obtained all the light from it they could. The ancient Hebrew had fallen into disuse in the time of our Lord, and the Greek was better understood. Christ would naturally quote from the book in common use, but we do not imagine he ever gave his endorsement to the translation. We still quote from the Authorized Version, though the Revised is better, but that is only because the Authorized Version is the one most in use.

J. S. L., Owatonna, Minn. 1. Into what water did the River Jordan flow before the destruction of Sodom? 2. What was the object of the wicked kings of Judah in letting their sons pass through the fire? 3. Was the handwriting on the wall in Babylon in any known language or could it only be read by men inspired?

1. Doubtless into the Dead Sea, as it does to-day. 2. It was a heathen form of worship to Molech, Milcom or Chemosh, which the Israelites had borrowed or adapted from the Moabites and Amnonites. Human sacrifices were made in high places to Molech. The chief interpreters Jarchi, Kimchi and Maimonides wrote that in the worship of Molech, the children were not burned, but were made to pass before two burning pyres as a purificatory rite. It is quite clear, however, that in many cases lives were actually sacrificed (see Psalm 106: 37, 38; Jer. 7: 31). It was assumed that by this rite the victims were purged from dross of the body and attained union with the deity. 3. The words, as they are found in Daniel, are pure Chaldee, and if they appeared in the Chaldean characters on the wall, might have been read by any person present who understood the alphabet of the Babylonian language. Authorities differ as to the language in which the famous *Mene, Mene, Tekel, Upharsin* appeared. Dr. Hales suggests that it may have been in primitive Hebrew; Josephus implies that it was in Greek. Another explanation is that while the observers may have been familiar with the language, its meaning or signification may have been hidden from them, until explained by the prophet.

F. G. A., New York City. What is the meaning of the word *reconcentrado*? Of what nationality are these people?

The *reconcentrados* are native Cuban peasants of the agricultural districts, who were driven from their small farms and from the plantations under the edict issued by Gen. Weyler and concentrated by tens of thousands in the fortified cities of Cuba. Their farms were devastated and their property destroyed. Weyler's purpose was to prevent these peasants, who were non-combatants, from giving aid and assistance to the insurgents.

M. A., Cassville, Penna. Is attendance at public schools compulsory in every State in the Union?

Control of public education belongs to the individual State. The government aids the common schools in every way, but the function of the United States Commissioner of Education are merely those of information and suggestion, not direction. By writing to the Secretary of the State Board of Education in your State you can learn accurately the facts in the case.

Mrs. Sandreczky, of the Marienstift (Children's Hospital), Jerusalem, writes acknowledging the receipt of the check recently sent through this paper for that work, and requesting us to thank the donors in behalf of her little patients. Dr. Sandreczky is now visiting Germany, being his first absence in twenty-two years from his work in Jerusalem.

BRIGHTON, Ill.—Since the war has begun between the United States and Spain, all the tramps are leaving the large cities and coming to the small towns, where they steal everything they can. We went away the other evening and were gone one and one-half hours, and when we returned, a tramp had been all through the house and taken my best suit and my good shoes. If we had not returned when we did, he would have taken more. We are nothing but poor farmers, but we would like to ask you if you would be so kind as to use your influence for us farmers. If President McKinley wants more men, he ought to draft every tramp. The country is full of them.

CHAS. P. BOHN, WM. BRANDEHAM,
J. H. BOHN, WM. EBBLER,
WM. SCHMIDT.

What our good friends suggest is hardly practicable. No doubt many of the idle men have already enlisted, but to ask the government to draft all who, either by choice or misfortune, are idle, would not be entertained for a moment. A proper representation to your State or county officials would probably have the effect of bringing about measures that would result in greater security to property.

F. H. R., Central City, Colo. 1. Who are the sons of God mentioned in Job 1: 6, 7, and how came Satan among them? 2. Can you give any explanation of the twentieth chapter of Revelation? 3. What nations next to England have the largest number of ships?

1. The general belief of scholars at the present time is that the book of Job was written by a man who aimed to disprove the common idea of suffering. It was inferred, in that early age, that if any man met with misfortunes, he was a wicked man, and if his reputation was good, then he was a secret sinner or hypocrite. According to this view, the author simply suggests a new and more charitable explanation of a good man's suffering, using the example of Job in illustration. If this explanation is correct, the scene in heaven you refer to must be taken as a vision or parable. To understand it as literal history, is to encounter difficulties which we have never seen satisfactorily explained. 2. It is usually understood as describing the beginning of the Millennium; the end of that period and the final judgment. 3. France comes next to Great Britain with 672 ships; then Russia with 465, and then Germany and Italy, each of which have about 340 ships.

Subscriber, Alexandria, Mo. Is there any harm done by playing croquet on Sunday evening as a pastime?

Questions of this kind turn largely on the character of the questioner. If he is a Christian, we should strongly urge him to examine himself. The question shows that he is drifting very far away from God. So little of our time can be reserved for the important matters of the soul and for service in Christ's cause, that an earnest Christian would find Sunday all too short for the purpose and would never think of giving any portion of the day to amusement. The question is not so much as to the direct harm the croquet might do, as to the indication the idea gives of spiritual deterioration. If he is not a Christian, the trouble goes far back of Sunday observ[ance]. There is need of such a seeking of Chr[ist] as will give a very different occupation to the [day].

Inquirer, Portland, Ore. I have seen it stated that Admiral Dewey is a Roman Catholic. Is it true?

No, he is a member of the Protestant Episcopal Church. His pastor, Rev. A. N. L[ittle], is rector of Christ Church, Montpelier, Vt. [He] emphatically contradicts the story of his conversion to Roman Catholicism, and says on the authority of a member of his family that he is "a loyal communicant of the Protestant Episcopal Church." Rear-Admiral Sampson is a Presbyterian.

A. G. Hunt, Aberdeen, S. Dak. Sometime [ago] you printed a notice in THE CHRISTIAN HERALD to the effect that I could use second-hand clothing in our work for the children in South Dakota. I have received several bundles of papers and many kind letters from people who are interested in the work for the children. Wherever the papers have been distributed, I assure you they are appreciated and I sincerely thank you for your kindness and interest in our work.

Inquirer, Newark, N. J. By whom was Jesus called "the Shepherd and Bishop of our souls"?

By Peter (See I. Peter 2: 25).

Subscriber, Norristown, Pa. Can you or some of the readers of THE CHRISTIAN HERALD give me the name of the author of the following lines:

"The Greeks a harp will love to hear,
The Latin is a trumpet clear,
Spanish, like an organ, swells;
Italian rings her silver bells,
France, with many a frolic mien,
Tunes her sprightly violin;
Loud the German rolls his drum,
When Russia's clashing cymbals come;
But Britain's sons may well rejoice,
For English is the human voice."

If you can answer this soon, you will greatly oblige.

Reader, Carmel, Ia. Does not God know whether we will serve, that he bids us choose whom we will serve, that we have a natural tendency to choose the evil?

The fact, even if it could be proved, which it is not clear, does not excuse us. One [great] purpose of Christ's incarnation was to [bring] power within our reach which will help us not only to choose the right, but to follow it. Of ourselves we fail again and again even after choosing; but his power is freely given all who feel their own weakness and seek his help.

A. T. C., Schaghticoke, N. Y. Must we enter the kingdom at conversion or not until we die?

There are several senses in which the word is used. It may be taken in general terms as the kingdom which is set up in the heart (as Christ told the Pharisees, Luke 17: 21, "The kingdom of God is within you") and the kingdom which is set up in the world (Daniel 2: 44) and the kingdom Christ will establish at his second coming (II. Timothy 4: 1), and there is the kingdom in heaven where God reigns. In the first of these senses, which seems to be the one you mean, we enter at conversion.

Miss Isabelle McC., St. Louis, Mo. If a child is born on the sea; its parents are English, but the child was born in Chinese waters. What nationality is the child? Some say it is Chinese, some English.

The child is English. A child born in a foreign country or at sea while its parents are merely traveling and not actually residing at the place of birth, takes the nationality of its parents.

BALMORAL CASTLE, SCOTLAND, QUEEN VICTORIA'S SUMMER RESIDENCE.

This beautiful country seat, which has been a favorite retreat of the Queen for nearly forty years, is in the Aberdeenshire highlands. There are lovely glens, picturesque mountain streams and waterfalls, and great deer parks in the vicinity. Some member of the Cabinet is always in attendance at Balmoral during the Queen's stay there.

Wm. N., Washington, D. C. What was the dove's name found in John 6: 9?

The name of the lad as preserved, is said to have been Ben Ezra, son of Mariamne, sister of Philip, one of the twelve disciples.

E. S., Winchester, Calif. Is the Sea of Galilee fresh or salt?

"Its waters are sweet and pleasant to drink, and of medium temperature." Such is the description by Josephus, and it is endorsed by travelers to-day as fairly accurate.

E. F. T., Cleveland, Okla. We believe not.

R. T. J., Urbana, Ia. We have no means of knowing.

E. E. H., Lenoxville, Pa. Biglow & Main, 7 East Ninth Street, New York City.

Reader, Smith's Falls, Ont., Can. Write to Harper's or Scribner's, New York.

Malcom D. G., Midlothian, Can. It fell on April 9 in the years 1871 and 1882.

Constant Reader, Schenectady, N. Y. Write to the Navy Department, Washington, D. C., for information.

L., T., South Dakota. 1. Yes, but we are not overcrowded. 2. There is a possibility. 3. It depends upon the story.

G. S., Grand Rapids, Mich. 1. It is in the interests of humanity. 2. We do not know. 3. The island is Catholic. 4. Between 200,000 and 300,000 by war and famine.

Mrs. Sarah H. P., Warsaw, Va. 1. Mrs. Cook still continues her good work. 2. The missions family have long since returned from Africa. 3. We do not know the author.

Reader, Ramey, Pa., and Mrs. Mary R., Conn., Wash. They stand in the following order: Britain, France, Russia, Germany, United States, Italy, Spain, Turkey, Norway and Sweden, Austria, Denmark, and Portugal.

G. S. C., Goleta, Cal. Sampson and Dewey are Rear-Admirals; Schley, Commodore. The first named is in command of our combined Atlantic squadrons, the second commands our Asiatic fleet, the third the Flying Squadron, which is now leading Santiago.

Through the Yellowstone Awheel.

An Exciting Ride in America's Wonderland—A Lost Dinner—Glens and Gorges Alive with Game—The Grandeur of the Falls.

By REV. WILLIAM J. PECK.

YELLOWSTONE PARK certainly should be a favorite of old Neptune, for it is the wonderful fairy-region that would have delighted the ancient gods of Greece. Water revels in rivers, rills, mountain torrents and placid lakes. It plays in the fountains, flashes in trouty streams sways hither and thither in towering falls, dashes in bewitching cascades. Water, beautiful water, is everywhere, but especially in evi-

REV. W. J. PECK.

en in the roaring cataracts, and the falls, such as you find in Gibbon in the Gardiner River, and along the ee track of the Yellowstone, which e ts name, not from the color of its , but from the rich hue of its banks d nyons.

Crossing the lake on the *zillah*, I determ ne to follow and explore the Yellow- n s well as I could on a bicycle to e eat falls: and this I could do, for a e ad—a river road—the kind a cyclist ig s in, stretches all the way. For eve een miles it was down grade, taking be scent of the river. What can be e man such a spin beside such a ma- ti and quiet-flowing river, and often so r that you could e e shadow of e and rider in the d surface. The asses mud geysers. Hayden Valley, e Sulphur or one Mountains, t nit an odor unt of Arabia.

A t five miles w the river from k e is Mud Volc hich night and omits mud and te Its mouth is t feet wide and rt eet deep. The rate widens like a n at the top. Some r power from be- constantly gulp- n iron-and-lead- or clay and mud, th consistency of t int, and hurling the side of the n where it lodges r back again in e i htful abyss.

In Hayden Valley e b falo used to browse in multitudes: t day has passed. Only a few come now for winter quarters, and the e animals keep off as far as the eye r ch, and out of the range of the rifle. e overnment would punish you if you t em; and they seem to know it nd accordingly.

Scaring the Game.

Th wheel goes still over the way, car- ed ith pine-needles, with no noise to tu the game. The Concord coaches, s the whirl along, with the crack of the p, nd the cursory remarks of the re scare from the highway the choice e ith which the park teems. I saw o ey, eaglets, wild duck, snipe, and se ox, woodchuck, buffalo, and bear m y steel steed that, with its muffled ead rought me near to them without ak , their fear.

Ne the upper Yellowstone Falls, I s ning along in good humor with ar nd. It was a beautiful autumnal ay , my side roared the waters, ready r t r huge plunge. I looked to the ther de and saw six fair and beautiful eyes, not two rods away in the trees, just by the roadside. They belonged to three sleek and graceful deer. I alighted quietly, but they had heard me, and they leaped away a rod and turned in curiosity and looked at me and my wheel. They were a buck and two does—too beautiful to shoot.

At the Falls—A Wet Dinner.

The river had changed from a broad, quiet stream, as wide in places as the Hudson, to a narrower one of roar and rapids, hemmed in between rocky mountain-like walls. Then came the fine rollicking rapids where the waters seem to say: "If we are to go over, we'll have a good time racing each other through the canyon." Then they roll over a lip of granite rock and tumble down, as, over the upper falls, they drop a hundred feet. They break in white foam and congregated jets of water, chasing each other down, as though for a wager, in rocket-like shapes. That was finer than one could dream: but something finer is going on in less than a mile ahead. Now, as you ride along, you can hear the roar of the lower Falls of Yellowstone. We hasten by the Cascade Falls, and with our wheel, follow the foothpath that makes a descent of several hundred feet to the brink of the falls. It is a thousand feet to the Canyon Hotel in altitude, and it seems farther at dinner time. But I had my dinner with me, and I found a rock at the edge of the falls, and looked at them and listened to their voices, while I made ready to eat. The dinner was good, though limited, and I was about to spread out my frugal repast on the rock when, alas! the partly opened bundle slipped from my hand and rolled into the waters, just dancing to go over the falls. I caught some of it, but dared not follow the remainder. The rest of that dinner fell with the beautiful falls 360 perpendicular feet, amid bewitching white foam, and no doubt made a dinner for the fishes at its base. The rest of my dinner was wet—very wet—and there was not enough of it; and I must be pardoned if I looked with disappointed and envious eyes at the falls that swallowed the bulk of my meal.

SYLVAN LAKE, SOUTH DAKOTA.

The falls are grand and indescribable. Not so wide as Niagara, for these are only seventy-four feet where they coil up to make the final plunge. Nor so big are they as the Yosemite, which fall 2,600 feet, coming down as from the very floor of heaven.

Nevertheless the Falls of the Yellowstone have a greatness and grandeur, a sweetness and power all their own. Seen by moonlight from far-away Inspiration Point they chime like the white-winged angels among the water nymphs. I look down now upon them, from my perch on the mountain side. I root myself in the cleft of the rock, and brace my feet, for I see that the falls have chiseled out a yawning chasm, wild, rugged, awful. If I should drop, or roll a stone over this edge, it would fall over a thousand feet into the chasm of the Yellowstone.

A Glance at the Falls.

The falls have dug through these miles of colored rock like an industrious miner, and never will stop till the lake has been reached seventeen miles above. "The Mason of the Mountain," has left on each side pinnacles of sculptured rock. You feel a thrill of admiration for the shining mass of silvery water, whose drops have chiseled away these billions of tons of rock. That yawning chasm is the most awe-inspiring thing on earth. You look down and are filled with a feeling of danger. Inspiration Point is suspended on a slight pillar, and you clutch a jutting rock as you survey those perpendicular sides beneath you and see the eagle building his nest a thousand feet below, or cleaving the air in its deepening gloom. The canyon vies with the falls in winning admiration. There is a wealth of coloring to astonish a Rembrandt. Some walls are dazzling white, others blood-red. The browns, lavenders, maroons, and yellows, lemon, orange, and pinks seem to have been spread out with the opulence of a divine artist. The sides are two immense stony blackboards on which permanent sunsets, sunrises, and rainbows may have been painted. The walls, to an imaginative mind, exhibit all kinds of architectural plans, in arch, castles, pillar, domes, minarets, flying butress and gothic cathedral. You there can see in outline, ruined cities, as vast as Thebes and Babylon. The Tower of Babel was a pigmy beside the dome on which you stand.

Hanging in mid-air, suspended over the gorge in the vision of the far-reaching

GIBBON FALLS, YELLOWSTONE PARK.

canyon, one feels how strong God is and how helpless man. I found myself saying, over and over: "What is man that thou art mindful of him, and the son of man that thou visitest him?"

Mr. Agassiz tells of the effect on Von Buch of natural phenomena, during a trip to Geneva and Mont Blanc. As they faced the deep gorge through which the Rhone issues from the interior of the Alps, others stood chatting and laughing. Von Buch, the lover of nature, who had a poet's instincts, lifted his cap, bowed reverently before the mountains and stood as a worshipper. Such is the attitude of the soul absorbed in contemplation of the Yellowstone and its falls; and their music is a continual incentive to worship the great Creator.

SPEARFISH FALLS, SOUTH DAKOTA.

Agriculture in Public Schools.

"How Can We Relate the Schools to the Agricultural Interests of the Community? Can Scientific Farming Be Made a Part of the Common School Branches?" is the title of a striking paper read on May 20, by Hon. Lawton B. Evans, a prominent Southern educator, before the Georgia State Association of County School Commissioners, in convention at Macon, Ga., for consideration of ways, means and methods of improving county schools. This paper, and the discussion which followed it, is a move in the right direction. If farming can be taught in the public schools, it is held, and rightly so, that they will become increasingly popular in rural districts, and that local taxation to improve them will meet with more favorable consideration. It is not to be disputed that the farmers' occupation is the one most absolutely necessary to the world's well being, and more attention should be given by educators to agricultural problems. We have, in bread riots, practical illustrations of the farmer's importance to the world—in spite of the fact that it is the grain speculator who causes the trouble. Famine will not be so frequent when educators and scientific men take the matter seriously in hand.

THE METROPOLITAN PULPIT

Gallows for Haman.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Esther 7: 10, ... { **So they hanged Haman on the gallows that he had prepared for Mordecai.**

HERE is an Oriental courtier, about the most offensive man in Hebrew history, Haman by name. He plotted for the destruction of the Israelitish nation, and I wonder not that in some of the Hebrew synagogues to this day when Haman's name is mentioned, the congregation clench their fists and stamp their feet and cry, "Let his name be blotted out!" Haman was Prime Minister in the magnificent court of Persia. Thoroughly appreciative of the honor conferred he expects everybody that he passes to be obsequious. Coming in one day at the gate of the palace, the servants drop their heads in honor of his office; but a Hebrew, named Mordecai, gazes upon the passing dignitary without bending his head or taking off his hat. He was a good man, and would not have been negligent of the ordinary courtesies of life, but he felt no respect either for Haman or the nation from which he had come. So he could not be hypocritical; and while others made Oriental salaam, getting clear down before this Prime Minister when he passed, Mordecai, the Hebrew, relaxed not a muscle of his neck, and kept his chin clear up. Because of that affront Haman gets a decree from Ahasuerus, the dastardly king, for the massacre of all the Israelites, and that, of course, will include Mordecai.

To make a long story short, through Queen Esther this whole plot was revealed to her husband, Ahasuerus. One night Ahasuerus, who was afflicted with insomnia, in his sleepless hours calls for his secretary to read him a few passages of Persian history, and so while away the night. In the book read that night to the king an account was given of a conspiracy, from which Mordecai, the Hebrew, had saved the king's life, and for which kindness Mordecai had never received any reward. Haman, who had been fixing up a nice gallows to hang Mordecai on, was walking outside the door of the king's sleeping-apartment and was called in. The king told him that he had just had read to him the account of some one who had saved his, the king's, life, and he asked what reward ought to be given to such a one. Self-conceited Haman, supposing that he himself was to get the honor, and not imagining for a moment that the deliverer of the king's life was Mordecai, says: "Why, your majesty ought to make a triumph for him, and put a crown on him and set him on a splendid horse, high-stepping and full-blooded, and then have one of your princes lead the horse through the streets, crying, 'Bow the knee, here comes a man who has saved the king's life!'" Then said Ahasuerus in severe tones to Haman: "I know all about your scoundrelism. Now you go out and make a triumph for Mordecai, the Hebrew, whom you hate. Put the best saddle on the finest horse, and you, the prince, hold the stirrup while Mordecai gets on, and then lead his horse through the street. Make haste!"

What a spectacle! A comedy and tragedy at one and the same time. There they go! Mordecai, who had been despised, now starred and robed, in the stirrups. Haman, the chancellor, afoot, holding the prancing, rearing, champing stallion. Mordecai bends his neck at last, but it is to look down at the degraded Prime Minister walking beneath him. Huzza for Mordecai! Alas for Haman! But what a pity to have the gallows, recently built, entirely wasted! It is fifty cubits high, and built with care. And Haman had erected it for Mordecai, by whose stirrups he now walks as groom. Stranger and more startling than any romance, there go up the steps of the scaffolding, side by side, the hangman and Haman the ex-chancellor. "So they hanged Haman on the gallows that he had prepared for Mordecai."

Although so many years have passed since cowardly Ahasuerus reigned, and the beautiful Esther answered to his whims, and Persia perished, yet from the life and death of Haman we may draw living lessons of warning and instruction. And, first, we come to the practical suggestion that, when the heart is wrong, things very insignificant will destroy our comfort. Who would have thought that a great Prime Minister, admired and applauded by millions of Persians, would have been so nettled and harassed by anything trivial? What more could the great dignitary have wanted than his chariots and attendants, and palaces and banquets? If affluence of circumstances can make a man contented and happy, surely Haman should have been contented and happy. No; Mordecai's refusal of a bow takes the glitter from the gold, and the richness from the purple, and the speed from the chariots. Thus shall it always be if the heart is not right. Circumstances the most trivial will disturb the spirit.

It is not the great calamities of life that create the most worriment. I have seen men, felled by repeated blows of misfortune, arising from the dust, never despondING. But the most of the disquiet which men suffer is from insignificant causes; as a lion attacked by some beast of prey turns easily around and slays him, yet runs roaring through the forests at the alighting on his brawny neck of a few insects. You meet some great loss in business with comparative composure; but you can think of petty trickeries inflicted upon you, which arouse all your capacity for wrath, and remain in your heart an unbearable annoyance. If you look back upon your life, you will find that the most of the vexations and disturbances of spirit, which you felt, were produced by circumstances that were not worthy of notice. If you want to be happy you must not care for trifles. Do not be too minute in your inspection of the treatment you receive from others. Who cares whether Mordecai bows when you pass, or stands erect and stiff as a cedar?

Again: I learn from the life of the man under our notice that worldly vanity and sin are very anxious to have piety bow before them. Haman was a fair emblem of entire worldliness, and Mordecai the representative of unflinching godliness. Such were the usages of society in ancient times that, had this Israelite bowed to the Prime Minister, it would have been an acknowledgment of respect for his character and nation. Mordecai would, therefore, have sinned against his religion had he made any obeisance or dropped his chin half an inch before Haman. When, therefore, proud Haman attempted to compel an homage which was not felt, he only did what the world ever since has tried to do, when it would force our holy religion in any way to yield to its dictates. Daniel, if he had been a man of religious compromises, would never have been thrown into the den of lions. He might have made some arrangements with King Darius whereby he could have retained part of his form of religion without making himself so completely obnoxious to the idolaters. Paul might have retained the favor of his rulers and escaped martyrdom if he had only been willing to mix up his Christian faith with a few errors. His unbending Christian character was taken as an insult.

Again: Learn the lesson that pride goeth before a fall. Was any man ever so far up as Haman, who tumbled so far down? Yes, on a smaller scale every day the world sees the same thing. Against their very advantages men trip into destruction. When God humbles proud men, it is usually at the moment of their greatest arrogancy. If there be a man in your community greatly puffed up with worldly success, you have but to stand a little while and you will see him come down. You say, I wonder that God allows that man to go on riding over others' heads and making great assumptions of power. There is no wonder about it. Haman has not yet got to the top. Pride is a commander, well plumed and caparisoned, but it leads forth a dark and frowning host. We have the best of authority for saying that "Pride goeth before destruction and a haughty spirit before a fall." The arrows from the Almighty's quiver are apt to strike a man when on the wing.

Again: This Oriental tale reminds us of the fact that wrongs we prepare for others return upon ourselves. The gallows that Haman built for Mordecai became the Prime Minister's strangulation. Robespierre, who sent so many to the guillotine, had his own head chopped off by the horrid instrument. The evil you practice on others will recoil upon your own pate. Slanders come home. Oppressions come home. Cruelties come home.

You will yet be a lackey walking beside the very charger on which you expected to ride others down. When Charles the First, who had destroyed Strafford, was about to be beheaded, he said, "I basely ratified an unjust sentence, and the similar injustice I am now to undergo is a sensible retribution for the punishment I inflicted on an innocent man." Lord Jeffries, after incarcerating many innocent and good people in London Tower, was himself imprisoned in the same place, where the shades of those whom he had maltreated seemed to haunt him, so that he kept crying to his attendants: "Keep them off, gentlemen, for God's sake, keep them off!" The chickens had come home to roost. The body of Bradshaw, the English judge, who had been ruthless and cruel in his decisions, was taken from his splendid tomb in Westminster Abbey, and at Tyburn hung on a gallows from morning until night in the presence of jeering multitudes. Haman's gallows came a little late, but it came. Opportunities fly in a straight line, and just touch us as they pass from eternity to eternity, but the wrongs we do others fly in a circle, and however the circle may widen out, they are sure to come back to the point from which they started. There are guns that kick!

Furthermore, let the story of Haman teach us how quickly turns the wheel of fortune. One day, excepting the king, Haman was the mightiest man in Persia; but the next day, a lackey. So we go up, and so we come down. You seldom find any man twenty years in the same circumstances. Of those who, in political life twenty years ago, were the most prominent, how few remain in conspicuity. Political parties make certain men do their hard work, and then, after using them as hacks, turn them out on the commons to die. Every four years there is a complete revolution, and about five thousand men who ought certainly to be the next President are shamefully disappointed; while some, who this day are obscure and poverty-stricken, will ride upon the shoulders of the people, and take their turn at admiration and the spoils of office. Oh, how quickly the wheel turns! Ballot-boxes are the steps on which men come down as often as they go up. Of those who were long ago successful in the accumulation of property, how few have not met with reverses! while many of those who then were straitened in circumstances now hold the bonds and the bank-keys of the nation. Of all fickle things in the world, fortune is the most fickle. Every day she changes her mind, and woe to the man who puts any confidence in what she promises or proposes! She cheers when you go up, and she laughs when you come down. Oh, trust not a moment your heart's affections to this changeful world! Anchor your soul in God. From Christ's companionship gather your satisfaction. Then, come sorrow or gladness, success or defeat, riches or poverty, honor or disgrace, health or sickness, life or death, time or eternity, all are yours, and ye are Christ's, and Christ is God's.

Again: this Haman's history shows us that outward possessions and circumstances cannot make a man happy. While yet fully vested in authority and the chief adviser of the Persian monarch, and everything that equipage and pomp and splendor of residence could do were his, he is an object-lesson of wretchedness. There are to-day more aching sorrows under crowns of royalty than under the ragged caps of the houseless. Much of the world's affluence and gaiety is only misery in colors. Many a woman seated in the feet at her apple-stand is happier th[an] the great bankers. The mountains of w[ild] honor are covered with perpetual ow[ls].

Were I called to sketch misery [in] worst form, I would not go up to th[e] alley of the poor, but up the hi[gh] way over which prancing Bucephali stri[ke] sparks with their hoofs and be[ar] statuary and parks of stalking [ser]. Wretchedness is more bitter when [it] lowed from gemmed goblets than [from] earthen pitcher or pewter mug. [If] are young people here who are l[ooking] for this position and that circums[tance] thinking that worldly success will [give] peace of the soul, let them shatter t[he] lusion. It is not what we get, it is [what] we are. Daniel among the lions i[n] pier than King Darius on his t[hrone]. And when life is closing, brilli[ant] worldly surroundings will be no [help]. Death is blind, and sees no differe[nce] tween a king and his clown, betwe[en] Nazarene and the Athenian, betw[een] bookless hut and a national library. [The] frivolities of life cannot, with their laugh, echoing from heart to he[art], tirely drown the voice of a treme[ndous] conscience which says: "I am imm[ortal]. The stars shall die, but I am imm[ortal]. One wave of eternity shall drown t[he] its depths, but I am immortal. The[y] shall have a shroud of flame an[d] heavens flee at the glance of the Lo[rd]. I am immortal. From all the heigh[ts] depths of my nature rings down rings up, and rings out the word 'i[m]tal.'" A good conscience, and ass[urance] of life eternal through the Lord Christ are the only securities.

The soul's happiness is too l[ittle] craft to sail up the stream of v[ain] pleasure. As ship-carpenters say, it [has] too much water. This earth is a b[ubble] and it will burst. This life is a [vapor] and it will soon pass away. Time! t[he] only a ripple, and it breaketh again [the] throne of judgment. Our days! [they] fly swifter than a shuttle, weaving a robe of triumph or a garment of [woe]. Begin your life with religion and [the] greatest trial you will be ready. [Your] day will be a triumph, and death [will] only a King's servant calling yo[u to] royal banquet.

In olden time the man who was [to] ceive the honors of knighthood w[as] quired to spend the previous nigh[t in] armed, and with shield and lance t[o] up and down among the tombs of th[e] Through all the hours of that nig[ht] steady step was heard, and, when [the] ing dawned, amid grand parade a[nd] sound of cornets the honors of [the] hood were bestowed. Thus it sh[all] with the good man's soul in the nig[ht] fore heaven. Fully armed with [the] and sword and helmet, he shall wat[ch] wait until the darkness fly and the [day] break, and amid the sound of c[elestial] harpings the soul shall take the hor[se] heaven amid the innumerable throng [in] robes snowy white streaming ov[er] of sapphire.

Mordecai will only have to wait [for] day of triumph. It took all the pr[evious] trials to make a proper backgrou[nd] his after-successes. The scaffold [up] for him makes all the more imposi[ng and] picturesque the horse into whos[e] white mane he twisted his fingers [in] mounting. You want at least tw[o] fortunes, hard as flint, to strike fire. [The] and long-continued snows in the [mountains] are signs of good crops next summ[er]. many have yielded wonderful harv[ests] benevolence and energy becaus[e they] were for a long while snowed unde[r]. We must have a good many hard falls [before] we learn to walk straight. It is [on the] black anvil of trouble that men h[ammer] out their fortunes. Sorrows take [up] on their shoulders and enthrone [them]. Tonics are nearly always bitter. [Trees] like fruit-trees, are barren, unless tr[immed] with sharp knives. They are like [them] —all the better for the flailing. It r[escued] the prison darkness and chill to [make] John Bunyan dream. It took De[fiance] ice and cold feet at Valley Forge, a[nd the] whizz of bullets, to make a Wash[ington]. Paul, when he climbed up on the b[each] Melita, shivering in his wet cloth[es] more of a Christian than when th[e ship] struck the breakers. Prescott, t[he] torian, saw better without his eye[s] he could ever have seen with them [if] decai, despised at the gate, is only [ac]cessor of Mordecai, grandly mount-

Preaching Christ in the Camps.

The Christian Commission Workers Zealously Laboring for Souls at Tampa—The Largest Military Camp in Thirty-five Years—Bibles for Our Boys in Blue—A Work in which All May Help.

(From a Special Correspondent.)

HEADQUARTERS OF THE ARMY, TAMPA, FLA.

NEVER was Tampa so wicked as now. Never was vice so rampant. Nearly every restaurant has been turned into a saloon, and every saloon is also a restaurant. Rum-shop advertisements in the Tampa newspapers are as large as those of the big dry-goods stores in the metropolitan newspapers. The town is what is known as "wide open." All this is only to be expected of any town near a large military encampment.

And at the same time, never was Tampa a good and virtuous and Christian as now. Never have so many and such crowded Gospel meetings been held. Never were so many and such famous evangelists to be heard here. Despite the vice and the drinking and the rowdyism, there are large audiences at the church meetings every evening, and many sincere conversions—soldiers surrendering to Christ before going to battle and to possible death. General Wade, commanding the army corps, is heartily endorsed the Christian movement started by THE CHRISTIAN HERALD and the Y. M. C. A., and conducted on the field by General O. O. Howard, Major Whittle and Dr. Gilson. Said General Wade to me: "I am thoroughly in sympathy with this Christian work. It is much better for the boys to be in attendance at such services as those you are holding, than to be lounging about the streets. It does them good and, if your meetings are held in the evenings, does not interfere with duty or discipline." As already described in this paper, the Christian work is under the direction of Mr. Gilson Awaiting Mr. Moody's arrival, it is conducted nightly by the evangelists mentioned above.

Nine Square Miles of Camp.

Tampa is the largest camp scene of the Civil war. As the camps are spread over nine square miles of land, the discipline is magnificent, and getting out is expensive. We have 25,000 soldiers here. They attend the services held in different parts of the field, at ten thousands. General Howard has not yet preached to an audience numbering less than 10,000 men. At his first service, he had a lamp so that the light fell on his face.

"When I get down to Cuba," he said, "I want you boys to know me."

The General is really in closer touch with the soldiers than are the chaplains. He greets the boys in blue as a man and a brother, as comrade and brother. The soldiers love to join in the Gospel hymns. Immediately after the service, 3,000 voices join in some tune of "America," the result is simply thrilling. A regimental band always takes the place of church organ—a fact appreciated by the soldiers.

Bibles for the Soldiers.

Twenty-five hundred Bibles, Testaments and Gospels have been distributed among the camps by the American Bible Society. Four thousand books of the Christian Moody Colportage Library have already been given to the men. Three thousand copies of sacred songs in paper covers have also been handed to the soldiers to take to Cuba. And yet, notwithstanding this wholesale distribution of literature, the soldiers' great lament is that there is nothing to read. I have therefore suggested that THE CHRISTIAN HERALD send me 10,000 copies to give to the soldiers. They will be as welcome as the 5,000 distributed at Chickamauga. Certainly this is a grand opportunity for Christians at home to respond to THE CHRISTIAN HERALD'S call for the money and other necessary aid necessary to carry Christ to our soldiers before they go to the dread fields of Cuba.

Welcoming "The Christian Herald."

Do not entertain the idea that only the "regulars" need reading matter. The volunteers are just as eager, just as ready. Yesterday, I visited for the first time, the camps of the New York and Massachusetts regiments. They had evidently heard of the work of this journal at Chickamauga: for as I appeared on the edge of the field there went up a great shout: Here comes THE CHRISTIAN HERALD." And the boys rushed forward crying: "Give us the latest copy." I had not one, but I said: "Boys, next time."

That was only twenty-four hours ago; yet a hundred men have since called to me individually, as they passed me in different parts of my daily journey of nine weary miles: "Don't forget to bring us a CHRISTIAN HERALD."

It is a remarkable coincidence that on this same field of Tampa, Gen. Howard was converted, forty-one years ago. Here, in the First Methodist Church of Tampa, he began his Christian work. He relates this circumstance to the men nightly—with most excellent results. I have seen as many as sixty soldiers march up to the altar at one time—when the General called for Christ's volunteers.

GILSON WILLETS.

RECRUITS AT TAMPA, FLA., DRAWING ARMY CLOTHING.

The following contributions for carrying on the work of the Christian Commission for Army and Navy have been received:

Allen, Mrs L C	2 00	Hathaway, Mary E	2 00
Arnold, Amanda	1 00	Haynes, F W	1 00
Aten, J & H	1 00	Henney, Mrs Jesse	1 00
Aten, Margaret	50	Hershey, Simon	1 00
Atherton, Mrs W E V	50	Homines, S A	5 00
Babb, Helen A	1 00	Hope, M D	1 00
Babb, Mr & Mrs L M	3 00	Hough, S H	1 00
Banks, M I	5 00	Jecks, Mrs I	1 00
Bell, Mrs G M	1 00	Johnson, Hattie R	5 00
Berry, Harner	1 00	Keil, Henry	1 00
Bethnne, Ann & Edw	2 00	Kenyon, A	1 00
Blanvelt, Mrs Emma L	5 00	Killam, Mrs J O	1 00
Blume, Miss Jennie	50	Kimmel, Mrs C M	1 00
Boshart, Wm	10 00	Kurtz, J W	5 00
Bracken, Miss Edith	3 50	Lawrence, Mrs A R	1 00
Brooks, Mrs M A	1 00	Locker, Alfred	1 00
Bndd, M S	1 00	Love, Mrs Jane	5 00
Camm, Mrs Geo E	1 00	Lowery, Edith	1 00
Carlton, A	7 00	McAllister, Ward	1 00
Childs, Mr & Mrs J S	1 00	McCurley, H E	1 00
Clark, Miss M A	1 00	Malthie, H	1 00
Clark, Miss S C	1 00	Malthie, M B	25
Coffin, W G	5 00	Martin, Mr & Mrs CR	1 00
Cook, Mrs G L	1 00	Maxwell, Mrs F C	5 00
Daly, J A & wife	2 00	Merritt, Moses F & wf	2 00
Dawson, Jr, Wm	1 00	Miesse, Anna	1 00
Depne, Marguerite	1 00	Moore, J C	3 00
Everts, Helen	5 00	Morgan, Mabel	1 00
Fairbanks, Mr & Mrs W W	2 00	Morrison, E T	1 00
Forest, Mrs C R	1 50	Morse, L R	1 00
Gambrill, M	5 00	Morton, Chas M	5 00
Gensemer, Geo W	10 00	Mrsely, Mrs G F	1 60
Gladstone, D	2 00	Nichols, Mrs Jas H	2 00
Godhald, Mr & Mrs J	2 00	Norris, Mrs Mary	2 00
Goddard, Mrs D B	2 00	Nowling, M R	1 00
Graham, Mrs Robert	2 00	Pease, Mrs Mary J	3 00
Greene, Ellen M	5 00	Peck, W H	5 00
Hagaman, C A	5 00	Pedro, Joseph H	1 00
Harding, Elmer J	5 00	Phillips, James	1 00
		Post, Mr & Mrs E E	1 00
Pratt, Mrs Chas E	1 00	M F, Easton	1 00
Preston, Mrs J E	1 00	M W S, Providence	2 00
Redman, Mrs Sarah	1 00	N A M, Normal	1 00
Reinhart, Mr & Mrs J	2 00	"Q"	5 00
Reukema, John	1 00	R T M, Greenfield	1 00
Rhyne, Mrs J P	1 00	R L G, Lancaster	1 00
Robinson, Jno W	1 00	S I, Phila	5 00
Rose, Mrs A	3 50	W, Andover	1 00
Rnsh, Mr & Mrs E P	1 00	W E J, Bainbridge	1 00
Rnshmore, Mrs Remn	2 00	W C, Casco	3 00
Sayer, N F	1 00	W B W, Colo	8 00
Scott, Edith	1 00	I H N, E Greenwich	1 00
Sharp, Eli	1 00	I H N, Va	1 00
Sheldon, Ella	1 00	I H N, Waterbnry	1 00
Simester, A	2 00	I H N, Chambersburg	1 00
Skidmore, Mrs M L	1 00	I H N, Lancaster	1 00
Smith, Mrs A F	1 00	I H N, Manchester	2 00
Smith, Mrs A J	2 00	For His Sake, Franklin	10 00
Spencer, Alice	1 00	——Donaldson	5 00
Stark, Mrs E B	25 00	——Hoag Corners	10 00
Stearns, H D	4 00	——New Hampton	2 00
Steele, Miss F	1 00	——Hastings, Mich	1 00
Talley, G R	1 00	Few Friends, New Haven	9 00
Truax, Mrs D B and her sister & brother	2 00	Friend, Palermo Cen	1 00
Vanman, F A	5 00	do Weybridge	1 00
Van Wormer, Mrs J	1 00	do Niles	5 00
Waddell, F G	17 50	Two Friends, New Madison	2 00
Waldron, Theo	1 00	Friend, New Germantown	2 00
Wallace, E A	50	Two N J Friends	5 00
Welles, Mary E	1 00	Friend, Honeybrook	5 00
White, Edgar J	1 25	Friend of the Cause, Amawalk	1 00
Wilcox, C O	5 00	Friend, Strafford Co	1 00
Wolcott, E B	1 00	do Peru	2 00
Wood, F & E	1 00	"C H" Reader, Peekskill	1 00
Wood, Mrs M	6 00	Snbscriber, Coleta	2 00
Woodside, Isabel	5 00	do Binghampton	1 00
Wright, Mrs C	1 50	do Bridgeport	2 00
Yoe, John	1 00	An Old Snbscriber, Alexandria	1 00
Young, Peter	1 00	Old Snbscriber C H, Gravesend	1 00
Fairfax, Rochester	1 00	Snbscriber, Bncyrns	5 00
Ruth & Maria, Welshfield	1 00	Suhr, Westgrove	1 00
Dorothea, New York	2 00	Y P S C E, Main St Bap Ch, Worcester	6 00
Stella, Colnmbus	1 00	C E Soc, Folsom	2 00
A A P C, Centre Stafford	2 00	Scandinavian W C T U, N Y City	10 00
Mr & Mrs A P B, Newport	3 00	People's and Corliss St Chnrches, Bath	6 00
A M, Tallapoosa	5 00		
B H, New York	1 00		
C K, Perry Centre	50		
C O D, Mechanicsbnrg	2 00		
C A H, Bennington	1 00		
Mrs D A G, No Clarendon	26		
Mrs D C R, Knoxville	1 00	Class of Boys 2d Con S S, Greenfield	1 50
E F P, Sandnsky	1 00	Two Sisters, Mt Ver	13 00
Mr & Mrs E J F, Mnfiiken	1 00	Disabled One, Bklyn	2 00
F H D, Spokane	1 00	A Mother K S, Lawndale	1 00
Mrs G W B, Phila	1 00	Child of Christ, Liucoln University	1 00
G D M, Plainfield	1 00	Patriotism, Chesapeake City	1 00
H W & family, Bevier	1 00	One Who Loves Jesns, Springfield	1 00
J McD, Bklyn	2 00	Mother & Daughter, Portland	4 00
L L H, Lynn	1 00	Patriot, Carrollton	5 00
Mrs L J, Bklyn	1 00	Mother of a son who has gone, Highlandville	1 00
L M H, Bklyn	5 00	Cash, Fort Monroe	5 00
M A B S, Milwaukee	45	**Total**	**$505 71**
M A H, Bklyn	2 00		
M A W, Dexter	1 00		
M E F, Airey's	1 00		
M P W, N wark	1 00		
M D, Ballston	2 00		
M H, Inkster	1 00		
M C I, N Y City	1 00		

THE CHRISTIAN HERALD has sent one thousand dollars to Mr. Moody to defray the expenses of the work, and will send other sums as they are supplied, and as the need arises. Every day adds to the proof that this is an opportunity for Christian service, so rare and so promising that it would be wicked to neglect it. The men in the camps welcome the preachers and the books and religious literature, and many of them, realizing the perils into which they are going, are disposed to give the subject of personal religion an attention which they would not give in ordinary circumstances. As the letter of our special correspondent, printed above, shows, there are temptations inseparable from camp-life surrounding them, which is another reason for making the services attractive and presenting the Gospel in a strong, vigorous, pointed way. The men need to be pointed to Christ, who gives them the power to resist temptation, who will be with them in danger, and will, even in the hour of death, should death come to them in the service of their country, be their Saviour, assuring them of eternal life. It is a glorious message, and the only one which suits their present circumstances. It is a privilege to send them such a message and to contribute the funds required for so Christlike a work.

It is gratifying to learn that the Young Men's Christian Association has announced its purpose of co-operating in the effort by placing at Mr. Moody's disposal the facilities it has already secured for preaching services. Mr. Moody is to have entire charge of its evangelistic operations, to select the preachers and to direct the Gospel campaign. No better man could have been chosen for this responsible duty, and his acceptance of it will inspire confidence everywhere. Everyone knows that the pure Gospel, unmixed with modern heresy, will be preached by the men whom Mr. Moody sends to the camps, and that from their lips the men will hear nothing but the life-giving message of Christ and him crucified. Dr. A. C. Dixon has now completed a month of service at Tampa, and his place there has now been taken by Dr. Wharton of Baltimore, Md., whose stalwart evangelical preaching is known to all the churches. Dr. Wharton has been one of Mr. Moody's most energetic, devoted and trusted helpers in his campaigns at the World's Fair, in New York, and in other cities, besides conducting revival services with marked success in many States. His preaching is direct, personal and singularly outspoken on the cardinal doctrines of the Gospel. He will prove a worthy successor to Dr. Dixon in the camp, and we earnestly hope that his preaching will be blessed to many souls.

Dr. Dixon's report of the work and of the men is most encouraging. Writing from Tampa, on Monday, May 23, he said: "Yesterday was a great day with us. I spoke four times, and at the three p. m. service we had a large congregation, filling all the seats in the Tabernacle and many were standing. Not less than 500 soldiers confessed their faith in Christ. At seven p. m. General Howard gave a farewell address to a large audience and spoke in the Tampa Bay Hotel, at nine p. m. He and Major Whittle left this morning for Mobile and Chickamauga. Every camp in the country should be occupied. Such opportunities for winning men to Christ may not come again in this generation."

Major Whittle's report is of the same tenor. Writing on the same day, he says: "We had a grand day yesterday with the soldiers. About twelve services in all were held, and many were blessed. All is quiet this morning. We leave in a few minutes for Mobile. We are sorry to go, as the opportunities here are great. We rely, however, on your having some one here this week. There are about 10,000 men at Mobile, and no one but local workers to preach to them. They have sent urgent word for us to come. We shall be the guests of General Coppinger while there. We shall leave Friday for Chickamauga. About 8,000 soldiers heard the Gospel yesterday. They like the books, and are all getting them."

Mr. Moody is especially anxious to have the fleet well supplied with good Christian literature. The soldiers and sailors on our ships cannot get the daily papers, and eagerly read the books and religious papers sent to them. The New Testaments and Gospel portions, which are handy for the pocket, are particularly welcome on every ship. The list of subscriptions published on this page shows that Christian people everywhere are realizing the value of this opportunity and are providing the funds to take advantage of it. The good work both in the army and navy must go on, and therefore we shall gladly receive all the help our readers may send for the purpose.

PROGRESS OF THE WAR.

THE "CORNERING" OF SPAIN'S FLEET FOLLOWED BY AN ASSAULT ON SANTIAGO.

Porto Rico will Next be Attacked, and the Main Invasion of Cuba to Follow Later—Spain's Domestic Troubles—Our Relief Work Among the Reconcentrados—Peace Talk Abroad.

AFTER many days of painful uncertainty, each day bringing some conflicting rumor, the nation drew a breath of relief when it was officially announced on Sunday, May 29, that Commodore Schley at last had the elusive Spanish fleet safely locked inside the harbor of Santiago de Cuba. It was learned that the first glimpse of this mysterious fleet had fallen to Capt. Sigsbee of the auxiliary cruiser, *St. Paul*, who saw two men-of-war of the *Vizcaya* class and two torpedo boats, lying in Santiago harbor and only a short distance from the entrance—the rest of the fleet being presumably farther within. Besides this, it is announced by the Navy Department that Commodore Schley has personally observed and identified the fleet of Admiral Cervera in the harbor. When it is remembered that, for weeks, this mysterious fleet had been absolutely invisible to Americans, and in all its wanderings, had not been sighted or even definitely located, by any vessel of the United States navy, it is not surprising that people should have been slow to believe it safely cornered at last. Cervera's seamanship had been such that Americans feared lest he should slip away from Schley after all. The commander of the Flying Squadron, however, is taking measures to prevent such an occurrence, and will blockade the narrow entrance to Santiago harbor by sinking several stone-laden hulks across the channel. Unless Admiral Cervera should himself undertake to run the gauntlet, Commodore Schley will not attack him, but will await the coming of a large force of American troops, when an assault will be made on Santiago and on the Spanish fleet by land and sea. Meanwhile Schley may reduce the forts at the entrance and clear the channel of mines and torpedoes.

HON. CHAS. A. SCHIEREN,
Treas. Cuban Central Relief Committee.

Immediately after receiving positive news of the cornering of the Spanish squadron, our government decided to begin the invasion of Cuba by landing a force of 15,000 regular troops—infantry and artillery—near Santiago, under command of Maj.-Gen. Shafter. This force will carry a number of siege guns, which can be used against either the forts or the Spanish fleet in the harbor. After Santiago has been reduced, Porto Rico will be attacked and a large force of troops landed. It is probable that the main invasion of Cuba may not take place until after the Santiago and Porto Rico campaigns. As these first movements will be carried out by regular troops and may occupy considerable time, it is expected that the volunteer regiments will have the opportunity to become fully efficient in field drill and discipline before being called into active service. At least 75,000 men will be needed for the invasion of Cuba, and while President McKinley and his Cabinet advisers are disposed to end the suffering in Cuba at the earliest possible moment, they believe that in order to do this work, our troops must be thoroughly drilled, equipped and organized, which is not the case at present.

Not at any time since the war began has there been such intense military activity, by sea and land, as has prevailed throughout the country during the past week. Shipyards, powder mills, projectile manufactories, clothing and shoe factories, ambulance and tent-makers, and a score or more of allied occupations are busy, day and night, hurrying forward to completion the huge orders that have been placed with them by the Government for war material and supplies. Nor is the commissariat department neglected, for every day sees trains speeding southward loaded with hundreds of tons of food for our soldiers at the various military camps. President McKinley has issued a second call for volunteers, and when the additional 75,000 recruits are enlisted our available army will then consist of over 250,000 men. Meanwhile the work of equipping and drilling the recruits is going forward rapidly at all the military camps. At the great Chickamauga camp the ground occupied by the troops covers a territory of nine square miles. At Tampa, Fla., the concentration of troops has proceeded steadily, and when the real invasion of Cuba begins, 50,000 efficient men, sound in health and well equipped, will be moved to the points of landing with remarkable rapidity. According to the present programme several regular army corps will lead the movement, both cavalry and infantry, well supplied by light artillery. It is expected that they will have the active co-operation of a considerable insurgent force under Gomez, but Gen. Miles will not depend greatly upon outside assistance.

S. Barrosta, a passenger who left Cienfuegos as late as May 20th, on a British steamer, represents the condition of affairs in Cuba as one of absolute famine and anarchy. Spaniards are killing Cubans who are known to have the slightest sympathy with the United States, and are abusing Cuban families without hindrance. While the troops in the cities have a limited food supply, the non-combatant Spaniards and the Cuban reconcentrados are now about equally destitute. Deaths from hunger and the diseases it engenders are so numerous that no records are kept. Yellow fever has broken out among the troops who are crowded in wretched quarters in the filthy seaports. Hundreds of the soldiers brought from Spain are dying of the fever daily. Senor Barrosta adds, that if the present situation lasts two months longer, Cuba will be a vast cemetery. People are fleeing from the island more from the dread of hunger and the prospect of famine than the fear of war.

New York May 26 1898

Received from Mr. Louis Klopsch, in various amounts from time to time, a grand total of

"One hundred thousand dollars,"

representing contributions made by the Christian Herald readers for the relief of the starving people of Cuba

Chas A Schieren
Treasurer
Central Cuban Relief Committee

OUR READERS' GIFTS FOR CUBAN RELIEF ACKNOWLEDGED.

ARTILLERY EXERCISE GROUND AT SAN JUAN, PORTO RICO.

The Island of Porto Rico is to be invaded immediately after the movement against Santiago.

To the many thousands of Christian men and women who are deeply interested in the relief work among the Cuban *reconcentrados*, it will be welcome news that notwithstanding the war, the good Samaritan work they inaugurated and carried on so grandly, has not been wholly effaced. For the present, however, and until the Cuban ports are reopened, active relief operations are discontinued. Of the contributions for relief purposes sent through this journal, THE CHRISTIAN HERALD has paid over to the Central Cuban Relief Commitee, the magnificent total of **One Hundred Thousand Dollars**, as ...urer Schieren's receipt, repro... this page, attests. Besides the f... ing relief afforded through the ... Committee and its organized age... the field, there are other avenues ... which the gifts of THE CHRISTIA... ALD readers, donated specifically ... purposes, have reached and ... thousands of the Cuban suffere... their generosity alone, is due t... ence, equipment and support of ... Orphanage in Havana, and the ... there was also their peculiar bene... Thousands of the "Silent Suffere... only in the Cuban capital, but in ... zas, and other cities, were aided ... contributions, dispensed throu... American consuls. It was their ... which, co-operating with the zeal... self-sacrificing King's Daughters,... many thousands of garments for ... titute Cuban women and children ... appearance had been truthfully d... as "bundles of bones and rags," ... who helped in this work of charit... be truly said: "They have done w... could." And we confidently belie... having done so much and so w... work will not be permitted to pe... that a way will soon be provi... opened for the permanent rescue ... remnant of the poor *reconcentrad...*

Later—Santiago Attack

Commodore Schley, on May 3... reinforced by several vessels fro... Admiral Sampson's fleet), began t... bardment of the forts of Morro ... capa, and Punta Gorda, Santiago ... firing continued for two hours, doi... damage to the forts. Many shells ... the harbor. The fire of the forts ... effective, and no serious damag... ships was reported. As a move... force by land and sea against San... now under way, the destruction ... ture of Cervera's fleet may be ... plished before this issue of THE ... TIAN HERALD reaches our reade...

WAR NOTES.

CAPTAIN-GENERAL BLANCO, as a la... ing resort, has written to Gen. Gomez, o... freedom of Cuba as a bribe if the insur... fight on the side of Spain against our ar...

PRESIDENT MCKINLEY reviewed 12... teers at Camp Alger, Va. They made a ... ing in the march past.

THE tone of the press of Germany a... toward our government has undergone ... change, and both countries are now decid... pathetic. Even Russia has changed he... toward Spain, and that country is be... realize that it stands alo...

THE British tramp ste... *colia* came into collisio... U. S. cruiser *Columbia* ... kinsville, N. Y., and ... The *Columbia's* port side ... in and she will be in doc... for repairs.

SPAIN'S troubles at ho... serious that she would d... ready to welcome any ... ending the war. Her po... been surfeited on hes... the achievements of her ... week the people were led ... that two great victories ... won—the Cavite forts ... Bay recaptured, and Rea... Sampson routed in W... waters—and joyful c... were held in many cities. ... lar dejection and anger ... ering the deception m... agined.

MADRID cablegrams ... Spain as hurrying for... equipment of her Cadiz ... it is shrewdly surmised, ... fleet—which comprises t... *Carlos V.* and *Alfonso ...* torpedo destroyers and ... —has already sailed an... heard from in West Indi... Our scouting fleet has bee... ed to watch for the app... these ships, whose comma... miral Camora, will prob... repeat Cervera's tactics. ... dent, however, that th... political leaders and the ... servative among the p... weary of the war and wi... the first opportunity to ... tiations looking to peace ... unately for these hopes ... opportunity is apparent ...

Religious Work in the Navy

Our artist has presented in the col... ration on the first page of this issu... familiar to all who have been privile... tend divine service on board a Uni... man-of-war. It would be difficult to ... where a more orderly or attentive ... than that which gathers under the s... the big guns to listen to the message ... and good will." Sailors are usually ... and join in the singing at such meet... spirit and vigor. In spite of the rovi... our sailors, there are many true C... among the men-o'-warsmen, who sh... their faith by their exemplary lives.

Scenes and Incidents at Our Great Military Camps.

PHOTOGRAPHED SPECIALLY FOR THE CHRISTIAN HERALD BY OUR OWN ARTISTS.

WHERE OUR NEWLY RECRUITED ARMIES ARE PREPARING FOR THE INVASION OF CUBA.

Crack Troop of the 6th Cavalry, at Tampa. 2. Serg't Davidson (the finest marksman in the U. S. Army). 3. Cavalry troopers caring for a sick horse. 4. In Camp at New Orleans, La. Gen. Wade and Staff of our Army of Invasion. 6. A Happy Drummer Boy. 7. Col. Bell and Officers of 1st Cavalry. 8. Distributing CHRISTIAN HERALDS on Chickamauga Battlefield.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE, G. H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post office at New York, as Second Class Matter.

Does War Pay?

SOME one has been estimating that the seven years' war of the American Revolution cost the country $20,000,000 annually in specie. But it made the grandest and freest republic the world ever saw. It set the standard and pace toward human freedom till the end of time. It gave the world one Washington, one Jefferson, one Franklin, one John Adams. These results are cheap at any cost. The war of 1812 cost us $72,000,000. The war with Mexico $25,000,000. The war we are now waging for the freedom of the Cubans costs us $100,000,000 a month. Every big gun of defence costs from $100,000 to $300,000 for the manufacture, every battleship destroyed is a loss of $2,000,000, and the aggregate value of ten of our warships is $28,800,000.

These are only material estimates. The loss of life, the waste of industries, the breaking up of happy homes, the engendering of wicked passions; these are to be added to the account. But, if there would have been no America without war, if we could have had no free ships without war, if we could have had no well-established national existence without war, who will say that, great as was the expenditure, we have paid for these things too great a price? And, as to this war, it is the war of the Good Samaritan, determined to minister to the men who went down from Jerusalem to Jericho and fell among thieves; though the thieves are in arms to resist the ministration.

Earthly Honors.

THE honors and emoluments of this world bring so many cares with them that they bring also torture and disquietude. By patriotic devotion, by honesty, by Christian principle, I would have every reader seek for the favor and the confidence of his fellowmen, but not to look upon some high position in society as though that were always sunshine. The mountains of earthly honor are like the mountains of Switzerland, covered with perpetual ice and snow. Having obtained the confidence and the love of your associates, be content with such things as you have. You brought nothing into this world, and it is very certain you can carry nothing out. Cease ye from man, whose breath is in his nostrils. There is an honor that is worth possessing, but it is an honor that comes from God.

THE CHILDREN'S HOME.

Disbursements for Maintenance and Accommodation of 2,219 Children at Mont-Lawn During the Summer of 1897.

HOUSE FURNISHINGS AND FITTINGS.		
Colsey Bros., Repairing Children's Cots	$ 10 50	
Ernst Bros., Plumbing, &c.	100 39	
Skelton, F., Tents and Awnings	26 00	
Tallman, F. J. N., Piano Hire	36 00	
Thompson, O. C. M., Painting	16 33	
Williams, Geo. G., Painting	24 84	
Wyman, Geo. R., Plumbing	60 44	
Miscellaneous	17 44	
		$291 94
PERMANENT IMPROVEMENTS.		
McCafferty, M., Repairs to Bathing Tank	$ 11 00	
Post, John H., Carpentry	67 30	
		$78 30
CHILDREN'S CLOTHING AND SUPPLIES.		
Eisenstein, I., Toys	$ 38 25	
Foulds, R., Toys	6 25	
Glynn, Thos., Shoes	50 88	
Harrison & Dalley, Dry Goods	60 31	
International Publishing Co., Circulars	40 00	
Lloyd, Thos., Fireworks	59 25	
Reubel, H., Toys	30	
Rouse, Chas. Broadway, Toys	2 43	
Townsend Bros., Dry Goods	14 96	
Wanamaker, John, Toys	1 75	
Whittaker, Thos., Books	5 60	
Miscellaneous—Books, $33.65; Sundries, $5.25	38 90	
		$318 88
LAUNDRY.		
Children, Caretakers and House	$207 38	
		$207 38
MEDICAL.		
Blauvelt, John D., Druggist	$ 20 63	
Lewi, Dr., Examining Physician	62 50	
Polhemus & Klein, Visiting Physicians	22 00	
		$105 13
FOOD SUPPLIES AND WAGES.		
Baldwin, E. L., Fish	$ 35 37	
Denton, J. S., Vegetables	15 47	
Duffie & Wells, Potatoes	30 13	
Frazer, Mrs., Bread, &c.	412 22	
Hiller, Nat., Butcher	191 48	
Klob, H., Baker	2 10	
Lydecker Bros., Groceries	2 90	
Morris & Co., James E., Groceries	871 34	
N. Y. Pie Bakery, Pastry	44 70	
Nyack Ice Co., Ice	50 24	
Randolph & Sippel, Groceries	94 04	
Sayres, Milton, Butcher	213 81	
Wood, Geo. F., Milk	454 24	
Miscellaneous Groceries	15 80	
Wages to Cooks, Maids, Dishwashers and Helpers	499 92	
		$2933 76
LIVERY AND STABLES.		
Blauvelt, James H., Blacksmith	$ 22 68	
Christie, A. E. & J. H., Harness	75 72	
De Ronde, J. D., Veterinary Surgeon	12 00	
Fiss Doerr & Carroll, Horses	182 00	
Pye & Towt, Hay and Oats	147 61	
Van Houton, Erastus, Livery	159 50	
Miscellaneous	12 50	
		$612 01
FREIGHT AND TRANSPORTATION.		
Matthews Express, Baggage	$ 16 55	
North River Steamboat, Children's Fares	518 76	
Central Crosstown Railroad, Children's Carfares	236 20	
Miscellaneous	9 65	
		$781 16
SALARIES.		
Superintendent of Home	$125 00	
Caretakers	600 44	
Watchman	127 50	
Clerks at New York Reception Office	90 00	
Typewriting, &c.	6 00	
Hostler, Helper, and Chores	172 50	
		$1121.44
MISCELLANEOUS.		
Blauvelt & Morrell, Insurance	$ 50 00	
Hinton, W. W., Stationery	9 06	
Ryder Ericson Engine Co., Water Supply	136 30	
White & Co., W. H., Coal	32 25	
Stationery and Postage	46 22	
Miscellaneous Household and Other Petty Expenses	17 93	
Auditor's Fee	20 00	
		$331 76
Total		$6781 76
Contributions received during 1897	$5045 43	
Amount overpaid by THE CHRISTIAN HERALD	1736 33	
		$6781 76

Average cost for fares, food, laundry, shoes, clothing, medicine and all other expenses (excepting permanent house-furnishings, fittings and improvements), $2.88 per child.

* Through the generosity of the late Rev. A. D. Lawrence Jewett, D.D., the building and extensive grounds occupied by the Children's Home were given rent free.

Public Accountant's Certification.

I have carefully examined the books of THE CHRISTIAN HERALD and diligently compared every voucher, receipt, check and stub, and find the above to be an accurate and true statement of the receipts and expenditures in connection with THE CHRISTIAN HERALD'S Children's Home for the year 1897.

Sworn to before me this 31st day of May, A. D., 1898.

Wm. J. Guernsey
Notary Public
Kings Co.
Cert. filed in N.Y.C.

WM. J. GUERNSEY NOTARY PUBLIC NEW YORK

Louis Klopsch
Public Accountant,
31 Nassau Street,
New York.

BRIEF NOTES.

Dr. Moule, the Bishop of Mid-Chir... just celebrated his seventieth birthday a... fortieth anniversary of his settlement as a ... ary in China.

Rev. B. Fay Mills has finally taken ... cisive stand by applying for enrollment in ... tarian ministry. He expects to preach next ... in Boston, Mass., at the Hollis street theat...

Rear Admiral Dewey is an Episco... Rear Admiral Sampson is a Presbyteri... when in Washington was an active and int... member of the Men's Club of the Church ... Covenant.

Evangelist D. M. Conn of Moody I... is holding services with great success in St ... Mo. He is now at the Church of the Re... having just closed a series of meetings at ... Church.

Rev. George King, of Shen-si Pr... China, says that if 1,500 new missionaries ... sent to China, there would be abundant ... tion for them, and each might have a large ... in which he would be the only Christian ...

The Chief Commissioner of Assam ... cided, in view of the good work done for the ... by the mission of the Calvinistic Metho... that country, to make it a government ... about six thousand two hundred and fifty ... toward rebuilding the schools and dispens... stroyed in the earthquake of last June.

St. Paul, Minn., has been chosen ... place for the next convention of the ... W. C. T. U., the time set being Novem... to 16th. The invitation to St. Paul w... nearly all the societies, clubs and church... the State and City officials. Mrs. C. ... State treasurer has been chosen general ch... of the committees.

Among the additional speakers w... expected to take part in the Northfield Co... this year are: Bishop Potter, Rev. Edwa... son, D. D., Pres. A. H. Strong, Robert E... and the two Englishmen, Rev. Messrs. Ma... and Morgan, who in advocating the doctr... the Keswick School produced so deep ... pression last year.

As the trustees of the Doshisha, th... university of Kioto, Japan, have decided to ... tinue Christian teaching, the American Bo... served on them a formal demand for the ... donated by American Christians who subsc... the funds on the distinct understanding t... university would be a Christian institutio... total amount so given is over $175,000.

Chaplain Orville J. Nave, of Fort M... son, Georgia, writes us that among the recr... many invalids who are unable to eat the or... the Government provides. It is very g... healthy men, but is totally unfit for men ... condition. He is anxious to furnish them w... and invalid diet. Fully one hundred were ... when Mr. Nave wrote. Any help sent to ... the purpose will be welcomed.

The Rev. George W. Scott, of Re... India, who has just been selected Moderato... General Synod of the Reformed Presb... Church, recently in session in Philadelp... native high-caste Hindoo, born in Sealko... jab, India, in 1857, the son of a Christian ... minister. He was educated in this country st... Westminster College, in Western Penns... and afterward at the Allegheny United P... rian Seminary.

"The American Baptist Year-book" f... gives the total contributions of the ... churches in the United States for 1897 as: F... expenses, $3,444,159; to missions, $1,066,856; ... education, $1,525,299; making a total of $12 ... The averages of this total are $2.56 per m... and $277.35 per church. The average h... raised this year by Mr. Rockefeller's large ... the extinction of the debt.

Dr. R. S. Storrs, pastor of the Chu... the Pilgrims, Brooklyn, N. Y., speaking ... on the subject of the war, said he hoped ... nation would keep our pledge not to anne... and that we would not annex the Ph... Islands even if we had not pledged ourselve... alliance of the English-speaking nations ... tractive to him, and he expressed the hop... result of the war would be to bind Engl... America closer together, for they are, he ... the great powers that are destined to bring ... reign of the Son of God in the world.

An Eminent German scholar, Past... ward Rupprecht, is quoted by the *Indep*... as maintaining in contradiction to the highe... that Moses was the author of the entire ... teuch. In summing up the evidence of t... Testament he says: 'Christ in twenty-eigh... declares that the first and the second b... Moses are divinely inspired, and in th... places states the same in reference to the ... Old Testament. In seven places he declar... Moses wrote the Pentateuch, namely, M... 4-8; Mark 10: 4-9; Luke 20: 37; 16: 29-31; 24: 2... 5: 46, 47; 7:22, 23."

Lady Henry Somerset has not app... recovered, by her concession on the questio... army in India, the confidence of the Amer... C. T. U. The *Congregationalist* reports t... has incurred the criticism of Mrs. Mary ... Leavitt, Elizabeth Andrew, Katherine B... and the more radical W. C. T. U. leaders ... cessions of principle, which they believe ke... impossible for her to longer receive the lo... port of American members of the W. C... Lady Henry Somerset declines to resign ... dictation, holding herself answerable not t... but to the God whom she serves and the ... whom she loves.

Still another bereavement has fallen ... Women's Christian Temperance Union. ... the loss of their leader, three prominent ... have fallen from the ranks. Miss Lodie F... of Indianapolis, Ind., World's Superintend... many years prominent in Indiana State w... the first to follow Miss Willard. Mrs. M... Burt, for seventeen years president of Ne... State W. C. T. U., went next, and last Mrs. ... T. Housh, honorary life president of Vermo... formerly a National Superintendent. The ... women whose aid and counsel have be... helpful to the National organization an... loss is keenly felt.

Constantinople Menaced.

BEF cablegrams from Turkey re- ort a narrow escape that the capi- al has had from destruction by re. The old quarter of Stamboul, ch Constantinople proper, has suf- d avily. It was at one time feared at t fire would extend to the fashion- bourb of Pera, where most of the reig residents live, and to the other ur of Galata and Scutari, for the k unfamiliar with the modern me- o of fighting fire, and is besides eisc o energetic activity of any kind, it e tually the fire was confined to the m ul quarter. Persons who have e the city will not be surprised to rn at hundreds of houses were de- ye before the flames were under con- . he narrow winding streets of the t n afford few facilities for dealing ct ly with a fire, and the wooden se many of which are extremely old, n e tinder. Some fine edifices, in- ir the Mosque of St. Sophia, one of e t famous buildings in o are situated in Stam- ul, t as they are not men- ne n the cabled report of e fi, it may be presumed at ley were not injured. e merican Bible House, i h that quarter, but was o ay preserved. The ba- ars, which are numerous, re oubtless the chief suf- rers s they usually contain e ls which would burn sily and in many of the eet they are little better n ered sheds. During the st lf century there have en ee destructive fires in e ci In September, 1865; Ma 1866, and in June, 1870, ere ere huge conflagrations, cl id waste several square es f property, and caused eat ss of life. So far as the e nce of the city went, se es were blessings in dis- e r the buildings erected th ites of those destroyed re stone and handsomer an ir predecessors. There , owever, no systematic tem to remodel the city. It as n uncommon thing to see non the fine new stone build- gs a roup of the old houses wo l and clay, which had ap the fire and would re- ain til some future fire de- is d them. So it often is h man character. There are many en ose vices and evil habits survive sp of warnings and appeals, but who e nged by some fierce trial which ve hem to God for help.

efo I was afflicted I went astray; but now e pt thy word (Psalm 119:67).

ixed Uniforms.

A rrespondent of the New York *Sun*, riti from New Orleans, describes a gnif nt spectacle that he witnessed on s w to that city. There was a regi- ent Southern volunteers marching to mp As the correspondent had served rou the war and had a vivid recollec- n the intense feeling aroused in that ectio he watched anxiously to see what epon the crowd would give these uth n men in the United States uni- rm. e was surprised to see how lustily ney eered the men and the officers and he fl. The band played. "The Star- pang d Banner," and followed with Dix and the enthusiasm everywhere as bounded. But the great surprise as come. One company had been rder out so hurriedly that they had ot s ed their proper equipment. The orre ondent says he rubbed his eyes, hink g he must be dreaming. Every man the company was clad in the old Confe erate uniform. The men had egg or borrowed the suits somewhere, nd re marching with the men in blue nde he old flag in perfect satisfaction. It was a uniform they were wearing, anyway, and the man inside it was just as loyal and just as eager to meet the enemies of his country, as the man in blue. No company was so heartily cheered in the New Orleans streets that day as the men in gray. They will soon get the regulation uniform, but if in the meantime a battle had to be fought, there would be a perfect comradeship in spite of the difference of uniform. It is much to be wished that in the Lord's army the same spirit prevailed. It is always a misfortune for the common cause when Christians think more of the uniform than of the man and will not recognize as a brother anyone whose uniform differs from their own. The disposition to do this has always existed in spite of the Apostolic warning:

He is not a Jew which is one outwardly . . . . but he who is one inwardly, and circumcision is that of the heart, in the spirit (Rom. 2 : 27, 28).

Roentgen Rays in War.

Army surgeons who are going to the front will be interested in a report presented to a medical association a few days ago by Surgeon Beevor, who has been serving with the British army in the campaign against the tribes on the northwestern frontier of India. It is the first campaign in which the military hospitals have had the aid of the Roentgen Rays. Dr. Beevor eloquently acknowledged the benefit derived from them, and showed on a screen some of the more remarkable instances of the service they had rendered. Many important cases consisted of bullet wounds received by officers and men who were injured in the bones, joints, and internal organs. Their injuries but for the rays would have resulted in the amputation of limbs, and, in some cases, a search for the bullet involving probable loss of life. The pictures shown included wounds in the arm, leg, chest, back, and other parts. The most remarkable results, perhaps, were in a case of a bullet embedded in the backbone, and of an Indian soldier who was shot in the foot, pieces of the bullet finally lodging in the back of the heel. In all the instances enumerated the bullets were by the use of the rays successfully located and removed, the men subsequently rejoining their comrades at the front. It is not so easy to recover men wounded by sin. When the bullet is located, the patient is glad to have it extracted, but though sin is just as fatal to the soul as the bullet is to the body, the spiritual sufferer often clings to it and shrinks from the pain involved in eliminating it from his nature.

Though wickedness be sweet in his mouth, though he hide it under his tongue; though he spare it and will not let it go, it is the gall of asps within him (Job 20: 12-14).

Saved Against Their Will.

An official application was made recently to the New York Supreme Court for authority to avert the collapse of two buildings. The tenants would not allow the Commissioner of Buildings to enter, and there was no way to save them but to invoke the authority of the court. In one of the instances the building was being used as a millinery store, in which twenty girls were employed. The house next to it had been torn down and an excavation made for a new foundation. This caused the walls to bulge and all the floors sagged badly, and the plastering of the ceilings was falling continually. The girls were alarmed, but their employer insisted that there was no danger and threatened the Commissioner when he called. In the other house complained of, the danger was almost as great, and the Commissioner actually found two men in the cellar tearing away the foundations of a brick chimney which served as a buttress for a weak wall. If they had been allowed to finish their work, the wall would have fallen and the families on the various floors would have been in danger of losing their lives. But in both instances, the Commissioner's efforts were resisted and not until he obtained the Court's order could he enforce the vacation of the premises. It is marvelous that people should have to be driven out of a position of danger, but ministers and Christian workers know by experience that there is even greater indifference to spiritual peril which is infinitely more certain and more terrible.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be? (II. Peter 3 : 11).

Residence or Domicile.

An applicant for divorce in North Dakota has suffered a disappointment through the decision of the Supreme Court of that State. The divorce courts of that State have been busy for three years past owing to the fact that the law gave a person who could prove a residence of ninety days in the State the right to sue in its courts. The Legislature of South Dakota had extended the term there to six months, and Oklahoma required a year's residence, so that North Dakota offered exceptional advantages to litigants. Among the divorces granted under this law was one to a man whose business and home are in New York. Two years ago he qualified to sue by a residence at Jamestown, N. D., of ninety days, and secured a decree. But his wife has demanded a rehearing and applied to the Supreme Court. A decision has just been rendered in her favor, and the divorce is declared invalid. The reason assigned for the decision is that the husband stayed at a hotel with no belongings but the ordinary baggage of a transient traveler. The Court holds that such aresidence did not give him a domicile in the State, which is essential to confer the privileges of a litigant. The word domicile implies residence with intention to remain. If he had bought or built a house, and had removed his furniture, or otherwise proved his intention to become a permanent resident of the State, he would have had the right to sue after ninety days and the divorce would have been valid; but the Court would not consider a stay at a hotel as conferring domicile. The principle applies to spiritual matters. There are many who are willing to make a temporary reformation of life and to deny themselves for a time in the hope of gaining a title to heaven who do not wish Christ to reign permanently in their lives. They alone are accepted of him whose desire is that of the prophet:

O the hope of Israel, the Saviour thereof in trouble, why shouldest thou be as a stranger in the land and as a wayfaring man that turneth aside to tarry for a night? . . . We are called by thy name; leave us not (Jer. 14:9).

Rescued from Niagara.

A daring rescue took place at Niagara Falls a few days ago. It was nearing sunset, when a woman looking at the Falls caught sight of a man clinging to a wave-washed rock in the river off Luna Island. It was plain that he had come from up stream, but the wonder was how he had escaped being carried over the American Falls. An alarm was given, and a party headed by a guide named McCloy went to his rescue. After reaching Luna Island, a rope was tied around McCloy's body, and he waded out into the stream toward the imperilled man. His course led him across a narrow channel to a small island, and from there in a roundabout direction along a ledge to where the man was lodged. The current is swift, and the rocks slippery at that point, but with care he picked his way to the man. He tied the rope about him, and his companions on the island pulled with all their power. People on shore stood pale with fear lest the rope should break and McCloy and the man he was trying to rescue should both go over the falls. The rope held, however, and the two men were gradually drawn to safety and finally landed. It is so that men are saved from the rapids of sin. The servants of God must go out to them with the life-line, but the power which saves comes from the heavenly shore:

Whosoever shall call upon the name of the Lord shall be saved . . . but how shall they believe on him of whom they have not heard and how shall they hear without a preacher (Rom. 10 : 13, 14).

A STREET IN THE STAMBOUL QUARTER OF CONSTANTINOPLE, THE SCENE OF THE RECENT FIRE.

A Strange Missile.

An old hunter in Taney County, Mo., is boasting of a remarkable feat accomplished by his twelve-year-old son. The boy was spending a day out in the woods and had with him an old-fashioned muzzle-loading gun. Toward evening he decided to return home, but before starting, thought he would load his gun, in case something might come in his way worth shooting. He found, however, to his vexation, after putting in the powder, that he had neither bullet nor shot left. He felt in his pocket for something to use instead, and found a white stone marble which boys call an "alley taw." It fitted the muzzle of his gun, so the boy dropped it in, and rammed it down on the wad covering the powder. He had not proceeded many yards before a deer crossed his path within range. He levelled his gun and fired. The deer dropped, and on going to look at it, he found that the marble had pierced its vitals. Thus, even a child's toy was turned into a deadly missile by the force behind it. So a word that seems weak and powerless, may become the means of eternal life, if it is directed by the power of the Holy Spirit:

Not by might, nor by power, but by my Spirit saith the Lord of hosts (Zech. 4 : 6).

OUR MURDERED MISSIONARIES.

The Rising in Sierra Leone, Africa, in which Five American Missionaries of the United Brethren were Killed.

SAD news from Africa, already given in our "Brief Notes" column, is now received in detail from Rotufunk, a station lying south of Freetown in Sierra Leone, not far from the Liberian frontier. In an outbreak there the natives set upon the American Mission and murdered the five missionaries, Rev. J. N. and Mrs. Cain, Miss Hatfield, M. D., Miss Archer and Mrs. Schenck. Portraits of four of these devoted martyrs which have been published by the London *Graphic* appear on this page.

THE LATE MISS HATFIELD, M. D. THE LATE MRS. SCHENCK. THE LATE REV. J. N. CAIN. THE LATE MRS. CAIN.

THE MURDERED SIERRA LEONE MISSIONARIES.

From reports made to the British government by the local consular agent, it appears that the government imposed a tax amounting to twenty-five cents a head on the people of the district to pay the cost of partially maintaining a force to protect the villages against slave-raiders. The project of organizing this force was naturally opposed by the miscreants who are making large fortunes by stealing men and women and selling them for slaves. They went to the native merchants from whom they bought their gunpowder and liquors and explained to them that the proposed force would put an end to their business and consequently there would be no more orders for supplies. This excited the merchants who promptly set about inciting the natives to resistance. They scared the natives by telling them that the government had taken possession of their huts, and that the tax was the rent they would in future have to pay for living in them. The people feeling themselves wronged, immediately rose in wrath, determined to refuse payment. Not content with assuming the defensive they resolved to drive the white men out of the country, and not being able to discriminate between the British and the Americans fell upon the station at Rotufunk and killed the inmates.

The distressing details of the massacre that followed are given by a native, who was with the American missionaries at the time, but escaped. He says: "We started to walk to Sierra Leone, but had only gone half a mile when we met war boys, who blocked the way. The Rev. Mr. Cain tried to frighten them by firing a revolver over their heads; but, seeing they were determined to do mischief, he cast his revolver away and said he would not have anybody's blood on his hands. The war boys then seized the party, with Misses Hatfield, Archer and Schenck, stripped them of their clothing, dragged them back to the Mission House, in front of which they cut down the Rev. Mr. Cain and hacked him to death, and then treated Miss Archer and Miss Schenck in the same way. Miss Hatfield, who was very ill, was thrown on a barbed-wire netting, and finally her throat was cut. Mrs. Cain escaped to the bush with a native girl, but the war boys went out seeking for them, and they were captured and killed."

Still more deplorable news is brought by some American missionaries of the same denomination who succeeded in making their escape and reached Liverpool in safety. They are Mr. and Mrs. Buttner, Mr. and Mrs. Minshall, Mr. Ward and Miss Mullen, who are on their way to this country. They give thrilling accounts of their escape. Mr. Buttner says that in addition to the white missionaries, a number of native teachers, some educated in the United States, were massacred including Mr. A. R. Wilberforce and his entire family, a brother-in-law of Mr. Wilberforce, Mr. Cole and Professor Clements, all of whom were stationed at Danville, and the entire Hughes family, who were stationed at Avery. In the opinion of Mr. Buttner, several hundred persons fell victims to the wrath of the natives. Miss Muller was in grave danger for three days, but a boat's crew from a British warship arrived in time to rescue her. The crew found the hut in which she was, surrounded with blood-besmeared natives.

The United Brethren in Christ, from whom these devoted missionary martyrs went, is an organization which arose about 1800 out of the labors of Rev. Philip Otterbein, who came from Nassau, Germany, in 1752. The members were chiefly Methodists. Lutherans and Mennonites, who united together with the object of gaining greater religious liberty and promoting the evangelization of the world. The latest statistics give the number of missionaries of the United Brethren now in foreign fields as fifty-five.

ENTRANCE TO A HINDU TEMPLE, SOUTHERN INDIA.

Our illustration shows the entrance to one of India's magnificent temples. No buildings of any age or in any part of the globe are more extensive and ornate than the shrines which Hindus raised, ages ago, to their many-armed deities, Brahma, Vishnu and Siva. The vast walls of these buildings often embrace the greater part of the town in which they are located. The elaborate carvings show the long and painstaking work of patient artificers who thus wasted their lives in the worship of false gods. These temples are often the repository of treasuries of precious metals and jewels. The best time to visit them is during the great annual *Mela*, or religious fair, at which time the courts are crowded with pilgrims.

Letters from Mission Fields.

Educating Heathen Children at Rangoon, Burmah.

Dr. Klopsch's check for $10 enclosed in his last letter, which came during my absence from Rangoon, has been applied to the education of a poor lad, named Ronald Stedston, a good boy, entirely dependent upon us. He has a fine voice and is the leading singer in our large and well-trained college choir, which adds much to the interest of our Sunday services. The number connected as pupils with the college is 414, and our chapel is crowded on Sunday. We have about 200 Burmans, 120 Karens, thirty Europeans and Eurasian pupils, and the rest are divided between seven or eight other races. We have about fifty poor boys who do some work in return for their schooling. We should take more boys of a class who are too poor to pay, but we have to keep expenses within our means. Last year I had to refuse many boys, sorely against my will. The object of the college is to give higher education under strong evangelical influences. It is the only college in the province where such influences prevail. The Government College takes no notice of religion, and is really non-Christian in its influence. J. N. CUSHING.

Baptist College, Rangoon, Burmah.

Won from their Idols.

Forty years ago I began my work in Africa, the cradle of heathenism. I have rescued victims from the poisonous bowl of sasswood, and have held up Christ as a sufficient Saviour to those around me. One boy, who entered this station as a student at its opening, a rank heathen, is to-day a Christian member of our church, a successful trader and a civil officer of the nation. John Parsons, once a heathen, is now a school-teacher, a member of our church, and farmer.

Domo, a Krooman, attended church, openly renounced his idols, professed religion, and demanded baptism. Domo is a very influential man among the Kroo tribe. He became interested in Christianity when he was very sick. Let me use his own language: "I was very sick. I thought I would die. I was helpless I trusted Jesus would save me." When he recovered he came to church and joined. I have taken two heathen boys, bright little fellows, Marque and Nebah.

Z. B. ROBERTS.

Sinoe River, Ebenezer Station, Liberia, Africa.

A New Field in Mexico.

The Vera Cruz District was just organized at our conference last January, and Rev. A. Tovar was appointed Presiding Elder. He is no stranger in this field of labor, for he has visited the few scattered congregations throughout the ate of Vera Cruz before, and is well-k wn and beloved by all our people there. He is thoroughly in sympathy with the of work given him to do, and will do the best of his ability. Rev. P. F derrama, who is one of our most m inent native ministers and an ind tig gable worker, looks upon the Vera uz District as a most promising field. I re cently visited this new field in Vera uz in company with Rev. Mr. Tovar, a d his impressions are thus described in the ur nal of which he is editor:

When we reached the village of Tux we were met by Messrs. Villar, Gonzale ron and Caicero, brothers in the faith had made all the necessary arrangemen for our holding services. I will not now sp the gifts nature has so abundantly bes on the Tuxtepec District, with its be valley and rich Sierra de Uzumacin; b confine myself to the services we held We had been told that the number o true Evangelical Christians in Tuxtepe not large, but that the majority of the at least were friendly to our ideas, an we might expect a large number to atte services. The day after our arrival w the first service to a large number of p all of whom listened with the strictest tion; and afterward showed great interest permanent establishment of services. and windows (that were wide open), wer with a crowd of curious lookers on, yet r offensive word or even the slightest m was heard.

At the close of the service, many of thes idle comers wanted to talk with the pre Brothers Villar and Gonzales, knowin the number present would be very much on the second night, borrowed benche the theatre and filled the room where t vice was to be held. Half an hour bef time for the meeting to begin, this roo literally crowded with an intelligent aud among the number were many Cuban p who, exiled for the present from their land, are now finding employment in th Nacional. As we had been asked to l some children, Brother Tovar and I d we would begin our service with this be ceremony. The priests have not been establish their despotic authority nor gate their errors here. Every day people coming in contact with Engli Cubans and Americans, progress mo more, and seem to favor everything tha tendency to do away with the old time stition and immoral habits. We unde that the Presiding Elder intends soon t a minister to Tuxtepec to live. May th soon come, for it does not seem to us neglect so great an opportunity to pre pure, regenerating doctrines of our Chr

Mexico City, April 15, 1898. MARY S.

A Chinese Congregation.

I send you an extract from a sm per, written and published by our m aries at Lucheofu, the ancestral ho China's greatest statesman, Li Chang. The temple, Wen Chan h the most prominent landmark of Luc It stands on the left bank of Lui not far outside the east gate, and wa by a brother of China's great Pr and dedicated to the god of literatu

Go with me to the chapel and witn scene there as the native evangelist pr to the crowd from the street. The floo the bare ground, but at one end is platform and desk, enclosed by a rai keep the people from crowding the sp Here Mr. Chang stands talking earnest couple of men against the railing in fr is answering their questions and preac them and others in the meantime. No discourse can be attempted; most of t ple have come in out of curiosity, and a in sympathy with the doctrine taught. simply gaze around and go out, while linger for some time; it is very hard to to such an audience. But some, at leas the Gospel and take away some seed Some, with their long carrying poles, c to rest a moment from hardest toil; young men, with nice silk caps, com ask smart questions; a boy selling socks displayed on a stick high abo shoulders peeps in curiously and smiles foreigner's make-up. The front of the ing is a series of doors on peg hinges and bottom, for it is a Chinese build constructed that the whole front can be down during business hours and put u at night. The crowd coming and goin these doors continually creaking; the from the street adds thereto, while ev anon a peddler's gong, or the not very dious notes of a Chinese horn increas general din. The preacher and people attention to such trifles: the latter a customed to it, while the preacher has portant a message to be hindered, h vexatious the interruptions. Thus the goes on, with no thanks, but many from the audience; but who knows how as the result of this patient seed-sowin yet renounce idolatry and and turn to t and living God? JAMES W.

Shanghai, China.

The Sunday School

THE RISEN LORD.

S. Lesson for June 19. Matt. 28:8-20.
Golden Text, Rev. 1:18.

BY MRS. M. BAXTER.

WHEN the Apostle John, the seer and the exile in Patmos, beheld in vision the glorified Son of man, and "fell at his feet as dead," the right hand of the Glorified, and his word, raised and quick- e he apostle. "He laid his right hand o ne, saying, Fear not: I am the first d he last, and the living One; and I w s dead and behold I am alive for ever- or and I have the keys of death and l ies" (Rev. 1:18, R.V.) When an a ned soul knows only a Saviour that s that was dead, and that one time d for his sins, he may behold and d stand the atonement indeed, but he e not see himself eternally united by e y same life to the risen living One. e ever liveth to make intercession for us (Hebrews 37:25.)

T ngs had reached the chief priests nd Pharisees of words spoken by the r which, although often repeated, had ev r been understood by the disciples. The enemies of Jesus began to fear that he who had raised Lazarus from the dead, if he had been dead four days, would be able to fulfil his prophecy of his own resurrection. Thus they were gathered together to Pilate, saying, "Sir, we remember that that deceiver said, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: so the last error will be worse than the first (Matt. 27:62-64). This was only too bold; it was not the disciples they feared, it was the power of him who had proved himself to be conqueror of death in the raising of Lazarus. Pilate granted them a guard of soldiers, saying, "Ye have a guard, go your way; make it as sure as ye know" (Matt. 27:65, R.V.)

At the sepulchre was rifled, not by human hands; the guard were attacked, not by offensive disciples. The earth itself quaked with the first throbs of returning life the body of him who gave life to all men, and "the angel of the Lord descended from heaven, and came and rolled away the stone and sat upon it . . . And for fear of him [not of the disciples] the watchers did quake and became as dead men (Matt. 28:2-4.)

Also in the early morning, after Mary Magdalene, who first saw the risen Lord, (Mark 16:9; John 20:14-18), had returned to them, a little company of women came to visit the sepulchre. The angel seated on the stone said to the women, Fear not ye; for I know that ye seek Jesus which hath been crucified; he is not here, for he has risen as he said. Come see the place where the Lord lay." He is risen as he said. Every message from heaven regarding the resurrection of Christ honored and recalled his words. In Luke 24 we are told that when the women came to the sepulchre, bringing spices and ointments, they "entered into the tomb, but found not the body of the Lord Jesus. While they were perplexed thereat, behold two men stood by them in dazzling apparel. And as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee, saying that the son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words" (Luke 24:1-8, R.V.). Oh, how responsible are we for all that God has said to us in his Word! Had the disciples understood him, how could they have forsaken him? How could Peter have denied him? How certainly would they have looked for his resurrection! Instead of taking spices with them to embalm a dead body, they would have known that it was impossible that he should have been holden of death, and they would have stood in the strength of his own Word, "I am the Resurrection and the Life" (John 11:25), with immovable faith that he would rise again.

And the soldiers on that guard who had witnessed the earthquake and the rent tomb, but who had no eyes to see the risen Jesus, what of them? A Roman soldier who failed in his duty must die: they had been unable to keep the tomb; their lives were in danger. They came into the city and told the chief priests. Immediately they held a council with the elders, not to humble themselves before God, for their awful sin in crucifying him whose tomb had been broken open by divine power, and whose angel from heaven had so terrified the soldiers. They stood out to the very last, now manifestly and wilfully fighting against God. They had already so tampered with their own consciences that they had ceased to act. However much they may have deluded themselves beforehand in the belief that Jesus was an impostor, they had now no excuse for their sin of rejecting him. The testimony of their own hirelings was against them, and only wilful, persistent defiance of God could have allowed them to give large money unto the soldiers to bribe them to the lie that the disciples had stolen him away while they slept.

But the Lord was risen, and leaving Jerusalem the eleven disciples went into Galilee, "unto the mountain where Jesus had appointed them. And when they saw him they worshipped him, but some doubted." Thomas was one. "Except I see: except I feel," was the condition upon which he would believe (John 20:24-29). But the Lord calls blessed "they that have not seen and yet have believed." The whole of this dispensation is one of walking by faith and not by sight (II. Cor. 5:7): we are dead, and our life—our eternal life, proceeding from the risen and living One—is "hid with Christ in God."

"THE ANGEL SAID UNTO THE WOMEN COME SEE THE PLACE WHERE THE LORD LAY."

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

SCEPTICS are fond of dwelling on the differences between the narratives of the events at and following the resurrection. It must be noted, however, that these differences are not contradictions. While it is difficult to make a clear and chronological harmony of the five narratives in the Evangelists and the first chapter of Acts, it is possible to form from them a fairly complete idea of what occurred. Evidently the resurrection was not expected by any of them. The women went to the tomb with their spices to finish the embalming of the body, which had been only temporarily done at the hurried burial on Friday night. Their consternation at finding the tomb open and empty, and the surprise of the disciples when they heard of it, show how little the statement of Christ, that he would rise from the dead, had impressed them. It was difficult to convince them that he had risen. Five times that day Christ was seen and spoken with. Yet even then Thomas and some others would not believe. A week afterwards he was again seen and Thomas was convinced. They were then instructed to go to Galilee, where Christ would meet them. This was probably in order that the disciples in the northern country, who were much more numerous than in Jerusalem, might see him, and all together might receive his benediction and be prepared to testify to his resurrection. Two appearances are recorded in Galilee, one of them being probably the one mentioned by Paul (I. Cor. 15:7). Then they returned to Jerusalem, where on Mount Olivet the final interview and the ascension took place. There were thus nine appearances in all, besides that to James, which Paul refers to.

With fear and great joy. They all felt that they were in the presence of divinity and must therefore have experienced awe, but their Lord was alive again and therefore they rejoiced. The combination was seen in their conduct. There was no more of the easy familiarity of their former intercourse, but they fell at his feet and worshipped him. The biographers of Napoleon, tell how he and Bourienne, the friend of his boyhood, met, when Napoleon was the most famous man in Europe. Napoleon had not seen him since as two poor boys, they had separated after graduation. Bourienne did not force himself on his friend, but Napoleon sought him out and wrote him, begging him to come and be his private secretary. Eventually Bourienne received the letter and went to Paris. Napoleon was reviewing his troops when Bourienne appeared. Remembering his old friend's present exalted station, Bourienne waved aside Napoleon's proffered hand and, dropping on one knee, said, "Sire, I am proud to have the honor of serving you."

I am with you alway. The promise is fulfilled to every generation. The risen Christ remains with all power in his hands to bless and help all who put their trust in him. A traveler in Europe tells of a monument he saw in one of the cemeteries which shows how Christ's resurrection has comforted the mourners in every subsequent age. The monument stands over the grave of a pious lady whose husband, once an unbeliever, had found consolation in his bereavement. Carved on the marble is a coffin with its lid rent. The coffin is empty, and projecting from the broken lid is a Bible and a cross, and underneath are the words in Latin that the angels addressed to the women at the sepulchre: "He is not here; he is risen."

Jesus met them. What a meeting that must have been! They had seen him die on the cross, and they had laid his body in the tomb, yet he met them. Their wonder and awe must have been extreme. It would increase during the following weeks when he appeared and disappeared with such mysterious power. One of Tennyson's beautiful poems describes a wonderful creation of poetic fancy. It is that of a man who ardently loved a beautiful woman, resigning himself to seeing her become the wife of his friend. He repressed his love, but when years afterward, he heard of her death he begged to be allowed to see her in the vault where she had been laid. He looked lovingly on the face, still beautiful, and as he looked he thought he saw the motion of an eyelid. He satisfied himself that he had not been mistaken, and then took the body in his arms and bore her to his mother's house, where after a long struggle she was nursed back to life and health. The husband had fled, that he might overcome his grief in foreign travel, but when he returned his friend made him a great supper, to which all the neighborhood was invited. When the feast was at its height the story was told, and the husband received his wife from the tomb.

We will persuade him. The priests might have complained of the guard to Pilate. It was a high crime for a Roman sentinel to sleep on duty. But if they had complained, the guards would have defended themselves by describing the supernatural event they had witnessed, and this the Jews were especially anxious to keep secret. They therefore bribed the soldiers to confess a crime that they had not committed, and undertook to screen them from punishment. When men have done a wicked thing they do not know what other wicked things they will have to do to hide it. These high priests had to pay common soldiers to tell lies. One of the most thrilling passages in fiction is that of the respectable Bradley Headstone, the learned school-teacher, whose passion caused him to commit a crime, bribing the low, degraded Riderhood, who knew of his guilt, for his silence. The slavery of the educated, cultivated scholar to the blackguardly ruffian who had him in his power, is a vivid instance of the retribution which dogs the wrongdoer.

SOWERS AND REAPERS.

Sermon by Rev. J. B. Hawthorne, D.D., First Baptist Church, Nashville. Text, Eccl. 2 : 1 : } Cast thy bread upon the waters, for thou shalt find it after many days.

IN these words we have a divine promise. It is, of course, understood that the "bread" in this passage means seed. The farmer does not sow bread, but that which makes bread. While reference here is to a well-known fact—the casting of grain upon the overflow waters of the Nile—the language is highly poetical. In the literature of every people, seed is an emblem of something comparatively small and insignificant from which springs something large and magnificent. From a tiny seed comes the bright flower, or the majestic tree and the luscious fruit.

Thought is a seed. A single intellectual conception expressed in word or action, or embodied in painting or sculpture, is a seed from which a world-wide harvest may spring. A great poet says, "A sentence has formed a character, and a character has changed a kingdom." Patrick Henry's exclamation, "Give me liberty or give me death," fell into a rich soil of patriotic hearts and then grew into a harvest which has gladdened one great nation, and given hope to oppressed and struggling millions in other lands. Some years ago I stood in the midst of a great gathering of American laborers and heard one of their speakers quote these words from the pen of Henry W. Grady: "The man who laughs at the power of organized labor is a fool." The thunder of applause which greeted the repetition of that sentiment, and its subsequent appearance upon the banners of labor organizations, showed that Grady had dropped a seed sentence from his pen which was destined to live in the memories and shape the conduct of thousands of his fellow-countrymen. When William Carey, in one of his inspirational moods, exclaimed: "Let us attempt great things for God, and expect great things from God," he uttered a sentiment which for more than a hundred years has been the slogan of Christian warriors in every land.

In one of his strongest and most beautiful parables, Christ tells us that "the seed is the word"—the Word of God. In the moral world he was the greatest of all seed-sowers. He wrote no exhaustive treatises. It is doubtful whether he ever expressed a thought of his mind in writing. He preached no elaborate sermons. He dropped here and there brief utterances which embodied great general truths. In a few well-chosen words he gave to the world a heritage of thought that has vitalized and enriched all the ages that have succeeded him. "Come unto me, all ye that are heavy laden, and I will give you rest." "It is more blessed to give than to receive." "As ye would that men should do unto you, do ye even so unto them." "Love your enemies." "Seek first the kingdom of God and his righteousness." The great truths expressed in these brief sayings have been expounded in millions of volumes and elaborated into countless sermons. They have carried comfort, peace and salvation to numberless souls. They have begotten the world's noblest institutions. They have inspired the holiest and loftiest ambitions, and guided men in the achievement of the divinest undertakings. They have controlled the counsels of cabinets and shaped the policies of nations. Directly and indirectly they have contributed to the civilization of the earth all that is worth preserving. The contribution of one great thought to the world's intellectual treasure, or of one magnetic expression that will quicken the pulses of a nation and inspire a generation of men for a loftier achievement, is worthy of any man's ambition and effort.

Truth is a seed that must be planted. "Cast thy bread upon the waters." Worthless weeds we neither plant nor cultivate. They spring up everywhere in field and forest. But the grain we convert into bread, and the luscious fruits which are bought and sold in our markets are God's blessings on labor. The seeds of error and sin will grow wherever they chance to fall, but truth and righteousness must be sown and nurtured by the hand of intelligence and piety.

In the kingdom of God there are no accidental harvests. Every stalk there has sprung from a seed that was planted. Every head of golden grain is the product of skilful and patient labor. There are no accidental conversions. No soul untaught and unguided by some other human soul, by tongue or pen, ever entered into the fold of God. There is not in the whole world a true Christian character that is not the fruit of the spiritual toil of some Christian man or woman. There never came up a seed in the Lord's garden that was not planted there.

Christ said, "The field is the world, and the seed is the Word of God." The Word of God is the blessed Gospel of his incarnate Son. There is the great broad field of humanity, and here is the seed of divine truth. But how shall this divine seed get into the soil of that great field? It cannot get there by any power inherent in itself. This Gospel will never transport itself from nation to nation and from tribe to tribe of our sinful race. It must be carried. Some creature, human or divine, must take it upon his lips, go hence and proclaim it to the perishing millions.

God will not without some instrumentality put his truth into the hearts of men. How shall the seed be planted? It must be done by God's intelligent creatures. It must be done by men. "Go ye—ye men—into all the world, and preach the Gospel to every creature." "Go teach all nations." It must be done by Christian men—men who have received the divine seed into their own hearts, and within whose souls there has sprung up a harvest of salvation and of imperishable joy and gladness. There is neither religion nor common sense in opposing missions. The church member who expects the kingdom of Christ to grow and conquer the world without the agencies which Christ provided for in his last words to his disciples, is either hopelessly idiotic or wilfully rebellious against the great Head of the church.

From this obligation to plant the seed of divine truth in human minds and hearts, no Christian is exempt. Alas! How many are attempting to excuse themselves from any participation in this sacred work. There are some who treat religion as a question of metaphysics. They cannot reconcile God's decrees with man's free agency. They try to persuade themselves that their inability to do this relieves them of all responsibility. How weak and foolish are these men who attempt to conform their conduct to decrees which are hidden in the infinite solitude of God's infinite being. We need to be concerned only about duty, and when we come to the oracles of God, that is as clear to us as the undoubted sun at noon. Is it the duty of every Christian to teach lost men the way of salvation? Is it the duty of every Christian to aid in sending this Gospel into "the regions beyond?" The answer which God's book makes to these questions is so direct and finite and intelligible that no man of sound mind who accepts the Bible as the revealed will of God, will ever doubt that it is his obligation to aid in giving the redeeming light of the Gospel to the whole world.

There are some who treat religion as a matter of emotion. They measure their growth in grace by their good feelings. Their highest ideal of Christian life is a state of spiritual exaltation, which finds expression in shouts and hallelujah songs. They climb some imaginary mount of transfiguration and remain there, leaving the work of God's kingdom to be done by men and women who have fewer dreams and visions, but more of the grace of giving and doing. Feeling that does not vitalize a man's faculties, and impel him towards duty and usefulness in the world, is worthless.

I believe in what is called "Christian experience." I honor an experienced Christian, provided he is experienced in Christian service as well as in pious emotion. When I say that the brave men who constitute Nashville's fire department are experienced firemen, you know I do not mean that they are men who spend their lives in indolent ecstasy, or in dreaming about victories over great conflagrations. You know I mean that they are men of keen thought and hard labor—men who have acquired constructive skill and practical sagacity in extinguishing flames. When I declare that a certain man in this city is an experienced politician, you know that I do not mean a political dreamer—one who secludes himself from the din and clamor of political strife, and who burns out his life in ecstacies over the victories of some favorite candidate, or in bitter regrets over the misfortunes of another. You know that I mean a man who has acquired wisdom and skill in the organization and management of political movements—a man who has learned how to excite and control the prejudices and passions of great masses of men, and how to make them subservient to a great political scheme. When I speak of an experienced Christian, let it be understood that I do not mean a mere man of feeling, but one who from years of arduous and self-sacrificing service in the cause of Christ is experienced, not only in happy emotions, but in useful labor—experienced in ploughing the soil and sowing the seed in the great broad field of Christian enterprise.

There are others who regard the work of Christ's kingdom as something that can be done by proxy, and who prefer to do the paying while their fellow Christians do the labor. Where in all the revealed will of God is there a line, or a word, which supports the idea that one Christian may hire another Christian to do his share of Gospel work? The Christian whom you hire to do your work must do his own, and in doing that he can do no more. When will such men learn that giving money is only one element of Christian service, and that no man is obedient to the will of God until he surrenders himself with his money to the great work of saving his fellow-men from sin and hell?

The obvious meaning of our text is that just as the Egyptian cast his seed on the water, that it might drop into the soft and porous soil beneath, so we should cast the seeds of Gospel truth, that they may fall into hearts made soft and receptive by the Spirit of God.

Connected with this divine command to plant the truth there is a divine promise: "Thou shalt find it after many days." When the Nile had subsided, and the fields covered by the overflow reappeared, the grain that had dropped into the soft rich sediment beneath the waters sprouted and came forth, and where the flood had been, there were vast fields of green and luxuriant vegetation.

"Thou shalt find it." That means that the seeds of divine truth which you drop into human minds are not lost. They may be hidden beneath floods of evil for "many days," but in God's own time you shall see that they are neither destroyed nor lost. He who never sleeps, nor slumbers, watches them, preserves them, and will cause them to take root, spring up and grow unto harvest. Unchangeable as the throne of the eternal God, and as operative as the law of gravitation, is that great law of the spiritual world, which says, "Whatsoever a man soweth that shall he also reap." While the Almighty sits upon the throne of the universe our labor in the Lord can never be in vain.

Let it be understood that God has not promised to bless and prosper any sort of seed that you may choose to sow. It is only the truth that he will prosper. A great deal is taught that is not truth. Men are saved only by believing the truth. Falsehood and error never emancipate a soul from guilt. The truth may be taught unskillfully. A farmer may sow good seed at a time, and in a way, to insure failure. Corn planted at the wrong season, or planted either too shallow or too deep will come to nothing. The sower of Gospel truth should know when and where and how to sow. A few years ago a zealous country preacher boarded a railroad train coming into the city of Atlanta, and in a very boisterous manner began to expound to his fellow travelers New Testament doctrine. He sowed the seed; he sowed the truth, but in the wrong place, and at the wrong time. The result was not only a failure to do good, but a real injury inflicted upon a cause which he loved and desired to help.

Good seed, planted and cared for according to the divine prescription, will not disappoint us. We shall find it, though it be after many days. If not in this world, in the next you shall find the fruit of it. I once saw a very aged Christian die. A few days before he told me of his unconverted son, who had always despised his instruction and laughed at his warnings. When the spirit of the old man had returned to its resting place in the bosom of God, and everything in the death-chamber was wrapped in a hallowed silence, I saw the wicked and defiant son come and take the cold dead hands in his own and say, "O, my father, you did not teach and warn me in vain. By the grace of God, I will meet you in heaven." From that hour to the present I have watched the conduct of that son. I am confident that "after many days" the old man will stand where the everlasting gates are lifted up, and welcome to the marriage supper of the Lamb the wayward child who brought down his gray hairs in sorrow to the grave.

In prosecuting the sacred enterprise of transforming individuals, communities and nations by the divinely appointed means committed to our hands, we often seem to be casting bread upon the waters. We seem often to be wasting our time and energies in undertakings, which to human view appear to be impossible. But to the man who relies upon the promises of a covenant keeping God, and who realizes that behind all human agencies in the Kingdom of Christ, there is a divine and unconquerable energy, nothing that God has required of him is impossible. To some of you, doubtless, the work of preaching the Gospel to a company of convicted criminals, or to a tribe of untutored savages, or to a nation of idolaters, seems as unprofitable as casting bread upon the waters. But there is no class of criminals, and no tribe of savages, and no nation of pagans in which God has not raised up witnesses to testify to the transforming power of the Gospel.

Doubtless you are not ignorant of the fact that Jerry McAuley, the founder and superintendent of one of the most successful city missionary movements ever undertaken in this country, once wore a felon's chain, and slept in a felon's cell. When he died, fourteen years ago, he was in purity of heart and life, the peer of any living man.

I can testify to the truth of this story. A few years ago a man under an assumed name came to a Christian friend of mine and said: "My father died in State prison. My two brothers are now in the convict's camp. My only sister is a prostitute, and a house of ill-repute, and a few years ago I stole from my employer the sum of $2,300. I am a fugitive from justice, and looking for some man in the wide, wide world who has the heart to pity and help so depraved and miserable a wretch as I know myself to be." In response to his pathetic appeal, my friend said to him: "Sir, you need not go further. You have found the man who will help you, if you will follow his advice. I will replace the money which you have stolen, and give you a good paying situation in my business, if you will from this day be an honest man, and allow a little percentage of your income to be used in liquidating your indebtedness." The poor criminal was overcome by this unexpected exhibition of kindness. He gratefully accepted the offer, and up to this day has faithfully fulfilled every promise which he made to his benefactor. Through the ministry of the same man he has become an earnest Christian, and one of the most successful of Sunday School teachers. Such illustrations as these convince us of the saving power of the Gospel.

LIFE IN THE PHILIPPINES.

Some Interesting Facts About Our New Island Possessions in the Far East—A Much Mixed Population—Oppressive Taxation—Our Military Expedition.

IN an interview with Mr. Manley M. Sherman, of Los Angeles, Cal., in the New York *Sun*, much is related concerning the Philippines that will be read with interest by Americans everywhere. Should the United States retain the islands, they will prove to be a very valuable addition to our territory. Even under the tyrannical oppression of Spain, the exports in 1897 amounted to $30,000,000. With American enterprise and the use of machinery, instead of the slow, laborious hand-work, that amount in a few years might be doubled. At present almost all work is done by hand, machinery being practically unknown. The soil is so rich that it is even profitable to raise crops in the slow, laborious and expensive manner. Being near the equator, the climate is very enervating. The temperature is not so high, the average being about 72 degrees, but the humidity is unbearable during May and June. For some seven or eight months it is so hot that it is almost impossible for anybody to work in the day time. All the work of the day is crowded into three or four hours in the cool of the morning. At 4 or 5 A.M. shops open, and women make their purchases for the day. Then attend to their business, and by 8 A.M. everything is finished. Blinds are put up on all the shop windows, residences are closed, windows and doors fastened, and the streets look deserted. From 8 A.M. until 4 P.M. almost the entire population goes to sleep in hammocks or on cane lounges.

At sundown the shops are opened, the people swarm out into their houses, and the whole town is alive again. Many go to these gatherings in the evening or visit the shops; some take calls or stroll up and down the Luneta, the Fifth Avenue of Manila. Here people of all classes and nationalities are seen taking their evening walks; here by Spaniards, dressed in the latest styles; native Malays, Chinese, Hindoos, Javanese officers and "Bocals," or native officials, all enjoying the cool breezes that usually spring up at sundown.

Manila is a dull dusty old town, and its appearance is anything but inviting, the musty old two-story houses are closed up with their board shutters and heavy doors almost all day long. A very peculiar thing about the windows in Manila is that they are made of small transparent pieces of oyster shell which tempers the hot rays of the sun. All the more windows are mean little things and the stores themselves are nothing like our American stores. They have very few conveniences. "There are Japanese by hundreds. Chinese by scores, and native Malays and Negritos by thousands. They all wear light, flowing garments of gay colored fabrics. Here comes a company of native girls with raven hair and the blackest of black eyes, set off with fresh olive complexions and the ruddiest of lips. They wear black lace mantilla on their heads, and some pretty flower decks their hair. Their dress is of loose, thin red and white fabrics. They go sauntering along behind a parent or chaperon. Spanish soldiers and naval officers in gaudy uniforms are always in the throngs that promenade the Luneta at night. Here there are Europeans in linen suits and bamboo helmet hats. Occasionally one may see an American among the promenaders, but there are fewer than 150 Americans on Luzon Island. The parade continues back and forth until after midnight. Fashion and poverty go side by side."

Everything Taxed.

Taxes in Manila are ruinously high. Every man, after he has become of age, must pay an annual poll tax of eighteen dollars, and every woman fourteen dollars. Almost every business is taxed; farmers have to pay a tax before they can gather the crops; they are taxed also for cutting the own wood, shearing their sheep and for killing their animals for marketing. There are also taxes for marriages and funerals, and upon all articles of furniture, and on stores, mills, factories and theatres.

All these make life very hard for a workingman, who often earns not more than five cents a day. When a man or woman cannot pay the taxes, the property is sold and the amount taken out. If it does not bring the required amount, the individual is thrown into prison. Women are frequently tied to the whipping-posts in some of the smaller towns for neglecting to pay some small tax, on some vegetables or fruits they have raised. These taxes go to maintain Spain's army and navy.

A Land of Earthquakes.

The Philippine group is of volcanic origin. Scientists come from America and England to study the great volcanoes, some of which are the most violent in the whole world, and are in constant eruption. Earthquakes are of frequent occurrence; sometimes as many as eight or ten shocks being felt in a day; but the rule is one shock every ten or twelve days. About ten years ago, Luzon Island was violently shaken by an earthquake, most of the houses were demolished and 2,000 people killed. On Negros Island, an earthquake occurred, in 1860, which killed

A NATIVE OX-CART IN THE PHILIPPINES.

about 7,000 people and destroyed nearly all the buildings on the island. Gaping fissures were made in the earth, into which the sea rushed, making canals miles long and wide enough to sail a good-sized ship.

Education receives very little attention among the natives. Some of them know absolutely nothing of geography, and as far as the United States is concerned, they do not know whether it is in China, Australia, or South America. They are a very easy-going people, fond of amusements and dancing, and rather inclined to be lazy, and poverty is the rule rather than affluence. "Under a good government," Mr. Sherman adds, "there would never be a suggestion of rebellion and these people could be made prosperous."

Our Military Expedition.

Gen. Wesley Merritt, the new military governor of the Philippines, and who commands the expedition to those islands, is the second officer in rank in the United States Army. He served with distinction in the Civil War on the staff of Gen. Sheridan. In that long campaign he showed himself both valorous and sagacious. He was born in New York City, in 1836, his father being a lawyer by profession. The elder Merritt, however, abandoned law for agriculture, and bought a farm near Bellville, Ill., where the greater part of Wesley's youthful years were spent. He worked on the farm, attended the local school, and helped his father in various ways. He had, by turns, experience as type-setter, publisher, editor and lawyer before his real career began. At sixteen he began the study of law, but a vacancy occurring in the cadet corps at West Point, the influence of Gov. Bissell was secured, and young Merritt's military career opened. Among his classmates were many who afterward became distinguished in the field. Gen. Merritt was married in 1871 to Miss Caroline Warren, of Cincinnati, and became a widower in 1893. He has no family.

Gen. Merritt is a leader in whom the executive and judicial qualities are happily united, and he will doubtless make an excellent Governor for our newly-acquired colony. He will have to deal with a population which includes various nationalities, the Malay predominating.

Rebellions Frequent.

Late advices from Manila report frequent outbreaks by the natives against the Spaniards in the city. Excitable and revengeful by nature, and with the memory of long years of oppression still rankling within them, it is not surprising that the Malays should feel bitter animosity toward their Spanish rulers, whose power is now overthrown by the Americans. Spain contends that over thirty thousand natives will ally themselves with the Spanish troops, to resist our proposed occupation. But this claim is discredited by Gen. Aguinaldo and other insurgent leaders, who declare that the natives will unitedly support the Americans against the Spanish. There is little doubt that, with the 25,000 troops to be placed at his disposal, and with Admiral Dewey's reinforced squadron to support him, Gen. Merritt will be able to occupy the island and to effectively control the disturbing elements among its population.

An Idol-Worshipper Won.

Miss Mabel C. Hartford, of the Woman's Foreign Missionary Society, writes from Kucheng the following instructive experience: "A few days ago I went to a home where the family were all Christians except one brother's wife. She was a widow, and still clung to her idols. All the family had pleaded with her in vain. I said, I will go in here. I talked with her a short time, and two days later the brother came down to see me. He looked so happy and said: 'Last night I again urged my sister-in-law to give her heart to Christ, and she said, 'Yes, I decided yesterday while Miss Hartford was talking to me to serve the true God.' I know she is in earnest, for she never said anything like this before. I am very happy.' And don't you suppose I was happy?"

Our Flag.

OUR fathers fought and bled and died
To save this flag—to-day our pride.
Their sons, our veterans, strong and true,
Marched 'neath its folds, brave deeds to do.
Now we accept the sacred trust
And promise—come whatever must:
No star shall fail from out the blue,
No stripe shall lose its scarlet hue,
No foe insult on land or main,
No suppliant clasp its folds in vain,
No foot shall trample in the dust
The flag we hold a sacred trust.

E. Corinth, Me. MRS. MARY B. WINGATE.

Good Reading for Our Boys in Blue.

Friends Who Are Sending "The Christian Herald" to the Front.

NO paper is more cordially welcomed at the military camps than THE CHRISTIAN HERALD. Our army chaplains assure us that it is a valuable aid in their spiritual work among the soldiers, and that its influence among the rank and file is always a good one. Already many of our regular subscribers are taking advantage of our offer to send the paper to their friends or relatives in the army at the special rate of 25 cents for a three-months' subscription, or $1 for a year. Those who send it are thus represented on the field, even when they cannot visit the soldier boys in person, and they have besides the assurance that their gift will always be gladly received. In this way, although thousands of miles may intervene, they are ever kept in memory by the soldier lads who receive the paper, and who know that it comes to them with the kindest wishes and the prayers of loving friends at home.

The following subscriptions have been received and the paper in every case is being regularly forwarded.

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HELPFUL ANECDOTES

By Rev. Louis Albert Banks, D.D.

STORING UP POWER.

IT is a great art to know how to use one's off hours to advantage. Many men and women store up in the leisure time from their business, reserve knowledge and strength, which can be drawn up in future emergencies. The Christian should follow the example of Jesus who used his quiet hours for prayer and heavenly meditations that fitted him to respond to the demands made on him by the multitudes.

One of the most notable features of the management of electric light stations during the past few years, is the introduction of storage batteries. During the day the demand for power is small, but from dusk until midnight it is very great. If all the electricity expended during the latter period be obtained directly from the dynamos, both the generators and steam engines must have a greater capacity than would otherwise be required. To meet this necessity a storage battery is added to the plant, and this is charged during the dull hours of business so that at night a part of the supply can be taken from the accumulators and only part need to be generated by the dynamos.

Human Sympathy.

The need of human sympathy and fellowship is universal. There must be something very warped and wrong about any man or woman who does not feel the need of kindly fellowship with their fellows. The Christian church needs to meet this demand of human nature to the utmost extent.

Some peculiarities of the Esquimaux herders employed in Alaska, by the United States government to take care of the reindeer herd, have recently been discussed in government circles, as an outlay of money was involved. This was in special reference to the employment of two herders where one would have been sufficient, as in the matter of watching the herd of reindeer through the night. On investigation it was found that the Esquimaux are afraid of the darkness which is more intense, than that of the long polar night, and one would not watch alone. These men are truly children of nature as they prefer to tell the time by the Big Dipper, deeming that to be the most reliable clock in the universe.

Laying by for the Future.

God has put the spirit of providence into the brains of all his creatures. It is one of the first duties of human life to store up food both for body and soul. An improvident life is a wicked life.

Down in Mexico there lives a woodpecker who stores his nuts and acorns in the hollow stalks of the yuccas and magueys. These hollow stalks are separated by joints into several cavities, and the sagacious bird has somehow found this out, and bores a hole at the upper end of each joint, and another at the lower, through which to extract the acorns when wanted. Then it fills up the stalks solidly, and leaves its stores there until needed, safe from the depredations of any other thievish bird or four-footed animal. A recent observer noticed this curious habit on a hill in the midst of a desert. The hill was covered with yuccas and magueys but the nearest oak trees were thirty miles away, and so this industrious bird had to make a flight of sixty miles for each acorn stored thus in the stalks.

Losing by Dishonesty.

In spite of all the fun and criticism that has been poked at the old proverb written at the top of the copy books a generation ago, "Honesty is the best policy," I still maintain that it is true that honesty is not only the best as a principle, but as a policy as well.

A Dubuque man had lived ten years in a house for which he had paid no rent and no taxes. It belonged to the Gas Company, and he had paid his regularly and the property of the company was transferred to the city. He says himself: "I don't remember how long it was since I stopped paying rent. It was when the gas office was on Seventh street. I went there one day with my rent, and offered it to Mr White, who had charge of the Gas Company's real estate, but he refused to take it and told me that it was to be paid at the City Treasurer's office in the future. I took it up there, and a young man there said he could not take it as he couldn't find record of any such house. He told me that they would notify me when they were ready to take my money. I went back to Mr White, and he advised me to go home and wait until I heard from them. Well, I waited. Nobody came to collect the money until recently, when the city discovered its title and sent a man to collect." The tenant got a day to consider, and promptly skipped. But his experience with a free rent does not seem to be satisfactory, if we may trust his wife. "Yes," says she, resentfully, "he thought it was a snap, and look where he is now—no money, no business, looking for a job, and a family to support. He wouldn't take my advice, and move where business is good, but he hugged his snap and stuck there in that stagnant neighborhood and spent money on repairs for the house, and didn't make any money."

Trust not the Enemy's Music.

It is never safe to receive favors from an enemy. Many Christians have learned by sad experience that the enemy of their souls never bestow gifts upon the children of God without intending to work them harm.

In 1812, a British gunboat was lying near the shore of Mathews County, Virginia. A young boy who hated the British, found a nest of wasps one day, and, securely plugging up the entrances with mud, he cut the limb to which it adhered, and carried the trophy on board the gunboat, to show it to the crew. The curiosity of the crew was at once excited, and they wanted to know what it was. "A hummingbird's nest," said the boy. "Don't you hear them inside?" The crew listened and could hear the indignant wasps keeping up a lively noise. The boy was invited below, and, to show his good will made the boat a present of the nest, cautioning the crew, however, not to let the birds out then, as they would follow him ashore. The crew waited until the boy had gained the shore, then took out the plugs, and the wasps at once proceeded to business. They never stopped work until they had made every one of the crew take to the water. The crew of the gunboat searched the country for the boy, and his fate would have been sad indeed, if they had captured him.

Saving by Giving.

The taunt which the mob flung at Christ on the cross, "He saved others, but himself he cannot save," had a vein of eternal truth in it, which is often illustrated.

A young man in the town of Sing Sing, was walking on the street with a little girl, twelve years old, when the child suddenly screamed. The young man saw a wire hanging down from a pole, and discovered that it had pressed against the lip of the little girl and burned her. He grasped the wire in his hand to pull it away from the girl, and saved her life, but almost immediately dropped dead.

Standing on One's Merits.

If a man wants to know his weaknesses as well as his strength, he needs to go where people do not know him, and where titles or money, or past achievements do not prejudice his associates in his favor.

The story is told of Dr. Temple, the archbishop of Canterbury, that he once entered an East end church at night, and standing in a back pew joined in the singing of a Moody and Sankey hymn. Next to him stood a workingman who was singing lustily in tune. The archbishop sang lustily also, but not in tune. The workingman stood the discord as long as he could, and then, nudging the church dignitary, said in a whisper: "Here, dry up, mister; you are spoiling the show."

A Touch of Human Fellowship.

In the unconventional frontier sections of the great West one often sees realized the truth of the proverb that "one touch of nature makes the whole world kin."

A county clerk was calling the roll of grand jurymen, recently, in a Southern California county. He came to the name of Joe Mandivil. At the sound of his name Mr. Mandivil stood up. Tall, with slightly bent shoulders, and with an air about him that bespoke the rough, but tender hearted frontiersman, he made a striking figure in the court room.

"Your Honor," said he, "I should like to make a statement. I live away up the Colorado River, a long ways above the Picacho Landing."

A few dapper young men about the court room smiled audibly, but the frontiersman ran his hands through his hair and continued: "Fact is, it's four hundred and twenty miles the way I have to come from my home to this Court, and when I received word that I was summoned I didn't have the money for the trip, and was compelled to borrow fifty dollars at two per cent. per month, to pay my fare. I've got three little children out there on the desert, and they're all alone, for my wife died three months ago, and I ought to be home looking after those kids right now."

Strange, but no one thought of laughing; even those well-dressed youths sobered up most surprisingly, and all listened intently while the frontiersman finished his story.

"I've had a little trouble lately," he said simply, "and a lot of assessment work on some mines needs to be done. I ought to be there to do it, and I'd like to be excused."

"And I guess you may be," said the Court, and an hour later Joe Mandivil was homeward bound to his three motherless bairns out on the desert.

The Light in the Window.

When Edward Dunbar was a small boy he lived in New Bedford, Mass., and worked in a factory. His mother lived at the foot of the street on which the factory was located, and as the lad's work kept him away till after dark, she always placed a light in the window to guide his footsteps homeward.

One day the boy took a notion to go to sea, and off he went for a three year's cruise. During his absence his mother fell ill, and was at death's door. She talked incessantly about her boy, and every night she asked those around her to place a light in the window in anticipation of his return. When she realized that the end had come, she said: "Tell Edward that I will set a light in the window of heaven for him." These were her last words. The lad had grown to manhood ere he returned home, and his mother's dying message had such an effect upon him that he reformed, and in the course of his reformation he wrote the song: "There's a Light in the Window for Thee, Brother." This hymn has done a great deal of good, and has no doubt led many people to see the light in the window of heaven for them. The sad part of the story is that Dunbar himself fell into sin again, and became a poor vagabond upon the face of the earth. He died in jail where he had begged lodgings in a Kansas town, and some Christian people erected a marble slab over his grave, on which these words were inscribed: "Here Lies Edward Dunbar, who wrote 'There's a Light in the Window for Thee, Brother.'" It is not enough that we see the light and turn toward it, we must endure patiently unto the end. The crown is promised to the man who overcomes. "Hold fast that thou hast that no man take thy crown."

ROUND TOP, NORTHFIELD, WHERE MANY RELIGIOUS GATHERINGS ARE HELD.

The Power of a Free Spirit.

A fearless soul that is free and untrammelled in thought and movement counts for a great deal more than a much weightier personality that is fettered by conventionalities.

In a big bird store where there are hundreds of birds of many kinds incessantly squawking, chirping, and singing, there is often one that is free. A tiny titmouse. It flits about the store at will. It it wants a drink, it perches on the rim of a goldfish globe, no doubt to the great surprise of the goldfishes, and certainly to that of the human beholders who wonder that it doesn't fall in. It has to bend over so far to reach the water. There is not a cage in the store into which the titmouse does not dare to go. It goes in and out of all the larger cages with perfect ease. It never hesitates to go through the bars of the cage imprisoning the crossest parrot. The titmouse almost flies through these cages, stopping in each perhaps, to eat of the parrot's food, but they never molest it. Parrots that would bite at the finger of a man who should put his hand near enough to them outside of their cage, stand back in fright or amazement when the little titmouse brave dashes in, and perches on their feed cups.

The Northfield Conferences.

The Programme of the Summer Work Now Completed.

PLANS for the Northfield Summer Conferences which consist of a series of conventions and special Bible lectures, are rapidly developing. Mr. Moody's commencement sermon, to be delivered to the graduating classes of the Northfield Seminary and Mt. Hermon School, Sunday, June 12, will be followed that week by the various commencement week exercises.

The World's Student Conference opens July 1, and continues through to July 11. This conference, since its beginning, has been a great power-house, where not only has spiritual power been developed, but the latent power in thousands of young men has been quickened into the highest and truest Christian living. This conference is to have among its speakers a number of teachers Bishop Potter, New York; R. R. P. Mackay, Toronto, Can.; President Augustus H. Strong, Rochester Theological Seminary; Chancellor William McDowell, Denver University; Mr. Robert E. Speer, New York; Rev. Edward Judson, D.D., New York; Rev. J. B. Johnston, England; Prof. E. I. Bosworth, Oberlin College; Mr. S. M. Sayford, Boston; Dr. C. I. Scofield, and Mr. Moody.

The Young Women's Christian Association Conference is to be held from July 13 to 22. Its subject is the consideration of the best methods for the various phases of the Association's work, the training of college women for organized Christian work among their fellow-students and the forming of habits of thorough personal Bible study and daily communion with God. Several of the leaders for the Student Conference will also conduct classes and deliver lectures at that time, namely: Mr. Robert E. Speer, Chancellor McDowell, Rev. Edward Judson, Rev. J. Bell Johnston, Prof. E. I. Bosworth, Dr. C. I. Schofield and Mr. D. L. Moody. Among other speakers will be Mrs. M. E. Sangster, Mrs. Florence Stowell, Mrs. Lucy Bainbridge and Miss Wild, of New York, Dr. Julia Morton Plummer, Boston; and Mrs. Gerald Dale, Jr., formerly of Syria.

From the close of the Young Women's to the opening of the General Conference, and also from its close until the first of September, special Bible lectures will be given each day by prominent Bible teachers. The General Conference for Christian workers opens July 29 and continues until August 18. Rev. G. Campbell Morgan, of England, and Rev. George H. Macgregor will be warmly welcomed again by all who had the pleasure of listening to them during the summer of '97. Prebendary H. W. Webb Pepioe has again been invited for this Conference, and has accepted the invitation.

During July and August, Camp Northfield for Young Men will be open. Mr. Moody suggests that churches, Endeavor Societies and Y. M. C. A.'s each have a tent at Camp Northfield, and keep it filled throughout the season by sending different delegations to stay one or two weeks. Large business houses, he thinks, would find it to their advantage to have a tent and encourage their employees to spend their vacations there in the same way. "I believe we could send fire into all the towns of the eastern states," he adds, "if the Christian people interested in young men would co-operate with us in this." Mr. A. G. Moody, East Northfield, Mass., the Secretary of the Association, will answer all inquiries.

THE FAMILY AND HOME CIRCLE

In the Piney Woods.

T Old Negro Woodsman—A Story-Teller – The Negro as Citizen and Soldier.

THE old negro wood-cutter is resting from his work in the piney woods of the South. The air is full of a resinous smell; pine-needles and pine-cones are under foot; in springtime the ground beneath the pines is usually sprinkled with forget-me-nots; here and there patches of brown-green moss hold golden sunbeams in velvety depths. We remember that "Uncle Remus," in Joel Chandler Harris' story-book, is very wise about wild things of the wood, and that his heroes and heroines are chiefly forest-folk. The folk-lore of all primitive peoples is full of forest talk. The old man in our picture could doubtless tell our little readers many an interesting story. If they stood around his knees just now, and were very quiet, perhaps they might watch with him a chipmunk running up the trees, or a flying-squirrel leaping from limb to limb; a covey of partridges might settle by like a brood of pretty wild chickens; perchance a tame turkey, deserter from the barnyard, slinks past, trying "to steal a nest," as the barn-yard owner calls the turkey-hen's sly trick of laying her eggs abroad. Maybe a gang of wild turkeys are sighted at a respectful distance; looking up, perhaps one sees a great turkey-buzzard, slowly, gracefully dipping down, down to the tree tops, feeling his sail-like wings, and from a lofty perch, regarding the world below with a gloomy and critical eye.

There is little doubt but what you will see "Brer Rabbit," or some of his family, sitting on their hind legs, or hopping away for dear life. The piled-up logs show that our woodsman has been busy, and that many hearthstone fires will burn the brighter for his humble and faithful service. His own log-cabin, on the edge of the pines, into whose hospitable precincts his children and grandchildren, and all their friends are wont to crowd, will know the cheerful blaze of the pine-knots which he stows away, and which will do duty on winter nights when prayer-meeting is held at his house.

There are many negroes still living who resemble the type in our picture—all honor be to their lowly labor—but the race-character is changing: its trend is upward; education is developing it. The negro is becoming a conscientious and valuable citizen. He makes a good soldier, and according to present plans, negro troops will perform an important part in the invasion of Cuba, and perhaps in holding the Philippines. General Heyward, who is now conducting the evangelistic work of THE CHRISTIAN HERALD among the soldiers at Tampa, paid a deserved compliment to the courage, loyalty and discipline of our negro troops when he said he "would like nothing better than to take several regiments of colored troops to Manila and hold the Philippines with them."

Nature Studies.

There is certainly something deficient, says a wise writer, in the instruction of children when they are carried through their course of studies, at an average age of fifteen or sixteen years, without learning anything of the nature, relations, habits and uses of plants and trees and birds and insects, common objects which are before them every day, and which in various ways effect them most materially. The well-informed teacher could not employ to better advantage a half hour daily than by giving instruction before the pupils collectively in relation to plants and animals; and in no other branch would there be more willing and attentive pupils.

A Distinguished Icelander.

One of the most active and prominent members of the World's W. C. T. U. is an Icelandic woman, Olafia Johannsdotter, President of the W. C. T. U. of Iceland, and Past Grand Vice-Templar of the Good Templars of Iceland. Miss Johannsdotter speaks Danish, Norwegian, German and English, and her family are prominent in the affairs of Iceland, her uncle being speaker of the lower house of the National Council. She was first Vice-President of the Icelandic Woman's Association, when she became interested in the temperance movement and organized a W. C. T. U. in Iceland.

Poetry of the Savage.

There is an element of poetry in savage tribes, as evidenced in the American Indians by the names which many of our towns and rivers bear, and which are of Indian origin. For instance, what could be prettier than to call a musical waterfall Minnehaha (Laughing Water)? An old African slave-woman used to speak of her death as, "When I grow frosty cold," and the missionaries tell some very pretty stories of the use of words by some of the tribes of Africa. One tribe calls thunder "the sky's gun;" morning is called "the day's child;" when ice was shown to them they said, "It is water asleep." It is living close to nature which creates and fosters the poetic temperament, and when taught the truths of Christianity, they bring this poetic fervor into their religious belief.

A PASSING TYPE—THE LOG-CABIN OF THE BLACK BELT.

The Room of the Dead.

Miss Elizabeth Irvine, a missionary, gives the following account of the apartment of the dead, as found in a Chinese home:

The home we called at belonged to a well-to-do family. We were met by one of the women in the compound and invited to enter the house, which had many apartments. According to Chinese etiquette we did not accept the invitation at once, but waited to be urged. My sister said that the guest room of this house was the finest she had seen in China. In one corner of the room was a coffin with the body of the head of the house, who had been dead a long time. This corner was curtained off with very pretty blue cloth curtains, which they drew, inviting us to look in. At one end stood a table on which were placed two idols, which were supposed to minister to the spirit of the person who was dead. Three sets of chop-sticks were placed side by side, and food is regularly served there. Two candles were kept burning there at night and vessels filled with ashes collected from incense burnt. I asked if they ever saw the spirit when it came back. She said "no" with a nervous sort of a smile. It is hard for us to have the slightest conception of the superstitions of these people.

A Noble Dog.

The following account is given in *Our Dumb Animals* of the brave deed of a Newfoundland, who deserves the monument which is being raised to him:

Wednesday morning, Ranchman Sam Dodge, went to Vinita on business, and Bessie, his five-year-old daughter, wandered from home in an attempt to follow him. The neighbors scoured the prairies all that day and night and all the next day, searching for the little wanderer. Late Thursday evening an Indian came upon her lying fast asleep, just south of Post Oak creek, in an old road known as the "Whiskey Trail." Across her body stood a Newfoundland dog, which had always been her companion about the ranch.

AN OLD NEGRO WOOD-CUTTER.

The dog was torn and bleeding, and near his feet lay the dead bodies of two wolves. Although her cheeks were stained with tears and covered with dust, Bessie was unharmed. She and her protector were taken back to her home, a distance of twelve miles, and the dog died of his wounds that night. He was given a decent burial, and yesterday Sam Dodge ordered a marble monument, which will be placed at the head of the faithful animal's grave.

A Unique Movement.

Our war with Spain has given birth to a rather unique patriotic movement on the part of American women. A number of prominent ladies, on learning that France had shown a disposition to unduly favor Spain in the present contest, decided to "draw the line" against French millinery and costumes, and for the present content themselves with articles of English and American manufacture. This patriotic movement is spreading, and promises to become quite general in our large cities where the war fever runs high. If no other good results, it may at least act as a temporary check on extravagance in dress in many quarters where American products have been discriminated against in favor of more expensive French goods, whose only claim to superiority lay in the fact of their Parisian origin. It is said, however, that this act of peaceful reprisal on the part of our women is having a good effect on French politics.

THE LITTLE "FRESH AIRS."

WHAT shall we show them, the little Fresh-Airs,
When out to the country they come from town?
Why, the swallow's nest and the oriole's breast
And the fan-tail pigeons gray and brown.

Where will they sleep, the little Fresh-Airs,
In a hurry to get to their beds at night,
After a day of the merriest play—
A day that they say is "out of sight"?

They will sleep in little white beds as soft
As the down that ruffles the goose's throat;
The pillows that wait for their drowsy heads
Will float them off in the dreamland's boat.

What shall we teach them, the little Fresh-Airs,
As they sit at our table and eat our food?
We will try to behave by the rule He gave
Who taught the world to be kind and good.

– MARGARET E. SANGSTER,
In *Little Knights and Ladies*, Published by Harper & Brothers.

A Little Child Shall Lead Them.

AN incident which recently occurred at a Brooklyn mission illustrates the widespread influence for good of our work among children at Mont-Lawn. A man arose one night to give his testimony, and he said that the kindness which Christian people had shown his children had drawn him to Christ. He explained that during the previous summer when they were ill from the intense heat, and he was unable to do anything for them, a kind Christian lady had come for them, taken them to the Bible House, and from there to a place on the Hudson River—a beautiful place called Mont-Lawn — where they were fed, cared for, made happy and taught to say little prayers, which they continued to repeat when they came home.

They had never tired of telling of the love and tenderness that had been shown them at the Home, of their merry play, of the flowers they had gathered, of the birds in the woods, of country rides, chapel services, of orchards, and of many things which had hitherto been unknown wonders to them. What had been done for his little children was by people who were no kin to them, but who believed in Jesus Christ. He had wanted his children to know more of a religion which led people to do such kind things, and had entered them at the Sunday School of the mission because he wanted them to be Christians; he was praying for his family; his eldest son had become a Christian—in answer, he felt, to his prayers.

Miss Collins, matron of our Children's Home, was present, recognized the speaker, and remembered his children; she learned from the Superintendent that this man had become one of the best and most efficient workers in the mission where he was giving his testimony.

Mont-Lawn will soon welcome its little guests again. Our caretakers, under Miss Collins, are busy making ready. Many garments are needed for our charges are usually too poor to be decently clad. Any of our readers, who wish to help clothe these waifs, will be doing a good work by sending summer garments to the Home. They should be suitable for children between the ages of five and twelve, and should be sent, charges prepaid, to the Matron of THE CHRISTIAN HERALD'S Children's Home, Nyack, N. Y.

All contributions of money will be acknowledged through these columns, and should be sent to THE CHRISTIAN HERALD, Bible House, New York. Since last week, the following contributions have been received:

Previously acknowledged	$109 75
Widow's Mite, Malcomb	1 00
Amanda Lemke	1 00
Mrs. C. R. Frest	1 00
Anna L. Holden	1 00
I. H. N., Manchester	3 00
Hattie R. Johnson	2 00
Total	$118.75

FRIENDS IN COUNCIL

Choosing a Profession—Women in Journalism—Domestic Remedies—Engaged at Sixteen—The Love of Candy.

MY whole heart goes out in sympathy and desire toward young women who feel within themselves the ability to do earnest work in the world, but who do not quite know how to get well started. Here to-day in my morning mail is a letter from Jeanie R., a senior at —— college. In common with many of our college women, Jeanie wishes to engage in some bread-winning occupation in which her literary training will be an advantage. She does not feel attracted toward teaching, nor does she care to enter either law or medicine, though women like her are choosing these professions, and gaining in them an average degree of success.

Jeanie says: "I am inclined to try my hand at journalism. How shall I go about it? What are the initial steps? How does one effect an entrance?"

Well, my dear, the door of journalism is in these days besieged by an eager throng, and there, as everywhere else in this world those who succeed will be the persistent, the resolute, and the unconquerable. The girl who has, as her outfit, ability to see and to describe, a certain aggressiveness, combined with gentleness and tact, and a belief in herself, will probably win in this race, where, without irreverence it may be said that many are called but few are chosen. I must remind Jeanie and others whom she represents, that supplementing mental discipline and distinct literary training, and all important besides, there must be the ability to write clear, straightforward English, to spell correctly, to be concise, terse, and go right to the point, and to write a legible hand. A girl who has never been at college, who has had no advantages other than those afforded by the high school in her native place, may so excel in these requisites, that she will be a very satisfactory journalist. Note, that first of all the young woman must have quick discernment, eyes to see. Next, she must be willing to go where she is sent, to do what she is told. Next, she must not neglect small and obscure things, in her ambition to do great and fine things. I personally know several very successful young women journalists who came to New York from the country, graduates only of the country public schools, and of the country newspaper office.

* * *

A YEAR or two of work on a country newspaper is almost invaluable to a woman who seeks to be efficient and ready and, so to speak, all-round, on a city journal's staff. So, Jeanie, if you have the chance to work on a village paper, or still better, on a paper in one of the smaller or larger manufacturing towns, embrace it at once. You will probably do a little of everything there, be, in a way, a maid-of-all-work; but so much the better, for, as you will know by and by, one learns journalism just as one learns swimming, by plunging in and striking out.

Should you come to a great city and secure a footing on a daily paper, it would be as a reporter, or space, which means that you would be given assignments, and paid for what might be used of the copy you brought in. Learn the art of condensation. In your writing at present, avoid differences and seize the salient point of whatever you describe. Some of your college friends, Jeanie, have made a beginning already in sending reports of college sports, and of undergraduate life, to newspapers which receive and pay for such bits of description.

* * *

I SAID just now, Jeanie, that you must believe in yourself. Not to the point of an overweening self-conceit, but every one of us owes it to the Lord, to whom we are accountable, as well as to his or her own personality, to take a full and fair measure of what the Lord has given us. People who have no proper estimate of their own value can never hope to impress other people or set their stamp on the times. May I give you a bit of one of my most dearly loved hymns?

"A charge to keep I have
A God to glorify,
A never-dying soul to save,
And fit it for the sky.

To serve the present age,
My calling to fulfill,
Oh! may it all my powers engage
To do my Master's will."

* * *

THREE weeks ago, I wrote in "Friends in Council" a little paragraph about domestic remedies. A friend adds to what I then said, a very admirable suggestion as to the immediate treatment of burns or scalds. Keep the injured place wet with a strong solution of bicarbonate of soda, which is ordinary baking soda, always ready at one's hand. Make the solution by mixing in a pint of water as much soda as you can readily dissolve, and keep the burned parts covered with wet bandages dipped into this. Pain will speedily be relieved, and the new skin will soon form over the sore place.

* * *

"My dearest friend," writes Myrtle, "is a girl of sixteen, still at school. She is engaged to be married to a young minister, but her parents do not approve of the match, and her pastor opposes it, while there is a general feeling against the young man, all of which makes my friend perfectly wretched. The engagement has been broken, and then renewed, and again broken. What do you advise?"

As your friend is so young, only sixteen, she should defer to the opinion of her parents in this matter. There will be time enough for her to become engaged years hence, and if her lover is worthy, he will wait for her, and for the present cease to be an element of trouble in her life.

* * *

MOTHER PHEBE is disturbed because her small Tommy is altogether too fond of candy. I like candy myself, particularly when it is home-made, and as good as I am sure Mother Phebe's is. There is a remedy within your reach dear lady. Don't make cream drops and caramels so often. But I infer that your big Tommy, little Tom's father, and the grown-ups of the household clamor for sweets, and you like to indulge them. Well, don't distress yourself. Pure candy eaten in moderation does not hurt the ordinary small boy. Let him eat it after, not before a meal, and remove your prohibition, as to the quantity. A Spartan mother of my acquaintance broke her little daughter of taking sugar from the bowl, by obliging her to eat a whole pound at a sitting. It made her ill, and she disliked sugar ever after. Tommy will not want the candy half as much when he sees that you are perfectly willing to let him have it. But, after, not before, a meal is the time for eating sweets. MARGARET E. SANGSTER.

STRENGTH IN REST.

TWO voices hath the verb of life;
The active with work's high behest,
The passive bids the worker pause;
Come to a desert place and rest.
God giveth his beloved ones
Most precious boon, the rest of sleep,
The best of gifts falls from his hands,
While we repose in slumber deep.

When the year's work is grandly done,
Great harvests will be gathered in,
And the tired earth will fold her arms
To rest with life still safe within;
White robes upon the cloud looms woven,
Will softly wrap her silent form,
While at the feet of God she's sleeping,
Like a tired child safe from the storm.

Their leafy garments laid aside,
The trees like silent statues stand
On pedestal of hill and dale,
Above the brown and waiting land.
The winds will whisper, but no leaf
Will move in answering quick refrain,
The trees are resting till the spring,
When with new strength they wake again.

They feel the south wind in the May,
And waken at the gentle call,
Rising refreshed for life anew—
With smiling earth give joy to all,
And so we midst the ceaseless toil,
The hurry of this life estate,
Need oft to pause, to rest awhile,
Not only labor, but to wait.

Berlin, Mass. PHEBE A. HOLDER.

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Great Victories

Over Disease are Won by America's Greatest Medicine.

Impure blood is the foe of mankind.

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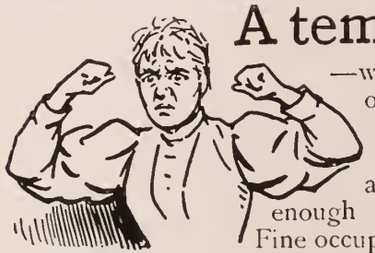
New 1898 Model Ladies' and Gent's Bicycles now being sold on easy conditions as low as others outright at $13.95, and high-grade at $18 and $22.50, to be paid for after received. If you cut this out and send to SEARS, ROEBUCK & Co., Chicago, they will send you their 1898 Bicycle catalogue and full particulars.

A temper-wrecker



—wash-day with soap. Standing on feet, hard work in the midst of soiled clothes and fetid steam, aching back, weary and tear to things washed enough to make any one grumpy. Fine occupation for a civilized woman.

A temper-soother—wash-day with **Pearline**—wash-day with the unpleasant features left out. Easier, quicker, better, healthier. No woman can find fault with it. Soaking, boiling, rinsing, instead of rubbing on a washboard. 569

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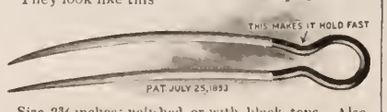

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kindly faces, lovely odors telling
hands that tended them, now gone to
rest.

fair they look against the old gray shin-
gles!
palace could compare with yonder cot,
e the dark green with purple lilac lin-
gers,
harmony that cannot be forgot.

shioned flowers! They line our garden
closes
h yearly charms, like ever constant
friends:
ansies smile up at the stately roses,
aster with the flox its beauty blends.

naidens! Do not scorn grandmother's
beauties!
prouder title could ye win for dowers,
h making life more sweet by lowly duties—
grow each day more like old-fashioned
flowers!

shioned flowers, old-fashioned friends
and faces,
-fashioned love, the one true dearest
heart!
breath of roses brings me back your
graces
h sweet assurance they shall ne'er de-
part.

Old Testament and Immortality.†

THE Hebrew Scriptures contain direct affirmations of a future life. The creation of man is introduced by words: "So God created man in his image, in the image of God created he him: male and female created he them." The material likeness of God is not here referred to. God has no corporeal image. "And the Lord God spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude, only ye heard the voice." (Deut. 4: 12.) "The image of God" does not involve any material resemblance. To the Hebrews "in the image of God" meant that they were created with a soul invisible and undying as the divine Spirit. Thus we are told (Genesis 2: 7), "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Here emphatic expression is given to man's twofold nature. Certain Hebrew scholars maintain that the doctrine of a dual is disclosed even in the fact that the Hebrew synonym for life is as a plural form. Benson translates the phrase "the breath of lives," "the souls of lives," and the author of the "Literal Translation from the Hebrew," renders the passage, "Jehovah Elohim formed a man of the dust of the ground, and blew into his nostrils the living Spirit and the man was for a living creature." Thus on the very first page of the Pentateuch the immortality of the soul was a principle well known and fully understood. Farther on in Genesis 5: 24, "Enoch walked with God and he was not, for God took him." The Israelites must have understood that Enoch was taken away to enjoy a better existence than the earthly life. God took him to Himself, to Heaven: to be with Him on high with whom he walked below. The sacred writer explains (Hebrews 11: 5), "He was translated that he should not see death."

How could Noah have been a preacher of righteousness without having some more to present from another world, or without exhibiting the end of righteousness, which is quietness and assurance forever? Paul tells us that what Noah and the Patriarchs did they did "by faith." Faith itself implies the knowledge of a future life for it is "the substance of things hoped for, the evidence of things not seen," the unseen realities of another life. Paul says that Abraham and a host of others looked for a heavenly country (Hebrews 11). Christ Himself declares that Moses knew that the dead are raised. Luke 20: 37, 38. "Now that the dead are raised, even Moses showed at the bush when he called the Lord the God of Abraham and the God of Isaac and the God of Jacob. For he is not the God of the dead, but of the living: for all live unto Him."

There is conclusive reason for understanding the phrase "gathered to his fathers" in its unperverted meaning of joining them in the other world. Such is the clear decision of the best commentators of various schools. Baumgarten, Gerlach, Knobel and Delitzsch. Says Gerlach on Genesis 15: 15. "Thou shalt go to thy fathers or thy people, in peace, is the gracious expression for a life after death." Says Baumgarten. "A continuance after death is assuredly expressed therein." Knobel remarks more at length on Genesis 25: 8. "Abraham was gathered to his fathers, *i. e.*, was associated with his ancestors in the region of the dead." The phrase "to go to his fathers," "to be gathered to his fathers," and the very common one to "sleep with his fathers" all have the same meaning.

David's deep convictions of immortality breathe in his Psalms. Psalm 16: 10, "For thou wilt not leave my soul in hell (the grave) neither wilt thou suffer thine holy one to see corruption." Psalm 17: 14, 15, "As for me I will behold thy face in righteousness: I shall be satisfied when I shall awake with thy likeness." Psalm 49: 15, "But God shall redeem my soul from the power of the grave: for he shall receive me." Psalm 73: 24-26, "Thou shalt guide me with thy counsel, and afterwards receive me into glory. Whom have I in heaven but thee? and there is none on earth that I desire beside thee. My heart and my flesh faileth: but God is the strength of my heart, and my portion forever." When he is at peace with God, he declares with unshaken confidence, "As for me, I will behold thy face in righteousness." Isaiah with the spirit of the Lord upon him announces "He shall destroy death forever, and the Lord God shall wipe away tears from off all faces" (25: 8): and again he addresses his sublime inspiration to the house of Israel, "Thy dead men shall live, the dead bodies will arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isaiah 26: 19). Still more distinct if possible is the utterance of Daniel 12: 2, 3, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars, forever and ever."

* *The Chords of Life.* Poems, by Charles H. Crandall. Pp. 157: price $1.00: published by Charles H. Crandall, Springdale, Conn.

† *Into The Great Hereafter or Glimpses of the Coming World*, by Madison C. Peters, D.D. A selected and inspiring collection of gems of oratory and philosophy from the world's best sources. 604 pages, cloth binding, illustrated. J. A. Willmore & Co., New York, Publishers.

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TRUE FRIENDSHIP.

Christ's Law of Love the Measure of Friendship. Prov. 18: 24; Mark 5: 15-19; John 15: 12-18.

One important aspect of Christianity is that of comradeship. Christ intended his religion to draw men nearer to one another. In his direct teaching and in his parable of the Good Samaritan and other parables, he made this aspect prominent. His followers were to be brotherly, neighborly—were to be helpful and to show in their lives the qualities which are included in our idea of friendship. In his pathetic address to his disciples, he showed them how he had himself fulfilled his own ideal. He had taken them into his confidence, he had loved them with tender affection, and finally, he was about to give them the supreme proof of his friendship by laying down his life for them. His argument therefrom is beautifully tender. If they were his friends, they would keep his commandments, and his commandment was, not something for his benefit, but that they love one another, "*as I have loved you.*" What a gauge of love that is! The grand unselfishness of such legislation has never been surpassed. Thus it follows that the man who wears the illustrious title of "friend of Christ" is a loving man, a man with a loving disposition, whose affections are not restricted to his own family, or tribe, or nation, but go out to the whole world. He is ready to help a stranger, or even an enemy, and at his own loss and inconvenience. "Love as I have loved you" is a measure without limit. Why, he died for us. What more could he have done? That was Christ's conception of friendship and the standard he sets for his followers. If we actually and practically realized this command, what a changed world this would be! The Christian would be known everywhere by his kindly manner, his gentle, sympathetic words, his liberal, helpful hand. The suffering and want around him would be the sphere of his activity. As a friend of Christ, he would toil and make sacrifices to help the afflicted and the poor. He would give thought and time and labor and money to ease their burdens, not looking for gratitude, but well and sufficiently rewarded if Christ regarded him as his friend. This is the secret of true friendship. When a man becomes the friend of Christ he is friendly, kind and helpful to all with whom he comes in contact. Whatsoever may be the other changes in life and conduct wrought at conversion, this one of a change to a loving disposition cannot be absent if the conversion be genuine.

GO OR SEND.

The Duty of the Church to Send the Gospel Message to Heathen Lands. Rom. 10: 14-17.

A returned missionary reports a suggestive conversation he had with a man whom he had been the means of leading to Christ. The convert was concerned about the condition of his father, who died before the missionaries came to his country. The missionary's conscience would not permit him to hold out any hope of the dead man's salvation. "How long have your people had this Gospel?" was the convert's next question. The missionary had to admit that they had had it for centuries. "Why did you not bring it to us earlier?" the man asked in surprise. The question was one difficult to answer. Even now, when the church has realized its duty, and in almost every land the Gospel is being preached, the means are far from adequate to the work. In China, in Africa, and in Japan there are millions who have never heard of Christ. Hard as the missionaries work, they cannot reach the teeming populations around them. It is a physical impossibility to carry the life-giving message to the towns and villages at a distance from their stations. More men are needed, and they are ready and eager to go if the missionary societies were able to send them. But on all hands their inability is confessed. There is scarcely a missionary society without a debt; scarcely one that has not, in its eagerness to propagate the Gospel, spent more than its income. So it comes to this, that men are dying day by day in heathenism, for no other reason than the lack of money to send them the Gospel. The responsibility is serious. It would seem that there is no duty, not even the multiplication of churches in our own land, so urgent as this of the extension of foreign missions. In every little town minor differences of creed must be considered, and each denomination must have a costly church of its own, with minister and choir, and all the apparatus of church organization, while the millions of heathen are perishing for lack of knowledge. The church of Christ has yet to learn its duty in this matter, and to take a new view of its obligations.

SAYING AND DOING.

The Apostolic Test of Vital Religion. I. John 2: 3-6; 3: 18, 19.

Right thinking, as all admit, is the only sure guarantee of right living. The springs of action are within, and if the fountain is polluted at its source, it will give forth polluted water, no matter how graceful and costly the fountain may be. But the test of inward purity is the outward life. We have a right to conclude that a life that is not in accord with Christ's principles is destitute of Christ's spirit. No matter how orthodox a man may be, or how glibly he can discourse of Christian doctrine, the essence of religion is not in him if his life is not Christly. We hear a great deal about assurance and the imputed righteousness of Christ, and there is good reason for dwelling on these themes; but it is also necessary to keep a close watch on the outward life. The righteousness which does not produce a righteous life is spurious, and the sooner that fact is realized the better. Unless religion changes character and disposition it is worthless. Like the fig tree which produced leaves but no fruit, the Christian who is loud in his profession and regular in his attendance at church, but shows none of the spirit of Christ in his home and in his business, will come under the curse. There is no substitute for this. Paul said that a man might talk like an angel and understand all mysteries and give all his goods to feed the poor, and even die a martyr's death, and yet fail if he had not this one essential of the love which transforms the life. The Apostle John applies the same test. It is in the keeping of Christ's commandments, the chief of which is that "ye love one another," that we know whether we belong to him. Words are easily spoken, and in these days there are few obstacles to making a profession of Christ, but the test is not there. Unless the disposition is right, unless there is in our daily conduct that kindness, and love and gentleness which Christ manifested, we are none of his.

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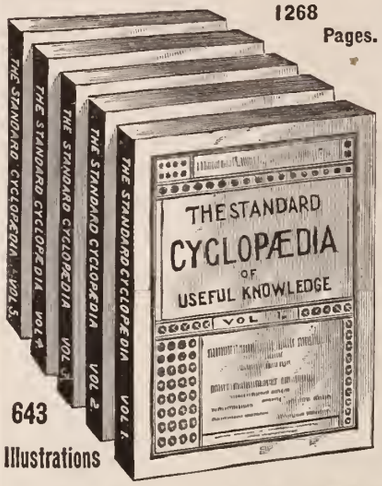

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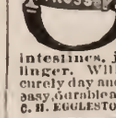

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ITH OUR FLEET AT KEY WEST.

Histy-Making Days—Our Merchant Pres—Cubans and the Church—Reports of stitution Among the Reconcentrados

(From a Special Correspondent.)

KEY WEST, Fla.

T past few days have been history-akg. Key West has remained the ent of action, and at present there is m apprehension that it may yet be the j of Spanish attack. In no part of e nited States was unpreparedness r more evident in the beginning of r than at Key West. The place s ithout a water supply, save six old cistern water; the harbor s efenseless save for sunken reefs n angrove, verdured islands, and a t f the ante-bellum period, with o n-bore guns. All is changed now. d y West is one of the best protected c on or off the coast. Mines, con- from the shore, guard the harbor- tr e; search-lights at night pry into r orner, and grim monitors and other t y strongholds, together with snake- e rpedo boats, are ready to pour at nd destruction into any invading r . The United States Government w in operation a condenser capable s plying water sufficient for the troops t town, and extensive receptacles are n onstructed for the storage of coal.

Our Spanish Merchant Prizes.

In he harbor are about twenty-five r h prizes, some of them from every i f view the legitimate spoils of t thers the staff of life of some poor e an or sailor, whose family is wait- r vain for the ship that will never r This is one of the saddest features f w are. The honest, hardworking folk w be regarded, even in the remotest egr as responsible for a Weyler or a fort . Yet they suffer because they sail u e the same flag as those who de- astd Cuba and destroyed the *Maine*. ea all of these prizes will be con- emn d. Two or three may possibly sca but the remainder will pay tribute t th sailors who captured them, some of w or as the men on the *Mangrove* which a te the *Panama*, will receive a small

M ntime, the crews of these vessels h have suffered for want of food, but r t supplies contributed by the people f t United States. It seems astonish- e t t due preparation should not have e n ade for the support of these scores f h dreds of prisoners of war, but the f ct mains that none was made, and t t the request of the commandant h bort and the United States Marshal, w od om the stores on the relief ship. *f Texas*, were given to these people. e were duly grateful, and no doubt e ernment, at the proper time, will a r the supplies thus advanced. In e e of the Spanish steamer *Pedro*, s as an almost absolute lack of pro- vi among the crew, although the w which could not be opened, because l by the authorities after capture, d ed an abundance of food.

The Cubans and the Church.

O result of the conquest of the United t will be to open a wide field for re- work. The Rev. Dr. Sullivan F. e ho has charge of Congregational m Missionary work in this State, told e today that he had been informed that f th ousands of Cubans now at Tampa, e y w were sincerely attached to the m Church. His own opinion was that his due in a large degree to the senti- ment revalent among Cubans that the ur , as a hierarchy has been opposed t th , and in favor of Spain. This at- titd f the Church had gradually alien- d e Cubans, until now multitudes of th m and apart from the priesthood, and are at least in a receptive mood for the teachgs of Protestant missionaries. The fld ll be made all the more important by th large emigration which, it is ex- pecte will pour into Cuba from the Unit States after the conclusion of the war. ast tracts in Cuba have been de- popu ed by the extinction of their in- habi ts. Many of the *reconcentrados* who ve perished were land-owners, and now ir lands are without an owner. Cu , with American sanitary methods intro ced, would soon lose the bad re- pute, hich Spanish negligence and im- province have brought upon it, and it would be looked upon as a health resort by people in the United States.

Terrible Destitution in Cuba.

I was introduced this week to a band of refugees recently arrived from Cuba, and now in Key West. They described the condition of the island, so far as it is held by the Spaniards, as pitiful in the extreme. It is no longer a question of the *reconcentrados*. The middle class in Havana and other cities are almost starving, and the working-people generally are without work or food, or at least food sufficient to keep them in health or strength. There have been several cases of successful blockade-running, and the supplies brought in have been sold at prices that made fortunes for the blockade-runners.

In view of these reported conditions, it is believed that the relief ship *State of Texas*, will closely follow the troops, and that the government will do everything possible to facilitate the distribution of these supplies among the sufferers in Cuba. If Havana is to be reduced by siege operations, the situation there, bad as it is at present, will be greatly intensified, and history may have another story like that of Numantia to add to the terrible records of war. Meanwhile the activity of the Spaniards indicates that the military are not as yet suffering from famine, and that they still have spirit enough left to present a strong resistance to our invading forces.

* * *

How Birds Breathe.

Perhaps makers of flying-machines—none of whom have made a machine which can be trusted to fly—will be more successful when they take into count the fact that the manner in which a bird breathes, as well as the manner in which it uses its wings, has something to do with its "cleaving the sky." Ornithology tells us that it is a marvelous arrangement that by which the air taken into the lungs of a bird enters into the substance of nearly every part of the bird's body, reducing its specific gravity and rendering it capable of being easily supported in the air by its wings. The surface of the lungs is perforated with large openings, which communicate with air-sacs, and these penetrate to different parts of the body, occupying internal cavities of the bird's hollow bones. In young birds the bones are filled with marrow; it is not so with the older ones; and the communication between the lungs and these air-sacs is so perfect that a bird has been known to breathe through a broken wing-bone when the regular air-passages had been closed by compression.

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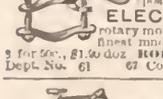

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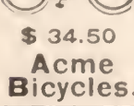

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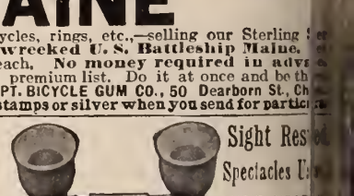

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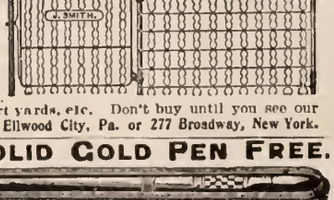

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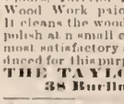

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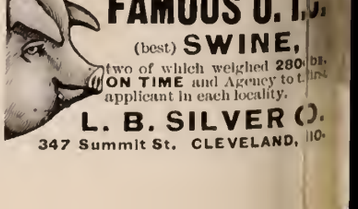

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AND SIGNS OF OUR TIMES

BIBLE HOUSE, NEW YORK.

T. De Witt Talmage, D.D., Editor.

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NEW YORK, JUNE 15 1898.

VOLUME 21.—NUMBER 24.

PRICE FIVE CENTS

"OFF FOR THE WAR"—THE YOUNG RECRUIT'S GOOD-BYE. (See page 506.)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Ben H., Grand Rapids, Mich. What is Admiral Dewey's nationality, what his religion, and what his descent?

The Admiral was born in Montpelier, Vt., in 1837. The first American Dewey came to Dorchester, in the Massachusetts Bay Colony, from Sandwich, England, in 1633. Admiral Dewey is a member of the Protestant Episcopal Church.

Laurence B., Germantown, Pa. How did the name "Lucifer" come to be applied to Satan and what did it mean?

There have been at different times various interpretations of the famous passage in Isa. 14: 12: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" "Lucifer" means "light-bringer," and has also been translated "son of the morning," "morning star," "brilliant," "splendid," "illustrious." Tertullian and Gregory the Great interpreted the passage in Isaiah as referring to the fall of Satan, and, since their time, the name "Lucifer" has been almost universally held by the Christian church to be an appellation of Satan before the fall. Dr. Henderson, a famous commentator, simply interprets it "illustrious son of the morning," and holds that it has no reference to the fall of the apostate angels. Some later authorities claim that the passage has a prophetic reference to the fall from power of the great and illustrious King of Babylon, who surpassed all other monarchs of his time in splendor.

Reader, Davenport, Ia. We read of many complaints with regard to the government's treatment of the recruits in the matter of food and shelter. Surely our government should take good care of those who volunteer to fight their country's battles, and see that they do not suffer from neglect.

There doubtless has been a good deal of hardship and discomfort among the volunteers, but these are inseparable from the early stages of the great military movement that we have undertaken. Investigation will probably show that the government has made such preparation as was possible for the sheltering and feeding of the new regiments at the various military camps; but there doubtless have been many delays in forwarding supplies, and these have contributed to the general discomfort. The unusually wet and cold spring has also been a cause of sickness in some sections.

District, Trenton, N. J. What is the estimated strength of the Cuban insurgents?

The most reliable statements place their fighting strength at 30,000. Many of them are very poorly armed, however, and this figure might be reduced one-third. Our military leaders are not counting, to any considerable extent, on Cuban assistance, but have arranged that supplies and ammunition and if possible a small force of the Cuban allies were to be ready for the campaign.

Reader, Dayton, O. Was it ever revealed in history who the individual was who was known as "Monsieur the Iron Mask"?

Many conjectures have been written on this subject, the most probable being that which asserts that the wearer of the iron mask was Count Ercole Antonio Matthioli, a senator of Mantua and minister of Duke Ferdinand Charles. He was arrested by order of the emperor's government for having betrayed Louis XIV in a secret treaty for the surrender of the fortress Casale, the key of Italy. The agents of Spain and Austria induced him by outbidding the French king. He was compelled to wear the iron mask, or helmet, because of his attempt to the unfortunate plot, and to keep the matter as secret as possible.

J. D., Lyons, City, N. J. In the event of an attack on this country on coast defenses, which would be the most vulnerable point, and would it be better to hold or evacuate such a point?

Like all other questions, it would have its advantages and its drawbacks. Among the former may be enumerated the opening of avenues for our commercial expansion, especially in the far East. In the event of trouble arising with any nation, or nations, Great Britain would be a most powerful ally. Our relations with Canada would doubtless experience a general improvement. On the other hand, an independent attitude, with no entangling alliances, would not alienate the good-will of other nations, as the alliance with Great Britain would do.

Lewis M., Honesdale, Pa. Are foppery and overdressing always a sign of a weak mind?

Not necessarily. Some men, who certainly cannot be accused of mental inferiority, have had this peculiarity. Raleigh used to cover his shoes heavily with jewels when he promenaded. Petrarch was so vain of his small feet, that he wore shoes many sizes too small. Walpole had a weakness for the most elaborate cravats imaginable. Lord Erskine, one of the greatest lawyers of his time, in rising to plead, always drew on a pair of bright yellow gloves. Napoleon was scrupulous as to dress in himself and in those around him, and even the great Cæsar is said to have been exceedingly careful about the manner in which his hair was arranged. These are exceptions, the rule being, however, that foppery indicates a lack of the more substantial qualities of the intellect.

This communication from Mr. Geo. Brereton, of East Northfield, Mass., may be found interesting by many of our army readers during the coming hot season. The suggestion it conveys costs little, and is worth trying at all events, either at home or in Cuba:

In *The Soldiers' Pocket Book for Field Service*, by Field-Marshal Wolseley (page 282), it is stated that mosquitoes can be cleared from barrack-rooms or stables by a spray distributor, using two or three teaspoonfuls of carbolic acid in one-half pint water, which solution put on a towel hung up at the head of a bed, keeps away these pests, also.

Chaplain C. O. Wright, of the U. S. Receiving Ship *Franklin*, Norfolk, Va., writes us that he has received from our readers a number of copies of this journal, and from one gentlemen a set of THE CHRISTIAN HERALD Library, for the use of the naval apprentices on board.

Mrs. H. V. P., Tarrytown, N. Y. That was a splendid fact the giving of THE CHRISTIAN HERALD to the men in camp going to the war. My children have read of what Oliver Cromwell did once giving his men, going to battle, portions of God's word, say the Psalms, Gospels, &c., in small books. Good point they ought to be. The men put them over their hearts. It also states Cromwell never lost a battle after that. Be that as it may, the thing practical to me is this: cannot a sum be raised from all evangelical churches and Sunday Schools, asking only five cents from each (more if they will), so as to put in the hands of our men these portions of Scripture? I understand their knapsacks are so full that oftentimes it not always, the Bible is left out.

What our correspondent suggests is now being done. The Christian Commission, with whose work THE CHRISTIAN HERALD is in fullest and most active accord, is distributing the Gospels very widely among the troops.

Reader, Sharon Springs, N. Y. Is it wrong for a Christian to enter a bar-room and, going to the bar, call for and drink there a temperance drink?

A true Christian will avoid even the appearance of evil; will not go where vicious and depraved people gather; will avoid the "assembly of the ungodly," and by his walk and example will strive to attract others to a pure and upright life. Yet in the zeal for Christian work it is quite possible that he may have to visit strange places at times, even bar-rooms; not, however, to drink there, nor to make a boast of the strength of his temperance principles by ordering even temperance drinks; but to plead with and persuade others to avoid such places. We should very much doubt the wisdom or the genuineness of principle of a professing Christian who patronizes bar-rooms, even for temperance drinks or who goes there for any purpose other than to do the Lord's work.

Reader, London, Ill. Do you believe the principle upon which the Department Store or Mail-Order House operates to be wrong in the sight of God?

This is a question that is very often asked by smaller dealers and others, whose trade is injuriously affected by the great Department Stores. Unquestionably, to this class, the cooking for his dinner. Another schoo... that physical defects alone justified di... There were other schools holding other ... ons. Christ refused to identify himsel... any and lifted the question into the ... plane by showing the origin of marri... divine institution. 2. None that we kn... but it seems a becoming thing for the ... tian on entering so momentous a state t... a minister ask God's blessing on the un... the two lives. As the State sanction... act as a valid marriage, there is the ... reason for having the ceremony thu... ducted. 3. We do not think the charac... the person performing the ceremony aft... one way or the other, providing he is a ... authorized by the State or the church ... the duty. God's approval depends o... character, motives and conduct of the p... to be married.

S. McC., Traer, Kan. How can positions ... United States Navy be secured?

You can enlist at the nearest navy y... physically fit. If higher position than ... nary seaman is meant, it would be s... through the Navy Department, at W... ton, D. C.

H. Y., Yarbrough, Ga. Where is Hampton ... and how did it receive its name?

Hampton Roads is an arm of the ... peake Bay, lying between Hampton an... folk, Va., and it received its name fr... former town.

P. D. E., Middlesex, Vt. Will you please g... proper pronunciation of Admiral S... name?

It is pronounced as if spelled "Shly."

H. L. S., Lorraine, Kans. 1. What kind of l... must Moses have had when he appeared ... mount of transfiguration, seeing that h... ral body was buried: ... did the disciples re... him?

1. Probably the spir... body, to which Paul refe... Cor. 15: 44). It is difficu... us to conceive of such a ... because we are so accus... to recognize the soul on... manifests itself throug... senses. But it would be ... conclude that the soul is d... ent on the physical sen... its powers. It may ha... may acquire after the d... the body, new and perh... perior means of commun... thought and feeling. ... haps Christ may hav... them, or they may have l... it from the conversation. ... the Scripture is silent t... no way of answering th... tion with certainty.

G. M. G., Frederick, Mich. ... reading the newspaper al... yellow fever prevailing in ... and that it was feared t... soldiers might be in da... catching it, I happened to t... the yellow fever which p... in Wilmington, N.C., sever... while we were living in ... It seemed to me that w... New Orleans and Florid... attacked by it, part of So... olina and North Caroli... sure to get it; but since a c... started to manufacture tar ... mington, N. C., the fever ... unknown there. I think, pe... our United States soldie... would burn tar outside the... occasionally, while in Cu... might be able to ward off ... tagious disease.

G. S. H., Duluth, Minn. What nation ... Rear-Admiral Sampson, Commander ... North Atlantic Squadron?

Rear-Admiral Sampson was born in ... a... county, N. Y.

G. W. G., Norfolk, Va. We do not know ... 77 Bible House.

A. A., Highland Spring, Tenn. J. E.

H. C., Syracuse, N. Y. Send full name ... dress, and we will answer by mail.

Reader, Iowa. Write to Navy Depa... Washington, D. C., for all necessary infor...

J. A. D., Madison, Kan. Your questi... largely technical. Address the *Army an... Gazette*.

S. K., Upper Sandusky, O. There is n... whatever of the reality of the Cuban insur... We are astonished that such a question ... have been asked.

A. A. J., Bloomfield, N. J. There is no st... between the two, consequently they cannot ... pared to advantage. Gladstone was a st... and humanitarian; Bismarck, a soldier-sta... In the former's character, the peace and w... mankind were prime factors; in the latter, t... tary and poltical advancement of Germa... the objects most to be desired.

W. E. B., Mullen, Neb. The response ... call for Sunday School literature has bee... than our most sanguine hopes. From Ca... the Pacific Slope abundant gifts have come ... indeed than we can use in our little school, ... our trips we have and will scatter good ... among those to whom it is a rare blessing. ... volumes of THE CHRISTIAN HERALD ha... sent us, also many late numbers. Our ... thanks in behalf of our Sunday School and ... will have the opportunity of reading the good ... sent us, is returned to all who have heard ... especially do we thank "Little Ray" for th... and other kind remembrances. May God ... every reader of THE CHRISTIAN HERALD.

AMONG THE FISHERMEN ON A FJORD OF NORWAY.

Our illustration, presenting a scene common to Norwegian fjords, Lapland and Finland, and to the shores of British America, where French Canadians ply the fisherman's calling, shows how primitive folk of the North conduct a leading industry and at the same time do a bit of gossip.

The most profitable part of the business is the sale of goods to the men, and the profits are large. By buying large stocks of goods, they are enabled to sell at much lower figures than the average dealer, it is true; but the great purchasing public, and particularly people of limited means, are the gainers. The Department Store gives employment to numbers of salespeople and producers, and by cheapening the product and operating on a larger scale generally, is able to sell cheaper. It stands in the same relation to the small dealer that the machine operator does to the hand-worker, or the large farm of thousands of acres with latest modern appliances and hundreds of help, to the small holding of fifty acres or more, worked on the old method by a few hands. It is an outcome of modern conditions of trade, which has come to stay.

Subscriber, Hannibal, Mo. 1. Who are the people to whom Christ referred (Matt. 19: 6) as being joined together of God? 2. Is there any passage of Scripture requiring that the marriage ceremony should be performed by a minister? 3. Will God approve a marriage when the ceremony is performed by a wicked man?

1. You will understand the remark better by reading the whole passage (Matt. 19: 1–12). The Pharisees were trying to draw Christ into a controversy which, at the time, was raging between the schools of different Jewish teachers. One school contended that a man was justified in divorcing his wife for any cause as, for instance, if she burnt the food she was mammoth emporiums may seem an unmixed evil; but on the other hand, they are a positive advantage to a very much larger class. By buying large stocks of goods, they are enabled to sell at much lower figures than the average dealer, it is true; but the great purchasing public, and particularly people of limited means, are the gainers. The Department Store gives employment to numbers of salespeople and producers, and by cheapening the product and operating on a larger scale generally, is able to sell cheaper. It stands in the same relation to the small dealer that the machine operator does to the hand-worker, or the large farm of thousands of acres with latest modern appliances and hundreds of help, to the small holding of fifty acres or more, worked on the old method by a few hands. It is an outcome of modern conditions of trade, which has come to stay.

OUR GRATEFUL ARMENIAN ORPHANS.

Their Loving Letters from Bright Little Oorfa Lads to their "Christian Herald" Friends who have Supported Them.

THOSE readers of this journal who were interested in the relief work in Armenia will be pleased to hear some of the little orphan lads who were being sheltered, clothed and educated through their generosity. It will be remembered that Oorfa was the scene of the greatest of Armenian massacres, over five Christians perishing there at the hands of the fanatical Mohammedan mob. Miss Shattuck took in a large number of the helpless and homeless boys to her mission home, and THE CHRISTIAN HERALD readers have provided for the welfare of nearly 100, good boys in England and Germany doing likewise for the rest. There are four of the Armenians who are lads of very bright promise, and Miss Shattuck writes us that she hopes to train them as missionaries. She sends us very nicely written letters from three of the four, accompanied by the following note:

TEACHERS OF THE ARMENIAN ORPHANS AT OORFA.

OORFA, TURKEY, April 26.

DEAR CHRISTIAN HERALD:—The enclosed are the first attempts at English letter writing by our prospective college students. They were happy in trying to please you, and we are sure you will follow our dear boys with interest, somewhat parental, and therefore will excuse deficiencies. I have sent the names of four who are to graduate from high school. The pastor's wife has provided for, the three letter-writers will become one to help them, till they can support themselves by teaching. Will you please inform me what I am to do?

CORINNA SHATTUCK.

The letters enclosed by Miss Shattuck are:

A Boy's Letter of Thanks.

Dr Christian Herald Friends:—One day evening when we went up-stairs to say our Bible verses before Miss Shattuck after the lesson was finished, we began to talk about you and your kindness. Then one asked her if we might set forth our thanks in a little letter towards our kind friends who support us.

Yes, we know our obligation in that respect, but alas! we cannot make any offer in return. But think not we forget you: we are always praying before God for you. My companions and I will now give you some information about our school, our home, our shoe-maker's shop, and our Sunday exercises.

In two months we shall finish our school year and be examined: if God wills, and if good friends help us, Miss Shattuck will send us to college, and after we have finished study there we will hope to be seen better prepared to work for God. We ask your prayers for our progress in study. Yours sincerely, DIRADOUR A. DIKIJIAN."

Hohannes Eskijvan writes: "Our home is on the west edge of the city, and is nearer than the others. The city is spread before us, and our place is very good even season for health and pleasant [illegible] the morning the bell is rung, and the boys rise and fold their blankets. Then kneel down to pray: after five minutes the bell is rung for close of prayer. Then us go to the shoe-maker's shop. There the saddlers, and two to the kerosene-maker's. The greater number sit down to learn their lessons, and some to play. The little boys sweep the yards. After half an hour the first breakfast bell is rung, and five minutes later the second bell, and we go to eat. Six are table-waiters, five are dish-washers, twenty-three bring water for washing, cooking, etc. We have a woman cook. After breakfast the large bell of the church rings and all but five little boys go to school. At noon we come home; as in the morning two bells ring, and we eat lunch, and we go again to school. In the evening we come back and other boys go to their shops, and every week they change their time, those who went in morning going in evening. After two hours we eat our dinner. After half an hour, rings a bell, we come together in mother's (Miss Shattuck's) room and sing a hymn, then there is reading from the Bible, all the boys kneel down for prayer together, closing with the Lord's prayer. Afterward we go to the study-room for an hour. Fifteen minutes after study closes a bell rings for private prayer. Most gratefully yours. HOHANNES ESKIJVAN."

The third letter is from Hagop Beshlian, another bright orphan lad.

As Children to a Parent.

"*Dear Friends:*—We would have been deprived of our greatest joys, if your Christian love had not been awakened toward us. We acknowledge that, having received your kindness, we are obligated to you and we can only repay you with our prayers. I can only express our acknowledgment in this way. What the children do to their parents we also ought to do the same to you. Our letters are composed of three matters. I speak only about Sunday and our religious exercises and our work. According to arrangement made for us, on Sunday the boys of Gregorian parents go to early service in Gregorian church, once in three weeks, the boys from one Orphan house going each week. After breakfast, we all go to Sunday School, and we learn Bible lessons and say the golden text. This school numbers a thousand children, for the most part orphans. Before lunch we learn Bible lessons to say in the evening, and after lunch, the middle-sized boys go to the 'mother's room' to hear stories, and the younger to the little dormitory to see Bible pictures. During this time we big boys go to Miss Shattuck's room, and each one has to read a verse from some chapter, and after comment on its meaning, when the church bell rings, we all go to church. When we return, everybody begins to look over his lesson to make it perfect. After dinner we all again go to Miss Shattuck's room, and the little boys recite their Bible lessons by classes, and sing hymns. After prayer they go to bed. The two older classes remain for their lessons and sometimes we have prayer together and always we remember to ask blessings for our friends.

"We are trying in our present condition to not disappoint you in your hopes for us, and we entreat your continued efforts and prayers. HAGOP BESHLIAN."

HEATHEN DRAWN TO CHRIST.

Miss Sharp Writes of her Wonderful Work Among the Kroos of Liberia — Their Readiness to Accept Christ.

ONE of the best known American missionaries in West Africa is Miss Mary A. Sharp, who is stationed at Monrovia, the capital of the Republic of Liberia. Many of our readers are already acquainted with Miss Sharp's wonderful work for Christ among the Liberian tribes—a work to which she has devoted nearly twenty years of faithful and incessant labor. From time to time, interesting letters from her pen have appeared in these columns, telling of Gospel triumphs among the natives.

Last week, we had the pleasure of receiving another letter from Miss Sharp which we give in full below, believing that it will prove interesting to many readers:

Dr. Klopsch's letter of cheer enclosing a draft for ten dollars, reached me in due time. Many thanks for it. In years of work (unsustained by any society and without any salary) for a mission home for children and a church among the heathen, I have found the promise, "My God shall supply all your need," unfailing. Your previous draft came at a time when I proposed to enlarge my church, as the edifice then standing could seat but three hundred. I had been able to get no farther than the foundation of the annex with the means on hand: the foundation, however, had enabled me to hold the ground.

My mission home is not an orphanage. Children are always claimed by their relatives, especially girls, as they represent money. Men buy them for wives, paying on the instalment plan, and when the last payment is made, the wife is claimed. At first it was impossible to get girls. Girls, if educated, would object too seriously to becoming the fourth or fifth wife of an old man. Now there is no difficulty in getting girls. As they become Christianized polygamy is put away, and the men would rather marry girls who know how to wash and sew, as in their new life they adopt civilized ways. It is altogether the better plan to take the children away from the terrible superstitions of heathen life. The whole trend of heathen life is degrading. My plan is to surround them with Christian influences, and have them learn English—their own language is poor and meagre. It has no words to express purity, holiness, or heaven, or any noble sentiment. Teach them the amenities of civilized life and send them forth from Christian schools, with the English Bible, and a sure foundation is laid for future good.

I have many more applications than my means will warrant me in accepting, though it only costs $25 per year to support a boy or girl. The parents not only offer no objection to their children's adoption of our ways and worship, but are anxious that they should do so.

It is a frequent mistake to think that something can be made of the children, but not of their elders. The Gospel is still "the power of God unto salvation to every one that believeth." One of the clearest, brightest conversions I ever knew was that of a very old man; from the data he gave of events we (Bishop Taylor, who baptized him and myself), concluded that he was not far from 100 years old. In the town where I work, where there was not one who professed to have received the Christian religion, there are now over 100 adult members of the church. These hold meetings in various parts of the town; also in the church evenings. Some have learned to read. No Kroo was ever a slave; they were said not to be accessible, and none of them had ever been known to accept the Christian religion. A bold, independent tribe, I found them the ripest and readiest for civilization and Christianizing.

Then other Kroo towns down the coast sent to me begging that someone might be sent to them "To show we the light, we be long time in the dark." It was painful to tell them I knew of none that could come. Oh, the lack of means to send consecrated men and women to this vast field with the tidings of salvation.

A few years ago one bright morning two lads came in looking very intelligent, but unable to speak one word of English, and I called a boy to act as interpreter. They had heard in their town, 200 miles away, that "Kroo pickaninny was learning book." So they came and wanted to learn book." Their entire wardrobe consisted of one gingham handkerchief, which had been divided between them, giving to each a loin cloth. I asked if they had ever heard of God. "We hear him name." To my query if they had ever heard of Jesus, "No, we never hear that name." One of these boys (whose educational expenses were largely borne by Mrs. Wheeler, of Hickany, Pa.), is in his third year as missionary in his native town, where he is supported by the Methodist Missionary Society. The younger one grew to manhood and died in the faith.

What immeasurable good could be done by a little of the surplus wealth of many Christians. What will be the answer when the Master shall say: "Give an account of thy stewardship?"

These brethren to their brethren call,
And by the love that loved us all,
And by the great world's life they cry,
Oh, ye who live! why let us die?

The photograph, which I enclose, is of some Kroo women and children, dressed for the occasion. The chalk around the eyes of one woman is a frequent mode of painting, intended to represent spectacles. The race seems to have a mania for spectacles.

When I came here not one woman wore a particle of clothing above the waist. Now the majority wear sacques, and their clothes are fastened around them.

MARY A. SHARP.

KROO WOMEN AND CHILDREN IN MONROVIA, LIBERIA.

Cuba's Rainy Season.

IN view of the probability of the early invasion of Cuba by our armies, it is important that the risks of such a movement, when undertaken in what is known as the "rainy season," should be clearly understood. The rainy season in Cuba begins about June 10th. While it lasts, the whole island is something like a rank, fermenting, malodorous swamp: incessant rains and an atmosphere which enervates and relaxes the whole system. Such is Cuba in June and July, according to the statements of Americans and others who have happened there at that time. The Boston *Herald*, speaking on this subject, says editorially:

Losses through disease would have to be expected in a campaign carried on in Cuba during the rainy season, even if the soldiers making up the American army were as well drilled and under as good methodical supervision as are the men making up the German army, where everything that affects the health of the soldier or detracts from his ability as a fighting machine is made the subject of painstaking study, and is subsequently made the basis of exact official action.

The Spanish soldiers who have been sent to Cuba have dropped off like flies in cold weather, and yet the Spanish authorities have considered that it would be simply suicidal on their part to attempt to campaign during the rainy season of the year. During this intensely dangerous interval they have kept their soldiers carefully sheltered, not daring to expose them to the risks of an active campaign, and the same policy has been followed even by the insurgents, who are men acclimated from early youth to the Cuban climate. But in spite of this, even in the so-called healthy season of the year, thousands of Spanish soldiers have passed through the army hospitals to untimely graves.

THE METROPOLITAN PULPIT

A Helpful Religion.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Psalms 20: 2, ... **Send thee help from the Sanctuary.**

If you should ask fifty men what the church is, they would give you fifty different answers. One man would say, "It is a convention of hypocrites." Another, "It is an assembly of people who feel themselves a great deal better than others." Another, "It is a place for gossip, where wolverene dispositions devour each other." Another, "It is a place for the cultivation of superstition and cant." Another, "It is an arsenal where theologians go to get pikes and muskets and shot." Another, "It is an art gallery, where men go to admire grand arches, and exquisite tresco, and musical warble, and the Dantesque in gloomy imagery." Another man would say, "It is the best place on earth except my own home." "If I forget thee, O Jerusalem, let my right hand forget her cunning."

Now, whatever the church is, my text tells you what it ought to be: a great, practical, homely, omnipotent help. "Send thee help from the sanctuary." The pew ought to yield restfulness for the body. The color of the upholstery ought to yield pleasure to the eye. The entire service ought to yield strength for the moil and struggle of every-day life. The Sabbath ought to be harnessed to all the six days of the week, drawing them in the right direction. The church ought to be a magnet, visibly and mightily affecting all the homes of the worshippers. Every man gets roughly jostled, gets abused, gets cut, gets insulted, gets slighted, gets exasperated. By the time the Sabbath comes he has an accumulation of six days of annoyance, and that is a starveling church service which has not strength enough to take that accumulated annoyance and hurl it into perdition. The business man sits down in church headachey from the week's engagements. Perhaps he wishes he had tarried at home on the lounge with the newspapers and the slippers. That man wants to be cooled off and graciously diverted. The first wave of the religious service ought to dash clear over the hurricane decks, and leave him dripping with holy and glad and heavenly emotion. "Send thee help from the sanctuary."

In the first place, sanctuary help ought to come from the music. A woman dying in England persisted in singing to the last moment. The attendants tried to persuade her to stop, saying it would exhaust her and make her disease worse. She answered, "I must sing: I am only practising for the heavenly choir." Music on earth is a rehearsal for music in heaven. If you and I are going to take part in that great orchestra, it is high time that we were stringing and strumming our harps. They tell us that Thalberg and Gottschalk never would go into a concert until they had first in private rehearsed although they were such masters of the instrument. And can it be that we expect to take part in the great oratorio of heaven if we do not rehearse here?

But I am not speaking of the next world. Sabbath song ought to set all the machinery [illegible]. We want not more harmony and more artistic expression, but more fervor in our church music. The English Dissenting churches far surpass our American churches in this respect. An English reformed [illegible] thousand people will [illegible] of sacred song that an American audience of two thousand people [illegible] I do not know what the reason is. Of [illegible] to leave behind [illegible] sing as they [illegible] I had the opportunity of preaching the anniversary [illegible] I think the [illegible] anniversary—[illegible] in Rowland Hill's old chapel, and when they lifted their voices in sacred song it was simply overwhelming. And then in the evening of the same day in Agricultural Hall, many thousand voices lifted in doxology. It was like the voice of many waters, and like the voice of many thunderings, and like the voice of heaven.

> The blessing thrilled through all the laboring throng,
> And heaven was won by violence of song.

Now, I am no worshipper of noise, but I believe that if our American churches would with full heartiness of soul, and full emphasis of voice sing the songs of Zion, this part of sacred worship would have tenfold more power than it has now. Why not take this part of the sacred service and lift it to where it ought to be. All the annoyances of life might be drowned out by that sacred song. Do you tell me that it is not fashionable to sing very loudly? Then, I say, away with the fashion. We dam back the great Mississippi of congregational singing, and let a few drops of melody trickle through the dam. I say, take away the dam, and let the billows roar on their way to the oceanic heart of God. Whether it is fashionable to sing loudly or not, let us sing with all possible emphasis.

We hear a great deal of the art of singing, of music as an entertainment, of music as a recreation. It is high time we heard something of music as a help, a practical help. In order to this, we must have only a few hymns. New tunes and new hymns ever Sunday make poor congregational singing. Fifty hymns are enough for fifty years. The Episcopal Church prays the same prayers every Sabbath, and year after year, and century after century. For that reason they have the hearty responses. Let us take a hint from that fact, and let us sing the same songs Sabbath after Sabbath. Only in that way can we come to the full force of this exercise. Twenty thousand years will not wear out the hymns of William Cowper, Charles Wesley, and Isaac Watts. Suppose now each person in an audience has brought all the annoyances of the last three hundred and sixty-five days. Fill the room to the ceiling with sacred song, and you would drown out all those annoyances of the last three hundred and sixty-five days, and you would drown them out forever. Organ and cornet are only to marshal the voice. Let the voice fall into line, and in companies, and in battalions, by storm take the obduracy and sin of the world. If you cannot sing for yourself, sing for others. By trying to give others good cheer, you will bring good cheer to your own heart.

When Londonderry, Ireland, was besieged many years ago, the people inside the city were famishing, and a vessel came up with provisions, but the vessel ran on the river bank and stuck fast. The enemy went down with laughter and derision to board the vessel, when the vessel gave a broadside fire against the enemy, and by the shock was turned back into the stream, and all was well. Oh, ye who are high and dry on the rocks of melancholy, give a broadside fire of song against your spiritual enemies, and by holy rebound you will come out into the calm waters. If we want to make ourselves happy, we must make others happy. Mythology tells us of Amphion, who played his lyre until the mountains were moved and the walls of Thebes arose; but religion has a mightier story to tell of how Christian song may build whole temples of eternal joy, and lift the round earth into sympathy with the skies.

I tarried many nights in London, and I used to hear the bells, the small bells of the city, strike the hour of night—one, two, three, four, and among them the great St. Paul's Cathedral would come in to mark the hours, making all the other sounds seem utterly insignificant as with mighty tongue it announced the hour of the night, every stroke an overmastering boom. My friends, it was intended that all the lesser sounds of the world should be drowned out by the mighty tongue of congregational song beating against the gates of heaven. Do you know how they mark the hours in heaven? They have no clocks, as they have no candles, but a great pendulum of hallelujah swinging across heaven from eternity to eternity.

> Let those refuse to sing
> Who never knew our God;
> But children of the Heavenly King
> Should speak their joys abroad.

Again I remark, that sanctuary help ought to come from the sermon. Of a thousand people in any audience, how many want sympathetic help? Do you guess a hundred? Do you guess five hundred? You have guessed wrong. I will tell you just the proportion. Out of a thousand people in any audience there are just one thousand who need sympathetic help. These young people want it just as much as the old. The old people sometimes seem to think they have a monopoly of the rheumatisms, and the neuralgias, and the headaches, and the physical disorders of the world; but I tell you there are no worse heartaches than are felt by some of the young people. Do you know that much of the work is done by the young? Raphael died at thirty-seven; Richelieu at thirty-one; Gustavus Adolphus died at thirty-eight; Innocent III. came to his mightiest influence at thirty-seven. Cortez conquered Mexico at thirty; Don John won Lepanto at twenty-five; Grotius was attorney-general at twenty-four; and I have noticed amid all classes of men that some of the severest battles and the toughest work comes before thirty. Therefore we must have our sermons and our exhortations in prayer-meeting all sympathetic with the young. And so with these people further on in life. What do these doctors and lawyers and merchants and mechanics care about the abstractions of religion? What they want is help to bear the whimsicalities of patients, the browbeating of legal opponents, the unfairness of customers who have plenty of fault-finding for every imperfection of handiwork, but no praise for twenty excellences. What does the brain-racked, hand-blistered man care for Zwingle's "Doctrine of Original Sin," or Augustine's "Retractations?" You might as well go to a man who has the pleurisy and put on his side a plaster made out of Doctor Parr's "Treatise on Medical Jurisprudence."

While all of a sermon may not be helpful alike to all, if it be a Christian sermon preached by a Christian man, there will be help for everyone somewhere. We go into an apothecary's store. We see others being waited on: we do not complain because we do not immediately get the medicine; we know our turn will come after awhile. And so while all parts of a sermon may not be appropriate to our case, if we wait prayerfully, before the sermon is through, we shall have the divine prescription. I say to young men who are going to preach the Gospel: we want in our sermons not more metaphysics, nor more imagination, nor more logic, nor more profundity. What we want in our sermons and Christian exhortations is more sympathy. When Father Taylor preached in the Sailors' Bethel at Boston, the jack tars felt they had help for their duties among the ratlines and the forecastles. When Richard Weaver preached to the operatives in Oldham, England, all the workmen felt they had more grace for the spindles. When Doctor South preached to kings and princes and princesses, all the mighty men and women who heard him felt preparation for their high station.

People will not go to church merely as a matter of duty. There will not next Sabbath be a hundred people in this city who will get up in the morning and say: "The Bible says I must go to church; it is my duty to go to church, therefore I will go to church." The vast multitude of people who go to church, go to church because they like it, and the multitude of people who stay away from church, stay away because they do not like it. I am not speaking about the way the world ought to be; I am speaking about the way the world is. Taking things as they are, we must make the centripetal force of the church mightier than the centrifugal. We must make our churches magnets to draw the people thereunto, so that a man will feel uneasy if he does not go to church, saying: "I wish I had gone this morning. I wonder if I can't dress yet and get there in time. It is eleven o'clock; now they are singing. It is half-past eleven; now they are preaching. I wonder when the folks will be home to tell us what was said, what has been going on." When the impression is confirmed that our church [illegible] architecture, by music, by sociality [illegible] by sermon, shall be made the most [illegible] tive places on earth, then we will [illegible] twice as many churches as we hav[illegible] twice as large, and then they will n[illegible] accommodate the people.

I say to the young men who are [illegible] ing the ministry, we must put or[illegible] force, more energy, and into our re[illegible] services more vivacity, if we wa[illegible] people to come. You look into a [illegible] court of any denomination of Chr[illegible] First, you will find the men of larg[illegible] mon-sense and earnest look. The[illegible] tion of their minds, the piety of [illegible] hearts, the holiness of their lives [illegible] them for their work. Then you w[illegible] in every church court of every den[illegible] tion a group of men who utterly [illegible] you with the fact that such semi-[illegible] ity can get any pulpits to preach in! [illegible] are the men who give forlorn st[illegible] about church decadence. Frogs [illegible] croak in running water; always [illegible] nant. But I say to all Christian w[illegible] to all Sunday-school teachers, to a[illegible] gelists, to all ministers of the Go[illegible] we want our Sunday-schools, a[illegible] prayer-meetings, and our churc[illegible] gather the people, we must fresl[illegible] The simple fact is, the people are [illegible] the humdrum of religionists. R[illegible] humdrum is the worst of all humdru[illegible] say over and over again, "C[illegible] Jesus," until the phrase means ab[illegible] nothing. Why do you not tell [illegible] story which will make them come [illegible] in five minutes? You say that a S[illegible] day-school teachers, and all evan[illegible] and all ministers must bring the [illegible] trations from the Bible. Christ [illegible] when he preached. The most of th[illegible] was written before Christ's tim[illegible] where did he get his illustration[illegible] drew them from the lilies, fr[illegible] ravens, from salt, from a candle, [illegible] bushel, from long-faced hypocrite[illegible] gnats, from moths, from large ga[illegible] small gates, from a camel, fr[illegible] needle's eye, from yeast in the d[illegible] bread, from a mustard seed, fro[illegible] ing-net, from debtors and creditors. T[illegible] is the reason multitudes followed [illegible] His illustrations were so easy and s[illegible] standable. Therefore, my brothe[illegible] tian worker, if you and I find t[illegible] trations for a religious subject. [illegible] one is a Bible illustration and the [illegible] outside the Bible, I will take the l[illegible] cause I want to be like my Maste[illegible] ing across to a hill, Christ saw th[illegible] Jerusalem. Talking to the peop[illegible] the conspicuity of Christian exa[illegible] said: "The world is looking at [illegible] careful. A city that is set on a h[illegible] not be hid." While he was spe[illegible] the divine care of God's childre[illegible] flew past. He said, "Behold the [illegible] Then looking down into the va[illegible] covered at that season with flow[illegible] said, "Consider the lilies." [illegible] brother Christian workers, what is [illegible] of our going away off in some obsc[illegible] of history, or on the other side th[illegible] to get an illustration, when the e[illegible] the heavens are full of illustration[illegible] should we go away off to get an [illegible] tion of the vicarious suffering [illegible] Christ, when as near us as Bloomfie[illegible] two little children were walk[illegible] the rail-track, and a train was [illegible] but they were on a bridge of tres[illegible] and the little girl took her brother [illegible] him down through the trestle-[illegible] gently as she could toward the wa[illegible] carefully and lovingly and cautiou[illegible] that he might not be hurt in the [illegible] might be picked up by those w[illegible] standing near by. While doing [illegible] train struck her, and hardly enou[illegible] body was left to gather into a [illegible] casket. What was that? Vicari[illegible] fering. Like Christ. Pang for [illegible] Woe for others. Suffering for th[illegible] Death for others.

What is the use of our going [illegible] to find an illustration in past a[illegible] during the great forest fires in Mi[illegible] mail-carrier on horseback, riding [illegible] sued by those flames which ha[illegible] over a hundred miles, saw an old [illegible] the roadside, dismounted, helpe[illegible] man on the horse, saying: "N[illegible] up and get away." The old man [illegible] but the mail-carrier perished. [illegible] Christ dismounting from the g[illegible] heaven to put us on the way o[illegible] ance, then falling back into the [illegible] sacrifice for others. Pang for [illegible]

others. Death for others. Vicafering.

I remark, that sanctuary help come through the prayers of all ie. The door of the eternal storehung on one hinge, a gold hinge, e of prayer, and when the whole lay hold of that door, it must en. There are many people their first Sabbath after some reavement. What will your prayor them? How will it help the that man's heart? Here are peohave not been in church before ears; what will your prayer do by rolling over their soul holy ? Here are people in crises temptation. They are on the despair, or wild blundering, or suicide. What will your prayer em in the way of giving them to resist? Will you be chiefly about the fit of the glove that to your forehead while you Will you be chiefly critical of ric of the pastor's petition? No. thousand people will feel, "that for me," and at every step of the ains ought to drop off, and tem- ought to crash into dust, and jude deliverance ought to brandish pets. In most of our churches three prayers—the opening prayis called the "long prayer," and g prayer. There are many peospend the first prayer in artheir apparel after entrance, and e second prayer, the "long prayishing it were through, and spend rayer in preparing to start for The most insignificant part of gious service is the sermon. The portant parts are the Scripture d the prayer. The sermon is talking to a man. The Scripn is God talking to man. Prayer iking to God. Oh, if we undergrandeur and the pathos of this f prayer, instead of being a dull we would imagine that the room of divine and angelic ap, ear-

y friends, the old style of church o the work. We might as well o take all the passengers from ton to New York by stage-coach, passengers from Albany to Bufnal-boat, or do all the battling rld with bow and arrow, as with yle of church to meet the exi- this day. Unless the church in will adapt itself to the time, it me extinct. The people reading rs and books all the week, in turesque, and resounding style, no patience with Sabbath hum- e have no objection to bands olice and all the paraphernalia ll life; but these things make no n—make no more impression on masses of the people than the business suit that you wear on ania avenue or Wall street. A not make a minister. Some of est preachers wear the best nd many a backwoodsman has ed from the saddlebags, and in duster preached a sermon that th and heaven with its Christian e. No new Gospel, only the old a way suited to the time. No h, but a church to be the asylum, ration, the practical sympathy, ternal help of the people.

le half of the doors of the church set open toward this world, the of the doors of the church must en toward the next. You and I h only a brief space. We want to teach us how to get out of t the right time and in the right me fall out of life, some go out of life, some go groaning some go cursing out of life. to go singing, rising, rejoicing, g. We want half the doors of set in that direction. We want rayers that way, halt the sermons We want to know how to get om the tumult of this world into t everlasting peace. We do not stand doubting and shivering go away from this world; we anticipations aroused to the itch. We want to have the exof a dying child in England, r telling me the story. When he er, "Is the path narrow?" she r, "The path is narrow; it is so what I cannot walk arm in arm with Christ, so Jesus goes ahead, and he says, 'Mary, follow.'" Through the church gates set heavenward how many of your friends and mine have gone? The last time they were out of the house they came to church. The earthly pilgrimage ended at the pillar of public worship, and then they marched out to a bigger and brighter assemblage. Some of them were so old they could not walk without a cane or two crutches: now they have eternal juvenescence. Or they were so young they could not walk except as the maternal hand guided them: now they bound with the hilarities celestial. The last time we saw them they were wasted with malarial or pulmonic disorder: but now they have no fatigue, and no difficulty of respiration in the pure air of heaven. How I wonder when you and I will cross over! Some of you have had about enough of the thumping and flailing of this life. A draught from the fountains of heaven would do you good. Complete release you could stand very well. If you got on the other side, and had permission to come back, you would not come. Though you were invited to come back and join your friends on earth, you would say, "No, let me tarry here until they come: I shall not risk going back: if a man reaches heaven he had better stay here."

Oh, I join hands with you in that uplifted splendor.

In Freybourg, Switzerland, there is the trunk of a tree four hundred years old. That tree was planted to commemorate an event. About ten miles from the city the Swiss conquered the Burgundians, and a young man wanted to take the tidings to the city. He took a tree branch and ran with such speed the ten miles, that when he reached the city waving the tree branch he had only strength to cry, "Victory!" and dropped dead. The tree branch that he carried was planted, and it grew to be a great tree twenty feet in circumference, and the remains of it are there to this day. My hearer, when you have fought your last battle with sin and death and hell, and they have been routed in the conflict, it will be a joy worthy of celebration. You will fly to the city and cry, "Victory!" and drop at the feet of the great King. Then the palm branch of the earthly race will be planted to become the outbranching tree of everlasting rejoicing.

"When shall these eyes thy heaven-built walls,
And pearly gates behold,
Thy bulwarks with salvation strong,
And streets of shining gold?"

Christian Work at a Railway Station

A good work, worthy of imitation, is being done at the Grand Central Station, in Cincinnati, by Miss Buxton, who belongs to the Elizabeth Gamble Deaconess Home. Her duties are to watch for innocent and ignorant strangers who come from the trains, to pilot country girls seeking work to respectable lodging-houses, and to look out for the old, the feeble and those who fall ill. She helps mothers overburdened with babies and baggage, and often shares her own room with a wife who has impulsively run away from her husband or young girls who have aimlessly drifted to the city, and thus has effected many reconciliations and saved many homes from shipwreck. This work, begun as an experiment, has proved a success in the true sense of the word, and is indeed obedient to the divine command: "Love ye, therefore, the stranger."

A CENTURY OF CHRISTIAN EFFORT.

Trinity Church, Newburgh, and Its Long Record of Zealous Work for Souls—Rev. F. C. Iglehart, the New Pastor.

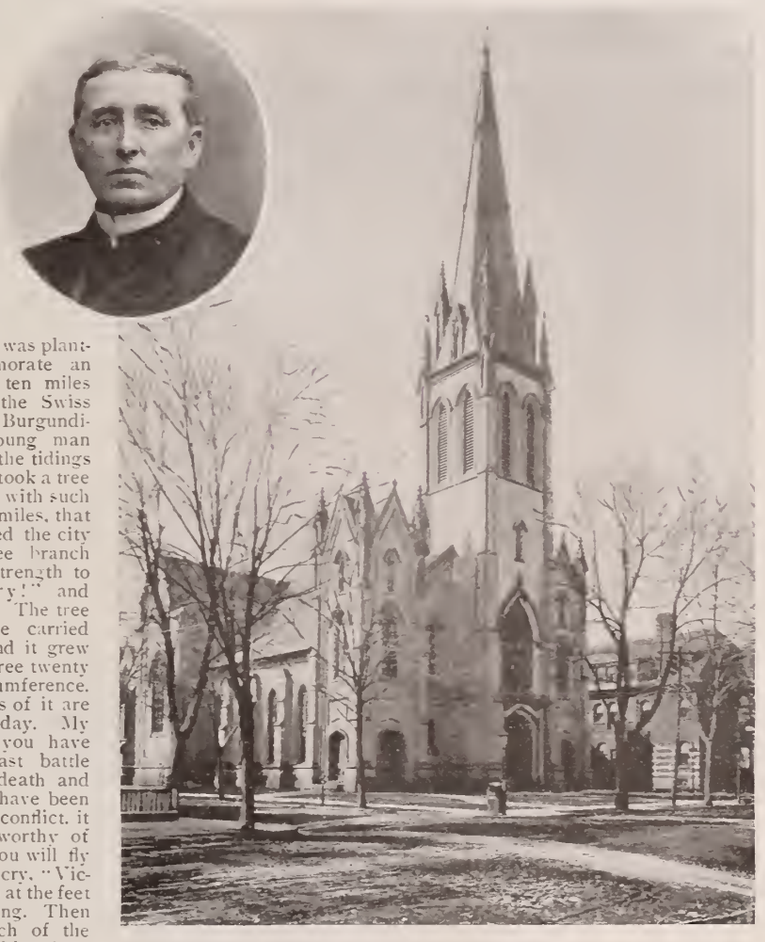
ONE of the most successful churches outside of the great cities of New York State is Trinity Methodist Episcopal Church, Newburgh, N. Y., of which the Rev. Ferdinand C. Iglehart, D. D., has just been appointed as the pastor. It is one of the oldest churches in the New York Conference. The class from which it grew was organized in 1786, or soon after the Methodists of the United States became a separate ecclesiastical body.

Trinity Church was organized in 1808. Its first building was erected in 1808, its second in 1834–35, and the present church was built in 1860–61. It is fourteenth century Gothic, with a tower and spire 180 feet high. The main auditorium is very large, and there is a Sunday School room that seats 600. The chapel contains parlor, class-rooms, kitchen, study, etc. In the church is an organ that cost $5,000. A handsome parsonage, whose estimated value in the minutes of the conference is $20,000, stands on the lot adjoining the church. The church and parsonage are free of debt. For many years Trinity has contributed an average of $3,000 annually to the cause of missions. The pastor's salary is $3,000, besides parsonage. The number of members, not including probationers, is about 1,000, and the Sunday School has a membership of 550.

Trinity societies and methods of work are quite varied, including an Epworth League, with a membership of 210; a Junior League, 100; Ladies' Aid Society, Woman's Home and Foreign Missionary Societies, a Chautauqua Circle, etc. All the interests of the church are flourishing.

Dr. Iglehart began his ministrations in Trinity on Easter Sunday, and at once impressed the large congregations very favorably. That impression has been deepened by his subsequent discourses. They are richly evangelical, adhering in orthodox fashion to the old Methodistic standards, yet so permeated with the modern progressive spirit that there is a delightful blending of "things new and old" in them. There is choice thought, expressed in language that the plain people can understand, and presented in a way that holds the attention, arouses and thrills the hearers, and inspires in them a desire to reach a higher standard of Christian living.

Dr. Iglehart was born in Warwick County, Ind., Dec. 8, 1845. He graduated at Asbury, now De Pauw University, Greencastle, Ind., in 1867, and later received the degree of D. D. from his *alma mater*. He began his ministry in humble parishes, but his ability was quickly noted and he was sent to the church in his college town. Trinity Church, Evansville, Ind., secured him. Delaware Avenue Church, Buffalo; Central, of Newark; Park Avenue, of New York, and Simpson, of Brooklyn, marked his advance to a masterful influence in the Church. Revivals attended his ministry, and many souls attest the Spirit's seal upon his consecrated life and work. He unites boldness in speech with wise judgment. In his Sunday evening discourses his eloquent words of patriotism have moved the usually staid and undemonstrative congregation of Trinity to its very depths. Besides his pulpit labors and the pastoral care of the leading church of the city, with 1,000 members, Dr. Iglehart has done much as a platform speaker.



TRINITY M. E. CHURCH, NEWBURGH, N.Y.—REV. F. C. IGLEHART, PASTOR.

Remarkable Clocks.

In a recent issue of THE CHRISTIAN HERALD, allusion was made to several remarkable time-pieces, said to have been probably the earliest known in Europe. One was claimed to have been constructed in the thirteenth or fourteenth century. Probably one of the most unique and complicated clocks was that built by an old Jewish astrologer, named Isaac Harbrecht, and placed in Strasburg Cathedral. Every hour, three figures of Oriental kings come out of a niche in the side and bow reverently to an image of the Virgin. Besides telling the hours of the day, the clock told the days of the month and the phases of sun and moon. It was the intention of the inventor that it should never stop. As long as he lived, it did its work faithfully; but the machinery was so complicated, that after he died nobody could be found who understood how to work it. After a long rest of about two hundred years, the clock was again put in working order, and many improvements were made. It now gives the time in every principal city in the world, the days of the week and of the month, course of the sun and planets, and eclipses of sun and moon, in their regular order. At noon every day, figures of the twelve apostles march out and bow to the image of Christ, which, with uplifted hands, gives them a blessing. The clock is built somewhat like a church, is sixty feet high, and has two spires. On top of one of these spires sits a cock, which crows three times and flaps his wings, after which the chimes play some familiar tune. In a niche on one side stands a figure of Time, who strikes the quarter hours from twelve to one, while the four figures of Childhood, Youth, Manhood and Old Age pass slowly before him. On the other side an angel stands turning an hour-glass.

Droz, a Geneva mechanic, constructed a clock upon which were mounted three figures—a shepherd, a negro and a dog. This clock was taken to the King of Spain, who was requested by Droz to take an apple from the shepherd's basket. When the king did so, the dog jumped up and barked. The negro automaton then told the king the time in French.

PROGRESS OF THE WAR.

OUR TRANSPORTS SAIL AND THE INVASION OF CUBA IS FAIRLY BEGUN.

An Act of Heroism at Santiago which Excites the World's Admiration — Brave Lieut. Hobson and the Volunteer Crew—Cervera's Tribute of Praise.

WITH the first week of June, our invasion of Cuba has at last begun in earnest. The week was marked by several important events. First,

LIEUT. RICHMOND PEARSON HOBSON.

the entrance to Santiago bay was impassably blockaded by the sinking of a coal ship by Rear-Admiral Sampson's orders; American troops have been landed on Cuban soil for the attack on Santiago and all preparations for the capture of Porto Rico are now complete. When this issue of THE CHRISTIAN HERALD reaches our readers, in all probability the American flag will be flying over the Santiago forts and the Spanish vessels may either have been sunk or captured.

As stated in last week's issue of THE CHRISTIAN HERALD, Commodore Schley bombarded the forts at Santiago for the purpose of learning the position and character of the fortifications, and particularly of uncovering the masked batteries. The *Massachusetts*, *Iowa* and *New Orleans* opened fire at a range of seven thousand yards and succeeded during the reconnaissance in getting a view of the Spanish squadron, which lay behind an island in the harbor and which replied to the fire of our ships. The *Cristobal Colon*—the most formidable vessel of the fleet—lay nearest the entrance and replied with her heavy guns, but every shot fell wide. Our gunners are believed to have struck the *Colon* at least once. The shore forts were badly battered. There were no casualties on the American fleet.

Shortly afterward, Commodore Schley's fleet was reinforced by the arrival of Rear-Admiral Sampson with the *Texas*, *Brooklyn*, *New York* and *Oregon*. Being convinced of the presence of Cervera's ships in the bay, Rear Admiral Sampson determined to blockade the entrance to the harbor and the steam collier *Merrimac* was chosen for this purpose. She is a large iron vessel, 330 feet long, and was bought by the government only a few weeks ago.

It is [illegible] another American history [illegible] example of heroism than that of Assistant Naval Constructor Richmond Pearson Hobson and his handful of [illegible] who volunteered to perform the dangerous feat of sinking the *Merrimac* in Santiago harbor. When Admiral Sampson decided to sink the vessel in the narrow channel, he made it known among the fleet that volunteers were wanted. All knew that it was a desperate undertaking, and that the chances were that the vessel would never be raised by the batteries of Morro as it passed. Yet, as might [illegible] understood that the lives of those on board might be sacrificed, almost every man on the fleet wanted to go. Admiral Sampson, however, asked for only eight men for the special work on hand, and Lieutenant Hobson and seven others were chosen and sent aboard the collier, the regular officers and crew of the latter having been taken on board other vessels of the fleet. These are the heroic volunteers: Osborn Deignan, a coxswain of the *Merrimac*; George F. Phillips, a machinist of the *Merrimac*; John Kelley, a water tender of the *Merrimac*; George Charette, a gunner's mate of the flagship *New York*; Daniel Montague, a seaman of the cruiser *Brooklyn*; J. C. Murphy, a coxswain of the *Iowa*; and Randolph Clausen, a coxswain of the *New York*.

The *Merrimac* steamed toward the harbor entrance at full speed. She was almost empty and loomed high out of the water, a fair target for the Spanish guns. She was struck a number of times, but the shot and shell did not stop her. In her fore-hold an explosive had been prepared by Constructor Hobson and his crew, and a time-fuse was lighted and attached to the explosives. Then, while the shots were still coming thick and fast from the Spanish land batteries, the *Merrimac's* crew entered a rowboat and pushed off. Hardly were they clear of the ship when she was tossed upward and rent asunder by a terrific explosion and, lunging forward, she sank very quickly in less than forty feet of water, with smokestack and masts only remaining visible. She lies squarely across the narrowest part of the channel.

Hobson and his men, finding it impossible to row back to the fleet, boldly headed the boat for Admiral Cervera's flagship, the *Cristobal Colon*, and surrendered as prisoners of war. Two of them had sustained slight wounds during their terrible experience on the *Merrimac*. The Spanish commander, recognizing their magnificent courage, treated them with great consideration, and afterward sent out a boat with a truce-flag to Rear-Admiral Sampson, offering to exchange the prisoners for some Spaniards now held by us at Atlanta. Admiral Sampson promised to cable the proposition to Washington. The eight men are now idolized as the heroes of the fleet, and their exploit has excited quite as much admiration among the Spanish seamen as among our own. All the members of the volunteer crew are to be promoted in recognition of their signal bravery.

Although it was patent to all that the *Merrimac* was sunk solely for the purpose of preventing the egress of Cervera's ships, the news of the affair was cabled to Madrid as a "glorious Spanish victory," and "the destruction by Spanish guns [illegible] times of an American iron-clad steamer."

With the sinking of the *Merrimac*, Cervera's last hope of receiving outside aid or reinforcements vanished. The Spaniards are said to have tried to blow up the wreck with dynamite, but the attempt [illegible] failed, at last advices, still showed perilously near the surface. Cervera had hoped to keep the channel clear, awaiting the arrival of the Cadiz fleet under Admiral Camara with his warships, the *Pelayo*, *Carlos V.*, and about ten others of smaller draught and lighter armament, to force the entrance, scatter the blockading American fleet, and release the penned-up ships, after which the united Spanish squadrons, being quicker sailers, could out-general our slower vessels, raise the blockade of Havana, and bring succor to Blanco. Once under the guns of Moro, the Spanish might bid defiance to their enemy. This alluring programme, however, is not destined to be fulfilled.

THE SPANISH SQUADRON OF ADMIRAL CERVERA.

Our first contingent of troops for Santiago sailed from Mobile via Tampa on June 4, in five transports, and included both cavalry and infantry. Gen. Bates commands this detachment. Twenty-five thousand men will be employed at Santiago. The movement on Porto Rico will be under General Lee, who will land a force of 15 000 troops. Both movements will be supported by our fleet, which is now free to act, having blocked Cervera effectually for a time at least. Important news may be expected soon as the result of these naval and military operations. Five thousand additional troops have been sent to Manila, to form part of General Merritt's army of occupation.

IN FRONT OF THE HARBOR OF SANTIAGO, CUBA.

Late letters from Havana via Sagua la Grande, inform us that the condition of our 160 or more children at the Lee Orphanage, in Havana, will be pitiful indeed unless relief is speedily afforded and the supplies replenished. An effort will be made by THE CHRISTIAN HERALD to supply the needs of the orphanage, but it is extremely doubtful if even remittances can be safely got through, owing to the war. The military Governor has confiscated 2,000 sacks of cornmeal and 250 cases of bacon belonging to the supplies sent for the reconcentrados, and in consequence relief work among the adult reconcentrados has been discontinued. [illegible] balance of the relief funds in the hands of the Orphanage managers has been exhausted in the purchase at famine prices of food for the little ones.

Recruiting under the second call for volunteers is going forward rapidly. Many thousands of young men are leaving home and friends to go to the great camps, where the volunteers are assembled previous to being sent to the front. Our artist in the touching picture on this page, has presented a scene which is a day painfully familiar to many American households. The son—the hope and pride of his aged parents—has patriotically responded to his country's call. He is bidding the old folks good-bye before he departs. How tenderly he looks into the face of his old mother as she clasps him as only a mother can, and how his love her trembling lips can hardly express. The father, proud of his son, is loath to part with him, watches him with his own eyes moist and dim.

The War Tax Bill.

THE United States Senate has passed the War Tax Bill by a vote of forty-eight to twenty-eight, and now goes to the House of Representatives. It provides ways and means to meet the expenditures of our Army and Navy during the American-Spanish war. The new taxes are laid in almost every state on luxuries and on a class which is able to bear them. Liquors, wines, and tobaccos furnish the largest share of the revenue.

In the special yearly tax on banks for capital exceeding $25,000, and $2 for each additional $1,000), saving banks are exempt. Brokers pay $50; pawn-brokers, $20; custom House brokers, $10; insurance agents, $10; caterers to public amusement, and manufacturers and sellers of proprietary articles come in for their share; bonds, debentures, certificates of indebtedness are taxed five cents each $100; sales, agreements to sell, bucket shops of sales, transfers of stock certificates, two cents for each $100; sales or agreements of products or merchandise at stock exchanges or boards of trade, one cent for each $100; bank checks, two cents; bills of exchange, two cents for each $100; post office money orders the same; foreign rates are higher; telegraph and telephone messages, one cent; express bonds, 50 cents; Custom House entries, the first $100, 25 cents; entries of withdrawals from bonded warehouses, 50 cents; fire insurance policies, 10 cents for each $100 on the first premium; policies on industrial or weekly payment plan, 50 per cent. of the first premium; marine, inland and fire insurance, one-half cent on each dollar of premium; casualty, fidelity and guarantee, 1 per cent. Leases or contracts for the hire of tenements, 25 cents for one year; 50 cents for three, and $1 for a period exceeding three. mortgages between $1,000 and $1,500, 50 cents, and 25 cents for each additional $500; bills of passage to foreign ports, $1, when not exceeding $30; $3, between $30 and $60; $5 exceeding $60; power of attorney to sell real estate, 25 cents; protests of notes, drafts, etc., 25 cents; receipts or money over $5, 2 cents; warehouse receipts, 25 cents; each sleeping, palace or parlor-cars, and each berth therein, one cent; special tax of one-quarter of one per cent. on the gross annual receipts of refiners of petroleum and sugar in excess of $250,000; special excise tax of $10 on manufactures of adulterated flours; legacies and distributive shares of personal property between $10,000 and $25,000, 25 cents per $100 in the case of lineal descendants, brothers and sisters; more as the relationship is more remote.

OUR WAR WITH SPAIN — SCENES AT TAMPA, HAVANA AND ELSEWHERE.

Sports at Tampa, the *Olivette* in front.—2. Chicago Naval Reserves on the U. S. S. *Mascotte*.—3. Guard Mount, 1st Cavalry, Tampa, Fla.—4. Cuban Officers in Barracks at Tampa.
5. Members of Spanish Engineer Corps.—6. U. S. S. *Charleston*, now en route for Manila.—7. Spanish Drummer, Havana.—8. Spanish Battery, Havana.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
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B. J. TERNIE. G. H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year payable in advance.

Subscriptions may commence with any issue.

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The Christian Herald will not be responsible for the return of unsolicited manuscripts forwarded to it with a view to publication.

Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York, as Second-class Matter.

Our Armenian Fund's Work.

THOUSANDS of our readers will be greatly interested in the financial statement of our relief work in Armenia, which we publish on this page. It is a work which, having its origin in a time of the keenest distress and persecution of a multitude of God's people in a distant land, has been inevitably prolonged over several years, owing to the fact that a very large proportion of the beneficiaries are helpless orphan children. When our readers undertook this noble, Christian work, making this journal the channel of their benevolence, they did not foresee the splendid and permanent results that were destined to flow from their generosity. Their kindness of heart and openness of hand have been felt in every city in ancient Armenia, and there is hardly a mission building, from Van to the Bosporus, in which the readers of THE CHRISTIAN HERALD are not remembered with gratitude and blessing.

With the close of the immediate relief work among the destitute adult population, there remained a further duty of caring for the orphaned children. To accomplish this work, there was on hand a Fund balance of **$6,696.75.** At the present time the Fund is maintaining nearly one hundred children, under the care of that excellent American missionary, Miss Corinna Shattuck, at Oorfa, and, as these little ones must be supported for several years to come, we have pledged in behalf of our readers a portion of the unexpended balance of the Fund for their maintenance. Pledges have been also made in three other directions where our relief work has already accomplished much good. These are the pledges

[illegible]

Or $4,000 in excess of the Fund contributed.

We do not desire to ask our readers to make any new effort for Armenia, feeling that they have already performed their duty most faithfully and generously. Should any of them, however, desire to help at this late date, their gifts will simply be applied towards the liquidation of the balance overpledged on the Fund.

ARMENIAN RELIEF FUND.

Remittances for Armenian Relief Made Through the American Board of Commissioners of Foreign Missions as Follows:

VAN.				
1895.	Oct. 27,	To Dr. Grace N. Kimball and Dr. Raynolds.	$ 500 00	
	Dec. 3,	" " " "	5000 00	
	Dec. 24,	" " " "	5000 00	
1896.	Mar. 11,	" " " "	2000 00	
	April 3,	" " " "	2500 00	
1897.	Jan. 7,	" " " "	250 00	
				$15250 00
ERZEROOM.				
1896.	Jan. 2,	To Rev. W. N. Chambers and Mrs. Chambers	$1000 00	
	Oct. 9,	" " " "	250 00	
	Oct. 13,	" " " "	250 00	
				$1500 00
ERZINJIAN.				
1896.	Jan. 3,	To Rev. W. N. Chambers and Mrs. Chambers	$1000 00	
				$1000 00
HARPOOT.				
1896.	Jan 3	To Revs. H. N. Barnum, C. F. Gates and E. S. Ellis.	$1000 00	
	Jan. 28,	" " " "	1000 00	
	Mar. 11,	" " " "	2000 00	
	April 3,	" " " "	1500 00	
	June 22,	" " " "	1000 00	
	Oct. 2,	" " " "	500 00	
	Oct. 9,	" " " "	500 00	
	Oct. 12,	" " " "	500 00	
	Oct. 26,	" " " "	500 00	
	Nov. 4,	" " " "	250 00	
	Nov. 13,	" " " "	500 00	
	Dec. 8,	" " " "	500 00	
	Dec. 15,	" " " "	500 00	
1897.	Jan. 7,	" " " "	500 00	
				$10750 00
DIARBEKIR.				
1896.	Jan. 3.	To Revs. H. N. Barnum, C. F. Gates and E. S. Ellis.	$1000 00	
	Oct. 26,	" " " "	250 00	
	Nov. 4,	" " " "	250 00	
1897.	Jan. 7.	" " " "	250 00	
				$1750 00
MARDIN.				
1896.	Jan. 3,	To Rev. A. N. Andrews	$ 500 00	
				$500 00
GEMAREK.				
1896.	Jan. 3.	To Rev. J. K. Fowle	$ 500 00	
	June 22,	" "	500 00	
	Oct. 2,	" "	250 00	
				$1250 00
AINTAB.				
1896.	Jan 15.	To Rev. Americus Fuller	$ 500 00	
				$500 00
SIVAS.				
1896.	Jan. 15,	To Rev. H. F. Perry	$ 500 00	
	Feb. 11,	" "	500 00	
				$1000 00
ARABKIR.				
1896.	Jan. 15,	To Rev. H. N. Barnum	$ 500 00	
	Dec. 15,	" "	500 00	
				$1000 00
KAISAREA				
1896.	Feb. 11,		$1000 00	
	Dec. 8,		250 00	
1897.	Jan 7.		750 00	
				$2000 00
HADJIN.				
1896	Feb. 11,		$ 500 00	
	Nov. 4.		250 00	
				$750 00
OORFA.				
1896.	Feb. 11,	For Miss Corinna Shattuck.	$1000 00	
	Mar. 11,	" " "	1000 00	
	April 3,	" " "	500 00	
	June 22,	" " "	1000 00	
	Oct. 9,	" " "	250 00	
	Nov. 4.	" " "	250 00	
	Nov. 13.	" " "	250 00	
	Dec. 8.	" " "	250 00	
1897.	Jan. 7,	" " "	250 00	
	Jan. 12,	" " "	1000 00	
	Feb. 17	" " "	1000 00	
	Mar. 13.	" " "	2000 00	
				$8750 00
MARASH.				
1896.	Feb 11.		$1000 00	
	April 3,		500 00	
				$1500 00
PALU.				
1896.	Jan. 28,		$ 500 00	
				$500 00
TREMIA.				
1896.	Feb. 11.	Presbyterian Board of Foreign Missions	$1000 00	
				$1000 00
MALATIA.				
1896.	April 3.		$1000 00	
	Oct. 12.		250 00	
				$1250 00
GURUN.				
1896.	Jan 28,		$ 500 00	
				$500 00
EGIN.				
1896	Oct. 2.		$ 250 00	
				$250 00
SMYRNA.				
1896.	Oct 12.		$ 250 00	
				$250 00
BAIBURT.				
1896.	Oct. 26,		$ 250 00	
				$250 00

SPECIAL.

1896.	May 26.	Wm. W. Peet, Constantinople	$ 982 00	
	Sept. 26.	Frances Willard and Lady Henry Somerset for Refugees at Marseilles, France	1000 00	
	Sept. 11, Nov. 11,	D. M. Bedekian, Refugees in New York City	125 00	
	Nov. 14.	Salvation Army Refugees at Ramseys N. J	1000 00	
1897.	Aug. 16.	Rev. Th. Schneller Refugees in Palestine	500 00	
1898.	Jan. 29 Feb 3.	Dr Ayvazian, Refugees in New York City	201 00	
		Blankets for Refugees at New York	135 00	
		R. R Tickets and Miscellaneous	8 75	
		Dr Grace Kimball	350 00	
		W. W. Howard	571 00	$4691 75
		Total Distribution		$59191 75

ADMINISTRATION EXPENSES.

Cablegrams and Telegrams	$203 92	
Pamphlets for Soliciting Subscriptions	91 10	
Postage on pamphlets	32 71	
Clerical Labor, Stopping Expenses, Stationery, Printing, Postage, Acknowledgment of Contributions, &c., &c	693 75	
Auditor's Fees	45 00	
Total for Administration		$976 48
Balance forward—see adjoining column		$6696 75
Total Contributions Received as Acknowledged in Columns of THE CHRISTIAN HERALD, from Sept 1 1895, to June 1 1898		$63867 98

Public Accountant's Certification.

I have carefully examined the books of THE CHRISTIAN HERALD and diligently compared every voucher, receipt, check and stub, and find the above to be an accurate and true statement of the receipts and expenditures in connection with the Armenian Relief Fund to date, June 1st, 1898.

Sworn to before me this 7th day of June, A.D. 1898.

W. S. GUERNEAU NOTARY PUBLIC NEW YORK

W. S. Guerneau
Notary Public

Lorin Housley
Public Accountant, 31 Nassau Street, New York.

BRIEF NOTES.

There are now 1,340 Young Women's Christian Associations in Great Britain.

Fully twenty-five evangelical denominations will be represented at the approaching Christian Endeavor convention at Nashville, Tenn.

The English Wesleyan Home Mission Society is having three Gospel cars built, which will bring the number owned by the society to twelve.

The London Religious Tract Society lately celebrated its centennial. During these years it has circulated 3,215,615,110 books, periodicals, tracts, etc.

Measures have been taken by the Governor at Jerusalem to prevent any emigration of foreign Jews, the orders from Constantinople being very decided on that point.

The Church Missionary Society has received during the past year $1,657,990, including $[illegible] for famine relief and special funds. This includes legacies to the amount of $12[illegible] receipts on the mission field of $12,815.

Of the 485 students at the University of Virginia, 271 are members of the church, 214 members of the Young Men's Christian Association; and thirty-five are actively engaged in some form of religious work.

At the recent anniversary of the Serampore Theological Seminary at Isein, Burma, [illegible] young men were graduated. They belong to [illegible] different races, and will preach the Gospel in [illegible] many different languages and dialects.

Dr. I. W. Munhall's services at Waco, Tex., have stirred the whole neighborhood. The *Daily Statesman* of that city regularly publishes the sermons and urged all its readers to attend. The numbers of the audiences and the collections paid to the preaching were unprecedented in the history of the city, if not in the State.

Dr. F. E. Clark has been attending the Christian Endeavor National Convention at Chicago. On the Sunday after the Convention he conducted a great service in Glasgow [illegible]. It is estimated that 20,000 Endeavorers were present at the Convention. At last year's Convention, which was held in Liverpool, 15,000 were present.

Rev. Sheldon Jackson has succeeded in securing 113 Christian young men of Lapland [illegible] to accompany him as caretakers for reindeer, and to act as missionaries to the Alaska Indians [illegible] year. It is said that these Laplanders are well pleased with their work that they will remain permanently at the end of their present [illegible].

The dignitaries of the Greek Church [illegible] as much arrogance as those of the Roman Catholic Church. The *Independent* gives the [illegible] of the Greek Patriarch of Alexandria as "[illegible] of God Pope and Patriarch of Alexandria [illegible] and the whole of Africa, Fathers' Father, Pastor, Thirteenth of the Apostles and Judge of the Universe."

In a village three hours' distant from Foochow, China, a Buddhist temple, its idols, and its [illegible] gardens attached, have been voluntarily [illegible] by deed of gift to the Free Methodist Mission, which the Rev. W. Heywood is in charge of [illegible] as a Christian mission station. The heads of the three villages surrounding the temple have given their written consent to the establishment of the mission there.

The King's Daughters' Tenement Mission Chapter in New York will henceforth be known as The King's Daughters' Settlement. The [illegible] main at 48 Henry Street, and will continue in charge of a Board of Managers. It is entirely supported by voluntary contributions and [illegible] pledges are desired from circles as well as individuals. The expenditures for the year ending April, 1898, amounted to nearly $5,000.

At the recent convention in Yokohama of the W. C. T. U. of Japan, it was announced that the Union has now 1,300 members. The workers, many of whom are graduates from the Christian schools in Japan, will have a far-leavening influence over the future. The Union now has thirty-one societies in different parts of Japan. The growth during the past year has been very rapid, amounting to a figure nearly [illegible] the membership of last year.

A recently returned traveler from Japan says that in one respect at least Japan is an example to the civilized world. There is no profanity there. "The reason for this is that there is no word in the Japanese language which [illegible] ent to an oath. Even the vast number of [illegible] who have gone to that country during the [illegible] years, and the thousands of new words in the language, have not in the least affect the Japanese avoidance of profanity."

A remarkable example of conversion to Christianity without the aid of missionaries comes from Corea. A number of natives from the province of Kiongi sent to the missionaries for a teacher. The missionary who visited them found in a single village 140 persons who were ready to become Christians. A strong interest in the city had been excited throughout the entire region simply by the reading of stray books, and conversing with occasional Christian travelers.

The six missionary survivors of the massacre of Sierra Leone reached New York [illegible] on board the Cunard steamer *Etruria*. They are Rev. and Mrs. I. C. Buttner, Rev. and Mrs. Minshell, Rev. A. A. Ward and Mrs. Mullen. Their narrow escape from the natives and their perilous voyage to Freetown were described in this journal last week. The [illegible] missionaries went to Dayton, O., where the missionary Society of the United Brethren [illegible] to which they belong, has its headquarters, will not return to their station in Africa.

Rev. Charles E. Ewing, missionary of the American Board at Pekin, China, is reported in *The Missionary Review* as having stated that a messenger from the Emperor of China just brought an order for 160 books, made up of books of Western science and learning, some of them distinctly Christian. He added that they were for the emperor. "A week later the same messenger came again, saying that [illegible] wanted copies of all Christian books that had been printed. We selected from our mission room 400 volumes of different books to fill [illegible] as far as we are able. These books are [illegible] not for the emperor, but for those [illegible] who live in the palace, the emperor's per[illegible]

HAWAII AS AN ALLY.

ADVOCATES of the annexation of Hawaii are encouraged by the practical object lesson furnished by the *Charleston* and the other vessels which have been sent to the relief of Admiral Dewey at Manila. The convenience with which they were allowed to take on coal at the Hawaiian Islands was obvious. If the Hawaiian Government had followed the example of our friends in Europe and had declared strict neutrality, our fleet would have been unable to obtain there the much-needed fuel for the long voyage to the Philippines. We may be quite sure that this friendly service, thus rendered at a time when not escape the notice of Spain. At the end of the war the Spanish Government will have the right to call upon the Hawaiian Government to account under the law of nations, as we did the British Government in the *Alabama* matter. It is possible that by that time, Hawaii will have had enough of trouble with her own nations and will not want another quarrel, but the question will remain, even though we may waive it. Hawaii, doubtless, is not much to say about the prospect, but we are satisfied that we shall not lose her if she does not suffer from lack of friendly service to us. It is evident from all the discussion at Honolulu that the sentiment for annexation has not diminished. Even a protectorate would be welcome. The question, combined with the commercial advantage the possession of the islands would be to us, would be so long as we maintain the occupation of the Philippines. This has brought the question of annexation to the front again in our Congress. Both in the Senate and the House the matter has been again discussed with the hope that opposition to the project may be diminished. It is apparent however, that among the statesmen there are many who have not yet been convinced of the wisdom of assuming the responsibility of annexing the islands, but whether they are in the majority remains to be proved. It is well for the human race that the conditions which have hitherto prevented the nations admitting these people who desire to come under our flag, do not weigh against the Kingdom of God. It is the glory of Christ that he is willing to receive all who desire him to reign over them, no matter how unworthy they may be.

Now therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God (Eph. 2: 19).

Fatal Knot.

An accident occurred a few days ago at Stapleton Island, N. Y. A man lives there who earns his livelihood as a cabman. He owns several horses, which in his absence were cared for by his brother, a boy of about fifteen years of age. One of the horses, a new purchase, was taken by the boy to a watering-trough the other day. Fearing that the horse might run away, the boy foolishly tied the halter-rope to his own wrist. He walked beside the animal to the trough, and after it had drunk was returning with it to the stable, when the horse was frightened by something he saw and reared on its hind feet. The boy was lifted by the cord attached to his wrist and fell to the ground. This frightened to increase the horse's fright, and started on a wild race over the cobblestone road dragging the boy. The people called to the boy to let go of the cord, but it was only when a man intercepted the horse and seizing the cord brought the animal to a standstill, that it was found what the foolish boy had done. He was then so seriously injured that he died in a few hours. Probably he never thought of the danger to himself when he tied the cord to his wrist, but was concerned only about the safety of his brother's property. It is very sad that his fidelity should have cost him his life. Still more deplorable is it when, as more frequently happens, men attach themselves so firmly to their own property that they lose their souls.

What shall it profit a man if he gain the whole world and lose his own soul; or what shall a man give in exchange for his soul (Mark 8: 36, 37)?

A Legal Oversight.

A curious question was submitted a few days ago to the United States Circuit Court. An immigrant woman arrived here from Russia to join her husband, who has been in this country several years. She brought with her a child who, on being examined by the medical officer of the immigration bureau, was found to be afflicted with favus, a skin disease, which, under the law, is reason for exclusion. The child was ordered to be sent back, and the Immigration Commissioners excluded the mother, too, in order that she might accompany the child as its natural guardian. The father, however, secured legal assistance and appealed to the Court against the decision of the Commissioners. The judge, having heard the evidence, decided against the Commissioners. He admitted that common-sense required that the mother should go back, but there was no provision in the law justifying her exclusion. The question now has to be settled whether the child shall remain as the parents wish, or whether if it is sent back, the mother will voluntarily accompany it, and thus maternal affection do what the law cannot do. There is not much doubt about what the mother will do if the child is sent back. Though the law cannot compel her to go, her love will do so, which shows that in some cases love is stronger than law, as the Apostle said:

For what the law could not do, in that it was weak through the flesh, God, sending his son in the likeness of sinful flesh, condemned sin (Rom. 8: 3).

A Tramp's Service.

A lady in Philadelphia is rejoicing in the solution of a mystery which she attained through an act of kindness to a tramp. For several months she had been trying to ascertain what became of a gold locket containing the miniature and a lock of hair of her dead mother. She accidentally broke the locket early last summer and as her brother was starting on a business journey through New York State, she gave it to him with a request that he take it to some skilful jeweler to be repaired. Soon afterward she received a letter from him saying that he had found a firm who would make the locket as good as new, and he would bring it back with him on his return. But he died suddenly while at Utica, N. Y., and his body and effects were sent to his sister at Philadelphia. Some weeks after the funeral, the thought of the locket recurred to her and she searched his trunks for it, but could not find it. The locket was one of her most treasured possessions and its loss worried her. She advertised for it and made inquiries in various towns that her brother had visited, but without success. Two weeks ago, a miserable, ragged tramp came to her door and pleaded for food and shelter. The lady's sympathies were moved by his wretchedness and the honesty of his manner. She gave him food and was surprised when the man asked whether she could give him any work that he could do in return. She set him to several jobs which he did cheerfully and well. Finally when he left she gave him a suit of her brother's clothes, for which the man was very grateful. Two days afterwards the man came back, bringing a slip of paper that he had found in one of the pockets. It proved to be a receipt from a firm of jewelers in New York for the long-lost locket which had been left with them for repairs. The lady lost no time in applying for her treasure which was sent to her at once. She is not the first person who has received an unexpected reward for doing an act of kindness. It does not often come from the person benefited and it may not always come in this life, but when the kindness is done with pure motives, the reward is sure. There are many who will be surprised at the last, when eternal reward is conferred upon them for services which they have altogether forgotten.

Lord when saw we thee hungry and fed thee? (Matt 25:37).

THE HAWAIIAN GOVERNMENT HOUSE AT HONOLULU, SANDWICH ISLANDS.

Lost Her Treasures.

An aged woman nearly lost her life in a fire in New York, on June 4, through a singular delusion. She lived in an old frame tenement house in Birmingham street and earned a precarious livelihood by selling newspapers. One of the tenants in the house who came home late at night, noticed smoke in the passages and went to an upper floor to investigate. The smoke was more dense there and concluding that a fire was smouldering in one of the rooms, he gave an alarm. In a few minutes flames broke out. All the inmates were aroused and brought out of the burning building, among them the old newspaper-vender. She was insensible and had to be carried out. She revived in the fresh air and realizing that the house was on fire, she ran back to her room before any one could stop her. The firemen heard her scream, "my treasures will be burned," and thinking she was a miser who had jewels or hidden wealth in her room one of them followed her to help her save her property. Looking around the room, he found that the "treasures" consisted of old umbrella-frames, and other rubbish that the woman had found in ash-barrels and had stored away. She was determined to save the worthless stuff and the fireman seeing that she would be burned to death carried her down stairs by force. She stood on the sidewalk watching the destruction of the house, wringing her hands and begging the firemen with tears to save her treasures. People say she is crazy and it is easy to believe it; but they would not have said so if her treasures had been bonds and mortgages and greenbacks. Yet probably the angels have the same opinion of people who are similarly distressed at losing them. They certainly think a man foolish who imperils his soul to save them.

When riches increase set not your heart upon them (Ps. 62: 10).

A Liquor Seller's Responsibility.

One of the Appellate Courts, of New York, confirmed last week the decision of the Supreme Court of Cattaraugus county, holding a liquor-seller in heavy damages for a tragedy. It was proved by the record of the trial in the lower court that a man of good position who was uniformly kind to his family and provided for its support was in the habit of going at intervals on a debauch. This fact was known to all the liquor-dealers in the town in which he lived. During these outbreaks he was very violent and acted in a brutal way, altogether different from his conduct when he was in his normal condition. They became more violent and more prolonged of late. During one of the worst of them he shot his wife, injuring her seriously; he then turned the weapon against himself and blew out his own brains. In one of his pockets at the time was a bottle which had contained liquor, and the label on the bottle, it was claimed, showed that the liquor had been purchased at a certain saloon. The widow, after her recovery from her wound, sued the saloon-keeper for damages for her own injury and the loss of her husband's life. The saloon-keeper contended that there was no proof that the liquor he sold was the cause of the tragedy, but the jury gave a verdict in the widow's favor, which on appeal the higher court has now confirmed, holding that the liquor sold by the defendant contributed to the tragedy, if it was not the sole cause. It will be a serious matter for all of us if God's justice proceeds on the same principle. Happy is that man who has never, by a single word, or foolish act contributed to the eternal ruin of a soul.

It were well for him if a millstone were hanged about his neck and he were thrown into the sea rather than that he should cause one of these little ones to stumble (Luke 17: 2).

Strengthened by Shock.

A remarkable discovery by a scientific expert was recently tested at the Franklin Institute in Philadelphia. The discoverer insisted that vibration would increase the strength of iron if it was applied at the proper temperature. His statement was received with incredulity; but, at length, he induced some practical men to give it a test. A number of newly cast bars were subjected to some three thousand taps from a hammer upon one end, and when these were compared as to strength with other untreated bars from the same set they showed an identically proportionate increase of strength, greater even than had been claimed. Numerous other experiments made on this line of inquiry confirmed the interesting fact that a substantial increase of strength, amounting in some cases to as much as thirty-five or forty per cent., was exhibited by specimens of cast iron when subjected to preliminary repeated shocks. Some characters seem to have been strengthened by an analogous process. It is sometimes difficult to understand the trials and disappointments and hardships the Christian has to endure, but if his trust is in God, he is sure that good will come to him through them.

He knoweth the way that I take: when he hath tried me, I shall come forth as gold (Job 23: 10).

The Sunday School

REVIEW OF THE QUARTER.

International Sunday School Lesson for June 26. Golden Text, Jude 21.

VIEWED as a whole, the twelve lessons comprised in this week's review, are full of sad and solemn reflections. They belong to the period of sacrifice, the culmination of Christ's mission, the ordeal by which he must complete the work that was given him to do. As he approached it, his own spirit was bowed under the shadow. He alone knew what was coming, and even his most intimate friends could not understand him when he tried to prepare them for it. How solitary he must have felt, even in that home at Bethany, in which he spent the evenings of those days of trial! Yet as we have seen, in considering each lesson, his words were tender and impressive. His thoughts were of others, not of himself, and the tears he shed were not for himself, but for those who must suffer after his departure. To the last, the love which shone from his life burned clear and undimmed, and there was no faltering in the path he trod toward the consummation of his work. As they said of him in mockery: he saved others, himself he could not save. It was true; and the taunt is a glory to him that will never fade. As we think of him passing, sad and lonely through that last ordeal, we can imagine how he must have been supported and encouraged by the prevision of the blessings which would flow to the world through his sufferings. Nothing could have brought to a nature so noble as his, so much joy as seeing, as his prophetic vision stretched across the centuries, each succeeding generation gaining a clearer view of his character and work and deriving from his life new inspiration to purity, to holiness, to love, and to self-sacrifice. His promise is still being fulfilled that, being lifted up, he would draw all men unto him. Truly as we study his life, we can realize that, even in his darkest hour, as that spectacle passed before him, he may have seen the fruit of the travail of his soul and have been satisfied.

In closing for the time these studies of that divine life, it is important to leave on every mind a clear idea of the significance of each incident as it has come under our notice during the past months, and to show the beautiful unity of action and of teaching, which have made him the Pattern and the Exemplar, as well as the Saviour of the world.

Three of the twelve lessons to be reviewed, are concerned with the events of the last twenty-four hours of our Lord's life, and it is worthy of notice that in the brief biographies we have of him in the Gospels, so large a portion of them should be devoted to the same day. Evidently the writers, who pass over so much in his life that would be interesting to Christians, saw in Christ's death a significance calling for full and careful description. Another group of three lessons gives a very different aspect of him, showing the glory that belongs to him. They are: the Transfiguration, the Triumphal Entry into Jerusalem, and the Resurrection. The contrast deserves special notice, for it is the same Jesus condemned and crucified who was transfigured on the mount and glorified at the sepulchre. Three of the other six lessons refer to the second coming of Christ, under the heads of, the Marriage Supper, the injunction to watchfulness, and the day of judgment. Of the other three, one is devoted to the unique story of the Syro-Phœnician woman, one to the duty of forgiveness, and one to the prevision of Christ's sufferings, which he gave to his disciples to prepare them for the coming trial.

To cast it to dogs (Matt. 15: 26). It is sometimes necessary to humble a person before he can be benefited. The story is told of a wicked nobleman who, being sick, and fearing he was going to die, sent for a Methodist preacher, and announced himself as desirous of becoming a Methodist. He evidently supposed that having so distinguished a convert would impress the minister, and that he would be received with open arms. The minister perceived that he had no true sense of his condition before God, and would need to be brought into a very different state of mind. He therefore bluntly told him that heaven was not for such as he, but for men of pure hearts and clean lives; and he could not admit to communion anyone, no matter how illustrious his rank, who had not the qualifications for admission to heaven. The nobleman was astonished and indignant. He declared that he was no worse than others of his rank, and mentioned several of his associates who were exceptionally bad men. The clergyman set before him God's warning and commandments, and showed that there was scriptural ground for refusing to receive him. A few days later he called again and found that a great change had occurred. The nobleman was no longer comparing himself with his associates but with the requirements of God's law. "You are right," he said. "I am not fit for heaven. I had no idea I had been so great a sinner. I see there is no hope for me." "There you mistake," said the clergyman. "If you admit that you are a sinner, there is every reason to hope. It is sinners that Christ came to save."

And suffer many things (Matt. 16: 21). Peter in his love and reverence rebuked his Lord when Christ spoke of the sufferings that were coming on him. He did not have the slightest conception of suffering which would be a glory to the sufferer. He had only the common view of suffering as evil, that he could not bear to think of in connection with his Master. He had yet to learn that every suffering and sorrow might have in it a glory unseen to human eyes. Sir Edwin Arnold relates a Buddhist legend to this effect: The father of Prince Siddartha had a dream that to his mind portended four terrible evils to his son. He dreamed that the flag of Indra was rent in twain; that the earth was shaken by the tread of ten huge elephants; that a drum pealed like thunder; that his son sat on the summit of a tower scattering the treasures of his regalia, and at the foot a crowd was gathering the jacinths and the rubies as they fell. The king, greatly depressed, told his dream to a wise counsellor, who cheered him by giving each item a new meaning. The rent flag was but the beginning of a greater, better era; the ten elephants were the ten gifts of wisdom; the drum was the proclamation of the new Gospel; the gems were the truths which his son would give to the world.

Send her away (Matt. 15: 23). It is not clear whether the disciples wanted him to grant or refuse her request. But Christ's answer implies that he understood them as pleading for her. They knew how he usually sent suppliants away, and they may have wanted him to do as she asked in this case, not because they cared for the woman, but because she was a nuisance. During the horrors of the French revolution, Barere astonished every one by pleading for the life of one of the suspects. He was so invariably on the side of the guillotine, that his colleagues could not understand his advocating mercy in this case. It was learned afterwards that the wife of the prisoner knew some of Barere's secrets and threatened him with exposure if he did not save her husband's life. So a hard, merciless man was led to plead for mercy for his own sake. Sometimes charity is done in the same spirit. A man who gives money to a beggar because of his importunity is not entitled to credit for it. He gives not out of compassion, but out of regard for his own comfort, which is disturbed by the beggar's pleading.

Was transfigured before them (Matt. 17: 2). Christ seems to have foreseen that his disciples would be bewildered by the events about to take place. They believed him to be the Son of God, but they would surely doubt when they saw him arrested, beaten and killed by the soldiery. He therefore gave to three of them a vision which let them see the glory that properly belonged to him. The story is told of a woodsman in an English forest that, returning home from his work, he found his wife in altercation with a man whose clothes were covered with mud and torn with briers. He had asked her for a drink of milk, and she had refused it and was ordering him away from her door. The woodsman was of a different spirit. He was sorry for the wayfarer, who was evidently tired and weak. "Come in," he said, "and share my supper. Wife, we must not be hard on the poor and unfortunate. We have not much to offer, but we won't grudge that to a weary man." The visitor entered gladly, and the wife with no great good grace prepared supper. The meal was scarcely begun when three horsemen rode up to the door. "Have you seen the king?" they asked. Looking into the cottage, they cried, "here he is," and forcing their way in, addressed the muddy, bedraggled stranger as "your Majesty." Their reverence and the evident rank of their guest almost frightened the woodsman, and especially his wife, out of their senses. The king only laughed at them, thanked them for their hospitality at parted with his officers, one of whc returned next day with a purse of go for the woodsman.

Forgave him the debt (Matt. 18. 2 is related of a famous Christian l that a friend came to him to tell wrong he had suffered at the hands neighbor. He did not know whet would be more dignified to challeng to a duel, to sue him at law, or to p the story in all the local newsp Which did the judge think was the way, or could he think of any still for getting even with him? "Cert said the judge, "I believe that a way of punishing him than any yo proposed would be to forgive him." angry man exclaimed: "Forgive h would not be manly to do that." judge assented, but added, "It wo God-like." His friend went away s decided. On his way home, in cros bridge over a swollen stream, his stepped through a hole where the had carried away some beams. F eral minutes the man lost hope of he was borne down the river and like a log on its surface, but he g the overhanging branch of a tree and himself out. In those few minutes of when he thought he must soon app fore God to ask forgiveness of his the lawyer's advice come to his min the next day he amazed his enemy ing to him and telling him that he f him. Completely broken down b magnanimous act, the other expres sorrow and promised reparation.

Shall find so doing (Matt. 24: 46) injunction may be obeyed by pers business just as well as in religiou cerns. There are men serving th in business as faithfully as the m can serve him in the pulpit. A man had occasion one morning t one of his deacons, who was a Not finding him at home, he went mill. The miller greeted him co but excused himself from shaking Showing his soiled and dusty pal said, "I did not expect a visit fro this morning, otherwise I woul been in better shape." The minis plied: "Do not apologize. I onl that when my Master comes he w me, as I find you, engaged in my d

Divideth the sheep from the goats 25: 32). Dr. J. A. Broadus, when P estine, saw just such a scene saw a flock of sheep and goats fol a shepherd. At a superficial glanc did not seem to be much difference sheep had long, coarse, hairy wo unlike goat's hair. When the sh reached the pasture, a beautiful valley, he turned and faced his Holding his crook before him, he gentle tap on the side of the head animal as it came up. As the shee the touch of the shepherd seeme clearly understood, for it moved right, and the goat receiving the touch turned to the left. In a few the flock was divided into two part

Sick, and ye visited me (Matt. 25: writer in *Nature* describes a curio acteristic of apes, whose habits studied. He had a large cage in his in which was a spreading tree and iature cottage. In the cage he number of monkeys. Among the an ape who, running along one highest branches of the tree, fe broke his wrist. His injury was a to, but afterwards he avoided the took shelter in the cottage. As never seen at feeding time, his m sent to the cottage to him, but it was that there was no need. The othe taken to him the finest of the pl that had been given them. Som afterwards, one of the apes fell si retired to the cottage. The own posed that the others would feed they had done the one with the b wrist; but none of them went nea and the poor animal nearly sta death before their neglect was disc Another fell ill and was similarly a They evidently make some dist between sickness and injury, but o principle it is based is unknown. one, in any case, that should not o in men, especially in men who have upon themselves the name of They should never forget that from abode where a Christian brother li fering, there is a call from the Mas sympathy and service.

BETHANY, FROM WHICH CHRIST WENT ON HIS LAST JOURNEY TO JERUSALEM.

Soldiers' Songs of Praise.

Progress of our Gospel Work in the Great Military Camps—North and South Worshipping Together—The Christian Commission Active—Soldiers' Testaments Sorely Needed.

(From our Special Correspondents.)

TAMPA, Fla. The Rev. A. C. Dixon, Prof. J. H. Burke, and Ira D. Sankey, singer, the Rev. J. W. Carpenter, the Rev. W. W. De Hart, the Rev. F. H. Norton, and the Rev. J. G. Anderson are among the good men whose labors in this camp will doubtless bear fruit in the fierce campaign that is impending for our army in Cuba. Never there a richer field. To call it a ripe could seem a misnomer when one the fresh, young faces, and the step of the boys that wear the blue. any a mother's heart is aching for ow many a father's breast is filled xiety for these young men, some bear every appearance of having petted darlings of happy homes! ertainly would be no nobler mis- n to impress on their minds the of the Gospel, to inspire them true courage of the Christian sol- strengthen their souls al fortitude, while their re being trained to the e of war. The evan- ovement in the camp, r the camps, has been with deepening inter- ne part of the men, and iring devotion on the the evangelists.

memorial services of before Decoration day de especially attractive ressive by Sankey's tones, which lost none charm in that pictur- ackground of camp and palmetto, with the hot ing down on the glar- Flida sands. The audi- g patriotic hymns.

ian work is not confined gelism. The Young hristian Association is g good influences the men by providing th the means and op- y to write to their copies of THE CHRIS- ERALD have been extensively ed in the camp, and no effort l to keep up, on this far-off south- t, the associations which elevate ate. A magnificent and touch- ure of these services is the pres- ke of the children of those that blue and those that wore the ting and singing side by side, with soldiers also joining in the worship hat died for all, without distinction If the Civil War restored the he Spanish War is cementing it. the charitable are doing so much Cubans, it may not be amiss to that there is considerable suffer- ng the planters of orange-groves den-stuff, living in this and ad- ounties—Hillsborough, De Soto, d Manatee. The frost of last win- royed their vegetables, and the g of spring and early summer has the orange-groves, until now the of the storekeeper is worn out. planter appeals in vain for further These people are, in most in- too proud to ask for charity. efer in many cases to starve rather ke known their needs.

a news reaches here through an al refugee who has seen, or heard able informants, the condition of the Cuban capital. The block- almost accomplished the destruc- the *reconcentrados*. It is probable se who have escaped, or been to the country are no better off os worse off—than those in the hey cannot cultivate the land, al- vergrown with brush and trees; rgents have no food to spare for d the Spanish guerrilas and regu- a equally merciless. How many ds have perished cannot be told. feared that very few survive, and that when the food now on the steamer *State of Texas* reaches Cuba, it will be needed for a new class of sufferers.

Mr. Sankey Sings to the Troops.

U. S. ARMY HEADQUARTERS,
TAMPA BAY, FLORIDA.

Dear Christian Herald: Our meetings with the soldiers yesterday were largely attended and deeply interesting. The new collection of hymns for the Army and Navy, containing a number of the best known and popular patriotic songs, are greatly appreciated by the boys in blue. They are furnished free of cost to the troops in camp. The singing in the meeting last evening could easily be heard over half a mile away.

The leading generals of the army are in sympathy with our Gospel work here and give us every facility for preaching and singing at such times as will not interfere with the regular duties of the men. I have never seen a finer body of men

THE GOSPEL PAVILION AT THE GREAT MILITARY CAMP, TAMPA, FLA.

than those now encamped in and about Tampa. They are all anxious to go to Cuba at once; but it may be some time before the new recruits are ready.

The weather is very warm, but so far, the health of the camps is very good.

I send you herewith a copy of a new song which I had Fanny Crosby write for the "Army and Navy." I introduced it at my service of "Song and Story," in the Tabernacle at Tampa Heights last night, and it went with a rush. A big choir of "regulars," on the platform helped, and it was a grand sight to see how quickly they caught it up.

IRA D. SANKEY.

Gospel Work.

HEADQUARTERS OF THE ARMY,
TAMPA, FLA.

The army here goes to bed with its clothes on, and sleeps on its arms. The fleet of transports lies at the long wharf out in the harbor, with steam up. Tiny wreaths of black smoke pour out of forty funnels. The last bullet and the last ration and the last lump of coal are aboard. The ships are full; clean up to their hatches.

One of the prisoners in our care was brought here as the captive of brave Captain Dorst, who commanded the *Gussie* expedition. The mission of the *Gussie*, a small side-wheeler, was to land arms, ammunition and food on Cuban soil for the use of the insurgents. Captain Dorst failed; failed because betrayed by this same, harmless Spaniard, who calls himself a Cuban. At the point where the expedition landed, Dorst found this man living alone in a shamble. Asked if there were any Spanish soldiers in the neighborhood, the man replied, No! Would he guide the party to the nearest insurgent camp? Yes! Whereupon the man led the landing party straight into an ambush of Spanish cavalry. The *Gussie* returned to Tampa, and the traitor is now in a sort of guard-tent in the First Infantry camp.

When I saw the prisoner, I said to him: "Are you sorry." His reply was astounding: "The Spaniards paid well," he said, "and who cares!"

General Howard and Major Whittle have left Tampa for Mobile. Religious work here is carried on by Dr. Dixon and the regimental chaplains. All the services and good works described in last week's CHRISTIAN HERALD continue. Meetings are held twice, and sometimes thrice, every day—not in one place, but in many parts of the field at once. Every volunteer regiment has its own chaplain

REV. H. M. WHARTON, D.D.

but for some good reason, perhaps because the civilian soldiers have so recently come from cities where there are churches on every street corner, the services at the volunteer camps are not nearly so largely attended as those held in the camps of the regulars.

In all the military camps, the "church call" has become one of the routine duties of the buglers. The calls are all adjusted to suit the demands of drill and fatigue work, so that the men's spare hours may be given to hearing the Gospel.

Last Sunday, a pastor of a Tampa church told me that his own service and those in all the other churches in Tampa had the very smallest congregations. Their flocks had all gone out to the camps to enjoy the novelty of a military sermon.

One of the volunteer regiments has hired a piano and sheltered it in a spare commissary tent. Last Sunday night the boys gathered in this tent and sang Moody and Sankey hymns till tattoo call.

It is a positive delight to wander about the camps at night after the camp fires are lighted. The volunteer boys from New York and Massachusetts gather around these campfires and talk of home.

"Wonder what my mother is doing now?" says one.

"Oh, I would love to see my folks just once more before we go," says another.

"How rough the regulars look!"

"Yes; we'll look like that before a year is over."

"I'm worried. My sister is ill. Wish I could be with her—just a moment.

GILSON WILLETS.

Dr. H. M. Wharton, who is now conducting services in the camp at Tampa, Fla., and whose portrait we give on this page, has had a most successful career as a minister and evangelist. He was engaged in lucrative practice at the Bar when the call to preach the Gospel came to him. He became pastor of a church in Baltimore, Md., about ten years ago. It had then about thirty members. The membership is now nearly one thousand, and the church building accommodates two thousand persons. The church has engaged actively in philanthropic work, and has now two orphanages, which have been offered to the Government for the use of the children of soldiers who may fall in the war. Besides pastoral work, Dr. Wharton has been active in the evangelistic field, and has rendered efficient service in connection with Mr. D. L. Moody and in independent missions in nearly all of our great cities. It is matter for thankfulness that a preacher so successful should be proclaiming the Gospel in the camp, where such preaching as his is so urgently needed.

From Mr. Lougee, of the Young Men's Christian Association, and from Gen. O. O. Howard, who has been personally working in the camp at Tampa, come confirmations of the statements made by our correspondents, describing the readiness of the young men in the camps to listen to the preaching of the Word, and the eagerness with which they accept New Testaments and Christian literature. Such an opportunity must not be neglected. The good work already so well begun must go on. But money is needed, and we are sure it will be forthcoming in a cause that appeals alike to the patriot and the Christian. All contributions sent by our readers to this office for the purpose will be gratefully received, and will be acknowledged in these columns.

The following contributions for carrying on the work of the Christian Commission for Army and Navy have been received:

Prev. ack'd	$805 71
Armstrong, I	2 00
Bacon, Mrs Franklin	5 00
Beadl, Wm	1 00
Beekman, Mrs & Mrs Plimpton	4 00
Bordery, L S	1 00
Bryant, Mrs Susan	1 00
Bridges, J G	1 00
Brown, Mrs Effie A	1 00
Bruce, Mrs L A	1 00
Carlson, Mrs I	2 50
Clements, Sophie	1 00
Cole, James	50
Cortelyon, J J & L	1 00
Dilling, Wm	1 00
Fisher, Mrs A B	1 00
Fitch, W W	5 00
Foss, Mrs H C	2 00
Fox, Mrs M J	1 00
Freer, Catherine M	1 00
Freer, Eliza	75
Gilbert, Grace	5 00
Greene, C W	2 00
Handsaker, W H	10 00
Hawes, Mrs M J	1 00
Howes, H R	1 00
Irwin, M R	3 00
Leaming, Mrs Dr	25
McClurkin, Mrs J	1 00
McPherson, E W	25 00
Macomber, A W	10 00
Malcolm, Llewella	1 00
Malcolm, Mrs S J	50
Mansfield, E Glover	3 00
Martin, Horace	1 00
Maxwell, Mrs E	1 00
Meyer, Peter	1 00
Miller, Mrs Adam	2 00
Neil, Mrs E	2 00
Nuten, Mrs Mary	1 00
O'Keefe, C A	1 00
Orcutt, Emma H	5 00
Parham, Mrs L F	1 00
Park, Andrew J	1 00
Patmore, J C	10 00
Piper, Ida P	25
Poister, John W	3 00
Randolph, Mrs Jas	1 00
Riner, Mrs M M	2 00
Short, Mrs J C	1 10
Simmonson, Dr John	1 00
Smith, M E	2 00
Smith, Mrs W A	1 00
Swanson, F O & wife	1 00
Szabo, A A	2 50
Tapley, L R R	5 00
Thatcher, Mrs	5 00
Walker, G M	1 00
Warburton, Frank	1 00
Watsl, J C	1 00
Williamson, Mrs E	1 00
Wilson, Fannie C	1 00
Mary, Freeport	2 00
Sister Louise	1 00
A O C, Marengo	2 00
A S W, Washington	1 00
C C Milldale	25
C J & moth & J W J & wife, Levisay	1 00
C L, Lost River	1 00
C M S, Seneca Falls	1 00
E A F, Pawnee City	50
Mrs E	5 00
E C, Fairbury	1 50
E H Whitlock, Mariposa	1 00
E M, Milldale	25
E J P, Binghampton	20
F C H, Milwaukee	1 00
F I B, Hogan	56
J S, Boothbay Harbr	1 00
L C, Tomah	1 00
L W, Milldale	50
M D S, Balto	1 00
M R B, Portsmouth	3 00
P C, Milldale	1 00
T, Providence	1 00
X Y Z, Leacock	10 00
——, Fernandina	3 00
——, Iowa City	1 00
——, Wimer	2 00
Friend, Deckertown	30
" Norfolk	1 00
" Romney	50
" Barnes	1 00
I H N, Morristown	1 25
In Jesus Name, Athena	4 00
Reader, H L M D	5 00
" Pierceton	1 00
" Benton	25
S S, Hancock Point	4 52
Sterrett, Sab Sch	25
S W Stockbridge Soc of C E Dargville	1 00
Ep Leag, Rewey	7 47
Coll taken at Union Decoration service, Plymouth	2 50
Little Girl on her 6th birthday, Evanston	6 00
A Christian Bal'o	1 00
A Soldiers Widow, Rochester	1 00
In remembrance of Him, Mary	2 00
Mother's Son, Chanute	1 50
Chris Sister, Armada	2 00
Total	**$843.26**

A CHRISTIAN DOCTOR'S WORK IN MEXICO.

How Dr. Levi B. Salmans has Overcome the Prejudices of Mexican Roman Catholics to Protestantism by His Medical Labors.

A REMARKABLE illustration of the value of medical skill, as an aid to missionary effort, is furnished in the success which has attended the labors of Dr. Levi B. Salmans at Guanajuata, Mexico. There is probably no mission field so discouraging as one in which a majority of the people are Roman Catholics, who have learned from their priests to distrust the Protestant preachers and avoid them. Not even among the people of India or the savages of Africa does the missionary find it so difficult to obtain a hearing as in Catholic Mexico. Guanajuata was no exception to the rule. It was rare indeed that a Catholic could be induced to enter a missionary service; and when a new face was seen there it was safe to infer that it belonged to one who had already been converted to Protestantism by the conversation of the pastor or some of his helpers. Services were regularly held in the city by the Methodists, the Cumberland Presbyterians, the Congregationalists, and Baptists, but it was not in that way that men were won to Christ. The chief difficulty encountered was in getting the ear of the people. So fierce and implacable was the opposition that twice during the twenty years that missionaries have labored in the city attacks have been made upon them in which their lives were in dire peril.

METHODIST EPISCOPAL CHURCH AT GUANAJUATA, MEXICO.

A marked change in the attitude of the people dates from 1891, when Rev. Levi B. Salmans, who had suspended his labors as a missionary in order to study medicine and had received his M.D. diploma, settled in Guanajuata as a missionary of the Methodist Episcopal church. The region is thickly populated, but medical facilities were few and antiquated. In multitudes of cases the poor who had been hurt in the mines, or had been attacked by chronic disease, suffered unaided. Some of them, indeed, made pilgrimages to virgen shrines in the hope of gaining the intercession of the saints. But as one poor paralyzed child, who had made several such pilgrimages, said: "The saints did not seem to care, or else they did not know how to cure the disease of the poor sufferer." Dr. Salmans, with the permission of his church, began to visit the sick people of the city and to prescribe for them. It caused some surprise in Mexico at first that a religious teacher should be doing such work, but Dr. Salmans explained that he believed Christ's command, "As ye go, preach the Gospel and heal the sick," was still binding on his servants, as it was on the first disciples, and as he wished to obey it, but had not the power to work miracles, he was taking the only means available to him by prescribing the medicines which other physicians had found efficacious.

It was astonishing how many persons thankfully accepted his services for the healing of the body, who would not have listened to him as a spiritual healer. During the first six months over 200 patients applied to him for treatment and the number increased from month to month until 1894, three years after the beginning of the work, he had 3,055 new patients of whom, so far as he could discover less than fifty had ever heard the Gospel message. A large number were treated free of charge, a few paid a nominal sum for medicine and a fair proportion, who belonged to the substantial classes paid moderate fees. Dr. Salmans turned the entire proceeds into the general treasury and the results at the end of that year were fairly satisfactory. True, the money received from those who had paid, had not covered the cost of the medicine supplied to those who had been unable to pay, but considering how much suffering had been relieved the deficiency was very small. It was little to pay compared with the good that had been accomplished. As a matter of pure benevolence, therefore apart from religion the kindly physician was satisfied with the results.

From a commercial, professional, standpoint, of course, nothing could have been more unsatisfactory. Dr. Salmans was paid as a missionary the poor remuneration that missionaries usually get, and this he earned by his preaching and pastoral labor. To this he added the labors of a physician with a large practice without remuneration of any kind. He thus vastly increased his work without increasing his private resources. Well, missionaries do not enter the work with any idea of making a fortune. From a worldly standpoint it is a poor profession. Such rewards as there are in it are not paid in worldly currency, but the missionary counts them as beyond price. So Dr. Salmans was not disappointed by the result. He had made no money for himself nor for anyone else by his effort, but he had not expected to make any. He hoped, however, that his medical work would afford him opportunities of propagating the Gospel, which was his chief business, to which all else was subsidiary, and in this there was no room for disappointment but rather for joy and gratitude. Over 3,000 persons had heard the Gospel, many of them for the first time, and a large number of hopeful inquirers were seeking Christ. In addition to this, the prejudices of the people against the foreign preacher were disarmed when they saw his usefulness as a physician.

During the following year Dr. Salmans had the assistance of two other medical missionaries—Drs. Hyde and Cartwright, and the number of patients sprang up to 6,634. Many of these were critical cases and 441 involved surgical operations. The amount received in fees was $3,011, which was an average of less than half a dollar for each patient, though, of course, many patients gladly and gratefully paid many times that amount, while as before a large number were treated gratuitously. Altogether the cost of the medicines and apparatus exceeded the receipts by a thousand dollars. The loss was in part made up by the generosity of Bishop J. P. Newman, who visited the city and was so delighted with the work which he personally witnessed, that he delivered his famous lecture on his travels and turned the entire proceeds into the treasury. Mainly through the Bishop's influence, too, permission was obtained for the erection of a medical dispensary and hospital on the large section of eligible land belonging to the Methodist Episcopal Mission, providing Dr. Salmans could raise sufficient money to defray the cost of building. The project had been very close to his heart for some time and, when he learned that there would be no need to pay for a site, he took new courage and began to collect funds for the purpose.

REV. LEVI B. SALMANS, M.D.—ENTRANCE TO THE DISPENSARY AT GUANAJUATA, MEXICO.

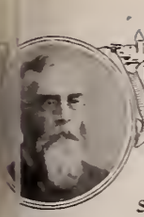
From friends in Guanajuata and in the United States the sum of $1,103 was received in a short time, and with this as a nucleus to which additions were made from time to time, the work commenced. It has been interrupted from various causes, and is not yet fully completed. But the work of medical service has never halted. Its effects are felt everywhere. There is one district or neighborhood of the city where years ago it was not safe for any Protestant missionary to go, but now, as Dr. Salmans said recently, neither Dr. Salmans himself can get through the section because of grateful patients who insist on forcing hospitality on the visitors whenever they appear on the streets.

The gain to missionary work has been enormous. The mission has gained membership from the people who have benefited under the medical treatment of Dr. Salmans and his helpers, have come to hear him preach and have found the truth. But indirectly the advantages have been much greater. Seed has been sown beside the beds of the sick and in the hospitals the people that is fast ripening to harvest. All this has been accomplished through the devotion and consecration of a man who has willingly doubled his labors without adding to the burdens of the Home Board. Dr. Salmans merits the hearty appreciation and the sincere gratitude of the heads of his church, which he has served with rare energy and fidelity.

He is now anxious to bring his work of a hospital and dispensary into complete and effective work. During a recent visit to New York he said that the sum of $2,000 would suffice to finish the building and furnish the beds and apparatus. One half of this amount he believes he can secure from people who have seen the work, and the good it is accomplishing. The other half he looks to Christian people who are interested in extending a knowledge of Christ in the dark places of the earth. The hospital contains twenty rooms, of which three are large wards, one an isolation room for infectious diseases. All the rooms are occupied, but could be kalsomined and fitted up. The work could be completed and the hospital furnished in from six months to a year if money were in hand. It appears, however, that the Board of Missions does not feel justified, in its present circumstances, in advancing the two thousand dollars that is needed. Any funds that our readers may be willing to give for this purpose may be sent to this office and will be forwarded to Dr. Salmans.

Y. M. C. A. in the Klondike.

A new departure is about to be made in the work of the Young Men's Christian Association. Alaska is to be opened up to the movement. Mr. W. A. Reid, secretary of the Young Men's Christian Association at Kalamazoo, Mich., and Mr. Dwight H. Robinson sail, June 15th, via St. Michael's for Dawson City direct. They are experienced men and will proceed at once to organize the Young Men's Christian Association at that point. They will take in such supplies as are necessary for an all-round work for young men, viz.: Christian literature and supplies, musical instruments of various kinds, stereopticon, phonograph, besides modern athletic appliances, etc. They will secure a building and fit it out as a reading room and for the holding of Gospel services, Bible classes and social gatherings to counteract the influence of the saloons and gambling dens. The work is already the assurance of a hearty welcome in the field, and the project is a very commendable one. Mr. Reid and Mr. Robinson are consecrated Christian young men, and their experience in Association work specially fits them for this movement.



IN JERUSALEM OF TO-DAY

BY HON. SELAH MERRILL D.D. LL.D

PECULIAR INDUSTRIES OF PALESTINE.

Salt Gathering at the Dead Sea—Whitewashing the Tombs—Workers in Stone—Fuel Gatherers and Forests.

THE phrase "earning a livelihood" means one thing to a wealthy citizen of America, and quite another thing to a poor peasant of the Holy Land. With fifty thousand dollars annual income the one may claim that he is pinched financially and can hardly make his ends meet, while with a total income of fifty dollars a year the other may count himself rich. To watch the poor man's long-drawn-out struggle for existence is often a very painful matter. It is always interesting, for with the poor more than with the rich, we

LOAD OF STONE.

see how wonderfully ingenious the human mind is in discovering ways for keeping body and soul together. Under the above heading I have grouped a few incidents of Palestine which I believe will be somewhat new to my readers, and which, although briefly described, may never-

YOUNG TREES CUT UP BY THE ROOTS.

theless enhance the interest in that wonderful and sacred land.

Palestine possesses many remarkable features in the world. Every Bible reader knows as the Dead Sea. The water of this lake contains twenty-five per cent. of salt. Moreover, at the Southern corner of the Dead Sea there is a mountain six miles long, three quarters of a mile wide, and several hundred feet high, which is chiefly composed of rock salt. On the sides of this mountain where fissures have collected, the salt masses stand like an iceberg in the sunlight. The name of the mountain is the Jebel Usdom or Mountain of Sodom. In this mountain and sea there is a mine of wealth which is awaiting the advent of capital and skill to yield up its riches.

"But," it is asked, "what prevents this mine from being worked at once for the good of the world and the enrichment of Palestine?" The answer is this, that the Turkish government stands in the way. It will not allow this, nor any other of the resources of the country to be developed. I like to think that it is being providentially reserved for better times, to be a blessing to later generations. At present salt is a government monopoly and if persons are detected in getting the salt from the Dead Sea they are punished. Still, considerable amounts are collected every year and disposed of in different parts of the country. During the six or seven hot, dry months of summer the stones and drift wood on the shores of the Dead Sea become thickly encrusted with salt, so as to give the appearance of there having been a light fall of snow. The effect on the eye is peculiar—the silvery clearness of the water of the lake, the belt of pure white sticks and stones on the shore, and the wild masses of barren mountain above.

LIME BROUGHT TO MARKET ON CAMELS.

Several times I have found men getting salt at the north end of the Dead Sea, and when they saw us approaching in the distance they ran away and hid themselves. When they discovered that we were not natives or government officers, they gradually came out of their hiding places and returned to their work. During my two visits to the south end of the Dead Sea, a portion of the country almost never visited by travelers, I secured several pictures of these salt gatherers while at their work. On the dry, hard earth they had deposited the salt they had collected by simply scraping it up with their hands, in little piles two or three feet high, which looked in the distance like hillocks of snow. In that terribly hot region clothing is not necessary for the natives, and some of the men who with their guns were guarding the salt were absolutely destitute of clothing. This illegal salt gathering on the shores of the Dead Sea I regard as one of the interesting and peculiar industries of the Holy Land.

An industry, or more properly an occupation, of which we in America know nothing, is that of whitewashing tombs. The persons engaged in this business I shall term the "Whitewashing Brigade." My readers will recall what is said in Matt. 23:27, about "whited sepulchres." When one first enters a Turkish cemetery he remarks at once on the fact that many of the tombs or structures of stone built over the graves have been whitewashed. The Jews are in the habit of doing this as well as the Mohammedans. This ought to be done every year because the color washes off during the winter rains.

One of the oldest industries of Palestine is that of working in stone. Remains of ancient quarries are found all over the country. About Jerusalem, at points near and remote, we find large piles of stone chippings where workmen cut out blocks for temple, palace or common houses in ancient times. Among the ruins there are still in position massive stones such as must have required machinery of some sort to move them. Since the Roman period in that country stones have not been used in building that could not readily be carried on the backs of camels. To put burdens of stone upon the backs of animals, upon flesh that can feel and suffer pain seems cruel, but all the stones that for centuries have been used for building have been transported in this manner from the quarries to the places required. This is the practice to-day and not infrequently the poor beasts have their limbs broken or their backs crushed by falling stones; but the business is always a good one, and new levies of camels are made to take the places of those that have been killed or ruined. Our illustration shows how a block of stone, five, six or more feet in length is balanced on the back of a camel so that it may be taken to market. Not only is this severe work for animals but for men as well, since these stones, after they have been dropped near where the building is going on, have to be carried on men's backs to the walls where workmen are laying them in mortar. All blocks weighing from two hundred to six hundred pounds are carried in this manner. The limestone of the Judean hills is of different degrees of hardness, from that which can easily be carved with a knife up to the firmest, finest marble.

PORTERS CARRYING STONES.

In one of our illustrations we see a man leading several camels that are loaded with bundles of long sticks, and are curious to know what they are for. He has come from some distant hillside or mountain, and is bringing these sticks to market for fuel. The question of forests in Palestine is one of great general interest, but to its inhabitants the question of fuel is one of great vital importance. The outlook for the future is not bright. There is no coal, the forests have disappeared, and as the supply of fuel diminishes year by year, the price increases accordingly. In large sections of the country dung is used for this purpose, but where people depend upon wood and charcoal they have learned to reduce their wants to almost nothing. Were the government to take any pains in this direction, large sections of Palestine that are not needed for agricultural purposes, could in fifty years be covered with forests. Given more forests, there would be more moisture. There is reason to believe that in ancient times the country was well wooded, and in the Gilead hills some fine forests are still left standing, simply because they are out of the way of vandals. Many of the hills of Palestine are covered with small bushes four or five feet high, and these are constantly being cut off and brought to market by the camel-load, and the thirty or forty sticks in each load represent as many young trees slaughtered. Fuel is brought to market on camels, donkeys, and on the backs of women. To American eyes it is always a painful sight to see women barefoot and with very thin clothing, who have slight limbs and do not look overstrong, staggering under loads of fuel, consisting of bushes and small sticks, which they have gathered at a great distance, hoping to earn a few cents, perhaps five or ten, by its sale. Such a picture illustrates the poverty of the people, and, incidentally, the wretched character of the government.

SELAH MERRILL.

LIME GATHERERS IN THE VALLEYS.

GATHERING SALT BY THE DEAD SEA'S SHORES.

THE FAMILY AND HOME CIRCLE

Syrian House-Wives.

The Syrian Home—The Moslem and the Christian as Wife and Mother.

TRAVELERS, writing from Syria, have said that the Christian woman could be distinguished from the Moslem by the appearance of her dress, her home and her children. The home of the Syrian peasant is painfully squalid. Even in the harems of the rich, housekeeping is often such as would greatly vex the soul of the average American housewife. The Moslem home, rich or poor, smells of coffee and tobacco. In the one living-room of the peasant wife and mother, perhaps all the family cooking, eating and sleeping is done; and windows are conspicuous by their absence. In the centre of this room stands "the inevitable brazier, and the unavoidable coffee steams upon it." Tobacco is usually taken in the form of cigarettes, which they roll for themselves and guests. The day is passed in sipping, smoking and gossiping. Life is without educational interests and intellectual aspirations, or the homely, womanly industries of the civilized woman, whose activities develop herself while they clothe her household, and make the atmosphere of her dwelling a means of grace to inhabitant or guest. A water-bottle, a bowl in which to knead bread or prepare vegetables, a cruse of oil, a few crude cooking utensils, constitute the average equipment of Syrian housekeeping. Soiled matting covers the floor; beds and other furniture are not necessities.

The Syrian baby is bound fast and painfully in a cradle until old enough to crawl, when he is "tossed upon the bosom of Mother Earth and left to hustle for himself." His mother pets him when in a good humor; when in an ill humor, beats him and curses the day he was born; when he is grown, becomes his slave and tyranizes over his wives. It is not to be expected that these poor women should be competent wives and mothers. Married while children, they know nothing of sewing, cooking or other womanly accomplishments, and have no appreciation of the sacred responsibilities of motherhood. When, however, the Syrian girl has been under missionary training, even if it be but the two short years between ten and twelve she will have been taught something about sewing and keeping house. Many of these girls, after marriage, become missionaries in the truest sense in their own homes, and other homes also, quietly and naturally teaching their less fortunate sisters how to make this garment or that, or how to prepare this or that article of wholesome food.

SYRIAN PEASANT WOMEN PREPARING A MEAL.

A Laborious Cat.

The following story is told of an enterprising cat and the patient king, mistress who has trained him:

A lady in California has a cat and an olive orchard. She has taught the cat to pick up the olives that fall from the trees, and put them in a basket. The basket is put under a tree, and Bildad—that is the cat's name—is called. He sets to work at once, and acts as if he enjoyed picking up the nuts, which he does with his mouth. When the basket is full, he goes in and pulls his mistress' apron to let her know she must come and get the basket before the nuts are stolen. The second thing that Bildad has been taught to do is to churn. The churn is a small one, and the treadle light. At the side of the churn a small bell is hung. Bildad has learned when the butter is ready by the sound in the churn. When he thinks the butter is ready he stops churning and rings the bell. Bildad seems to enjoy the churning, so perhaps his natural industry is his enjoyment.

The Swallows of France.

The Zoological Society of Paris, says a foreign exchange, has lately been occupying itself with the fact that, owing to the enormous captures of swallows, arriving on their vernal migration, in the district of the Bouches-du-Rhone, at the end of March, to supply the demands for swallows' wings for cheap millinery purposes, insect pests threaten to increase appallingly, and in ten years' time, it is said, France will have no swallows, except the stuffed ones in the museums. For several years the number of these birds returning in spring has notably diminished, and the localities in which they had built in colonies from time immemorial are many of them now completely deserted.

A Rose and a Moral.

Here is a pretty story which tells how one of our favorite roses got its name:

The Empress Eugenie gave the name "Marechal Niel" to the lovely rose which is so called. When General Niel returned from the field of Solferino, where he had signally distinguished himself, a poor man presented him a basket of lovely yellow roses. To perpetuate their beauty, the General had a cutting struck from one of the blooms, and when a rose tree had grown from this, he presented it to the Empress Eugenie. She was delighted with the dainty gift, but was much surprised to learn that the rose was known by no distinctive name. "Ah," she said, "I will give it a name; and it shall be the Marechal Niel." Thus the Empress achieved two ends—named the flower and acquainted the General with the fact that he had been raised to the coveted office of marshal of France.

The sight of this lovely flower must recall to the lonely widow of the last Napoleon one of the pleasantest incidents of her reign, and we are reminded that it is the kind deed we do to others, whose memory blesses when fame and fortune perish. The lilies and violets of France, emblems of kingdom and empire, must bring bitter thoughts to the desolate ex-queen, while the Marechal Neil will remind her that she was kind when opportunity was given.

Ministering Children.

In all the world movements are being instituted for the purpose of teaching children to help children. In London, there is a society known as "The Children's Salon," which has raised, since its organization, seven years ago, $25,000 for charitable purposes. A large sum was realized at their last entertainment, which was held in Westminster Town Hall. Competitions in music, recitations, drawing, etc., occupied the forenoon, and the evening was given over to awards of merit and childish merry-making. The League of Ministering Children is another and a very prominent organization in charitable work; royal children are members.

A Novel Occupation.

There is a young lady in Ohio, Miss Webb, who makes a very efficient servant of the United States, although just out of her teens. She is a mail-carrier, having personally conducted for two years her duties as contractor on mail route No. 31,277, which takes in five thriving towns. Every day, except Sunday, she drives thirty-two miles, thus making 192 miles a week. At the same time that she carries the mail for four post offices, she acts as buyer for four stores in the villages, and conveys passengers back and forth. Miss Webb enjoys her work, makes a good living out of it, and incidentally has opportunities of doing missionary work in the form of many little kindnesses.

The Eagle and the Swallow's Nest.

At Lilford, England, a swallow chose a curious site for its nest: it was inside the wooden pent-house roofing of an aviary, quite near to a perch which was occupied by a white-tailed eagle. The parent swallows passed constantly in and out through the wire-netting in front of the cage, and reared their five young birds without any notice apparently being taken of them by the great bird.

A Song of Childhood.

A song of childhood! Raise the artless numbers
That rhyme with brooks and flowers and busy birds;
With merry romps, with angel-guarded slumbers,
With joy that laughs at inexpressive words.

C. H. Crandall, in *The Chords of Life.*

THE CHILDREN'S CRY.

THE children droop in the crowded street,
They wither like fading flowers;
Fiercer grows the summer heat,
Longer the noonday hours.

And little ones perish for lack of air,
They cry with fever and pain—
Dear God! the world is wide and fair,
We'll make them well again.

We'll take them where fresh breezes blow,
Through noontide, night and dawn.
And where sweet flowers and grasses grow
On hillsides, at Mont-Lawn.

M. A.

"Will the Country Open"

MONT-LAWN will soon w
many happy little guests. F
blooming on the hillside
birds singing in the woods seem
for our children's coming, and our
will be glad to know that the child
soon be at their merry play, as
mers past. Over four hundred
tions have already been entered
offices of THE CHRISTIAN HER
behalf of children needing a s
outing. As the days become h
close, faithful Sunday School t
and kind-hearted city missionarie
continually to the pleading questio
children who want to know "if the
will open this summer?" and b
them the outing which was so de
an experience last
of which they onl
through the descri
more fortunate c
upon whose lips
count sounds like
tale of impossibl
Mothers with ma
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already stifling in t
air of tenement he
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Christian hearts an
will help their little
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which often means
ing of a life.

Below is an extr
a letter that will
our readers, as illu
the character of t
work in which
operate with us.
such letters are
daily from devote
ers and missionar
carry on their he
consciences the b
the little childre
poor.

I wish to recom
children of two ver
but unfortunate
whom I have trie
within the past ye
first are the childr
widow, whose pov
caused by the lon
and death of the
and father. It is a
struggle with her to
wolf from the door
other family, the fat
of work; there ar
little ones, the youn
months old. The m
fit physically for w
all kinds of sewing for private fan
factories. I do wish you would do s
for these people by sending the child
for a change of air. The children ne

People in cool country place
large airy city homes can hardly
ate the suffering which the summe
to the unhappy poor who liv
crowded tenement districts of N
City, where the fetid, sweltering a
so much sickness and death. Al
the narrow, closely-built streets a
ly populated alleys the heat is s
evil odors abound, the children d
perish for air, and to many the gif
days' outing is the gift of life.
is a gain in health and strength.

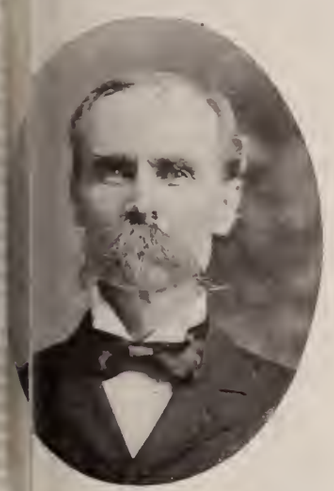
Donations of clothing for child
five to twelve, should be sent p
the Matron of THE CHRISTIAN H
Children's Home, Nyack, N.
children who come to us are of
in need of clothing. Contribu
money for the Home, sent to th
this paper, will be promptly ackno
Since last week the following su
been received:

Prev. ack	$118 75	K A. Greenwi	
A little girl on her sixth birthday, Evanston	3 00	I R R Taple	
		Mrs. I. F Farl	
W W Fitch	3 00	Jas Ferguson	
		Total	

Jack Tars Loved Him.

Chaplain John M. Wood, of the Brooklyn Navy-Yard—A Life Spent for Christ.

THERE are few men connected with the United States Navy who have not, at some time, heard of John M. Wood, the zealous Christian man of the Brooklyn Navy-Yard, who died suddenly of hemorrhage of the lungs at his home in Brooklyn, a few days ago. Chaplain Wood was a most interesting character in mission work, and was the first layman the American Sea-



THE LATE CHAPLAIN JOHN M. WOOD.

man's Friend Society ever placed in charge of a navy-yard or work of importance He was eminently successful and saved multitudes of seafaring men to the service. One of his converts perished in the explosion on the *Maine* in Havana harbor. Chaplain Wood started a Christian Endeavor Society on board of each vessel of the white squadron, and they did some great good in the various harbors of the world.

Mr. Wood came into the old Jerry McAuley Water Street Mission on October 7th, 1890. He was crazed with drink, and was on his way to the East River to end his unhappy life. He had been in the United States Navy for thirteen years and had finally been discharged. Across his discharge papers these words were written: "Discharged for Chronic Alcoholism." He had been all around the world wherever a war vessel could stop, and had been "drunk in every seaport on the globe." He had been paid off, received some $400, and had come over to New York for a wild debauch. Fortunately his steps were directed to the mission. At the corner of the street he heard the notes of a Gospel song issuing from the mission, and he remembered that his sainted mother used to sing the same tune while he was a happy boy:

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains.

He came in and took a seat in the rear of the hall. When the invitation was given he came tremblingly up to the "Mercy Seat," and there he poured out his sorrows and obtained relief in salvation. Shortly afterward, brother Wood went back to the Navy Yard to tell the good news to his companions. He began to hold meetings on board the ships when they lay in the harbor. Subsequently he received a call to become a chaplain in the Navy Yard.

Mr. Wood married an excellent Christian woman, who aided him greatly in his work in the Navy Yard meetings. His wife and one child survive him. In one of his testimonies at the Water Street Mission, speaking of his first visit to the Mission, he said: "It was the first time in twenty years I had been in the house of God but as I listened to the wonderful testimonies of the redeemed men, God's love and mercy pierced my heart. And when the invitation was given to sinners, my trembling arm was uplifted, and I then met Jesus of Nazareth who has been my guide ever since. The rags have disappeared, the chains that bound me have been broken, the remorse and awful thirst for liquor, and all the vile, sinful passions of my nature have been buried in the sea of God's forgetfulness. I have not wanted a drink since that night, and there is not money enough in America to induce me to, and I am bound to fight the accursed stuff that robbed me of a home, of luxury and a son's patrimony, driving my poor gray-haired old mother in sorrow to the grave, made me a homeless outcast, a bundle of rags and vermin, a bloated, sin-disfigured, human shipwreck."

Chaplain Wood's funeral was held in the Central Baptist Church, New York City, and was attended by a large company of sailors from the Navy Yard and many loving friends.

BOYS IN BLUE DELIGHTED.

Many of them Greatly Pleased at Receiving "The Christian Herald" in Camp.

FROM a number of the soldiers now at the military camps in Tampa and Chickamauga and elsewhere, letters have come expressing pleasure at the receipt of THE CHRISTIAN HERALD, for which subscriptions have been made in their behalf by friends direct through this journal. One volunteer writes:

I don't know to which of my acquaintances at home I am indebted for this weekly visit of THE CHRISTIAN HERALD, but my thanks will be sure to reach the right one if you will only publish this line. It is the best paper that could be sent to a soldier in camp. Many a restful hour it gives me, and I always feel the better for having read it. The boys in camp are by no means given to serious thinking, and a soldier's life, anyway, is one that hardly permits him to think of religion. There are lots of company with which one can put in his time to anything but good advantage, when not at drill or sentry duty, and I am afraid that, in view of the serious task before us, we give all too little heed to sacred things. Here is where a wholesome inspiring paper like THE CHRISTIAN HERALD comes in, like a blessed influence, to change the current of a soldier's thoughts. I only wish every man in camp could have a copy regularly. He would be a better man, and possibly a better soldier for it.

Others write in the same vein. It was for the purpose of carrying out as far as possible this plan of giving a fresh weekly Christian paper to the soldiers, wherever they may happen to be, that we have established a special rate of **25 cents** for **three months'** subscription, and **one dollar** for **a year's** subscription, in order that our readers in any State in the Union may subscribe in behalf of their friends or acquaintances in the army. For one dollar four of our boys in blue may be made happy by receiving the paper regularly for three months. There are many of our friends who would be glad to be kept in constant remembrance by dear ones at the front, and there can be no better way than this of reminding the soldier of their interest in his welfare. Addresses will be changed as often as necessary. A large number of readers have already taken advantage of this opportunity, and THE CHRISTIAN HERALD is now being sent regularly in every case to the soldiers in camp. Subscribers, in forwarding money for this purpose, may either send us the name or names to whom they wish the paper to be sent, or, if they should prefer, we will apply any sum forwarded to us for this purpose to sending the paper to soldiers who would otherwise be without it altogether.

The following sums have been received during the week for the purpose of supplying THE CHRISTIAN HERALD to our soldiers in camp:

Prev ack	$185 84
Abbott, Mrs M F	1 00
Abbott, Mrs N G	50
Anderson, Mrs E A	1 00
Bartholomew, A G	2 00
Boothby, Mrs S M	1 00
Brown, Mrs E	1 00
Brown, W J	2 00
Bnrt, Lncy	1 00
Bntler, D W	1 00
Bntler, J F	5 00
Chase, H G	1 00
Colburn, Mrs E	25
Colburn, Mrs W	1 00
Collins, Mrs C E	1 00
Cram, Abbie M	1 00
Dean, Emma	1 00
Dond, Mrs A A	25
Dyke, Mrs J	2 00
Ellis, Mrs J	25
Fenner, Mrs A	1 00
Fentsman, Jos	50
Fostlehe, H J	5 00
Francis, Mrs A	1 00
Fuller, Mrs A F	25
Gardner, S C	1 00
George, Mrs E	1 00
Germann, Christian	1 00
Gilson, Annie S	25
Gordon, S P	1 00
Greamha, Miss N	25
Greenongh, Lizzie L	1 00
Grey, Alex	25
Hadley, A M	25
Hayes, Mrs O	25
Haywood, Miss E	1 00
Hedges, Ettie C	1 00
Herron, Mrs S W	1 00
Hicks, J	5 25
Hnddleston G W	25
Hnnter, C C	25
Johns, Emma	1 00
Kirkwood, Mrs W B	1 00
Knndson, Hans	25
Little, Mary A	1 00
McNeil, Miss	25
Mallory, Mrs C B	1 00
Maxon, Mrs C F	25
Merriam, J E	1 00
Miller, Mrs Lottie	1 00
Moore, Mrs M I	1 00
Mutschler, Mrs Martha	1 00
W F H and L Nobes	1 00
Olmsted, Miss Nellie	25
Parker, Mrs Ella	1 00
Plnmmer, Mrs G H	1 00
Pond, Mrs N F W	5 00
Rockfellow, Mrs V S	1 00
Rouble, Mrs Aaron	25
Ronse, Mark B	1 00
Rnssell, Pauline	50
Schroeder & Tubbs	2 00
Simonds, Miss S A	1 00
Smith, Ellen	25
Smith, Mrs J F	25
Smith, Joseph M	1 00
Spencer, F M	50
Stephens, Miss M F	1 00
Stites, Benj	1 00
Stone, Mrs Z	2 00
Straight, C I	1 00
Swartz, Josie	26
Ulmer, S J	1 00
Ulrich, Aug	1 00
Vawter, Mrs L K	5 00
Walker, G M	2 00
Warren, Mrs F	25
Weed, Mrs R M	1 00
Weeks, Mrs	1 00
Welles, Mary E	1 00
Wheelock, H L	50
White, Mrs H	1 00
Wilfong, Mrs A	25
Wilson, Fannie C	50
Winans, Mrs J S	1 00
Wood, M A	2 00
A S W, Washington	1 00
A W, Senoia	1 00
E E H, Whitlock	1 00
F I B, Hogan	50
M R B, Portsmouth	3 00
M W B, Kennett Sq	1 00
Mrs O K W, Raynham	1 00
R C T, Fishermans Bay	25
W A C, Providence	2 00
——, Elkhart	25
——, Parsons Sta	25
I H N, Bean	2 00
Reader, Brownsville	1 00
Friend, Ashtabula	50
" Chicago	25
" M H E, La Grange	1 00
Dorcas Soc of King's Daughter's, Sniffern,	25
Helpless Invali, Burlingame, Kans	1 00
Mother and daughter Chanute, Kans	1 50
Widow's Mite, Malcom, Iowa	1 00
A Friend of the Soldiers, Orwell, Vt	1 00
A Str in Christ Rolla	1 00
Total, $301 10	

The Hero of the "Merrimac."

Greensboro, Ala., the birthplace of the dauntless commander of the dauntless six who sunk the *Merrimac*, has asked the government to place her famous son in command of the *Alabama*. Richmond Pearson Hobson was born July 15, 1870. His parents are Judge James M. and Mrs. Sallie Pearson Hobson. When his father, walking on the streets of Greensboro, received the first news of his son's heroism, he turned pale and said: "I always knew Rich would do something like that if he got a chance." His mother, when told, said: "When the war opened, I committed my boy to God. I wrote him to do his duty, but prayed that he would refrain from unnecessary rashness." When serving as midshipman at the Naval Academy at Annapolis, his moral courage was tried once when his classmates ostracised him, because he reported a breach of discipline while acting as cadet captain of a gun crew. He carried himself with such dignity that on his graduation day a committee of his classmates waited upon him to express their good fellowship. He quietly declined to accept their advances collectively, but expressed himself as willing to meet them on the day after his graduation on terms of good friendship.

SWEET THOUGHTS OF THEE.

My meditation of him shall be sweet. Ps. 104:34.

I THINK of thee, dear Saviour, at the dawning of the day,
When all the earth is waking and the gloaming fades away.
Thy glory stirs my soul like zephyrs on the standing wheat.
At dawning of the morning, Lord, my thoughts of thee are sweet.

I think of thee at noonday when the world is bathed in light,
And all of God's creation drink the sunbeams with delight;
The flowers lift their crimson cups for heaven's sunny heat;
At floodtide of the sunshine, Lord, my thoughts of thee are sweet.

I think of thee at evening when the shadows longer grow;
I think of how they fell upon my Saviour long ago;
How angels from the Father came with light and help complete;
When shadows darkly gather, Lord, my thoughts of thee are sweet.

Noank, Conn. —W. C. MARTIN.

United States Government Reports show Royal Baking Powder to be stronger, purer and better than any other

ROYAL BAKING POWDER CO., NEW YORK.

THIS AUTOGRAPH IS NEVER ON A POOR SHADE-ROLLER AND NEVER ABSENT FROM A GOOD ONE.

Stewart Hartshorn GET THE GENUINE HARTSHORN

Did Much Good.

Nervousness Cured, Appetite Restored and Kidney Difficulty Relieved.

"I felt very weak and my appetite was poor. I took a few bottles of Hood's Sarsaparilla and soon felt better. It has done me more good than any other medicine I have ever taken. My father had been troubled with nervousness and a kidney difficulty, and was not able to do a day's work for several months. He made up his mind to try Hood's Sarsaparilla, and he took four bottles. He was soon able to work, and his health has been greatly improved." JOSEPHINE HARMON, Levant, N. Y.

Hood's Sarsaparilla

Is America's Greatest Medicine. $1; six for $5. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are the favorite family cathartic. Price 25c.

Tartarlithine in Rheumatism.

DR. M. L. SMAIL, OLCOTT, VT., writes: "Your Tartarlithine has proved a wonderful weapon for rheumatism. I have used a very great quantity of it in the last three or four months and I have never seen anything like it. I had one case who had tried all of the alkaline lithiates, and everything else. He has had rheumatism all his life, and nothing completely stopped all the manifestations of the disease like Tartarlithine, which did completely, with one bottle.

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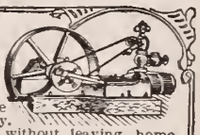

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HELPFUL ANECDOTES

By Rev. Louis Albert Banks, D.D.

Destiny Hanging on Humble Honesty.

THE world is such a network of influences that the humblest human worker cannot be regarded as unimportant. The life of the richest, or most powerful citizen in the land may depend at any moment on the fidelity with which some unknown worker has performed his duty.

The P. & O. steamer, *Kaiser-i-Hind*, was nearly lost in a typhoon off the Paracels recently. Perhaps no steamer ever lived through a more terrific storm. She was often in great danger. Huge seas swept the quarter-deck aft, gutting the cabins and flooding the saloon. The bridge was wrecked, navigation and steering having to be done from the hurricane-deck. All the boats, one after another, were carried away, many of the davits being snapped off like carrots. Her salvation depended on everything going right in the engine-room. The smallest breakdown in the engines would have meant certain destruction. A flaw in the shaft, a rotten nut even, the least imperfection due to dishonest work, and there would have been another disaster to record, a disaster as appalling as the wreck of the *Bokhara*, a disaster like the loss of the *Aden*—unlike these only in that there would have been no survivor to tell the tale.

Coming Into the Harbor.

Human life is often compared to a voyage. It is perhaps as apt a figure as could be used. Strong character can only be built up through battling with the waves. It is a glorious thing to make the harbor of a successful life in the teeth of the gale.

A splendid sight was witnessed from the Golden Gate, off San Francisco, not long since. There had been a great storm outside, and beginning seven miles off shore the white-caps could be seen rushing shoreward, and by the time they reached the Seal Rocks they had grown into overwhelming billows that rose fully thirty feet above the largest rocks and dashed their spray to the second balcony of the Cliff House. Enormous breakers would wash over the highest Seal Rock, and submerge the herd of seals that had climbed to the topmost point for protection against the heavy waves. Even the birds were driven inland, finding no foothold on the rocks, and being unable to rest upon the water even inside the little channel between the shore and the home of the seals. But despite the war of the elements, the white sails of ships and trailing smoke of steamers came out of the misty distance, and steadily battled toward the entrance to the harbor. At first it was difficult to distinguish between white-capped waves and glistening sail, but as the vessels came in with all canvas set, they presented such pictures as are never seen on painter's walls, for the lights and shades, the colors and tones, the tints and multichromes, were such as no human mind could invent, and no mortal hand could arrange.

Hold Fast to Thy Crown.

We are urged in the New Testament to let no one take our crown, and every sincere disciple of Christ's may make sure of a crown of life that shall never fade away. Ours is an imperishable crown and we are not put in the position of some of the crown-chasers of the old world.

The young Duc d'Orleans is said never to miss a chance to bring his name before the French people. After his marriage a year ago he held an imitation royal court in Brussels. On that occasion his wife, formerly Marie Dorothea, Arch Duchess of Austria, wore a jeweled crown presented by the "women of France." In reality it represented the tributes of certain royalist families of the Faubourg St. Germain." After the Brussels function the crown was placed on exhibition in the window of a Parisian jeweler who made it. The young candidate for the throne has now conceived another advertising scheme. He has had existing royal sculptor make a set of busts of himself and cheap reproductions of them are on sale in the store windows in Paris. And so the farce goes on to the amusement of republican France.

Over-Reaching Greed.

Greed among human beings often overreaches itself and falls of its object as certainly as among lumber creatures.

A young naturalist living in Rockland, Maine, tells of an incident he witnessed last summer, which shows the intelligence of our feathered friends, the birds. Four young swallows were sitting on a fence. Father swallow was darting around in the air catching flies for them, and every few minutes he would come and feed them with a juicy fly, beginning at the right hand bird, which we will call No. 1, and continue on to the next, feeding each bird and departing to catch more. The little birds looked as much alike as four peas, and the young man could not distinguish one from another. But the mother bird could. While she was pursuing flies, No. 4 climbed over No. 3, thus making himself the third in rank, evidently expecting his turn would come sooner. But the scheme did not work, for when his mother came back with more flies she skipped this wily youngster—he got none; the next time he got fed. Then he tried the trick again, jumping over one more and becoming No. 2, but again he failed, for the old bird fed the one whose place he had usurped.

The Fate of the Reckless.

It is an old saying that "fools rush in where angels fear to tread;" the result is usually disastrous to the fools. Many grasp at giddy ambitions only to be destroyed by their successes.

The Public Museum in Milwaukee, Wisconsin, has received as a present the dead body of a rare specimen of the South African baboon. The baboon was a pet brought from Germany by a professional gentleman of Milwaukee. It was a most intelligent animal but its overweening curiosity, and recklessness in investigating things, led to its death. It took a great interest in the incandescent electric lights which were out of its reach, and would sit and eye them sometimes for hours at a time. One night it sprang upon the chandelier and grabbed one of the globes in its mouth. It probably swallowed some of the glass for it was taken ill immediately afterwards and soon died.

The Gold of Common Life.

Common life is full of joy, and there is no profession or business or trade so utterly tame and commonplace but what the genuinely sincere and honest soul, whose mind and heart is receptive, cannot find and treasure up the true gold of happiness.

Sea-water has long been known to contain a small per cent. of gold and silver: one grain of gold and two of silver, to every ton of sea-water. Experiments have proven that this proportion exists in every part of the sea, as well in mid-ocean as at the mouths of the gold-laden Alaskan rivers. A Baptist clergyman, of New England, is said to have invented a machine which will save this gold in such quantities as to make it profitable mining. It is claimed that this machine will take the precious metal out of the sea-water, and that $r.500 in gold has been taken out of the ocean with his first machine. A stock company has been organized and contracts let in New York for the construction of one hundred of the machines.

The Humility of Greatness.

Humility belongs to true greatness. Science wins its way by humbly sitting at the feet of nature. Man becomes great by opening mind and heart with the simplicity of a child to win knowledge from all quarters.

Sir Arthur Sullivan has said of Charles Dickens that he was the most delightful companion. "Apart from his high spirits and engaging manner," the musician adds, "one might have two special reasons for this. On the one hand he was so unassuming he never obtruded his own work upon you." It is said that the great novelist would revel in enjoyment with younger men, and one would never have known from his conversation that he was an author, that is, he never discussed himself with his associates, but he gave himself up with the most natural sincerity of interest to the conversation of younger men. He would treat their feeblest banalities as if they were the choicest witticisms, or the ripe meditations of a matured judgment.

Enriching Others while Enriching Ourselves

The death of Sir Henry Bessemer calls attention to the business career of a man who succeeded in making an immense fortune, and yet did it in a way to bless everybody else in the civilized world.

As the result of long and laborious scientific investigation and experiment he came to the conclusion that it was possible to convert iron ore into steel, so that the latter material could be sold at a mere fraction of its, then, cost. The patents which he took out to cover his invention called him for a series of years to obtain a royalty from the use of his apparatus. The result has been to reduce the price of steel to about one-tenth of its old quotations. While the inventor made a great fortune, he benefited the world many hundreds of millions of dollars a year—a benefit which has been shared, both directly and indirectly, by every person in every civilized country on the earth. The career of this man is a signal illustration of the universal blessing of Christian character. Every person who finds salvation in Jesus Christ and enters into the joy of communion with God, not only enriches his own soul beyond comparison, but enriches everybody else that comes in contact with him. And every sinner whom he can lead into the same blessed experience becomes endowed with spiritual wealth, which also adds to the joy of the one who won him to Christ.

Children and Civics.

An instructive spectacle was recently witnessed by an interested audience at St. Christopher House, New York City, where Miss Pacal's elementary class in civics demonstrated effectively that they possessed a knowledge of their country's history and government, national, state and municipal, that many intelligent adults, who never possessed such opportunities as these children enjoy, might covet. Every little man and woman in the class carried a small United States flag, and it was very pretty to see this multitude of flags waving above heads, golden, brown and black, during the singing of patriotic songs. The class possesses a large and handsome edition of the Stars and Stripes, and when a manly little fellow planted it in front of them, the salute to the flag made by the class in unison was a picture of childish reverence for "Old Glory," too beautiful to be forgotten. The practical side of the matter is that East Side children are being trained to the duties of Christian citizenship, and that this work, which is being supported by the Lafayette Post, G. A. R., and inspired and influenced by the Women Councillors of the American Institute of Civics, is a national beneficence of exactly the right kind to do incalculable good.

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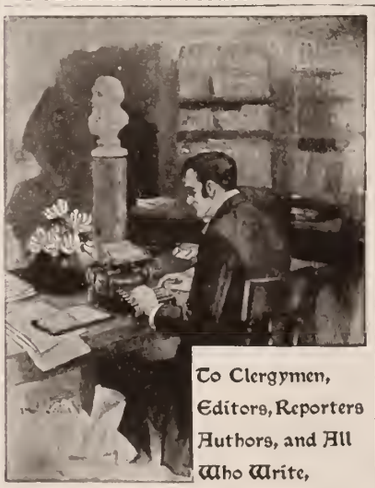

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GLEANINGS FROM NEW BOOKS.

Our Nation's Defenders.*

It has never been the policy of the United States to maintain a large standing army. At the close of the Revolutionary War, when it might have been supposed that the army would have stood in high and grateful appreciation of the people, the popular jealousy and apprehension of the national power was absurdly intense. Congress refused to authorize the enlistment of two hundred men to garrison the frontier posts about to be surrendered by Great Britain. McMaster says: "The history of the army is the history of Rome, and the history of England were then ransacked for examples of the ills of a standing army." The policy of the general government was followed—only eighty men being retained to protect the public stores at Fort Pitt and West Point. The army is now composed by law to twenty-five thousand enlisted men. There are five regiments of artillery, of twelve batteries each; ten regiments of cavalry, of twelve troops each; twenty-five regiments of infantry, of twelve companies each. The enlisted men in the regiments of cavalry and two infantry are colored men.

The War Department maintains a bureau of information with a view to the collection of all the data necessary to the understanding and solution of every military problem. Arms, rations, transportation, topography and concentration of troops, the strength of the armament of the world are taken account of, not only as they relate to our forces and territory, but also as they relate to those of a possible enemy. An army and naval officer are attached to the embassies of the United States at the principal European capitals, for the purpose of observing and reporting things which the military department should know about—arms, or construction, or tactics.

The higher officers of the Army are chiefly graduates of the West Point Military Academy, though a door is open for the promotion of meritorious soldiers who, as non-commissioned officers, have made a good record and have passed an examination as to their qualifications; and now and then, when there happens to be an unusual number of vacancies, appointments are made of second lieutenant are made from civil life. The graduates of the Academy are assigned to vacant second lieutenancies, and, if there are not enough such vacancies, are borne on the rolls as additional second lieutenants until vacancies occur. The corps of cadets from the Academy is composed of one from each Congressional district, and one from each territory, one from the District of Columbia, and ten from the United States at large, and all save these ten must be residents of the districts or territories from which they purport to be appointed. They are all appointed by the President. Those from the Congressional districts and territories have by custom for many years been selected by the representative and the delegates in Congress. The cadets receive $540 a year.

The Army is small, in fact, and minute, when compared with any of the armies of the other great Powers, but under the operation of recent laws relating to enlistments, and the laws intended to protect the rights and promote the self-respect of the private soldier, and to relieve him from assignments to menial duties, the quality and *esprit de corps* of the enlisted men are very high, and the character and military skill of the officers are excellent.

There is no menace to the liberties of the people in our little army, and its trained and patriotic officers may again in the case of a great war, as in 1861, become the organizers and leaders of great armies; and, with the little army of trained men they now command, will within the constitution and the laws, during our longer years of peace be the efficient conservators of public order.

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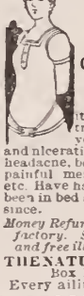

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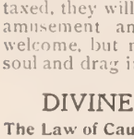
VACATION TEMPTATIONS.

Tests for Discriminating Between Recreations that are Legitimate and those that are Evil. Ruth 1: 2; Acts 28: 3.

An old hymn familiar to childhood's days warns us that "Satan finds mischief for idle hands to do." Looking back over our years, if we are candid with ourselves, we have some compunction about charging the responsibility for all the mischief they contain to this mysterious personage. There are times when we have not waited for him to find it but have provided it for ourselves. It is notorious that the idle man is liable to be a vicious man. Like the garden that needs only to be left untilled to bring forth weeds, the unoccupied life is likely to bring forth evil in some shape. It is therefore especially important that in the intervals of labor, in those seasons when we rest from our habitual pursuits, we give our time systematically to recreation, in the true sense of the word. The physical, mental and spiritual powers should not lie fallow, but should be so employed as to gain new strength for better service. With this principle adopted vacation temptations are robbed of their power. "May we do this or that?" asks the young Christian who has a week or two at his disposal and is anxious to get such enjoyment as he can without compromising his Christian character. The answer is one he can supply for himself. Any amusement that degrades him, that so excites him as to leave him physically or mentally feeble, any pleasure that gives him a distaste for his Bible, or for prayer, ought to be avoided. Anyone who has known men like Drummond, or Phillips Brooks, or hundreds of other men of our time is aware that it is possible to enjoy life, to be merry and light hearted, to enter heartily into athletic sports and yet to be truly and thoroughly Christian. Christ never intended his religion to be one of gloom. He went to the wedding at Cana, he accepted the invitations to feasts alike from the Pharisee and the Publican and set the example of cheerfulness and geniality which some Christian men forget to follow. So in shutting out of our lives the pleasures that besmirch and debase, we do not exclude all pleasure. Such pleasures are offered to every one in a vacation, but if there is a love of Christ in the heart and a sincere desire that the vacation shall be the means of strengthening and energizing powers for service that have been overtaxed, they will appeal in vain. Rest and amusement and enjoyment will all be welcome, but not the joys that clog the soul and drag it down to earth.

DIVINE RETRIBUTION.

The Law of Cause and Effect Explains the Doom of the Wicked. Joel 3: 1-17.



How far we are justified in speaking of any experience as divine retribution may be doubted. When a mother has warned her child against touching the hot stove, has placed a barrier around it and has done all in her power to keep the child away from it, we do not speak of the burns on the hands of the child who is disobedient as the mother's retribution. She grieves over her darling's suffering, and does all she can to alleviate it, and her only consolation is in the hope that the child may have learned in his suffering a lesson that will be useful to him in the future, not only as to hot stoves, but as to general obedience. When a boy takes something that does not belong to him, or does some other wicked thing, calling for punishment, the wise father administers it with a sad heart, not as retribution, but that the boy may realize the wickedness of such courses and avoid them. But the father suffers more than does the child, and he grieves over the necessity that is laid upon him by concern for the child's welfare. We are told that "like as a father pitieth his children, so the Lord pitieth them that fear him." We work our own retribution when we sin. He that sinneth wrongeth his own soul. The law of the race has joined evil with sorrow and suffering, and there is no escape. The interval between them may be long or short, but the one inevitably follows the other. God is no arbitrary tyrant meting out capricious punishments to the wrongdoer and vindictively torturing the impenitent. As we see some wealthy young man spending his patrimony in dissipation and vice, we know that the end will be poverty and disease and premature death without the intervention of any legal penalties; so we may be sure that rebellion against God and the persistent pursuit of wicked indulgences will work out their own results. He that loves vice and corruption must become vicious and corrupt, and must drink the dregs of the fatal cup. What else can he do? Not even God himself can prevent it. To those who have begun to realize the doom toward which they are drifting and cry to him for deliverance, he holds out the hand of his power to help them turn again, and they do turn again and are, as we say, converted, but in no other way can they avoid the abyss. As a man soweth, that he must reap.

THE RIGHT USE OF TIME.

How Time May Best be Spent to Avoid Waste and Disappointment. Eccl. 3: 1-8; Acts 24: 24, 25.

When the writer of Ecclesiastes prepared his list of occupations, he seems to have had in mind the impossibility of laying down a fixed rule to govern the whole of life, or to govern different lives. There are men whose usefulness consists in "plucking up that which is planted," just as there are others whose true work is in planting. The same man may have to do both, if some child who has been playing about the streets and learning evil things, comes under his care. There are no talents without their use, and whatever is evil is generally good that is perverted, as has been said of dirt, "it is only matter in the wrong place." So in laying out the plan of our lives and arranging our time so that it shall not be wasted, it would be unwise to force it into one channel. To be constantly at work, without recreation, is to wear out our powers before their time. There is a time for play, and if we do not give it we injure ourselves. On the other hand, if all our time be given to recreation we have no useful results to show for our lives. Probably no one sets out in life with the deliberate purpose of wasting it. The reason that so many do waste it is generally that they have no plan, nor any high and worthy object clearly perceived and diligently sought. With all his wisdom, the Preacher seems to have made a poor outcome. He had all the facilities he could desire, yet in the end his labor in every field, he declared to be vanity—worthless. It did not bring him the content he expected. In the last chapter of his book he gives the result of his experience, and it is one that young people especially will find it to their advantage to consider. Not in pleasure, nor in power, nor in wealth, had he found joy, but in the performance of daily duty, with the sincere desire of serving God and helping his fellow man. There are multitudes whose experience is like his. They cannot plan the occupation of a single day because they do not know what opportunities the day may bring forth; but if they have strong Christian principles; if they have firmly fixed in their hearts their resolve to serve Christ in any way that is opened to them; if they are alert to seize opportunities, their days will never be wasted, and the end will be useful lives.

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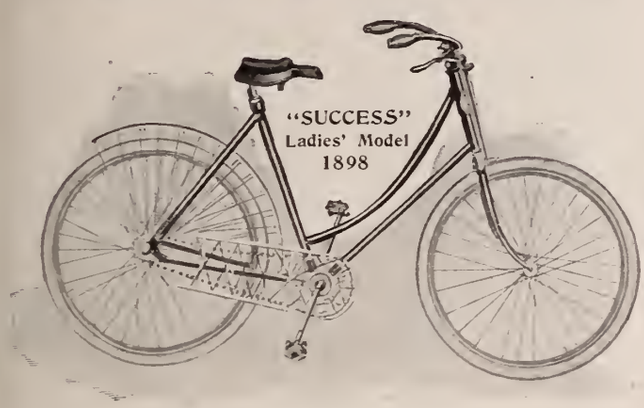

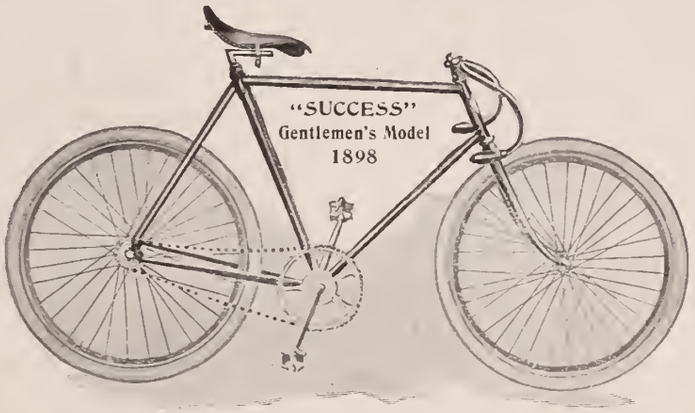

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Just go among your friends and sell **Baker's Teas, Etc.** The work is easy and your friends will be interested in your success, and when you receive the reward you will be proud of your Bicycle (High-Grade) and proud of having earned it. Sell a total of 150 lbs. for a Ladies' or Gentlemen's High Grade Bicycle (lower grades for 125 and 100 lb. sales); 90 lbs. for a Youths' or Maidens' Bicycle; 60 lbs. for a Boys' or Girls' Bicycle; 50 lbs. for Waltham or Elgin Gold Watch and Chain or Dinner Set, or Silver Tea Service; 45 lbs. for Queen Kitchen Cabinet; 40 lbs. for Music Box or Brass Bedstead; 25 lbs. for Solid Silver Watch and Chain, Chenille Portieres, Mandolin, Guitar, Violin, Autoharp, Tea Set or Banquet Lamp; 35 lbs. for Gramophone (talking machine) or Parlor Clock; 30 lbs. for Shot-Gun or Case of Silver Knives, forks, etc., (26 pieces), or Large Camera; 20 lbs. for Gold Ring or Crescent Camera; 6 lbs. for Small Typewriter or Electric Battery; 175 lbs. for Parlor Organ. Express Prepaid. Write for Catalogue, Etc. W. G. Baker (DEPT. 76), Springfield, Mass.

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If pleased, remit in 30 days; if not, return at our expense. The Junior Cabinet has whitewood top, 27x12 in.; hardwood legs and frame, finished antique; one metal bottom swinging flour bin, partitioned, each compartment holding 25 lbs.; a touch will open or close it, empty or full; one drawer, partitioned for spices, etc.; one large breadboard which slides into frame. Price, $5, on board cars in Chicago. The Senior Cabinet is exactly as shown in illustration. Top, 27x47 in.; two bins, one holding 50 lbs., the other partitioned as shown; two drawers—one partitioned; one bread- and one meat-board. Price, $6.50, on board cars in Chicago. The teapot goes free with every cabinet, Junior or Senior. It is extra large—10 in. high, 6 in. diameter; best quadruple silver plate, warranted to wear for 10 years; each teapot contains a signed certificate of warranty. Worth $5—represents what you save by sending direct to factory for the cabinet. If you desire, we'll send, in lieu of the teapot, a **Syrup Cup and Plate, Butter Dish,** or **Sugar Bowl,** of the same high-grade ware. In ordering all that's necessary is to say which you want the Junior Cabinet at $5, or the Senior at $6.50, state your choice of premiums, and say you're a reader of this publication. **QUAKER VALLEY MFG. CO., 355 W. Harrison St., CHICAGO.**

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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VOLUME 21.—NUMBER 25.

Re T. De Witt Talmage, D.D., Editor.

NEW YORK, JUNE 22, 1898.

PRICE FIVE CENTS.

Providentially Escaped Massacre.

Arrival in New York of American Survivors of the Massacre of the Missionaries of the United Brethren in Sierra Leone, Africa.

SELDOM has a steamer brought to our shores a party so sad and yet so thankful as the little group of missionaries whom the *Etruria* landed in New York a few days ago. They were the survivors of the massacre in Sierra Leone, Africa, which was described in this journal on June 8. Their portraits, taken specially for this journal with that of a native boy, appear on this page.

Mr. A. A. Ward was a missionary at Rotufunk, but was absent from the station when the savages descended upon it and killed all the inmates. Dr. Burtner and Dr. Minshall with their wives were stationed at Shengeh, in the same district, and were to have been the next victims. Happily, they heard of the approach of the blood-thirsty savages, who were marching upon them a thousand strong, in time to make their escape by boats to Plantain Island, six miles up stream, whence by a perilous voyage of two days and nights they reached Freetown in safety. They took with them a number of native women and children, the converts of the mission, whose lives also were threatened by the savages. Miss Muller's escape was almost miraculous. She was alone at the station at Mamaliga, when the house was suddenly surrounded by men whose blood-besmeared bodies and spears showed the hideous work they had been doing. They told her they had come to kill her, but before they could force an entrance into the house, a band of soldiers sent by the English Governor arrived and the murderous gang fled to the woods.

Mr. William H. Heard, of the African Methodist Episcopal Mission, who is United States Consul at Monrovia, and is now on a visit here, says that the whole district is in a state of unrest. The King is securely living in French territory, where he has access to all the arms and ammunition he wants, and he is organizing his people for a desperate struggle for the perpetuation of the slave trade.

REV. L. O. BURTNER. MRS. BURTNER. HENRY TUCKER. REV. F. S. MINSHALL. MRS. MINSHALL. MISS MULLER. MR. A. WARD.

THE MISSIONARY SURVIVORS OF THE MASSACRE AT ROTUFUNK, AFRICA, NOW IN THE UNITED STATES.

QUESTIONS AND ANSWERS.

Wife, Reading, Pa. In sending a letter to Manila shall I address it as being now a part of United States territory?

Manila, Philippine Islands, is a sufficient address, although letters have already been mailed at the post office in New York addressed "Manila, U. S. A.," and "Havana, Cuba, U. S. A." These are probably a little premature, although they will be all right in good time.

Sir Gawain, Camden, N. J. 1. To what does the fig-tree mentioned by Christ (Matt. 24: 32) refer? 2. To what generation does he refer in the next verse? 3. Why was Abel's offering accepted, and Cain's rejected? 4. Why did Christ warn Mary not to touch him after his resurrection, and yet invite Thomas to do so?

1. It does not appear to have had any prophetic significance. Christ's hearers were instructed to act as to the signs he had been describing, as they acted about the signs of the seasons. When they saw the tree putting forth leaves they realized that summer was near; and when they saw the sun darkened, etc., they were to realize that his coming was near. 2. It is difficult to understand from the report in the Gospels. He may have been referring to the siege of Jerusalem, which occurred about thirty years afterwards, or he may have been referring to his second coming. If the latter, he doubtless meant that the events would follow each other so closely that the generation which saw the beginning would see the end. 3. The orthodox explanation is that Cain's offering did not make acknowledgment of sin, nor of the fact that atonement was necessary, as Abel's did. In short that there was no shedding of blood. 4. Mary's action was a movement of the old familiar intercourse, which could not be resumed after the resurrection. Christ shrank in his spiritual state from contact with the human touch; but when the end to be accomplished was the conviction of Thomas, who was to be one of those to bear witness of the resurrection, then Christ yielded and invited contact.

W. I. W., North, S. C. I read that Havana and Western Cuba were captured by the English, in 1762. When and how did the Spanish again get possession?

In 1762, Havana was taken by the English fleet and army under Lord Albemarle. The defense was exceedingly obstinate. The English commenced operations on the 6th of June; but it was not until the 30th of July that Morro Castle surrendered, and on August 14th, the city capitulated. By the Treaty of Paris, in February of the following year, Cuba was restored to the Spaniards.

D. B. I am a widow and have no children. Shortly after my marriage, my husband made a will in which he left all his property absolutely to me; I did not influence him in any way. After we had been married some time and were both in poor health, I felt it would be right for his relatives to have some part at least of his property after my death, if I outlived him; so I asked him to draw up a memorandum, giving me his ideas of how he would wish me to divide among them whatever I left them, intending, as I expected to do, to leave them the most of his property. This he did, and I found this memorandum among his papers after his death. I have, of course, made my will in strict accordance with his memorandum. I want to know whether you think this is sufficient. I now fear, he might have still intended to make the change had he lived, since he never told me when in health that he had given up the idea.

If the writer lives in New York State, the memorandum, unless witnessed like a will, would have no binding force. In England, an unattested memorandum is allowed, in some cases, to control the action of executors or legatees, and it may very likely be that the same rule prevails in some of the States other than New York. To answer the question completely and with precision requires a particular examination of the law of that State governing the point involved. A satisfactory examination of the question would also require inspection of a complete copy of the memorandum, omitting perhaps the names of the persons. If your heart and conscience tell you that an injustice has been done to the relatives, you have in your own hands the opportunity to rectify it during your own life time. Consult a good lawyer.

Norma B., Miss. I am a little girl thirteen years old, but read the Bible nearly every day. I have wondered why so many words are printed in italics.

The words in italics are not to be found in the original, and are inserted by the translators to make the meaning or sense of the original writers clear.

This letter explains itself:

GOSPEL SETTLEMENT, 211 Clinton St., N. Y.

Christian Herald:—We are very grateful for the gift of One Dollar from Reader of THE CHRISTIAN HERALD. It will take five little pale-faced girls to the sea air for a day. We are praying for money to give us a fund for daily outings for sick women and children. Yours,

SARAH J. BIRD.

G. L. R., Pittsburg, Pa. Who wrote "an editor is a ruler of the world?"

Carlyle, in *The French Revolution*, wrote, "Is not every able editor a ruler of the world, being a persuader of it; though self-elected, power and trusting their salvation wholly to him, striving with all their might to live as he would have them live. 3. At any age between the dawn of intelligence and death, but the earlier the decision is made the more likely is it to be effective. 4. Because no one has the power to work them. That power was given for the specific purpose of proving a divine commission, as when Pharaoh asked Moses (Ex. 7: 8-10) how he was to know that God had sent him and Moses was to throw his rod down and it would become a serpent. 5. Yes, to this life and the next. 6. He cannot start at the same point as if he had not sinned. God may graciously forgive him and his soul may be cleansed by the blood of Christ from the pollution, but he is not the same man that he would have been. The thing done can never be undone.

As a very large proportion of our readers are deeply interested in missionary work, at home and abroad, we give space to the following letter received from a native preacher in far-off Africa, as one that peculiarly deserves a hearing:

FREETOWN, SIERRA LEONE, May 5, 1898.

Editor The Christian Herald:

Your humble servant is the first among the native ministers ordained by Bishop Turner in Sierra Leone, to the Christian ministry of the African Methodist Episcopal Church, at his first visit to Africa in November, 1891. Immediately after my ordination I was sent out as city missionary among my poor, neglected people in the city of Freetown.

Seven years ago I came across your valuable paper, THE CHRISTIAN HERALD. It was loaned me by a friend, and from the time I saw the first copy, he sent me every number that came out up to the time of his death, which was a great grief to me. I would have been a subscriber, but my slender means could not allow me. Some time ago I

UNLOADING TEA-SHIPS AT TACOMA, WASHINGTON.

One of the most progressive features of the growing commerce of Tacoma, is the tea import trade. Since the framing of the new War Tariff Bill, Japan has protested against the extra duty proposed to be placed on tea. Tacoma receives large cargoes from both China and Japan.

yet sanctioned by the sale of his numbers?" This is perhaps the quotation to which you refer.

Subscriber, Council Grove, Kans. 1. Please give the correct pronunciation of "Quo Vadis." 2. What is the author's nationality, and how is his name pronounced?

1. As spelled; the first word as one syllable with the "u" silent; the "a" broad in the second word. 2. Polish. He was born at Wola Okrejska in Lithuania, in 1845. His name is Henri Sienkiewicz, and the surname is pronounced as if spelled Sinkyvitz.

Subscriber, Augusta, Ga. 1. Is there any harm in running a street car on Sunday if a man can get no other employment? 2. How can a person who has led a dissipated life be healed, body, mind and soul, of his sins? 3. Between what ages does a man decide his eternal destiny? 4. How is it there are no miracles performed in our day? 5. Does the statement that whatsoever a man soweth that shall he reap apply to this life? 6. Will a person who has sinned and repented reap the fruit of his sins, or will he start clear?

1. There is the harm of using the Lord's Day for secular purposes. We can understand a man doing it under dire pressure of circumstances although many would rather starve than do it; but one who desires to please God will get out of the occupation at the very first opportunity. 2. Christ promises healing to all who go to him, believing in his

came across an advertisement of a Bible, which you have published as entitled "Large Print, Divinity Circuit, Red Under Gold, Silk Sewed, Leather-Lined Teachers' Bible." I saw the illustration. My heart yearned, but how to get it? Where to get the means to purchase it? Oh, if I could get one of these Bibles! It will be a complete *vade mecum* and help to me in the pulpit, in my study, in my Bible class of young people, and in my Sunday School. I shall make it my friend; and on my death-bed, if Providence permits me to die among my friends, I shall hand it over to my son, who is studying for the ministry, as a memento from a loving father. I am your humble servant,

GEO. DOVE DECKER.

Believing that it would be a pity to deny this poor African pastor's eager request, we have sent him a Bible such as he describes. Doubtless he will make excellent use of it in his work of winning souls for the Kingdom.

O. A., Larimore, N. Dak. 1. How many Spanish soldiers are in the Philippine Islands now? 2. Are there any insurgents against the Spanish there? 3. Can the Spaniards land any more men there now?

1. The Spanish military strength in the Philippines at the outbreak of the war was between 8,000 and 12,000, including native regiments. Some of the latter have since gone over to the rebels. 2. Yes, an overwhelming force, probably twice or thrice the number of the Spanish soldiers. 3. There is no prospect of their sending an expedition there at present.

Reader, San Antonio, Tex. Since reading T... Talmage's sermon on the Sheikh's daugh... have been concerned about my life. I can ... and sew, but I do not see how I can be of ... God's service with the knowledge of thos... things. How am I to lead a Christian lif...

Are you sincerely anxious to lead a C... tian life? If so, you will find many oppor... ties of usefulness. Are there among ... personal friends any who are not Chris... whom you could lead to Christ? Are ... any sick, or poor people, for whom you ... cook or sew? Perhaps there is some Su... School in which teachers are needed. T... help some one who needs help. If you ... in your heart the Christian spirit and wi... Christ to show you some way of doing ... thing for him, an opportunity will come. ... pose a dear dead father, or brother, ha... a deep interest in some poor people in ... city who at his death felt that they ha... a friend, your love for him would lead y... do what you could for them, and so you ... show your love for Christ.

Constant Reader, Crapand, P. E. I. Is t... university in the State of Massachuse... any other State in the Union, in whos... course Latin and Greek are displaced by ... more practical subjects; and if so, what ... name and address?

Greek is omitted at Cornell, Harvard, ... liams and Bryn Mawr, and in some of th... at least, Latin is omitted or optional.

Mrs. C. M., Adrian, Mich. Who was the ... of the following verses;

Were I so tall to reach the pole,
Or grasp the ocean in my span,
I must be measured by my soul—
The mind's the standard of the man.

The verse is from Isaac Watts, the ... brated hymn writer, but the idea is s... have been borrowed from the ... of Horace.

Subscriber, Elliott, Iowa. 1. How ... soldiers are in a troop? 2. H... is Dewey? 3. Has Spain any ... except the Cape Verde fleet?

1. The word troop, as a military ... means a body of soldiers of an ... nite number. 2. Sixty-one. H... born December 26, 1837. 3. Yes ... is called the Cadiz squadron.

Subscriber, Lansingburgh, N. Y. S... be justified in the sight of God ta... ing bread and declining wine ... communion if I honestly belie... it is not wise to drink from ... from which hundreds of person... drunk?

If you have so great a fear of f... tion you should try to induce ... church to use individual cu... might attend some church wher... are used. It seems a pity to sp... harmony of the service by de... to partake of the wine. Phy... agree with you, that there is ... but considering how long the ... ment has been administered, wi... cup for a number of commun... and how few instances of in... have occurred, the danger see... finitesimal. We do not think tha... drinking or abstaining would fe... your standing "in the sight of ...

R. F. D., Deer Creek, Ill. Ever... holiday.

Wilmit, Elkhart, Ind. The aut... is unknown.

Subscriber, Johnstown, Pa. T... address is Tarrytown, N. Y.

Subscriber, Conoquenessing, P... have no means of knowing.

C. H., Maxwell, Tenn. Write ... *Constitution*, Atlanta, Ga., for list.

Mary A. C., Hanford, Cal. Writ... P. Putnam's Sons, New York City.

Weekly Reader, Texas. Doubtless a ten... structure, probably serving both for coun... such worship as they had.

Herbert W., Marceline, O. Great Britain, ... Russia, Germany, Japan, Italy, United ... Austria, Spain, Turkey, Portugal, Greece.

E. R. B., Marion, S. C. 1. We cannot ... the information. 2. Yes; but the work ca... resumed until the Cuban ports are reopene...

Subscriber, Lincoln, Tenn. You must re... matter to a lawyer. No one at a distance ... knowing all the facts, can advise safely i... matters.

Constant Reader, Salisbury, N. C. It is ... to be pernicious physically and morally, and ... not be indulged by any one professing ... Christian.

S. A. B., Bayard, Ia. We never heard ... question, but it is a notorious fact that a ... tion which gives itself to study and learning ... out proper physical exercise, does become w...

Mary Spofford. 1 and 2. Both are modern ... ers, consequently their names are not found ... encyclopedia. 3. We believe so. 4. Prou... Harden. 5. The editors—neither of the pers... mention.

H. M. C., McDonald, Kans., and Sub... Platteville, Wis. The question has been an... so many times that we wonder you have n... it. Send us your full name, repeating you... tion, and we will answer by mail.

Old Subscriber, St. Louis, Mo. The kin... north is supposed to be Antiochus, and kin... south, the King of Egypt. But there are s... different modes of interpretation that this q... tion is not satisfactory to all. The "vile p... of verse 21, is generally referred to a potent... to arise, who will be the Antichrist mentio... prophecy.

PREACHING CHRIST IN COREA.

Missionary Fenwick Relates a Cheering Story of Gospel Progress—An Open Door For Christian Effort in a Distant Land.

READERS of THE CHRISTIAN HERALD will be pleased to read the following letter from Corea, written by Mr. Malcolm C. Fenwick, a devoted missionary, from whom they have heard before:

PALACE SUMMER HOUSE, SEOUL, COREA.

"This letter is a belated Christmas and New Year's greeting, and in it I will tell you how we spent the holidays. We left Wonsan in the morning of Dec. 24, reaching the west of the mountains by dusk. Our packpony carrying a couple of blankets and a few books and wearing apparel, was led by a dwarf boy of twenty-nine years (boys are boys in Corea until married), and followed by a tall boy of thirty-four year with black whiskers and wearing a big frieze overcoat.

"Christmas found us fourteen miles from Wonsan, at the foot of a range of mountains said by travelers to be 5,000 feet above sea level. As our road to the Yellow Sea lay across this pass, we were obliged to mount its rugged sides, and as the range measures thirty miles across, our Christmas must necessarily be spent there and our Christmas dinner eaten among the hardy mountaineers. Mistletoe in great beauty, each uniform bunch resembling a hanging basket about a foot in diameter, hung over us from branches of oak, walnut, and pear trees.

"We traveled until dusk, fetching up at a village of farm houses, just twenty miles from where we started. We were cordially received by one of the farmers, and put down in the little room, 7x7, to our Christmas dinner. *Menu*—Millet, boiled in water; kunchie, sodden in salt water; soup made of spoiled beans; turnips, sliced in water; fish, frizzled in salt; cabbage, boiled in water; water cold, not hot.

"We spent Christmas night as we had spent Christmas eve, in telling the Coreans of Him who, 1,900 years ago, came to save the world from sin. The story was listened to with quiet simplicity. The next day we spent in reading the Word, in prayer, in exhortation and in house-to-house visitation. On Sunday night the house was packed with eager listeners.

"In my itinerancy thus far of nearly 250 miles I have been profoundly struck with these two things: 1. The attitude of the people. I can only describe them in these words: 'A people prepared of the Lord' ready to receive missionaries kindly, and eager to hear the Gospel. 2. The entire ignorance of the Gospel by those in close proximity to the largest centers of work. This means that the native church needs more careful oversight than the present missionary force will permit, and more workers to act as pioneers. It will be a great joy to me to learn from any of THE CHRISTIAN HERALD friends that they consider this their work."

The Needs of the Corean Field.

In a later letter, received last week, Mr. Fenwick writes:

"Last Sunday I spent in a village district only thirty-three miles from the capital where there had been missionaries for thirteen years, and also situated on a public thoroughfare that had been continually traversed by missionaries, and yet I found not only entire ignorance of the Gospel, but of even the name of Jesus. This looks as though the missionaries in the capital and those travelling this thoroughfare had been remiss in their duty, but it is hardly probable that any missionary had ever stopped in this village for even a meal, previous to my coming. It is the policy of the Corean Itinerant Mission to have a competent teacher from among the missionaries to coach all newcomers, for two months, in the language, after the natural method of study, and then to send them to different parts of the country to live with the natives apart from English-speaking people, for a period of four months, by which time it is expected they will become accustomed to the peculiar idiom of the language. By this policy it is believed the natives, so easily approached, will be won to the confidence of the missionary, who will then be able to move to another village, and so on, visiting the former place of residence regularly.

"I find here, as elsewhere, a peculiar preparedness of the people for receiving the Gospel messenger.

"Russia is pressing her claims for large tracts of land in Corea, and license to enter these now wide-open doors seems fast drawing to a close. Are you besieging the throne of grace to have it averted?" Mr. Fenwick appeals for helpers in the work. His efforts deserve the most cordial and substantial cooperation of all who are interested in the evangelization of Corea. Letters may be addressed to him at Wonsan, Corea, and will receive due attention.

SEAMEN'S MISSIONS ABROAD.

Mr. McKee's Visit to Harbor Missions and Sailors' Institutes of Various Countries—Interesting Christian Work.

MR. RUSSELL W. McKEE, a prominent business man of New York City, and senior partner of the firm of Bruce & Cook, lately returned from an extended tour in the Orient. During his journey in Eastern lands, Mr. McKee visited Gibraltar, Malaga, Granada, the Alhambra, Algiers, Naples, Pompeii, Malta, Alexandria, Cairo, the Pyramids, Jaffa, Jerusalem, Bethlehem, Bethany, Caifa, Mt. Carmel, Constantinople, Athens and other points of interest. For many years, Mr. McKee has been actively interested in various phases of Christian work. While abroad he took occasion to visit and make a special study of a number of Seamen's Missions at different ports. These he found extremely interesting and instructive. Among those visited was the Genoa Harbor Mission. This institution, whose headquarters are on the Via Milano, has now been established for twenty-five years and is under the spiritual charge of Rev. Donald Miller, Superintendent, with Captain P. M. Clucas and Herr Torelin Farnes as missionaries, whose duty it is to visit the ships in port, converse with the men, and aid in the work generally. The Harbor Mission has a church and a Sailor's Rest House and the annual attendance averages nearly 16,000 of whom 13,000 are British sailors. Many good results have been accomplished by this excellent mission. It is occasionally visited by the men from our United States war-ships, and last year its missionaries held services on our cruisers *San Francisco* and *Cincinnati*, which were then visiting Genoa.

Another organization which has accomplished much good among sailors of all nationalities, is the Naples Harbor Mission, now seventeen years in existence. Rev. T. John Stone Irving is the Superintendent and Mr. George Bell the visiting missionary. The "Bethel" of the Naples Mission is open day and night for the reception of seamen, and the services are always well-attended. Here, also, British sailors predominate. As at Genoa, much of the work consists of harbor visiting among the various ships in port. American sailors rarely fail to go to the Naples Mission, when any of our vessels are lying there.

SOLDIERS' AND SAILORS' INSTITUTE, GIBRALTAR.

Twenty-two years ago, the Soldiers' and Sailors' Institute at Gibraltar was founded. In its comfortable quarters under the shadow of the great fortress, it carries on a successful spiritual work among the wanderers of the deep. The Superintendent is Mr. C. Coupland, and among the committee are some of the most distinguished military dignitaries of the fort, including His Excellency, Sir R. Biddulph, Governor and Commander-in-Chief of Gibraltar. This mission has been the means, under Divine Providence, of helping many soldiers and sailors in that large and important garrison, to live better lives. Many have experienced conversion at its simple Gospel meetings, and its influence is felt far and near, its converts being scattered abroad through many lands. It is a splendidly organized institution, highly efficient in Gospel work, and with a Soldiers' Christian Association, a large Visiting Committee, a Band of Hope, a Children's Mission League, a Mothers' Union, a Blue Ribbon Society, and a Band of Helpers which comprises some of the most influential people in Gibraltar and many connected with the garrison.

A visit was next paid to the Constantinople "Sailors' Rest," the mariners' mission in the Turkish capital. The "Rest" was established fourteen years ago, and its activities are fully occupied in work among the large foreign fleet which is always to be found there. Its annual ship visitations average nearly fifteen hundred. Gospel meetings are held on board the vessels, where permission can be secured, and regular evangelical meetings are held at the "Rest." Religious literature is distributed to the crew of every ship, and especially to men starting on a voyage. Among its supporters are many of the foreign residents of Constantinople, and its official patron is Mr. Philip Currie, the British Ambassador. Mr. Haire is the port missionary.

Mr. McKee also inspected the Piræus Mission at Athens, and the "Sailors' Rest" in the ancient city of Smyrna, Asiatic Turkey. There he found a corps of devoted Christian workers, including Miss Turnly, Miss Tilby, M. Constantine, Mrs. Moschou and others. Much of the work done at the Smyrna Mission is among the crews of warships and many striking conversions are reported. During the past year, nearly 200 ships were visited by the missionaries, and 624 sailors visited the "Rest." Large quantities of religious literature, Bibles and Testaments were distributed. It is encouraging to know that these missions are well supported by Christian people, both in the seaports where the missions are located, and in other parts of the world as well. Wherever there is a good work that touches the hearts of Christ's followers, no matter how far from them its field may lie, it will find generous support for all its needs. The age in which we live is one that is characterized by the grandest missionary efforts the world has ever known.

During his tour, which covered fully 13,000 miles of travel, Mr. McKee was accompanied by his family. It was chiefly undertaken for health and recreation, but his visits to the widely extended missionary field, and to the many places of historic and Biblical interest in the East, gave to his journeyings a new delight, and combined interest and instruction in an unexpected degree.

THE METROPOLITAN PULPIT

Pleasures of Life.

A Sermon by the Rev. T. DeWitt Talmage, D.D., on the Text, Judges 16: 25:

"And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made them sport."

THERE were three thousand people assembled in the Temple of Dagon. They had come to make sport of eyeless Samson. They were all ready for the entertainment. They began to clap and pound, impatient for the amusement to begin, and they cried, "Fetch him out! Fetch him out!" Yonder I see the blind old giant coming, led by the hand of a child into the very midst of the temple. At his first appearance there goes up a shout of laughter and derision. The blind old giant pretends he is tired and wants to rest himself against the pillars of the house, so he says to the lad who leads him, "Bring me where the main pillars are." The lad does so. Then the strong man puts his hands on one of the pillars, and, with the mightiest push that mortal ever made, throws himself forward until the whole house comes down in thunderous crash, grinding the audience like grapes in a wine-press. "And so it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made them sport." In other words there are amusements that are destructive and bring down disaster and death upon the heads of those who practise them. While they laugh and cheer, they die. The three thousand who perished that day in Gaza are nothing compared with the tens of thousands who have been destroyed, body, mind, and soul by bad amusements and by good amusements carried to excess.

In my sermons you must have noticed that I have no sympathy with ecclesiastical strait-jackets, or with that wholesale denunciation of amusements to which many are pledged. I believe the Church of God has made a tremendous mistake in trying to suppress the sportfulness of youth and drive out from men their love of amusement. If God ever implanted anything in us, he implanted this desire. But instead of providing for this demand of our nature, the Church of God has for the main part ignored it. As in a riot the mayor plants a battery at the end of the street and has it fired off, so that everything is cut down that happens to stand in the range, the good as well as the bad, so there are men in the church who plant their batteries of condemnation and fire away indiscriminately. Everything is condemned. They talk as if they would like to have our youth dress in blue uniform, like the children of an orphan asylum, and march down the path of life to the tune of the Dead March in Saul. They hate a blue sash, or a rosebud in the hair, or a tasseled gaiter, and think a man almost ready for the lunatic asylum who utters a conundrum.

Young Men's Christian Associations of the country are doing a glorious work. They have free reading-rooms, and all the influences are of the best kind, and are now adding gymnasiums and bowling-alleys, where, without any evil surroundings, our young men may get physical as well as spiritual improvement. We are dwindling away to a narrow chested, weak-armed, feeble voiced race, when God calls us to a work in which he wants physical as well as spiritual athletes. I would to God that the time might soon come when in all our colleges and theological seminaries, as at Princeton, a gymnasium shall be established. We spend seven years of hard study in preparation for the ministry, and come out with bronchitis and dyspepsia and liver complaint, and then crawl up into the pulpit, and the people say, "Don't he look heavenly!" because he looks sickly. Let the Church of God direct, rather than attempt to suppress, the desire for amusement. The best men that the world ever knew have had their sports. William Wilberforce trundled hoop with his children. Martin Luther helped dress the Christmas tree. Ministers have pitched quoits, philanthropists have gone a-skating, prime ministers have played ball.

Our communities are filled with men and women who have in their souls unmeasured resources for sportfulness and frolic. Show me a man who never lights up with sportfulness and has no sympathy with the recreations of others, and I will show you a man who is a stumbling-block to the kingdom of God. Such men are caricatures of religion. They lead young people to think that a man is good in proportion as he groans and frowns and looks sallow, and that the height of a man's Christian stature is in proportion to the length of his face. I would trade off five hundred such men for one bright-faced, radiant Christian on whose face are the words, "Rejoice evermore!" Every morning by his cheerful face he preaches fifty sermons. I will go further and say that I have no confidence in a man who makes a religion of his gloomy looks. That kind of a man always turns out badly. I would not want him for the treasurer of an orphan asylum. The orphans would suffer.

Among forty people whom I received into the church at one communion, there was only one applicant of whose piety I was suspicious. He had the longest story to tell; had seen the most visions, and gave an experience so wonderful that all the other applicants were discouraged. I was not surprised the year after to learn that he had run off with the funds of the bank with which he was connected. Who is this black angel that you call religion—wings black, feet black, feathers black? Our religion is a bright angel—feet bright, eyes bright, wings bright, taking her place in the soul. She pulls a rope that reaches to the skies and sets all the bells of heaven a-chiming. There are some persons who, when talking to a minister, always feel it politic to look lugubrious. Go forth, O people, to your lawful amusement. God means you to be happy. But, when there are so many sources of innocent pleasure, why tamper with anything that is dangerous and polluting? Why stop our ears to a heaven full of songsters to listen to the hiss of a dragon? Why turn back from the mountain-side all abloom with wild flowers and adash with the nimble torrents, and with blistered feet attempt to climb the hot sides of Cotopaxi?

Now, all opera houses, theatres, bowling alleys, skating rinks and all styles of amusement, good and bad, I put on trial to-day and judge of them by certain cardinal principles. First, you may judge of any amusement by its healthful result or by its baneful reaction. There are people who seem made up of hard facts. They are a combination of multiplication tables and statistics. If you show them an exquisite picture they will begin to discuss the pigments involved in the coloring; if you show them a beautiful rose, they will submit it to a botanical analysis, which is only the post mortem examination of a flower. They never do anything more than feebly smile. There are no great tides of feeling surging up from the depth of their soul in billow after billow of reverberating laughter. They seem as if nature had built them by contract and made a bungling job out of it. But, blessed be God, there are people in the world who have bright faces and whose life is a song, an anthem, a paean of victory. Even their troubles are like the vines that crawl up the side of a great tower on the top of which the sunlight sits and the soft airs of summer hold perpetual carnival. They are the people you like to have come to your house; they are the people I like to have come to my house. Now it is these exhilarant and sympathetic and warm-hearted people that are most tempted to pernicious amusements. In proportion as a ship is swift it wants a strong helmsman; in proportion as a horse is gay it wants a strong driver; and these people of exuberant nature will do well to look at the reaction of all their amusements. If an amusement sends you home at night nervous so you cannot sleep, and you rise in the morning, not because you are slept out, but because your duty drags you from your slumbers, you have been where you ought not to have been. There are amusements that send a man next day to his work bloodshot, yawning, stupid, nauseated, and they are wrong kinds of amusements. There are entertainments that give a man disgust with the drudgery of life, with tools because they are not swords, with working aprons because they are not robes, with cattle because they are not infuriated bulls of the arena. If any amusement sends you home longing for a life of romance and thrilling adventure, love that takes poison and shoots itself, moonlight adventures and hairbreadth escapes, you may depend upon it that you are the sacrificed victim of unsanctified pleasure. Our recreations are intended to build us up, and if they pull us down as to our moral or as to our physical strength, you may come to the conclusion that they are obnoxious.

Still further: Those amusements are wrong which lead into expenditure beyond your means. Money spent in recreation is not thrown away. It is all folly for us to come from a place of amusement feeling that we have wasted our money and time. You may by it have made an investment worth more than the transaction that yielded you a hundred or a thousand dollars. But how many properties have been riddled by costly amusements? The table has been robbed to pay the club. The champagne has cheated the children's wardrobe. The carousing party has burned up the boy's primer. The table cloth of the corner saloon is in debt to the wife's faded dress. Excursions that in a day make a tour around a whole month's wages; ladies whose lifetime business it is to "go shopping," have their counterpart in uneducated children, bankruptcies that shock the money market and appall the church, and that send drunkenness staggering across the richly figured carpet of the mansion and dashing into the mirror, and drowning out the carol of music with the whooping of bloated sons come home to break their old mother's heart. When men go into amusements that they cannot afford, they first borrow what they cannot earn, and then they steal what they cannot borrow. First they go into embarrassment and then into theft, and when a man gets as far on as that he does not stop short of the penitentiary. There is not a prison in the land where there are not victims of unsanctified amusements. How often I have had parents come to me and ask me to go and beg their boy off from the consequence of crimes that he had committed against his employer—the taking of funds out of the employer's till, or the disarrangement of the accounts! Why, he had salary enough to pay all lawful expenditure, but not enough salary to meet his sinful amusements. And again and again I have gone and implored for the young man—sometimes, alas! the petition unavailing.

How brightly the path of unrestrained amusement opens! The young man says: "Now I am off for a good time. Never mind economy; I'll get money somehow. What a fine road! What a beautiful day for a ride! Crack the whip, and over the turnpike! Come, boys, fill high your glasses! Drink! Long life, health, plenty of rides just like this!" Hard-working men hear the clatter of the hoofs and look up and say, "Why, I wonder where those fellows get their money from. We have to toil and drudge. They do nothing." To these gay men life is a thrill and an excitement. They stare at other people and in turn are stared at. The watch-chain jingles. The cup foams. The cheeks flush, the eyes flash. The midnight hears their guffaw. They swagger. They jostle decent men off the sidewalk. They take the name of God in vain. They parody the hymn they learned at their mother's knee; and to all pictures of coming disaster they cry out: "Who cares!" and to the counsel of some Christian friend: "Who are you?" Passing along the street some night you hear a shriek in a grog-shop, the rattle of the watchman's club, the rush of the police. What is the matter now? Oh, this reckless young man has been killed in a grog-shop. Carry him home to his father's house. Parents will come down and wash the wounds and close his eyes in death and forgive him all he ever did, though he cannot in his silence ask it. The prodigal has got home at last. Mother will train her little garden and get the sweetest flowers and twist them into a chaplet for the silent heart of the wayward boy. She will push back from the bloated brow the matted locks that were once her pride. A new suit of air will be rent with the father's cry: "O my son, my son, my poor son; would to God I had died for thee, oh, my son, my son!"

You may judge of amusements by their effect upon physical health. The majority of many good people is physical recreation. There are Christian men who say hard things against their immortal souls when there is nothing the matter with them but an incompetent liver. The state of the body has a powerful effect upon the mind. There are people whose ideas of God and duty are all shut out with clouds of tobacco smoke. There are people who dissipate and shatter the physical vase in which is to be put the jewel of eternity. Oh, it seems to me outrageous that men through neglect should allow their physical constitution to go down beyond repair, spending the best and rest of their life not in some great work of enterprise for God and the world, but in considering what is the best thing to take for dyspepsia. A ship which ought with good outfit and every man at his post to be speeding a rich cargo for eternity, employing all its men in stopping up leakages! Alas! as you may through some of the popular and unhealthful recreations of our time waste your spleen and your querulousness and one-half of your physical and mental endowments, do not turn your back from the only grand medicament.

Again, judge of the places of amusement by the companionship into which they put you. If you belong to an association where you have to associate with the intemperate, with the unclean and with the abandoned, however well they may be dressed, in the name of God quit it. Such a life will despoil your nature. They will undermine your moral character. The world will drop you when you are destroyed. Business men will not give one cent to support your children when you are dead. They will not shed not one tear at your burial.

Again, any amusement that gives you a distaste for domestic life is bad. How many bright domestic circles have been broken up by sinful amusements. The father went off, the mother went off, the child went off. There are all around us the fragments of blasted households. Oh! if you have wandered away, I would like to charm you back by the sound of that one word, "Home." Do you not, O father, that your children are soon going out into the world, and all the influence for good you are to have over them you must have now? Death will break up your conjugal relations, and, alas! you have to stand over the grave of one who perished from your neglect. I see the wayward husband standing at the bedside of his Christian wife, and I see her point to a ring on her finger and hear her say to her husband, "Do you see that ring?" He replied, "Yes, I see it." "Well," said she, "do you remember when you put it there?" "Yes," said he, "I put it there." And all the past seemed to rush upon him. By the memory of that day in the presence of men and angels you promised to be faithful in joy and sorrow, and in sickness and in health; by the memory of those pleasant hours when you sat together in your new house talking of a bright future; by the cradle and the excited hour when one life was spared and another given; by that sick bed, when the little one lifted up the hands and cried for help and you knew he must die, as he put one arm around each of your necks and brought you very near together for that dying kiss; by the little grave in the cemetery that you never think of without a rush of tears; by the family Bible where in its stories of heavenly love and the brief but expressive record of births and deaths; by the neglects of the past and by the agonies of the future judgment day when husbands and wives will stand to be caught up in shining array, or to shrink down into darkness—by all that, I beg you to give to home your best affections.

Let me say to all young men, Your style of amusement will decide your character and destiny. One night I saw a young man

at a reet corner evidently doubting as to whi direction he had better take. He had is hat lifted high enough so you ou see he had an intelligent forehead. Wh did he stop there while so many ver going up and down? The fact s t t every man has a good angel nd bad angel contending for the mas- ery of his spirit. And there was a oo ngel and a bad angel struggling th at young man's soul at the corner f t street. "Come with me," said the o angel, "I will take you home. I ill read my wing over your pathway. wi lovingly escort you all through life. wi bless every cup you drink out of, er couch you rest on, every doorway u ter. I will consecrate your tears he you weep, your sweat when you l d at the last I will hand over your av into the hand of the bright angel a Christian resurrection." "No, no," aid he bad angel, "come with me; I ve something better to offer; the wines p are from chalices of bewitching ar al; the dance I lead is over floor as ated with unrestrained indulgences; he s no God to frown on the temples f s where I worship. The skies are tal . The paths I tread are through ea ws daisied and primrosed; come t ne."

T young man hesitated at a time when esi ion was ruin, and the bad angel mo the good angel until it departed, pre ing wings through the starlight up- ar nd away, until a door flashed open in e y and forever the wings vanished. Ha as the turning point in that young m history; the good angel w he hesitated no longer, ut rted on a pathway which b tiful at the opening, but las d at the last. The bad ng leading the way, opened te fter gate, and at each gate e road became rougher nd he sky more lurid, and, a as peculiar, as the gate lan ed shut it came to with t ja that indicated that it ou never open. Passed each ort there was a grinding of ock nd a shoving of bolts; nd e scenery on either side e d changed from gardens o certs, and the June air bec e a cutting December bla and the bright wings of e d angel turned to sack ot nd the eyes of light be- m hollow with hopeless gri and the fountains, that it t start had tossed wine, pou l forth bubbling tears id aming blood, and on the igh side of the road there as serpent, and the man aid the bad angel, "What s t t serpent?" and the an- swe as, "That is the serpent of s ging remorse." On the eft le of the road there was a li , and the man asked the ad ngel, "What is that lion?" and he answer was, "That is the lion of all- couring despair." A vulture flew thr gh the sky, and the man asked the bad ngel, "What is that vulture?" and the nswer was, "That is the vulture wai g for the carcases of the slain." And hen the man began to try to pull off of h the folds of something that had wou him round and round, and he said to t bad angel, "What is it that twists me t this awful convolution?" and the ans r was, "That is the worm that never die " and then the man said to the bad ang "What does all this mean? I trusted m hat you said at the corner of the stre that night; I trusted it all, and why hav you thus deceived me?" Then the last eception fell off the charmer, and it sai "I was sent forth from the pit to des y your soul; I watched my chance for any a long year; when you hesitated tha night on the street I gained my trip h; now you are here. Ha! ha! You are here. Come, now, let us fill these two chalices of fire and drink together to rkness and woe and death. Hail! hai O young man, will the good angel sen orth by Christ, or the bad angel sent for by sin, get the victory over your sou Their wings are interlocked this mo ent above you, contending for your des y, as above the Apennines eagle and con r fight mid-sky. This hour may de- cid your destiny. God help you! To hes ate is to die!

Soul-Saving at the Camps.

Religious Work Among the Departing Troops—Farewell Scenes—A War Testament for Our Soldier-Boys—Activity of the Christian Commission.

GOSPEL work among the soldiers at various military posts throughout the country has continued during the past week, and the evangelists and preachers associated with the Christian Commission are holding daily services to crowded audiences. In this way, the Gospel is being preached to thousands of our brave volunteers and regulars, on the eve of their departure for foreign shores.

The workers at Tampa were exceedingly active on the days preceding the sailing of our thirty transports with General Shafter's 27,000 troops on the Santiago expedition. To many of these brave fellows, it was the last opportunity they may ever have for hearing the Word: to all it will be a consolation that, with the latest good-byes before sailing, were mingled the earnest prayers and kindly admonitions of the zealous workers of the Commission.

Application has been made by the Commission to send its workers to Cuba, Porto Rico and the Philippines along with the armies, and arrangements will soon be completed to send nearest workers to these points at an early date. Mr. Moody, who is at the head of this noble religious movement, is profoundly impressed with its importance, which can be readily understood even by the casual reader, when it is remembered that our country has at present, nearly a quarter of a million men in the field. Mr. Moody says: "Probably a large number of these young men will not return to their homes, and this is the one opportunity to lead them to accept Christ as their Saviour."

Gen. O. O. Howard, another member of the Commission, has been holding services at Tampa, Mobile, and Chickamauga, Camp Alger, and Jacksonville, and nearly all the State camps, and Major D. W. Whittle, the evangelist, who was on Gen. Howard's staff during our civil war, has held meetings at Chickamauga. Rev. A. C. Dixon, D. D., of Brooklyn, spent three weeks at Tampa, and the soldiers in large numbers came to hear him. Mr. Ira D. Sankey conducted daily meetings at Tampa. Mr. D. L. Moody will send other good men as the movement calls for them, and will also engage in it himself. Army chaplains have the use of the tents and the secretaries co-operate with them in their work.

Rev. H. M. Wharton, of Baltimore, has been added to the corps of evangelists at Chickamauga and is now laboring among the soldiers there. Rev. R. A. Torrey, of the Moody Institute, Chicago, goes to Tampa this week to aid in the work. It is understood that Rev. R. S. MacArthur, Rev. Cortland Jones and a number of other preachers will shortly go to the camps to assist in the work.

In a letter from Rev. John G. Anderson, pastor Presbyterian Church, Tampa, Fla., to Mr. Moody, the former says:

We carry on nightly service at four different places. At some of the camps the attendance will go at times as high as 3,000. I heard a soldier only a few nights since in one of our Christian Endeavor meetings stand up and earnestly testify to the saving power of the Gospel. "I thank God," he said, "that I ever came to Florida. It is here during the meetings that have been held that I became a Christian; and now if I die in Cuba it is all right. And if I go back home again it will be to tell all at home that I am a child of God."

The little song books are doing good service. After I had concluded my service one night in the camps it was a pleasant sight to see a great knot of the men still standing around the big lamp hanging from a limb of a tree, and singing over and over the songs and making the camp ring with them. One of them talking to another, said, "I have become a Christian." His friend asked him how it happened. He replied: "It was the singing of these hymns. The boys got hold of some hymn books, and they kept singing these songs till they sung me to Christ; and now sir, it is true, I am a Christian, and was won by a song." Mr. Sankey and Mr. Burke have done much good by their singing.

A minister was speaking to a soldier on the street car about the effects of the services and work being done in the camps, when one sitting near by reached out his hand and taking hold of the minister's, regardless of surroundings, said with great earnestness, "I wish you would pray for me."

A hundred soldiers arose for prayer one night lately. It was a sight I had never witnessed before in my ministry. Dr. Dixon said he had never preached before to such responsive and appreciative audiences, and I must give similar testimony. I have never seen fields whiter to the harvest.

Their eagerness to obtain a Testament is most refreshing. I believe that if the Christian people of the United States could only see what good is being done they would respond quickly to the call of this opportunity.

The King's business requires haste. I know it is impossible to prosecute this work without money; but if the churches take the matter up earnestly, all the money needed could be obtained. May God help us, and make us to use and improve our opportunity.

To this Mr. Moody adds: "I am sure such a testimony as this ought to encourage us to keep right at this work, not only in Tampa, but in all the other great camps throughout the country. Arrangements are also being made to begin work in the navy. Let us pray God to continue to pour out his blessing upon these men."

One of the special needs of both army and navy is Bibles and Testaments. We quote from a letter from one of the members of the Y. M. C. A., Twenty-third Street, New York, Branch:

U. S. S. *Panther*, KEY WEST.

We have 800 men on board our ship, which left New York April 22, and religion is sadly neglected. We have not had service of any kind since we came on board, and it is doubtful if there is a Bible on the ship. If the men had them, they would surely read them at present, for we simply do not know what to do with ourselves.

Mr. W. E. Lougee, Secretary, Business Department, Y. M. C. A., in charge of arrangements for Gospel work in the camps, writes to the proprietor of this journal:

Enclosed find our Treasurer's receipt for $1,000, kindly sent Mr. Moody by you for our work in the Army. It was forwarded to me by Mr. Moody. He also enclosed to me your letter of June 4th. I note with a great deal of interest the order for War Testaments, which you have issued. I hope you will send me a copy as soon as one is out. I agree with you that there is nothing like putting the Word of God in the hands of the people, and that is what we are doing. I have sent within the past week 10,000 Testaments from the American Bible Society to Tampa, and that is only a part of the number which have been sent.

You will be interested to know that we have just made arrangements to send our first man to Manila, who goes with Gen. Merritt, from San Francisco, taking with him a large tent and full equipment for a good work. We hope to be able to report the same thing for Cuba in the near future.

We believe that there has never been a grander opportunity for Christian work than this which is now opened to God's people in connection with the present war. All contributions for the preaching of the Gospel to the army should be addressed "Army Gospel Fund," and readers who specifically wish to have us send "War Testaments" to the soldiers in their behalf, should mark their contributions "War Testament Fund." All will be acknowledged in THE CHRISTIAN HERALD, and any special inquiries by churches and societies will be answered by letter. At the suggestion of many friends, THE CHRISTIAN HERALD has undertaken to print and distribute among the troops, "A Soldier's War Testament." The New Testament is printed in clear type, one-column to the page, and is substantially bound. It is just suited to fit snugly into the soldier's pouch or pocket, being about the size that would go into an ordinary vest-pocket. In addition to the New Testament, there are bound into the little volume some twenty of the best Gospel hymns, specially selected by Mr. Sankey for this purpose—hymns of encouragement and inspiration, the singing of which will help the soldiers to face their duties with braver hearts and higher hopes. Many an evening at camp will be enlivened by these Gospel hymns, as our "Boys in Blue" sit together in groups, in the foreign land where they are likely to be sojourners for many months.

We invite our readers to co-operate with us in this work of supplying and distributing the "Soldier's War Testament," and all moneys forwarded to us for this purpose will be applied to the printing and circulating of the Gospel among the soldiers. It would be a blessed work, indeed, if every soldier, before leaving American soil, could be supplied with one of these precious "War Testaments," as a reminder of the lively interest the American people feel in his spiritual welfare.

The following have been received for the Army Gospel Fund.

Prev. ack	$743 26	Shattuck, Myrtie L	1 70
Abbe, E A	1 00	Shutt, E M	5 00
Andrews, B H	5 00	Simpson, Edw E	5 00
Bauer Bros	2 00	Smith, Lillie T	1 00
Brahy, M Lonise J	2 00	Smith, Margt Taylor	1 00
Cavit, Anna	50	Tobias, L C	5 00
Cavit, H	50	Ward, Chas E	1 00
Conover, S S	2 00	Webster, Mrs D	1 00
Dunnton, Fanny E	1 00	L H G, Gallipolis	2 00
Each, Jos E	50	Mrs S M L, Buffalo	1 00
Frost, Mrs Mary	1 00	In His Name, Clev'nd	1 00
Gaddis, Mary	1 00	" Champoeg	5 00
Glide, Mrs J H	20 00	" C M S, Palmyra	25
Gress, R L	1 00	" St Albans	2 00
Johnson, Mollie	1 00	" Portland	13 00
Johnson, Mrs Peter	1 00	Friend, Hardwick	1 00
Kent, Hervey	25 00	" Nunda	2 00
Marsh, Mr & Mrs	1 00	Reader, Oswego	1 00
Merrell, Clark	1 00	Salem C E So, Norton	2 00
Miller, Mr & Mrs C L	50	Circle of K's Ds of M E Ch, Southport	2 00
Miller, Mary & Amelia	1 00	Pres Ch, Bellevue	15 00
Nelson, Mrs C A	3 00	Mother, Chicago Hts	1 00
Niles, J O	1 00	For Jesus' Sake, Bklyn	1 00
Orton, M A	1 00	Klondike Glee Club, Lovells Sta	1 00
Osborn, S B	1 00		
Rassuriler Lorene	1 00		
Reuting Clemintina	5 00		
Robey, Mr, Mrs Morrill	2 00	**Total**	**$896.21**

THE LONELY SENTRY, 8TH INFANTRY CAMP, TAMPA, FLA.

PROGRESS OF THE WAR.

SPAIN SAID TO BE CONVINCED OF THE HOPELESSNESS OF THE CONTEST AND ANXIOUS FOR PEACE.

Defences of Santiago, Aguadoros and Caimanera Destroyed—Sailing of the Transport Fleet with our Army of Invasion—Manila Ready to Surrender—The Caroline and Ladrone Islands to be Occupied—Spain Dreads a Revolution at Home.

VIGOROUSLY, yet without undue haste, our naval and military leaders are now prosecuting the war against Spain in every direction, by land and sea. Our fleet of transports sailed from Key West, after various delays, and American troops have been landed at ports in southeastern Cuba. In the last bombardment of the Santiago forts, our guns were trained against the Moro, the batteries of Punta Gorda, Zocapa and Cincoreales, and hundreds of shells tore up the masonry and dismantled the guns, riddling the strong fortifications and silencing the batteries. As on previous occasions, the American fire was exceedingly effective while that of the Spaniards, notwithstanding that it was directed by trained French and German artillerists, was practically harmless. Many of our shells reached the inner harbor and two of the Spanish ships were struck, the *Reina Mercedes* being sunk by a shell and her captain and several members of her crew killed, while the *Viscaya* is reported to have been slightly damaged. At the same time fighting took place on shore, the Cuban insurgents during the bombardment keeping up a sharp fire, which is said to have resulted in heavy losses in the Spanish ranks. Among those killed in the Spanish land forces were Col. Ordonez, Capt. Sanchez, Lieut. Yuzar, of the artillery, two officers named Perez and Garcia, and many others. During the bombardment the Spanish fleet came up near the second line of forts and under the protection of a slight elevation replied to the fire of the American warships.

The event of the week was the sailing from Tampa, Fla., of General Shafter's expedition with 15,000 troops for Santiago. Considerable delay was occasioned at the beginning of our Santiago expedition by reports which reached the Navy Department that Spanish warships had been sighted off Western Cuba. It was decided, at the last moment, to recall the troopships and wait for a strong convoy of warships from Sampson's fleet, the President and his advisers being unwilling to expose the lightly-guarded expedition to the possible peril of an attack by hostile ironclads. Thirty transports were employed in this movement, being convoyed by the battle ships *Indiana* and *Texas*, the cruiser *Brooklyn*, the *Nashville*, *Detroit* and a fleet of smaller warships. This invading force is the most formidable and completely equipped that has ever left American shores. In anticipation of the arrival of the troops and in order to prepare for a landing, Admiral Sampson detached five warships of his fleet including the *Oregon*, *Marblehead* and *Yosemite*, to shell the defences of the town of Caimanera in the Bay of Guantanamo, which was quickly accomplished.

After the bombardment, the cruiser *Marblehead* with the harbor while a force of 600 American marines was landed from the troopship *Panther*. A small party of marines from the *Oregon* had previously gone ashore and hauled down the Spanish flag beside the ruins of a blockhouse which our shells had riddled. Several buildings near the entrance to the bay were burned to prevent the possibility of infection from yellow fever. The town was almost deserted, its Spanish defenders having been frightened away by the bombardment of the harbor defences. Caimanera will be utilized as a naval base, and harbor of refuge for our fleet, and as a coaling station, for which the harbor is especially suitable. Several brass guns, a quantity of Mauser rifles and considerable ammunition were seized, and some documents giving details of the fortifications at other points were found among the debris of the blockhouse. Possession was also taken of the railroad leading to Santa Catalina. Crest Hill, a wooded height near the blockhouse, was quickly fortified by our marines and several big guns mounted, as it was learned that 3,000 Spanish troops were near by and might venture an attack.

Hardly had our troops settled down in their new camp on the hill and thrown out pickets, when they were suddenly attacked by Spanish guerrillas and regulars. Beginning at night, the fighting was almost continuous for thirteen hours, until 6 a. m. on June 12, when reinforcements were landed from the *Marblehead*, and the assailants were repulsed. Four Americans, including Assistant Surgeon John Blair Gibbs, were killed, and several who were on outpost duty are missing. The Spanish loss is said to have been considerable. Our force at Caimanera will be largely augmented by a Cuban detachment which is on the way to unite with the Americans, but it is not unlikely that the Spanish will make another attack before the transports with the army of invasion can arrive.

The defences of the little coast town of Aguadoros, near Santiago, were also shelled and demolished by Admiral Sampson, and a force of marines was landed from our ships. A Spanish force of infantry appeared and opposed the landing, but the American troops, who were quickly supported by a body of Cubans, drove them off with considerable loss. Our blockading fleet had several encounters with Spanish torpedo boats, and one of the latter is believed to have been sunk by a shell from the battleship *Oregon*, at short range.

It is probable, before this issue of THE CHRISTIAN HERALD reaches its readers, that Santiago will have passed from Spain's control and that the surrounding country will be fully occupied by our invading troops, who are sufficiently strong to overcome any resistance the Spanish forces may oppose to our operations there. A combined naval and military assault on the town was planned, in which 3,000 Cubans under Gen Garcia were to participate. After the fall of Santiago, it is proposed to hasten the Porto Rico campaign, and some of the troops that have been sent to Santiago may be available for this purpose. Less than 6,000 Spanish troops are now stationed on the island, the main force being now at San Juan under Governor-Gen. Macias. Our Porto Rico expedition of 12,000 men will be led by Maj.-Gen. Coppinger, an experienced military campaigner, and will be sufficiently powerful to effect the capture of the island quickly. Gen. Fitzhugh Lee will be appointed temporary Military Governor.

All indications now point to an early conclusion of the campaign, Spain having apparently reached the limit of her available naval and military resources. Captain-General Blanco has cabled urgently to Madrid for both war munitions and food supplies, as he is dangerously short, and the stringent blockade allows little hope of replenishment. He claims to have greatly strengthened his fortifications, but the grip of the American fleet around the island has gradually tightened and battery after battery has been demolished as soon as erected. What effect the downfall of Manila (which is now reported to have surrendered) and the movement on San Juan and Santiago have produced on Havana's defenders cannot be ascertained, but it must have revealed to them the utter hopelessness of the struggle and the certainty of ultimate disaster.

Rumors of peace negotiations have multiplied during the week. It is asserted that Spain is quietly, but energetically, endeavoring to bring about an understanding, and hopes for mediation, either through the Pope, or through Austria and France, on the basis of the relinquishment of Cuba and the restoration of the Philippines to Spanish control. The Madrid government, however, finds itself in a dilemma. No European power is yet willing to undertake the negotiation, unless the assurance is first received that the basis is such as can be entertained by both principals, and no power believes, at the present time, that the United States will consent to restore the Philippines, even if to the loss of Cuba and Porto Rico, Spain should add the payment of an indemnity. Sagasta and his associates dread lest, by conceding more than this, a Carlist revolution should be instantly precipitated, and Spain would have to endure war, with results even more terrible than those that have attended her Ar... campaign. Several of the powers have warned her that her cause is ho... and that if she means to save an... from the wreck, she should sue for ... without delay. It is believed in the ... pean capitals, and by not a few in W... ton, also, that the end of the war ... far off, and that when our troops ... finished their work at Santiago an... Juan, Spain will be prepared with ... of capitulation. It is even said that ... dent McKinley is hopeful that th... invasion of Cuba, for which ex... preparations are now being made, ... unnecessary. Meanwhile, our gove... is determined to prosecute the w... greater vigor than ever, and it is ... likely that when peace proposa... actually advanced by Spain, the Am... flag may be waving over the Carol... Ladrone islands, as well as Cuba, ... Rico and the Philippines.

By per. of Frank Leslie's Weekly.

OFF FOR THE FRONT—THE LAST MAN BOARDING A TRANSPORT.

NOTES OF THE WAR.

THE Astor Battery goes to Manila.

BLANCO'S troops are on short ration...

POPE LEO XIII. has offered his ser... Spain as mediator for peace.

IMPROVED arrangements at the ... camps now assure a plentiful supply ... for the troops.

EUROPEAN military critics believe th... does not intend to send the Cadiz s... to Cuba after all.

TWO HUNDRED Spaniards were kil... ing Commodore Sampson's bombardm... the San Juan forts.

GEN. FRED GRANT will probably g... front this week, in command of a div... the First Army Corps.

COL. E. F. EVANS, of San Franci... been appointed to take charge of the ... revenues of the Philippines.

WILLIAM JENNINGS BRYAN, latel... date for President, goes to Manila as ... of the Third Nebraska Regiment. ... thousand troops have now been sen... Philippines.

Remembering Our "Boys in Bl..."

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THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. De Witt Talmage
EDITOR.

B. J. FERNIE, G. H. SANDISON,
Associate Editors.

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Bible House, New York City

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Owing to the pressure on our columns this week, we are obliged to defer the publication of the balance sheet of the India Famine Relief Fund, which had been prepared for insertion in this issue.

Gladstone the Only.

THE world is in tears. William E. Gladstone, after doing the most illustrious work of the century, has ascended. Wondrous was he in body. From a two hours' walk with him at Hawarden, which was more a run than a walk, I know what was his physical strength at eighty-four. From the trees whose biography he gave me, and his admiration even for the dog that he whistled up to follow us in our excursion, I know he was in sympathy with nature, animate and inanimate. From the questions he asked about this country and his expression of interest in our welfare, I know he loved America. From his preference for religious subjects above all others, I know his faith in God and his fondness for our holy religion. From his facetiousness on many themes of social and political life, I know his humor and wit. From the sculptured marble representing his wife and his saying "that is Mrs. Gladstone as she was at twenty-two years of age, and she is now just as beautiful," I know what must have been the agony of the last parting. From his translation of the hymn "Rock of Ages" into the Greek language, a copy of which hymn he presented me, I know he believed in the Christly atonement.

Better friend Ireland never had, and he said to me, "At my age a man loves peace, and I have no taste for controversy, but when I saw Ireland ready to do its duty I threw myself into the struggle." I see him now, standing at his front door, his white hair flowing in the cold wind, as I begged that he go back, and told him that there was pneumonia in the air, but persisting in staying there until he had said: "Give my love to all Americans, especially to your President and Cyrus W. Field, and know that I am interested in every turn of your prosperities."

And had he been upon his feet in these times, with what emphasis he would have declared his sympathy with our government in its attempt to put an end to Cuban suffering and Spanish atrocity. Here was a man who could gloriously change his mind again and again and not be ashamed of it, never adhering to old theories because he had once espoused them. Here was the greatest intellect of the century, consecrated to Christianity. Here was a man often hated and defamed, and I have a whole volume filled with caricatures of him, yet keeping right on in his splendid work for God and humanity, until all civilized nations mourn his going.

Here was a death-bed, the last word of which after the prayers of his church had been read him, was a glorious and triumphant "Amen!" Let all the cathedrals toll their bells and roll their requiems, and Westminster Abbey swing wide open its doors to let him lie down among the kings and orators and statesmen, himself greater than any of them. Magnificent soul! The earth is poorer for his departure, but heaven is grander for his arrival.

The Golden Rule and the War.

SO far as the Cubans are concerned our consciences must be very clear. Cuba is the man who went down from Jerusalem to Jericho and fell among thieves, who stripped him of his raiment and left him half dead. The photographs in the front windows on our public streets need no argument. These are the Lord's creatures, and what we do for them we do for him. The work of THE CHRISTIAN HERALD is the work of the Good Samaritan. This organ has shown itself equally anxious to distribute the bread earthly and bread celestial. And the generous givers all over the country will eventually hear, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

But how about the Spaniards and the Golden Rule? Are our consciences as clear respecting them? Are we doing by them as we should like to be done by? Kossuth tried to make the overture of the Bethlehem angels read thus: "Peace on earth to men of good-will." The Golden Rule requires us to interrupt all violations of it. If a man is a thief, a robber, a cutthroat, an assassin, the Golden Rule requires that we interpose and break up his practices: not alone for the sake of those whom he persecutes, but for his own sake. He is serving the devil. Whosoever delivers him from that service, morally and by persuasion if possible, by force if need be, does him a good turn. The Spaniards have once before depopulated Cuba, in their efforts to govern it. They have the fighting function, but not the governing. They know not how to govern themselves.

If, as some people believe, horses are to figure in the other world, what a host of witnesses will appear against Spain. Her bull-fights indicate her tastes. She cultivates cruelty. Such scenes are degrading and brutalizing. It never has been argued that bulls are to figure in the heavenlies; if so, perhaps, buffaloes; and there we have the handwriting against us. But we never did it for cruel sport, or to feast ourselves with the sight of blood and the torture of animals. Still, we must to some extent, confess judgment here. We never made buffalo-baiting national, a part of our Sundays. Well the Golden Rule requires us to get rid of this kind of civilization; peaceably, if we can, forcibly, if we must. And so, Admirals Dewey and Sampson with their warships.

* * *

How many worry themselves into unhealth. They mistake morbidity for religion. Always on the guard about the questions of health, and questioning himself about this and that symptom, taking every flutter of the heart and every heavy cold as evidence of the fact that life will soon pass away and he will be called before God for judgment. It is folly for a man to be guessing about his departure, since the strongest men fall down in apoplexy and the weakest live for fifty, or sixty, or seventy, or eighty years. We have noticed the fact that it is the invalids who live longest, because they are necessarily called to be careful about their health.

BURDENS.

THERE are two kinds of burdens—those that God lays on us, and those which we lay on ourselves. When God lays the burden on the back, he gives us strength to carry it. There never was a Christian who, in his weariest and dreariest hours, could not say, "His grace is sufficient." If God smiles on him, he can smile under any burden that he may have to carry. He can go up the "hill of difficulty" singing, and walk confidently into the very land of the shadow of death. For God's burdens are easy to bear; because he walks with us, and when the journey is too great, and the burden too heavy, and our hearts begin to fail and faint, he is sure to whisper, "Cast thy burden upon me, and I will sustain thee."

The burdens that are hard to bear are those we lay upon ourselves. What a burden to themselves, and to everyone around them, are the lazy and the unemployed! If it is a man prayers should be offered up for his family and his dependents—for who is so morbid and melancholy, so pettish and fretful, so devoured by spleen and ennui, as the man with nothing to do? There is a lion in every way to him. He is out of God's order of creation; the busy world has no sympathy with him; society has no use for him; no one is the better for his life, and no one is sorry for his death. He is simply the fungus of living, active, breathing humanity. The lazy lay a burden on their backs which would appall men who have fought winds and waves, and searched the bowels of the earth, and bound to their will the subtle forces of electricity and steam.

The burdens we bind for ourselves we shall have to bear alone. God is not going to help us, and angels stand afar off; good men and women are not here bound by the injunction, "Bear ye one another's burdens." The envious, the proud, the drunkard, the seducer, the complainer, the lazy, etc., must bear their self-inflicted burdens, till they perish with them.

If the kingdom of heaven could be taken by some wonderful *coup d'etat*, many would be first, that are now last. But of great deeds little account is to be made. They are indigenous in every condition of society. It is a great life that is never a failure. A great life composed of a multitude of little burdens, cheerfully borne, and little charges faithfully kept. And this is a kind of Christian warfare, that is specially to be carried on in the sphere of the home. Many a professor, faithful in all the weightier matters of the law and the sanctuary, and blameless in the eyes of the world, is a rock of offence in his own household. His wife doubts his religion, his children fear him, and his servants call him a hard master. He pays all his tithes of mint, anise and cummin to the church and society, but as regards the little burders of his own household, he is worse than a publican.

Small burdens make up the moral and religious probation of a majority of women, for they have but rare occasion for the exercise of such faith and fortitude as commands the eye of the world. But these burdens, though apparently small and contracted in their sphere, are not only very important in their results, but also often singularly irritating. Sickly, fretful children—impertinent, lazy servants—a thoughtless, irregular husband—a hundred other burdens so small she does not like to say how heavy she feels them to be and how sorely they weary her. These are "her warfare," and because the Master has laid them upon her, shall she not bear them? The world may call them "little burdens," but there is nothing small in the eyes of Infinity.

In no way can a woman cultivate beauty and strength of character so well as in the patient bearing and carrying of the small burdens that every day await her—the headaches and toothaches—the weariness and weakness incident to her position and condition. For it is the glory of a woman that her weakness or weariness never shrouds a household in gloom, or makes the atmosphere electrical with impatience and irritability. To carry her burden, whatever it may be, cheerfully, is not a little victory, and such daily victories make the last great one easy to be won. It is hard to die before we have learned to live; but death is easy to those who have conquered life. To such the grave is but a laying down of all burdens, a rest from labor and obligation, while yet their works of love and unselfishness do follow them with fruit and blessing.

We must not forget that in our journey through life there are burdens which we may lawfully make our own. We may help the weak and the struggling on to their feet, when they have fallen in the battle of life. We may comfort those "touched by the finger of God." We may copy the Good Samaritan, not forgetting the oil and two pence. We may wipe the tears from the eyes of the widow and the fatherless. In bearing such burdens as these, we shall find ourselves in good company; for in the tabernacles of sanctified suffering, we may come near to the Divine Burden Bearer; and going on messages of mercy, we may meet angels going the same way.

Amelia E. Barr

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LADSTONE'S GRAVE.

YIELDING to the wish of the public, expressed in Parliament, in the press, and in public meeting, Mrs. Glad one and her children consented to their eloved dead being interred in England famous Abbey, rather than in the quie hurchyard at Hawarden, which he lovec The great statesman belonged to the tion, and the fact was recognized by h family. They asked, however, that the ublic funeral which had been voted, shou be very simple, in compliance with his pressed wish. There was, therefore, one of the gorgeous display which is usual on such occasions, but there has been such an assemblage of England's most lustrious men for many years. The Prin of Wales and his son walked beside the coffin as pall-bearers, and behind them were the Marquis of Salisbury, the former, Lord Rosebery, and the chief leaders of both political parties. Four hundred members of the House of Commons and 200 lords were in the procession that brought the body from Westminster Hall, the scene of his triumphs, to Westminster Abbey, his last resting-place. The grave had been dug in the pavement of one of the aisles under which have been buried the remains of Lord Chatham and his son William Pitt, the Cannings, and other illustrious British statesmen. The statues line the aisle and commemorate their services to the nation. Mr. Gladstone's body could have had no more appropriate resting-place. The intense sorrow on all faces and the heartiness with which all joined in singing his favorite hymn "Rock of Ages," gave a solemnity to the ceremony more impressive than could have been given by a more imposing pageant. Since his death the newspapers have been full of reminiscences of Mr. Gladstone's characteristic acts and words. One of these, related by his son-in-law, deserves to be remembered as an illustration of the spirit of his whole career. Leaving his bedside on the last Sunday morning of his life to go to church, Mr. Drew told the dying statesman that he would be remembered by the congregation in their prayers. Mr. Gladstone answered: "Yes, pray for me and for all our fellow creatures." Then, after a pause he added: "Do not forget those who are oppressed, and unhappy, and down-trodden." It was very touching, that he who had done so much in his life and might for such people, should in his last hour of feebleness ask others to pray for them! It was the request of a man whose faith in God's power and love was unshaken, like that of him who said:

When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? Whether it be against a nation or against a man only (Job 34:29).

MR. GLADSTONE'S GRAVE IN STATESMEN'S AISLE, WESTMINSTER ABBEY.

Invited to His Own Funeral.

A strange inadvertence is reported by a journal of Portland, Me. It says that a man who was at one time prominent in the professional life of that city died. He was a member of a certain society, which sent representatives to the funeral. The members of the organization were notified of the death of their fellow-member by post cards sent out by the Secretary. One of the cards was addressed to and delivered at the late residence of the deceased, inviting him to attend his own obsequies. The strangest part of the thing was that it was directed to him in his own handwriting. He had been the Secretary of the organization, and had addressed sets of postal cards to the members at his leisure. When a member died a set of the addressed cards was taken, and the name of the deceased filled in the blank left for the purpose. The Secretary withdrew from the set the card addressed to the dead member, but when he died, his successor or deputy omitted to do this and mailed the entire set of cards. The Secretary, of course, knew every time he addressed a set of cards that he was writing one more than would be required, and he may have wondered which one it would be. He was a happy man if, like the Apostle, he could feel that it would be no loss to him if it was his own card that would be superfluous.

For to me to live is Christ, and to die is gain (Phil. 1:21).

Married on a Ferry-Boat.

Among the incidents of the war-fever chronicled by the daily press is one of a romantic marriage. A young man residing in Jersey City, N. J., felt it his duty to enlist. He mentioned his wish to the lady to whom he was engaged, expecting to have some difficulty in getting her to consent to his entering the service. But as her father had fought in the Civil war and her grandfather in the war of Independence, she had inherited a patriotic spirit and applauded his project. Thus encouraged he went to New York and enlisted at the first recruiting office he saw. It happened to be in a cavalry regiment that he was accepted and to his consternation he learned that it would start for the front in two days. He had not expected to leave for several weeks and he hoped that in the interval he would be able to get married. He realized that the time was too short and he expressed his disappointment to the lady when she and her friends came to see the regiment start. She sympathized with him and at once sent one of her friends to find a clergyman. The regiment was already on board the ferry-boat which was to take it to the railroad depot in Jersey City, when the friend returned with the minister. The necessary formalities were speedily settled and the marriage was solemnized on the boat as it made its passage across the river. The bride accompanied her husband to the train and saw him start on his long journey to the front. Then she returned to her home. To ordinary, prosaic people it would have seemed wiser to postpone the marriage until the soldier's return from the war, but lovers have reasons of their own for their conduct, that defy criticism. It will doubtless be a satisfaction to the bride to bear her husband's name during his absence, and he will feel that now no rival can supersede him in her affections. It is much to be wished that those who form the bride of Christ always had the same realization of belonging to him and of living worthily of him that this lady will feel while she is waiting for her husband.

I will betroth thee unto me in righteousness and in judgment and in loving kindness and in mercies. I will even betroth thee unto me in faithfulness. (Hosea 2:19).

A Millionaire Bankrupt.

One of the most surprising events of the financial world for many months past was the bankruptcy of Mr. Ernest Terah Hooley, of London. The fame of this bold financier was almost as brilliant in this country as in his own. People talked with wonder of his bargains, by which he has been known to make a million dollars in a single day, and of the skill by which in one year his operations brought him fifty millions. His method was to look out for a business capable of development, such as the manufacture of pneumatic tires at the beginning of the bicycle fashion. He would buy the business at a price satisfactory to the owners, and would then put it on the market, as a company, at double the price he had paid for it, receiving the difference in shares, which he easily sold at a further profit. He was also a large buyer of real estate, from which he derived enormous profits by buying large sections and selling in small holdings. The public seemed to have implicit confidence in his judgment and eagerly sought to share in any scheme he handled. He was popularly supposed to possess fabulous wealth, so that when a few days ago he filed a petition asking to be declared a bankrupt, the astonishment of the public was unspeakable. Mr. Hooley ascribes his failure to the sums he paid to blackmailers. These were chiefly on the press. He cites one instance in which he paid fifty thousand dollars for one article in a certain journal, recommending one of his schemes. He declares that when his affairs are wound up, there will be sufficient funds to pay all legitimate claims and leave a balance of two million dollars. That is a sanguine view of the situation which is little likely to be realized. It is remarkable how frequently these brilliant financiers who make their money by adroit tricks and not by legitimate production, end in the same way. Though the conditions of modern society have so wonderfully changed, the ancient prophet's warning is still being fulfilled:

As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches and not by right, shall leave them in the midst of his days (Jer. 17:11).

BRIEF NOTES.

We regret to learn that people are being swindled by persons claiming to be authorized agents of this journal. THE CHRISTIAN HERALD does not send out any canvassing agents. If our readers will warn their friends against intrusting subscriptions for this journal to strangers, they may save them from being victimized.

There are now in China seven Protestant colleges besides the Imperial University at Peking. St. John's Episcopal, at Shanghai; Southern Methodist, at Shanghai; Methodist Church North, at Peking, Nanking, and Fuhchow; Presbyterian Church North, at Shantung and Canton.

The recent Italian census shows that there are now in Italy 62,000 Protestants among the 31,000,000 inhabitants. The Waldenses number 27,000 souls in forty-eight churches and forty-five missions. There are now not less than fifteen Protestant churches in the city of Rome, while before 1870 there were none.

Arrangements are already being made for beginning Missionary work in Manila, in expectation of better conditions. Should the Philippines continue a Spanish possession no effort will be made, but should they belong to us or become independent, missions will be established there by the American Board, The Methodists and the Baptists.

Statistics of divorce recently published show notable differences in various countries. In Switzerland there were forty divorces to every thousand marriages. In France the proportion was 21; in Prussia, 18; in all Germany, 17; in Denmark, 13; in Belgium, 11; in Sweden, 10; in Austria, 5; in England, less than 2.

Yale College is preparing plans to build a $15,000 mission in the down town district of New York which will be held in trust by the Graduates' Advisory Committee of the College Young Men's Christian Association.

Tacoma has a Woman's Missionary Social Union whose purpose is to promote interdenominational missionary interest. Among other good works it has arranged for a missionary department in the public library.

A Christian Endeavor Society has been organized among the boys of Harpoot school, Turkey, by Mr. Hunting, late of Beloit College, now assistant of Dr. Lates. They go out two by two on Sundays and give Bible readings, and preach in the neighboring villages.

Mr. Gladstone's daughter writing to a friend quoted her father as saying shortly before his death that he did not believe he would have lived nearly so long if he had not always kept his Sundays quite apart from his ordinary, and specially his political life.

The Summer Assemblies at Keuka Park, N. Y., begin on July 1, with an address by Rev. A. C. Dixon, of Brooklyn. The Bible School will begin July 12, and continue three weeks. Among the teachers will be Dr. R. A. Torrey, of Chicago; B. F. Estes, of Hamilton; W. C. Betting, of New York; and T. J. Villers, of Indianapolis.

The Religious Tract Society of England issued during its ninety-ninth year, just closed, nearly 60,000,000 books and other publications. The combined trade and missionary income was $666,135. The centenary fund of $250,000 is approaching completion, $170,000 having been raised. The number of languages and dialects in which the society has publications is 229.

Mission Inspector Merensky of the Evangelical Union of Berlin, is quoted by the *Independent* as saying that the division of the Evangelical churches into sects was not marked in the mission field, as the different societies worked hand in hand, all resting on the New Testament. In Cape Colony the Evangelical missions have gathered 530,000 converts, while the Catholics have at most 3,000.

Mr. D. L. Moody writes: "I wish to extend to the young men of our country a hearty invitation to spend their vacations this season at Camp Northfield. For the last ten summers the college students have enjoyed coming to Northfield so much that I am very anxious now to extend the privileges offered at our town to the great mass of young men outside of the schools and colleges. May I suggest that churches, Endeavor societies and Young Men's Christian associations have a tent at Camp Northfield, and keep it full throughout the season by sending different delegations to stay one or two weeks." A man in camp need not spend more than four dollars a week.

At the recent annual meeting of the China Inland Mission, the report showed that in 1896 the number of baptisms was 1262, and this was the largest number hitherto recorded; in 1897 this number was 1325. Some of these were first-fruits of newer work. Seventy new missionaries and associates had been added during the year. During the present year there had been a further accession of twenty-nine new missionaries, bringing the total from 744 on January 1 to 773 on April 11. The number of native workers and mission stations has undergone a corresponding increase; the total of paid and unpaid helpers at the close of 1896 was 507, but at the end of last year, 605; while the number of stations and out-stations has increased from 277 to 318.

The Sunday School

THE KINGDOM DIVIDED.

S. S. Lesson for July 3. I. Kings. 12: 16-25. Golden Text, Prov. 15: 1.

BY MRS. M. BAXTER.

DIVISION and unity are both in the plan of God's working. David, the man after God's own heart, was an especially prepared instrument to work out his will, and to be in many ways a type of Jesus, the Son of David. But "Solomon in all his glory" (Matt. 6: 29), although himself a type of Jesus, failed in the separation unto God to which he was called as king over his people. He "loved many strange women . . . and his wives turned aside his heart. Yet it came to pass when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father." In judgment for this sin of Solomon's, God declared that he would rend the kingdom from him, not in his days, but in his son's days (I. Kings 11: 1-4; 9-13; 30-36.) This was the origin of divided Israel.

God uses men as his instruments, but never without their voluntary co-operation. Although by some means or other God would have taken away the ten tribes from Rehoboam, yet he might have done it in quite another way had not this young man, by his own foolish conduct, made himself the means of severe judgment coming upon his land—the land of promise. "All Israel" came together to his coronation; he had a splendid opportunity to serve his God by a humble and faithful rule over them; but pride and self-sufficiency possessed him, and led to his humiliating downfall. He had not been long upon the throne, when Jeroboam, to whom God had promised the ten tribes by his word through Ahijah the prophet, was recalled by the people from Egypt, and Rehoboam knew that mischief was brewing.

What an opportunity to act as his grandfather David had acted, and, making the Lord his Shepherd and his Guide, to seek his counsel and strength from God in this great crisis for himself and for his people! How many years of usefulness and peace might he not have enjoyed, had he taken the lowest place, yielded himself to God, and borne his yoke! But Rehoboam did not know God. He sought counsel first from his father's counsellors, and then from his young and inconsiderate acquaintances. The counsel of the old men who had heard and taken in the wisdom of Solomon, had in it precious elements of truth: "If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and wilt speak good words unto them, then they will be thy servants forever." Jeroboam and his followers would have been disarmed had the king followed this counsel.

Oh, how true it is that he who would rule must learn to serve! When the mistaken disciples were contending even at the table where our Lord instituted that remembrance of him in the breaking of bread which is to be "till he come," he taught them the principles of rule from the heaven side. "The kings of the Gentiles have lordship over them; and they that have authority over them are called benefactors. But ye shall not be so, but he that is the greater among you, let him become as the younger; and he that is chief as he that doth serve. For whether is greater, he that sitteth at meat or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth" (Luke 22: 24-27, R. V.) And then he told them of a future kingdom, where those who learn thus to serve now shall reign indeed.

The old men with whom Rehoboam had taken counsel had stood before his father; but, surrounding Rehoboam, were young, inconsiderate, senseless young men who "stood before him" (ver. 8). Their object was not the good of the people, but simply to curry favor with Rehoboam. When the king laid before them the petition which the people, with Jeroboam at their head, had brought to him, "Make the yoke that thy father put on us lighter," the silly young men encouraged Rehoboam in a policy of self-assertion and self importance, which he had no power to maintain.

When God sent judgment upon Israel, after David had numbered the people, the king prayed and said: "Lo, I have sinned, and I have done perversely, but these sheep, what have they done? Let thy hand, I pray thee, be against me and my father's house" (II. Samuel 24: 17). When Solomon came to the throne his great petition was for a wise and hearing heart to judge God's so great a people (II. Kings 3: 9, R. V. margin). David was his people's shepherd: he had learned to serve them. Solomon, under the greatest sense of responsibility, prayed that as judge over them he might do the right thing; he was also in the spirit of service. Rehoboam looked on the people as those who should minister to him, to his pride, vanity and selfishness; was he not the son of the great Solomon? was it not due to him that he be obeyed? But the foolish young man never considered whether he had either influence or force of any kind with which to sustain his empty boasting.

Thus it was patent to the people that Jeroboam was more of a man than their silly young king, and consequently they revolted against him. To assert his authority Rehoboam sent Adoram who was over all the laying of the taxes, but the poor man was stoned to death, and the king himself had to make an ignominious retreat from Shechem, the northern capital, and fly to Jerusalem, there to learn the depth of his folly. He did not easily, however, relinquish the position in which he had so boasted himself. He assembled a hundred and eighty thousand soldiers to fight against Israel and make them submit by force of arms. But he found a stronger opponent than he had reckoned upon. "The word of God came unto Shemaiah, the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the rest of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel; return every man to his house; for this thing is of me. So they hearkened unto the Word of the Lord, and returned and went their way, according to the Word of the Lord."

"This thing is of me!" A wrong thing in itself, but permitted to work out his ends! Let us learn to accept whatever God permits. When the Lord shall have restored Israel to their own land, and when his ancient people, who have been for eighteen centuries scattered like dry bones, are brought together as a people—and surely we see this being accomplished before our eyes—then God will make them one nation again.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

THE question will naturally be asked by intelligent children, why, among all the peoples of the world, we should take the history of the Hebrew people for our study. As Christians, there is obvious reason for studying the life of Christ and the teaching of his Apostles, but what benefit can come to young people, in a free republic, in the nineteenth century, from the study of the reigns of Oriental kings, who lived twenty-seven hundred years ago? It will be well to answer this question at the beginning of a period of study which is to occupy the next six months. The chief reason is that we may learn the principles on which God still governs the world. The conditions of national life have been changed, but the fundamental principles are the same in all ages. When a nation disregards God and disobeys his laws, it is punished now, as it was punished in the early times. There is an immutable law which involves in misery and ruin the nation which gives itself to wickedness. This fact is seen more clearly in the history of the Hebrew people than in the history of other peoples, because the history of that nation was written by men inspired by God, and gifted with clear insight into the results of the policy which the nation and its rulers adopted. The boys in our schools to-day may thus learn from the history of that ancient people lessons which will be valuable to them when they have to take their share in deciding the policy of the United States in the next half century.

PALESTINE AS IT WAS DIVIDED UNDER REHOBOAM.

The king hearkened not. The fact is not surprising. Though he was the son of the wise king Solomon, he had seen his father offering sacrifices to strange gods and living the voluptuous life of an Oriental despot. Then, in such a court as that of Solomon, the young man would be a great deal under the influence of his idolatrous mother, Naamah. She was an alien in race and religion, and had clearly implanted in her son's mind ideas which unfitted him for ruling over such a nation as the Hebrew. He came to the throne with the conviction that it was his right, as his father's heir. That was his first mistake. The principle of hereditary succession had never been admitted by the nation. Of his immediate predecessors Saul and David had been chosen by the people. The accession of Solomon had been allowed, because the prestige which David had gained and his choice of his successor was respected, but the people had not waived their right to choose their own king. Rehoboam did not realize this fact, nor did he appreciate know that the northern people were already restive under his father's rule. They had been asking them why they should give labor and money to make the southern capital a city of palaces, to build walls and adorn its streets. In any case, their consent to Rehoboam's accession was necessary, and they were indisposed to give it unconditionally.

It was not much that they asked. They were willing, for the sake of peace, to acquiesce in Rehoboam succeeding, if he would promise reforms. Under Solomon the country had been drained of its wealth and of the services of its men to enrich the southern tribes, to which the king's family belonged. They were tired of this injustice, discrimination and wanted only an equitable arrangement. It was foolish not to listen to prot reasonable, but Rehoboam intoxicated with pride and h tions of his own importance heir to the kingdom, and he a deaf ear to the men w been his father's advisers an how difficult it was to kee northern men in subjection arrogant counsel of the yo bles who had been his co panions was more in accor his disposition, and so "t hearkened not" to the hun tition of his northern st Charles I., of England, made ilar mistake, and his son Ja repeated it. Both though could govern as they chose regard to the wishes of the In each instance the peop reluctant to oppose their ki would have submitted if yielded in matters in which clearly wrong, but when he a ed to force them to obey, the in rebellion. Charles lost and James his throne as a quence of their obstinacy.

So Israel rebelled. The ern section which was fro time known as Israel, cove area of about 9,400 square about as large as the State mont. The southern section, wh mained loyal to Rehoboam, and was Judah, was 3,600 square miles in ex about half the size of New Jersey. ered the area assigned by Joshua t and Simeon, but the latter tribe ha gained complete possession of under David and Solomon had gr been absorbed into the tribe of The entire population of both s appears to have been about six m of whom probably about two m lived in the southern section, over Rehoboam continued to reign. T ruption appears to have occurred the year 937 B.C. If statesme learned the lesson of Rehoboam, would not have lost the America nies; Turkey would not have lo mania and Bulgaria, and Spain wo have lost the vast possessions she all parts of the world. The pri arrogance of rulers who will not the grievances of their peoples caused the undoing of autocrats in ern as well as in ancient times, end of the process is not yet.

THE FAMILY AND HOME CIRCLE

INDIAN DANCERS.

They Dance for Amusement, War, and Worship—Missionary Progress.

ONE of our illustrations shows an Indian war dance at Billings Fair, Montana. Sioux come from Dakota to Billings to dance in contest against the Crows, and a lamentable amount of in provisions, etc., goes on. Art- p Indians to dance for them, while aw, or paint, or photograph them. e eart is a champion war dancer: t Crow and the Sioux are specially r their dances and ball games, the in particular, being called "the k Indians." They have a dance erything, and the drumbeat can be rd y hour of the day or night in a village.

real war dance, as seen in an Indian s a serious business as it is the e te precursor of war. The chief the tribe, in council, decide on en runners are sent out bearing f's pipe, its stem painted red, and ndian, who wants to fight, draws f through it. After this form of nt they assemble for the war- en red paint and feathers. The e, the Indian's way of honoring a t, driving away devils, making the , and of paying devotions to his s. All his dances are grotesque, some ghastly, others excite pity, many te ble. Among the last is the scalp- in celebration of victory, when dens of the tribe stand in the h ng scalps that have been taken. e braves leap around and shriek eir story of slaughter. There are

INDIAN WAR DANCE AT BILLINGS, MONTANA.

buffalo and bear dances, where they ear e heads of these animals, with orns tached; the eagle dance, the snow- ice and the beggars' dance. Their dance is a clamorous beseeching buffalos to come, so that they may m for food: the bear dance is of the Great Bear Spirit: the ance, an act of reverence to the r which bird they have a religious on. In the beggars' dance, the ng men of the tribe, with pipes, and whistles, beseech the Great with strange clamor to incline by- to give to the poor. In the snow- nce, which is said to be pretty, g thanksgiving for the first fall snow, which brings them game. the Indian has not fallen a prey water and ruthless speculators, who prejudice him against Christianity, he has often been ready to hear of a better and more loving "Great Spirit" than his own, and in spite of the difficulties surrounding their labors, our frontier missionaries and our teachers of Indian schools have accomplished much good among these people, and many have left off savage ways and become servants and ministers of Christ.

A Soldier's Letters.

"The things that somehow touched me most in the boxes that used to come from home," said a weather-beaten veteran the other day, "were some little pen-scratches that came from my baby sister. She wasn't more than four years old when the war broke out, and the scratches came right along until the end. They took on by degrees the form of letters and then of single words. Once it was the whole alphabet she had printed out at infinite pains. The first whole word she wrote me, God bless her! was 'cat.' I showed it all around to the fellows, and—you won't believe me, such a tough old fellow as I am—but we were going into the Wilderness next day, and I kissed that word—the first word she ever wrote, you know. After awhile she could spell out, 'I love you,' and then, 'Come home.' But, bless you! when they were only her first scratches, I could read 'em. I got superstitious about 'em, and used to carry 'em in my breast-pocket when I went into the fight, and I felt somehow like the bullets wouldn't strike me."

How to Address Soldiers' Letters.

The Postoffice Department, at Washington, urges upon those sending letters or parcels to soldiers, the importance of properly addressing them. The company, regiment, and State, to which the recipient belongs constitute essential parts of the proper inscription; as William Brown, Company D, 16th Illinois Infantry, Falls Church, Va." Several regiments in camp may have the same numerical designation. Of course, the soldier wants to get his letters, and his folks want him to get them, so this little reminder may be acceptable to the mothers, wives, sisters, daughters and sweethearts who read this page. Postal curiosities of the present war are letters that have already come through the United States mail, addressed Manila, U. S. A., and Cuba, U. S. A.

Meni, the Little Esquimau Boy.

When Lieutenant Peary returned last October from his Arctic expedition, he brought back a family of Esquimaux, six in number. Four have since died of grippe. Anlungalinak soah (which means old boot's sole), and Meni, a boy of ten, are the survivors. "I brought these Esquimaux here for the experts of the Museum of Natural History to study Esquimaux life and character. It was our desire that they should learn English, and as far as possible adopt our ways and become civilized, thus opening the way to a complete understanding of their modes of thought, ideas, history, folk-lore, etc."

RED HEART, A NOTED WAR DANCER.

Meni, a bright little fellow with a sunny disposition and very pleasant ways, lives in the family of Superintendent Wallace of the Museum, and is the companion of little Willie Wallace. His long black hair has been cut, he speaks English, rides a wheel, loves to talk on the telephone, and seems thoroughly Americanized, even to preferring tea and coffee, strawberries, cream and cake, to blubber and frozen walrus meat. He remembers his Greenland life, and can talk about it, but has no desire to return. He would be very lonely, however, but for his playmate, Willie.

The Bird's Plea.

CROWN your head with roses,
From the garden closes,
Where we sing.

From their enemies, your flowers
We will save through busy hours,
As we sing.

Spare our lives, O ladies dear,
And our songs upon your ear,
Glad will ring.

Crown your head with roses,
From the garden closes,
Where we sing. M. L. A.

ROYAL BAKING POWDER contains no acid except that derived from grapes, and is pure, healthful, sure in making the finest food, and of highest practical strength.

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Terribly Afflicted with Erysipelas and Eczema—Hood's Cured.

"I have found Hood's Sarsaparilla superior to all other medicines for building up the system and restoring health. When my little girl was a year old she had erysipelas and eczema, and was in a terrible condition. Nothing that I tried gave her relief until I began giving her Hood's Sarsaparilla, and she has had no trouble from skin disease since. She is now fat and healthy. We have all taken Hood's Sarsaparilla with good results and cannot say too much in its praise." MRS. HENRY O. WHEATLEY, 16 Main St., Port Chester, N. Y.

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Tartarlithine in Rheumatism.

DR. M. L. SMALL, OLCOTT, VT., writes: "Your Tartarlithine has proved a wonderful weapon for rheumatism. I have used a very great quantity of it in the last three or four months and I have never seen anything like it. I had one case who had tried all of the alkaline lithiates, and everything else. He has had rheumatism all his life, and nothing completely stopped all the manifestations of the disease like Tartarlithine, which did completely, with one bottle.

I have another old man, who travels much on the road peddling, who has been lame with rheumatism for five years, and one bottle cured all lameness, and he says he has not felt as well in five years as now. These are only the two worst cases of many that I have tried it on."

Pamphlet on Tartarlithine sent free by McKESSON & ROBBINS, 91 Fulton St., N. Y.,
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Anti-Cigarette—a harmless, vegetable remedy, will cure the habit in 10 days. Can be taken in coffee without discovery. Price 50c by mail. Phoenix Chemical Co., Quincy, Ill

WOMEN Make $2 to $10 a day selling our Mackintosh Dress Skirts, new dress shields, etc. Cat. Free. Ladies' Supply Co., 3115 Forest Ave., Chicago

GEMS FROM NEW BOOKS

CHURCH SOCIAL LIFE. *

IT is highly important that methods should be devised of promoting acquaintance among church members. In small churches this task is not difficult: there are many churches in which it is not impossible for every member to know every other. But in large churches in the cities, where the membership is scattered over a wide territory, and where the social engagements are many, this problem becomes somewhat difficult. It is never solved with entire satisfaction to the faithful pastor, but a warm heart and a resolute purpose can accomplish much. There are many churches in which it seems almost a physical impossibility that acquaintance should be universal; but it is possible to provide that no household and no individual shall be left friendless; that every one shall have ample opportunities of Christian fellowship. If no one can know all his brethren, each one may know many, and may find in the social life, which the church provides, the supply of his highest wants.

Those church members who reside in the same neighborhood ought to be able to maintain some neighborly relations. To this end pains should be taken to inform those who live in any given neighborhood when a family living in their vicinity is added to the congregation. In some churches it is customary, when individuals or households are received into the church to name the place of their residence, that those who live nearest them may be able to discharge their neighborly obligations. It is well for the pastor to have a supply of cards printed in blank, on which he may inscribe the name and residence of every new member, inclosing them to those who can most conveniently call, and inviting them to manifest to the new-comers the fellowship of the church.

For many reasons it is better that the people themselves should do this work than that it should be done by the pastor. The pastor's call is perfunctory. He goes because it is his duty to go. It is well if he has the grace to conceal this disagreeable fact; but many of those, on which he calls, must be aware that it is an official service, and does not possess any social significance. A friendly call from one of the members of the church, living in the neighborhood, might wear a different look. It would almost uniformly be accepted as an act of friendship; it would manifest the fellowship of the church more clearly than a call from the pastor.

There are, doubtless, congregations in which such recognition of the fraternal relations of members, would not be possible; in which the members would resent the suggestion that they owe any courtesies to one another because they belong to the same church and live in the same neighborhood; in which the barriers of social reserve are far too high and strong to admit of any genuine brotherhood; but these churches greatly need to consider the charter of their existence and their right to bear the name of Christ.

In churches which recognize a fraternal relation among their members, and desire to promote and strengthen it, a convenient device is the division of the parish into a number of well-defined geographical districts, each of which should be placed in charge of a pastoral committee consisting, perhaps, of one gentleman and three ladies. The directory of the church should be printed, with the boundaries of each district distinctly defined, and the names and residences of families and individuals living within the district brought together. The members of the congregation can thus see at a glance who their neighbors are and where they live, and they can, if they desire, show themselves neighborly to those within their reach.

The pastoral committee should visit every family in its district at least once a year, and should report to the pastor any changes of residence in the district and any removals from it, with the names of new-comers within their territory who are attending the church.

Such a division of the parish into geographical districts, with a pastoral committee in charge of each, is a convenient arrangement for many purposes. It is necessary to canvass the parish from time to time for various objects; this machinery provides a way whereby every family can be expeditiously and surely reached. In some churches the benevolent collections are thus taken with but little labor. Cottage meetings and neighborhood sociables may also be held, occasionally, in the several districts under the direction of the pastoral committees.

* From *The Christian Pastor and the Working Church*, by Washington Gladden, D.D., an excellent practical work, covering every department of ministerial and church life, including the Sunday-school and other institutions. It is invaluable to the pastor and church officer, being full of useful suggestions and sound advice. Price, $2.00. Published by Charles Scribner's Sons, Fifth avenue, New York.

BOOKS RECEIVED.

An Outline of Christian Theology. By William Newton Clarke, D.D., Professor of Christian Theology in Colgate University, Hamilton, N. Y. Pp. 488; price $2.50. Published by Charles Scribner's Sons, Fifth Ave., New York.

Buds that Bloom on Bonnier Banks. By Rev. Norman Plass. This collection of forty-eight poems is pervaded by a spirituality as cheerful and refreshing as the spring-like name the volume bears. Pp. 55; decorated boards, 30 cents. Fleming H. Revell Co., publishers, New York, Chicago, Toronto.

Heroes of the Mission Field and Modern Heroes of the Mission Field. Two volumes, by W. Pakenham Walsh, D.D., Bishop of Ossory. A cheap edition of Dr. Walsh's well-known and most valuable works. Pp. 249 and 344; 12mo, cloth, $1 each. Published by Thomas Whittaker, 2 and 3 Bible House, New York.

The Appletons will shortly publish *Eastern Journeys*, a book by the late Charles A. Dana, which describes his travels in Russia, and the Caucasus and to Jerusalem. The same firm announces *A Voyage of Consolation*, by Sara Jeannette Duncan (a delightful recital of experiences on the Continent); *The Broom of the War God*, by Noel Brailsford, a tale of the late Greco-Turkish war, and *The Disaster*, a story of the Franco-Prussian War, by Paul and Victor Margueritte.

A Curious Fact.

A shilling's worth of gold to the [illegible] said to be contained in the red [illegible] which bricks are made; and it is estimated that in the 5,000,000 tons of brick (approximate figure, of course,) which [illegible] the construction of London houses would be about $1,250,000 of gold. The precious metal is found almost everywhere, though in most soils in such quantities that it would not pay for mining. The golden treasure of good and desire to do right, exists in every character, in some measure, in this case the mining pays. We should seek to bring out the best in every with whom we come in contact, and the way to do this is by being good and true ourselves.

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Has a cover printed in the National colors, presenting a striking figure of President McKinley, surmounted by the President's private flag, and portraits of his mother and wife.

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HONORING PARENTS.

A One Command Blessed in its Observance. Eph. 6:1-4; Prov. 17:6, 21, 25.

How much light does experience shed on the injunctions of the Bible, as to the duties of children to their parents! The unruly boy who is restive under parental control, who causes his father and days and nights of anxiety and n, never finds out fully how much s made them suffer, until a boy of s n is growing up in his home and sting the spirit of his father. Then d overs the causes of conduct on the t his parents, that seemed unnecesharsh to him, when he was a boy. applies to his own son the treatment a boy he resented. It is then too r him to atone for the harass he sed, and he learns how irreparable e wounds he inflicted. It is sad e cannot travel over the course of n, and cannot turn to account the ess we thus learn by experience. To however, who are willing to be the unavailing remorse that is proby such lessons, the Bible utters its and emphatic injunctions. Parents be not only obeyed, but honored, e re to receive from their children t perfunctory, mechanical obedience slave, but the intelligent, loyal reect heart and lip. Probably there is try in the world that so needs to e s lesson inculcated as does our We have allowed our love of liberty interfere with the wholesome enncement of family discipline. Our young both boys and girls, have been ed and even encouraged to assert ves and to go their own way to an unparalleled in any other country. sult has not been satisfactory. In amilies there is anarchy, and the have no control over their children. way is far better, both for parents ildren. It is good for a man that the yoke in his youth. He is ept from acquiring habits which injure him, and from committing to courses which lead to misery. s own sake and for the sake of his usefulness, the child ought not to is own life. Although his father e less education than he, although have less social culture, he has experience of life, and is better d than his son to decide questions ent. On his side, the son, recognizfact, ought, under the law of God a religious duty, as well as for his ke, to pay the deference that is nded and to yield his own inclinathe better judgment of his parents. doing this, he has for his encouragee promise of divine reward.

Spanish Ideas About America.

E European magazine writer has aken the trouble to gather the views ecently expressed in Spanish journcerning this country. Many of e extremely interesting, and they what extent misinformation can eliminated and find credulous readne journal, speaking authoritativeses that there are very few whites in United States and they are largely to the east, and that the Indians, e known as cow-boys," compose ater part of the western population. r publication, discussing the prosct a Spanish invasion of America. its readers that it would be a simer for Spanish troop-ships to land y in Chicago, from which point it only be a few hours march to gton, which could be easily cap- Another, which has evidently been special inquiries, states that the ans gave a contract for "building late for their ships to Mr. Bethle- but the work was unsatisfactory contract was given elsewhere. is only one railroad in America, is a very short one." This same r gravely assures us that "the peo- but half-civilized." These are mples of the misinformation that is beg doled out to the Spanish people, of whom the United States is mp a geographical name. It is inconceivable that the editors themselves should know better. Their cable news concerning the present war has been quite up to the standard of their statistical information, in point of accuracy. A week ago, the people in many of the Spanish towns were joyfully celebrating the complete triumph of the Spanish fleet in Cuban waters, and the utter demolition of our ships—a story which appeared in all the leading Spanish journals simultaneously, and was allowed by the Madrid government to pass uncontradicted, although it knew it to be wholly untounded. The editor of a leading Havana paper, announced that the Philippines had been regained and that the Atlantic Spanish fleet had already "bombarded Boston and driven the inhabitants to the interior." There is, he declares a tumult among the American populace, because of their defeats by the formidable Spanish fleet: New York is panic-struck: the President never goes out without an armed guard 1,000 strong, and the wealthy have everywhere barricaded their houses, and much more to the same purpose. Such is Spain's method of warfare and to the philosophic Castilian mind it possesses this unquestionable advantage over the real thing, that they can have a victory whenever and wherever they please.

GOOD CAUSES HELPED.

THE following sums have been contributed by the readers of this journal for the support of the various worthy causes mentioned below:

The Bethesda Home.

Prev ack'd	$94 85
W W, Silver Cliff	2 50
E's Thank Offering, Bklyn	10 00
W B W, Greeley	5 00
L F Easton	50
H D Stearns	3 00
Mrs C R Forest	1 00
Total	$116 85

Philafrican Liberators' League.

Prev. ack	$43 20
H D Stearns	3 00
W B W, Greeley	5 00
Total	$51 20

Foreign Missions.

Prev. ack	$53 71
—, Tina for India	2 00
Total	$55 71

Any Good Cause.

Prev. ack	$135 03
—, Pontiac	7 00
Mrs Alex McLeod	50
To help the Lord's work	5 00
W Scott	50
A J Roffol	1 00
—, Genoa	1 00
A R Morison	45
Jas W Walker	1 00
Jno A Cock	1 00
Mrs H S Hull	1 50
Total	$153 98

School for Syrian Girls

Prev. ack	$14 00
I H N, Seneca	2 20
Total	$16 20

Christian Herald S. S. Missionary.

Prev. ack	$44 75
P H H, Charlottesville	5 00
Widow's Mite, Malcom	1 00
Total	$50 75

Mrs. Rose Hawthorne Lathrop.

Prev. ack	$59 75
Mrs McVicar	2 00
Total	$61 75

Dr. P. B. Keskar.

Prev. ack	$1 00
H Heitscher	2 00
Christian friend, London	3 50
Geo Boliman	1 00
Child of a King, Bklyn	4 00
Total	$11 50

New York Rescue Band

W. Chanute	10 00
Jno B Woods	1 00
C Crossmyre	1 00
Total	$12 00

Armenian Fund.

Prev. ack	$141 45
B G, Glens Falls	1 00
Simon A Hershey	1 00
Rose Snyder	5 00
G W Bartrana & wife	5 00
Jane Brownlee	1 00
Messrs Schroder and Tubbs	1 00
Sundries	6 00
Total	$161 45

The Pennsylvania Railroad's New Double-Track Line to Atlantic City.

With the new schedule of early summer trains in effect May 28th, the West Jersey and Seashore Railroad practically opens to travel its new double track line from Camden and Broad Street Station to Atlantic City.

During the Winter and Spring the line from Camden to Atlantic City has been actually rebuilt. The old light rails have been replaced by new steel rails weighing one hundred pounds to the yard, and an entirely new road has been constructed by the grading necessary for the double tracks.

The grade crossing over the tracks of the Jersey Southern Railway at Winslow has been eliminated by the building of an elevated roadway high above the intersecting tracks, and thus enabling the fastest trains to pass this point without slackening speed. An absolutely new roadbed has been constructed across the meadows. Upon the magnificent foundation of the old Camden & Atlantic roadbed, which has been building by the accumulated work of forty years, thousands of carloads of gravel and sand have been placed to the depth of six feet from the surface up, so that the tracks are elevated above the height of the storm tides, in order that the elevated tracks may the better withstand the action of storm tides. canals have been opened at intervals to carry the accumulated water beneath the roadway and the exposed sides of the embankment have been thickly coated with the heavy and adhesive soil dug from the meadows. The new track is as firm as the old ever was, and with these protections and reinforcements it will stand firmly the brunt of any ordinary storm. The new roadway has been coated with an application of oil so as to free it from the dust naturally incident to the new grading.

Under these improved conditions the West Jersey and Seashore's double-tracked lines to Atlantic City form the finest and best line of railroad to any Summer resort in America. The speed of trains both from Broad Street Station and Camden will be materially accelerated and the time of transit proportionately reduced. The rolling stock and equipment will be fully up to the high standard maintained by the Pennsylvania Railroad.

The Summer traveler to Atlantic City by this popular route will enjoy the finest facilities offered by any railroad in the world.

Divide a cake of Ivory Soap with a stout thread and you have two perfectly formed cakes of convenient size for the toilet.

WARNING.—There are many white soaps, each represented to be "just as good as the 'Ivory';" they ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

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STEWART'S DUPLEX SAFETY PINS.

The Guard
Must be on Inside of Spring

DUPLEX PINS have the only effective *Guard* to prevent catching or tearing. It is on the arm of pin that passes through the cloth. Patented and cannot be used on any other pin.

DUPLEX PINS work as easily in the dark as in the light; fasten from either side, but **cannot slip through, as all others do.** Dealers may offer other pins with so-called guards. Demand the genuine "STEWART'S DUPLEX." Take no others. If dealers cannot supply you **send 3 two-cent stamps for samples of 12 assorted sizes.**

Made in Nickel-Plate and Jet Black.
Made out of Hollow Aluminum Hair pins.

CONSOLIDATED SAFETY PIN CO., BOX 10, BLOOMFIELD, N. J.

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DON'T buy marble or granite till you investigate WHITE BRONZE

More artistic and enduring; less expensive. Price to suit all. Work delivered everywhere. Color greatly improved. Write for designs and information. Cost nothing to investigate.

NO MOSS GROWING. **NO** CRUMBLING CLEANING. **NO** CRACKING.

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SUMMER HOMES IN VERMONT

AND ON LAKE CHAMPLAIN.

$4.00 to $10.00 per week. Described in illustrated Book.

Sent for 5c. postage.

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"How Uncle Sam Fights."

All about War, Army and Navy: Spain's Army and Navy: Rules of War-fare: Use of Torpedoes, Deadly Air-Gun: Ships in Action: Harbor Defences: Prize Money, etc., etc. Retail only $1.50. 100 illustrations. A book everybody needs and wants. $200 00 given for selling 200 copies. Chance of a lifetime with Agents. One agent sold 46 copies in one day; another made $10.00 in five hours. Freight paid, credit given. Outfit free. Send 25c. for postage and packing. Address International News & Book Company, Baltimore, Md.

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Hell & Eternal Punishment!	80 pp 10 cents
Spiritism—Demonism!	115 pages. 10 cents.
All together 20 cents.	

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The best Sunday School song book offered.
$30 per 100 by express; 35c. each, if by mail.
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FRIENDS IN COUNCIL

The Art of Contentment A Brother's Problem The War Excitement, &c.

WE have had a long spell of rainy weather in New York recently, and it is quite natural that some of us should have found the persistent downpour interfering with our plans. Still, dear Mary Beatrice, I think it is as well for you and me to adopt the practice of the old shepherd of Salisbury Plains and when asked what sort of weather it will be to-morrow, reply it will be such weather as pleases me, and then when an explanation is asked add that it will be such weather as pleases God, which, of course, ought to please us. An eminent English clergyman gave these five rules to a person who wished to gain contentment of mind: 1st. Allow thyself to complain of nothing, not even of the weather. 2nd. Never picture thyself to thyself under any circumstances in which thou art not. 3rd. Never compare thine own lot with that of another. 4th. Never allow thyself to dwell on the wish that this or that had been or were otherwise than it was or is. God Almighty loves thee better and more wisely than thou dost thyself. 5th. Never dwell on the morrow. Remember that it is God's, not thine. The heaviest part of sorrow often is to look forward to it. The Lord will provide." St. Paul summed it all up when he said, "I have learned in whatsoever state I am therewith to be content." This, of course, is living on a very high plane, but is it not as well to live on a high as on a low bit of ground? The air which blows around the mountain top is pure and bracing, and it is more profitable spiritually to dwell there than to linger in the lowlands. By the time you read this I have no doubt that the sun will again be shining, and we shall have forgotten all about the rain and its inconveniences. Meanwhile, I never saw the grass so green, nor the trees in finer foliage.

* * *

NOTWITHSTANDING all the turmoil of war days—the coming and going of marching men; the flutter of flags and the great excitement about the war; the wonder what will happen to our dear ones who are out of our sight; the prayers and tears of mothers and wives, whose hearts are in camp and on the battle field because their loved ones are there—the processes of nature are going on as silently and sweetly as ever. There are acres of violets in bloom to-day, and there will be acres of daisies in bloom to morrow. I took a drive the other day through woods which were fragrant and beautiful with dogwood, its snowy flowers showing starlike through the openings among the trees, and before long I expect again to ramble through the woods and see the pink clusters of the laurel and smell the fragrance of the wild honeysuckle.

* * *

YOUR problem, M. M. R., is certainly an interesting one. To have been parted almost fifteen years ago from a little sister; to have neither seen nor heard from her until this time a year ago; then to have discovered her again to find her the adopted child of a family of wealth and culture; all this places in eventful and most unusual experience. You say (and I am glad that you can say) that there is nothing in your life which can cause your sister to feel ashamed or distrustful of you, your only disadvantage being that the hard circumstances of life have not permitted you to receive such an education as has been given to her. Try to put yourself to some degree in her place. Her life has been surrounded with comforts and luxuries, she is now a beautiful young woman in her twenties, dear to the idol of a loving circle. You come to her somewhat as a stranger, very much as an outsider. The people who have adopted her probably did not wish to adopt at the same time other members of her family. Not infrequently when people adopt a child they have a decided feeling that they prefer to have the child become entirely theirs, and they do not especially wish to have any of its kindred come into very intimate and close relations with them or their protege. This feeling may not be entirely justifiable, but I have seen many illustrations of it, and it is natural enough. As, however, your sister's adopted parents do not forbid her to see you, and in fact allow you occasionally to take her to concerts and other entertainments, and interpose no objection to your meetings in their presence, it would be more dignified for you not to complain, but to accept things as they are. Possibly you would not enjoy frequent visits in her home, even if you should be invited. You might not feel quite at ease with the people who are now her people. My advice to you after much reflection is to accept the circumstances as they are without protest and without too much regret.

Is there not somewhere among your acquaintance any friend to whom you are drawn so strongly that you may win her love, marry her and make a new home for yourself. The tie between your sister and you will probably strengthen after a while when she is older. At least, as blood is thicker than water, there will always be on her part the recognition of the fact that she has a brother, and should the occasion arise you may stand between her and harm; but it is due to the people who have cherished her through her childhood and bestowed upon her the love and care they would have given to a daughter of their own, that they should exercise their own discretion with regard to the degree of intimacy she shall have, even with members of her own family.

* * *

A SUNDAY School teacher with a class of lovely young girls about her, occupies a very responsible position. When her girls consult her about amusements—whether it is right to do this thing or that thing, she must be careful that her counsel is so given that it will conciliate rather than offend them. As a rule, it is not right to ride a wheel on the Sabbath. I cannot imagine a Christian young woman doing such a thing merely for pleasure, because God has distinctly said that there are six days in the week in which we may do our own work and engage in our own recreation, but that one day is to be kept holy to himself. Still there are exceptional circumstances, where one may ride her wheel not for pleasure merely. It may be necessary to go for the doctor in haste on Sunday, and in that case a young woman would be very foolish to walk when she had a wheel which she might ride. I cannot see where the harm would be in riding a bicycle to church or to Sunday School. It would be considered all right by most of us to harness a horse, or saddle one, and ride or drive a distance to church. Why then should we hesitate about riding a wheel for the same purpose? If I were in the place of this teacher, I would say to my girls that there were so many pleasant things to do on Sunday which are quite legitimate, that to go out rowing on the lake, or to study the lessons for the next day, or to read secular books and papers, is a waste of precious time which can be better employed. Books taken from a Sunday School library ought to be proper reading for Sunday. If they are not, there is something wrong with the library. We make a mistake when we see nothing pure and good in books which are entertaining stories or lives of good people. Few young girls can bring themselves to sit down and read sermons on Sunday or any other day, unless, indeed they are bright and crisp as those of Dr. Talmage, which are quite apt to please both young and old every day in the week.

To go back to cycling. So far as exercise is concerned, there is nothing of which I have any knowledge which gives more pleasure, so much health, and so much delightful movement. Ride six days of the week if you can. I love to see the girls and boys spinning along on their wheels, coming home with the roses in their cheeks and their eyes bright and merry. There are very few things which cannot be abused, and our great mistake is perhaps in devoting too much time to games and sports merely because we enjoy them. When our Lord was here on earth he did not frown on social pleasure. His first miracle was wrought at a wedding, and a wedding is usually a scene of festivity. He must have been happy and bright, or the little children would not have run to meet him and clustered around him as they did. Religion should make us happier and better. None of us should be so unfortunate in our religion as to act like the old grandfather of whom the children said they did not want to go to heaven "if grandpa were to be there."

Many good people approve of dancing, with certain restrictions, limiting it to proper hours and the company of relatives and intimate friends. Others condemn it. The individual must decide for herself. It is best not to dance if you live in a community where the general sentiment pronounces it an unfit diversion for a Christian man or woman. No one, so far as I know, objects to the dancing of children, or of girls at school, where there are only themselves.

Margaret E. Sangster

Free Cure for Kidneys and Bladder.

We advise our readers who suffer from Kidney and Bladder disorders, weak back or Rheumatism, to try the new Botanic Discovery, Alkavis, made from the Kava-Kava shrub. Convincing proof of the wonderful curative powers of Alkavis is given by Rev. A. C. Darling, Constantia, N. Y.; Hon. R. C. Wood, Lowell, Ind.; Mrs. I. D. Feggely, Lancaster, Ills., and others cured of various diseases of the Kidneys and Bladder, after many years' suffering. The Church Kidney Cure Company, No. 40 Fourth Avenue, New York to prove its great value and for introduction, will send you a treatment of Alkavis prepaid by mail free. Alkavis is certainly a wonderful remedy and every sufferer should gladly accept this free offer.

The testimonials published by Hood's Sarsaparilla are from people who are anxious to tell of their cures for the benefit of others. If you are not well Hood's Sarsaparilla is the medicine for you.

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To secure some desired information ec
from the people, it is proposed to send ri
little box containing 5 gold dollars to e o
30 persons who writes the most inter ing
description of their experience and ob
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How have you been affected by
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Do you know anyone who has been
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make it than to note the clock at th
actual boiling commences, (not when
first put on stove) and keep it boiling
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spoonfulls for each cup of beverage?

Give names and account of thos
know to have been cured or helped in
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the Food Coffee in its place.

Address your letter to the Postum
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Decision will be made and the 30 littl
of gold sent out on June 30, next.

Every friend of Postum is urged t
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the company, as an evidence of such
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GOLD DUST

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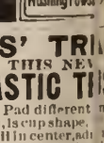
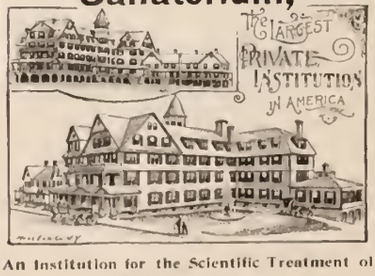


The Berkshire Hills Sanatorium,



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ELASTIC TRUSS

Has a Pad different m others, is cup shape, adjusting Ball in center, ad to all positions of the body, ball in the cup presses intestines, just as a person does w finger. With light pressure the Hernia is held curely day and night, and a radical cure cert easy, durable and cheap. Sent by mail. Circu

LEE, Illinois, Oct. 1

The old man I fitted 2 years ago wore your truss ab and said he was cured. Saw him last week and was 63 years old and a hard worker, he is as sound boy. Yours truly, M. C. Mess

STANARDSVILLE, Va., S

I have had splendid result from your truss in quite of cases of grown people. E. W. Sim

DERRICK CITY, Pa., J

I received my truss the 27th and since I have be taken more comfort with it than any I ever have be day I got it I put it on and mowed grass all day and fitted that I had it on me. ALEX.

TENN., N. C., Ju

About 3 years ago I bought one of your trusses I w 6 months and it has made a final cure. Was badly would have written to you about this before but was if my cure was permanent. O. G. Bat

$1,000 Forfeited to you if every testimon by us is not genuine. Address

E. H. ECCLESTON & CO., 1201 MASONIC TEMPLE, CHICAGO.

The Natural Body Brace advertised in last week is a delightful, certain cure for peculiar to women and girls. It makes wa work easy; gives good figure and light step. Natural Body Brace Co., Salina, Kansas, illustrated book.

Our Children's Home

Ready to Open

THE CHRISTIAN HERALD CHILDREN'S HOME, MONT-LAWN, NYACK, N. Y.

ONE week from to-day, our Children's Home at beautiful Mont-Lawn opens its doors. Word has gone abroad through the sweltering tenements, and there is great rejoicing among the children. The Sunday School teachers and the d y missionaries who are co-operat- wi us, are glad also, and the names a children who stand in sore need t days' outing are coming in rapid- Mron Collins and her assistants at H e are busy as bees, getting every- g perfect readiness for the recep- o our little guests. The big tent s bn repaired; the wagonette over- lec swings are going up; the pantry is g berally stocked; and during the wn week, the dormitories will bloom w little white iron beds, dressed th snowy coverlids and downy pil- s. Everything is fresh and clean and eet, om top to bottom, as loving care m e it.

Th summer, the purpose is to more n er discriminate in favor of the y p rest children. In apportionment o t s, the most extreme cases of over- w g, poverty and distress will be h ut and will receive the first atten- n. any applications are coming in to r missionaries and teachers, and m ers themselves are writing touch- a als in behalf of children who rely ed a change of air. After a some- at d spring, a season of intense heat s s n, and suffering and sickness in e te ment districts of the great over- w d city are on the increase. One of w Y rk's dailies, said in the early June ys:

There are tens of thousands of hard-work- fo who have neither the time for a y s ing nor the spare cash which it sts. ever much they need to take the ildre with them and get a breath of air a pite from the general grind. If that true this season of the year, what shall say out July and August? When the ated rm is at hand, and not a breath of as ring in the congested districts, the eme house population are to be pitied eed hey work all day and gasp all night. It is ifficult for dwellers in airy homes coo ountry places to realize what the ldr suffer in the stifling heat of the rro closely-built streets and alleys— ere e no shade trees in lower New ork. The scorching sun shines pitiless- do on the baking sidewalks and ir in where the children, wan, hollow- ed a pinched-looking, uncomplaining, t or lk about listlessly, with that pa- ant s nce which characterizes the chil- en o he poor; inside their over-crowd- ho s it is no better. Death relieves any ery many of them; Board of ealt reports always show a heart- eak increase in the mortality of the ung the tenement districts of our large ties ring the summer months.

Our aders have again an opportunity t bei a means of health and blessing a ma of these poor little waifs during he pr nt summer. There is no more eauti charity than this of saving the children of the slums from the killing heat, which, like the sword of Herod, slays its army of innocents every midsummer in New York. In very many cases, the first religious instruction in the life of a waif is that received at our Mont-Lawn Home. Children carry this influence back with them into their tenement homes, where it often bears unexpected fruit.

It is frequently necessary to furnish clothing for a large proportion of the children who come to Mont-Lawn. Matron Collins wishes to return thanks to the many kind friends who have helped in this work hitherto. Any summer garments, suitable for children between five and twelve, sent prepaid to her at THE CHRISTIAN HERALD'S Children's Home, Nyack, N. Y., will be gratefully acknowledged.

This summer, we hope that friends of the Home will visit it, whenever possible. Especially do we desire this in the case of the missionaries, who send children to us. It is a gratification to those who help us to see how much good is being done in the Home. The King's Daughters Circle, in Hackensack, N. J., which has helped clothe our children during the past, has written asking to visit the Home at the same time that it pledges help anew, and we are sure the children will be benefited in this and other instances by the display of such friendly interest in them. One young missionary, a choir-singer with a beautiful voice, who has lent frequent financial aid to THE CHRISTIAN HERALD'S charities, has asked if she might come to Mont-Lawn and sing to the children.

On several occasions, when hard-working mothers have visited their children at the Home, the maternal delight has been very fervently and often quite naively expressed. The children are drilled to fall in line at the sound of the dinner-bell, and march to the tent, where they take their seats, fold their hands and say grace. Last summer, a tenement-house mother, sitting between her two children, listened to them, and watched their decorous conduct with wide-eyed wonder, exclaiming: "My! I never thought my children could have such manners."

All contributions for the Children's Home Fresh Air work should be sent to THE CHRISTIAN HERALD, 92 Bible House New York. The following were received last week:

Previously Acknowledged	$141 25
Lillie T Smith	2 00
B F S, East Shelbourne	1 00
Wm Boshart	5 00
B H Andrews	5 00
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In view of the recent public discussion in America over physical requirements for enlistment in our army and navy the following brief paragraph from *The British Medical Journal* may not be uninteresting: "It is not encouraging to read in the annual report of the Army Medical Department for 1896 that the total ratio of men found unfit, either on inspection or after three months' enlistment, shows an increase on the previous year. With regard to this question, two alternatives present themselves — either the medical examination is more exacting than formerly, or else the average recruit is deteriorating in physical fitness. The commonest form of disability is a deficiency in the chest measurements; next to this is defective vision. It is a serious matter to reject over two thousand recruits on account of defect of vision, which undoubtedly in many instances might be corrected by 'wearing glasses.' The British public have a peculiar prejudice against seeing a spectacled soldier, but the same error of refraction would be corrected in Germany; and if he is healthy in other respects he would be as fit a man to serve his country as any of his more fortunate normal-eyed brethren. It cannot be asserted that the German soldier is rendered physically unfit by wearing glasses.'" Defective vision has debarred many Americans from enlistment.

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SAVES YOUR ICE
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Heavily Nickel Plated. Breaks the ice any size you want it. Does not crumble or waste your ice. For sale by all hardware dealers. If your dealer does not have it, send 25 cents in stamps or coin and we will send it prepaid to any address. Agents wanted. Troy Nickel Works, Albany, N.Y.

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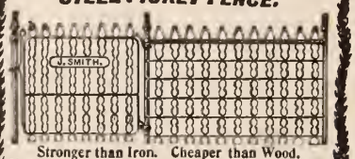

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"MY OWN" CYCLES with Patent Automatic Coaster and Brake. **Coast with pedals stationary and feet on them;** perfect control. **Direct to rider** below wholesale prices. **No trash, no job lots.** Send for cata. and special offer. F. S. BEAVIS, 41 B St., Peoria, Ill.

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We furnish with each Piano a $10 hard wood Piano [illegible] free, also Plush Scarfs and $10 worth of the latest [illegible] music. Complete Organ outfit, free. Our factory, with enormous capacity, enables us to sell you a high-grade instrument at a figure much below that of any other company in the world.

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WE LEAD, OTHERS FOLLOW

Beethoven Piano and Organ Co.
Box 741 WASHINGTON, N.J.

$15.00 COUCH FREE

To quickly introduce our popular plan of selling goods to consumers at strictly wholesale prices and make customers at once, we give this ***Couch, Free*** to each purchaser of our sample grocery order. This is our regular $15.00 Couch, is 27x72 inches, upholstered in the finest imported figured velour or wide wale corduroy in any standard shade or color. Full set of best springs. Spring edge and end. Deep biscuit tufted. Samples of the covering free upon request.

We Want no Money in Advance.

We sell groceries at wholesale prices and we want to place a sample lot in your home. We want you from 10 to 25 per cent. on all your purchases, and to prove our statement have made up what "sample order," itemized in this ad., which amounts to $15. We want you to try the groceries and yourself that our goods and prices are all we claim. We know that you will help advertise us and your supplies from us after receiving this "sample lot" to be used as a test trial, and returned if not as

Our Sample Order.

50-lbs. best gran'l'ted sugar	$2.50	1 box stove polish,	.10
3-lbs. best Golden Rio coffee,	.90	1 box shoe blacking,	.10
3-lbs., best tea, any brand,	2.25	1-lb. best pepper, ground	.35
2-lbs. best baking powder,	1.00	½-lb. pure cinnamon, gr'nd,	.25
3-lbs. best Carolina rice,	.30	½-lb. best mustard, ground,	.25
1-lb. best corn starch,	.10	½-lb. best grade ginger,	.25
6-lbs. best gloss starch,	.50	½-lb. best grade cloves,	.25
2-lbs. choice raisins,	.25	¼-lb. large new nutmegs,	.40
2-lbs. extra cleaned currants,	.20	1-pt. triplo extract lemon,	1.20
20-lbs. best laundry soap,	1.00	1 pt. triplo extract vanilla,	1.20
12-hxs. parlor matches, 200hx.	.30	1 qt. best liquid bluing,	.30
6 cakes toilet soap 10c size,	.50	1-pt. household ammonia,	.15
1-lb. shredded cocoanut,	.40		

These groceries amount to $15.00
Couch sells for 15.00
Both would cost $30.00

Our sample order price only $15.00
You get the Couch Free.

HOW TO ORDER.
Simply say you are a reader of this paper and accept our Sample Offer No. 16, and give full shipping directions; also state color of upholstery first and second choice. Orders should be signed by the head of the family. Price includes packing and delivery for goods on board cars in Chicago. When goods arrive at depot, examine them and if not as ordered and bordered. This about pays us for booking the order, other clerical work and should go to the manufacturer as a saving to them. The towels are given as a premium for cash in advance and are not to be given with C. O. D. orders. Money refunded if goods are not as represented.

To Our Friends who prefer to remit in advance we give the ladies 1 doz. Turkish Bath Towels 16x27-in. fringed and bordered. This about pays us for booking the order, other clerical work and should go to the manufacturer as a saving to them. The towels are given as a premium for cash in advance and are not to be given with C. O. D. orders. Money refunded if goods are not as represented.

Consolidated Wholesale Supply Co., Chicago, Ill.
Gentlemen: The sample order of groceries came in due time. I do not see how it is that you give so much of good quality for $15 and then such a beautiful couch for a present. Those who have not seen the goods and couch almost impossible, but I know it is so for I have received the goods and couch.
Respectfully yours, H. E. E.

Consolidated Wholesale Supply Co., Chicago, Ill. New Orleans, La.
Gentlemen. Groceries and couch received. Everything just as advertised. No packages broken, and correct weight.
Respectfully yours, EUGENE W. [illegible] Natchitoches, La.

Gentlemen. Groceries and couch arrived safely. Am highly pleased with them. Will say that you have perfect you advertised.
Yours truly, MRS. E. R. [illegible]

NOTE.—We have hundreds of other testimonials of a similar nature, but lack of space prevents publishing them in this article.

CONSOLIDATED WHOLESALE SUPPLY COMPANY,
215-219 S. Clinton St., CHICAGO.

NAZO

for 20 years has never failed to cure a case of Catarrh, no matter how chronic. It is endorsed by hundreds of doctors. It gives immediate relief in all cases. Some druggists won't sell it because price is so low and the profit so small. Promptly mailed for 25 cts. SECURITY MED. CO., Box 105, Newark, N. J.

1898 Bicycles Down to $15.00

New 1898 Model Ladies' and Gent's Bicycles now being sold on easy conditions as low as others outright at $13.95, and high-grade at $22.50, to be paid for after received. Cut this out and send to SEARS, ROEBUCK & Co., Chicago, they will send you their 1898 Bicycle catalogue and full particulars.

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AND PREMIUMS.—THE LARKIN IDEA fully explained in beautiful free book-let. Free Sample Soap if mention this publication.
THE LARKIN SOAP MFG. CO., BUFFALO, N.Y.

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

OFFICE, BIBLE HOUSE, NEW YORK.

REV. T. DE WITT TALMAGE, D.D., EDITOR.

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NEW YORK, JUNE 29, 1898.

VOLUME 21.—NUMBER 26.

PRICE FIVE CENTS.

REV. F. E. CLARK, D.D., President. MRS. M. C. DORRIS, Chairman Decorating Committee. JOHN W. BAER, General Secretary.

GOSPEL TABERNACLE, NASHVILLE, WHERE THE INTERNATIONAL C. E. CONVENTION MEETS NEXT WEEK. (*See page 539.*)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

F. M., Baltimore, Md. Can telegraphy be studied at home?

No more than navigation. You should enter the employ of a telegraph company and study it under practical auspices, at the same time reading the best books on the subject.

J. P. 1. In the parable of the marriage feast (Matt. 22:1-14) were the invited guests under obligations to go? 2. What is the meaning of a message being in cipher?

1. Such an invitation was counted so high an honor that an invited guest neglecting it for a mere matter of business, showed a contempt for the king that he could not afford to pass over. It was a direct insult. Besides this, invitations were usually sent several weeks previously and accepted or declined. Then, on the day appointed, servants were sent to the guests who had accepted, to remind them of their engagement and to tell them that the feast was ready. If, after they had accepted, they did not come, the insult was very marked. 2. That the message is so worded that no one can read it except the person for whom it is intended. There is a previous agreement between the sender and receiver that certain words shall have a different meaning from that they usually bear. A common cipher consists of numbers only. The sender and receiver each has an identical copy of a dictionary. In the telegram the first number is that of the page and the second that of the word on the page. Thus a couple of numbers indicates a word, but what that word is no one can tell but the person who has a copy of that particular dictionary.

Hattie M. W., Darien, Wis. What is the story of the "Judgment of Paris"?

Paris is said to have been appealed to as judge among three goddesses—*Hera* (Juno), *Athene* (Minerva), and *Aphrodite* (Venus), to decide which was the most beautiful. *Eris* (Strife), a goddess who had not been invited to the feast which they were attending, had revengefully thrown among them a golden apple inscribed "To the most beautiful." All three tried to bribe *Paris* and win the verdict. *Hera* offered him wealth and dominion over all Asia; *Athene* promised wisdom and military renown; and *Aphrodite* offered him the fairest of women, Helen the wife of Menelaus the Lacedæmonian king, for his wife. *Paris*, liking the last offer, decided in favor of *Aphrodite*. He then went in search of Helen who was carried away. This was the legendary cause of the Trojan war.

Enquirer, Derby, Ont. 1. Have astronomers been able to find out whether any worlds are inhabited besides this? 2. Did Christ refer to other worlds when he spoke (John 10:16), of having "other sheep not of this fold"?

1. No; they have found that many worlds could not be inhabited by people like ourselves, as those worlds have no atmosphere. Others, however, may have inhabitants of a different kind, who have not lungs like ours. Mars is a planet most nearly resembling the earth. It is not known whether it is inhabited. If the curious lines on its surface are really canals, as some astronomers believe, there must, of course, be inhabitants on the planet, but it is not proved. It is not known, but the general supposition is that Christ referred to heathen Gentiles, but it has not been proved.

Constant Reader, Cherokee, Ia. In answering a question recently as to the difference between Campbellites and Baptists, you said that the former hold to "creed" but the latter do not. Is not that the position of the Baptists too?

Scarcely so. Although the Baptists have no standard creed, such as the Presbyterians have, they have what the Campbellites have not, "a confession of faith," which each church may adopt, or may formulate for itself. Those in most general use are known, respectively, as the New Hampshire confession and the Philadelphia confession. Both, of course, derive their authority from the Bible, in the sense that Biblical texts are cited in proof of the various clauses.

Knowledge-Seeker, Lemont, Pa. If a man who has been pardoned for his sins and feels in his soul the assurance of the fact, falls, in a moment of strong temptation, under the power of a sin to which he was a slave before he was forgiven, and after an interval falls again, and is conscious that he is liable to fall in the future—what would be his condition if he were to die before he had overcome?

He would be in the hands of a God of whom we read: "He knoweth our frame; he remembereth that we are dust." It is, however, important for such a man to realize his position before God. It is peculiarly shameful for him to fall after having received forgiveness of his sins. His repentance ought to be very sincere, and his resistance to temptation should be intelligent and valiant. He ought to avoid the circumstances and surroundings which are liable to bring the temptation upon him. Especially he should pray for power to resist, and if he is in earnest it will be given him. The man who yields with the idea that he will be forgiven, is likely to be abandoned of God, and being left to himself to become a slave to sin, with no desire for emancipation. Then his case would be hopeless. He should never become "conscious that he is liable to fall in the future." Power is placed at his disposal, which can make him victor over any sin if he will use it.

S. B. L., Philadelphia, Pa. What is known as the "Dark Ages"?

The period between the death of Charlemagne and the close of the Carlovingian dynasty. That period was the most barren of learned men that has ever been recorded.

Reader, Philadelphia, Pa. Will you kindly tell us something of "The Logia" containing some unpublished sayings of Christ? What and where is it, and when was it discovered?

Last year, Bernard P. Grenfell, M. A., reported the discovery while exploring under the auspices of the Egyptian Exploration Fund, of a leaf of papyrus containing eight alleged sayings of Christ. The report states that it was found among other papyri, 1,600 to 1,700 years old, in a rubbish heap on the site of Oxyrhynthus, an ancient African city, 120 miles south of Cairo. The style of writing indicates a date earlier than 300 A.D. A picture of this leaf and a full account of it was published in THE CHRISTIAN HERALD, August 4, 1897.

W. B. M., Pennsylvania. Will you still receive donations for Cuban sufferers?

As soon as the Cuban ports are opened, relief work among the reconcentrados will be resumed, and any funds contributed meanwhile for that purpose can then be employed to advantage.

Reader, Council Bluffs, Ia. Two young evangelists who have been preaching here lately, claim to be missionaries of the Klondike Band, which they say is operating under the auspices of THE CHRISTIAN HERALD. Is this true?

You must surely be mistaken, as there is no band of missionaries, Klondike-bound or otherwise, under the auspices of this journal, or in any way connected with it. The party of evangelists, of which Alex. de Soto is leader, is the only Klondike Band we know of, and it is an independent organization under nobody's auspices.

Student, Montpelier, Vt. 1. What was the origin of flags and where were they first employed in war? 2. When was the eagle first used on a standard?

Their origin is lost in antiquity. It is evident, from the inscriptions, that they were in use during the earlier Egyptian monarchies. The Israelites bore tribal flags, or banners, in their march through the wilderness (see Numbers 1:52), some tribes having lions, others stags and eagles as their tribal emblems. Wilkinson, Rosellini and other authors devote considerable space to a description of the Egyptian ensigns and the banners of the Chaldeans. Among the sculptures unearthed at Nineveh two flags or standards were found, one having a figure drawing a bow, the other showing two bulls. 2. The eagle was first used by the Persians as far as known.

Here is a beautiful thought from a missionary in far-off India. Writing from Bidar Deccan, Rev. A. E. Cook (in discussing the hot weather) says:

If it was not for the grace of God, I think I would follow the example of Jonah and make for the nearest port, leaving this horrid, torrid country to remain in its desolate condition. I can't understand why men will undergo such hardships for worldly gain. It sometimes appears as though there were more martyrs for worldly emolument than for the cross of Christ.

Believer, Poughkeepsie, N. Y. A friend of mine declares that she hears an audible voice answering her prayer, and that she has been often directed in an audible voice to do certain things. Why does God do so to one and not to another?

He does not do it to any one. Your friend is deceived. She is probably of an imaginative temperament. She does not hear God's voice. No one does. But she may imagine that she does. The fancy plays strange tricks with us. Travelers in the desert, when they become thirsty, are sure they see lakes surrounded with palm trees. But they are deceived, as your friend is deceived, in thinking she hears a voice.

Mrs. F. H. M., Toronto, Can. Some time ago I read an article, which I think appeared in a paper, on singing, by Mr. Moody. He said that singing appeared oftener in the Bible than prayer. Will you please, if possible, let me know how often sing, song and singing, and prayer and praying appear in the Bible, by the name of book, if there is one printed, or would give the number of different words.

The words referred to appear the following number of times in the Bible, Old and New Testament included: Sing, 101; song, 81; singing, 21; pray, 210; prayer, 133. Young's or Cruden's Concordance will give you the information you desire on the subject.

G. R. C., Hollidaysburg, Mo. Is it not the duty of the Sabbath to lay the corner-stone of a Christian church on that day, when there are working days in a week?

Corner-stone laying is, in such a case, more of a religious than a secular ceremony, and would be more appropriate to have it take place on a week-day.

A. N. T., Germantown, Pa. Does the promise of guidance apply to believers in our day, or is it only to the disciples, and does it relate to temporal as well as to spiritual affairs?

It applies to us, though guidance is promised less directly given to us than it was to the Apostles. In their exceptionally difficult position, God's will seems to have been communicated more clearly than it is now, though sometimes they appear not to have had it. It refers to temporal as well as to spiritual concerns, but is not intended to supersede our reason. It does follow, however, that a person asking God's guidance in earnestness, is sure to be successful. God may see that a denial will be better in some cases for his child than prompt answer.

W. E. T., Rahway, N. J. 1. Did Christ K., Exeter, N. H. 1. ... knew all things, did he know that Judas was not a true believer? 2. In what sense can a believer do greater works than Christ did, as stated in John 14:12? 3. Do the Jews of the present day show any distinction between the descendants of Judah and those of the ten tribes?

1. Christ did not know all things. He mentioned one thing that he did not know (Mark 13:32). At the same time he is not said to have known what was in man (John 2:25), so he may have been aware of the possibilities of evil in Judas when he was chosen as an apostle. Christ knew of the intended treachery before it was committed. Doubtless Judas himself, at the moment of his call, had no idea that he would commit such a crime. Even at the last, he probably expected that Christ would deliver himself by his miraculous power. He was overwhelmed horror-stricken when he realized the result of what he had done, as is proved by his committing suicide. 2. Christ proved his miracles in light of day. They were merely his credentials. They proved those who witnessed them to be ready to follow his teaching, not to be concerned with the miracle. He regarded a change of heart and spirit as something greater, and this was to be effected by his disciples through his power. 3. There is no opportunity of recognizing the distinction as the ten tribes are lost, probably absorbed by other races.

THE UNIVERSITY OF VIENNA.

This great institution of learning, established in 1365, is attended by nearly 6,000 students, and its medical faculty enjoys a world-wide reputation. It is one of the noblest structures in Vienna.

Cadet, Gardner, Ill. For all information address Navy Department, Washington, D. C. Superintendent of the Naval Academy, Va[illegible]

Subscriber, San Francisco, Cal. 1. Steamers are regulated by reasonable hygienic rules, varied by the condition of individual cases. We cannot advise. 2. It is certainly wrong.

C. D. D., Etna, Me. 1. Pronounced "Veethkaya." 2. We doubt if anybody knows them at present. 3. He is a member in good standing of the Methodist Episcopal Church.

Reader, Granite City, Ill. 1. The *Ma[illegible]* to Havana was altogether of a friendly character. 2. She was not "cleared for action" when the explosion occurred. Stories to that effect are unfounded.

Bible Student, Lemont, Pa. 1. The most ancient know of is Genesis 3:19. 2. We do not know that it does any one. 3. There is none, except that in allowing it to grow he fulfilled a vow, which would be broken when it was cut.

Mrs. S. A., Kiowa, Kan. 1. No; in the case of the great charitable movement, the railroads do not give gifts free. 2. We do not believe a girl should be sent so far. 3. You can help, as your circumstances permit; remembering that every poor city child, who is helped to an outing, may owe a debt to its benefactor.

Christian Endeavor's Hosts.

The Seventeenth Annual International Convention of Christian Endeavorers to be Held Next Week at Nashville, Tenn.

SEE PICTURES ON FIRST PAGE.

THE honor and labor of entertaining the vast International Christian Endeavor Convention falls this year to Nashville, Tenn. How much labor such hospitality entails, the devoted body of ... ose portraits appear on this page, ... this time, from experience. And ... e only the chairmen of the com... The mem bers, whose name is ... ave been loyally toiling with ... r more than a year past, giving ... l labor cheerfully to the great ... preparing for the thou... guests who next week ... r into the city. It ... volumes for Christian ... enthusiasm that such ... taking is not only wil... ccepted, but is eagerly ... y some city, and gener... several, every year. Rev. ... drith, the Chairman of ... eral Committee, who is prac... ommander-in-Chief, has had ... all his administrative capa... energy and of the efficient ... tion of each of his aids in ... spective departments. ... drith has proved ... dotion to his ... rk by re... n the pas... e a large ... erland ... sbyterian ... n order to ... time to the ... arions for the ... reion. The re... om Nashville ... ate show that ... has been thor... ly and carefully ... d that no matter ... rny Endeavorers ... shville next week ... ll be no confusion ... ar neglect of the com... ne guests. ... was some hesita... the beginning of the ... gments as to the best ... Nashville for holding ... he meetings. On the ... hid the large halls in ... te ial Park recently oc... by the great Exposi... ered cool and airy ... in places, which is ... t to be consid... Nashville ... n sitors are ... e in July ... nada and ... r north... States. On ... er hand, ... re ns in the ... t the great ... c Gospel ... nacle, a ... di already ... p d for such ... a se m b lage, ... r nychurch... In e immedi... n hborhood ... c vere free... pled at the ... o of the ... eorers for ... erfi meet... s. Each plan ... i dvocates ... compromise was accepted which ... sur the advantages of both. The ... ly rayer-meetings and the business ... t nical meetings are to be held in ... he ci in the morning and the larger ... mer meetings will be held in the after... n the beautiful Centennial Park. ... s ems to be an exceedingly happy ... n ment, the product of some fertile ... n elonging to one of those peace... ake who earn their blessing by an ... ger us compromise. A picture of the ... Tab acle which will be the main au... tor n for the morning meetings ap... pears n the first page. The appearance of the Exposition buildings where the afternoon meetings will be held, our readers are already familiar with, through the pictures we published of that great celebration last year.

According to the provisional programme, the Convention will informally begin by ten meetings in as many churches on *Wednesday* evening, July 6. The subject will be, "The Enduement with Power," an appropriate topic for a prelude to the great conference. Bishop Fallows, Dr. J. W. Chapman, Dr. A. C. Dixon, Dr. David Burrell, and other well-known clergymen will conduct the various meetings, which will be followed in each instance by "the quiet hour." Early morning prayer-meetings will be held in the churches on the following morning at 6.30 A.M., and there will be "a quiet hour," conducted by Dr. J. Wilbur Chapman, each day of the Convention at 8.30, in the Union Gospel Tabernacle.

The formal opening of the Convention is to take place in the great Auditorium of the Exposition at three P.M., on *Thursday*, when Dr. F. E. Clark, President of the United Society of Christian Endeavor, or more affectionately and familiarly "Father Endeavor" Clark, will preside. Addresses of welcome will be delivered on behalf of committees and the City and State authorities. Secretary Baer will read his report, showing the progress of the society during the year, and the badge-banners will be presented to the societies entitled to them. The great evening meeting assembles at 7:30, and in the interval of two hours between the two meetings those who prefer remaining in the Park to returning to the city will have the opportunity each day of attending Dr. Robert F. Y. Pierce's chalk talk and Dr. J. F. Cowan's Bible Study Conference.

On *Friday*, after the morning prayer-meeting and quiet hour, the Denominational Rallies, always one of the most interesting features of the Convention, will be held. There will probably be not less than twenty-five of them this year, and they will thus present an instructive and significant spectacle of the essential unity of Christianity and show how co-operation in work is compatible with denominational loyalty. This is a feature which Christian Endeavor has as a monopoly unshared by its two sister organizations.

The afternoon meetings are to be doubled on Friday. Dr. Boynton will preside at the Auditorium and Dr. Clark in the Minerals and Forestry Building, which receives the temporary title of Hall Williston for this occasion. Practical subjects relating to Christian Endeavor work will occupy both meetings. In the evening the same halls will again be occupied, and among the speakers in one will be Commander Booth-Tucker of the Salvation Army, and in the other Commander Ballington Booth of the Volunteers.

Saturday morning is given to the Juniors who are continually passing by the promotion of years to the regular Society. In the afternoon two simultaneous meetings will again be held with Gen. O. O. Howard, Gen. Clement A. Evans, Gov. Robt. Taylor, of Tennessee, and Bishop McCabe as the chief speakers. Following this meeting there is to be patriotic singing in the open air and a salute to the Stars and Stripes.

On *Sunday* there will be no meetings at the Park. Visiting pastors will preach in the city churches, and each church will doubtless find its congregation largely increased by delegates and their friends. In the afternoon there will be appropriately a meeting in the First Cumberland Presbyterian Church to consider the best methods of promoting the observance of the Lord's Day.

Monday, the last day of the Convention is to be a busy day. The morning will be given up to Committee conferences and consultation on the new spheres of work which are continually presenting themselves to this great and influential society. The topic of the afternoon meetings in the Park—simultaneous again—may be called aggressive work. How to extend Christ's Kingdom in our own and in heathen lands and how to organize the contribution of funds will be the subjects under consideration. In the evening the Convention sermons will be preached. That in the Auditorium by Dr. George C. Lorimer, of Boston, and that in Hall Williston by Dr. Z. T. Sweeney, of Richmond, Va. Both meetings will close with the usual consecration service, which fitly brings the great Convention to a conclusion for this year.

The significance of such a Convention as this will be cannot be over-estimated. The numbers attending have been increasing from year to year, and will probably be larger this year than ever before. Yet there is nothing, from a worldly point of view to be gained by going to the Convention. There are no salaried places to fill and no facilities for "grinding axes" of any kind. The object to be attained is to make the society still more effective in the extension of Christ's kingdom, in promoting the growth of grace in the hearts of its members and winning souls for Jesus at home and abroad. Conference with each other and a comparison of methods, and above all, the fraternization of workers of different names, but all inspired by the same high aims, have a wonderful influence in preparing for the year's campaign. The experience of those who have attended former Conventions has proved this. They have returned to their distant homes with new energy, new consecration and a firmer resolve than ever to labor for Christ and his church. It is an exceedingly hopeful sign for the future of the Church, that so many thousands of young people should year by year be so deeply interested in such objects as to make a long journey year by year to take part in these Conventions.

CHAIRMEN OF COMMITTEES OF THE CHRISTIAN ENDEAVOR CONVENTION AT NASHVILLE, TENN., NEXT WEEK.

1. ERSKINE REED, MUSIC COMMITTEE.
2. CAPT. M. B. PILCHER, HALLS COMMITTEE.
3. PROF. J. D. BLANTON, LOCAL EXCURSIONS.
4. JOEL O. CHEEK, REGISTRATION.
5. ELDER T. A. REYNOLDS, PULPIT SUPPLY.
6. J. N. RUST, RECEPTION COMMITTEE.
7. EDGAR JONES, FINANCE COMMITTEE.
8. PEYTON ROBERTSON, ENTERTAINMENT COM.
9. W. L. NOELL, PRESS COMMITTEE.
10. E. S. MCFADDEN, USHER'S COMMITTEE.
11. B. G. ALEXANDER, SECRETARY.
12. REV. IRA LANDRITH, CHAIRMAN OF COM OF 1898.

THE METROPOLITAN PULPIT

A Glorious Rest.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Micah 2: 10, ...

Arise ye and depart; for this is not your rest.

THIS was the drum-beat of a prophet who wanted to arouse his people from their oppressed and sinful condition; but it may just as properly be uttered now as then. Bells, by long exposure and much ringing, lose their clearness of tone; but this rousing bell of the Gospel strikes in as clear a tone as when it first rang on the air.

As far as I can see, your great want and mine is rest. From the time we enter life, a great many vexations and annoyances take after us. We have our holidays and our seasons of recreation and quiet, but where is the man in this world who has found entire rest! The fact is that God did not make this world to rest in. A ship might as well go down off Cape Hatteras to find smooth water as a man in this world to find quiet. From the way that God has strewn the thorns, and hung the clouds, and sharpened the tusks; from the colds that distress us, and the heats that smite us, and the pleurisies that stab us, and the fevers that consume us, I know that he did not make this world as a place to loiter in. God does everything successfully; and this world would be a very different world if it were intended for us to lounge in. It does right well for a few years. Indeed, it is magnificent! Nothing but infinite wisdom and goodness could have mixed this beverage of water, or hung up these brackets of stars, or trained these voices of rill, and bird, and ocean—so that God has but to lift his hand, and the whole world breaks forth into orchestra. But after all, it is only the splendors of a king's highway, over which we are to march on to eternal conquests.

You and I have seen men who tried to rest here. They builded themselves great stores. They gathered around them the patronage of merchant princes. The voice of their bid shook the money-markets. They had stock in the most successful railroads, and in safe-deposit vaults great rolls of government securities. They had emblazoned carriages, high-mettled steeds, footmen, plate that confounded lords and senators who sat at their table, tapestry on which floated the richest designs of foreign looms, splendor of canvas on the wall, exquisiteness of music rising among pedestals of bronze, and dropping, soft as light, on snow of sculpture. Here let them rest. Put back the embroidered curtain, and shake up the pillow of down. Turn out the lights. It is eleven o'clock at night. Let slumber drop upon the eyelids, and the air float through the half-opened lattice, drowsy with midsummer perfume. Stand back, all care, anxiety, and trouble! But no! they will not stand back. They rattle the door. They look under the canopy. With rough touch they startle his pulses. They cry out: twelve o'clock at night. Awake, man! How can you sleep when things are as they are? What about those stocks? Hark to the tap of that [illegible]: How if you should fail next week! Awake, man! Think of it! Will you get your property when you die? What will they do with it? Wake up! Rouse yourself! Take wings. How if you should get poor? Wake up!" Perhaps you may have heard of a man of fortune who looks out over the pillows of the room, and with the sharpness of death his forehead and says: "Ah! for all this scene of wealth I'm a ruined man—a ruined!"

I passed down a street of a city with a merchant. He knew all the rich houses on the street. He said: "There is something the matter in all those houses. In that one it is consumption. In that one a dissipated son. In that a dissolute father. In that a blind child. In that, the prospect of bankruptcy." His world's wealth can give no permanent satisfaction. This is not your rest.

You and I have seen men try in another direction. A man says, "If I could only rise to such and such a place of renown; if I could gain that office; if I could only get the stand, and have my sentiments met with one good round of hand-clapping applause; if I could only write a book that would live, or make a speech that would thrill, or do an action that would resound!" The tide turns in his favor. His name is on ten thousand lips. He is bowed to, and sought after, and advanced. Men drink his health at great dinners. At his fiery words the multitudes huzza! From galleries of beauty they throw garlands. From house-tops, as he passes in long procession, they shake out the national standards. Here let him rest. It is eleven o'clock at night. On pillows stuffed with a nation's praise let him lie down. Hush! all disturbant voices. In his dream let there be hoisted a throne, and across it march a coronation. Hush! Hush!

"Wake up!" says a rough voice. "Political sentiment is changing. How if you should lose this place of honor! Wake up! The morning papers are to be full of denunciation. Hearken to the execrations of those who once caressed you. By to-morrow night there will be multitudes sneering at the words which last night you expected would be universally admired. How can you sleep when everything depends upon the next turn of the great tragedy? Up, man! Off of this pillow!" The man, with head yet hot from his last oration, starts up suddenly, looks out upon the night, but sees nothing except the flowers that lie upon his stand, or the scroll from which he read his speech, or the books from which he quoted his authorities, and goes to his desk to finish his neglected correspondence, or to pen an indignant line to some reporter, or sketch the plan for a public defence against the assaults of the people. Happy when he got his first lawyer's brief; exultant when he triumphed over his first political rival; yet, sitting on the very top of all that this world offers of praise, he exclaims: "No rest! no rest!"

The very world that now applauds will soon hiss. That world said of the great Webster, "What a statesman! What wonderful exposition of the Constitution! A man fit for any position!" That same world said, after a while, "Down with him! He is an office-seeker. He is a sot. He is a libertine. Away with him!" And there is no peace for the man until he lays down his broken heart in the grave at Marshfield. While Charles Matthews was performing in London, before immense audiences, one day a worn-out and gloomy man came into a doctor's shop, saying, "Doctor, what can you do for me?" The doctor examined his case and said, "My advice is that you go and see Charles Matthews." "Alas! Alas!" said the man, "I myself am Charles Matthews." Jeffrey thought that if he could only be judge, that would be the making of him; got to be judge, and cursed the day in which he was born. Alexander wanted to submerge the world with his greatness; submerged it, and then drank himself to death because he could not stand the trouble. Burns thought he would give everything if he could win the favor of courts and princes; won it, and amid the shouts of a great entertainment, when poets, and orators, and duchesses were adoring his genius, wished that he could creep back into the obscurity in which he dwelt on the day when he wrote of the

Daisy, wee modest, crimson-tipped flower.

Napoleon wanted to make all Europe tremble at his power; made it tremble, then died, his entire military achievements dwindling down to a pair of military boots which he insisted on having on his feet when dying. At Versailles I saw a picture of Napoleon in his triumphs. I went into another room and saw a bust of Napoleon as he appeared at St. Helena; but oh, what grief and anguish in the face of the latter! The first was Napoleon in triumph, the last was Napoleon with his heart broken. How they laughed and cried when silver-tongued Sheridan, in the mid-day of prosperity, harangued the people of Britain; and how they howled at and execrated him when, outside of the room where his corpse lay, his creditors tried to get his miserable bones and sell them.

This world for rest? "Aha!" cry the waters, "no rest here—we plunge to the sea." "Aha!" cry the mountains, "no rest here—we crumble to the plain." "Aha!" cry the towers, "no rest here—we follow Babylon, and Thebes, and Nineveh into the dust." No rest for the flowers; they fade. No rest for the stars; they die. No rest for man; he must work, toil, suffer, and slave.

Now, for what have I said all this? Just to prepare you for the text: "Arise ye and depart; for this is not your rest." I am going to make you a grand offer. Some of you remember that when gold was discovered in California, large companies were made up and started off to get their fortune, and a year ago for the same purpose hundreds dared the cold of Alaska. To-day I want to make up a party for the land of Gold. I hold in my hand a deed from the Proprietor of the estate, in which he offers to all who will join the company ten thousand shares of infinite value, in a city whose streets are gold, whose harps are gold, whose crowns are gold. You have read of the Crusaders—how that many thousands of them went off to conquer the Holy Sepulchre. I ask you to join a grander crusade—not for the purpose of conquering the sepulchre of a dead Christ, but for the purpose of reaching the throne of a living Jesus. When an army is to be made up, the recruiting officer examines the volunteers; he tests their eyesight; he sounds their lungs; he measures their stature; they must be just right, or they are rejected. But there shall be no partiality in making up this army of Christ. Whatever your moral or physical stature, whatever your dissipations, whatever your crimes, whatever your weaknesses, I have a commission from the Lord Almighty to make up this regiment of redeemed souls, and I cry, "Arise ye, and depart; for this is not your rest." Many of you have lately joined this company, and my desire is that you all may join it. Why not? You know in your own hearts' experience that what I have said about this world is true—that it is no place to rest in. There are hundreds here weary—oh, how weary—weary with sin; weary with trouble; weary with bereavement. Some of you have been pierced through and through. You carry the scars of a score of conflicts, in which you have bled at every pore; and you sigh, "Oh, that I had the wings of a dove, that I might fly away and be at rest!" You have taken the cup of this world's pleasures and drunk it to the dregs, and still the thirst claws at your tongue, and the fever strikes to your brain. You have chased Pleasure through every valley, by every stream, amid every brightness, and under every shadow; but just at the moment when you were all ready to put your hand upon the rosy, laughing sylph of the wood, she turned upon you with the glare of a fiend and the eye of a satyr, her locks adders, and her breath the chill damp of a grave. Out of Jesus Christ no rest. No voice to silence the storm. No light to kindle the darkness. No dry dock to repair the split bulwark.

Thank God, I can tell you something better. If there is no rest on earth, there is rest in heaven. Oh, ye who are worn out with work, your hands calloused, your backs bent, your eyes half put out, your fingers worn with the needle, that in this world you may never lay down; ye discouraged ones, who have been waging a hand-to-hand fight for bread; ye to whom the night brings little rest and the morning more drudgery—oh, ye of the weary hand, and the weary side, and the weary foot, hear me talk about rest!

Look at that company of enthroned ones. It cannot be that those bright ones ever toiled? Yes! yes! These packed the Chinese tea-boxes, and through missionary instruction escaped into glory. These sweltered on Southern plantations, and one night, after the cotton-picking, went up as white as if they had never been black. Those died of overtoil in the Lowell carpet factories, and these in Manchester mills; those helped build the Pyramids, and these broke away from work on the day Christ was hounded of Jerusalem. No more towers to b heaven is done. No more garmet weave; the robes are finished. No harvests to raise; the garners are Oh, sons and daughters of toil! ari and depart, for that is your rest.

But there are some of you who w hear about the land where they have any heartbreaks, and no grave dug. Where are your father and mo The most of you are orphans. around, and where I see one man w parents living, I see ten who are or Where are your children? Where one family circle that is unbroken. three or four that have been des One lamb gone out of this fold flower plucked from that garland golden link broken from that chain a bright light put out, and there a and yonder another. With such how are you to rest? Will there e a power that can attune that silent or kindle the lustre of that closed put spring and dance into that litt When we bank up the dust over th is the sod never to be broken? cemetery to hear no sound but the the hearse-wheel, or the tap of the the gate as the long processions c with their awful burdens of grie the bottom of the grave gravel, a top dust? No! no! no! The tom a place where we wrap our robes us for a pleasant nap on our way The swellings of Jordan will only off the dust of the way. From the the grave we catch a glimpse of the glinted with the sun that never set.

Oh, ye whose locks are wet w dews of the night of grief; ye hearts are heavy, because thos known footsteps sound no more doorway, yonder is your rest! T David triumphant; but once he ber Absalom. There is Abraham enth but once he wept for Sarah. T Paul exultant; but he once sat w feet in the stocks. There is Payso ant with immortal health; but o he was always sick. No toil, no t partings, no strife, no agonizing no night. No storm to ruffle the sea. No alarm to strike from the ca towers. No dirge throbbing from s harps. No tremor in the everlastin but rest—perfect rest—unending r

Into that rest how many love have gone! Some put down th of mid-life, feeling they could ha spared from the store or shop fo but are to be spared from it forever went in old age. One came totte his staff, and used to sit at the foo pulpit, his wrinkled face radiant w light that falls from the throne Another having lived a life of consistency here, ever busy wi nesses for her children, her heart that meek and quiet spirit that sight of God of great price, sudde countenance was transfigured, a gate was opened, and she took h amid that great cloud of witnes hover about the throne!

Glorious consolation! They dead. You cannot make me belie are dead. They have only mo With more love than that with wh greeted us on earth, they watch their high place, and their voices in our struggle for the sky. Ha blessed! now that ye have passed and won the crown. With weary press up the shining way, until lasting reunion we shall meet ag won't it be grand when, our conflic and our partings over, we shal hands, and cry out, "This is heav

By the thrones of your depar dred, by their gentle hearts, and derness and love with which th call you from the skies, I beg you the high-road to heaven. In the ing rest may we all meet.

One of the old writers wished I have seen three things: Rome in perity; Paul preaching; Christ in t I have three wishes: First—To s in glory, surrounded by his re Second—To see Christ in glory, s ed by his redeemed. Thi Christ in glory, surrounded by deemed.

When on my new fledged wings I To tread those shores beyond the I'll run through every golden stree And ask each blissful soul I meet Where is the God whose praise ye O! lead me stranger to your King

TENEMENT WAIFS MADE GLAD...

Their Joy Over the News of the Opening of Mont-Lawn—Gathering the First Recruits from the Homes of Poverty.

In many an alley and slum of lower New rk, there are two red-letter days in e year, which the children never for-

"THE CHILDREN OF THE TENEMENTS CROWED WITH DELIGHT OVER THE GOOD NEWS."

t. These are the opening day of our Chil- Home at Mont-Lawn and the ious Fourth," so dear to young ca everywhere and in every station . Last week, when the news went d among the tenement-dwellers that Lawn was ready to open, there was st exuberant joy, and the children d and crowed with delight. When Delaney, the kindly superintendent Catherine Day Nursery, together he writer, visited some of the lower ns of the city, they were surrounded ups of children chattering like mag- and all eagerly pleading to be in- d in the first contingent of little s for Mont-Lawn. And such chil- Barefoot and ragged, and evident- erfed, but forgetting all their mean ndings and everything else in the g picture which the missionary's had conjured up before them. eyes glistened with delight, as they told that the "golden time" had come hat Mont-Lawn's gates were open. e missionary and the writer went a dark, narrow passage and began ing stairs, seven flights there were: y enough light to find your way; y enough air to breathe: indescriba- vil and sickening smells. The light e narrow passages came from door- of tenants which opened upon them. and then the feeble wail of a sick fell upon the ear; here and there a rose from the steps and held its thin s for a flower.

the seventh floor the visitors paused. ere," whispered Miss Delaney, "is a y of ten, father and mother and children, and they have one bed. s one of the poorest cases."

ere were two tiny rooms, in which available inch of space was taken y bed, stove, table, kitchen imple- s, laundry appliances, a few chairs, ing and various necessities. The er was at the wash-tub: there were children, the youngest an infant p on the floor, the eldest, a girl of very thin, very neat, her hair carefully ed, her manners gentle and refined. mother made us welcome.

"he others not back from school yet?" d Miss Delaney.

So, ma'am. They'll be here soon. I he teacher to let Sallie come home an sooner to-day so she could help me. y ain't just well."

"How is Sallie?" asked the writer.

"She aint over strong, and hot weather's hard on her," said the mother, with a troubled expression in her eyes. Sallie was putting some daisies in a tumbler.

"Sallie, do you want to go to the country this summer?"

Her pale face grew radiant.

"O, yes ma'am—" then, looking at the five-year-old who was pulling at her dress and turning beseeching eyes on us—"please, ma'am, can my little brother go with me?" "Both."

There was joy in that home. Tears stood in the mother's eyes, as she wiped her hands on her apron, and shook hands at parting, while she said:

"She always gets sick in the summer—it don't seem to agree with her. Every time I'm afraid it'll kill her. God bless THE CHRISTIAN HERALD!"

There were other homes, just as crowded, but from which love, neatness and order were absent, and where children cowered under harsh looks and words. These, too, were gladdened by the promise of an outing.

The worst places visited were those of which pictures could not be taken, the courts being so dark (although it was early afternoon) that the camera could not do its work. The court in which our picture was taken is on Cherry Street. It is reached by a narrow dark passage from the street, and is about ten by twelve feet. It is in the centre of a high building, and many windows and tier after tier of fire-escapes look out upon it. Every window was crowded with heads of men, women and children. Every fire-escape was hung with dilapidated clothing and bedding; overhead, laundried clothes fluttered from innumerable lines stretched across, and children sat around, some trying to play in a small pile of black, ill-smelling dirt.

"Missus," said several eager voices. "Will the country open?"

All wanted to go: all listened with glad faces to the promise that they should. Our readers who are helping us in this good work, can see in these smiling faces something of the joy that this beautiful fresh-air charity brings to the children of the tenements.

From the many encouraging letters received, we have room for the following extracts:

Marie and Ida Y., two dear little friends in St. Louis, Mo., write: "May God richly bless the good work. The enclosed amount ($3) is the mite savings of two little girls. May the little child that gets the rest be doubly blessed of God, and take away a blessing that will never pass away."

Last week, Mary J G. sent for herself $50, and for another Mary, $12.

"A Friend," Smith Centre, Kansas, sends $6, adding: "Last year I sent $3, which was used for a little girl, Sadie Mock. If she is still alive, I want her sent again, and some other needy child. May God richly bless you in your work for the little children."

Eva D. H., another friend, writes: "Enclosed please find check for $15 from the Sunbeam Mission Band of Schraalenburg. The children ask that it be used to send children from the city to Mont-Lawn."

Our readers are cordially invited to help in this deserving work. Contributions of money should be addressed to THE CHRISTIAN HERALD, 92 Bible House, New York City. All contributions are acknowledged in these columns. Since last week the following sums have been received:

Prev. ack'd	$261.75	Elizabeth R Stephens	10 00
Mrs L M Smith	3 00	Birthday offering of Sarah J Tibbals	5 00
Walter S Harper	2 00	Wm Curtis	10 00
Augusta Lawrence	5 00	Mrs C A Seymour	1 50
Ida Lawrence	5 00	Mrs A E McIntyre	8 00
E J H, Moretown	15 00	Marie & Ida Young	3 00
—, Cobourg	2 00		
Mrs F M Leonard	1 00	Miss H E Strong	9 00
W W, Silver Cliff	5 00	Mrs H T Danner	1 00
Fanny Marsh	3 00	Mother & dan's, Uxbridge	50
I H N, Freeport	1 00	Mrs R Rushmore	5 00
Friend, Smith Centre	6 00	Phebe K Dunham	2 00
Mrs Mackrell	12 00	I H N, Grapeville	6 00
C A Hagaman	3 00	C Corkins	1 50
G Palen	5 00	Mrs F S Titus	1 00
Mrs F Beckingham	1 00	I H N, Oxford	3 00
Emma L Blanvelt	2 00	From estate of Phebe L Totman	55 97
Amelia E La Fincott	2 00		
Mrs W E Tunison	3 00	**Total**	**$461.22**
Anna Needham	1 00		

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OPENING DAY EXERCISES AT THE TRANS-MISSISSIPPI EXPOSITION, OMAHA, NE

The Trans-Mississippi Exposition Open.

Another "White City"—An Object Lesson in Western History, Progress and Resources—Foreign Exhibits.

THE great Trans-Mississippi and International Exposition, which was fully described in a former issue of THE CHRISTIAN HERALD, opened with appropriate ceremonies, according to programme, on June 1, when President McKinley touched in Washington the button which set the machinery of the far West in motion. Architecturally, the exposition is another "White City," built on classic lines of material which looks like old marble. The landscape gardener, and architect have done their best; and it is an education, as well as a pleasure, to sail on the long lagoon of opaline water, dotted with gray colored gondolas or to traverse the broad thoroughfares, with noble statuary, clusters of shrubbery and swards of green on either side, and stately white palaces tipped with pearl and gold, lifting their domes against the Nebraska sky.

The Government exhibit is naturally superior to any that has been previously made. Its Alaskan features are of peculiar interest. The electrical exhibit, the electrical display in fountain and lagoon, the navy and army, life-saving and educational exhibits show the wonderful progress which has been made along these lines in the five years that have elapsed since the World's Fair. The machinery exhibit, on a much smaller scale than then, nevertheless bears witness to the advancement in mechanical science, especially in those features which concern agriculture, irrigation and mining.

Western exhibits are, of course, more full and complete than they have ever been seen elsewhere. The Indian exhibit, covering four acres, and showing hundreds of tepees of Apaches, Kiowas and other tribes, is an unexampled treat. The exhibits in live-stock, wild and tame, in horticulture, fruit growing, and in the beet sugar, dairy, poultry, apiary, and similar industries are very instructive. The Fine Arts Building displays a worthy collection of much that is best in both Europe and America.

On June 18, Wisconsin Day and Woman's Club Day, the General and State Federations were represented in a notable gathering of ladies from many States, to whom the city of Omaha gave loving greeting. New York, Illinois, Minnesota, Montana, Kansas, Iowa, Georgia, other States and various associations and municipalities, contribute on special days, their quota to the interest of the Exposition.

PROGRESS OF THE WAR.

A Land and Sea Attack on Santiago Imminent.

Shelling the Fortifications there and at Guantanamo—The Dynamite Cruiser "Vesuvius" Terrifies the Enemy—Spain's Home Troubles Increasing—Captain-General Blanco Shot—The Manila Campaign—Arrival of our Ships with Reinforcements.

WITH the arrival of our fleet of transports off Santiago, and the landing of our invading forces on Cuban soil, the second stage of our war with Spain has been reached. General Shafter's army made the voyage without incident, and the 15,700 men were in excellent health and spirits when the cliffs of Santiago were sighted with our blockading squadron in the offing. It was a great undertaking to move so large a force, and not wholly free from danger. As our boys in blue crowded the decks of the transports they were greeted with a royal welcome by the warships. Admiral Sampson directed that the troopships lie some ten miles off shore until the last of the Santiago forts could be reduced and all arrangements made for a safe landing. It was thought quite probable that General Shafter's troops might land simultaneously at three places, viz: Cuero (thirteen miles west of Santiago), Guantanamo, and a third point not indicated. It was known that General Linares, the Spanish commander of the land forces at Santiago had received reinforcements and had massed his troops at commanding points near the coast with the purpose of resolutely opposing the landing of our men. There are in all about 12,000 to 15,000 Spanish soldiers in and around Santiago, scattered over a territory twenty miles in length, and it is not expected that a landing will be effected by General Shafter without a sharp battle. If Santiago is not captured at the first onset, immediately after the landing of our troops, ten days may be required to do the preliminary work, in preparation for the general assault. In any event, hard fighting is expected. All the harbor defences will first be reduced, including the Morro fort, which our ships are now free to attack as Lieutenant Hobson and his brave associates are there no longer, having been removed to Santiago by the Spanish Admiral.

Our transport fleet, after landing the troops, will be anchored in Guantanamo harbor, and will be guarded until needed to carry the soldiers to Porto Rico, or home again to Key West.

It is believed that the Porto Rico expedition under Major-Gen. Coppinger, which will sail from Tampa, Fla., will start not later than July 1. It will include infantry, heavy artillery and cavalry, the first predominating. Gen. Miles has ordered the chiefs of bureaus to hasten preparations, and supplies are now being rapidly forwarded to Tampa.

Our naval and military operations at Guantanamo Bay and the establishment of a landing point near Cumanera, were but the preliminaries to the more important work. Strong reinforcements were sent on swift transports, ahead of the main body of the fleet, and the beleaguered marines at Camp McCalla, who had held their outpost so gallantly against superior numbers, were supported by a force, which quickly took possession of every point of advantage, driving back the Spanish troops and leaving the road to Santiago open. The experience of the pioneer invaders, however, had been a perilous and exciting one. Their first brush with the enemy was described in our last issue. On the morning of June 14th the marines, reinforced by a body of Cuban insurgents, assumed the aggressive and sent out four strong scouting parties against the Spanish guerrillas, who had fought them from the bush. These scouting parties had a most exciting all-day battle with the guerrillas, and routed them at every point. It is estimated that fully a hundred Spaniards were killed. Forty dead bodies were counted at one point along the crest of the Guantanamo hills, where the Americans stormed and destroyed a small block-house. Our Cuban allies fought courageously and succeeded in capturing nineteen Spanish prisoners, one being an officer. One Cuban soldier was killed and another wounded, but there were no casualties among the Americans, although some of our men were overcome by the scorching rays of the sun. As it had been discovered that the Spaniards were concentrating a considerable force of troops at Guantanamo, the warships *Texas*, *Marblehead* and *Suwanee* shelled the fortifications along the bay, destroying the barracks, the brick fort and new earthworks at Caimanera and driving the Spanish garrison into the bush.

Prior to the arrival of the American troops at Santiago, Admiral Sampson's squadron had again subjected the forts to a fierce bombardment, the Spaniards having repaired much of the damage inflicted by previous attacks. In this work, our dynamite cruiser, *Vesuvius*, had her first experience of actual service. There is one of the forts to the west of Morro which Admiral Sampson felt uncertain about having silenced during former bombardments, and against this fortification the *Vesuvius* was ordered to hurl her powerful missiles. She began the work at eleven o'clock, in a night of almost pitchy darkness, and fired one shot from each of her three pneumatic dynamite tubes, delivering the fire at short range. Each shell exploded with a deafening roar as it struck, shaking the land for a considerable distance, as by an earthquake, and throwing up huge masses of dirt and stone to an immense height. Even our warships, far out of reach, felt the shock, and their officers and crews viewed with astonishment the blinding glow that lighted up the heavens as the shells exploded. One of the Spanish vessels in the inner harbor was struck, and Gen. Joral and several other officers are reported to have been killed. The *Vesuvius* will be employed to demolish the Morro fort and to clear the channel of all mines and torpedoes.

While our own government, in accordance with its avowed intention, is urging matters forward vigorously with a view to ending the war as soon as possible, the Madrid authorities seem resolved to continue the policy of delay. A portion of Admiral Camara's fleet has sailed from Cadiz to Carthagena, but it is impossible to state whether its ultimate destination is the Philippines or Cuba. In either event, its existence gives our government no serious concern, as its weakness is beyond dispute.

Late dispatches from Manila state that the city is practically surrounded by the insurgents and at the mercy of Gen. Aguinaldo. Our first detachment of reinforcements has arrived, and there is little doubt of the city's early capitulation. Gen. Augusti, the Spanish commander, has resigned, in order that he may not have the disgrace of surrendering the capital. A third expedition of troops for Manila, about four thousand strong, will leave San Francisco about the first of July. Gen. Merritt and staff may accompany this force. Chief Aguinaldo has given Commodore Dewey the assurance that no excesses will be committed by the insurgents. Twelve vessels now in Manila harbor are filled with refugees, chiefly foreign residents. Aguinaldo's programme is to ultimately establish a Philippine republic, under American protection, and on the model of our own government. Meanwhile, the country will be governed as an American protectorate, with Gen. Merritt as Military Governor. It is even said that a proclamation by President McKinley will shortly be issued with reference to the Philippine Islands tariff and the collection of duties, according to a schedule prepared by the Secretary of the Treasury. Secretary Gage estimates that the Treasury receipts from this source will average $20,000,000 a year. Prospects favor our holding the islands and collecting the revenues for a guarantee of the war indemnity, the final disposition of the islands to be decided hereafter.

Spain's domestic troubles are on the increase, and with all except the official class, the war is becoming more unpopular daily. Thirty-five associations and eighteen newspapers in the province of Catalonia, of which Barcelona is the capital, have united in a manifesto against continuing the war, which, it is declared, will involve the nation in utter ruin. It is conceded that sacrifices would have to be made to bring about peace; but, the manifesto adds, "a painful amputation is a hundred fold preferable to a terrible and disastrous war. . . . Spain asks immediate peace, despite the opposition of those who desire the utter destruction of the country in order to impose their domination upon its ruin." Similar protests have come from other quarters, and the Queen Regent and Cabinet would, unquestionably welcome any opportunity of opening peace negotiations were it not for the apprehension of a revolution.

Havana is greatly excited over an attempt to assassinate Gen. Blanco. He was shot and dangerously wounded by Mariano Salva, a young Cuban member of the Havana volunteers, whose brother had been accused of treason, condemned and executed by Blanco's order. The volunteers hitherto wholly loyal, sympathized with young Salva, and join in demanding the recall of Weyler.

A GENERAL VIEW OF THE ARTILLERY CAMP AT TAMPA, FLA.—TRANSPORTS IN THE DISTANCE.

Gave a Million to the Church

MRS. Mercy Maria Gray, the widow of Rev. E. H. Gray, long a leader in the Baptist denomination in California, died recently at Oakland, Cal., at the ripe age of four-score years. During her lifetime, it is estimated that Mrs. Gray has given a million dollars to the advancement of religion and the prosecution of charitable work of various kinds under Baptist auspices.

The San Francisco *Examiner* says:

Mercy Maria Andrews was born in Maine, Mass., on December 20, 1818. She married Mr. Fay, an inventor who had accumulated a fortune. He died about forty years ago, leaving all his property to his wife. She was greatly interested in the Baptist denomination. At Washington, D. C., she met the Rev. E. H. Gray, D.D., pastor of the leading Baptist church of Washington, and chaplain of the Senate during Lincoln's administration. They were married and came to California. Her husband was pastor of the First Baptist Church of San Francisco for many years, and he afterwards became pastor of the First Baptist Church of Oakland, where he died four years ago. Mrs. Gray is said to have given more generously to the American Baptist Missionary Union than any other person in the United States, excepting John D. Rockefeller, the Standard Oil magnate, donations amounting to $1,000,000. Her donations to California College in China have amounted to $25,000. She gave $50,000 to the Baptist Theological Seminary in Chicago, $30,000 to the Baptist Missionary Society and $100,000 to Missionary work in this country. She gave $5,000 to the Baptist Publication Society and deeded valuable property to the Women's Home Mission Society. Her orphan child (adopted) is in New York City. She was engaged in supplying the necessary funds to translate and circulate in China a large number of Baptist literature. Those who knew her say that her donations to the denomination will amount to $1,000,000.

WAR SOUVENIR SPOONS

For the Wives of Pastors.

TO every pastor's wife who will send the names of twenty-five adult members of her husband's church—no two members of the same family—with full post-office addresses, legibly written on one side of the paper only, and ten cents in cash, to send, postage prepaid, **two beautiful full-size, coin, silver-plate, war souvenir spoons, guaranteed A1.**

For **fifty names and 20c. in cash** we will send **four spoons**, and for **seventy-five names and 25c. in cash**, we will send the **entire set of six spoons.**

These are not toys, but genuine, serviceable full-size teaspoons, nearly six inches long. Each spoon has in relief on the handle a fine picture, and in the bowl a design appropriate to the portrait as follows:

Spoon 1—Pres. McKinley and the American flag.
Spoon 2—Mrs. McKinley and the White House.
Spoon 3—Admiral Dewey and the "Olympia."
Spoon 4—Gen. Miles and Chickamauga Park.
Spoon 5—Captain Sigsbee and the "Maine."
Spoon 6—General Lee and Moro Castle.

When less than the whole six are taken, the selection must be left to us to insure a uniform demand for the above designs. Do not write any other communication in the same envelope, and write in the left-hand corner of the envelope the words "For the Million Fund."

Our readers are requested to kindly call the attention of their pastor's wife to this extraordinary proposition, and thus aid us in our efforts to introduce THE CHRISTIAN HERALD into a million new homes.

Scenes at Tampa, on the Eve of Embarkation for Cuba.

1. Troops just arrived and ready to go aboard the transports.—2. The last meal (1st Ohio Reg't) before embarking for Cuba.—3. Gen. Miles and Staff on the field at Tampa. 4. Transports waiting in Tampa Bay.—5. The 2nd Massachusetts embarking for Santiago.

Our India Famine Relief Fund.

Audited Statement Showing the Total Receipts from all Sources, the Particulars of Distribution through American Missionaries, and by the Inter-Denominational Committee, of which Bishop J. M. Thoburn is Chairman; with the cost of sending out the steamer "City of Everett" with a cargo of food, which, as acknowledged by the Government of India, saved thousands of lives, also the Special Fund apportioned among various missionaries as per list at foot of this column for the support and education of Orphans whose parents perished in the Famine.

RECEIPTS.

CASH CONTRIBUTIONS RECEIVED BY THE CHRISTIAN HERALD.

Week ending			Week ending		
Jan. 23, 1897.		$354 65	July, 31, 1897.		$1193 53
" 30.		517 99	August 7.		769 91
Feb. 6.		986 73	" 14.		1769 21
" 13.		1737 14	" 21.		740 55
" 20.		2195 49	" 28.		1001 85
" 27.		3636 17	Sept. 4.		821 33
March 6.		7562 94	" 11.		944 19
" 13.		9784 54	" 18.		658 67
" 20.		8257 40	" 25.		547 10
" 27.		7191 62	Oct. 2,		723 77
April 3.		7375 71	" 9.		519 23
" 10.		6914 91	" 16,		537 19
" 17.		8367 48	" 23.		485 87
" 24.		14845 04	" 30.		345 30
May 1.		18624 70	Nov. 6,		226 25
" 8.		15618 71	" 13.		257 75
" 15.		13876 11	" 20.		203 91
" 22.		13215 67	" 27,		159 74
" 29.		10176 24	Dec. 4.		155 35
June 5.		6307 19	" 11,		111 51
" 12.		5551 02	" 18.		155 60
" 19.		3921 27	" 25.		53 15
" 26.		2698 84	Jan. 1, 1898		364 26
July 3.		4369 90	Contributions received through Rev. Dr. Hobbs.		3561 93
" 10.		1800 50	Total Amount,		$196,561 68
" 17.		3162 82			
" 24.		1203 75			

CASH RECEIVED FROM SALE OF GRAIN, ETC.

Louis Rosenfield, N. Y.	$ 121 99
Bowery Mission, N. Y. (Potatoes)	40 00
Des Moines Committee. Des Moines, Iowa.	5639 09
F. G. Logan, Chicago, Ill.	421 69
J. B. Bell, Mercer, Pa.	678 21
P. Lenane & Bros., N. Y.	681 81
Milmine, Bodman & Co., N. Y.	17484 99
W. H. Story & Co., N. Y.	14046 92
S. D. Eldredge, Chicago, Ill.	1489 14
Bowery Mission, N. Y. (Maple Sugar)	5 00
Bowery Mission, N. Y. (Flour)	101 00
Geo. W. McNear, San Francisco, Calif.	1107 93
H. Dutard, San Francisco, Calif.	4992 58
Total	46,810 35

CASH FREIGHT REFUNDS.

Received from Railroads and Transportation Lines.

New York Central and H. R. R. R.	$ 674 18
Delaware L. & W.	13 64
Star Union Line	1577 58
Red Line	3957 76
Erie Despatch	177 41
White Line	269 20
Penn. R. R.	202 49
Central R. R. of N. J.	80 57
Blue Line	1244 45
Lehigh Valley R. R.	20 37
Empire Line	103 87
Southern Pacific	4808 49
Total	13,130 01

Total receipts from all sources	256,502 04
Cash Value in India of "City of Everett" Cargo	150,000 00
Overpledged in the Special Orphan Fund (see below.)*	3130 72
Grand Total	$409,632 76

*The "Special Fund for the Support and Education of Orphans" was apportioned among the following [illegible] and payments on account of it are forwarded regularly each quarter. Leaving over pledged $3130.72 to be met by future contributions:

Pandita Ramabai	Sharada Sadan		$3,375 00
Miss W. W. Bruce	Poona	$300 a year for 3 years	900 00
Dr. J. S. Johnson	Jabalpur	300 " "	900 00
Rev. Dennis Osborne	Bombay	300 " "	900 00
Rev. W. A. Mansell	Lucknow	300 " "	900 00
Rev. J. O. Denning	Narsingpur	300 " "	900 00
Rev. R. [illegible]	Allahabad	300 " "	900 00
Miss Lawson	Meerut	300 " "	900 00
Rev. Edward S. Hume	Bombay	300 " "	900 00
Miss Esther B. Fowler	Sholapur	300 " "	900 00
Rev. Richard Wyncoop	Sirur, Poona	300 " "	900 00
Rev. Robert A. Hume	Ahmednagar	300 " "	900 00
Rev. W. O. Beardslee	Rahuri	300 " "	900 00
Rev. John Newton	Umballum	300 " "	900 00
Rev. David Downie	Nedbro	300 " "	900 00
Rev. J. E. Clough	Dingole	300 " "	900 00
Miss Lillian Deitrich	Cawnpore	300 " "	900 00
Miss Ethel H. May	Allahabad	300 " "	900 00
Rev. John N. Forman	Futtehgarh	300 " "	900 00
Rev. G. L. Wharton	Hurda	300 " "	900 00
Rev. T. M. Gordon	Mungeli	300 " "	900 00
Joseph Taylor	Seoni Malwa	300 " "	900 00
Miss Ada Lee	Hoshangabad	300 " "	900 00
			$23,175.00

Sworn to before me this 16th day of June, A D. 1898.

[illegible] GUERINEAU NOTARY PUBLIC NEW YORK

Wm. S. Guerineau
Notary Public

DISBURSEMENTS.

CASH REMITTANCES AND PLEDGES, $197,890.30, as follows:

Interdenominational Committee, Bishop J. M. Thoburn, Chairman	$110100 00
Foreign Miss. Society, M. E. Church	16000 00
American Board of Commissioners of Foreign Missions	10500 00
American Baptist Missionary Union	8500 00
Lord Elgin, Viceroy of India	5000 00
Salvation Army in India	2000 00
Women's Union Missionary Society	3000 00
Presbyterian Board of Foreign Missions	5000 00
United Presbyterian Missionary Society	1500 00
Foreign Missionary Society of the Reformed Presbyterian Church	1000 00
Foreign Christian Missionary Society (Disciples)	3500 00
Pundita Ramabai	2125 00
B. Aitken, Calcutta, for distribution to Missionaries for famine relief	2000 00
Christian & Missionary Alliance	2500 00
Rev. G. Lambert, (Mennonites)	500 00
Rev. J. R. Newcomb (Madras)	490 30
Rev. C. B. Newton (Lodiana)	500 00
Miss Esther B. Fowler (Missionary for A. B. C. F. M., Sholapur)	500 00
Special Fund for Support of Orphans (see foot of adjoining column)	23175 00
	197890 30

EXPENSES IN CONNECTION WITH RELIEF SHIP "CITY OF EVERETT,"

Of which $4808.49 was Refunded by Southern Pacific R. R.

H. Dutard and G. W. McNear, for Corn, Beans and Rye to Complete Cargo	$19379 60
Atlantic Mutual Insurance Co., Marine Insurance	475 00
A. J. Grove, Grain Inspection	136 50
G. W. McNear, Weighing Grain	71 41
Harrison & Mills, Stevedores	22 25
W. H. Schwerin, Loading	4 00
Rev. Dr. Hobbs, Expenses in United States and India in connection with the collection and distribution of cargo	956 09
Rev. Dr. Hobbs, extra allowance for relief personally distributed in India and incidentals not contained in above, and return expenses via Europe	500 00
Rev. Dr. Hobbs, salary as Commissioner in charge of Cargo (over 6 months) including journey to India	1000 00
Southern Pacific R. R.	12133 68
" " " per G. W. McNear	631 84
" " " per H. Dutard	19 61
Rio Grande R. R., Trans. & Mileage	72 60
Un. Pacific R. R. Transfers	114 80
Charter of "City of Everett" donated by U. S. Government.	337 30

EXPENSES IN CONNECTION WITH GRAIN SALES.

Of which $8321.52 was Refunded by R. R. and Transportation Cos.

(This refers to expenses of handling grain not sent to San Francisco for shipment per S. S. "City of Everett," but sold either in New York or Chicago, resulting in an income of $40810.35, exclusive of freights refunded.

Victor H. Roedelheim Directing shipment of grain from the various centres of donation and superintending its receipt and transfer in New York	$ 288 37
Western Union Telegraph Co	20 25
Postal Telegraph Co	773 76
Miscellaneous Telegrams, received "collect" from shippers	126 21
Polhemus Bros., Fire Insurance	50 00
New York Telephone Co., Telephone Service	65 70
G. H. K. White, Grain Inspection	64 50
J. H. Bowne, Weighing Grain	114 33
S. L. Saville, Lighterage	38 07
L. D. Crossmond & Co., Cartage	17 75
Brooklyn Wharf & Warehouse Co., Actual Cash Outlay, Handling Grain	32 33
The B. W. & W. Co. placed their vast storage accommodation, with elevator service, &c., &c., at the disposal of THE CHRISTIAN HERALD **absolutely free of cost** for a period extending over three months.	
Delaware & Lackawanna	13 64
Erie R. R.	177 41
West Shore R. R.	69 60
Central R. R. of New Jersey	80 57
Baltimore & Ohio	908 50
N. Y. Central Transportation Lines	10105 88
Penn. R. R.	2198 90
Lehigh Valley	682 88
Metro. S. S. Co.	26 26
	15400

ADVERTISING, CIRCULARIZING AND LECTURE TOURS.

A large proportion of the entire amount raised, both of money and grain, was the direct result of Advertising and Circularizing, which entailed an expense of $2597.89, as follows:

Sunday School Times, April 10 } Net after deduction of a generous donation } Sunday School Times, April 24 } of $370.92 not included above. }	$ 450 44
	450 44
Epworth Herald	267 75
Golden Rule	200 00
Advance	50 00
The Lovejoy Co., Electrotyping	217 12
Photo Electro Engraving Co., Engraving	4 42
Printing Circular Letters, &c., &c	180 84
Special Clerks, directing and mailing circulars	96 00
The Brown Bailey Co., Mite Boxes	65 09
Paper for Circulars, per Buckley, Dunton & Co	205 00
Paper for Wrappers, per Geo. W. Millar & Co	8 92
Press Work and Ink	28 00
Binding and Mailing	63 75
Station H Postoffice, Mailing	59 00
Station D Postoffice, Mailing	251 12
Chicago Bible Institute Students, for Distribution of Circulars	152 66
Rent of Auditorium, Chicago	600 00
W. B. Brocchus, Expenses in connections with meetings	241 35
Central Music Hall, Chicago, Ills., Rent	153 00
Western Methodist Book Concern, per Curts & Jennings, Chicago, for Printing	349 75
Chas. J. Blewitt, Expenses in Connection with Chicago Meetings	187 90
Other Printing, Rental of Halls, Traveling Expenses, Distribution of Mite Boxes and Circulars, Local Advertising, Telegraph and Telephone Tolls, Fares, Helpers, Postage, &c.	1199 27
	5134 80

ACKNOWLEDGMENT OF CONTRIBUTIONS.

Paper for Printing Acknowledgements, The Jessup & Moore Paper Co		$1944 30
Composition on " "	Time Work	448 00
" " " "	Contract Work, Polhemus Printing Co.	205 00
" " " "	" " Wynkoop, Hallenbeck & Co.	167 00
" " " "	" " Theo. L. De Vinne & Co	47 50
Presswork and Ink " "		439 28
Station H Postoffice, for Mailing		486 07
		3737 15

ADMINISTRATION EXPENSES AND AUDITOR'S FEES.

Salaries paid to extra Clerks Handling Correspondence, &c., &c	741 33
Station D Postoffice, Postage and Postals	161 12
Raynor & Perkins, Envelopes	16 92
Fred Meyer, Letter heads	46 25
Geo. H. Hughes & Co., Job Printing	74 67
Bleyer Bros., Stationery	9 [illegible]
Gavin Houston, Public Accountant, Auditing Statement	101 50
	1141 30

Total	$25042 76
Cash Value of Grain Distributed in India	150 00 00
Grand Total	$400 42 76

Public Accountant's Certification.

I have carefully examined the books of THE CHRISTIAN HERALD and diligently compared every voucher, receipt, check and stub, and find the above to be an accurate and true statement of the receipts and expenditures in connection with the India Famine Fund, under the auspices of THE CHRISTIAN HERALD.

Gavin Houston
Public Accountant,
31 Nassau Street, New York.

Te Canadian Commission.

UR neighbors across the border may rejoice with us in the better, prospect there now is of permanent amicable relations. The Commission, it has been resolved to create, for the consideration of all matters of controversy tween our country and the Dominion, as it the promise of peace and goodSo much appears to have resulted n he cordial friendliness displayed tos by England, almost alone among r ean nations, in our trouble with The Commission is the outcome ferences between Secretary Day, r uis Davies, the Canadian Minister Wine, and Sir Julian Pauncefote, the t Ambassador to Washington. It s to be composed of men untrammelled pt utterances, and having no pecur interest in the questions at issue. The al details have yet to be arranged, t th the present good feeling there is el o be no difficulty in making them t y acceptable. The office of Com- per will be no sinecure. Re- t the Alaska boundary ques- . nich the discovery of gold in ondike has made of great cance, has been added to the hring Sea dispute and the nsettled differences. None will be easy of settlement. hen they are submitted to s men who desire a fair and ble solution of the problems. an be accomplished in a few than by years of diplomatic rrondence. It is understood at he Commission's powers l ver every question at issue etwn the two countries, and if, s robable, it becomes a perma- t ourt of arbitration, it will e harge of future disputes as ey ay arise. Provision is thus d or the avoidance of quarrels. c are more difficult of settlentter the public on both sides s en excited by a section of the es which seems to take a fiendd ght in widening any breach t y be made. The two nations th uture will be in the position l gants in a law court, and ou the attitude of litigants to e other is generally far from ie, it is far better than the ad of quarrelling men struggling g a grip on one another's o . The creation of the Coms has caused widespread mment in Europe. It would be a good f the nations there followed the exp An international court of arbitrawhich all nations had confidence, l make large armies unnecessary, d ould relieve the people of their e burdens of taxation. There seems t rospect of such a court being esli ed in the immediate future, but ven lly the vision of the prophet will e fulled, and men will no longer settle eir arrels by war:

e all judge among the nations, and they shall t r swords into plowshares and their spears p ang-hooks; nation shall not lift up sword n nation, neither shall they learn war any re a. 2:4).

Te of Fireproof Building.

A ientific journal calls attention to s i dental lessons of one of Chicago's re fires. It says that the contenn builders of steel structures has en onfirmed as to the capacity of rel amed fireproof buildings to withstan he effect of heat, by the burning of e eat Shoeneman building in Chi- The structure was seven stories in eig and immediately adjoined the not- le old Colony building, some seven- en ories high, on the north side, and he anhattan building, which rises sixteen ories, on the south. The heat to hic the last mentioned two buildings ere ubjected in this ordeal was intense, nd ve as fair and thorough a test in this respect as could be desired. The Manhattan gigantic pile suffered no injury from heat or fire, except that some window casings were burned and fifty or sixty windows broken. The effect on the Old Colony building was even less, according to the report of the architects who were employed to make a professional examination. It would appear from this that a way has been found at last for making a building really fireproof. A more severe test than that of the burning of a large building immediately adjoining could scarcely be imagined. That test is being continually applied to moral character in the world; for sin, like fire, spreads by contiguity. There is no protection in that case that has stood the test but the one Christ provides.

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil . . . Sanctify them through thy truth (John 17:15-17).

Aiding the Enemy.

An extraordinary instance of disloyalty is reported from Pennsylvania. As is well known, one of the chief difficulties

THE DOMINION PARLIAMENT BUILDING AT OTTAWA, ONT.

Spain has encountered in waging war by sea is the difficulty of getting coal on this side of the Atlantic for the engines of her warships. She has obtained it by some means, and there is reason for suspecting that some of our citizens have been concerned in supplying her with it. The Secret Service officials have been informed that since the war has been in progress hundreds of tons of coal have been shipped by brokers near Philadelphia to the Spanish agents. United States District Attorney James M. Beck and Chief McManus of the Secret Service Bureau, are busily engaged in conducting an investigation which they believe will result in sending several prominent coal dealers to jail. The officials are in possession of valuable information regarding the sale of large quantities of coal to the Spanish Government, and the District Attorney, it is said, is simply waiting for certain other developments before taking action. Chief McManus is believed to have made several important discoveries in connection with the searching investigation which he has commenced and which implicate well-known men. It is humiliating to think that we have among us men whose desire for gain is stronger than love of country. But while we naturally despise a man who thus plays the traitor, we too often forget that it is still more disgraceful for one who is a member of the kingdom of Christ to encourage the enemies of his Lord by his presence and support of worldly amusements which retard his cause.

For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ (Phil. 3:18).

Caught in the Avalanche.

Among the men who started for the Klondike when the news came of the discovery of gold, were four citizens of Michigan. The Detroit *Free Press* publishes the following story from a letter one of them sent to his wife, of his rescue from under the great avalanche which caused the death of several travelers: "We had gone about a mile in forty-five minutes when the avalanche struck us. We were almost up to our shoulders in the trail so had no chance to run, even had we heard the slide coming, but the wind howled so we heard nothing. The first we realized we thought the man back of us had fallen against us. I held up my arm as high as I could, though I thought once that I could not hold it up any longer, then the snow swept over my face, then it stopped. I found my hand was still out, so I turned my arm enough to let the air down to my face which I had turned toward the hole I had made. I kept saying, 'Here I am,' and moving my hand. My body and legs and other arm seemed held as if in a vise. Soon a man caught hold of my hand and pulled, but could not pull me out. Then he pulled the snow away from my face and from Will's face also, as his head laid on my shoulder. Then I told him to hunt for the rest of the boys for 'I'm all right.' It was slow work getting out, but eventually we were all free and helping to search for the others." The man probably took the only course that could have saved his life. It enabled the searchers to find where he was and extricate him. The extended hand and the appealing voice brought help. It is so with those who need Christ's help to rescue them from their sins.

Whosoever shall call on the name of the Lord shall be saved (Rom 10:13.)

Needlessly Alarmed.

An excited German woman caused the police of New York some trouble a few days ago. She rushed down the steps of the Elevated road at the foot of Whitehall street, screaming for a policeman. One was found, and to him she told a confused story of her ten-year-old daughter having been kidnapped. She had lost sight of the child in the crowded car and on reaching the end of the route had been unable to find her. On inquiring of the conductor, he told her that he had seen the child leaving the train at one of the stations with a tall, dark man. She was sure the child had been stolen and begged the policeman to help to recover her. He reported the case at headquarters, and a general alarm was sent out. The mother went into hysterics at intervals for the next hour or two, but was relieved late at night by the news that the child was safe at an up-town station-house. It appeared that a detective, who was on the train, noticed the child's distress at losing sight of her mother, and he questioned her. She told him that she lived at a certain number in Fourth avenue, and thinking to render her and her parents a service he got off the train and took the girl to the address she gave. But she was not known there, neither did she recognize the house. The detective after some fruitless searching took the child to the station-house, where she remained until the general alarm brought her mother and her together. It appeared that the child did live at the number she mentioned on Fourth avenue, but it was Fourth avenue, Paterson, N. J. It would have been better for mother and child if the detective had not interfered, though he had only the best motives for his interference. The Christian is never in danger of doing such mischief when he offers himself as guide to those who are spiritually lost. When he leads them to Christ, he does them the best service that could be rendered:

Let him know that he who converteth a sinner from the error of his way shall save a soul from death (James 5:20).

BRIEF NOTES.

While THE CHRISTIAN HERALD was engaged in raising funds for the relief of the India famine sufferers and for the poor reconcentrados of Cuba, it occasionally received pieces of jewelry with instructions to sell them and apply the amount to the one or the other of these charity funds. THE CHRISTIAN HERALD has invariably declined to entertain such propositions, owing to the fact that the selling price of an article is usually much lower than the owner expects to realize, and therefore, whenever it was possible to do so, we have returned these gifts to the sender at our expense. Some jewelry still left on our hands has come from *anonymous* sources, and we therefore respectfully request persons who have sent us jewelry during either the year 1897 or the present year, and to whom it has not yet been returned, to kindly give us such details as may aid us to identify the articles contributed by them, and on receipt of the desired information, we will, as in the other cases, gladly pay the charges of transportation and return the goods free to their owners.

The Russian Government has asked the Sultan of Turkey to allow 30,000 Armenian refugees, who fled into Russia at the time of the disturbances two years ago, to return to their homes.

The two great assemblies of the Scotch churches have just been held. The report of the Established Church shows a membership of 641,803, an increase for the year of 8,305. The report of the Free Church shows a membership of 290,789, an increase of 3,177.

The Inter-Seminary Missionary Alliance will henceforth be merged in the Inter-Collegiate Young Men's Christian Association. This change will, it is believed, bring the movement into closer touch with missionary interests in the colleges of other lands, and will promote greater continuity of effort.

The recent report of the Church Extension Society of the Methodist Episcopal Church shows that the society has received since its organization in 1864, $1,020,000. The society has added 10,912 churches throughout the States and Territories of the Union.

The United Presbyterian Mission in Egypt is almost the only mission among the millions of that now partially awakened land. It is carried on by forty-one American missionaries, and sixty-eight native evangelists. There are forty-two organized congregations, and the total membership is 5,725.

A communication from the Princess of Wales is published by an English journal in which she expresses her distress at the suffering involved to birds, and especially the egret, by the present demands of fashion. She begs English women to discountenance the practices mentioned, and to see to it in making their purchases that they do not buy plumes or feathers that are obtained by cruelty to the birds.

Dr. L. W. Munhall's Evangelistic Services, at Austin, Tex., have aroused a widespread interest. The meetings for men only have especially attracted large audiences. At one of them held on June 12, over 300 men rose to ask for prayers. At the general meetings in the Tabernacle immense numbers of persons have gathered in spite of the stormy weather and the number of inquirers has been growing daily.

Glowing reports of progress are brought from South Africa by Bishop Turner, of the African Methodist Episcopal church. President Kruger, of the Transvaal gave the Bishop a cordial reception and expressed his sympathy with the work of the church. The Bishop ordained sixty ministers during his stay. The membership of the A. M. E. churches in South Africa aggregates over 5,000 and is increasing rapidly.

The American Bible Society has secured government permission to work in Ecuador. It is sixty years since the agent of the Society was excluded from the country at the request of the Roman Catholic Bishop and his clergy. Work has been done since then, but always at the risk of prosecution. Now, however, Senor Vatay, a Peruvian of great tact and piety has accepted the agency of the Society and has been admitted to an audience by President Alfaro who purchased a Bible from him and promised him all the protection the law could afford.

The Sunday School

ELIJAH, THE PROPHET.

S. S. Lesson for July 10. I. Kings. 17: 1-16.
Golden Text, I. Kings 17: 16.

BY MRS. M. BAXTER.

THE dividing of Israel was permitted by God, but it was in the way of judgment. Jeroboam, instead of following the Lord and doing that which was right in his eyes, as the prophet Ahijah had exhorted him, took things into his own hands. He could not trust God to keep the people loyal to him, and he feared above all that if they went up to Jerusalem three times in a year to keep the feasts of the Lord (Ex. 23: 14 17), they would, by their very fellowship in worship, be drawn away from him to Rehoboam and the people of Judah. And thus, setting aside altogether the promise of the Lord to make him a sure house if he obeyed him, he devised means of his own to secure the kingdom, and made two golden calves, doubtless in imitation of the cherubim, and placed one in Dan, at the northern frontier of his kingdom, and one in Bethel, on the frontier which everyone must pass to enter into the kingdom of Judah. Thus the unhappy man earned the reputation which can never be disassociated from him: "who made Israel to sin."

Jeroboam's dynasty ended with his son Nadab, who reigned only two years, and then came to a violent death at the hands of the conspirator Baasha, who succeeded him. And now things went from bad to worse in Israel, until Ahab came to the throne, in whose depth of sin things came to a crisis. He did evil in the sight of the Lord "above all that were before him, and married not only a Gentile, but one who was the prophetess of Baal; possessed undoubtedly by an evil spirit. This woman Jezebel gained such an ascendancy over this wicked king, that he publicly set up the worship of Baal in the royal city of Samaria, and he "did more to provoke the Lord God of Israel to anger than all the kings of Israel which were before him" (I. Kings 16: 30-33). It was a hard thing to serve God in days such as these when sin and idolatry were patronized in the highest circles.

It is in such circumstances that God develops his prophets. The rulers of Israel caused God's people to sin, the priesthood of Israel ministered to golden calves. God needed someone on whom he could count to assert his right over his people. In Elijah he found such a man. It might be a matter of little moment to the multitude that Israel had departed from God, but to Elijah it was the burden of his soul. He understood his God, and it was shame and grief to him that his people had forsaken the God of their fathers. How long this burden had been upon him we know not. All his antecedents are summed up in the pregnant words, "The Lord God of Israel before whom I stand." A man who has learned to live so in the presence of God that this is all that can be said about him is a man qualified to be a prophet of Jehovah. The school of the presence of God is where man learns his own nothingness, and God can have a free hand with one who does not seek to serve himself in his service of God.

The first ministry of this prophet which God has put on record is a mission to the king. From the presence of God to the presence of the king. From the Most High to one of his creatures who had been trusted to rule his people and had betrayed the trust. Elijah did not study court etiquette as a preparation for his mission, neither did he seek some form of eloquent words; he simply waited on his God for the message, received it and delivered it. "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." What had gone on in that Presence in which Elijah was at home, before it came to this?

God never sacrifices the worker to the work. Man does only too often. Such a message to such a personage might easily have led to self-consciousness and this chosen vessel might have been misled. "Get thee hence and . . . hide thyself" was the word of command, and the place which was in the will of God was revealed to Elijah, and also God's extraordinary provision for him. "Thou shalt drink of the brook and I have commanded the ravens to feed thee there." Was it true economy to let so large a share of the time of such a man be absorbed in doing nothing, and only learning to trust for his food by unusual means? There lay behind the external things deeper lessons. Elijah was learning to look, not at the things which are seen, but at the things which are not seen (II. Cor. 4: 18), to "walk by faith, not by sight" (II. Cor. 5: 7). It might naturally occur to him that the right thing would have been to warn the people everywhere of God's coming judgment, but the same man who could hide himself and trust the people to God was exercised by accepting voracious ravens as his unlikely providers. If we could only see the other side of all which happens in our daily life, and God's wondrous provision for our education, we should see a greatness in every apparent trifle, and that nothing is little so long as we take it from his hand, and so allow it to answer its true purpose.

But a new trial of faith awaited the prophet, the brook dried up; the last little trickling drops of water failed: to the human sight, fever and death awaited him. But the learner in God's school did not move until he was bidden: "God was still responsible; it was not until every drop of water had dried up that "the word of the Lord came to him." But Elijah had learned his lesson, and no doubt there was linked with his physical need a diminishing of hope for his people; they were in great suffering; thousands must have died of famine, yet there was no evidence that they or their king were humbled. Hope was perhaps drying up like the brook. At last the word of the Lord came to him: "Arise and get thee to Zarephath, which belongeth to Zidon. Behold I have commanded a widow woman there to sustain thee."

TRADITIONAL SCENE OF ELIJAH'S REFUGE AT THE BROOK CHERITH.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

SIXTY troublous years followed the disruption of the Hebrew kingdom described in last week's lesson. The little state which, even when united under Solomon, had with difficulty maintained itself against the powerful nations around it, was a tempting prey after it had been weakened by division. The king of Egypt descended on Judah, took Jerusalem and stripped the temple of its gold. But the son succeeded the father on the throne and the Southern kingdom was thus spared the miseries of civil war. The Northern kingdom was not so fortunate. Jeroboam's son was slaughtered in an insurrection and Baasha, the leader of it, tried to secure the permanence of his dynasty by murdering all Jeroboam's family. But his son was murdered in a new insurrection, the leader of which committed suicide seven days afterwards, when he found that his accession was not acceptable to the people. Omri, the commander-in-chief of the army, thereupon became king, and after twelve years of almost continuous war with the Moabites on one side and the king of Damascus on the other, died a natural death, leaving the crown to Ahab, his son. Asa, the great-grandson of Solomon was then king of Judah.

Elijah the Tishbite. Many guesses have been made as to the meaning of this title. No satisfactory explanation has been found, but it probably referred to the place of his abode which cannot now be identified. His subsequent history shows that he was a man of strong faith and dauntless courage. He appears suddenly in the narrative, with no record as to his previous history. He enters the presence of the king, and briefly and bluntly announces him of a prolonged drought which would involved extensive famine. Elijah must have been a brave man to go to court with such a message; but in times of national wickedness doing God raises up such men. There was a similar time, when Mary, the wicked queen, educated in France, tried to bring Scotland under the power of the Pope. John Knox, like another Elijah, went to court and denounced her. "Who are you," she asked, "that presume to school the sovereign and nobles of this realm?" He answered boldly, "Madam, a subject born within the same." He had a subject's rights and would not permit his country to be handed over to Romanism without protest. They made him a galley slave, and while he toiled, a prisoner at the oar, they brought him and the other prisoners an image of the Virgin Mary, requiring that they should "do reverence to the Mother of God." When it came to Knox's turn he exclaimed: "This is no More of God. This is only a painted block," and he flung the thing into the river, an act that nearly cost him his life.

Hide thyself by the brook Cherith. Farrar thus describes the hiding place: "On each side, deep, winding and precipitous rise, the steep walls of rock, the valley full of tropical foliage, among which are conspicuous the small dark-green leaves and stiff thorns of the Nubk [illegible] below the summit of the ravine, marked by its almost imperceptible thread of water by the brighter green of the herbage protected by masses of dewy leaves from the fierce power of evaporation, the sudden torrent preserves its life in all but the most long-continued periods of drought. In such a scene Elijah was absolutely safe. There was nothing cowardly in thus hiding himself. He had a work to do, which he would not have lived to do if the Tyrian she-wolf could have found him. God often finds a place for his instruments. When Luther's life was in danger, and princes and people were seeking him to kill him as they had killed Huss, he was hidden in the castle of the Wartburg, where he was translating the Bible, a work he could not have done but for his enforced seclusion.

The ravens brought him bread. It is uncertain whether birds are meant here, for the Book of Kings was composed before ten Hebrew words had no vowels. Only consonants were used and the vowels were inserted many years afterwards when the Hebrew language was becoming less common among the people. The Hebrew word, translated "raven" consisted of three consonants which also represented the word for Arabs or Orbites (people dwelling near Mt. Oreb). It is difficult to imagine the prophet eating food brought to him by the unclean, carrion-loving raven. It is much more reasonable to think of him being fed by people who knew of his hiding place. At the same time, a raven, of course, may have been worked for the support. A missionary writing in *Sunday School Times*, says that he has seen birds in India snatch food out of the hands of children and carry it away. He has seen a bird snatch a piece of meat off a dish which a servant was carrying to be set on a table out of doors near by.

Get thee to Zarephath. This is more easy of identification. It is Sarepta which Luke mentions as belonging to, or in the neighborhood of Sidon, which is now called Surafend. The miracle had already been worked, here was another miracle. It has sometimes seemed to the tired Christian as if such a miracle has been worked in his experience. "Many a time," says a man who has an assured income, "have I been reduced to my last nickel. Once, I remember, I had been out of work for three months and all my little savings were exhausted. I was going out to search for work as usual, and was going to walk so that I might leave my last nickel with my wife to buy a loaf for her lunch, but she would not hear of it. I yielded to her when I saw it would give her pleasure. In the car, I met an old friend whom I had not seen for many years, who, unknowing to me, was in business in the city. I entered his service, and am now his partner. I have not known want since. I paid my fare that morning, and my wife had the nickel still that I took with me.

THE FAMILY AND HOME CIRCLE

Little Cuban Exiles.

Mrs. Selden's Good Work for Cuban Children of New York and Brooklyn.

MANY of our readers are familiar with the good work which Mrs. C. W. S. Selden and her sister, Miss Susan Strong, have been doing in Brooklyn in training Spanish-speaking girls to Christ-vice for the past eight years; and will be interested to know that her ...inities are being enlarged and that ...hil dren of Cuban refugees are com-...er her charge. Thus, in our own ...e can do something for the natives ...stricken island.

The Home Training School for Spanish-speaking Children, located at 126 Ma...eet, Brooklyn, is crowded to over-...i. Of the thirty pupils, there are ...xicans, one Central American, one ...e an born, and the ... Cubans. Nineteen ...the latter are children ...refugees, driven here ... strife that has des-...e their homes in the ...y island; a number ...hans. Many chil-...n plying for admis-...n the Home Train-...School, and standing ...sa...eed of its advan-...s cannot be received ...d: of room. In con-...q...nce of admitting ...s to the same educa-...a privileges as girls, ...t building and an ...e caretaker are to be ...vid. A large num-...o boys under twelve ...e pplied for admis-...nd are impatiently ...ing it. Mrs. Selden's ...k as been so greatly ...ss that it has been ...d her girls: "They ...ing in an atmos-...ere of faith, love and ...re and already are ...coming light-bearers ...on their families and ..." Her long ex-...ee with Spanish-...a...g children gives ...re...eptional knowledge ...their characteristics. ...t little Cubans who ...e under her motherly ...e pecuiarly fortu-...e. he labored in Mex-...i five years as a reg-...rly appointed missionary of the Amer-...n ...ard before coming to New York, ...r she began her work of house-to-...se...sitation among Spanish-speaking ...pl... Later, "The Evangelical Aid ...ie for Spanish Work in New York ... ...ooklyn" was formed, with Mrs. ...deas superintendent and Miss Strong ...te...er; in 1887 the Industrial School ...s ...anized: in 1888 a Sunday School; ...1...a day school, and out of this de-...p... a training class and the Home. ...e ...le Cubans are, for the most part, ...d... of refined parentage, and their ...we...or doing good among their own ...p... when Cuba is free, and her ports ...e o... again, will be great. Now, it be-...ve us to be kind to the little exiles ...i... ur gates, that they may remember ...at ...anner of Christians we are. Our ...ade will be glad to know that the ...di... of Mrs. Selden's little Cuban ref-...gees ...ill be guest's for a short outing ...t M...t-Lawn this summer.

REFUGEE CUBAN GIRLS, WHO WILL PROBABLY VISIT MONT-LAWN THIS SUMMER.

Protection for Song-birds.

The Audubon Society has recently won a test case in Chicago. The society's attention has been directed for some time to the wholesale trapping of native song-birds throughout the State, and especially in Chicago suburbs, for the big millinery and bird stores in Chicago. Game Warden Loveday, with Edward B. Clark, an Audubon Society director, went to a big millinery store, seized the caged Illinois birds in the collection, and went before Judge Underwood, who decided in favor of the Audubon Society, and the songsters who had piped their sweet music in the millinery store, surrounded by their dead brothers and sisters, and artificial flowers. The case created a sensation among live-bird dealers, who thronged the court-room. The penalty was forfeiture of the birds, which were turned over to Warden Loveday. The judge's decision will be an effective measure against bird-trapping, since it demonstrates the purchaser's as well as the catcher's liability.

The World's Oldest Postmaster.

During May, officials of the Post Office Department in Ottawa, Canada, were much interested in a report, which passed through it, giving the history of Robert Taylor, a postmaster, 134 years old, in the employ of the English postal service for seventy-six years.

By reliable statement, he was born in Scarva, north of Ireland, in the reign of George III. He was 51 years old when the battle of Waterloo was fought. He was five years old when Napoleon was born, and he can clearly remember the revolt of the American colonies against England in 1776. The report further says that the old gentleman still possesses all his faculties and discharges all the duties of postmaster in his native village of Scarva. Mr. Taylor is said to have lived the life of a bachelor until he had passed the age of 100 years, and in 1872 he married a lady whom he had known for over fifty years.

The Orphan Owlets.

A little boy, living in a city, had two soft, downy, motherless little screech-owls for pets. They shared the stable-barn with other pets, consisting of a coon, two doves and a squirrel, and were fed on morsels of fresh meat.

Clothed in mantles of exquisite texture and finest tint of gray, they surveyed the garden with calm compassion from the shoulder of their young master, and when brought into the house inspected its unwonted belongings with unruffled dignity of demeanor. One morning, the call to breakfast, failed to bring them fluttering down in glee. Thieves were suspected, murder most foul was found, the cat was whipped, the squirrel most severely scolded, and general sorrow prevailed. The young master accidentally kicked an empty tomato can, when out rolled two very sleepy little owls. Their disappearance became frequent, and when one of them failed to appear for a day, it was the mournful uneasiness of the little mate that instigated search. A telephone wire half concealed in an apple tree had caught and held the owlet, and he was hanging stiff and cold, hidden from sight by the pink and white blossoms, leaving the little survivor to droop and perish.

Her Sorrow's Cure.

If your sorrows appear hopeless get away from them by applying your energies to helping somebody else; and often your own troubles will settle themselves. Here is a true story which illustrates this forcibly. It is told by Miss Collins, Matron of our Children's Home, and prominent in various good works:

One day a carriage drove up to the door of the Home, and a quietly and handsomely dressed lady got out and came in. "Are you the matron of the Children's Home?" she asked as I met her, and continued impulsively, "I have come all the way from Illinois to see if I could do anything for the children." I saw she was in trouble and under nervous excitement, and took her off by herself and had a little talk with her. She was a widow whose little ones were dead; her health was wretched; she had gone about from one sanitarium to another—her thoughts taken up with herself and her troubles; she was down-hearted and despondent and on the point of committing suicide, when a friend sent her some reading matter, among which was a copy of THE CHRISTIAN HERALD containing an account of The Children's Home. Without waiting to weigh the matter, she had gotten on the cars and come. I saw that she was not strong enough to help care for the children, but I did know of some work for Christ which she could do, and I put her at it. Her health has improved and she does much good. It took her out of herself, and that is cure for real, as well as imaginary woes. Bearing another's burden often lightens your own.

A Suggestive Work.

Two public school teachers, Miss Gillespie and Miss Jones, of Evanston, Ill., have been doing much good in the neighborhood of their schools in a natural but rather unusual way. Miss Gillespie wanted to keep her charges off the street, and organized boys' and girls' clubs, which met in the school-room in the evening. Opportunities for recreation and improvement were provided, and before she knew it Miss Gillespie had on her hand a full-fledged manual training school, in which prominent ladies of the town gladly co-operated with her. Miss Jones' work was among the mothers in the neighborhood of Noyes street school, and developed into a far-reaching influence for good.

I DON'T WANT TO SAY MY PRAYER.

"SAY, 'Now I lay me,' my little one,"
To my baby one night, I said,
When the happy evening frolic was done,
And she was all snug in bed;
She looked at me with a glance half shy,
From under her sunny hair—
"But, mamma—to-night—I dess zat I—
I don't want to say my p'ayer!"

"Don't want to say your beautiful prayer?
Don't want the dear Lord to keep
My darling safe in his loving care,
While she shall be fast asleep?
Don't want to thank him for food and drink—
For sunshine and flowers fair?
For home and love? Do you really think
You don't want to say your prayer?"

"Oh! mamma," she said—"I will—I must—
I dess I do need dear Dod!"
And she prayed with the old-time love and trust,
And was soon in the "land of Nod."
But I thought of the wanderers near and far,
Who stumble in many a snare—
Who never think of their "Guiding Star"—
And don't want to say their prayer.

And oh! I prayed they might soon be brought
To turn from the way they've trod—
To pray the dear prayer their mothers taught
And to seek their mothers' God.
I pray they may feel their need to-night
Of a Saviour's pitying care—
And find the beautiful way of light,
In the way of the old-time prayer.

Oberlin, O. MRS. FRANK A. BRECK.

A Little Hero of the Tenements.

SOLOMON KORJEVSKY, a ten-year-old child of the tenements, performed a deed of unconscious heroism, which has caused him to be compared to the man who sunk the *Merrimac*. Samuel Korjevsky, Solomon and a host of relatives occupied the top floor of 27 Eldridge street, the lower floors of which were used by sweat shops. One night, Samuel woke to find smoke everywhere. He gave the alarm, and the tenants followed him, as he climbed the scuttle stairs to the roof; the scuttle would not open, and they almost suffocated while they tried to break it, succeeding at last, and reaching the roof, only to find themselves fast prisoners on a burning building, for the scuttle of the next tenement, through which they had meant to descend, like their own, would not yield. "Solomon," said Mr. Korjevsky, "go down in our kitchen and get the hatchet." Solomon went; he found flames in the hall below; he could not hear even his father's voice on the roof—only the crackling of fire. But he got that hatchet and carried it up to the roof. When our Heavenly Father bids us go through sore trials to help each other, are we so obedient to His command?

Decorating Servants.

A very interesting German custom, well worth mention, is the fact that serving women are frequently decorated by the Empress Augusta Victoria, as a recognition of faithfulness. The decoration is bestowed upon servants who have remained in one family for a term of forty years. In the provinces, many of these medals were given last year, but in the city of Berlin, only one woman could claim it. This German custom is worth thinking over and worthy of being imitated in some way. If anybody in the world contributes to the health, happiness and good morals of a family, it is the kind, faithful, conscientious servant, and if anybody deserves gold medals, she does. Next to mother, no one so influences baby's life as nurse; and the housemaid an l cook have the appetite, digestion and good temper of the entire household in their keeping. Every training school which makes a feature of domestic science is doing a good work, and every act which recognizes the value of efficiency and faithfulness, is a move in the right direction. We must seek to make our service honorable and to dignify home-keeping.

The Gospel Flag Kept Flying.

Work of the Christian Commission at the Army Camps—Gen. Howard Interviewed—A Great Opportunity for Christian Service.

EACH passing week witnesses the expansion of the Gospel work in the army, which is conducted under the auspices of the Christian Commission and by its devoted workers. Money is needed to enable the workers to carry the Gospel tidings into all the camps and the co-operation of good people everywhere is invited. In an interview with Gen. O. O. Howard, who has just returned from an extended preaching tour in the Southern camps, that veteran Christian soldier explains the situation most interestingly. He says:

I have been South visiting the army camps with Major Whittle, at Chickamauga, at Mobile, and remained over a week at Tampa, and then revisited Mobile and Chickamauga on my return. We went down to make some arrangements about religious work among the soldiers. Before leaving New York we called on the Bible Society, the Tract Society, the publishers of THE CHRISTIAN HERALD, and publishers of song and hymn books, all of whom furnished us with supplies of their books, sending them to the front for us free. These books and papers were all sent to a central distributing tent, an office in charge of our committees. We decided upon the name of Army and Navy Christian Commission for our organization; like the old Commission of which George H. Stewart was president. It is a branch of the International Committee of the Young Men's Christian Association, with Mr D. L. Moody as Chairman of the Evangelistic department of the work. We hope to unify under it all the work of this character that is to be done in the army.

Army Officers Aiding.

Secretary Alger has given us permission to enter all camps of the United States Army. This includes Cuba and the Philippines. The Generals commanding at the different encampments received us with great cordiality. Shafter at Tampa said that nothing could be better for the discipline and comfort of the men. He afforded us every facility he could for transportation from camp to camp. We hold meetings in the camps and the officers aid in the services. At the first meeting we held on the ground near Tampa Bay Hotel, Gen. Guy V. Henry was present, and when I had finished my address he arose and made a five minutes' speech, which was strongly Christian, showing that the better the man the better the soldier. I believe that the majority of the officers in the regular army are Christian men, and many of them are in earnest sympathy with religious activity.

Many Conversions.

There were undoubtedly conversions at every meeting we held, and large numbers responded to Dr Dixon every time he called. One man wanted to have his name changed on the army roll. He enlisted under his mid[illegible] name and asked me how the change could be effected. He told me that he had just found the Saviour; he seemed to be a thoroughly changed man. Of course, there are also large numbers of Christian men in the regiments, and all of these exercises—the Y. M. C. A. and its helpers, the speakers that Mr Moody has sent and the chaplain's services—make them to keep the flag of Christ flying. A great many chaplains were left behind when the regiments moved. There are a few chaplains now on the front line, who are doing as well as men possibly can do to meet the wants of their regiments, but they need [illegible] help and help of our Christian Commission. They need the books, the tents and the portfolios for common service.

The average age of these young men who come to us is from twenty to twenty-five years. It is a particularly good time to meet them during this long waiting at the camp, and we find many of them are not reachable at home [illegible] camp there. What they need [illegible] the simple Gospel. Mr Moody has already rendered good service [illegible] camps when will do [illegible] such work, there [illegible] Tampa could [illegible] of the regiments that hardly [illegible] Christian Commission.

Religious Work in Tampa.

[illegible]

PORT TAMPA, FLA.

Port Tampa is the water terminus of Tampa. It is the vortex and the point of concentration here. Here at Port Tampa you see a hundred officers where you see only one at the Tampa Bay Hotel. Only here the officers wear their field clothes, while at the Tampa Bay Hotel one sees gold lace, spotless uniforms and ceremonial entertaining.

There is no chaplain with the regiments at Port Tampa, and the spiritual welfare of the men is therefore left to chance visits from chaplains and pastors from Tampa. Occasionally a religious mass-meeting is held in the open field, near the camp of the First Artillery. This regiment is one of the first to leave for Cuba, and Rev. Dr. Dixon spoke to them particularly of the approaching dangers and temptations to forget God in the field in a strange land. This happened to be pay-day. After the service, for the first time in the present campaign, a collection was taken up. I was surprised to find that many of the soldiers dropped dollar-bills into the hat. "Well, you see," they said afterward, "we might as well give a dollar to the church as to the saloon. A soldier must spend his money quickly, for it burns holes in his pockets. Now there's Bill, from Idaho, and Jim, from Arizona, spending dollar-bills in the saloons up above, just as fast as they can, treating the boys. Well, we men came here this afternoon just to show you that we prefer the church to the saloon."

The Christian Commission's Work.

Perhaps it has already been chronicled in THE CHRISTIAN HERALD how the Christian Commission has rented one of the best office buildings in the city, and how a whole floor of the building has been given to the soldiers for their exclusive use. Writing paper and envelopes are supplied, together with writing materials, and here I find every day hundreds of the hardy boys in blue, writing letters home. Reading-rooms, amply supplied with newspapers and magazines, have also been opened, and here the men sit by the hour reading about the war. In the hall of this building I saw many copies of THE CHRISTIAN HERALD. Each man as he entered or left the building helped himself to a copy. I encounter the paper everywhere.

The twenty-seven regiments comprising the Fifth Army Corps is packed up ready to move. Orders were received several days ago for this corps to hold itself in readiness to go aboard the transports "at short notice." Everything not absolutely necessary to health has been ordered shipped home. The officers have stripped themselves of all jewelry, such as watches, chains, rings, studs, etc. Only flannel shirts are seen and a linen shirt would be greeted with ironical applause.

Despite the suspense and the preparations for moving, the gentler nature of the men is made apparent every day. Both men and officers, in these last days, are thinking of those left behind; of mothers, wives and sisters; of sweethearts and aged grandmothers. At midnight, in midst of his guard duty, a second-lieutenant fresh from West Point said: "I hope pay-day will come before we go, for I simply want to take out what money I need and send the remainder home to my dear old mother."

Sad Hearts at Parting.

The only volunteer regiments going with the Fifth Army Corps, that is, with the first expedition to Cuba, are the Seventy-first of New York and Second Massachusetts. In these regiments occur the saddest scenes. Many of them feel that they are going to Cuba to die. They are ready, but still it comes hard. Most of these men left good positions and gentle homes in civil life, and the hard knocks and the discipline of army life are not yet second nature to them as to the regulars. Two deaths have already occurred in the Seventy-first New York. One man died of pneumonia, contracted as the result of the change from Hempstead Plains to the heat of the sand-fields of Florida. The other man sank into the valley of the shadow of death as the result of something which all the volunteers seek but which they should avoid, namely, eating rich food, bought at cheap restaurants instead of eating the less palatable but more wholesome food supplied by the army. Above all our soldiers should remember never to eat fruit that has just been in the sun—and better still, not to eat any fruit at all.

Our Fleet of Transports.

Twenty seven transports, numbered from one up, lie out in the harbor ready to sail. The numbers are painted fore-and-aft on the sides of the ships—numbers four feet long. There is no number 13. Not a single captain could be found willing to allow the number 13 to be painted on his ship. No crew, superstitious as they are, would have sailed on a steamer thus numbered.

There are 27,000 men in the expedition—an average of 1,000 men on each steamer. These 27,000 have lived aboard the ships since last Tuesday, the 7th. Hence they have spent five wholly wretched and unhappy days. Imagine hundreds of men in the hold of a vessel, sleeping in rough wooden bunks, with the ports closed and the temperature of the hold never less than 110 degrees. Appalling! The men have suffered. They are living on travel rations; that is, cold food and hot coffee. They went aboard with only ten days' travel rations. Fortunately they have fourteen days field rations in the hold, which can be impressed into service.

A Notable Gathering.

Tampa's board-walk is a mile long, but every foot of the way is fringed with a human mass of soldiers in blue. On the porch of the inn are hundreds of officers and men. Suddenly, a quartet of men, some who have evidently sung together before, begin singing Gospel hymns. Perhaps they think that as there has been no religious service they will at least preserve the semblance of religion. "Nearer my God to Thee"—on the eve of departure, a significant hymn—they sing beautifully. Everybody listens and all feel a peculiar thrill. These four men sang because it came from the heart, and because they felt better by doing so. I had just received my weekly package of CHRISTIAN HERALDS and I took these out and gave some of them to the men. They were greatly pleased and began at once sharing the copies among their comrades.

Waiting to go to Cuba.

All the leading men of the expedition, waiting to go to Cuba, sit on the inn piazza. Here is General Shafter, the commanding officer, listening to the conversation of one of his brightest aide-de-camps, Col. John Jacob Astor. Here is Theodore Roosevelt, head of the "Rough Riders," and Gen. Joe Wheeler, and Gen. Miles, commanding the army of the United States, and Mrs. Miles and little groups of New York society men in the uniform of private soldiers. There is a great babble of tongues. Never has Florida seen anything like this. The mails are four days behind. This little postoffice is utterly incapable of handling the mass of matter. Besides, as long as the expedition is delayed, the newspaper correspondent's mail is not allowed to go through. For nearly a week we have been practically isolated.

Hymn Music by the Bands.

Over on the steamer *Matteawan*, transport number 18, I hear the band playing hymns. A number of men are congregated in the bow, and the Chaplain of the 8th U. S. Infantry is preaching a short sermon—the only religious service of the day.

The orders have arrived. We sail tomorrow morning. All the artillery horses are ordered aboard. The soldiers ought to have thin clothing, but they are wearing the same heavy uniforms they wore in the midst of the snows of Montana and Idaho. The boys ought to have hammocks and rubber blankets, but they have neither. GILSON WILLETS.

Rev. H. M. Wharton, of Baltimore, now preaching to the troops at Tampa, writes:

It is wonderful what you may do with a sand reef. You can make lakes; bore artesian wells; build railroads; plant orange groves, flowers, vegetables; erect fine hotels; establish splendid harbors, and turn the whole business into a State and call it Florida. Ponce de Leon was 'way off when he came here looking for the spring of eternal youth, or any other spring, as to that, for the heat and sand are death to springs. Tampa is no doubt a fine winter resort, and it is quite pleasant here now, except a few hours in the middle of the day, even at this time of the year. All the reports of riot and martial law, and what not, are newspaper creations mostly. The people are kind, patient and loyal, and bear the crush of the military with becoming dignity. The health of the place seems perfect.

Preaching to the Rough Riders.

I am here preaching the Gospel to the soldiers, and I never had a more cordial reception or more attentive listeners. To-night I preached in the camp of the "Rough Riders." The officer of the guard, Capt. McGinnis, of Oklahoma, was as pleasant and courteous gentlemen as you would wish to meet. introduced me to several other officers, whom were exceedingly polite and gentlemanly. An impression has gone abroad these men are toughs. Of course, ther some rough fellows, but show me a reg that hasn't some of these, or church e There were several camps near by, an men came from every direction. We had line lights, and it was refreshing to se soldiers sit right down on the ground eagerly bend over the little books as sang heartily the good old hymns. conclusion, I am quite sure that every rose for prayer, and there were hundre

20,000 Troops Moving.

Twenty-two thousand soldiers left he day, with Gen. Shafter in command. are thousands remaining, waiting and s for orders to move. The men are i spirits, bearing any privation in good h and full of loyalty and enthusiasm. I Confederate soldier boy at Appomatto feel just as much at home here wil Miles as at Jacksonville with Fitzhug Thank God for this great big, happy, p sive, unconquerable America!

Let me say another thing. The m well fed, well sheltered, well watered. advisedly. Their religious interests are after, too, not only by the resident mi and chaplains, but by far the most ef work is done by the "Army Christia mission," a large and thorough organ of the Young Men's Christian Asso *They have men preaching at every ren* and are giving away hundreds and tho of Bibles and Testaments, and pages c ature without number, besides providin brigade with a reading and writing te with stationery in abundance.

This is a great war, and its proble already more perplexing than any in tory, but a new era is dawning on the God will overrule all this for good, an ance, superstition and despotism will be forever from our western hemisphere will come out of this the leading natio world, and closest of all to the will a of Almighty God. H. M. WHA

Helping the Gospel Work.

The following have been receiv the Army Gospel Fund.

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All contributions will be ackno in these columns.

A Test of Civilization

In railroad mileage, the U outranks every other country of ance, having 180,000 miles more t of Europe and South America co Persia stands lowest of any, her mileage being only 34. The railro age of Japan is over 2,237; of Ch Spain has fewer railroads in p to its area than any other country; Belgium has more th other. Russia is gaining rapid European nations in this respect. the largest increase during the s years; Germany, France and Gre follow. Africa has 9,500 miles road, and Australia, 14,000. Railr age is a test of a nation's civiliza

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THIS is in every sense a remarkable book. It is not a new Bible, as the name might imply, but it is the rearranged topically in alphabetical and is the outcome of fourteen years' study by the reverend author. Dr. Nave, in preparing the Topical was brought together in cyclopædic ed under similar headings all that e contains on particular subjects. pical Bible is, therefore, in the r prehensive sense, a guide-book whole Scriptures, and is so simple so effectively arranged that it will d invaluable to students of the It is explained by the publishers re are over twenty thousand topics -topics treated in the volume, and contains one hundred thousand re references. It is a convenient dium of Biblical religion in the nases of doctrine, ethics and in- s, and comprises the whole range cal history, biography, geography, t, science, philosophy, manners, s, etc. As a digest of the sacred t must occupy a unique place in re, and should find its way into rary and to the table of every of the ancient theological systems, ry preacher and teacher and writer s with topics of a Biblical charac- udents of the Bible, and especially rs, have found the necessity of a rk which the prominent parts of the ight be arranged under topical nd this Chaplain Nave has now ed in a wider, more comprehensive ier manner than has ever been erto. There is neither duplica- r omission in the book, and it has the commendation of the very critics who have pronounced it ll and perfect." By its use the is enabled, without consulting any work, to turn immediately to any desired, and not only does he e subject itself, exhaustively dealt t all the sub-topics or related sub- re also included. In many cases. ages have been devoted to promi- t oft-recurring topics, thus greatly ting the work of the student. In this the subject "Commandments" fifteen pages: "Death," thirteen: ," sixteen: "God," eighty-eight: Christ," ninety: "Righteousness," two: "Salvation," twelve: "Sin," e, and "The Word of God," eleven. ain and sub-topics being treated e necessary fulness. The Topical n addition to the features stated contains cross references to even st distantly related topics, thus g it unnecessary for the student elsewhere for such information; e whole subject is set forth plainly him.

rly characterized, the Topical Bible the purpose of a Textual Index. dance, Commentary, Book of Illu- s, Book of Bible Readings and e Cyclopædia of ancient history, y and geography, law, science chanics. It is all that could be de- to paper, type and binding. Dr. has compiled a really remarkable nd one which is almost certain to is name remembered among the ne tors of literature.

How to Treat Scepticism.†

interesting letter to the late Dean nley, Mr. J. R. Green, the historian, s him that in his lecture-room he ed from scepticism. He had gone Oxford a hard reader and a pro- d and enthusiastic High Church-man. But two years' residence found him idle and irreligious. "High Churchism fell with a great crash, and left nothing behind—nothing but a vague reverence for goodness." It was the wise and kindly liberalism of Stanley which built up for him once more a Christian faith. And when Renan tells us that with his belief in the inspiration and infallibility of every word of the Old Testament he felt constrained to throw overboard the whole orthodox creed, we cannot read his naive confessions without being amazed that a man of his acuteness and knowledge should so confound the essentials with the accidents of Christianity, and without wishing that there had been at his elbow a judicious friend who had already thought his way through these morning mists. No doubt controversial discussion is apt to generate more heat than light. But friendly and natural talk about the subjects of greatest interest to earnest men at the very least prevents scepticism from hardening into dogmatic unbelief, and may in the most unexpected manner prove of critical importance.

At present a peculiar phase of scepticism prevails, which perhaps deserves a word to itself. Among the working-classes there seems to be a growing resentment against the Church for its supposed or real non-interference in labor disputes. Christianity is being judged by its power to lighten the burden and right the wrongs of the oppressed: and in many instances it is being rejected as helpless for present needs, promising much but performing little. This is precisely the scepticism of John the Baptist. He lay in his dungeon listening for the crash of revolution and the shout of the armed followers of the Messiah sweeping oppression from the land, and all he heard was the indistinct rumor of a few sick healed and one or two blind beggars restored. He could not understand why nothing decisive was immediately accomplished. He began to doubt whether indeed Jesus could after all be the Messiah. John had to learn, and many in our own day have to learn, that the method of Jesus is not superficial. But radical: that it begins at the beginning of all evil and slowly works its way to results that are permanent. To one who demanded the interference of Jesus, he replied, "Who made me a Judge over you?" But at the same time he lodged such principles in human society as produce justice and charity. He does not strive, nor cry. He does not rule by spasmodic interference or measures of violence. His methods are inward, spiritual and gradual, and "Blessed is he whosoever is not offended in him."

BOOKS RECEIVED.

The Way of the Cross. By the Rev. C. Armand Miller, M. A. It is a series of devotional studies for Lent. Pp. 227; cloth, gilt top; price $1.00. Published by Fleming H. Revell Co., New York.

Paul, a Servant of Jesus Christ. By the Rev. F. B. Meyer, B.A., London. The author considers this book by far the most interesting of the many sacred biographies he has written. Pp. 203; cloth covers; price, $1.00. Published by Fleming H. Revell Co., New York, Chicago and Toronto.

The Bible Story, retold for young people. The story of the Bible is here made interesting to young minds and the bountiful supply of maps and illustrations given is a valuable aid in simplifying some of the difficult points that present themselves to a young Bible scholar. Pp. 424; cloth. Published by the Macmillan Co., New York.

The Laborer and the Capitalist. By Freeman Otis Willey. A book in two parts presenting arguments on matters pertaining to labor trade and education, and on matters economic and political. Pp. 311. Photograph of author as frontispiece; cloth covers; price, $1.25. Published by the Equitable Publishing Co., New York.

Sandy Scott's Bible Class. A bright little book written in Scotch dialect. Its spiritual insight into the mind of the Master and the close application of the Word of God to the heart of man, make this little volume one in which many readers will find hope and comfort. Pp. 85; cloth, 50 cents; paper, 25 cents. Published by Thomas Whittaker, 2 and 3 Bible House, New York.

Character Through Inspiration, and Other Papers. By T. T. Munger, D.D., New Haven, Conn. This little book combines seven instructive essays on such subjects as "Character Through Inspiration," "Pity as Wisdom," "How to Live in the World," etc. Pp. 136; cloth and gilt; price, 50 cents. Published by Thomas Whittaker, 2 and 3 Bible House, New York.

On the Edge of a Moor, by the author of *Probable Sons*. This is a prettily told love story. It is the narrative of a young city girl who makes her home on the edge of one of England's moors that she may do missionary work among the rough country people. She succeeds in her purpose and becomes an influence for good in her entire neighborhood. Pp. 247; with illustrations; cloth; price $1.00. Published by Fleming H. Revell, New York.

Apostolic and Modern Missions. By Rev. Chalmers Martin, A.M. A series of lectures on theological subjects. Pp. 235; cloth covers; price $1.00. Published by Fleming H. Revell Co., New York.

Life of Mrs. Sarah A. Lankford Palmer. By the Rev. John A. Roche, D.D. The biography of a remarkable Christian woman, who contributed largely to the extension of the Redeemer's kingdom. Pp. 280; cloth; price $1.50. George Hughes & Co., New York, Publishers.

SPIRITUAL ATTAINMENT.

The Rainbow of Christian Character. II. Peter 1: 5-7.

Persons who look on religion as a species of contract by which, in consideration of performing some rite or going through some ecstatic excitement and joining the church, they are to enjoy eternal felicity, must be disagreeably surprised by the study of such a programme as the Apostle Peter describes. The series of attainments is a long one and at each step in the upward course, there are difficulties which are not easily overcome. With faith as a starting point, the convert is to go on to virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and finally, the supreme attainment, love, or charity, as it is clumsily translated. Human nature does not take kindly to development on these lines. Yet, what a lovable character that is in which all these qualities are combined! If every Christian had them, how the church would be revered and loved! It would then, indeed, be like a city set on a hill which could not be hid. Like that other list which Paul gave, and against which he said there was no law, the qualities are precisely those we delight to see in others, howsoever little of them we have ourselves. In any home or in any community, a person with these characteristics would be a blessing. The difficulties in the way of their attainment are really proofs of the power of Christianity. He who overcomes them must have supernatural aid. Such aid is offered to every follower of Christ. He came to impart power and he does impart it. Contact with him is thus the secret of development. Like the leaven hidden in the meal, it works until the whole is leavened. It was never intended that Christianity should be mere doctrine, or theory, or a plan of escape from punishment. It was no scheme for enabling a man to enjoy the pleasures of the flesh without incurring the penalty. It is distinctly reformatory, and it is intended to cleanse, purify and transform the character. It does not restrict, or prohibit, but is designed to render restrictions unnecessary. It proposes to arrest a man's course downward, to turn him around and give him an impulse upward; to so change his desires and tendencies, that even if worldly pleasures and delights were open to him, he would have no inclination to them. When, therefore, the worldling asks in what respect he differs from the Christian, the answer should be in the fact that the Christian is continually adding some higher attainment to his character and is rising to a higher plane day by day. It is not always so, but it is a possibility within reach of the weakest, for the power imparted is divine.

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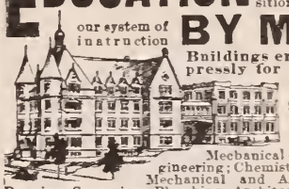

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A VERY beautiful letter lies on the table before me. It is signed, "Yours in His loving service," and the writer is one who says: "Just a few brief years ago, when my greatest desire was about to be realized, and a college career was open before me, I became broken in health and spirit and for awhile was laid aside, but God gave me health again. It returned with a full consecration of thought and purpose to his work. The Master has been teaching me in his own great school. Standing where I do, with perfect health and perfect trust in the maturity of young womanhood, I shall not say nay to any call that comes. Life is so full and sweet to me; the other world so real, more so than ever since Miss Willard went home. I am going to meet her there some glad, sweet day." This friend is at work now in providing literature for boatmen and prisoners, and she tells me she has given away copies of our dear CHRISTIAN HERALD, and that they have been greatly esteemed by those who have received them. Such a letter brings with it a real uplift, and I thank the sender.

* * *

A NEW ENGLAND friend writes: "I am a very young woman, the mother of two little girls, and the wife of a noble Christian husband. My husband's occupation keeps him much away from home in the evenings, and when my little ones are asleep I have a great deal of time on my hands. Do you think I could employ this time profitably in writing stories." Judging from your letter, your experience of life has undoubtedly fitted you for writing agreeably. The style of your letter is straightforward, and what you have to say is very interesting; still, my present advice to you is to employ the time when you have leisure, not in writing, but in reading and study. Map out for yourself a course of reading along some definite lines. You could not do better than to join a Chautauqua circle, because then you would have the additional zest of reading with a number of others, even if you do not know them, and at the end of a year you would feel that you had really made a very great gain. One forms a good style by reading the best books, and there is so much to attract the lover of literature that you can have no trouble in selection. Wait a little before you attempt to write. The writing field is crowded, and the competition there is something beyond my power to describe. Before long when your little ones are older they will claim more of your care and time, and you should make good use of the leisure you now have.

* * *

MY DEAR ALLIE, why should you take part in entertainments in the Sunday school if doing so makes you nervous and uncomfortable. You say that when you attempt to speak in public your heart starts to beating fast, your throat fills up and your voice shakes. There can be no pleasure to the audience in listening to you in such circumstances. In fact, they are as uncomfortable in observing your distress as you are in feeling it. Leave recitations to girls who do not feel as you do, there are plenty who do not mind it. For my part, I think it is rather agreeable to meet a young girl who is a little shy about such things. At the same time, just think of this, that everybody in the audience feels kindly toward you, and that if you once conquer this distress, it will never return to you again. It is really what is called stage fright which oppresses you, and this is a thing which can be overcome, if one is very resolute. In the meantime, do not be too much depressed. There are many other things to do besides speaking pieces in public.

* * *

A PERPLEXED correspondent asks whether it is wrong to pray that she may be able to pay a certain debt, which in conveniences her very much and weighs upon her mind. How can you have any misgivings on such a subject? Certainly, pray about this all the time, and as soon as possible look about you and see if God will not open up some way in which you can help yourself a little. Being an invalid and suffering a good deal of pain, there is not very much you can do, but still we can all do something. I am quite sure your physician does not feel about the matter as you do. There is a great deal of chivalry and kindness in the medical profession, and nearly all good doctors have patients on their lists whom they serve without much hope of reward in this life. Possibly some friend who knows you will be willing to give you assistance. In the meantime, remember that your Father in heaven asks you to carry these burdens to him.

* * *

VIOLA B. C. sends a word of excellent counsel to those who are not enjoying to the full their privilege of reading God's Word. It will be remembered that some time ago this subject was discussed in "Friends in Council." The friend who now writes says that she, too, for a long time found little profit in her reading of the Word, but after a while she discovered that it was largely due to the fact that she always read her Bible at night just before retiring, when both mind and body were weary. She has now adopted another plan, and by rising half an hour earlier in the morning secures the time to read when her mental powers are fresh and she is rested after sleep. Then, too, in the quiet of the early morning before the people in the house are stirring, there is great pleasure in a season of communion with God. I am very glad to welcome letters of this kind, for this department is really a sort of exchange in which we all should write to one another and everybody who reads it owes me a letter. When you see something which pleases you or something with which you do not agree, just take your pen, sit down and write and express your opinion. You will be very welcome. I thank this correspondent for her extremely kind words.

* * *

MY DEAR "Mother May," let me beg of you to let your little girl play just as much as she wants to. As for jumping the rope, the exercise is very good in moderation, but too much of it may bring on serious troubles. In my childhood I remember that we used to have an ambition to jump a great many times—fifty or a hundred without stopping, and this was most undesirable. Perhaps the little girls of to-day are more sensible. A child's impulse to play should not be repressed. Remember that we are children only once. When I hear a mother reprove a little maiden of ten or twelve for giggling or laughing immoderately, I always feel like putting my hand on that mother's shoulder and saying: "Remember she will never be twelve years old again." Life brings us so much work and care and usually so much sorrow, that we soon get over the desire for play. About a piano for the little daughter. By all means get one when you can. It will be a great resource to her, and if she has a talent for music, it will tide her over many hard places in life. But as to going in debt for a piano, dear friend, do not buy anything which you do not see your way clearly to pay for. The better plan is to economize beforehand, so that you can avoid a debt which is apt to be a very millstone around one's neck.

* * *

THE nurse's profession appeals to many women. A subscriber asks where is the best place for a woman to go to learn to be a trained nurse and what would be required of a person on entering a school of that kind. You must select the city nearest your home; then ascertain which hospitals have connected with them a training school for nurses. Choose the one you prefer and send a written application to the superintendent of the school. This must be accompanied by a certificate from your physician and a letter from your pastor testifying respectively to your perfect health and your good character. You must have a good common school education, and in most cases, though I fancy not in all, there is some qualification as to age. This you can find out by writing to the school for a circular. As a rule, the nurse should be at least twenty years old before beginning her studies. In some hospitals the prescribed course is a two years' one; in others, three years are required. The nurse is paid some monthly amount from the time of entering, the amount being increased as she goes on and becomes more and more useful.

* * *

C. M. W. TELLS me that she is very much handicapped by her diffidence. She says, "People tell me bashfulness may be conquered, but I simply cannot conquer mine." You must indeed be diffident if after two years at school you do not yet feel acquainted with a single schoolmate. I have great sympathy with you because I am sure your suffering is real. The only cure for it of which I can think is in resolutely fighting this trait. Compel yourself to speak pleasantly to people whom you do not know; stop thinking about yourself and always have it as your object wherever you go that you must make somebody else happy. Diffidence has its root in extreme self-consciousness. In your case it may be inherited, or possibly you were not wisely guided in your childish days. Whatever the cause of the trouble is, you at least are aware that it exists. Now make up your mind that you will not go through life hampered in this foolish way. Begin to-morrow or this afternoon and forget all about yourself and simply live for others. You will soon find that you will not be so stiff and dull as you think yourself, once you have really made the effort to go into society. Let me give you a favorite stanza of mine.

I ask thee for but thoughtful love
Through constant watching years,
To meet the glad with joyful looks,
And to wipe the weeping eyes;
A heart at leisure from itself
To soothe and sympathize

* * *

MY DEAR Emily, it hardly seems to me worth while for you to so distress yourself about your affection for a woman older than yourself, and in every way a character whom it would be fine for you to imitate. I can imagine a young girl idealizing a teacher or an older friend in a rather indiscreet way; but, as a rule, these transient affections settle themselves. From what you tell me, I am sure that if you continue to make the lady of whom you speak your model, and if in every way you do the best you can to be like her, no one will have any reason to complain. When, however, you add that you think of this friend so much that it interferes with your work and your reading, and that you cannot be happy because you cannot see her oftener, my old-fashioned ideas lead me to the conclusion that you have not quite enough work to do. Throw yourself with more energy into the work which lies around you, try to help that poor tired mother, who has some cause to complain as she does of her daughter is neglecting the duties that are just at hand. Once more I repeat as I have done several times, we must never part company with common sense.

* * *

THE report of the second Mothers' Congress has not yet been published in pamphlet form. When it is, if the lady who signs herself an "Anxious Mother" will send me her name and address, I will take pleasure in procuring a copy of the report for her.

Margaret E. Sangster

CONVENTION NATIONAL EDUCATIONAL ASSOCIATION, WASHINGTON, D. C.

Reduced Rates via Pennsylvania Railroad.

For the National Educational Association Convention to be held at Washington, D. C., July 7 to 12, the Pennsylvania Railroad Company will sell excursion tickets from points on its line to Washington and return at rate of *single fare for the round trip plus $2.00 membership fee.* These tickets will be sold on, and good going, July 4 to 7, and good to return leaving Washington July 8 to 15, when stamped by Joint Agent at Washington. By depositing ticket with Joint Agent on or before July 12 and on payment of 50 cents the return limit may be extended to August 31. Tickets for side trips from Washington to Gettysburg, Richmond, Old Point Comfort and Southern battlefields will be on sale at the ticket offices of the Pennsylvania Railroad Company in Washington during the continuance of the Convention.

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CNSECRATED ABILITY.

God s a Use for Every Man and Accepts th Offering of Himself. Haggai 2:1-9; Ma 12:29-31.

Near the close of his life, a man who had made a brave struggle against adverse circumstances, said to some friends who criticized his conduct: "I made as much of myself as could be made of the t, nd no one should be required to n e than that." The same thought e ressed with more refinement by t, who said: "He that does the t s circumstance allows, does well— t s bly: angels could do no more." s s a good deal of chagrin and re- m to take this view of ourselves, but t s ot a complete view. There are n who do all that they can for self- u and self development, who might e ne more for themselves and for w ld than they have done, if they d iled themselves of God's help. l el of a man's power is not the limit o sibility. There are some boys who ldget an education if they never t school. They would toil along, r sly groping their own way, study- b s and solving educational difficul- l themselves. All honor to them! l much toil they might have been s d how much more progress they o l have made if their studies had e rected by some learned, tactful c h. Infinitely more advantageous is o r God makes to his children. If w ll consecrate themselves to him, e r themselves to him, he will direct r es and make them instruments for u s. It seems as if the omniscient o nipotent Ruler of the universe d ve no use for a power so puny as t wch a human being possesses: but t s otherwise. The betterment of e rld must be achieved by men. e re useless for the purpose. Even s o Son could not save the world l had put on human form and lived a among men. It is human power t o transform society, but how much o re can accomplish when that power w ed by the omnipotent hand. We c ge this principle in combination. a y, or a trades-union, is composed u none of which alone could make i ression on the foe, but acting in s they become a mighty power. h nen can do, when they help one n oth, is but small compared with what w do when God helps them. So, e man consecrates his ability to o d, places himself at the divine dis- o al, be made efficient and to be put t se for which he is adapted. It a humble service, but it is not w ste and we may be quite sure that it s ac table to God. And the reward is u re. The "Well done, good and faithful servant," will fall upon the ears of the man with one talent as it does on the ears of him with five, if the one talent is consecrated to the Master's service.

"The Christian Herald" and the Army.

During the week, many more readers have taken advantage of our special offer to send THE CHRISTIAN HERALD to friends and relatives in the army or navy at the nominal rate of 25 cents for a three months' subscription, or $1 for a year. Addresses are changed as often as the necessity arises. There are thousands of youths in the service who would be grateful to anyone who would send them a paper. Contributions for this purpose will be duly acknowledged in these columns.

The following contributions for sending THE CHRISTIAN HERALD to our soldiers and sailors at their various military stations have been received during the week:

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Richard Baxter's House.

IN Acton, Middlesex, England, stands the quaint old weather-beaten house in which the great non-conformist preacher, Richard Baxter, author of "The Saints' Everlasting Rest," and other books, lived with his gentle companion and amiable wife. It has suffered from time and vandalism, and efforts are now being made to rescue it from threatened destruction. This house speaks of one of the most interesting periods in Baxter's life. It was to Acton, he went in 1662, after being dispossessed of his Kidderminster parish, and preaching his last sermon in London before the Act of Uniformity (St. Bartholomew's Act, it was called, because it went into effect on St. Bartholomew's Day) which excluded 2,000 divines from service in the English Church. From here he was sent to Clerkenwell prison on the charge of holding a conventicle, of which matter, he says, he was "grieved to leave his people, and that he was to be deprived of the exceeding grateful neighborhood of the Lord Baron Hale (Sir Matthew, the Chief Justice) who could scarce refrain from tears when he heard of the first warrant for my appearance." Mrs. Baxter chose to share his incarceration. "My wife," he wrote, "was never so cheerful a companion to me as in prison. She had brought so many necessaries that we kept house as contentedly and comfortably as at home, though in a narrower room." It was to Acton, he had brought her a bride, he near fifty, she in her twenties. He had expressed positive and public disapprobation of marriage for clergymen, and "the king's marriage was hardly more talked of than his." Margaret Charlton came under deep conviction while listening to him at Kidderminster. She learned to love him; their marriage ended more happily than was feared by those who knew his peculiar disposition and the incongruity of their ages. "We lived," he wrote, "in inviolated love. I know not that ever we had any breach in point of love or interest, save only that she somewhat grudged that I had persuaded her to surrender so much of her estate, to the disabling of her from helping others so much as she desired." Of their life in this old house at Acton, he says, she busied herself in household affairs and was very happy. The conditions of marriage which he had laid down and she accepted, were these: 1. He should have possession of no property belonging to her before marriage. 2. That she should so alter her affairs that he would be entangled in no law-suits. 3. That "she would expect none of my time which my ministerial work should require." He testifies after her death that she increased his usefulness, often calling his attention to duties which sickness caused him to forget.

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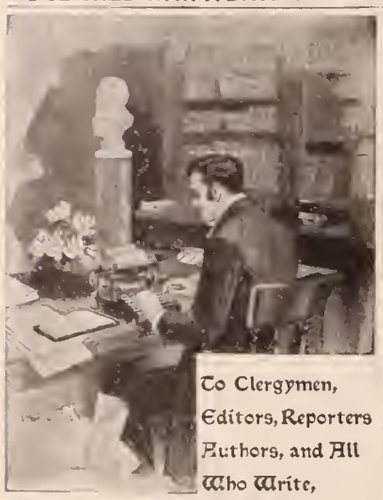

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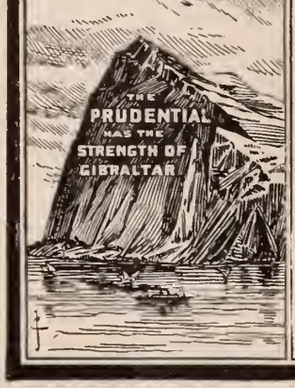

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for 20 years has never failed to cure a case of Catarrh, no matter how chronic. It is endorsed by hundreds of doctors. It gives immediate relief in all cases. Some druggists won't sell it because price is so low and the profit so small. Promptly mailed for 25 cts. **SECURITY MED. CO., Box 105, Newark, N. J.**

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I have another old man, who lives much on the road peddling, who has been lame with rheumatism for five years, and one bottle cured all lameness, and he says he has not been as well in five years as now. These are only the two worst cases of any that I have tried it on."

Pamphlet on Tartarlithine sent free by
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SOLE AGENTS FOR
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Our new '98 [illegible] some design [illegible] pany rolled-[illegible] cuff buttons [illegible] collar button [illegible] latest belt [illegible] tra heavy [illegible] gold or sil[illegible] plate, worth [illegible] store. We se[illegible] ject, with ne[illegible] of bargains, [illegible] **ONLY 10c.** for [illegible] Ingersoll & [illegible] Dept. 07 Cortla[illegible] St., N.Y.

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Obtained by use of our NEW [illegible] VAPOR BATH CABINET (Patente[illegible] Es[illegible] all others in material and workman[illegible] varieties of Dry and Vapor Baths [illegible] home at a trifling cost. Its cura[illegible] ties are invaluable. Removes [illegible] and beautifies the complexion, o[illegible] pores of the skin and expelling a[illegible] matter from the body. *Our Cabinet cloak or sack*, but supported by a [illegible] frame. Size, 30 in. by 4 in., folded [illegible] lbs. A child can adjust it. Descriptive pamphlet sent [illegible] low. Agents wanted. O'MOLLENKOPF & McCREERY [illegible]

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

OFIES: BIBLE HOUSE, NEW YORK.

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VOLUME 21.—NUMBER 27.

Re T. De Witt Talmage, D.D., Editor.

NEW YORK, JULY 6, 1898.

PRICE FIVE CENTS.

Preaching Christ in the Camps

Faithful Gospel Workers Spreading the Truth Among Our Troops at the Front.

OUR photographs on this page represent scenes which will be instantly recognized as familiar to all who have visited any of the great military camps, that are now crowded with as numbers of soldiers, a majority of who are preparing to embark for service n foreign lands. Already the Living Word as been delivered by earnest evangelists to e thousands composing the army of invion now in Cuba. Still larger armies re oon to depart, many of the gallant ell s doubtless never to return, and it is a ut as well as a high privilege to give the Go el to these brave men ere they go, so tha hey may carry with them in their hearts the nowledge that their future is in divine keeng. In this Christian work, the readers of this journal are taking a prominent part. Their gifts are the means, to a large extent, of carrying on the work in the camps, by evangelists and others under Mr. D. L. Moody's able spiritual leadership. Many have been already won to Christ through these services, and the good influences awakened are such as will assuredly bear blessed fruit hereafter.

In a letter from Major Whittle, written June 16 from Chickamauga, speaking of the new army hymn-book, compiled by Mr. Sankey, he says: "We received 9,000 last Saturday, and I have written to-day for 5,000 more. The men are eager for them. I have also written for colportage books. There are none at all now left, and we much need them. There are scores of inquirers at every meeting,

(*Continued on page 558.*)

CHAPLAIN JONES LEADING THE SOLDIERS OF THE 2nd N. J. VOLUNTEERS IN PRAYER AT CAMP CUBA LIBRE, JACKSONVILLE.

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Baptist, Tacoma, Wash. My son is in a district where there is no Baptist church accessible; but he was converted recently under a Methodist preacher. He is very anxious to take the sacrament. Do you think under the circumstances he might go to the Lord's table without being baptized? He might have to wait a year or more to be baptized.

Certainly. The minister of the church will probably wish him to be baptized by sprinkling before he is admitted to communion, and he will do well to consent. He can be baptized by immersion, if he desires it, at the first opportunity. All who love the Lord ought to be welcomed at his table.

M. S., Bloomington, Ind. When I joined the church there was one sin I could not give up, but since then I have resolved to give up everything, but now I cannot find Christ, and he seems to have cast me off. Is there no hope for me? Have I committed the unpardonable sin?

There is certainly hope for you. Do not worry about the unpardonable sin; there is not the slightest fear of your having committed it. If you have really given up your sin, have asked God to forgive you, for Christ's sake, and are really trusting in Christ, and are trying in his strength to lead a holy life—there is no occasion for the distress you describe in your letter. You should believe God's promise and thank him for receiving you. The peace and joy you want to feel, may come later. They are very comforting, but are not necessary to salvation. If a father promised to forgive an undutiful child, on certain conditions, what ought the child to do? Ought he to go around fretting and repining that he does not feel he is forgiven? Ought he not rather to take care he fulfils the conditions, and then rejoice in the certainty that his father, who loves him, will keep his promise? You should trust in Christ and not in your own feelings. None who put their trust in him will be lost.

Reader, Erie, Mich. Why did Christ discourage the men who wanted to be his followers (Luke 9:57-62), but wanted to go home first, and one of them to attend the funeral of his father?

Because they did not realize what following him involved. No one was fit to follow him, in those trying times, who did not cut loose from all domestic ties. If Christ were here now, what would you think of any man who, being in his company and having the privilege of listening to him, should propose to leave it for a funeral, or any purpose whatever? You would say that he did not appreciate his privilege. Christ did not condemn domestic affection, but men whose hearts were divided between him and their friends, were not fit for his disciples. Then, men must be ready to forsake all to follow him.

G. L. M., Tarrytown, N. Y. How did Cuba get its name? Is it a Spanish name?

The original Indian name was Cubanacan, and the present abbreviated form came about perhaps through Spanish usage. The first name by which Spanish discoverers called the island seems to have been Antilla. Next it was known as Juana, then Fernandina, Santiago, Isla of Ave Maria, and finally back to the name by which its Indian inhabitants had known it.

Arnold, Northport, L. I. Where and how did the political term "mugwump" originate?

The Irish Fenian war party in England, some thirty years ago, was known by this name which originated in a popular war song, written about that time. Ever since that time the term "mugwump" has been applied to the party favoring war.

Subscriber, Americus, Ga. Kindly let me know through your paper what the colors are of the American flag.

Pole to the left and flag to the right, with the union in the upper left-hand corner. The flag is usually thus represented.

Inquirer, Xenia, O. A minister, whom I heard lately, said that a certain book in the Bible could not have been written by the man whose name it bears, because its date was fixed by the words used in it. How can words fix a date?

They cannot absolutely fix a date, but they may prove that a book was not written before a certain date. If, for example, a play, purporting to be written by Shakespeare, contained a reference to the telephone, or to the practice of boycotting, every one would know that it was not written by Shakespeare, because no such word as boycotting, nor such an instrument as the telephone, was in use in his time. The references would not fix the date, but it would be evident that it was not written before 1800. The critics, however, have been rash in some of their judgments about the Bible. There was, for instance, a higher civilization in the time of Moses than they supposed. Recently discovered tablets show that the art of writing was common much earlier than had been believed.

E. M. K., Plainfield, N. J. I have a number of garments which my children have outgrown, and which I would like to send to Mont-Lawn, if they are suitable, since I see that the children you take there are often very ragged and needy. What kinds and what sizes of garments are acceptable?

Any summer garments for children from five to twelve will be welcome. Boys, for some inexplicable reason, are not usually so well remembered as girls in donations received by us, and trousers, blouses, etc., are in great demand. All packages should be sent prepaid to the Matron of THE CHRISTIAN HERALD'S Children's Home, Nyack, N. Y.

HAULING LOGS IN THE GREAT FORESTS OF THE NORTHWEST.

Our illustration shows one feature of the lumber industry as conducted near Tacoma. The great forests of Puget Sound divide honors with those of California. The estimate of standing timber in Washington has been estimated at several billion feet; for 1897 the total cut is placed at 600,000,000 feet; for 1896 its valuation was $6,500,000.

J. G. Y., Spring City, Pa. What is the signification of the "Passion Flower?"

It means, in what is known as "the language of flowers," holy love, religious fervor. The flower is called the Passion from the supposed resemblance of certain parts of it to the thorns, the hammer and the nails. Its blossoms are blue, white and purple. There is also an Oriental Passion Flower, known in Palestine as the "Passion Everlasting," intense in hue, and with a blossom which runs from pearly white to deep pink, becoming crimson at the leaf tips. This is a popular favorite.

Herald Reader, East Highlands, Cal. 1. What is the real meaning of a profession of religion? 2. If a man acknowledges that he is a sinner and asks God earnestly to forgive him, and resolves to lead a different life, is that sufficient? 3. If God, knowing the future, is aware that a certain man will be lost, is it not impossible for that man to be saved, even if he tries?

1. The public declaration that a man is a follower of Christ and pledges himself in Christ's strength to live according to his commands. 2. Not sufficient. He must have faith in Christ and must look to him for power to lead "a different life." God will have his Son honored. He is the way, and no man cometh to God but by him. 3. Why worry course or merely in the quickening of the man's perceptions and business acumen so that he is able to decide with greater confidence. The answer, however, may appear to be misleading. For example, a man may be hesitating whether he shall buy a certain business. He may be led to buy it and the venture prove disastrous, but the reason may be that God saw that business disaster would be beneficial to the man's soul, as it often is. God does not always answer our prayers in the way we intend, but his answers are for our highest interests.

Sympathy, Poughkeepsie, N. Y. 1. When will the Cuban relief work be resumed? 2. Will THE CHRISTIAN HERALD continue to do relief work there after the ports are open?

1. There is a reasonable expectation of its early resumption. It is now probable that after the military operations at Santiago are ended, there may be an opportunity to reach the reconcentrados. 2. Yes. It has been impossible to send either money or supplies under existing circumstances. Our latest attempt to send relief remittance through to the Lee Orphanage was unsuccessful.

K. E. M., Luconia, Ind. What is conscience? Does it ever lead us to do wrong?

There has long been a dispute as to whether conscience is a separate faculty or is merely the reason applied to moral questions. This, however, is probably a matter in which you are not interested, and it is not of much practical importance. Every one is conscious of possessing some inner monitor which approves or condemns his actions. It is not perfect or infallible. It needs to be educated, for if not educated it fails to reprove its possessor of sins. A child brought up among thieves would probably have no pricking of conscience when he stole, while the child of pious parents would be troubled if he committed a theft. It may lead us to do wrong if it is blind or biassed, as it did Paul, who obeyed his conscience when he persecuted the church (see Acts 26:9).

E. H. G., Montreal Junction, Que. What is the best school of oratory in the United States or Canada?

The best school of oratory is the debating club, whether it be in city or village. The lyceums and similar institutions for oratorical exercises, but to attempt to point out the "best" would be invidious.

H. A., Kingston, Minn. When and under what circumstances did "All Fools' Day" originate?

An old tradition states that the first dove was sent from Noah's Ark on April 1. It is that a custom of sending people out on useless errands originated in a sort of penance imposed upon those who neglected to celebrate the deliverance of Noah and his family from the flood. From this there grew the present forms of playful and sometimes, mischievous trickery common to the day.

Mrs. T. E. P., Mineola, L. I. There is a discussion in our Sunday School class as to what Punch and Judy originated from. Some say Punch was first called "Jesus before Pilate." Will you please inform us?

It originated in an early mystery play in which the characters represented were Pilate and Judas Iscariot. It was introduced into England, 1666, by an Italian, and was first produced near Charing Cross. The parish books of St. Martin-in-the-Field shows the rental that was "Punchinello," as it was entered, paid for the booth.

B. B., Sanlsbury, Tenn. Will you please give me some information relating to the lives of William Carey and Robert Morrison.

William Carey was born in 1761, at Paulersbury, England, and early in life became active in missionary work. He was one of the principal organizers of the Baptist Missionary Society in 1792, and he volunteered for India in 1793. The record of his magnificent work for Christ, the conversions under his preaching, the numerous translations of the Gospels, and the churches and missions founded, would fill a volume. He died in 1834. Robert Morrison was born in England, 1782. He received a thorough theological education and in 1807 went to China as a missionary under the London Missionary Society. His record of work was monumental, including many translations of the Gospel, a Chinese dictionary, the establishment of colleges and schools. He died at Canton in 1834.

B. P. M., Lancaster, Pa. Is there any message in the Bible which implies that there will be different degrees of happiness in heaven?

We do not know of any, but there appear to be different degrees of reward or glory which may give different degrees of happiness. Paul's comparison (1. Cor. 15:41) of the condition of the glory of the sun, the moon and the stars seems to convey this idea. The parable of the pounds (Luke 19:12-27) is another suggestion of the same kind.

Subscriber, Mexico. Tarrytown, N. Y.

H. A., Parkersburg, W. Va. American Presbyterian.

N. Y. Z., Westchester, Pa. We cannot give the information.

J. B. R., Welcome, Ark. We do not know where they can be bought.

J. H. M., Campville, Fla. We do not know a dermatologist only could advise.

A. M. S., St. Augustine, Fla. We have written concerning the case referred to.

F. W. H., Gambier, O. In making the engraving the engraver has reversed the negative.

G. M. E., Black Walnut, Va. His address is No. 4 West Fifty-fourth Street, New York City.

Gipsy, Greensboro, N. C. Send correspondence and address, and we will forward to proper authorities.

H. M. S., Seymour, Ind. Barry's Fruit Recipes, Orange Judd Co., N. Y.; Strong's Fruit Recipes, the Rural Publishing Co., N. Y.

A Subscriber, Holstein, Ia. Write to the Woman's Christian Temperance Union, 161 Eighteenth Street, New York City.

Mrs. F. P. W., Bowdoinham, Me. We do not know the exact nature. Witnessing the execution in Cuba is said to have precipitated her death.

Subscriber. 1. Biglow & Main, East Twelfth Street, New York City. 2. Write to the Secretary of the National Temperance Society, 3 West Eighteenth street, New York City. 3. Same.

D. L. B., Merkle, Pa. If you will read the accounts of Christian work in the army that appear from week to week in these columns, you will find that your wish has been anticipated.

Mrs. Ella M. B., Kenosha, Wis. It can be satisfactorily self-taught. Text books do not give the accent and the proper pronunciation, which are a great part of the battle in acquiring a foreign language.

HEARTS TOUCHED BY THE GOSPEL.

Soul Won to Christ by Devoted Missionaries in Barbados—The Anchor Mission and its Earnest Band of Workers.

THERE is now visiting this country, a lady who has had a most interesting experience in missionary work t tropics. Missionary Antoinette Esterbrooks General Superintendent of the Seamen's Anchor Mission and Tropical Training School

ORY ESTERBROOKS.

A CONVERT OF THE MISSION.

rbados, has ately returned to the te in obedience h physician's e out her heart sl with her rk n the West di to which she pe o return very n

n interview in e ices of THE HRISTIAN HER-D. he missionary spoke freely of her rk Barbados, and said:

"Th world's attention is just now ted upon these beautiful islands of S th Seas. We have watched Cuba's ge for liberty and freedom until r arts have been hushed with awe. t slavery more abject and a yoke realling than that of Spain binds not y uba but all of these beautiful ies the sea. Only the simple Gospel, e rgion of Jesus Christ, can liberate r eople from sin and superstition. T missionaries must take these is-ds or the King of kings and redeem s mountains and fertile valleys. We re ging millions to save their bodies ge them political freedom. What re w doing to save their souls and de-er em from the slavery of sin?

"Aer six years of constant work among p santry of these islands, I believe at them liberty is license without the w of the Gospel of Jesus Christ. It n seven years since I left my own d began work in the West India an. The first convert of Anchor ss n, a young soldier in the Duke of Wellington Regiment, is now lifting up e ss of Christ in Africa. One of our s om the Home, who left all to fol-w Jus, is expecting to go to Africa as mi onary, as the wife of Albert Pea-y prince of a Bassa tribe, educated th country, who will return to Africa a th all, and as the chief of his people u e them for Christ. Another of r rls, a graduate from the W. I. o is now in school in Boston, pre-arir to give her life in service to the as .

Fe Missions, a rescue home, a new ap and a training school have been

A STREET IN BARBADOS.

esta shed. In the past year I have sent out fo missionaries. Rev. J. M. Perkins, of th Union Missionary Institute, Brooklyn, in July, 1897, and Miss Marion Speer (now Mrs. Perkins), in November. Our work is unsalaried and undenominational. Romanism has failed to change the lives of these people. An English historian says 70 per cent. of the children here are illegitimate. Almost our first work was the opening of a rescue home for fallen women. I counted in one testimony meeting sixty women who had been saved from lives of sin.

"Native converts and American missionaries have labored and preached the Gospel in St. Kitts, Martinique, Guadeloupe, Dominica, St. Lucia, St. Vincent, Tobago, Grenada, Trinidad, and South America, in the last five years. None of the workers has had any salary or any pledged support. We have endeavored to make the work self-supporting, and we succeeded until the past two years. First, the failure of the sugar crop, and next, the Spanish-American war completely paralyzed West Indian commerce. Rev. J. M. Perkins writes me from Barbados: 'The people are starving: the little food produced has been bought up by a few of the merchants, and the poor, numbering over 200,000, are ready for a rebellion to get food.'"

In the midst of these scenes of misery, the Anchor Mission and Tropical Training School has been persevering in its excellent work among the people of Barbados. Notwithstanding the fact that the means for carrying on the mission have been greatly reduced, the workers have not slackened, but are as zealous and energetic as ever. They have witnessed with pain the suffering near them, and have seen with no little anxiety, a debt of several hundred dollars accumulating on their mission. In the past, however, they have been remembered by God's people, and they have confidence now that there are friends in many quarters who will come to their aid and give their soul-winning work the generous support its importance deserves. Any letters of inquiry about the mission addressed to S. Antoinette Esterbrooks, Far Rockaway, L. I., will receive immediate attention.

The Seamen's Anchor Mission is located in a neighborhood once utterly given over to evil practices, and covers a spot once occupied by a notoriously sinful resort. The alley led to one of the most desperately wicked quarters of all Barbados. Miss Johnson, a convert of the mission, illustrates in an industrious life of great usefulness among her people the good work which is being accomplished among the young. We see in a picture of a business street in Barbados that the place is one of commercial improvement and promise.

Work at Tuskegee.

Rev. R. C. Bedford, who has kept up a close acquaintance with Tuskegee graduates and former students, has spent much time recently in visiting among them in Texas, Louisiana, Mississippi, Alabama, Florida, Georgia and South Carolina, and his report shows that the graduates without exception are honorably employed. Many have labored as teachers and otherwise for years in the same place. Some have built up splendid schools, bought land, married, made good homes and are excellent citizens and of large influence in their communities. Almost every one of them knows how to do some useful work aside from teaching. The men build their schoolhouses, churches and homes, and work at and teach trades in schools similar to Tuskegee. Many are superintendents of industries in other schools. Two young men of the class of '97, who graduated also in blacksmithing, have had work all the year at $1.50 per day and board.

SEAMEN'S ANCHOR MISSION AND READING-ROOM, BARBADOS.

The girls are dressmakers, tailoresses, millners, nurses and cooks, as well as teachers and housekeepers. As an evidence that those who are called to higher learning are not discouraged by industrial training, it is interesting to note that five of the graduates are physicians, several are druggists, two are dentists, two lawyers, quite a number ministers, several principals of large schools, and still others are in various colleges and technical schools, fitting themselves for the largest possible usefulness.

It is a marked fact that even those who have been at the school but for a short time and some who were sent away because they did not seem sufficiently responsive to the instruction given them when they get away awake to their opportunities and come to be among the most useful of those sent out by the school. One of the young men still in school has become so proficient in shorthand, typewriting and bookkeeping that he will have charge of instruction given in these branches.

A Native African Preacher.

Good Work Being Done in Freetown by Rev. George Dove Decker, a Native of Sierra Leone in West Africa.

ONE of the most pathetic letters we have read was that published in the MAIL BAG on June 22. It came from Rev. George Dove Decker, a native missionary in Sierra Leone, Africa, who was ordained in 1891 by Bishop Turner, of the African M. E. Church. This week we publish a portrait of Mr. Decker and a picture of the church of which he is pastor, for which we are indebted to the Society under whose auspices he labors. It is known as Providence Church, and is in Freetown, the nearest important town to the scene of the recent massacre of American missionaries. Mr. Decker describes the joy he has felt in laboring among the men of his own race in Sierra Leone and the hope of the ultimate regeneration of the whole of that dark region of the great continent. That it is with him a labor of love, with very little remuneration, is evident from the fact that his intense desire for a teacher's Bible could not be gratified except through the generosity of the proprietor of THE CHRISTIAN HERALD. Even the small sum necessary for its purchase was beyond his means. He began his ministerial work in a cellar which he hired in a neglected district of Freetown. He commenced house to house visitation, and whenever he could collect an audience, preached in the open air. For four years he worked in this way, and during that time carefully husbanded his funds in the hope of building a church. At last sufficient funds were in hand for a modest building, and the plain, simple edifice represented in the illustration was erected. It is fifty feet long and thirty wide. There the good pastor preaches regularly and has organized a church of earnest believers. He continues his home missionary work in addition to his labors as a pastor, and has proved very successful in reaching some of the lowest and most depraved classes of society in Freetown.

REV. GEORGE DOVE DECKER.

The Missionary Society, which superintends his work, has workers in Barbados, Demarara and Hayti besides those in Africa. Bishop Turner is now on his way to Africa to organize a Conference in the South. Already there are 1,700 communicants in the country and five flourishing schools in which large numbers of native children are receiving Christian training. The bishop has been promised a cordial welcome in the South. Several promising converts have been made in that section. One of them Marshall Mokeke of Johannesburg, is now being prepared for ministerial work at Wilberforce University. It may be that we have here a hint toward the solution of the problem of African regeneration. If this society can enlist the services of such men as Decker and Mokeke and can direct their work in their native land other societies can do likewise, and so the lives of white missionaries to whom the climate is fatal may be saved.

PROVIDENCE A. M. E. CHURCH, FREETOWN, AFRICA.

THE METROPOLITAN PULPIT

Woman Wronged.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Esther 1: 11-12:

Bring Vashti, the queen, before the king with the crown royal, to show the people and the princes her beauty: for she was fair to look upon. But the Queen Vashti refused to come.

WE STAND amid the palaces of Shushan. The pinnacles are aflame with the morning light. The columns rise festooned and wreathed, the wealth of empires flashing from the grooves; the ceilings adorned with images of bird and beast, and scenes of prowess and conquest. The walls are hung with shields, and emblazoned until it seems that the whole round of splendors is exhausted. Each arch is a mighty leaf of architectural achievement. Golden stars shining down on glowing arabesque. Hangings of embroidered work in which mingle the blueness of the sky, the greenness of the grass and the whiteness of the seafoam. Tapestries hung on silver rings, wedding together the pillars of marble. Pavilions reaching out in every direction. These for repose, filled with luxuriant couches, in which weary limbs sink until all fatigue is submerged. Those for carousal where kings drink down a kingdom at one swallow. Amazing spectacle! Light of silver dripping down over stairs of ivory on shields of gold. Floors of stained marble, sunset red and night black, and inlaid with gleaming pearl. In connection with this palace there is a garden, where the mighty men of foreign lands are seated at a banquet. Under the spread of oak and linden and acacia the tables are arranged. The breath of honeysuckle and frankincense fills the air. Fountains leap up into the light, the spray struck through with rainbows falling into crystalline baptism upon flowering shrubs—then rolling down through channels of marble, and widening out here and there into pools swirling with the finny tribes of foreign aquariums, bordered with scarlet anemones, hypericums, and many-colored ranunculi.

Meats of rarest bird and beast smoking up amid wreaths of aromatics. The vases filled with apricots and almonds. The baskets piled up with apricots and figs and oranges and pomegranates. Melons tastefully twined with leaves of acacia. The bright waters of Eulæus filling the urns and dropping outside the rim in flashing beads amid the traceries. Wine from the royal vats of Ispahan and Shiraz, in bottles of tinged shell, and lily-shaped cups of silver, and flagons and tankards of solid gold. The music rises higher, and the revelry breaks out into wilder transport, and the wine has flushed the cheek and touched the brain, and louder than all other voices are the hiccough of the inebriates, the gabble of fools, and the song of the drunkards.

In another part of the palace Queen Vashti is entertaining the Princesses of Persia at a banquet. Drunken Ahasuerus says to his servants, "You go and fetch Vashti from that banquet with the women, and bring her to this banquet with the men, and let me display her beauty." The servants immediately start to obey the king's command; but there was a rule in Oriental society that no woman might appear in public without having her face veiled. Yet here was a mandate that no one dare dispute, demanding that Vashti come in unveiled before the multitude. However, there was in Vashti's soul a principle more regal than Ahasuerus, more brilliant than the gold of Shushan, of more wealth than the realm of Persia, which constrained her to disobey this order of the king, and so all the righteousness and holiness and modesty of her nature rise up into one sublime refusal. She says, "I will not go into the banquet unveiled." Ahasuerus is infuriate and Vashti, robbed of her position and her estate is driven forth in poverty and ruin to suffer the scorn of a nation, and yet to receive the applause of after generations, who shall rise up to admire this martyr to kingly insolence. Well, the last vestige of that feast is gone, the last garland has faded; the last arch has fallen; the last tankard has been destroyed; and Shushan is a ruin; but as long as the world stands there will be multitudes of men and women, familiar with the Bible, who will come into this picture gallery of God and admire the divine portrait of Vashti the queen, Vashti the veiled, Vashti the sacrifice, Vashti the silent.

In the first place, I want you to look upon Vashti the queen. A blue ribbon, rayed with white, drawn around her forehead, indicated her queenly position. It was no small honor to be queen in such a realm as that. Hark to the rustle of her robes! See the blaze of her jewels! And yet it is not necessary to have place and regal robe in order to be queenly. When I see a woman with stout faith in God, putting her foot upon all meanness and selfishness and godless display, going right forward to serve Christ and the race by a grand and a glorious service, I say: "That woman is a queen," and the ranks of heaven look over the battlements upon the coronation; and whether she comes up from the shanty on the commons or the mansion of the fashionable square, I greet her with the shout, "All hail, Queen Vashti!"

What glory was there on the brow of Mary of Scotland, or Elizabeth of England, or Margaret of France, or Catherine of Russia, compared with the worth of some of our Christian mothers, many of them gone into glory?—or of that woman mentioned in the Scriptures, who put her all into the Lord's treasury?—or of Jephthah's daughter, who made a demonstration of unselfish patriotism?—or of Abigail, who rescued the herds and flocks of her husband?—or of Ruth, who toiled under a tropical sun for poor, old, helpless Naomi?—or of Florence Nightingale, who went at midnight to stanch the battle wounds of the Crimea?—or of Mrs. Adoniram Judson, who kindled the lights of salvation amid the darkness of Burmah?—or of Mrs. Hemans, who poured out her holy soul in words which will forever be associated with hunter's horn, and captive's chain, and bridal hour, and lute's throb, and curfew's knell at the dying day?—and scores and hundreds of women, unknown on earth, who have given water to the thirsty, and bread to the hungry, and medicine to the sick, and smiles to the discouraged—their footsteps heard along dark lane and in government hospital, and in almshouse corridor, and by prison-gate? There may be no royal robe—there may be no palatial surroundings. She does not need them; for all charitable men will unite with the crackling lips of fever-struck hospital and plague-blotched lazaretto in greeting her as she passes: "Hail! Hail! Queen Vashti!"

Again, I want you to consider Vashti the veiled. Had she appeared before Ahasuerus and his court on that day with her face uncovered she would have shocked all the delicacies of Oriental society, and the very men who in their intoxication demanded that she come, in their sober moments would have despised her. As some flowers seem to thrive best in the dark lane and in the shadow, and where the sun does not seem to reach them, so God appoints to most womanly natures a retiring and unobtrusive spirit. God once in a while does call an Isabella to a throne, or a Miriam to strike the timbrel at the front of a host, or a Marie Antoinette to quell a French mob, or a Deborah to stand at the front of an armed battalion, crying out, "Up! Up! This is the day in which the Lord will deliver Sisera into thy hands." And when the women are called to such out-door work and to such heroic positions, God prepares them for it; and they have iron in their soul, and lightnings in their eye, and whirlwinds in their breath, and the borrowed strength of the Lord Omnipotent in their right arm. They walk through furnaces as though they were hedges of wild-flowers, and cross seas as though they were shimmering sapphire; and all the harpies of hell down to their dungeon at the stamp of womanly indignation.

But these are the exceptions. Generally, Dorcas would rather make a garment for the poor boy; Rebecca would rather fill the trough of the camels; Hannah would rather make a coat for Samuel; the Hebrew maid would rather give a prescription for Naaman's leprosy; the woman of Sarepta would rather gather a few sticks to cook a meal for famished Elijah; Phebe would rather carry a letter for the inspired apostle; Mother Lois would rather educate Timothy in the Scriptures. When I see a woman going about her daily duty, with cheerful dignity presiding at the table, with kind and gentle but firm discipline presiding in the nursery, going out into the world without any blast of trumpets, following in the footsteps of him who went about doing good—I say: "This is Vashti with a veil on."

But when I see a woman of unblushing boldness, loud voiced, with a tongue of infinite clitter-clatter, with arrogant look, passing through the streets with the step of a walking-beam, gayly arrayed in a very hurricane of millinery, I cry out: "Vashti has lost her veil!" When I see a woman struggling for political preferment—trying to force her way on up to conspicuity, amid the masculine demagogues, who stand with swollen fists and bloodshot eyes and pestiferous breath, to guard the polls—wanting to go through the loaferism and foul defilement, to decide questions of justice and order and civilization—when I see a woman, I say, who wants to press through all that horrible scum to get to public place and power, I say: "Ah, what a pity! Vashti has lost her veil!"

When I see a woman of comely features, and of adroitness of intellect, and endowed with all that the schools can do for her, and of high social position, yet moving in society with superciliousness and hauteur, as though she would have people know their place, and with an undefined combination of giggle and strut and rhodomontade, endowed with allopathic quantities of talk, but only homœopathic infinitesimals of sense, the terror of dry-goods clerks and railroad conductors, discoverers of significant meanings in plain conversation, prodigies of badinage and innuendo—I say: "Vashti has lost her veil."

Again, I want you this morning to consider Vashti the sacrifice. Who is this that I see coming out of that palace gate of Shushan. It seems to me that I have seen her before. She comes homeless, houseless, friendless, trudging along with a broken heart. Who is she? It is Vashti the sacrifice. Oh! what a change it was from regal position to a wayfarer's crust! A little while ago, approved and sought for; now, none so poor as to acknowledge her acquaintanceship. Vashti the sacrifice!

Ah! you and I have seen it many a time. Here is a home empalaced with beauty. All that refinement and books and wealth can do for that home has been done; but Ahasuerus, the husband and the father, is taking hold on paths of sin. He is gradually going down. After awhile he will flounder and struggle like a wild beast in the hunter's net—further away from God, further away from the right. Soon the bright apparel of the children will turn to rags; soon the household song will become the sobbing of a broken heart. The old story over again. Brutal Centaurs breaking up the marriage feast of Lapithæ. The house full of outrage and cruelty and abomination, while trudging forth from the palace gate are Vashti and her children. There are homes in all parts of this land that are in danger of such breaking-up. Oh, Ahasuerus! that you should stand in a home, by a dissipated life destroying the peace and comfort of that home. God forbid that your children should ever have to wring their hands, and have people point their finger at them as they pass down the street, and say, "There goes a drunkard's child." God forbid that the little feet should ever have to trudge the path of poverty and wretchedness! God forbid that any evil spirit born of the wine-cup or the brandy-glass should come forth and uproot that garden, and with a lasting, blistering, all consuming curse, shut forever the palace gate against Vashti and the children.

One night during our civil war I went to Hagerstown to look at the army. I stood on a hill-top and looked down on them. I saw the camp-fires all through the valleys and all over the hills. It was a weird spectacle, those camp-fires and I stood and watched them; and the soldiers who were gathered around them were, no doubt, talking of their homes, and of the long march they had taken, and of the battles they were to fight, and after awhile I saw these camp-fires begin to lower; and they continued to lower until they were all gone out, and the army slept. It was imposing when I saw the camp-fires; it was imposing in the darkness when I thought of that great host asleep. Well, God looks down from heaven and he sees the firesides of Christendom, and the loved ones gathered around these firesides. These are the camp-fires at which we warm ourselves at the close of life and talk over the battles of life we have fought and the battles that are yet to come. God grant that when at last the fires begin to go out, and continue to lower until finally they are extinguished, and the ashes of consumed hopes lie on the hearth of the old homestead, it may be because we have

> Gone to sleep that last sleep,
> From which none ever wake to weep.

Now we are an army on the march of life. Then we shall be an army encamped in the tent of the grave.

Once more: I want you to look upon Vashti the silent. You do not hear the outcry from this woman as she goes forth from the palace gate. From the very sublimity of her nature, you know there will be no vociferation. Sometimes in life it is necessary to make a retort; sometimes in life it is necessary to resist; but there are crises when the most triumphant thing to do is to keep silence. The philosopher, confident in his newly discovered principle, waiting for the coming more intelligent generations, willing that men should laugh at the lightning-rod, the cotton-gin and steamboat and telegraph—waiting for long years through the scoffing of philosophical schools—grand and magnificent silence.

Galileo, condemned by mathematicians and monks, and cardinals, caricatured everywhere, yet waiting and watching with his telescope to see the coming of stellar reinforcements, when the stars in their courses would fight for the Copernican system; then sitting down in complete blindness and deafness of soul for the coming on of the generations that would build his monument and bow at his grave. The reformer, execrated by his contemporaries, fastened in a pillory of slow fires of public contempt burning under him, ground under the cylinders of the printing-press, yet calmly waiting for the day when purity of soul and heroism of character will get the sanction of earth and the plaudits of heaven. All this enduring without any complaint at the sharpness of the pang, and the violence of the storm, and the heft of the chain, in the darkness of the night—waiting until a divine hand shall be put forth to take off the pang, and hush the storm, and release the captive. A wife abused, persecuted and a perpetual exile from every home comfort—waiting, waiting, until the Lord shall gather up his dear children into the heavenly home, and no poor Vashti will ever be thrust out from the palace of Jesus, in silence and answering not a word, drinking the gall, bearing the pain in prospect of the rapturous consolation when

> Angels thronged his chariot wheel,
> And bore him to his throne;
> Then swept their golden harps and sang,
> "The glorious work is done!"

Oh, woman! does not this story of Vashti the queen, Vashti the veiled, Vashti the sacrifice, Vashti the silent, move your soul? My sermon converges into this absorbing hope that none of you will be shut out of the palace gate of heaven. You can endure the hardships, and the privations, and the cruelties, and the misfortunes of this life if you can only get admission there. Through the blood of the everlasting covenant you go through those gates, or never go through. God forbid that you should at last be banished from the society of angels and banished from the companionship of the glorified kindred, and banished forever. Through the rich grace of our Lord Jesus Christ, may you be enabled to imitate the example of Rachel, and Hannah, and Abigail, and Deborah, and Mary, and Esther, and Vashti.

HAPPY DAYS AT MONT-LAWN.

The Glorious Fourth at the Home—New and Familiar Faces Among Our Little Guests —Cuban Children—Reformatory Influences.

OUR first happy band of children went to Mont-Lawn June 30, on the little steamer *Chrystenah*, which has taken them up the Hudson each year since the Home

A LONELY LITTLE WAIF.

opened. They came to the Bible Home under care of the missionaries, who gathered them together from the very poorest and most overcrowded district of the city. There they were examined by the doctor, who passes all not provided with contagious diseases: then the surface cars took them to the steamer, and they enjoyed a delightful sail to Nyack, where our Mont-Lawn wagonette was waiting, and a happy ride brought them to the hospitable doors of our Children's Home. Matron Collins and her helpers stood ready to welcome them. They had them a good supper of bread and butter, oatmeal and sweet, rich milk; then took them up to the clean, cool dormitories, undressed them, have them say "Our Father," or "Now I lay me," and tucked them into their snowy cots. To many of these children who had never seen the country before, and never known what kind, womanly care and Christian love would do for a little ragged girl or boy, it was a novel and pleasing experience.

Next morning they fairly took possession of the lawn, the woods and the fields, and early evening, when the second party came up on the *Chrystenah*, they felt quite at home and ready to welcome the newcomers.

Those who went before the Fourth esteemed themselves fortunate. The Fourth is a day of ardent patriotism and great delight among our little tenement folks at Mont-Lawn. "Old Glory" is run up with appropriate ceremonies, in which every child takes part: patriotic hymns are sung, and in the evening the little folks have a good time with the fireworks. To some of the children, who are foreign-born, these patriotic demonstrations are object lessons whose influence is often more far-reaching than we think. A number of these Cuban exiles lent their little hands and voices this Fourth to the honor of the flag which is doing so much for their country.

Those of the children who had been at Mont-Lawn in former summers, the return was like coming back to a dear home, while the happiest—perhaps the only happy hours—of their little lives had been spent.

Great changes are wrought in children by "fresh-air days" outing, and in cases where the child has come for successive seasons, the transformation is often wonderful. The following account of two little lads, which will show that Mont-Lawn is truly their home, will interest our readers, who have been instrumental in bringing similar blessing into many little lives:

Gussie put in an early application for an outing, asking if he could not help William in the kitchen. Little Goldie has lost both parents. He was first brought to our notice by the well-known missionary, Miss Gilmore, when his mother died, at which time he was keeping house for his father. Miss Collins called to look into his case, found the little bent figure stooping over its work, and, without hesitation, invited Goldie to the Home. No fairy life could be more to that child than the four holidays he has spent in the Home. He looked very dull and heavy when he first came; was slow; thought he ought to work, and was like a little old woman. He would stand at the kitchen window, looking in so longingly that we finally invited him in, to see if he wanted something to eat before dinner. He set to work, helping William the cook, and has been William's almost inseparable companion each season since. He has a very sweet voice, and sings for the children in the chapel. When he came to us he was a little bundle of rags, and was most forlorn and untutored. He is quite neat now, his big dark eyes have lost their sad look, he has nice manners, and we think him a fine little boy.

Ernest was very rough when he first came, and nobody wanted to have anything to do with him. Kind-hearted William, who always sees good in every one of the children—"I don't know what I would do if William didn't love the children as he does," says Miss Collins—asked us to let him see if he could not do something with Ernest. So he took the child in the kitchen, and there Ernest found his place. A wonderful improvement has been noticed in him during these four seasons. Now, all the caretakers want Ernest. He is very fond of sitting in the kitchen with the big Bible story book on his knee; it is more interesting than a fairy tale to him, and he is always asking the teachers to explain some picture or story, which he wishes to understand more fully.

Another little guest, named Nellie, was very rude and uncouth—so rough that the other children shunned her. The teachers enlisted the better children in missionary work for Nellie, and they sought her out to play with and show her little kindnesses. She had a wild look when she came, and her only garment was very ragged and dirty. With her hair combed, a new suit of clothes on, good food, and unvarying kindness from those around her, Nellie seemed to put on a new dignity and gentleness. She was full of energy, and made herself quite useful, and at the end of a week every body wanted Nellie in their dormitory. When she went away it was with a very sad little face, for Nellie's home is one to which drink has brought evil looks and words, as well as crushing poverty. Our missionary, gathering in Cherry Street's wee waifs for an outing, noticed a gloomy little figure, standing all alone by some garbage barrels, watching her intently, but making no advance. The teacher recognized Nellie, who had been in her dormitory. Nellie had relapsed; harshness and suffering had made her harsh, and she was being shunned. The teacher walked straight up to her.

"Nellie, dear," she said, "I was looking for you. Will you go to the Home this summer?"

The child's answer was an outburst of tears.

There is always effort made to provide each child with a good suit of clothes, which means as much to the child and its poverty-stricken parents as the outing. Our friends, whose little folks have outgrown their garments, might like to remember this. Our children are from five to twelve years old. Matron Collins will gladly acknowledge all packages of summer garments, and these should be sent, prepaid, to The Children's Home, Nyack, New York.

Cash contributions in aid of the work will be welcomed. Three dollars will provide an outing for a tenement child, covering all the expense of doctor's examination, transportation, food and shelter during the ten days. If those of our readers who are interested in this kind Samaritan work will lend their aid, many hundreds of these poor, helpless, joyless little ones will be made better, brighter, happier and healthier, and the giver will be conscious of having obeyed the injunction of him who said: "Inasmuch as ye do it unto the least of these ye do it unto me."

There is not a more excellent work than this fresh-air charity, which brings relief to so many little children of the poor. They have no other help than that which comes from kind friends, who feel that they cannot stand by and see little children perish for the breath of fresh air, which is God's bounty to all. Our readers who have contributed to this work of mercy have a sure and present reward in the fact that they are helping little children who suffer many things through no fault of their own.

The following contributions in aid of the work at Mont-Lawn have been received during the week:

Prev. ack	$461 22	Miss Ida W Derby and friends	14 60
Unnamed, Monroe	3 00		

MISS STAFFORD AND THE PAUL JONES FLAG.

The photograph also shows the sword and musket the Commander used in his battle with the *Serapis*, September 23, 1779. The lady wears the costume of a century ago.

Mrs Julia F Rose	1 00	Mrs S W T. Santa Rosa	2 00
Children, Hartford Co Home	1 68	Miss Tillie Herman	25
Jos D Mitchell	3 00	Mrs Jas P Hart	2 00
State School C E Soc. Trenton	9 00	Friend, Soudan	3 00
Mrs Duncan	1 00	Mrs J S Cass	50
Mrs M D Palmer	3 00	Emma & ClaraBonath	1 00
C W Charles	3 00	J P, Bklyn	2 00
Mrs Ira M Corwin	3 00	I H N AEC, Newtown	6 00
From little Frank Watson's Bank	1 00	Mrs H H Ingraham	1 00
Friend, Howard	1 00	Mrs N R Voorhees	3 00
Mrs J M Stead	1 00	Prim Dept of 1st Pres S S, Lincoln	3 00
Interested Reader, Vt	1 00	Baby Keith Burt	1 00
Friend, Eldora	5 00	Mrs L C Allen	2 00
The Lords Tenth, Hermosilla	10 00	H D Baldwin	10 00
R W Jones	2 00	S B Horton	1 00
Mrs Verda Gillogly	50	Henry Koerber	10 00
Mrs Harriet Evans	3 00	M Clute	1 00
E L Handfield	2 00	Mrs E E Bathrick	50
A Mack	1 00	A Meyerstown Friend	2 00
Wm Eicher, Hartford	10 00	Mrs F P Furnald	5 00
	50	Mrs M I Cramton	2 00
Two Sisters, Elmira	2 00	Mrs G S Nason	50
		T Bjornstad	3 00
		J T Turner	2 00
		Total	**$607.25**

All contributions should be addressed to THE CHRISTIAN HERALD, 92 Bible House, New York, and all will be acknowledged in these columns.

Where "Old Glory" was Made.

The Story of the Flag Which Thrills the Heart of Every True American.

THE house in which the first American flag was made is still standing in Philadelphia. It is No. 239 Arch Street, a quaint little old-fashioned building with gabled roof and dormer windows, familiarly known as the Betsy Ross House, and was erected over two centuries ago, under supervision, it is said, of William Penn, the bricks used having been brought from England in the ship *Welcome*. In 1776, it was the residence of Betsy Ross, widow of John Ross, an upholsterer, whose uncle, the Hon. George Ross, suggested to General Washington that his niece might be able to construct a flag from a design which the Commander-in-Chief had sketched. So, one day, Washington and the great financier, Robert Morris, came to Betsy's door, and in her little back parlor General Washington explained what he wanted, and Betsy suggested a five-pointed instead of a six-pointed star. The flag she constructed was approved, and she filled an order to fit out the American fleet in the Delaware with flags. For years she made all government flags, and at her death her daughter assumed the contract. Since the Spanish-American war began, love for the old flag, which has floated bravely over so many battlefields, has received a fresh impulse, and interest in every detail of its history has brought many inquiries into this office. To some of these questions it has been difficult to give, in the short compass which MAIL-BAG replies permit, complete answers, and we take pleasure now in publishing the following letter of information from Miss Alice D. Adams, M.A., who has made a specialty of American history, and who has kindly supplied this synopsis of correct and reliable dates and facts:

The first National American flag, consisting of thirteen stripes and a blue union with the crosses of St. George and St. Andrew, was hoisted on January 1, 1776. The origin of this flag is uncertain. On June 14, 1777, a bill was passed, which went into effect on Sept. 3, 1777, changing the union to thirteen stars on a blue ground. This is the first appearance of the "stars and stripes," and the honor of having first hoisted such a flag is claimed to belong to Paul Jones, and the flag to have been made in Philadelphia. On May 1, 1795, the flag was changed again to fifteen stripes and fifteen stars, in honor of the two new States added to the original thirteen. This flag was used till 1818, when a bill regulating the flag was passed, which is still in force—thirteen stripes and a star for every State to be added on the fourth of July following its admission. A flag in accordance with this bill was hoisted over the U. S. House of Representatives on April 13th (14th), 1818.

Our picture shows Miss Harriet Percy Stafford, a descendant of Revolutionary heroes, costumed as Betsy Ross, and beside her a famous flag and other sacredly preserved relics of American patriotism.

As years pass, the nation feels that more and more reverence should be paid to the standard which history consecrates. In public schools, north, south, east and west, our children are taught to honor the flag which means:

The land shall be sacred to freedom and Thee.
With love for oppression, with blessing for scars:
One country, one banner, the stripes and the stars!

Preaching Christ in the Camps.

(Continued from first page.)

"Last night we had a great meeting in a big temperance tent, put up by Chaplain Brauer, of the Third Illinois, to fight the canteen. After being around to the different regiments we have concentrated for three nights in this tent. There were nearly 2,000 soldiers there last night and much blessing. A party of Epworth Leaguers were out from Chattanooga to form a choir; to-night the Christian Endeavorers come and to-morrow the Baptist people."

A Converted Lieutenant.

Those who ridicule the idea and underrate the importance of the good being done among the troops should read the following pathetic story just from the front. Major Whittle writes: "I called on a dying lieutenant this morning, who says he was turned to God at the first meeting held by me in the camp. I did not know about it at the time, but my heart was full of gratitude to God as this dying man's face lit up in recognition of me, and his hot hand pressed mine while he drank in 'Him that cometh to me I will in no wise cast out,' 'Come unto me all ye that labor and are heavy laden and I will give you rest,' 'Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls,' and 'Fear thou not, for I am with thee, be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea I will uphold thee with the right hand of my righteousness.' He told me that he did in his heart trust in Christ.

God Reaching the Soldiers' Hearts.

A letter has also come from Mr. Maham from Tampa, who begins:

"DEAR MR. MOODY:—You can say with all sincerity that God is reaching the soldiers." He then goes on: "Dr. Wharton has just come. We have given him a permanent place, where he can touch nearly 5,000 men in that one camp. We meet with encouragement in so many different ways that we are sure God is using the work freely. A marked evidence is the willingness of the men to help us in any and every way. We went in a hurry to Roosevelt's Rough Riders, as they are held close within the lines. Major Dunn cordially welcomed us, invited us to come often, and personally conducted us within the lines. The men entered heartily into the service, and fairly swarmed around us at the conclusion, begging us to come often. As these men cannot get away, I got one of their number to take some Testaments to them, together with some paper and envelopes. One of the men in the troop, on hearing of the distribution, remarked, I afterwards learned, 'That is the only evidence of practical Christianity I ever saw.' An officer in one regiment said, 'You are doing a great deal of good. This kind of work counts with these men.' Last night a young man waited for Dr. Wharton after the service and said, 'I wish you would pray for me. I am falling under the temptations of the camp.' Instantly Wharton's arms went round him, and we stopped there and prayed. The man cried like a child, and was forgiven, and took fresh courage. The men are eager for Testaments. We give them out by the thousands."

Evangelistic Work at Camp Alger, Va.

There are nearly 25,000 troops encamped here, twelve miles away from Washington. There are ten Y. M. C. A. tents in operation and fully manned. The attendance at each during the day varies from 500 to 1,000. There are games, newspapers, magazines and other periodicals on the tables and are read daily by thousands of soldiers. The meetings held every evening are attended by usually about 400 soldiers. Bible classes are held every Sunday afternoon under the direction of competent teachers. There is one at each tent and the enrolled attendance is about forty. Music is another great feature of the work and the organs and pianos at each tent are in constant use.

Evangelist Frank Smith is doing a fine work here. His experience as a soldier in the Civil War is valuable, and enables him to reach the men when others find it difficult. Last Mondy night a very interesting meeting was held. Mr. Smith had just closed relating his Andersonville experience when he extended an invitation to all those who wanted to begin a Christian life, to come up and take his hand. He promised to give those who did a Testament. Immediately one large, tall man walked up from the rear of the tent and took Mr. Smith's hand. As he did so his comrades gave him three cheers. Forty-nine others followed his example.

Touched by a Gospel Hymn.

Another interesting incident occured the other night at a meeting in one of the tents. The closing hymn, "Onward Christian Soldiers," was being sung. In the middle of the audience there a young man who began to weep. After the meeting was dismissed this young man stepped up to the leader and said that he wanted to become a Christian. He said that the words of the last hymn reminded him of his mother's last words, "Jack, above all remember your Creator?" He gave his heart to God and asked to pray. He withdrew into one of the small tents with one of the workers and prayers were offered. The next morning the young man received a letter from a lady out West. She wrote in reply to a small note handed to her by him as the latter was passing through the town. He said that while his regiment was passing through this town the boys wrote short notes to young ladies who were at the depot to see them off. In these notes the boys gave their addresses and asked for correspondence. In reply to the one handed her by this young man she said that she would not write to a stranger, but that as he was a soldier boy she would. She said that she had just returned from an Epworth League Convention held in an adjoining town. In closing she wrote these words: "Remember the Maine, but above all remember your Saviour, who is able to protect and bring you safe home to your loved ones again." It is enough to say that this innocent letter served to encourage the young man in his new life.

Christian Work at Camp Cuba Libre.

Union evangelistic services are very popular with the volunteers. The services are held in an open shed on the site of the old base-ball ground, and here, nightly, assemble the boys of the Fourth Illinois, Second Virginia, First North Carolina, Second New Jersey and Fiftieth Iowa.

The Women's Christian Temperance Union have put up a tent on the grounds, and are supplying the soldiers with books, newspapers, stationery and writing facilities. Two of their number are selected from different churches to take charge of this work. The guardian angel of the Second Illinois Camp is Mrs. Moulton, wife of Col. Moulton. She makes herself a blessing to the boys by mending their clothing, sympathizing with them where sympathy is needed, and advising where advice is welcome. She originated the system of a circulating library of books and magazines, passing this much needed reading matter from camp to camp.

Gen. Lee has just ordered this important notice to be posted in all camps:

ACCORDING TO SECTION 272 OF THE POSTAL LAWS, ANY SOLDIER MAY POST LETTERS WITHOUT ATTACHING A STAMP AND THE POSTAGE WILL BE COLLECTED AT THE DESTINATION. THE WORDS "SOLDIER'S LETTER" MUST BE WRITTEN PLAINLY IN THE UPPER RIGHT-HAND CORNER, AND A COMMISSIONED OFFICER MUST SIGN HIS NAME THEREUNDER.

The practical and patriotic interest displayed by the ladies of Jacksonville in our soldiers is refreshing. Bands of these "ministering angels" start out from their homes every morning. I see them scattered all over the camp, smiling and chatting with the soldiers, learning their needs and supplying everything as far as their means will allow. Here is the wife of the President of a Florida railroad, teaching the volunteer cooks how to fry bacon. There the wife of the hotel proprietor is comforting a homesick boy-trumpeter in the camp of the Fiftieth Iowa—the youngest soldier in camp, age sixteen. Here is a group of ladies from Jacksonville's leading church distributing spools of cotton, needles, beeswax, court-plaster, collodium, and homely medicines.

With a due regard for both the physical and the spiritual sides of a soldier's life, with the kindness and hospitality of the city, with the eyes of 20,000 home folks upon them, the boys in Camp Cuba Libre are certainly as cheerful, happy and healthful a lot as one could wish to see.

GILSON WILLETS.

PARTIAL VIEW OF THE CITY AND HARBOR OF SANTIAGO.

The following have been received for the Army Gospel Fund.

Prev. ack	$1052 56
Burnhaur, S C	2 00
Charles, C W	2 00
Craven, Clara	9 00
Davies, Mrs.& friends	2 00
Ellis E L	3 00
Furnald, F P	5 00
Goodpastor, Mrs T	1 00
Hargrave, Russell W.	5 00
Hauser, B	1 00
Hubbard, H and A	3 00
Kang, Miss Carol	50
Ladd, Marie S	1 00
Lewis, Mrs E A	1 00
McAlpine, Jas B	2 00
McGill, Wm, and Mr Mrs E B Stewart	3 00
McGorin, S J	3 00
Marsh, Mrs W T	1 00
Matthews, Mr A	1 00
Maynard, L	50
Merrick, Lonella	1 00
Myer, E J and G V	1 15
Myers, Mrs T R	2 00
Orne, John H	1 00
Pullen, T S	1 00
Storer, Mrs C J	50
Storer, Saml	2 00
Turner, J T	4 24
Vrooman, Mrs H & daughter	2 00
Wilkes, B G	50
Williams, John	1 00
Wright, A M	2 00
A H T, White	1 00
D J H, New York	1 00
S J G, Red Cloud	1 00
S T, ——	2 00
W O P, Worcester	50
Widow's Mite, Greenland	1 00
Widow, Pawtucket	1 00
The Lord's Tenth, Hermosilla	10 00
——, Concordia	7 00
——, Gettsburg	2 00
——, Beverly	40
Friend, Patterson	3 00
" Cuba	50
" Soudan	3 00
A Myerstown Friend	2 00
Friends, Bismarck	1 00
H N, Newmarket	2 00
In Jesus Name, Parma	2 00
Bapt Young People's Union, Hingham	3 00
Total	$1209 85

All contributions will be acknowledged in these columns.

PROGRESS OF THE WAI

The American Advance in Eastern Cu— Santiago Completely Invested — F ce Prospects Brightening.

EVER since the landing of our y of invasion at Baiquiri, on e Cuban coast, fighting with e enemy has continued without n termission, and many br e Americans have fallen. Alth gh success has attended every moveme of the American troops, the week has en the saddest since the war opened, n marked by the loss of many pre us lives and the saddening of many h es, whose dear ones only lately left fo e front, full of health and in the hope early return.

After landing, Gen. Shafter's t ps and their Cuban allies under Gens cia and Castello, successively cap and occupied Demajayabo, Juragu Firmeza, driving the Spaniards l them as far as Sevilla, where the e under Gen. Linares, had consti strong defences and decided to m stand against the army of invasion villa is only a few miles east of San In the van of the American arm a body of troopers of the First and Regular Cavalry and the famous co "Rough Riders," with Col. Woo Lieut.-Col. Roosevelt each in con of a small detachment of the corps. They were ambus by a large party of Spanish try, the enemy being concea a dense thicket, near Quasin the Americans only succeede a hot two hours' fight and w aid of reinforcements, in the Spaniards from their po Sixteen of our soldiers wer ed and thirty-six injured, mortally, while nine were ed missing. Among the were Captain Allyn K. and Sergeant Hamilton Fi of the "Rough Riders." Th of this unfortunate occurre which is said to have been sult of a movement unauth by the commanding general ed general sorrow.

Contrary to expectations, t my made no stand at Sevilla they deserted, and on Sa Gen. Chaffee's brigade oc the place, which was made tary headquarters.

Attacking Santiago s n neously by land and sea, its is assured, but it will not be plished without heavy sac Gen. Linares has 12,000 posted to advantage in a l of defences, and these will re forced by 2,000 marines fr vera's ships. To oppose the Shafter has fully 20,000 men ing 4,000 Cuban allies. To t of Santiago, Garcia has a erable force of Cubans, who vent the Spanish Gen. Pan effecting a junction with Linares' Eighteen thousand additional are to be sent to Gen. Shafter fr West. As soon as Santiago f army will embark for Porto Rico, in the Cuban stronghold a larg son of Cubans.

Admiral Camara's Spanish squ at last fairly *en route* to Manila Suez Canal. As a counter-movem now proposed to send an America squadron to the Spanish coast.

Indications of an early end to are multiplying. The Spanish pres almost a unit for peace and the may soon be driven, by public to open peace negotiations with ernment. In nearly all the E capitals, the sentiment favoring steadily growing. It is generally that Spain cannot much longer as domestic political upheaval whi been impending for weeks; even Sagasta may be swept into th current, in obedience to the publ for a cessation of the conflict ruining the country. In Berlin, even talk of the terms upon whic will sue for peace, and it is s will consent to Cuban independ Philippine pretectorate, the loss Rico and the cession of a coaling in the Canaries. On the whole, t there is reason to hope that the the war may not be far off.

Army Farewell Scenes at "Camp Cuba Libre," Jacksonville, Fla.

1 Writing last letters to the home folks before embarkation.—2. The Big Gospel Tent at Camp Cuba Libre.—3. The 2d New Jersey Regiment at Sunday dinner after service. 4. Chaplain Jones in his tent.—5. The Chief of the Commissariat at Cuba Libre.—6. Enlisted men "cleaning up" before service.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.
T. DeWitt Talmage
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Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post office at New York, as Second class Matter

The India Famine Fund.

THE statement of the India Famine Relief Fund which occupied this page last week, affords ground for mutual congratulation. THE CHRISTIAN HERALD highly values its association with the worthy people who read its pages and who so nobly contributed for the relief of the sufferers from the appalling calamity which desolated India last year. Never before in the history of journalism have the readers of one religious journal given so magnificent a sum for so Christ-like a purpose. It has been a rare object-lesson to the whole world of the power of Christ's spirit living and working in the hearts of his followers of this generation.

Our readers were informed from time to time of the methods by which their generous gifts were distributed As may be seen by the statement of the account, the utmost care was taken to avoid expense in administration. The American missionaries who were laboring in India, generously co-operated with us and cheerfully undertook free of all charge the arduous labor of feeding the starving people around them. As their needs were urgent, and the mail takes a month to reach India, it was necessary to send them the money by cable. This was an expensive process, but no part of the cost was charged to the fund. In several instances the missionary boards in this country bore the expense, and when they were unable to do so, the proprietor of this journal defrayed it, so as to remit to India intact, the money contributed for the relief of the starving people. The costs, therefore, of administering this unprecedented charity were limited to the actual necessary payments for labor and material used in the extensive work. Never before has relief on so large a scale been collected and given to the beneficiaries, with so infinitesimal an outlay.

It will be especially gratifying to our readers to find that the beneficent work they have done is to be continued over an extended period. In response to the urgent appeals for help which have come from missionaries who during the famine undertook the care of orphans, and have not sufficient funds to continue their support, it has been decided to aid them in the critical period of the next three years. The following letter which has been sent to each of the twenty two missionaries whose names were published in our statement last week, will gladden their hearts and relieve their anxieties:

DEAR FRIEND: We have heard with much pleasure of the great and good work which you are doing among the famine orphans of India. The report of it is as ointment poured forth, fragrant and full of sweetness, and we are glad, in behalf of the readers of THE CHRISTIAN HERALD, of an opportunity to take an additional share in this blessed labor of love.

Acting on the advice of Bishop J. M. Thoburn and other missionaries, we have combined the belated contributions to the Indian Famine Relief Fund, received at this office, and the $13,000 recently received from several of the railroad companies of the United States, who generously undertook to refund the whole or part of the freight moneys paid to them for the transportation of grain donated last year for the relief of the starving people of India, and this combined fund we have now apportioned among those missionaries who have undertaken to shelter, care for and educate the thousands of homeless and helpless orphans, who, but for such assistance, must have shared the terrible fate of their parents. We enclose a check for the first quarter in advance, and the same amount will be sent you regularly every three months during the next three years.

We heartily appreciate the Christ-like work you are doing in caring for these helpless waifs, and pray that God will bless your efforts in their behalf to their temporal and eternal welfare.

Faithfully yours, LOUIS KLOPSCH.

Thus the Famine Fund will have far-reaching results. In the years to come, many a native Christian teacher will be telling in the villages of India the good news of the Gospel of Christ, having learned the lesson while an orphan under the care of a missionary, who was enabled to do the good work through the help rendered him by the Christian people of America.

The New Cuba.

CUBA is not only to be free; she is to be renewed after the pattern shown her and shown the world, in the United States. She is to have free schools and free churches, as well as the free ballot. This we may depend upon President McKinley to secure.

All things mediæval are to be shed, as the reptiles shed their skins. Many people think it will be a hard thing to accomplish. But the open Bible, free intercourse, commercial and social, with Americans will insure it. There is nothing so mighty in its transforming power as the exercise of self-government. That the Cubans want self-government, are willing to make sacrifices for it, they have abundantly shown. Their aspirations and struggles show their fitness for it. Once give them a chance to form their own institutions, and their generous climate and great commercial possibilities will make their future certain. This country, indeed, will derive great commercial advantage from the change.

When Cuba shall have become a republic, shall have risen from Spain's centuries of oppression, shall begin to make her own laws and establish international relations, Americans will go there and take part in her new national life, and the world will wonder that the regeneration was permitted to delay so long.

Triumphs of Rum.

TWO houses.—I sketch two houses. The first is bright as home can be. The father comes at nightfall, and the children run out to meet him. Luxuriant evening meal, gratulation, and sympathy, and laughter. Music in the parlor. Fine pictures on the wall. Costly books on the stand. Well-clad household. Plenty of everything to make home happy. House the second.—Piano sold yesterday by the sheriff. Wife's furs at pawnbroker's shop. Clock gone. Daughter's jewelry sold to get flour. Carpets gone off the floor. Daughters in faded and patched dresses. Wife sewing for the stores. Little child with an ugly wound on her face, struck in an angry blow. Deep shadow of wretchedness falling in every room. Door-bell rings. Little children hide. Daughters turn pale. Wife holds her breath. Blundering steps in the hall. Door opens. Fiend, brandishing his fist, cries—"Out! Out! What are you doing here!" Did I call this house the second? No; it is the same house. Rum transformed it. Rum imbruted the man. Rum sold the shawl. Rum desolated the hearth. Rum changed that paradise into a hell!

Two men.—I sketch two men that you know very well. The first graduated from one of our literary institutions. His father, mother, brothers, and sisters were present to see him graduate. They heard the applauding thunders that greeted his speech. They saw the bouquets tossed to his feet. They saw the degree conferred and the diploma given. He never looked so well. Everybody said, "What a noble brow! What a fine eye! What graceful manners! What brilliant prospects!" All the world opens before him and cries, "Hurrah! hurrah!" Man the second.—Lies in the station-house to-night. The doctor has just been sent for to bind up the gashes received in a fight. His hair is matted and makes him look like a wild beast. His lip is bloody and cut. Who is the battered and bruised wretch that was picked up by the police, and carried in drunk, and foul, and bleeding? Did I call him man the second? He is man the first! Rum transformed him. Rum destroyed his prospects. Rum disappointed parental expectation. Rum withered those garlands of commencement day. Rum cut his lip. Rum dashed out his manhood.

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The Christian Herald Book Dept.
92 - 104 Bible House, N. Y.

BRIEF NOTES.

Our new "War Testament," beauti printed and bound, and of a shape to carry i vest-pocket, is now ready. They are intende our "boys in blue" at the front or in camp, an doubtless be read, in the quiet moments of life, by many thousands. Ten of these Testaments will be forwarded to any addres $1, or for that sum we will send them direct camps, as the gift of the reader contributin amount.

In India there is one ordained missio to every 300,000 inhabitants; in America the 500 to the same number.

Chancellor MacCracken announces th anonymous friend has offered a gift of $50,0 the productive endowment fund of New University.

The Jesuits are said to number at the ent time 14,251. Of these, 2,700 are in Ger 2,070 in Spain; 2,322 in France; 1809 in En and the remainder scattered in small numb various lands.

The Bible in English and the Bible i nese will, says the *Missionary Review*, supp half the human race with the word of God the other half it is necessary to print it in guages and dialects.

The new Guide to the City of Gl shows that the city with its suburbs, measu miles in length by five miles in width, po 140 miles of streets, and about 162,000 in houses, sheltering a population of 685,988.

The number of new Christian En Societies added to the British Union duri past year was 927. The aggregate member now 215,000. The first World's Conventio be held in 1900 in the Crystal Palace, Londo

The friends of Mount Holyoke Colle be glad to learn that of the $150,000 which raised to secure the $50,000 promised by Dr sons, $120,000 has already been paid into th ury in cash, leaving only $30,000 remainin raised.

Dr. Newman Hall recently celebrat eighty-second birthday, which this year fe Sunday, by preaching twice to enormous co tions, and giving an address at a Sunday Dr. Hall retains the full power of his voice, mental vigor is unimpaired.

Bishop Earl Cranston, of the Me Episcopal Church, has sailed from Van British Columbia, for an episcopal visit to Corea and China. He expects to visit the ences and missions of the Methodist E Church in those countries.

Eugene Young, son of the late B Young, declares that the Mormon Churc in control of every department of governi Utah, except the judiciary, and that its is decisive in the nominating conventions o Colorado, Arizona and New Mexico.

The Salvation Army in Canada h invited to send an officer to conduct mee the Central Prison and the Mercer Refor Toronto. The secretary for social work women has also been asked to lead a meeting monthly amongst the girls in the Reformatory.

The Yearly Meeting of the Soc Friends has just published an enumeratio several quarterly meetings, which shows membership of 11,698. The last previous tion was that of the census of 1890, which 12,029 members. According to this, there a loss in the period of 331.

Interesting services were held rec the Assembly Room at the Presbyterian Fifth Avenue, New York. About thirty women, who are going out as missio China, India, Corea, Persia and Colom together for three days for fellowship and addresses by the officers of the soc several prominent ministers.

Bishop Thoburn says that in India longer necessary to go to the jungles t quirers. In many parts of India thous manifesting a practical interest in the Ch ligion. Thirty years ago the great diffi to find converts who desired instruction. enough Christian teachers can not be fou struct the applicants for baptism."

The Missionary Boards are prepa work in the Philippine Islands in the ever way being opened by the victory of Dewey. Should they become an America sion or be turned over to any toleran Christian work will be commenced at on representatives of the American Board, th dist, Baptist and Presbyterian Societies sulted together to insure co-operation.

The Training School in Springfiel has just graduated nineteen men for wo Young Men's Christian Association. Of teen, thirteen are to be general secreta physical instructors and two education tors. One is to work in Berlin, German among the Dakota Indians, another goes Scotia, while the rest take work in variou the United States. Thirteen men, most graduates, have gone out to do army wor

One lady who decided to give money to the cause of missions on accou luxury and extravagance of missionaries, by the *Missionary Herald*. Her re that she had seen the photograph of th a missionary in Japan, which was an building covered with beautiful vines. A time, representations were being ma owners, of the necessity of rebuilding as it was erected of mud and the wall customed to fall in great pieces several whenever it rained heavily.

The Triennial Council of the Congr Churches of the United States asse week at Portland, Ore. Dr. A. J. Lym South Church, Brooklyn, preaches the mon on July 10. It is expected that at th final arrangements will be made for a the Christian Connection, which has a m of about 100,000 wholly in the West. very different organization from that of tians or Disciples, with which it is often The Council will also make arrangemen International Council, which is to be held Mass., next year.

PRESIDENT KRUGER ILL.

A CABLE dispatch from Cape Town, in South Africa, reports the critical condition of the venerable President of the Transvaal, Paul Kruger. So serious was his condition at the time the dispatch left, that even his private friends were not allowed access to his sick room and the gravest fears were entertained of the issue of his illness. President Kruger's years—he is now seventy-three—render his recovery doubtful, but the wonderful old man has so many times survived attacks which were believed to be fatal, that he may disappoint his enemies again. It was only on May 14 that he was inaugurated for the fourth time President of the Transvaal for five years. The scene in Pretoria when his procession was on its way to the Raadzaal for the ceremony, is depicted in the illustration on this page. His death at this time would be deplored throughout the Transvaal. Probably no man not excepting Dr. Leyds himself, is so implicitly trusted by the Boers as Kruger, both as to his ability and fidelity. They were expecting that "Uncle Paul," as he is affectionately called, would signalize this term by finally delivering his country from the bondage of England. The controversy has already reached an advanced stage, and has been conducted by Kruger with all his old-time skill and dexterity. It turns on the question whether the preamble of the Convention of 1881, which acknowledges the suzerainty of England, remains in force. Mr. Chamberlain, on the part of England, contends that the Convention of 1884, merely changed certain articles of the Convention of 1881, and left the other parts still valid and operative. Dr. Leyds, on the part of Mr. Kruger's government, contends that the Convention of 1884 cancelled the whole of the Convention of 1881 and that England has no rights, but such as are conceded to her in the later instrument. As England does not claim any right to interfere in the internal affairs of the Transvaal it does not seem that the question is one of vital importance, and as suzerainty involves protection, it may be that England will eventually see that it is to her interest to yield the point, to escape the responsibility for the other. At present, however, England is charging the Boers with ingratitude and reminding them that if she had not protected them from the power of their old enemy, the Zulus, they would not be so eager to shake off the protectorate of England. Whether this charge be well grounded or not, we know that that disposition is common, and that, unhappily, it is sometimes manifest toward God. When a man is at ease and is prosperous and has no fear of calamity, he is apt to forget past deliverance. Israel's ancient prophets had frequent occasion to utter the reproach:

They were filled and their heart was exalted; therefore have they forgotten me (Hos. 13:6).

PROCESSION AT PRETORIA IN THE TRANSVAAL, AT PRESIDENT KRUGER'S FOURTH INAUGURATION.

Slow Poisoning.

A official document, recently issued, calls attention to a danger menacing the community. Referring to the practice of coloring substitutes for butter with aniline dyes, it urges legislatures to make it an offense to color foods with aniline dye, unless the purchaser is informed of the fact. Investigation shows, however, that the quantity of the poison taken in the consumption of any one ordinary colored article is most minute, so that in few cases could really decided symptoms be produced; on the other hand, when sugar, butter, milk, cream, sausages, candies and a number of other things all have a small trace of aniline, these traces in a day become large. Observation and experiment have shown that the aniline dyes in small doses interfere with digestion—indeed, scientific opinion is that the increase of maladies of the digestive organs is in part due to the increasing use of the aniline dyes in food products. Similar mischief is done to the soul by sins that we call small, but which in the aggregate are destructive.

The motions of sins, which were by the law, did work in our members to bring forth fruit unto death (Rom. 7:5).

A Professor's Revenge.

Genuine surprise has been caused by the arrest at Duncannon, Pa., of a man who was formerly a professor in Lafayette College at Easton, Pa. He was adjunct professor of moral philosophy a year ago, but was dismissed owing to a disagreement with the President. Since then the gardens and buildings have been injured in a mysterious way. Rare vines were cut, beautiful marble frescoes were daubed with tar, and finally one of the finest buildings in the college was wilfully burned. Several young students were suspected, but happily were able to prove their innocence. At last suspicion was turned to the discharged professor and he was arrested. He admitted that he had committed the outrages and said he had planned others which he meant to execute. He had brooded so long on the wrong which he considered the President had done him, that his mind became unbalanced and the impulse to destroy was uncontrollable. That is doubtless true, but it does not excuse him. A man so well educated as he must have known the consequences of cherishing evil thoughts.

Deliver me, O Lord, from the evil man; preserve me from the violent man which imagines mischief in his heart (Ps. 140:1).

An Ingenious Fraud.

The Appellate term of the Supreme Court gave judgment last week in a remarkable suit. It had been brought in the lower court by a merchant in New York to recover the value of certain goods which he claimed to have shipped by the United States Express Company. He was a regular customer of the Company and had been supplied with the usual signal card which he exposed when he had a shipment to make. On the occasion in question he hung out the card and shortly afterward, a man wearing a cap on which was displayed the metal badge of the Company, entered the warehouse, took the package and signed a receipt for it. But the goods were never received by the consignee and when the merchant complained, the Company denied ever receiving them. The merchant, thereupon brought suit. He admitted that it was possible that some dishonest person may have obtained the badge of the Company and have personated one of their employees as the Company claimed, but he held the Company liable for the loss. The courts now, however, have decided that it is not responsible, as it has no person in its employ of the name that the messenger placed on the receipt. The merchant, therefore has to bear the loss. It would appear that it is not safe to assume that a man wearing the badge of an express company is in its employ. Merchants will therefore probably be more careful in future as to the identity of the men to whom they intrust their shipments. Unhappily the same care needs to be exercised in respect to men professing to be the Lord's servants. There are some who wear the badge, who are not sent by him and are not to be trusted.

There were false prophets among the people even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord who bought them, and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. (II. Peter 2: 1).

A Wonderful Lamp.

The new light acquired by the Lighthouse Board of the Washington government appears, by the description of it in a scientific journal, to be a triumph of ingenuity. It says: "Experiments that have resulted in bringing to a high degree of perfection certain features of the great light projector, will give to it a prominence unequalled by anything of the kind on the American coast. The light has an enormous valve lens, nine feet in diameter, capable of illuminating an object one hundred miles off, besides throwing its reflection on the clouds, so as to be seen at a much greater distance. As the lamps have interchangeable carbons of different sizes, the light can be varied in intensity according to the condition of the atmosphere. Carbons of one inch diameter give a power of 8,000 to 10,000 candles; the light, in this case, is gathered in a nine-foot beam, which has an estimated intensity of nearly a hundred million candles. How valuable such a light will be, only mariners can understand. But every one can see that its value will be determined by the heed that is paid to it. God has given us a light in his Word sufficient to save men from spiritual wreck, but the wrecks continue because it is not heeded.

Thy word is a lamp unto my feet, and a light unto my path (Ps. 119:105).

Suit to Break Five Marriages.

A remarkable divorce case is before a court in New York. The parties to the case were married at Camden, N. J., in 1883. Both had been married before and divorced. Subsequently, the husband having heard that his former wife was dead, thought it might remove any doubt as to the legality of his second marriage if the ceremony was performed again. They were therefore remarried in New York. News reached them afterwards that the wife's former husband was dead, and acting on the same principle they were married a third time. About a year afterwards the husband's father died in England, leaving property to his grandchildren, and in order to comply with the conditions of the will the couple went to England and were married again according to the forms of the English church. During their stay in that country they took a tour into Scotland, and on their way visited Gretna Green, the famous scene of runaway marriages. There, by way of amusement, the marriage ceremony was performed between them for the fifth time. Now the wife is suing for divorce, and if she can prove her allegations she will get it in spite of the unusual number of times the marriage ceremony was performed. It is strange that a man so anxious as to the validity of his marriage as to have the ceremony repeated so often, should not have been more careful as to his conduct. But people often act so as to their religion. They worry about their conversion, and whether they were properly baptized and joined the right denomination, instead of being concerned about a consistent life and fidelity to their Lord.

By their fruits ye shall know them (Matt. 7:20).

A Dual Personality.

One of the most extraordinary psychological cases on record involving a long-sustained duality was described recently to a reporter of the New York *Herald* by Dr. Goodhart, a physician of New York. It was that of a young clergyman of Connecticut who has been for several months under Dr. Goodhart's care. In April of last year he was injured in a carriage accident, and though he speedily recovered his physical health, his mental condition was that of absolute wreck. Previous to the accident he had been an accomplished scholar, familiar with Latin, Greek and Hebrew classics, and an impassioned pulpit orator. After the accident he was unable even to write his own name or to recognize the letters of the alphabet. He did not know his parents nor even the lady to whom he was engaged. The whole of his former life was an absolute blank to him, and he was in all respects like an infant in his mental power. Gradually and painfully he was taught to read and write, but even then, the books placed in his hands were incomprehensible to him. Like a child he toiled through the primer, and learned again the rudiments of education. But one day he had a dream that puzzled him. He related it to his father and the father at once perceived that his strangely afflicted son had, in his sleep resumed his former personality. He tried to explain it to his son but could not make him understand. A few days later for a few brief moments the young man became conscious of his former life, but quickly relapsed into his childish condition. Again there came, after a long interval, another brief period of restored memory, and it was then found that while in this condition he could remember everything previous to the accident, but nothing that occurred since. So for several weeks he has been living alternate existences, but gradually under careful treatment, the periods of normal consciousness have lengthened, until now they have become continuous, and the whole period of his childish life is completely lost to his memory, and he has recovered the learning and accomplishments which had been lost to him. Physicians say that there is no record of so complete a case of dual personality and they are studying the case in the hope of gaining light from it on psychological problems. Ministers and Christian workers, however, are familiar with changes still more wonderful, in which the disposition of a man has been suddenly changed so completely that he is really like one born again and is in all respects a new man.

This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark (Phil. 3:13).

The Sunday School

ELIJAH ON CARMEL.

S. S. Lesson for July 17. I. Kings. 18: 30-40. Golden Text, I. Kings 18: 39.

BY MRS. M. BAXTER.

ELIJAH'S assertion that he stood before the living Lord God of Israel had been amply verified. Test after test had found him dealing with God; brought under the power of neither men nor circumstances, nor yet the needs of his own body; in all he recognized and trusted his God. The presence of the king, the danger of death by starvation, the presence of death itself placed no limits to his faith in God. He, as Almighty was in Elijah's eyes greater than all. In the secret of his communion with God the prophet had prayed that it might not rain (James 5:17). For three years and a half no rain had fallen, and King Ahab must know that in Israel there was a man who stood before the Lord, and from that place of power could do what neither king nor princes could either do or withstand. All Israel were under the blast of judgment in answer to that one man's prayers. And now God said to him: "Go show thyself unto Ahab and I will send rain upon the earth."

"And Elijah went to show himself to Ahab." To human eyes this meant that he went into the jaws of death, but the presence of God annihilates all fear but the fear of grieving him. Thus, while Ahab and his God-fearing minister, Obadiah, were taking a survey of the land, that every spot where grass was to be found might be utilized in keeping alive all the horses that remained, God and his servant were speaking of deliverance. Why did not the stubborn heart of the king bow down before God in brokenness and confession that his sin had brought this judgment upon the land?

In the midst of his survey, Obadiah came across Elijah. Once before he had seen this man, and heard his bold word to the king. Now he knew him, and fell upon his face, saying: "Is it thou, my lord, Elijah?" (R. V.). "It is I; go tell thy lord, Behold, Elijah is here." Terror filled the heart of the man, who feared God more than he knew him. At court he had a good opportunity to know that Elijah was dreaded as the greatest enemy of the king and of the land, and he disclosed to Elijah the search that had been made for him, even into other lands and the price that had been set upon his head. But instead of urging Elijah to flee for his life, the poor cowardly man thinks only of his own supposed danger, and gives the rein to his imagination, that so soon as he has told Ahab that Elijah is discovered, the Spirit of the Lord will carry the prophet away, and that he himself will lose his head. But Elijah had no fear: "As the Lord of hosts liveth, before whom I stand I will surely show myself unto him to-day."

To Ahab Elijah said, "The Lord God of Israel before whom I stand;" to Obadiah "The Lord God of hosts." The king was accountable for Israel, God's people. Obadiah must know that God had hosts at his command. So Obadiah went to meet Ahab and told him, and Ahab went to meet Elijah and accosted him with the words, "Is it thou, thou troubler of Israel?" "I have not troubled Israel, but thou and thy father's house in that ye have forsaken the commandments of the Lord, and thou hast followed the Baalim. Now therefore send and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty and the prophets of the Asherah [or groves] four hundred which eat at Jezebel's table. And the king did so. There was more than regal power in the presence in which Elijah stood, and Ahab sank to the level of a servant before it and obeyed.

Now was the moment for God and for Elijah. In the presence of the people the king had obeyed the orders of the prophet who stood in the presence of a Greater than he, and Elijah was in a position to deal with the people. He "came near to them." One secret of soul-winning is to get near to the people. And he said, "How long halt ye between two opinions; if the Lord be God, follow him, but if Baal, then follow him." The people were not yet free. "They answered him not a word." Things must go farther yet, a crisis must come. So Elijah challenges the false prophets, "You four hundred and fifty men put your God to a test; and I, one man alone, will put my God to a test, and the God that answereth by fire let him be God." And from one end of that vast assembly to the other the unanimous word arose, "It is well spoken." Now God was on Elijah's side and the people also.

"Choose you one bullock for yourselves and dress it first," he said to the prophets of Baal, "for ye are many, and call upon the name of your God, but put no fire under." And the infatuated men did so, and called upon the name of Baal from morning until noon: "O Baal, hear us. But there was no voice nor any that answered." The prophets were earnest enough; they leaped up and down at the altar (margin), and in spite of Elijah's mocking words: "Cry aloud for he is a god; either he is musing, or he is gone aside, or he is in a journey, or peradventure he sleepeth and must be awaked" (R. V.). They went on "crying and cutting themselves with knives and lances till the blood gushed out." But all was in vain, there was none to answer, for Baal's cause was proved a failure.

Elijah, filled with the presence of his God, had been able to wait till last; his cause was a sure one. Now he said to all the people, "Come near unto me." And they came near. And then taking twelve stones to represent the twelve tribes of Israel, he built an altar with them to signify God's claim upon every tribe, and how neither Baal nor themselves had a right to them; they were his redeemed people.

MOUNT CARMEL, THE TRADITIONAL SCENE OF ELIJAH'S SACRIFICE.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

ONE of the most dramatic scenes in Old Testament history is this on Mount Carmel. Elijah was determined to make a solemn appeal to the people on this subject of the worship of Baal. Gradually the Tyrian queen was spreading her vile idolatrous worship throughout the country, and people who wished to stand well with the court, and people whose foul passions were gratified by the degrading orgies of the new religion were drifting away from Jehovah. Unless some bold servant of God stood up and made a direct challenge the whole nation would become idolatrous. The famine had been sent to bring the people to reflection. As soon as he judged that it had done its work, Elijah emerged from his hiding-place and boldly demanded of Ahab the summoning of a national council. The King must still have held Elijah in respect, otherwise he would have killed him, instead of obeying him. The council was summoned, and Carmel was chosen as an appropriate meeting-place. It is a ridge of rock, rising to a height of 1,600 feet at its eastern extremity and sloping toward the west to 600 feet. At one part there is a level plateau about 1,000 feet high, which was probably the scene of the meeting. There Elijah made his solemn appeal to the people, to which there appears to have been no answer. Then he proposed a test, the fairness of which was obvious to all and which the prophets of Baal could not decline.

Let it be known. The test was skil[fully] chosen. Baal was the sun god, so, a[s the] people must perceive, if he had any p[ower] at all, he must be able to send fire [which] was quite in his department. It was [not] that was needed, but Elijah was co[ntent] to give all the advantage to his rivals [and] therefore proposed the test of fire. [The] reproach is frequently brought ag[ainst] Christians in these days that they [do] not propose such a test. One fa[mous] preacher against whom it was bro[ught] answered: "My Master expressly [for]bidden the test when his disciples [sug]gested it. You are in danger of h[aving] more fire than you desire, but I will [give] you another test. Find me ten men [saved] through infidelity, have been turned [from] wickedness to virtue. I will find [hun]dreds who were nuisances to their [neigh]bors and a curse to their families, dru[nkards] vicious, gamblers who, through [Chris]tianity have become peaceable, resp[ectable] citizens, and are living clean, re[spectable] lives. If you want a test by re[sults] there you have it. No power kno[wn] men can change the human heart [which] here are hearts and lives which [have] been changed and I am therefore jus[tified] in claiming that the power whic[h has] changed them is supernatural.

He Repaired the Altar of the Lord. The question will nat[urally] be asked, whether Elijah could [have] read the Pentateuch at this [time]. The prohibitions of sacrific[ing] "high places" are so very e[xplicit] (see Deuteronomy 12:1-6, and [other] passages) that we are forced [to the] conclusion that he did not [know] of them. Perhaps in the no[rthern] kingdom, at that time, no c[opy of] the book existed. If so, the [character] of Elijah is all the m[ore] remarkable. The fact that G[od] answered his prayer is a sure [proof] that his act had the divine [approbation], and shows how much [more] acceptable in the sight of G[od] the faith that trusts him [fully] than is any observance of rit[es and] ceremonies. Many a man, [blind] to perceive this fact, has be[en] distressed by formalists, who ha[ve] him that unless he belon[gs] some particular church, or [has] observed some particular rite, h[e] not be saved, but the case of [Naaman] shows what God really does r[equire] and how pleased he is with t[he] ice of the spirit, even when i[t is] companied by unconscious [vio]dience of the letter of the l[aw]. famous author describes the [exa]ination of a candidate for [church] membership. One of the [church] officials asked her many qu[estions] which, being an ignorant [woman] she could not answer. She [knew] nothing about predestinat[ion], election, or final persevera[nce], the second blessing, and, [finally] as she saw that she was m[aking a] bad impression on her exa[miners] she broke down in a flood [of tears]. "I see I am too ignorant," s[aid] "to go to the Lord's table, a[nd I'm] very sorry, for it was his ow[n wish] and I would like to have do[ne it], I love him so much." The [minis]ter, who was present, mov[ed that] she be admitted, and said [she] has the essentials. I wish we all had [more] a ground as she for sitting at his t[able].

The fire of the Lord fell. The [answer] to Elijah's prayer was unmistaka[ble]. could be seen not only by the peop[le] ent on the mountain, but for a [radius] of twenty miles around. Still m[ore] come to the people must have l[ooked] answer granted the same night to h[is] prayer, which was for rain. [Canon] Cheyne tells a story of a more m[odern] cident of a similar kind. It was [at Or]leans, in France, when the Hu[ns were] overrunning Europe. They were [known] to be near Orleans, and the little [city] was hourly expecting to be attac[ked]. few were set to watch; the re[st] were prostrate in prayer, beseec[hing] liverance. The governor sent a [boy] to the ramparts, as Elijah sent his [servant] to look out. Twice the man ca[me] with no comfort. The third time [he came] back with his face beaming. [He had] seen a cloud of dust on the hori[zon]. the governor knew that it was t[he] of cavalry being sent to his relief [and] was immediately changed to prai[se]

THE FAMILY AND HOME CIRCLE

Fasant Life in Brittany.

W re Druids Worshipped—Ancient Cus- ns and Superstitions—Breton Laborers Their Homes and Picturesque Customs.

UR illustration presents such a typical old world pay-day scene as may be witnessed on some of the large estates of Brittany. Agriculture in Brittany, is conducted on primitive and unprofitable sy ms, and usually with crude imple- m s. In some districts, small farms are g swallowed up in larger ones, the eant finding his daily or weekly stipend f few *sous*, more certain provision for itself and family than he can command w ing independently. The laborer's pa ay recalls our Lord's parable of the steard and the laborers, "who received ev man a penny," inasmuch as the Oriental laborers pay was hardly less than is at of the Breton hired man.

ttany is a most interesting country: n istorians, artists and romancers have m it a favorite theme. It has never ta on modern ways. It lingers in the m le ages and bears in marked degree he press of its old feudal lords an pagan priests. It is a land of gr walls and grass-grown bas- io, of ruined castles and manor- o es, medieval towers and fort- re s, moats and drawbridges. The gr stones of Carnac like those f onehenge, England, stand as str ge memorials of Druid wor- sh —perhaps of sacrifice. In the gr nds of an old chateau at Quini- p there is a mile-stone image f woman called *La Couard*, wh n the Breton peasants wor- sh ed less than four hundred ye ago. On some of the *menhirs*, (as he great stones are called) cr es and images of Roman Catholic saints appear, and Breton wo ip and folk-lore is a strange bl ing of this religion and old Dr d beliefs.

e Bretons are a serious people, alt ugh their holiday attire would no ndicate this. The women nc e to wonderful white caps and bi ibbed aprons, and red skirts are high favor with young girls. Th men effect jackets and knee- pa of white flannel and black rel t resplendent with silver but- on which have often been in the fa y for ages. Baby's cap is al- wa quite close; on holiday oc- asns it may be of crimson or lu ibbon, embroidered with gold. Th Breton peasant's home often co sts of one large room. In it, in sp ite of the appearance of poverty, yo may be surprised to find pieces of mas- iv ld furniture, such as carved oak chests an urious metal work. The floor is the na l earth; chickens cluck around, and ho s, cows and pigs have right of way. Of the cow-stall takes up a corner of the welling. Cheeses supply much of the living, and cows are highly thought f. n the way to Nicodeme Fair, you may see omen walking along with the heads of t ir pretty black and white cows tucked un their arms, though usually they lead the by a halter, as they do their pigs, wh n are often very refractory. In a Bre n peasant home the babies sleep in bas ts, called *bransels*, which are hung to rafters: sometimes a kitten shares the aby's *bransel*.

Me is for Servants.

F land has adopted and improved upon the erman custom of decorating servants for thfulness and efficiency. The German Em ess bestows a medal on every servant who as stayed in the same family for twenty yea In England, Princess Christian re- cen presided at the presentation of certifi- cat of merit to servant girls, who, entering a pla when they were still under twenty, have kep t for three years or more. The cere- mo took place in the Botanic Gardens under the patronage of the Metropolitan Association for Befriending Young Servants, of which the Princess is President. This society was founded by Mrs. Nassau Senior, purposely to watch over and care for the young workhouse girls who go out to "little places." Each girl is made the special charge of a lady friend, who writes to her, visits her occasionally if the mistress permits, and generally affords her the comfort of feeling that she has a friend and supporter.

"Shot an Angel."

An engineer on the Panhandle Branch of the Santa Fe had a thrilling experience recently, which demonstrates that trainmen, as well as sailors, have their superstitions. One night a clear, white light, like a will-o'-the-wisp, danced over the track a hundred yards in front of his engine; he shut off steam and brought the train to a standstill; and the conductor and crew came running to see what was the matter. "Someone swinging a lantern across the track," said the engineer. "We can't find anybody," retorted the rear brakeman, and the engineer pulled out, only to come to another standstill before he was well started. There was the mysterious light just in front, swinging to and fro, and returning no answers to customary hails. The conductor drew his revolver and fired at the light; at the second shot there was a crash, a scream, and something white fluttered down from the clouds. The engineer was scared; his face turned pale. "You've shot an angel, sure!" he said to the conductor. "What did you bust my lantern fur?" cried a little boy, running up, as investigations were going forward. "Sich a nice lantern as I had tied to the tail of my kite—and you've gone and ruined everything."

THE STEWARD AND THE LABORERS—A PAY-DAY SCENE IN THE OLD WORLD.

Children's Essays on Toads.

The Massachusetts Woman's Club is cooperating with Prof. Clifton F. Hodge of Clark University in his efforts to interest children in humane treatment of animals and conscientious study of animal life. This year two prizes are offered, $15 and $10 each for essays on the toad, and the first is the Massachusetts Woman's Club prize. The essays must be sent in before Oct. 1. Awards will be based upon the original investigation displayed rather than upon literary merit. Last year a prize of $10 was offered, and Prof. Hodge, who thinks that cruelty comes from ignorance more than heartlessness, says of the result: "The mutilation of toads by boys and others seems to have been wholly stopped in the ponds that I was able to observe in Worcester last spring. If children were taught early what a perfectly harmless animal and valuable friend of man our homely little toad really is, the children would be its most careful protectors. One little boy came to me of his own accord and told me that he and another boy killed three hundred toads in University Park Pond last year by count, one afternoon. I asked pleasantly what they did it for. He replied, 'For the fun.' I asked him how many he wanted to kill 'for fun' this year, and he said, 'I don't want to kill any, but I didn't know any better last year.' He had probably been told not to do it a hundred times, but that did not make him 'know any better' and never can."

Cooks to Rank as Officers.

Since "misery loves company," it may be consolation to our tried housewives to know that Uncle Sam is having trouble with his cooks, too. It may also be profitable to know how he is meeting the emergency. It is by raising the dignity of the culinary profession in the army. The company's cook will belong to the official staff, will be amenable to military discipline, and will rank as corporal. It is hoped that this plan will awaken the cook's pride, and will improve the soldiers' bacon and beans.

A Hint to Mothers.

Professor Giles, of the University of Chicago, says: "If we wish to use correct grammar always, to be courteous, etc., we must begin now to do so, and soon it will become habitual so that we need not be constantly thinking if this is right or not." And so with everything. There are many questions which we waste time in deciding, which we ought to decide almost automatically. Parents should not let their children acquire bad habits by disorderly speech or conduct any more than they should let them acquire curvature of the spine by continual stooping. And the way to correct bad habits is to interest the children in acquiring good ones. By tactful management a child may become as interested in contracting a good habit as in securing a coveted toy.

AT MONT-LAWN.

Sweet sleep from dark till dawn—
Play-time on the lawn—
Singing and swinging, the hillsides are ringing
With innocent laughter and fun
Till day is done.

Little beds bloom white,
In the sweet still night—
Little lips murmuring prayers:
"Our Father" and "our kind friends keep—"
Eyelids droop, and they go to sleep—
Mont-lawn's "Little Fresh-Airs."

Sweet sleep from dark till dawn—
Playtime on the lawn—
Swinging and singing, the hillsides are ringing
With innocent laughter and fun
Till day is done. M. L. A.

The Queen's Stocking-Maker.

THE Queen of England recently sent her autograph portrait to John Meakin, the aged weaver, who for years has made

JOHN MEAKIN.

all Her Majesty's stockings. Mr. Meakin is eighty-four years old, but quite hale and hearty. He has worked for seventy years for Messrs. Morley, of Gisborne Street, Derby, and Her Majesty's stockings bear the stamp of this famous firm, and of Messrs. Shears & Wells, for whom they are manufactured by Messrs. Morley, and from whom the Queen buys them. The fact that this old weaver had made all her hose for so many years was recentiy brought to the notice of Her Majesty, and she made prompt and gracious acknowledgment. A visitor who called soon after the old man received the portrait, found him busily engaged in making an extra fine pair of hose for Her Majesty's summer wear. They were of the finest white lace silk, though as a rule they are said to be black, with white tops and feet. A coronet with the letters "V. R." and the initials of the manufacturers and sellers in smaller letters, are worked into the hose.

Hero Hobson's Mother.

Lieut. Richmond P. Hobson, the hero of Santiago, is a "mother's boy." A lady in New York City, who is a warm friend of the Hobson family, recently received a letter from Mrs. Hobson, in which occur many passages that show the loving tie that exists between mother and son. She writes:

It is but natural that my mother-pride should be pleased at the recognition of my boy by the nation and its rulers. Such recognition is very happy, but it has told us nothing new or that we did not know of his grand worth. A nobler son no mother ever had. He has been a mighty tower of strength to me for years. Never forgetting the many demands of a large household, it has always been his pleasure to share his salary with us. In every way he has been a help and a comfort. The three years he was studying abroad there never failed to come from him the most loving letters, and his resources were ever at our command. To us, nearest and dearest to him, it took no Santiago to proclaim him a hero. He has been to us for so long the truest hero—as noble son and idolized brother. The plaudits of the world are his, and while history will record the daring deed of his heroism the gentler, sweeter, nobler beauty of his nature can be known only to those to whom he is "first—best."

The Pilgrim Flowers.

The *Mayflower*, which brought the Pilgrim fathers across the broad Atlantic, was named after one of England's most modest little flowers, also called "meadow cress" and "bread and milk." It is as hardy as our trailing arbutus, and bears a pretty white blossom which comes with May. The *Speedwell*, whose ill-fortune discredited its name, was also called after a flower which defies the winter, the pearly-petaled veronica as botanists call it.

FRIENDS IN COUNCIL

Our Brave Boys at the Front—Deeds of Daring—Anxiety for the Absent Ones—What Women can do for the Soldiers—The "War Testament" and the Soldier's Religion.

A FEW weeks ago, while riding in an electric car on the outskirts of a Southern city, I heard a mother ask with great interest of a soldierly-looking man sitting opposite her, whether he could tell her when the Third Regiment of Riflemen was going to the front. I turned and asked the lady whether she had any one in the regiment who was dear to her. "Oh, yes," she said, "my only son." There are a good many mothers who have sons in the army just now; a good many wives whose husbands are there, and many young women whose lips pray every night for the sweetheart who is exposed to the perils of war. Our hearts fondly cherish the dear boys in blue who count not their lives dear, who, in these torrid summer days, are ready, at any moment, to go forward where duty calls and glory leads.

* * *

As we walk along our streets everywhere the flag greets us, its rare colors flashing in the sunshine. Our first thought in the morning and our last at night is of our soldiers and sailors. Some of the grandest deeds ever recorded in history have been performed by young men, and the present war is no exception. The magnificent pluck and courage of Hobson and his men, for instance, is unsurpassed in literature. To have planned and successfully carried out so brave a deed as that of Lieutenant Hobson with the *Merrimac* is an achievement which stirs the blood, and makes us proud anew of our fearless young Americans. Not alone, however, should we give credit to the leaders in a time like this. There is no soldier boy or marine, faithfully doing his duty in the lowest rank, who does not deserve the thanks of the country quite as much as do the great commanders. As we go about our daily work, feeling the lonelier for the young men who have gone away from us, we are glad of their valor; proud of their courage, and we do not forget all the time to pray for them, and ask that God will keep them safe in His care until peace returns and the war is over. Surely this is God's country, and God is using it to spell out his latest message to the world.

* * *

A friend writes that in these days it is very hard to carry peaceful, thankful and contented hearts, and indeed she is right. When there is so much about which to be anxious, and there are so many dear ones whom we cannot help at all, except as we pray for them, it requires all our faith to keep our courage up; still, we must remember that God is with our boys on the tented field and in the battle's storm just as much as he is when they are at home, and as for safety, there are troubles and misfortunes which come to people who never stir a step away from their own doors. Often a man seems to bear in battle a charmed life. Day after day passes away, one engagement after another, but no bullet ever hits him and no sword thrust wounds. The same man may slip on the curbstone, or fall down a stairway, or be hurt in a harvest field at home. Wherever we are, if we are in the line of duty, we need not be afraid, for God will take care of us, and surely it is a good thing for the country that we should again, as in former days, prove that our country is our first love. Wherever our flag floats it means freedom of conscience; it means the breaking of shackles; it means the setting of an oppressed people in a place where they may have enlightenment, education and prosperity. For our enemies themselves, in the long run, the outcome of this war will be the entrance upon a larger and better life, since no one can truly prosper whose empire is founded on oppression and treachery. For the present, war is a dreadful necessity, but the years of God are long, and he knows what the outcome will be.

* * *

We women at home are doing what we can for the boys at the front. It is not so very much that we can do, but we can keep them in mind; we can add to their comforts. Women in New York have been making articles for the soldiers which may protect them from the glare of the sun. Among other things mentioned are those useful havelocks, which are simply capes to be attached to the soldier's hat, coming down and protecting his neck and shoulders from the sun. The small mosquito nets, to be fastened on rings and sent to the soldiers for their individual use, have moved some people to a good-natured smile, as if the soldiers could be bothered with such contrivances. Notwithstanding, if one is sitting in a tent trying to write a letter home, with five hundred mosquitoes buzzing around and settling on his face and hands, he may be very glad of some such shield. For so small a thing, a mosquito manages to make a great deal of trouble in proportion to his size. I remember once, when tarrying in a Southern city during the summer, to have been very glad to avail myself of a portable mosquito net, which I carried about with me, and arranged as a kind of a tent over my chair whenever I sat down to read. Unfortunately for themselves, the present war carries our men into a hot and insect-ridden tropical climate, and whatever can help them to bear the inevitable irritations of the place, may very properly be sent by affectionate women from home.

* * *

The Christian Herald is sending every man in the army a gift worth having, namely a little well-printed copy of the New Testament, with a selection of stirring martial hymns at the back, the whole a convenient size to slip into the breast pocket. Our boys in blue will find this book a comfort in loneliness, a reminder of home, and some of them may, through its blessed pages, learn the way of life.

It has been a matter of comment among thoughtful observers that soldiers and sailors turn to God more readily and with more childlike faith and confidence than any other class of men. Their habit of prompt and unquestioning obedience has something to do with this; and their necessary living from day to day, without long plans ahead, is also a helpful factor. When a soldier gives himself to the Lord, he usually yields his whole allegiance, and is heart and soul Christ's servant, ready to fight the good fight of faith. We should not fail to pray heartily for the dear boys who are bearing the brunt of the war. May they do their duty nobly. May they live as those who must render an account. In God's good time may they return to us, and the white flower of peace blossom where now the battle's dew is red.

"Mine eyes have seen the glory of the coming of the Lord.
He has loosed the fateful lightnings of his terrible sharp sword;
He has poured the crimson vintage where the grapes of wrath are stored,
His truth is marching on."

Margaret E. Sangster

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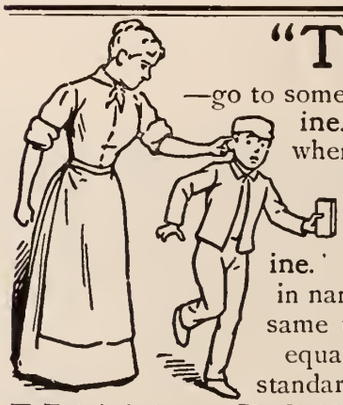

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THE PATIENT GOD.

Lessons from the Forbearance God Displays to his Children and the World Psalm 78: 38-41; Romans 2: 4.

How encouraging to poor, weak humanity is the fact that in revealing his character to the world, God has placed this quality of his patience so prominently. Looking back over our past lives, we remember so many things that we have done and so many things that we have neglected to do, that we might have feared that God would cast us off and leave us to go our own way to ruin, if we had not been assured of his infinite patience. In reading the history of the children of Israel we are amazed at their continually recurring lapses into idolatry and rebellion. It is a sad and sorrowful story, exciting our wonder at their perversity. But we are repeating the story in our own lives. Every one who is honest with himself is conscious of failing in thought, word and deed to the loyalty he owes to God. While we grieve over our shortcomings, we are fervently thankful for the assurance given in the Psalmist in the passage associated with the topic, that we have to do with a God who remembers that we are but flesh and who is full of compassion. But this compassion, as the Apostle reminds us, ought to have a definite effect. It "leadeth to repentance." We know how this is in our own lives. The story is told of two boys at school, of whom one urging the other to an act of disobedience, said: "You will be all right, your father is sure to forgive you." "Yes," was the answer, "but it is that that makes me hesitate. He is so good to me that I am ashamed to wrong him." The children of God do not always show like appreciation of the forbearance of their heavenly Father. Another lesson, too, is inculcated by the divine patience. It is the duty of imitating that quality. We are far too ready to cease our efforts for the redemption of the fallen, to lose hope of saving them from their sins. When the victim of evil habit breaks his promise to reform and turns again to the sins from which he believed he was delivered, we are too apt to leave him to his fate. God has not dealt with us. The patience that redeems us we are but flesh should have its counterpart in those who are God's representatives on earth. They who have learned by experience how patient God is with his children may well be patient and forbearing with their erring and backsliding brethren.

The Christian Herald in the Army

DURING the week, a number of contributions have been received for the purpose of supplying THE CHRISTIAN HERALD to our soldiers at the front. It will be sent to soldiers or sailors at the special rate of twenty-five cents for three months or $1 for a year. Much good work may thus be accomplished by those, who are not in a position to communicate with friends and relatives in the service in another way. The latest contributions for this work are acknowledged below:

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BOOKS RECEIVED.

The Christian Gentleman. By the Rev. Louis Albert Banks, D.D. A series of addresses to young men. Pp. 123; cloth; price 75c. Published by Funk & Wagnalls Co., New York and London.

Hints on Bible Study. Compiled by various well-known clergymen for the benefit of those who need help and information on the subject. Pp. 257; cloth and gilt; price, 75 cents. Published by John D. Wattles & Co., Philadelphia.

Seven Months a Prisoner. By J. V. Hadley. An episode of the War of Secession. A dainty little volume of the well-known "Ivory Series." Pp. 258. Price, 75 cents. Published by Charles Scribner's Sons, Fifth Avenue, New York.

Object Lessons for Junior Work, with practical suggestions. By Ella N. Wood. Written from the point of view of a superintendent of a Junior Christian Endeavor Society. Pp. 113; cloth; price 50 cents. Published by Fleming H. Revell Co., New York.

The Hope of Immortality. By Rev. J. E. C. Welldon, Head Master of Harrow School, showing the history of the belief and the external and internal grounds for holding it. Pp. 350. Price, $1.50. Published by the Macmillan Company, 66 Fifth Avenue, New York.

Christianity and the Progress of Man. By Prof. W. Douglas Mackenzie. A study of the various means through which the Christian missionaries are affecting the life of the race. Pp. 250; cloth and gilt top; price, $1.25. Fleming H. Revell Co., New York, Chicago and Toronto, publishers.

The Clerical Life. This book embraces a series of twenty (20) letters, filled with advice to young ministers who find themselves discouraged in their work. These letters are written by eight well-known theologians. Pp. 257; cloth; price, $1.25. Published by Dodd, Mead & Co., 151 Fifth Avenue, New York.

The Christian Pastor and the Working Church. By Washington Gladden, D.D., LL.D. The latest addition to the famous "International Theological Library." Includes chapters on The Call to the Pastorate, The Pastor in His Study, The Sunday School, Parish Evangelization, Social Life of the Church, Revivals and Revivalism, etc. Pp. 475. Price, $2.50. Published by Charles Scribner's Sons, Fifth Avenue, New York.

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OTHER RELIGIONS.

The Superiority of Christianity to all other Faiths. Acts 17: 22-31.

Although Christianity is the religion of only about one-third of the human race, its intrinsic merits, apart from any question of its divine origin place it far above any other faith. To us, who believe it to be a revelation from God, its infinite superiority to any other religion is settled by that fact alone. But applying to it the test of adaptation, which is the decisive test from a human standpoint, we reach the same conclusion. The purpose of all religions worthy of comparison with Christianity is to bring the creature into harmony with the Creator, and to make of human life the thing that Supreme Wisdom intended it to be. To this problem Christianity brings resources infinitely superior and infinitely better adapted to the purpose than those of any other faith. Each of the great religions has in it a measure of truth which has kept it in life and given it power, but each has its fatal defects. Confucianism is a system of ethics as high and pure as Christianity, but it gives us no God to worship. Buddhism inculcates the great virtues of charity, self-sacrifice, justice, and purity, but it offers nothing in the future but absorption into vacuity. Mohammedanism denounces the polytheism and idolatry of the Eastern world and demands of its believers sobriety, reverence, and complete submission to the Divine will, but it leads to fatalism, and has been productive of coarse sensuality and fierce and cruel intolerance. Only in Judaism do we find the elements which have made Christianity the chief of all faiths, and Judaism was the mother of Christianity. It was incomplete; it was rudimentary; it was a preparation for a fuller and better faith. There were things that the law could not do. Christianity came as the culmination of the long series of stages of truth, and the union of God and man in the person of Jesus Christ gave the world the personality which crowned the work of ages. All that was good in Confucianism, Brahmanism, Buddhism, Mohammedanism, and Judaism, can be found in Christianity, and with it all is the one supreme good that no other religion ever offered—the power of Omnipotence dwelling in man. The Holy Spirit imparted to weak humanity cleansing, purifying, and energizing human nature and making of depraved and enfeebled men sons of God. This is the glory of our holy religion which in the end will make it the one and only faith the world over.

EARNESTNESS.

The Christian's Usefulness Measured by His Disposition to Use His Opportunities.

The one secret of success in any undertaking is that a man put his whole soul into it. He who performs his duties in a careless, dilatory, perfunctory manner, makes life a burden to himself and all who have to do with him. Smiles tells the story of a professor in one of the technical schools in Paris who, hearing that a friend was thinking of buying an estate in a certain district in France, went to him and urged him not to settle there. "Do you know the district?" his friend asked. "No," replied the professor, "but I am sure the people there are a poor, miserable set. The boys who come to us from that section do not strike hard on the anvil." It is this striking hard on the anvil that makes all the difference between a happy, useful life and an ineffective one. The world owes all the progress it has made under God to earnest men. The man who takes a pleasure in his work, who tries to do it well, whether it be obscure or conspicuous, is the man who succeeds and who helps his fellow-men. There is a tendency, especially in religious work, to the feeling that only in certain offices can successful effort be made. "If I were a minister, or if I could go as a missionary, or could be an evangelist, I could do good service," is a remark often made. But the really earnest soul does the work nearest to his hand and uses the opportunities God has placed within his reach. He cannot be idle and he will not spend in reverie or in vain repining the time that he might use in Christ's service. And it is astonishing how many opportunities come to the man who is really looking out for them. The one question for every one is whether he is in earnest in his desire to work. If he is, his unconverted friends, his business associates, and the sick and poor people in his neighborhood will soon become aware that there is some one near them with the spirit of Christ in him, ready for service. Much of the depression of the spirit and the painful self-questioning, which depress many Christians, would disappear if they were really in earnest in this Christian activity. Earnestness is a cure for many ills which afflict the soul.

CONVENTION NATIONAL EDUCATIONAL ASSOCIATION, WASHINGTON, D. C.

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For the National Educational Association Convention to be held at Washington, D. C., July 7 to 11, the Pennsylvania Railroad Company will sell excursion tickets from points on its line to Washington and return at rate of *single fare for the round trip plus $2.00 membership fee*. These tickets will be sold on and after July 5 to 7, and good to return leaving Washington July 8 to 12 when stamped by Joint Agent at Washington. By depositing ticket with Joint Agent on or before July 12 and on payment of 25 cents the return limit may be extended to August 31. Tickets for side trips from Washington to Gettysburg, Richmond, Old Point Comfort and Southern battlefields will be on sale at the ticket offices of the Pennsylvania Railroad Company in Washington during the continuance of the Convention.

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Extract from Dr. Robert Hunter's lectures on the lungs have been published from time to time in this paper for the purpose of informing the people of the real nature of lung diseases and the discovery of a successful treatment of the lungs by Antiseptic Medicated Air Inhalations. No truth of medical science has been more conclusively proven and established than that Bronchitis, Asthma and Catarrh of the Lungs have been and are being radically cured by this treatment, while even Consumption, the most dreaded of all lung complaints, is arrested and entirely eradicated by Dr. Hunter's most recently discovered germicides, which kill and expel from the lungs the bacilli of tuberculosis. From all parts of the Union come the grateful acknowledgments of patients whose lives have been saved by Dr. Hunter.

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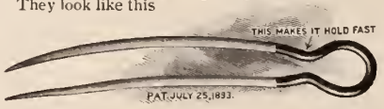

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"Your Tartarlithine has prov a wonderful weapon for rheumatis I have used a very great quantity i in the last three or four m hs and I have never seen anything li it I had one case who had tried all t he alkaline lithiates, and everything se He has had rheumatism all his fe and nothing completely stopped a he manifestations of the disease like ar tarlithine, which did completely u one bottle.

I have another old man, who t ke much on the road peddling, wh has been lame with rheumatism fo ive years, and one bottle cured all ne ness, and he says he has not l a well in five years as now. The ar only the two worst cases of any that I have tried it on."

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SOMEDAY.

ONE day, someday, perhaps to-day,
The thing I pray for shall be mine.
The clouds may lift,
And through the rift
The sunbeams drift.
Athwart the gloom a light may shine,
And brighten all my onward way,
Someday.

One day, someday, perhaps to-day,
This narrow, thorny path,
Where doubt and darkness meet,
Whose rocky way hath bruised my feet
May broaden into meadows sweet.
Dead love may triumph over wrath,
And truth may over wrong bear sway,
Someday.

One day, someday, perhaps to-day
Ere hearts have withered grown, and old,
Joy shall be born of dark despair,
Our buried dead shall tread the air
Transfigured spirits, glorious fair.
Our wondering eyes may yet behold
The dust of ages drift away,
Someday.

One day, someday, perhaps to-day,
God's truth shall shine from east to west;
Discord and hate shall flee away
And error crumble to decay.
While love shall light the upward way
And every burdened soul have rest
In God's millennial day.

Avot, Pa. MRS. D. C. WATERS.

The Prince of Montenegro.

England has recently been interested in the visit to that country of Nicholas, Prince of Montenegro. His authority in his little principality is more absolute than the Czar's in Russia, yet he is much in advance of his people, and is a most kindly despot. To his people he is a father, and to see him seated under the tree just outside his palace, dispensing justice to all who choose to come before him is to realize what personal and paternal government in primitive communities really is. His word is law, and no one is so bold as to call his judgment in question. He is six feet tall, a powerful and handsome figure in his gold-embroidered white coat, dark blue knickerbockers and patent leather top-boots. He is fifty-six years old, and his hair, mustache and whiskers are white. The prince has brought vast improvements in his little state, which he has tried to bring into line with Europe. He was received with royal honors by Queen Victoria.

Dee Cure for Kidneys and Bladder.

We advise our readers who suffer from Kidney and Bladder disorders, weak back or Rheumatism, to try the new Botanic Discovery, Alkavis, made from the Kava-Kava shrub. Convincing proof of the wonderful curative powers of Alkavis is given by Rev. A. C. Darling, Constantia, N. Y.; Hon. R. Wood, Lowell, Ind.; Mrs. L. D. Fegely, Lansdale, Ills., and others cured of various diseases of the Kidneys and Bladder, after many years' suffering. The Church Kidney Cure Company, No. 200 Fourth Avenue, New York, to prove its great value and for introduction, will send you a treatment of Alkavis prepaid by mail free. Alkavis is certainly a wonderful remedy, and every sufferer should gladly accept this free offer.

You can rely upon Hood's Sarsaparilla as a remedy for every form of scrofula, salt rheum, boils, pimples and other diseases caused by impure blood. It has well won its name of the best blood purifier.

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HIGH GRADE '98 MODELS Same grade as agents sell for $75. We have no agents but sell direct to the rider at manufacturers' prices. 8 elegant models. Best material, superb finish. *Guaranteed against accidents as well as defects.* We ship with privilege of examination, pay express charges both ways and refund money if not as represented. Write for Catalogue.
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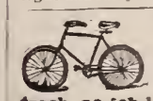
New 1898 Model Ladies' and Gent's Bicycles are now being sold on easy conditions as low as $5.00; others outright at $13.95, and high-grade at $19.05 and $22.50, to be paid for after received. If you will cut this out and send to SEARS, ROEBUCK & CO., Chicago, they will send you their 1898 Bicycle Catalogue and full particulars.



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SPECIAL NOTE.—The Doctor Slocum System is medicine reduced to an exact science by the world's most famous physician. All readers of this paper anxious regarding the health of themselves, children, relatives or friends, may have three free bottles as represented in the above illustration, with complete directions, pamphlets, testimonials, advice, &c., by sending their full address to Dr. T. A. Slocum, The Slocum Building, New York City. This is a plain, honest, straightforward offer, and is made to introduce the merits of The New System of Treatment that Cures, and we advise all sufferers to accept this philanthropic offer at once. When writing the Doctor please mention THE CHRISTIAN HERALD. All letters receive immediate and careful attention.

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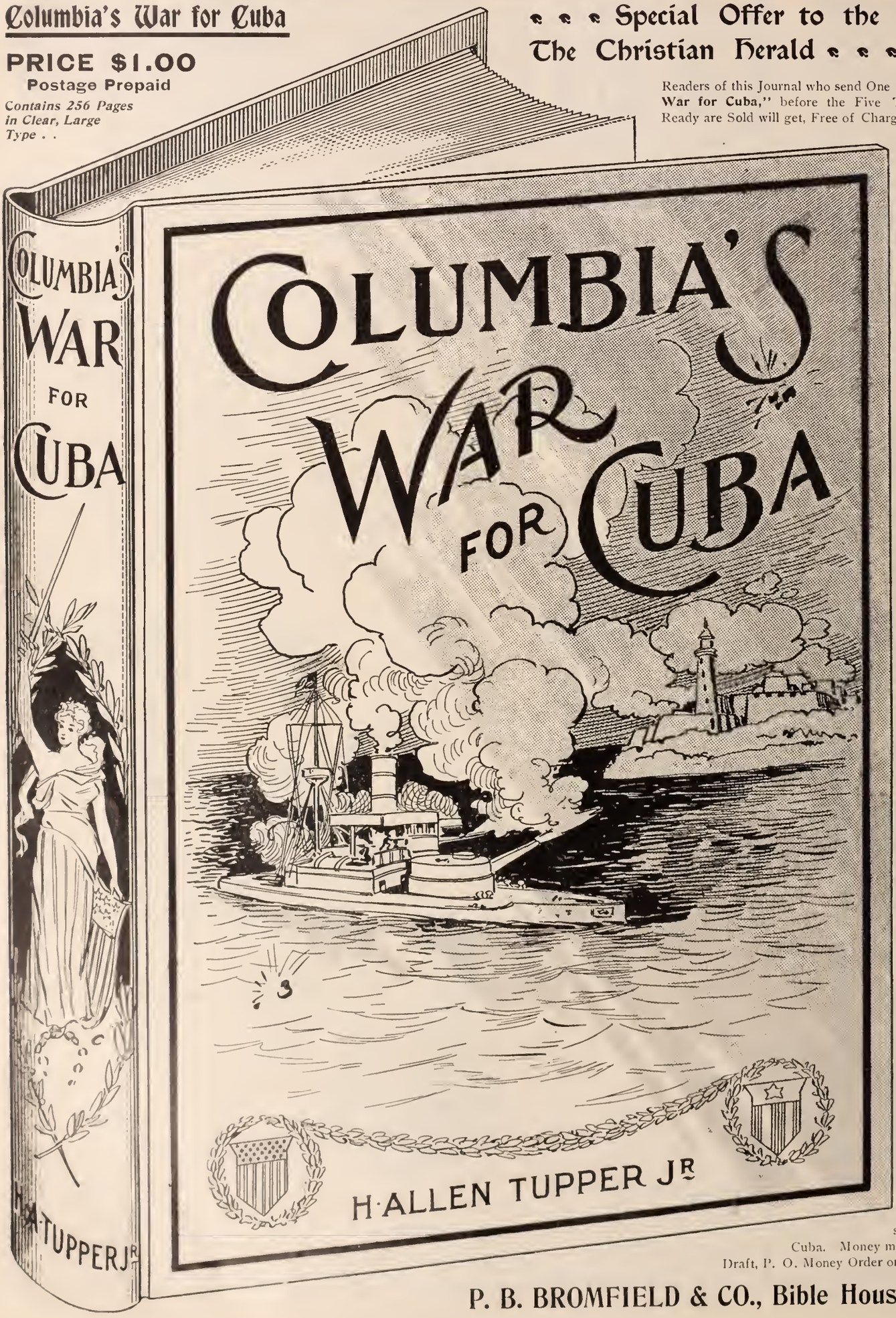

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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VOLUME 21.—NUMBER 28.

...ev. T. De Witt Talmage, D.D., Editor.

NEW YORK, JULY 13, 1898.

PRICE FIVE CENTS.

"The Angels of the Tenements"

So...e Little Waifs Call the Good Missionaries who Come to Take Them to Mont-Lawn — Happy July Days at Our Children's Home.

A LTLE CARE-TAKER.

A WEE GUEST.

GATHERING IN SLUM CHILDREN FOR OUR FRESH-AIR WORK AT MONT-LAWN.

COULD our readers witness with their own eyes and ears the joys which are awakened in the crowded, sweltering tenements by the tidings of an outing to Mont-Lawn, they would feel amply rewarded for all the interest they have taken in this humanitarian work. Whenever the missionaries go into the tenements they engage a host of eager, ragged, dirty children, all clamoring, "Let me go! Take me!" Sometimes a child longing to go pushes another forward, crying: "Please take my little sister" (or sister, or perhaps a baby substitute—for these little creatures, suffering as they are often from unselfishness and neglect, have a way of unselfishly forgetting). A visitor one forenoon saw among the crowd of poor little children there was a boy who would not take no for an answer, but with an enthusiastic determination worthy of the best cause, kept at the heels of the Fresh-Air worker, begging to go to Mont-Lawn. Their children are taken by train to Nyack, journey up the Hudson, with its ever-changing panorama of merchant vessels, ferry boats, steamboats, its picturesque scenery, its cooling breezes, is in itself a wonder. The tenement child's whole area of activity has been a narrow, stifling, foul-smelling court, and the alley which leads to it. For such a child the journey is almost like the liberation of a little soul. After reaching Nyack and being taken on board the Home wagonette, wonders continue to unfold, and the youngsters want the driver to stop for them to gather every flower on the wayside and then their gratitude and anxiety to know how and why they come to be there, and who has provided such a beautiful country home, are expressed at every turn. The teachers tell them of the good friends who have co-operated with us and who have remembered them in prayers and gifts. The prayers of the Mont-Lawn waifs bear many a blessing into distant homes.

An outing at Mont-Lawn includes transportation both ways under caretakers, medical examination, food, shelter, clothing and all attendance while at the Home. Only three dollars covers the entire cost of a ten days' visit for each child. Surely this amount could hardly accomplish more good expended in any other way. The food at the home is simple and wholesome, and it is all real dainties to our children. At Mont-Lawn, too, they are taught mannerly ways and to thank our Heavenly Father for his gifts. They are provided with all the sweet, rich milk they can drink, oatmeal, rice, hominy, bread and butter for breakfast and supper; and for dinner good, strengthening meat-roast, baked or stewed with potatoes and other vegetables, and fresh fruit grown at Mont-Lawn—all plain, simple foods, but the best and most wholesome that can be prepared for hungry, growing children.

(Continued on page 571.)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Miss M. G. L., Greenville, Tenn. 1. Where is the battleship *Topeka*? 2. Give the names of the battleships in the United States Navy?

1. We believe she is now being refitted and having her machinery overhauled. 2. *Indiana, Iowa, Massachusetts, Oregon, Texas, Kearsarge, Kentucky, Alabama, Illinois, Wisconsin.*

S. B. L., Philadelphia. 1. I wish to know between what years were the so-called "Dark Ages"? 2. Where could I get a book treating on the subject?

1. The period embraced in the "Dark Ages," as generally understood by scholars and authors, was about 1,000 years, from the invasion of France by Clovis in 486 to that of Naples by Charles VIII. in 1495. 2. Read Hallam's *View of the Middle Ages.*

C. R., Aspen, Col. I have heard it contended that the Apostle Paul disapproved of marriage, but sanctioned relations in which there was promise to marry (see I. Cor. 7:36). Is that a true statement of his meaning?

By no means. He would have been horrified at such a construction being put on his words. He was writing to Christians in a very corrupt city, and in a time of persecution and distress, and he advised them not to marry, because of the uncertainty of their situation, and because it might be necessary to remove quickly and to be free from embarrassing ties. The passage you refer to is a qualification of his previous words. A father need not in every case insist on his daughter remaining unmarried. There were some girls who would gladly remain unmarried that they might the more freely serve Christ, but there were others who were unfitted for a single life. They might marry, there was no sin in it.

Miss Emma B. H., Willard, N. Y. If I should wish to send money or literature to the soldiers at any time would you give me the address, or you can also give me the address of some soldier whom you know to be needy?

Our soldiers are not "needy" in the sense of lacking clothing or food; but they need War Testaments and other Christian literature to help awaken their spiritual natures. Any money sent to us for this purpose will be applied in distributing War Testaments and other literature. The Testaments are issued by THE CHRISTIAN HERALD, and go into the vest pocket. We will supply them at ten for $1, or will send them to troops in camp at the same rate. Other literature is supplied by Mr Moody's colportage department.

Inquirer, Cattskill, N. Y. 1. What was the first book published in the New World? 2. The first wood engraving?

1. The first book published in America is said to be Juan de Estrada's *Escala Espiritual para Llegar al Cielo (Spiritual Ladder for Reaching Heaven)*, and was printed in 1537, by Juan Pablos, first printer in this hemisphere, and foreman of the first American publishing house. 2. The title-page of Juan Gerson's *Tripartito*, published 1544. It was in Mexico that the industry of book publishing had its beginning in America.

L. S., Sterling, Mo., Oct. 7th. Can some of your readers give me the name of the minister who some twenty years ago wrote the poem, "A Voice from Heaven." The first stanza reads as follows:

I come to the light of God,
Its [illegible] on my brow,
Into the valley of death my feet have trod,
And I stand on the shore now.

Some reader may be able to send to this inquirer the information sought.

[illegible], Ind., Nov. 5, 1898. [illegible] where did the [illegible] 2. When [illegible] [illegible] 3. [illegible] [illegible] 4. How [illegible] [illegible] 5. [illegible] [illegible] [illegible]

BAPTISTS IN CONVENTION.

The Great Convention in Buffalo, N. Y., the Week of the Baptist Young People's Union.

THURSDAY, July 14, will be a memorable day among the Baptist young people throughout the country. It is the day fixed for the assem-

DR. E. E. CHIVERS.
(Secretary of B. Y. P. U.)

of the Eighth International Convention of the Young People's Union at Buffalo, N. Y. Our readers will be glad to see on this page a picture of the city which is to do duty as a Convention hall, and portraits of the President, John H. Chapman, and the General Secretary, Rev. E. E. Chivers, D.D. Preparations have been made for the reception of an enormous number of delegates, and it looks as if even these will be ample to meet the demand.

The Committee in charge of the Convention has prepared a programme of very attractive features in which the educational department as characteristic of the Union is kept prominent. On *Thursday* the opening session will be devoted to addresses of welcome and the appointment of Committees. Two addresses will follow; One of these is to be by Dr. Gumbart, of Boston; and the other by Dr. Small, of Chicago. In the afternoon Dr. Burnham, of Hamilton, N. Y.; Prof. R. Rhees, of Newton Centre, Mass.; and Oliver Exegetical addresses, simultaneously in churches near at the disposal of the Convention. In the Convention Hall Chivers will read the annual report and Mr. Frank Moody, of Milwaukee will explain the financial situation of the Union. Other addresses are to be delivered dealing respectively with the past, present and future of the organization. There can be no denominational rallies in this Convention after the order of the Christian Endeavor Conventions, since all the delegates are Baptists, but there are to be Denominational Rallies which will be very interesting. At the evening session the banners for proficiency in the Christian Culture Course and the Sacred Literature Course will be awarded and the President will deliver his annual address.

On *Friday* the sessions begin at 6.30 A. M. with a Sunrise prayer-meeting in four churches, in each of which a well-known pastor will deliver an address. The regular morning session in the Convention Hall will be devoted to the consideration of Mission. Social Reform and Junior Work under the general classification of Workers in Council. The afternoon session will be a fellowship meeting with a roll call of the States. At the evening meeting the Educational Plan for the ensuing year will be unfolded and discussed.

Saturday's proceedings begin with the three early morning prayer meetings in three churches, led as before by well-known pastors. The morning convention in the armory is a novel one at these gatherings, being devoted to hymns and tunes. This will surely be an exceedingly interesting meeting. It will be conducted by Rev. F. S. Dobbins of Philadelphia. The afternoon is to be given up to an excursion to Niagara Falls. In the evening there will be Rallies on a larger basis. Each of the four sections into which the territorial work of the Union is divided will be represented by delegates from that section.

On *Sunday* the early morning prayer-meetings are to be held at 9 o'clock. The Convention sermon will be preached by Rev. B. D. Thomas, D.D., of Toronto. At the evening session in the Convention Hall addresses will be delivered by Dr. R. B. Hall of Brooklyn and Dr. H. W. W. Battle of Richmond, Va. The whole to conclude with a solemn consecration service.

An interesting addition to the Convention will be a two days assemblage on Monday and Tuesday of German-speaking members of the Union, who will meet in the rooms of the German Y. M. C. A. of Buffalo. The subjects of this Convention are of a practical character, and include Prayer Meetings; Methods of Bible Study; Literary Meetings; and Missionary Meetings. A series of papers on "Soul-Saving" will occupy one of the meetings. Each paper will be devoted to one special aspect of this momentous subject, such as "The Work of Christ," "The Work of the Holy Spirit," "The Influence of the Bible," and "The Work of Song in the Salvation of the Soul." Another series of papers is devoted to the "Object and Work of the Young People's Union." The German branch is evidently intensely in earnest, and has made a programme which will stimulate earnestness in all who attend the meetings.

The distinguishing feature of the German, as well as the English Baptist Young People's Union, is the continuity of its course of studies. The Christian En-

SEVENTY-FOURTH REGIMENT ARMORY, BUFFALO, N. Y.,
Where the B. Y. P. U. Convention will be Held.

deavor Society has for some time used subjects in many instances parallel with the International Sunday School Lessons, which may be a wise course for Sunday School teachers, who have little time to spare for study. Our Baptist friends appear to have assumed that every member of the Union will make an effort to get up a special study, and the Convention shows that the result has been satisfactory to the managers. They are to be congratulated.

"The Angels of the Tenements."

(Continued from first page.)

Although the June roses are gone, there are hundreds of other varieties of flowers adorning the meadows and hillsides, and parties of our little folks spend happy hours posy-gathering. The games on the lawn and the swings that go high up into the trees, keep the children gay and busy from morning till night. Then, there is the chapel where they gather to little song and prayer services, and to hear some good missionary who talks to children about Jesus, whose love has brought all these wonderful blessings, without money and without price, into their lives.

The hearts of our people and their prayers (as well as the gifts of their hands), are in this work, and we assure them that their words of sympathy and encouragement are of great value. We give below

MR. JOHN CHAPMAN.
(President B. Y. P. U.)

extracts from a few of the many, many kind and sustaining letters received:

Mrs. H. E., Angelica, N. Y. ($3). To give some poor little waif the pleasure of an outing in the country. Though a "shut-in" myself, I can look out on the green fields and see the glorious works of God in nature. This for the love of Jesus.

A. M., Nova Scotia ($1). Please accept this mite for the little ones to whom you are giving so much comfort.

Mrs. T. A. L. and Mrs. W. L., Wacousta, Mich. ($6). For sending two little waifs to Mont-Lawn.

E. W., Treas. Y. P. S. C. E., Sault Ste. Marie, Mich. ($7). Accept our sympathy and good wishes for the continuance of the help you are giving to helpless little children. We wish we had thousands to send. May Mont-Lawn be a happy playground this summer.

S. E. L., Oil City, Pa., sends $1 as a memorial gift and writes: "My mother, who is in her eightieth year, has been greatly interested in the Mont-Lawn movement, since its inception, and desired to contribute to its sustenance, but limited means prevented her doing so. Unexpectedly a ten dollar gold piece came into her possession, and she at once said, 'A tenth of it shall go to Mont-Lawn for the dear children.' Father was taken to his heavenly home last year. He, too, was interested in the dear children, and with mother used often to talk of what they would like to do for Mont-Lawn if they were able."

Children Hartford Co. Home. $1.68 contributed by the children of this home being interested in other unfortunate children.

A friend, Waynestown ($6). Hope it may give a good time to two dear little suffering children. God bless you in this work for suffering little ones is the prayer of one who sympathizes with them.

Anna and Mamma, State Mills, O. ($3), for the summer outing of some poor little child who needs the fresh air. I hope your fresh air fund may grow and grow till all the neglected little ones are cared for. Our hearts go out in sympathy and love to each one. Yours for the little ones.

J. C. and M. O., State Orphan's Home, Mont. ($2). Hope it may bless some little one's life, "In His Name."

A. T., Hartford, Ill. ($1). I wish I could send more.

R. J. K., Hermosillo, Sonora, Mex. ($10). The Lord's Tenth.

K. A., Greenwich, N. Y. ($10). From one that believes that in helping the child you begin at the foundation, and thereby help the whole community.

These contributions in aid of our Fresh Air Fund were received during the week:

Prev. ack'd	$807 25	Mrs Chas C Bennett	2 00
L E Tefft	2 00	M M B. Brookly	1 00
Cash, Paterson	20 00	C. Richford	2 00
L V M, Somerville	1 00	E. JS. Brooklyn	1 00
HN, New Haven	2 00	Mrs S Eston	1 00
W A Hines	2 00	Mrs John Tranb	1 00
S C S, Cresco	3 00	L A Frissel	2 00
J S Francis	1 00	Mrs David Brown	50 00
Mrs S A Lyon	3 00	Martha Christy	2 00
Mrs Wm Ide	3 00	Friend, Channcey	5 00
Miss A Thatcher	1 00	W L Moselly	1 00
Miss Ennice Cooley	5 00	Mrs C E Wilmarth	5 00
Jennie Cox	1 00	Mrs E A Drew	2 00
Mary Oliver	1 00	Eliabeth Davis	5 00
Emma Cockin	1 00	G G Mauzy	5 00
M S C, Mexia	1 00	Mrs C H Canldwell	3 00
Anna & Mama, Slate Mills	3 00	In the name of Harold	
S G, Charleston	5 00	C Milford	2 00
Subr, Mrs H C, Saratoga Spgs	5 00	God's Tenth, New York	10 00
A M Larkin	3 00	Mrs H R Mosley	1 00
Friend, Waynesboro	6 00	Margt E Crittenden	5 00
Friend Brady Island	20 00	C Keates	2 00
One in the Master's Service, Brussels	2 00	M E Reed	1 00
F E N, Scranton	4 00	Friend, N Y City	1 00
Mrs Issie Bontwell	2 00	Mabel Cornin	50
Mrs E G S, Phila	10 00	A F Richmond	1 00
John B Wood	1 00	A L Mattson	1 00
I H N	1 00	Mrs C J Mattern	1 00
Newton, M S	6 00	May Flower	3 00
Heidenrich, Julius	50	L T C, Woodlake	3 00
Davis, Mrs F B	1 00	I H N, Hnstonville	3 00
Taylor, G	75	Unnamed, Monroe	6 00
Durfee Mrs H	1 00	Friend, Milford	3 00
T H Libbey	1 00	I H N, Woodlake	1 00
Florence, Flushing	3 00	J C Rehkopf	5 00
		Jos P Tanner	10
		Total	**$861.10**

All contributions should be addressed to THE CHRISTIAN HERALD, 92 Bible House, New York, and they will be acknowledged in these columns.

Clothing for Our Children's Home.

If the fathers and mothers of snugly and nicely-dressed little boys and girls could only look upon a group of our tenement children, many of whom are in rags and tatters, it would instantly occur to them that much good could be done by sending suitable clothing to Matron Collins at Mont-Lawn. Many garments are needed, for the Home takes pains to give each little lad and lass a decent outfit—a blessing for which poor tenement mothers are profoundly grateful. Thanks are returned to our readers for generous remembrance in past seasons; and also to those good friends whose timely contributions are acknowledged below, and who have already received a personal letter of thanks from Matron Collins. Donations of clothing should be sent prepaid to Matron of THE CHRISTIAN HERALD'S Children's Home, Nyack, N. Y.; cash contributions to this paper. Since last week the following has been received:

Mrs. M. C. Rich, twenty-six dresses for the children; M. W. Aitherton, package of clothing; Juliet E. Watkins, package of clothing; Whatsoever Circle of King's Daughters, Middleboro, Mass., package of clothing; Mrs. Robert Cunningham, package of clothes; Miss Livonia Greene, package of clothing.

An Indian Pompeii.

ONE of the mysteries of India is a buried city, near the present city of Ujjain. A missionary of the Canadian Presbyterian Board writes concerning it, as follows.

"One day more than two thousand years ago, while the women were grinding at the mill and the men performing their daily labor, an earthquake suddenly overthrew this city, completely burying the houses and the unfortunate people. All was over in a few seconds. Nothing was to be seen of that great city except a mountain of earth. Those who escaped had no desire to molest the peaceful habitation of the dead. Having heard so many reports concerning this wonderful place, I visited the old city. I was struck with awe on first viewing the place, the thought of thousands of people being buried alive without an opportunity of preparation for death made me think of Sodom and Gomorrah. The petrified bones of human beings are distinctly visible in many parts, as are the walls of houses and drinking vessels of different designs. I removed many of these and loaded myself with relics. The continuous rains wash the earth from its concealed treasures, and the 'pickings,' as they are called, are sold annually to the highest bidder. Coins, nails, ivory and brassware are yearly revealed. Many valuable stones, including diamonds, are said to have been found. After this catastrophe a new city was founded which is known as the present city of Ujjain, situated about half a mile from their buried ancestors. It contains 30,000 people, and is one of the old sacred cities of India."

THE METROPOLITAN PULPIT

SELF-SLAUGHTER.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Acts 16: 28, ...

Do thyself no harm.

HERE is a would-be suicide arrested in his deadly attempt. He was a sheriff, and, according to the Roman law, a bailiff himself must suffer the punishment due an escaped prisoner: and if the prisoner breaking jail was sentenced to be endungeoned for three or four years, then the sheriff must be endungeoned for three or four years, and if the prisoner breaking jail was to have suffered capital punishment, then the sheriff must suffer capital punishment. The sheriff had received especial charge to keep a sharp lookout for Paul and Silas. The government had not much confidence in bolts and bars to keep safe these two clergymen, about whom there seemed to be something strange and supernatural. Sure enough, by miraculous power, they are free, and the sheriff, waking out of a sound sleep, and supposing these ministers have run away, and knowing that they were to die for preaching Christ, and realizing that he must therefore die, rather than go under the executioner's axe on the morrow and suffer public disgrace, resolves to precipitate his own decease. But before the sharp, keen, glittering dagger of the sheriff could strike his heart, one of the unloosened prisoners arrests the blade by the command, "Do thyself no harm."

In olden times, and where Christianity had not interfered with it, suicide was considered honorable and a sign of courage. Demosthenes poisoned himself when told that Alexander's ambassador had demanded the surrender of the Athenian orators. Isocrates killed himself rather than surrender to Philip of Macedon. Cato, rather than submit to Julius Caesar, took his own life, and three times after his wounds had been dressed, tore them open and perished. Mithridates killed himself rather than submit to Pompey, the conqueror. Hannibal destroyed his life by poison from his ring, considering life unbearable. Lycurgus a suicide, Brutus a suicide. After the disaster of Moscow, Napoleon always carried with him a preparation of poison, and one night his servant heard the ex-Emperor arise, put something in a glass and drink it, and soon after the groans aroused all the attendants, and it was only through utmost medical skill that he was resuscitated. Times have changed, and yet the American conscience needs to be toned up on the subject of suicide. Have you seen a paper in the last month that did not announce the passage out of life by one's own behest? Defaulters, alarmed at the idea of exposure, quit life precipitately. Men losing large fortunes go out of the world because they cannot endure earthly existence. Frustrated affection, domestic infelicity, dyspeptic impatience, anger, remorse, envy, jealousy, destitution, misanthropy, are considered sufficient causes for absconding from this life by paris green, by laudanum, by belladonna, by Othello's dagger, by water, by leap from the abutment of a bridge, by fire arms. More cases of *felo de se* in the last two years than any two years of the world's existence, and more in the last month than in any twelve months. The evil is more and more spreading.

A pulpit not long ago expressed some doubt as to whether there was really anything wrong about quitting this life when it becomes disagreeable, and there are found in respectable circles people apologetic for the crime which Paul in the text arrested. I shall show you before I get through that suicide is the worst of all crimes, and I shall lift a warning unmistakable. But in the early part of this sermon I wish to admit that some of the best Christians that have ever lived, have committed self-destruction, but always in dementia, and not responsible. I have no more doubt about their eternal felicity than I have of the Christian who dies in his bed in the delirium of typhoid fever. While the shock of the catastrophe is very great, I charge all those who have had Christian friends under cerebral aberration step off the boundaries of this life, to have no doubt about their happiness. The dear Lord took them right out of their dazed and frenzied state into perfect safety. How Christ feels towards the insane you may know from the way he treated the demoniac of Gadara and the child lunatic, and the potency with which he hushed tempests either of sea or brain.

Scotland, the land prolific of intellectual giants, had none grander than Hugh Miller. Great for science and great for God. He was an elder in St. John's Presbyterian Church. He came of the best Highland blood, and was a descendant of Donald Roy, a man eminent for piety and the rare gift of second sight. His attainments, climbing up as he did from the quarry and the wall of the stone-mason, drew forth the astonished admiration of Buckland and Murchison, the scientists, and Dr. Chalmers, the theologian, and held universities spellbound while he told them the story of what he had seen of God in *The Old Red Sandstone*. That man did more than any other being that ever lived to show that the God of the hills is the God of the Bible, and he struck his tuning-fork on the rocks of Cromarty until he brought geology and theology accordant in divine worship. His two books, entitled *Footprints of the Creator* and *The Testimony of the Rocks*, proclaimed the banns of an everlasting marriage between genuine science and revelation. On this latter book he toiled day and night, through love of nature and love of God, until he could not sleep and his brain gave way, and he was found dead with a revolver by his side, the cruel instrument having had two bullets—one for him and the other for the gunsmith, who at the coroner's inquest was examining it and fell dead. Have you any doubt of the beatification of Hugh Miller after his hot brain had ceased throbbing that winter night in his study at Portobello? Among the mightiest of earth, among the mightiest of heaven.

No one doubted the piety of William Cowper, the author of those three great hymns, "O, for a Closer Walk with God." "What Various Hindrances We Meet." "There Is a Fountain Filled With Blood" —William Cowper, who shares with Isaac Watts and Charles Wesley the chief honors of Christian hymnology. In hypochondria he resolved to take his own life, and rode to the river Thames, but found a man seated on some goods at that very point from which he expected to spring, and rode back to his home, and that night threw himself upon his own knife, but the blade broke; and then he hanged himself to the ceiling, but the rope broke. No wonder that when God mercifully delivered him from that awful dementia he sat down and wrote that other hymn just as memorable:

> "God moves in a mysterious way,
> His wonders to perform;
> He plants his footsteps in the sea,
> And rides upon the storm.
>
> "Blind unbelief is sure to err
> And scan his work in vain;
> God is his own interpreter,
> And He will make it plain."

While we make this merciful and righteous allowance in regard to those who were plunged into mental incoherence, I declare that the man who, in the use of his reason, by his own act, snaps the bond between his body and his soul, goes straight into perdition. Assassination of others is a mild crime compared with the assassination of yourself, because in the latter case it is treachery to an especial trust; it is the surrender of a castle you were especially appointed to keep; it is treason to a natural law, and it is treason to God added to ordinary murder.

To show how God in the Bible looked upon this crime, I point you to the rogues' picture gallery in some parts of the Bible, the pictures of the people who have committed this unnatural crime. Here is the headless trunk of Saul on the walls of Bethshan. Here is the man who chased little David—seven feet in stature chasing four. Here is the man who consulted a clairvoyant, Witch of Endor. Here is a man who, whipped in battle, instead of surrendering his sword with dignity, as many a man has done, asks his servant to slay him, and when that servant declined, then the giant plants the hilt of his sword in the earth, the sharp point sticking upward, and he throws his body on it and expires—the coward, the suicide! Here is Ahithophel, the Machiavelli of olden times, betraying his best friend, David, in order that he may become prime minister of Absalom, and joining that fellow in his attempt at parricide. Not getting what he wanted by change of politics, he takes a short cut out of a disgraceful life into the suicide's eternity. There he is, the ingrate!

Here is Abimelech, practically a suicide. He is with an army, bombarding a tower, when a woman in the tower takes a grindstone from its place and drops it upon his head, and with what life he has left in his cracked skull he commands his armor-bearer: "Draw thy sword and slay me, lest men say a woman slew me." There is his post-mortem photograph in the Book of Samuel.

But the hero of this group is Judas Iscariot. Dr. Donne says he was a martyr, and we have in our day apologists for him. And what wonder, in this day when we have a book revealing Aaron Burr as a pattern of virtue, and this day when we uncover a statue of George Sand as the benefactress of literature, and in this day when there are betrayals of Christ on the part of some of his pretended apostles—a betrayal so black it makes the infamy of Judas Iscariot white! Yet this man by his own hand hung up for the execration of all ages, Judas Iscariot.

All the good men and women of the Bible left to God the decision of their earthly terminus, and they could have said with Job, who had a right to commit suicide if any man ever had, what with his destroyed property and his body all aflame with insufferable carbuncles and everything gone from his home except the chief curse of it, a pestiferous wife and four garrulous people pelting him with comfortless talk while he sits on a heap of ashes scratching his scabs with a piece of broken pottery, yet crying out in triumph: "All the days of my appointed time will I wait till my change come."

Notwithstanding the Bible is against this evil, and the aversion which it creates by the loathsome and ghastly spectacle of those who have hurled themselves out of life, and notwithstanding Christianity is against it and the arguments and the useful lives and the illustrious deaths of its disciples, it is a fact alarmingly patent that suicide is on the increase. What is the cause? I charge upon infidelity and agnosticism this whole thing. If there be no hereafter, or if that hereafter be blissful without reference to how we live and how we die, why not move back, the folding doors between this world and the next? And when our existence here becomes troublesome why not pass right over into Elysium? Put this down among your most solemn reflections: There has never been a case of suicide where the operator was not either demented, and therefore irresponsible, or an infidel. I challenge all the ages and I challenge the universe. There never has been a case of self-destruction while in full appreciation of his immortality and of the fact that that immortality would be glorious or wretched according as he accepted Jesus Christ or rejected him.

You say it is a business trouble or you say it is electrical currents or it is this or it is that or it is the other thing. Why not go clear back, my friend, and acknowledge that in every case it is the abdication of reason or the teaching of infidelity, which practically says: "If you don't like this life get out of it, and you will land either in annihilation, where there are no notes to pay, no persecutions to suffer, no gout to torment, or you will land where there will be everything glorious and nothing to pay for it." Infidelity has always been apologetic for self-immolation. After Tom Paine's "Age of Reason" was published and widely read there was a marked increase of self-slaughter.

A man in London heard Mr. Owen deliver his infidel lecture on socialism, and went home, sat down, and wrote these words: "Jesus Christ is one of the weakest characters in history, and the Bible the greatest possible deception," and then shot himself. David Hume wrote the words: "It would be no crime for me to divert the Nile or the Danube from their natural bed. Where, then, can be the crime in my diverting a few drops of blood from their ordinary channel?" And having written the essay he loaned it to a friend, the friend read it, wrote a letter of thanks and admiration, and shot himself. Appendix to the same book.

Rousseau, Voltaire, Gibbon, Montaigne were apologetic for self-immolation. Infidelity puts up no bar to people rushing out from this world into the next. They tell us it does not make any difference how you live here or go out of this world; you will land either in an oblivious nowhere or a glorious somewhere. And infidelity holds the upper end of the rope for the suicide, and aims the pistol with which man blows his brains out, and mixes the strychnine for the last swallow. If infidelity could carry the day and persuade the majority of people in this country that it does not make any difference how you go out of this world you will land safely, the Potomac would be so full of corpses the boats would be impeded in their progress, and the crack of the suicide's pistol would be no more alarming than the tinkle of a street-car.

Would God that the coroners would be brave in rendering the right verdict. Now when in a case of irresponsibility they say: "While this man was demented he took his life;" in the other case, "Having read infidel books and attended infidel lectures, which obliterated from this man's mind all appreciation of future retribution, he committed self-slaughter."

Have nothing to do with an infidelity so cruel, so debasing. Come out of that unbelieving company into the company of those who believe the Bible. Benjamin Franklin wrote: "Of this Jesus of Nazareth I dare to say that the system of morals he taught and the religion he has given us are the best things the world has ever seen or is likely to see." Isaac Newton, the leading philosopher of his time—what did he say? "The sublimest philosophy on earth here philosophy of the Gospel." David Webster, at the pronunciation of whose name every scientist the world over bows his head; David Brewster, saying: "Oh, his religion has been a great light to me, a very great light all my days." President Thiers, the great French statesman, acknowledging that he prayed when he died. "I invoke the Lord God, in whom I am glad to believe." David Livingstone came to conquer the lion, able to conquer the panther, able to conquer the savage yet conquered by this heaven-sent religion, so when they find him dead they find him on his knees.

Salmon P. Chase, Chief Justice of the Supreme Court of the United States appointed by President Lincoln, will take the witness stand. "Chief Justice, will you please to state what you have to say about the book commonly called the Bible." The witness replies: "There came a time in my life when I doubted the divinity of the Scriptures, and I resolved as a lawyer and judge I would try the case as I would try anything in the court on taking evidence for and against. I was a long and serious and profound doubter, and using the same principles of evidence in this religious matter as I always do in secular matters, I have come to the conclusion that the Bible is a supernatural book, that it has come from God, and that the only safety for the human race is to obey its teachings." "Judge, that will do. Go back again to your pillow of dust on the banks of the Ohio." Next I put upon the witness stand a President of the United States—John Quincy Adams. "President Adams, what have you to say about the Bible and Christianity?" The President replies: "I have for many years made a practice to read through the Bible once a year. My custom is to read four or five chapters every morning immediately on rising from my bed. It employs about the hour of my time, and seems to me the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to history or to morality, it is the most valuable and inexhaustible mine of knowledge and virtue." "Chancellor Kent, what do you think of the Bible?" Answer: "No other book ever addressed itself so authoritatively and so pathetically to the judgment and moral sense of mankind

oung men of America, come out of the
e of infidels — mostly made up of
cks and imbeciles—into the company
ntellectual giants, and turn your back
n infidelity which destroys body and

h! Infidelity, stand up and take thy
eence! In the presence of God, an-
and men, stand up, thou monster!
lip blasted with blasphemy, thy
k scarred with uncleanness, thy
foul with the corruption of the
Stand up, Satyr, filthy goat, buzzard
e nations, leper of
enturies! Stand up,
monster. Infidel-
Part man, part
her, part reptile,
dragon, stand up
ake thy sentence!
hands red with the
d in which thou
washed, thy feet
son with the hu-
gore through
thou hast waded.
up and take thy
eence! Down with
to the pit, and sup
e sobs and groans
se thou hast de-
ed, and let thy mu-
e the everlasting
rere of those whom
hast damned! I
d the forehead of
delity with all the
es of self-immolation for the last
ery on the part of those who had
reason.

y friends, if ever your life, through its
sions and its molestations, should
em to be unbearable, and you are tempt-
to quit it by your own behest, do not
sider yourself as worse than others.
ist himself was tempted to cast him-
from the roof of the temple, but as he
ted, so resist ye. Christ came to
icine all wounds. In your trouble I
scribe life instead of death. People
have had it worse than you will ever
it, have gone songfully on their way.
Remember that God keeps the chronology
your life with as much precision as he
s the chronology of nations, your
e as well as your cradle. Why was it
at midnight, just at midnight, the de-
ying angel struck the blow that set the
Israelites free from bondage? The four
dred and thirty years were up at twelve
o'clock that night. The four hundred and
y years were not up at eleven, and one
ock would have been tardy and too late.
four hundred and thirty years were up
elve o'clock, and the destroying angel
ck the blow, and Israel was free. And
God knows just the hour when it is time to
e you up from earthly bondage. By
race, make not the worst of things,
he best of them. If you must take
pills do not chew them. Your ever-
ng rewards will accord with your
mity perturbations, just as Caius gave
Agrippa a chain of gold as heavy
had been a chain of iron. For the
ng you may have the same grace that
given the Italian martyr, Algerius,
down in the darkest of dungeons.
d his letters from "the delectable or-
d of the Leonine prison." And re-
ber that this brief life is surrounded
rim, a very thin but very important
and close up to that rim is a great
ity, and you had better keep out of it
God breaks that rim and separates
from that. To get rid of the sorrows
rth, do not rush into greater sorrows.
et rid of a swarm of summer insects,
not into a jungle of Bengal tigers.

here is a sorrowless world, and it is so
ant that the noonday sun is only the
st doorstep, and the aurora that lights
ar northern heavens, confounding as-
mers as to what it can be, is the way
t the banners of the procession come
ke the conquerors home from church
ant to church triumphant, and you
al have ten thousand reasons for want-
go there, but we will never get there
r by self-immolation or impenitency.
ur sins slain by Christ who came to
at thing, we want to go in at just the
ivinely arranged, and from a couch
ely spread, and then the clang of the
ulchral gates behind us will be over-
red by the clang of the opening of
olid pearl before us. O God! What-
others may choose, give me a Chris-
's life, a Christian's death, a Chris-
's burial, a Christian's immortality!

MANHEIM'S FEAST OF ROSES.

A Unique and Beautiful Memorial Service—The Payment of "One Red Rose" a Year as a Church Rental—Baron Stiegel's Generous Gift.

THE Feast of Roses, celebrated Sunday, June 12, 1898, at Zion Lutheran Church, Manheim, Pa., marks the recurrence of a most unique and interesting memorial service. Previous to 1770, the land on which the church stands was given to the Lutherans of Manheim by Baron Henry William Stiegel, "for the sum of five shillings, to make the deed lawful, and the annual rental of 'one red rose' in the month of June forever."

In fulfilment of this contract, the Feast of Roses is annually celebrated in Manheim on the second Sunday in June, when rental is paid, and the people bring to the church many roses as tribute to the dead Baron's memory.

MISS ANNIE L. BOYS.
GREAT GRAND-DAUGHTER OF BARON STEIGEL.

MRS. R. K. BOYS.
GREAT GRAND-DAUGHTER OF BARON STIEGEL.

MR. JOHN C. STIEGEL.
FOUNDER OF THE "FEAST OF ROSES."

DR. J. H. SERLING.
GREAT GRAND-SON OF BARON STIEGEL.

MRS. E. M. LUTHER.
THE OLDEST LIVING DESCENDANT.

The late celebration, beginning with Sunday School exercises, covered an entire day of rejoicing. The memorial sermon, by R. S. G. Hefelbower and followed by prayer led by Rev. S. C. Enck, preceded the historical addresses which came from Prof. M. D. Learned and members of the Lancaster Historical Society. A poem, "Baron Stiegel's Coming Home," was eloquently recited by Mrs. Binkley, wife of the author. The song service consisted of a noble organ voluntary, Prof. Her's anthem, "The Queen of Flowers," and many beautiful Gospel hymns rendered by choir and congregation. Then came the payment of the rose by the pastor, its acceptance by the heirs, benediction by Rev. T. S. Minker, and lastly contributions of roses by the congregation until the stand placed for their reception, and looking like a mighty rose-tree, was indeed a beautiful monument to the long-dead benefactor of Zion Church, the mysterious and eccentric German who had combined with his strange feudal ideas and practices so much Christian kindliness.

Henrich Wilhelm Stiegel, born, it is said, in Manheim, Germany, arrived in Philadelphia in 1750, young, highly educated, bearing the title of Baron, and bringing with him about $200,000 to invest in the wonderful New World. He married Elizabeth Huber, and purchased from his father-in-law one of the largest furnace properties in the United States, upon which he erected a nine new furnace which he called "Elizabeth," from which the township received its name. The first stove product of his factory were the curious jamb-stoves, without pipe or oven, and were walled into the kitchen fireplace, with the brick projecting into the adjoining room. Improvements followed, and excellent ten-plate wood-stoves resulted, and people came from far and near to see them. Stiegel was now one of the greatest iron-masters in Pennsylvania. The Elizabeth furnace supplied many people with work, and the Baron with much money. Seventy-five men were employed; twenty-five tenant houses stood near by; the furnace lands covered 900 acres. Near the site of the furnace stands a spacious sand-stone house which the Baron occupied during his monthly visits, and which is still called "The Mansion," a title which the simplicity of surrounding neighbors gave it when imposing houses were rare. A number of servants were kept at the mansion to minister to the wants of the Baron and his friends.

1. OLD CHURCH AT MANHEIM. 2. ROSE-COVERED ALTAR IN THE NEW CHURCH.

In 1760, he became owner of a half interest in Charming Forge, near Womelsdorf, Berks County. In 1762, he purchased the land upon which Manheim now stands, laid out the town, gave the present name to it, built himself a handsome mansion, and in 1768 erected a great glass factory on Steigel and Charlotte streets, brought skilled workmen from Europe, and produced, at this, the only glass factory then in America, a very superior quality of glass, many pieces of which are in existence, and are much sought after by relic hunters. In 1769, he built a tower, or castle, seventy-five feet high, on a hill five miles from Elizabeth Furnace, and when he visited the castle or Elizabeth, his coming was announced in thundering tones from the tower by a signal gun. The hill still bears the name "Thurmberg (Tower Hill). He entertained a strange fear that some one might seek his life, consequently never traveled without postillions and a pack of hounds running ahead of the coach-and-four in which he journeyed, and the tower was built not only as a place of entertainment for friends, but as a place of safety against supposed enemies. At Manheim, when his approach was heralded, workmen gathered in the cupola of the chateau and played sweet strains of music, the people flocked to the house, and Stiegel entered the town amid these, the shouts of the inhabitants and the barking of dogs. To factory hands, wood-choppers and charcoal burners, his coming meant payday; to all it meant a good time. He treated his men exceedingly well; for those who were musically inclined, he bought instruments and hired teachers. He took great interest in their spiritual welfare, gathering them and others into the chapel of his house and preaching to them whenever opportunity offered.

His first wife died in 1758, leaving him two little children, Barbara and Elizabeth, and he married another Elizabeth—Miss Holtz, of Philadelphia. Their only son, Jacob, settled in Virginia soon after his father's death, and his descendants now reside in Harrisonburg. His second wife died in 1782, having lived long enough to suffer many reverses with him, and in 1783 the gifted, generous, and eccentric Baron passed to his long rest in the midst of extreme poverty. The poor workmen for whom the Baron had provided musical instruments and instruction, remembered, when rich friends forgot him, and paid him to teach their children, and those who had listened to his preaching in the chapel at the Mansion, came to hear him now. In various ways he sought to eke out a living until the end came in 1783, when he died at Charming Forge. The church which he helped to found, lively and vigorous, pays to his memory its loving debt and tribute of "one red rose."

Christ's Messengers in the Camps.

Zealous Evangelists Continue the Good Work Among Our Departing Troops—Many Conversions at the Gospel Gatherings—An Appeal for Aid.

THE Christian Commission has now about forty Gospel tents in operation in the various camps, each one in charge of a competent worker. Over 30,000 of the Army Hymn Books have been given away to the troops. It is a very common sight at Chickamauga to see groups of men sitting about singing Moody and Sankey hymns.

Secretary Long has just given the Commission permission to begin a work in the navy similar to that which they have been doing in the army. The Commission has, therefore, rented a large building at Key West, and fitted it up with good books, papers, writing materials, etc., for the use of the sailors who may come to that port. Attached to this station is a small sloop to be used to go from vessel to vessel in the harbor with Testaments and other good reading matter for which there is a great demand.

The Commission has sent Rev. D. S. Toy of Staten Island to Chickamauga to preach. It is not new work to him, as he has spent two years preaching at one of the army posts.

Christian Work at Camp Alger.

The Young Men's Christian Association has ten tents erected at suitable locations through which the association is aggressively operating. The daily attendance approximates ten thousand. The total number of letters daily written reaches the four thousand mark. Some days the reported conversions reach more than half a hundred. The attendance at the various meetings is increasing every night. Those who left home as Christians, voluntarily come into the tents and make themselves known, proudly showing their colors. These men render valuable assistance in our work. Numbers of them who are not members of the Y. M. C. A. say they will join as soon as the war is over, and in the future will be among the Association's warmest supporters. One man remarked the other day that if Christianity will do such work for soldiers, it is worth thinking about. He has not yet accepted Jesus as his Lord, but continues to be under conviction, and is a regular attendant at the meetings.

Frank W. Smith of Andersonville prison fame, is here and will spend some weeks in camp conducting series of five or six meetings at each tent.

Major Whittle's Letter.

CAMP THOMAS, Chickamauga, Ga.

The interest among the soldiers has deepened since my last letter. In our fourteen meetings last Sunday at least 500 men asked for prayers and there were many decisions. Last night at Mr. Torrey's meeting with First Arkansas, there were forty or fifty professed conversions, and about the same number at Mr. Schivera's with Fifty second Iowa. Maxwell and I were at First South Carolina, and had, perhaps, the most fruitful meeting I have held. Probably 600 men of the regiment were present. I think over 100 of them said they wanted to be Christians and over fifty of them came into the circle around our box and knelt on the ground to be prayed with and pointed to Christ. You can have no idea of the tenderness among these to whom we preach and their sympathy with the messages we give them. The Spirit of God goes before us to every regiment, and we are all seeing the most delightful experience of our lives in preaching Christ. The camps of different regiments are far scattered, that we could tonight three regiments where we were last night, and tomorrow's [illegible] have to be made to reach the men. We could have twelve meetings a day.

There is every prospect that 50,000 men will be home in this camp through the winter, and by God's blessing we can have [illegible] converted.

We are [illegible] located to leave on a hike and will pitch another living tent this week which will give us accommodations for eight workers. D. W. WHITTLE.

Rev. R. A. Torrey in the Work.

CAMP THOMAS, Chickamauga, Ga.

I spoke four times yesterday, to Third Tennessee, First Vermont, in the theatre to men from many regiments, First Mississippi and Second Kentucky. At the theatre forty one men definitely professed to care for God as lost sinners and to take Christ as a Saviour and to begin to confess him openly as Lord and Master and live day by day so as to please him. There were many also at other meetings.

R. A. TORREY.

Rev. Dr. Wharton's Labors.

Rev. H. M. Wharton, the well-known evangelist, writes to us from Tampa, as follows:

It is not generally known that there is a definite plan of organized evangelistic work here, and that this organization is being perfected and expanded daily. The organization is known as the Army Christian Commission of the International Committee of Young Men's Christian Associations. There is an evangelistic branch of this work of which Mr. D. L. Moody is Chairman. The plan is to have a tent for every regiment, and in this tent men are provided with a reading-place, tables and stationery for letter-writing, good literature and a pocket Testament for each. Evangelistic services are held at these tents, but are not confined to them, open-air meetings being held all through the camps.

Since I have been here I have gone to the different camps and held meetings. It is perfectly easy to have a meeting anywhere, at any time, provided the men are not at drill or taking their meals. Just get a box for a platform and start to sing or talk and you will have a good and ever-increasing audience at once.

Mr. Frank Mahan, the efficient manager of the Army Commission work here, is peculiarly fitted for the important mission. He is a man of business experience and blessed with common sense and religion. He is popular, energetic, and industrious. The tents are always crowded with soldiers when they are off duty, and afford a pleasant and profitable resort to them.

The purpose is to follow the army. Two evangelists will go to the Philippines, and two with the next expedition to Cuba. A half dozen more good evangelists could be usefully employed here. Never have I seen men more eager to hear the truth or more willing to receive it. Besides, the opportunity for personal work is ever at hand. Letters are received from mothers or other friends about the boys; we go to the regiment and company and find them. They are ready and anxious to have you talk to them. Only yesterday, I was looking for a young fellow, and was told by his Colonel that he was in the guard tent "a prisoner" as they call them. Permission was given me to talk to him.

Here is an extract from a letter such as is often received: "I have a boy who enlisted; and, indeed, he is nothing but a boy, only seventeen years old. I allowed him to go, hoping I was doing what was for the best, but to-day I received a letter from one of the soldier boys, saying he was not keeping good company and was yielding to the temptation to drink. He has always been a good boy while at home, has never given me any trouble in his life. You can hardly imagine how I feel in receiving such news. I have been trying hard to submit to his being called away from me, but to have him go, and if he returns at all to have him come back with his life blighted by that terrible drink habit; I could better stand his death on the battlefield if I knew that he had fallen in battle as he lived at home, a pure boy. He has only written once, but it was a very pretty letter. Please look after my dear child."

The weather here is a little hot to be sure, but the nights are cool and there are no sunstrokes.

H. M. WHARTON.

Helping the "Gospel Fund."

All having the spiritual welfare of our soldiers at heart, and who desire to aid in this evangelistic works at the camps may do so by sending their contributions addressed to the Camp Gospel Fund, care of THE CHRISTIAN HERALD, 92 Bible House, New York. Such contributions will be used exclusively in defraying the absolutely necessary expenses incident to this evangelistic work. The opportunity is one that should most warmly commend itself to Christian men and women throughout the Union. "A word in season" to the departing soldier, who is about to leave for the front to face danger, and possibly never to return, may mean something far more precious than pen can express. The following have been received during the week:

Hamilton, Mrs D	1 20
Hamilton, Mrs W	1 00
Hayward, Chas & wife	5 00
Kass, Mrs W.	1 00
Keck, Mrs J	1 00
Logan, Mrs D H	20
McClland, Dr W	50
Masters, Mr & Mrs W F	10 00
Menifee, J N	5 00
Michael, Mary C & J T	2 00
Moore, Mrs A E & Mrs L Curtice	1 00
Moores, Mrs J H & family	3 25
Mosley, Mrs H R.	3 00
Noble, E S	2 00
Overton, Mrs M D	25
Preston, Mrs G M	50
Preston, Ralph	50
Pritchard, H H	2 00
Putnam, I L	2 00
Rellim, A H	1 00
Randell, Millie	50
Sawyer, Mrs & L H	50
Stewart, Mrs Almira	50
Tams, N G	66
Taylor, G	75
Thomas, Mrs Jane	1 00
Thomas, Marie E	1 00
Vaughn, Mrs H B	1 00
White, Mrs S A	25
Wilson, Mrs W	10
B L H, Kennett Sq	1 00
F M P C, Oak Park	2 00
H. Putnam.	2 50
J H L G, Skaneateles	1 00
W F O, Rochester	1 00
W S H, N Y City	1 00
——, Waterville	50
Cash, Paterson	5 00
Friend, Grand Haven	1 00
Friend, Jamaica	1 00
Friend, Sonyea	2 40
Friend, Watertown	1 50
I N S, Hnstonville	2 50
I H N, New Haven	1 50
For Jesus' Sake, Bason Harbor	40
A Soldier's Sister Lowell	1500
Total	**$1300.56**

Pres. Sch'l	$1209.85
Baird D	25
Bowing Mrs E	1 00
Brokow, Mr S D	25
Christy M [illegible]	5 00
Colbert, Mrs C S	2 00
Corette C	25
Cottenden, Margt E	2 00
Flower, May	2 00
Force, Mrs Henry	1 00
Gracy W A	2 00
Grant Robt	1 00

PROGRESS OF THE WAR.

Spain's Second Fleet Destroyed—A Crushing Blow off Santiago — Operation by Land and Sea—The Dead and Wounded.

SUNDAY, July 3, will ever remain memorable in American history as the day on which the second and finest of Spain's fleets was utterly routed and destroyed by the American squadron under Rear-Admiral Sampson and Commodore Schley off Santiago. All was quiet on the American warships keeping watch at the entrance to the bay when suddenly, about 9 A. M., the Spanish ships appeared at the entrance. It was instantly realized that they were making a dash for the open sea with the hope of escaping by their superior speed. The *Cristobal Colon*, Cervera's flagship, was leading, and close behind were the *Vizcaya*, *Almirante Oquendo*, *Infanta Maria Teresa* and the two torpedo-boat destroyers *Pluton* and *Furor*. Our ships instantly weighed anchor and prepared to attack the Spaniards. Foremost in the great battle that followed were the *Brooklyn*, *Massachusetts*, *Oregon*, *Indiana*, *Iowa* and *Texas*, supported by the other vessels of the fleet. Soon the guns were booming and the noise of Morro's cannon was added to the general fusilade. The American guns were served with deadly accuracy but the Spanish shells fell wide and rarely came near our ships. First to meet disaster was the *Maria Teresa*, which was greeted with a shower of shells and was soon beached, burning and helpless, on the rocks near Morro. The other ships kept up a running fight and soon all were out of the range of the guns of the fort. Our little converted cruiser *Gloucester* (formerly the yacht *Corsair*) was in the thick of the fight and wrecked the two torpedo-boat destroyers.

ADMIRAL CERVERA,
Commander of the Defeated Spanish Fleet.

The *Indiana* and *Iowa* followed the *Vizcaya*, and soon the gallant warship was helpless, her stern torn away, and flames issuing from her sides. As she ran ashore the Spanish flag came down, and the white flag of surrender was raised. Almost simultaneously the white flag went up on the *Oquendo*, and she, too, went ashore, burning on the beach. Meanwhile the flagship, the *Colon*, had outstripped all the others, and was apparently making for the sea. But the great vessel had received a mortal wound. Red flames burst from her sides, and a huge pillar of black smoke almost at times hid her from view. Sixty miles she ran, but at last, losing all hope of escape, she, too, struck her colors and headed for the beach. Our vessels had ceased firing, and came up with the purpose of saving the survivors. The Spanish loss of life was heavy, but through the entire action only one American life was sacrificed, the victim being George H. Ellis, chief yeoman of the flagship, *Brooklyn*, who was struck by the splinter of a shell.

Admiral Cervera was captured and led as a prisoner on board the *Gloucester*, where Capt. Wainwright placed his cabin at the disposal of the Admiral and his officers. Tears coursed down Cervera's cheeks as he came on board, and his staff, too, were visibly affected. After the little our crews dressed the wounds of the Spanish sailors and fed them. Our sailors took 1,600 prisoners in all, and many of the latter appeared to be half starved. Explosions took place on nearly all of the Spanish warships after being beached.

For two days previous to the great naval fight, our land troops had been actively engaging the Spanish armies around Santiago. Gen. Shafter, though ill of fever, personally directed the operations. Several of the fortified heights of San Juan, and the town of Caney were successively taken, and early on Friday, July 1, our army began the attack on Santiago City, the Cubans, under Gen. Garcia, assisting. The Spanish troops, under Gen. Linares, made a strong defence. At the close of the first day's fighting our losses in dead, wounded and missing were estimated at 1,000. Our troops had driven the Spaniards back from their hillside defences into the city, and the deserted trenches were full of Spanish dead and dying. Many Spaniards were taken prisoners. The battle was resumed the following day and it soon became evident that the down fall of the city would only be a question of a few hours. Gen. Vara del Rey had fallen in the field. Gen. Lawton and Commander Romero were both desperately wounded, and it was apparent that the Spaniards were discouraged by the continued advance of the Americans who were now closing their lines, like a vast, military cordon on three sides of the doomed city, making it impossible for it to be besieged to escape.

Gen. Shafter had now succeeded in bringing up his big siege guns and prepared to bombard the city. He was visited by the foreign consuls, who urged that the bombardment be postponed to allow the 20,000 non-combatants in the city to leave. Our total losses in the two days' battle are estimated at less than 2,000; those of the Spanish being greatly in excess of that figure.

"War Testaments" in Demand.

From many quarters orders are coming in for our new vest-pocket War Testaments (Army and Navy Edition), which are designed specially for supplying the soldiers and sailors with the New Testament in novel and convenient form. These Testaments (each with twenty Gospel Hymns specially selected by Mr. Sankey, bound in), will be sent to any address at the rate of ten for $1. All moneys sent for this purpose are applied to sending War Testaments to the troops in camp and at the front. The following contributions have been received:

Baker John R	2 00
Beall, A E	2 00
Bell, Mrs E A	25
Biederwulf, M	5 00
Boggs, Selina	50
Booth, Mrs.	1 00
Boshart, Wm	10 00
Boyce, Mrs M M & Mrs A Eager	2 00
Boyd, Wm A	50
Bruce, Mrs C J	50
Mrs L A Bruce	5 00
Coleman, D	1 00
Cook, Mrs Caroline H	2 00
Durfee, Mrs H.	2 00
Faloon, Ella	1 00
Farquharson, Mrs Sarah M	1 00
Fox, Edna	20 00
Fox, O P	5 00
Graham, Mrs Robert	5 00
Grant, Robert	1 00
Gray, Mrs L W	50
Greene, Ellen M	5 00
Helmer, C	50
Hill, Ira	25
Hines, W A	1 00
Holt, Mrs L W	1 00
Hostlander, Mrs	2 00
Jones, Mrs C A	5 00
Keates, C	50
Kimball, J P	1 25
Lafferts, Mrs E R	30
Larsen, Lars	1 00
Lees, Mrs Robert S	2 00
McNeil J	1 50
Michael, Mary C and J F	2 00
Miller, Mrs A	25 00
Miller, Alexander	25 00
Milroy W	1 00
Moore, L A	1 00
Nobles, Mrs S	50
Norton, Miss Carrie	1 00
Peirce, Mrs J K	1 00
Petersen, August	10 00
Pierce, Lana	1 00
Pollock, Mrs Mary	1 00
Pollock, Robert	1 00
Rellim, A H	1 00
Roger, D A	1 00
Randell, Millie	1 00
Sallada, W H	50
Smith, Cynthia	3 00
Snead, Mrs T N	50
Soule, Mr & Mrs	2 50
Stewart, Mrs A	50
Stewart, Morse	2 00
Telfe Julia A	1 00
Tunnard, Mr & Mrs	1 00
Vaughn, Mrs H B	1
Mrs Vernon's Prim School	
Waldren, Mrs L	4
Waldren, Martha	
Wattles, Helen Z	
Whited, Miss H	
Willet, E L & M E	2
Woods, Mrs E D	
Beverly, Mass	
L E, Matt 28:20	2
Viola, G	
Friend, Wallace, Pa	
Friend, Jamaica	
" So Framingh	2
"	
" Chauncy	1
Friends, Rasston	
I H N, Brooklyn	
I H N, Milford	2
I H N, 1 P B, Bky	2
I H N, Hnstonville	2
I H N, Randall	1
I H N	
Sympr, Randall	
Widow's Mite, Wir	
Hunn	
C C S, Wilton	2
T A B, Natchez	2
A M D, Lancaster	5
F M E, Dixon	
M B B, Petersburg	1
M P, Haydenville	
W A J, Eminence	
W F O, Rochester	
——, Denver, Col	1
Linwood	
For His Sake, Mt tie Highlands	
A Christian, Stelt	1
An Old Lady, Calle	
An Old Reader, S London	
Sister in Christ, Pa	
Soldier's Friend, well	2
C E Meeting in Lu eran Church, Le burg	
First Cong. S Sch Guilford	2
First Cong. Y P E, Guilford	
Welsh C E Dist. C vention, Lime Sp	
West Cromwell S C E	1
Ada, L B, Humb	
Total	**$**

All contributions will be acknowledged in these columns.

Scenes from the Seat of War in Cuba and Porto Rico.

FROM PHOTOGRAPHS PROCURED SPECIALLY FOR "THE CHRISTIAN HERALD."

THE MORRO FORT, AT THE ENTRANCE TO SANTIAGO HARBOR.

THE CASINO ESPANOL, SANTIAGO.

LIEUT.-COL. ROOSEVELT AND TWO OF HIS "ROUGH RIDERS."

GEN. YOUNG. GEN. FITZHUGH LEE. Commanding 1st Army Corps. MAJOR YOUNG. of Texas Rough Riders.

GENERAL VIEW, MAYAGUEZ, PORTO RICO.

STREET IN MAYAGUEZ, PORTO RICO.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post office at New York, as Second class Matter

What Spain Has on Her Hands.

GOD is presenting the same chalice to the lips of Spain that she has been compelling poor, persecuted Cuba and the Philippine Islands to drink. She has outraged the holiest sentiments of our nature. As a result, she has on her hands this war with the United States; a war, not of vengeance, not of conquest, but of deliverance to Cuba. Yes, and to the Philippine Islands. She might have averted it. She had only to give Cuba fair treatment; some kind of wholesome autonomy. And, now, her own fate as a nation actually hangs in the balance. What will she be three months hence, nay, to-morrow? Will the sceptre of Alfonso be superseded by that of Don Carlos? Will she become a republic? Proud, arrogant, spiteful, revengeful, with her history full of intrigues and massacres, she stands before the judgment bar of the nations, the judgment bar of God.

What will the verdict be? Man has already pronounced against her. The sudden overwhelment at the Philippines seems like the lightning-judgment of God. She has been drinking the blood of the nations for many centuries. And now has come the day of vengeance. There are some epithets applied to God, which seem very strange and almost inconsistent. He is called a Man of War, the God of Battles. There is no pathway of God in history more manifest than that through seas of blood. Our recent civil war was not of the seeking of this nation. Its results have been almost universally accepted as a blessing. It was on the anvil of battle, neither section originally meaning it, or deserving credit for it, that the chains of slavery were stricken off. What if God should use this oppression of Cuba to strip Spain of all the colonial possessions, which she has misgoverned so long, to uproot the foundations of tyranny at Madrid, and give Spain a chance to be free to govern herself?

Shall We Love Our Enemies?

GOD has enemies and loves them. But, still he seeks their overthrow. This is the highest expression of his love: "While we were yet enemies Christ died for us." What the American soldiers and sailors do for Spain will be the expression of such love, as leads the missionary to go to foreign lands to preach the Gospel. The Gospel is a message of alternatives. "He that believeth shall be saved; he that believeth not shall be damned." Spain has only to surrender poor, persecuted Cuba from her cruel grasp, and the war will be over. This is what Commodore Dewey's guns said at Manila. We do not want new territory. But, we shall pluck the islands of the sea from the jaws of Spain, just as David plucked the lamb from the jaws of the lion. The Gospel of human rights is the Gospel we preach. We have the courage of our convictions. If freedom from tyranny works well in the United States, it will work well anywhere; in Cuba or the Philippine Islands. If on these islands Spain had been working toward larger civil enfranchisement, even though the progress had been slow, we should have said, "God speed." But all her schemes, all her methods, are mediæval. We do not love them. We can be angry with them and sin not.

As to kind treatment of Spaniards who fall into our hands as prisoners of war, we shall do our very best to give them Christian treatment. It is said that priests and nuns waited on Commodore Dewey to prevent his massacring the inmates of prisons and hospitals. The possibility of such cruelty was a Spanish conception; originated with the people, whose ancestors gave the world the enormities of the Inquisition. Americans do not fight the helpless. They fight for them. This is the very origin of the Hispano-American struggle. We not only will not be cruel, but we will not suffer Spain to be cruel on this continent. And we love her so well that we will prevent it, at the expenditure of millions of treasure; if need be, of thousands of lives. If we "Remember the Maine," it will not be in a spirit of revenge, but, as an index of the kind of civilization we are compelled to encounter, and with God's help to conquer.

God's Teaching in Suspense.

SUSPENSE is very painful. We are all the time waiting for war news, buying extras, talking of rumors. The Psalmist teaches us this sentiment, as from the lips of the Ruler of all the earth: "Be still and know that I am God." President McKinley, and Congress, and the Naval Board, and all our Commodores and Captains, our Generals and Colonels, can not do what we want done. If God is with us, we can do it. We are following our fleets from coaling station to coaling station, from this passage to that, we are often critical and impatient. "Be still." God's pathways are in the seas and his footprints in the great waters. Commodore Dewey's victory at Manila was a lesson from God's plan of campaigns. We did not lose a single life. No other such naval battle ever occurred in the history of the world.

We have not gone to battle at our own charges. The woe was upon us, if we neglected it. We were ashamed of ourselves to have such wholesale butchery of innocents so near our shores. Our hearts had cried out against the supineness of the great European powers, that allowed the unhallowed sword of Mohammed, unrebuked, to slay thousands upon thousands of innocent Armenians. We boasted to ourselves what we would do, if we had an opportunity. And the opportunity was here at our door. And just as eagerly as our ships of peace were ready with food for the starving, our men-of-war now bear our brave seamen to the deliverance of Cuba from Spanish oppression. Let us trust in God. Let us pray for his leadership. He is the same God as taught his ancient people how to break down the stone-walls and gates of brass, which lay between them and the land promised to their fathers. Yes, it is a humanitarian war, but it is also a war of which the great Captain is Jehovah-God. "Be still, and know that I am God. I will be exalted among the heathen. I will be exalted in the earth."

The Supernatural in the Bible.

"WOUNDED in the house of my friends." This is the piteous complaint the blessed Holy Book has to make of this generation. Infidels and haters of all kinds have hitherto tried to tear into fragments the Word of God, but the close of the nineteenth century has produced from among those who live by the altar, doubters and defamers of the Word of Life. Thus it is asserted in the famous "Essays and Reviews"—page 168—that "from nature, and in nature, by science and by reason, we neither have, nor can have, any evidence of a Deity working miracles." And the whole teaching of what is called the rational Christianity, is to refuse whatever is not credible to human sense, whatever, in short, is not possible or natural.

But the Bible is the law of a supernatural religion, and is in itself a supernatural Book. If we are only to believe the credible, then the whole Bible must go. There is no deluge and there is no rainbow of promise. There is no Elijah and no fire ever fell from heaven. No ravens ever fed the prophet, and no widow's cruise was miraculously filled. There was no still, small voice in Horeb; and no chariots of fire. Nay, there was no paradise and no fall of man. Yet if the fall be not a fact, how must we account for all the crime and misery we see around us? It is simply incredible that God created men to turn this lovely earth into huge battle-grounds and grave-yards.

Suppose that in the day of William the Conqueror, there had been predicted by various persons, the destiny and achievements of the English race; and that every prediction had been accurately fulfilled; should we not say that only divinity could have foretold eight hundred years in advance the facts of this year, and honor the Book which contained such prophecies as the very Word of God? Yet this is but a trifle to the fulfilled prophecies which are recorded in the Holy Scriptures. For instance, to Abraham was made a promise when he had no children nor any likelihood of children, that in his seed "all the nations of the earth should be blessed." But nearly two thousand years were to elapse before that promise was redeemed. How was it likely that the children of a simple Syrian Sikh could be recognized after that lapse of time? The children of Nimrod and Nebuchadnezzar, of Cyrus and Alexander were unknown—were lost; but God kept Abraham's children, and eight hundred years after Abraham, renewed the promise to the prophet-prince David, and then prophet after prophet repeated it until "the forerunner," declared by name, appeared. So well understood were these promises that all the Jewish world looked for a Messiah who should be the seed of Abraham, the house of David and the town of Bethlehem about the 490th year after Artaxerxes. If these things are not facts then all history is fable. Here was faith resting on a prediction beyond human powers and essentially divine, and this very foreknowledge of events God claims for himself as his peculiar attribute in Isaiah 41: 21-23. These prophecies regarding the coming of Christ rested on no oral tradition. They were written down; the books were carefully preserved; we have them now. What but the determinate counsel and foreknowledge of God could have declared occurrences one thousand years before they took place?

The promises to the Jewish nation are even more palpable. Every Jew we see is a living miracle. Early as the days of Moses the consequences of their disobedience to God's laws and their rejection of his Christ was foretold to them in the awful words of Deuteronomy 28: 65-67. All the prophets testify to the sufferings they should endure. And is there any page of history so wet with tears and blood as the Jewish history for 1,500 years after Christ? Their dispersion and oppression is foretold in Leviticus thus: "I will scatter you among the heathen, and draw a sword after you," and Isaiah, Jeremiah, Ezekiel, Amos, etc., all bear the same burden.

Yet these prophecies contained an element equally remarkable—the promise that they should be wonderfully preserved. Now, is there any other nation that ever existed so weak, so separated, and yet so indestructable? When other nations have been driven from their own land and scattered, they have invariably perished. Where are the Phœnecians, the Carthaginians, the Medes, the Goths, the Huns, the Vandals? They are lost. But here right in our midst, "according to the Word of the Lord," eating, drinking, and doing business with us are the scattered Jews in their sixth Millennium!

Is not the Book that foretold these things thousands of years ago, then, a Divine Book? a supernatural Book? a Book which it is presumptious to measure, or to judge by human ideas of reason or credibility? The Bible is not a natural Book; its supernaturalism meets us in every chapter from the first of Genesis to the last of Revelations. And we admit joyfully that the supernaturalism of the Bible is not one of the difficulties of our faith, it is rather the very foundation of our faith.

Amelia E. Barr

BRIEF NOTES.

An official at the Vatican states that [illegible] the Pope heard of the death of Mr. Gladstone exclaimed in Latin, "Give him eternal re[illegible] Lord!"

At Welbeck, in Germany, a decree has [illegible] proclaimed that a license to marry will n[illegible] granted to any individual who is in the ha[illegible] getting drunk.

In the German Empire there are publ[illegible] 6,533 periodicals, being one for every 12,902 [illegible] population; but in Austria, there is only on[illegible] iodical for every 72,290 of the population.

A Scottish newspaper says that Mr. [illegible] stone's mother was the originator of Sa[illegible] Schools in the Highlands, the first Sabbath [illegible] in Dingwall having been conducted by her.

Dr. Louis Albert Banks, pastor of [illegible] Church, Cleveland, Ohio, is to participate [illegible] services of the Nova Scotia Methodist Camp[illegible] ing Association, which opens at Berwick, [illegible] Scotia, on Friday, August 5.

The thirtieth camp meeting of the [illegible] Island Camp Meeting Association will be [illegible] Merrick, L. I., commencing July 23, and c[illegible] August 1. The Rev. C. S. Wing, presiding [illegible] will be in charge of the meeting. Preache[illegible] people are cordially invited to participate [illegible] feast of tabernacles.

Christian people interested in the well[illegible] India will rejoice to hear that Lord Salisbu[illegible] appointed Mr. A. H. L. Fraser, C. S. I., [illegible] Secretary to the Government of India. [illegible] pronounced Christian, an earnest worker, [illegible] warm supporter of missions. In visiting Sc[illegible] recently he occupied several pulpits.

The *Independent*, of New York, one [illegible] ablest and most useful of all religious jour[illegible] the United States is to be congratulated [illegible] change of shape. It is now in handy sh[illegible] the style of the popular monthly magazin[illegible] retains its valuable features among which [illegible] scholarly articles on Biblical Research.

Dr. John Hall, replying to a letter [illegible] quiry from a friend as to Mr. Hermann W[illegible] wiak writes: "I am not in a condition to c[illegible] endorsement of his plans for pecuniary a[illegible] Dr. Hall was Mr. Warszawiak's enthusias[illegible] faithful friend through all his difficulties, [illegible] pression must be based on substantial reas[illegible]

The Pope in a recent interview wit[illegible] Edward Miller, a Protestant Episcopal cle[illegible] expressed the opinion that "the study of th[illegible] is most important," and said he would lik[illegible] it spread further than it had reached at [illegible] It may be hoped that his words will be hee[illegible] his bishops and priests who have in some[illegible] been antagonistic to the study of God's wo[illegible]

At a recent annual meeting of the S[illegible] Pastors' College, it was stated that nine[illegible] and sixty-eight men have been trained in [illegible] lege, of whom six hundred and sixty-eight [illegible] day engaged in some form of service as p[illegible] or missionaries, in addition to forty-fiv[illegible] though not holding the pastoral office, are [illegible] ly engaged in Christian service.

The Union Church of Honolulu, an [illegible] nominational church, including in its men[illegible] Methodists, Baptists and Presbyterians, [illegible] vited Rev. Wm. Kincaid, of Minneapolis, [illegible] to become its pastor, and he has accepte[illegible] church building is new and cost $130,000, an[illegible] of debt. Last year, over and above its run[illegible] penses, the church raised $30,000 for charit[illegible] mission work.

A great international gathering of [illegible] ance workers is being held at Prohibitio[illegible] Staten Island, June 30 to July 6. On Ju[illegible] 30, conference of the Woman's Christian Tem[illegible] Union was held. On July 2, a reception w[illegible] ered by the Chamber of Commerce of [illegible] Island. Prominent speakers were prese[illegible] various phases of temperance work disc[illegible]

The Niagara Bible Conference an[illegible] that its twenty-second meeting for Bible st[illegible] be held July 20-26, at Point Chautauqu[illegible] Among the leaders who will conduct specia[illegible] are Prof. W. G. Morehead, Xenia, O.; Maj. [illegible] Whittle, Northfield, Mass.; Dr. L. W. [illegible] Philadelphia; C. I. Scofield, Northfield; [illegible] Elmore Harris, Toronto, and Rev. Albert [illegible] Morristown, N. J.

The Camp Meeting Association, [illegible] Neb., announces that an old-fashioned ca[illegible] ing is to be held in the shaded grounds [illegible] western entrance to the Exposition during [illegible] mer. Gospel meetings will be held every [illegible] until November 1, and on every Sunday a[illegible] Pastors intending to visit the Exposition [illegible] dially invited to participate. Address Re[illegible] Taylor, Des Moines, Ia.

Dr. Dillon gives remarkable info[illegible] about the increase of the Jewish comm[illegible] says that in Poland they are increasin[illegible] town and cities at twice the rate of thei[illegible] neighbors, while in the towns and cities [illegible] pean Russia outside of Poland they are i[illegible] at four times the rate. In the towns and [illegible] Roumania the Jewish element is actuall[illegible] ing seven times as rapidly as the Christia[illegible]

The Emperor and Empress of Germ[illegible] preparing for a visit to the Holy Land. T[illegible] suite will comprise about ninety perso[illegible] Sultan of Turkey will send a guard of a [illegible] soldiers to protect their majesties dur[illegible] stay. They expect to arrive at Jaffa abou[illegible] and to spend a week in visiting the va[illegible] places. During their stay the German C[illegible] the Redeemer in Jerusalem will be consec[illegible]

The regular season at Ocean Gro[illegible] was inaugurated on June 26. Evangelist [illegible] H. Yatman, who again has charge of th[illegible] People's Meeting, was welcomed by an [illegible] of fully two thousand enthusiastic you[illegible] Bishop FitzGerald, the President of t[illegible] Meeting Association, delivered a brief intr[illegible] address. Rev. George Hughes, editor of [illegible] *to Holiness*, had charge of the Holiness m[illegible] the Janes Memorial Temple. Bishop J. C[illegible] preached in the Auditorium. Dr. Rich[illegible] court, of the Philadelphia Conference, h[illegible] of the great Bible Class, and Mr. G[illegible] Evans, of the Primary Department. Bis[illegible] Gerald presided at the surf meeting, at w[illegible] five thousand were present.

Omaha's Great Exposition.

THE thrilling events now taking place in Cuba have monopolized public attention so completely, that the great Trans-Mississippi Exposition at Omaha, Neb., has not received the notice it deserves. It is really a triumph of what the great West has a right to be proud of, and it is simply marvelous that in such times as these, so splendid an achievement could have been reached. The six representatives who formed the executive committee must have labored indefatigably, and must have received the most loyal service to have produced so surprising a result. The idea of an Exposition which should represent the products, industries and civilization of the States west of the Mississippi, took practical shape in the winter of 1895, and so enthusiastic was the response of the people in that section, that nearly half a million dollars was pledged within a few months. The corner stone was laid on April 22, 1897, and from that time until the opening on June 1, 1898 the work proceeded with such energy and skilful management as to astonish even people familiar with the rapidity of Western work. The buildings cover about two hundred acres and are located within a few minutes' ride of the centre of the city. The main buildings are picturesquely grouped around a great central court formed of broad esplanades, through which runs the Grand Canal, spanned by light, graceful bridges. Promenades flanked by columns, under roofs of trailing vines, giving a Pompeiian aspect to the scene, connect the various Halls. Beautiful arches mark the entrance to these avenues. One of these, which deserves to be permanent, is the Arch of States. Each of the twenty-four States and territories directly interested in the Exposition, contributed one cubic yard of stone from its own quarries for this arch, which thus becomes representative in a special sense. Landscape gardeners have turned the grounds into a scene of marvellous beauty, and have planted trees, shrubs and flowers of endless variety. Altogether, the result in its beauty and completeness passes the most sanguine expectation and will surely impress every visitor with the progress that has been made by the great West in the past half century. No parallel can be found in history for such magnificent progress. It may be hoped that in their prosperity, the people will always remember the words addressed to the chosen nation when they, too, were brought into a land of plenty:

Thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth (Deut. 8:18).

GRAND COURT OF THE TRANS-MISSISSIPPI EXPOSITION AT OMAHA, NEB.

Officers Liable.

A singular appeal on the part of the publishers of a New York newspaper has been rejected by the Appellate Division of the Supreme Court. The newspaper published statements reflecting on the character of a well-known public man, whereupon he sued the publisher for libel. The jury brought in a verdict declaring the publication libellous and fixed the damages at $7,500. Against this verdict the newspaper appealed, basing its application on the fact that the judge who tried the case, had excluded evidence showing how many other newspapers had published the same story and were also being sued. The higher court has rejected the appeal, on the ground that the evidence, if admitted, would not have been a fair reason for mitigation of damages. Each case, the court holds, must stand on its own merits and no newspaper can justify its acts by pleading that other journals were equally guilty with itself. It would be well if people remembered that God acts on the same principle in judgment. No one can escape by pleading that many others committed the same sin.

Every one of us shall give account of himself to God (Rom. 14:12).

In the Hands of the Enemy.

One of the men who watched the departure of the troops from Chickamauga recently was an elderly man of martial bearing who took a deep interest in all the movements. To a reporter who asked him if he had ever seen service, he told a deeply interesting story of his younger days. He had been at Culpeper Court House, and had fought at South Mountain and Antietam and Fredericksburg. He was taken sick at Vicksburg with typhoid fever and sent to hospital. There he was nursed by two ladies from Charleston, S. C., who had been visiting in the North when the war broke out, and had been unable to reach their homes. He was unconscious for a long time but finally became convalescent. He was astonished that two Southern ladies should be nursing a Union soldier, but when he spoke of it, the younger of them said: "There is no war in a hospital. My brother is a Confederate captain and if he, like you was sick, I should be glad to know that he had a careful nurse and would not care whether she was a Northern or a Southern woman." The patient owed his life to the nursing of the two ladies and he gave them heartfelt thanks when he left them to rejoin his regiment. He was sent forward on a wagon train with other convalescents, and a party of recruits to Burnside at Knoxville. On the way the train was attacked and the whole of the force made prisoners. He was sent to Libby Prison and then to Belle Isle and finally to Andersonville. He was not fully recovered from the fever and was in no condition to stand the hardships of prison life, but a young Confederate doctor showed him great kindness and encouraged him with cheering words when he could not bring him food and medicine. One day the doctor brought a young captain with him who asked the sick man his name and regiment. He had scarcely strength enough to answer, but when he did, the Captain said: "It was my sister and my aunt who nursed you in hospital and they want me to look after you." From that time on, medicine and good food were in a mysterious way smuggled to his bedside and he recovered. In a short time an order came permitting his removal to Florence, S. C. He was able to walk to the prison gate, but could not walk another step and the station was a mile away. He sank to the ground in helpless disappointment, but two Confederate guards, who saw him, went to his assistance. Each took an arm and between them they half carried him to the station. Two months after reaching Florence he was exchanged. As long as he lives he will remember that when time and again he was brought near to death an enemy's hand saved him. He has reason to be thankful that the enemies into whose hands he fell had learned the lesson of our Lord which is yet to be the law of the whole world:

Love ye your enemies and do good and your reward shall be great, for ye shall be the children of the Highest (Luke 6:35).

Duties Justifying Protection.

General Aquilando, the insurgent leader in the Philippine Islands, issued a proclamation soon after the battle of Manila, the text of which has just been received. Its preamble is as follows: "Philippines: The great North American nation, the repository of true liberty, and therefore the friend of freedom for our nation, oppressed and subjugated by the tyranny and despotism of its rulers, has come to afford its inhabitants a protection as decisive as it is undoubtedly disinterested, regarding our unfortunate country as possessing sufficient civilization and aptitude for self-government; and in order to justify this high conception formed of us by the great American nation, we ought to reprobate all such acts as may derogate from that conception, such as pillage, robbery, and every class of outrage against persons and property." The general then goes on to caution his soldiers against injuring the persons or property of foreigners and of medical men, and warning them that any soldier disobeying the order will be promptly tried by court martial, and if convicted, will be executed without delay. It is a pity that people do not reason in the same way in dealing with God. Those who desire his help and protection should live according to his will.

Thou shalt keep his statutes . . . that it may go well with thee (Deut. 4:40).

Mines Fired by Lightning.

A Washington journal reports a singular occurrence resulting from a thunderstorm, which broke over the city a few days ago. A series of mines have been placed in the Potomac, which have been connected with a switchboard at Fort Washington. A citizen, who was returning home in his yacht after a trip to Colonial Beach, piloted his way through the mines and lay to about a mile away, waiting for a thunderstorm, which had just broken, to blow over. He saw several vivid flashes, one of which seemed to strike Fort Washington. Almost immediately he heard a sizzing sound under his boat, resembling the noise of a skyrocket just as it leaves the earth. Instantly, over in the mine fields the water rose in three large bubbles and shot up like geysers. Then over the water came three deep-toned booms, like the noise of a distant cannon of large calibre. It was afterwards learned that three of the mines had been touched off by the lightning, striking the wires close to the switchboard. Happily, no one was hurt, but if the explosion had occurred a few minutes earlier, many lives would have been sacrificed. When the mines were laid, it was doubtless supposed that no explosion could take place without the consent of the officer in charge of the switchboard, but the event proved otherwise. It is sometimes so in ordinary life, the mischief designed for an enemy recoils on the plotter.

He hath prepared for him the instruments of death . . . but he is fallen into the ditch which he made (Ps. 7:13-15).

New Atmospheric Elements.

Since the discovery in the atmosphere of the strange element, to which Prof. Ramsay gave the name of Argon, scientific interest has been directed anew to the study of the atmospheric elements. Certain peculiarities of Argon, notably its molecular weight, were so remarkable as to suggest the suspicion that it was either itself composed of more than one element, or that there were other elements in the air yet to be discovered. Prof. Ramsay now announces a discovery which resulted from an analysis of Argon, which shows that there are at least two elements in the new agent. One of them, which has much less density than Argon, Prof. Ramsay calls "Neon," and the other, which is almost as heavy as Argon, he calls "Metargon." The experiments are still being continued, and it is expected that they will prove that there are in the air several other elements, the presence of which had not been suspected. It is remarkable that with all our pride of knowledge we should not have known, nor even yet know positively, the component elements of the very air we breathe. The fact should teach humility to those who are rash in their assertions about the origin and destiny of man, and the ways of God which are so far above our comprehension.

Great men are not always wise; neither do the aged understand judgment (Job 32:9).

A News Famine.

One of the greatest surprises that can come to an American citizen befell the people of Chicago on July 2. To the amazement of every one, all the daily newspapers suspended publication for the day, with an intimation that several days might elapse before it was resumed. This unprecedented step was the outcome of a strike of stereotypers. A demand for more pay was presented and was rejected, whereupon all the stereotypers struck. They aver that their demand was for four dollars for a day of seven hours, which is a smaller rate than is paid in New York, and that it was not a hard and fast rate, but was subject to discussion and compromise. The publishers, however, refused to consider the question, and decided not to issue their respective papers. They announced that they would under no circumstances employ again the men who struck, and would not issue their papers until they could get a staff of non-union stereotypers from other cities. There was considerable grumbling on the part of the public, as it was known that a battle had taken place near Santiago, the details of which would have been interesting reading. Not a paper was issued and no news was attainable until out-of-town papers arrived, which found a ready sale at an enormous premium. Probably the citizens never realized so thoroughly before, how important a factor newspapers were in their daily life. To be shut out from all knowledge of the events going on in the world was a great deprivation. Yet doubtless many of the people who complained the most bitterly were those who might have had knowledge that concerned them far more closely and neglected it.

If thou hadst known even thou, in this thy day, the things which belong unto thy peace! But now they are hid from thy eyes (Luke 19:42).

The Sunday School

ELIJAH'S FLIGHT.

S. S. Lesson for July 24. I. Kings. 19: 1-16. Golden Text, Ps. 37: 7.

BY MRS. M. BAXTER.

GOD had vindicated his judgment upon Israel, it had done its work, and he removed it, and now the rain was pouring in floods upon the parched earth. He had also vindicated his prophet. The representatives of Israel had left Mount Carmel, and found their way through the drenching rain to their homes with their own cry ringing in their ears, "The Lord he is the God, the Lord he is the God." Ahab returned to his palace in Jezreel, but while he was on his way, "the hand of the Lord was on Elijah, and he girded up his loins and ran before Ahab to the entrance of Jezreel." It was necessary that Elijah should precede Ahab. Before the king could reach his palace, he was again to see, if but for a moment, the man who stood in the presence of God. God in mercy would give him this check before he met with Jezebel, whose satanic influence held him under a spell which God alone could break. Had he then yielded to Jehovah, he might have been set free.

It was also necessary that Elijah, for his own sake, should measure swords with Jezebel. He was only too conscious that the cause of Jehovah depended on his faithfulness, but he must know the strength of the enemy, personified by Jezebel, as his instrument to controvert the cause of God. Ahab had undoubtedly been brought under the power of God's manifest response to his faithful prophet. When the cry had arisen, "The Lord, he is the God," Ahab had not lifted up his voice on behalf of Baal; the state religion, which was state idolatry, had been condemned by God, and then by public opinion; and Ahab's silence could only be understood as his assent. What must it have been for Elijah after those three years and a half of prayer for Israel, to see the nation bow as one man before his God! Surely he must have thought that now all was gained, Baal worship could not be revived.

But the wicked queen Jezebel lived still. She had not been present when the fire of the Lord had fallen. Ahab related to her all that Elijah had done, and how he had slain all the prophets with the sword. Oh, if Ahab had seized this moment to stand on the Lord's side, his own soul might have been saved, and he might have been a blessing to his country, but the weak king stood more in awe of his wicked queen than of the living God. Jezebel, no way awed by the relation of God's intervention, took up her position more strongly than ever, and sent a message to Elijah—Ahab in no way preventing it. "So let the gods do to me and more also, if I make not thy life as the life of one of them by [illegible] about this time. And when he got that, he arose and went for [illegible]."

Was Elijah afraid? Had he not stood unharmed before Ahab and his bodyguard, without a sign of fear? Although a price had been set upon his head, and one look from the king would have made those soldiers [illegible] his body? Had not God hidden him for three years, and preserved him during the famine? Why then should he flee now, at the time God had left him, and, taking things into his own hands, seek to save his own life? No doubt the prophet had thought that all was gained; that Carmel's mighty witness for his God was indisputable, and he had looked for Jezebel as well as Ahab to bow broken before it. He was unprepared for resistance just now; he missed his footing, got off divine ground, and, like Samson when his Nazarite locks were cut, he became weak and like another man. No longer standing before the Lord God of Israel, he stood in the presence of circumstances and now they touched him, and this man, invincible as long as he stood before God played the coward, and "requested for himself that he might die."

It was not astonishing; it is always so when a man who has long been dealing with God only, and with persons and circumstances only through him, turns to look at how things touch himself. Times of victory and success are always our times of danger. Because God has done such great things, we are easily tempted to expect greater on the same line, and when things do not turn out as we have anticipated, the enemy steps in with discouragement. Elijah came to Beersheba, and he left his servant there; he must be alone with his God; he must have the matter out with him where none other could intrude. Then he went a day's journey into the wilderness, and came and sat down under a juniper tree, and his sad prayer was: "It is enough; now, O Lord, take away my life, for I am not better than my fathers." Here is the secret: he had expected something from himself, and he had come to see that even he could be found doubting God. He learned the bitter, needful lesson: "I am on a level with other men; I am not better than my fathers."

God never abandons his own in the moments of their weakness. He sent an angel who touched Elijah, and said, "Arise and eat." And he saw that the same God who had provided for him by the brook had made ready for him in the wilderness. God was unchanged. He ate, drank and lay down again to sleep. But a second time the angel came and the same thing was repeated. It was his last meal while he made his journey to Horeb, the mount of God, the Sinai range where the law had been given to Moses. There he lodged in a cave, still under the power of his deep discouragement. And the word of God came to him, "What doest thou here, Elijah?"

Till now God had been more present to him than himself. Now it was himself and the children of Israel. I have been very jealous for God, I the only faithful man in Israel, and after all the success of Carmel, it has come to this that they seek my life to take it away; God's answer on Carmel has come to nothing. Elijah, shut up in the narrowness of his own horizon, was in a cave spiritually as well as physically. "Come out," said his God, and a mighty wind, an earthquake, a fire passed before him, but God was not in these, and then "a still small voice," "a sound of gentle stillness" (R. V., margin). Elijah knew it, and he began to break. Wrapping his face in his mantle, he stood at the door of the cave, and in answer to God's repeated question, he gave the same answer as before.

RUINS OF A COLONNADE IN AHAB'S ANCIENT CAPITAL.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

PROBABLY Elijah expected that the decisive result of the day on Carmel would transform the nation. The message he received from the queen, however, speedily undeceived him. So far from accepting the decision of the people as binding, and abandoning her resolve to make the nation a Baal-worshipping people, she was bent on vengeance and was determined to take his life. Believing himself to be the only prophet of the Lord left in Israel, he realized that his death would be the way to perpetuate the hideous religion of the false god, and undo all that had been achieved. To save his life for God and the people, he fled to Beersheba, a town on the southern border of Judah, ninety-five miles from Jezreel, the city where Jezebel lived. Even there, he did not feel safe, or perhaps shrank from intercourse with people, and he went forward into the dreary wilderness of Paran, that he might be alone, to think out his future course. Doubtless he was physically exhausted. The agitating events on Carmel had been followed by that run of fifteen miles to Jezreel, and then, before he had time to rest, the hurried flight to Beersheba and the desert. Flinging himself down under the branches of a tree, he gave way to gloomy and despairing thoughts.

O Lord, take away my life. Times of dejection come to all great souls—periods when all that they have accomplished seems to have turned to failure and discomfiture. It is told of the great Francis of Assisi, who flourished in the thirteenth century, that he walked boldly into the Saracen camp under the walls of Damietta and confronted the Sultan, who had set a price on the head of every Christian. Being questioned, he declared that he had been sent of God to show the potentate the way of salvation. The Mohammedan Sultan pointed to the array of priests around him who were already doing that office. "Let a furnace be kindled," said Francis, "and I and your priests will enter it together and the result will show you whether truth is on my side or on theirs." The most prominent of the priests shuddered and withdrew, and the Sultan declared that there was not a priest in his dominions who would meet such an ordeal. So impressed was he with the heroism of Francis that he gave him a guard of honor and sent him back to the Christian camp. A short time afterward, returning home, he found that Elias, whom he had left in charge of his disciples, had been false to his trust, and the soul of the man who had dared the Mohammedan Sultan to the face, sank into dismay and consternation. In his absence his work had been undone. Broken hearted, he prayed to die. But that night he dreamed that he was ushered into God's presence and heard a voice saying: "Thinkest thou that I who rule the universe can deal with these things?"

Unto Horeb, the Mount of God. The precise locality is not certain. The name Horeb is sometimes applied to the whole Sinai, where the law was given, and sometimes to the range of which Sinai is the peak. We can imagine how such a man in that sad hour would expect to find fresh inspiration from a visit to the terrible mount. Seven hundred years before it had been the scene of the revelation of God to his people who had now forsaken him. He would go there and meditate on that thrilling scene, which to him alone of all Israel had a meaning now. The great leader whom Elijah resembled, had passed through a similar experience. The people whom he had led out of Egypt almost broke his heart by worshiping the golden calf, instead of the God who had delivered them and had spoken to them. Elijah would find [illegible] to strengthen him in the Mount of God. On one of the passes of the Alps, a party of tourists lost their way in a great storm. Of them, a young man of dissolute life was almost beside himself with terror. When all lost hope of descending the mountain alive, he vowed solemnly to God that if his life should be spared, he would consecrate it to God. They were saved in a way so remarkable, that the young man believed it was by the direct intervention of God. [illegible] the party when they reached the foot of the mountain, and visited the home of a Swiss Protestant pastor and besought him to point him to Christ. After many days he found peace and turned homeward, resolved to lead his former companions to the Saviour. But they jeered at him, hinted that he was crazy, and would not listen to his pleading. In the old scenes of revelry, he lost the impulse to [illegible] his return, would as he believed carry him to victory. He felt his feet slipping, and dreading to lapse into the old life, he [illegible] one morning suddenly from the mountains, that on the scene of his deliverance, he might renew his vow and gain new strength. He returned with new consecration with a resolve to work and preach whether men would hear or whether they would forbear.

A still, small voice. Dean Farrar interprets it as "voiceful silence." In the calm and hush succeeding the tempest Elijah felt himself in the presence of God. Here was the lesson he learned. [illegible] startling awe-inspiring movements of God manifest himself, but in the gentle, [illegible] beneficent influences of everyday life. [illegible] by such a spectacle as that on Carmel could the nation be transformed. [illegible] the quiet teaching of his ways. The question, "What doest thou here?" was not unnatural effect. He was in the desert [illegible] from men when he might have been [illegible] ing good among them. An old [illegible] represents a parish priest going up [illegible] spire of his church and spending [illegible] there in study where he might be [illegible] God in solitude, and on Sunday preach the sermons he had composed there [illegible] when the time came for him to [illegible] heard the voice summoning him [illegible] and asked "Where art thou, Lord?" the Lord replied, "Down here among people," Elijah recognizing God in the still, small voice, may have had a [illegible] which came still more clearly to the prophet of "One who should not [illegible] nor cry," nor would his voice be heard in the streets; a bruised reed he would not break nor quench the smoking flax, but he would bring forth judgment unto truth. He saw gentleness united with power,

THE FAMILY AND HOME CIRCLE

The Country as a Kindergarten

The Close Walk with Nature of Country Lads and Lassies — Opportunities for Studying God's Ways in His World.

COUNTRY folks are accustomed to undervalue certain educational opportunities which they possess, which city people do not, and which not even great municipal wealth can bring within reach. It has been urged upon the New York Board of Education that the majority of city children are in utter ignorance of many of Mother Nature's simplest secrets—the look or the feel of an acorn or a chestnut, the shape of a bird's nest, the wonderful mysteries of sprouting seeds and bursting blossoms, of seed-time and harvest: and suggestion was made that fortunate people who could spend summer in the country or by the seaside, should bring collections of acorns, chestnuts, bird nests, seaweed and so on to be used in the schools as materials for object-lessons in nature for children who could not know by personal observation what such things are. The little maiden in our picture has gathered much more than the fruit which she carries in her basket. Birds have been singing and fluttering around her, and doubtless taking their common share of the treasures of the tree; and who knows as well as Mr. Mockingbird the difference between his bird's note and that—which a city scientist would attempt to discover. Yet, perhaps, her mamma thinks her little daughter learning first and from nature is at a disadvantage with the little city maid, who is dependent for her knowledge upon the twigs and branches, the birds and the butterflies which her good kindergarten teacher provides at the expense of much labor and care. A great picture, which had taken a medal hung on the walls of the Art Palace at the World's Fair. An old Illinois farmer passed by and said: "Ef I'd been one o' the judges, I'd never give that picture no medal. Thet plow harness ain't hung on them trees right; and it ain't the right kind of harness for: thet plow can't be pulled through thet sort o' ground with thet sort o' harness." The judge might have done well to have had his own on their committee of awards. The country more than the city has produced great artists, poets and scientists; and ours can learn wisdom there from communion with nature, God's hand-maid.

THE LITTLE FRUIT-GATHERER.

Little Japs and their Pets.

There is something which our own American folks may profitably study in the ways of little Japs. In Japan, birds show no fear of people, and butterflies alight familiarly on children's hands. It is painful to reflect that our little innocent winged friends, or our humble and useful creeping and crawling friends ever have occasion to fear us. The Japs are not free however, from the imputation of caging wild things. One of their most remarkable pets, is the large katydid, for which the children build tiny bamboo houses, in which they arrange beds of fresh flowers or leaves daily; sometimes bright-winged butterflies dwell in such cages. Most Japanese families keep an aquarium, stocked with gay, gold, silver, and crimson fish, some with spreading, gauze-like fins, others round like a ball. Japanese children have queer varieties of tiny dogs and rabbits, and curious tailless cats, and seem to be peculiarly gentle to animals.

A Hint for Mothers.

Professor James writes:

There is no more miserable human being than the one with whom the drinking of each cup, the time of rising and going to bed every day and the beginning of every bit of work are subjects of express volitional deliberation. Full half the time of such a man goes to the deciding or regretting of matters which ought to be so engraved in him as practically not to exist for his consciousness at all.

The mother, who trains her child patiently and systematically into neat, regular, orderly ways of performing every-day duties, is making room in his life for large enterprises. His manhood will not be taken up with learning things which he should have mastered as a child.

Thistles.

There are many varieties of this common and most interesting plant, the most important, of course, being the purple thistle, so dear to Scotland. It became the national flower hundreds of years ago when the Danes invaded Scotland, and creeping noiselessly through the dark to fall upon the sleeping Scots, some of them stepped with bare feet on stinging thistles and cried out, and the cry awoke the Scotch army; the Danes were driven back, Scotland was saved, and over the palace of Linlithgow, where Mary, Queen of Scots was born, in after years, the little common plant was engraved and under it the words: "Touch me who dares." There is the Caroline thistle, which the people have over their doors in France and Germany, consulting it as a barometer; open, it means sunshine: closing, it prophesies rain or storm. The "wind-wich" grows on the plains of Tartary, is very large, and it is said that the Tartars build their huts in its shade; in autumn, the ball dries, and goes flying off before the wind, "so fast that no one has ever caught it."

Homely Heroism.

The cutter *Manning*, dividing with the *Marblehead* the dangerous exploit of cable-cutting, was under a hot fire from the batteries of Cienfuegos, and shots were hitting the water all around, and whizzing over her.

A lieutenant passed the laundry, which occupied a small space in the deckhouse on the port side—the side exposed to fire. He glanced in and stopped short. There, heedless of the death-dealing missiles whistling around him, as calmly as though in a Mott street laundry, was the ship's Chinaman ironing shirts. Another instance of bravery, reflecting credit on John Chinaman's natural foe, the Japanese, is that of Capt. Ludlow's servant. While the *Terror* was alone in the fight at San Juan, when shells were raining all about her with such rapidity that it seemed to those who saw the battle a marvel that she was not hit, this little Jap, with a cup of coffee in one hand and a plate of crackers in the other, climbed to the bridge. He had thought of his captain in all the confusion.

The World's Oldest Rose-Bush.

Hildesheim, Germany, lays claim to the oldest rose-bush in all the world. It is said to have been planted over a thousand years ago by Charlemagne, the Great. This rose-bush, whether the story about it be true or not, may well stand as the reminder of the fact that Charlemagne's military accomplishments obscured the fame of his peaceful virtues. He endeavored to promote education and agriculture, as earnestly as he lent his influence to arts, manufactures and commerce. He attempted to make a grammar of his own language, and had a school in his palace for the sons of his servants. He required of his subjects the planting of certain varieties of fruits; and the superior cultivation of his own property, in which he took a lively interest, was an object-lesson to his subjects. So, if he took breathing-time from his battles, in which to plant a most excellent rose-tree that has outlived all others of its time, the act was characteristic.

The Pelican and the Kitten.

The following story is a good illustration of the old maxim, "Never take an insult or injury seriously."

A gentleman kept a pet Pelican in his back yard. A neighbor's kitten strolled in. You know how the Pelican eats fish, he catches the fish, tosses it into the air and swallows it as it comes down. Mr. Pelican tossed Kitty up and opened his mouth; but kitty turned over, landed right side up and scampered around Mr. Pelican's feet, seeming to think the matter great fun. The Pelican caught on to the humor of the thing, and when the master brought Mr. Pelican a nice fish for dinner, Kitty decided to share it, since which time they have had repeated lunches together, and are quite good friends.

THE GOOD SHEPHERD.

THE Lord, our Shepherd, leads
His sheep to pastures green,
The richest pasture feeds
Beside the living stream.
He gently leads us day by day,
And guards us safely all the way.

The lambs he'll gently take
And in his bosom lay;
The lame he'll ne'er forsake,
The lost bring in the way.
He gently leads us day by day,
And guards us safely all the way.

When earth no pasture yields,
And we must pass away;
He leads to fairer fields
In climes of endless day.
To living fountains there he'll lead,
Our souls with richer pastures feed.

Oakland, Kan. —J. S. MOHLER.

FIVE GENERATIONS.

FROM a reader of this journal we have received a letter and photograph which are sure to interest the members of THE HOME AND FAMILY CIRCLE. The writer says:

FIVE GENERATIONS OF CREE INDIANS.

OONIKUP, SASK., CANADA.

The Editor of The Christian Herald:—The enclosed group represents five generations in direct line, the youngest already about 11 years old, and the eldest still hearty and well, and able to walk miles at a time. They are Cree Indians, although all except the old lady have a certain amount of Scotch blood. Beginning with the old lady in the centre, their names are Jane Lathlin, her eldest daughter Maria Marles, her eldest daughter Maria Henderson, her eldest daughter Flora Umpherville and her eldest boy, Johnston Umpherville.

Your paper reaches us in this out-of-the way place once a month, and is a most welcome visitor. The premiums also are splendid.

Lesson of the Sky-Lark.

A pretty custom, which is said to exist in the royal family of England, is that of each child choosing some emblem for itself. Princess Alice, whose memory is so dear to English hearts, chose the sky-lark, because, as she said, "while it lives obscurely on the ground, it teaches us that in the performance of the plain, homely duties of life, we gain the strength and knowledge and inspiration to soar upward and fill the air with joyous and soul-stirring music." This bird, as we know, lives a lowly life in English fields and meadows, and sometimes its voice is heard in the grass or from a leafy tree, but its sweetest song is sung when it has soared so high that it is lost to sight: and one knows of its presence in the clouds only by hearing its beautiful notes falling from the sky. We may all learn a lesson from the sky-lark. If we perform our low'ly duties well, God will give us the glad heart and the happy song. Perhaps we may think of all our little words of kindness as sky-lark songs, for they make other hearts happy, and other lips songful.

A Little Boy's Long Journey.

A notable journey, says an Australian paper, has been accomplished by a twelve-year-old boy, named Launcelot Lewis, son of a well-known grazier of Kooringa, South Australia. The lad desired to visit an uncle residing at Warrnambool, Victoria, and for that purpose, and with his father's sanction, left home on January 10 last, mounted on a pony and leading another carrying a pack saddle. Striking in a southeasterly direction, he made the seaboard in about a week's time, and, passing through Mount Gambier and Beachport, crossed the border, and shortly afterward safely negotiated the Glenelg River by swimming his ponies across. Skirting the coast line, he shaped a course for Portland, and thence, by way of Port Fairy, to Warrnambool, which he reached, having traversed 570 miles, in twenty-one days, an average of about twenty-eight miles daily. Despite the long and wearisome journey, his ponies were in excellent condition on their arrival, while the appearance of the young overlander was that of a typical bushman, with the water bags slung over the neck of the pack carrier and the hobbles braced on to his own mount.

Friendship.

Friendship, like everything else, needs to be cultivated, in order to reach its highest perfection. In this day of hurry and bustle, the friends one esteems most dear and whose sympathy and counsel are the most precious, are the busiest ones: the ones who recognize obligations to their own kindred, to society, to the church, to the Sunday School. But all the more is regard between and for busy friends like these worth keeping, and every one should find time to cultivate friendship.

SERMONS WORTH READING

HELPFUL DISCOURSES for the PEOPLE

THE PROMISE OF PEACE.

By Rev. C. E. Jefferson preached at Broadway Tabernacle, New York, from the text Isaiah 2 : 4 : Nation shall not lift up sword against nation, neither shall they learn war any more.

THIS, I think, is one of the sublimest sentences in the Bible. It is worthy, almost, to take its place by the side of that other sublime sentence: "God said, 'Let there be light,' and there was light." It is one of the most audacious hopes that ever sprang from the heart. It occurs, as you know, in the prophecies of Isaiah, and it occurs in substantially the same form in the prophecies of Micah; hints of it can also be found in the prophecies of Zechariah, and scattered through the Psalms. Who said it first we do not know. It is simply a voice like so many other messages of the Scripture—"A voice of one crying in the wilderness, 'Prepare ye the way of the Lord.'" It is impossible, therefore to pin the prophecy to any individual man. I like always to think of it, not simply as the utterance of one man, but as the outcry of an indestructible instinct of the human heart; the declaration of the immortal spirit of man. The time will come some day when nation shall not litt sword against nation, neither shall they learn war any more. So the human heart has ever dared to dream.

In order to understand the significance of the prophecy, it is necessary to understand the time in which Isaiah lived. He lived in the eighth century, before Christ. This was one of the greatest centuries in the history of Judah. In this century the Assyrian Empire reached the climax of its power. Down in the far southwest stood her surly antagonist, Egypt, with her chariots, her bowmen and her spearmen, where armies were continually marching and countermarching, and where wars and rumors of wars filled all the years. Between these two great warlike neighbors stood little Judah. Judah had also been imbibing the military spirit of the century. She, too, had a warlike king, Uzziah the Great. There were wars innumerable. Damascus made war. Samaria made war. The Philistines, on the West, and the Arabians, on the East, made war. The second-class nations made war on one another, and Assyria made war on them all.

This was the age in which Isaiah lived. Behold the man! There he stands, looking out into the great storm that is raging in the sky. The heavens are black as midnight, lighted up occasionally by flashes of savage and furious passion. Looking into the sky, he says: "It shall come to pass in the last days, that nation shall not lift up sword against nation, neither shall they learn war any more." When the world was shrouded in darkness, this saint of the Lord pulled back one corner of the cloud and allowed man to look through and out upon God's eternal blue.

And now the question comes, how did Isaiah get this assurance? How could he, in such a warlike age, dare to dream of the day when the world should enjoy universal peace? I think the explanation lies in the fact that Isaiah was a seer; he was a man who saw. We do not see very well, many of us. Most of us are near-sighted. We see only a little way into the distance. We are deceived by mirages. We are easily lost in cloud-banks, so that very often things of no moment loom up in the mist and frighten us, and those things which ought to be seen escape our vision altogether. We are not seers, and that is the reason we cannot prophesy. Isaiah was a seer who saw down into the deep heart of man. He saw the passion and the prejudice and the ignorance—those things we all can see, but they are not always the deepest things in man. He saw into man. He saw the humanities and the vanities and the wildnesses of the human heart; but he saw below all that. He saw that man is a reasoning creature. He is young, and because young, he is foolish. But he is a reasonable creature, and he learns to reason better as the ages go. By and by, when he is mature, when he has reached his growth, he will not make war any more.

He also saw into the deep heart of God. A man who sees into the heart of man, also sees into the heart of God, because he is made in God's image. He looked out upon the distracted world which lay at his feet, and he saw a plan—a purpose in it all. Since God is in human history, there must be something bright in the future. If God be really working, his plans will by and by work themselves into clearness and glory. Consequently, Isaiah dared to say the time would come when the boots of the warrior and the garments rolled in blood would all be consumed, because "Unto us a child is born, and unto us a Son is given," who shall have a manifold name; "His name shall be Wonderful, Counsellor, The Everlasting Father, The Mighty God," but the climax of them all will be "Prince of Peace, and of the increase of his government there shall be no end." Isaiah could speak the prophecy because he saw.

REV. C. E. JEFFERSON.
(Pastor Broadway Tabernacle, New York.)

We are living in days when we need to think, now and then, upon the brightest words spoken for our comfort. It is too bad, that often in the midst of our deepest tribulations, we throw away the very words we need the most. It is because we are living in troubled times that I want to bring to your attention the glorious prophecy of the Hebrew seer.

What a century, in which we are living! A century that began with the guns of Napoleon—a century that is going to die amid the roar of battle. From the first of the century to its close, what an awful record. Five millions of men in this single century have been sacrificed in war. Fifteen billions of dollars have been squandered in this one century in war. What an awful century 1800 years after Jesus died on the Cross! one of the six great battles of the century was fought beneath our flag, so that war statistics are not altogether meaningless to us. Thirty-three years have come and gone since the civil war closed. A third of a century lies between us and Appomattox Court House, but the old scar remains, and the ache that came in '61-'65 has continued through all the summers and all the winters, in many and many a heart. The wounds have indeed healed over, but ever and anon they break out and bleed afresh. We Americans know what war means.

What an awful century it has been and what a strange world it is in which we are living! The world for which Jesus, the Prince of Peace died, is to-day learning more furiously, it would seem, than ever, the arts of war. All Europe is a vast camp. Twenty-two millions of her citizens are taken out of productive pursuits, in order to keep up her armies and navies. The whole continent is staggering and fainting under a war debt of something like $25,000,000,000. And yet the navies keep on increasing, and the armies keep right on growing larger! Europe, beautiful Europe, with her magnificent mountains, her lovely lakes, her fertile soil, her old castles and her picturesque cities,—Europe that ought to be a Garden of Eden, full of music and hope, bends under the intolerable curse of militarism, and carries a load which sickens her heart and saps her life. What an awful century it is, in which we are living! And there are Americans who, not at all daunted by the hideous folly and madness of Europe, not at all frightened by the experience through which our brothers across the sea have gone, urge us to multiply our ships, and add to our guns and run up year by year, our expenditures for the implements of war. This is our condition at the close of the nineteenth century.

And what experiences these are through which we are just passing now. We, a peace-loving nation, are at war. Two professedly Christian nations are fighting. The ships of Spain and our Republic race one another over the sea, each commander eager to sink the vessels of his antagonist, and take the life of his men. And all this 1,800 years after the death of our Lord! Certainly these are days when we need to repeat often to ourselves the ancient prophecy—"It shall come to pass in the latter day that nation shall not lift sword against nation neither shall they learn war any more."

In the first place, let me remind you that things, bad as they are, are not altogether so hopeless as we sometimes imagine. Tremendous progress has been made toward the peace of which the prophet dreamed. Progress must be slow, but we are making it. The time once was when it was glorious for nations to fight. All the years were filled with wars. War was the only pastime of nations. The time was when the greatest glory men could achieve was military glory. It is not so now. There is a deepening horror, a deepening disgust at the whole trade of war. "It is horrible!" How often we hear it. Yes, it is horrible! Think of one of our battleships—just one—sent to the bottom of the sea, with 500 of our men! And that may happen any hour. The thought of it causes the blood to run cold. The heart is becoming kinder, and I suspect that there was never a war waged since war began, that has called up in the hearts of people, so much horror, as you will find in the hearts of our people to-day.

We must bear in mind that the champions of peace are growing more numerous. This has been a century of war, but in this century have been heard the strongest and sweetest pleas for peace. In Russia, right in the shadow of her vast military system, Tolstoi, like a prophet of the Lord, keeps on crying against the inhumanity and cruelty of war. Victor Hugo, for years in the shadow of the military system of France, dared to strike it blows from whi it will never recover. Bjornson, in No y has done for that country what V or Hugo did for France. In America, j. liam E. Channing and a host of c rs have taught us to love peace rather an war. The poets are with us. In the v ds of Josiah Bigelow,

"Ez fer war, I call it murder;
There you have it, plain and flat!"

That is the sentiment of the ts Lord Tennyson persisted in dream that splendid time when we shall h e Parliament of the Nations; a Fede of the World. Scientists are w Some of the greatest scientists tell u the expansion of the industrial spiri inevitably in time render war impo That is the dictum of the highest sc The progress must be slow, but th is coming, not to-morrow, but it i ing, when nations shall not learn w more. The ground of our hope r cisely that upon which Isaiah bu prophecy.

We must have more faith in the of man; the heart of man is not s the heart of man is improvable. English nation is the finest illustrat world affords of what vast improv the human soul is capable. It is a lo tance it is true, from the present co of warfare to that Supreme C which the nations shall try their s There are no fightings now in c tion, like those that stained the his all the early nations. We have tr that vast distance from the braw court room. In God's own goo and by his strength, we shall cro vast distance between the battlefie the Supreme Court of the worl surely as God is God, that court wi day be.

We can base our hope upon the and will of God. God has a pl these wars do not happen in vai have their purpose. We cannot s war in every case is unjustifiab man can take his stand on that p tion, unless he dares maintain tho that it is wrong in any and every c an individual man to use force, e defence of himself or in protec those he loves. Unless he takes t position, he cannot hold the firs be right under certain circumsta a man to strike another man—a m an insane man, a ruffian, a highw then it is right, under certain c stances, for one nation to strike nation. Our nation has struck m once. We struck more than one l years ago, and the result of our b our flag! Here, in the presence o could I say that we did wrong in s One hundred years later it was m to strike again, and the result of t was, that every star of the flag r in its place. I could not stan those stars and say we did w striking. Now to-day we are again, and the result of this th will be the vanishing from the ne of the power and cruelty of Spa will not say, when the war is o we have struck this time in va these wars are only incidents i ward progress of the race: this i end. God has an ideal for us. ideal world is a world of peace.

In the world which is sure t there will be no friction, no strife, but all men shall be sympathy, and mercy, and love. fore, as good Christians, we mu occasions, even in time of war, of peace. We must labor for must endeavor to hold all evil back. We do not want to stir u against Frenchmen, Germans, or even against Spaniards.

We will harbor no ill feeling anyone; we will pray for peace endeavor by our example and ou sation to keep down passions hateful, and to hasten the day the nations of the earth shall gether as members of one lovin

Let us pray and work as Chr hasten the day when the world joy a universal and perpetual pe

"Glad prophecy! To this at
Shall all things come.
Forgotten be the bugle blast,
And battle music of the dru
A little while the world may
Its old mad way,
With needle-gun and ironclad
But truth at last shall reign.
The cradle song of Christ
Was never sung in vain."

FRIENDS IN COUNCIL

pring House-Cleaning and how Two Model Housewives Do It — Disparity of Age in Marriage—Advice to an Ambitious School Girl.

SEVERAL of the group who are in the habit of meeting in this informal circle, notify me that I need not expect to hear from them either by letter or word of mouth until they shall have finished their spring house-cleaning. I am interested to know just how most of my friends go about this annual task. In the city, it is a necessity of health and cleanliness that the house shall have a thorough going over in the spring. Once a year it needs a greater renovation than is given weekly by broom and dust brush alone, and the painter, the whitewasher and paper-hanger must come to do their work. When the house has been renewed by these people, it takes a year good while a new lease of attractiveness and is the pride of one's heart; unfortunately for our pockets and our peace of mind, this sort of thorough ablution is not essential annually, and even by the most notable housekeepers, is called to at long intervals, or is taken part by part: one room this year, another next; the outside of the house thoroughly painted and restored at one time, the inside likewise freshened up at different times, a year or more apart, during ordinary house-cleaning, however, I do not ask you if you do not think we should make it too hard?

* * *

I have two friends who are both models of the perfect housewife. One of them says that as all her carpets up at once, and the whole house turned into wild confusion and chaos during her period of housecleaning. She seldom gets through the season without a subsequent spell of illness, and, as for the children, they are predestined to take cold while the house cyclone is going on. The other, an efficient and diligent house-mistress, makes her cleaning by installments. She does not begin too early; she waits purposely until the time has come when fires may be taken down and fires are no longer necessary anywhere in the house except in the kitchen. Then she cleans the top of the house, and takes room at a time. Her cleaning stretches over several weeks; but at the end of the year the house is a miracle of neatness and order, and nobody has been the worse for it. Even her husband has been heard to say that he does not know whether he has ever have house-cleaning under their roof or not. Of course, dear sisters, you have your opinions and your experience with them, and I do not set up mine against yours; but I do think that in life there is a better way of attacking hard work is almost always the better.

* * *

A good many of our friends appear to be interested in some aspect or other of the question. I find that there are few weeks when I do not touch upon it in some phase of its multiform interests. Now the question comes whether two people, everything else being suitable and probably congenial, have a good chance for a happy and successful marriage where the husband is some years older than the husband. It depends. I should say, upon the persons most intimately concerned. Speaking in a world large, it is best that married people should be on a nearly equal plane as to age, only a few years or so apart.

Where there is very great disparity, a matter, for instance, of twenty or thirty years on the one side or the other, the older of the two will probably have passed the period when social pleasures and gayety outside of home are attractive: he or she will prefer slippers and an easy chair beside the fire, to the most charming entertainment which can be provided. Also, the judgments and convictions of, we will say, fifty years, are apt to be more strongly held and more dogmatically expressed than those of twenty. The two when the difference is so great as that, practically belong to separate generations, and it hardly seems fitting that they should marry. The relation most appropriate to such people is rather the paternal or the brotherly or sisterly than the conjugal. If, however, the difference on either side be a matter of two or three, or even five or seven years, it makes very little difference in the long run.

* * *

A husband ten years older than a wife is usually practically on the same level with her. He meets her on entirely equal terms, engages in the same zest in all that pleases her, and is perhaps looked up to a little more by her on account of his superior age. A wife ten years older than her husband is not quite so happily adjusted to him in age. A woman of thirty is maturer, as a rule, than a man of thirty: besides, women grow old faster than men do, and not infrequently look older at a given age than their husbands. This rule is not without exceptions. In our greater knowledge of health and the laws which govern it, and in our greater ease of life, women in the last decade retain their youthful looks far longer than they formerly did. A woman of fifty in these days often does not look more than forty, and a woman of forty quite frequently has changed very little since she was twenty-eight.

* * *

A young man is very apt to fall in love in his earliest youth with a woman older than himself. If, however, she accepts him and they marry, the probability is that later in life, when he is in his prime, she will appear faded and middle-aged at his side. Though he may not mind this, it will be more or less a grief to her. Still, as I look over my friends, I must acknowledge that a large proportion of marriages which I personally recall, in which the wife was the older, sometimes by two years, which does not signify, sometimes by seven, in one instance by fourteen, in another by seventeen, and in still another by twenty years, the marriages turned out exceptionally well. Men like petting, consideration, and gentle thought. A man is always to the end of his life a big boy. He loves to be cared for; to have all his comforts seen to without fuss; he enjoys being constantly made much of, and the wife, when older than her husband, almost always seems to give him a measure of maternal as well as of wifely love and care.

* * *

And after all, there is this to be said, that marriage is not a mere partnership on the lower plane: it is a comradeship of soul; in its best estate, it is founded on congenial tastes and principles which have their root in beliefs and intellectual fitness and equipment. People are very different in their way of growing old. Some women are young and charming to their latest day. I have seen a woman beautiful at eighty. A bright, cheery temperament, a love of fun, a keen and clear mind, and a variety of interests will keep one woman young and fascinating when she has long since passed her fiftieth birthday; while another who simply lets herself go, who is melancholy and brooding and gloomy and perhaps ill-tempered, will pass her meridian of good looks and happiness before she is thirty. If my inquirers are themselves contemplating marriage, and truly love one another, and there is between them no barrier except that of a few years to the good on the one or the other side, I do not think that they need hesitate to go on and pledge their lives to one another before God's altar, and then be happy ever after.

* * *

A school girl, Kathleen V., writes to inquire whether she can obtain employment by which she can earn money out of school hours. In your last year in the high school, my dear, you probably have so much work to do in the line of your studies, that you cannot safely give up, as you propose, three hours of an afternoon after school to act as secretary and companion to an invalid. Your necessary work for school, should you do this, would be pushed into evening and probably extend to a very late hour at night, and you would bring to the work no freshness because your mind would be too tired by your all day routine, first in the schoolroom and afterward in the task you should undertake. It would be very much better, I think, for you to give all your time and strength to your studies now, preparing yourself at a later period to become a teacher, or to engage in some form of business life. Besides, very few women or young girls would wish your services at the fag end of the day. An invalid's best time is in the morning; and, naturally, if your services were required, they would be more in demand in the earlier part of the day than towards night. Be patient and prepare yourself for professional or business life by diligent study now. I need not remind you that you will put your mother to as little expense as possible by being contented with very plain dresses and trimming your own hats, and in every way sparing her expense. She, I am sure, does not wish you to work beyond your strength. Young men and young girls, in their impulsive energy, sometimes make mistakes and endeavor to do more than they should attempt. Nature often exacts a penalty for this in after life. I have no doubt that if you are able to complete your course at school, you will find work without much difficulty after your graduation. If it is absolutely necessary for you to earn money now, the only way of which I can think is that you should leave your school and studies and take a position in some shop as saleswoman. This is not to be advised in the circumstances, so again I repeat my former word and say, be patient and cheerful and expect some pleasant thing just ahead.

Margaret E. Sangster

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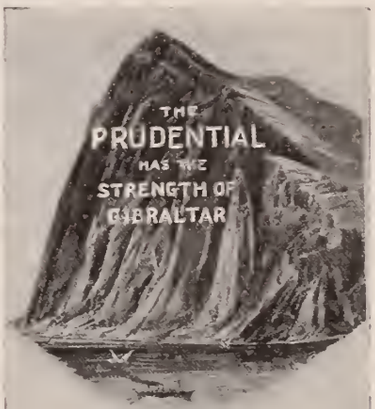

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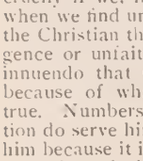
A HAPPY HOME.

A Fallacious Idea that God Promises Prosperity to His Children. Job 29: 1-20; Deut. 6: 6-9.

Few passages of the Bible are more pathetic than this, in which Job contrasts his former condition with that of his time of trouble. His friends cruelly and unjustly inferred that his troubles were punishments for wrong doing, and were so unusually severe because, as Job had apparently been so good a man, he must have added hypocrisy to his sin. There is still a tendency in some quarters to argue on the same lines, in spite of the emphatic repudiation of the theory furnished by this grand old book. An amusing illustration of the fact is the selection of this passage to associate with the topic, which was evidently made by some person who did not notice that in the next chapter Job shows how bitterly mistaken he had been. God's relations with man are not of the nature of a contract. He does not undertake to give prosperity and a happy home in return for certain conduct. Still, as in Job's time, the good man sometimes suffers adversity and we shall err cruelly if we, like Job's friends, assume when we find unhappiness in the home of the Christian that it is the result of negligence or unfaithfulness. Satan's cynical innuendo that God's children serve him because of what they gain by it, is not true. Numbers of them in every generation do serve him for naught. They serve him because it is right to do so and with no such crude idea as that it will insure them a happy home. When unhappiness comes, as it often does, in spite of righteousness and faithfulness, the best consolation a man can have, is that he did his duty and has nothing to reproach himself with. Then, like Job, he can answer his critics who assume in their self-sufficient pride to explain God's ways and he will in the end receive the vindication of God as Job did. The patriarch had no regret for his noble life, though it had not brought him happiness; he rejoiced in it, for it supported him in his adversity. Others have done so in modern times in like circumstances and have counted themselves happy in the fact that self-reproach is not added to the bitterness of their cup. God is something more than a distributor of rewards and punishments and we have no right to reproach him, if having done our duty the reward of a happy home does not seem to come.

THE PLAINT OF LOVE.

God's Affectionate Endeavor to Win Men to Himself. Hos. 11: 8; Luke 13: 34, 35; 19: 41-44.



Children often ask the question, why if God is omnipotent he does not rid the world of sin and make everyone good. That evidently is not God's way of dealing with men. It might produce holiness, but not the kind of holiness he desires to see in his children. We sometimes see in families the effect of that kind of government. A severe father makes himself dreaded by his children. He issues his commands, prohibits their doing this or that and holds them rigidly to the line of good conduct. When they disobey he punishes them relentlessly and compels good behavior by fear. If, unhappily, he is at no pains to explain the reasons for his government and does not try to make his children understand the evil of sin, their virtue is liable to be mechanical, a mere subservience to paternal authority. When they grow up and he no longer has the power to enforce his will, there are no young people so likely to become depraved as his, because their good conduct was not founded on an intelligent conviction of its blessedness. The wiser method is to lead the child to choose virtue of his own accord by convincing him of the folly and wickedness of vice. Then when the restraining hand of parental discipline is withdrawn, he is armed against temptation by his own principles. It is this method God pursues with his children. He compels no man to be good, but he pleads and warns with tender affection and seeks to woo him to the path of peace. This method deals with man on a higher plane than that in which force reigns. It treats him as a responsible being who is capable of understanding the consequences of his action and of appreciating the glory of righteousness. When that trust is not justified, God represents himself as grieving over man's perversity and lamenting his determination to ruin himself. He bears with the wrong-doer, and has long patience with him, but he will not force him to do right. Like a tender father, he longs to see him repent and voluntarily turn to him for light and life.

WORLDLY DISCONTENT.

The Incapacity of the World's Prizes to Afford Happiness. Luke 12: 16-21.

The plaint of Ecclesiastes that "all is vanity" has come down to our times. Men are still declaring that the objects for which they have striven do not satisfy, but rather stimulate the appetite they were expected to allay. It is told of the late A. T. Stewart, the dry-goods magnate of New York, that having taken a visitor through his stores and explained to him their many ramifications in this and other lands, he was amused at his visitor's wonderment. In reply to his admiring words and his expressed conviction that such a business must be very gratifying to its owner, A. T. Stewart asked him what compensation it would be fair to give a man who should undertake the management of so vast a concern. "Would his visitor be willing to do it for his board, lodging and clothes?" "Certainly not," said his visitor; I should expect a large salary for so responsible and arduous an office." Mr. Stewart said: "You do not think that board and clothes would be sufficient, yet it is all I get for doing the work." He did not think, with all his success, that he had made a good bargain for himself in his lot. Other men who have climbed to high places in the social and political world have made a similar confession. The world's prizes do not give content, even when gained. Neither riches, nor fame, place, nor power can satisfy the hunger of the soul. The rich and great may be content, but their contentment does not proceed from their worldly success. The only basis for content is that which is within reach of the poorest and the humblest—the performance of duty, combined with unwavering faith in God and submission to his will. The world has yet to learn the lesson Christ taught, that the abundance of a man's life consisteth not in the things he possesseth.

The Willard Memorial.

It is the purpose of the National Woman's Christian Temperance Union to make the Temperance Temple in Chicago a memorial to their late beloved leader, Frances E. Willard, and to call it by her name. The Temple is one of the finest office buildings in Chicago, is headquarters for the N. W. C. T. U.; editorial and publication office of the *Union Signal* are in it, and from it many movements of temperance reform radiate. At the time of her death, Miss Willard was laboring earnestly to secure this building to the N. W. C. T. U. After her death, the association continued the work as a doubly sacred duty. The late Mrs. Mary T. Burt, President of the New York W. C. T. U., was particularly interested in this movement. Of the $300,000 which Miss Willard was endeavoring to raise to secure the Temple, the sum of $200,000 has already been subscribed.

The "Christian Herald" in Camp.

Hundreds of our soldier and sailor boys in camp and at the front are now regularly receiving THE CHRISTIAN HERALD as the gift of good friends who are donating the subscriptions for them at the special reduced rate of 25 cents for three months or $1 for a year. Addresses are changed as often as desired. These have been received during the week:

Prev ack'd	$586 62	Stewart, Mrs W I.	25
Barrick, Mrs N A ..	25	Stratton, Mrs Eva. .	25
Beers, M A	25	Tefft, Frank J.	25
Blake, S P .	1 00	Thompson, Benj E...	25
Bloom, Mrs M A	1 00	Thrasher, L .	25
Bonine, Mrs James E	1 00	Underwood J C	1 00
Brault, Lilla M	25	Vorse, Mrs Elizb M .	1 00
Bunker, Mrs E P .	25	Walker, E J . .	25
Caldwell, F E .	25	Walker, Miss F	1 00
Colvin, Mrs E M ...	26	Westgate, Mrs W J .	1 00
Corskie, J F	1 00	White, Edgar J. .	2 50
Davis, Mrs F B .	1 00	Wood, Mrs W L .	50
Dyer, Miss Eva .	25	Old lady 70 years old,	
Elliot, Mrs J M	25	Calhoun, Menn	3 50
Fountain, Mrs .	24	The Lord's tenth,	
Frost, Mrs L .	25	Hermosillo.	5 00
Grant, Robert ...	1 00	Cash, Paterson, N J.	3 00
Griffin, Mrs J .	1 00	A soldier's daughter	
Heberling, Mrs J S	50	West Salem, Wis...	1 00
Heidenrich, Julius.	50	In the Name of Ar-	
Holler, G H....	1 00	thur who has fallen	
Holmes, Mrs A B .	2 00	asleep in Jesus. ..	1 00
Huntley, Miss Nellie B	25	Mrs E S C, West	
Jones, R W .	1 00	Northfield ..	2 00
Keutes, C	50	E M J, Cuba, N Y	25
Kelly, Mrs Geo .	25	E Y P, Ashland, Mass	25
Kelly, Jennie	25	L V M, Somerv'e, Mass	1 00
Kemp, Mary E.	25	MBP, Mt Washington	1 00
Kershner, Mrs Mary.	25	S C S, Cresco, Iowa..	1 00
King, L W	1 00	W——, Gaithersburd,	
Layer, Frederick ..	25	Md ..	1 00
Lewis, Mrs E P	1 00	—— ——	24
Lillie, Mrs . .	25	—— ——	25
Marson, Mrs Kate .	21	In His Name.....	1 00
Martin, Geo .	1 00	I H N, Essex Co.....	2 00
Mauley, W J .	25	Old Subscriber .	1 00
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Moore, L A ...	1 00	Friend, Fruitland, Ia	1 00
Moore, Mrs W J	25	Friend, Gallipolis, O.	1 00
Mudge, Mrs C W . .	2 00	Grand Haven, Mich .	50
Nelson, J E	25	A Fd, New Hampton.	1 00
Nelson, Nellie	25	Friend, N Y City.....	1 00
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Noble, E S	1 00	ler, O	25
O'neil, Mrs W H ...	25	WCTU, Darnest'n, Md	50
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Parsons, Mrs Jane...	25	the Kings Daugh-	
Pike, Mrs Thornton .	25	ters, Palmer, Mass.	1 00
Pinkerton, Mrs M M	1 00	Junior C E Society	
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Potter, H L .	1 00	SS, Madera, Calif ..	3 00
Reed, M E	1 00	YPSCE, 1st PresbyCh	
Robinson, Mrs G B ..	25	Providence, R I	25
Sallada, W H	50	United Presby S S.	
Scroggy, Mrs J C .	25	West Charlton, N Y.	14 00
Slater, Dora	25	**Total ...**	**$682.07**
Speedling, Mrs H C	1 00		

All contributions will be acknowledged in these columns.

Northfield Y. W. C. A. Conference.

Extensive plans are now being arranged for the Young Women's Christian Association Conference, to be held at Northfield, Mass., from July 13 to 22. On the Seminary grounds, near the place of meetings, tents, with floors and convenient furnishings, are erected, where accommodations can be had at low rates. Evangelist D. L. Moody invites all young people's societies, Sunday Schools and other Christian organizations to elect and send one or more delegates to the Conference. Two meetings daily will be held in the Auditorium, which has a seating capacity of 2,500, and one on Round Top. An unusually large number of fine speakers has been engaged for this year.

Asthma and Hay-fever Cure Free.

Our readers who suffer from Asthma or Hay-fever will be glad to know that a positive cure has been found for these diseases in the Kola Plant, lately discovered in West Africa. The cures wrought by this new botanic agent are really marvellous. Wm. Potts, the editor of the *Farmer's Magazine*, of Washington, D. C., Mr. Alfred Lewis, postmaster, after many years' suffering, especially in hay-fever season, the Kola Plant completely cured him. He was so bad that he could not lie down, but only sit for fear of choking. After three years' suffering from the worst form of Asthma, Mrs. A. M. Dodd, of Victor, Iowa, writes that the Kola Plant cured her in two weeks. Rev. S. H. Gardner, Centre Hill, Pa.; Rev. John L. Mason, Mass.; Mr. Frank C. Newell, Maine; Rev. Benjamin Gilmore, and many others give similar testimony of their cure of Asthma and Hay-fever after long years of suffering, by the use of this remedy. If you are a sufferer we advise you to send to Kola Importing Company, No. 115 Pearl Street, New York City, who will forward, free, a package of the Kola Plant, with special directions for using. The Christian Herald has made it a large offer by which it is entirely free. Hay-fever sufferers should send at once, as it often is the effect before the season of the attacks. It costs you nothing, and you should surely send for it.

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A PIANOFORTE LESSON.*

ONE day a man came to tune the piano, and being alone in the house at the time, I had a talk with him while he was doing his work. I like to get people to speak about the things of their ns, which, of course, are the things ey know best; for in that way I n t valuable information and many esting thought which is of use to my own work. He told me how ry it is to take great care of f it is to remain in good order for gth of time. It should be closed t in use, so as to preserve it from t; and yet it should not be left oo long, lest the ivory of the keys ul turn yellow. It should never be where there is the least risk of or dampness is its most dangerous m causing the strings and other arts to rust, and the cloth and nconnected with the keys to swell, make them difficult to move. Con- dampness will also cause the dry old wood of the outside case to and thereby force the polish out of es; and thus the smooth shining which you can see your face re- as in a mirror, gets a rough, spot- earance, which spoils its beauty. ve cold or extreme heat is scarcely rious. The piano should never pled near a fire, or left open in a g of air. It should also be tuned competent person as often as possible. the tuner told me all these things, ht of a far more delicate instru- hich required to be looked after h greater anxiety. And yet very those who possess it do not value y ought, and do not take sufficient it. God has made each of you a musical instrument, capable of forth his praise. Each of you is of a thousand strings, on which the ried and beautiful music may be You are fearfully and wonder- de. Every part of your body is lfully constructed, and most ad- adapted to do its proper work. h tempered every organ so as to a most harmonious whole. But rument is exceedingly liable to go g. The least thing spoils it and unfits s work. And unless it is properly you cannot use it to glorify God, ke his statutes your song in the your pilgrimage.

word "temper" is a musical term. the musician means by tempering or a piano is just tuning it, har- g the notes. This he does, not by ach note its own pitch, but a little order to suit the other notes as- with it; and these tuned notes sant to hear just because they are d in this way. If each note were bring out its own exact complete egardless of the others, the result be a painful discord. Now God, ering or tuning the body, did not ach organ to have all its own way he ruling power in the body. He tuned each organ to suit the other organs, and gave to the parts that were thought least of the most important and honorable work to do. In this way the body works harmoniously together, and all the organs help each other to promote the general good.

And not only are you to temper the organs of the body in relation to each other, but you are also to temper the body itself in relation to your soul and spirit. You are not to give the body the highest place—to live as if meat and drink were more important than faith and truth, purity and love. Your chief thought is not to be of self-indulgence, but of moral and spiritual improvement. If you go in for cultivating your bodily powers only, then your intellectual powers will be dwarfed or repressed, and you will be a first-rate athlete, but a poor scholar. If you allow your intellectual powers to override your moral and spiritual powers, you will be a clever person, but you will have no conscience and no religion. On the other hand, you are not to make the body do double work—minister to its own simple natural wants, and at the same time be the slave of the soul's craving, and so seek to satisfy both itself and the soul too with its sensual pleasures. The body would be satisfied with the mere necessaries of life, which would allow it to grow and maintain its vigor and do its work; but the soul, by its unsatisfied hunger flies to the body for some keener sensation, compelling it to go to excess and dissipation, in order that it may get more out of life than is good for it. God hath tempered your body, soul and spirit together, and he wishes you to keep them tempered in the same way.

*_The Spring of the Day_, by Hugh Macmillan, D.D., LL.D. A delightful book, full of practical lessons drawn from every-day life. One of the best books that could be given to an intelligent boy or girl. Pp. 352. Price, $1.50. Published by Thos. Whittaker, 2 Bible House, New York.

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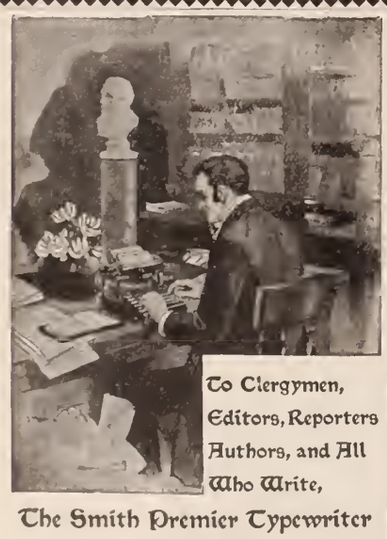
CLARA BARTON,
President Red Cross Armenian Relief Exp



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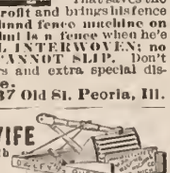

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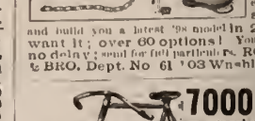

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AND SIGNS OF OUR TIMES

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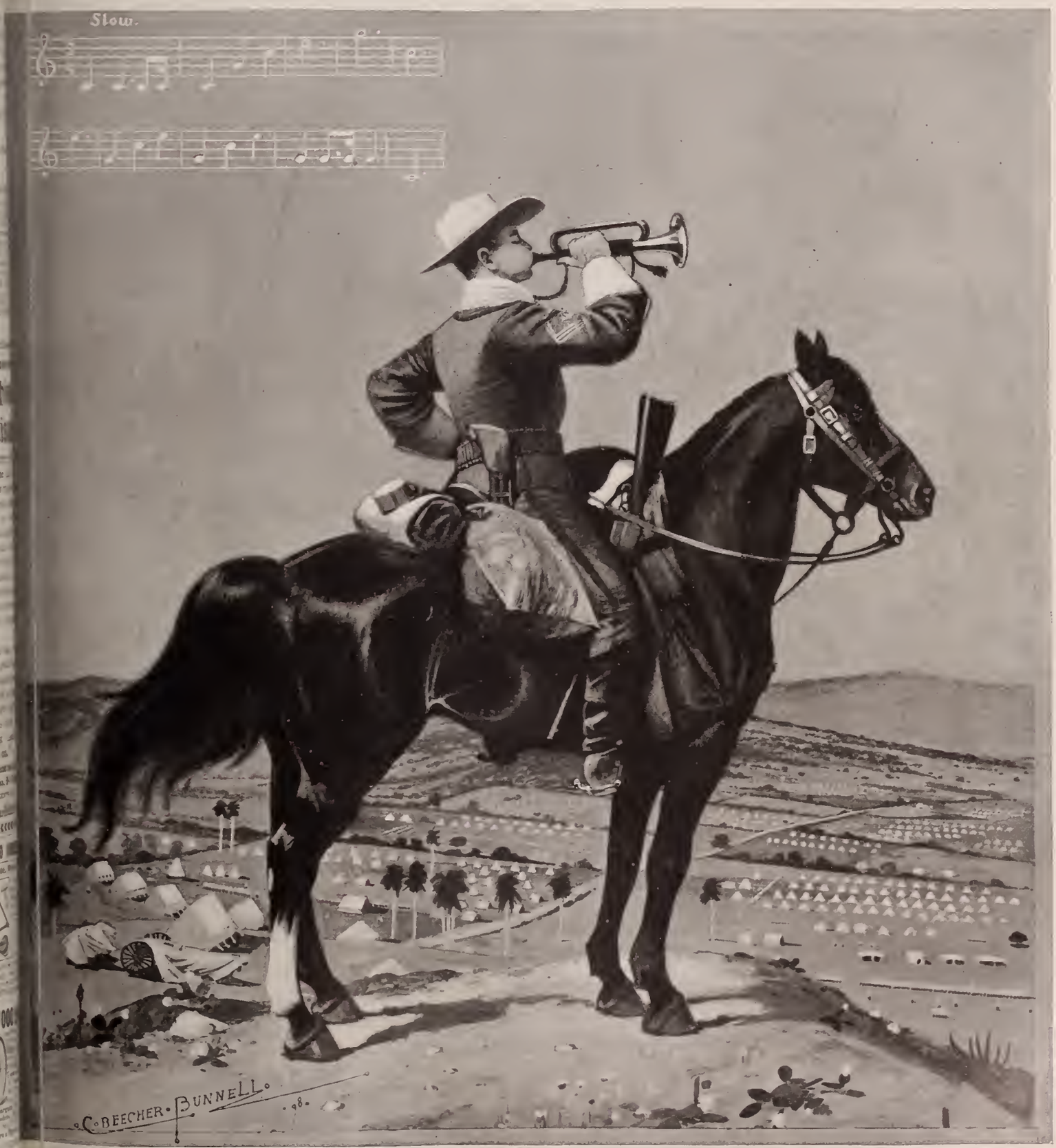
REV. T. DE WITT TALMAGE, D.D., Editor. NEW YORK, JULY 20, 1898. PRICE FIVE CENTS.



THE BUGLER SOUNDING "CHURCH" ON SUNDAY MORNING, IN AN AMERICAN MILITARY CAMP. (*See Page 591*).

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

P. E. C., Whittier, Cal. I read the following Spanish history: Carlos VII., son of Don Juan, the second son of the second pretender to the Spanish throne, was born in 1848. 1. Did Carlos VII. ever really become king? 2. Is Carlos VII. still living?

1 No. Carlos IV. was Spain's last recognized sovereign of that name. Ferdinand VII., who succeeded him, left a daughter, Isabella II., but no son. His brother, Don Carlos, Count de Molina, claimed, but never secured the crown. The Carlist party, which formed around him, called him, however, Carlos V. His son, Carlos, Count de Montemalin, in the same way, was known as Carlos VI. Don Carlos, Duke of Madrid, nephew of Montemolin, and grandson of Molina, born 1848, became Carlos VII. His father, Don Juan, was second son of the second pretender, as your history states. 2. Yes, in exile. Don Juan resigned the title in his favor.

Minnie, Sacramento, Calif. Who was the author of that old nursery rhyme, "The House that Jack Built?"

Its authorship is undetermined. The nursery rhyme of the old woman taking the pig to market is built on the same cumulative method of repeating every preceding statement after the introduction of a new one. There is an ancient Hebrew parable, beginning, "This is the kid my father bought for two zuzin," and ending, "This is the angel of death that slew the butcher that killed the ox that drank the water that quenched the fire that burnt the stick that beat the dog that bit the cat that eat the kid that my father bought for two zuzin." The kaffirs of Africa tell their children a similar story. The evident purpose of this sort of narrative is to teach the law of reaction, of cause and effect, and that all events are linked together as in a chain.

J. F. R., Athens, Ga. What is a "peri"?

A character in ancient Eastern mythology. The peri were represented as gentle beings, half angel and half human, who, with promises of award, directed the pure-minded to heaven.

A. D. B., Paradise, Tex. Why was God angry with Balaam for going with the messengers of Barak when he had told him to go? (Numbers 22. 20-22)?

You need to read the entire story to get a complete idea of the situation. Balaam, you will notice, was in the first instance forbidden to go. That answer should have been sufficient for Balaam, but when the princes came with alluring offers of gifts and office and honors, he bade them remain to see whether there might be any fresh instructions. He obviously hoped that permission would be given. He showed his ignorance of God's ways in supposing that Barak's gifts and promises could make any difference to God's decision. His answers to the men, also showed that he would like to consult if God would let him. Probably, too, God read in his mind an intention to pronounce the curse for which Barak was willing to pay. Hence the warning by the way, which would brace up his wavering resolution to utter the word of the Lord even if it was disagreeable to Barak.

A. B. W., Plainfield, N. J. What is the origin of the name "Jersey"?

The original form of the name as applied to one of the Channel Islands, is said to have been "Cæsar's ey," that is "Cæsar's ey," *ey* meaning island, and the name was doubtless given during the Roman occupation of Britain.

A. B. M., Valdosta, Ga. Will you please tell something concerning "Blind Tom"? I know he was a musical prodigy, and think he was idiotic.

In 1850 Mr Oliver, a Georgia planter, bought a negro woman, and because he would not have mother and child separated, her son was included in the purchase. Tom, an infant child, was blind and an idiot. Because of his helplessness he was allowed to play about Mr Oliver's house, and was much petted by the white family. When he was about seven years old his wonderful gift was discovered. Some one found him at the piano playing; when he would finish a piece he would kick and crow and clap his hands. A year later he played in public. Tom never showed any intelligence except in music; he could play almost anything after hearing it once. He is coal-black, a full-blood African.

Mrs. H. C. M., Nyack, N. Y. Who invented the trolley, as used on cars at the present time?

In 1882, Dr. J. R. Finney exhibited in Albany, Pa., the first model of a car supplied with electricity from an overhead conducting wire on which a small grooved trolley ran as on a track. The trolley was connected with the car by a flexible conducting cord. The contact wheel, now in use and the fishpole rod superseded the first device. The first trolley-line was run in 1884, as an experiment, over a half-mile track in the suburbs of Kansas City, Mo.; and its inventor, or projector, was Mr. J. C. Henry. The trolley-car as run to-day, represents, like all other inventions, the ideas and labors of many men, and the question of priority does not seem to be settled.

T. G. A., Peace Dale, R. I. Write to the *Medical Journal*, New York, for accurate information.

Jamie R., Memphis, Tenn. 1. Kindly inform me how the chain letter system is begun and carried out. 2. Are there any lady war correspondents? If so, where can one seeking such a position apply? 3. To whom should a young lady apply for the position as nurse in the army? 4. Where can the "War Testament" be procured, and what is the price of each?

1. We give no attention to chain system letters. 2. None that we know of, and we do not believe that the position of war correspondent would be suitable for a woman. 3. Write to 58 William Street, New York City. 4. They can be procured at THE CHRISTIAN HERALD at ten cents a-piece, ten for $1.

Reader, Wilkinsport, Pa. What was the population of the United states a century ago, and what its rate of increase.

In 1790, the total population was 3,929,214, and in each succeeding decade up to 1890, the figures were 5,308,483, 7,239,881, 9,623,822, 12,866,020, 17,069,453, 23,191,876, 31,443,321, 38,558,371, 50,155,783, 62,622,250. The present population, according to the same ratio, would be somewhere about 75,000,000.

Elkhart Subscriber. The Episcopal Church of England is under the control of the State, whereas the Protestant Episcopal Church is independent, being governed by a council of Bishops, elected by the clergy. In the English Episcopal Church the bishops are appointed by the State. The doctrine in both is identical, and there is a very slight difference in the service and liturgy. The Methodist Episcopal Church has no connection with either.

Mother, Trenton, N. J. I saw a paragraph in a local paper about an old lady in Virginia, who had sent all her male relatives to the war. Who was she? She must be a very brave woman. I could never have done such a thing, much as I love my country.

You probably refer to Mrs. Nancy Barger, of Bellefonte, who is now in her 107th year, and whose husband, two sons and a great-grandson have served the country. Her husband fell in the great naval battle under Perry on Lake Erie; her two eldest boys were killed in the battle of Antietam, and her great-grandson is now in a Pennsylvania regiment in Cuba.

Edmund G. Gifford, Dartmouth, Mass. Our C. E. Society desire to send papers to some of the camps, and I write for information as regards the best method of sending papers, and also where they would do the most good, that is where they would be most likely to be glad to get them.

If you will send papers to the care of any of the chaplains mentioned in THE CHRISTIAN HERALD of April 20, 1898, they will be distributed gladly. Be sure that they are of a sort to be really serviceable—of fairly recent date and in good condition. Religious books, tracts, illustrated magazines, etc., are welcome. All such packages should be sent charges prepaid.

CONEY ISLAND BEACH IN THE MIDSUMMER BATHING SEASON.

Once a desert sandbar, lying to the east of Long Island, and lapped by the Atlantic Ocean, Coney Island is now a summer metropolis of hotels and cottages. It is a perennial source of pleasure and entertainment to the sightseer, and in the heated term is visited by multitudes daily.

Mr. A. W. Bell, San Francisco, writes:

I wish to thank you for your contribution of CHRISTIAN HERALDS for distribution among the soldiers in Camp Merritt and the Presidio Reservation. I divided the papers into smaller packages and sorted them so that there would be some of each issue in all the packages. They were sent to the various regiments and reading tents, and were very much appreciated. We shall have the soldiers with us for months to come.

Doubtless some of our readers would be pleased to send some fresh reading matter of a suitable character to these camps. Be sure to prepay all such packages.

J. A. W., Spanish Town, B. W. Indies. Will you enlighten me as to the right pronunciation and orthography of the word Manila, name of the capital of the Philippine Islands? Is it not spelled Manilla and pronounced Maniya, the double l being softened as it is in French and and Spanish, and I believe in Portugnese, also?

All English authorities sanction the spelling with one l, and the ordinary pronunciation, which sounds the letter as in English. If spelt with a double l, the pronunciation as a Spanish word would be Maneelya.

Reader, Sullivan, O. The increased circu on gives them a very much larger value as tising media, and enables them to get rates. We have no doubt that the war has l increased the revenues of some newspapers th from sales and advertising.

Mrs. R. W. S., Louisville, Ky. 1. Do you track of the soldier subscribers as they from place to place, or must you be notifi every change? 2. Kindly give descripti Admiral Dewey's flag, size, color, etc.

1. Letters to soldiers are forwarde special arrangement of the Post-Offic partment, provided the name, number of ment and last location be given. Add are changed as often as necessary. 2. to the *Journal*, New York City.

L. McA., Poughkeepsie, N. Y. Please t when these lines were written and who i author?

How happy is he born and taught
That serveth not another's will;
Whose armor is his honest thought,
And simple truth his utmost skill.

They were written by Sir Henry W Who was born in 1568 and died in 1638.

E. C. J., Laurel, N. C. Whence came the of releasing a prisoner at the feast as m ed (Matt. 27: 15.

There is no mention of the practice ilar history, but it is easy to see how have arisen. In a conquered country it the interest of the conquerors to con the people, and a governor wishing to himself popular would please them i a time of public festivity, he granted such a concession. Generally, the man release was asked for, would be some who had made himself obn to the government by esp the cause of the subject p The English government h eral times tried to win th port of Irish members of ment by releasing some pr who has been sent to pris sedition and has not serv his sentence.

J. S., Abbeville, Kan. Can receive justification and s cation at the same time?

Justification, as we have explained in these columns act of God by which he f the sinner and accepts him child. Sanctification is a l process by which the child ted to enter heaven. He i holy not by a miracle worke him but by the spirit over the evil in him, and dev the divine nature which planted in him at his justi and this process may be and painful one.

R. H., San Luis, Calif. Wh pect has a man in his d years of entering the kin he has never used the g which God endowed hi Lord's service because of ties which were always ar

The offer of salvation open to you. The labore toiled only one hour in t yard (Matt. 20: 1-17) receiv reward. You have mis joys that come to the C who begins to serve God early years, but if you go pleading for forgiveness Christ and throw yoursel mercy, you will be receive should make the most of t still left you, so that you enter heaven utterly f God's mercy in receiving y such long neglect shoul you to greater earnestness ing to serve him now, to sh how grateful you are.

S. Case, Warwick, N. Y. Write to Wille Springfield, Mass.

R. E. W., Nansen, Ia. We cannot info

M. E. H., Buffalo, Minn. Yes, the *Mont* arrived.

Subscriber, Dr. Talmage will be at Wis., July 23 and 24.

Brinton C. Searsville, N. Y. Write to S of the Navy, Washington, D.C.

Subscriber, Camden, N. J. Consult a The laws governing such cases vary in States.

C. M. H., Old Town, Va. They will be as soon as the present pressure on our spa lieved.

There is not sufficient data accessible to Write to Immigration Commissioner, W ton, D. C.

J. G. D., Poolville, N. S. 1. Write to N partment, Washington, D. C. 2. One is armor-plated, the other only partially.

Robt. Williams, Cape Town. There is eral States a law against blashemy and p which can be enforced at any time again ders.

Ed. R. C., Key West, Fla. As your citizenship seems doubtful, you should go proper Court and be naturalized. That w all disputes.

Miss E. M. C., East Boston, Mass. See ticulars regarding the Army Testament on page. They will be supplied at ten for $1 be forwarded to the camps at the same rate

Mr. John T. Pullen, for many years a to the North Carolina Penitentiary, would ate the gift of any copies of THE CH HERALD of this year for the prisoners to

OUR FRESH-AIR FAMILY GROWS.

Mont-Lawn Already Crowded with Happy Little Waifs—A Party of Wee Cuban Refugees—Escaping the City's Torrid Heat.

THE SWINGS AT MONT-LAWN—CITY WAIFS AT OUR CHILDREN'S HOME.

OUR readers who have contributed to the work at Mont-Lawn have occasion to be doubly glad of e share in that excellent charity. uch as they have been instrumental ving many little children from the quences of the terrific hot weather. July ushered in. New York has never suffered from hotter weather. e were many deaths and prostrations g people who did not live in tene s. and even horses dropped exhausted e streets. With the thermometer at in the shade. it is a wonder how chil- live at all under the wretched condi- of tenement life. in which. for the est, there is no reprieve from the dread- suffering entailed by heat. Choice between burning pavements and the icating atmosphere of miserable dwell- where. as is the common case. a large y occupies one small, ill-ventilated . where all the cooking. eating. sleep- washing and ironing goes on. By blessed work at Mont-Lawn. many t ones have been saved. who might perished. The crowded homes. which been relieved of drooping little nts. have afforded more breathing and g room to those left behind. and a worthy working-woman has had eart lightened. and her burden eased. ile the sweltering heat was so cruel e city. 131 children were playing on illsides at Mont-Lawn. getting the fit of cool breezes from the Hudson the Rockland Hills. and enjoying the athing-pool. which is at the service is in the morning. and of boys in the noon. At night they slept in big, ir dormitories. with breezes sweeping gh from many open windows. Be- are some extracts from postal cards en to parents at home. which give the ren's view of the matter:

MOTHER:—We hav' a good time. and s yous gettin' along and how is the baby. ve got a four o'clock boat and got here There was heaps of flowers and milk ookies. Charlie and Flora are getting d rosy cheeks. Your daughter. ANNA. P. Charlie's cheeks is getting red and he is g milk. (Charlie had been sick.)

GRANPA:—We had a little play and to bed and Miss Collins kissed us all night. EMMA. P. S. We are havin' a time and to eat and plenty of it. We you was here.

re is a letter from a washer-woman e tenements to her daughter at Mont-

JESSIE:—Mommer is glad you got all right. Tek gude care of Mollie. and het she gets all she can ete. Lizzie Mul- y cum and she lef a pressunt for you and Mollie. It wuz a slate pencil. Mommer would sen you some money. but I aint got a cent in the house popper starts to work Friday when he gets pade Satday night Mommer will send you some. YOUR LOVING MOMMER.

These contributions in aid of our Fresh Air Fund were received during the week:

Prev ackl'd	$861.10
Sarah M Biddle	1 00
D I Wagar	1 00
Mrs S Z Beam	1 00
IHN.A C H Fluvanna	5 00
H M. Laconia	3 00
Mrs A C Matthews	3 00
J A W, Pleasantville	4 00
P L A, Westport	6 00
Mettie E Stonghton	2 00
Henry G Meyer	1 00
Bertha Vogt	1 00
Fidler, Centr I Falls	2 00
Mrs N A Lewis	2 00
Mrs Horace Clark	1 00
—, Coram	1 00
Mrs F H Brewer	1 00
Friend, I H N, Ilwaco	1 00
Children of Mt Hope S S, Manchester	2 00
Evelin Ford	1 00
B W Cheney	10 00
Friend, Adams	5 00
The Sunbeams Malden	2 00
Mr & Mrs Seig	3 00
Widow's Mite, Phila.	2 00
Friend, New York City	25
Carson Creek S S, Clarksville	1 80
Benton Barton	75
Mabel Bence	1 50
Ella Dunlap	65
Jean Dunlap	50
Dora Oakley	2 30
May Woods	2 50
Mrs Jane Bradner	2 00
Rhny Wood	1 00
Golden Rule Circle of K D's, Mariner's Harbor	3 00
Miss AER, Dongherty	3 00
A Dongias	1 00
Mrs Rosa A Isbell	1 00
Mrs Taylor	1 50
Ella Rudy	9 00
Nellie M Hamin	3 00
Eric W & Elvin M Bragg	2 50
Dnnbarton Praying Band	50
Peter Smith	1 00
—, Cazenovia	1 00
Birthday Bank of Prim Class of Refd S S, Clinton	11 00
Children's Day, Harrington S S ch	6 00
Legionarion, Harr'g'n	15 00
Saml Clelland	5 00
J H Mound	2 00
Mrs F & Miss C A Loesch	6 00
Bertha E Davis	3 00
J F Weaver & son	5 00
In memory of little Johnnie, New Haven	2 00
Friend, Lanark	1 00
Mrs Anna De Witt	5 00
Reader, Cortland	25
—, Dawson	5 00
I F R, Leon	1 00
Helen Isabel	6 00
Mrs S Brobst	5 00
Reader, Fair Haven	1 00
In as much, Rochester	3 00
Mrs E A Conley	2 00
Mrs E C G, New Belfast	2 00
Paul Carter	1 00
Anon	1 00
Helen Ernestine Williams	1 25
Miss Mary Magill	1 00
Miss Jessie Alan	50
C O D, Mechanicsburg	3 00
Mrs Lizzie Harper	75
Mrs W A Graham	1 00
H S Gamblin	3 00
M A Himes	9 00
A W, New York	25
Henry J Shepherd	6 00
Friend, Jackson —, Bonners Spgs	1 00
Nellie, Carlisle	1 00
Friend, Amawalk	3 00
" Lancaster	3 00
G C B, W, Charlton	2 00
Jr E Soc 1st Cong Ch Sidney	3 00
J P K, Nashua	3 00
Bertha M Soper	1 00
Mrs E Gilman	1 00
Mrs H P Parson	2 00
Y P P, Bklyn	1 00
Miss L Dwelley	1 35
Elizabeth C. Harris g	1 00
H O Draper	5 00
M A M, Syracuse	3 00
E M Devereaux	3 00
Snbr, McKee	1 00
Miss S C Magnns and others	6 00
Sympathizers, N Y	1 00
2 Friends, Mt Joy	10 00
L E Sturges	10 00
Mrs C E Merrell	2 00
B G B, Waterbury	10 00
Presby Y P S C E, Charleston	3 00
L B T, Sinking Valley	1 00
Mrs A L Hollinger and Mrs A Chambers	4 00
Mrs C Cooley	3 00
Busy Bee So, Princeton Jct	2 00
G B W, Cranston	1 00
Little Harvey, Antigo	1 00
Mrs F Walch	5 00
Mrs M M Ward	1 00
M P Jones	1 00
Jennie A Rowley	1 00
Total	**$1174.20**

Among our guests are four little Cuban boys, Octavio, Francisco, Oscar and Mario Seglie. The family consists of the parents and twelve children, until recently residents of Sagua la Grande. During the work of our Relief Fund in Cuba before the blockade, many reconcentrados in Sagua had been aided by the generosity of our readers, and among them members of the Seglie family, who had been made homeless and penniless by the Spanish soldiers. When opportunity came to flee from Cuba, they were among the last to leave their native land. Mr. Seglie is an intelligent Cuban, and both he and his brother rendered good service in our relief work in its early stages. All are now refugees. The children speak but one or two English words, but little folks everywhere understand the universal language of the playground. Their little playmates are full of kindness and sympathy for the little exiles, who have come from so much sorrow and suffering to refuge in our land.

One has only to step into the hospitable doorway at Mont-Lawn to see who is the Ruler of the house. Over the mantel of one room which opens on the hall (the room in which matron and caretakers meet for prayer that God may direct and sustain this blessed work for children) one reads in large bright lettering the words: "As for me and my house, we will serve the Lord." Through another open doorway, and over a multitude of snowy cots, are the beautiful words: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Over a window is this:

Jesus is this household's King,
Ruling, guiding everything;
Keeping each beneath his wing.

We wish that all of our readers could drop in on Mont-Lawn at dinner time. Under the great tent on the lawn, which overlooks the beautiful Hudson, long white tables are set forth with many mugs and plates, with bread and potatoes, roast or stew. The gong on the front porch announces the magic hour and calls into line under the house-mother's eye an eager, hungry host. Our drummer boy, who is one of our little guests, begins a lively rat-tat-tat, and leads the way to the tent. Children file in, take their places, fold their hands, bow their heads, and sing:

God is great, God is good,
And we thank him for this food.
By his hand must all be fed,
Give us, Lord, our daily bread.

Many of the children will never forget that they have been fed and clothed for Christ's sake. The little, dirty, ragged garments will hardly hold on most of them when they come—although, perhaps it is a composite costume of the best that the family wardrobe could supply; a mixture of summer and winter attire. The good garments, in which the children are sent home, are great boons to poverty-stricken mothers, in whose behalf and the children, we thank the kind, thoughtful friends who helped them in this matter. We believe they will sometime hear the blessed words: "I was naked, and ye clothed me." A case of overalls for our boys was very acceptable. Hats, caps, shoes, trousers, blouses, dresses, any summer garments for children from five to twelve will be thankfully received by House-mother Collins, and should be addressed to her at THE CHRISTIAN HERALD Children's Home, Nyack, N. Y. Cash contributions should be addressed to this paper, and will be promptly acknowledged. Three dollars will send one little child a ten-days' outing, covering expense of transportation, back and forth, of medical and caretaker's attention, food, shelter, and clothing. Nine dollars will send three. Even $1 will help towards an outing, which may mean the saving of a child's life, and which, we are sure, often means the saving of a soul.

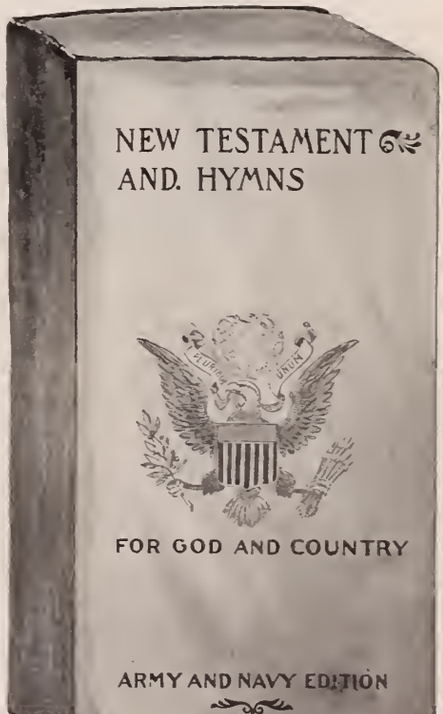
OUR WAR TESTAMENT.

A Compact Little Vest-Pocket Edition for Our Soldiers and Sailors.

HUNDREDS of letters have been received from different quarters making inquiry regarding our vest-pocket "War Testament." A photograph of the Testament is reproduced on this page. It is an altogether unique little book. Strongly and neatly bound, it contains the entire New Testament in clear letter-press, one column to the page. It is the Authorized Version, self-pronouncing, and identical with the International Bible Company's book, with the exception of the size of the page and the form of the book itself. Bound in with the New Testament are twenty Gospel Hymns, selected specially for this Army and Navy edition by Ira D. Sankey, the well-known Gospel singer and evangelist, so long associated with Mr. D. L. Moody.

This beautiful and compact little gem of a Testament fits snugly in the vest-pocket, or the narrow pocket of a military coat or tunic. It can be carried about with as little inconvenience as a watch, and is always at hand as a means of solace and spiritual refreshment for the weary soldier or sailor, whether in camp, at home, or in bivouac in a foreign land. Many of them have already been sent to Camps Thomas, Chickamauga, Alger, Tampa and Jacksonville, and many are doubtless being borne by their owners to the hills and valleys of war-swept Cuba. They will be perused by the fitful light of camp-fires, and will be used in many an impromptu Gospel service by our brave boys.

For $1 we can send ten of these War Testaments to as many American soldiers or sailors, or, if our readers prefer, we can send the Testaments to them, so that they themselves may be the forwarders. It is our object to place a Testament in the hands of every soldier in the army and every sailor in the navy who is not now the possessor of a Bible or Testament.



THE VEST-POCKET "WAR TESTAMENT."

We thank our readers for uniting with us in this effort to give the Gospel to the hundreds of our country's defenders. Thousands of them are beyond the reach of words from pastor or evangelist, even beyond the reach of loving letters from friends at home.

All who are interested in this movement and who desire to contribute to the same, should distinctly state in their letters that the gift is intended for the War Testament Distribution Fund, and such gifts will be acknowledged in THE CHRISTIAN HERALD. Acknowledgements appear on another page.

THE METROPOLITAN PULPIT

ONE LIFE ENOUGH.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Job 2: 4 „ . . . . . **All that a man hath will he give for his life.**

THAT is untrue. The Lord did not say it, but Satan said it to the Lord when the evil one wanted Job still more afflicted. The record is: "So went Satan forth from the presence of the Lord, and smote Job with sore boils." And Satan has been the author of all eruptive disease since then, and he hopes by poisoning the blood to poison the soul. But the result of the diabolical experiment which left Job victor proved the falsity of the Satanic remark: "All that a man hath will he give for his life." Many a captain who has stood on the bridge of the steamer till his passengers got off and he drowned; many an engineer who has kept his hand on the throttle valve or his grip on the brake, until the most of the train was saved, while he went down to death through the open draw-bridge; many a fireman who plunged into a blazing house to get a sleeping child out, the fireman sacrificing his life in the attempt, and the thousands of martyrs who submitted to fiery stake and knife of massacre and headman's axe and guillotine rather than surrender principle, proving that in many a case my text was not true when it says: "All that a man hath will he give for his life.

But Satan's falsehood was built on a truth. Life is very precious, and if we would not give up all, there are many things we would surrender rather than surrender it. We see how precious life is from the fact that we do everything to prolong it. Hence all sanitary regulations, all study of hygeine, all fear of draughts, all waterproofs, all doctors, all medicines, all struggle in crisis or accident. Life is precious. Yea, there are those who deem life so precious they would like to repeat it: they would like to try it over again. They would like to go back from seventy to sixty, from sixty to fifty, from fifty to forty, from forty to thirty, and from thirty to twenty. I propose for very practical and useful purposes, as will appear before I get through, to discuss the question we have all asked of others, and others have again and again asked of us, Would you like to live your life over again?

The fact is, that no intelligent and right-feeling man is satisfied with his past life. However successful your life may have been, you are not satisfied with it. What is success? Ask that question of a hundred different men, and they will give a hundred different answers. One man will say, "Success is a million dollars;" another will say, "Success is world-wide publicity;" another will say, "Success is gaining that which you started for." But as it is a free country I give my own definition, and say, "Success is fulfilling the particular mission upon which you were sent, whether to write a constitution, or invent a new style of wheelbarrow, or take care of a sick child." Do what God calls you to do, and you are a success, whether you leave a million dollars at death or are buried at public expense, whether it takes fifteen pages of an encyclopædia to tell the wonderful things you have done, or your name is never printed but once, and that in the death column. But whatever your success has been, you are not satisfied with your life.

We have all made so many mistakes, stumbled into so many blunders, said so many things that ought not to have been said, and done so many things that ought not to have been done, that we can suggest at least 95 per cent of improvement. Now, would it not be grand if the good Lord would say to you: "You can go back and try it over again. I will, by a word turn your hair to black, or brown, or gold en, and smooth all the wrinkles out of your temple or cheek, and take the bend out of your shoulders, and extirpate the stiffness from the joint, and the rheumatic twinge from the foot, and you shall be twenty-one years of age, and just what you were when you reached that point before. If the proposition were made I thing many thousands would accept it.

That feeling caused the ancient search for what was called the Fountain of Youth, the waters of which, taken, would turn the hair of the octogenarian into the curly locks of a boy, and however old a person who drank at that fountain, he would be young again. The Island was said to belong to the group of Bahamas, but lay far out in the ocean. The great Spanish explorer, Juan Ponce de Leon, fellow-voyager of Columbus, I have no doubt, felt that if he could discover that Fountain of Youth, he would do as much as his friend had done in discovering America. So he put out in 1512 from Porto Rico and cruised about among the Bahamas in search of that fountain. I am glad he did not find it. There is no such fountain. But if there were, and its waters were bottled up and sent abroad at a thousand dollars a bottle, the demand would be greater than the supply; and many a man who has come through a life of uselessness, and perhaps sin, to old age would be shaking up the potent liquid, and if he were directed to take only a teaspoonful after each meal, would be so anxious to make sure work he would take a tablespoonful, and if directed to take a tablespoonful, would take a glassful.

But some of you would have to go back further than to twenty-one years of age to make a fair start, for there are many who manage to get all wrong before that period. Yea, in order to get a fair start, some would have to go back to the father and mother and get them corrected; yea, to the grandfather and grandmother, and have their life corrected, for some of you are suffering from bad hereditary influences which started a hundred years ago. Well, if your grandfather lived his life over again, and your father lived his life over again, and you lived your life over again, what a cluttered-up place this world would be—a place filled with miserable attempts at repairs. I begin to think that it is better for each generation to have only one chance, and then for them to pass off and give another generation a chance. Besides that, if we were permitted to live life over again, it would be a stale and stupid experience. The zest and spur and enthusiasm of life come from the fact that we have never been along this road before, and everything is new, and we are alert for what may appear at the next turn of the road. Suppose you, a man of mid-life or old age, were, with your present feelings and large attainments, put back into the thirties, or the twenties, or in the teens, what a nuisance you would be to others, and what an unhappiness to yourself! Your contemporaries would not want you, and you would not want them. Things that in your previous journey of life stirred your healthful ambition, or gave you pleasurable surprise, or led you into happy interrogation, would only call forth from you a disgusted "Oh, pshaw!" You would be blase at thirty, and a misanthrope at forty, and unendurable at fifty. The most inane and stupid thing imaginable would be a second journey of life.

Besides that, if you took life over again you would have to take its deep sadnesses over again. Would you want to try again the griefs and the heartbreaks and the bereavements through which you have gone? What a mercy that we shall never be called to suffer them again! We may have others bad enough, but those old ones never again. Would you want to go through the process of losing your father again, or your mother again, or your companion in life again, or your child again?

Besides that, would you want to risk the temptations of life over again? From the fact that you are here I conclude that, though in many respects your life may have been unfortunate and unconsecrated, you have got on so far tolerably well, it nothing more than tolerable. As for myself, though my life has been far from being as consecrated to God as I would like to have had it, I would not want to try it over again, lest next time I would do worse.

Why, just look at the temptations we have all passed through, and just look at the multitudes who have gone completely under! Just call over the roll of your school-mates and college-mates, the clerks who were with you in the same store or bank, or the operatives in the same factory, with just as good prospects as you, who have come to complete mishap. Some young man that told you that he was going to be a millionaire, and own the fastest trotters on the turnpike, and retire by the time he was thirty-five years of age, you do not hear from for many years, and know nothing about him until some day he comes into your store and asks for five cents to get a mug of beer.

You, the good mother of a household, and all your children rising up to call you blessed, can remember when you were quite jealous of the belle of the village, who was so transcendently fair and popular. But while you have these two honorable and queenly names of wife and mother, she became a poor waif of the street, and went into the blackness of darkness forever. Live life over again? Why, if many of those who are respectable were permitted to experiment, the next journey would be demolition. You get through as Job says, by the skin of your teeth. Next time you might not get through at all. Better go forward than backward, even if we had the choice. The greatest disaster I can think of would be for you to return to boyhood in 1898. Oh, if life were a smooth Luzerne or Cayuga Lake, I would like to get into a yacht and sail over it, not once, but twice—yea, a thousand times. But life is an uncertain sea, and some of the ships crash on the icebergs of cold indifference, and some take fire of evil passions, and some lose their bearings and run into the Goodwin Sands, and some are never heard of. Surely on such a treacherous sea as that one voyage is enough.

Besides all this, do you know, if you could have your wish and live life over again, it would put you so much further from reunion with your friends in heaven? You are now, let us say, twenty years, or ten years, or one year off from celestial conjunction. Now, suppose you went back in your earthly life thirty years, or forty years, or fifty years, what an awful postponement of the time of reunion! It would be as though you were going to San Francisco to a great banquet, and you got to Oakland, four or five miles this side of it, and then came back all the way to Baltimore to get a better start. No; the wheel of time turns in the right direction, and it is well it turns so fast. Three hundred and sixty-five revolutions in a year and forward, rather than 365 revolutions in a year and backward.

But hear ye! hear ye! while I tell you how you may practically live your life over again and be all the better for it. You may put into the remaining years of your life all you have learned of wisdom in your past life. You may make the coming ten years, worth the preceding forty or fifty years. When a man says he would like to live his life over again because he would do so much better, and yet goes right on living as he has always lived, do you not see he stultifies himself? He proves that if he could go back he would do almost the same as he has done.

If a man eat green apples some Wednesday in cholera time and is thrown into fearful cramps, and says on Thursday: "I wish I had been more prudent in my diet; oh, if I could live Wednesday over again!" and then on Friday eats apples just as green, he proves that it would have been no advantage for him to live Wednesday over again. And if we, deploring our past life, and with the idea of improvement, long for an opportunity to try it over again, yet go on making the same mistakes and committing the same sins, we only demonstrate that the repetition of our existence would afford no improvement. It was green apples before, and it would be green apples over-again.

Besides that we have all these years been learning how to be useful, and in the next decade we ought to accomplish more for God and the Church and the world than in any previous four decades. The best way to atone for past indolence or past transgression is by future assidu Yet we often find Christian men who w not converted until they were forty fifty, as old age comes on, saying: "W my work is about done, and it is time me to rest." They gave forty years their life to Satan and the world, a li fragment of their life to God, and r they want rest. Whether that belong comedy or tragedy I say not.

My hearers, the mistakes of youth never be corrected. Time gone is g forever. An opportunity passed the th sandth part of a second has by one l reached the other side of a great etern In the autumn when the birds mig you look up and see the sky black w wings, and the flocks stretching out i many leagues of air, and so to-day I l up and see two large wings in full swe They are the wings of the flying y That is followed by a flock of three l dred and sixty-five, and they are the fl days. Each of the flying days is follo by twenty-four, and they are the fl hours, and each of these is followed sixty, and these are the flying minn Where did this great flock start fr Eternity past. Where are they bou Eternity to come. You might as wel a-gunning for the quails that whistled year in the meadows, or the robins last year caroled in the sky, as to t fetch down and bag one of the past portunities of your life. Do not say: will lounge now and make it up at ward." Young men and boys, you c make it up. My observation is that t who in youth sowed wild oats, to the of their short life sowed wild oats. that those who start sowing Gene wheat always sow Genesee wheat.

And then the reaping of the harves so different. There is grandfather r He has lived to old age because his ha have been good. His eyesight for world has got somewhat dim, but eyesight for heaven is radiant. His h ing is not so acute as it once was, and must bend clear over to hear what little grandchild says when she asks what he has brought for her. But easily catches the music rained from pernal spheres. Men passing in the str take off their hats in reverence, and w en say: "What a good old man he Seventy or eighty years, all for God for making this world happy. Splen Glorious! Magnificent!

Out yonder is a man very old at f years of age, at a time when he ough be buoyant as the morning. He got habits on him very early, and those ha have become worse. He is a man on on fire with alcoholism, on fire wit evil habits, out with the world and world out with him. Down, and fal deeper. His swollen hands in his thr bare pockets, and his eyes fixed on ground, he passes through the street. the quick step of an innocent child or strong step of a young man or the rol a prosperous carriage maddens him. he curses society and he curses God. en sick, with no resources, he is car to the almshouse. A loathsome spect he lies all day long waiting for dissolu or in the night rises on his cot and fig apparitions of what he might have and what he will be. He started life as good a prospect as any man on American continent, and there he bloated carcass, waiting for the shove public charity to put him five feet un He has only reaped what he sowed. In vest of wild oats! "There is a way seemeth right to a man, but the end t of is death."

To others life is a masquerade and as at such entertainments gentle and ladies put on the garb of kings queens or mountebanks, or clowns at the close put off the disguise, s great many pass their whole life i mask, taking off the mask at de While the masquerade ball of life on, they trip merrily over the fl gemmed hand is stretched to gem hand, gleaming brow bends to glean brow. On with the dance! Flush rustle and laughter of immeasur merry-making. But after awhile the gnor of death comes on the limbs blurs the eyesight. Lights lower. F hollow with sepulchral echo. Music dened into a wail. Lights lower. the maskers are only seen in the light. Now the fragrance of the flow is like the sickening odor that co from garlands that have lain long in

vats of cemeteries. Lights lower, M s gather in the room. Glasses shake as though quaked by sudden thunder. Si caught in the curtain. Scarf drops fro the shoulder of beauty a shroud. Li ts lower. Over the slippery boards in nce of death glide jealousies. envies, re nges, lust, despair, and death. Stench of mp-wicks almost extinguished. Torn ga nds will not half cover the ulcerated fe Choking damps, chilliness. Feet sti Hands closed. Voices hushed. Eyes sh Lights out.

nvite you to quit all that and begin a ne life. Roland went into battle. Char- ler gne's army had been driven back by the hree armies of the Saracens, and Ro- lar almost in despair took up the trum- pe nd blew three blasts in one of the mo tain passes, and under the power of the three blasts the Saracens recoiled in led in terror. But history says that wh he had blown the third blast Ro- lar s trumpet broke. I take this trum- e of the gospel and I blow the first bla: "Whosoever will." I blow the sec nd blast: "Seek ye the Lord while he may be found." I blow the third bla: "Now is the accepted time." But the trumpet does not break. It was ha ed down by our fathers, to us, and we ill hand it down to our children, that aft we are dead they may blow the trum- pe elling the world that we have a par- do ng God, a loving God. a sympathetic Go and that more to him than the throne on hich he sits is the joy of seeing a pr gal putting his thumb on the latch of s father's house. Turn ye, turn ye, for why will ye die, oh, house of Israel?"

Young man, as you cannot live life ov again, however you may long to do so, e sure to have your one life right. The is some young man who has gone aw from home, perhaps under some lit- tle ite or evil persuasion of another, and his arents know not where he is. My son go home! Do not go to sea! Don't go night where you may be tempted to go. Go home! You father will be glad to e you; and your mother—I need not tell ou how she feels. How I would like to ke your parents a present of their wa ard boy, repentant and in his right mi. I would like to write them a letter, and ou to carry the letter, saying: "By the lessing of God on my sermon I intro- uc to you one whom you have never see before, for he has become a new cre ure in Christ Jesus." My boy, go hom and put your tired head on the bo m that nursed you so tenderly in your chi hood years.

A young Scotchman was taken captive in ttle by a band of Indians. and he lea ed their language and adopted their hab- its. Years passed on, but the old Indian chieftain nev forgot that he d in his pos- ses on a young ma who did not be ng to him. Wel, one day this tribe of In- dia came in sig t of the Sco h regiments fro whom this you man had b en captured, and the old In- d n chieftain sai "I lost my son battle, and I k w how a fa- the feels at the loss f a son. Do you ink your fa- the s yet alive?" Th young man sai "I am the onl son of my fat : I hope he is stil live." Then said the Ind n chieftain, "Because of loss of my son this wo is a desert. You go fre Return to your coun- try n. Revisit your fath- er, at he may rejoice when he sees the sun rise the morning and the trees blossom in e spring." So I say to you, young ma captive of waywardness and sin: Yo father is waiting for you. Your mo er is waiting for you. Your sisters are aiting for you. God is waiting for you Go home! Go home!

A MILITARY OFFICIAL.

The Hermit Nation

Strange Customs of Dress and Social Duties in Korea where the Missionaries are Successfully Laboring.

By MRS. S. L. BALDWIN.

FROM Chemulpo we set out in Sedan chairs for our long journey of twenty-six miles to Seoul, the Capital of Korea. The atmosphere was superb, clear, crisp, and dry. We had plenty of rugs, and I had Korean wadded muslin shoes over my feet, and was in a covered chair sent from Seoul for me. We each had six bearers, two extra to rest the others.

KOREAN INDOOR COSTUME.

At intervals, we followed the bed of the new railroad nearly all the way. This is the first railroad in Korea, and it is to be completed next August. The road-bed is well advanced toward Seoul, aud we met Mr. Phillips, of Chattanooga, who was supervising this part of the work. He is said to be the tallest man in Korea, being six feet six, and gigantic he looked among his diminutive Korean workmen.

Some one has said that Korea is made up of mountain ranges with narrow valleys between, and so it seems. The hills and valleys are barren of vegetation at this season, save here and there a stunted growth of pine trees. Yet, the country is far from unattractive, and in the warmer months, when clothed in verdure, must be fine. Our strong, cheery bearers made good time to the half-way town, where we met Dr. W. B. Scranton, medical missionary at Seoul, and took our lunch at a Japanese inn, where we were served by a Japanese woman, with no embarrassment to herself, but as one gentlemen said, "with embarrassing boldness to us." Our lunch was hard boiled eggs, bread and butter and tea, and meat that the woman called chicken, but which we were sure had possessed four legs and two horns.

Four miles from Seoul we came to a vast sandy plain, a full mile across, bordering the Han River, and most difficult to travel. When the river is high, this whole plain is simply an extension of the stream, and busy with boat life. Three miles beyond is the city with its 250.000 people, and back of it stand the rugged lofty mountains clear against the sky. It was most interesting to see the troops of people—mostly men—so conspicuous in their white dress, and like small white-moving specks on the distant mountain sides. filing over the vast sand plain and narrow mountain paths. We arrived at the Han River at 5 P. M., and were carried in our chairs into the broad flat boats, and soon ferried across.

The three miles remaining to the capital were quickly passed. Seoul is a walled city, and we entered at the great Southern gate — the "Gate of Honor," and were soon welcomed at the cozy Korean home of Mrs. Scranton, the mother of the doctor, and the first representative of the M. E. Woman's Foreign Missionary Society in this land and the founder of its work for women. Greatly and deservedly is she loved by the people, and they give her the endearing title "Mother." The work she commenced and to which she still gives her labor, now requires many hands and hearts to care for. Dr. Scranton Mr. and Mrs. Appenzeller, and Mr. and Mrs. Bunker, "Mother Scranton," the Misses Rothweiler, Paine, Frey, Lewis and Pierce and Drs. Cutter, Hall and Harris. A royal company, but they have the most poorly outfitted places and means of work of any mission I have seen. At Won San, another centre about a hundred miles away, Dr. and Mrs. McGill are alone, while at Pyeng Yang, Dr. Follwell and Mr. Noble are trying in vain to meet the needs of the rapidly advancing work. The third new M. E. Church that we have found in the East has just been completed and dedicated here in Seoul. The General M. E. Missionary Society has contributed nothing toward this building. The Christians had so multiplied that there was absolutely no room to accommodate them, so they divided the men and boys worshipping in the small chapel of the Boys' Institute, while the women and girls crowded into the low native girls' school-room. This arrangement became intolerable, and they determined that somehow they must have a church. So the missionaries, including those of the Woman's Board, contributed according to their ability, and the native men and women gave of their extreme poverty and put up the church upon which there yet remained a debt of $1,250; but they are all very happy to have a place in which to meet and worship God, where they can breathe pure air instead of stifling as they had done in their crowded quarters. This church is to have seats, and the Coreans will learn to occupy them instead of the floor; and ere long I am sure that the separating curtain between the men and women will be only a memory of the past, as it is largely in the missions of China to-day. When floor people, like the Japanese and Coreans, adopt chairs and bedsteads, and the separating curtain disappears I feel that Christ's church is well established. In the Corean mission there are the usual outfits of boys' and girls' schools, medical and Bible work, and best of all the Gospel is faithfully preached by men and women. Six hundred members were added to the church between last May and November, and the extent of the work is only measured by the limit of workers.

A PALACE COURTIER.

We were greatly impressed by the earnestness and zeal of the people and their readiness to contribute to the support of the Gospel. In some of the country stations, the members, without a word to the missionary, have built little chapels for worship, and in one case a young man sold his rice fields to pay a balance due on such a chapel. Korea is wide open to the Gospel, and we have it in the United States. Can we withhold it from our brother-in-need without blood guiltiness? The Northern American and Australian Presbyterians, Southern Methodists and Episcopalians are also working here, while the Greek Church has a magnificent cathedral.

Seoul is in the main a well built and fine city for the East. We saw the immense old curfew bell suspended in its pavilion. It used to be the law that when this bell was struck at eight o'clock in the evening all the men in the city must go into their houses and the women were allowed to go out and stay as long as they pleased, or until the bell was again struck, which was between one and two in the morning. If any man was found in the streets during these hours he was severely punished. The explanation of this strange custom is that men are given to plots and evil deeds in the dark, but that there is no fear of anything of the kind from the women!

MAIN GATE OF THE PALACE, SEOUL, KOREA.

The peculiar hat of the men also has a history. It was a compulsory article of dress, and the brim had to be not less than twelve inches wide to prevent the men from putting their heads close together to whisper and plot. The brim is now only about four inches wide and I believe the hat is no longer compulsory, though universal: but the women wear no hats, save now and then a close-fitting cap, and their hair is dressed very neatly in a coil at the back of the head. Boys and girls alike wear their hair in a plaited braid down the back, tied with ribbon. When a boy is to be married he pins up his hair on top of his head, puts on the tall hat which has a hole in the top for his bunch of hair, and he is a man. If he should never marry—we heard of one such case—he still wears his hair in braid down his back, puts on no tall hat, and is forever a boy. The little girls' dress is just like the boy's until she is to be married, when she puts her hair up in the pretty coil, and she is a woman. In some parts of the country some of the women when they go out wear immense wicker hats that cover the entire body, and when they sit down they are in a tent.

HUMANITY IN THE WAR.

Our Officers and Men have Shown a Kindly and Generous Spirit to their Enemies—Many Instances of Gallant and Magnanimous Conduct—Brave Capt. Philip, the Christian Commander of the "Texas," and his Prayer after Battle.

AMID the horror and sorrow of war, and the harrowing spectacles that are always to be met on a battle-field, whether by land or sea, a bright gleam of relief is afforded wherever there is an instance of true magnanimity, and kindly consideration on the part of the victor for the fallen foe. War is always to be deplored as a calamity; but the bitterness and anguish of armed strife may be greatly mitigated by the exercise of humanity. In this respect the conduct of the American Army and Navy has been of a character to kindle the warmest admiration. Not only have our prisoners been humanely treated, and medical attention been given to the Spanish sick who have come within the lines of our camps, but refugees, both Spanish and Cuban, have been fed and clothed. Our hospital ships, the *Solace* and the *Relief*, have sheltered and nursed in their sick wards many of other nationalities as well as our own. Our camp before Santiago has been like a vast relief station, where twenty thousand destitute refugees from the city, thrown upon our charity by the Spanish commander, were fed and sustained, even while their countrymen were preparing to give us battle. This our soldiers did even while they were on short rations, their supplies not having come foward. Such generosity must have afforded Spain a new revelation of the character of the nation whose sons have not hesitated to face danger and death, that an oppressed and dying people might have life and liberty.

During the whole war up to the present time, the conduct of the American troops has been characterized by forbearance and humanity. Never has an American soldier displayed cruelty on the battle-field but, on the contrary, there have been many instances of noble magnanimity. After the battle at Quasinas, where a detachment of our troops was ambushed and when the Spanish had been repulsed and driven from their block-house, leaving their dead and wounded on the field, our "boys in blue" cared for many as tenderly as though they had been brothers instead of foes. It had been currently reported among the Spaniards that the Americans were merciless and took no prisoners, consequently when, after the battle of El Caney, an American company was escorting a number of Spanish prisoners to the rear, the latter, exhausted and despairing and covered with dust and wounds, pleaded with the Americans to shoot them at once and spare them the fatigue of a journey at the end of which they looked for nothing but death. Great was their surprise when they were informed that they were prisoners of war and would be honorably guarded and kindly dealt with.

In Santiago City, where the Americans had been reported by both combatants and pacificos as sure to slay all prisoners, the intelligence of the kindness of our troops to the captives produced unexpected results. There were hundreds of desertions from the Spanish ranks, groups of lean and haggard Spaniards, weak from enforced privation in the besieged city, stole out and gave themselves up within the American lines. It was a touching sight to witness the change on their faces, from fear to gratification, when they found that they were not to be executed, but to be humanely treated and fed by our army. Indeed, so numerous did these desertions become, that they embarrassed General Shafter's commissariat. It is a new and strange experience in warfare for these Spaniards to encounter an enemy at once so brave and so considerate—a foe who does not bare the spirit of revenge and destruction into battle, but who shows a brotherly sympathy for those who are sick, wounded or hungry, and turn to him for succor. The wounded received from us the same humane attention as our own, and our field hospitals and ships contain many convalescent Spaniards on whom the best skill of physicians and surgeons has been expended. Even their dead were respected, and after the battle of El Caney, General Vara del Rey, and many others, whose bodies were left behind on the field by their associates were decently interred by American hands.

This same chivalrous spirit characterized our troops even during the heat of an engagement. In the great naval fight off Santiago, when the Spanish sailors, half crazed with liquor, which their commanders had ordered to be given to keep up their courage, shot wildly at the American ships, and when it was seen that their vessels were helpless, our fire was withheld, although our great guns might have still further decimated their crews. Even before the white flag of surrender had been run up on the *Vizcaya*, our cannon had ceased firing. And it was the same with all the other ships, which had been deliberately headed for the rocks by their commanders' orders. When it became evident that self-destruction was intended by the Spaniards, the American ships immediately lowered boats and, in the face of the Spanish guns, which were still belching forth their deadly deadly missiles, they rowed to the rescue and succeeded in saving over 1,500 men, almost all of whom might otherwise have perished. Never before in the history of warfare, did foe act so generously, and supplied with dry clothing, and made to feel that they were in the hands of men who had hearts big enough to deal kindly with a fallen foe. The dead were buried with military honors by our own gallant tars, who performed this last office for their Spanish foes. Many of the Spanish officers were moved to tears. It is safe to say that the opportunity to show kindness under these circumstances afforded our commanders and their crews a deep and lasting satisfaction, greater perhaps than that afforded by the victory itself.

It is a cause of sincere gratification to the American people that our Navy should have displayed this noble magnanimity on such an occasion. Usually in battle the passions of men are so roused that all else but the desire for slaughter is forgotten; yet here, in the midst of a tremendous victory, they showed a generous sympathy and a deep reverence. Captain Philip of the *Texas* gave expression to the sentiments of the entire fleet

COMMODORE W. S. SCHLEY.
Victor of the Naval Battle of Santiago.

CAPT. PHILIP CALLING HIS MEN TO PRAYER ON THE "TEXAS."

the Spanish officers, from Admiral Cervera down to the humblest in the fleet, were struck with amazement at the kindness with which they were treated. Our decks were covered with dripping men, many of whom had been rescued from the waves in a half-conscious condition, and hundreds of whom were, to all appearances, doomed to destruction. Scores were taken from the burning decks of the *Vizcaya*, *Reina Mercedes* and the sinking *Colon*, while others were rescued at the peril of life and limb to the rescuers, from the blazing hulk of the *Almirante Oquendo*. Even the Cubans on shore who were planning to aid in the battle, were prevented from injuring the survivors who had struggled to the beach. All who lived were taken safely on board, refreshed, fed, when, in the moment of supreme triumph, he called his officers on the quarter-deck and, baring his head, he lifted his weather-beaten face toward the sky, and said:

I want to make public acknowledgment here that I believe in God the Father Almighty. I want all you officers and men to lift your hats and from your hearts offer silent thanks to the Almighty.

Such a scene and such a prayer were worthy of a Christian people, by whom war is at all times regarded as a calamity. The stories told of Sir Philip Sidney, Sir Henry Havelock and other eminent soldiers in the field, can be well understood in the light of that incident on the deck of the *Texas* off Santiago harbor, while the smoke still hung over the scene of the greatest of modern sea-fights.

THE SANTIAGO CAMPAIGN.

Our military campaign before Santiago has been conducted on conservative lines, and with a view to avoiding needless sacrifice of life. Gen. Shafter, in the first, has encouraged all reconnoissance movements, preferring to have his heavy siege guns in place and all preparations complete before making the final attack on the city. Foot by foot our advance was pushed forward as the Spaniards receded. After the engagement at El Caney and the fortified hill of San Juan in the suburbs, there was a period of delay to allow of further preparation, during this interval Cervera's fleet made the famous sortie in which it was completely destroyed. Those events have already been described in these columns. Admiral Sampson and Gen. Shafter had agreed upon a plan of joint attack by the navy to aid the army in the capture of the Morro fort at the harbor entrance, and both forces then to simultaneously attack Santiago.

Meanwhile, Gen. Toral, the actual Spanish commander, desired a truce for the purpose of cabling to Madrid for instructions, presumably with a view to surrender. Gen. Shafter courteously placed him telegraph operators for that purpose. Shortly afterward, Gen. Linares made a proposition of surrender under the condition that he be allowed to withdraw his entire force from Santiago. Gen. Shafter replied that unconditional surrender only would be accepted. Failing this, the attack would be made upon the city at noon the following day (July 9). The Spanish General thereupon requested that the truce be extended one day longer, which was granted.

Fighting was resumed on July 1 by the army and navy uniting in the attack. Our land forces numbered about 15,000 men, the Spaniards being estimated at 23,000. During the truce, the Spanish troops had looted the city and committed many outrages.

It was believed that the Spanish troops would be compelled to evacuate the city under our furious cannonade, and its capture was almost hourly expected. One of Admiral Sampson's ships was injured by a shell during the bombardment.

NOTES OF THE WAR.

ALL our wounded, except the slightest cases, have been taken to Tampa.

AGUINALDO has proclaimed himself president of the Philippine Republic.

IT is definitely announced that Gen. Miles will command the Porto Rico expedition.

The Manser rifle, used by the Spanish troops, has a quicker fire and a longer range than our own, but the wound it inflicts is more readily healed.

OUR blockade of Cuba is to be tightened, and now that Cervera's squadron has been destroyed, a much larger force of warships can be employed for that purpose.

The new tariff adopted for Manila will be extended to the Ladrones, our other new possession in the Pacific. The Philippine ports will be declared open to commerce.

There have been comparatively few cases of Cuban fever in the army thus far. The mortality from that cause is small. The fever is light and runs its course in four or five days.

It is now believed that the wrecks of the *Vizcaya*, *Maria Teresa*, and *Cristobal Colon* may be saved, and wrecking vessels have been sent to Cuban waters for the purpose of raising the sunken warships.

ADMIRAL CAMARA'S fleet—the third of Spain's naval squadrons—has been recalled after having started ostensibly for the Philippines. It has been demonstrated that the *Pelayo* and *Carlos V.*, the two principal ships of the squadron, are unseaworthy.

SPANISH officers pitilessly shot down their own gunners who shrank from the fire of the American ships. Such was the inhumanity of Spanish discipline. On an American ship, in the heat of the conflict, a gunner was preparing to fire when an officer laid his hand on his arm and said: "Don't fire! Don't you see they're dying?"

Prayer and Praise in the Military Camps.

The Church Bugle Call—Gospel Work Among Our Soldiers Continues with Increasing Zeal—Progress at Chickamauga, Camp Thomas, Tampa and Elsewhere—Letters from Evangelists—Many Conversions Reported.

ONE of the most solemn and thrilling of the bugle calls of an army in the field, is the call known as "Church," which summons the soldiers to the various places appointed for divine service. The bugler, going to the top of a knoll, where the camp is spread out before him like a vast city of tents, sends the call reverberating over hill and plain. Near at hand it is repeated by the buglers of the regiments grouped at the foot, who repeat the call, and it is then taken up farther afield and thus communicated by one bugler to another, until every soldier, to the farthest limit of the camp, has heard the summons. He learns then that the duty of the morning is not an attack on the enemy's lines, nor any of the various duties of an army at the front, but a solemn act of worship.

CAPT. HARDING.

There is abundant need for such a call. The soldier stands very near the border of the unseen world, and has no more need than ordinary men of the reminder of his position before God. He may be buried without a mother's notice into the presence of the Judge of all the earth and returned to give account of the deeds done in the body. There is literally but a step between him and death. He knows the fact, but it too often produces merely recklessness. The call of "Church" speaks to him, if he will listen, of a God ever ready to forgive, a God of love and tender compassion. If the soldier could realize this in the words into which, according to military habits, he translates the notes of the bugle, might appropriately be: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea come, buy wine and milk without money and without price." This is the true meaning of "Church," whether in the field or in the city; and every one is he, be he soldier or civilian, who accepts the invitation.

Many Conversions at Camp Thomas.

A camp of nearly 50,000 troops, with about fifty regiments affords ample opportunity for the work of the Christian Commission. Including those who arrived last week, there are about sixty men on duty at the various tents. The tents number about twenty-five. Fifty thousand sheets of paper and 50,000 envelopes are given out every week. Meetings are conducted at many of the tents every night and arrangements are being made to hold services in the theatres at the camp during the week days. At present there are five services held in the two theatres every Sunday.

The men in the camp are an exceedingly rough set of men, including the Rough-Riders and the Grigsby cowboys from the West. Perfect quiet is maintained by the men at the religious meetings, and when any disturbance is made it is quickly put down by other soldiers.

Last Sunday Dr. Torrey, of the Chicago Bible Institute, held fifteen meetings, and reported five hundred professed conversions, many of which were positive. As a result of one of the meetings held every evening, a soldier in the Third Wisconsin Regiment awoke his chaplain about two o'clock next morning and said that he wanted to become a Christian. He insisted that the chaplain baptize him immediately, which he did. This man has since become a valuable assistant to the work.

The men who take a positive stand for Christ are made to fill out cards, give their names, their company and regiment. These cards are duplicated by the secretaries, who hand one set of the cards to the chaplain in the regiment to which the men who sign them belong. The chaplains in general co-operate very heartily with the Y. M. C. A.

An effort was made by a chaplain to petition General Brooke for the prohibition of the sale of liquor in camp, but thus far it has been of no avail, as only about half of the chaplains support the movement. The workers have found many men, who have left their homes ignorant of the drink habit, but who have contracted it since their coming to this camp. The Y. M. C. A. is doing everything to remedy this sad state of affairs. Some of the roughest men have been quick to see the evil in it, and have broken down completely when they have listened to some of the evangelists speak. There are a number of cases of this kind.

W. C. HOWLAND.

1,200 Accept Christ.

There are to-day 1,200 more Christians in Camp Thomas than there were a week ago. Many a home has been made happy by the news that either father, husband, brother or son has accepted of Christ at the daily meetings held by the Y. M. C. A. There have been scores of cases where such news has been received. While this is true, on the other hand vice in its various and multiplied form is growing and many a pure boy has been dragged under. Last week one boy who left a position in a bank to enlist came to this camp. He had a good home. He was caught in an offence and was court-martialed, and his sentence was to serve six months at Fort Leavenworth, forfeit his pay and then be dishonorably discharged.

Secretary Pearsall, who is in charge of the work at camp, received the following communication from the office of the chief surgeon in Camp Thomas:

"On my frequent inspections of the camps of this command I have been greatly interested in seeing everywhere—in all parts of the large camp ground and in nearly all of the regimental camps—the large comfortable tents of the Y. M. C. A. I often look into the tents, and would always do so if I had time, for I always found them crowded with men—stationery, pens, ink and paper, reading matters, etc., arranged on numerous tables, plenty of chairs, and all the conditions to bring the better class of soldiers together, and to win all classes to those localities where vice in any form is not tolerated.

"The Y. M. C. A. is clearly doing a noble work here and its good influences are manifest throughout this army—numbering now about 53,000. A. HARTSUFF."

In a recent interview with the Deputy Surgeon-General U. S. Army, the other day, he said that the work was doing the greatest amount of good and that he did not see how in future the American army could do without it. He said that the work was indispensable, and offered all the assistance in his power to advance it in every possible direction. He had visited every regiment in camp, and the first thing he noticed in each was the crowded tents. He said that the order in them was perfect, and that the policing was better than one could conceive, considering the conditions existing in the army.

The Y. M. C. A. is already doing away with the canteen in its quiet and diplomatic way. Yesterday Col. Pew of the Eighth Massachusetts, made a proposition that if any one would furnish his regiment with distilled water, he would order the canteen closed. This challenge was taken up by Secretary W. J. B. Oliver of Boston, who is in charge of the tent in that regiment. The canteen was closed the same day.

The work is being appreciated by those at home who have relatives in the front. Several letters have been received by various secretaries in charge of the tents from folks saying that they are so glad that Christian friends are at the front to look after their boys. They say that they "feel relieved when they know that their boys are being looked after." The Y. M. C. A., is doing a splendid work.

UNITED STATES HOSPITAL SHIP, "RELIEF."
(Now at the Front with our Fleet in Cuban Waters.)

Many Conversions Weekly.

An average of 700 men are being led to Christ every week. Nearly all of these are positive conversions and a large number of those who were converted in the early part of the war have become valiant Christians who are working for their comrades. At the Third Wisconsin regiment last week after one of the meetings a boy got up crying like a child. He said that his father was a preacher, and that he had one of the finest Christians homes one could possibly have. He came here and began to yield to the various temptations until he got to the lowest degree. But now he said that he wanted to be a Christian. He wrote home to his Christian parents the next morning giving them the glad news.

Another man testified in one of Maj. Whittle's meetings that he was president of the Christian Endeavor Society at home, a teacher in the Sunday School, but he had fallen by getting drunk. He took a stand for Christ and has now become an efficient Christian worker.

Dying Messages to Loved Ones.

At Letter Hospital, which in time will receive the wounded from Cuba, there are several men on duty every day. Mr. Fairfield, who has given his experience as a trained nurse to the work of the Commission, spends the entire day in the hospital waiting on the sick. The others spend the time reading to the men and writing letters for those who are unable. Last week our men were at the bedside of five who died, and took their last messages to their dear ones. The entire hospital, as well as all the others in camp, are furnished with reading matter and illustrated periodicals, which are greatly appreciated. There are, in all, six hundred men on the sick list.

An interesting fact was discovered last week by Maj. Whittle. In the meetings held in Northern regiments he found that half of the men were sons of Union soldiers. In the Southern regiments he found that over four-fifths of the men were sons of Confederate soldiers. In three days our secretaries sent nearly $15,000 of the soldiers' money to their homes. In one regiment the men who got a month's salary of $25 sent $24 to their folks at home. The men are encouraged to do this by the secretaries, who offer every facility, often burdening themselves with the responsibility of handling the money.

Captain Philip's Christian Faith.

Concerning Captain Philip of the *Texas*, Chaplain H. W. Jones, U. S. N., in a letter to the New York *Herald* gives some interesting incidents, showing the deep spiritual nature of the man. Chaplain Jones has been the Chaplain of the *Texas* since October 19, 1896. He writes:

"During our first conversation Captain Philip said, 'I am a firm believer in prayer, and I think it is a duty we owe God to have prayers on board ship every evening.' The men would be marched aft, and I offered a humble petition for each one, our loved ones, our country, our President, and always closed with an earnest prayer for peace.

"Often during the weary days on the blockade, the Captain would say something to me about prayer, and his unflinching faith in God. He would say:—'I wrote to Mrs. Phillip and said, "I am just as safe here as I would be walking up Broadway with you, because God is with us and he is listening to our prayer."'

"On another occasion he was called on board the flagship for a council of war, and went on board at half-past nine that Sunday morning. The decision was reached to bombard the forts at two o'clock that afternoon, when Captain Philip spoke up and said: 'Admiral, this is Sunday. I do not think we should fight to-day. We may be sorry if we do.' Whereupon the Admiral admitted he had entirely lost track of the days, so the battle was deferred until the next morning.

"I love Captain Philip for his manly stand for the Gospel of Jesus. After his recent utterance when he called his men to prayer after the last great naval battle, I went in the cabin and said: 'Captain, I congratulate you, not alone for your victory, but for the stand you took after the action.' His countenance brightened up as he replied: 'Why, chaplain, I was sure of it when I went on the bridge, for surely God has been with us, and it has been all on account of prayer.'"

Such is the character and such the sturdy faith of one of the heroes of the American Navy.

The Camp Gospel Fund.

The following contributions for carrying on Christian work in the Camps, under Mr. Moody's auspices, have been received during the week:

Prev Ack	$1,300.56	H C N, Brooklyn	1 00
Barnhart, Miss R A	1 00	M, Lancaster	4 25
Boss, C A	10	M A M, Syracuse	1 00
Bragg, Eric W and Elvin M	2 50	M Z, Phila	1 00
Costello, Mrs N J	1 00	S, Sidney	1 00
Crone, R and Mrs	1 00	S J P, New Hartford	2 00
Deveraux, E M	2 00	T T, Phila	1 0
DeWitt, Miss Anna	5 00	—, New London	1 50
Evans, H D	1 35	Friend, Austin	50
Forster, Mr & Mrs A A	5 00	Friend, Otsego	1 00
Hines, M A	5 00	Friend in Jesus, Raymilton	1 00
Hughes, S E	1 00	Friend LAW S Framingham	1 00
Kirby, J W	50	I H N, Bean	1 00
Landis, Martha K	2 00	Luther League Washingtonville	10 30
Lowry, Edith	2 00	White Oak Union S S Chemung	1 70
McAlpine, Jos B	2 00	SS Buffalo Park	6 86
Peters, Mrs A H	50	Dunbarton Praying B	5 00
Randall, Mrs R N	5 00	Golden Rule M C [illegible]	
Smith, Edna L	25	[illegible] Gallitzin	1 00
Wilkinson, Mary J	10 00		
Waterbury, A M	5 00		
Lena Elta Manchester	5 00		
F S Brooklyn	5 00	Total	$1,411.96

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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What Shall We Read?

AMID the avalanche of books at this time coming down upon our country everybody asks the above question. How much depends on the right answer cannot be estimated. Better stand off from all those books which were made, not because the author had anything to say, but because the publisher and the author wanted to make a commercial success. Such books are generally of large type, profuse illustration and showy binding.

They must have so many words, so many pages, so many pictures. You are aware from the appearance of the book that it is merely made to sell. We believe, however, that a book will be of little practical service to you, unless the author was compelled by an inward consciousness of duty to print it. The book into which an honest and earnest author throws his whole soul is the one that will magnetize, lift and vivify you. Avoid that book which has the appearance of literary jobbing.

We also advise you to take only small doses of love story. The majority of novels are made to set forth desperate love scrapes. It is well enough for a man to read sufficient of this literature to keep him from being awkward when he himself becomes a party to some affair of the heart. But much reading of love stories makes one soft, insipid, absent-minded and useless. The probability is that when your affections are captured, they will not be captured according to cheap novels. The lady will not burst into tears, nor faint; nor will the parent oppose you so that you will have to place a long ladder to the third story window at midnight. Excessive reading of love stories will make you a fool to love you know it.

We further advise you not to read a book merely because someone else likes it. Do not waste your time on Tennyson, if you have no taste for poetry, merely because so many like him; nor pass a long time with Sir William Hamilton when metaphysics are repulsive to you, though your literary friends are in rapture with the great-headed Scotchman.

Be independent in your literary tastes. Make up your mind what is best for you to read and read it. Master a few good books. Life is short and books are many. Instead of having your mind a garret crowded with rubbish, make it a parlor with rich furniture beautifully arranged, in which you would not be ashamed to have the whole world enter.

As to newspapers, they have become a necessity. Have them we must. Which of them shall we have. Letter carriers tell me that I get four times as many of them as any other man outside the editorial rooms, and so I feel competent to express an opinion. Select those newspapers for household reading that you can safely leave on your family table and which because of their contents you do not have to slyly put out of the way, leaving the young folks all day asking, "where is to-day's newspaper." There are so many good newspapers, you have no excuse for choosing bad ones.

Publishing the Banns.

HAS not the time come when the two great English-speaking nations of the world should take their bearings and inquire why it will not be for their interest and for the interest of the world's civilization to enter into some kind of an understanding? We are of the same blood, of the same industrial, political and moral tendencies. God has given us a similar errand in the world. To-day Great Britain exercises a negative control of the great European powers, who would gladly, for their own reasons, put an end to the struggle for equal rights in Cuba. We have not, indeed, agreed to settle our own differences before a permanent Court of Arbitration. But we must feel that arbitration and not war must hereafter be our method. England did not rise up to the occasion and put an end to the massacre of the Armenians and the onslaught upon Greece. Germany and Russia would have confronted her. But if there had been an Anglo-American alliance, and that step had been taken by England and America combined, the Russian bear might have gone growling back to his den, and the eccentric William have consented. Up to this time we have pursued a policy of isolation; we have contented ourselves with our own growth and prosperity. Have we any right to do this?

Here we have two great countries, Africa and China, the first already partitioned out, and the last about to be, to a few great nations, and we say not a word. And when we politely request Spain to give her downtrodden colony, Cuba, a chance, she blows up our visiting warship in her harbor, and arrays herself in al war's terrors against us. Suppose an Anglo-American Alliance had urged this request upon Spain, would it have been the same? Perhaps so. "For whom the gods would destroy, they first make mad." But is it not time for England and America, who are the same, and stand for the same civilization, to publish banns of friendly union, not formal alliance, but a brotherly understanding?

Acquaintance with God.

It would be verily a great shame if, after all the opportunities we have had of usefulness in this world, and all the opportunities we have had of becoming acquainted with God, and becoming intelligent and high-minded Christians, we should be surprised into the eternal world with the robes of Christian grace hanging around us slovenly. How do you suppose we will feel if, on entering heaven, we shall confront the apostle Paul, and it shall be found we are ignorant of his epistles? or if we shall confront Moses and know but very little about the deliverance that God wrought out in behalf of his ancient people? or if we confront Christ and are ignorant of the parables he spoke and the miracles he performed?

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labor for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

TREATMENT OF MINISTERS

NO. I.

WE had read at our Ministers' semi-monthly meeting in Washington lately an able presentation of the wrongs practiced on ministers. We believed every word of it, but there is another side. There are many brilliant young men, having earnest hearts, now entering upon life; but for the most part they float past the ministry into the counting-room, the law office and the medical chair. So much has been written and said about the hardships of the ministry that our young men are afraid to run the gauntlet of abuse and starvation. I have to say that the majority of the books written on this subject are exaggerations of the sorrows of the minister's life, and for the most part give only one side of that life. I have to tell you that I believe the office of the minister of Christ has fewer trials, larger spiritual emoluments and rewards, brighter inducements, higher developments, grander joys than any other occupation in all the earth.

Admitting, so plainly that no man shall misinterpret what I write, that there are now many ministers undergoing persecutions and hardships, and outrages that amount to positive martyrdom, I contend that these are the exceptions; and that, gathering an audience of a thousand ministers of Christ, nine hundred of them have many advantages—good books, refined associations, sons and daughters well fed, well clad, well educated, opportunities innumerable—while all around there is the evidence that their services are being appreciated. Gather a thousand merchants together, and I will show you that nine hundred of them have had harder knocks, greater privations, have come more frequently to the study of severe economy, have had harder work to pay their rent, and many have been subject to annoyances which a minister of Christ never experiences. We are to remember the fact that a vast majority of men in worldly occupations do not succeed; that it is an authentic statistic that out of a hundred merchants, all fail, except two; that there are tens of thousands of clerks living on insufficient salaries; that it is a rare thing when a mechanic earns anything more than a plain livelihood. We are to take, I say, these things into consideration, and remember that if the ministry sometimes has its hardships, commerce and mechanism have their hardships.

We are to remember that the minister of the Gospel, so far as worldly support is concerned, has the advantage over the doctor, the lawyer, and almost every other profession at the start; for although a man in these professions may after a while come to affluence, we all know that his first ten years are a hard struggle, and a livelihood is not won; while a minister of the Gospel steps right out of the theological school into a settlement, where from the first day he is supported. Show me one minister of Christ who has fared hard, and I will show you ten merchants and mechanics.

But you say, see how old ministers are neglected, and their families after them. I admit it. Shame on the Christian Church that it is so! But remember, also, that there are thousands of old merchants who, with their families, have come down to abjectest poverty, and that every day there are mechanics moving out of their plain houses because they cannot pay the rent. What company of men is it that sends a music teacher to Europe because he has bronchitis? What company of well-to-do men meet together and pass resolutions of sympathy when a carpenter is sick? I admit that that in the ministry we have our annoyances, but I wish it understood, at the same time, they are no more (I think they are less) than in other occupations.

I want to say to young men that if you enter the holy office with the right spirit, loving God and desiring usefulness, you will find this Christian work of the ministry always a satisfaction, often a joy, and sometimes a rapture! Of course, I exclude from these consolations those men who enter the ministry with half a heart, and who at the first opportunity escape through Wall Street, or through the fortune of a rich wife. I also exclude from these consolations those ministers who smoke themselves to death, as hundreds of them do. I exclude also from these consolations those who pass their lives in complaining about the sins of the world, instead of putting both hands forth to make that world better. This joy of which I speak comes to those who feel called to the work of the Christian ministry, and are glad of it.

T. D. T.

BRIEF NOTES.

The Methodist Episcopal Church, Sout its recent Conference in Baltimore appropr $500,000 for the establishment of a printing hou Shanghai, China.

According to Chancellor Lias, there a constant exodus of priests in France from the man Church. He says: "In France the exod priests from the Roman Church continues crease. At first there was nothing particulari markable about it. But now it proceeds met cally and without interruption."

"The American Baptist Year-book" for gives the total contributions of the B. churches in the United States for 1897 as fol For local expenses, $9,444,159; to missions, $ 850; and to education, $1,525,299; making a to $12,036,315. The averages of this total are per member, and $277.35 per church.

In accordance with President McKi proclamation, Sunday, July 10, was generall served in the churches as a day of special th giving for victories by land and sea, of praye continuance of Divine support, for the well our sailors and soldiers, for the sick and wou for the comfort of afflicted homes, and fe speedy restoration of peace.

The new President of the Primitive thodist Church in England began life as a laborer. He is now a cultured and refined m with a great record as a missionary and a pr It is a curious fact that the present Archbish Canterbury, the head of the Established Chu England, followed the plough in his youth boasts that he could plough as straight a f and thresh wheat as well as any man in the co

Mr. John Willis Baer, in his annual r of the Christian Endeavor Society, says the re now within the borders of the United States, societies. Pennsylvania with 3,679 societies; York with 3,117; Ohio with 2,450; Illinois with Indiana with 1,414; Iowa with 1,358, and Mic with 1,072, are the States at the head of the p sion, and in the order named. These figures include the Junior, Intermediate and other soc

The Rev. D. F. Wilberforce, the native sionary who with his wife and four children re reported to have been killed in the massa at Sierre Leone, are safe at Bonthe. Mr. Wilbe apparently owes his life to the fact that h considered by the tribes as an exceptiona portant man. They, accordingly, instead of ing him and his family, held him for ransom the missionary society it is said, has paid $5 or them.

The spiritual needs of the great m camp in San Francisco, Cal., are being supp the Brotherhood of St. Andrew, which, alte sulting the regimental chaplains, has arran supply each regiment with a post-office or tent, to be used for letter writing on week da services on Sundays. Each chapel tent wi banner with the cross upon it when used for services, these being supplied by the Daugh the King.

Pastor Thomas Spurgeon, writing new Tabernacle, which is to replace the burn which his father's preaching made famo world over, says: "The Tabernacle is to be free of debt. The old blackened stones wou out against us if we dreamed of acting in an fashion. The basement of the old building roofed over with the fireproof floor of th building, and services will be held there ever day while the walls of the new Tabernac rising around it."

An instructive table of statistics of g foreign mission work has been prepared b *Churchman*. It divides the aggregate mone by each denomination by the number of co cants, showing what is the average gift fo member for last year. According to its c tions, the Congregationalists make the best ing with an average of $1.03 per member, next come the Presbyterians at 94 cents per m Next the Baptists, 80 cents; Protestant Epi 43 cents, and Methodists, 34 cents.

Russia is said to be the only country world without a Christian Endeavor Society land has 4,647; Canada, 3,456; Australia, Scotland, 535; India, 433; Wales, 331; Irela China, 130; Africa, 110. The total enrolme without the United States is 11,775 societies increase in South Africa, India, China, G and throughout Great Britain has been large aggregate membership for all lands is mo three and a quarter millions. The constitut been translated into thirty-seven languages use of foreign societies.

Swami Vivekananda, the Hindu Lectu at the Chicago World's Fair, who placed Hi in so attractive a light as to deceive many tian scholars, in spite of the warnings against his teachings by persons who kno Hinduism really is, is now telling in India stories of the United States. In a recent he said that when in the United States "s could I go to a meeting or a society but three-quarters of the women present had out their husbands and children." His a here will scarcely relish this statement.

Mr. D. L. Moody has issued an inv for the Sixteenth General Bible Conference held at Northfield from July 29 to August and urges the attendance of "all who love th Jesus Christ and desire to hasten his coming speakers and teachers expected include Re H. Macgregor and Rev. G. Campbell Morg don, England; Rev. A. T. Pierson, D.D., lyn; Rev. H. C. Mabie, Boston; Rev. R rev, Chicago; Mr. Charles Dudley Smith, England; Prof. W. W. White, India; Rev Dixon, Brooklyn, and Dr. C. I. Scofield, Nor Messrs. Ira D. Sankey and George C. Stebb have charge of the singing.

Mr. Satori Kato, the Japanese scholar, visit to this country four years ago made him friends in all sections, is here again for stay. He proposes to lecture on the instit literature and religions of Japan, which a jects he thoroughly understands. The cha the country consequent on the war with Ch so important that Mr. Kato's story will be and deeply interesting. Mr. Fukutomi, a Ja artist, assists in the lectures and draws pict the presence of the audience. Churches, schools and Young People's Societies wou an evening with Mr. Kato intensely inte His address is the Japanese Consulate, Ne

A TRAGEDY OF THE SEA.

THE whole civilized world was shocked by the terrible catastrophe which occurred on July 4, off Sable Island, in which 560 persons perished. The French Line steamship *Bourgogne* having 725 persons, including passengers, officers and crew, sailed from New York on July for France, and reached the Banks of Newfoundland safely. There was a dense fog there as usual, but the steamer's speed does not appear to have been materially reduced. Suddenly out of the fog came the warning sound of a fog-horn and soon afterwards the British ship *Cromartyshire* was seen approaching. It was too late then to avoid a collision and the two vessels came together with a crash. The officers of the *Bourgogne* knew that the smaller vessel would sink, and ordered the boats to be made ready to go to their assistance. They appear to have had no fears for their own magnificent floating palace until a list to one side showed them that a great accident must have been made in her hull. Then a scene of confusion ensued of the most awful description. There were not enough of boats on board the big steamer, but in the confusion few were lowered. In about half an hour the great steamer plunged to the bottom, carrying with her all but 5 persons of those on board. Some of these were floating in the water, some were in boats that had been lowered, and others were on rafts and floating wreckage. Happily, the fog lifted after the catastrophe, and the crew of the *Cromartyshire* set gallantly to the work of rescue. Though her own bows were stove in by the collision, and she was herself in danger of sinking, she waited until every soul from the sunken steamer that could be seen, was safe on board. Then she appealed to a passing steamer for help and was towed into Halifax. The most painful feature of the wreck was the inhumanity displayed by the crew and steerage passengers, among whom were many Italians. The survivors say that these strong men took possession of the boats and rafts and drove away the women and children who pleaded for a chance of life. They drew their knives and stabbed right and left, killing many men and women and after the steamer had gone down, and men and women who were floating in the water tried to get on the rafts, they were beaten over the head with oars and struck off with boat-hooks, even when there was room for them. Some women managed to get hold of a rope trailing from one of the rafts, but the Frenchmen cut the rope and the women sank. Only one woman of all those on board was saved and she owed her life to the vigor with which she fought a French sailor who, after she got on the raft, carried her in his arms and tried to throw her into the sea. The brutal men seem to have followed the example of the French "nobles and gentlemen" in the case of the Paris bazaar on May 4, 1897, who, their struggles to save themselves from burning, beat the ladies back with their canes from the only exit, threw them down and trampled upon them and finally left them to burn to death. To the honor of the captain and officers of the *Bourgogne* it should be said that they took no part in the brutalities but stayed on the steamer to the last and went down with her. Their conduct was in strong contrast to that of the sailors and steerage passengers, who are charged not only with deserting the women and children, but with actually committing murder in trying to save themselves. It is well for the credit of the French nation that there were a few self-sacrificing men on board who valued their honor more than their lives, to whom Satan's cynical taunt did not apply.

THE WRECKED STEAMER, "BOURGOGNE," AND HER CAPTAIN, DELONCLE.

Skin for skin: yea all that a man hath will he give for his life. (Job 2:4.)

An Undertaker's Discovery.

An undertsker in Connecticut relates a singular incident which occurred four or five years ago in his business. He was called to bury an eccentric old man who was well known in the neighborhood, who had died the previous day. He was apparently quite well in the morning and went about his work as usual, but about mid-day he left his work and went to the old house, where he had lived alone for nearly forty years, sat down in his chair and died almost instantly. A neighbor, looking in a few minutes after he entered the house, saw him sitting there dead. He had been an industrious man, working steadily in the quarries along the coast, always paying his way and living quietly, but spending little. His extreme carefulness in making his little purchases and his reluctance to buy new clothes, even when his old ones were worn and patched until they were scarcely decent, led the neighbors to believe that he was very poor. None of them expected when they heard that he was dead, that he had left enough money to pay for funeral expenses. The man, however, had to be buried, even if at the public cost, and an undertaker was sommoned. There was some talk of burying him, dressed as he was, but finally his old, shiny, patched garments were removed, and then a discovery was made. Tied with soft, strong cords around his body next to his skin were seven savings-bank books, showing that the old man had deposits in each aggregating $30,000. If it had been known how much money the old man had, he would have been treated with more consideration and have had more friends. But no one suspected how large a fortune was under those old clothes. There are many men who are treated unceremoniously now because of their apparent poverty, who are more truly rich than the millionaires, but there is no fear of their treasure being carried to the grave with them.

To an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you. (1. Pet. 1:4.)

Asleep Among the Dead.

An exciting scene in a cemetery at Cleveland, O., is described by the correspondent of a New York journal, who had the story from the watchman at the cemetery. One winter's night he was proceeding on his rounds according to his usual custom after midnight, when as he passed a vault in the side of a hill he heard a muffled cry. He was too terrified to ascertain the cause, but he hurried to the office and looked up the books to see who owned the vault. He found, too, that there had been an interment there on the previous day. He lost no time in finding out the name of the undertaker who had conducted the funeral and calling him up on the telephone, told him that the corpse he had put in the vault had come to life and wanted to get out. The undertaker was almost as agitated as the watchman. He hurried to the cemetery and as he approached the vault he heard piercing shrieks. The door was opened and out came a lady fully attired, but in a hysterical condition. She had attended a funeral early in the day, and, being very tired and overcome with grief, she sat down in a dark corner of the vault and fell asleep. She did not wake when her friends went away. The door of the vault was shut and locked, but she slept on. At last she awoke feeling dreadfully cold and numbed and unable to realize where she was. When she did find out she was horrified and tried to get out, but the door was locked. She shouted, but there was no response. She heard the clock strike midnight and feared she would be kept there until morning. Happily for her, the watchman heard her cries and with the undertaker's aid effected her release before she had lost her reason. The memory of that night's experience will probably keep her from ever voluntarily entering a vault again and will certainly keep her from yielding to somnolence if she should do so, before she is carried there for her last sleep. It may be hoped that she will so live that when that event occurs, her awakening on the resurrection day will be one of joy and not of terror.

Verily I say unto you, the hour is coming when the dead shall hear the voice of the Son of God and they that hear shall live . . . and shall come forth; they that have done good unto the resurrection of life (John 5:25).

A Novel Well.

An ingenious method of obtaining water in an emergency is described by a member of a surveying expedition which was at work in Oklahoma during the first weeks of settlement. The party had been for some time without water, and at last the search for it became the chief object of concern, as all were suffering from the want of it. One of the party was an old trapper, whose experience of the territory had several times proved valuable to the others. He was particularly eager in his search for water, and finally he paused at a place and examined the soil. He announced that there was water near the surface which could be secured by digging a well. That however could not be done. But the trapper wanted water too badly to be defeated. He searched around till he found a reed. He wrapped some moss around the end, and digging a hole, he inserted the reed and filled up the hole and stamped the soil hard. In a few minutes he applied his lips to the reed and declared the water very good. Other members of the party in turn followed his example, and were rewarded with a delicious drink of water. "How is it, it is so clear?" the trapper was asked. He explained that the moss acted as a filter, and the soil being full of water, readily yielded it. He said that more than once he had been saved from much suffering by the same simple device. It was well for the party that the trapper was among them, otherwise, though with water so near them, they would have continued to suffer with thirst. It is so with those who are thirsting for salvation and know not that it is within their reach.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye buy and eat (Isa. 55:1).

Nests Out of Reach.

At the annual meeting of the Pennsylvania Ornithological Association, Dr. Haggard called attention to a remarkable instance of the intelligence of American song-birds. He said that about seventeen years ago the Allegheny Park Commissioners imported a number of English sparrows. These multiplied fast, but their pugnacity resulted in driving the song-birds from their old haunts. Orioles, bluebirds, robins and other birds esteemed for their plumage or song, fled precipitately to save their lives from the foreign savage aggressor. Soon there was not a bird's nest left in the park, and the sparrow reigned undisturbed. Recently, however, the professor noticed a number of the song-birds in the park, and they were followed by others. He feared they would soon be driven away, but they have remained and built nests. The peculiarity of their proceeding is that whereas they usually build near the ground, these birds have built in the loftiest perches of the trees. It is supposed that they made the discovery that their enemies never made high flights and made practical use of it by building their nests above their reach. However it may be, they have changed their habit and are holding their own. So will the Christian survive who is beset by enemies, and trials and temptations from the great enemy of souls, if he makes his refuge in the Most High and lives above the clamor and strife of the world.

Because thou hast made the Lord, which is my refuge, even the Most High thy habitation, there shall no evil befall thee (Ps. 91:9).

Found a Treasure

A gentlemen who has been spending a few weeks in Indiana tells a strange incident which he heard from a farmer living near Bedford. His farm is in a hilly neighborhood and as the soil seemed poor, most of the 200 acres of which it consists was used for pasturage. One of the farmer's sons, however, persuaded him to let him cultivate a small portion which seemed of better quality than the rest. On the first day of his ploughing he struck a snag. Before turning the plough aside he tried to work out the snag. By dint of considerable hard work he succeeded in dragging out a log which had covered a hole. Groping in the hole he found a quantity of gold, silver and copper coins. Among them were rare old French coins, a number of Mexican dollars and some American dollars of the Revolutionary period. Their face value was about $500, but as many of the pieces are very old and scarce, their market value will be many times that amount. It is supposed that they originally belonged to some settler who, dreading an attack by Indians, secreted his savings in the field, and was killed in some raid without having an opportunity of revealing the hiding-place. The farmer would not have been so reluctant as he was to have that field ploughed, if he had suspected that a treasure might be found there. It is so sometimes with the Church. Many a treasure which God will have in the day that he makes up his jewels has been found in a sphere that was not thought worth cultivating.

When Jesus heard it he marvelled and said unto them that followed, verily I say unto you, I have not found so great faith, no, not in Israel. (Matt 8:10.)

THE FAMILY AND HOME CIRCLE

Entertaining the Baby.

How to Amuse and Educate Baby—The Distaff and Spindle—Implements of the Orient—An Ancient Domestic Art.

WHILE Grandma plies her own busy task, she has, with that marvellous intelligence, so common to grandmamas, found a way of entertaining baby at the same time that she does her own. This is a very practical sort of wisdom, even though baby is not so helpful as he thinks he is and as he desires to be. Baby always desires to help, often with most mischievous results. We troubled mothers, who give up time from imperative duties to amuse baby, may take a hint from this. With a little tact, we can interest him in almost any work we do, and if we carefully direct his tendency to meddle, we may presently convert him into our sympathetic and intelligent helper. Whatever else you fail to teach baby, be sure to give him the beautiful education of serving and co-operating with mama and papa, brothers and sisters, friends and acquaintances.

Grandma in our picture lived before Froebel, and yet in her humble home and with her primitive wheel, she is unconsciously applying the great principles which he enunciated, which thousands of kindergarteners are applying today, and which any dear untaught mother may make use of. The hank of yarn, which grandma is unwinding, was doubtless spun on a spinning-jenny. Before the spinning-jenny (1770), we had the distaff and spindle, on which all the thread for the "purple and fine linen" of the Orient was spun, and on which to-day the cotton yarns are spun, which compose the wonderful muslins of India, whose texture endows them with such names as "woven hair" and "evening dew." In ancient times spinning was the favorite occupation of queens and ladies of high degree, as well as of the humble house-mother of the common people. Spindles were often made of precious metals, set with jewels. In the Odyssey, one queen is described as giving a golden distaff to another; then this, which follows, gives us an idea of the receptacles, in which the unspun mass was kept:

"And that rich vase with living sculpture wrought,
Which heaped with wool the beauteous Philo brought,
The silken fleece empurpled for the loom,
Rivalled the hyacinth in vernal bloom."

We remember that the virtuous wife, described by Solomon, "layeth her hands to the spindle, and her hands hold the distaff."

BABY'S COMRADE AND TEACHER.

Summer Musicians.

There said a great writer, who loved to listen to nature's music, on the very topmost twig that rises and falls with willowy motion, sits that ridiculous but sweet-singing bobolink, singing as a Roman candle fizzes, showers of sparkling notes. If you stand at noon under the tree, you are in a very beehive. The tree is musical. The flowers, for a wonder, seem to have a voice.

English Flower Missions.

A discussion has been going on in English religious papers regarding the origin of summer flower services, as they are now conducted in churches and chapels. Some one says that the first flower service held in London was a church on Leaden hall Street, and Canon Shore claims to have originated the idea at Berkeley Chapel, Mayfair, where, it is said, these children's services are greatly missed by people living in that part of London. The Princess of Wales has much approved of children's flower missions, and she herself set the example of distributing flowers and fruit in the hospitals. Flower and fruit mission work in our own country has brightened many sad lives and trained many little children in loving service.

People of Sulu.

Since public attention has been drawn to the Sulu Islands, a group lying south of the Philippines, it may be interesting to know something of their inhabitants, who are chiefly Malay Mohammedans. They are excellent sailors, and till 1851, were notable for piracy. The chief ruler was a Sultan, who attempted to govern the datos, or feudal lords, who in their turn ruled large clans of vassals. According to their present law, slavery exists for an insolvent debtor, and his whole family become the creditor's property. Sometimes he can purchase the freedom of his family by vowing his own life to the destruction of Christians. When he accepts these conditions, he is known in Malay as a *Sabil*, in Spanish as *juramentado*, "one who is sworn." The men are polygamous, and though Mohammedans, are much given to intoxicants.

Color of Mexican Flowers.

A visitor to Mexican highlands writes that the first peculiarity one notices is the enormous preponderance of yellow flowers, and the abundance of purple ones. Red is very rare. Out of twenty common flowers gathered at one time, fifteen were yellow, four were purple, and only one red, and that was a species of honeysuckle. The Mexican relative of our "daisy" is yellow all over, and so is the flower of Nopal, the commonest of cacti here, and represented on the Mexican dollar.

Summer Reading.

It need not be heavy; it may be as light as the doublets, as pretty as the flowers, as merry as the birds and brooklets, but it should be morally clean and religiously sweet. We are very careful of the seed we sow in our gardens, but not always of that we sow in our minds. If our young men and maidens want to read stories of modern or ancient life, of history, travel, or adventure, there are many such, combining high moral tone, information and entertainment, and it is the part of true enjoyment, as of true wisdom and profit, to choose the best. Accept for your mental food nothing less than the best. Whatever you read, read your Bible first, and your choice of all else will be better.

The Little Comforter.

Little Maisie was tired and fretful; she had been playing too hard. Mama took her up and held her close and lovingly, and presently Maisie was rested. Mama herself was weary; a great trouble had come upon her—the earth was fresh above the dear mother who had held her when she was a little girl, and to whom she had gone in later life with all her cares and troubles. She sighed above the golden head, and Maisie asked: "Mamma, don't you want to be holded?" In spite of herself, the tears came, and the little one, patting her cheek, and seeking words with which to comfort, whispered at last, "Mamma, Dod will hold you, won't he?" And the mother, who had told her child how the good shepherd carried troubled ones in his arms, was rebuked and comforted.

How Children Educate Us.

"We speak of educating our children," writes Martha B. Mosher, in *Child Culture in the Home*, "do not our children educate us? Does not woman attain her best development, a finer moral discernment, a truer judgment, in the management and education of her children than by any other experience that comes to her. A philosopher said long ago: 'The best way of training the young is to train yourself at the same time; not to admonish them, but to be always carrying out your own principles and practice.' It is certain that whatever we wish the child to be, we must be that to the child: as a single precept I know of no other that contains so much of efficiency.

God's Impress.

Wherever we see a daisy nod,
Let us think, "There bloometh a thought of God;"
Wherever we hear the brooklet's fall,
"The water of life flows free to all."
In the summer's rose, in the winter's snows,
Wherever a sparkle of beauty glows,
We may see all over the wonderful land,
The loving touch of our Father's hand.

—M. L. A.

A CHILD'S HAND.

PERHAPS there are tenderer, sweeter things
Somewhere in this sun-bright land;
But I thank the Lord for his blessings,
And the clasp of a little hand.

A little hand that softly stole
Into my own one day,
When I needed the touch that I loved so well
To strengthen me on the way.

Softer it seemed than the softest down
On the breast of the gentlest dove;
But its timid press and its faint caress
Were strong in the strength of love.

Frank L. Stanton in *Songs of the Soil*. Published by D. Appleton & Co.

Our Dumb Friends in the F[ield]

OUR readers will be interested in the following letter on a subject concerning which they all feel doubtless as the writer, who carries the welfare of our dumb friends so close to her heart. The letter is dated Andover, Mass., June 10, and is from Mrs. M. C. Jordan, Honorary Corresponding Secretary of English and American Humane Societies:

I write to beg a favor of your splendid journal, which has done, and can do, such a great deal of good in every kind of Christian and educational reform. Will you kindly call the attention of the public, and of your readers, to the neglect and cruelty which our dumb animals suffer in war times? It was a national disgrace when in our civil war thousands of wounded horses were left to suffer and perish by the lingering, torturing agonies of slow starvation. It is not the glory of Christian civilization to allow these senseless and dumb allies to thus suffer and die. Much of their suffering is needless. Without these beautiful and lovable mute co-workers, no campaign could be carried on. Many industries would fail. If the public and the military authorities will give more attention to their care, these wrongs will not be cannot endure. A loud, strong and indignant protest should come concentrically from the public at large.

No journal has such weight and influence in the religious line as yours, therefore we implore you to take up this vitally important matter. We call attention to the need of gently caring for these helpless animals in the burning south through the war period. Ask soldiers and officers alike to do all in their power to prevent unnecessary suffering—above all, see that their beasts are often watered as horses and mules suffer much from thirst, and their owners do not always appreciate the importance of watering them often and regularly. Ask the soldiers to protect their horses' backs from the terrible southern sun which tortures the beasts fully as much as it does the soldiers. Comfortable ear protectors, shaped like a little saucer or plate, are, as you know, used to protect horses' brains and eyes in summer. These should be used on army horses. It is but a common duty to do this, and all else in our power for the animals which are such faithful servants and often martyrs too often. You can do much to aid this truly worthy, Christian reform if you will. We take your journal, and in it hope to soon see this letter, or its future. By printing it you will give pleasure to, and have the hearty gratitude of thousands of your human readers. Note that armies can easily take along veterinary surgeons to doctor sick animals, and once and mercifully kill those badly wounded on battle-fields. In Germany veterinary surgeons are commissioned to follow the army for this purpose.

The Fourth in Alaska.

The Fourth of July was celebrated by many native Eskimo of Alaska. Civilization means more and better things to the simple people of the Northwest coast. The missionaries have opportunity to give them the Gospel. A teacher writes:

On historic anniversaries and national days we float the stars and stripes, and at sunrise salute. It is an impressive sight when eighty or more boys are grouped on the grounds, gazing upward at "Old Glory," and pledging themselves to preserve its honor.

A teacher in Sitka says that the natives visiting the capital, beach their canoes, and then kneel beneath the flag, not in worship, but in grateful acknowledgment of all that it means to them of liberty, Christian education and protection. On the national holiday, the hall at the Industrial School was decorated with yellow cedar boughs, flags, patriotic pictures and Chilkat toes. Over the portrait of Dr. Sheldon Jackson, Alaska's great missionary, was a flag and the motto: "Alaska for Christ."

The Sunday School

NABOTH'S VINEYARD.

S. S. Lesson for July 31. I. Kings. 21 : 4-16.
Golden Text, Ex. 20 : 17.

BY MRS. M. BAXTER.

"Thou shalt not covet" is the last commandment in the decalogue. "The covetous man who is an idolater" can have no inheritance in the kingdom of Christ and God" (Eph. 5 : 5). Covetousness is in direct contrary to the life and spirit of Christ. It consists in doing the best for oneself, and getting the best for oneself, without any regard to how it may affect others. Christ pleased not himself and "charity seeketh not her own (I. Cor. 13 : 5) but condemns the ruling passion of the world is self-pleasing; and "all seek their own, not the things which are Jesus Christ's," (Phil. 2 : 21). The greater part of the human race are at this very hour, in all parts of the world, among the so-called Christian, as well as among the great heathen peoples, intent on getting the better of others for their own self-interest. This is covetousness which is idolatry.

When Elijah, the prophet, had become discouraged, the still, small voice of his God heard on Sinai recalled him; with Ahab it was otherwise. The one man lived for his God, the other man for himself. Ahab was in no mood to be crossed. Before he had got rid of his vexation, casting his eyes on the vineyard of his neighbor, Naboth, he demanded of him this property which he was willing to pay for, which he wanted for himself—a vegetable garden, because it was conveniently near his house. Naboth looked upon his land as possessed as a trust from the Lord. "The land shall not be sold forever, for the land is mine" (Lev. 25 : 23), was God's command. Naboth stood true to his God and said, "The Lord forbid it me that I should give the inheritance of my fathers unto thee." Ahab's weakness only increased by this disappointment. He knew enough of Naboth to know that evil awaited him if he was put out that the temptation distraction of a new piece of ground should be denied him.

Oh! How unmanly is a man without God! How small is a man who cannot stand with equanimity when in a trifling disappointment in regard which is absolutely unnecessary! The enemy of souls had his chosen instrument at hand. Jezebel was ready to appeal to him on selfish grounds, and she found ready response. Beginning with sympathy, she said: "Why is thy spirit sad that thou eatest no bread?" "Because I spoke to Naboth, the Jezreelite, and said unto him, 'Give me thy vineyard . . And he answered, 'I will not give thee my vineyard.'" "Dost thou now govern the kingdom of Israel?" The queen in her proud scorntulness, "Arise and eat bread, and let thy heart be merry: I will give thee the vineyard of Naboth the Jezreelite." And the king, the new Jezebel only too well, never knew now. In his recent victories he knew what God had been with him; he was sure, perhaps, a thorough yielding of himself to God: but now he succumbed completely to the evil influences of Jezebel, and became her helpless tool. No enormity of wickedness was too great for her. In the name of her husband and under his seal, she succeeded by perfidy procuring the condemnation and execution of the righteous Naboth, and then triumphantly came to her husband and said: "Arise, take possession of the vineyard of Naboth, the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but dead."

"For the iniquity of his covetousness was he wroth." It was no peaceable mood for Ahab when he went down to take possession. While he was busy making his survey and noting the special advantages of his newly and unrighteously acquired property, a voice which he could not mistake accosted him.

"Hast thou killed and also taken possession? Thus saith the Lord. In the place where the dogs licked the blood of Naboth shall dogs lick thy blood, even thine." "Hast thou found me, O mine enemy?" was the king's rejoinder. "I have found thee because thou hast sold thyself to work evil in the sight of the Lord." And the prophet told out how evil should come upon him and upon his posterity, even as it had been in the house of Jeroboam which made Israel to sin.

And what was Ahab's sin? The very sin which is the spirit of competition today in all parts of the world; the sin which is at the root of all unrighteous transactions; it is the sin of the sweater, the sin of the gambler, the sin of one who adulterates his goods. It is the sin which is honeycombing the confidence in one another which is the basis of true commerce. It is the grasping after everything for itself, which makes the drunkard, the gambler and the profligate, ruin their homes, their character and themselves, the elements of corruption are in it, it is the foe of that unity to which the members of Christ are called; it utterly ignores that we are bound to love our neighbor as ourselves and in lowliness of mind each to esteem the other better than ourselves.

Whether or not men go to the same lengths of wickedness as Ahab did, yet if the principle of their life is self-pleasing, it is equally abhorrent to God. Christ "died for all that they which live should not henceforth live unto themselves but unto him which died for them and rose again (II. Cor. 5 : 15). Thank God, it is possible to live a life in which the motive for every action is God-pleasing and not self-pleasing. The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Christ in us is all-powerful against self in us, as we reckon ourselves what the Bible tells us we are, crucified with Christ. If by faith we take and retain our place as dead with him, then the life we live in the flesh will be by the faith of the Lord God. We shall expect of him his own divine life and he will answer our expectations.

There was, for a moment, something like a break in Ahab, the miserable man was tossed to and fro, one time being strongly under impression through the prophets of the Lord, and then again succumbing to Jezebel, the prophetess of Baal. When he heard these words he rent his clothes, and put sackcloth upon his flesh, and went softly. And God acknowledged this, after all his sin! Oh, what we see of the heart of God in his joy that there was even this move in this very wicked man! God told his prophet Elijah, "Seest thou how Ahab humbleth himself? Because he humbleth himself before me, I will not bring the evil in his days, but in his son's days will I bring the evil upon his house. And yet, after all this, Ahab did not turn to God!

TRADITIONAL SITE OF NABOTH'S VINEYARD.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

DURING the six or seven years after the great day on Mount Carmel, Elijah appears to have lived in retirement. Whether Jezebel was unable to find him, or whether she deemed it safer to leave him unmolested, we are not told, but evidently she did not keep the vow to kill him that she had registered. Later events seem to indicate that Elijah was educating young men, called sons of the prophets, in some inconspicuous places, possibly in caves near Carmel. The words used in II. Kings 2 : 5, indicate that a number of these young men were well acquainted both with him and Elisha. The events of this week's lesson appear to be placed out of their order in our Bibles. In the Septuagint and in Josephus they precede the events recorded in the twentieth chapter and they are more natural in that connection. After his conflict with the King of Syria began, Ahab would have little time or inclination to give to his private property. It required all his attention to keep his crown.

Naboth the Jezreelite. It was a bad thing for this man that he was neighbor to the king. He had a vineyard near the site of King Ahab's new ivory palace, which Ahab wanted, to round out his property. Ahab seemed to have acted fairly at the outset, proposing either sale or exchange, but Naboth clung to his property. Whether he knew that there was a law prohibiting the sale, does not appear, but he refused to part with it even to the king. It was a dangerous act of independence, as the event proved. In the end he lost his life as well as his vineyard. This was possible under a despotism, but in constitutional countries a man might make such a stand. Carlyle tells a story of Frederick II the famous king of Prussia which shows how a constitution safeguards the liberties of the people. When Frederick was building his retreat of Sans Souci he wanted to buy a mill near the palace which was an eyesore to him. The miller refused to sell, when the king took possession by force and pulled down the mill. The miller, however, went to law with the king and proved his case. Whereupon the courts gave judgment that the king must rebuild the mill and restore it to its rightful owner. This Frederick, great and powerful king as he was, had to do, and it is grinding away on its knoll to this day.

I will give thee the vineyard. Jezebel was not troubled by any compunction of conscience. She probably despised the weak spirit of her lord. She would show him how such things should be done by an absolute king. When a woman does give herself to wickedness she is generally worse than a man. The great English dramatist draws a picture of just such a woman in "Lady Macbeth." Her scornful words to her trembling husband: "Infirm of purpose! Give me the daggers. The sleeping and the dead are but as pictures," have passed into a proverb. When her husband quailed at the task that had been decided upon, and could not find it in his heart to murder the good old king, who, as his kinsman and guest, had a double claim on his protection, it was "Lady Macbeth" who strengthened his resolution and held him to his purpose. We have seen recently in New York how a woman could not only plan a brutal murder of one who had done her no wrong, but could entice the victim to his doom and assist after the crime in the cutting up and the disposal of the body.

To take possession of it. Ahab appears to have lost no time in taking advantage of the fruits of his wife's wickedness. Whether he made inquiries as to the cause of Naboth's death, the history does not say, but as he was willing to profit by it, his guilt was undoubted. He had the thing he had coveted, but it brought him no pleasure. Elijah met him in the vineyard and denounced him, and after that, the king had no heart to proceed. He put on the symbols of mourning and went softly, that is, showed his humility and fear. A famous preacher relates that when visiting a certain navy-yard as a boy, he was moved by a strong desire to possess one of the small cannon balls he saw lying around. He did not know what use it would be to him, and did not pause to think, but when he had the opportunity he stole it. To escape detection he hid it in his hat, and as he walked out of the yard and past the sentry, he trod carefully, lest the ball should push his hat off his head and he should be discovered. When he reached home he hid the heavy thing away. His head ached badly with the weight of the ball and he was miserable. He was afraid to play with the ball, afraid to show it to any of his play-fellows, and afraid lest any one should see it and tell and have him arrested. The thing was a weight on his conscience as heavy as it had been on his head. The next day he carried it back to the yard and left it there, glad to be rid of it. It was the first and last thing he ever stole, and his suffering over it was a lesson he never forgot.

The elders and the nobles. The compliance of these officials shows how society is influenced by wickedness in high places. They were to proclaim a fast, give Naboth a place of honor and hire two perjurers to bring a false charge against him; they were to see that he was promptly convicted and executed. The queen seemed to know that she could count on their co-operation and the result justified her confidence. But what kind of men must they have been to comply with such a request? History furnishes many instances of such men who have done evil to oblige their monarchs, but generally they lived to repent it. The favor they gained by becoming the instruments of evil, was usually shortlived. There is nothing more pathetic in history than Wolsey's words: "If I had served my God as faithfully as I have served my king, he would not have cast me off in my old age."

Naboth was dead. It was a foul murder. But there was a terrible retribution. Murderers have told again and again how fearful was the suffering they endured when they saw their victims lying helpless before them. A famous novelist tells the story of a fight between two young men. Arthur had done Adam a cruel wrong, and Adam insisted on fighting him there and then. They fought and one of Adam's blows stretched Arthur at full length on the grass. As Adam bent over his prostrate foe, he realized how utterly the punishment he had administered had failed to right the wrong. He tried to revive his enemy, and he was glad when he saw him open his eyes.

MISSIONARIES IN CONFERENCE.

The Annual Re-union at Clifton Springs, N. Y., of Missionaries on Furlough from Many Lands and Retired Veterans of the Mission Field for Counsel.

OUR readers will be glad to see the photograph on this page of the group of missionaries who attended the annual conference this year at Clifton Springs, N. Y. It is interesting to compare it with the photograph of the assemblage published in this journal last year. Our readers will rejoice with us in the fact that the differences in the two groups are chiefly in the younger members. Nearly all the aged missionaries conspicuous in last year's group may be seen in the picture again this year. Many of the younger missionaries and those in middle life, whose faces were recognizable in last year's group, have returned to their fields of labor, and their places in the picture are this year filled by brethren and sisters who have come home for rest and recuperation.

It is a kindly act on the part of Mr. and Mrs. Henry Foster to throw open their house once a year to these honored workers in Christ's cause, and to give them an opportunity to make the personal acquaintance of each other and of the veterans whose name and fame are an inspiration to their successors. In all the religious gatherings of the year there is none so deeply interesting as this annual meeting of the men and women from the front.

At the convention this year eighteen different missionary boards were represented by missionaries from Africa, Arabia, Austria, Brazil, Burma, Ceylon, China, Egypt, India, Italy, Japan, Mexico, Micronesia, North America, Persia, Siam, Syria, Turkey, etc. Among the topics discussed were Opportunities and Demands for Workers, Obstacles, Evangelistic and Educational Work, Self-Support, The Future Problem of Money from the Home Churches, Its Use and Abuse; Bible Translation and Distribution, Re-enforcement, Important Features of a Forward Movement, Humanitarian Efforts, Famine Relief, Medical Work, Hospitals, Leper Work, Increase of Intelligence on Missions, The Living Link or Support of Individual Missionaries by Churches.

In the Bible studies brought from many lands no note of discouragement was heard, although persecution and bloodshed were among the experiences reported. From Africa, Armenia, and China, the blood of the slain cries unto God. Mrs. Cole, for thirty-eight years in Turkey, after giving a thrilling description of experiences in the massacre at Bitlis, said she was returning with her husband and children to the scene of those never-to-be-forgotten terrors, joyful in the prospect; and Dr. S. I. Baldwin said he stood a few months ago beside Mrs. Lamsden whose daughters were killed in the massacre near Kucheng, China, and a Chinese man said to him, "in that gray-haired woman who comes back to teach the murderers of her children, I see the wounded side of Christ." Her courage and consecrated spirit are indeed wonderful.

One of the most interesting sessions was that in which the story of Bible translation was told. In 1890 the whole Bible in Chinese was first issued from the press in Foo Chow, after forty years of diligent work in which three missions united. In 1896 seven hundred and fifty thousand copies of the Bible in the Mandarin were circulated in North China. Just ten years ago the whole Bible was completed in the Japanese language; tiny copies of the Gospel were distributed among Japanese soldiers in the late war with China. The years of labor, patient research, overcoming of stupendous difficulties in giving the Word of God to the World in nearly three hundred different languages is a thrilling story of superhuman courage, heroic faith, and constraining love. The scholarship which pulls to pieces the enlightened Christian's Bible seems little worth while in the presence of this patient work of putting together the Book which has wrought such transformations among heathen people. A very interesting fact was related by Miss Hepburn, the first woman missionary to Japan. She had a few boys in her own house for instruction, all of whom became Christian men except one, who is now minister plenipotentiary to the court of Russia, and for whom she asked prayers.

One report, which has special interest for Americans in these times, was that of a missionary who has labored for several years in the islands of the Pacific. He gave a description of the destruction of the American Board's property in the Caroline Islands in 1892, out of which grew a dispute with Spain. Our State Department was so fully convinced that the Spanish Governor and officials connived at the outrage, that it instructed our Minister at Madrid to demand an indemnity from the Spanish Government, and eventually $17,000 was secured.

But the haughty Spanish Governor at Ponape evidently felt sore about the award, for he notified the American Board that its vessel, the *Morning Star*, must not come to Ponape again. The natives expressed regret at the Governor's decision as it caused them inconvenience. They had few means of communication with the outside world, such as the *Morning Star* had supplied, and were sorry to miss it. The Governor did not care, as he had the advantage of a gunboat, by which he sent his dispatches and received supplies. Now, however, that Admiral Dewey has captured the gunboat, he is as completely shut off from the world as the common people.

If the people of Ponape know anything of the war, they are doubtless rejoicing in the prospect that it opens up to them. Long ago, when Spain and Germany were disputing for the possession of the Caroline Islands, the natives themselves suggested that both nations should withdraw their claims and the islands should be offered to the United States. They said that all the good that had ever come to them had come from the American missionaries, and they would like closer relations; but such reasons do not weigh much in international disputes. It would be a most delightful thing for the missionaries if the islands in which they have toiled for more than forty years were in the Providence of God to pass under American control.

In the discussion on the "Evolution of Nations," it was announced that the son of the Corean king was in this country for education under the care of Rev. Dr. Eilinwood of the Presbyterian Mission Board, also that Li Hung Chang employs a Christian woman teacher in his household; and many similar evidences of the advance of Christianity were spoken of such as would been thought beyond the possible a very few years ago.

There were many veterans in this concourse whose names are famous. Dr. and Mrs. Hepburn now past eighty, who have spent forty-nine years in China and Japan; Dr. Woodford, many years in Constantinople; Dr. Blodgett, the first Protestant missionary in North China over forty years ago, the translator of over two hundred hymns. Mrs. Wilder, fifty-two years in India, returning with her daughter to a Christian church in Kolipur, where she with her husband first carried the Gospel; Mrs. Wheeler, forty-one years in Turkey, where in the massacres she has suffered the loss of all things, except a brave heart and cheerful faith. Ten women represented have 348 years of pioneer work. Here, also, was Dr. Cyrus Hamlin, 86 years old, whose graphic recital of the founding of Robert College in Constantinople is a deeply interesting story.

There were also scores of younger, but not less brave and devoted men and women from many lands having seen service from ten to twenty-five years, and fresh young spirits full of eagerness to re-enforce the ranks at the front in India, China, and Arabia.

One can but be impressed with the similarity of the problems in all mission fields and the earnest desire of the workers to find their solution. A vast amount of condensed information has been gathered from the addresses and an inspiring view of the whole world—political, social, religious. It cannot be said history is repeating itself now; the chapters being written are wholly new and original, and full of suggestion and bright encouragement for thoughtful men and women.

THE INTERNATIONAL MISSIONARY UNION OF 1898, AT CLIFTON SPRINGS, N. Y.

A Great Triennial Council

Congregationalists Meet at Portland, e... in their National Council for Con... tation and Aggressive Work.

REV. A. J. LYMAN, D.D.

AN important counc... has just concluded its ses... sions in Portland, e... which has at... ed eminent p... ers from al... tions of the ... try. It is ... National C... of the Con... tional chur... which asse... every three ... In the Con... tional den... tion there ... governing ... each indi... church bein... public ma... its own aff... making it... choice of mi... practically it... creed and r... its own syst... church g... ment. But t... vantages of ... effort and ... ration are too obvious to be neg... and therefore there is a periodical ... for conference without judicial or l... tive functions. It has held its m... in St. Louis, Minneapolis and othe... cities, but this year its rendezv... farther West than in any previous ... r.

Among the prominent delegate... have crossed the Continent to at... Dr. A. J. Lyman, the beloved pa... South Congregational Church, Br... N. Y., who preached the Council s... Dr. Lyman has a personal interest ... city to which he went as an honored ... His uncle, Dr. Horace Lyman, wen... in 1840, commissioned by the Co... tional Home Missionary Society t... in what was then a far away and s... settled district. The fine church ... known as the First Congregation; w... a large membership and vigorous s... life, is an object lesson of the d... and success of his labors. It is th... church that the Council held its m... Another prominent member of the ... was Dr. C. M. Lamson, the Presid... the American Board, the oldest an... successful of all the foreign mis... societies of our land. Among th... well-known names on the program w... Dr. William Hayes Ward, the eru... tor of *The Independent*; Rev. Amor... ford, of Montclair, N. J.; Dr. H. A. ... and Dr. Mackennal, the delegat... the English Congregational Churc...

The selection of a city so far ... Portland, may have prevented ma... nent men attending the Council, wh... been prominent in former counci... in the East, but as the Congre... Church is strong in these Wester... their people were entitled to co... tion and they were evidently delig... be the hosts of the Council. The ...

REV. C. M. LAMSON, D.D.

of the proceedings has not yet rea... but we have no doubt that the p... with which the Council had to d... handled with prudence, kindn... Christian good-will.

FRIENDS IN COUNCIL

The Weekly Washing—Exasperated Husbands—Vacations for Mothers, Etc.

IT is difficult to give categorical answers to questions of right and wrong, yet as we sit down in this weekly symposium a great many such are presented to us. Hetrig, for example, is troubled over the question of putting the weekly wash on the Sabbath, asking whether it is right to spend a half hour thus in order to save time on Monday's washing. I never myself understood why Monday was set apart by common consent as washing day. Tuesday would do just as well, and if housekeepers could but bring their minds to the washing on Tuesday, instead of on Monday, they would find themselves just as well off at the end of the week, and would not be disturbed by the necessity of gathering and sorting clothes for the wash on Sunday. I infer that my correspondent is a man. May I point out to you, dear sir, that you probably do not have the washing to do; *that* duty, as a rule, too, as a general thing, falls to the women of the house, so if your wife deems absolutely necessary to put her clothes to soak on Sunday, that is a matter for her own conscience to decide and not for yours. I think you are quite outside the matter and should take your Bible or CHRISTIAN HERALD and sit down in peace and tranquility on the Sabbath while she does this work and not fash yourself about the last about a matter which is outside your province. Mrs. Hetrig probably thinks that the clothes are more easily and speedily washed on Monday, for having been divided and put into clean water to soak the night before, and I cannot find it my heart to blame her if this is her opinion. She calls it a work of necessity, no doubt.

Speaking about washing, if any good housekeeper can give me an infallible rule for washing flannels so that they will not shrink, he will make me her friend for life, and will be a Friend in Council whom I will greatly appreciate. I have always supposed that if flannels were washed in soft suds and not rubbed with soap, and if they were rinsed in water of the same temperature and ironed while damp, with great pains taken with every step of the process, they would not shrink; but, alas, experience shows me that nothing in the world is quite so uncertain as the laundering of flannels. Among the many able matrons who read this department surely there is some one who will come to my relief. Also will some clever housekeeper tell a city woman how she makes bread with compressed yeast, exactly what is meant by salt rising. One of my correspondents asks, and I cannot explain

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SO many friends inquire how they should obtain summer boarders; what they should do to find positions, and other practical questions of this kind. Please bear in mind when I say that the most direct and best ways that of advertising, either in the newspaper or in your own religious paper. In this way you bring what you have to offer to the notice of those who want it. It is impossible to give practical advice as to the obtaining of employment to women with whose equipment I am not familiar. I may say, however, in a general way, that in order to be a good stenographer and typewriter, a young lady should have a good common school education, must know how to spell correctly, must be familiar with ordinary colloquial English. If she desires a secretaryship or the place of companion, she must be prepared to yield her own wishes to those of her employer; perhaps to work for a small salary. A place of this kind is obtained either through the offices of personal friends or through advertising. When you advertise you must be prepared to give references, and should also invariably require them.

* * *

I AM exceedingly sorry, dear friend, for the trouble in which you find yourself through the peculiarities of your husband. It is all the harder, dear lady, because you had a long engagement and married in opposition to the wishes of your friends. All that you can now do, I think, is to be patient. I advise you to refrain as much as possible from tears and hysterics. A man soon grows tired of these, and is not very much impressed by them. Try and look on the bright side. Things are bad enough, but then they might be worse. I imagine that your husband's faults are largely those of temperament, and partly due to his upbringing. Pray to God to make him better, and in the meantime try to live as patiently and sweetly and lovingly as possible. And, oh! mothers, please remember that you are moulding the husbands of the future.

* * *

ANOTHER perplexed wife is much disturbed because her husband utterly refuses to go with her to church. This is a great pity. However, if he will not go, simply go yourself, my friend, and let him remain at home. Do not reproach him, and, above all things, do not give up your own habit of church attendance because your good man is unfortunately blind to the privilege which might be his. Certainly the example of a Christian wife, who lives consistently, must win the respect of any man not utterly lost to nobleness.

* * *

YOUR plan, my dear Nellie, of giving your mother a vacation seems to me really a beautiful thought, and I wish more daughters would remember that their mothers get tired of routine and are the better for being freshened up by a little occasional glimpse of outside life. It is too bad that you cannot persuade the dear mother to be a little more indulgent to herself, but remember that she likes and enjoys her old-fashioned ways, and do not urge her against her will to adopt a style of dress which after all would probably not be becoming to her; which would not be comfortable either; I have often thought it would be a good plan if all elderly women should adopt a certain style of dress and adhere to it. If you have read "Margaret Ogilvie," you will remember how prettily that dear old lady dressed in a white cap, called by the Scotch a mutch, and in a gray or black dress, with a soft shawl crossed over her bosom. My own dear mother dressed in that way for many years and always looked like a picture. After people begin to grow old, a cap sets off and softens faces which no longer have the soft coloring of youth, and gives an air of distinction and dignity which no other article of dress can confer. You young people, however, are too autocratic in your treatment of the older ones. You want them to wear what pleases you, and, in short, to lay aside a good many of their own wishes. Let your mother dress as she likes, but do not give up your point of getting her and your father off for a visit to some of the absent sons and daughters. Some years ago two old friends of mine who had celebrated their golden wedding, set off on a pilgrimage and traveled many hundreds of miles, visiting all their children and grandchildren in half a dozen different States. It was really a great undertaking for them, but they got along finely, and came home with their youth renewed.

* * *

DISHEARTENED ONE. I am sure that no question ever makes as much real trouble in the family as that of domestic finance. Why husbands and fathers are so obtuse as not to see that women can not be treated all their lives like children without great unhappiness is beyond the power of the average observer to determine. No wife should be obliged to beg for needed money. A wife is supposed to have her husband's true interests at heart. If this is the case, she will not be extravagant, nor will she spend money in a foolish way. Why not sit down some day when your husband is in a reasonable mood, and talk the thing over with him fairly and squarely. In the end the money is spent for yourself and the children. You are obliged to eat, you must have clothes. Why not sit down with pencil and paper, figure out the cost of running the home; decide what proportion the husband should spend; what proportion should be devoted to the wife; what amount is necessary for taxes and groceries and fuel—in short, arrive at a businesslike conclusion about the whole matter. I sometimes think that young women would do well before answering the all-important question of the proposal to come to an understanding on this matter of money. Certainly a great deal of unhappiness would be saved if the course were decided upon before marriage. It is not a trouble confined to poor people, rich men's wives are often practically in the position of mendicants. I have personally known the wife of a well-to-do man, having apparently all that heart could wish, to be unable to buy herself a pair of shoes and obliged for weeks together to remain at home, to refuse all invitations, and in short, to live the life of a veiled nun, simply because she was unprepared to encounter wet and cold pavements. This sounds like a fairy tale, but it is true. Let the positions be reversed, and the husband obliged to go to his wife every time he wished to spend ten cents and ask her for it, and how many husbands would bear the situation patiently? If the wife is not directly the bread-winner, she is still the home-maker, and she has her rights in the case, which a chivalrous man will always consider.

Margaret E. Sangster

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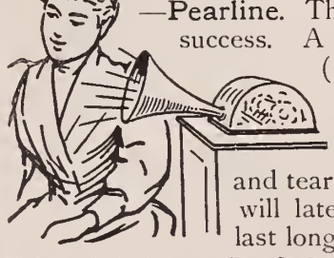

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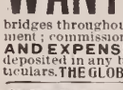

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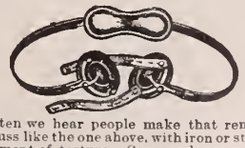
Almost Murdered Me.



How often we hear people make that remark who wear a truss like the one above, with iron or steel band, an instrument of torture. Come and see us and get relief with our IMPROVED ELASTIC TRUSS. IT CAN BE WORN WITH EASE NIGHT AND DAY, THEREBY EFFECTING A PERMANENT AND RADICAL CURE without regard to the age of the patient. Holds ruptnre under the hardest exercise. Call or write for free catalogue.

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GEMS FROM NEW BOOKS

Honolulu and Waikiki.*

STREET scenes in Honolulu are varied, beautiful and picturesque. The streets are narrow, and when it rains, muddy and disagreeable. In some places of the city it may rain every day for weeks at a time, while not two hundred yards away not a drop falls. Nuuanu Valley is noted for its continued showers. A rain-cloud can nearly always be seen hovering at the head of the valley against the mountain side. Nuuanu Avenue is often visited by showers, though the remainder of the city may be bathed in sunshine. The constant rain in this valley has given rise to a joke. It is said that a gentleman living in the upper end of the avenue, which takes its name from the valley, trying to direct a stranger to his house, said:

"Go up Nuuanu Avenue to the second shower, turn to the right, and the third house is mine."

Simultaneous rain and sunshine have given the Sandwich Islands the name of the "Land of Rainbows," certainly very appropriate, for there was scarcely a day when I was on the Islands that I did not see a rainbow, while the beautiful phenomenon of lunar rainbows is also common.

Honolulu has that air of quiet and repose after dark common to tropical towns. The traveler from northern latitudes is struck at the shortness of twilight in the tropics. When the sun sets in Honolulu it is dark; there is no after-glow; business houses are closed and a peaceful quiet pervades the place. The Sabbaths are observed with Puritanical strictness, appropriate to the land of missionaries.

There are no professional beggars in the city; at least I never saw or heard of any; the blind boy of Hilo, a familiar object, comes nearest to being one of any person I saw, yet he would scorn to be called a beggar. He carries a bag about his shoulders in which there are a number of bamboo whistles of various sizes, and it is said that he can imitate the whistle of any steamer that comes to the harbor. For the amusement he affords on the street corners, he expects the bystanders to contribute a nickel or a dime.

As structures, the residences of Honolulu are not usually imposing or grand, but the tropical trees, shrubs, and plants with which they are surrounded, give to them a charm that more than makes up for their lack of architectural beauty. The most beautiful tree that grows is the royal palm, which in the Sandwich Islands reaches its highest perfection. There are few lawns in the city in which the palm does not grow. The Hawaiian, especially of American ancestry, devotes particular care to his lawns and gardens.

The tall cactus often reaching the height of twenty or more feet, and the broad-leaved banana and flowers of every hue make the lawns look like fairy-land. Oranges, dates and figs grow in the gardens. The banyan, the tree-fern and a hundred other varieties are found in profusion. As a rule the American has adopted the Southern fashion of building houses. Instead of having one grand imposing structure, his home is a cluster of cottages. The great family parlor is one house. Next in order is the guest house, the cook house and spare cottages, all tasty and neat, snuggled like a hamlet in green bowers and blooming plants. After all, it is not the houses that attract the attention of the visitor, but the rubber-trees, the banyan, the bamboo, the litchee, the avocado, the mango, the brilliant and gaudy bougainvillea, the prolific plumeria, the night blooming cereus and bright and attractive crotons and oleanders. During the heat of the day the houses have a deserted look, for there are so many shady nooks and cool, inviting retreats in the garden that one does not care to stay indoors.

The most popular resort of the people of Oahu is the famous Waikiki (Wy-kee-kee), the accent being on the last syllable. Waikiki is the seaside and pleasure resort of the island. It is the Long Branch of Honolulu or Trouville. There are a number of private residences, picturesque-looking bungalows and cottages, but all airy, comfortable and close to the murmuring sea. A beautiful grove of towering cocoanut trees adds to the tropical charm of the place. The Southern portion of this grove used to be a favorite abode of the kings of Oahu before the conquest of the island, and after that event it belonged to the family of Kamehameha, the conqueror. Bath-houses that equal those in Long Branch are found here, and sea-bathing in January is as pleasant as in July. There is no clearer water, no finer beach, no smoother bottom in any of the many watering-places than are found at Waikiki. The sharks, sometimes dangerous in the South, are seldom or never seen within the reefs at this place. Everybody who goes to Honolulu must see Waikiki.

* *Hawaii, Our New Possessions.* An account of travels and adventure, with sketches of the scenery, customs and manners, mythology and history of Hawaii to the present, and an appendix containing the Treaty of Annexation to the United States. By John R. Musick. Illustrated. Pp. 524; Publishers, Funk & Wagnalls, New York.

BOOKS RECEIVED.

Child Culture in the Home. A book for mothers. By Martha B. Mosher. Pp. 240; cloth; price, $1.00. Published by Dodd, Mead & Co., New York.

Hawaii, Our New Possessions. An account of travels and adventures, with sketches of the scenery, customs and manners, mythology and history of Hawaii to the present, and an appendix containing the treaty of annexation to the United States. By John R. Musick. Illustrated. Pp. 524; publishers, Funk & Wagnalls, New York.

SUMMER OUTINGS.

Personally-Conducted Tours via Pennsylvania Railroad.

The Pennsylvania Railroad Company announces the following Personally-Conducted Tours for the Summer and early Autumn of 1898:—

To the North (including Watkins Glen, Niagara Falls, Thousand Islands, Montreal, Quebec, Au Sable Chasm, Lakes Champlain and George, Saratoga, and a daylight ride through the Highlands of the Hudson). July 26 and August 16. Rate, $100 for the round trip from New York, Philadelphia, Baltimore, and Washington, covering all expenses of a two-weeks' trip. Proportionate rates from other points.

To Yellowstone Park and the Trans-Mississippi Exposition on a special train of Pullman sleeping, compartment, observation, and dining cars, allowing eight days in "Wonderland" and two days at Omaha, September 1. Rate, $235 from New York, Philadelphia, Baltimore and Washington; $230 from Pittsburg.

Two ten-day tours to Gettysburg, Luray Caverns, Natural Bridge, Virginia Hot Springs, Richmond and Washington, September 28 and October 19. Rate, $65 from New York, $63 from Philadelphia. Proportionate rates from other points.

For itineraries and further information apply to ticket agents, or address Geo. W. Boyd, Assistant General Passenger Agent, Philadelphia.

When the children's best clothes come fro the wash with the colors faded and streaked, an with worn spots showing in places where the should be no wear, then you may know that yo laundress is using something besides Ivory Soap.

You can save trouble and expense by furnish ing her with Ivory Soap, and insisting that she us it and nothing else. The price of one ruined garme will buy Ivory Soap sufficient for months.

A WORD OF WARNING.—There are many white soaps, each represented to be "as good as the 'Ivory';" they ARE NOT, but like all counterfeits, lack the peculiar remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

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will be interested in our "Mother's Free Library," Vol. VI sent free on request. Some common-sense advice to baby's mamma.

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Enclose n 2c. stamp and we will send n free sam[p]le of "Davidson's Health Nipple." 31-1

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"Thoughtless folks have the hardest work, but quick witted people use SAPOLIO

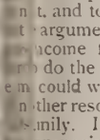
COVETOUSNESS.

An Evil Spirit Inciting to Selfishness and Cruelty. Ex. 20:17; Luke 12:13-21.

The old story of the pond, familiar to every school-boy, is a parable of life as we see it in all our cities. The man who had a crazy idea of some day wanting water and not being able to get it, Brooding upon it until all his energies were absorbed in the one endeavor to conduct every stream of water in his neighborhood to his own pond, which he widened and deepened that it might hold more and more, is a type of the lives of many. With more money than they can use, and with more than their children can inherit with benefit to themselves, men will toil and scheme to get more. The mischief of such a life might be confined to themselves and their families if it ended there; but, unhappily, this insatiable appetite is liable to develop into blindness, and then others suffer. The picture of a man making a small living in a kindred business, will suggest to the capitalist the idea of absorbing it. And he knows that in doing so, he is dooming the man to ruin. Even among Christian men the same spirit is often seen. Cases are common in which men have come to an employer and offered their services for remuneration lower than he is paying in the hope that he will discharge employees already in his service to make room for them. One particularly flagrant case occurred recently, and is worth quoting because it shows how the conscience of even a Christian may be warped, when the spirit of covetousness enters into him. A well-known clergyman, who poses as a friend of the working man, is said to have applied to a publisher for literary employment, and to have used as an inducement the argument that as he was receiving no income from his church, he could afford to do the work at a lower rate than one else could who was then doing it, who had no other resource for the maintenance of his family. It was nothing to him that he was proposing to deprive another of the means of subsistence. He coveted the employment and was careless of the results. Physicians and physicians have abandoned the idea that any one now suffers from possession of the devil, but it is difficult to imagine any course of conduct more like the principles we are accustomed to associate with Satan than the life of the covetous man. But so thoroughly has the spirit of competition permeated our social life in this day that every one has need to watch himself closely, lest this or that superlative selfishness gain insidious hold of him.

LIVING TEMPLES.

The Holy Sanctified by the Presence of Christ in the Soul. 1. Cor. 3:16-23.



Purity of the body is a prominent requirement, which appears in all the Apostle's epistles, with various arguments to prove that it is essential to the Christian life. There was need for the admonition in those days when even the prevailing religions of the heathen world were corrupt and sensual. Christianity did not come into the world as a mere theory or doctrine, but as a principle of life. It entered into the heart it would affect the whole outward conduct. It was singularly free from laws and formalities; it was emphatically liberty, but liberty was only possible to the true person, when the inner principle dominated is entire being. Then, and then only, it was safe to give him liberty. Paul's dread of sin was consistent, and as he knew, effectual. He conceived of Christ actually dwelling in the Christian, giving him strength to live a holy life, so that what he did was the act of Christ. He imagined the Christian, conscious of the weakness of the flesh, aware that even when the better principle within him resisted an edict, the physical nature might rebel and the man do the things that he would not.—despairing utterly of a higher and better life, receiving new power by contact with God through Christ. He saw him yielding to the divine influence that had come into his being until his nature was transformed and Christ living in him used his powers as instruments of righteousness. And the thing was proved to be true. There were men weak and faulty, who shook off their sins and abandoning their vices developed a spiritual strength that they had never shown before. It was easy to believe when people looked at their changed lives that they must have had help from above. On this fact Paul bases his argument for purity. The body becomes a sacred thing when Christ dwells in it. It is a living temple. How grievous then, must be the sins that defiled the temple. How could a man, in whom Christ dwelt, yield to the indulgence of the body by pampering its appetites or yielding to its cravings? It must be kept pure as befitted the dwelling-place of Christ. The thought ought to be sufficient now to keep a man from the sins of the flesh.

TRUE REPENTANCE.

The Terms on which God will Pardon the Sinner. Isa. 1:11-17.

How shall a sinner retrieve the past? On what terms will God consent to forgive the wrongdoer? No more important question can ever concern the human race? Politics, science, commerce are all insignificant compared with this, because the condition of men throughout all eternity is involved in it. In the early ages of the world, the idea of sacrifice was the solution propounded. We find traces of it to this day among savage peoples. In the most ancient books of the Bible, we see how the idea was systematized into minute and specified regulations. Every sin was graded, and could be atoned for by a specific offering; but even in those days there were far-seeing men who perceived as did Isaiah, Micah and others, that sacrifices could never of themselves cleanse the soul of sin. They were accepted as an evidence of contrition and an acknowledgment of guilt, but gradually they came to be regarded much as we regard the fines paid in our courts, and it was necessary for the prophets to continually remind the people that repentance was essential. They declared that to the repentant man forgiveness would be extended, though his sins were conspicuous as scarlet. But they were careful to indicate the nature of repentance and their definition applies to it in the New Testament times. It was not to be mere idle tears, empty lamentation, or penance. It must be the resolute putting away of sin. We act on the same principle in our social relations. If a man who has done us a wrong, comes to us deploring what he has done and professing his sorrow for his conduct, we doubt his sincerity if in a short time he repeats the act. We expect that if the regret is sincere it will lead to reformation. God makes the same requirement. The repentance that pleads for forgiveness while the sin for which forgiveness is sought is cherished in the heart, is no true repentance. True, there may be subsequent failure, for even when the spirit is willing, the flesh is weak, but there must be the honest intention to abandon the sin, the sincere purpose to resist temptation and the honest endeavor to avoid a repetition of the offence. When this exists, there is hope, because strength come from God to aid his struggling child and the Omnipotent hand is extended to help him.

An Almighty Father.

It is related of Countess Schimmelmann (who is shortly to visit this country) that, speaking recently at a meeting of the Seamen's Friend's Society, she stirred every heart as she spoke of work among seamen, referring to herself as "the sailors' mother." Seamen like to talk of their voyages, so she would tell them that since last year she had had two shipwrecks—but no lives lost. Her smallest vessel, wholly devoted to God's work, went to the bottom. Talking next day to some workers—in the presence of two sceptical men—she made bold to say that it was a hard blow, but God could raise it again. The sceptics laughed, so she added: "Well, I have a God who is Almighty. If he will it, he will have it up from the bottom of the sea—if he does not, I don't want it." Within a week the vessel was up, and she was on board again, finding nothing spoiled—drinking the coffee, eating the butter and herrings which had been at the bottom. From this new instance of God's tender care the Countess drew wonderful lessons for the comfort of Christian workers.

A Missionary's Lantern Slides.

In a letter from Asuncion, Paraguay, Rev. S. P. Craver, a mission worker of the Methodist Episcopal Board, writes:

"We encounter one difficulty here in tract distribution—the prevalent ignorance of the people, the vast majority of the adult population being unable to read. In view of this situation, I have recently begun to make frequent use of a sciopticon, presenting a series of views on the "Life of Christ." "Through the eye to the heart" is certainly a valuable suggestion for this work. The people listen with attention and interest. Almost every view affords an opportunity, in connection with the explanation, to preach a little sermon, make an exhortation, correct an error, or make an application of truth to the conscience. My conviction is that no part of my work in this country, outside of the capital, has had a better influence than the series of illustrated lectures that I have given on the life of our Redeemer. One of the problems in mission work in Roman Catholic countries is to get the ear of the people. Here, at least, the lantern slide is a valuable adjunct to the pulpit."

War Testaments for the Army.

Contributions for supplying vest-pocket War Testaments to the troops in camp and at the front have been received as follows:

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Miller, A Van H	1 00	**Total**	**$319.95**
Miller, Mrs Lottie	75		
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All contributions for this purpose will be acknowledged in these columns.

Free Cure for Kidneys and Bladder.

We advise our readers who suffer from Kidney and Bladder disorders, weak back or Rheumatism, to try the new Botanic Discovery, Alkavis, made from the Kava-Kava shrub. Convincing proof of the wonderful curative powers of Alkavis is given by Rev. A. C. Darling, Constantia, N. Y.; Hon. R. C. Wood, Lowell, Ind.; Mrs. L. D. Fegely, Lancaster, Ills., and others cured of various diseases of the Kidneys and Bladder, after many years' suffering. The Church Kidney Cure Company, No. 409 Fourth Avenue, New York, to prove its great value, and for introduction, will send you a treatment of Alkavis prepaid by mail free. Alkavis is certainly a wonderful remedy, and every sufferer should gladly accept this free offer.

Dyspepsia. Cause and effect:
"Eat in haste and suffer at leisure."
Dyspepsia. Caution and cure: Take care of your diet and take Hood's Sarsaparilla.

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"Fruit stains vanish from linen if the stained spot is spread over a bowl and through it is poured a cup of boiling water made milky with Fairy Soap."
Mrs. Sarah Tyson Rorer.

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PURE—WHITE—FLOATING.

The Soap of the Century

Sold everywhere in three convenient sizes for the toilet, bath and laundry.

FREE Send us your name, address, and five Fairy Soap wrappers, to nearest office below, and we will mail you free a copy of a beautiful painting in water colors entitled "Fairy Tales," by the celebrated artist, Leon Moran. Size 15x22 in. without lettering, ready for framing.

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Superior to Graham Flour or Wheat Meal.

It does not contain the outer husk of the wheat kernel, or coarse flakes of bran.

The Franklin Mills Fine Flour of the Entire Wheat is EASY of DIGESTION.

S. N. Brayton, M. D., Buffalo, N. Y., writes: "I have found Franklin Mills Entire Wheat Flour superior to Graham, and much better adapted to the wants of the system. The bread is light and sweet, and I can recommend it as superior to any flour we have ever used."

If your grocer does not keep it, send us his name and your order—we will see that you are supplied.
See that the Flour delivered bears our label; avoid substitutes. Send for Booklet.
The genuine made only by the
Franklin Mills Co., Lockport, N. Y.

A Woman's Wish

for dishes that can be thrown away after every meal, to avoid the tiresome task of dish-washing, cannot be granted. Would she have the next best thing? Let her wash the dishes—so easily it's almost a pleasure—with

GOLD DUST Washing Powder.

It cuts the grease, and a good rinsing will leave the dishes delightfully clean.

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BLINDNESS PREVENTED CATARACTS ABSORBED

AVOID AN OPERATION
SANITARIUM
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496 La Salle Ave.
CHICAGO ILL.
SEND FOR PAMPHLET

$18 per week and expenses to several good parties to travel. No canvassing. Also several good local workers. Permanent position. Give references.
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LOOSE BOTTOMS IMPROVED PERFECTION TINS

AGENTS WANTED!
We furnish samples free to agents. F. S. Fross Lubec, Me., sold $132.79, retail in 6 days. Write for Catalog new goods, rapid sellers.
Richardson Mfg. Co. 9th St., Bath, N. Y.

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THE MODERN STOVE POLISH

Quick Shine
Little Labor
No Dust
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NO OTHER COMPARES WITH IT. IT'S THE BEST.

Tartarlithine in Rheumatism.

DR. M. L. SMAIL, OLCOTT, VT., writes: "Your Tartarlithine has proved a wonderful weapon for rheumatism. I have used a very great quantity of it in the last three or four months and I have never seen anything like it. I had one case who had tried all of the alkaline lithiates, and everything else. He has had rheumatism all his life, and nothing completely stopped all the manifestations of the disease like Tartarlithine, which did completely, with one bottle.

I have another old man, who travels much on the road peddling, who has been lame with rheumatism for five years, and one bottle cured all lameness, and he says he has not felt as well in five years as now. These are only the two worst cases of many that I have tried it on."

Pamphlet on Tartarlithine sent free by
McKESSON & ROBBINS, 91 Fulton St., N. Y.,
SOLE AGENTS FOR
The Tartarlithine Co.

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We are the largest makers and jobbers of High Grade Bicycle Parts in the U.S. We supply the largest factories. To make a universal demand for our parts we will sell one complete set in each town at our wholesale prices to factories and build you a latest '98 model in 2 days, just as you want it; over 60 options! You get a $50 wheel for $25; no delay; send for full particulars. ROBT. H. INGERSOLL & BRO. Dept. No. 61 163 Washington St., N.Y. City.

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carried over from 1897 *must be sacrificed* now. New High Grade, all styles, best equipment, *guaranteed*. $9.75 to $17.00. Used wheels, late models, all makes, $3 to $12. *We ship on approval with-out a cent payment.* Write for *bargain list* and art catalogue of all '98 models. BICYCLE FREE for season to advertise them. Send for one. Rider agents wanted. Learn how to Earn a Bicycle and make money. E. A. MEAD CYCLE CO., CHICAGO, ILL.

1898 High Grade BICYCLES

for Men, Women, Girls & Boys. Complete line. *All brand new models.*
$75 'Oakwood' for $32.50
$60 'Arlington' " $21.50
No Money In Advance. Others at $15, $17 and $20
WRITE TODAY for SPECIAL OFFER. Juveniles $7.00 to $12.50
Ship anywhere C.O.D. with privilege to examine. Buy direct from manufacturers, save agents & dealers profits. Large Illus. Catalogue Free. CASH BUYERS' UNION, 162 W. VanBuren Street, B. 15, Chicago, Ills.

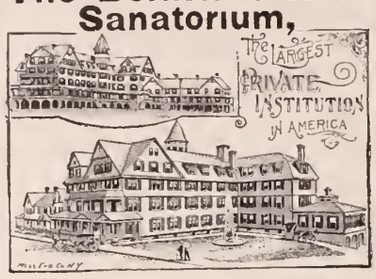
1898 Bicycles Down to $5.00.

New Ivy Model Ladies' and Gent's Bicycles are now being sold on easy conditions as low as $5.00; others outright at $9.95 an I high-grade at $19.95 and $22.50 to be paid for after received. If you will cut this out and send to SEARS, ROEBUCK & Co., Chicago, they will send you their 1898 Bicycle Catalogue and full particulars.

"MY OWN" CYCLES with Patent Automatic Coaster and Brake. Coast with pedals stationary and free on them; perfect control. Direct to rider below wholesale prices. No "rush," no job lots. Send for cats. and special offer. E. S. BEAVIS, 41 B St., Peoria, Ill.

$75 MONTH AND EXPENSES no experience needed; goods on permanent self seller. PRAIRIE MFG. CO. P.O. Box V Cincinnati O.

The Berkshire Hills Sanatorium,



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Tumors, and all forms of Malignant Growths
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DRS. W. E. BROWN & SON, North Adams, Mass.

A Special Offer

Send $60 and we will deliver, carriage paid, a
Wellington Typewriter No. 2
If it does not prove satisfactory after ten days' trial, we will refund the money. The WELLINGTON is guaranteed equal to any $100 typewriter. It possesses all the advantages of the high-priced instruments, and none of their defects.
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The Williams Mfg. Co., Ltd., Box 43, Plattsburg, N. Y.

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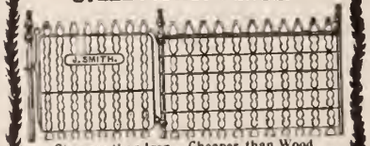

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for enclosing Public Grounds, Church Yards, Court Yards, School Grounds, etc. Catalogue and circulars sent FREE.
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CHEAPER THAN ANY HAND MADE FENCE IN EXISTENCE. Beats the hand machine to death. Then it is a hundred times a better fence. Unties way down. Any height you want up to 57 inches. Nothing skimped—everything the best. Write for circulars and extra special discount.
ADVANCE FENCE CO., 37 Old St., Peoria, Ill.

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made to fit any wagon—your wagon will always have good wheels. Can't dry out or rot. No loose tires. Any height, any width tire. Catalog free.
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Send us your address and we will show you how to make $3 a day absolutely sure. We furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully; remember we guarantee a clear profit of $3 for every day's work, absolutely sure, write at once.
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Is the title of a magnificent manual for family worship and home worship, and a book that should be in every Christian home in the land. Those who are fortunate enough to secure a copy of this book will find it a delightful companion. It contains 480 pages,

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TWO BEAUTIFUL COLORED PICTURES, THE LORD'S PRAYER and THE TEN COMMANDMENTS.

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READINGS and MEDITATIONS for SPECIAL OCCASIONS NEW YEAR'S DAY, GOOD FRIDAY, EASTER, WHIT SUNDAY, INDEPENDENCE DAY, THANKSGIVING DAY, CHRISTMAS DAY, AND DAYS OF AFFLICTION.

Memory Texts for Every Day in the Year,
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Home Lessons,
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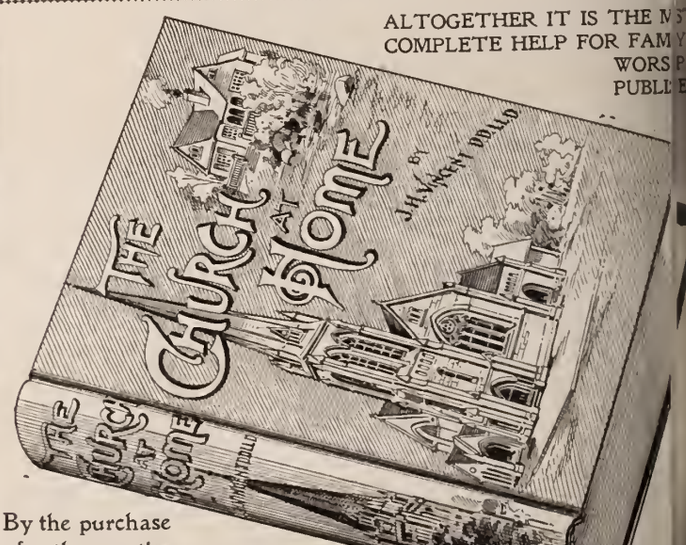

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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VOLUME 21.—NUMBER 30.

Rev. T. De Witt Talmage, D.D., Editor.

NEW YORK, JULY 27, 1898.

PRICE FIVE CENTS.

The Gospel in the Navy

The Corps of Naval Chaplains and their Faithful Labors on our American Warships—The Spiritual Side of Naval Life.

NO department of Christian effort is, perhaps, so little known and appreciated as that a chaplain fills on board a man-of-war. For our public armed vessels, and for our different naval stations the law provides that there shall be twenty-four chaplains. A chaplain of the navy must not be less than twenty-one nor more than thirty-five years of age at the time of his appointment. He must be a regularly ordained minister of good standing, and must come with documentary declarations from his educators and from authorities of his church, attesting his fitness for the office of chaplain. Like all other officers of the navy, he is appointed and commissioned by the President, by and with the advice and consent of the Senate. As in the case of all other staff officers, he holds relative rank with the line, in due time rising to that of captain: the highest relative rank he can hold.

His pay is unaffected by his rank. His salary is variable like all naval salaries. On waiting orders, the first five years, it is $1,600, after that $1,900: on other duty, or shore pay it is $2,000, the first five years.

(Continued on page 1005).

REV. ALTER G. ISAACS, CHAPLAIN U. S. NAVY.

CHAPLAIN McALLISTER HOLDING SERVICE ON THE CRUISER "BROOKLYN."

REV. W. O. HOLWAY, D.D., SENIOR CHAPLAIN OF THE NAVY.

QUESTIONS AND ANSWERS.

Lewis S. M., Canton Centre, Conn. 1. How many soldiers (Union soldiers) were buried during the Civil War in what are now called National Cemeteries? 2. Where did Washington take leave of his army?

1. The total burials in the National Cemeteries are 322,831, of whom 9,438 are Confederates. 2. At Fraunce's Tavern, on Broad Street, New York, near Whitehall Ferry.

T. H., Madison, Wis. 1. Is not a man excluded from heaven who has defrauded another, unless he has paid principal and interest? 2. Is the marriage of a deceased wife's sister forbidden in the Bible? 3. Is it wrong for people now to eat the flesh of swine and other animals which in the Old Testament are called unclean.

1. It is the duty of a man who has defrauded another to pay him principal and interest. It may be, however, that although he may be sincerely desirous of doing so, he cannot. We do not suppose that in such a case he would be excluded from heaven. The question is one of duty and it is not for us to discuss the penalty. God in his mercy will do justly and the matter should be left to him. 2. We know of no passage forbidding such marriage. There is one applying to polygamous society forbidding a man to marry his wife's sister while his wife is alive. He might marry another woman but not her sister (see Levit. 18:18.) 3. No. The Apostles at their council in Jerusalem (Acts 15:19, 20) decided that there was no need for Gentile Christians to observe the Jewish laws.

L. M. C. I forward to your care one hundred and fifty flannel bands for our soldiers. May God bless and guide you in all your labors of love for Him. Surely the "Inasmuch" from the dear Master's lips will be yours.

These have been sent to Jacksonville, Fla., for distribution among the soldiers going to the front. It is a thoughtful gift and will be greatly appreciated.

Mrs. Alma P. N., Bucaramanga, Colombia, S. A., writes:

If I am rightly informed, there has been comparatively little done to give the Gospel, in its purity to the Cubans. And Spain has had few evangelical missionaries. The Cubans are said to be indifferent to even their own faith, but I know that the Spaniards are not. A dear friend of mine was converted while living in Spain, through the labors of English missionaries, and from her I have learned of the glorious results following the labors of a few humble workers in the Lord's vineyard in that country. Your readers have responded nobly to your every appeal in favor of suffering, starving humanity, and they are not neglecting to aid in giving the bread of life to the heathen, but let them work with the same enthusiasm and haste to satisfy starving souls, as they have in relieving starving bodies, and the time will soon come when war shall cease on the whole face of the earth. Cuba freed from Spain will not mean Cuba freed from sin, and there will be a gigantic work to do for her salvation from the powers of the evil one. Let the good work go on.

J. R., Goatham, Va. What is the origin of the sculriguet Jack Ketch?

The manor of Tyburn, the famous English place of execution, once belonged to a man named Richard Jacquett. From this fact, hangmen somehow came to be called Jacquett, and then Jack Ketch, the application of the term to any "bogey-boo" followed in nursery usage.

R., Jacksonville, Fla. Was Wordsworth not the poet who called "The Child of Nature"?

We believe the name was bestowed on Oliver Goldsmith by Dr. Sharp, and that it was never applied to Wordsworth, who is, however, considered by many a true poet of nature.

Thomas T., Denver, Colo. What and where is the Spanish Main?

It is the coral bank of islands forming the northern and eastern boundaries of the Caribbean Sea, beginning at Mosquito, near the isthmus, and including Jamaica, Santo Domingo, the Leeward and Windward Islands, to the coast of Venezuela. But not the sea, as many suppose, but the bank of islands, which is the Main, the word being derived from the Spanish *manco* (Buckle.)

J. O., Claremont, Mo. Will you tell me of what kind of thorns the crown was made that our Saviour wore?

Many treatises have been written by learned men on the subject, and opinions differ. We believe, however, that the larger number of authorities agree that the thorn used was the Arabian nubk, of which Hasselquist says in his *Travels:* "It was suitable for the purpose, as it has many small sharp spines adapted to give pain, and its flexible pliant branches might easily be plaited in the form of a crown. It also resembles the rich dark green of the ivy-wreath, which would give additional pungency to its ironical purpose."

R. L. D., Waterbury, Conn. Who invented the electric railway?

Thomas Davenport, a Green mountain village blacksmith. Between 1835-41, he built over one hundred operative electic motors, hardly any two alike, and many of which were for printing press work. December, 1833, he exhibited in Boston, the model of an electric locomotive and circular railway. Some of his motors, built in 1837-38, were excellent, and in essential features were abreast with those of to-day. Davenport took his invention across the Atlantic and showed it to Faraday, by putting a broom in front of the fly-wheel, stopped its motion, and thereupon declared the invention, in which he had exhibited much interest, to be valueless, and declined to have anything to do with it. Davenport, who had been offered a good price for his invention before this, had to return to America at his own cost. He reaped little profit, in money or fame, for his labor and genius. Stephen D. Field, who followed him, did not fare much better.

Inquirer, Covington, Ky. How did the phrase "Davy Jones Locker" originate among sailors, as applied to the bottom of the sea?

One explanation given by students of such matters is that the phrase has reference to Jonah, the prophet, who was thrown into the sea. "Duffy" is sailor-talk for ghost or spirit and "locker" is a seaman's term for any place of safe-keeping; hence the phrase "Gone to Davy (or Duffy) Jones' locker," simply means that the man is dead.

W. V. B., Ardmore, I. T. 1. Is the summer climate of Cuba intensely hot? 2. Do the sea breezes temper the heat sufficiently to make it healthy for Americans and a desirable place for residence the year round? 3. In your opinion, when the war is ended, what will be the leading prosperous industries of the island. 4. Are the U. S. cereals grown in Cuba? 5. What minerals do the mountains yield? 6. Is it volcanic?

1. Usually over 100 on the lowlands along the coast. The average temperature of Havana during July and August is 82°; of Santiago 85.4°. On the uplands of the interior the climate is cooler. 2. Many Americans who have lived in Cuba and many writers say yes. The cool coast breezes beginning about noonday do much to temper the heat of the coast cities. 3. Sugar, tobacco, coffee, cotton and fruit. 4. Rice is easily cultivated and maize is native to the soil. 5. Gold, silver, copper, iron, asphaltum, petroleum, gypsum, slate, jasper, marble. The Sierra Cobre (copper mountains) are very rich in this metal, and Santiago is the centre of a once flourishing mining and smelting industry. 6. It is remarkably free from volcanic disturbances, and earthquakes are comparatively slight.

Archibald, Baltimore, Md. How did England come to be called "Merrie England?" The adjective hardly seems to fit British stolidity.

Anciently the word was "mere," probably from an Anglo Saxon adjective meaning excellent, famous, renowned. Through poetical usage, it came to mean agreeable, as well as excellent, and then by natural gradation, it bore the interpretation, gay.

Jesse O'D., Troy, N. Y. How did the harp come to be chosen as the arms of Ireland? I have searched for the story of this selection in the histories, but failed to find it.

The story is not historical, and is only preserved by tradition, which declares that one of the early kings of Ireland, who was named David, took for his royal arms the harp of Israel's sweet singer. Henry VIII was the first British ruler to recognize the harp positive as the Irish device.

Miss Emma B. S., Germantown, Pa. I contribute as far as I can to the supply of War Testaments and Hymnals and other needs of our troops. We are thankful for General Toral's peaceful surrender of Santiago de Cuba. It is a marvel in warfare. With this humanitarian success, how magnificent it would be for America to withdraw her vessels and army, and Spain to do likewise. . . . Let us send Blanco's army back to Spain, and we rid ourselves of a great burden and avoid contagious diseases. As Christians it would be magnanimous and worthy of the new century—"Peace on earth and good-will among men." We can afford to be considerate and make concessions.

Maisie and Robb, Boston, Mass. We have a number of old copies and of bound volumes of first-class children's magazines, also several standard story book, which we would like to give to some institution for children. Will you kindly mention one that would appreciate the gift?

Housemother Collins and her assistants at our Children's Home have to entertain about 130 children every day, and we are sure any gift of good literature for children will be appreciated if sent prepaid to her at THE CHRISTIAN HERALD Children's Home, Nyack, N. Y.

A. B. C., Warren, Pa. Is the correct official name of the Scandinavian Peninsula "Norway and Sweden" or "Sweden and Norway"? Why?

Sweden and Norway, in 1814, by the peace of Kiel, Norway was transferred from Denmark to Sweden, and in the same year accepted Charles XIII the Swedish monarch, as king. Norway has, however, its own flag, language and legislative body; the power of the king is not so great as in Sweden, and in most respects, it is practically a separate government.

J. B. McN., Reading, Pa. 1. The War Testaments will be supplied at the rate of ten for $1. We can send to you direct or we could forward them to the care of any chaplain, evangelist, Y. M. C. A. worker, or local pastor you may name, who will undertake to give them to the troops who have been ordered to the front. We are now sending forward large consignments for distribution among departing soldiers, the cost of this work being defrayed by contributions sent to us by friends in different States who are interested in the spiritual welfare of the troops. For a full description of the War Testament see last week's CHRISTIAN HERALD. It contains over 500 pages in clear type with a fine Hymn supplement and is of a size to fit easily into the pocket of a soldier's tunic. Where churches and religious societies can be supplied direct from this office, at the rate of $1 for $1, which is simply the cost of production and expressage.

S. E. White, Sand Rock, Ala. Let me say to friends who wrote for pictures of our first Sunday School and Mission Band, that we are now prepared to send the pictures. We have pictures of our day school, representing plenty of our little pupils. This school was in the skeleton of a building on the very top of the mountain range, and badly careened by the wind. We got it propped up and nailed some boards across a loft. Here we have taught for two years, have had over two hundred in school. We have taught some 125 to read and write, have distributed two thousand, or more, CHRISTIAN HERALD over one thousand other papers, all back numbers but new to us and our scholars.

Some of our readers may wish to help this struggling mountain Sunday school.

Mother, Plainfield, N. J. Yes. We have by no means forgotten the needs of the little ones in the Lee Orphanage in Havana, which was established by the gifts of CHRISTIAN HERALD readers, your own included. During the past month we have twice endeavored to send money or further supplies, but it has not been possible. No banker in New York would undertake to forward money to the Orphanage in the present condition of affairs in Havana. It could not be gotten through, they declared. We sent last week in sending a remittance to the Director of the photograph age.

Richard M., Catskill, N. Y. Please tell me how three gilt balls came to be used as a pawnbroker's sign?

Three gold balls were emblem of the Lombard family, first great money-lenders of Britain, and hence come the pawn-broker's device.

Friend, Ashtabula, O. Received January 1, 1901.

Mrs. Sue H. J., Pueblo, O. I never saw the verses you enclose.

Hattie M., Williamsburg. Write to Librarian, Astor, New York.

Subscriber, Oak, Neb. Pronounce Ser-vay-rah, Ka-mah-rah, Ka-mah-rays.

R. E. B., Wye Mills, Md. Write to Rev. Mr. De Cova, Talbot, for full information.

Reader, Springfield, Mo. 1. Negro, French, Spanish and West Indian. 2. No, it is on the rocky coast.

L. V. Z. To explain this would require too much space. Write to the *National Tribune*, Washington, D. C.

Charles O., North Adams. Mr. Sampson is really only acting Rear-Admiral at present time, and has been so since the formation of the Atlantic fleet.

Andrew A. A., Niagara Falls, N. Y. There are many trade schools in New York and the information is probably reliable. Why not send their printed circular for full information.

W. Z., Cicero, O. What you ask would involve an expenditure of time and labor which is unnecessary. You will find all the information in a book, entitled, *Columbia's War for Liberty*, an illustrated work on the present and former war with Spain, published by Bromfield & Co., Broadway, New York, price, $1.

Subscriber, Sweetsburg, Que., Can. The wax cylinders are carefully handled, the graphophone would probably be the best, as you could use your own records. The other one uses metal cylinders, but hard rubber discs, which are practically indestructible, but can make no impression. A letter addressed to either company, New York, will find them.

Myrtle L. S., Brookline, N. H. Enclosed find money order for $1.70 to be devoted to Christian work in the Army and Navy. It is given by a Sunday School class of girls, aged eleven years. As their early training in benevolence has been sadly neglected, I am anxious to help them love to give for all good purposes, as every one loved to give their mites for this noble cause. I hope you will give some acknowledgment of this through THE CHRISTIAN HERALD of the receipt of their small offering for the soldiers.

G. B., New York City. I saw your answer to question asked by Jas. A. M., Coffeeville, Miss. "When and where was the first Methodist Episcopal Church established in America." You quoted one organized 1784 in Baltimore. There was one much older than that. Old St. George's, Philadelphia, Pa., is situated on Fourth street below Vine. On the 18th November to the present we celebrated the church's one hundred and twenty-fifth anniversary, and in the coming November will celebrate the one hundred and fiftieth anniversary. This church was Dutch prior to the Revolutionary War. After the few Methodist Episcopal people began worshipping there, and have done so ever since.

VENICE AND ITS PALACES.

The photograph affords a view of several of the noble palaces, for which Venice is famed. Many of these belong to a period of architecture which has afforded some of the finest models the world has ever known. The canal Della Dogana (shown in the illustration) is lined with splendid edifices, the former homes of the princes and doges of the imperial "City of the Sea."

OUR HAPPY WAIFS AT MONT-LAWN.

The ...yful Journey—"Welcome Home"—Sad Lives Brightened—Singing by the Way—Some Odd Child Characters.

WE would be glad if all the friends of our tenement children could take the journey with them up the Hudson and the wagonette ride to Mont-Lawn, and hear all their quaint sayings and expressions of delight. A journey to Europe no...o much to a well-to-do adult. Some th...children are almost dumb with joy ...d ...azement, while others are very vo...le. "My!" said one little girl after ...di... at Nyack, "but that was a long ...te." Her knowledge of what a river w...evidently limited to the definition ...he geography, and she did not connect ...t th the real thing.

W... their little bags, containing all ...ir ...ossessions—often not worth the ...arry...g—they sit close to the railing of ...e ...mer and look out with wondering ...es ...the beautiful new world of green ...s ...d trees unfolding before them, and ...eir ...O-ohs!" and "A-ahs!" and quaint ...se...tions are very funny indeed—and ...me...es very pathetic, as showing their ...orice of nature's every-day marvels. ...lo... along in the wagonette, at a cer...n ...rt of the road you will be sure to ...r storm of "Ohs!" and "Ahs!" and ...l puzzled to know what is the mat...: ...t the caretaker understands; she ...ks...ack laughing and says: "Oh, it's the ...asi... and the black-eyed Susans, is it?" ...pu...o are used to daisies and black-eyed ...sa had never thought they could bring ...u such rapture as that. A barn-door ...op... a cow is looking out, and one ...tle ...d exclaims, "O-oh! what a grate ... cat!" "It's no cat," says his sis...r, ...ignant at this betrayal of ignorance ...he ...nt to Mont-Lawn last summer), ...s ...ow."

Dur...g the ride, when not "Oh-ing!" ...h-ing!" the children—so happy, ...at ...ey can't contain themselves ...re...nging. Perhaps they start ...th ...reet-ballads. The caretaker ...oes ...t reprove, but she begins to ...um America," or a pretty Gos...el h...n until she strikes something ...at ...veral of the children know; ...d ...haps the wagonette rolls up ...th Home while the hillsides are ...ho...g the words:

I ...so glad that Jesus loves me!
Jes...loves me, Jesus loves me!
I ...so glad that Jesus loves me!
Jes...loves even me!

So... of the children who have ...en the Home for the past sev...l ...mmers, have with the assist...ce ...f their teachers composed a ...rt... little class song, which goes ...s ...y:

...ail up the bonnie blue Hudson,
As ...ppy as happy could be;
...ail up the bonnie blue Hudson,
An...hought of the good times for me

...re...heers for the Home on the Hud...on!
Th... cheers for the House on the ...ill!
...are...heers for the friends who have ...nt us;
We...ve with a hearty good-will!

CHORUS.

...ng...ack, bring back, bring back those ...od times to me, to me,
...ng...ack, bring back, bring back those ...od times to me.

Ar... a call like this:

Here we are, here we are,
C. H., C. H., ha! ha! ha!

Th... reach the Home about sup-...r-t...e, and the multitude of little ...ks...tting at the long tables under ...nt, ring to their feet, clap their hands ...d ...out a welcome, some of them tak...g ...the call, "Here we are," etc., until ...e ...sides ring with happy echoes. It ...ho... to them, a home in which cruel ...ow and harsh words are things un...now for the Good Shepherd who car...ed ...e lambs in his arms, who said, "Suf...r ...tle children to come unto me," and ...ho ...essed them, is Ruler and King. ...he ...me which make the caretakers' ...ear...ache, is when the ten days are up, ...nd ...me little children, whose homes are ...ery ...ark, indeed, cry and beg to stay. ...et ...e...takers have comfort in knowing ...at any go with new principles im...lan...in their lives, and that the lessons ...ey ...ve learned of love and gentleness, ...he ...e songs they have been trained to sing, until Gospel music bubbles from their lips, the Golden Texts they have said over and over, until precious Bible words are engraved on their hearts and minds, may redeem the very atmosphere of the tenement houses into which our children return often, as unconscious but effective missionaries.

Among the the children now at Mont-Lawn, is Jennie P——, a nine-year-old girl, whose father is in the hospital and whose mother is a drunkard. This is her first season there. She has never in all her life before spent one day in a pure and loving home. Of course, she does not want to leave Mont-Lawn; and such cases as this make us wish the Home was a permanent institution. Jennie has received since her arrival, the first letter of her life. It is from her Sunday School teacher, the good missionary who brought her to us; and who is carrying Jennie before the Lord in arms of prayer. Many cases like Jennie's come to Mont-Lawn; many little children, crippled and humpbacked through neglect and cruelty, have found blessed shelter and friendship there.

In the centre of our picture is "Rockie," who came to the Home on one of our hottest days, attired in a gorgeous red flannel blouse, twice too big for him, a large red flannel cap, and his big brother's trousers. Fortunately a kind friend had sent us a little suit, which just fitted "Rockie," and, in which, as our readers will see, he is quite a pretty little boy. On "Rockie's" right stands Piesmo Devalli, a poor little Italian hunchback, with beautiful dark eyes, which turn to you in smiling thankfulness for every look or word. He is a hunchback, because he fell downstairs when a baby. To Devalli's right is Jimmie Tassi, a little crippled lad, whose mother has six children beside Jimmie, the oldest only twelve. Jimmie's foot got burned when he was a baby, and when he walks he drags a useless leg along. Yet Jimmie is always smiling, and in the dormitory made himself useful to his caretaker by his gentle influence and winning ways. The blessing of this outing to these maimed lads is beyond computation. We know our readers will take pleasure in the neat and orderly appearance of this group of tenement children, whom their kindness has helped to clothe, feed, shelter and surround with Christian influences. The children are very grateful for their good clothes and other blessings, and they are taught to remember their benefactors in their prayers.

A gift of little undergarments, made of flour-sacks, were quite as useful as if fashioned of "store cloth." Jean overalls for boys are acceptable. Any summer garments which children have outgrown will be appreciated, if sent to Housemother Collins, CHRISTIAN HERALD Children's Home, Nyack, N. Y. Three dollars gives one child a ten days' outing; $9 gives this to three; $12 makes four happy; only $1 helps some child to an outing.

"PLEASE, MAY I GO?"

CARE-TAKERS AND CHILDREN UNDER THE TREES AT MONT-LAWN.

The following contributions in aid of our work at Mont-Lawn have been received:

Prev. ack'd	$1174 20
Jennie P Smith	3 00
Friend, Meyerhoeffer's store	1 00
S, Scranton	5 00
Mrs A Wood	50
B Bradford	3 00
M H Stine	1 50
In the Master's name, Rahway	2 00
Mrs S D Dwyer	9 00
H A Simpson	6 00
Friend, Terherne	2 00
Bertha Schmutz	18 00
Lizzie Stewart	4 00
M Clute	1 00
Emma Miller	1 00
John McNab	1 00
One who is interested, Rockland	3 00
G R K & E W K, Lisbon	2 00
J Chapman	5 00
Jas K Reisch	3 00
E Anderson	5 00
Subr, Harrisville	3 00
N P Christensen	2 00
M W Lloyd	6 00
Two Friends, Grizzley Bluffs	10 00
Friend, Middleboro	2 00
Mr & Mrs W A Gillespie	3 40
F A Summers	3 00
N M Pomeroy	3 00
R J Quale	3 00
Saml Middleton	3 00
L M, Montrose	1 00
Mrs J A Hulskauper	5 00
L	3 00
Alice M Pollitt	6 00
I H N, San Antonio	6 00
Mrs M Williams	1 00
E W P, Newark	3 00
Friend, Bath	2 00
I H N, Yonkers	3 00
Mrs J B S, Sharon	3 00
Eliza O.t	1 00
Mrs R Ribbans	25
Willis Nodine	8 75
Florence Fisher	1 00
W R B, Norway	50
——, Marengo	45
Mrs S Gale	4 00
T R Elehor	50
N E Austin	1 00
Wm Woodside	3 00
Mrs Woodside	3 00
Mrs M J Pease	3 00
D A R, N Y	1 00
——, Alewive	7 00
H E Tifft	6 00
Mrs S Haning	5 00
Miss F P Jones	1 00
H C, La Porte	1 00
Mrs Cynthia I Smith	3 00
Old Subr	1 00
B B, Bklyn	3 00
Rev H Graves	3 00
R E Millman	3 00
Mrs E C Curtis	1 00
Ladie' Aid Soc	2 00
Miss B M	3 00
For Christ, Mass	5 00
Mrs G B Robinson	50
G F Brown	3 10
——, Lodi	4 70
Ruth M Hermon	6 00
A C Postlethwaite	3 00
C P Andrews	5 00
P T N, Pittsburg	5 00
C J & mother, Leivasy	50
J W J & wife, Leivasy	50
Mrs M Platt	6 00
Kate H Clark	1 00
Annie McAllister	1 00
I H N from C A S, Phila	10 00
H F Clark	3 00
I H N, Schenectady	10 00
J E Chadwick	2 00
Mrs L E Anthony	3 00
Miss Grace Kelly	94
Union S S, Parnall	3 00
Clara E Hahn, Eliott City	1 00
E E Andrews	1 00
Mrs Annie Stephenson	3 00
Henrietta E Weir	3 00
Mrs L M Potts	3 00
Mrs J D B	1 00
A R G Edwards	1 00
Mrs H F Date-man	1 00
Mrs E M Fonda	1 00
Miss A Preston	3 00
Mrs B A Hegeman	15 00
Mrs G D Blewett	9 00
Abbion Potts	3 00
C H B, Kenesaw	3 00
Miss H E Hunt	3 00
——, Sweetsburg	5 00
Mr & Mrs C Warner	3 00
I H N, Westfield	2 00
In-as-much, Madison	3 00
Lord's Tenth, J H A, E Rochester	3 00
D Gladstone	6 00
Mrs E K S, Frenchi'n	1 00
Mrs B F Linnell	3 00
Mr & Mrs P B Peyton	1 00
Mrs R F Fletcher	1 00
Mrs Geo E Camm	3 00
Harrietta W Truckerman	5 00
Mrs M Dunn	1 00
Geo, Hattie, Ralph & Frank Tidmarsh	50
Mrs Belle Upton	10 00
Mrs L H Johnson	3 00
I H N, Mariner's Harbr	3 00
Mrs I O U, ——	15 00
F W Felter	3 00
L L B, Whitesboro	1 00
L M Nims	3 00
John P Kile	5 00
One who loves children, Hemlock	3 00
Hakuai Circle of K's D's, E Orange	5 00
Bertha E Lobb	1 00
Mrs Warren Graves	50
Clark Pierce	2 00
Mrs J A Watt	3 50
S E Liscom	1 00
Jane M Watters	3 00
E Jackson	3 00
C E, From the Lord's Tenth, Phila	2 00
Polly De Forest	5 00
Reader, Lanesville	1 00
C L W, Haverhill	3 00
E, Waterford	3 00
Dr & Mrs G L Gifford	5 00
M C W, Eden	1 00
J M Hanley	2 00
Miss H J Cooper	10 00
Mrs W H Wilson	1 00
Florence G Taylor	1 00
L M T, Kenvil	1 00
Total	**$1647.79**

All contributions should be addressed to THE CHRISTIAN HERALD, 92 Bible House, New York, and they will be acknowledged in these columns.

A Deserving Home Mission.

Our readers will be interested in the following account of the work of the Union Mission Association of Columbus, Ohio. The Association is non-sectarian; Rev. James Haig, the superintendent, is assisted by co-laborers gathered from many churches.

The Mission Lodging House at No. 274 North Third Street offers the privilege of reading-room, bath and a clean bed for a dime, and during its first year, ending April 1st last, 32,158 lodgings there were sold. The medical department is in the same building where six physicians give one hour each, six days in the week, to freely administering to the ailments of the poor, while eleven other physicians visit the sick in their homes. During the first ten months of its existence 997 patients were healed. The industrial relief work, having its headquarters at No. 468 So. Seventh Street, gives needy men and women, residents of the city, and able and willing to work, the opportunity of earning 50 cents a day, and makes it possible for the wandering non-resident to secure lodging and meals in exchange for work, while the necessities of life are distributed in a judicious manner to the poor who are unable to labor. The record of 1897 shows that during that year, help was extended in some form to more than 3,600 persons; the religious department maintains four mission halls, conducts services in the City Prison, County Jail and open air, sends missionaries into the homes of the poor and degraded, carries on four Sunday Schools, two Industrial Schools, Loyal Legions, boys' and girls' clubs, cooperates with the two free kindergartens, and accomplishes great good in reforming the inebriate and in rescuing the fallen. Wm. R. Walker is President of the Board of Officers and Trustees; A. S. Hammond, Vice-President; P. J. Magly, Secretary, and H. J. Maynard, Treasurer. There is a corps of devoted missionary workers.

THE METROPOLITAN PULPIT

SECTARIANISM.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Judges 12: 6:

Then said they unto him, Say now Shibboleth, and he said Sibboleth: for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan.

Do you notice the difference of pronunciation between shibboleth and sibboleth? A very small and unimportant difference, you say. And yet, that difference was the difference between life and death for a great many people. The Lord's people, Gilead and Ephraim, got into a great fight, and Ephraim was worsted, and on the retreat came to the fords of the river Jordan to cross. Order was given that all Ephraimites coming there be slain. But how could it be found out who were Ephraimites? They were detected by their pronunciation. Shibboleth was a word that stood for river. The Ephraimites had a brogue of their own, and when they tried to say "shibboleth" always left out the sound of the "h." When it was asked that they say shibboleth they said sibboleth, and were slain. "Then said they unto him, say now shibboleth: and he said sibboleth, for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan." A very small difference, you say, between Gilead and Ephraim, and yet how much intolerance about that small difference! The Lord's tribes in our time—by which I mean the different denominations of Christians—sometimes magnify a very small difference, and the only difference between scores of denominations to-day is the difference between shibboleth and sibboleth.

The Church of God is divided into a great number of denominations. Time would fail me to tell of the Calvinists, and and the Arminians, and the Sabbatarians, and the Baxterians, and the Dunkers, and the Shakers, and the Quakers, and the Methodists and the Baptists, and the Episcopalians, and the Lutherans, and the Congregationalists, and the Presbyterians, and the Spiritualists, and a score of other denominations of religionists, some of them founded by very good men, some of them founded by very egotistic men, some of them founded by very bad men. But as I demand for myself liberty of conscience, I must give that same liberty to every other man, remembering that he no more differs from me than I differ from him. I advocate the largest liberty in all religious belief and form of worship. In art, in politics, in morals, and in religion, let there be no gag-law, no moving of the previous question, no persecution, no intolerance.

You know that the air and the water keep pure by constant circulation, and I think there is a tendency in religious discussion to purification and moral health. Between the fourth and the sixteenth centuries the church proposed to make people think aright by prohibiting discussion, and by strong censorship of the press, and rack, and gibbet, and hot lead down the throat, tried to make people orthodox; but it was discovered that you cannot change a man's belief by twisting off his head, nor make a man see differently by putting an axe through his eyes. There is something in a man's conscience which will hurl off the mountain that you threw upon it, and, unsinged of the fire, out of the flame will make red wings on which the martyr will mount to glory.

In that time of which I speak, between the fourth and sixteenth centuries, people went from the house of God into the most appalling impurity, and right along by consecrated altars were the vices of drunkenness and licentiousness such as the world never heard of, and the very sewers of perdition broke loose and flooded the church. After awhile the printing-press was freed, and it broke the shackles of the human mind. Then there came a large number of bad books, and where there was one man hostile to the Christian religion, there were twenty men ready to advocate it; so I have not any nervousness in regard to this battle going on between Truth and Error. The Truth will conquer just as certainly as that God is stronger than the devil. Let Error run if you only let Truth run along with it. Urged on by sceptic's shout and transcendentalist's spur, let it run. God's angels of wrath are in hot pursuit, and quicker than eagle's beak clutches out a hawk's heart, God's vengeance will tear it to pieces.

I propose to speak to you of sectarianism—its origin, its evils, and its cures. There are those who would make us think that this monster, with horns and hoofs, is religion. I shall chase it to its hiding-place, and drag it out of the caverns of darkness, and rip off its hide. But I want to make a distinction between bigotry and the lawful fondness for peculiar religious beliefs and forms of worship. I have no admiration for a nothingarian.

In a world of such tremendous vicissitude and temptation, and with a soul that must after awhile stand before a throne of insufferable brightness, in a day when the rocking of the mountains and the flaming of the heavens and the upheaval of the seas shall be among the least of the excitements, to give account for every thought, word, action, preference, and dislike—that man is mad who has no religious preference. But our early education, our physical temperament, our mental constitution, will very much decide our form of worship.

A style of psalmody that may please me may displease you. Some would like to have a minister in gown and bands and surplice, and others prefer to have a minister in plain citizen's apparel. Some are most impressed when a little child is presented at the altar and sprinkled of the waters of a holy benediction "in the name of the Father, and of the Son, and of the Holy Ghost," and others are more impressed when the penitent comes up out of the river, his garments dripping with the waters of a baptism which signifies the washing away of sin. Let either have his own way. One man likes no noise in prayer, not a word, not a whisper. Another man, just as good, prefers by gesticulation and exclamation to express his devotional aspirations. One is just as good as the other. "Every man fully persuaded in his own mind."

In tracing out the religion of sectarianism, or bigotry, I find that a great deal of it comes from wrong education in the home circle. There are parents who do not think it wrong to caricature and jeer the peculiar forms of religion in the world, and denounce other sects and other denominations. It is very often the case that that kind of education acts just opposite to what was expected, and the children grow up, and, after awhile, go and see for themselves; and, looking in those churches, and finding that the people are good there, and they love God and keep his commandments, by natural reaction they go and join those very churches. I could mention the names of prominent ministers of the Gospel who spent their whole lives bombarding other denominations and who lived to see their children preach the Gospel in those very denominations. But it is often the case that bigotry starts in a household, and that the subject of it never recovers. There are tens of thousands of bigots ten years old.

I think sectarianism and bigotry also rise from too great prominence of any one denomination in a community. All the other denominations are wrong, and his denomination is right because his denomination is the most wealthy, or the most popular, or the most influential, and it is "our" church, and "our" religious organization, and "our" choir, and "our" minister, and the man tosses his head, and wants other denominations to know their places. It is a great deal better in any community when the great denominations of Christians are about equal in power, marching side by side for the world's conquest. Mere outside prosperity, mere worldly power, is no evidence that the church is acceptable to God. Better a barn with Christ in the manger than a cathedral with magnificent harmonies rolling through the long-drawn aisle, and an angel from heaven in the pulpit, if there be no Christ in the chancel, and no Christ in the robes.

Bigotry is often the child of ignorance. You seldom find a man with large intellect who is a bigot. It is the man who thinks he knows a great deal, but does not. That man is almost always a bigot. The whole tendency of education and civilization is to bring a man out of that kind of state of mind and heart. There was in the far East a great obelisk, and one side of the obelisk was white, another side of the obelisk was green, another side of the obelisk was blue, and travelers went and looked at that obelisk, but they did not walk around it. One man looked at one side, another at another side, and they came home each one looking at only one side; and they happened to meet, the story says, and they got into a rank quarrel about the color of that obelisk. One man said it was white, another man said it was green, another man said it was blue, and when they were in the very heat of the controversy, a more intelligent traveler came, and said, "Gentlemen, I have seen that obelisk and you are all right, and you are all wrong. Why didn't you all walk around the obelisk?"

Look out for the man who sees only one side of a religious truth. Look out for the man who never walks around about these great theories of God and eternity and the dead. He will be a bigot inevitably—the man who only sees one side. There is no man more to be pitied than he who has in his head just one idea—no more, no less. More light, less sectarianism. There is nothing that will so soon kill bigotry as sunshine—God's sunshine.

So I have set before you what I consider to be the causes of bigotry. I have set before you the origin of this great evil. What are some of the baleful effects? First of all, it cripples investigation. You are wrong, and I am right, and that ends it. No taste for exploration, no spirit of investigation. From the glorious realm of God's truth, over which an archangel might fly from eternity to eternity and not reach the limit, the man shuts himself out and dies, a blind mole under a corn-shock. It absolutely stops all investigation.

While each denomination of Christians is to present all the truths of the Bible, it seems to me that God has given to each denomination an especial mission to give particular emphasis to some one doctrine; and so the Calvinistic churches must present the sovereignty of God, and the Arminian churches must present man's free agency, and the Episcopal churches must present the importance of order and solemn ceremony, and the Baptist churches must present the necessity of ordinances, and the Congregational church must present the responsibility of the individual member, and the Methodist church must show what holy enthusiasm, hearty congregational singing can accomplish. While each denomination of Christians must set forth all the doctrines of the Bible, I feel it is especially incumbent upon each denomination to put particular emphasis on some one doctrine.

Another great damage done by the sectarianism and bigotry of the church is that it disgusts people with the Christian religion. Now, my friends, the Church of God was never intended for a war barrack. People are afraid of a riot. You go down the street and you see an excitement and missiles flying through the air, and you hear the shock of fire-arms. Do you, the peaceful and industrious citizen, go through that street. Oh, no! you will say, "I'll go around the block." Now, men come and look upon this narrow path to heaven, and sometimes see the ecclesiastical brickbats flying every whither, and they say, "Well, I guess I'll take the broad road; there is so much sharpshooting on the narrow road, I guess I'll try the broad road!"

Francis I. so hated the Lutherans that he said that if he thought there was one drop of Lutheran blood in his veins he would puncture them and let that drop out. Just as long as there is so much hostility between denomination and denomination, or between one professed Christian and another, or between one church and another, so long men will be disgusted with the Christian religion, and say that is religion, I want none of it."

Again, bigotry and sectarianism do great damage in the fact that they hinder the triumph of the Gospel. Oh, how much wasted ammunition! How many splendid intellect have given their life to controversial disputes when, if they had given their life to something else, they might have been vastly more! Suppose, while I speak, there were a common enemy coming up the bay, and the forts around the harbor began to fire into each other—you would cry out, "Fratricidal suicide! Why don't those forts blaze away in one direction, and that against the common enemy?" And yet I sometimes see in the Church of the Lord Jesus Christ a strange thing going on—church against church, minister against minister, denomination against denomination, firing away into their own territory, the fort which ought to be on the other side, instead of concentrating the energy and giving one mighty and overwhelming volley against the navies of darkness riding up through the bay!

I am told that in Astor Library, New York, kept as curiosities there are one hundred and seven books and pamphlets against Methodism. Did intolerance succeed in that church? No; it is either first or second amid the denominations of Christendom, her missionary stations in all parts of the world, her men not only important in religious trusts, but in secular trusts. Church multiplies on and the more intolerance against it the faster it marched.

What did intolerance accomplish against the Baptist Church? If the scorn and tirade could have destroyed a church it would not have to-day a single left. The Baptists were hurled out of Boston in olden times. Those who sympathized with them were imprisoned, and when a petition was offered asking leniency in their behalf, all the names signed it were indicted. Has intolerance stopped the Baptist church? The statistics in regard to it showed over four thousand churches and four hundred communicants. Intolerance never put down anything.

In England a law was made against the Jew. England thrust back the Jew, thrust down the Jew, and declared that no Jew should hold official station. What came of it? Were the Jews destroyed? Was their religion overthrown? No. Who became Prime Minister of England? Who was next to the throne? Who was higher than the throne? Why, he was counsellor and adviser Disraeli, a Jew. What were we celebrating in all our churches as well as synagogues only a few years ago? The centennial hundredth birthday of Montefiore, the great Jewish philanthropist. Intolerance never yet put down anything.

But now, my friends, having shown you the origin of bigotry or sectarianism, having shown you the damage it does, I want briefly to show you how we are to war against this terrible evil, and that we ought to begin our war by realizing our own weakness and our imperfections. If we make so many mistakes in the minor affairs of life, is it not possible that we may make mistakes in regard to religious affairs? Shall we take a man by the throat or by the collar because he does not see religious truths just as we do? In the light of eternity it will be found, I think, there was something wrong in our creeds, and something right in our creeds, but since we may make mistakes in regard to things of the world not let us be so egotistic and so positive as to have an idea that we cannot make any mistake in regard to religious creeds. And then I think we will do a great deal to overthrow the sectarianism in the heart, and the sectarianism in the world, by chiefly enlarging in those things in which we agree, rather than in those which we differ.

Now, here is a great Gospel platform. A man comes up on this side of the platform and says: "I don't believe in sprinkling." Shall I shove him off? No. There is a man coming up on this side of the platform, and he says: "I don't believe in the perseverance of the saints." Shall I shove him off? No. I will say: Do you believe in the Lord Jesus as your Saviour? Do you trust him for time and for eternity?" He says: "Yes." Do you trust Christ for time and for eternity?" Yes.

The Gospel in the Navy.

(Continued from first page.)

after that $2,300: on sea duty, it is $2,500 the first five years, with a ration, after that $2,800, with a ration. The ration is commuted, and amounts to $109 annually. The pay of chaplains is never increased after these first five years. It then stands for life, a little more than the pay of a lieutenant, and a little less than the pay of a lieutenant commander.

It may be said, parenthetically, that the old grog ration is, so to say, soaked up into the above $109. When it was abolished, in the sixties, five cents a day was allowed everybody in its place. This brought the regular navy ration up from twenty-five to thirty cents a day. How the chaplains reconciled themselves to this commutation of spirits is not recorded: but what the old chaplains got in spirits, the present ones get in nickels.

The chaplains' dress is not properly a uniform. It is the dress common to clergymen of the Protestant Episcopal Church, and not infrequently worn by other ministers. In military service, however, there should be insignia indicative of a chaplain's relation to it. Formerly the chaplains of the navy wore the regular uniform, their corps device being a silver cross worked upon shoulder-straps and epaulets. The cocked hat, sword and epaulets seemed to over-apparel and garnish the chaplains. The uniform board evidently thought so, for it made a clean sweep of them. The board forgot that bishops once wore rapiers, and that an apostle smote off an ear. But why the chaplain's sword should have been taken away and a revolver furnished him in its stead is a mystery of the Bureau of Ordnance. Think of the new element of danger introduced into our ships of war by this short-sighted act! In place of the sword, the chaplain keeps a revolver in his stateroom.

The leading denominations of the country are represented in the corps of chaplains. Appointments to the corps are so frequent, that the numerical order in which they stand in the matter of church precedence is quite often shifted. At present there happen to be eight or nine Methodists, five Episcopalians, two or three Presbyterians, one Disciple of Christ, two Baptists, and three Roman Catholics. These men are doing the religious work of the navy, as it falls to them, afloat and ashore. Many of them have smelled powder in the battles of the present war. One of them has been conspicuous before the country as the chaplain of the ill-fated *Maine*. Two were in the battle at Manila. A half dozen or more are with Sampson and Schley. All are ready to do their part: to take their share of the hardships and perils of actual warfare.

The chaplains are awake to the responsibilities of their position. They are very fortunate in the senior member of the corps, a Harvard man, of the time when Lowell was doing his best classroom work there, a man who represents to the chaplains a high professional and scholarly type, one who from long connection with the service, has the deepest love for it and the largest plans and ideals for the chaplaincy. Standing next him on the list is one, who, if the phrase may be allowed, has for many years set the pace for the workers of the corps, who follows sailors into the forecastle with divine service if for any reason he cannot get them to come aft, a man very much alive in his whole nature and bent on doing things. The younger men of the corps are showing a devotion and adaptability that are creating a new atmosphere for it: imparting a tone and quality to it that promise well for the moral and religious health of the navy.

Religious service on board our warships is provided for by the Articles of War. The commanding officer of a ship to which a chaplain is attached is to cause divine service to be performed on Sunday whenever the weather and other circumstances allow it to be done, and it is earnestly recommended to all officers, seamen and others in the naval service dilligently to attend at every performance of the worship of Almighty God. In addition to this, there are usually prayers every evening at hammocks. The chaplain can also deliver lectures and hold services on week nights if he wishes to do so. He has the advantage of being able to go the rounds of his parish any number of times a day. A frequent turn about it does good. It is in the interest of friendship; and of a circumspect and well meditated vocabulary. Certain flowers of rhetoric on board ship never even bud if the chaplain happens to be around. If the chaplain does not go among the men he misses much of his best opportunity. He realizes it when Sunday comes. Attendance at church is non-compulsory, and a chaplain who is indifferent to the men gets his reward. A ship does not change human nature.

The men of the service are worthy of the best the chaplains can do for them: and the best the country can do. The slurs cast upon them abroad are of a kind with those cast upon the country itself. However, they amount to nothing. They are not armor piercing, carry no warheads, fight no battles. The men of our service are not undisciplined, not largely alien. The truth is that the men of no other navy are so intelligently and enthusiastically patriotic as those of our own. And in no other navy is the treatment of men so white. Our men are, therefore, self-respecting and carry true independence of character into all they have to do. They are subordinate, but never abject. Physical and mental drowsiness is never characteristic of them. They are better educated and better trained than the men of other navies, because they are Americans. For all around efficiency, our ship's crews cannot be matched the world over. In friendly contests between navies they are nearly always expected to win. A foreign naval officer of high rank, a prince withal, said to an American naval officer: "With your men and our ships I would fear nothing." In the natures of such men there is no little readiness of moral and religious response. It is an honor to serve such ones, as moral and religious teachers and guides.

Of the officers of our navy not much need be said. Their equipment for their profession is thorough. The four years drill at Annapolis, and the subsequent two years afloat as cadets, give them a completeness of preparation unknown to any other navy. Besides, they are great travelers: and travel is another kind of university. Very many of them are excellent linguists. During the last winter Hobson spent considerable time in perfecting his knowledge of Spanish. No doubt Cervera duly noted and was charmed to acknowledge this accomplishment in his brilliant young prisoner. In every sense of the word the officers of the navy are selected men. The new navy adds an intellectual element to their life that the old navy could not supply. The change is apparent in more studious habits and a more serious cast of character. The naval officer of to-day has no time for nonsense and folly. A change has taken place. In the old navy the idea prevailed to no little extent that to be a good officer one needed to be "a little tough." Nobody thinks so now. The men who are distinguishing themselves in this war are remarkable for their moral punctiliousness. The moral tone of our officers is very high. We hear very little of drinking and gambling among them. The chief reason is the standards of personal character in the navy were never so elevated as to-day. A wise chaplain knows how to turn this to account.

CHAPLAIN JONES CONDUCTING DIVINE SERVICE ON THE BATTLESHIP "TEXAS."

The Naval Academy affords the corps of chaplains the best opportunity of the naval service. Indeed there can be no more important places among the educational institutions of the country for religious work than the Military and Naval Academies. The cadets at the Naval Academy enter at the most formative and impressionable period of their lives. The work of the chaplain who happens to be on duty at the Academy is at the same time the privilege and the burden of his life. He has a great advantage in this: As many as two-thirds of every entering class at Annapolis have been baptized; and fully one-half are members of different Christian Churches.

A new era has come to the corps of chaplains. They have such ships as the navy never had before: they have officers and men who are in closer sympathy with them than has ever before been known; they have a Navy Department that treats them with utmost respect and consideration: they sail under a flag that is providing larger opportunity for them to make themselves felt throughout the whole world.

What is needed in them? They need to keep step intellectually with the officers of the navy: their idea of their mission should expand with our expanding civilization: their one purpose as ministers should be to serve the Churches and the Government with the largest intelligence and the finest Christian spirit and character possible to them.

CHAPLAIN H. H. CLARK.
U. S. Academy, Annapolis, Md.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

The Sunday School

ELIJAH'S SPIRIT ON ELISHA.

S. S. Lesson for Aug. 7. II. Kings. 4: 6-15. Golden Text, Luke 11: 13.

BY MRS. M. BAXTER.

WHEN in Mount Horeb God had given Elijah the commission to anoint Hazael over Syria, Jehu over Israel, and Elisha, the son of Shaphat of Abel-Meholah to be prophet in his room, it was the third and last part of the commission which laid strong hold on the prophet's heart. He had seen in the light of God the failure of his own jealousy for the Lord God of Israel, and that wind and fire and earth make all which seems mighty to men, counted nothing with his God. It was not the storm of indignation against sin which could conquer it, all man's power was powerless: the still small voice of the Almighty God was more potent in its working than all the zeal which formed in him.

Thus, immediately on leaving Horeb, Elijah went to find Elisha. The prophet-elect, all unsuspecting the solemn call which awaited him, was occupied with the work of his farm, ploughing with twelve yoke of oxen, and he with the twelfth, when Elijah passed by him and cast his mantle upon him. Elijah, no longer the recluse by the brook Cherith, had become known throughout the land by his testimony on Mt. Carmel; Elisha understood the action, left the oxen and ran after Elijah. It was an instantaneous response to an instantaneous call which he had recognized to be of God. God had not mistaken his man. One only condition did he make: "Let me, I pray thee, kiss my father and my mother, and then I will follow thee." "Go back again, for what have I done to thee" was Elijah's rejoinder. It was only a farewell, most decided in its nature, which should cut off his retreat and establish before relations and friends his vocation; and thus Elisha became a prophet of the Lord.

"And it came to pass when the Lord would take up Elijah into heaven by a whirlwind." The words read as though some intimation of what awaited him had already been communicated to the prophet. Was it with him as with Enoch who by faith . . . was translated that he should not see death? If so, no wonder he wanted to be alone, and when Elisha faithfully and persistently followed him, said to him when leaving Gilgal: "Tarry here, I pray thee, for the Lord hath sent me to Bethel." But Elisha had had his calling as well as Elijah; and just as truly as the older prophet was called to be ready for his ascension, so surely was the younger prophet called to follow him to the end and to step into his place. It was no easy thing for Elisha to disobey what might have been the last commands or the last wishes of his master, but Elisha himself was already definitely dealing with God, and assured of his will, he would obey God rather than man, whatever it cost him, and whatever it might cost Elijah.

"As the Lord liveth and as thy soul liveth, I will not leave thee." There were sons of the prophets, perhaps a kind of school of religious teachers, at Bethel. Things had greatly changed since that wondrous day on Carmel. Were these some of those "seven thousand" of whom Elijah had been ignorant but whom God had marked "who had not bowed the knee to Baal" nor kissed him? They too had an intimation from God about the ascension of Elijah, and to them it was a thing more of doctrine than reality. Something in Elijah forbad them to speak to them, they sought out Elisha to talk over the matter. "Knowest thou," they said, "that the Lord will take away thy master from thy head to-day?" "Yea, I know it," was the curt yet courteous reply, "hold ye your peace." To Elisha this was no matter for discussion that idle curiosity or speculation might be gratified. His master was not going the way of all flesh; he was going to do an exceptional thing, and he was as little inclined for talk as his master was for company.

But one such test was not enough for the incipient prophet. Again at Bethel, and yet again at Jericho, Elijah made the same entreaty, met by Elisha in the same words. And at each of these places the sons of the prophets asked the same question of Elisha, always to be answered in the same way. Elijah, in this journey, could see in these colleges or schools or theological seminaries his departure from this obedience had followed him up to this very hour. He was about to leave his follower. What should be his parting gift?

"Ask what I shall do for thee before I am taken away from thee." "I pray thee let a double portion of thy spirit rest upon me." "Thou hast asked a hard thing; nevertheless if thou see me when I am taken away from thee, it shall be so unto thee; but if not, it shall not be so." In Elisha's steady persevering obedience, there was a true preparation for the spirit of Elijah to rest upon him.

THE JORDAN NEAR JERICHO WHERE THE RAPTURE IS SAID TO HAVE TAKEN PLACE.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

SOME confusion as to the sequence of events appears here, which may have been caused by the dovetailing of separate narratives, in these books of the Kings. From the chapter following the one from which the lesson is taken, it would appear that Elijah's career closed during the reign of Jehoshaphat, king of Judah; but as we see from I. Kings 22: 50, Jehoshaphat was dead and Jehoram, his son, had succeeded Ahaziah, and Jehoram was king of Israel. Elijah's translation must have occurred in the first year of Jehoram's reign, and Elisha's ministry must have been a long one, for he lived to see the reigns of Jehu, Jehoahaz, Jehoash, and Jeroboam II. Elisha's ministry was a long one, and his character and work were very different from those of Elijah. Elijah was a man of the wilderness, Elisha a man of the world. Elijah was a man of solitude, Elisha a man of society. Elijah was a man of the few, Elisha a man of the many. Elijah was a man of the past, Elisha a man of the present. Elijah was a man of the future, Elisha a man of the present. Elijah was a man of the spirit, Elisha a man of the flesh. Elijah was a man of the heavens, Elisha a man of the earth. Elijah was a man of the desert, Elisha a man of the city. Elijah was a man of the mountain, Elisha a man of the valley. Elijah was a man of the sea, Elisha a man of the land. Elijah was a man of the air, Elisha a man of the earth. Elijah was a man of the fire, Elisha a man of the water. Elijah was a man of the wind, Elisha a man of the rain. Elijah was a man of the thunder, Elisha a man of the lightning. Elijah was a man of the storm, Elisha a man of the calm. Elijah was a man of the whirlwind, Elisha a man of the still small voice. Elijah was a man of the chariot of fire, Elisha a man of the chariot of earth. Elijah was a man of the horses of fire, Elisha a man of the horses of earth. Elijah was a man of the mantle of fire, Elisha a man of the mantle of earth. Elijah was a man of the sword of fire, Elisha a man of the sword of earth. Elijah was a man of the spear of fire, Elisha a man of the spear of earth. Elijah was a man of the bow of fire, Elisha a man of the bow of earth. Elijah was a man of the arrow of fire, Elisha a man of the arrow of earth. Elijah was a man of the shield of fire, Elisha a man of the shield of earth. Elijah was a man of the helmet of fire, Elisha a man of the helmet of earth. Elijah was a man of the breastplate of fire, Elisha a man of the breastplate of earth. Elijah was a man of the greaves of fire, Elisha a man of the greaves of earth. Elijah was a man of the gauntlets of fire, Elisha a man of the gauntlets of earth. Elijah was a man of the sandals of fire, Elisha a man of the sandals of earth. Elijah was a man of the girdle of fire, Elisha a man of the girdle of earth. Elijah was a man of the crown of fire, Elisha a man of the crown of earth. Elijah was a man of the throne of fire, Elisha a man of the throne of earth. Elijah was a man of the kingdom of fire, Elisha a man of the kingdom of earth. Elijah was a man of the power of fire, Elisha a man of the power of earth. Elijah was a man of the glory of fire, Elisha a man of the glory of earth. Elijah was a man of the majesty of fire, Elisha a man of the majesty of earth. Elijah was a man of the dominion of fire, Elisha a man of the dominion of earth. Elijah was a man of the authority of fire, Elisha a man of the authority of earth. Elijah was a man of the judgment of fire, Elisha a man of the judgment of earth. Elijah was a man of the righteousness of fire, Elisha a man of the righteousness of earth. Elijah was a man of the holiness of fire, Elisha a man of the holiness of earth. Elijah was a man of the purity of fire, Elisha a man of the purity of earth. Elijah was a man of the love of fire, Elisha a man of the love of earth. Elijah was a man of the mercy of fire, Elisha a man of the mercy of earth. Elijah was a man of the grace of fire, Elisha a man of the grace of earth. Elijah was a man of the peace of fire, Elisha a man of the peace of earth. Elijah was a man of the joy of fire, Elisha a man of the joy of earth. Elijah was a man of the hope of fire, Elisha a man of the hope of earth. Elijah was a man of the faith of fire, Elisha a man of the faith of earth. Elijah was a man of the prayer of fire, Elisha a man of the prayer of earth. Elijah was a man of the praise of fire, Elisha a man of the praise of earth. Elijah was a man of the worship of fire, Elisha a man of the worship of earth. Elijah was a man of the service of fire, Elisha a man of the service of earth. Elijah was a man of the obedience of fire, Elisha a man of the obedience of earth. Elijah was a man of the humility of fire, Elisha a man of the humility of earth. Elijah was a man of the meekness of fire, Elisha a man of the meekness of earth. Elijah was a man of the patience of fire, Elisha a man of the patience of earth. Elijah was a man of the long-suffering of fire, Elisha a man of the long-suffering of earth. Elijah was a man of the gentleness of fire, Elisha a man of the gentleness of earth. Elijah was a man of the goodness of fire, Elisha a man of the goodness of earth. Elijah was a man of the faithfulness of fire, Elisha a man of the faithfulness of earth. Elijah was a man of the temperance of fire, Elisha a man of the temperance of earth. Elijah was a man of the self-control of fire, Elisha a man of the self-control of earth. Elijah was a man of the virtue of fire, Elisha a man of the virtue of earth. Elijah was a man of the knowledge of fire, Elisha a man of the knowledge of earth. Elijah was a man of the wisdom of fire, Elisha a man of the wisdom of earth. Elijah was a man of the understanding of fire, Elisha a man of the understanding of earth. Elijah was a man of the counsel of fire, Elisha a man of the counsel of earth. Elijah was a man of the might of fire, Elisha a man of the might

HOPES OF AN EARLY PEACE.

Spa Now Anxious to End the War—Santiago's Surrender—Our Generous Treatment of the Spanish Troops—Gospel Work at the Camps.

WITH the capitulation of Santiago, and the bloodless disarmament of over 20.000 Spanish troops, an important step has been taken n t direction of a pacific adjustment of ur oubles with Spain. There is a grow- g pression, both in Washington and laid, that the end of hostilities has a re y been reached, and that before Co modore Watson's squadron sights a Spash port, the orders to bombard the e 's cities may have been revoked. It s e n probable that the American squad- n hich conveys our army of invasion l to Rico may find its work anticipated d at a peaceful capitulation may have e rranged beforehand. Santiago's sur- eng has apparently convinced not only e r faction in the Spanish ministry, t e Queen Regent and the army, that r r resistance is futile. Captain-Gen- al Blanco, till now the strongest ad- oc of persistent hostilities. has mod- ed is attitude and announces that "the r r army will submit to the desires of e adrid government" which is equival- nt the abandonment of his defensive pro ramme for Havana. Toral's hopeless fgh following the annihilation of Cer- er ships has proved the strongest argu- en n favor of an early peace.

Fmal negotiations looking to the sur- nd of Santiago, upon the basis, sug- est by our government, of returning he panish troops to Spain at our ex- ben began on July 14. On that day troops be allowed to retain their arms and light artillery, he being willing only to relinquish the heavy guns in the Santiago defenses. Gen. Shafter, however, had been instructed to make no concessions. The Spanish commander declared that surrender under such conditions was impossible, and that his troops would rather die at their posts than return to Spain humiliated. This was the situation of affairs on the morning of July 15, but on the afternoon of that day Gen. Toral accepted the terms for unconditional surrender, and an agreement, setting forth the basis of capitulation, was signed in duplicate, being approved by Gen. Miles, Captain-General Blanco and Gen. Toral, subject, however, to the formal approval of the Madrid government. Under this agreement, the Spanish troops were to march out of Santiago (leaving the guns and forts in good condition), and surrender their arms at some point near the place of their embarkation for Spain, officers retaining their side-arms only. On Sunday, July 17, the Stars and Stripes floated over the conquered city, which will be fully occupied by our troops as soon as arrangements can be made for transporting Gen. Toral's army to Spain.

In his letter announcing his readiness to capitulate, the Spanish commander expresses his gratitude for "the courtesy and noble deportment" of the American officers with whom he had negotiated, and also for "the generous and noble impulse" which prompted the offer to send his soldiers back to Spain. A great fleet of transports will shortly be ready for this undertaking, and thus the campaign in Eastern Cuba, which threatened to cost thousands of lives, closes with an act of mercy, which may prove the forerunner of a lasting peace.

Since the war opened, there have been Sundays of carnage and slaughter. but the Sunday on which Santiago laid down its arms shone upon a peaceful scene, notwithstanding the presence of the two armies. Amid the flourish of trumpets, the chiming of the old Cathedral bells, and the salute of cannon, the transfer of authority was accomplished. and Spain ceased to be masters of a territory which she had ruled for centuries. Over 7,000 Mauser rifles and 600,000 cartridges were surrendered. Our troops found the city partially looted by Toral's soldiers, and many dwellings wrecked by Sampson's bombardment. There was hardly any food to be found, and everywhere were evidences of great suffering before the final surrender.

COMMODORE WATSON, U. S. N.,
Commander of the Fleet to Attack Spanish Ports.

Religious work at all the military camps continues with unflagging zeal, and excellent results are noted. Chaplains cooperate heartily with the workers of the Christian Commission, and the local preachers of nearby churches are also lending active assistance in the great spiritual crusade now in progress. Many conversions are reported at all the camps, and Mr. Moody and his co-workers are greatly encouraged by the blessing that has attended their labors thus far. They invite the cordial co-operation of Christian people everywhere. All contributions in aid of the Army Gospel Fund forwarded to THE CHRISTIAN HERALD will be acknowledged in these columns and duly applied to defraying the expenses incident to the transportation of evangelists and Gospel literature to the camps. Religious work. under the auspices of the Christian Commission, will shortly begin among our troops in Cuba, at Santiago and other points. Steps have already been taken for beginnning operations in the Philippines. The Young Men's Christian Associations have over fifty tents, with from one to two trained secretaries in charge of each 'n the various camps. There are twenty-one at Chickamauga, thirteen at Washington, eight at Tampa, four at Jacksonville, etc., etc., and additions are being made constantly. The Associations are sending large quantities of reading matter to these different stations. Very many of the soldiers are either Christians or from Christian homes, and appreciate the perusal of a good religious paper. The weekly issues reach the camps on Saturday, where they are placed on file and cared for. At the request of the Associations, a number of copies of THE CHRISTIAN HERALD are sent to each of the tents weekly. Any reader who may wish to send good literature to the camps may forward the same, (postage prepaid) to the following addresses:

Y. M. C. A. Army Tents.

Chickamauga (21 tents). Address: F. W. Pearsall, Headquarter's Tent, Y. M. C. A., Lytle, Ga.

Washington (13 tents). Address: W. N. Multer, Y. M. C. A. Tent No. 1, Camp Alger, Falls Church, Virginia.

Jacksonville (4 tents). Address: Frank L. Smith, Army Secretary Y. M. C. A., Jacksonville, Fla.

Tampa (8 tents). Address: Frank Mahan, 705 Franklin street, Tampa, Fla.

Fort McPherson (1 tent). Address: E. W. Sheffield, Y. M. C. A. Tent, Fort McPherson, Atlanta, Ga.

Fort Macon, N. C. (1 tent, colored troops). Address: N. C. Bruce, Secretary Army, Y. M. C. A., Fort Macon, N. C.

Fredericksburg, Va. Address: Secretary Y. M. C. A. Tent, Camp of Immunes, Fredericksburg, Va.

San Francisco, Cal. (2 tents). Address: H. J. McCoy, Y. M. C. A., San Francisco, Cal.

(One tent sent to Philippines. Mark package "For Philippines)."

Cuba. Address: Frank Mahan, 705 Franklin street, Tampa, Fla.

(One tent sent to Cuba. Mark packages, "For Charles F. Barrett, Y. M. C. A., with expedition to Cuba)."

Notes of the War.

Miss Helen Gould's Hospital at Chickamauga, is in need of nurses.

One of the most welcome men in Camp Cuba Libre is Dr. Kent, agent for the National Relief Committee. He is now building an ice-house for each regiment.

Blanco's voice is still for war, although he admits that the Madrid government has practically opened peace negotiations. Many prominent residents of Havana have left the island.

Spain's latest terms for peace, as reported in Paris are: 1. Cuban independence; 2. The cession of Porto Rico to the United States; 3. The Philippines to be restored to Spain, which pledges itself to inaugurate needed reforms and to cede one or more coaling stations to the United States; 4. No indemnity. Porto Rico to be accepted in lieu and as an exchange tor the Philippines. It is hardly necessary to say that these terms are without any authorization.

1. THE CITY OF CADIZ, SPAIN, SOON TO BE VISITED BY OUR FLEET. 2. CITY AND HARBOR OF SANTIAGO, CUBA.

Gen Shafter nd en. To- al et and lis ssed he rms of ap lation, wh h in- ud all of Eas rn Cu- a. om As- ier ro on he uth to a a on le orth. Co mis- sio s were ap ted by bo ides to a ge defi- nite terms anc repare the ecessa- ry gree me Over 20 Span- ish oldiers wer involv- ed he sur- ren r. Pend- ing e completion of the agreement, hostili ies would cease, but our troops would occ y their present position. As the dre ed yellow fever had already appeared am g our troops, it was planned to send the ck to the mountain districts of San- tia which are cool and salubrious.

en the Commissioners met, a diffi- cul arose. Gen. Toral insisted that his

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.
T. DeWitt Talmage
EDITOR.
B. J. FERNIE [illegible] SANDISON,
Associate Editors.

The Christian Herald [illegible] every Wednesday. [illegible] is $1.50 a year in advance.

Subscriptions may commence with any issue.

Remittances [illegible] Postoffice or Express Money Orders are always safe and may be sent at our risk.

Register [illegible] letters [illegible] in any case.

Foreign Postage. [illegible] to countries in the Postal Union [illegible] Mexico, [illegible] Europe [illegible] Africa [illegible] Australia [illegible] Japan [illegible] Hawaii [illegible] Cuba [illegible] Porto Rico [illegible] Canada [illegible] Bermuda [illegible] Newfoundland [illegible] Labrador [illegible] Miquelon [illegible] Panama [illegible] Colombia [illegible] Ecuador [illegible] Peru [illegible] Chili [illegible] Bolivia [illegible] Argentine Republic [illegible] Uruguay [illegible] Paraguay [illegible] Brazil [illegible] Venezuela [illegible] Dutch Guiana [illegible] Dutch West Indies [illegible] Danish West Indies [illegible] Haiti [illegible] Dominican Republic [illegible] Leeward Islands [illegible] Windward Islands [illegible] Barbados [illegible] Trinidad [illegible] Tobago [illegible] Jamaica [illegible] Turks Islands [illegible] Bahamas [illegible] Honduras [illegible] Salvador [illegible] Guatemala [illegible] Nicaragua [illegible] Costa Rica [illegible] Mexico

Another Polar Expedition.

A SECOND Norwegian Polar expedition sailed from Christiana, June 24, in the *Fram*, under the command of Captain Otto Sverdrup, who was with Nansen in Greenland in 1888, and also commanded the *Fram* on her last voyage, when Peter Henriksen, now mate of the present expedition, was harpooner. Five members of the expedition include executive officers, and four scientists: Otto Sverdrup, master mariner; Hans A. V. Baumann, Lieutenant R. N., second in command; Oluf Olsen, first mate; Peter Henriksen, second mate; Karl B. Olsen, chief engineer; Gunerius T. Tsachsen, cavalry lieutenant, astronomer and surveyor; Johannes Lindstad, surgeon and meteorologist; Harald Bay, zoologist; Hermann Simon, botanist; Per Schei, geologist and geologist. The crew, six in number, are all strong men, ready to contribute enthusiasm and energy to this quest for the North Pole—that will-o'-the-wisp of Arctic expeditions. The professed destination of the *Fram* is Smith's Sound and Kane Channel, and its ostensible purpose exploration of northern Greenland, study of its geology, of Arctic ice, tides and temperatures. But the character of the members of the expedition and of the outfit provided, point to a yet more hazardous and ambitious undertaking. The *Fram* was built with particular reference to searching Polar seas, in which Nansen found her trustworthy, when about twelve years ago he had occasion to test her values for eighteen months in Arctic ice. Her hull is constructed so as to be uncrushable: when passing between masses of ice, instead of being caught in them, it is lifted by them; and in the present expedition, it remained for some time upon an icy foundation to which it had been raised in this manner. For the present voyage, considerable deck improvements have been made, and the outfit—skis, sledges, canoes, snow-shoes, etc., is very complete, while the commissary department is well provided. The complement of dogs is very large. While we consider that these men go cheerfully into severe danger, hardship and privation for the simple purpose of exploring, in the interest of science and for the enlightenment of the human race, a tract of territory probably barren and worthless, we regret that, happily, there is no need of such efforts to discover and reach that country to which all hope to go, but which no man has seen. Hundreds of brave men have perished in the Polar regions and in all save a few instances, the sacrifice has been profitless. It is not so with the Christian who, in his search after the higher wisdom, is always assured of a most glorious reward.

In my father's house are many mansions. I go to prepare a place for you. (John 14: 2.)

Rules of Travel.

An American traveler, who has recently returned from a business tour in Europe, says that, thanks to a device of his own, he made his way about the continent without misadventure, although he speaks no language besides English. In France, Switzerland, Hungary, and some parts of Italy he frequently found himself among people who could not speak English, and yet he might easily have taken the wrong train. His plan was to have his trunk properly checked, or registered, as it is called there, and to see that the correct checks were put upon it before beginning his journey. Then he would take his seat in a car from which he could see the baggage car. Whenever he saw his trunk being hauled out, he left the train and waited on the platform until he saw it put on another train, when he followed it. We may hope that in the journey of life he has adopted a different system. It is quite as intricate as a journey among people whose language he does not know, but that his property cannot be lost or stolen.

guide. The day must come when he must leave it behind, but he will reach his destination safely if he has committed his life to the keeping of him who has said:

My sheep hear my voice and they follow me, and I give unto them eternal life, and they shall never perish. (John 10: 27).

A Tramping Heir.

A lawyer in Chicago lately succeeded in discovering an heir to a fortune. He found him in a California poor-house. More than forty years ago, he had some acquaintance with the man, but he has not seen him since until now. Ten years ago, the lawyer heard that inquiries were being made for his old friend under the stereotyped formula, that if would come forward, he would hear of something to his advantage. He tried to find the man, but could not. Recently he saw a notice that an estate in England was about to be divided among the heirs, of whom his friend was one, and a warning that if he did not present himself at a certain date, he would be excluded from participation. The lawyer then made another and more energetic effort to find him and has succeeded. He traced him to California, and finally found him in a poor-house in Los Angeles county. For twenty years past, the old man has been in dire poverty, and for more than ten years has been living the life of a tramp. He came to this country from England fifty years ago. He was a young man then, and made a good income, but he lost his savings in speculation, and afterwards he lost heart and energy. The share of the estate that now falls to him is valued at $75 000. He might have received it ten years ago, if he had known that he was entitled to it. Now that he does know, there will be no delay in his claiming it. He will not act as too many people do who hear from the pulpit of the heavenly inheritance that has been purchased for them, but who never make any effort to gain possession of it.

The word preached did not profit them, not being mixed with faith in them that heard it. (Heb. 4: 2).

An Immigrant's Aversion.

A remarkable old lady who lives in the northern part of Minnesota, has a record for immobility which local journals declare is without parallel. She has lived since the year 1833—a period of sixty-five years—in the same town, and has never been outside the county in which it is situated in all that time. Yet she is not lame, nor has she any physical defects. She is of a quiet, contented disposition, and has simply no desire to travel. She was ten years old when she arrived in the town with her parents. The family came from Perth in Scotland, traveling through Canada, and entering the United States by Hudson's Bay and Fort Garry, where Winnipeg now stands. They had to wait three weeks in the Straits on account of the ice. The old lady remembers walking as a child, over the ice, for two or three miles to another ship, also ice-bound, to attend a children's party. Arrived at last at their destination they settled down and some years later the girl married. She was urged to take a trip to New York, or at least Chicago, but could never be induced to travel any more. She has never seen cities so near as St Paul or Minneapolis, and has no desire to see them. She has a very retentive memory. Visitors to foreign lands have often been surprised to find that the old lady knew more about the cities they had visited than they had learned by personal observation. It may be hoped that she has learned from her studies, something of the City of God, especially the conditions of entrance. Averse as she is to traveling, the time must come when she will have to quit her present sphere and will be glad to enter the Eternal City, where there is the permanence of residence she loves.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out (Rev. 3: 12).

A Pardon Refused.

Among the reminiscences of prison life recently given by the warden of a famous prison to the reporter of a Philadelphia journal, is one of a prisoner who might have been pardoned, but refused the boon. He came of a good family, and had served with distinction in the war, but afterwards fell into dissipated ways, consorted with criminals, and soon became a criminal himself. He was arrested for burglary, and was tried and convicted. After he had served two years of his sentence he was told that influential friends had interceded with the Governor on his behalf, and that a pardon would be issued if he would write a letter expressing contrition and promising to reform. The man took a day to think of it, and then refused to write the letter. He said it was too late to reform. For many years he had associated with criminals, and was sure that he would not now be happy in respectable society. It would be useless to make good resolutions: he was sure to break them. Having become a criminal, he would remain a criminal, and preferred to finish his sentence and return to the society to which he had become accustomed. The man's frankness was a surprise, but he doubtless told the truth. He knew his own nature better than those people do who hope after a life of sin to repent in their last hours and be received into heaven. There is reason to believe that such changes are very rare. Of men who live in sin, as of men who live for God, it may generally be said, when this life ends, as it was said in olden times, of the Apostles:

LIEUT. VICTOR BAUMANN. SECOND EXECUTIVE OFFICER. CAPT. OTTO SVERDRUP. PETER HENRIKSEN. SECOND MATE

Being let go, they went to their own company. (Acts 4: 23).

Rags Becoming Paper.

An article in a scientific journal describing the process of paper-making, contains an interesting account of the methods employed to cleanse the rags out of which the best paper is made. There is more difficulty in washing a pile of rags than in washing the garments in a whole condition. It is necessary to use chemicals to rid them of the dirt, and these chemicals not only affect the quality of the paper when the rags have been transformed into that material, but they affect the ink when the paper is written upon. It often happens that of two letters written with the same ink, the writing of one loses its color quicker than the other, because the paper in that case was made of rags which had been heavily soaked with acids. Thus, although dirty rags can be made into snow-white paper, they will not make paper so good as that which is made of clean rags. As the transformation of rags into paper is often used to illustrate the change that conversion makes in a man, it is well to remember that the degree of foulness is a factor in the illustration. The grace of God saves the converted man from the guilt and punishment of his sin, but it does not make of him so good, or so useful a man as he would have been, if he had not committed it. He suffers loss. The father of the prodigal forgave him, but he said to the brother, "All that I have is thine."

Who can bring a clean thing out of an unclean? Not one (Job 14: 4).

Trees that Escape Lightning.

A collection of statistics as to the trees that are struck by lightning has been made by Dr. D. Jonesco, the results of which he sends to a scientific journal. He finds that certain kinds of trees are more liable than others to suffer from an electrical discharge. In a dense forest where trees of various kinds grow near together, the lightning will strike a particular one and leave the others unscathed. Among the sufferers the most frequent is the oak, while the tree most seldom struck is the laurel. The professor has arrived at the conclusion from his study, that the more oil a tree contains the more it is protected from lightning. The laurel contains much oil while the oak has scarcely any, the rule holds, the professor says, in every case he has investigated. In every group of trees in which one has been blasted, he has found that the injured tree contained less oil than any other member of the group. It is not explained why the electric fluid avoids trees impregnated with oil, but doubtless a scientific reason will be found. A spiritual counterpart of the phenomenon, however, is easily understood. When Satan's shafts are hurled against the Church in the shape of false doctrine, worldliness, or temptation in any form, those who fall are always they who have least of the oil of the Holy Spirit in their hearts.

But the anointing which ye have received of him abideth in you . . . and ye shall abide in him. (1 John 2: 27.)

THE "FRAM," WHICH CARRIES THE LATEST POLAR EXPEDITION.

THE FAMILY AND HOME CIRCLE

Kindness to Dumb Creatures.

Training Children in Ways of Gentleness—How to Help the Home Education.

THE strongest ally of the Society for the Prevention of Cruelty to Animals and of the anti-vivisection associations is, perhaps, the "science work" done in the kindergartens, where children, at their most impressionable age, are familiarized with the life of many little flying, swimming, creeping and crawling creatures, and become sympathetic and comprehensive friends of the lower animals. Cruelty—and cruelty leads to crime—is largely the result of ignorance. Three-year-old Tom breaks his toy open to see what rattles inside; and the same spirit of investigation, and not a desire to hurt, prompts his exploring finger when it digs at baby's eye. Wise teachers train this spirit of investigation into one of gentle watchfulness: Tommy becomes so interested in the nest Mr. and Mrs. Wren are building with such care, that he wouldn't for the world injure that excellent abode; he has equal interest in Mr. and Mrs. Stickleback and all the little Sticklebacks who live in the aquarium; and as for the Busy-Bee family, and that wonderful folk, the Ants, Tommy learns from them lessons of great profit.

Although Sunday Schools meet but once a week, and their opportunity is not so great of course as that of kindergartens, which hold every day, they are doing much specific work towards teaching little folks the law of intelligent kindness towards the humble creatures God has made. The churches of Colorado have a "Kindness to Animals Sunday" in their Sunday Schools; so have many churches in Utah, and also many churches in England. There is but a step from inconsiderateness and cruelty to the cat, the dog, and our excellent friends, the horse and the cow, to inconsiderateness and cruelty to a human being that happens to be in our power; and our race will be the gainer from impressing upon our children the law of kindness towards the brute creation as a principle, and as a matter of rational observance. Extremes, where the comfort and happiness of a household are sacrificed to a mistaken notion of Pussy's or Fido's claims, are of course to be deplored; these cases are not those of rational observance, and are happily exceptions.

The Anti-Vivisection Society propose to have at their forthcoming Fair, walls on one side of the hall covered with pictures of [illegible] undergoing the tortures of vivisection, on the other a collection of such heart-rending scenes as that in our picture, showing how [illegible] our wheel and four-footed friends have done for art, for domestic use, and for the general welfare of the race. We [illegible] our little brothers and [illegible] to each other, as they are [illegible] to their long-eared play-fellows who live in the barn, that we can produce more. Boys who [illegible] our pets and [illegible] who are practising the law of kindness! Children who learn to feel and care for their pets are building up character.

Mary's Little Lamb.

We all know about Mary's lamb—how
It followed her to school one day
Which was against the rule—
It made the children laugh and play
To see a lamb at school.

Mary was a real person, her full name being Mary E. Sawyer. When quite a little girl she found a half-dead, motherless lamb, and nursed it back to life. It became her constant companion and plaything, and one day she took it to school, which she purposely reached before the rest of the scholars, and stowed the lamb away under her seat, where it lay contentedly until it was Mary's turn to recite, when it ran after her down the aisle, to the uproarious delight of the children and the confusion of the teacher who had "lambie" put outside, where he waited and followed his mistress home. A visitor, John Roulston, composed the poem, and gave a copy to Mary. The first time lambie was sheared, Mary's mother knit her two pairs of the stockings of the wool, and these Mrs. Tyler treasured to her eightieth birthday. When the "Old South Church," of Boston, was raising money she unraveled a pair of the stockings and wound the yarn on small cards, upon which she wrote her autograph, and these cards were sold for upward of $100. Mrs. Tyler died in December, 1889 at a ripe old age.

GOOD FRIENDS AND GOOD COMPANY.

"Being Good."

"I want to be a good girl and mind you, mamma—not a naughty girl like Flossie Gilbert; she don't mind her mamma," said little Mary in a very self-righteous moment. "Dear," said mamma, "I don't want you to try to be good just because somebody else is naughty." Then mamma told her little daughter the story of the Pharisee, who thanked God that he was not as other men. "I want you to be good, dear," she finished, "for goodness' sake—just because you love to be good. I want you to mind me, just because you love me, and not because some other little girl doesn't mind her mamma. Indeed, I want you to be so busy being good, that you won't have time to see that any one else is naughty. Above all, I want you to love God, not because somebody else doesn't love him, but because you can't help loving him."

Furnishing the Doll-House.

Furnishing the doll-house can be made a most entertaining business for little folks, when rainy days keep them in-doors. The doll-house may be a paper-box, or a series of paper-boxes, connected by doors which Jack and Rosy may contrive for themselves. The catalogue books, distributed by merchants supply the furniture. A store may be set up and stocked from these, and "shopping" is great fun. A pair of small, sharp-pointed scissors and a glue-pot are essentials; while paint-boxes and colored crayons are useful if the little house-makers want to stain floors and paint windows. Stoves, hardware, tables, china, etc., for kitchen, pantry, and dining-room; portierres for doors; cabinets, easy chairs, divans, lamps, and vases for parlor; books and book-cases for library; plants for conservatory; even pictures to hang on the wall, and bolts of damask for the linen-closet can be had just by cutting them out of the catalogues—or buying them with make-believe money at the catalogue store. Meanwhile, Jack and Rosy are learning something of the art of home-making.

The Kachins of China.

The little known Kachins living in inaccessible regions of the mountains of Yunanese China, have been visited by three enterprising tourists on wheels, who describing them in *Travel*, say:

The Kachins care as little for the British rule on one side the mountains as for the Chinese on the other. They are as fond of rocks as goats, and no Kachin will walk along a valley if he can by any possibility climb over a range of crags. The Kachin has no written language. When the nats, say they, gave the nations the knowledge of writing, the directions to the Kachins were inscribed on a hide. But some foolish Kachin got hungry and ate the hide, and so the race does not bother about spelling or grammar. One afternoon there was a rainbow, and on asking a Kachin where it came from, he said it stuck out of the mouth of a big crab that lives in the ocean under the earth. Earthquakes, we were interested to learn, were caused, they thought, by huge crocodiles wriggling under the ground.

Fishing in Norway.

The early fishing season in Norway—June and July—are about over, the late season, August and September, not begun, and interesting letters come from tourists there, who have been angling for salmon and trout. Of course, fishing is a Norwegian industry all the year round, but it is particularly good during the above-mentioned period. On Saturday mornings a great fish market is held at Bergen, and "the fisher folk for miles up and down the coast come with their creels and barrows and bargain with the Bergen ladies." The tourist has to pay the Government or land owner for the privilege of fishing.

In the interior he has ample opportunities of studying the simple peasants of the "Land of the Midnight Sun," and of living on salmon, fresh, smoked, salt, dried, grilled, boiled and otherwise. But milk is abundant, rich and sweet, and butter and cheese are good. The hardships and dangers of northern fjords and seas are different in kind from those of Galilee, yet the fisherman's life anywhere makes brave and daring souls—such souls as Christ loves to call now as twenty centuries ago "to be fishers of men."

LITTLE MAN.

SO you're six years old at last,
Little man!
And you mean to grow as fast
As you can.
Tall as daddy soon you'll grow,
And to business daily go,
And a lot of lessons know,
Little man!

To be clever you intend,
Little man!
You'll have money, too, to spend,
Happy plan!
In a carriage you will ride,
With your sweetheart by your side
And see all the world so wide,
Little man!

Wish to be contented first,
Little man!
Then the world may do the worst
That it can.
Pray, my boy, you may be then
Loved by all your fellow-men,
Honored, loved and trusted when
You're a man!

With the blessings of the poor
And the old,
That is better far, be sure,
Than much gold.
Then your manhood will be blest
With the happiness that's best:
You can leave to heaven the rest
Little man, little man!

A Book Social.

THE children of a Mission Sabbath School in Canton, Ohio, were made happy recently by the gift of a library of 150 volumes for their own. It is called the Derby Library, after the enterprising missionary through whom the gift came. Many additions have been made since May, when the library was installed, an interesting occasion. Miss Derby describes:

"One evening a Book Social was held at the church, and the [illegible] people came and covered the [illegible]. They made a cheerful picture, chatting and laughing merrily as needles flew back and forth, while piles of [illegible] covered books grew higher and higher. When we left for home, one bright little fellow of ten years took with him the *Life of Grant*. Instead of [illegible] with his mother, he ran on ahead to the electric light, beneath which he sat on the curb and read until [illegible] passed him. In a few moments [illegible] again passed us, stopping under the next electric light. This he did until he reached his home, so delighted with the book. We thank THE CHRISTIAN HERALD for the two volumes it has donated."

The pastor, Rev. J. I. Fr[illegible] and wife, have been assisted in their labors by this gift, and the library book social idea is one well worth adoption by young people in search of opportunity for doing good.

"For Conscience Sake."

It was Saturday in Philadelphia many years ago; Girard, the millionaire, was ordering [illegible] employees to return next day to load a ship. One young fellow said, "I cannot, Mr. Girard." "Why?" "We cannot work on Sundays." "You know our rules." "Yes, sir, and I have a [illegible] to support, but it is against my conscience to obey your order." "Step up to the desk and the cashier will settle with you. We men must obey the rules." But two days after, Mr. Girard recommended the young man to a friend for the position of cashier in a bank. "But you dismissed him," said the banker." "Because he would not work on Sundays, and the man who will lose his place for conscience sake would make a trustworthy cashier."

Everyday Heroism.

The commonplace duties of [illegible] mand and exemplify it. Perhaps [illegible] the dear God sees and knows of [illegible] tle fought with self and of the [illegible] over foes that attack the soul, but [illegible] roism is heroism all the same. [illegible] crown of conquest is as truly glorious if all the world beheld its shining. [illegible] ly little tasks done, humbly, faithfully, [illegible] love and duty's sake, and not for [illegible] reward; truth spoken because it [illegible] when the speaking is hard; the [illegible] swer that turneth away wrath; the [illegible] that covers one's own heartache [illegible] soothes another's—all in the [illegible] spirit which does not seek or exact [illegible] the recognition of praise or gratitude [illegible] these are the signs by which we, with [illegible] eyes to see, may know the hero or [illegible] of every-day home-life.

SANESSA'S LIST

A Story of Humble Life and Well-doing.

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD.

BY FLORENCE CUNNINGHAM.

THE two Hull sisters, their arms full of bundles, walked hastily up their narrow, primly flower-bordered path, and mounted the six precipitous front steps. They were returning from the first nsuperintended shopping expedition their lives, although Sanessa, the ounger, had lived nearly fifty years of a ife, hose quietude and retirement gave her look of youthful middle age. Ra- elaved one arm and its bundle threatening at a couple of promenading chick- s she walked across the little porch, a window, and raised a tiny crack. No much use lockin' a door when the A ncy's open right beside it," she said with gentle sarcasm. "I'd like to know what Eben would a'said to that."

"Well, it's a good thing he ain't here to see ny of our goin's on to-day," returned her sister. "Though it's well enough we wouldn't be doin' 'em if he was. Here, I'll hold your bundles while you t the key—it's in your pocket, don' ? Well, you don't say, there s the lock! Of all things, Rachel you must have been flustered to forget to take it out!"

They proceeded cautiously into the barely furnished front room and deposited their parcels on the floor. Then they sat down and looked deprecatingly at each other.

"What would Eben say to that," Rachel exclaimed, picking up a box which she uncovered, disclosing a shining set of bone-handled knives. "Mellers said black-handled ones was good enough for anybody. I know we could a bear 'em, and we've used nothin' but' em for fifty years. We're goin to uses these every day, Sanssa, but don't you fergit. and put the handles in hot water. Eben used to say you'd crack every dish in the house washin' 'em in boilin' water.'

"Yes, an' I won't never uphold Eben in his talkin' that a-way. They can be done decent in warm water. That's all about it. I ain't never told you about Ann Bolton hearin' him a lecturin' me one morning—you's down cellar churning—he was on the back step, and I hear him tell me my water was boilin' erlastin' hot, and she called me to see she wanted me for somethin and then she said real low and fierce 'Don't you stand it, Sanessa ful that's a goin' a little too far, for Eben Merrill's meddlin' and Yankeeness an' sticken' his nose into women's affairs. Just you make him wash the dishes if he knows how so well all he's a-botherin' about your wastin' the soap.' An' she went on a whole lot—it was kind a funny—Ann so terrible excitable. You and me don't hold anything real strong agin him do we? Course we weren't ever done of him, jest a step-mother's son, and so much older than we was, and so terribly like, though land knows we got use enough to him—some ways we never got to be real fond of him—wasn't it true Rachel? Well, there, I hope I don't said anything I ought to be ashamed of—what's the use in bein' free to do as you please anyway, if it's goin' to be Eben this an' Eben that all the time." To which challenging burst Rachel made no response—a fact which seemed to afford her sister sufficient satisfaction—for they both sat quietly for some moments.

"What all did you get in the far end of the store, Sanessa?" inquired Rachel at last. "You undo your bundles and then I'll do mine. It's gettin' late."

Sanessa untied the various parcels she had brought in, and exhibited with pride several articles of household use and adornment, chiefly the latter. As she finally picked up a small, round, paper-wrapped object, a flush overspread her rather delicate countenance. Her expression was singularly changeful and typical of her varying moods to a degree according oddly with the positive commonplaceness of her ordinary little figure and stubby work-room hands.

She held the tiny object—a pill box to all appearances—in her palm and glanced hesitatingly at her sister.

"What's that?" Rachel asked curiously.

"Well 'taint anything much to look at," Sanessa answered, still not removing the wrapping. "It's just some of that corn-salve that Mis' Appleby told me about a long spell back," she added defiantly. "Eben he said he didn't have any faith in salves, and I just made up my mind I'd try some, some time."

"Well, how on earth 'd you remember so long?" queried her mystified sister. It must a been high on twenty years ago that Mis' Appleby told you that. It's a wonder they had it in stock."

"It was at the top of my list," Sanessa answered, and then stopped in consternation.

"Your list!" repeated her sister. "Sanessa Hull, you didn't make a list of things you wanted when Eben would be here no longer?" she demanded, leaning forward eagerly.

"Well, what if I did? What do you want to know so bad for?" Sanessa retorted with asperity.

"'Cause I did, too," answered Rachel unexpectedly, and they both laughed a little nervously.

"I'll just tell you Rachel how I came to," said Sanessa. "I ust to lie awake nights thinking over all the things I hankered after and couldn't have, and by'n by there were so many I couldn't remember 'em all, so I wrote 'em down—those t'I was sure I'd forget. Often an' often I've got out of bed in the night to write 'em. I started with this corn salve an' I hope it'll be as good 's it 'peared like it would when I ust to lie awake thinkin' of it," and she carefully removed the paper, and stared meditatively at the label pasted on the box cover. "I couldn't somehow bring myself to write 'em out in black and white," said Rachel slowly, "an' Eben allers so well and hearty, exceptin' his rheumatics. I wanted him to live 's long as he could. The mornin' after he died though seemed like I couldn't wait no longer." Here it was Rachel's turn to blush—a painful, smarting blush that brought the tears to her eyes. "I guess I was all wound up," she concluded, smiling feebly into her sister's sympathetic face—while the tears dropped slowly down her patience-lined cheeks and fell on her loosened bonnet strings. "I hev allers hated to be one of them that cries," she said at last taking out her handkerchief and wiping her eyes, "an' I haven't ever been able to hold back t' mount to anything." This was a moment of rare weakness for Rachel, and Sanessa scarceiy knew how to meet it. "I never saw you cry but twice, Rachel," she denied with ready championship.

But Rachel had arisen and was laying aside her wraps. "Let's get these things out of the way before any one comes in," she said, picking up the scattered bundles and piling them in one arm. "Saturday we can get some more of the things on our lists. 'Twon't do to go down to the store too often. Like enough we'll have to take the train to Bridgeport 'fore we're through, or we'll have the whole town knowin' every single thing we've got. Then they'll say, 'them Hull girls are just runnin' through their money, now Eben's out the way'—for all they ust to pity us for his closeness with us." Setting her chin grimly above a small mountain of parcels, she moved carefully across the room toward the closet door. After spending some minutes in arranging her purchases neatly on the closet shelf, she betook herself to the kitchen whence she appeared immediately to announce to her yet quiet sister, "Do you know we've set here pretty near an hour? I declare these days ain't a bit like other days. Land knows they're all queer enough without Eben around! Come Sanessa, let's get dinner, if it is nearer supper-time, and then we'll work till bed-time puttin' the things where they're goin' to stay."

And the hours till bed-time were well filled, arranging and rearranging the new table-covers, and picture-scarfs, though there were few pictures to need such adorning and all the tidies, throws and mantle decorations, which Sanessa's list had contained. For Rachel's less decorative mind found its expression in soberer and more useful furnishings. She had even gone so far, in the first ardor of her extravagance, as to order, with inward trepidation, a dining-table from Bridgeport, whose transportation from that town to the Hull doorstep began to trouble her, as she assisted Sanessa in relaying the front room table cover for the fourth time before locking up and going to bed. "Folks'll see it driving up to the door, and it's goin' to be terrible handsome," she said. "I told Mr. Appleton to have 'em send one all brown and shiny with big feet like claws. You remember the time when Eben took us to Bridgeport when we's girls, 'cause he was afeared to leave us in the house alone. I saw one in a furniture store that I shant never forget. Eben said it was a great big piece of nonsense, and wouldn't hardly let me stop to see it, though I wish't I could get one like it now. That was thirty years—no, just twenty-eight years ago this autumn. You mind it well, don't you Sanessa?" She smiled at her sister with dreamy tenderness as she put one hand gently down on the soft gray chenille of the finally adjusted table-cover and stood lost in wistful meditation. Sanessa's uneventful and seemingly wasted youth secretly disturbed Rachel once in awhile. It was not quite clear to her always whether the care of Providence or Eben's stringency had regulated the course of events which occasioned it. "Well I reckon I do, Rachel," Sanessa said humorously, "Seein' it was the only time I ever changed words with a man I hadn't known all my life. Don't make any difference if he was only a brick-layer that dropped mortar on my best bonnet—he was terrible polite, now, wasn't he?" They both laughed at Sanessa's time-worn little joke. Rachel with an indulgence revealing lingering pride in the once pretty sister, whose comeliness had received its most openly flattering recognition from the stalwart young hod-carrier of that one day's experience in Bridgeport.

"You could a'had word with plenty of 'em," replied Rachel, dimly conscious of a return of her troubled sense of the frustrations of fate. "Many's the chances you could 'ahad if you'd a'been let—you was that pretty, Sanessa."

"Oh, no I wasn't, Rachel," her sister protested, much embarrassed; "I was just young, and couldn't help bein' happy, times." She moved away hastily as a signal for the heading off of further comments on herself. Sanessa was like many persons given to habits of harsh and cursory self-analysis, in that she sought to avoid what might lead to another's opinion or criticism of her.

However, the table arrived safely and the neighbors contrived to keep their curiosity within bounds until reasonable space of time should elapse in accordance with their rules of etiquette, and wherein they might concoct good and sufficient excuses for "runnin' over to see the Hull's new fixin's," as they put it among themselves.

Time passed with occasional expeditions to the village store, and now most of the procurable artlcles which the list demanded were erased forever from the long line of treasures craved so many hopeless years.

"O, don't it all seem like a dream, Rachel," gasped Sanessa, looking around on the heap of purchases the evening after their final journey to the store. "Now I lie awake afeard to breathe almost, it seems so sort of like it was goin' to fade away, and Eben be sittin' here in this room all bare like it used to be."

"I dunno, Sanessa." Rachel answered slowly as though striving to express a latent idea, "Now that we've got nearly all that we reely want, I'm beginnin' to be glad to stop buyin'—just for ourselves, you know. It's gettin' kind a sickenin.'"

"O but Rachel think how long we went without things that we hankered after more'n some people hanker after their meals," her sister said reproachfully. "Yes, I know, you don't need to tell me that Sanse." Rachel said with gentle dignity using the childish name as she did when Sanessa specially merited it. "But I don't find any great satisfaction in doin' things to pleasure myself—cause I don't exactly call fillin' out these lists, pleasurin'—you see the house needs 'em—mostly all anyway" she conceded passing over certain of Sanessa's extravagances with sisterly magnanimity. "But after that we'd best stop right short, for our own peace of mind if nothin' else—or I don't reckon but what we'll be worse than those old Roman fellers in the boarder's book after their extravagances. Some ways I feel reckless like already."

(To be Continued.)

"THEIR ARMS WERE FULL OF BUNDLES."

CHILDREN OF THE FALLEN.

A Quiet Home in the Virginia Hills Where they are Sheltered and Educated—Rev. Dr. Wharton's Whosoever Home and Schools

THE WHOSOEVER FARM (ON EITHER SIDE OF THE ROAD) AT LURAY, VA.

THE far-famed vale of Chamouny is not more lovely and picturesque than the charming little Page Valley which lies between the Blue Ridge Mountains and the Massanutton, and forms a part of the great Shenandoah Valley of Virginia. In the heart of this beautiful region lies Luray, a village of three thousand inhabitants. Two miles to the westward flows the bright sparkling river which the Indians named Shenandoah, the "Daughter of the Stars." Between the two are the famous Luray Caverns, the most magnificent subterranean wonders yet discovered. A mile to the east is another wonder of peace and contentment, where the hands and hearts of benevolent men and women have provided a home and school for helpless children. It is known as the "Whosoever Home and Schools."

About ten years ago three children, two boys and a girl, whose father had been killed, and whose mother was in the penitentiary, fell into the hands of Rev. H. M. Wharton, D. D., the well-known Pastor-Evangelist of Baltimore. With these three children and five dollars, the work began. Securing the service of a widow lady and her niece, and renting their home, the door was opened for destitute children, without regard to creed or denomination, preference being given to the children of the fallen and outcast. It was unique in its character and at once arrested the attention of the public. Applications came from societies for protection of children, and from mothers whose husbands were criminals or drunkards, and from poor lost creatures who desired that their daughters at least might be saved. The needs were so pressing and widespread that Dr. Wharton saw there must be an enlargement of his work. Not having the means at hand to purchase larger premises, he moved them to his old home at Luray, Virginia, and located them on a farm which he purchased within a mile of the town. The railroad and turnpike run through the farm, the scenery is grand, and the location for health and charming scenery made it peculiarly fitted for the enterprise. It is about six hours from Baltimore and five from Washington. He obtained a charter from the Legislature with trustees and official boards, and all necessity provisions for its lawful and successful management. Instead of one large building he adopted the Home idea—many cottages with a matron or "Mother" for each, and a general meeting-place for meals, school and worship. Boys and girls are taken between the ages of two and ten as a rule, but the rule is often relaxed.

For several years there has been an average of a new cottage a year until there are now eight in all. There are always enough applications on hand to fill a new cottage. The farm and cottages (the farm contains 230 acres), are under the control of a superintendent and his wife, and are managed with care and judgment. It is supported entirely by voluntary contributions. Bands of young women are formed to send regular contributions or to clothe and care for one or more of the little ones. Money is needed all the time and it comes. The little ones have never gone without a meal nor lacked clothing.

A GROUP OF CHILDREN AT THE WHOSOEVER HOME.

The object of the Whosoever Home and Schools is to take destitute children, and preferably children of outcasts away from their pernicious associations, and give them pure air, fresh food, clean clothes and moral surroundings. A strict regard is paid to religious influences, and without having it forced upon them, they are surrounded by an atmosphere of right living and right teaching, in which they may with God's help grow to be his children by the word and spirit of his grace. A good English education is given them, and they are thus prepared for their life work.

LITTLE FOLKS AND THEIR PET

As this work becomes known it grows in popularity. The children are taught self-respect and hope and usefulness. Recently Dr. Wharton and the management have opened the doors to children of soldiers who may be killed or disabled in the present war, or indeed any child of a soldier who is in the army serving his country and who needs help. The tender of these homes was very kindly received by the government. In view of this fact it becomes necessary to greatly enlarge the facilities at the Farm. If friends respond with their usual patriotism and enthusiasm this amount will be contributed in a very short time.

A short time ago, a boy eight years old went all the way from Flushing, Long Island, to Luray, Va., alone. He had only a little tag on his jacket which read: "Friends will please help this little fellow to Dr. Wharton's Whosoever Farm at Luray, Va." He was kindly treated by every one and came all right.

Last October Dr. Wharton was holding a series of meetings in Macon, Ga. He heard of the death of a fallen woman who had left a child only eight years old. He sought to get possession of her, and found a beautiful, bright-eyed, rosy-cheeked girl. She was in the possession of an aged grandmother, who said: "There is nothing for her but a life like her poor mother. I'll soon be gone; then no one will care for her." The child is now at the Farm, and two others like her from the same city.

A few days ago a poor widow of Norfolk, Va., applied for admission for her little boy. Her son, on whom she depended for a living, is on the gunboat *Nashville*, now off the coast of Cuba. The child will be taken, and the mother, too, if necessary.

Dr. Wharton has received a letter from General Fitzhugh Lee asking him to include the children of Cuban soldiers in his homes and he has consented to do so. This will add greatly to the work and needs of the Farm, but is a fine opportunity for the little Cubans.

The Whosoever Home and Farm is a cheerful, happy place. Every summer, Gospel meetings and assemblies are held in the beautiful grove near by, and people come from far and near to enjoy the meetings.

Any who may be interested in this blessed work and who desire to obtain information, may address Rev. H. M. Wharton, D.D., Baltimore, Md., who will answer all inquiries.

A Japanese Woman Editor.

Masa Jakahashi, business manager of the *Hawaii Shinpo*, is a Japanese woman, wife of the proprietor. The publication, the oldest Japanese paper in Hawaii, has, of course, a larger circulation in the Japanese colony there than any other paper, and is advertised as being much read in Japan and by Japanese throughout the world. Masa Jakahashi is a bright, busy, nervous little woman, speaks several languages, and is said to be very successful in her avocation.

NORTHFIELD CONFERENCE

THE appearance of the first numb of *Northfield Echoes* for 1898 minds us very forcibly that summ has again come round, bringing with the Conferences, to which so many lo forward from year to year. The seas opens with the World's Student Conf ence, at which the speakers were the R Edward Judson, D.D., son of Adonir Judson, the missionary; Mr. Robert Speer, of New York; Revs. J. Bell Jol son (England), R. P. Mackay (Toron Prof. Bosworth, President A. H. Stro Chancellor McDowell, Dr. C. I. Scofie Mr. D. L. Moody and others. This c ference has been most successful. h dreds of young men have gone away fr Northfield with a new joy and place their hearts and a firm resolve to be and out for Christ. The meeting held the last Sunday afternoon for those w as Mr. Moody termed it, were "dissatisf with the low level of their Christian l and anxious to attain a higher one. perhaps the one which will live longes the memory of those present.

It was from these Young Men's C ferences the first of which was held in that all the Student Volunteer moveme sprang. Next in order was the Y. W. C Conference which is now going on. M of the above speakers are again pres beside several others, among whom be mentioned Mrs. M. E. Sangster Dr. Julia Morton Plummer. Then c mencing on Friday, July 29th, and tinuing until Thursday, Aug. comes the oldest Northfield g ering, the "General Confer for Christian Workers," w this year celebrates its eighte birthday. The meetings are in the Auditorium, which 2,500 persons. Among the sp ers will be the Rev. Georg P. McGregor and the Rev Campbell Morgan from Lo England; Rev. R. G. Torre the Bible Institute, Chicago; C. I. Scofield, D. L. Moody others. The Rev. George McGregor was born in 18 Scotland. He was educat the University of Edinburg for six years was pastor church in Aberdeen.

About four years ago h came pastor of Trinity Pr terian Church, Notting Hil it is during his summer vac that we in America have the lege of hearing from him which he has received fro Lord. The Rev. G. Cam Morgan was born in 1863, in cestershire, England. He be a master in the Jewish Coll School, Birmingham. He teaching and became an ev list in the town of Hull. he accepted a call to the Congregational Church, a 1893 became pastor of a c at Birchfield, Birmingham. In 18 first visited Northfield.

The Camp Gospel Fund.

The following contributions for ca on Christian work in the Camps, Mr. Moody's auspices, have been re during the week:

Prev ack'd	$1,411.96
Andrews, D & C.	5 00
Boiler, Mrs J P.	2 00
Bechtel, Miss Sue	25
Brailford, B	2 00
Bratton, Mrs S H	1 00
Brown, A	1 00
Dumas, Miss N J	1 00
Frank, J Seward	3 00
Frost, A R	2 00
Goode, Mrs Sarah	3 00
Gilliugh, Mrs S C	25
Grubs, Joanna	1 00
Grassel, Mrs	1 00
Grove, Mrs G C	15
Hanley Mrs S L	35
Hawes, Mrs M J	1 00
Hegeman, Mrs B A	25 00
Hitchcock, Miss C A	2 00
Hulskauper, Mrs J A E.	5 00
Jackson, Rev B F	1 00
Lawrence, Mrs A R	5 00
Lightner, A	10
Lightner, Mrs Adam	50
Lanuger, Miss B	10
Maye, L A	10 00
Middleton, Samt P	3 00
Peightle, Miss Bertha	10
Quale, R J	2 00
Richards, Wm.	1 00
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Shaw, Mrs H N	50
Stine, M H	1 50
Thomas, D	2 00
Zann, Wm	1 00
Texan, Navasota	1 00
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Friend, G—	
Friend N, Newark	
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HIN from CAS, Pl	
Reader, Canaan	
Sympathizer, Mari	
—, Balto	
For Christ's Sake, land	
Trin Cong Ch, Cas	
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Y L Mission of C	
Ch, Belvidere	
Clinton M E Ch	
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of New Testam	
Roe, Rev S W 66	
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An American Gi	
copy New Testa	
Mercy and Help	
of Epw League,	
nience, 30 copie	
Psalms	
Do Do 25 copie	
St Johns Gosp	
Total	**$1,519.71**

All contributions will be acknowl in these columns.

FRIENDS IN COUNCIL

Boys and Colts—Lovers' Puzzles—Mothers' Boys—Sunday School in the Wilderness. A Discouraged Orphan—Domestic Hints, Etc.

PARENTS of boys in their teens must learn to be very patient, because at that age many young men are very impatient of control and very fond of taking their own way. Sometimes the best ing that can happen to them is to l tlm have their own way and find out e erience that it is not the best. A h pirited boy is something like an n ned colt and needs very gentle treatn est his spirit shall be broken, or he nform bad habits, which will handicap n rough life. There comes a time in t e of almost every youth when he we ts of school, and to some extent r be against home restraints, and thinks t thing in the world would be quite so dightful as to go into business or s t ut in a strange place all by himself. t tl parents in this case love their boy bette than themselves, they will desire t d what will be best for him in the en . They will not desire merely to carry th ir w n point. The thing most important at the moment is the boy's present, an l nging on that the boy's future. If a lad as a fine mind, is fond of books and st d and expresses himself naturally in w t y, then it is a great pity to have his sch l life interrupted too early; and by pers sion, even by a little pressure, he sho be induced to remain where his int l tual development will go on successfully. On the other hand, many bright, v cl vitted and very clever boys have no s cial aptitude for books. Their field is rat r that of action; they need to know men. It is as well for them to go into b sin s early, because, all things consider , the better start and the earlier start man has in the crowded business worl the more satisfactory will be his pro s.

* * *

It ems a pity that so many of us must earn nly by experience, and that a boy who as a loving father, and other kind relat s about him should wish to go to a d tance and start into life among strar rs; yet that may be after all just the c cipline our Father in heaven sees s be for him, and if this is the case pare s must be willing to trust God and to b eve that their boys will come out all rit in the end. I say this to encourage some who are in perplexity on this point.

* * *

O young friend—a boy, shall I call m away from home, and yet he has pass boyhood and has fairly entered upon anly life, having been for several year teacher, finds himself in a dilemma! He in love with one of his pupils, and he i still so young that he cannot honorably ake the matter known to her. He think of going to a distant State and waiti several years before revealing to the ung lady the state of his affections. This trikes me very favorably, as it is quite robable that in another place he may eet another young lady as attractive him as the one whom he at present admires, and in the meantime she will be quite free to choose among suitors nearer home. Should the very improbable contingency arise that the young lady remains free, and the young man remains loyal in several years from now, he may very properly begin the task of courting her. Certainly in his present position it would be most improper for him to make any advances.

I really must ask friends not to consult me so often about love affairs, as the responsibility of giving advice is quite wearing, while I am always aware that advice in matters of this kind will not be taken unless it happens to suit the fancy of the inquirer. And I am just at my wits' end over these troublesome questions.

* * *

A MOTHER, who lives so far away that it took her letter twenty days to cross the continent to reach this office, writes to me most touchingly about her dear little girl of twenty-one months, whom God took from her to heaven six years ago. A mother whose little one is with the angels has a treasure in heaven, and no mother, whatever else she may lose, can ever be robbed of the honor which is put upon her when God takes her little one to himself. This mother has a little boy in her home, whom she loves most tenderly, but about whom she is anxious. She says: "The dear little fellow is so obstinate and hard to control. I often get out of patience with him, and then I am so worried when he is out of my sight, that I have not a moment's peace. The nearest church is eighteen miles from our house, so that we very seldom have an opportunity to hear preaching, and in this community the Sabbath is very much the same as a week day. Do not infer from this that we are heathens. Most of the people are intelligent and kind, but are rather worldly-minded. There seems to be no one who has any talent for running a Sunday School. My greatest desire is to train my little boy in the right way. We have with us on our ranch an orphan boy twelve years old, who is at times a great trial. It is very hard to impress him, and I get very much discouraged. I wish I knew just what to do. We have no relatives near us, and our life is a lonely one."

* * *

WHY DO YOU not begin a Sunday School yourself? You have your own child and the orphan boy, and probably the neighbors would be glad to let their children come, too. You might begin each week by a little simple prayer, just talking to your heavenly Father in the same simple way in which you have made known the circumstances of your life to me. The children might recite the Lord's Prayer in concert. You might have singing, which they would enjoy. If you have no hymn-books or library books, if you will give me full directions about sending them to you, I think I can get you enough to begin with. It is very hard to keep up one's Christian life away from church privileges and with no prayer meeting or Sunday school. Among your friends there must, however, be some one who, like yourself, turns longingly backward in thought to the days of early life, when they had the opportunity to hear God's word and to worship him in his home. By putting yourself into connection with the Home Missionary Society of whatever denomination you prefer, you can take the initial step towards getting a church and pastor; but if you cannot yet have the church, you can have the Sunday school, and that in itself will be a great step toward the object in view.

* * *

TRY not to worry about the little boy when he is out of your sight. Nothing frets a small boy like having his mother constantly nagging and worrying over trifles. Give him a little longer tether than you have done. For instance, when he goes out, say to him, "I shall expect you to come home about such a time," or "I do not wish you to go more than such a distance away," and leave a little margin so that he will not be disobedient if he is not back at the exact moment you set. Both your own child and the little motherless boy in your care should have set duties and responsibilities every day; certain things which they must punctually do. It is not a bad thing for a little fellow growing up to have certain chores which he must always attend to. If you have chickens or cows or horses or any live stock, the children can help with them. I do not know just what work there is about your place, but I am very sure that in a country home there is plenty which a boy might do. In the meantime, trust in God; be bright and cheerful, and all will come out right.

* * *

INDEED, dear troubled friend, you may be sure that I will remember you when I pray. "Are not two prayers a perfect strength," and has not God said that "Where two or three shall ask anything in my name, it shall be given?" Your request that the sufferings of your dear sister may be mitigated, seems to me a very proper one to carry to the throne of grace, and I am sure the dear Lord will hear you and grant you his blessing.

* * *

A LONG LETTER came to me the other day from a friend in a distant State. She outlines a condition of domestic affairs which is exceedingly difficult to deal with, also exceedingly delicate for an outsider to step into and interfere. Let me say to you, my friend, that there are times in life when compromise is weakness; there are times when compromise is strength. You, as a sensible Christian woman in possession of all the facts, must know better than anyone else whether in your case compromise is the first or the second of these. In all probability your family will be happier; your children better brought up; your husband and yourself will live in more agreeable relationship, if as a family you live by yourselves. It is always a dangerous thing to bring into the household as a permanent element a person not equally congenial to both husband and wife; when, as in the instance of which you speak, the person is apparently always the cause of dissension, of coolness and of discord in the household, it is certainly much better that she should not make her home with you. Homes are intended primarily for parents and children; other persons entering them for a longer or shorter period, do not form an integral part of the home; they are simply there on a friendly footing and the element of permanence does not enter into the condition, nor is it well that it should.

* * *

BEFORE closing this number of "Friends in Council," I wish to give another excellent remedy for burns sent by one of our friends. Boil one egg hard until the yolk will crumble; then mix the yolk with clean, fresh lard into a soft salve and apply. This sometimes cures a burn when linseed oil and lime water have failed.

Margaret E. Sangster

Ive You Asthma or Hay-fever?

Medical Science at last reports a positive cure for Asthma and Hay-fever in the West African Kola Plant, about which so much has lately been said in the medical journals. Its cures are really marvelous. Rev. J. L. Combs, of Martinsburg, West Va., writes it cured him of Asthma of thirty years standing, and Mrs. E. Johnson, of No. 417 Second St., Washington, D. C., testifies that for years she had to sleep propped up a in chair in Hay-fever season, being unable to lie down night or day. The Kola Plant cured her at once. Mr. Alfred C. Lewis, editor of the *Farmer's Magazine*, of Washington, D. C., was also cured when he could not do so for fear of choking, being always worst in Hay-fever season. Others of our readers give similar testimony, proving it truly a wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should use it before the season of the attacks when practical, so as to give it time to act on the system. If you suffer from Asthma or Hay-fever we advise you to send your address to the Kola Importing Co., 1164 Broadway, New York, who, to prove its power, will send a Large Case by mail free to every reader of The Christian Herald who needs it. In return they only request that when cured yourself you will tell your neighbors about it. It costs you nothing, and you should surely send for it.

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The Closing Dispensation.

What Prophecy Discloses about the Final Events of the World's History.

BY REV. T. R. BIRKS, D.D.

BY what steps is the Christian Church to be conducted from her present state into the good land of promise which lies before her? What are the events in immediate prospect, and how will the present system of worldly power be exchanged for the eternal triumph of Messiah's kingdom?

To this inquiry an answer is supplied by the vision of the prophetic image in the second chapter of Daniel, representing the history of the four world-wide empires of Babylon, Medo-Persia, Greece and Rome. The close of that vision reveals to us a sudden and mighty change, in which the image shall be broken and swept away, and a new and holier kingdom be established which shall last forever. These important elements of the prophecy are full of the most thrilling interest; for they involve the immediate destinies both of the world at large, and of the whole church of God.

And, first of all, the vision sets before us a stone, cut out without hands, which smites the image on its feet and destroys it. The exact meaning of this emblem has now to be ascertained.

The stone has been expounded, by a very general consent, to be our Lord himself. And indeed his own words, in the parable seem clearly to fix its application, when he says to the Pharisees, "Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." A difference, however, has prevailed, as to the event designed by the stone smiting the image. This was referred by some early writers to the triumphs of the Gospel after Christ's first advent.

But Theodoret and many others, with more justice, have referred it to the second coming of Christ. They saw that the stone was to smite the image on the toes of iron and clay; and that the event must therefore follow the division of the Roman Empire into ten kingdoms. The opinion has, for the same reason, been received by the best expositors of modern times.

The stone is to smite the image upon its feet of iron and clay, and the judgment is to come upon the ten kings of the divided Roman Empire. This disproves at once the interpretation which refers the prophecy to the first triumphs of the Gospel. For these were silent and gradual, not sudden and abrupt like a stone falling upon a metallic image, and they began long before the division of the empire was complete.

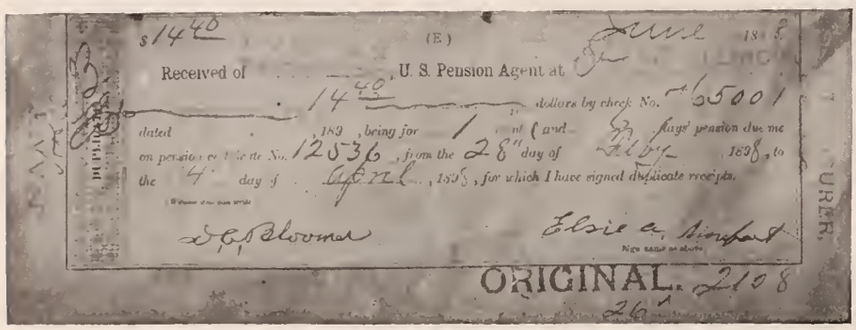
The effect of this solemn judgment will be the total destruction of the great image. "Then was the clay, the brass, the silver, and the gold, were broken in pieces together, and became as the chaff of the summer threshing floors." Other prophecies throw light on this mysterious emblem. The great confederacy of the Ten Kingdoms gathered in Palestine, we are taught (Isaiah 66), will be almost entirely destroyed; and the few who escape will be messengers to announce the terrible judgments of Messiah even to the ends of the world. The nations that survive shall be put under a new dispensation of righteousness.

The kingdoms of the world shall be the kingdoms of God and of his Christ. The receiving of Israel shall be as life from the dead. "The Lord will build up Zion, and he will appear in his glory." "All the ends of the earth shall turn unto the Lord, and all the kindreds of the nations shall worship before him." "The saints of the Most High shall take the kingdom." Glorious in the beauty of the resurrection, the "meek shall inherit the earth, and delight themselves in the abundance of peace."

Then, after a thousand years of prevailing righteousness (Rev. 20), for a short season the scattered elements of evil will unite in one last assault on the beloved land of Israel and the city of God. Afterwards will ensue the judgment of the unbelieving dead, and the final extinction of all the powers of evil. Death, the last enemy, shall be destroyed. The new heavens and the new earth shall then be manifested in their eternal beauty. The Church of the first-born shall reign forever over a redeemed world; and the nations of the saved shall walk in the light of the heavenly city.

From age to age, throughout the thousand generations of the world to come, the promise of Abraham may then be fulfilled; and new heirs of glory may be training on earth to share in the fuller blessedness of the redeemed above. Perhaps even from our planet, honored by the Incarnation of the Son of God, the streams of grace may then flow forth to distant regions of the universe; and distant worlds be awaiting their destined possessors from the race of Adam, now fallen, but then for ever redeemed.

And thus, through perpetual ages, the glory of God and of the Lamb will be more and more fully revealed. The hosts of saints and angels will themselves be lost in wonder and adoration at the stupendous vision of Divine goodness. They will adore for ever the riches of God's love; and the virtue of that one sacrifice, which could turn even the depths of ruin and misery into such a weight of glory, far surpassing in its greatness all that the heart of man or angel could ever conceive.



FIRST PENSION OF THE SPANISH-AMERICAN WAR.

This is a historic memento, inasmuch as it is the first pension issued by our Government during the present war. Its beneficiary is the widow of a *Maine* victim.

"War Testaments" for the Army.

Letters continue to arrive in constantly increasing numbers, inquiring about the "War Testament." We are now sending quantities of these unique Vest Pocket Testaments for distribution among the soldiers who have been ordered to the front, and chaplains and evangelists unite in pronouncing the volume the neatest and best adapted for the purpose that could have been devised. We will send them in packages of ten for $1, to any of our readers, or to any address they may give, or we will apply the money as a contribution to the Fund for sending these Testaments to the troops, as our readers may prefer.

Contributions for supplying the War Testament to the troops ordered to the front have been received as follows:

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Duvall, Mrs M B	1 00	Lee, Mrs J T & family	1 00
Ellis, S M	2 00	Lorenzen, C & wife	2 00
Evans, Mrs J M	1 00	McElwee, Mrs W B	5 00
Farr, Mrs P H	50	Magill, Mrs M	50
Money, Mrs I F	1 00	Mrs H M W & F W, North-	
Murphy, Miss	1 00	ampton	1 00
Orr, Carrie	1 00	L——	1 00
Paxson, Alex T	1 00	L M, Montrose	1 00
Pomeroy, N M	1 00	S, Scranton	20 00
Potts, Abbian	2 00	S C S, Cresco	1 00
Price, Isabella F	1 00	W F, Ft Maginnis	2 50
Pulsifer, Mrs M V	1 00	Mrs S B, Knoxville	2 00
Richardson, A L	2 10	——, Milton	1 00
Rushmore, Mrs R	1 00	——, Madison	1 00
Stone, Louise	25	Anon, Duncan	2 00
Stone, Luther	25	Friend, F R	1 00
Trowbridge, Mrs M L	4 75	2 friends, Plainfield	1 00
Valentine, Mary S	1 00	Subr, St Louis	5 00
Van Benschoten, M A	2 75	IHN, E Hampton	1 00
Van Vranken, H H	2 50	" E Jackson	1 00
Waltman, Joseph	1 00	Y P S C E of Flatlands	
Warner, Mrs S H	1 00	Ref Ch	5 00
Watkins, Mrs L	2 10	C E of R P Ch of South-	
Wood, Mrs A	50	field	5 00
Yoe, Mrs C	1 00	Welsh C E Soc, Bristol	2 34
A B, Knoxville	1 00	Bapt Ch, Middletown	4 40
C D, Rantoul	50	Moth, dau & grand-	
D S, Paterson	1 00	daughter, Milford	1 00
H M & H A H, Allendale	1 00	**Total**	**$459.65**
L A S, Cincinnati	1 00		

All contributions for this purpose will be acknowledged in these columns.

A Royal African Convert.

In a letter from Rev. E. H. Richards, missionary at Inhambane, South Africa, an interesting experience is related concerning a converted African princess who is now engaged in Christianizing her countrywomen. Mr. Richards writes:

"Eight miles from here is an inland station, with none but native workers. I must tell you of one of these faithful ones, Fazenda by name. She is a devoted Christian, and is about thirty years old. She is a widow: indeed, I think you would hardy find in this land an unmarried woman of any such age as that. She is the daughter of a friendly chief, Mangezi. This man, although not a Christian himself is proud of his Christian daughter, holding her as the favorite among all his children. Fazenda, although of royal blood, is cramped by poverty. She has a house on the Mission Station. Here she has gathered, one by one, a little band of girls from the darkness of heathen homes, and has formed a school. This she has done unaided. In the planting season, Fazenda takes her girls with her into the garden where they sow the seed for their coming store. Who can doubt but that the other "good seed" which this consecrated woman drops, day by day, into the fresh young hearts of these girls, may "bring forth its fruit in good season." Fazenda manages as best she can for the support of this little family of hers; and yet she is unable to clothe them all.

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George Halsted Boyland, A.M., M.D., *of Paris, Doctor of Medicine of the Faculty of Paris,* in the *New York Medical Journal* Aug. 22, '96, says:

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GEMS FROM NEW BOOKS

The King Discrowned.*

PRINCE KALONEY regarded the King for some seconds in silence, and then pointed with his free hand at the crown of Messina, which rested on the table at the king's e

"Colonel Gordon," he said, in a tone of sud authority, "I give the crown of esia into your keeping. You will con- v with all proper regard for its dig- ty afely on board the yacht and then n t at once to me."

G lon crossed the room and picked up crown from the table, lifting it both hands, the King and Barrat tg him in silence as he did so. He si ed and held it for a moment, re- rd g it with much the same expression a and amusement that a man shows e he is permitted to hold a strange bn his arms. Turning he saw the ir eyes of the King and Barrat fast- ed pon him, and he smiled awkward- a in some embarrassment, turned e own about in his hands, so the jew- it its circle gleamed dully in the dim nt f the room. Gordon raised the w and balanced it on his finger-tips, a ng it severely and shaking his head. "Here are very few of these left in the rl how, your Majesty," he said cheer- y and the number is getting smaller er ear. We have none at all in my uns; and I should think—and seeing y re so few—that those who have en ould take better care of them, and t eep them untarnished, and brushed al clean."

urned his head and looked inquir- ly t the king; but Louis made no sign t heard him.

on placed the crown carefully un- r arm, and then removed it quickly, h guilty look of dismay at its former ne and let it swing from his hand; s fashion of carrying it seemed o cking in respect: so he held it up ith both hands, and glanced at the g some perplexity.

"T re ought to be a sofa-cushion to go h is, or something to carry it on," he d a grieved tone. "You see, I'm e this sort of thing. Perhaps your lajesty would kindly give me some ex- tformation. How do you generally y ?"

The King's eyes snapped open and shut ain

"O my head," he said grimly.

-on laughed in great relief.

N , do you know, I like that?" he ed. "That shows spirit. I'm glad to e y take it so cheerfully. Well I st e going, sir," he added, nodding, n ng toward the door. "Don't be c ged. As someone says, 'It's al- ys orning somewhere,' and in my nt there are just as good men out ff as there are in it. Good night!"

One of God's Fools.†

JO came into the regiment, no one ew exactly how or where. He was t quite a "natural," but well along ard it. From a friend, who came to k f him, it was learned that he had y an injury to his head when quite ng School was of little use to him, d h ardly got beyond his letters and w ng of his name. He was always k n as "Poor Joe."

t tietam, when our regiment was n back, it was found that one of s t-mates had been wounded and e een the lines. When Joe heard t, was beside himself with grief. e th y down his gun and ran straight to th re in front, shouting: "Give me em! ive me Lem! Don't you touch e or I'll tell Mr. Lincoln! Give me m!"

Unscathed, he reached the Confederate lines. There he found Lem, picked him up and started back. A confederate soldier assayed to detain him, but the officer in command—noble fellow—shouted: "No! No! Let no one lay hands on that man and dare to call himself a soldier. Go, my brave fellow, and God preserve you." And Joe regained his regiment without a scratch, bearing his comrade in his arms.

At Gettysburg our command was supporting a battery, and Joe, exhausted from long duty, had crawled under one of the guns of the battery and gone to sleep. A shell struck near, scattering showers of earth all about. Joe awoke with eyes and ears full, got up, shook himself, brushed the dirt away as well as he could, faced the "Rebs," and, in that fearful din, shouted: "Say Johnnie, don't you do that agin, or I'll come over there and lick ye." Then he lay down under the gun again and went to sleep. One of God's fools!

*From *The King's Jackal*, by Richard Harding Davis, a thrilling story of political intrigue and international complication. Illustrated; 175 pp.; cloth covers; price $1.00. Charles Scribner's Sons, New York, publishers.

†From *Tales from McClure's War*. Pp. 193, cloth covers. Illustrated. Price, 25 cts. Published by Doubleday & McClure Co., New York.

BOOKS RECEIVED.

Cuba Shall Be Free. Song. Music and words by J. C. Griggs. Price 25 cents. Publisher, J. C. Griggs, Beverley, O.

Commentary on the New Testament. Vol. III; Eph.-Phil. By Rev. W. B. Godberg, A.M., author of Commentary Vols. I and II, *Spiritual Gifts and Graces, Holy Land, Victory, Holiness or Hell, Christian Perfection, Sanctification, Baptism* and *Woman's Preacher*. The author's long and successful experience as pastor, college president, evangelist, author, and translator, has enabled him to furnish a commentary of great value. For years he has read the Bible only in the original, making long use of the Sinaitic version, the best Greek text extant. Pp. 356; cloth, $1. Publishers, M. W. Knapp, *Revivalist* office, Cincinnati, O.

New York State, the Wampum-Keeper.

A pathetic reminder that the history of the American Indian is written "in running water" occurred some time ago, when the Onondaga chiefs, to whom the appointment of Wampum-keeper belongs, gave that office in perpetuity to the University of the State of New York, so that their remaining belts might be saved from mutilation and loss. There were not many left of the twenty or thirty which used to be kept at Onondaga, and these have gradually been despoiled in some way of many beads. In the Hiawatha belt there are but four squares left of the six which represented the six nations, and which were joined "by a line of white wampum and united to a heart in the centre, implying the union of hand and heart as one." The belts used to be kept in an elm-bark bag, and were used in council, and were also in much request at the annual white dog feast. The Indian had no written literature. History was written in scalp-locks, in the arrangement of beads on wampum belts, in rude coverings, and in traditions handed down from sire to son, from tribe to tribe.

How a Thief Was Detected.

One day, a mile from his preaching place, Lorenzo Dow came down upon a man cursing furiously, says a writer in *Godey's*. Asked the cause, he said, with much profanity, that some thieving loafer, come hither to hear that fool preacher, who ought to be tarred and feathered and run out of the country, had stolen his ax—his brand-new ax; and more, that by the theft he would lose a fine job cutting cord-wood.

"Come along to the preaching. I will find the thief for you." Dow said imperatively. The swearer came along, though with a face of doubt. At the meeting-house door he saw Lorenzo pick up a stone. It went with him to the pulpit, where he at once recounted the theft and ended by saying: "The thief is here. I know it. I shall hit him with this stone. When I throw it, it will not go near an honest man." Then he raised his arm above his head and made a feint at throwing the pebble. A man sitting midway the aisle involuntarily ducked his head, and stood self-confessed an evil-doer. He was let off upon his returning the stolen ax and promising to get religion before Lorenzo came again to preach, a promise which was faithfully kept.

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Bieber, Mrs E	50
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Borum, Mrs Andrew	25
Bowley, Jennie A	1 00
Bridgewater, Mrs	25
Buell, Emily A	1 00
Cunting, S A	1 00
Clark, Mrs J C	2 00
Clark, S K	1 00
Clark, Miss S M	50
Coats, A B	27
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Dox, Miss C J	25
Fuvall, L H	25
Gletcher, Miss A	25
Graham, Mrs W A	1 00
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Harpen, Mrs Lizzie	25
Harvey, Mrs F P	26
Koopes, G Annie	1 00
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Leeler, Mrs C H	1 00
Pawhow, Mrs C	25
McEwen, Mrs G A	1 00
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Marion, J K	50
Norris, Mrs Tillie	25
Noyes, M T	25
Pickett, Mrs Sarah	2 00
Poole, Albert	2 00
Andrews, C P	1 00
Blair, Mrs	1 00
Boal, Wm	1 00
Borland, E B	10 00
Brockway, Mrs C R	1 00
Brownell, Mrs J H	1 00
Bunstead, S J	26
Burgess, A M	50
Burk, J S	25
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Campbell, W F	2 00
Carpenter, Mrs L A	25
Chappell, Mrs E	25
Cooper, Katherine	1 00
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Darby, A D, Rogers, Mrs L M	50
Davis, D L	25
Davis, Mrs S M	1 00
Dennip, Mrs A M	25
Dodge, Mary	15 00
Earhart, Mrs D S	25
Fenn, Mrs E B	25
Frary, Mrs T F	25
Freeman, Mrs Geo S	50
Frost, R	1 00
Funniston, Mrs R T	50
Garrett, Zilla	25
Griswold, Mrs Ceo	1 00
Gunderson, Mrs M	1 00
Henderson, L	25
Henry, Jane M	25
Hernion, Ruth M	1 00
Hof, Jemina	25
Horrell, Sallie Ford	25
Jackson, Frank G	25
Johnson, Alice E	25
Krock, Mrs T B	1 00
Ladd, Mrs C H	25
McIntire, Chas F	25
Macomber, Mrs P C	1 00
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Robinson, Mrs S C, Otis, Mrs J B, Van Wagner, Mrs C A	75
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Sammis, G Frank	25
Smith, J H	25
Snellings, Mrs W F	1 00
Spickler, Emily	25
White, Mrs Chas J	25
Whitman, Mrs A F	25
Yale, J W	1 00
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" Edwards	26
" Lanark	1 00
Suhr, W	25
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Dunbarton Praying Band	1 50
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——, Iowa	25
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Myers, Mrs A	1 00
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Pomeroy, N M	1 00
Price, Isabella F	1 00
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Smith, Jennie P	3 00
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do Meyerhoeffin Store, Va	1 00
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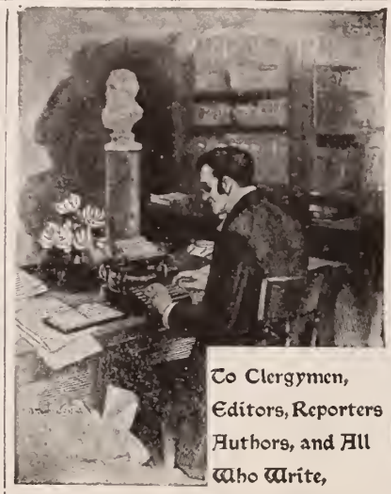

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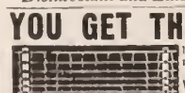

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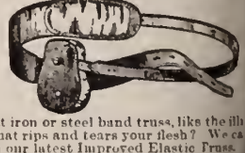

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

BIBLE HOUSE, NEW YORK.

Rev. De Witt Talmage, D.D., Editor.

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NEW YORK, AUGUST 3, 1898.

VOLUME 21.—NUMBER 31.

PRICE FIVE CENTS.

REFUGEES FROM SANTIAGO SEEKING FOOD AND SHELTER IN THE AMERICAN CAMP. (*See page 623*).

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

A Constant Reader, Jacksonville, Ill. I would like to know, 1. What States beside Arizona are included in what is called the American Desert? 2. Where can I find the expression, "The mills of God grind slowly but they grind exceeding small."

1. Modern geographies and encyclopedias made no mention and define no limits of such a place. Parts of the country, once considered unfruitful, have proven very productive under the influence of irrigation. 2. In *Oracula Sibyllina*, in the original Greek. The translation which you give is from Longfellow.

Subscriber, Bornesville, Ga. What were the real facts about the *Virginius*? Why did not America go to war then, if our men had been shot without cause?

During the Cuban revolution, 1868-78, the *Virginius*, a chartered American vessel flying an American flag, and thought to be carrying ammunition to the insurgents, was captured near Jamaica and carried to Santiago. On the next day fifty-three of her passengers were slaughtered, and the remaining 130 would have been, but that the *Niobe*, a British war ship, sailed suddenly into the harbor, and her commander put a stop to the massacre. Our vice consul at Santiago had been treated with great discourtesy and denied all privilege of inquiry. We demanded explanation of Spain, war was imminent, and only averted by her surrender to us of the *Virginius* and her surviving crew. They were Spaniards, Englishmen, and probably other nationalities, and the *Virginius* had obtained her charter and her right to fly our flag under false pretences; otherwise, the trouble between the two governments would have been more difficult of settlement. According to international law, the right to punish the *Virginius* was that of the government whose charter she carried, and under whose flag she was sailing.

M. C., Brooklyn, N. Y. Who wrote: "He is not lost but gone before," and what is the whole passage?

Seneca. *Ad Polybium de Consolatione*, IX. 9. "The path is one which we must all tread; why, then, mourn his death? He is not lost but gone before."

Scribe, Beverly, O. Where was the first newspaper published and what was its name?

In Germany, at Frankfort-on-the-Main, a weekly publication called the *Frankfurter Journal* was started in 1615, and was in existence as late as 1883. Much earlier than this news pamphlets in English, French, German and Italian were issued at irregular intervals by enterprising stationers, and hawked about the streets. As early as 1614, a sarcastic English writer said of the public: "If they read at my time, 'tis a play-book or some pamphlet of news."

Young America, Bristol, Tenn. 1. Where are the flags for the U. S. Navy made? 2. What is the size of the largest flag?

1. In the Brooklyn Navy Yard. 2. 34.86 feet long, 1.12 breadth; it is known as No. 1 and is rarely used; No. 2, which is much smaller, being the one generally used by warships.

M. G., Brooklyn, N. Y. Why are the stars on our flag five-pointed, and those on our coins six-pointed?

The stars on our coins followed English heraldry, in which the star has six points, while the five-pointed star of our flag is said to be modeled on French heraldry, in which the star has five points. It also has five points in those used in Holland and Germany.

Lewis B. Vandiver, Miss. The Christian Commission was organized by Mr. D. L. Moody, Gen. O. O. Howard, Major Whittle, and other well-known Gospel workers for the express purpose of advancing the Gospel to the soldiers. At their request THE CHRISTIAN HERALD has carried on a system of regular contributions for the purpose of defraying the expenses of sending evangelists to the different camps. A large number of pastors and evangelists are working under the Commission, giving their labor without fee, but the Commission has to pay transportation and other incidental expenses. Probably a hundred such workers have already been at the camps for a week or two, others for longer periods. Any contributions sent to THE CHRISTIAN HERALD for the Moody Gospel Fund will be duly appropriated to this work.

R. J. H., Charlotte, N. C. Where can I find the story of a Bible being used as a betrothal pledge between a king and [illegible] he afterwards married?

None that we know of. The only instance on record in which a Bible was used as a betrothal pledge is, we believe, that of Burns and Highland Mary. The monument to Mary in Greenock Churchyard, Scotland, has a bas-relief on one side of Burns and Mary exchanging their Bibles across a stream. In the Campbell family, of which Mary was a member, there is preserved a Bible (in two volumes) given by Burns to Mary, and on the fly-leaf, in his handwriting, the words: "Thou shalt not swear by my name falsely," and "Thou shalt not forswear thyself but perform unto the Lord thy vows." Mary, who had spent much time in the home of her kinsman, Rev. David Campbell, was of a dutiful and pious character, and doubtless sought through the Holy Book to influence the gifted but erring poet for good.

F. L. N., Lemod Grove, Calif. Do you think a Christian can conscientiously play cards? If not, why not?

A Christian cannot conscientiously play cards, because even looking at the matter simply for his own sake, cards are the common instruments of gambling; because by its very nature card-playing excites the gambling propensity, and is therefore most dangerous to morality. For the sake of others to whom his example may give scandal, and who might be led by that example to their ruin, a Christian should avoid cards, for by their use even innocently, he might become responsible for a brother's destruction. Card-playing has been the first step to ruin of countless multitudes.

One Deeply Interested, Camden, N. J. Has New York State a compulsory educational law? If so, what effect is manifest in its criminal statistics?

The Legislature of New York enacted in 1874 a law requiring all children between eight and fourteen years of age to attend a public or private school at least fourteen weeks in each year. The law has since been strengthened by the appointment of special officers to enforce it. Crimes of a serious order are decreasing in this State, but how far this fact can be traced to compulsory education is a problem. Lombroso, a great authority on the subject of human character, says that "in general the moral anomalies, which, in adults, would constitute a criminal, are much larger in proportion in children, and disappear through education." The Elmira Reformatory shows that the large majority of those committed there are but little above the level of absolute illiteracy. On the other hand, the Superintendent of State Prisons, in his report for 1897, says that six-sevenths of the prisoners had some education from a common school to collegiate, and the number included 97 college graduates. The evidence of statistics in this State, however, is that education tends to a diminution of crime, and this is especially the case where secular education is accompanied by a careful religious training. "Train up a child in the way he should go, and when he is old he will not depart from it," is as true to-day as when the wise man uttered those sacred words.

C. W., St. Paul, Minn. Do you think it improper to visit an art gallery on Sunday (if other religious duties are not discarded for that purpose)? I, myself, can see no more harm in it than the reading of good literature, if not indulged in to excess.

Sunday is set apart as the Lord's day and should not be devoted to purposes of business or amusement—to which latter class your suggestion properly applies. The day should be devoted to absolute rest from all unnecessary labor, and to the enjoyment of those religious privileges that lie within your reach, attendance at worship included. The reading of religious literature is, of course, not a violation of the day, but rather to be encouraged, as there is nothing more undesirable than a dull Sunday afternoon or evening, when one sits with folded hands without any idea of passing the hours to spiritual advantage.

C. L., Mountain Grove, Ont. 1. Give the displacement of the largest battleship and of the largest cruiser in the Japanese navy, also their names. 2. Also the displacement of the British warships, *Immortalite*; *Narcissus*; *Grafton*; *Amphion*; and *Trafalgar*.

1. The largest battleship in the Japanese navy is, or will be the *Shikishima*, when completed, its tonnage being 14,850. The largest Japanese battleships now in service are two, *Yoshima* and the *Fuji*, both of 12,446 tons. The largest cruisers are, or will be the *Kasagi* and the *Chitose*, both of 4,700 tons. 2. The *Trafalgar*, battleship, 11,940 tons; *Narcissus*, 5,600; *Immortalite*, 5,600; *Grafton*, 7,350; *Amphion*, 4,300; all cruisers.

A MONJOLA, OR CORN-CRUSHING MILL, USED IN BRAZIL.

The running water moves the trough up and down and the corn or farina is pounded by a wooden pestle in a mortar within the enclosure.

C. C., Muscatine, Ia. Who was Hyperion?

A character in Greek mythology, the sungód, or incarnation of light and beauty; identified sometimes with Apollo.

Old Subscriber, Zanesville, O. Who were the parents of Betsy Ross, the America flag maker?

Samuel and Rebecca Griscom. They were Quakers of Philadelphia. Samuel Griscom, as a builder, helped in the construction of Independence Hall. For fuller information about the Ross family wite to some historical society.

Mother, Los Angeles, Cal. My little daughter, ten and a-half years old, wants to join the church. She is not more advanced intellectually than other children, is full of play, but has always been fond of reading the Bible, going to church and Sunday School, and saying her prayers. Some of my friends urge that she is too young to understand the meaning of such a step or to appreciate its importance, and that I should have her wait until she is older. I am much perplexed. Can you give me any light?

If the church is regarded as Christ's representative on earth, we think the question you put was answered conclusively by the highest of all authorities, when Jesus said: "Suffer the little children to come unto me and forbid them not;" and also, when on being asked, "Who is the greatest in the kingdom of Heaven?" he set a little child in the midst and said: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." It would seem, of all hearts, the believing heart of childhood can most readily accept the simple religion of Christ, which lays down as that "upon which hang all the law and the prophets." The first command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind," and "Thou shalt love thy neighbor as thyself." This can be explained to any child, and the discussion of points of dogma and doctrine be left to later years.

Maiden, Oxford, N. C. 1. Should marriage be entered into without prayer? 2. If one will pray over it and the other will not, should the latter decline to enter into the compact?

1. Of all relations, that of marriage is the most serious, and the choice of companion for life should be prayerfully considered by both parties to the contract. 2. We cannot assume the responsibility of advising, but refer you first to II Cor. 6:14, and then II Cor. 7:12-16. In seeking light for your guidance in the interpretation of these, we would advise you to seek to be guided by a higher power. God also means that we should use our own common sense and discretion in such matters. Many assume the solemn obligations of marriage with less thought than they enter into ordinary business relations, selecting and accepting for life-partners people with whom they would not consider for a moment as eligible to such relationship in a temporary mercantile enterprise; and inharmony of disaccord, and sometimes divorce, follow as natural consequences.

F. A. L., Springfield, Mass. 1. Is exchanging prisoners of war a comparatively new, or an old practice? 2. Why were 15 Spaniards given in exchange for Lieut. Hobson and his seven men? Why not man for man? 3. Where has become of ex-Minister Woodford? 4. Where is the ex-Spanish naval officer, Capt. Mestre? Is he still able, given a commission in our navy? 5. Where is our beloved President standing the terrible great strain upon his mental and physical powers? I trust he is conscious that the prayers and loyal people are much in prayer for him.

1. The giving of hostages and the exchanging of prisoners in war times are both ancient practices as old as history. 2. Because Hobson and his heroes were accounted as men of greater importance than the Spaniards for whom they were exchanged. 3. In this case, we believe, probably awaiting the opportunity to return to Spain after peace is declared. 4. We have no information on the matter. 5. He is reported as in excellent mental and physical condition, and as greatly comforted by the knowledge that the hearts, the love and the prayers of the whole people are with him in this exciting time.

E. L. C., Alameda, Cal. I see in the last issue of THE CHRISTIAN HERALD a communication from Robert Williams, of Cape Town, on profane swearing. I also had a number of cards printed some years ago, with the same subject and on the other side some Scripture texts, for distribution among swearing people. I think something may be done among Christians to check the wicked and growing practice of profane swearing, which has grown to such an extent that many of the world's people seem to think it a very proper thing to bring in an oath in common conversation.

We are glad to note that several instances of arrest and fine for profanity have recently occurred in New York and neighborhood. A few such wholesome examples in other communities where swearers abound would greatly sweeten the moral atmosphere and impress a needed lesson.

Mrs. M. Richard. We would advise you to leave the matter in the hands of a regular collection agent, who may be able to set it right.

I. B., Toledo, O. 1. It has been done repeatedly. 2. It would promote dessication or drying up the juices of vegetable matter, and if air were absolutely excluded, no decay would follow.

Reader, San Jose, Cal. The poem beginning "The Assyrian came down like the wolf on the fold," is entitled "The Destruction of Sennacherib," and was written by Lord Byron.

S. D. W., Springfield, O. 1. A variation of the liberty cap. 2. It is explained that Captain Hopkinson was the only officer available at the time in the squadron to which he was appointed.

E. B. H., Waterbury, Conn. The addresses requested are as follows: Cornell University, Ithaca, N. Y.; Harvard College, Cambridge, Mass.; Williams College, Williamstown, Mass.; Bryn Mawr, Bryn Mawr, Pa.

Mrs. H. I. P., Bowdoin, Me. The regular rate at Mont-Lawn is ten days, and $3 covers all expenses for one child's medical examination, transportation by street-car and steamboat, board, food and clothing.

J. A. McKinsey, Chilhowie, Va., is conducting home missionary work in the mountain section of the State, and can use to great advantage large numbers of THE CHRISTIAN HERALD containing good religious literature.

Louise P. W., Gerard, Kan. All donations for the work of the Army Gospel Fund should be addressed to THE CHRISTIAN HERALD, Bible House, New York, the accompanying note stating that the contribution is intended for that fund.

Mrs. J. B. L., Marinot, Or. 1. Presuming that such a calling is not inconsistent with Christian character and conduct, Sunday work should be avoided, or where impossible to wholly avoid, it should be reduced to a minimum.

G. A. W., New Virginia, Ia. Matrimonial publications are usually regarded as undesirable, certainly unreliable. We would advise you to have nothing to do with people who advertise in this way. Write to Chas. Scribners' Sons or Harper & Bros., New York City.

A NOBLE GIFT TO THE EAST SIDE.

A New Institutional Church in New York City—The Gift of Miss Rhinelander—Endowed by St. James Parish—The Church of the Holy Trinity—A Great Work.

ONE of the grandest institutional churches in the United States will soon stand complete on East Seventy-eighth Street, between Second

REV. JAS. B. CHALMERS, VICAR.

Third avenues, New York City. The church buildings, together with the Rhinelander Industrial School of the Children's Aid Society (a separate institution which has been in operation some time), will cover the larger portion of a block of the church plot itself measuring 175 by 275 feet. This group of the buildings, representing a half million dollars, are the gifts of a generous and pious lady, Miss Serena Rhinelander, a member of one of New York's most ancient and honored families. Her nephew and executor, Mr. Rhinelander Stewart, (by whose many benefactions performed philanthropic work New York has profited largely), and other members of the Rhinelander family, are taking an active interest in the beautiful monument which will forever keep green the memory of the Rhinelanders in the heart of the New World's metropolis; and the church will stand as a noble object lesson to other men and women of wealth, proving how much better it is to bestow one's money in the building of a living church than to be buried in the pagan splendors of costly mausoleums.

There is poetic grace in the fact that the stately temple of service, in this good lady's bounty stands on the old Rhinelander homestead. In the seventy-five acres, reaching from Third avenue to East River, came into the family, by right of William Rhinelander's purchase, years for generations the Rhinelander country residence. By degrees the rolling stretches of green were covered with closely built blocks, and in 1898, a daughter of the Rhinelanders devotes the last of the family acres to sacred service, and a great, new institutional church, full of evangelical and practical work running like golden threads through all the streets and alleys of a populous territory, will lift stately towers heavenward where an earthly home once covered sacred altars.

In the Protestant Episcopal sense of the word, the new church is really a "chapel" or mission of St. James' P. E. Church. Seventy-first street and Madison avenue, and is under the direction of its rector, Rev. E. Walpole Warren, one of New York's most able, earnest and progressive clergymen. When the Church of the Holy Trinity and St. James' church were consolidated, the combined parishes set aside $200,000 for the establishment of an East side chapel. Miss Rhinelander's proposition to donate church and buildings, provided this $200,000 should be applied as endowment, fund was made and accepted; and thus by her wise discretion two parishes became interested in the church which her benefaction created. It is, of course, easy to divine that Miss Rhinelander contemplates enlarging her generosity until the endowment fund matches the half-million plant, which it must, of necessity, be insufficient to sustain.

In memory of the church whose identity was merged in that of St. James, the new church is called the Church of the Holy Trinity. The entire plant will consist of three distinct buildings with cloistered connections: the St. Christopher House, now complete and in use for social and religious work; the church edifice to be completed in twelve months; and the clergy-house which will be ready for occupation in September. The vicar in charge, Rev. James B. Chalmers, whose labors in connection with Grace Church Settlement are well known in New York, comes more directly from Lonsdale, R. I., where as rector of a parish he directed much institutional church work. Mr. Gwilym, his assistant, an earnest and spiritual preacher, who was in full charge of the mission work last year, exercises a wide influence on the men and women of the congregation, which his labors have done so much to create and to enlarge.

CHURCH OF THE HOLY TRINITY, NEW YORK CITY — DR. E. WALPOLE WARREN, RECTOR.

Until the church is completed, religious services are conducted in the large assembly hall at St. Christopher's, in which the Sunday School also is held. The growth of the latter has been phenomenal, and is another of the many evidences which THE CHRISTIAN HERALD calls to its readers' attention, of the fact that little East Side children are eager to hear the story of that Saviour who was once a little child. A number of attendants are Hebrews of the neighborhood who come with the full knowledge and consent of parents—without which no child is ever accepted as a member. The rector wishes it emphasized in this article, as elsewhere, that while his ambition for the new church is that its usefulness shall extend to all people in the neighborhood not now reached by church influences, and be so great as to inspire other churches with the same spirit of Christian enterprise and activity, it shall in no wise interfere with other churches.

On the floor above the assembly hall is the library, with a capacity for 4,000 volumes; and on either side attractive club-rooms—one suite for men and boys, the other for women and girls. The top floor is devoted to one of the best equipped gymnasiums in the city, which, for a nominal fee, is at the service, on alternate days, of the different sexes, and is under charge of skilled instructors. The shower and needle baths in connection with the "gym" are in themselves a hygienic blessing to the neighborhood. A large proportion of "gym" frequenters are Catholics. Our readers will remember that we called attention to a similar fact in connection with other settlements, where there are also a number of Hebrews in attendance. It has been conclusively proven that religious features do not always and necessarily drive Catholics and Hebrews away from the regenerating social influences of a church settlement. In the basement is a large swimming-pool, which is used in summer, by men and boys, and again by girls and women, on alternate days. Clubs of a social, religious, philanthropic and educational nature for both sexes and all ages are among the functions of an active church, which while it makes a marked feature of industrial training, is not above providing playrooms for little folks, whose wants can never be neglected at St. Christopher's House. The Assembly Hall is lent one night in each week to the Layfayette Post, G. A. R. for a children's "Elementary Class in Civics," supported by that post. The Children's Sewing Class, whose existence began in the old St. James Mission, which meets every Saturday in the St. Christopher House club-rooms, has several times outgrown its quarters, and applications are now of necessity being refused, until the completion of the church permits the use of the Assembly Hall for this purpose. Health talks, talks on Christian ethics, and talks of travel, illustrated by stereopticon views are provided for the instruction and entertainment of young and old.

MISS L. LOUISE SHELTON.

The ladies who constitute the body of "church workers," and the house in which they live, are agencies of marked interest and usefulness in the new church. This house, the home of the old St. James Mission on East Eighty-third st., has been renovated for residential purposes. Dr. Warren's intention being the establishment there of a large corps of ladies, who have been trained in the Hull House, Chicago, in London, and other places thus constituting a great regenerative social and religious centre for an extensive East Side territory. While some of this work is being done at present, lectures being attended by the ladies, meetings being held at the hall of the Church Association for the Advancement of the Interests of Labor, and various social enterprises prosecuted, the exigencies of the situation have, for the past year, employed the ladies more on parochial than social lines; but it is hoped that as soon as the parish of the Church of the Holy Trinity is well organized, the original idea can be fully carried out. At the head of this branch of activity are the lady residents Miss Compton, Miss Shelton, and Miss Hamilton. The parish profits greatly by the wisdom, experience and devotion of these ladies, who, without money and without price, are giving their lives to this work for love of the Master and love of those for whom he died. "It will be the mission of our workers," says Dr. Warren, "to teach the people happy home-making—how to keep the house clean, how to make it pretty, peaceful, and inviting, how to cultivate flowers and attractive ways, how to care for the babies and how to raise them up into useful, happy members of society."

THE METROPOLITAN PULPIT

WRITING IN DUST.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: John 8: 6, ... } **Jesus stooped down and with his finger wrote on the ground.**

YOU must take your shoes off and put on the especial slippers provided at the door if you would enter the Mohammedan mosque, which stands now where once stood Herod's temple, the scene of my text. Solomon's temple had stood there, but Nebuchadnezzar had thundered it down. Zerubbabel's temple had stood there, but that had been prostrated. Now we take our places in a temple that Herod built, because he was fond of great architecture, and he wanted the preceding temples to seem insignificant. Put eight or ten modern cathedrals together, and they would not equal that structure. It covered nineteen acres. There were marble pillars supporting roofs of cedar, and silver tables, on which stood golden cups, and there were carvings exquisite, and inscriptions resplendent, glittering balustrades and ornamented gateways. The building of this temple kept 10,000 workmen busy forty-six years.

In that stupendous pile of pomp and magnificence sat Christ, and a listening throng stood about him when a wild disturbance took place. A group of men are pulling and pushing along a woman, who had committed a crime against society. When they have brought her in front of Christ, they ask that he sentence her to death by stoning. They are a critical, merciless, disingenuous crowd. They want to get Christ into controversy and public reprehension. If he say "Let her die," they will charge him with cruelty. If he let her go, they will charge him with being in complicity with wickedness. Whichever way he does, they would howl at him.

Then occurs a scene which has not been sufficiently regarded. He leaves the lounge or bench on which he was sitting, and goes down on one knee, or both knees, and with the forefinger of his right hand he begins to write in the dust of the floor, word after word. But they were not to be diverted or hindered. They kept on demanding that he settle this case of transgression, until he looked up and told them they might themselves begin the woman's assassination, if the complainant who had never done anything wrong himself would open the fire. "Go ahead, but be sure that the man who flings the first missile is immaculate." Then he resumed writing with his finger in the dust of the floor, word after word. Instead of looking over his shoulder to see what he had written, the scoundrels skulked away. Finally, the whole place is clear of pursuers, antagonists and plaintiffs, and when Christ has finished this strange chirography in the dust he looks up and finds the woman all alone.

The prisoner is the only one of the court-room left, the judges, the police, the prosecuting attorney having cleared out. Christ is victor, and he says to the woman, "Where are the prosecutors in this case? Are they all gone? Then I discharge you: go and sin no more." I have wondered what Christ wrote on the ground. For do you realize that is the only time that he ever wrote at all? I know that Eusebius says that Christ once wrote a letter to Abgarus, the King of Edessa, but there is no good evidence of such a correspondence. The wisest being the world ever saw, and the one who had more to say than any one who ever lived, never writing a book or a chapter or a paragraph or a word on parchment. Nothing but the literature of the dust, and one sweep of a brush or one breath of a wind obliterated it forever.

Among all the rolls of the volumes of the first library founded at Thebes there was not one scroll of Christ. Among the 700,000 books of the Alexandrian Library, which, by the infamous decree of Caliph Omar, were used as fuel to heat the 4,000 baths of the city, not one sentence had Christ penned. Among all the multitude of volumes now standing in the libraries of Edinburgh, the British Museum, or Berlin, or Vienna, or the learned repositories of all nations, not one word written directly by the finger of Christ. All that he ever wrote he wrote in dust, uncertain, shifting dust.

My text says he stooped down and wrote on the ground. Standing straight up a man might write on the ground with a staff, but if with his fingers he would write in the dust he must bend clear over. Aye, he must get at least on one knee, or he cannot write on the ground. Be not surprised that he stooped down; his whole life was a stooping down. Stooping down from castle to barn. Stooping down from celestial homage to monocratic jeer. From residence above the stars to where a star had to fall to designate his landing-place. From heaven's front door to the world's back gate. From writing in round and silvered letters of constellation and galaxy on the blue scroll of heaven to writing on the ground in the dust which the feet of the crowd had left in Herod's temple.

Whether the words he was writing were in Greek or Latin or Hebrew, I cannot say, for he knew all those languages. But he is still stooping down, and with his finger writing on the ground; in the winter in letters of crystals, in the spring in letters of flowers, in summer in golden letters of harvest, in autumn in letters of fire on fallen leaves. How it would sweeten up and enrich and emblazon this world, could we see Christ's caligraphy all over it.

This world was not flung out into space thousands of years ago, and then left to look out for itself. It is still under the divine care. Christ never for a half second takes his hand off it, or it would soon be a shipwrecked world, a defunct world, an obsolete world, an abandoned world, a dead world. "Let there be light," was said at the beginning. And Christ stands under the wintry skies and says, let there be snowflakes to enrich the earth; and under the clouds of spring and says, come ye blossoms and make redolent the orchards; and in September, dips the branches in the vat of beautiful colors, and swings them into the hazy air. No whim of mine is this. "Without him was not anything made that was made." Christ writing on the ground.

Let us wake from our stupidity and take the whole world as a parable. Then, if with gun and pack of hounds we start off before dawn, and see the morning coming down off the hills to meet us, we would cry out with the evangelist, "The day-spring from on high hath visited us;" or, caught in a snow-storm, while struggling home, eyebrows and beard and apparel all covered with the whirling flakes, we would cry out with David, "Wash me, and I shall be whiter than snow." In a picture gallery of Europe there is on the ceiling an exquisite fresco, but the people having to look straight up, it wearied and dizzied them and bent their necks almost beyond endurance; so a great looking-glass was put near the floor, and now visitors only need to look easily down into this mirror, and they see the fresco at their feet. And so, much of the high heaven of God's truth is reflected in this world as in a mirror, and things that are above are copied by things around us.

What right have we to throw away one of God's Bibles—aye, the first Bible he ever gave the race? We talk about the Old Testament and the New Testament, but the oldest Testament contains the lessons of the natural world. Some people like the New Testament so well they discard the Old Testament. Shall we like the New Testament and the Old Testament so well as to depreciate the oldest; namely, that which was written before Moses was put afloat on the boat of leaves which was calked with asphaltum; or reject the Genesis that was written centuries before Adam lost a rib and gained a wife? No, no! When Deity stoops down and writes on the ground, let us read it.

I would have no less appreciation of the Bible on paper that comes out of the paper mill, but I would urge appreciation of the Bible in the grass, the Bible in the sand hill, the Bible in the geranium, the Bible in the asphodel, the Bible in the dust.

Some one asked an ancient king whether he had seen the eclipse of the sun. "No," said he. "I have so much to study on earth I have no time to look at heaven." And if our faculties were all awake in the study of God we would not have time to go much further than the first grass blade. I have no fear that natural religion will ever contradict what we call revealed religion. I have no sympathy with the followers of Aristotle, who, after the telescope was invented, would not look through it lest it contradict some of the theories of their great master. I shall be glad to put against one lid of the Bible the microscope and against the other lid of the Bible the telescope.

But what did Christ write on the ground? The Bible does not state. Yet as Christ never wrote anything except that once, you cannot blame us for wanting to know what he really did write. But I am certain he wrote nothing trivial or nothing unimportant. And will you allow me to say that I think I know what he wrote on the ground? I judge from the circumstances. He might have written other things, but kneeling there in the temple, surrounded by a pack of hypocrites who were a self-appointed consabulary, and having in his presence a persecuted woman, who evidently was very penitent for her sins, I am sure he wrote two words, both of them graphic and tremendous and reverberating. And the one word was "hypocrisy" and the other word was "forgiveness."

From the way these Pharisees and scribes vacated the premises and got out into the fresh air, as Christ, with just one ironical sentence unmasked them, I know they were first-class hypocrites. It was then as it is now. The more faults and inconsistencies people have of their own, the more severe and censorious are they about the faults of others. Here they are—twenty stout men arresting and arraigning one weak woman! Magnificent business to be engaged in! They wanted the fun of seeing her faint away under a heavy judicial sentence from Christ, and then, after she had been taken outside of the city and fastened at the foot of the precipice, the Scribes and Pharisees wanted the satisfaction of each coming and dropping a big stone on her head, for that was the style of capital punishment that they asked for. Some people have taken the responsibility of saying that Christ never laughed. But I think as he saw those men drop everything, chagrined, mortified, exposed, and go out quicker than they came in, he must have laughed. At any rate it makes me laugh to read of it. All of those libertines, dramatizing indignation against impurity! Blind bats lecturing on optics! A flock of crows on their way up from a carcass, denouncing carrion!

Yes, I think that one word written on the ground that day by the finger of Christ was the awful word hypocrisy. What pretensions to sanctity are the part of those hypocritical Pharisees! When the fox begins to pray, look out for your chickens. One of the cruel magnates of olden times was going to excommunicate one of the martyrs, and he began in the usual form—"In the name of God, Amen." "Stop!" says the martyr, "don't say 'in the name of God!'" Yet how many outrages are practiced under the garb of religion and sanctity! When in synods and conferences, ministers of the Gospel are about to say something unbrotherly and unkind about a member, they almost always begin by being ostentatiously pious, the venom of their assault corresponding to the heavenly flavor of the prelude. About to devour a reputation they piously say grace before meal.

But I am sure there was another word in that dust. From her entire manner I am sure that arraigned woman was repentant. She made no apology, and Christ in no wise belittled her sin. But her supplicatory behavior and her tears moved him, and when he stooped down to write on the ground he wrote that mighty, that imperial word, forgiveness.

When on Sinai God wrote the law, wrote it with finger of lightning tables of stone, each word cut as by chisel into the hard granite surface. I when he writes the offense of this wom he writes it in dust so that it can be eas rubbed out, and when she repents of oh, he was a merciful Christ! I was re ing of a legend that is told in the far e about him. He was walking through t streets of a city and he saw a cro around a dead dog. And one man sa "What a loathsome object is that dog "Yes," said another, "his ears are maul and bleeding." "Yes," said another, "ev his hide would not be of any use to t tanner." "Yes," said another, "the od of his carcass is dreadful." Then Chr standing there, said: "But pearls can equal the whiteness of his teeth." Th the people, moved by the idea that a one could find anything pleasant conce ing the dead dog, said: "Why this m be Jesus of Nazareth!" Reproved a convicted, they went away.

Surely this legend of Christ is go enough to be true. Kindness in all words and ways and habits. Forgivene Word of eleven letters, and some of th thrones, and some of them palm bran es. Better have Christ write close to names that one word, though he write in dust, than to have our name cut i monumental granite with the letters t the storms of a thousand years cannot literate. Bishop Babington had a bo of only three leaves. The first leaf w black, the second leaf red, the third l white. The black leaf suggested sin; red leaf atonement; the white leaf pu cation. That is the whole story. C will abundantly pardon.

I must not forget to say that as Chr stooping down, with his finger wrote the ground, it is evident that his sym thies are with this penitent woman, a that he has no sympathy with her hy critical pursuers. Just opposite to tha the world's habit. Why didn't these clean Pharisees bring one of their c number to Christ for excoriation and c ital punishment? No, no. They overl that in a man which they damnate i woman. And so the world has had offending woman scourges and objur tion, and for just one offense she becor an outcast, while for men whose lives h been sodomic for twenty years the wo swings open its doors of brilliant welco and they may sit in high places. Un the Christ of my text, the world write man's misdemeanor in dust, but chisel woman's offense with great capitals u ineffaceable marble.

But while I speak of Christ of the t his stooping down writing in the dust. not think I underrate the literature of dust. It is the most tremendous of all erature. It is the greatest of all librar When Layard exhumed Nineveh he only opening the door of its mighty d The excavations of Pompeii have been the unclasping of the lids of a ume of a nation's dust. When Adm Farragut and his friends visited that re rected city, the house of Balbo, who l been one of its chief citizens in its p perous days, was opened, and a table spread in that house which 1,810 ye had been buried by volcanic eruption. Farragut and his guests walked over exquisite mosaics and under the beaut fresco, and it almost seemed like being tertained by those who eighteen centu ago had turned to dust.

Oh! this mighty literature of the d Where are the remains of Sennache and Attila and Epaminondas and Tam lane and Trajan and Philip of Mace and Julius Cæsar? Dust! Where the heroes who fought on both sides Charonea, at Hastings, at Marathon Cressy, of the 110,000 men who fough Agincourt, of the 250,000 men who l death at Jena, of the 400,000 whose ar glittered in the sun at Wagram, of 1,000,000 men under Darius at Arbela the 2,641,000 men under Xerxes at Th mopylae? Dust! Where are the gue who danced the floors of the Alhambr the Persian palaces of Ahasuerus? Du Where are the musicians who played the orators who spoke, and the sculpt who chiseled, and the architects who bu in all the centuries except our own? D Where are the most of the books t once entranced the world? Dust! Pl wrote twenty books of history; all lost. most of Menander's writings lost. Of hundred and thirty comedies of Plau

a gone but twenty. Euripides wrote a h dred dramas, all gone but nineteen. Ehylus wrote a hun red dramas, all e but seven. Varro wrote the labor- biographies of 700 Romans, not a frment left. Quintilian wrote his favor- book on the corruption of eloquence, a lost. Thirty books of Tacitus lost. I n Cassius wrote eighty books, only ty remain. Berosius' history all lost. Were there is one living book there are a ousand dead books. The greatest ry in the world, that which has the st shelves and longest aisles and the t multitudinous volumes and the vast- s wealth is the underground library. It s e royal library, the continental library, h hemispheric library, the planetary ry, the library of the dust. And all e li rary cases will be opened, and all e scrolls unrolled, and all these volumes n sped, and as easily as in your library r ine we take up a book, blow the dust f it, and turn over its pages, so easily he Lord of the Resurrection pick out is library of dust every volume of n life and open it and read it and ay it. And the volume will be re- d, to be set in the royal library of the Ki 's palace, or in the prison library of ael-destroyed.

! this mighty literature of the dust, t not so wonderful, after all, that Christ e, instead of an inkstand, the impres- le sand on the floor of an ancient le, and, instead of a hard pen, put r his forefinger, with the same kind of e: and muscle and bone and flesh as which makes up our own forefinger, e wrote the awful doom of hypocrisy, d ll and complete forgiveness for re- ent sinners, even the worst. We talk t the ocean of Christ's mercy. Put four sai upon that ocean and let them sail in site directions a thousand years, and e they can find the shore of the ocean t Divine mercy.

em sail to the r and the south the east and est, and then the thousand e of voyage em come back they will re- "No shore, no to the ocean of s mercy!"

I now I can be- v that which I a how that a r kept burn- candle in the w every night n years, and ight, very late, r wait of the e entered. The woman said to r sit down by the e and the strang- d. "Why do u eep that light e window?" ged woman "That is to my wayward ter when she s. Since she en way, ten years o my hair has white. Folks me for worry- out her, but ee I am her r, and some- half a dozen a night, I open r and look out e darkness and cry, 'Lizzie!' 'Lizzie!' must not tell you any more about uble, for I guess, from the way you u have trouble enough of your own. how cold and sick you seem! Oh, an it be? Yes, you are Lizzie, my st child! Thank God that you are again!" And what a time of re- there was in that house that night. hrist again stooped down, and in es of that hearth, now lighted up, re by the great blazing logs than by of a reunited household, wrote the liberating words that had been more than eighteen hundred years the dust of the Jerusalem temple, eness! A word broad enough and ough to let pass through it all the rm of heaven, a million abreast, on horses, nostril to nostril, flank to ank

ONE DAY'S DOINGS AT MONT-LAWN.

How Our Little Army of Tenement Children Spend the Hours from Breakfast to Bedtime—Golden Texts—Little Lambs Folded.

THE day's routine at Mont-Lawn begins with the early morning, when the children, waking after a refreshing night's sleep, are hungry for breakfast and eager for play. The dormitories are live bee-hives; little folks are busy getting into clothes as quickly as possible; caretakers and older children are helping. At last, with buttons secure, faces washed, heads combed and brushed, they assemble on the lawn in front of the porch. In the door their House-mother stands with her hand on the gong. At the first stroke, they fall in line: at the second, march off to the tent. Long white tables under the tent are set forth with many bowls of oatmeal or rice and mugs of rich creamy milk, and with many slices of buttered bread. Each little girl and boy takes his seat: little heads are bowed, little hands folded, and the children sing their pretty grace, beginning:

God is great, God is good,
And we thank him for this food.

Such appetites they have—poor, half-famished little ones. Some who came, pinched and pale, and too weak and sick even to care for food, are hungry enough now, and march and play sturdily. "Teachers" (this is what they elect to call their caretakers), go from table to table, replenishing plates and mugs and serving out numberless slices of white and brown bread. It was only a moment ago when Miss Drane filled Tommy's mug and gave him his fourth or fifth slice of bread, and there is his lifted hand—one of a multitude behaving in the same way—and he is trying to enlist Miss Jones or Miss Trowbridge or Miss Thomas or Miss Parsons in his behalf, and is piping: "Teacher! can I have more bread—can I have more milk?" And you wonder if Tommy swallows bread whole and takes a mug of milk down in one gulp! Breakfast over, to the rat-a-tat tat of the drum they march under review again, and the House-Mother standing on the steps, asks:

"Children, what is the Golden Text?"

They answer, giving as they were taught at Sunday School in the chapel the Golden Text for the week: the first week it was: "A soft answer turneth away wrath, but grievous speech stirreth up anger." Every day they say the text and are bidden to remember it in their play, until the passing week brings a new Golden Text to be graven into their memories and lives.

After the text they run off to the swings, the pool, to pluck flowers from the hillsides, to gather berries, to weave daisy-chains and oak-wreathes, to listen to stories told by wise and loving caretakers, to sing many a happy song, play many a merry game until dinner time, and again until evening, when supper comes; and the little chapel service follows, when the children hear short, loving talks from matron and caretakers about their "Child-King," Jesus, who put it into the hearts of kind friends to send them here; they sing little hymns of praise and thanksgiving and pray God to make and keep them good and to bless the dear, kind friends who sent them to this beautiful Home, whose loving kindness feeds and clothes them, and who are moved to do this through love of Jesus for poor little children whom they have never seen.

TOTS RESTING AFTER PLAY.

Cool dormitories fill with sleepy little folk; teachers and big children help the smaller ones to undress; all say "Our Father," and the little lambs are folded for the night; restless limbs are still; black heads and brown heads lie quiet on white pillows; through open windows sweet winds from the Rockland Hills on one side and the Hudson on the other sweep through and through the great dormitories; moon and stars shine down like a benediction on placid river and solemn hills. Silence falls on Mont-Lawn; even the busy caretakers, whose work has seemingly no end, may rest; 130 children are asleep—sleeping so sweetly and soundly after their healthy happy day, that, unless you peep into the dormitories it is difficult to realize that so many children are under the roof. May be, a cry breaks the stillness of the night; perhaps a child is dreaming or athirst; or has not yet recovered from the feverish fretfulness which the heat of the city had brought upon him. A caretaker, with loving words and soft touches, is instantly at hand; wants are attended to, and the little one is asleep again. If it is so fretful that she fears it may wake the others, she bears it to her own bed.

Harsh words are not in order at Mont-Lawn. The children are too busy and too happy to quarrel or "scrap." The atmosphere of the place tends to eradicate such tendencies. They are taught to do missionary work for each other, and to seek opportunities for doing little kindnesses. Another reason that they are so good, grateful and loving, is, that poverty and suffering have prepared them to be appreciative of the unusual blessings they enjoy at the Home. Of course, all is not invariably smooth sailing; and sometimes a small man or woman comes, perplexed, indignant or weeping, to lay a problem or a grievance before matron or teacher—only to go away with a smiling face and a lesson learned. They are truly "mothered" by consecrated Christian women. Can any of our generous readers who have made this blessed work of THE CHRISTIAN HERALD'S their own, doubt that they are laying up treasures in heaven, and that this bread which they cast upon the waters, will return to them after many days?

A GROUP OF OUR WEE GUESTS AWAITING THE ARRIVAL OF THE NEW-COMERS.

The following contributions for our Fresh-Air Fund have been received during the week:

Prev ackl'd	$1,617.79
Mrs Carrie Hartman	1 50
Friend, M A W, Dexter	2 00
Mrs C W Stewart	3 00
Snbr, Woodstock	1 00
Mary E Fish	2 00
Mrs ElizaMcGaughey	1 00
L I, Pawtuaket	2 00
Inasmnch, Gardnevi'e	3 00
Mrs B N Prondut	10 00
M W Smith	3 00
Friend, Heislerville	2 00
Stella Hansen	3 00
Mrs L, Somerville	3 00
M L, Somerville	2 00
L H P, Avondale	1 00
Viola Frear	1 00
Friend, Irwin	3 00
F E Greenpoint	3 00
Sam'l J Trepess	6 00
B G Brown	6 00
Mrs Alfred Nearing	3 00
Miss S E Fox	5 00
Mrs Rob Allen	3 00
Friend, Lyn	1 00
L, No Wobnrn	3 00
Golden Gate	2 00
No Manchester Union	6 00
—, Monument, Colo	6 00
Contents of Birthday Box in Union S S, Ft Calhoun	11 00
Pansy Jackson	3 00
Mary L McKay	3 00
Dan Will, Lillian and DeWitt Patterson	5 00
Mrs Geo Rank	3 00
Mrs A H Beaty	1 00
Lester C Farris	25
Marie W S	75
InHisName, Deshoro	15
Ursnla L Forqner	15
—, Windsor	1 00
Joseph Taylor	1 00
Friend, Belmar	10 00
Mrs E M, Bklyn	1 00
Mrs M W, Denver	3 00
I H N, Park River	1 00
J I Wood	5 00
Mrs E Carpenter	2 00
—, Newark	3 00
Miss Frances Steele	3 00
Anon, —	3 00
Mrs M J Biddle	1 00
Miss Lissa Biddle	1 00
In Christ's Name, Sabine Pass	10 00
Samuel's Mite, M L H New York City	1 00
Mrs T C Bacon	2 00
Mrs C C Higgins	9 00
F. Ashnry Park	2 00
Nellie A Du Bois	1 00
I I. Benson	6 00
Mrs E L E. Bklyn	6 00
M M	3 00
Cong. Jr End Soc. Terryville	3 00
Friend, New Boston	2 00
One who loves the children, Derry Depot	3 00
Mrs Hannah Smith	5 00
L. M. Alleman	10 00
Reader, Enreka	12 00
Ann F Otis	3 00
Mrs J A Keeler	1 00
Mrs Mary G Jennings	1 00
Mrs Ruth A. Tibbals	10 00
Mrs Lulu Button	2 00
Fair given by Jessie Nevin, Susan Gregory, Henry Biedeback and Mason M Clark	3 75
In His Name, Rolla	1 00
Friend, Broad Brook	50
Mr and Mrs Y, Chicago	6 00
Mrs C. Phillips	3 00
Friend, Fitchburg	75
Mrs H. Kastner	5 00
Mrs N J Goodrich	9 00
Jeptha Munyon	3 00
Friend, Westbrook	1 00
H M Peterson	6 00
One in the Master's service, Jordan	1 00
Friend, Morse	1 00
Mrs M C S, Clymer	1 00
E H A, Uxbridge	1 00
E A R, Thorndike	3 00
M J I G, Brooklyn	7 00
S O M, Watsontown	5 00
H M Hillard	1 00
H C Snyder	3 00
A M B, Kenosho	3 00
M E M, Bedford	3 00
Hannah M Tefft	1 00
S E Newman	1 00
A tarnished Silver Cross	3 00
M A H, Auburn	1 00
Friend, Bay City	1 00
Mrs J W Sturgis	1 00
A B C, Springfield	50
—, Andover	3 00
A Lovett	5 00
M A H, Putnam	1 00
C A H, Putnam	3 00
The Lord's Tenth, Genoa	1 00
A B H, Thamesford, Ont Can	3 00
Hudson Union S S Oakes	1 00
M V H, Los Angeles	6 00
Mrs G Clarkson	5 00
Jr Epworth League, Green Village	3 00
Allen L Gillespie	6 00
Mrs C A Custon and Mrs G J Ohmers	6 00
Mrs C B Randall	6 00
Mr and Mrs A W H Whitcomb	3 00
Mrs S L Flower	3 00
Mrs I M Groves	2 00
Anna Honseholder	3 00
Two classes of little girls, 1st, Cong'l hu, Methuen	3 00
L R P, Derry Depot	3 00
M. Oxford	1 00
May Peck	1 00
In His Name, S C	3 00
Friend, Winston	1 00
Anne, Pittsburg	3 60
Mrs Maggie Keeton	1 00
Mrs E Tourtellotte	2 00
Mr and Mrs Norris	3 00
Mrs Mary Leckie	3 00
Mk & J A C Hallesthe A King's Daughter, Rowley	9 00
R J Richards	1 00
Sunbeams, LaFayette	50
Catherine Brecheisen	3 00
M R P, Vass	1 00
L McCormick	3 00
Annie M a d Ellen S Wrestling	6 00
Friend, Bucksport	50
E R Craven	1 00
Friend, New London	3 00
J M Abrams	10 00
J H Abrams	5 00
Mrs J Lorimer	2 00
Mrs J P. Perry	1 00
School Children, Oklahoma	3 25
Mrs L P Knowlton	5 00
Total	**2,105.34**

The Sunday School

THE SHUNAMMITE'S SON.

S. S. Lesson for Aug. 14. II. Kings. 4: 25-37. Golden Text, Ps. 55: 22.

BY MRS. M. BAXTER.

THE mantle of Elijah had been cast upon Elisha and the double portion of his spirit rested upon him; but Elisha was not to be a second Elijah; the two prophets had each of them his separate, his individual vocation. Let us never make the mistake of conforming our lives to some especially spiritual man or woman of God: let us seek after and obtain from God a like spirit, but leave to him whether our vocation is that of eyes, ears, hands, feet or whatever other ministry in the "one body" to him, for his service in the world. Elijah, and his New Testament representative, John the Baptist, were men apart, men who were used of God to do a preparatory work for what should follow. Elisha was no man of the desert, although he was by no means a man of the world. He was in the world, living amongst ordinary people, kind, approachable, bringing the power and love of God into ordinary life. The ministry of Elisha needed that of Elijah to introduce it; the ministry of Elijah needed the Elisha ministry to follow it. Let no Elijah spirit despise the Elishas.

The men of Jericho found in Elisha a friend and helper who knew God, and who could bring a "Thus saith the Lord" to bear upon the malarious waters of the city and heal it (II. Kings 2: 19-22). The kings of Israel and Judah in their great dilemma, when, banded together against Moab without taking counsel of the Lord, he stopped their water supply (II. Kings 3); found no help until they sought Elisha. A widow, in pecuniary trouble was just as welcome, and the prophet's head was not more turned than Elijah's was by being God's messenger to royalty.

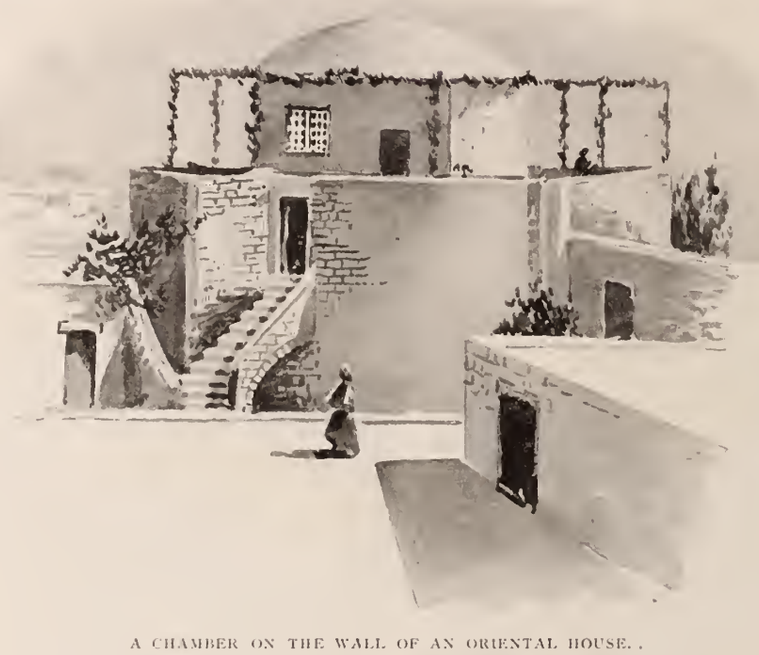
It is evident that Elisha was frequently journeying, and on one of his journeys he came to Shunem, where a woman of property invited him to dine, and it became one of his usual stopping places when he passed that way. There are some children of God whose call it is to make easy the work of those whose time is occupied in more direct spiritual work for the Lord. The body of Christ has hands and feet as well as tongue, eyes and ears. It is a sad ignorance of the true teaching of God's Word where the Spirit of God untolds the precious truth of the "body," when one member depreciates the work of another, quite as necessary as his own, and thus shows himself to be the superior.

This woman understood her vocation. With a woman's quick intuition, and led, no doubt, by the Spirit of God, she perceived the need which Elisha had to be alone with his God. So she said to her husband, "Behold, now I perceive that this is a holy man of God, which passeth by us continually." Elisha had probably never told her much of his inward experiences; but she knew enough of God to recognize in him one who was deeply acquainted with God. Thus she continued to her husband: "Let us make, I pray thee, a little chamber on the wall, and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be when he cometh to us that he shall turn in thither." There was a delicacy of feeling about this woman; she was one of God's gentlewomen, thinking in no way of her own enjoyment in the company of Elisha, but how she could help his work in facilitating things for him.

The prophet was deeply touched. One day when he was enjoying the solitude and quiet of this precious refuge, he said to Gehazi, his servant, "Call this Shunammite." When the woman, all unsuspecting responded to the call, he said, "Behold, thou hast been careful for us with all this care, what is to be done for thee?" It was so unexpected: she had never dreamed, never looked for any return for her gladly given hospitality; but God never leaves himself in debt, and more than repays all which is done purely out of love to him. And yet this woman could hardly grasp the fact that the desire, the prayer of years which perhaps had now ceased to be a prayer, should be answered. But so it was; and at the very time which the prophet predicted, this woman become a mother.

But every prophet and every willing minister for the Lord's sake must be put to the test. "The child grew," and O how this gift from God must have rejoiced the heart of the parents, and how, when Elisha came to the house and laid his hand in blessing upon the lad's head, his heart would rise up in adoration to God! Nothing could be farther from the minds of either the prophet or the parents than that the life thus miraculously given should be recalled. And yet no other test could be such a test either to Elisha or to the parents. It was harvest-time; just the time of delight to children, and the hot sun smote him. "My head, my head," he cried; and instantly his father gave orders that he should be carried to his mother. It was not long: only from the early morning till noon, and the desire of her eyes lay a corpse upon her knees. What should she do? Should she seek sympathy from husband or from friends? No; she was not only a minister to the Lord in ministering to others in his name: it would be proved now that she could trust the Lord in the deepest of trials. A great thought came into her heart. She told no man, but carried the little corpse to the prophet's chambers, and sent to her husband to procure an ass that she might go to the man of God and come again. Deep in her heart the death of her child was not conclusive.

With all possible haste she went the thirty miles ride, for she knew where to find Elisha. He had gone to Carmel, perhaps to steep his soul in the remembrances which that locality would awake of God's power, and to get face to face with the almightiness of his God. While she was still some distance off, Elisha saw her, and sent Gehazi to quiet her with the salutation: "Is it well with thee? Is it well with thy husband? Is it well with the child?" By faith in a God whom she could not doubt, she could say with a breaking heart, "It is well." But she had a distinctive repugnance to open her heart to Gehazi. Her spirit felt what Elisha had not yet discovered, that Gehazi was not thorough, and she remained with her burden hidden until she reached Elisha. Then she came near and fell at his feet. Gehazi officiously approached; hurt, perhaps that she had not opened her heart to him.



A CHAMBER ON THE WALL OF AN ORIENTAL HOUSE.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

ALTHOUGH there is little similarity between the characters of Elijah and Elisha, there is a remarkable parallelism in the miracles in the two records. Each of them divided Jordan and with the same instrument; Elisha delivered a widow from financial embarrassment, as Elijah did, and by the same means—the miraculous increase of oil; and now, in this week's lesson, Elisha recalls to life the only son of a benefactress, as Elijah had done. The duplication was perhaps due to the conception Elisha had of himself as the heir of Elijah's spirit, and to a feeling, he may have had, that the more closely he trod in the steps of his master, the better. But he worked more miracles than Elijah did, or, perhaps the historians of his time were more careful than those of the earlier time to record them. They were not all of the highest order. His revealing to the king the plans of the enemy, his purifying the waters and his making the iron axe-head swim, were instances of the use of the miracle-working power for purposes more trival than is usual with the Bible miracles. They indicate that Elisha had not the exalted idea of the prophets office that Elijah had. There was always a danger of this degeneration among the Hebrews. Christ himself complained of them that they were more eager to see a sign, than to learn the lesson the sign was intended to teach. It is noteworthy, as Farrar points out, that Christ did not regard miracles as proofs of greatness. John the Baptist, who did no miracle, Christ placed highest of all on the roll of the prophets.

Came unto the Man of God. A wise thing to do in trouble and anxiety. A few years ago, a mother thought she had lost her daughter. A letter was brought to her from the girl, who, she supposed, had gone to business as usual, in which the girl intimated that her parents would never see her again. Whether she was going to commit suicide, or to do some other wicked thing, the mother could not tell from the incoherent letter. Happily she knew a man of God, and sent to him to tell him of her trouble. He is a city-missionary, who has unfaltering faith God as a Hearer of Prayer. On reach the house of anxiety, the first thing did was to commit the case to God ask his help. The father was too anx to remain inactive. He went from p to place inquiring for the missing and the mother wept and mourned thro the long morning hours. Meantime man of God remained in the house pecting an answer to his prayer. It c in the most unexpected way. A C tian lady, a stranger to her, had found on the brink of ruin, had spoken to won her confidence and brought her h There was joy in that home that n as over the dead restored to life.

Gehazi came near to thrust her a Unhappily there have been in all servants in the church who have trie keep people from coming near to Even the disciples tried to keep mothers from bringing their childre Christ." Phillips Brooks tells the st the great mogul emperor, Jahangir, he had a chain hung from the citad which he lived, the other end of w touched the ground. Any of his sub unable to obtain justice through proper officers, might lay hold of chain and pull it, and immediately a ter of golden bells in the emperor's ber was set ringing. The courtiers very indignant at first, because they not wish the people to come into con ication with the emperor, except th them. But the emperor pers and the meanest, humblest ma the kingdom was sure of ju because if the courtiers negl him or wanted higher fees tha could pay, he had only to appl hand to the chain and he coul the emperor's ear. If people go to priests and prelates for and absolution would only us means God provides, they w not be disappointed in getting p

The child is not awake needed contact to bring back life. Elisha sending his servan not sufficient: the staff laid o child was not sufficient: the m God must go himself. Lowell t beautiful legend of the knigh Launfal that he set out as a y man to search through the wor the holy grail—the cup Christ at the institution of the Lord's per. As he rode forth he noti leper sitting at the castle gate ging. Sir Launfal shuddered i gust, but threw the man a pie gold. Many years he tra through the world, vainly seekin holy grail. At last disappointe weary, but with a humbled spi returned. At the castle gate, re sat the leper. Sir Launfal mounted, and going to the man him food and drink with his hands. Compassion, not disgust filled his heart, and as he gav poor creature the food and dri told him it was in the name of Christ. leper's rags fell from him, and he up glorified, for it was Christ to who ministered, and the cup in which he him drink was turned to the holy for which he had been searching. sonal kindness had done what gold the world-wide search had failed to

Took up her son. He would be to her than ever, receiving him thus the dead. The missionaries in tell a wonderful story of a romantic dent in the history of the island. was away on a journey, and on h return learned that a daughter had born during his absence. The p around his wife had buried it alive morning in accordance with heathe toms. But during his journey he ha ceived a horror of such murders, an went to the grave and hastily remove leaves with which it was filled. neath was a board, below which w child still alive. He dared not keep he took it to the Isle of Elmeo wh paid a woman to take care of it. He regularly until his death some ten afterward. Then he told the mother the child's name and f When Christianity reached Tahiti the first converts was the child's m who lamented among other thing death of her infant. In a few day foster-mother came to the house le the child by the hand. The mother the story with wonder and thankf and blessed God.

SOLDIERS WELCOME THE GOSPEL.

Another Week of Active Spiritual Work in the Camps—Many Confess Christ—The Christian Commission's Efforts at Home and Abroad.

ENCOURAGED by the unmistakable signs of divine blessing that have attended their labors during the last month, the consecrated workers of the Christian Commission are striving with doubled energies to meet the great need of a reached Gospel in all of the military camps and hospitals throughout the country. Mr. D. L. Moody and his associates in the conduct of this great soul-saving crusade, have secured, through THE CHRISTIAN HERALD and other papers, the active support and sympathy of all Christian people of America, and are mightily waging the battle against the evil, peculiar to military camps, and bringing home the truth to thousands of men.

Letters have come to us from a number of the evangelists now in the field, and as a result afford some idea of the nature of the work now going on. we we give extracts from several below:

M. E. Sheffield writes from Fort McPherson, Ga.:

"This fort is a rendezvous for the regular army. Recruits are sent here, uniformed, equipped and sent on to join their regiments. Troops are coming and going weekly. Our Y. M. C. A. work fills a great need. Tents were full day and evening. In 22 days we have given out 27,700 envelopes and 37,000 sheets of paper. Have distributed 100 testaments, 300 magazines and 250 books, and received for distribution the contents of Mr. Moody's colportage library. The religious services are under the charge of the Post Chaplain, in the Nave. We have an average attendance nightly of fully one hundred and seventy men, coming to become Christians or have their names entered to unite with churches. Many have been baptized, 400 signed the total abstinence pledge, and 200 the pledge against gambling.

At Chickamauga.

"From Chickamauga many encouraging notes are received, showing how the Spirit is working among the troops.

"In the Indiana quarters, the chaplain of the regiment had become a humble child of God. He had never heard the Gospel understandingly until he became a soldier. He was a neglected boy in a western town—a drunkard. His conversion has been thorough and his influence now is decided for Christ.

"The Secretary near Fourth Pennsylvania reports the appearance of an efficient helper in one of the privates of that regiment, who was confessing for Christ among his comrades and bringing them out to the meetings.

"'Why do you look so downcast?" said a delegate he came at the close of a meeting.to a soldier leaning against a tree. "Well," said the soldier, "I am not a Christian, and I want to be. What mother said to me when I left home has come back to me to-night. She said, 'My boy, I would be willing to give you up if you were a Christian, and I could meet you in heaven.'" Christ was held up to him, and before the delegate left the ground the man had decided for his Lord.

"An eighth Massachusetts convert came to the secretary of the tent with a letter from his pastor, written in response to his letter telling of his conversion. The wife is an earnest Christian and had been praying for him. She wrote full of joy that her prayers had been answered and said: "I am willing now to bear the separation and to give you up, for I know we shall meet in heaven."

"At the first meeting with the Third Tennessee Regiment a soldier came and gave a dollar for the Christian Commission. He said that he was not a Christian, but that it was a good work, and he wanted to help it. The same night afterward the man came forward with forty or fifty other comrades seeking salvation. The Secretary said: "I never saw such a scene. The men seemed to forget everything except their sins and their need of Christ. We could not get them off their knees until they found deliverance. The last man to come was a sergeant who has been most wonderfully transformed and taken a bold stand for Christ. The soldier who gave the dollar was also converted."

Rough Riders Converted.

"Among the new converts there are quite a number of Bigsby's Rough Riders. One of these is giving his testimony at a meeting after payday, says: "I sent home to-day a postal order for twenty-five dollars. That is one of the results of this work, and of my having become a Christian."

Many officers are being persuaded to confess Christ. A lieutenant-colonel said to one of our delegates on a railway-car, "I have been a professing Christian at home, but it has not meant much. This work you are doing here has got hold of me, and I am determined to live for Christ in the army, and do what I can for his cause."

General Howard's visit to Chickamauga has given a fresh impetus to the work. Three immense meetings were held at which Gospel addresses were given by the General. In the morning, at ten o'clock, it was a beautiful sight to see the twelve hundred men of the Fourth Pennsylvania, led by their Colonel, marching into Camp Thomas Theatre. The First Illinois Cavalry, led by Chaplain Bullock, were also present in large numbers. The President's proclamation, calling for thanksgiving and prayer, was read by Mr. Pearsall, General Secretary of the Commission, and appropriate prayer offered by Chaplain Zeller of the Fourth Pennsylvania. General Howard gave a most interesting and effective address upon the love of God, and scores of his audience were melted to tears. In the evening the largest meeting of all was held, with General Sanger's division, near division headquarters. Perhaps three thousand men were present, drawn up in three sides of a hollow square.

General Sanger and General Wiley were on the platform with General Howard. The singing, conducted by Mr. Maxwell was something notable. The words of General Howard, telling of what Christ could do for a soldier, will bear fruit in many lives, and be made a blessing to hundreds of hearts.

PLAZA DE MANZANILLO, SANTIAGO DE CUBA.

Coming Out for Christ.

In a letter from Chickamauga Park, Lytle, Ga., to Mr. Moody, Maj. Whittle writes:

The Colportage books came to hand early last week. The 2,000 *Way to God* have all been given out and I have telegraphed for 1,000 more. We are giving out *Way to God* only to young converts who sign our cards; the other books we are using in our hospital work and giving freely to men who ask for, and seem to value getting them. We have organized our force for systematic visitation of the sick; there are four division hospitals in the camp and some five hundred patients occupying them.

In a camp of eleven battery companies, where there are about 2,000 men of the best class of our soldiers, they have no chaplains, and very little has been done to reach them. My own meeting with them a week ago Sunday, was the first time that we have been enabled to get into their camp. Sunday night Mr. Smith had 500 of them at his meeting and 73 professed to accept Christ and signed cards. Last night 42 out of the 73 were present and testified for Christ, and nearly 50 more professed to decide. A young man came to him and asked him for a Testament with his name written in it. He told Smith: "I was three years at Amherst College and expected to go into the Presbyterian ministry; but I was led into sin, the sin that you spoke of last night when you hit me. I have gone on in evil and am now a prodigal. My family do not know where I am. The last time I was with my mother, she begged me to take from her a Testament, but I got angry and threw it at her head." His voice trembled as he said: "I wish now that I had never done it." The man is under deep conviction.

"Strike while the Iron is Hot."

Rev. Dr. Wharton, who has just returned from the camps, writes:

DR. L. W. MUNHALL.

"That is a saying as true as it is old, and as applied to the opportunity now offered in Cuba for Gospel work, is eminently appropriate.

"It is hardly necessary to remark upon the superstition and ignorance which have been the blight of Spain and all her possessions. The religion of that people has been worse than none at all. At this juncture in the history of Cuba the people will go over to infidelity unless something is done at once to arrest that tendency. I know Cuba; a more fertile land does not lie beneath the sun. Our people will be only too eager to make that island blossom as the rose in its material interests—but what will the people of God do for her spiritual affairs? The way is open—let us go and we shall find that the heart of that little nation may turn from darkness to light, from the power of Satan unto God. It is not the missionary and teacher and pastor we need. Just now there must be quicker work. We need evangelists—men who will stand up in the streets or the highways as they did at Jerusalem and preach Jesus. The field is white unto the harvest. Let the reapers go first and the binders and gatherers follow on.

"We can learn the language which we preach to our own soldiers, who are now more ready than ever to listen to the word.

"It seems to me that the Army Christian Commission will find there some of its best and most blessed work.

Baltimore. REV. H. M. WHARTON."

The Horrors of War.

A letter from Santiago describe heart-rending scenes among the fugitives who crowded by hundreds and thousands into the American camp during the recent fighting and both before and after the fall of the city. Among the fugitives were many women and children, whose pinched faces and eager, imploring looks, gave evidence of the suffering they had undergone. Our troops fed the hungry ones and gave what comfort they could, but the condition of mothers and babies in such circumstances, can better be imagined than described. Our artist has shown in the illustration on the first page of this issue, a glimpse of some of those moving scenes, and the generous relief work so willingly done by our troops for the success of these helpless ones.

Two experienced workers of the Christian Commission, E. R. Hyde and C. F. Rodgers, accompanied Gen. Miles' expedition to Porto Rico. They were specially selected by the Y. M. C. A. for this duty, and carry with them a complete outfit. Two other workers, Messrs. Barrett and Britain, are already busy among the troops at Santiago, and have made their headquarters on the high ground above El Caney. Altogether, the Commission has now at the various camps at home and abroad and with the fleet, over 140 faithful and earnest workers, many of them unsalaried. Sixty-five tents are in use, but more are needed, and contributions are invited to help defray the actual expenses of the work. All of the leading members of the Commission give their services free, but transportation expenses and material, including wagons, books, tracts, stationery, etc., make such an appeal necessary.

NOTES OF THE WAR.

THERE are 150 cases of yellow fever at Santiago, all of a mild form.

OUR generous treatment of the prisoners has elicited warm approval in Spain.

THE total number of prisoners who have surrendered to Gen. Shafter exceeds 24,000.

OUR fleet has captured the port of Nipe in Northern Cuba, and will use it as a naval base.

THOUSANDS of destitute are now being fed at free kitchens, which have been opened in Havana, by Captain-General Blanco's order.

EUROPE is still anxiously discussing the prospect of a visit from Admiral Watson's fleet, and the Mediterranean promises to be a scene of great naval activity, as every naval power will probably be represented there for the purpose of observing the doings of the American squadron.

GEN. MILES has reached Porto Rico with the first of three military expeditions, and the others will shortly follow. It is expected that operations in that island will not be protracted, as the Porto Ricans are strongly opposed to Spain, and will welcome the Americans. The first expedition landed at Guanica, the second will disembark at Fajaydo, near San Juan, and the third at some desirable port on the northern side of the island.

ALTHOUGH our military and naval plans are still being carried out vigorously, there is now little doubt that actual negotiations for peace have been begun by Spain, and that any day may witness the cessation of hostilities. It is understood that the first steps on these negotiations have been taken by the English and French Ambassadors at Madrid. No formal notice of Spain's wishes has yet reached Washington, although such notice is fully expected soon. The Madrid government has decided to sue for peace.

PRESIDENT McKinley bears up admirably under the strain of directing the extensive military and naval operations of the past three months, added to the regular burdens of his august office. He is of the true type of Christian soldier and statesman, and has been as regular in attending to his religious duties as to his Cabinet meetings. It is stated that he resorts to no stimulants even in the gravest stress. His recent proclamation shows his unswerving reliance on the providence of God.

The Moody Gospel Fund.

Contributions for the Moody Gospel Fund are received by and acknowledged through THE CHRISTIAN HERALD. The following have been received during the week:

Prev. ack'd	$1639 71	AMP, Northampton	1 00
Abrams, J M.....	2 00	O T B, St Louis	1 00
Baldwin, M A....	1 00	R S S, Mexia	5 00
Bikle, Chas G....	1 00	W J C, St Clairsville	1 00
Brown, W J.....	2 00	Mr& Mrs Y, Chicago	1 00
Carlson, A O.....	1 00	——, Goshen.....	1 00
Carpenter, Mrs E..	1 00	——, Gresham.....	3 00
Clarkson, Mrs L D	35	——, Madison.....	1 00
Cookinham, Mr. Mrs and Miss M...	2 00	Friend, Albany....	50
Davenport, J	1 00	" Bridgeport	2 00
Davis, D T.....	2 00	" Bucksport.....	50
Gress, R L.....	2 00	" Rothsville.....	50
Hartman Mrs C....	1 50	Friends, Colesville..	50
Keyes, E J.....	1 00	I H S Anderson....	25
Nelson, Mr & Mrs P A	5 00	I H S, S D.....	5 00
Perry, E R.....	1 00	C E Cong Ch, Pewaukee	3 00
Robbins, Mrs M G....	1 00	Cong Ch & Soc, E Charlemont.....	5 60
Sloane, A C.....	5 00	One who is praying.	
Stewart, Miss C W..	4 00	De Funiak.....	50
Swanson, Mrs C F...	1 00	Small S S, Grainfield	1 00
Thatcher, Mrs M....	3 00	Sterrett S S, Texas..	1 25
Walker, Mrs L A....	5 00	S S C I, St Clairsville	3 00
Wiestling, Annie M & Ellen S.....	2 00	**Total**	**$1722.76**

All contributions will be acknowledged in these columns.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post office at New York, as Second-class Matter

What Next After the War?

WE shall have Cuba, the Philippines, and perhaps, other islands to civilize, yes, and Christianize. And we shall do it. And the first step in that direction will have been taken when the war is over. This great American Republic—this nation with a role among the nations like that of the Jews among the nations of that early period — will have made her civilization emphatic all over the earth. It is a civilization that recognizes the Golden Rule: a civilization that conceives of the bondmen of the earth as bound with them. And, henceforth the Stars and Stripes will carry this lesson of humanitarianism wherever it flies. And, if any other nation of the earth should inquire the secret of our success and glory, it is here; in the fact, that we burn to vindicate and deliver those that are oppressed.

Spain represents the civilization of the Middle Ages. We represent the civilization of His kingdom, who, though he said: "I come not to send peace on the earth, but a sword," was foretold as the Leader and Commander, under whom the nations should learn war no more; should beat their swords into plowshares and their spears into pruning-hooks. And we can afford to follow where He leads.

Household Worries.

YOU think, O man of the world, that you have all the anxieties. If the cares and the anxieties of the household should come upon you for one week you would be a fit candidate for the insane asylum. The half-rested housekeeper arises in the morning. She must have the morning repast prepared at an irreasonable hour. What if the fire will not light? what if the marketing did not come? what if the clock has stopped? No matter; she must have the morning repast at an unreasonable hour. Then the children must be got off to school. What if their lessons are long? What if they do not know their lessons? What if they have lost a hat or cloak? They must be ready. Then you have all the diet of the day, and perhaps of several days, to plan. But what if the butcher has sent meat ill-masticable, or the grocer has sent articles of food adulterated? and what if some piece of silver be gone or some favorite chalice be cracked, or the roof leak, or the plumbing fail, or any one of a thousand things occur? You must be ready. Spring weather comes and there must be a revolution in the family wardrobe; or autumn comes, and you must shut out the northern blast. But what if the moth has preceded you to the chest? what if, during the year, the children have outgrown the apparel of last year? what if the fashions have changed? Your house must be an apothecary's shop; it must be a dispensary; there must be medicines for all sorts of ailments —something to loosen the croup, something to cool the burn, something to poultice the inflammation, something to silence the jumping tooth, something to soothe the ear-ache. You must be in half a dozen places at the same time, or you must attempt to be. If, under all this wear and tear of life, your "better half" makes an impatient rush upon the library or drawing room, be patient, be lenient. O woman, though I may fail to stir up an appreciation in the souls of others in regard to your household toils, let me assure you, from the kindliness with which Jesus Christ met Martha, that he appreciates all your work. He is the especial friend and confidant of a whole world of troubled womanhood.

The Christian as a Taxpayer.

THE Master of us all was a taxpayer. He sent one of his disciples to catch the fish, that had in its mouth the denarius, with the image and superscription of Cæsar upon it. He believed in government, even though it were Roman, and his own country a conquered province.

Our war taxes are to support a measure demanded, as we believe, by humanity, yes, and now, since war is declared, by Christianity; for Christianity makes tax-paying obligatory upon the good citizen. Tax-paying is only the support of the soldiers that fight our battles for us. As St. Paul says of the support of civil government: "For they are God's ministers, attending continually upon this very thing."

The enactment of the revenue measure of Congress has required some acts of compromise. But it has been fairly done. And there has been patriotism in it. Let there be patriotism displayed now in coming up promptly in the payment of the taxes. Our boys have gone to the field, are making themselves heroes on ship-deck, are making a great future for the nation, are blessing the world, as we believe. Let there be no evasion in tax-paying. Let us go and catch the fish that has in its mouth the denarius. "Honor to whom honor is due, and tribute to whom tribute is due."

Good Samaritan Among Nations.

IT is asked, "Well, are we going to set ourselves up as ready to right all the wrongs existing among the different nations of the earth?" No, we do not mean this. The man that we knew as the Good Samaritan, perhaps righted not another like wrong in all his life. But he set an example that will live forever. If we right one single wrong, walking as we do earth's high places, occupying an outpost as we do, in civilization, other nations will take the cue from us.

Cuba is our neighbor, less than ninety miles from our coast. If we ask, "And who is my neighbor?" the answer must be, "The nation that we can save and deliver and set upon the highway of progress in civilization." The Good Samaritan gave all humanity an object lesson. One lesson was enough. Who knows whether it may not be so in this case? We are binding the wounds of Cuba. We are being wounded for her sake.

Let Spain revile us and say it is all pretence. There is a divine principle in it. And if there is, God will see that we are justified in the eyes of the world.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it, and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

The Ring Upon the Finger.

RINGS were probably the first ornaments ever worn, though in the earliest ages they had a meaning far beyond mere adornment. The stories of Judah and Tamar, of Pharaoh and Joseph, of Ahasuerus and Haman, show that as pledges of good faith, as marks of favor, and as tokens of authority, they were the recognized symbols. The fashion was an Eastern one, for the Jews were familiar with it, before their sojourn in Egypt; indeed, it may have been one of those primeval customs, which Shem, Ham and Japhet saved from the wreck of an earlier world. Certainly the people of Syria, and the lords of Palestine and Tyre, used rings in the earliest times and it is remarkable that they bore the same emblem which ancient Mexican rings bear—the constellation of Pisces. As an ornament, however, the ring is least important; it is an emblem. The charmed circle has potency and romance.

The Jews first used it in marriage. For this purpose they required it to have a certain value, and to be finally and fully purchased. If it was bought on credit, or taken as a gift, its power was destroyed. The Christian Church early adopted the custom of the marriage ring. It was placed first on the thumb, in the name of the "Father;" then removed to the first finger, in the name of the "Son;" to the third with the name of the "Holy Ghost," and the "Amen" fixed its place on the fourth.

Rings were also the emblem of spiritual marriage and dignity as early as the third century. In the Romish Church the Episcopal ring is of gold set with a rich gem. The Pope has two rings, one bearing the likeness of St. Peter, used for ordinary business; the other bearing a cross, and the heads of both Peter and Paul, and the reigning Pope's name and arms. It is used only for Bulls; and is broken at the death of the Pontiff, and a new one given by the city of Rome to his successor. These rings of spiritual office were frequently worn on the thumb, and when the tomb of Bede was opened in May 1831, a large thumb-ring was found where the right hand had fallen to dust.

The ring has been used not only for carnal and spiritual weddings, but also for commercial ones. For six hundred years, the Doges of Venice married, with a gold ring, the Adriatic and its rich commerce to their city on the sea. As an emblem of delegated or transmitted power, the ring has also played a remarkable part in human affairs. Pharaoh and Ahasuerus in Biblical records are examples. Alexander transferred his kingdom to Perdicas with his ring. When Cæsar received the head of Pompey, he also received his ring, and when Richard the Second resigned his crown to Henry of Lancaster, he did so by giving him his ring. The Coronation ring of England is of gold, in which is set a large violet ruby, carved with the Cross of St. George. The custom of engraving sacred emblems upon rings, for common wear, was angrily reproved by so early a sage as Pythagoras; and this heathen's delicacy about sacred things is commended to the notice of those women of our own day, who toss the holy symbol of our faith around the toilet tables, and wear it in very unconsecrated places.

Great faith in all ages has been placed in charmed rings. Greeks and Romans possessed them, and the Scandinavian nations had a superstitious faith in such amulets; indeed, as chronicles declare, it is hard to compute how much William was indebted for his victory over Harold to the influence of the ring he wore, which had been blessed and hallowed. As curative agencies, rings have also played a curious part. Until the Georgian era, rings blessed by the King or Queen on Good Friday were thought to control epilepsy and other complaints, and something of this secret power is still acknowledged by the superstitious, who wear around their necks rings or coins that have been blessed. Rings have also been agencies for death, as well as for life. In all ages they have been receptacles for subtle poisons, and thus Hannibal and Demosthenes armed themselves against an extremity of evil fortune.

In the life of the English queen Elizabeth, rings had an extraordinary importance. She was notified of her ascension to the throne by the presentation of Mary's ring. The withholding of the ring sent by Essex caused her to die in a passion of remorse and re-awakened affection, and no sooner was the great struggle over, than her ring was taken from her scarcely cold finger and flung out of the window to Sir John Harrington, who hastened over the Border with it to the Scottish James.

There are some curious traditions regarding the stones usually set in rings. The ruby of carbuncle was thought to guard against [illegible]. The sapphire was the favorite of chur[illegible] and was thought to inspire pure [illegible]. Epiphanes says the first tables of th[illegible] were written on sapphires. The emer[illegible] stowed cheerfulness and increased [illegible]. The opal was said to make a man in[illegible] the jacinth to procure sleep, and the tu[illegible] to appease quarrels between man an[illegible]. Things are much changed, however in[illegible] heathen sages and Rosicrucian alchem[illegible] fined the qualities and powers of gem[illegible]. We have commercial "rings" now, which [illegible] emerald ones to scorn, as means of pr[illegible] wealth. If the opal could make a r[illegible] visible, it might be popular on the fi[illegible] of month, but we have better narcotics th[illegible] jacinth, while the elaborateness of our w[illegible] toilets gives husbands manifold oppor[illegible] of peace-making, quite as successful [illegible] turquoise.

However, I have said enough to pr[illegible] the ring upon our finger is a link bet[illegible] and the centuries beyond the flood. [illegible] not escape this tremendous solidarity [illegible] human race. We are part of all that h[illegible] and the generations that follow us w[illegible] back to us and say. "They were our [illegible] and we are their heirs, and lo, we are a [illegible]

Amelia E. Bar[illegible]

BRIEF NOTES.

Lieutenant Hobson, who sank the [illegible] *mac* at the entrance of Santiago Harbor[illegible] active member of the Young Men's Chris[illegible] sociation in the U. S. Naval Academy at [illegible] his while a student there, and served as [illegible] during the year 1888.

The Organizing Committee of the [illegible] American League, 115 Broadway, New Y[illegible] has issued a circular addressed to "the fr[illegible] Cuban freedom," urging a movement lo[illegible] emigration, under American auspices, t[illegible] Porto Rico, Hawaii and the Philippines.

Dwight L. Moody is reported to h[illegible] ceived a gift of $100,000 in stocks and bond[illegible] school work in Northfield. The funds a[illegible] divided; the Normal Seminary and Mount [illegible] School are each to receive one-half. The [illegible] the donor has not been given to the publi[illegible]

The Waldensian Church in Italy [illegible] time ago celebr. ted the fiftieth anniversa[illegible] edict of King Charles Albert which grant[illegible] ious freedom and toleration to the W[illegible] King Humbert gave a special audience to [illegible] chet, pastor of the Waldensian Church in [illegible]

A few Free Scholarships will be [illegible] Luray College, Virginia, this year to worth[illegible] ladies, who are endeavoring to get an e[illegible] and who have to provide for themselves. [illegible] ence is given to orphans, other things bei[illegible] Rev. H. M. Wharton, Baltimore, Md., wi[illegible] all inquiries.

A boy of eighteen has been sente[illegible] fifty days imprisonment at Doylestown, [illegible] destroying birds' nests. It seems like [illegible] sentence, but the destruction of birds a[illegible] nests is cruel sport, and if parents will [illegible] their children from it, the law should give t[illegible] culprits a lesson.

An English newspaper states that w[illegible] permission of the Bishop of Norwich, Mr [illegible] vicar of Kessingland, declined to bury a no[illegible] impenitent sinner against the cardinal law[illegible] Christian community, after every effort h[illegible] made, and made in vain, by the parish [illegible] deduce a confession of sorrow.

A Norwegian paper reports that Ic[illegible] divided into 140 parishes, with 1,600 chur[illegible] bers, not reckoning the capital city of R[illegible] The population has been faithful to the L[illegible] Confession since its general acceptanc[illegible] island in 1551. The church of the island[illegible] own theological seminary, founded in 18[illegible]

Both Spain and the United States a[illegible] represented, notwithstanding the present [illegible] the Paris Exhibition of 1900, and both com[illegible] likely to have more extensive exhibits tha[illegible] previous occasion of the kind in a foreign [illegible] America will, it is to be hoped, excel [illegible] spicuously in the variety of industry a[illegible] field of war.

The mission to Madrid of Miss [illegible] Schley, of Milwaukee, a distant relative [illegible] modore Schley, has attracted attention t[illegible] forts made by the friends of peace to bring[illegible] cessation of hostilities between the Unit[illegible] and Spain. Miss Schley comes from revo[illegible] stock, and is a thorough American. She [illegible] ber of the Peace Society, and anxious t[illegible] end of war, its horrors and its hardships. [illegible] tives command respect, even although he [illegible] may prove to be without result.

The old mission property on Madel[illegible] land, Lake Superior, has been purchase[illegible] paired through the liberality of the Rev[illegible] Salmon, of Beloit, Wisconsin. Mr. Salmo[illegible] to make this a retreat for Congregationalis[illegible] the summer months. Early in August appr[illegible] exercises are to be held in reopening [illegible] Mission House. Leading representatives [illegible] Northwest will be present and give addr[illegible] home missionary conference will be held [illegible] nection with these exercises.

The adoption by New York's M[illegible] Council of an ordinance against the use of [illegible] language in public places calls attention [illegible] fact that laws prohibiting profane sweari[illegible] for many years been on the statute books [illegible] York and other States. Recently these la[illegible] been enforced in several instances, and t[illegible] signs of a growing popular desire to see [illegible] graceful and degrading habit of swearing [illegible] suppressed. The clergy, as shown by t[illegible] mons on recent Sundays, are, as they ought [illegible] on the side of the authorities in this new an[illegible] some departure.

MISSIONARIES IN DANGER.

AGAIN the devoted men and women who are doing the work of the Lord in China, are in danger from the fanaticism of that dangerous class known as the literati, who ought to be only of their title, but whose learning is only an exaggerated form of ignorance. Like the *ulemas* in Turkey, the literati of China look with hatred and prejudice upon the foreigner, and especially upon the missionary. As the silversmiths of Ephesus guarded the teachings of Paul as a menace to their own occupation, so the literati regard the Gospel of Christ as a challenge to the stilted follies that have grown like barnacles, about the ancient doctrines of Confucius, smothering and concealing from view what was real good in that philosopher's teachings. This latest uprising is a formidable one, and it is already wide spread in the great southern provinces of Kwang-Tung, and Kwang-Si, and the China Inland Mission station at Chang-Shu in the latter province has been destroyed, the missionaries narrowly escaping massacre. The last time that a considerable number of missionaries fell martyrs for Christ in China was at the little native village of Hwasang, on a hill near the city of Kucheng, in July, 1895. Missionary Stewart, his wife and family and several friends of the Zenana Mission, had tired to a cottage in Hwasang to rest for a few days during the torrid heat of midsummer, when they were suddenly attacked by a band of fanatics, and all of them killed with the exception of Miss Codrington, who was left for dead, but survived notwithstanding terrible wounds. It is to be hoped that the awful scenes at Whasang will not be repeated; but whatever the event, there can be no doubt that the American and other missionaries in Southern China will continue to show themselves worthy of the past history of mission work in that difficult and perilous field, remembering the words of Paul:

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God (Acts 20:24).

The Power of Human Sympathy.

Every now and then crops up some incident showing the depth of sympathy in the human heart, and how that depth can be touched by an appeal in behalf of the suffering and deserving. The columns of THE CHRISTIAN HERALD have given repeated evidence of the readiness of our readers to respond to the cause of humanity. In another instance, less in importance but still interesting and significant, the feeling of human brotherhood is the experience of Miss Natalie Schenck, of New York State, with her endeavor to carry out a certain scheme to raise a fund to provide comforts for the soldiers. Miss Schenck sent out four letters to four friends asking each of them to enclose ten cents for the purpose of the ice-fund, and each to send four more letters with a similar request to four persons known to the sender. The various lists thus started had astonishing results. Miss Schenck received four letters, and every day the letters kept doubling and redoubling in number, until delivered at her house in wagon-loads, and the postmaster had to engage additional assistants. Over ten thousand dollars have been received, mostly in ten-cent pieces, and it is certain that the money, properly expended for ice, will alleviate much suffering among our troops in Cuba. The hearts of the people have evidently been moved by the accounts of the heroism and hardships of our soldiers, and Miss Natalie touched a chord, the strength of which she could hardly have appreciated. Like the pressure of the finger on an electric button, which sets vast machinery in motion, her simple appeal swayed a vast concord of human sentiment, and proved that charity for our fellowmen is as universal as it is Christlike.

Whosoever shall give to drink unto one of these . . . a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward (Matt. 10:42).

A Bigamist's Plea.

A man who is manager of an undertaking establishment in Paterson, N. J., and who stands accused of bigamy, has put forward the strange defence that at the time of the bigamous marriage both he and the woman were insane. The one palliation in this defence is, that the offender does not, as criminals in similar cases commonly do, throw the responsibility on the woman. "The woman tempted me, and I did eat" is an excuse as old as the race. The man says he was insane, which is probably true to a certain extent, for it is hard to imagine that any person, permitting himself to so far forget wife and children and home as to commit bigamy, is in his right mind. It is a defence of which the law can hardly take cognizance in such cases, otherwise nearly all offenders would escape on a similar plea of "providential affliction," and society would be wrecked by the impunity extended to those who assail its laws and regulations. It is only by leaning on Divine aid and appealing to the power of prayer that any can hope to overcome the innate wickedness of the human heart and the natural propensity to evil.

Let no man say when he is tempted, "I am tempted of God," for God cannot be tempted with evil, neither tempteth he any man (James 1:13).

Arctic Whalers Rescued.

More than fifteen hundred miles across Arctic waters, W. T. Lopp, a missionary from Cape Prince of Wales, drove a herd of four hundred reindeer with goods for the relief of ice-bound whalers at Point Barrow. Over glaciers and deserts where the snow never melts, over frozen bays and ice-bound rivers the devoted teacher of the Gospel hurried on his mission of mercy and rescue. Fortunately, he found that the hardy adventurers whom he sought to relieve, were not suffering for the necessaries of life, and the supplies which he brought secured them against any danger of want until the arrival of the revenue cutter, which is expected to reach Point Barrow in August, and carry them back to civilization. But the missionary's enterprise was not less heroic because those whom he believed to be perishing from starvation had not reached that stage of want. He risked his own life to save others—the highest, because the most Christian form of self-sacrifice. He might have perished on the way, as scores, yes hundreds, who have ventured into that region of desolation have perished in the past, and his fate would perhaps have remained a mystery to all but the Omniscient. But he went safely through all the perils of his journey, trusting in him who is the Guide of all who throw themselves on his ever-watchful care.

I am continually with thee; thou hast holden me by my right hand (Psalm 73:23).

Treasures from the Klondike.

Millions of dollars in gold continue to be brought from the Klondike, the steamer *St. Paul* having reached San Francisco a few days ago with 176 passengers, mostly returning miners, and three millions in treasure. How much of hardship, risk and suffering these large sums of gold represent, can be known only to those who have faced Klondike perils to obtain the precious metal hidden in the frozen soil, and carried in the beds of the Arctic streams. For one who has succeeded in winning riches in the Klondike region, it is said that a score or more fail, and have all their efforts for nothing, and many perish on the dangerous trails, or are lost while prospecting. And all they can gain at the best is a few thousand dollars to keep them in some comfort during the remainder of a life that has perhaps been wrecked in fortune-making. To secure this, men will encounter all sorts of dangers. Only a few months ago a number of Klondike pilgrims were crushed to death by a descending avalanche, and the way to Dawson City is land-marked by the remains of victims who have perished in striving to get there. There is gold in the Klondike, and gold will pay for the needs and indulgences of this world; but only a small percentage of those who go to the Klondike succeed in procuring what they want. The treasure of heaven, on the other hand, is within reach of all. There is no disappointment for him who seeks that treasure through Jesus. There is no treacherous ice or bottomless crevasse. That is a Klondike worth seeking, a treasure that cannot be lost.

Provide yourselves bags which wax not old, a treasure in the heavens that faileth not (Luke 12:33).

An Ancient Roman Pavement.

An interesting discovery has been made at Leicester, England, of some Roman tesselated pavements in one of the most ancient quarters of the borough. The pavements were laid bare at a depth of about eight feet. One measures thirteen by ten feet, and the other twelve by seven, and both are in a remarkable state of preservation. They are of beautiful design, and in the larger portion there is a reproduction of a peacock, with spread tail. It is known that the old Roman forum stood in that vicinity, and it is believed that the pavements originally belonged to the Governor's residence, or to the heathen Temple of Janus, which was in that neighborhood. Since those pavements were laid, what mighty changes have swept over that Britain, which the Romans doubtless thought they would hold as a province forever! Roman rule passed away, to be succeeded by the Saxon, Danish and Norman invasions, and at length by the present British empire. Leicester itself has witnessed stirring scenes, while the drift of ages gradually accumulated over the pavements so carefully laid ages ago. Such is the fate of all the work of human hands, whether it pass away in a day or survive for a thousand years. Far different is it with the things of eternal life, which ought to be the chief, because the only lasting concern of all.

Heaven and earth shall pass away; but my words shall not pass away (Matt. 24:35).

Emigration to Cuba.

One interesting result of American conquests in Cuba has been to start an emigration from the United States to that island. It is expected that the emigration will grow, as affairs in Cuba become more settled, and that within a few years a vast number of Americans will go there, carrying with them the civilization which has been developed here under more fortunate auspices. This movement should be of great advantage to Cuba. Americans will bring to that island the force, the vigor, the intellect, which have made the American Union what it is. They will also bring there the educational and religious influences, which have built up America. They will restore the waste places and make Cuba in fact, as well as in poetic nomenclature, the gem of the Antilles. The scars of war will be effaced, and peace and plenty will reign.

The wilderness and the solitary place will be glad for them; and the desert shall rejoice and blossom as the rose (Isaiah 35:1).

Village Banks for India.

From India comes the news that the continued exertions of Sir William Wedderburn to bring about the establishment of savings-banks in the country villages are having an effect. Two Jhat committees in a district of the Punjab have taken steps in that direction, and the Indian Government is considering what action may be necessary and advisable to enable the rayats, as the cultivators of the soil are called, to become more provident than they have been in the past. Of the three hundred millions of people in India, two hundred and forty millions live in native villages, and depend on the soil for subsistence. These are the millions whose awful misery in the time of famine drew forth that great tribute to charity and humanity from the readers of THE CHRISTIAN HERALD, "The India Famine Fund." In plentiful seasons they have enough to eat; when scarcity comes they starve, and they are without means provided against the day of want; and they are also the victims of extortionate money-lenders. The village bank, receiving the deposits of the thrifty, and loaning money at reasonable interest to those able to give security, would be a safeguard against the two curses of Indian village life—improvidence and usury—and the government would be saved the large expense which it is compelled to incur in time of famine. We all know what the savings-bank system has done for America and other English-speaking countries, and there is no reason why it should not be successful in India; for the Indian peasant is naturally both honest and thrifty, and would undoubtedly take advantage of the opportunities which the system should offer for bettering his condition. And this would have a tendency also to open his ears and heart to the Gospel, which so strongly inculcates the duty of providing for one's household.

But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel (1 Tim. 5:8).

GRAVES OF THE MISSIONARIES MURDERED AT HWASANG, CHINA.

Korea Her Own Ruler

Russia Retires and the "Hermit Nation" Asserts the Right of Self-Government—Signs of Growing Civilization—Missionary Notes.

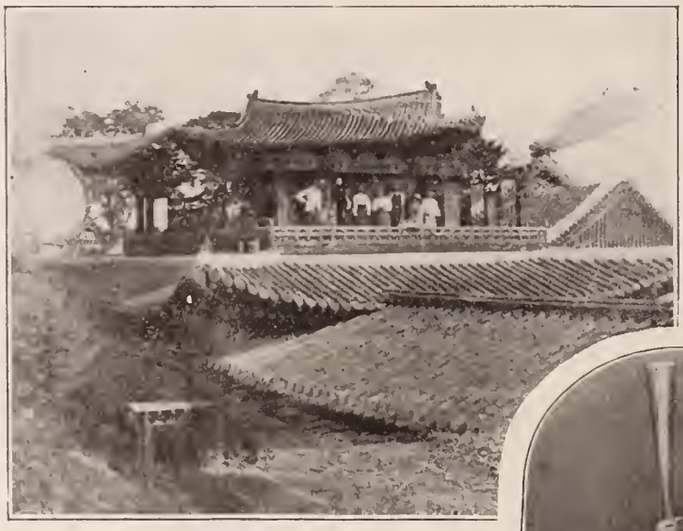
From Our Special Correspondent.

NOTHING in this world is enduring. Sometime ago, as your readers may remember, Mr. Alexieff, of Russia, came into control of Korea's finances. Later, the Russo-Korean Bank was established with special Government privileges, and there was every indication that Russia had come to stay. But the bank closed in one month, and for the last few days our streets have presented a lively appearance from the removal of the effects of Mr. Alexieff and other Russian officials, and suddenly, for the time being at any rate, Korea is left to her own resources.

Russia claimed a debatable site for her coal go-downs on Deer Island in Fusan harbor, and before the question was settled, she demanded a much larger share of the foreign concessions at the two new open ports, Mokpo and Chinnampo, than was fair to the other countries concerned. During the discussion, the Council of State resigned in a body.

The Emperor did not accept their resignation.

The Independence Club next took the matter up and addressed a letter to the minister of Foreign Affairs demanding an explanation of the situation. The minister then sent in his resignation, which was accepted, but after a few days he was reappointed. Then the Council of State resigned again. Kim Hong-Yuk, the interpreter for the Russians was appointed Governor of Seoul: and thus matters stood upon March 7th, when the Russian Minister unexpectedly startled everybody with a new question. In a dispatch to the Korean foreign office he said:



THE KING'S LIBRARY, SEOUL, KOREA.

"Recently I have been informed that there exists a deplorable condition of affairs in Seoul, many idlers among your people claiming to be gifted politicians, create disturbance by opposing Russian interests. This state of affairs naturally causes great surprise to my Imperial Sovereign, the Emperor of Russia ... The present attitude of your government is so plain that Russia cannot endure this condition much longer. Therefore, my Emperor has graciously ordered me to report fully to your Emperor, and to inquire of your government definitely whether Korea still desires to be benefited by Russia's help or not, and if the military instructors and finance adviser are not considered necessary by your Emperor and your government, my government will make some other necessary arrangements, according to circumstances, but your government must maintain your independence in the future according to its ability."

A reply was demanded within twenty-four hours, but the Council of State, to whom the matter was at once referred, asked for more time in which to formulate an answer. While the matter was pending, the Independence Club addressed a communication to the Minister of Finance, asking why government deposits had been withdrawn from the Korean banks and placed into the Russo-Korean Bank, and also about rumors that a large sum from the treasury-vaults had been transferred to the same bank, and that the bank had been authorized to collect and disburse all the government revenues. They said, "If these rumors are true we must consider that the Russo-Korean Bank is practically our treasury, and your department has become a figurehead." March 10th a mass-meeting was held near the great bell, and a committee was formed which sent a communication to the Minister of Foreign Affairs, Min Chongmeuk, to the effect that it was the desire of the people that the government should relieve the Russian finance advisor and military instructor from their engagements for the sake of maintaining independent sovereign rights.

March 14th the Korean Government issued its reply to the Russian Minister. In it, grateful recognition is made for the friendly protection proffered His Imperial Majesty while domiciled at the Russian legation. Then is added gracefully that the government has decided to continue to manage their affairs according to the methods so kindly introduced by the Russians, but they had decided to put the controlling power of all departments into the hands of their own countrymen, and that it would be convenient for the Korean Government to relieve the Russian officials from further service.

This withdrawal of her forces from Korea has given rise to very favorable comment for Russia. It is rumored, however, that certain diplomacy between Japan and Russia has had more to do with this sudden change of affairs than was at first suspected—Japan having agreed that if Russia would withdraw from Korea, Japan would not interfere with Russia's role in China.

Negotiations are being made with the French minister to engage a postal expert to manage the Korean postal service, that it may be put on a more efficient basis before 1899, when Korea has the privilege of joining the International Postal Union.

There is some talk of Dr. Philip Jaisohn returning to America. Should he do so, it will be a great loss to Korea. The Seoul-Chemulpo Railroad is being pushed on toward completion, work has already begun upon the new railroad bridge across the Han, the line from the river to the city is completed, and upon the other side of the river it is nearly so. A contract has been given to construct an electric street railway in Seoul, running from the railroad station just outside the south gate, passing the Great Bell to the east gate, and thence to the tomb of the late Empress. It will be six miles in length. So Dai Han will soon have her first railroad and first street cars.

The final grand sacrifice in token of the ending of the mourning for the late Empress Min was offered last night at the palace, and beginning with to-day the officials and the people are allowed to wear gorgeous colored garments again. The country does not go into mourning for the Emperor's mother who died Jan. 8th, aged eighty years, or for his father, the Tai Won Kun, who died Feb. 22d, aged eighty-eight years. Their funeral ceremonies will occur together, but have not yet taken place. Some $30,000 have already been appropriated for the same.

During the winter here in Seoul, I have treated over 600 patients at the Woman's Dispensary, relieving Dr. Cutler, while she has been quite hard enough worked with the in patients and out-calls. Dr. Cutler will now take up the entire work again for her sixth year, and let me go up to Pyong Tang, to continue the work there that I began four years ago. The long looked for appropriations have not yet arrived, but in the meantime the six dollars received from THE CHRISTIAN HERALD will help me to defray the extra expenses, and our Superintendent thinks it best for me to be off not later than the 1st of May, so no doubt before you read these lines, myself and children will be in the ancient city of Pyong Tang, founded 2122 B.C., and long called the most wicked city in the Hermit Nation. But, praise God! Pyong Tang is now being won for Christ. Dr. Hall spent there his last year, but one, on earth. He baptized four converts and received others upon probation, and it was the harbinger of victory. Will not the readers of THE CHRISTIAN HERALD remember us often with prayer?

Thanks for the sympathies that ye have shown
Thanks for each kindly word each silent ...

THE PALACE WALL AND WATCH-TOWER AT SEOUL, KOREA.

POUNDING THE RICE.

A PALACE SUMMER HOUSE, SEOUL.

That teaches me when seeming most alone
Friends are around us though no word be ...

Seoul, Korea. ROSETTA SHERWOOD ...

"War Testaments" for Our Sol...

Many churches and mission w... are giving evidence of their belie... the Word of God will be a blessing ... soldiers, and many orders are com... weekly for our Vest-Pocket Test... Ten will be sent to any address f... or, if preferred, the money can be ... us as a contribution to the Fund f... tributing the Testaments amor... troops. The following contributi... sending the War Testament to our ... have been received during the week

Prev ack	459 64	A D W, Brooklyn	
Mrs J B Alford	1 00	Miss B L F, Pasad	
Allbee, Mrs David W	10 00	D and A, Mt. Ver	
Anderson, Kathrine	10	Mrs E M, Brookl	
Anderson, Mary E	10	Mrs E W E, Mars	
Anderson, Ruth H	10	H B M, Kennett S	
Beers, Mr and Mrs S H	1 00	J F, Philadelphia	
Brown, Carrie	10	L F C, Newark	
Brown, Mrs E S	1 00	L H P, Avondale	
Brown, Mrs L R	1 00	M D C, New Hav	
Brown, W J	1 00	M K and J A, Cl...	
Chase, H G	90	cothe	
Craven, E R	1 00	M S, Allenhurst	
Davenport, J	1 00	Mrs M W, Denver	
Dickenson, A W	1 00	Q, Newtonville	
Fagg, Katie M	1 00	R M O, Houston	
Foyquer, Christian	15	Mr and Mrs Y ...	
E Frances	30	ago	
Gerkin, C E	40	—, Newark, N J	
Gress, R L	1 00	—, New London	
Havens, Mrs A	4 00	Friend, Albany	
Latham, Geo W	1 00	Friend, Broad Br...	
Lauck, Mrs S J	50	Friend, Litchbur...	
Locker, Alfred	1 00	Friend M A W, I...	
McCormick, E	1 00	ter	
Mann, Maggie	1 00	Friend of the Boy ...	
Mansfield, F H	90	Blue, Hinesbur...	
Moufort, C R	1 00	Soldier's Friend, ...	
Moore, Emma E	1 00	Dresden	
Morton, Mrs S	1 00	In His Name, I...	
Mullineaux, F H	40	River	
Myer, Mrs Edgar	10	Reader, Cross Cr...	
Platt, Mr and Mrs G S	2 00	A Sister in Christ	
Robbins, Mrs O P	35	Gardiner	
Seiling, J H	75	Church and Mis...	
Smith, M M	1 00	S S, Round La...	
Swiggett, Mrs E T	2 00	Cong S S, Essex ...	
Tallman, Mrs H B	1 00	East Trenton P...	
Teeple, Mrs Edw'd J	1 00	Chapel	
Thatcher, Mrs M	2 00	King's Daughter...	
Thayer, Miss Sarah H	2 00	rville	
odd, Margaret R	1 00	Young People's ...	
Townsend, Ch'lotte M	1 00	ance, E Rainy ...	
Whitney, L H	3 50	Y P S C E Thorp ...	
Wiestling, Annie M and Ellen S	2 00	Anonymously, P...	
Wood, J I	1 00	Amboy	
Mrs A C, Newark	2 00	**Total**	

THE FAMILY AND HOME CIRCLE

CUBAN HOMES.

Typical Havana Residence—Cuban Beggars—Missionary Opportunities.

PUBLIC attention has been so centered on Cuba of late, that many questions, often difficult to answer, come to us concerning its resources, customs, manners, etc. The following description of the Cuban home will answer many of these questions, and will doubtless be of interest to all our readers:

The typical house is one story high, with a projecting in front about ten or twelve feet, forming a veranda supported by pillars of stone. Underneath is a platform of stone where the members of the family promenade or rest in their rocking-chairs, and rock to and fro and chat and rock for hours at a time. These rockers are great institutions in Cuba. The windows and doors have iron bars grated across; they form, of course, no protection night and day, but inside shutters may, or may not be, left open—a great advantage in a hot climate. Usually these houses run back from a wide *patio*, or hall we might call it. Either at the side or by some extension or through the middle of it, in this *patio* or hall, are the doors of all the rooms on either side.

A description, given by a Cuban woman, after a visit to Americans' residence on the island, appears in the closing chapter of that most popular and interesting illustrated history of the work, *Columbia's War Book*, written by Dr. Tupper and published by P. B. Peterfield & Co., Bible House, New York.

The illustration, a picture taken of late since Frances Linzee Gordon's visit, shows a street scene in one of the worst portions of Havana. A group of professional beggars are selling food which they have obtained by begging in other parts of the city. The food does not look very tempting, yet in a land where starvation exists, it will doubtless command good prices. We hope to see such a change in the city of Havana redeemed from sin that Cuba is opened up to the influences of American civilization, and that the progressive and purifying influences of Protestant missionaries. Good men and women the world over are praying for the time to come when the Prince of Peace shall rule the nations and "there shall be no more wars nor rumors of wars." In the meanwhile, let us be thankful that God can make even the wrath of man to praise him," and that out of the bitter bring forth sweet. The kind treatment of Spanish prisoners by our officers and soldiers has already shown that even in warfare, we know how to overcome evil by a high and noble law and love our enemies. And when Cuban doors are open, our missionaries will be ready to prove in Cuba, as they have proved everywhere, that our Christianity is a living truth.

A STREET SCENE IN HAVANA, CUBA.

Aged Postmistress.

The world's oldest postmaster is a Caledonian, and we believe that the postmistress is likewise a native of Great Britain. Mrs. Brown, of Leslie, Scotland, is ninety-two. Her husband was school-master of Aucmithie when she was appointed, soon after the introduction of the penny post, first postmistress of the town, a position which she still holds. "I widna like tae want it as long as I'm able to toddle aboot," she says. She is very active, industrious and careful, reads without glasses, and discharges the duties of her office satisfactorily. She has a kind, cheerful face, and doubtless her regular, temperate living and amiable disposition have been effectual in prolonging her life and usefulness.

Family Prayers.

What has become of family prayers? What has become of the old-fashioned home where they all gathered about a common centre,

When evening's calm pleasures are nigh,
When the candles are lit in the parlor,
And the stars are in the calm azure sky?

when the big Bible was brought out and the family were called together, children and servants as well, and the gray-haired father read to them, and all knelt and prayed, and rose up and sang together? How many homes do we find now with altars in them? How many fathers and mothers kneeling in prayer with their children around them? Young Men's and Young Women's Christian Associations should begin at home. After the day's work is done, men and women, bound by ties of blood or relationship, should pause for a moment and take counsel and rest together and the refreshment of loving companionship and the stimulus of mutual sympathy. Each will be wiser, stronger, more unselfish, more successful by reason of it.

What Robin Did.

Here's a thing about Robin Redbreast our children will find it hard to believe. Robin has always borne such a good character. You all remember about the "Babes in the Wood," how

Robin Redbreast carefully did cover them with leaves,

and you couldn't think of Robin as a highway robber, could you? Yet here is what Robin has been doing recently in Huntington, L. I. A lady laid some fine old lace—so valuable that she laundered it herself—out on the lawn to dry. When she went to find it, it was gone. The establishment turned out to look for it; the cook said a robin had flown past the window with something white in his mouth. The lady's husband got a ladder and searched the trees. In a snug corner he came upon a fine nest Robin was making of bits of straw, twigs, hair and priceless lace. So shameless was Robin that he got into a terrible temper, screeched, flew into the gentleman's face and tried to drive him away. Robin's little friends will urge in his excuse, we know, that he didn't know he was stealing and was only trying to make a fine home for his family.

Flower Harvests.

One of the least known parts of Great Britain, the Scilly Islands, is particularly interesting from the fact that the islands owe whatever prosperity they possess to the flower industry. Spring flowers bloom two months earlier than elsewhere in Great Britain. Flower harvest, beginning in mid-Winter, continues till May. The farms are radiant with iris, jonquils, violets, narcissus, daffodils, wall-flowers, lilies and daisies, and the air is freighted with fragrance. Sir Walter Besant likens these islands to botanical gardens, and says: "Here everything grows and flourishes that will grow anywhere." During the flower harvest, great numbers of women and children are busy picking and packing flowers for shipment to London. Industrially, the Scilly Archipelago, now none too rich, was dead, until the last Governor but one, discovered and began to develop the flower industry. Just like these rocky little islets, there are many hard and barren characters only awaiting intelligent and kindly cultivation to "blossom as the rose . . . and rejoice even with joy and singing."

The Farmer's Home.

A farmer's wife answers the question, "Does it pay to make attractive homes?" by saying:

It pays a thousandfold in happiness and contentment for your wives and families. There is more or less monotony and tedious routine in life on the farm. Attractive surroundings tends to lessen corroding care and anxieties and to encourage body and soul. Encourage wife and children in their recreations as in their labors. Have a croquet ground in the shade on the nice lawn and "all hands and the cook" play there together. You can't think how it will tickle the youngsters to beat you. Of course you will have books and papers galore of the best, purest, cleanest kind. Try this and see if it does not pay principal and large interest on your investment by having your children steady, thoughtful, and intelligent, and thinking there is no place on earth so sweet and attractive as home. By having your homes a concentrated bit of loveliness, remember the living example of thoughtful kindness, thrift and go-aheadativeness you are to your children. The influence of such a home and surroundings are inestimable and in no place is it more needed than on the farm.

LITTLE BOY BLUE.

I'M looking at little boy blue to-night
In his calico wrapper of pink and red,
And his chubby arms and sturdy legs,
With the little new cap on his sunny head;
And I'm young again and laugh in glee
While little boy blue laughs back at me.

I'm thinking of little boy blue to-day
And the years dissolve, and I hear once more
His merry voice as he shouts commands:
To his make-b'lieve soldiers that stand on the floor,
And little boy blue and I they say,
Are boon companions again to-day.

I'm praying to-night for little boy blue,
He's a stalwart man, and at duty's call
He shouldered his musket and marched away
To do and to dare, to stand or to fall;
To the mercies of God I commit anew
On bended knee our little boy blue.

I'm weeping to-night for little boy blue,
As his mother and I kneel side by side
The cables are cut and there's nothing new,
And our consorts are sailing over the tide.
"Thy will be done," we try to say,
As we pray for little boy blue to-day.

There's news from the army, huzza! huzza!
Fling Old Glory anew to the passing breeze,
Our soldiers have conquered in fields afar,
And our navy triumphantly sailed the seas;"
But—I drop the paper with bitter pain—
For little boy blue's among the slain!

—H. T. ECKERT.

A Happy Chinese Wedding.

REV. J. H. WORLEY, of Foochow, China, writes: "The literati in China, are the most difficult class to reach with the Gospel, and, perhaps, no missionary has been more successful than the late Rev. Dr. Sites in this line of work. Especially was this true of the last two or three years of his eventful life in the Mingchaing District. Wong Eng Nang, one of his converts, is the only Christian in his village. His parents and relatives were greatly enraged because he became a Christian, and drove him from home. After two years he was to be married, and so asked the privilege of being married at his father's house. After considerable hesitancy the request was granted, with the understanding that the usual heathen rites be performed and the Christian ceremony scrupulously excluded. This he refused to comply with. He commented upon his marriage afterwards in a testimony meeting and said: 'If I had been a heathen where would the marriage ceremony have been performed? Though at my parent's house, yet it would have been in the presence of those filthy old idols and decayed ancestral tablets. Being a Christian, what was my privilege? To be married in the temple of the Most High God [the Christian Church at Luk-du]. Had I been a heathen, who would have pronounced a blessing upon us? An old Chinese woman would have repeated some vulgar phrases, to which the gaping crowd would have responded, 'that is good.' [It is customary for the bride's attendant to pronounce such blessing upon the union, to which the bystanders respond.] What was our privilege being Christians? To be married by the servant of the living God, who prayed heaven's blessing upon us. Had I been a heathen who would have been the bride's attendant? An ignorant, vulgar, ragged field woman. As it was, who attended her? A Christian woman, the wife of the presiding elder. Had I been a heathen, who would have congratulated us? Every rough in the country would have come into the bride's room, stared at her, commented upon her appearance, and tried to make her smile by the use of vulgar jests. But, who came to congratulate us? Dr. Carlton, Miss Peters, Miss Todd, Miss Linair, and many Chinese Christians. When these ladies came to the bride's room, they took her by the hand and invoked God's blessing upon her. Were I a heathen now, what would my wife be doing? On the hills gathering grass and faggots to cook the rice. Where is she? In the woman's school preparing for a life of Christian service by my side.'"

SANESSA'S LIST

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD.

BY FLORENCE CUNNINGHAM.

(Concluded from last week)

"ANN BOLTON told me this afternoon that a family's moved into that old tumble down shanty out by the trestle," she said. "There's a child that's looney, a little girl."

"You don't say," exclaimed Rachel with interest. "I 'spect they're terrible poor if they're goin' to live in that rickety old place. Mebbe we can help 'em if they're any way deservin' when we get through our lists, Sanessa," Sanessa started.

"Yes," she said eagerly. Then stopped with abruptness.

It was very late that night when Sanessa went to sleep. Just before morning she arose and produced from an old-fashioned china vase on the shelf, a much folded slip of paper and a lead-pencil, hurriedly adding three or four words to a long column.

When she went down-stairs, Rachel was laying the cloth. "It's a beautiful morning," she announced cheerily. "I've just been a thinkin' we might well get ready an' go to Bridgeport on the noon train. There ain't anything to hinder. What'd you think?" She looked anxiously at her sister for signs of approbation. "Why, what ails you, Sanessa: you 'pear kind a peaked?"

"I've sorter got a headache," said Sanessa as her sister hurried to the kitchen, remarking, "Sure as anything you're comin' down with spring fever. I'll set some yarb-tea right on to steep." "Lie number one," muttered Sanessa, "not but what I ought to have a headache, too, along with the heartache." "Well, now, mebbe you won't feel like goin' to-day?" questioned Rachel commiseratingly—coming in with the breakfast.

"We might's well go, I sh'd say," Sanessa returned falteringly. Her sister looked at her curiously over the edge of her coffee cup. "You seem downright befuddled, Sanessa. It's just well you're goin' to get a little excitement and change: you need wakenin' up. Go right out and sprinkle the flower-beds and get a breath of fresh mornin' air and I'll do up the work inside. You want to feel real chipper by time to start."

The sisters spent their first hours in Bridgeport "looking round" in all of the different shops before purchasing. At last Sanessa ventured to ask if it were not about time to begin buying things.

"There's a few things I've got to get, Rachel."

"Well, I declare," exclaimed Rachel. "I clear forgot about your list. Come along and get 'em, for we'd best be at the depot in 'bout an hour'n a half."

Sanessa made her purchases with feverish haste. They necessitated journeys to a jeweler's, a bird fancier's, and an embroidery and notion shop, at each of which places she asked questions and issued orders that filled her sister with bewilderment.

"Gracious me, Sanessa!" she whispered, as Sanessa purchased a mighty parrot.

"We've been waiting it a'ready long, Sanessa. It 'pears like it'll come in right after the corn [illegible]." She glanced good [illegible] at Sanessa.

"I'll not mind after it," Sanessa answered. Rachel gave no further reply with a smile of gentle raillery. Finally, the [illegible] bundles, and Sanessa, encumbered by the parrot, [illegible] toward the station waiting-room. "Well, we've done a day and a half full of errants," sighed Rachel resting, sinking into a seat. "I'm real glad my list's off my mind, for good'n all. How many more's there on yours?"

"I dunno," Sanessa replied wearily. "Here, I'll put my cape under your head. You're clean beat out. I dunno when I've seen you so queer actin'. Hope you ain't going to have a fever."

"How many was it I told altogether?" she asked herself after they got home. "So many I lost track of 'em. They say one sin leads to another. I wonder where I'll land at, goin' like this."

"How'd you come to think of gettin' a parrot?" Ann Bolton inquired.

"I was readin' in a paper 'bout what' pets folks make of 'em and how cute they was when they got to know you."

"Well, you don't say! I remember seein' a column about that somewheres. Oh yes! 'twas in the *Needlework Companion* over a month ago—wasn't it?"

"It's a been some longer'n that ago," said Rachel laughing. "Sanessa's been wantin' a parrot, an' a few other things, a good spell back," she smiled knowingly.

"O what an imp of darkness I'm growin'," groaned Sanessa within herself. "I most a wish it'd come out now."

In the depth of her own self-contempt, Sanessa clung to no hope or expectation of repentance or forgiveness. A relentless force within, that rebelled against penitence and confession drove her on, until she was no longer capable of any but one fevered idea, and that was that Rachel must not know her secret.

Meanwhile Rachel's troubled apprehension grew, as her sister's unusual conduct continued without change. To escape her watchful eye, Sanessa began staying in her room under plea of resting, and daily took upon herself a new burden of falsehood, gladly working upon Rachel's tendency to presuppose the slow approach of spring fever, and bravely swallowing pints of the bitter herb-tea without so much as screwing up her face.

"How are you feeling now?" anxiously inquired Rachel, bringing her the dreaded dose one night.

"I'm most tired to death, Rachel," Sanessa whispered piteously, looking up with hopeless eyes. Rachel's tenderness, coupled with her guilt was very hard to bear.

"Well, poor girl!" murmured Rachel, laying a trembling hand on her sister's shoulder as she gave her the cup containing her dose. Then she hastened down-stairs and out to the kitchen step.

"'Pears like she's gettin' thinner'n thinner every day," she said sadly as she wiped her eyes with a corner of her white apron.

"What are you a-sayin' to yourself, Rachel?" spoke a voice from the dusk, and Ann Bolton's spare form loomed out of the shadows. "How's Sanessa?"

"She ain't much better, Ann; the tea doesn't seem to build her up any," replied Rachel wistfully.

"Humph!" grunted Ann. "Tea ain't what she needs. "Land knows she'd abeen cured awhile back if 'twas. Get her to take walks Rachel—good long walks. It did my niece a power o' good."

"I don't b'lieve she can stand to walk anyways."

"Well, get her to try. You see, yourself, yarb-tea ain't doin' any good," with which Ann took her departure.

Rachel lost no time in laying Ann Bolton's proposition before her sister.

"I'd be real pleased, Rachel," said Sanessa, the prospect of relief from Rachel's hovering presence, dawning upon her. In the night, Sanessa was awakened by the patter of raindrops on the roof.

"I hope 'twill stop before mornin'," she murmured. "Seems like it 'll feel real good to go out to the woods. I guess I'll go across the trestle an' see if I can get some winte-green leaves. I haven't been across the trestle for a good spell."

Suddenly she broke into a wild sob. "Oh, oh," she moaned between each anguished choking, "ain't I wicked, ain't I lost!—shut out of heaven, and Rachel—if He was a wantin' to take me to-night where'd I go—O, Lord! could you forgive? There! was I tryin' to get in with the Lord before I confessed my sins before men? O, Rachel! I can't! I can't! You never told a lie, you could'nt believe it of me. I can't tell you."

Sanessa rose early, dressed and set her room in order. Then she sat on the floor before an open drawer in her bureau.

"If I could only get rid of these things, so 's I'd never see 'em again," she said, "Mebbe I'd forget after awhile. But I daren't touch the parrot or the jewelry. Rachel 'd want to know what I'd done with 'em.

"There's this anyway that she'd never think about, so many new things around the house," and she unfolded from its wrappings of tissue paper in the drawer, a long yellow silk scarf, its ends already stamped for embroidering.

"I saw a picture of one of these fixed on a mantle in the same number of the *Needlework Companion* that told about the parrot. Ann Bolton 'd know it sure, if she saw it. O, Rachel, you trust me too well to use your eyes and brains on me." Sanessa buried her face in her hands. When she stopped it was to look up with determined eyes. "I've got to get rid of it," she muttered. "I'll take it with me this mornin' and mebbe bury it or hide it under the leaves in the woods."

"I'd like well enough to go with you," Rachel said, coming over to Sanessa's side, and putting into straight folds the thin black cashmere of the cape Sanessa had flung on after breakfast without regard to much but the covering of a package, which she carried underneath. "But you'll likely enjoy it more to yourself," she smiled a little wistfully. "There, go along now and walk and get strong ai

Suddenly, the tears gathering eyes, she leaned forward awkwar kissed her sister on the cheek. by the rare caress. Sanessa s dazed silence for a moment, th blindly down the side steps, out little gate, and toward the spo the trestle spanned a broad, deep through which a small creek flow

She was all unconscious that o bright end of the scarf had becon and was floating out behind her neath the cape. She scarcely n rickety shanty, nor the strange meagrely-clad child in the turfl before it, who stared at her with d fascination between the broken of the dilapidated fence, except when it called discordantly, pritty! see the pritty!"

"That's the looney young o enough," she told herself bitte think anything 'bout me's pretty."

With the speed and surefooted reckless fearlessness, she passed yond the middle of the trestle, w hollow underneath deepened and

"Tain't time for any train," s She clutched her skirt with one h gathered it around in front of he amongst its scant black folds wa one corner of the floating yellow

"W'will," she exclaimed, starin surprise, "I wonder how long th danglin'? I have the paper tigh under my arm yet. Guess I won with it now." Suddenly a shril rent the air, and for a mo senses seemed to whirl rhythm of the faint hun rails so near her feet.

"One of them wild-c gasped.

What was that she saw over the ties half way fro posite side? Could it b skipping so fearlessly alo dizzy height, tossing its ar fully, its skimpy garme elfish locks streaming breeze.

She started toward the a ing figure with limbs th refused to uphold her. to do it," she muttered forcing on her tense m their work with terrible There's time before it g bend if I can keep a-goin' a sudden thought she silken scarf on her trembl high above her head, s fluttered airily, a brilliant color, over her head as sh

"Mebbe it'll wait think bringin' it the pritty," straining her eyes.

On and on she went, looking to see where sh feet, so intent was she o ure growing nearer. So ped and screamed piercin pritty! bring me pritty," up and down madly, th elled hair falling over pinched face and glittering eyes Sanessa drew near enough to g ing the silk enticingly, as the li witted child danced to meet h low the pritty, it's goin' over th she pointed on ahead as sh quickly, avoiding the clutchi The idea at first seemed to plea child followed docilely and d enough for quite a distance, unt turning her head, saw that it ha Just then another whistle shrille the air, appallingly near, and present rumble deepened to roar. There was the engine an caboose winding swiftly around

Advancing desperately upon who seemed not to have he whistle, Sanessa said, "Here y pritty," and as she held out seized the bony little form tigh arms and staggered on.

A tremor of the framework her proclaimed the fact that was gaining on her. "They' go a little slower now," she

"Only a little piece more," Sanessa struggling on. But he was failing her, and that the gaining she knew by the increas which seemed to envelop her. something appeared to burst in letting out a great flood of light.

"God Almighty, forgive me," sh

"THE ENGINE WAS GAINING UPON HER."

The engine was close upon her though she heard the spot where the ground was but a few feet below the trestle. She put all her strength into one violent spasm, which landed her burden uninjured on a grassy knoll, and dropped fainting beside it.

When she regained her senses not many moments had elapsed, for a sharp pain in her arm aroused her. She had fallen on it, and it was broken. No one was near, and the only persons in sight, except the child, were two men working in a field some distance away.

"I must go up that field and tell those men to come over you back here," commanded the child. "Do you understand?" The child looked intently at her.

"But what'll I do?" groaned Sanessa. "They won't pay heed to a looney anyway. I've got to get home to Rachel somehow." Obeying an impulse, she pulled off her bonnet with her sound arm and held it out to the child. "Take this, and show it to those men and bring 'em back with you. Hurry up, be sure and bring 'em back with you." The child took the bonnet with a solemn air, nodding and gurgling, "Bring 'em back with you, bring 'em with you," in endless repetition, and trotted briskly away.

Sanessa lay exhausted. "I'm a ninny to think any one'll follow that young one. She'll never gets there at all. My head's likely sailin' in the creek 'bout now, and there ain't another livin' soul in sight for me." She dragged herself up a little nearer and fastened her eyes on the distance, as it went on a little more than the creek, hopped over the creek, and began to ascend the hill, upon the top of the men were at work, till, at last, a head almost in front of the man who was holding out the bonnet.

"Rachel! I can only get home to Rachel!" she moaned. "I'm goin' to begin all over again. I'm goin' to get some clothes for the little thing, and mebbe we could get a school [illegible]

[illegible] our promise to me, but I'm so worried 'bout my part of it: Lord—though — there ain't any use to tell you what's best," and she closed her eyes tightly again in another paroxysm.

Presently the two men who had been called the child drew near. Sanessa was well-nigh exhausted. Pointing to the child, she said, in jerky sentences, "It's all right—we've got to get home quick — to Rachel. Bill's—I ain't heavy."

They carried away toward the shanty on the other side of the trestle, the child following and returned with a shutter.

Sanessa's sister, Rachel opened the front door. The terrifying spectacle of her sister borne upon a litter being borne through the gate by a couple of strange men. When she saw Sanessa's hand outstretched and heard her voice call "Rachel."

"I've got to tell you somethin' Rachel, I don't know if you'll forgive me or not," Sanessa swallowed desperately at a lump in her throat. "I tacked all those names on my list the night 'fore we left Edgeport, Rachel, an' I've been sorry ever since. I think now, if you've forgiven me, you will."

Then a feeling sense of despair made her sister's hand and close her eyes for a moment. When she opened them Rachel looked into Rachel's face above her. It was radiant with love. "I think now, Rachel, we'll stop worryin,' and we'll take care of the children and do some good."

[THE END.]

Soul Winning in Arctic Fields.

MISSIONARY work in the far away Arctic region is so seldom heard of that one is led to believe nothing is being done to spread the light of Divine truth in that region of darkness. In 1890 the Board of Home Missions of the Presbyterian Church sent a worker to Point Barrow, Alaska (Lat. 76°-16 N.) to establish a school and mission among the native Eskimos. Mr. Stevenson landed at Point Barrow, Alaska, July 28th, 1890, having with him school supplies of various kinds, as well as coal, coal oil, and provisions, and the work of the cause was begun. For two years he labored steadily under very adverse circumstances, being without a house of his own for the work, and doing all the teaching and instructing in the United States Refuge Station located at that place. Spiritual progress was slow compared with the progress in education. At the end of the second year, the teacher was transferred from the school work to the charge of the Refuge Station, and a young man, a physician, was put in the school. By this arrangement the school work was still continued in the Refuge Station, the school-room being only fifteen by eighteen feet—too small for comfort or convenience, but the best that could be had. In 1893, another worker was sent to take charge of the Refuge Station and the school was transferred to another building nearby, the first teacher returning to civilization.

After many delays, the lumber for the mission and school buildings arrived in 1893. In 1894, the Board arranged with the pioneer worker to return to the field of work, and on July 24th he was again at Point Barrow. The house was ready for occupancy Sept. 12th, 1894. The first services were held on Sunday, Sept. 2d, with the house crowded with native Eskimos. School was opened in the new quarters in November, 1894, and soon the attendance ran up to forty, with an enrolment of fifty.

MR. STEVENSON.
Missionary at Point Barrow, Alaska.

THE SCHOOL-HOUSE AT POINT BARROW.

"The Christian Herald" in Camp.

Letters continue to come to us from many quarters, showing a lively interest in the work of supplying the sick and wounded soldiers in camp with THE CHRISTIAN HERALD. Chaplains and evangelists write that it is read with intense interest and great spiritual benefit by the men under their care. During the week the following sums have been received to be applied to the work of sending THE CHRISTIAN HERALD to the soldiers and sailors:

Prev. ack't	$806 73	Pepper, Mrs Emma	25
Baxter, Miss Mamie	50	Phillips, Mrs C	1 00
Bliss, Ella E	25	Pierson, L H	25
Brecheisen, Catherine	3 00	Reid, Mrs N G	1 00
Browne, C M D	50	Rhodes, C B	25
Buck, Mrs Orville	25	Ripley, Mrs Belle	50
Carpenter, Mrs T W	1 00	Spangler, H	1 25
Croft, Martha	50	Tefft, L E	1 00
Crnbagh, Mrs A B	60	Trowbridge, Mrs M L	25
Davey, Mrs E C	25	Vinton, Mrs H	3 00
Dean, Mrs R C	1 00	Wilson, Mrs J H	50
Donaldson, E	25	Wilson, O R	1 00
Dnmas, Miss N J	1 00	D & A Mt Vernon	2 00
Grassel, Mrs C	50	Mrs E T	50
Kelly, R	25	S J C, Liberal	50
Liscom, S E	1 00	Mr & Mrs Y, Chicago	1 00
Ludington, Civilla	50	—, Barnes	25
Mct.inre, Jennie R	25	—, Brooklyn	25
McKeen, Mrs S M	50	—, Kalamazoo	25
McWilliams, Mrs D W	25	—, West Tisbury	26
Malcolm, Llewella	1 00	Friend, Fitchbnrg	25
Marie, W S	25	Friend, Romeo	1 00
Metz, Mrs Alice	1 00	Snbr	25
Moreman, A	25	Fair View S S, Prairie Center	1 60
Morris, Mrs Andrew	1 00	King's Dau, Rowley	1 00
Parker, Deliah	25	Total	$843.44
Peak, Rev Giles M	25		
Peck, Mrs S T E	1 00		

When Hot

Don't sweat and fret, but keep cool and take Hood's Sarsaparilla. This is good advice as you will find if you follow it. Hood's Sarsaparilla is a first-class summer medicine, because it is so good for the stomach, so cooling to the blood, so helpful to the whole body. Make no mistake, but get only

Hood's Sarsaparilla

America's Greatest Medicine.

Hood's Pills cure Liver Ills; easy to take, easy to operate.

If You Suffer

From Epilepsy, Epileptic Spells, Fits, Spasms, St. Vitus' Dance, Falling Sickness, Vertigo, etc., have children or relatives that do so, or know people that are afflicted, My New Discovery, Epilepticide, will cure them, and all you are asked to do is to send for a Free Bottle, and try it. I am quite prepared to abide by the result. It has cured thousands where everything else has failed. Please give full name, AGE, and postoffice and express address

WM. H. MAY, M.D., May Laboratory,
94 Pine St., New York City.

NOTE.—All sufferers are advised to send for Gratuitous Expert Advice and a Free Bottle of this New Discovery, which is an Unfailing Cure for any and all of the frightful forms of Epilepsy and allied nervous diseases. When writing Dr. May, please mention The Christian Herald.

Grimy finger marks
seem to *grow* on the woodwork
about the house. They come easily and
they stick, too—unless you get rid of them with

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It makes all cleaning easy.

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FRIENDS IN COUNCIL

Mistress Betsey and Miss Betty—"The Minister's Wife"—At a Hero's Grave.

ABOUT overworking? Well it's easy to give advice, a heap easier than it is to take it. Folk are ready enough to talk. But I noticed that in most houses. There's somebody has to work pretty steadily to keep things going, and that one now and then gets all beat out.

My old friend stopped in her task of newly papering her pantry shelves, drew her Boston rocker to the window, and began to fan herself vigorously. She never did anything by halves, Mrs. Betsey Redfield; she was alive and in earnest from the top of her gray head to the tips of her toes. As she ceased speaking, her granddaughter, Betty Pawlings, a slender pale graceful girl, drifted into the room, like a leaf blown by the wind, a book in her hand, and an air of great fatigue in every line of her face and figure.

"I think I'll spend the morning in the hammock, grandmother," she said. "I'm so tired. It seems as if I can never get rested enough!"

"Land sakes honey!" answered Mrs. Betsey, "don't take a book with you! If you weren't so fond of your book; if you could bring yourself to stirrin' round, you'd not be so tuckered out. But there," she said to me, "Betty's a genius. *She is overworked.* It's her brain! Always reading and studying! I don't see the use of it, she's as white as a lily, and as weak as a kitten. I wish she had my strength!"

"Why don't you let her help you about the house?" I said rather unsympathetically. Novel-reading does not impress me as hard work, either for brain or body:—as rather waste of time in most cases, especially when combined with swinging in a hammock, and lunching on sponge cake and iced lemonade, a good supply of which dainties was sent to the young woman by her kind grandmother.

But I knew I couldn't influence Mrs. Betsey Redfield, who, dear old soul, was and is overworking, like many another *self-denying gentlewoman* of her age and bringing-up. For, when she was a girl, it was the fashion for daughters to help mothers do the work, and for young people to show reverence to old people, and things were evened up better.

Still, I'm not blaming Betty. She, and girls like her, who are sweet and amiable and yes, let me add it, deplorably selfish, have partly been made so, by the silly indulgence of mothers and grandmothers, aunts and other relations, who combine to let them do as they please. We cannot help loving the beauty and bloom of the generation first ahead of us, and when we see beauty and fragility it goes to our heart like the stroke of a sharp knife.

Betty, for all her whiteness and languor, has a good appetite, and should Mrs. Betsey be laid aside by rheumatism or paralysis, which I humbly pray may never be case, I think the spirit of her sturdy race will awake in her, and she will prove herself as efficient as she is now self indulgent.

The Minister's wife came over with her sewing to sit with me this morning, and she laughed at my indignation over Betty.

"Lots of girls are like that, my dear," she said; "lots of them. They float about like bits of thistle-down or painted butterflies; they are just pretty and sweet and petted. Then, somebody asks the little idle brier-rose of a girl to marry him, and she says yes. She settles down into domesticity. She has her first baby. She is completely changed; grass not to be, a good housekeeper, a pattern wife, a loving mother, and in turn spoils her children as she was spoiled."

"To hear you," I said, "one would fancy us all like the players in a merry-go-round, riding on our hobby horses and coming around at last to the point from which we started."

"Now, you are unfair," said the lady. "Look at me. As a girl, I embroidered, I practiced, I went into society, I had a good time. I married Herbert Homily, not that I have ever regretted it for a minute, and here I am, making jelly for sick people in the congregation, presiding at the Ladies' Aid Society, visiting the strangers, teaching Bertie his alphabet, and putting a new seat into Harry's trousers. Its wonderful how interesting a mother can find mending a little lad's trousers, setting patches into the knees, and contriving new ones right out of his father's old ones, when they were so shabby for that father to wear any longer."

As we were chatting, in came Doctor Jenkins. She was crying. Could I believe it? The Doctor has her nerves well under control much of the time, but there were tears in her eyes, and her voice choked when she said good-morning.

"I have a letter from an old friend," and the Doctor drew it from her pocket. "I brought it to read to you. Now Mrs. Homily must hear it, too. I may tell you that my correspondent lives in the South, at Raleigh, N. C. Listen to this:

"'When Ensign Worth Bagley, the first martyr of the war, and the first real Southerner to fall in the uniform of the United States since the Mexican War, was brought back to his home and his widowed mother (his father was a Confederate officer), the family and all Raleigh were fairly melted by the expressions of interest and sympathy which poured in from all sections of the North.

"'We have a large National Cemetery here, but until this year there have been only a little handful of Northerners to honor the dead. This year, a goodly number of Southerners, including the Governor and the Mayor united with us most heartily, and a large detachment of the Second Regiment here in camp, young men, whose fathers wore the gray, came to honor the Union dead with a salute.

"'A little later we stood around the grave of the young hero, Bagley, and planted the Stars and Stripes at its head, a significant scene, enacted so near the grave of his Confederate father, and the ranks of the Confederate dead but a stone's throw away. The mound was hidden completely by magnificent floral tributes sent from the North for this occasion. One of them was a great wreath of immortelles, crossed by a rusty old sword which had been captured on the field of Gettysburg, and now returned to the South by a G. A. R. Post of Philadelphia as a tribute—to the bravery of this young Southern hero. We sang "America," and my father offered prayer, and then the Governor and the Mayor placed this wreath at the head of the grave, and while this was being done a beautiful rainbow appeared in the Eastern sky, like an omen of peace and good will shining for the comrades reunited by a common interest and sorrow.'"

I don't wonder the doctor cried when she read this, I know that I did. This war, with all its sadness, is a wonderful thing for our dear country. And don't we love our flag?

"Flag of the fearless-hearted,
Flag of the broken chain,
Flag in a day-dawn started
Never to pale or wane.
Dearly we prize its colors,
With the heaven-light breaking through
The clustered stars and the steadfast bars,
The red, the white and the blue."

* * *

ANNIE MACKAY. I am glad you are making the little comfort bags for the soldiers. You might slip in a few postage stamps, or postal cards, to advantage, and don't forget the little message from God's Word for the homesick boy.

Margaret E. Sangster

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And there is a positive cure for that tired feeling.
You'll find it in Hood's Sarsaparilla.
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GEMS FROM NEW BOOKS

Kindness to Animals.*

"I THINK," said Laura, "that the greater cruelty exists among the uneducated classes. But the fine tails of horses and dogs, the necks, and cut ears, prove that it exists to a great extent among the cultured element. With them, however, cruelty is mainly in the carrying out of fad or fashion, Among the uneducated it is more in the form of kicks, blows, and neglect. I have seen truckmen unmercifully beat their horses for actually slipping on the stone pavement drawing with all their strength a load. Teamsters in our large cities often in the police courts charged with cruelty to their horses. Wife-beating, horse-whipping are not very far apart among such a class. They do not realize that they owe their living to the horses they abuse with such apparent delight. Business men owning horses should take more interest in them and make it a story with their drivers to treat them well. If they fail to do so immediate dismissal should be the penalty.

"I have seen horses driven until they would drop dead to drop with thirst, and the drivers would never think to give them water, though they themselves would step into the corner saloon and get their drink. I have seen horses standing in the hot sun when they could just as well have been tied under shade-trees that were near. I have seen them in winter time blanketed, with steam rising from their bodies like clouds, caused by hard driving, and afterwards learned they had been neglected. I have seen drivers yank at the bits until the horses foamed at the mouth and their lips were lacerated. I have seen them with the skin worn bare by the swarms of flies gnawing into the raw flesh. I have seen dogs chained out in the sun without a drop of water near them, and if they barked or whined for food, they received a kick or a whip instead. I have seen fowls imprisoned where there was no sign of green grass or shade, oftentimes no water, and never a bit of food. In summer they nearly roasted, in winter they were nearly frozen. Their food was unsuited to the cold, the water was frozen in their dishes; and yet the owners blamed the hens for not laying any eggs. I have seen fowls brought to market packed like sardines, almost dead, no food, no drink, and the sun shining unmercifully upon them. It would require hours to enumerate the different forms of cruelty that exist, and it is sad indeed that kindness does not exist in extremes instead."

"Yes," said Miss Burton," you put the matter very seriously to heart, evidently are a great observer."

"One of the first things a child should learn is to avoid cruelty; to look upon it as unnecessary, vulgar, and unmanly. I think that our Boards of Education should insist that teachers promulgate the doctrine of kindness among their pupils, and a liberal supply of lessons on the subjects should be in every schoolroom, with this end in view. Clergymen should preach it from their pulpits, realizing their vast influence accomplish better results. I have listened to many theological discourse, poetic and brilliant, but not a word was uttered regarding our impressions, and the essential duty of instilling in children ideas of kindness to God's lower animals. What opportunities they fail to take advantage of! What a world of good our brilliant and renowned clergymen could do occasionally referring to this subject and urging its importance upon their hearers! Our rising generation does not increase in kindness: if it is not taught at home, at school, in Sunday School or Church what are we to expect from our future men and women, or from their children or grand-children?"

*Some of New York's 400: a prize story of absorbing interest, written for the American Humane Education Society, and dealing with the follies of fashion and the barbarous treatment of dumb animals. This little volume, of about 100 pages, serves to rank in interest and purpose with the famous story, *Black Beauty*, which is known everywhere. *Some of New York's 400* is published by the American Humane Education Society, 19 Milk street, Boston, and copies in paper covers are supplied at 10c., postage paid.

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THE following sums have been contributed by the readers of this journal for the support of the various worthy causes mentioned below:

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Prev. ack	$55 71
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Esteila Headley	50
——, Hoag Corners	30 00
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Prev. ack	$61 75
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Prev. ack	$153 98
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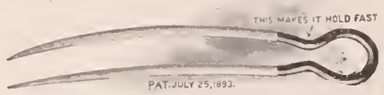

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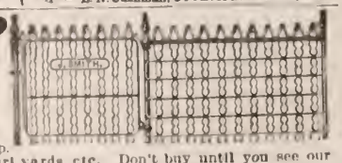

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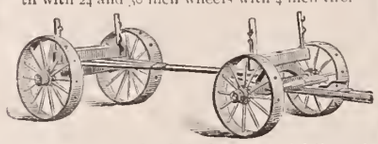

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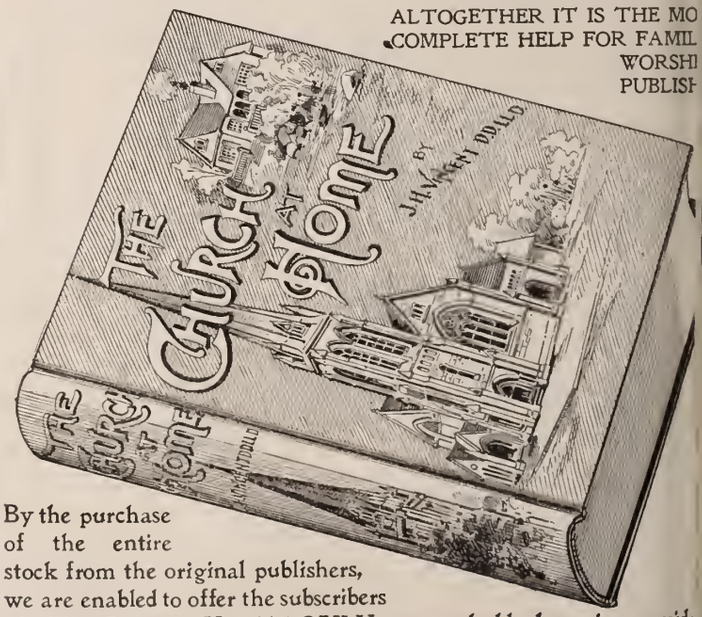

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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VOLUME 21.—NUMBER 32.

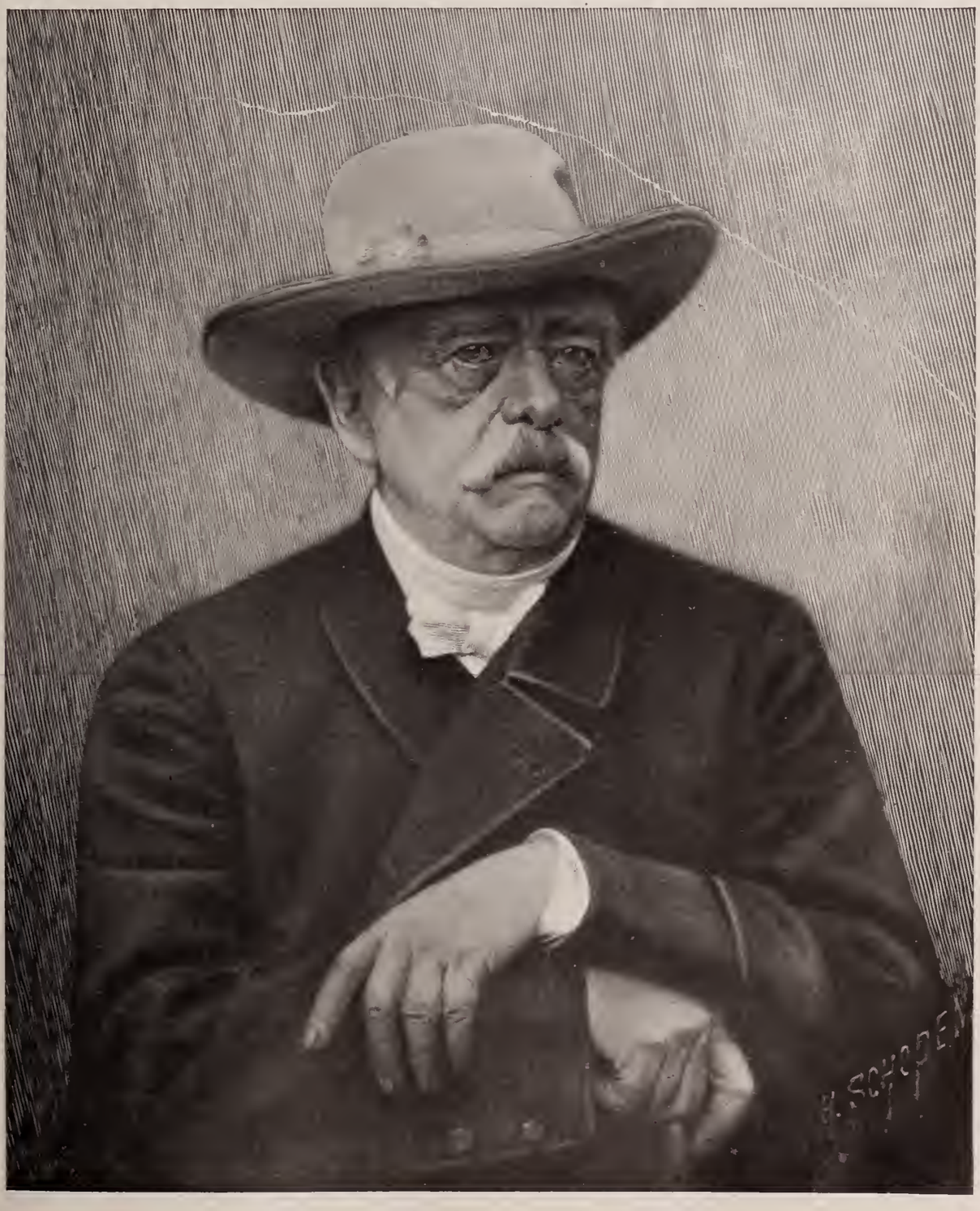
Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, AUGUST 10, 1898. PRICE FIVE CENTS.

The Man who Made an Empire

Closing Scenes in the Career of Prince Otto von Bismarck, Soldier, Patriot, Statesman—His Faith in God and a Future Life.

...ust not ...the world, ...ourselves ...at home in ...I believed ...to the end of ...would not ...the dress- ...undress-

THESE words were written by Otto von Bismarck, one of the greatest men whom the 19th century now numbers among its dead. Not at whole world a world-point, it destion Napo- Bismarck, Gladstone e greatness on Of the, Gladstone is by far He was of deep trustful Christ Word, of revo- peace- they were cent, a with- ard. Na- pre- a mili- commander shud- inflecting millions sacri- his am- and his Bis- ok the which left— ed, still ght, still into s, and itioned egree alien gnties. er ag- e pur- ushed to the arm kin of nation- crush- ark, he Aus- ive up erial nd to ll title n pow- He rought many, he tool and ally of the Hapsburgs, into the family of German States, and time came to strike a blow at France, for the first time in history all the ngth of a united people wielded with irresistible force the sword of Sedan and Gravelotte. And then came the German Empire, with William the First as emperor. And with it came Germany—a Germany not only of princes and officers and soldiers; of cannon and crowns and fortresses, but of the German people, from the emperor to the agricultural laborer; from the duke to the artisan, and all represented in a German Parliament, which the "mailed hand" is learning to regard as a greater power than itself.



THE LATE PRINCE OTTO EDOUARD VON BISMARCK. *From a Recent Photograph.*

People are too prone to think of Bismarck as "a man of blood and iron." The truth is that his greatest achievement, the mighty monument of his fame, the instrument which, humanly speaking, will fashion and complete his work of German unity, is the Reichstag, the Congress, the Parliament of the German people, where the baron and the farmer rub elbows; where State lines are obliterated; where representatives speak as German freemen, and not as Prussians, or Hessians or Bavarians; where the aspirations of the masses find utterance, and where even the emperor has to plead for the means to maintain his camps and his navy. Bismarck's motive in creating this great instrument of popular power and guardian of the people's rights—the German Parliament—may not have been that of a Washington or of a Gladstone, in their work of nation-building, but Bismarck knew that without some great central authority representing and reflecting the will of the great German people, his work would

(Continued on page 635.)

QUESTIONS AND ANSWERS.

Reader, Binghamton, N. Y. If a single man marries a woman who had secured a divorce from her husband who was proved guilty of adultery, is she not his wife in the sight of God? Some people say she is not.

She is his wife in the sight of God. Christ explicitly recognized adultery as a valid cause of divorce (Matt. 5: 32; 19: 9). It is true that Mark and Luke do not give the exception, but as it is obvious that Matthew's is the most complete account, the omission is not important. It would be an outrage for a woman to be bound to a man who was guilty of that offence, and it would be equally unjust for her to be condemned to celibacy because of another's crime. Being free, she was at liberty to marry again, and was justified in doing so.

L. H. M., Greenwood, Va. Would not a man who had married more than once be embarrassed if he met his wives in heaven? Which of them would be recognized as his wife there?

A similar question was put to Christ (Matt. 22: 23-30). You will see how he answered it. We know very little of the conditions of life in the spirit. We cannot easily conceive of life apart from the body, yet it is obvious that there is such life. Christ's answer to his questioners appears to imply that the relationships of life are left behind, and that while we shall recognize one another, there will be such a purification and elevation of being that all idea of marriage will be lost in ye the sublimity of spiritual life. se

E. S. P., Elwood, Mississippi. 1. What became of the Spa vessel *Alfonso XIII.*? 2. Of what State is Capt. Phillips, of the *Texas*, a native? 3. Who is be called the first [illegible]. What is to present war? 4. What is the battle of the name of the [illegible]. What is the chief of the Army, the commander-in- What is the Spanish Army? 5. What is the "spoils system"? What is the "franking privilege"? 7. Of what practical benefit would the Philippines be to the United States?

1. In the harbor of Havana, but useless on account of the condition of her boilers. 2. Born in New York, August 26, 1840. 3. The battle of Manila Bay. 4. Gen. Correa is the Minister of War and official head of the army. There is a Council of War and of Marine, of which Lieutenant-General E. Gamir is President, while Lieutenant-General Polavieja is at the head of the Superior Consultative Committee of War. 5. The "spoils system" is the practical application of the maxim that to the political victors belong the official spoils, *i.e.*, to the party that carries an election all the offices being, regardless of the ability and deserts of the men that party may appoint. 6. The "franking privilege," is the privilege granted to members of Congress and others who may be designated by law, to "frank" letters and other packages through the public mails, that is, send them free of postage. 7 Opinions differ widely as to the Philippines. It is possible that the United States may conclude not to retain them permanently, but to hold them for a time as security for an indemnity.

I. B. Stone, Miss. Please give the origin and application of the saying "Survival of the fittest."

The principle of the "Survival of the fittest," was first taught by Darwin in his celebrated work entitled "Origin of the Species," published in 1859. Darwin argued and sought to demonstrate that in the struggle for existence which has been going on from the beginning among animated beings those survive who are best fitted to survive, the weak intellectually and physically perishing or being pushed out of the way. The theory or principle does not appear to take into account the Divine Providence which has often shown itself in a remarkable manner on the side of the weak and down-trodden, and which, according to Christ himself, forgets not even the sparrow.

B. R. C., Providence, R. I. If this war should result in depriving Spain of all her colonies, what would be the effect upon that country? Some say she would be ruined. I contend it would be for her good.

No country has had such grand colonial opportunities as Spain, and no country has so abused her opportunities. Spain was beginning to be a great nation at the time of the discovery of America, and there is no doubt that the vast wealth which poured into Spain from this hemisphere tended to enervate and weaken the Spanish character. And the evil influence of colonial misgovernment upon the Spanish nation has continued from age to age, limited only by the extent of Spain's colonial possessions. We agree with Sylvester Baxter in his statement in the *Review of Reviews*, that "probably the greatest blessing that can befall Spain will be the loss of all her colonies." Of course whether it is right or not for the United States to take all the colonies is another question.

C. F., Lancaster, Pa. What are the Ladrone Islands which the United States has taken from Spain?

The Ladrone Islands are about twenty in number, and about thirteen hundred square miles in extent. They have a population of about 8,000, the natives being very like those of the Philippines. The islands are healthy and productive. They are 3,500 miles from Honolulu, and about 1,500 miles from Manila.

PICNICKING ON THE SANDS AT CONEY ISLAND.

A familiar sight during the heated term, when New York's sweltering population flees to the seashore or the mountains. Thousands of mothers and children pass the day on the sands, returning home at night, invigorated and refreshed.

Reader, Stratford, Ont., Can. I am a boy sixteen years of age and very fond of reading but I cannot bring myself to read books which we boys call "dry," such as religious books histories of our times, biographies, books on science or natural history, or anything really "solid." The books I care for are such as Henty or Ballantyne writes — very entertaining but not worth anything to a lad who is an orphan, and has to earn his own living. What would you advise me to do?

Your literary taste seems to turn in the direction of travel and adventure. The books you read (and which you have mentioned) are fair representatives of a class of fiction which cannot be profitable to you. We would advise you to get the best histories — those of Greece and Rome — and the best books of travel, and to take up some special study that will be of service to you hereafter.

Anxious Reader. — Tenn. 1. If a person, through cowardice, did not do something that he felt God wished him to do, is it likely that God would take the Holy Spirit from him? 2. If he is now anxious to do the thing he did not do before, would that be accepted now? 3. Is the feeling that the day of grace is past an evidence that it is or is it a suggestion of the evil one? 4. What would be the condition of a person whose day of grace was past?

1. It is not likely that God would take away the Holy Spirit for any such reason. God is represented to us as a Father full of love and patience. 2. Yes. 3. Pay no heed to any feeling of the kind. The offer of salvation is open to you. Accept it by all means and ask God for grace to live the Christ life. 4. We doubt whether the day of grace is past for any one. There are people who are familiar with the Gospel and so indifferent to it that they do not trouble whether they are saved or not. The Holy Spirit seems to have ceased to strive with them and they are cold and lifeless as to spiritual things. It is very unlikely that such persons will ever seek salvation, but even they would find if they did sincerely seek, that the day of grace was not past.

J. R. L., Newburg, N. Y. Would not the conclusion of the war with Spain give to our government a glorious opportunity for inaugurating a peace movement that should include the leading nations of the world, naval and military? Why cannot THE CHRISTIAN HERALD, which has taken the lead in so many worthy causes, inaugurate such a movement? It would find an echo of approval from many millions of Christian men and women throughout the nation.

The time is ripe for such a movement among the nations. The hope of a Christian civilization is that in these enlightened days, the civilized peoples may be brought to see the wisdom of banding together for the preservation of peace by land and sea. We can conceive of a plan for the creation of an international ocean patrol, in which all the leading navies of the globe should be represented proportionately to their strength and the magnitude of their interests: England, France, Germany, Russia, United States, Italy, Japan, China, and possibly others. Such a fleet, distributed throughout the ocean highways of the world, and acting under a common understanding, would be a sufficient police for all maritime purposes and would protect the united interests of all concerned. In the event of any questions arising that could not be determined by the naval authorities, they could be referred for final adjudication to a permanent National Board of Arbitration, with equal jurisdiction on land and sea. This is the ultimate hope and aim of the International Peace Society. Its contention is that nothing is settled by war, and that no question can arise, within the scope of human interests, which cannot be equitably and satisfactorily adjusted by arbitration. It could only be effective, however, when a true Christian spirit dominates the policies of kings and cabinets. It would be a long step in the direction of the millennium.

This is a sample of many similar letters we are now receiving, showing the popular interest in the disposition of our newly-acquired colonies:

There is a passage of Scripture that reads: "Righteousness exalteth a nation, but sin is a reproach to any people." I have much confidence in your influence for good, so I think you can publish something that may influence our leading men of this nation in regard to treating with Spain. We boast of being a Christian nation. Let Spain and the world see that we are, and do not treat her as she would us. J. A. S.

This, we believe, is what our Administration purposes doing. There are many difficult problems in connection with the settlen peace terms, but we have every conf that when all is over, it will be shown th United States has acted with the wisdo magnanimity that should characterize enlightened Christian nation, seeking n own aggrandizement, but the moral an terial elevation of mankind.

Subscriber, Brink Haven, Pa. Will not D mage state explicitly what his views tism are? Is immersion the right way

Dr. Talmage's custom is to administ rite according to the wish of the can If the candidate wishes to be baptized mersion, he will baptize him in that wa follows the example of the Apostle Pa said that God sent him not to bapt to preach the Gospel (see 1 Cor. 1: 1 baptizes infants by sprinkling when th ents wish to so dedicate their children. a believer has been led to believe that sion is the proper method, Dr. Talma baptize him in that way.

Constant Reader, Laceyville, Pa. Would y in your paper where there is a suitable of some kind (Protestant) to which a man, seventeen years of age, could be correct certain faults—going stoop-sho and walking in an indifferent, careless Otherwise he is quite correct; does tobacco or stimulants in any form; seem rugged, healthy and of good weight The object of sending him away is to straightened up and to take better care self. He is a fair scholar, does not d manual labor, and goes to school eight each year.

This youth should join the nearest of the Young Men's Christian Asso which has a gymnasium attached to it— all of them have a gymnasium. He ou take the exercises regularly and thor and in time no doubt overcome the faults wh present cause anxiety family. Besides he will h opportunity as well to his mind with excellent and inteligent discussion jects of genuine interest cannot fail to have a favor fluence upon his physical

Delilah P., Ostelic, N. Y. close of the war, can the cans dispose of the Ph Islands as they wish?

This question is now debated both here and It is doubtful whether o ernment wishes to ret Philippines permanently may be held as security payment of an indemni Spain.

Reader, Kalamazoo, Mic you please state in y paper how much one War Testaments would

We can supply the ves War Testaments at ten

A. R., Long Island Cit What will be done guns captured at the fortress that have com possession? I underst are principally old- pieces?

They will probably be to this country and di as trophies at the diffe itary stations. It is cu after a victorious camp send a number of guns entoes to the leading ci it is doubtful whether tom will be followed in ent case.

W. C. T. U. Sister. W give the information desired.

Mrs. E. L. C. For all information wr *Medical Record*.

J. T. H., Erie, N. Y. Write to Ameri Society, New York.

Subscriber, Alexandria, Va. Send full address, repeat question, and we will ans

Subscriber, Madison, N. C. Write Main, publishers, Ninth Street, New Yo

M. A., Evansville, Ind. 1. The value i as that of any other half-dollar. 2. We

N. I. T. Address to the name of t intended, battleship Texas, Navy Ya lyn, N. Y.

Mrs. E. D. S., Gilmanton, Iron Wo We believe the leader of the band refer been dead for some time.

J. B. W., San Diego, Cal. It is quite it is very wealthy, its possessions repre aggregate of $100,000,000.

Reader, Pensacola, Fla. We believe is now under consideration, and that it corporated in the new flags to be made

Miss Alice A. C., Lakeport, N. Y. *Daily Globe*. 2. Don't understand th 3. The study of polite literature or w erary art.

E. C., McArthur, O. The publishers get permission to use the music which ac the words of hymn mentioned, and there the words only.

Constant Reader, Denver, Col. A depilatories are advertised, many of wh jurious, and it would be safest to ta advice before using any.

Mother, Baltimore, Md. No. Admi is not a Catholic. He is a member and cant of the Protestant Episcopal Ch know nothing about his politics.

TE MAN WHO MADE AN EMPIRE.

(Continued from first page.)

gc or naught and the noble fabric of m n would crumble into a ruin of jeal- ou princes and divided States. He saw, s ashington saw, that there would be c rue and lasting union that did not re upon a popular foundation; that did n have the nation for its cornerstone. Bi arck was himself never a man of the pe le, in the sense of believing, as Ai icans believe, in political equality; bu e took the only course which seemed to im certain to accomplish and per- pe ate his work of making Germany a n m in fact as well as in name. In ct, therefore, if not in intent, Bis- m k was a liberator as well as a builder.

d who was this mighty man that pa d away on July 30? From what ra did he rise to the place of power wh he occupied, and how did he ca through his task? His father, K Wilhelm Frederick, was a Prussian ju er(squire) and was possessed of a small st at Schoenhausen in the province of randenburg, at the time of Otto's bir He was a country gentleman, fond of it-door sports, and over-indulgent to his ons. He was inclined to train them to be mighty hunters, but being also ob tain in the Royal Body-Guard of Pr sia, he took an interest in their mili- ta education. For centuries the Bis- ma k family had been known for its un- sw ing loyalty to the Crown. Frau Lo sa Wilhelmina von Bismarck was a da hter of Cabinet Councilor Menken, fr om her, as a diplomat, Otto in- he ited some of his gifts.

On April 1st, 1815, at Schoenhausen, Otto was born. At the age of six, he was sent to school in Berlin. At twelve he was transferred to a public classical school. From there he went to the University at Gottingen and from Gottingen to Berlin, where he passed his State examination in law and was sworn in as royal auscultator; but which office the masterful spirit which had characterized his school-life followed him. We next hear of him as a district inspector, of his appointment to work in the crown office at Potsdam, of his being a sharp-shooter of the Guard, and again in the local magistracy of Grefswold, where he began to distinguish himself as a farmer, a man of affairs and a go-y-getter, and as a junker of the hospitality, which occasionally took uncomfortable forms, as when he turned a lot of tame foxes loose in the drawing-room among some sedate lady cousins who were his guests.

In 1839 Bismarck lost his mother. In 1845 his father died. After the death of his parents he took life more seriously; he went back to old home at Schoenhausen, and there met Johanna Puttkamer, a deeply religious young woman the daughter of pious parents, and won for himself the wife whose influence for good over his life, the ex-Chancellor has lovingly acknowledged.

At the age of thirty-two Bismarck started political life through accident—the illness of the member in whose stead he went to Berlin, who he is described as one of the Parliament's most striking figures: Tall six feet two inches, stalwart and erect, with blond hair and beard and the keenest of blue eyes," and where he attracted King Frederick William's attention, in a way that brought him before the monarch in a conference regarding the manner the Crown was about to grant to the people, a measure which Bismarck disapproved, but to which, in loyalty to the throne he pledged support. Thenceforth he was the open champion of the Crown.

In 1851, Bismarck's diplomatic career began as Secretary of Legation, and afterwards as Ambassador to the Germania Diet at Frankfort, where he instituted that struggle for Prussian supremacy which ended in the battle of Sadowa. During the Crimean War, he took advantage of Austria's embarrassments to strengthen Prussia's commercial influence in Germania and France. His opposition to Austria was so intemperate that he was transferred to the Russian court, where he won the friendship of the Czar, and prepared the way for Russian neutrality, in the conflicts in which Prussia afterward engaged.

In 1861, William I. ascended the throne; in 1862, Bismarck, recalled from St. Petersburg, became Prussian Premier and Minister of Foreign Affairs, and set about inaugurating an inflexible government; riding rough-shod over all opposition, and dissolving Parliament when its course did not please him. There was perfect harmony between him and his king; he believed in the divine right of his king and his king believed in him. Western Europe condemned him unsparingly when he helped Russia to suppress the Warsaw insurrection, but according to his creed, he was right, for war with Austria was at hand, and Prussia needed Russia's friendship. Through Napoleon III., he secured French neutrality for the same reason. At this juncture came the Danish war, and Bismarck saw to it that Austria and Prussia should leave off quarreling long enough to combine forces, defeat Denmark and secure new territory for Prussia. This done, he turned his attention to bringing about the breach with Austria, which occurred in 1866. Within a week, the armies of Austria and her allies, Saxony, Hanover and Hesse-Cassel, were met and conquered by the Prussians; Sadowa was fought, and the first great stride was taken towards making "Prussia the first power in Germany, and Germany the first power in Europe."

At Sadowa, Bismarck's king, the beloved Wilhelm I., was in danger. He sat unmoved, with shells bursting around him, his staff afraid to remonstrate, when Bismarck approached, and urged him to retire, as his life was precious to Prussia.

Bismarck did not make war for war's sake, but for Prussia's. Prussia's cause had been served; he wanted peace, Austrian friendship, and German unification. When the army returned triumphant to Berlin, Bismarck, riding at William's side, carried the treaty of Prague in his pocket. Among those who greeted him was a little maid who lifted a laurel-wreath to his saddle-bow. "You must not give this to me. I did none of the fighting; I declared war, and before he could collect his troops, a German army was in France, William and Bismarck, von Moltke and the Crown Prince Frederick, leading like so many Richmonds in the field. French reverses multiplied fast; there was Gravelotte and then Sedan.

AFTER SEDAN — NAPOLEON AND BISMARCK AT THE COTTAGE AT DONCHERY.

When people crowded around Bismarck with congratulations, he said: "Let Moltke and the army have the credit. I know nothing of the strategy and service of war. The presence of the South Germans here, fighting with and not against you, that is my work." The triumphal entry into Paris followed Sedan, and on January 18, 1871, in the palace of Versailles, Bismarck's king was proclaimed Emperor of United Germany.

While Prussia has been at peace since the Franco-German war, it cannot be said that Bismarck knew rest. Socialism and ultramontanism presented problems which he had to solve. He had also to deal, and deal thoroughly with the assumptions of papal authority, as opposed to the civil power of the Prussian crown.

With March, 1888, came the death of his beloved king. With that death the Iron Chancellor's sun went down. William II. believed too intensely in the divine right of kings, and in his own in particular, to keep so masterful a councillor at his side. On March 18, 1890, he accepted Bismarck's resignation. The latter went into retirement at Fredericksruhe, and the admiration of the world, if not its unqualified approval, went with him. With him also went the hearts of the German people.

The general public have had, through the press charming glimpses into the home-life of Fredericksruhe, where Bismarck, followed around by his great dogs, looked after farming and gardening matters, and the timber of his fine forests, and planted trees and took an interest in the birds.

Attentive to the welfare of his tenants, a strict though kindly master to his servants, lavishly hospitable, and according the same hearty, though dignified, welcome to prince and private person, he there led the simple, busy life of a country squire. His good wife, Johanna, was an excellent hausfrau, and her husband's constant companion in his well-ordered home. "She it is who made of me what I am," he has said. Through all his brilliant public life, his love for his wife never waned. He wrote tender letters to her from camp and court; sent her jasmine from Peterhof, and edelweiss from Gastein, calling her "My dear heart, my best beloved." They had three children, Counts Herbert and William and Mary, Countess Rantzau, who, with her husband, lives at Friedrichsruhe. The countess has been her father's special pet, his private secretary and a beloved companion.

MEETING OF BISMARCK AND NAPOLEON AFTER THE FALL AT SEDAN.

If I did not believe in the divine government of the world, I would not serve my king another hour. If I did not obey my God and put my trust in him, my respect for earthly rulers would be but small. Titles and decorations have no charm for me. Take my faith from me, and you take my country, too . . . I reproach myself often with recollections of all the complainings and vain longings in which I have indulged in life, forgetting how many blessings God gives us and how many dangers surround without touching us. We must not cling to the world or make ourselves too much at home in it. If I believed this to be the end of it all, it would not be worth the dressing and undressing.

So wrote the Iron Chancellor. How soon would the reign of Christ be established on earth if every Christian worked for it in his own field, however great or humble, with the courage and splendid devotion that Bismarck brought to the establishment of the throne of William I.?

The last words of Bismarck were "Ich danke dir, mein kind" (I thank you, my child), addressed to his beloved daughter, the Countess von Rantzau, when she wiped the perspiration from his forehead. His end was peaceful, and there is no reason to doubt that his faith in the Christian religion, to which his late beloved wife was so deeply devoted, consoled and strengthened him in the closing scene. He wrote his own epitaph. It is simple and brief. "Here lies Prince Bismarck, a faithful servant of Germany and Emperor William I." William II. was deeply moved on hearing of the death of him to whom he owed the imperial crown, and he expressed a wish that Bismarck should rest in the Cathedral at Berlin, side by side with William I. The Prince, however, will be buried at Friedrichsruhe, according to his wish, on a spot opposite the Schloss, selected by himself. To this quiet resting-place, the body of his beloved wife will be brought from Varzin, and these two who loved so well while living, in death will not be divided.

serve none of the rewards," he said to her. "Didn't you begin it?" asked she, and laughing, he took the offering.

Sadowa led to Sedan. Napoleon III. and Bismarck had met and chatted politics in an informal way in social life at Biarritz and Paris before there was the faintest promise of Bismarck's greatness, and before official relations commenced between them. "A funny fellow, Bismarck, but by no means to be taken seriously," Napoleon whispered once to Prosper Merimee—"a remark," said Bismarck, "which I did not think polite to recall to him in the weaver's hut at Sedan."

Napoleon, his hands tied by Bismarck's diplomacy, watched Prussian victories and Prussian projects for German unity with jealous eyes, until the accession of a Hohenzollern to the Roumanian throne, and the proposal of a Hohenzollern prince for the Spanish throne, suggested to him that it was time to act. He rashly de-

THE METROPOLITAN PULPIT

Honesty Eulogized.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: I. Timothy 6: 9:

They that will be rich fall into a temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

HAT is the Niagara Falls over which rush a multitude of souls, namely the determination to have the money anyhow, right or wrong. Tell me how a man gets his money and what he does with it, and I will tell you his character, and what will be his destiny in this world and the next. I propose to speak to-day about the ruinous modes of getting money.

In all our city, state and national elections large sums of money are used in bribery. Politics, from being the science of good government, has often been bedraggled into the synonym for truculency and turpitude. A monster sin, plausible, potent, pestiferous, has gone forth to do its dreadful work in all ages. Its two hands are rotten with leprosy. It keeps its right hand hidden in a deep pocket. The left hand is clenched, and with its ichorous knuckle it taps at the door of the court-room, the legislative hall, the congress, and the parliament. The door swings open and the monster enters, and glides through the aisle of the council chamber as softly as a slippered page, and then it takes its right hand from its deep pocket, and offers it in salutation to judge or legislator. If that hand be taken, and the palm of the intruder cross the palm of the official, the leprosy crosses from palm to palm in a round blotch, round as a gold eagle, and the virus spreads, and the doom is fixed, and the victim perishes. Let bribery, accursed of God and man, stand up for trial.

The Bible arraigns it again and again. Samuel says of his two sons, who became judges, "They took bribes and perverted judgment." David says of some of his pursuers, "Their right hand is full of bribes." Amos says of some men in his day, "They take a bribe, and turn aside the poor in the gate." Eliphaz foretells the crushing blows of God's indignation, declaring, "Fire shall consume the tabernacles of bribery."

It is no light temptation. The mightiest have fallen under it. Lord Bacon, Lord Chancellor of England, founder of our modern science, author of "Novum Organum," and a whole library of books, the leading thinker of his century, so precocious that when a little child he was asked by Queen Elizabeth, "How old are you?" he responded, "I am two years younger than your Majesty's happy reign;" of whose oratory Ben Jonson wrote, "The fear of every man that heard him was lest he should make an end;" having an income which you would suppose would have put him beyond the temptation of bribery — thirty-six thousand dollars a year, and Twickenham Court, a gift, and princely estates in Hertfordshire — yet under this temptation to bribery, falling flat into ruin, and on his confession of taking bribes, giving as excuse that all his predecessors took them, he was fined two hundred thousand dollars—or what corresponds with our two hundred thousand dollars — and imprisoned in London Tower.

The black chapter in English, Irish, French, and American politics is the chapter of bribery. Some of you remember the Pacific Mail subsidies. Most of you remember the awful tragedy of the Credit Mobilier. Under the temptation to bribery Benedict Arnold sold the fort in the Highlands for $31,575. For this sin Gorgey betrayed Hungary, Ahithophel forsook David, and Judas kissed Christ. When I see so many of the illustrious going down under this temptation it makes me think of the red dragon spoken of in Revelation, with seven heads and ten horns and seven crowns, drawing a third part of the stars of heaven down after him.

The lobbies of the Legislatures of this country control the country. The land is drunk with bribery! "Oh," says some one, "there's no need of talking against bribery by promise or by dollars, because every man has his price." I do not believe it. Even heathenism and the Dark Ages have furnished specimens of incorruptibility. A cadi of Smyrna had a case brought before him on trial. A man gave him five hundred ducats in bribery. The case came on. The briber had many witnesses. The poor man on the other side had no witnesses. At the close of the case the cadi said: "This poor man has no witnesses, he thinks: I shall produce in his behalf five hundred witnesses against the other side." Then pulling out the bag of ducats from under the ottoman, he dashed it down at the feet of the briber, saying, "I give my decision against you." Epaminondas offered a bribe, said, "I will do this thing if it be right, and if it be wrong, all your goods cannot persuade me."

The President of the American Congress during the American Revolution, General Reed, was offered ten thousand guineas by foreign commissioners if he would betray this country. He replied: Gentlemen, I am a very poor man, but tell your King he is not rich enough to buy me." But why go so far, when you and I, if we move in honorable society, know men and women who by all the forces of earth and hell could not be bribed. They would no more be bribed than you would think of tempting an angel of light to exchange heaven for the pit. To offer a bribe is villainy, but it is a very poor compliment to the man to whom it is offered.

I have not much faith in those people who go about bragging how much they could get if they would only sell out. Those women who complain that they are very often insulted, need to understand that there is something in their carriage to invite insult. There are men at Albany, and at Harrisburg, and at Washington, who would no more be approached by a bribe than a pirate boat with a few cutlasses would dare to attack a British man-of-war with two banks of guns on each side loaded to the touch-hole. They are incorruptible men, and they are the few men who are to save the city and save the land.

Meanwhile, my advice is, keep out of politics unless you are invulnerable to this style of temptation. Indeed, if even you are naturally strong, you need religious buttressing. Nothing but the grace of God can sustain our public men, and make them what we wish. I wish that there might come an old-fashioned revival of religion, that it might break out in congress and the legislatures, and bring many of the leading Republicans and Democrats down on the anxious seat of repentance. That day will come, or something better, for the Bible declares that kings and queens shall become nursing fathers and mothers to the church, and if the greater in authority, then certainly the less.

My charge also to parents is, remember that this evil of bribery often begins in the home circle, and in the nursery. Do not bribe your children. Teach them to do that which is right, and not because of the ten cents or the orange which you will give them. There is a great difference between rewarding virtue and making the profits thereof the impelling motive. That man who is honest merely because "honesty is the best policy" is already a moral bankrupt.

My charge is to you, in all departments of life, steer clear of bribery all of you. Every man and woman at some time will be tempted to do wrong for compensation. The bribe may not be offered in money. It may be offered in social position. Let us remember that there is a day coming when the most secret transaction of private life, and of public life, will come up for public reprehension.

We cannot bribe death, we cannot bribe sickness, we cannot bribe the grave, we cannot bribe the judgments of that God who thunders against this sin. "Fie!" said Cardinal Beaufort, "he? Can't death be bribed? Is money nothing? Must I die, and so rich? If the owning of the whole realm would save me, I could get it by policy or by purchase—by money." No, death would not be bribed then; he will not be bribed now. Men of the world often regret that they have to leave their money here when they go away from the world. You can tell from what they say in their last hours that one of their chief sorrows is that they have to leave their money. I break that delusion. I tell that bribe-taker that he will take his money with him. God will wrap it up in your shroud, or put it in the palm of your hand in resurrection, and there it will lie, not the cool, bright, shining gold as it was on the day when you sold your vote and your moral principle, but there it will lie, a hot metal, burning and consuming your hand forever. Or, if there be enough of it for a chain, then it will fall over the wrist, clanking the fetters of an eternal captivity. The bribe is an everlasting possession. You take it for time, you take it for eternity.

Another wrong use of money is seen in the abuse of trust funds. Nearly every man during the course of his life, on a larger or smaller scale, has the property of others committed to his keeping. He is, so far, a safety deposit, he is an administrator, and holds in his hand the interest of the family of a deceased friend. Or he is an attorney, and through his custody goes the payment from debtor to creditor, or he is the collector for a business house, which compensates him for the responsibility; or he is treasurer for a charitable institution, and he holds alms contributed for the suffering; or he is an official of the city or the state or the nation, and taxes and subsidies and salaries and supplies are in his keeping.

It is as solemn a trust as God can make it. It is concentered and multiplied confidences. On that man depends the support of a bereft household, or the morals of dependents, or the right movement of a thousand wheels of social mechanism. A man may do what he will with his own, but he who abuses trust funds, in that one act commits theft, falsehood, perjury, and becomes, in all the intensity of the word, a miscreant. How many widows and orphans there are with nothing between them and starvation but a sewing-machine, or held up out of the vortex of destruction simply by the thread of a needle, red with their own heart's blood, who a little while ago had, by father and husband, left them a competency! What is the matter? The administrators or the executors have sacrificed it — running risks with it that they would not have dared to encounter in their own private affairs.

How often it is that a man will earn a livelihood by the sweat of his brow, and then die, and within a few months all the estate goes into the stock-gambling rapids of Wall Street! How often it is that you have known the man to whom trust funds were committed taking them out of the savings bank and from trust companies and administrators, turning old homesteads into hard cash, and then putting the entire estate into the vortex of speculation. Embezzlement is an easy word to pronounce, but it has ten thousand ramifications. There is not a city that has not suffered from the abuse of trust funds. Where is the court-house, or the city hall, or the gaol, or the post-office, or the hospital, that in the building of it has not had a political job? Long before the new court-house in New York City was completed, it cost over $12,000,000. Five million six hundred and sixty three thousand dollars for furniture! For plastering and repairs, $2,370,000. For plumbing and gas works, $1,231,817. For awnings, $23,553. The bills for three months coming to the nice little sum of $13,151,198.39. There was not an honest brick, or stone, or lath, or nail, or foot of plumbing, or inch of plastering, or ink-stand, or door-knob in the whole establishment.

That bad example was followed in many of the cities, which did not steal quite so much because there was not so much to steal. There ought to be a closer inspection, and there ought to be less opportunity for embezzlement. Lest a man shall take a five-cent piece that does not belong to him, the conductor on the city horse-car must sound his bell at every payment; and we are very cautious about small offences, but give plenty of opportunities for sinners on a large scale to escape. For a boy who steals a loaf of bread from a corner grocer to kee is mother from starving to death, a pr n but for defrauders who abscond with lf a million of dollars, a castle on the R le, or, waiting until the offence is forge n, a castle on the Hudson!

Another remark needs to be made d that is that people ought not to go to places, into business, or into posi ns where the temptation is mightier an their character. If there be large ns of money to be handled, and the m not sure of his own integrity, you ha right to run an unseaworthy craft hurricane. A man can tell by the se of weakness or strength in the pre e of a bad opportunity whether he is safe place. How many parents mal a awful mistake when they put their y in banking houses and stores and s and factories and places of solemn is without once discussing whether the endure the temptation! You give boy plenty of money, and have no ac of it, and make the way down be very easy, and you may put upon pressure that he cannot stand. are men who go into positions f temptation, considering only that are lucrative positions.

An abbot wanted to buy a pie o ground, and the owner would not s but the owner finally consented to to him until he could raise one cro the abbot sowed acorns—a crop o hundred years! And I tell you, man, that the dishonesties which plant in your heart and life will se be very insignificant, but they will up until they will overshadow you horrible darkness, overshadow all and all eternity. It will not be a cr two hundred years, but a crop for e lasting ages.

I address many who have trust It is a compliment to you that you been so entrusted, but I charge y the presence of God and the wor careful; be as careful of the prope others as you are careful of your Above all, keep your own private ac at the bank separate from your ac as trustee of an estate, or trustee institution. That is the point at thousands of people make shipw They get the property of others mix with their own property, they put i investment, and away it all goes, and cannot return that which they bor Then comes the explosion, and the r market is shaken, and the press deno and the Church thunders expulsion.

You have no right to use the prop others except for their advantage, no out consent, unless they are minors. I their consent you invest their prope well as you can, and it is all lost, y not to blame: you did the best you but do not come into the delusion has ruined so many men, of thinki cause a thing is in their possession, fore it is theirs. You have a solem that God has given you.

A blustering young man arrive hotel in the West, and he saw a m the sidewalk whom he supposed to laborer, and in a rough way, as n has a right to address a laborer, s him, "Carry this trunk upstairs." man carried the trunk upstairs and down, and then the young man gav a quarter of a dollar which was cl and instead of being twenty-five c was worth only twenty cents. The young man gave his card to the l and said, "You take this up to Go Grimes; I want to see him." "Ah, the laborer, "I am Governor Gri "Oh," said the young man, "you excuse me." Then the Governor "I was much impressed by the lett wrote me asking for a certain office gift, and I had made up my min should have it: but a young man w cheat a laborer out of five cents swindle the Government of the St he got his hands on it. I don't wan Good morning, sir."

Oh! is it not high time that we the morals of the Gospel right besi faith of the Gospel? Mr. Froud celebrated English historian, has w of his own country these rema words: "From the great house in t of London to the village grocer, the mercial life of England has been rated with fraud. So deep has it that a strictly honest tradesman hardly hold his ground against co tion. You can no longer trust th

ar le you buy is the thing which it pre te s to be. We have false weights, false m sures, cheating, and shoddy every- wh e. And yet the clergy have seen all th grow up in absolute indifference. M y hundreds of sermons have I heard in ngland on the divine mission of the cl y, on bishops, and on justification, an the theory of good works, and verbal ins ration, and the efficacy of the sacra m s; but, during all these thir'y won de l years, never one that I can recol le on common honesty."

ow, that may be an exaggerated state m of things in England, but I am very ce in that in all parts of the earth we ne to preach the moralities right along e le the faith of the Gospel.

hearer, what are you doing with h fraudulent document in your pocket? Ty ther hearer, how are you getting al g with that wicked scheme you have o on foot? Is that a "pool ticket" you a in your pocket? Why, O young man, we you last night practising in copying employer's signature? Where were o ast night? Are your habits as good as h you left your fath- r's ouse? You had a h tian ancestry, per- ap and you have had oo any prayers spent n u to go overboard. Dr ivingstone, the fa- o explorer, was de sce ed from the High- la rs, and he said that one f his ancestors, one f t Highlanders, one day called his family aro d him. The High- la er was dying; he wa is children around his ath-bed. He said: "N , my lads, I have ol all through our st y as far back as I can nd it, and I have ne found a dishonest man all the line, and I wi you to understand you herit good blood. Yo ave no excuse for li in wrong. My lads, be hest."

I m glad some one s et to music that en in August, 1881, a e a young girl saved fr death a whole rail rai of passengers. Yo son, of you remember th out West in that se on a stormy night h ricane blew down part a railroad bridge. A fight train came on and it crashed into the ruin, and the ngineer and conductor perished. The was a girl living in her father's cab near the disaster, and she heard the ash of the freight train, and she kne that in a few moments an express wa due. She lighted a lantern and clam- bered up on the one beam of the wrecked brid on to the main bridge, which was trestle work, and started to cross. The nsistep and it would have been fatal. Amid all that horror the lantern went out. Crawling sometimes, and some- times walking over the slippery rails, and over the trestle work, she came to the other side of the river. The train was due a few minutes. She was one mile off om the telegraph station, but fortu- nately the train was late. With cut and bruised feet she flew like the wind. Com- ing to the telegraph station, panting with almost deadly exhaustion, she had only strength to shout. "The bridge is down!" when she dropped unconscious. She could hardly be resuscitated. The message was sent from that station to the next station, and the train halted, and that night that brave girl saved the lives of hundreds of passengers, and saved many homes from desolation. But every street is a track, and every style of busi- ness a track, and every day is a track, and every night is a track, and multitudes under the power of temptation come sweeping on and sweeping down toward perdition, raging and terrific. God help us to go on and stop the train! The bridge is down, the chasm is deep, and the lightnings of God set all the night of sin on fire with this warning: "He that, being often re- proved, hardeneth his neck, shall sud- denly be destroyed, and that without remedy."

MINERS STIRRED BY THE GOSPEL.

An Eastern Pastor's Evangelistic Trip in the Sierra Nevada and Its Results.

BY REV. W. J. PECK, M. A.

ONE of the aggravations of travel in the Sierra Nevada is being compelled to hasten through in a few days where you long to take months. The noble sloping mountains seem bound to hold you a willing captive. The streams lure you with their songs. The ærial shelves tempt you to a prolonged climb from the high pass to the highest crest. As we hurry on, invisible fingers of nature's artists are pulling us back as much as to say in reprimand of haste: "Is this the way you look at what it took ages to build?"

Most tourists visiting California just miss the best of it all by not making a detour from the railroad into the very heart of the Nevadas, giving a visit to Job and Lake Tahoe, and realms where miners and lumbermen roam. This pass,

VERNAL FALLS.

a mile and a half from the level of the Pacific shows other craggy shelves to be conquered; and he finds that—

The mighty pyramids of stone,
That wedge-like cleave the desert airs,
When nearer seen and better known,
Are but gigantic flights of stairs.

More impressive than these lofty peaks was a bit of the old miner's trail of 1849. It runs through a profound forest and over rugged and dangerous mountain slopes. I procured a saddle-horse and rode over it for many miles. I found some of the way almost impassable, and had to dismount and lead the horse along the edge of a deep ravine where some boulders had fallen into the path. Trees of good size are growing in that trail where nearly fifty years ago the first emigrants went seeking new homes in the California valleys. Over that way the miners went for gold. Now the target of the Indian, now dying of exposure to the bitter weather, they pushed their ways over treacherous ravines and craggy walls where they had to take the wagon wheels off and let them down by ropes.

Looking off to the East, we saw a trench, or chasm, extending for forty miles, forming the granite basin of a high-water lake. It is Lake Tahoe, as the Indians called it; meaning "high water." Its shimmering waters are 6,200 feet above the sea, and if a plummet were dropped from the highest spire of the snowy range that surrounds it, it would fall three thousand feet; and two thousand feet more into these clear waters. Clear as crystal they greet the sunrise and reflect the gorgeous sunset.

Here, where God has done his noblest work, he is forgotten. My guide said they had no Sunday, and had not heard the Gospel for two years. A dance house was the only public building in the village. The proprietor was busy branding his cattle on a Sunday, but said I could hold service in the hall. The service was announced on placards in the saloons. At the appointed time, miners, roughly-dressed log-men, guides, women and children were seated on rough boards and on the platform. A miner's voice in rich bass helped to sing "Coronation," and broke down in the last verse. "Jesus, Lover of My Soul" and "Nearer My God to Thee" were sung with a right good will. How the miners can sing! Their work in the deep grades may add to the timbre and sweetness of their voices. I never heard anything heartier! The story of "The Prodigal Son" called out comments, as did the sermon, proving that following Jesus broadened, lengthened, deepened, and made life high and holy. After the benediction an old miner from Lowell, in the old Bay State, said he was the "Prodigal Son." He had been mining away from God, and was in the lowest grade where he was lost. With tears streaming down his furrowed face, pathetically he said:

"Parson, I have been mining from God in low grades of sin. I am in the dark. I am a lots soul. Do you think Jesus will ever find me? Is there hope for a feller like me?"

"EL CAPITAN," YOSEMITE.

I found that all the saloons had been closed, and the saloon-keepers were at the service. While singing the hymns many of the miners were visibly affected, as the service carried them back to boyhood days.

The big trees and the fine falls of the Yosemite have made the Nevadas a tourist's paradise; but for sunsets, come to Tahoe! After service with the miners we saw one never to fade from memory. The sky was clear where the sun was setting, and large patches of cloud looked like wild animals hurrying along.

Down in these low grades, two and three thousand feet below the sunlight, it is so hot that cooling rooms are provided for the workmen. They are small rooms, but ample for ten or twenty men to cool off and rest. Cold air, as at Virginia City, is forced down into these rooms. Indeed the granite rooms are very refreshing after traversing, as I did for a mile, the hot, lateral tunnel. These miners are royal good fellows, mostly Americans. I never received a rebuff from one of them in speaking to them of Jesus. They always were glad to hear of him, and would ask me to come again, and often wanted me to mess with them. The minister of a mining camp is amply repaid, and if worthy wins deep affection and respect. What wider field of usefulness could a consecrated soul wish than this? A pulpit in a cooling room of a mine on the three thousand foot grade is as near heaven as any in the land.

Begging for War Testaments.

Thousands of Them Sent to the Camps and Many of Them Forwarded to Our New Colonies.

DEMANDS for our vest-pocket War Testament for the troops in camp and at the front, and also for the Navy, are steadily increasing. During the week THE CHRISTIAN HERALD has sent through the Christian Commission 1,000 of these beautiful Testaments for our troops and sailors in the Philippines, 1,000 to Santiago de Cuba, and 1,000 to Porto Rico. They will be distributed in those colonies through the Christian Commission workers and the field representatives of the Y. M. C. A., all of whom are laboring zealously and harmoniously under the direction of the Christian Commission, of which Evangelist D. L. Moody, is the head.

We have also sent many hundreds to Army chaplains and evangelists in the camps at Chickamauga, Tampa and Key West, and to Camp Cuba Libre at Jacksonville, where they have been distributed by faithful agents to the "boys in blue," who were about to leave for the front. Among those who have acted as distributors are Rev. H. Allen Tupper, Jr., of Montclair, N. J.; Rev. H. M. Wharton, of Baltimore, Md.; Ira D. Sankey, the well-known Gospel singer; Rev Dr. L. W. Munhall, evangelist; Rev. C. G. Wright, Secretary E. W. Sheffield, Y. M. C. A., and a number of army and navy chaplains.

All contributions to the War Testament Fund are applied by us to sending these Testaments to the troops and sailors. One dollar will supply ten Testaments.

The following contributions to the Fund have been received during the week:

Prev ack'd	$584.84
Ackerman, A W	1 00
Agnew, Mrs H J	1 00
Albright, Mrs & daul	00
Anderson, Mrs E M	1 00
Armstrong, Mrs R A	1 00
Ballantyne, Nina	1 00
Barrett, Mrs A I	1 00
Bartlett, Mrs H L	1 00
Battishill, H B	1 00
Benham, Miss M E	1 00
Bickford, Mrs C N	1 00
Boshart, Wm	10 00
Brennan, Virginia	1 85
Bristol, J E	1 00
Brown, Eva	35
Butcher, Sarah	1 00
Campbell, Mr& Mrs G	80
Clement, F A	1 35
Clements, John R	90
Cooley, C L	1 00
Cram, Mrs A A	50
Damon, L M	2 00
Davis, Mrs H M	1 25
Dawson, Jr, Wm	1 00
Ellis, Mrs J	1 00
Ellis, Mrs N H	3 00
Ferry, Mrs C S	1 00
Freezo, Mrs M A	90
Grubb, E M F	1 00
Harvey, Miss H R	3 00
Higgins, Herbert & Ines	1 70
Himes, A F	85
Holman, Mary E	1 00
Hope, Jane	20 00
Hopkins, Mrs H H	1 00
Hudson, C D	1 00
Hunt, Mrs J H	1 00
Jacobson, J A & C & Oscar Dahlgren	1 85
Jordan, Nora	25
Joy A M	2 00
Kepner, Miss S E	1 00
Kerr, Robt	80
King, Chas	25
Leonard, Mrs A C	1 00
Lenk, H	2 00
Lockhart, Samuel	1 00
McAlister S S Cl	5 60
McMillan Mr& Mrs J F	2 00
Martin, Mrs A	1 00
Morgan, Joe	1 00
Moses, Mrs Jas	1 00
Murry, Mrs T A	1 00
Nichols, E H	1 00
Nichels, Mrs Jas H	30
Ogden, Mrs C	50
Probasco, J B	50
Ralston, Mrs M J	1 00
Rear, Edwin	1 00
Roper, Miss Carrie E	85
Rowles, W Y	1 00
Rundall, M E	50
Ruthrauff, J W	1 00
Sargent, Mrs O R	50
Seymour, Miss E	1 00
Shearman, Jessie A	1 00
Seoenherr, Mrs Anna E	1 00
Smith, Ada	1 00
Smith, Enguene	1 00
Smith, Mrs H P	1 00
Soper, Mrs Martha	5 00
Stewart, R A	1 00
Stillman, Mrs Gertrude	1 00
Stratton, A E	85
Swift, Mrs Martha	2 70
Taylor, Mrs J E	30
Tribout, Mrs C A	50
Van Buren, Mrs	1 00
Vandewater, I R	1 00
Vixtrum, Mrs J A	3 50
Wakelee, Mrs Dr	1 00
Warner, T N	2 00
Waugh, Mrs E J B	1 00
Way, Collins M	2 85
Wiley, Mrs Jennie	50
Wilkins, N J	2 00
Wood, John J	1 00
Wright, Mrs A	1 00
Paynter, Lawsonham	5 00
Ethel and Gertrude, Brookline	1 00
A C, Brooklyn	2 00
H L C, New York	1 00
H S, Bethlehem	25
I T W, Pittsfield	1 00
J A R, Summit	1 00
L M T, Johnstown	1 00
M E H, Philadelphia	2 40
M E P, New Haven	15 00
M L M, Haddonfield	50
M T A, Atlantic Highlands	2 00
Mrs S E G Ware	1 00
W, Epsom	1 00
Mrs Z C R, Washington	1 00
——, Rhinebeck	1 00
Winnipeg	1 00
I H N, Sidney	1 00
In His Name, Basin Harbor	2 00
In His Dear Name, Asheville	1 00
I H N, Mother and Daughter, Byfield	3 00
I H N, Plainfield	1 00
In His Name	2 00
I H N, Jackson	60
Friend, Sparta	1 00
Friend, New Berlin	1 00
Friend, Haverhill	1 00
Friend, Rose City	1 00
Friend, Clarksville	1 00
Suhr	5 00
Loomis Y P S C E	5 54
Union Meeting, Uniontown	4 90
St Louis Gravois Mission Jr Soc	50
Y P S C E, East End Chapel, Washington C H	1 30
Two Sisters, I H N, New Market	3 00
Pinelawn, Layton	10
Child of a King, Fort Montgomery	1 00
People of Hampden	2 65
Endeavor, Maynard	1 00
Charleston Depot, A Lover of Jesus	6 00
Total	$803.13

Mrs G E Van Diosen, 18 New Testaments.

The Misses Edgar, Proverbs, Psalms and Gospel of St John.

SOLDIERS COMING TO CHRIST.

Many Confess the Saviour at the Camp Review Gatherings—Cheering News from Christian Commission Workers at Many Points.

AT no time since the opening of the evangelistic crusade in our military camps by the workers of the Christian Commission has there been such a deep, genuine, and abiding spiritual influence at work as during the week just closed. Letters from many of the workers show this. "Christ in the Camps," is the burden of their letters. We give space to some of them below, believing that our readers are in cordial sympathy with this soul-winning movement. Rev. H. Allen Tupper, of Montclair, N. J., writes from Jacksonville, Fla., as follows:

A Providential Opportunity.

In the Providence of God, this war presents an opportunity for Christian service unequalled during the last thirty-five years. The most encouraging news comes from the different encampments of the army. My work has been confined so far to the Camp Cuba Libre, at Jacksonville. On my arrival here I found that Camp Secretary Frank L. Smith, assisted by a small but consecrated body of men, had everything well in hand; and from the first meeting, each night a great crowd of attentive men has listened, with eagerness, to the wonderful story of redeeming love. It is impossible to estimate the wide spread influence of such meetings; but during the last ten days, more than

400 have publicly given assurance

of their acceptance of Christ as their personal Saviour. These men have, in most instances given their names for the Y. M. C. A. workers to put on record and hand to the chaplains; and Bible classes have been formed for the instruction of these new converts. At the close of my last sermon in the Y. M. C. A. tent of the First Brigade, I requested the men who desired the chaplain or myself to write the good news of their conversion to the loved ones at home to hand me their names; and the list given me includes the names of over one hundred.

The following are some of the sentences these brave fellows put under their signature: "Write mother! that her boy has taken Christ as his Saviour." "Tell my brother I have found Christ." "I give also the address of my mother. Drop her a line." "Wherever you are, pray for me by name." "I want to be a good soldier of Christ, as well as of my country." "To-day is the happiest of my life." "In camp or on the field, I am Christ's forever." "I know that he can save and keep me."

Christ is in the camp; and his Spirit has wrought wonderfully among these Soldiers. Hundreds and it may be thousands of them who were Christless a few months ago, are now volunteers under the banner of the Prince of Peace. It is hard to estimate the good that has been accomplished by the Army and Navy Christian Commission. Eight Y. M. C. A. secretaries direct the work of the tents; and I can testify from personal association that they are noble laborers for the Master.

Through your widely circulated journal I would appeal for this great work in the camps. Although the visiting pastors are giving their services gratuitously, the necessary expenses are very heavy. Brethren, Christ should seize this magnificent opportunity for the salvation of our brave boys and for the glory of God.

H. ALLEN TUPPER, JR.

Doings at Camp Merritt, Calif.

Mrs. Lucy Greene, of San Francisco, writing from Camp Merritt says:

We thought we were so far away from the seat of war that we would not be brought into material contact with armies and camps, and would only read of these things when printed across the wires. But ever since the President called for 125,000 volunteers, we have been in the closest material contact with soldiers and preparations for strife. There is scarcely not a State in the Union where there is not much excitement, and as much done for the soldiers as right here in San Francisco. Troops have been arriving for more than two months every day, and are met at the ferry from early dawn until midnight by ladies with coffee and hot lunches, fruit and flowers. Whatever hour the train is due, the ladies are on hand. The Christian Endeavor Societies of Golden Gate Union established headquarters in a warehouse at the camp, the use of which was given by a gentleman who had been offered $1,500 rent for it for a saloon. A reading and writing room is attached, with stationery, literature and daily papers free, where the boys—for many of them are but boys—find a haven of rest and protection from the winds and fog that sometimes prevail, and a quiet place to write and read. In another room the ladies meet and sew for them, mending, darning, sewing on chevrons and stripes. In another department is a range, where soups, broths and other delicacies are prepared for the sick. The large hall contains a piano, chairs and benches, and is decorated with flags and C. E. emblems, where religious services are held, and a social given by each of the churches once a week, to the regiment under the care of a church individually, where coffee, doughnuts and sandwiches are served to the grateful boys. Reading and writing tents are in every regiment under the care of the churches, each church having in charge one regiment. Stationery, literature and daily papers free, and stamps when required. Many of the soldiers are Christian Endeavorers.

The Christian Commission and the C. E. Societies have now united, and both are working under the C. C. flag. The C. C. have large tents in the camp. A Spanish class is taught at C. C. headquarters, a lady giving her services, and is largely attended, the men preparing for the Philippines. Transports for Manila have been fitted out with everything necessary for their comfort by the Red Cross Society, which is doing good work in more ways than one. 'Tis a grand sight to see three or four big ships heavily laden with the boys in blue, steaming through the Golden Gate, but it will be a far more pleasant sight to see them return.

Mr. Moody on the Work.

In a letter, written recently, relative to the evangelistic work in the camps, Mr. D. L. Moody says:

From the beginning of the war it seemed to me that the great military camps were going to present a field for Gospel effort such as the Church in America had not seen in this generation, and perhaps might never see again. In some of them as many as fifty thousand men, the majority of them under twenty-five years of age, were to be accessible to Gospel effort if men could be found who could command their attention and interest. Such men were found, among them General Howard, Major Whittle, Dr. Dixon, Dr. Wharton and Dr. Torrey, and sent to the camps to preach. The result has been that several thousand of our soldiers have been brought to Christ. We have the names of over two thousand at Camp Thomas alone.

These men are taking a clear, bold, out and out stand for Christ among their comrades. One of the workers at Chickamauga, writing to me on Sunday, July 17, says: "When I gave the invitation the first man to come forward to confess Christ was a captain in full uniform. With one hand he held his sword and with the other he took mine and promised to live henceforth for Christ. I wish you could have seen the crowd of men that followed him." Another writes of a service the same day: "When the invitation was given, all classes, men with the gold on their shoulders and stripes on their arms, and those with the common blue shirt, all came forward together and fell on their knees to pray."

REV. H. A. TUPPER, JR.

We tried not only to lead the men to Christ, but also to give them all the help we can in living Christian lives in the midst of the temptations of the camps. Nearly all the regulars now before Santiago were given Testaments before they left Tampa. One poor fellow was found lying dead on that bloody battle-field, who could only be identified by his name on the fly-leaf of one of these Testaments. We are also using books calculated to help different classes of men, such as those recently converted, those who are inquiring the way to salvation, those who are skeptical, and those who will read nothing but an interesting story. The men are exceedingly anxious for these books, and over 40,000 have been given to them. They have been thoughtfully read, in many cases passed from man to man until several have read them, and I believe will do very great good.

The expenses of the Commission work are necessarily heavy, but I believe that a work which accomplishes so much for the men and upon which the power of God so manifestly rests will not lack for support from the Christian people of this country.

MEMBERS OF COMPANY F, HOOD'S IMMUNE REGIMENT, NOW IN CUBA.

End of the War at Hand.

Peace Negotiations Progressing — Porto Rican Towns Surrender and Joyfully Welcome the Americans.

THROUGH M. Cambon, the French Ambassador at Washington, the government of Spain last week opened formal peace negotiations with our government. M. Cambon submitted a note, in behalf of Spain, inquiring whether this government would consider proposals for ending the war and arranging terms of peace. To this, a reply was made stating, substantially, that before any peace terms could be entertained by the United States, Spain must evacuate Cuba, cede Porto Rico, and also the city of Manila, and a part of Luzon Island and the Ladrone Islands to this government. Although it was considered probable that the Madrid Cabinet might attempt a resort to diplomatic discussion, it was believed that the pressure of public opinion in Spain would force the government to early acceptance. Such a course would not only assure a speedy termination of the war, and the abandonment of our projected expedition against the Spanish coast cities, but it would re[quire] Spain from habnity for indemnity, w[hich] would certainly be claimed should the [war] be prolonged in co[n]sequence of her reje[ction] of our preliminary [de]mands. All details [as] to the terms of [the] permanent peace, [the] form of govern[ment] to be establish[ed] in Cuba, the ulti[mate] disposition of [the] Philippines an[d the] Carolines, are [not] settled only a[s] Spain evacuate[s] West Indies. T[hese] together with [other] matters, are t[o be] left to a Spa[nish]-American Co[mmis]sion, it being [understood] while under[stood] that the Un[ited] States waive[s] claim to any o[f the] conquered ter[ritory]. With surp[rising] promptness, M. Ca[mbon] accepted the terms o[f the] preliminary demands [and] ject to ratification b[y the] Madrid Cabinet. W[ith] that ratification is given and communi[cated] to Washington, the war will be, to all i[ntents] and purposes, at an end. Weeks [or] months may be consumed in the [final] negotiations, however, and our squa[drons] and armies will doubtless be maint[ained] at their full effective strength in the [con]quered territories, until the last d[etail] for a permanent peace are conclu[ded].

It will be welcome new[s], indeed, to the whole co[untry] that peace is now practi[cally] assured. Although the [war] has lasted only a little [over] three months, it has al[ready] given birth to many s[erious] problems which could n[ot be] foreseen when our trouble[s with] Spain began. Among [them] are the question of a U[nited] States protectorate or [full] pendence for Cuba; the [annexa]tion of the whole or a p[art of] the Philippines, and the [govern]ing of extensive administ[rative] and educational reform[s in] these islands, with full civ[il and] religious liberty; and the [future] of Porto Rico, whose p[eople] seem to rejoice over the [prospe]ct of enfranchisement [from] oppressive Spanish rule.

Among the results o[f the] war, one that peculiarl[y ap]peals to Christian Amer[icans] the opportunity afford[ed for] sending the Gospel of Je[sus] lands till now held non[e] by the Roman Churc[h], which are, to a very gre[at] tent, in heathen darkness. [This] is especially the case i[n the] Philippines, the Caroline[s], the Ladrones, and to a less extent i[n] even of Cuba itself. Several of o[ur] nominational missionary boards ha[ve] ready taken action with a view to s[end] spiritual workers to those needy fie[lds] soon as the way is opened.

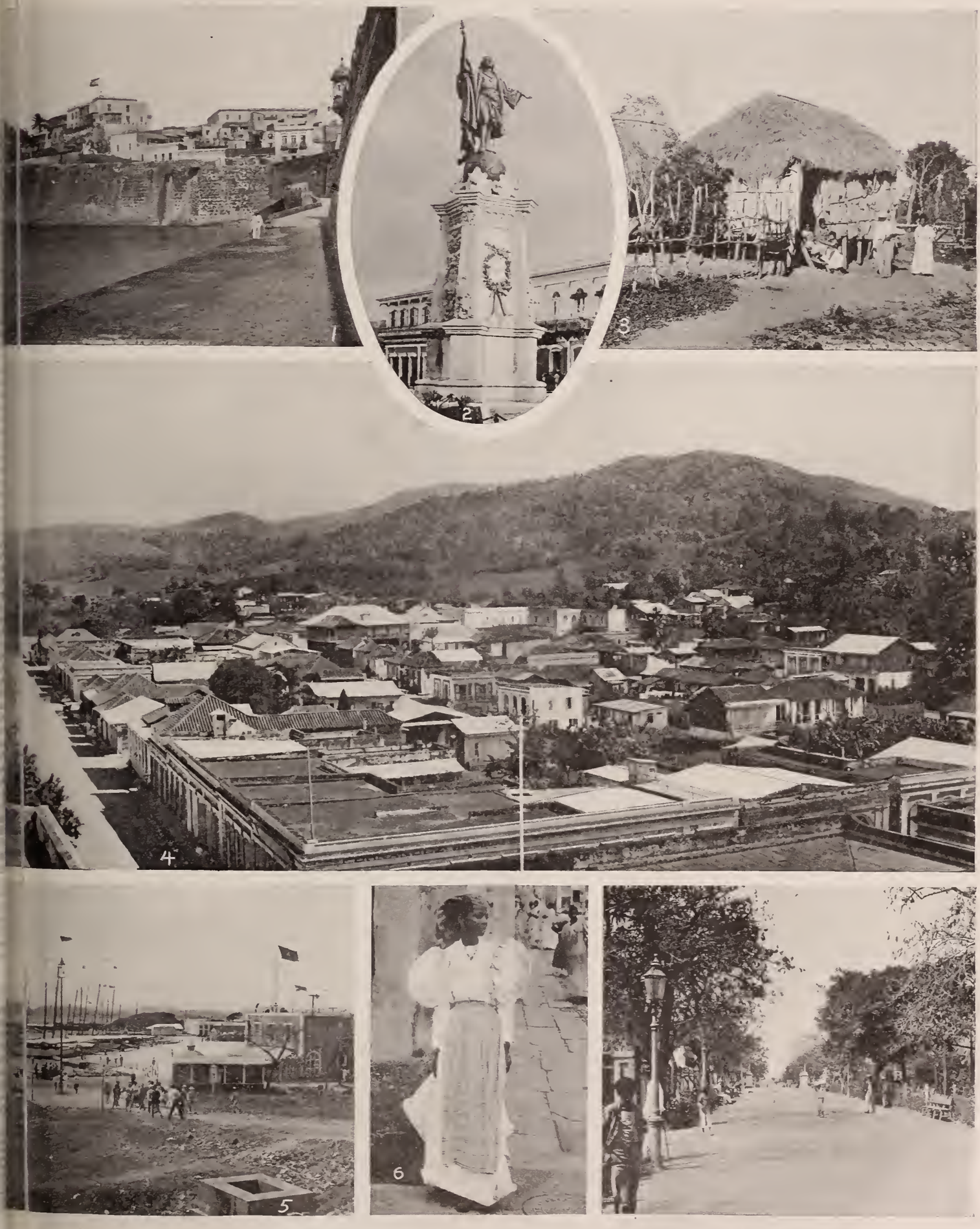
The Moody Gospel Fund

Contributions for the Moody [Gospel] Fund are received by and acknowl[edged] through THE CHRISTIAN HERALD. [All] gifts are applied through Mr. M[oody's] Christian Commission Committee, t[o the] payment of the expenses incident [to the] work: transportation, printing, ten[ts, etc.] None of the workers are salaried. [The] following have been received durin[g the] week:

Prev. ack'd	$1722.76	Tobias, L C	
Albright, Mrs E H & dau	1 00	VanNatter, Gerrit	
Benedict, C M	2 00	C E D, Westfield	2
Busby, Mrs J	50	B S H, Summit Pt	
Dixon, Mrs P D	2 00	M V S W, Thompson	
Dixon, Nathaniel	1 00	T A H Johnson, V	
Gorham, Mrs B	50	X Y Z, St Joseph	
Berry, Mrs C S	1 00	E H, Greene	
McCartney, Chas E	25	Friend, Westover	1
Michael, C P	1 00	Chester Co Friend	2
Packer, Mrs L E	1 00	Readers, Port Pen	1
Plimpton, Lilian	2 00	I H S	
Rear, Edwin	1 00	Y P S C E, Pleasa[nt]	2
Robinson, Rev Jas	50	Prairie	
Smith, Mrs C	1 00	Belgrade Cong S[S]	1
Stauffer, Mrs E H	75	Total	$1741

All contributions will be acknowl[edged] in these columns.

Scenes in Our New Colony of Porto Rico.



PORTO RICO AND ITS PEOPLE—PHOTOGRAPHED FOR "THE CHRISTIAN HERALD."

1. Fortified Sea Wall of San Juan.—2. Columbus Statue. Mayaguez.—3. Native Huts near SanJuan.—4. General View of Mayaguez.—5. Quay and Custom House, San Juan.—6. A Porto Rican Girl.—7. "Princess Promenade," San Juan.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. De Witt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year payable in advance.

Subscriptions may commence with any issue.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office of New York, as Second-class Matter

The Surrender of Santiago.

A SURRENDER is a confession of inability longer to contest. It takes moral courage to make a surrender. The bravest act a lost soul ever does is to say, "Here Lord, I give myself away." He lays down his arms and submits to what is just and mighty. It has cost the Spaniard more to surrender Santiago than to resist the bombardment of our great guns. The scheme of taking these captives of war back to Spain is admirable. Instead of a prison-house or a prison stockade, the sight of their dear ones and their own native soil! We get them home again on their honor as soldiers, not to take up arms again in this war. Somehow, their honor as soldiers seems to mean more than their honor as Spaniards.

The great Admiral Cervera, we have been taught, we can trust. And we delight to honor him. He knows how to appreciate American heroism and American tenderness and charity. This treatment of the common soldier conquered, may yet reveal to the Spanish nation, if they can get at the truth, how great and noble a nation we are, and what was the spirit which actuated us, when we determined to make Cuba free. God helping us, we will make Spain free, also.

Restless Thoughts.

NOTHING bothers the Christian more than the imperfection of his prayers. His getting down on his knees seems to be the signal for his thoughts to fly every whither. While praying about one thing he is thinking about another. Could you keep your mind ten minutes on one supplication? I never could. While you are praying, your store comes in, your kitchen comes, your losses and gains come in. The minister spreads his hands for prayer, and you put your head on the back of the pew in front, and travel round the world within five minutes.

A brother rises in prayer-meeting to lead in supplication. After he has begun the door slams, and you peep through your fingers to see who is coming in. You say to yourself, "What a finely expressed prayer," or "What a blundering specimen! But how long he keeps on! Wish he would stop! He prays for the world's conversion. I wonder how much he gives for it? There! I don't think I turned the gas down in the parlor. Wonder if Bridget has gone home yet? Wonder if they have thought to take the cake out of the oven?" or "What a fool I was to put my name on the back of that note! Ought to have sold those goods for cash, and not on credit!" And so you go on, thinking over one thing after another until the gentleman says "Amen!" and you lift up your head saying, "There! I haven't prayed a bit. I am not a Christian." Yes, you are, if you have resisted the tendency. Christ knows how much you have resisted, and how thoroughly we are diseased of sin, and he will pick out the one earnest petition from the rubbish and answer it. To the very depth of his nature, he sympathizes with the infirmities of our prayers.

The Yellow Fever Immunes.

ONE of the perils of undertaking for Cuba was the pestilence that walketh in darkness. At Jersey City, on the train, we saw twenty boys in blue on their way to Santiago to nurse our sick heroes. This pestilence had done its worst on them in Memphis, and now they were ready for the ranks in that new battle at the front, on the island of Cuba.

We greeted them as they stood around eating their breakfast, as though they were angels of mercy. How many a life hangs upon their tender and faithful ministrations. A few years ago the government was ministering help to the South against this very scourge, and now the boys of the South clad in the country's blue, report for duty, as a suitable return. God bless the brave sons of the South as they tread the corridors of the hospital at Santiago!

Midsummer Weariness.

THERE are two ways of taking warm days. We can fret and fume and complain of the heat, look at the thermometer twenty times a day and gaze in despair from the blistering pavement to the burning sky. We can be as miserable as we please, and all the palm-leaf fans in the world will fail to cool our unhappy tempers. On the other hand we can accept the situation. We can avail ourselves of all the comfort there may be about us, and we can quietly go through our business, giving no thought, and certainly no aggrieved thought, to the oppressive heat.

It would be very pleasant, of course, to spend midsummer days rocking in a boat, with the cool salt spray blowing in our faces, or swinging in a hammock, lulled by the cradling murmur of the wind among the oaks. But we must follow our duty-path, and if it keeps us in a close office, or in a closer kitchen, or stitching at a machine, we shall make matters worse rather than better by continual self-moaning.

It is a glorious thing to have got where we can stand on the Apostle's platform, and say from the heart, "I have learned in whatsoever state I am, therewith to be content." In the end, a child of God is sure to conquer circumstances, and it is a shame that any one, with infinite possibilities, should let himself be conquered by any infelicities of passing life.

These warm days are so affluent, so abounding in vitality—though they drain us a little of our vital force, it is only to give it back by and by in larger measure. They are so rich in beauty. How many summer-dressed hill-sides, just now, are like roseate walls, carved in the coralline clusters of the laurel, from top to bottom, over all their dimpling slopes. How many lovely lakes laugh in the morning, under the white and golden glory of the lilies. How green and graceful are the ferns that grow in shadowy places. How sweet the songs of birds, poured out through the soft expectancy of the dawn. In the city parks, how velvety are lawns and swards, close-clipped and resting the eye with their verdure. And the dear little city gardens, so tenderly loved and cared for, how burdened they are with fuchsias, and heliotropes, and delicate mignonnette, and lavish petunia, to say nothing of the growing corn, and the ripening fruit, and buckwheat, and the rye, what, on the score of the beautiful alone, should we do without the long warm days?

If Havana Falls Without a Shot.

GOD is fighting our battles for us. And one of his methods is to array the weak against the mighty; and give to the weak the victory; to set the forces of nature and the progress of events against armaments of war, and thus show that he is the God of battles. What can Blanco do against Dewey at Manila, or Shafter at Santiago? But, these are our advance movements toward Havana. The analogy is not perfect. But, we believe, it may yet appear, that when Havana falls, it will be as Jericho fell, without bloodshed. One after another of Spain's reliances have failed. The bluster of her fleets of war is silenced forever. She has tested the strength and skill of her navy against America's resources and valor, and has been found wanting. If we are patient and follow the leading of flame which is before us, we believe the consummation will be consistent with the opening of the drama.

Hamlet and His Father's Ghost.

HAMLET was called upon to vindicate his dead father. The task was on him because he was Hamlet. If he failed, it was not because he did not see his duty. The duty was too hard for him; and he broke down under it. This is what he meant in the lines:—

"The time is out of joint, O cursed spite,
That ever I was born to set it right."

But this nation is not in such a plight. These are latter-day things. How do we know it will not be possible to make Christian all the islands of the seas before the Twentieth Century is one quarter gone? If we can show that our Christianity is genuine, as is our civilization; is not one of bull-fights and assassins and blood; if we can take our commerce and our civil institutions along with a genuine Christianity to these islands, and then lift up the cross among the nations, with all the promises of God in our favor, with all the powers of the world to come in alliance with us, why should we not succeed?

We have done wonderful things. Why should we not expect to do greater things in the times to come? If God be for us, who can be against us?

WAR SOUVENIR SPOONS

For the Wives of Pastors.

TO every pastor's wife who will send the names of twenty-five adult members of her husband's church—no two being members of the same family—with full post office addresses, legibly written on one side of the paper only, and ten cents in cash we will send, postage prepaid, **two beautiful, full-size, coin-silver plate, war souvenir spoons, guaranteed A1.**

For **fifty names and 20c. in cash,** we will send **four spoons,** and for **seventy-five names and 25c. in cash,** we will send **the entire set of six spoons.**

These are not toys, but genuine, serviceable full-size teaspoons, nearly six inches in length. Each spoon has in relief on the handle a bust picture and in the bowl a design appropriate to the portrait as follows:

Spoon 1—Pres. McKinley and the American Flag.
Spoon 2—Mrs. McKinley and the White House.
Spoon 3—Admiral Dewey and the "Olympia."
Spoon 4—Gen. Miles and Chickamauga Camp.
Spoon 5—Captain Sigsbee and the "Maine."
Spoon 6—General Lee and Morro Castle.

When less than the whole six are taken the selection must be left to us to insure a uniform demand for the above designs. Do not send any other communication in the same envelope, and write in the left-hand corner of the envelope the words "For the Million Edition."

Our readers are requested to kindly direct the attention of their pastor's wife to this extraordinary proposition and thus aid us in our efforts to introduce THE CHRISTIAN HERALD into a million new homes.

BRIEF NOTES.

Evangelist Henry J. Pierson, 38 K[illegible]ney Street, Newark, N. J., will be pleased to [illegible] mail from a few Gospel singers (Christian [illegible] men), relative to co-operating in evangelist [illegible]

It would be well for Americans intending [illegible] emigrate to the Philippines to acquaint themselves [illegible] with the industrial conditions before [illegible] Wages of farm laborers are about five cents [illegible] and they board themselves.

This year the autumnal missionary [illegible] of the English Baptists will be held in Nottingham [illegible] where in May, 1792, William Carey delivered [illegible] mighty sermon, which led to the formation [illegible] English Baptist Missionary Society.

Bishop Thoburn is anxious to get [illegible] in Manila. Now is the time, he says, to [illegible] strong and permanent foothold there. According [illegible] to the boundaries established by the General [illegible] ference, the Philippines are included in [illegible] Thoburn's diocese.

Boston has established a municipal [illegible] camp for boys on an island in the harbor. [illegible] ments have been made for accommodating [illegible] each week until the public schools open. [illegible] boy will have a full seven days of camp life [illegible] its freedom and its sports.

The Free Churches of Bohemia, with [illegible] single American missionary on the ground [illegible] received annually not less than one hundred [illegible] to membership, and are sending also the[illegible] bers to aid in the evangelization of their [illegible] men who have emigrated to America.

Notwithstanding the war, the work of [illegible] pastors, evangelists and teachers goes on [illegible] as before, and although the principal school [illegible] American Board has been transferred from [illegible] Sebastian across the border into France, [illegible] and scholars have consented to the transfer.

Much excitement has been caused [illegible] hore, India, by the conversion to Christianity [illegible] Mohammedan girl, member of a prominent [illegible] As she was of age her people could not [illegible] to retract, but for some time there was dan[illegible] an outbreak against the Christians.

The Rev. W. Holman Bentley, of the [illegible] glish Baptist Mission on the Congo, has been [illegible] created by the King of the Belgians a Chevalier [illegible] the Royal Order of the Lion, in recognition [illegible] successful literary labors in connection with [illegible] languages used by the tribes of the Congo Free [illegible] State.

The Federation of Churches and Christian [illegible] Workers in New York City now has four agents [illegible] officered and organized for the work in the [illegible] The Federation is making a house-to-house [illegible] vestigation with a view to ascertain church [illegible] ance and other facts of value relating to the [illegible] ous habits of the population.

The Seventh Council of the Presbyterian [illegible] and Reformed Alliance is to meet at Washington [illegible] in September or October of next year. Nine [illegible] ferent churches, national or denominational, [illegible] pose its constituency, which includes two [illegible] million people scattered over five continents [illegible] millions of these are in the United States, [illegible] whom 1,862,505 are communicants.

Two hundred and eighteen Testaments [illegible] were presented to as many children on June [illegible] 13, who had professed conversion at the [illegible] listic services of Rev. E. P. Hammond, at Har[illegible] lem Presbyterian Church, 116th street, New [illegible] City, Rev. Dr. Patterson, pastor. Mr. [illegible] Hopkins read a letter to the children from [illegible] Hammond, urging them to always "Cling to [illegible]

Chestnut Hill Church, Philadelphia, has [illegible] printed a sketch of its sixty-three years of [illegible] able history, Pastor R. M. Hunsicker the [illegible] author. The church is the oldest in [illegible] town, antedating the First Church of [illegible] town by twenty years. There were then only [illegible] teen Baptist churches in the city and county. The [illegible] church has had twelve pastors, the first [illegible] Robert T. Young, serving for twenty-five years.

The fourteenth international conference of [illegible] the Young Men's Christian Association will [illegible] at Basle, Switzerland, in July. The city will [illegible] visitors from all parts of the world a splendid [illegible] come. The proceedings were interpreted in [illegible] English, French and German language. The [illegible] United States sent twenty-three representatives [illegible] Special work on behalf of the soldiers will [illegible] the subjects discussed. The next conference will [illegible] be held at Christiania, Norway.

M. Le Lacheur, a missionary of the Christian [illegible] tian Alliance, is the possessor of a unique [illegible] sued by the chief ruler of Thibet. The [illegible] mits Mr. Le Lacheur to visit any part of [illegible] with the exception of the sacred city of [illegible] and commends him to the hospitality and [illegible] of the officials whom he may meet. It closes [illegible] the peculiarly Oriental statement: "This [illegible] tains one drop of gold." The meaning of [illegible] words is a mystery, though they probably [illegible] the importance of the document, and the [illegible] with which it should be regarded.

The New York State Young Men's Christian [illegible] tian Association is to begin in September [illegible] important advance in Bible study methods [illegible] view to a comprehensive grasp of the Scriptures [illegible] the development of Christian character, in [illegible] personal work and the winning of unconverted [illegible] It is the intention to have uniform lessons, [illegible] methods pursued in all associations of the [illegible] and to employ, as far as practical, experienced [illegible] instructors to supervise the work. The [illegible] day in September has been fixed upon. [illegible] rally day. Two terms per year have been [illegible] for, beginning in October and ending [illegible] with a holiday recess.

According to Roman Catholic authorities [illegible] that church does not appear to be holding [illegible] in Great Britain. The Propaganda has just [illegible] its "Annuary of Catholic Missions," in which [illegible] stated that the Romanists of Great Britain [illegible] which is meant, apparently, the United Kingdom [illegible] have increased during the past two years to the [illegible] tent of 17,203, bringing the total number [illegible] 959. It is stated in the *Westminster Gazette* [illegible] in 1841, the Romanists of the United Kingdom [illegible] numbered 7,000,000, or 26 per cent. of the [illegible] population. In 1891, they had dropped to 4,500,000 [illegible] or 16 per cent. The figures for the present [illegible] as given by the "Annuary," show a still [illegible] decline. Emigration from Ireland may partly [illegible] explain these figures.

King Menelik's Messengers.

THE distinguished reception accorded by President Faure to the envoys sent by the Negus Menelik of Abyssinia shows that the great powers of Europe have a wholesome respect for the only African empire which has successfully repulsed European invaders. Abyssinia is the only country in Africa that enjoys absolute independence—for that of Morocco is more nominal than real. It is a highly interesting country for other reasons. Its people claim to be of Jewish ancestry, and the reigning sovereign professes to be a descendant of the Queen of Sheba, whose visit to King Solomon is related in the Bible. These claims are in some degree substantiated by the fact that the Abyssinians observe some mosaic laws to a certain extent. Their religion is different, both as to doctrine and practise, from the Roman and Greek churches, and missionaries have labored among them for many years. The chief obstacles to reform are the low grade of morality prevalent among the people, and the strong hold which a corrupt and corrupting ecclesiastical system has obtained upon them, during over thirteen hundred years since their partial conversion to the Christian faith. The Abyssinians have amply proved, however, that they possess valuable qualities of heart and mind, and it is worthy of note that, low and corrupt as their form of Christianity may be, it has tended to make and keep them superior to other African races.

The ambassadors from Menelik are three in number, all important chiefs, and are followed by a numerous train of followers. Prince Woldie is described as a fine old, with a very majestic presence. His colleagues are younger, and their white pantaloons, their vests of black cloth of gold, and their gemmed turbans deeries bewilder the beholders. The present Faure's words of welcome were kindly but formal, but the very presence of these ambassadors from Ethiopia in one of the leading courts of Europe may mean the beginning of triumph for the gospel and civilization in that land of mystery beyond the southern bounds of Egypt. Abyssinia has heretofore been a very unproductive field for missionary effort. Menelik is said to be a monarch of great intelligence, and he cannot fail to see that Protestant Christianity goes hand in hand with progress in the civilized nations of the world. It would be a signal victory indeed to win Ethiopia to Christ.

Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God (Ps. 68:31).

The Velocity of Thought.

"What is the speed of thought?" is the question which Professor Kichet has been asking himself and has endeavored to answer by experiment. He has concluded that it takes about one-eleventh of a second to think out each note of a musical scale. The reason, then, people bend their heads, he says, to catch each minute sounds that the smallest intervals of time can be much better distinguished with the ear than with both. The separations of two clicks of a revolving cogwheel were noted by one observer when they did not exceed sixty to the second, but when using both ears he could distinguish them when they occurred more than fifteen times a second. The sharp sound of the electric spark from an induction coil was distinguished with one ear when the rate was as high as three hundred to the second. We also hear more rapidly than we can count. If a clock ticking movement runs quicker than that the second, we can count four ticks while with twenty to the second we can count only two of them. It would seem, however, that the keenness of hearing, however perfect, is slight as compared with the power of thought to travel thousands of miles in a second, and within a few moments of time to bring before the mind a complex panorama of imaginary events, which would have involved years of transaction. The lightning itself does not equal the swiftness of human thought, which, whatever our surroundings, can bring us anywhere we want, even to heaven itself. Science is straining to penetrate these mysteries of mind and matter; and the more it discovers, the more it illustrates the wonders of the Divine handiwork in man.

For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness and treadeth upon the high places of the earth, the Lord, the God of Hosts, is his name (Amos 4:13).

Submarine Mines Kill Fish.

All danger of warships entering Long Island Sound having passed away with the destruction of Cervera's fleet at Santiago, the mines which had been laid to protect the Sound, were not only unnecessary, but a menace to our own craft. It was therefore decided to explode them. A few days ago Sergeant Carroll, on a tug boat bearing a red flag, cruised around Willets Point, where seven mines were laid, and warned all craft away. A raft laden with oil casks was then anchored over the mines. When all was in readiness, Sergeant Schuyler, who was in charge of the battery, the wires from which connected with the mines, touched the button. About ten seconds elapsed, and then the water seemed to quiver. A column shot up two hundred feet into the air, and the raft was shattered to atoms. The force of the explosion was terrific, showing what would have happened had one of the enemy's ships been over the place when it occurred. As it was, the only sufferers were the fishes that were in the vicinity, which were killed in large numbers. The police in the patrol launch and some young people in boats appeared to have anticipated this result, for they had equipped themselves with cap nets, with which they hauled in the fish that had been killed. The explosion must have provided good fish-suppers for many parties that evening. It is gratifying to think that the mines, which might have caused the destruction of so many lives, even though they would have been the lives of enemies, had no other result than to provide food for peaceable people. It was like the riddle that Samson set for the Philistines:

Out of the eater came forth meat, and out of the strong came forth sweetness (Judges 14:14).

Glad to Join Us.

The mails from Honolulu, just received, report a wonderful manifestation of enthusiasm over the news that the Hawaiian Islands have become part of the United States. On July 13, the steamship *Coptic* reached Honolulu bearing the tidings that our Congress had ratified the annexation. Long before the *Coptic* reached her dock the people learned the tidings she was bringing, as she signalled her news to the *Mohican* which was lying in Hawaiian waters. The steamer was welcomed by the whistles of mills, foundries and vessels in the harbor; fireworks were sent up and a salute of a hundred guns was fired from the Executive grounds. A silver cup was presented to Capt. Sealby of the *Coptic* by the citizens of Honolulu. It bore an inscription stating that it was given to him as the bearer of the good news to Honolulu. It may be hoped that our government of this new possession will be so pure and righteous that the people will continue to rejoice in the new order and be attracted to the religion which we profess. So the people may not only glory in their connection with us but rejoice in a common membership with us in the kingdom of Christ.

THE AMBASSADORS FROM ABYSSINIA TO FRANCE.

He shall not fail nor be discouraged till he have set judgment in the earth; and the isles shall wait for his law (Isa 42:4).

Ten Days Lost.

An interesting personal reminiscence of the late Mr. Gladstone is related by Mr. George W. Smalley in the current number of *Harper's Magazine*. Mr. Smalley met the statesman at the house of a friend and questioned him about an accident that had happened to him. He had missed his footing in descending a flight of stone stairs and had fallen striking his head on the edge of a step with some violence. It made an ugly wound which his physician Sir Andrew Clark had to sew up. Mr. Gladstone had quite recovered when Mr. Smalley met him. He said: "The cut was nothing but I suppose Clark was afraid there might be a slight concussion of the brain. He kept me in bed ten days. That I could endure; but he forbade me to read, he forbade me to talk, he forbade me to think; I was to be a mere animal till he gave me leave to be myself. They are the worst ten days of my life. Never before was I asked to force my brain to be torpid while I was awake. I have not forgiven Sir Andrew. There are ten days gone out of my life—and the number of my days is counted." The remark was the pathetic expression of a man nearing the close of his life, but it is true of all of us. Pity it is that so few realize it and make the best use of them.

So teach us to number our days that we may apply our hearts unto wisdom (Ps. 90:12).

An Antidote to Snake Venom.

A paper read recently by Dr G. Langmann at the New York Academy of Medicine, has aroused widespread interest. It described the experiments he has been making for several months past with poisonous snakes which have been sent to him from all parts of the United States in response to advertisements. Diamond-back snakes from Florida, banded rattlesnakes from Connecticut, copperheads from New Jersey and many other deadly kinds have been sent to the doctor's laboratory. He and his assistants have succeeded in extracting venom from all of them. The method was to lay a snake on the operating table and secure its neck firmly so that it could not turn its head. A funnel was then fixed over its mouth communicating with a bottle. In a few moments the snake finding its movements restricted becomes angry and emits a quantity of its poison from its fangs. This is caught by the funnel and carried to the bottle. The snake is restored to its case and the doctor analyzes the poison at his leisure. Proceeding on the same principle as that adopted by Dr. Calmette of Paris to secure antitoxine for diphtheria, Dr. Langmann has produced an antidote to snake poison, which, when he has fully developed it, he believes will prove infallible. If his confidence is justified, there will be many in our own land and a much greater multitude in India and other lands who will be saved from death from snake-bite by his means and he will be counted a benefactor of mankind. Every one who has the misfortune to be bitten by a deadly snake will resort to it and none will act as do those who being poisoned by the deadly venom of sin, neglect the one infallible remedy which God has provided.

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life (John 3:14).

Saved the Child.

A little girl was saved from a terrible death in Williamsburg, N. Y., last week by the presence of mind of a bystander. The child was running ahead of her mother and turning around every few yards to wait for her. When she came to the corner of the street where she lived, she ran to the middle of the roadway and stood there waiting for her mother. A trolley car turned the corner at that moment and the gripman caught sight of the child and tried to stop his car. But the momentum was too great and the car was within a foot of her, when a man who was waiting for the car to pass, saw her and reaching over, caught her up and threw her into the big fender in front of the car. But in doing so, he lost his balance and fell in front of the car. He was dragged nearly six yards before the car was stopped and when they pushed the car back and released him, he was covered with blood from cuts and was so badly bruised that he was sent to a hospital. He was unconscious, but soon came to himself in the hospital. His first words were an inquiry whether the child was safe. He was told that it was unhurt and when he learned that fact, he cheerfully submitted to have his own injuries dressed. He knew he had not suffered in vain and to a noble self-sacrificing soul that is a consolation. The prophet intimated that even Christ would be satisfied when he saw souls saved through his suffering and death.

He shall see of the travail of his soul and shall be satisfied (Isa 53:11).

The Sunday School

NAAMAN HEALED.

S. S. Lesson for Aug. 21. II. Kings 5: 1-14. Golden Text, Jer. 17: 14.

BY MRS. M. BAXTER.

AS in the days of Eli, the great Jehovah found a child more capable of understanding him than even the high-priest Eli, so now he must use another child to reveal the greatness of Israel's God in the land of Syria, which his own people had not learned to understand. When the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together . . . A little child shall lead them (Isa. 11: 6). God can do much through a little child (Matt. 18: 1-4). His little children are the greatest in the kingdom of heaven. How little the Israelitish maiden thought, when in her simplicity she told Naaman's wife about Israel's prophets and Israel's God, that her simple words were to put the courts of two kings in motion, and that through them Jehovah would instruct his own people, and that in the ages to come she would become in God's hand a witness to him, through the Scripture, to all the nations of the world!

But while God used the little maid and Naaman also, he had also thoughts of mercy for the instruments he used; the great man must be brought down, the humble child must be exalted. And Israel must learn, and the church in all time must learn that "God resisteth the proud, but giveth grace to the humble" (I. Peter 5: 5). Naaman must be brought down, and Jehoram, king of Israel, must be humbled, and Elisha and the little maid must be lifted up. Naaman was "a great man with his master," but he must become a nobody, quite on a level with other men, and other leprous men, too, if he was to be healed by the living and the true God. Elisha was not permitted to minister to his pride, and when he came in state with his horses and his carriages to the door of Elisha's house, there was nothing either in his renown as a warrior, nor yet in the splendor of his cortege which could make the smallest impression on God's prophet. Elisha had seen "the chariot of Israel and the horsemen thereof;" he had seen Elijah ascend up into heaven, and he ceased to have an eye for earthly glory.

And the king of Israel! God had sought after Jehoram, as he had sought after Ahab. Already Jehoram had experienced the deliverance of the Lord in his war against Moab (II. Kings 3), but he had never yielded himself up to the Lord God of Israel. Now an opportunity presented itself. Syria was the enemy of Israel but at this time there was peace between the two nations, and the great Naaman came with a message from the king of Syria. It was an unusual mission—a letter which ran thus, "When this letter is come unto thee, behold I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy." A startling demand, indeed! But was there no God in Israel, no prophet of the Lord to whom Jehoram might have directed the leprous general whom his enemy, the king of Syria, had sent to him? It was a humiliation for the king of Syria to ask any favor of Jehoram. What an opportunity for the king of Israel to confess his own impotence and to introduce the heathen nobleman to the prophet of the Lord! But Naaman also must be humbled. God is not to be approached from above. Every one of us must come down to get near to God, down as low as the cross of Jesus, where we find ourselves judged, condemned, nothing worth. His first repulse was from the king. It was no light thing for this proud general to ask a favor, and when he had done so to be rudely repulsed. And had not Elisha interfered, and sent word to the king of Israel, "Let him come now to me and he shall know that there is a prophet in Israel," he might have returned at once, utterly disgusted, to his own land. But the lack of deference to his high position, and the utter disregard of his august personality, exasperated him to the utmost. Who was this prophet that he should prescribe to so great a man a course of treatment so humbling, so almost ridiculous? Who was this prophet that he should send a simple message by his servant without taking the trouble even to salute a man of his position and renown? It was too much. Wounded pride and bitter disappointment that had not turned out as he expected got the better of him. Oh how many there are who give the rein to their imagination as to how God will act in such and such a situation, and because God does not work in the line of their thoughts they believe he has not answered prayer at all. God works on his own lines: it is not for us to dictate or to prescribe for him. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?" (Dan. 4: 35).

THE RIVER BARRADA (THE ANCIENT ABANA) OF DAMASCUS.

Another very humbling lesson Naaman was to learn from his servants. They not having the same weight of personal dignity to maintain, could not perceive the reasonableness of their master sparing his pride at the expense of continuing in his terrible state of disease and suffering. They knew the character of their master, and said to him, "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then when he saith to thee, Wash and be clean?" O how many a sinner is willing to do some great thing! How many a child of God is ready at any time to do great things which shall draw attention to them, and bring credit to them! But to do that which shall abase ourselves and bring honor to God needs grace which is not in man, and which proceeds from God only.

God met the proud man and gave him grace to listen to his servants. He left his chariot of state laid aside his gorgeous garments, and went down into the Jordan, a miserable, unclean leper. But even then he must dip seven times "according to the saying of the man of God." Nothing must be dispensed with; he must know that there can be no trifling with Israel's God. And there obedient to the Word of God, Jehovah met him; and life and health came back, while pride and leprosy fell slain together. With a broken heart and humbled spirit the once proud man returned to the man of God to give God glory, and no longer desired that the prophet should stand before him; he "stood before Elisha." God had conquered. "Behold now," he said, "I know that there is no God in all the earth but in Israel."

Naaman was humbled, but God was exalted. He had triumphed. The spirit of the proud Naaman had failed before him (Isa. 47: 16), and he had taken his place in the man's life. It had been worth Naaman's while to listen to the little slave girl who brought the message of Israel's prophet. The journey into the despised land was worth while, the successive blows to his proud spirit from the king, the prophet and the Word of God, had been worth while, for Naaman had met with God, and the spirit being brought into its true relation and the soul of the man having bowed down before God, the healing of the body followed as a matter of course.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

NAAMAN'S story, singularly beautiful and true to life, is another of the incidents incorporated by the writer of the Kings from some record of the Sons of the Prophets. It is remarkable that Josephus, who mentions Naaman as the man who slew Ahab, does not relate this story of his cure, which we should have thought would have made a sensation throughout Syria and Israel. The great captain was probably in the earliest stage of the disease, otherwise he would not have been able to command in the Syrian army. It may be that the discovery of the white place on one of his limbs may have only just been made. He would be horrified to see it, knowing how surely it would spread until his whole body was covered. In the desolation that the discovery would cause in his household and in the court, when it was known that the valued officer was attacked by the dread disease, the remark of the child would be eagerly passed from lip to lip, until it reached the king. There had been times when communication between Syria and Israel would have been dangerous, but at this time Benhadad of Syria was, ostensibly at least, on good terms with Jehoram, of Israel, and could ask a favor, for which he was willing to pay. Naaman, therefore, was sent with a magnificent present and the request that Jehoram would have him cured.

That thou mayest recover him. The king was powerful: he was the head of the nation; he could make a man a captain or a general; but this was one thing he could not do. There was, even down to modern times, a superstition in Europe that scrofula, one of the most loathsome and fatal diseases, could be healed by the touch of a king. It came to be popularly known on this account as "the king's evil," and it is still so called by ignorant people in country districts. One sufferer from the disease came with his father and mother to George III., of England, beseeching the king to give him the healing touch which would make him well. George, with all his faults, was kind, but knew that there was no healing in his touch. He would not refuse the poor sufferer the boon he craved. He laid his hand on the lad's head with the ejaculation: "God give thee better health and more sense." There was evidently need of both. The king of Israel could not get out of his difficulty so easily.

He rent his clothes. The customary sign of mourning and desolation. He felt sure that when Naaman went ba to Syria uncured, Benhadad, believing at Jehoram could cure him, but would pt, would make war upon him. He doe of seem to have thought of Elisha, th zh he knew him as a servant of God an ad consulted him in a difficulty (II. I ss 3: 11-16). Kings are apt to leave od and his servants out of their calcula ns when they are in difficulties, yet the re enough deliverances on record in hi ry and especially in the history of Isra have taught them better. There w time in the history of England wh seemed lost. The king of Spain had out a navy which he had fair reas call "Invincible." It certainly se able to annihilate the English flee to land an army on the English s that would vastly outnumber Eliza forces. Protestantism seemed to be ed. Nothing short of a miracle ently could save the country. But was offered to God, and the miracl worked. The storm which disperse Armada and left the wrecks an easy to Drake was God's answer to the de men who put their trust in him.

He seeketh a quarrel. Jehoram's ence was quite natural. He could ably remember how much his f Ahab, suffered at the hands of this gant, quarrelsome king. Benhada been thoroughly beaten, but he was stronger than Jehoram, and might ious to retrieve the disaster and re his prestige. Therefore he, as Je thought, made a demand with wh would be impossible to comply. Th have a legend of a crafty trick th played upon them at an Oriental u The Sultan, they say, had a favorit of whose intelligence he was very An enemy of the Jews told the Sult the Jews knew how to teach bears t Immediately the Sultan se the chief rabbi and ordered teach his bear to read. The of course, declared he was to do any such thing, wher as the enemy of the Jews ha seen, the Sultan became ang commanded that all the Jew dominions be put to death. month was given them to whether they would save the by teaching his bear to Among the Jews was one r crafty as their enemy. He took the task, and the be committed to his care. H one of his large folio v and carefully laid lines of across a few pages. The he induced to touch it with his and, after a few days' p would follow the lines acr page and even turn the le with the tip of his tongue to g honey on the next leaf. Before of the month, the bear would go the book, turning each leaf in and grumbling as he went if the honey did not yield all he expected passed for reading with the Sult the Jews were delivered.

Thou shalt be clean. There is no cure for the leprosy. When it the victim knows that it will spre eat away his flesh until he dies. of Naaman was therefore mira There was nothing in the waters Jordan that could cure him. But made it a condition that he sho seven times in Jordan to test his ence. When a man has sinned an for cleansing, his obedience has tested in a similar way. A famous tells the story of a man who killed in a moment of passion. He w but escaped punishment. But h science began to punish him, and in every way he could think of to it. He built a monument over his grave, but still he was miserab took his victim's child and suppor educated her, but still he could no peace. He would willingly have la his life if that could have und murder he had committed. Yea year he suffered until it seemed t mind was failing and he would go Happily he became acquainted Christian minister, who pointed Christ. He could not see how Christ could help him, but he w suaded to go to God and ask par Christ's sake. Then for the first t was at peace and learned that th of Christ "cleanseth from all sin."

THE FAMILY AND HOME CIRCLE

A Quaint Home.

Old-World Peasant Life—Basket Weaving The "Big Sister's" Place in the Home.

OUR picture shows a very happy family, whose presiding genius seems to be the big sister—not so very big, after all, and wearing her honors during mamma's absence. Mamma, perhaps, is working in the fields, or milking the goats, or gathering grapes and figs that will be pressed and dried, and sent off to market. Meanwhile mamma in gorgeous holiday costume, consisting with many buttons and wearing a most wonderful headgear, may be really going to market, carrying eggs, poultry or other produce, and she will doubtless bring back new ribbons and neckerchiefs for the little lassies, and playthings for the babies, all purchased from shops that line the narrow, old-fashioned streets in the quaint town near by. The little lassies meanwhile are busily making straw baskets, which will go to market later; but we see, they deserve the neckerchiefs or the ribbons.

In handindustry they are plying is a very ancient one. It is said that the textile arts of the world had their origin in the interweaving of grasses, reeds and rushes. The shields of warriors, huts and boats—the latter covered with the skins of animals—were used in Britain down to the time of the Roman invasion. The hide and bamboo mat is still employed in Java. We remember that the ark in which Moses' mother placed him when she set him among the flags was made of bulrushes. The monuments of ancient Egypt show agricultural scenes in which excellent baskets full of grain and fruit are borne apart, and very heavy burdens were carried thus. In the wandering life of the Israelites, the basket was a very necessary piece of furniture. "And through a window in a basket was I let down by the wall and escaped his hands," says St. Paul, at the time when the governor of Damascus sought to take him.

The scene in our picture is one that may be found in the peasants' home of almost the Old World country — in Dalmatia, for instance, where "the peasant builds his corn with his own hands, weaves his own cloth, and prepares his own furniture." Even baby's cradle is a product of home industry. In the New World, there are few, if any places, even of our least known interiors, where such crude domestic and agricultural implements are found in use as in various parts of Germany, Switzerland and Russia. The dear old story of home-life and home-love, however, is the same the world over; and the moral of this pretty picture is commended to all the "big sisters" in our families and home circle. The big sisters can help mamma greatly and exercise a wonderful influence in creating the happiness of the home.

Tenderness in Home Life.

Tenderness is one of the fine arts of life," says Rev. F. B. Meyer, "just as it is one of the rarest fruits of the Spirit. It hangs on the topmost boughs, where there is most opportunity for ripening and painting its soft and delicate hue. The tenderness of strong man to weak, a nestling-child: of wife to the worn and overwrought worker: of mother to querulous and complaining babe: of other to the child-sister, who puts her little hand in his: of elder sister to younger brothers and sisters, is a sight that angels linger to look at on their way home to God. The bliss, the music, the fragrance of the home life consist just in this, that tenderness carpets the bare floors with deep piles of velvet.

Caves of Matanzas.

The Caves of Bellmar (Caves of the Beautiful Sea) in Matanzas are said to be as beautiful and wonderful as those of Luray and Mammoth Cave. Among its exquisite things are:

The Virgin's Mantle, a robe of delicately tinted, satiny texture, studded with a myriad glistening brilliants, and in rich, graceful drapery seeming all ready for some fair and pure one to throw about her form. Another fair, airy creation fashioned here by nature is the Lady's Skirt, falling in soft, sheeny folds of snowy muslin, with even a dainty fluted ruffle at the bottom. Then there is the Lake of Dahlias, for all the world like a garden of dahlias that had been flooded with water and then so quickly frozen that not a single yellow bud or petal had had time to curl or droop, and there in all their beauty they lift themselves above the lake. Here are the Three Angels, who sit side by side and weep, their faces veiled, their wings drooping, as our guardian angels might be when we push on in sin and refuse the help they bring. Here, also, is the Vase of Flowers, carved, one feels compelled to believe, out of a single dazzling pearl. One splendor more is a frozen waterfall.

DALMATIAN PEASANT CHILDREN—THE STRAW-PLAITING LESSON.

Master Blue-Stocking.

A certain firm which publishes books for children, hit upon the novel but happy plan of employing a thirteen-year-old boy for manuscript reader. One book which the grown-up readers thought excellent, he cast aside, saying: "I don't think the boys in school would read it." A half hour after he had been given another, they saw him out playing with his dog and that book went back to the writer. When Henry takes a healthly interest in a book, the firm accept it. And this brings to mind the fact that many of our best books for children are stories first told to little ones in the home circle, and by their interest proven to be worthy.

"Thank You, Reagan."

These were the last words of Ensign Bagley. Ordinary words, such as we use many times a day. Yet they were beautiful words—beautiful enough for a brave man not to be ashamed to own for his last. It was, as we remember, on the torpedo boat Winslow, at the engagement off Cardenas; a shot had practically torn through his body; and as he sank over the rail Reagan caught him, lifted him up, and laid him on the deck. The young officer uttered no cry or murmur; knew his last hour had come, opened his eyes, stared at the sailor, and simply said, "Thank you, Reagan." What a tribute to the mother who had trained him to such a spirit of appreciation and courtesy, that it asserted itself in the hour of battle and of sudden death!

Grandma's Game

"Never talk back, dears." The children were quarreling under the window, when grandma just looked out and smiled down on them, with a love that included everybody. "Granny," said Rob, "if I keep my mouth shut, folks'll believe all she's sayin' mean about me." "I think not, dear. I think"—with a loving glance at Rob's sister—"she will be ashamed to go on talking, and will get tired of it, if you don't talk back. How many does it take, Rob, to play ball? Not less than two, does it?" "No'm." "Then, if somebody throws you a ball, and you don't throw it back, the game has to stop, don't it?" "Yes, Grandma." "Well, dear, when people throw pretty words at you, throw them back, but when an ugly word comes, let it alone, and the game must stop. And, Rosy, try to throw pretty balls, dear. It's more fun. You're too nice a little sister and love Rob too well not to throw pretty balls at him; and there, now, I've thrown a pretty ball, children. See which can pick it up first!"

The Restless Child.

"The child that annoys a whole household," writes an authority on child culture, "by his restlessness, by a constant turning from one mischief to another, is the child who has generated a superfluity of nervous force and seeks to relieve it in needed activity. Instead of repressing this natural instinct, find it a legitimate outlet; it is the instinct which is necessary to his physical growth and development; let him go out, run and play, and change his superabundant vitality into increased muscle, good digestion and the thorough circulation of the blood. If he cannot go out, seek in his surroundings something to engage his active mood.

THE HUMBLEBEE.

Burly, dozing humblebee!
Thou in sunny solitude,
Rover of the underwoods,
The green silence dost displace,
With thy mellow, breezy bass.
Hot midsummer's petted drone,
Sweet to me the drowsy tone,
Tells of countless sunny hours,
Long days and solid banks of flowers.
—EMERSON.

THE LITTLE SOLDIER.

"MAMMA, may I be a soldier boy?"
"Yes, my little man;
Shoulder your musket and off to the wars,
Fast as ever you can!"

The musket, friends, was only a broom,
But he gallantly marched around,
And beat the tin-pan valiantly,
With my room for his battle-ground.

"Mamma, there's nothing for me to kill,"
My baby wearily said,
And casting the old broomstick away,
In my lap, laid his curly head.

And then—with fear my heart stood still—
"Dear Christ, be it always so!
Nothing to kill through his whole sweet life,
May my baby ever know!"

Again, "Shall I have him a coward?" Ah, no!
I lifted his golden head:
"Baby, dear, there are things to kill,
Hate, and fear and wrong," I said.

"And it is not men we will kill, dear heart,
When all men fight these foes so dread,
And there'll never again be cause for strife,
'Twixt brother and brother, when sin is dead!"

"Then, mamma, I'll fight every day with sin!
Where can I find it and kill it dead?
And what is my sword?" my little one asked,
"God's Spirit and Word," to my child I said.
—MYRTA LOCKETT AVARY.

Aunt Polly's Reading-room.

AUNT Polly (she was "aunt" to everybody, and just a dear little old maid who took delight in doing the small kindnesses that came within her limited means and opportunity) conceived the idea of enlarging her usefulness to the village by starting a "public library" in it. The village was not given to literary pursuits, and she had more books than anybody else — except the Belfords, who had a great house on the hill, and only lived there during the summer season. Aunt Polly's "library" consisted of three modest book-cases, which occupied the place of honor in her front room; she had a cousin who worked in a city library, whom she had visited frequently, and from whom she had learned something of cataloguing and the card-system: through this cousin she had received frequent gifts of new and pretty books—some of them for children. Aunt Polly had a little money, plenty of time and enthusiasm; she tacked up a set of rules on the walls of her small front room, converted it into a public reading-room, invited in her neighbors, especially the children and half-grown lads and lassies, and busied herself, in spite of discouragements in her self-constituted office and generous charity, till the Belfords became interested in her "eccentric" work and lent a generous hand to its aid. Many a boy who might else have wandered to the grog-shop, spent happy, profitable hours in "Aunt Polly's Public Library."

Work Wisely.

We all know what we think of the servant who sweeps a room and slights the corners, or gets all the dust in one place and puts a mat over it. "Whatever is worth doing is worth doing well," is an old saying. It is chiefly true because to do anything ill, though no one else may know of it, is an injury to character. Whenever we do a thing well, however small the task and however unrecognized by others its accomplishment, we are building up character, and, in the long run, it is character that tells. Teach your little boy and girl that they owe it to themselves to do everything well. This being true, it follows that we should be careful not to do unworthy and unnecessary things. We should select or accept our tasks as carefully and conscientiously as we may that precious time and labor may not be wasted. And we should be as careful and conscientious in imposing tasks on those under our direction for the same reason. Wise house-mother, be just to yourself and your help; do and exact good work, but be careful not to do, or to exact drudgery.

The Other Fellows and Croydon Church.

THE STORY OF A . . . PASTOR'S EXPERIENCE

By Bishop John H. Vincent.

ONE day in the late autumn the pastor of Croydon Church was called upon to attend a funeral service ten miles from town, and his driver on that trip was a seventeen-year-old boy, a hanger-on at the large livery stable of the town, to whom on this occasion was assigned the service of "taking the preacher to the funeral" in a "buggy" with a single seat. Ten miles out and ten miles back gave to Arthur Manning a three hours' opportunity with a representative of a class about which he knew but little—a class of neglected, generally aimless, thriftless fellows, who pick up jobs when they can, waste time over cards, drink a little when they have a chance, consider themselves despised by "society," which in turn they despise, and gradually losing all ambition and self-respect, become tramps or criminals. They have no home-life with its protecting memories, no family fireside, "no perspective, no ambition," as Victor Hugo puts it.

BISHOP J. H. VINCENT.

Manning had been greatly inspired by his success with Albert Lawton and the better class of young men who formed the new, prosperous and promising "club" of Croydon Church. On his ride with Rob Roberts to the funeral he undertook to talk with this new type of young fellows concerning reading and study, church life, business ambitions, society and the cultivation of manly qualities. It was a surprise and a source of sorrow to the minister to find a young man whose only response to his questions and hints was a sort of sullen silence, broken only by grunts or monosyllabic negatives. Manning wanted to be friendly. Rob was persistently, and the preacher thought, obstinately non-communicative. "How many such fellows I wonder," thought Manning, "are there in Croydon?" After a few minutes of silence, the preacher asked about the horse, and Rob told all he knew about him and compared him with other horses in the same livery stable, and a horse the proprietor tried to buy from a man in the village to which they were now bound; and the trouble now existing between the three livery stables in Croydon. Rob showed a great deal of partisan interest in his employer. "The boy is not obstinate," thought Manning. He then told Rob his own experience as a boy with horses, his mishaps, a trick or two he was up to when a boy and some of the blunders he made. He told Rob about the story of "The Black Beauty," and got his promise to read the book if he ever saw it. And he made up his mind that Rob should see it. The boy then told Manning about a horse trainer he once saw and the wonderful things the man could do with a wild and savage horse. Arthur Manning listened. When the time came he, too, talked about the power of training and of self-training, and he was wise enough not to carry his applications too far nor to dwell on them too long, and suddenly asked Rob if while in the village after the funeral they might not together go and look at the horse his employer thought of purchasing. Rob was delighted. And he went to the little church to be sure to be able to go with Mr. Manning after the service. Manning saw Rob there. And while he spoke about the dead man he spoke to the living boy, and one or two things he said Rob never forgot.

After the service, and before they started back to Croydon, Manning went with Rob to inspect the horse. On the way home, the driver was communicative. He told his story—mother dying when he was five years old—faint memory of hand on his head and words of advice, father married again, no place for him at home, nobody cared for him, he cared for nobody, never went to church. Clerks and young fellows at school too "stuck up" even to speak to him; fellows he was with were drivers and stable boys and truckmen and railroad brakemen "and mostly fellows that don't work;" he was accustomed to swear and hear oaths, told stories he didn't "dare repeat to a minister," played cards, gambled, went to low theatres and other hard places; a good many fellows of the same sort, didn't go to Y. M. C. A., "the chaps there too religious and stuck up;" didn't read anything but stories about adventure and tramp travel and hard living and "all that sort of thing." Nobody ever spoke to him except to give him orders. Before they reached Croydon, Rob Roberts heard some words he sorely needed. And they were spoken so simply and tenderly, and in a way so friendly, that the boy in leaving Mr. Manning promised that he would "go to church."

When Croydon Club came together the next time, twelve young men listened to Arthur Manning's report of his long ride with Rob Roberts, and the revelation it had been to him. And then they began to think and to tell of the neglected young fellows they knew, towards whom they had never turned with any sense of obligation. The number and the kinds increased as the club continued to think and to talk. "I had no idea there were so many of these young fellows in town," said Albert Lawton. "Of course most of those named to-night are not low fellows, nor in any sense corrupt. They work, some of them very hard. They have poor homes. They don't dress with any taste. They have no social ambition. They don't study."

"How shall we help them?" asked the minister. "They will not come to me. I do not know how or where or when to find them. And if I should find them, they would at once regard me as a 'missionary' trying to make them 'good' in the 'church' way of being 'good.' They would think that I was 'patronizing' them. Thus I should make the gulf between them and myself deeper and broader." Arthur Smith, one of the new club, replied, "I am sure they cannot be reached—all of them at once. Your motto, Mr. Manning, 'one at a time,' is the secret of success with such fellows."

"And every one of us should find and win and save at least one of this large out-of society class," said Walter Colton. Mr. Manning was inspired by the zeal of his club of the better class that was resolved to make better the classes below, and he gave a few hints with help in them: "1. Look out for self-discouraged fellows who are in danger of despair and pessimism. 2. For fellows who have personal ambition, that it may be fostered and rightly directed. 3. For fellows who are athirst for sympathy and love, and who may be won by real sympathy to a better life. 4. For fellows whose religious nature has lacked stimulance and guidance." And as the club bowed in prayer, the faithful pastor poured out his soul in appeals to God for the spirit of courage, persistency, patience, sympathy and self-sacrifice.

* * * *

The limitations upon these columns render it impossible to tell in detail what the club did in pursuance of the purpose formed and the plans developed at and after the evening session I have reported. In wise ways fellows were found, their confidence won, their presence at church secured. There were held under the auspices of the club, lectures on the "Lives of Successful Men," on "Current Topics of News," about China, Russia, Cuba, Spain, etc. Debates were conducted. Books, magazines and newspapers were loaned. A dozen young fellows were introduced to the rooms of the Croydon Y. M. C. A. A "Business Club" was organized to discuss laws of personal economy, principles of trade, methods of earning, saving and investing money. There were "Story-Telling" evenings and concerts. Many parlors of the families connected with the church were opened to boys who had never crossed a threshold at the bidding of a genuine Christly love.

One evening Arthur Manning gave a talk to his congregation on "Helping: 1. Not through one, but many agencies. 2. Not 'now and then,' but all the time. 3. Not for one class of people, but for all classes. 4. Not to reach one side of a man's nature, but every side. 5. Not through the sympathy of one person, but of many and of all in the church of Christ." It was a good sermon, for it came from a heart that had inspired to brave deeds; and the fruits of the doing were in the pews to prove true the doctrines of the pulpit.

THE SOLDIER'S FUNERAL.

A Touching Incident at One of Our Great Military Camps.

A FEW nights ago while sitting at one of my preaching places in camp here at Tampa, several soldiers stood talking with me, one of whom remarked that a man had died in the Fifth Regulars that afternoon. Upon inquiry I found that the young fellow had very lately enlisted, and was one of the new recruits The "Fifth" was organized far back in the "Fifties," and has a noble record. At the opening of the late war, Albert Sidney Johnson was its Colonel, Robert E. Lee was Lieutenant Colonel, John B. Hood, Captain; all of whom afterwards became distinguished Generals. Recently the Colonel of this regiment, L. C. Carpenter, has been made Brigadier General, and commands the Fifth Maryland, First District of Columbia, and several New York recruits. This regiment has just been recruited to the full, and is made up of a magnificent set of men.

The one who had died had come with all the high hopes and ambitions of a noble young heart, and enlisted his name among the defenders of his country's honor. God willed otherwise, and far away from home and loved ones, among his fellow soldiers he had breathed out his life. No woman was there with tender hands to make his lowly bed, or with soothing voice to comfort his drooping spirits. Rough hands, but gentle, ministered to his wants, and hearts stout and brave, but soft and true, loved and sympathized with the dying boy.

The next day while walking down the crowded street, I saw a long line of cavalry approaching, and heard the low, sweet strains of music which announced the funeral train. I called one of the multitude of little hacks which throng the streets of Tampa, and stepping in, ordered the sable driver to follow the troops. As we drove slowly along, keeping at convenient distance to avoid the dust (and mine was the only carriage) the driver turned to me and said: "Is dis a officer or is it des a soger?" That expressed it all.

Twelve hundred men on horseback seem like a small army to the peaceful citizen, and all Tampa stood and looked on until they had passed. First came the band, all mounted and playing as they rode along. The music was extremely sad and pathetically sweet. Then the ambulance, which contained the body, in a plain pine coffin. Behind the ambulance rode the fellow-soldier of the dead man. He led his comrade's horse. The empty saddle, the boots and spurs, the toes of the boots turned toward the rear, the sabre and the carbine, and the riderless horse, made a picture which needed no explanation. It was a sermon, a history, a solemn warning. As long as memory is left me, I shall have that picture before my eyes. The officers followed next, and then the long, long line of men two by two.

We had several miles to go, far [illegible] town, where a small lot had been en[illegible] as a military cemetery. In obedien[illegible] orders given in a low and respectful [illegible] the regiment formed a hollow [illegible] around the shallow grave. The Ch[illegible] read the burial service as the boc[illegible] lowered. As I stood there in the b[illegible] sun of that hot day, while the s[illegible] were burying the body of their co[illegible] my thoughts were far away. I th[illegible] of the loving mother who had he[illegible] bright-faced boy in her arms, ar[illegible] thanked God for the joy he had se[illegible] her life. How she had watched [illegible] evidence of his opening mind, h[illegible] ingly she listened for the first [illegible] word. And then how happy she [illegible] he played around her, or climbed i[illegible] lap and threw his little arms abo[illegible] neck. Oh, the unspeakable rapt[illegible] that kiss! The school days came, [illegible] went to and fro, she watched his [illegible] and listened with loving impatien[illegible] his returning steps. And then h[illegible] "Good-bye, mother, I'll soon be ba[illegible] country calls." Again and aga[illegible] hugged him to her yearning hea[illegible] looked after him through blinding [illegible] until he went out of her sight n[illegible] come back any more. I wonder [illegible] she is to-day. Like many othe[illegible] waits and waits for tidings of her [illegible] but the mails come and go, and n[illegible] from her darling boy. He tells th[illegible] to write until he is better, as she [illegible] uneasy about him. Well, he is be[illegible] day, mother. The long, weary [illegible] the lonely night watch of the pic[illegible] day of battle will come no more t[illegible] You will hear to-morrow, for ill n[illegible] winged foot. Yes, you will hear to n[illegible] and another tired, heavy heart w[illegible] more wearily, if it does not bre[illegible] soon will stop and rest.

A detachment of dismounted [illegible] stood near the grave. In slow and [illegible] ured tones the officer in charg[illegible] "With blank cartridges, Load! [illegible] Aim! FIRE! Load! Ready! A[illegible] FIRE!" As volley after volley br[illegible] stillness of the solemn hour, the sc[illegible] become more sad, more painfully [illegible] sive. But the climax was reache[illegible] the bugler slowly walked to the [illegible] the grave, and looking down upon e[illegible] covered coffin, placed his bugle to [illegible] and three times sounded "Taps. T[illegible] is the last call at night before the d[illegible] retire, and means all lights out, sl[illegible] rest.

In a few minutes the grave was [illegible] and only a little mound of sand [illegible] the place where we had left the so[illegible] his rest until the Son of God sha[illegible] him from his deep and quiet slee[illegible]

Sleep, soldier, though many regre[illegible]
Who stood by thy lone grave to [illegible]
Soon, soon will the kindest forget [illegible]
And thy name from the earth pa[illegible]
The man thou didst love as a broth[illegible]
Soon a friend in thy place will hav[illegible]
Thy dog shall keep watch for anot[illegible]
And thy steed by a stranger be r[illegible]

It is so in life's great warfar[illegible] comrades fall from the ranks one [illegible] We who survive, lay them away [illegible] narrow beds, with every tribute ar[illegible] we can bestow, and then turn [illegible] the strife, until it shall fall to o[illegible] surrender the places we have trie[illegible] to those who come after us. But [illegible] triumph will come, when every [illegible] be put under our feet, and the las[illegible] shall be conquered and destroyed.' [illegible] be unto God who giveth us the [illegible] through our Lord Jesus Christ.

Tampa, Fla. H. M. WHA[illegible]

A "Raffle for Souls."

The result of the raffle for souls in [illegible] ican Roman Catholic Church, mention[illegible] weeks ago in this paper, is now a[illegible] The priest thus phrases it: "Ticket [illegible] soul of the lawyer, James Vasquey, [illegible] delivered out of purgatory and [illegible] ushered to heavenly felicity. Ticket [illegible] soul of Madame Calderan has be[illegible] happy for ever. Ticket 762: The so[illegible] aged widow Francisca de Parras has [illegible] livered for ever out of the flames of p[illegible] Another raffle will be held in this ho[illegible] of the Redeemer on the first of Ja[illegible] means of which four bleeding souls [illegible] livered out of purgatory to heaven [illegible] to the four winning numbers in this [illegible] tle. Tickets one dollar. To be ha[illegible] father in charge. Will you for the s[illegible] of one dollar leave your dear ones to [illegible] ages in purgatory?"

FRIENDS IN COUNCIL

Life Journey and What to Take—Unhappy Jealousy—A Missionary Meeting—A Good Mother and her Children.

THE bright days of summer invite us to little jaunts here and there, for while to some people summer brings the hardest toil of the year, to others it affords a pleasant season of recrea- . Your question, Miss Alice May, as to propriety of a young girl's traveling is very easily answered. In our time anywhere and by any route which papers, a woman, young or old, may travel with perfect security from one end of the continent to the other, No one will molest or interfere with her; she will not be exposed to danger or insult, and ordinary common sense and discretion will be as safe and as comfortable on the train or in the steamer as in her father's house. When a young woman is traveling by herself, she should not be over-free to make acquaintances on the train. At least, she should be wary about entering into long conversation with strangers. The conductor or other official will always give her the information she needs, but she should ask advice from him only, or from a policeman on the street, rather than from some unknown person whom she may happen to meet.

* * *

THE requisites for a short journey may easily be carried in a hand-bag. One needs her comb and brush and tooth-brush. If her journey is to be for one or several nights she should carry with her a dressing-sacque, of outing flannel, which she can slip on at night after undressing behind the shelter of her curtains. Women generally show a great deal of selfishness about the dressing-room in a drawing-room car. This room is intended for the convenience of all women passengers alike. It is manifestly thoughtless and selfish for one woman to monopolize the room as she would her own bath-room at home, while a string of impatient fellow passengers are waiting outside the door for their turn shall come. The art of traveling quickly should be mastered by every one who has to travel, and if it is necessary for the comfort that they shall make as complete a toilet as they do at home, then should adopt one of two courses, they should rise at a very early hour before others are stirring, or they should wait until a late hour when every one else has finished. One should carry dainty, carry with her on a journey her own soap and sponge. These occupy little room. The one may be carried in a small celluloid box, the shape of a soap; the other in a little oil-silk bag.

Before starting on a summer journey the lady should write to her friends at the other end, informing them of her route, so that they may be waiting to meet her when she reaches her destination. Any change in arrangements should be carefully noted, so that there may not be disappointment or failure to meet her in a strange place.

* * *

It is well to carry more money than absolutely needed. A little change for current expenses, the money to pay for meals and refreshments, and whatever else is absolutely necessary, should be carried in one's purse. But the bulk of the money should be in the place to which you feel it may be sent you by check or express order. If you carry with you the money for the entire trip, let it be safely kept in some inside pocket in a corset or under dress to which thieves cannot readily find access when you happen to be in a crowd. Your trunk will be no less safe whatever, as by our system of checking it will be forwarded on your ticket, and you will not have to think about it at all until you receive it at your friend's house. Nothing is pleasanter at this season than a journey through the open country in a carriage or on horseback. Many Americans regard as very fortunate the women who live in rural places, where they may go about in freedom, visiting their horses and riding to market or to church or to visit a friend. Some of you will say that the bicycle answers the same purpose. In a way it does; but a bicycle is not alive, and there never can be the same sympathy between it and its rider that there is between a horse to which one is accustomed and the person on its back.

* * *

WHEN two young people are engaged and anticipating marriage, they should have so much faith in each other that the question of jealousy shall not intrude. I have been asked by one of my correspondents what she shall do in a certain contingency, which has arisen. Her fiance, hitherto devoted and all that she could wish in his loving attentions, has been alienated through her constant faultfinding on the subject of his courtesy to other young ladies. This, I am bound to say, seems to my judgment, taking the story as she tells it to me, to have been merely the polite consideration which a man owes to all women. The outcome of the lady's caprice and faultfinding has been something very like a break between her and her friend, and the man now gives her the option of giving him up altogether or ceasing to be jealous. As I fear her disposition will stand in the way of the latter alternative, I think it would be on the whole as well for her to accept the former. At least, I fancy that when the situation has become strained, as it evidently has, there will not be very much chance for happiness in marriage between these two. I am surprised that so many of my readers send letters on so intimate a subject, but perhaps the old, old story of love will continue to be the most interesting one in the world until the end of the chapter.

* * *

I WANT to tell my friends about a missionary meeting which I attended the other evening. It was addressed by persons who have attained distinction in the world of letters, and one of the most interesting speakers was a young woman about to go out to the foreign missionary field, a granddaughter of the Rev. Dr. Judson, one of the most heroic men who ever lived. There was some very beautiful singing, and the large church was filled with enthusiastic young people, the occasion being the anniversary of a most active society of young girls. This society is called "Farther Lights." It was founded in Brooklyn by Mrs. Will Carlton five years ago, the first meeting being held in her own parlor. There are now five hundred circles of "Farther Lights" connected with the Baptist denomination. The object of the members is first to gain all the information they can about foreign fields. After that they support whichever field of work most enlists their desires, and many of these societies have a "Farthest Light" of their own in India, or Japan, or Ceylon, or somewhere in the outlying regions of the world.

Do you realize, dear friends, that there are to-day over eight hundred millions of people in this world who are bowing down to false gods; who know nothing of Christ and his love, and do you not wish in some way to help send the light into this gloom? A pleasant feature of this meeting was the appearance, dressed in costume, of several young ladies, each of whom represented a character. One was a Hindoo widow; another a Mohammedan bride; still another represented a Chinese woman, and a fourth had the picturesque costume of the Karens. Each told the history of her life in the character she had taken, and the result was most interesting and delightful.

* * *

A DEAR, far-away friend writes to me about her children. She is obliged to be everything to them for most of the time, as her husband's business compels him to take long journeys and to be absent from home. She says that she is nurse, cook, dressmaker and everything combined to her family, just as many of the noblest women in the land are. Indeed, in my candid judgment, the children are to be congratulated whose mothers thus take care of them themselves, in that they are not handed over to the care of hirelings. The best nurse in the world cannot be to a child what its own mother can. My correspondent has a dear little son of four and a daughter of two. She promises to send me their pictures, and I hope she will. I have a great many beautiful pictures of children among my treasures. I am quite sure that these dear children will grow up to be a great comfort and joy to their mother.

* * *

I WILL take it as a personal favor if my Southern friends will tell me as they have opportunity of any working girls' clubs or college settlements in any of the larger Southern cities. I have a reason for asking this information, and I thank in advance any friends who send it to me.

Margaret E. Sangster

Evangelizing Africa.

THE New World is doing its part in the regeneration of the Old. Bishop Joseph C. Hartzell, of the Methodist Episcopal Church, states that a college has been established at Monrovia, the capital of Liberia, with Prof. Camphon, a black man educated in the United States, at the head of the institution. Bishop Hartzell is also preparing to establish a system of primary education, with competent teachers from the United States in charge of the scholars, and he is also endeavoring to organize industrial schools. His work is not confined to one section of Africa. He proposes to send missionary carpenters to Angola, where the Portuguese government has donated land for mission purposes — an act of generosity on the part of the Portuguese authorities strikingly suggestive of the progress of liberal sentiment in that country. In British South Africa also the mission work is being pushed forward with the sympathetic aid of England's great South African statesman, Cecil Rhodes. There is no reason except lack of funds, why any part of the Dark Continent should remain deaf to the Gospel. A railway has been pushed to the heart of the Congo region, the slave-traders have mostly been crushed or dispersed, and England and France are cutting their way into the heart of the Soudan.

The United States takes no part in African land-grabbing, but is doing a full share in the nobler task of diffusing the light of the Gospel and of secular education among the people of Africa; and the African will find out, as the Turks and others have found out, that the American missionary is not a herald of the sword. It would be a grand achievement if partitioned Africa should be redeemed for Christ by America, and it is gratifying to learn from Bishop Hartzell that "Englishmen on every hand co-operate in the endeavor to plant Anglo-Saxon civilization where barbarism has held sway for thousands of years."

MINISTERS AND POLITICS.

In the recent Montreal Conference of the Canadian Methodist Church, Dr. Jackson brought up the question of restraining ministers from offering themselves as candidates for Parliament. No motion was passed, Rev. J. Armstrong laughing the matter out of court with the remark that he did not think many ministers were in danger of being called to Parliament.

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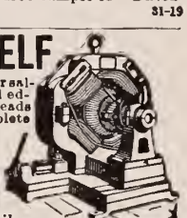

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OUR LITTLE FOLKS AT MONT-LAWN.

Suffering in the Tenements—Kind Words—Little Strangers Within Our Gates—A Group of Eleven Nationalities at the Home.

DURING the past few weeks of high temperature and great humidity, when a suffocating vapor seemed to enfold the city, when strong men have been prostrated with heat, and horses have dropped in the streets, the suffering in the crowded tenement districts, especially among the children, has been very great, and the list of deaths among the young correspondingly large. The burden carried by tenement-house mothers existing—it can hardly be called living—in cramped quarters, where, with the thermometer over 100, they must cook, wash, iron, eat and nurse sick children, is greater during the heated term than one who does not actually see it can ever imagine. And the relief, when several of the children are carried off to the Home to be fed and cared for for ten days and brought back in good, strong clothes, is greater, also, than more fortunate mothers, can easily realize.

The House-mother at Mont-Lawn greatly desires that the friends of the Children's Home should visit it and show by their presence their interest in the beautiful work which they are helping us to carry on. Many letters assure us that prayers are with us, and some of these letters have been taken to the Home and read to the children. Below are extracts from a few of the many encouraging letters received, all of which we would like to publish in full:

MR. & MRS. CHAS. W. ($3). We pray for God's blessing upon the work.

D. I. W. ($1). May God put it into the hearts of many to give as they are able.

C. L. W. ($3). Am sure the dear Lord blesses the work that is so much like him.

MRS. W. R. B. (50c.) My prayers go up for your efforts to help the dear little ones.

M. E. ($3). May the little child who receives the benefit of this be led to God is my prayer.

ELIZABETH DAVIS. ($5). I shall enjoy my own outing more in knowing I have helped the little ones.

A. M. P. ($9). God bless the work and bless the children; being a teacher myself I love them very dearly.

MR. E. I. L. ($3). You have my prayers that God will bless such a great work and that many of the little ones may prove a blessing in years to come.

E. L. P. ($5). I wish to do something for my Saviour who has done so much for me, and I know nothing will please him better than work for his little ones.

P. E. N. ($5). I am so glad that in addition to the children being under the care of Christian women, they are given a certain amount of religious instruction which must certainly do them good.

IN HIS NAME.—G. H. Ely Pale Circle of Kings Daughters ($5). We trust that our mite may be the means of benefiting some child both spiritually and physically, and that God may bless and increase the blessing she receives in return. I expect to visit Nyack soon and shall call at Mont-Lawn.

One feature of the work at Mont-Lawn is brought to our readers' notice in our photograph of a group of our little guests, in which eleven nations were represented, American, Italian, German, Dutch, Irish, Danish, Syrian, French, Swiss, Japanese, Hebrew. Four more could have been added, making fifteen, for, at the same time with these, there were English, Scotch, Roumanian and Cuban children at the Home. Postal cards and letters in all sorts of languages go back to tenement homes. The influence which the Home will have in shaping the Christian American citizenship of the future through the many children whom it entertains is beyond calculation. The purifying rivulets of influence flowing from it into tenement districts may make rivers in due time. These children have not only been fed by our readers and clothed in garments sent by them (most of them come to us as little tatterdemallions), but through them a way is opened for us to do the best sort of foreign missionary work right at our doors.

ELEVEN NATIONS ARE REPRESENTED IN THIS GROUP.

The nationalities are: Hebrew, Dutch, French, Syrian, Irish, American, Italian, Swiss, Dane, Japanese, German.

While the tenements are sweltering with heat and the air heavy with sickening vapors, many children who dwell there, like prisoners released, are playing on the green hillsides at Mont-Lawn, listening to bird-songs, gathering posies, sleeping at night in clean sweet cots in cool dormitories, eating and drinking their fill of good wholesome food; and every day in the pretty chapel thanking the Heavenly Father for all these blessings and praying for the kind friends through whom these joys have come.

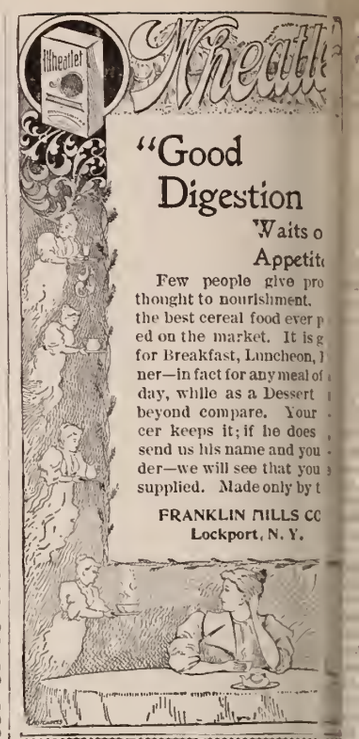
Our friends have been exceedingly thoughtful of the children in the matter of clothing; and we wish they could see the transformation wrought when a little waif is divested of his rags and tatters and put into good clean garments, and many of our readers will surely hear sometime the blessed words: "I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me . . . Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Three dollars sends one little child to the country; $9 sends three, and only $1 helps to make one little child happy.

During the past week the following contributions have been received:

Prev ack	$2105 31
Jane Hope	50 00
Mary L Hallman	3 00
L C Tobias	3 00
Mrs A Wright	1 00
Wm Schober	50
Mrs Theo D Dunon	3 00
Mrs S D Buckley	1 00
Josie L Weber	2 00
Mary I Penney	3 00
Mrs L E Jones	2 00
J H Mulford	6 00
Edwin H Brumm	1 00
M Manchester	3 00
S Manchester	3 00
M E Gallup	2 00
Mr & Mrs T H Somerville	6 00
Friend Dorchester	1 00
Mrs Geo L Warner	1 00
Andrew Moore	2 00
Mrs S M Gilliers	3 00
A L Pease	1 00
Maud Hilton	6 00
Mrs E M San Saba	5 00
From a lover of little girls, Rhinebeck	3 00
Mrs E M Anderson	3 00
In memory of one gone home	3 00
Mrs Edw Bryan	5 00
Edith M Skilton	5 00
Salem	3 00
Friend, Mt Joy	5 00
Friend, Cobourg	1 00
Helen and Gertrude Mulvihill, Tillie and Cassie Bauer, Sadie Pearsall and Hattie Boyes	2 00
Miss Dockstader	6 00
Dora Cadle	3 00
Robert Emery	3 00
Mr and Mrs W B Grant	3 00
L Chamberlain	1 00
Infant Class of Olivet S S, Brockton	3 00
A V and G B, B'klyn.	1 00
Birthday Fund of Prim Dept of First Baptist S S, Nyack	6 00
Mrs and Mrs E J Parmelee	3 00
John M Parker	1 00
In His Name, Denver	1 00
C H K, Brandon	3 00
Mrs Rose McMechan	6 00
H D Dark	25 00
B M C, Chanmont	50
E H Nichols	1 00
Wm Boshart	10 00
Edwin Rear	1 00
Mrs A A Cram	1 00
Mrs O R Sargent	3 00
Mrs C S Ferry	3 00
Gertrude I Van Natter	1 00
Methacton Chs, Cheney	6 00
Lillie I D N, Palmer	3 00
Mrs J E C Higbee	10 00
Friend, Adrian	6 00
Mary E Adams	3 00
Sent in baby name, S Orange	3 00
Mrs V Gailey	5 00
J Eddy	3 00
Miss F J Cox	2 00
Peter Meyer	1 00
Mary, Lomsville	3 00
A E Eaton	2 50
W Ehel	2 00
Mrs M E Harrison	1 00
M L M	50
IHN, mother & dau	6 00
Friend, New Berlin	3 00
Mrs A F Shoenkerr	2 00
J A R, Summit	3 00
Mrs R A Armstrong	2 00
Chester Co Friend	3 00
E B L, Canastota	10 00
Jer W Kleppinger	1 35
Mabel & Joseph Rogers	1 50
M T A, Atlantic Highl'ds	3 00
H M, Brooklyn	3 00
L H M, New York	3 00
Mae & Charlie, W Hoboken	9 00
IHN, Bushong	3 00
Mrs Florence Lockhart	1 00
Amenda, New Paynesville	3 00
Henry & Emily Carrell & Katrine & Helen Hoffman	16 00
Mrs J T Burns	2 00
——, Morristown	1 00
Enfield Prim S Sch Mass	3 00
Miss Ella W Page	3 00
P V Bryant	1 00
Friend, Vanderbilt	1 00
F M E & H V D, Chicago	30 00
X Y Z, St Joseph	3 00
Friend, Haverhill	2 00
P S F, Dudley	1 00
Friend I H N, Ashland	3 00
Emeline B Cheney	2 00
Herbert Wilhard Ada & Irvine Acheson	3 00
M E M, Waterbury	6 00
Mother & daughter, Clyde	6 00
Frank W Simmous	2 00
Mrs T P Worre & E P Edmonds	6 00
Sarah B M Maris	3 00
M S, Beach Haven	5 00
——, Merrittville	1 00
Mr & Mrs J C Youngken	3 00
Sub, Adairville	3 00
Jennie Peterson	1 00
F F, New Haven	5 00
A Gullinore	2 00
Mary Davis	1 00
Mrs M J Ralston	3 00
Mrs A C Leonard	5 00
Thomas Smith	2 00
Anson Woods	3 00
Joseph B Thume	6 00
Mrs M A White	1 00
Friend, Braceville	2 00
Mrs W S Colburn	9 00
G R G, Seattle	1 00
Fredk Nientkee	3 00
Mrs S S Thompson	12 00
Friends, Lake Linden	5 00
Miss Adele Tromp	3 00
Mrs Mary Adams	1 12
Mrs T P Lyman	1 00
In Jesus Name	3 00
L M Damon, Brimfield	3 00
Eugene Smith	1 00
Friend, Rose City	50
Friend, Centerburg	1 00
Reader, Phila	1 00
A B Kuhns	50
Mr & Mrs W J H, Newark	3 00
J T Lowe	1 50
Gert'de Montgomery	1 00
Emma Thomson	2 00
Mrs H A Halsey	19 00
Friend, Auburn	50
Mrs Malcolm Park	1 00
M E K, Mt Vernon	3 00
J B S, Bridgeport	2 00
Friend, Ont	1 00
M C Johnson	6 00
C S S, W Northfield	3 00
Baptist SS, Arlington	3 00
Five Friends, Erie	2 60
Friend, Sonyea	2 40
Mary L See	6 00
S S Yoder	1 00
Miss M Stevenson	1 00
Do What You Can Circle of King's D's, Decorra	3 00
Lawn party given by Miss Ruth Hong	25 80
Reader, Maine.	3 00
J L F & A M J, Mankato	1 00
Nellie Flavel	10 00
Mr & Mrs & Mary Grimes	4 00
I M S, Kansas City	3 00
Geo B Sitter	1 00
Laura Sterner	1 00
Jas & B Craven	2 00
Mr & Mrs J N Broyles	3 00
Ruth & Grace Horney	3 00
K C, Harrisburg	3 00
Ella Comstock & Albert Everett	3 00
E S Walton	3 00
Mrs M E Stevenson	1 00
J Miller Smith	1 00
Audrey Freeman	25
Clara Freeman	25
Stella Freeman	05
Friends, Salida	8 40
R H Hannan	5 00
Anna Okeson	3 00
Forget not Circle of K D, Bath	5 00
Mrs Wm Birry	3 00
Total	2,774.06

All contributions for this purpose will be acknowledged in these columns.



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TRIBES OF THE PHILIPPINES

The Strange and Half-Savage Race we Now have to Civilize and Evangelize.

An most interesting and well-informed article in the *Scientific American*, by Prof. J. B. Steers writes thus of the native inhabitants of our new possessions in the Pacific:

The native inhabitants of the Philippines may conveniently divided into four groups—the civilized Indians, the Mohammedans, the wild Indians, and the Negritos or Negros. The wild and civilized Indians and the Mohammedans seem to be all of Malay origin, and are closely related to each other and the native tribes of Borneo on the north and Borneo and Celebes to the south. The civilized Indians have increased rapidly since the Spanish occupation, and are the real owners and inhabitants of the Philippines. They occupy the coasts, and the rich level lands of the northern, central and eastern islands, and have recently occupied new territory in Mindanao, Basilan, Palawan and Mindoro. Their number, according to Spanish statistics, about three million thousand. The Negritos or Negros are supposed to be of Papuan origin, and are, no doubt, the oldest aboriginal man inhabitants of the Philippines. They appear to have been driven before the flood of Malay invasion far into the interior to the mountains, where they have dwindled to a few thousand wandering homeless savages. They are still found in certain portions of Luzon, Panay, Negros, and, according to some authorities, in Mindanao.

The civilized Indian tribes occupy the interior and mountainous parts of all the large islands of the group except Cebu and Bohol, in which they have been Christianized and merged with civilized Indians, or driven out. They occupy nearly all the territory of the great islands of Mindoro and Palawan. They number, according to Spanish estimates, some four or five hundred thousand, belonging to many different tribes. They are shut off from the sea and means of communicating with one another and the outside world by the wild Indians about them, and probably retain much the same condition of savagery that was first observed by the Spanish. It is the contrary to Spanish policy in the Philippines to subdue them by force, and, as a result, have usually remained at peace with the more powerful and better armed Christian neighbors, they still continue to exist between.

Many of the civilized Indians, when in war are unable or unwilling to pay tribute or escape to the mountains and forests, where they either join the savages directly or form little settlements of their own.

Like the civilized Indians, the savages are brown in color, with coarse, straight black hair and little beard. They seem to be somewhat smaller and slighter of figure than their civilized neighbors. Their languages show relationship to those of the civilized tribes and also close to those of the savages of Oceanica. Few of the tribes possess lands for the cultivation of lowland rices, and rarely have the necessary skill and implements to plough beasts (buffaloes) for cultivating lands. Their method of cultivation compels continual change of place. Their patches of cleared forest can only be used in their rude way for one or two crops, when they are abandoned and new patches of forest chosen. Their houses are poorly built after the plan of those of the civilized Indians—a basket-like structure of bamboo and palm-leaves raised upon posts above the ground, but they are not so well built. They are occupied but for a few years. They are not built into compact villages, but the scattered houses are formed without regularity, but near enough to be within call. Their clothing usually consists solely of the breech-clout, all else generally being the nature of ornament, and consists of beads about the neck and head and bracelets and anklets of boar's bristles, and frequently bright-colored pearl shells hanging on the back or breast. The Spanish missionaries do not allow the savages to enter the church in their ordinary state of nakedness. They frequently blacken the teeth and in many cases file them to a point. Their arms are the kris, a knife or cutlass carried in a wooden sheath, thus serving for an axe and hoe as well as a weapon of war. In addition to this they carry a lance or spear, and some tribes go into battle with bows and arrows. The more warlike tribes have shields of various forms.

They all seem to have some idea of a great spirit who rules over the affairs of men. They also recognize spirits of lower orders, some of which are good, some evil, the evil ones causing disease and death in men. Each village usually has one who serves as priest and doctor, who is supposed to be a special favorite of the great spirit. His chief duties seem to be to cure disease or to foretell its result. He is usually aided by certain old women who undertake to frighten away the evil spirits by cries and wild gestures. They do not appear to have idols, but some pay reverence to certain stones before which they place food and drink. At the death of a person, a fence of bushes is built about the village, and for a certain period no one is allowed to enter or depart, food for those within being brought by friends to the fence, where it is received. They are

EMILIO AGUINALDO.
President of the Philippines.

usually monogamists, the wife being purchased from her parents. Divorce is common, the purchase price being returned with the divorced woman. Laws are proclaimed and enforced by the elders of the village, rather than by chiefs or kings.

The hundred thousand Chinese and the two hundred thousand Mohammedans of the southern islands will form powerful factors in making future history as they have already in making that of the past.

For a Klondike Hospital.

In a letter from Captain de Soto, of the Klondike Gospel Band, to a friend in New York City, written from Seattle, under date of June 28, the writer states that he is gathering together the necessary equipment for his party to enter the Klondike region. He has with him a number of zealous Christian workers, some of them trained nurses and physicians, and all are eager to reach the new territory and begin work there. Captain de Soto has had plans prepared for establishing a hospital on an extensive scale, and although he is but poorly furnished with funds for the enterprise, he is going forward in faith and confidence, believing that at the proper moment the funds will be supplied by friends who have been moved to take an active interest in the work in which he is engaged. He has had many encouragements, and, among others, relates the following instance, illustrative of the kindness he is continually receiving:

"Upon receiving the drawings and specifications for the new hospital (covering forty closely written pages, and taking the architect four weeks to complete), I sent and asked for the bill. In a letter just to hand, Mr. Franklin, the architect, says: 'This work is a gift to you, and perchance by it our Saviour will be glorified. God bless you! When I can serve you, command, and I shall obey.'"

July 29, Captain de Soto writes: "The steamer *Humboldt* left yesterday with a load of passengers, among them Dr. Sheldon Jackson. Forty of his Laplanders sailed on the *Nevarro*."

The Judgment Against Spain.

The Almighty God is fighting our battles for us, in rebuke and condemnation of Spain's thousand years of bloody, oppressive misrule. It is with Spain as it was with the Canaanites in the days of Moses. In Deuteronomy 9: 4-6, Moses, in admonishing the children of Israel, says: "Speak not thou in thine heart, after that the Lord thy God hath cast them [the Canaanites] out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations the Lord doth drive them out from before thee." Because Spain has so long adhered to her oppressive, debasing form of government, rather than because of our righteousness as a nation, the Lord has numbered her kingdom and finished it—her oppressions must and will cease. Nor must we as a nation become elated and haughty, and forget God because of our signal victories. His all-seeing eye is on us. If we continue to fear and honor him, and adhere conscientiously to the fundamental Christian principles upon which our Government is founded, he will lead us, care for, and preserve us as a nation. But if we forget God, turn aside to wickedness, desecrate his holy day, oppress the poor, and glorify, exalt, and favor the rich, then will he turn against us as he did against Israel. If, with all our successes, we would escape Israel's doom as a nation, we must avoid Israel's sin. To this end let all Christians pray. Many sins, such as Sabbath-desecration, the rum traffic, oppressing the poor, and favoring the rich, are crying aloud to heaven against us.—*Religious Telescope.*

A Bible College at Home.

Under this title a new plan of Bible study has been published by the American Society of Religious Education. The work may all be done at home in thirty minutes each day. The whole Bible is covered in three years. The college is under the supervision of seven Washington pastors, representing as many denominations. Intending members may enter at once by communicating with the College Dean, Rev. J. E. Gilbert, D.D., Washington, D. C., when all the necessary information will be forwarded.

Asthma and Hay-fever Cure—Free.

Our readers who suffer from Asthma or Hay-fever will be glad to know that a positive cure has been found for these diseases in the Kola Plant, lately discovered in West Africa. The cures wrought by this new botanic agent are really marvelous. Among others the editor of the *Farmer's Magazine*, of Washington, D. C., Mr. Alfred Lewis, testifies that after many years' suffering, especially in Hay-fever season, the Kola Plant completely cured him. He was so bad that he could not lie down night or day for fear of choking. After fifteen years' suffering from the worst form of Asthma, Mrs. A. McDonald, of Victor, Iowa, writes that the Kola Plant cured her in two weeks. Rev. S. H. Eisenberg, Centre Hall, Pa.; Rev. John L. Moore, Alice, S. C.; Mr. Frank C. Newall, Market National Bank, Boston, and many others give similar testimony of their cure of Asthma and Hay-fever, after five to twenty years' suffering, by this wonderful new remedy. If you are a sufferer we advise you to send to the Kola Importing Company, No. 1164 Broadway, New York City, who, to prove the wonderful power of the Kola Plant, will send every reader of The Christian Herald who needs it a Large Case by mail entirely free. Hay-fever sufferers should send at once, so as to obtain the effects before the season of the attacks. It costs you nothing, and you should surely send for it.

The best story we've heard lately is the one Jenkins is telling about how he got his nervous, dyspeptic wife to take Hood's Sarsaparilla without her knowing it. It cured her.

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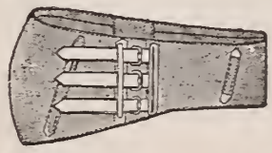

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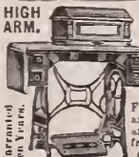

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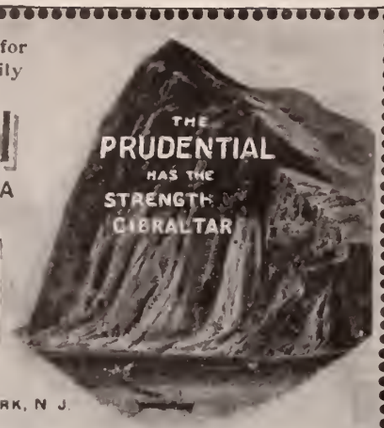

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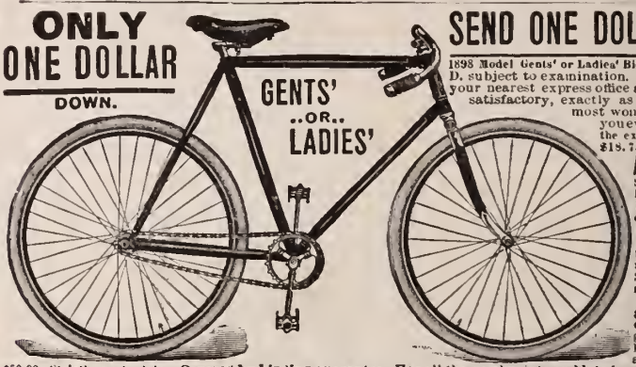

SEND ONE DOLLAR and send OUR 1898 Model Gents' or Ladies' Bicycle by express C. O. D. subject to examination. You can examine it at your nearest express office and if found entirely satisfactory, exactly as represented in every particular, the most wonderful Bicycle value you ever saw or heard of, pay the express agent the balance, \$18.75 and express charges, and it is yours.

At $19.75 SPECIAL regular 1898 High-Grade, guaranteed 1898 Model Gents' or Ladies' Bicycle. **We Have** for 1898 a \$19.75 and \$20.00 Such value was never offered before. THIS SPECIAL at $19.75 of value, strictly high grade and equal to any bicycle you can buy anywhere at \$40.00. Strictly up-to-date. Covered by binding guarantee. Has all the good points and late improvements of high grade bicycles with the defects of none. Our SPECIAL Bicycle at $19.75 is made by one of the largest, oldest, best and most reliable bicycle makers in America. The identical same bicycle as is sold everywhere under their special name and name plate at \$40.00 to \$50.00, never less. The name of the maker is a household word among bicycle riders and will recognize the bicycle the moment you see it as the same high-grade bicycle sold everywhere at \$40.00 to \$50.00. In offering 3,000 at the unheard of price of **$19.75**, we are pledged not to use the maker's name or make known.

DESCRIPTION. OUR SPECIAL 1898 Bicycle now offered at $19.75 is made from the very best stock throughout, only first-class mechanics are employed and the finish is such as is only found only in the highest grade wheels. FRAME is 24 inches deep, true diamond, (Ladies' is 22 inches, curved with two center braces) 1⅛-inch highest grade imported German seamless tubing. FORK CROWN, drop forged polished and finished and nickel-plated. HANDLE-BARS, very latest and best wood or nickel, up or down curved horn. WHEELS, highest grade, 28-inch. SPOKES, highest grade, 14-16 swaged. HUBS, latest large tubular, tool steel. RIMS, highest grade non-warpable wood. TIRE, our own special guaranteed strictly high-grade tube pneumatic, complete with pump and repair kit. CRANKS, highest grade forging, 6½-inch throw, highly nickel-plated. PEDALS, handsomest and best rat trap. BEARINGS, highest grade tool steel, highly finished. Set of finest forgings, heavily nickel-plated, detachable. SADDLE, strictly high-grade, padded. Weight, 25 lbs. Ball bearing with ball retainers throughout. Finished in the highest possible enamel in blue, black or maroon, and complete with tool bag, pump, wrench, oiler and repair kit.

OUR GUARANTEE. We issue a written binding, one year guarantee, during which time if any piece or part gives out, by reason of defect in workmanship or material, WE WILL REPLACE IT FREE OF CHARGE. With care the bicycle will last 10 years.

SEND US ONE DOLLAR State whether Ladies' or Gents', kind of handle bars and color wanted, and we will send you the bicycle by express C. O. D. subject to examination, you can examine it at the express office and if you find it equal to any bicycle you can buy anywhere for \$50.00, and such a bargain as you never saw before, pay the express agent the balance, \$18.75, and express charges, and it is yours. FREE BICYCLE CATALOGUE shows a complete line of Bicycles at $18.95, $19.75, $22.50, etc. Also a full line of sundries, bicycle clothing, etc. **SEND FOR IT.**

AS TO OUR RELIABILITY. We refer to the publishers of this paper, our customers everywhere, Metropolitan Nat'l Bank, Nat'l Bank of Republic, Chicago; German Exchange Bank, New York; any business house or resident of Chicago. Our entire one of the largest business blocks in Chicago, employ 700 people, and we guarantee to save you \$20.00 to \$30.00 on a high-grade bicycle. Order to-day. Don't delay. Only 3,000 to be sold at $19.75.

SEARS, ROEBUCK & CO., (Inc.) Fulton, Desplaines and Wayman Sts., CHICAGO.

Rheumatism Cured.....

Mr. J. F. Brookfield writes from Salisbury, N.C.: "While in Knoxville, Tenn., last December, I met an elderly gentlemen, a professor of music, who has been troubled for several years with rheumatism. I told him I would send down before I left town a bottle of Tartarlithine, which I believed would help him if it didn't entirely cure him. While in Montgomery, this trip, his son told me it did his father so much benefit that they had written to you to send their father half a dozen bottles. The benefit given to the old gentleman is very remarkable, after exhausting all the physician's skill, and the legion of remedies advertised for his complaint had been used.

Pamphlet on the treatment of Rheumatism by Tartarlithine sent free by

McKESSON & ROBBINS,
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Sole Agents for
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DON'T buy marble or granite till you investigate WHITE BRONZE

More artistic and enduring; less expensive. Prices to suit all. Work delivered everywhere. Color greatly improved. Write for designs and information. Cost nothing to investigate.

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Obtained by use of our NEW IMPROVED VAPOR BATH CABINET (Patented). Excels all others in material and workmanship. All varieties of Dry and Vapor Baths enjoyed at home at a trifling cost. Its curative properties are invaluable. Renovates the system and beautifies the complexion, opening the pores of the skin and expelling all poisonous matter from the body. *Our Cabinet is not a cloak or sack*, but supported by a galvanized frame. Size, 39 in. by 1 in., folded; weight, 7 lbs. A child can adjust it. Descriptive pamphlet sent free. Price low. Agents wanted. O'MOLLENKOPF & McCREERY, Toledo, O.

7000 BICYCLES carried over from last season to advertise them. Send for one. Rider agents wanted. Learn how to Earn a Bicycle and make money. E. A. MEAD CYCLE CO., CHICAGO, ILL.

"For bargain list and art catalogue of swell '98 models, BICYCLE FREE.

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TRY IT FREE for 30 days in your own home and save \$10 to \$25. No money in advance.
\$60 Kenwood Machine for \$23.00
\$50 Arlington Machine for \$19.50
Singers (Made by us) \$8, \$11.50, \$15 and 27 other styles. All attachments FREE. We pay freight. Buy from factory. Save agents large profits. Over 100,000 in use. Catalogue and testimonials Free. Write at once. Address (in full), CASH BUYERS' UNION
Warranted Ten Years.
168-164 West Van Buren St., B-18 Chicago, Ills.

NEW WAIST SET,

Our new '98 some design pair rigid-lin cuff buttons, collar button latest belt tra heavy gold or ster plate, worth store. We set, with new of bargains, ONLY 10c., or Ingersoll & 67 Cortlan

Lady Agents Make $18 a Week Easy. If you are in need of employment, send us your address, and we will show you how to make \$18 a week easy and sure. If you are in need of employment, write to us at once. We guarantee that you can make this week absolutely sure. You will be surprised at how easy it can be done. Send us your address anyway, it will be to your interest to investigate. Write today. You can positively make \$18 a week easy. ROYAL MFG. CO., Box 207, Detroit, Mich.

$60 Sewing Machines for $18.

We sell every reliable sewing Machine made. We employ no agents, pay no commissions. Buy for cash in large quantities, which enables us to save you from \$25 to \$42 on any Sewing Machine you may select. All machines brand new, guaranteed latest improved, with all attachments, and warranted for 10 years. (Satisfaction guaranteed or money refunded.) Our illustrated catalogue gives full particulars, and will be mailed free. Don't think of buying a machine before investigating our catalogue. Address

We pay the freight.

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DO YOU LOVE YOUR WIFE

Then save her health and strength by buying her a
DILLEY'S QUEEN WASHING MACHINE
Washes cleaner, easier, and in one-third the time it can be done by hand. LIVE AGENTS WANTED. Exclusive territory to right parties. Get our circulars and prices, SENT FREE.
The Muir Washing Mach. Co. Dep. C Muir, Mich.

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CANCER, SALT RHEUM, RHEUMATISM, CATARRH and all Blood Diseases cured by use of the extract of
Red Clover Blossoms.
Send for circular and prices. Prepared and sold by
D. NEEDHAMS' SONS,
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"How to Disinfect," an illustrated book giving practical instruction for disinfection in everyday life and during cases of infectious illness, sent free.

Every one having the care of a house or an institution should have it.

The American & Continental "Sanitas" Co. Ltd.
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Disinfectant and Embrocation Manufacturers.

Your Dinner all at one time on one burner of kind of stove if you use
THE IDEAL **Steam Cooker**
Prevents steam and odors from escaping, and reduces fuel bills 50 per cent. Will cook three meals when cooker needs replenishing. Will hold 12 one quart cans. Agents wanted in Canning Fruit. Agent's outfit free. Toledo Cooker Co., Box 16

NAZO for 25 years has never failed to cure a case of Catarrh no matter how chronic. It is endorsed by hundreds of doctors. It gives immediate relief in all cases. Some druggists won't sell it because price is so low and the profit so small. I promptly mailed for 25 cts. SECURITY MED. CO., Box 105, Newark, N. J.

WANTED RELIABLE MEN in every locality, local or traveling, to introduce a new discovery and keep our show cards tacked up on trees, fences and bridges throughout town and country, steady employment; commission or salary. \$65 00 PER MONTH AND EXPENSES not to exceed $2.50 per day; money deposited in any bank at start if desired. Write for particulars. THE GLOBE MEDICAL ELECTRIC CO., Buffalo, N.Y.

$2-OUTFIT FREE TO AGENTS

In order to introduce our new novelties in Pure Aluminum, Scotch Granite and Tin Ware. Write quick. J. P. SIDNEY NOVELTY WORKS, 25 Randolph St., CHICAGO.

CURED TO STAY CURED. **HAY FEVER** Dr. HAYES, Buffalo, N.Y.

WANTED NOW. AGENTS AT ONCE to sell Sash Locks and Door Holders. Sample Sash Lock free for 2-cent stamp. Immense, better than weights, burglar proof. \$10.00 a day. Write quick. Address BROBARD & CO., Dept. 14, Philadelphia, Pa.

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The Larkin Soap Mfg Co., Larkin St., Buffalo, N.Y.

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

FICES: BIBLE HOUSE, NEW YORK.

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VOLUME 21.—NUMBER 33.

Rev. T. De Witt Talmage, D.D., Editor.

NEW YORK, AUGUST 17, 1898.

PRICE FIVE CENTS.

Blooms that Brighten Sick-rooms.

The New York West-side Flower Mission and its Fragrant Ministry Among the Poor Invalids—A Truly Beautiful Charity.

THE West Side Fruit and Flower Mission, which has its headquarters in the Amity Building, 312 West Fifty-fourth Street, New York City, has lately taken on a new feature of activity in sending War Testaments, comfort-

FLOWER MISSION WORKERS MAKING UP BASKETS FOR THE HOSPITALS AND TENEMENTS.

beautiful ministry, they have uplifted many a sin-sick soul, have soothed many an invalid's bed of pain, and gladdened many an aged and many a childish heart.

It was by perfectly natural processes that the work outgrew the limitations suggested by its name. Charitable people living in the country wanted to know if fresh eggs would not be acceptable to the sick; some wanted to send jellies and other delicacies; others had books and magazines, which they thought would interest sick people or people too poor to buy. This summer the W. C. T. U., of Highland, sent 200 hats for fresh-air children. Some mourning bonnets, which have been given to the mission, are lent out when there is a funeral, and the humble mourner, anxious to show respect, is yet too poor to buy. Once somebody brought in a handful of old spectacles, and the good workers were at their wits' ends to know what could be done with them, when a nurse from the Eye and Ear Hospital said they would be a special providence to patients for whom glasses were prescribed and who were unable to buy. Some poor women who had to walk back and forth in the sun found a great blessing in some hats with brims which came in. Somebody sent a few cans of condensed milk which proved so opportune in the case of sick babies that contributions of condensed milk have been invited ever since, and can always be put to good use. So it happened with a consignment which included call-bells, aprons, picture-cards, calendars, hat trimmings, shoes, clothing, odds and ends for dressing dolls. One of the loveliest features of this charity came into it with a lot of bright, pretty

(Continued on page 658.)

...gold linen, ...ad bandages our sailors through ...Seamen's Institute, ...appealed to them for assistance in ...rection. ...tle it ...m—and it ...be a trifle ...f space ...ight—a ...ll-made ...ft-bag. ...little ...at you ...se your ...er, but ...tains ...ed, thread ..., wax, ...er-pins, ...g, and ...imes ...nd tiny ...nr. The ...son has ...t out 500 ...the bags ...k, who ...doubtless ...r them ...elp in ...g his ...s to ...h. And ...e the finest old ...en at ever ...er a poor ...low's ...ls has ...om the ...t Side ...r and ...ission, ...field of ...ness has ...dually so ...l since ...ablish... ...n No... ...1896. ...seems ...almost ...n the ...ons of ...lutiful, ...odest ...e bears. ...t above ...several ...who ...rked ...years ...terest ...down... ...it and ...mis... ...It that ...ficient ...uld be ...larger ...ers ...each, and interest and aid in the beautiful work greatly increased by establishing ...each institution in that district of the upper West Side, towards which of late ...ears impoverished population has gravitated. A station house and that depraved ...eighborhood known as "Hell's Kitchen" are close neighbors to the Amity Building, ...here dwellers breathe their message of God's love for man. In their humble, but

QUESTIONS AND ANSWERS.

R. D., Harrington, Wash. What is the largest clock made?

That on the House of Parliament, London, is the largest in the world. The dials are 32 feet in diameter. The pendulum is 15 feet long. The hour bell is 8 feet high and 9 feet in diameter, and weighs nearly 10 tons. The hammer alone weighs more than 400 pounds.

Politician, Washington, D. C. What is the origin of the nursery rhyme, "Little Jack Horner?" Did it not have a political origin?

An ancient English tradition is said to be responsible. A certain abbot in the time of Henry VIII., made incautious remarks about "building such a kitchen that the king could not burn down," and hearing that the remark had been reported to the king, who was ill-pleased by it, he sent his steward, Jack Horner, to Henry with the gift of a Christmas pie, which he besought His Majesty to open as he had baked therein his choicest plums for him. These plums were the transfer deeds of twelve manors. The tradition goes on to say that before he got to the king, Jack Horner, sitting in the corner of the wagon which was conveying him, abstracted a title deed for himself, and told the abbot that Henry had given it to him.

M. J. R., Deposit, N. Y. Please give the correct pronunciation of Hawaii.

It is variously pronounced Hah-wah-yee and O-why-ee, the accent on the second syllable. The first is the generally accepted pronunciation.

Mother, Providence, R. I. Do you prefer a contribution of money or clothing for Mont-Lawn? I can send $3 or I can spend the money in cloth and make it up. I wish to use it in the way that will be most helpful.

In suggesting the sending of garments to the Home, we usually consider many readers who have garments which their children have outgrown, and which they wish to apply to some good use. One gift is as gratefully received as the other, but in a case like your own, we would suggest sending the money.

The following is a copy of a fly-leaf from a pocket Testament carried by a soldier during the war of 1861 and 1865, (which a reader has copied and sent to THE CHRISTIAN HERALD):

Presented to ——— ———, a soldier in ——— Regiment, ——— Vol., by ——— ———. Should I die on the battle-field or in the hospital for the sake of humanity, acquaint ——— ———, residing at ———County, and State of ——— of the fact, and where my remains may be found.

Rev. Arthur Goodenough, Winchester, Conn., writes:

Inquirer wishes to know the ancestry of Samuel J. Mills, the founder of the A. B. C. F. M. Rev. Samuel Mills, Jr., was born April 21, 1783, in Torrington (town of Torrington), Conn. He was the son of Rev. Samuel John Mills, pastor of the church in Torringford from 1769 to 1833. His grandfather was John Mills, a farmer in Kent, Conn. His great-grandfather was Peter Mills, who lived in Bloomfield, Conn., but was born in Holland, and whose name before it was Americanized was Pieter Van der Meulen.

Letters can be sent to friends or relatives in Santiago and in almost any part of Cuba with comparative certainty of its being delivered. Mail matter should be forwarded to Key West, just as is the mail matter for those on board Admiral Sampson's fleet. The navy keeps a vessel for no other purpose than for carrying mail between the front and Key West.

One of our readers, Mrs. Ada Wooten, of Deer Park, Wash., proposes to inaugurate a new flag into the hurches, to be known as "The Flag of the Cross." This she wants to have placed at the right of every pulpit and at the head of every Sunday School parade, Christian Endeavor Society, Epworth League, or other church or Sunday School organization. The proposed flag is to be composed of seven stripes, four white and three blue, with a square of blue in the upper corner containing a cross, above which will be a crown, surmounted by a star, in memory of the Star of Bethlehem. Blue and white are to be the only colors used, the blue representing freedom and the white purity and truth. Mrs. Wooton suggests that the flags be made of silk and that two-tenths royalty on all sales should be applied to the establishment of Sunday Schools and the education of children in country districts.

Miss M. Hasbrouck, Burlington, Kansas, writes:

In THE CHRISTIAN HERALD of July 13, L. S. Sterling, Canada, asks for the author of the poem, "A Voice from Heaven." I have the poem, only it is called "Voice from the Departed." The author's name is Rev. Luzerne Rae.

Subscriber, Decatur, Ind. Is it not misleading to repeat in the Apostle's Creed, "I believe in the holy Catholic church?" Does it not convey the impression that the Roman Catholic Church is meant? What constitutes the church of Christ?

To some uneducated persons it may give that impression, but we think there are few who have not had it fully explained to them. It refers to the universal church of Christ, that is the churches which individually are animated by the spirit of Christ. It is this which in reality constitutes a church of Christ. There are some churches which we are apt to regard as heterodox in doctrine, which are really churches of Christ, because their members are men and women who show that in their private and church life they are ruled and energized by Christ's spirit. The Lord knoweth them that are his.

Reader, Reading, Mass. What do you consider the chief events during the progress of the war up to the present time?

The chief events were: The battle of Manila Bay, the extinction of Cervera's fleet, the heroic act of Hobson, the surrender of Santiago, the bloodless victory at Ponce, and the generous offer to send home the Spanish army from Cuba without cost to Spain.

N. F. M., Conifex Colo. Please state briefly the duties of an Ambassador.

An Ambassador represents, in the fullest degree, the rights and interests of his country and of its citizens in the land to which he is accredited. He is received at court, and has the *entree* to the highest political circles, and can command the attention of cabinets and statesmen and even of royalty itself. He holds the highest rank that can be conferred on the representative of a country. All communications between his own government and that to which he is accredited are made through him and he is the official spokesman of his own government. Consuls and Consuls-Generals are subject to his authority. He shares precedence, on all State occasions, with the highest nobility, next to royalty itself. There is usually a very elaborate code of instructions defining Ambassadorial powers and privileges. An Ambassador should be a person of ripe judgment and experience, cultured, well versed in international law, and especially familiar with the history of his country, its institutions and its foreign and domestic political relations.

L. H. K., Ennis, Tex. Can a man perform any labor on the Sabbath day and be a Christian? If so, what character of labor can he do and still be on the side of the Lord?

Works of necessity or mercy, and no other. Your own conscience will quickly distinguish between those that are and those that are not in this category.

Rev. A. Inwood, Pastor of M. E. Church, Long Beach, Cal., writes as follows, in reference to our answer in this journal of July 6, to "Baptist, Tacoma, Wash.," who asked whether his son would be justified in the absence of facilities for baptism by immersion, in partaking of the Lord's Supper in a Methodist church without being baptized:

Tell your Baptist friend his son can commune right away. Baptism is necessary to full membership in the Methodist Church, but not to communion. The invitation with us is always to all Christians—indeed to all penitent souls. This is the form: "Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith and take this holy sacrament," etc. Many a Methodist preacher—I presume every one, at some time or other—urges penitent seekers to come to the Lord's table that there they may be helped to accept Christ, and many a soul has in doing so found him. The Baptist's son can be baptized any time, unless the Methodist preacher is unordained, in which case he must wait till the ordained presiding elder or some other ordained preacher comes there, and the Methodist preacher will leave the form of baptism—whether sprinkling, pouring or immersion—to be settled by the young man himself, and will baptize by immersion as readily as by sprinkling. We believe and practice most earnestly your last sentence, "that all who love the Lord ought to be welcomed at his table." This is not written in any captious spirit. I thank you for the admirable answers so frequently given.

G. W. Y., San Antonio, Tex., writes:

In speaking of the noble women of the past and present, Miss Helen Gould's name often seems to be overlooked. It is an old saying that when you touch the pocketbook you touch the heart. When Miss Gould signed that check to aid the government in freeing a starving people it was proof that her heart was not wrapped up in dollars and cents. If all the wealthy were like her there would be less suffering among the poor.

I. D. B., Carthage, Ill. 1. Do you think that at the last judgment the sins we have repented of will be brought up against us and published before the whole world? 2. Do you think that our departed friends know what we are doing now?

1. No. We believe that when a man repents of sin and goes to God humbly asking pardon in the name and for the sake of Christ that God fulfils his promise and blots out his sin (See Isa. 43: 25, 44: 22 and other passages). 2. It is possible. We do not know the conditions of life without the body. We imagine, however, that there must be a desire, which God in his love may grant, to revisit the scenes of life and unseen minister to the loved ones left behind. This, however, is only conjecture.

Herbert J., Portage, Wis. 1. Does Admiral Dewey or the United States commanders generally employ English or other European gunners on their ships, because of their superior marksmanship? 2. Has the United States the best navy in the world?

1. No. A statement to that effect was published, but has been authoritatively contradicted. In almost every instance, the gunners on American ships were Americans. From a point of men, yes, the United States has the best. In point of ships and fighting strength Britain leads the world, her principle being to have her navy at all times equal to any two other navies. This is called the "two power plan."

Robert S., Scofield, O. 1. On what grounds do civilized and educated nations that profess to, and resort to killing, burning and destruction, justified, exalted, applauded and upheld for doing by Christian men and women that God says "thou shalt not kill . . . shalt not steal . . . nor covet anything that is thy neighbor's?" 2. Why on the other hand if the subjects of such nations disagree with each other, destroy and burn property, are condemned and denounced and sometimes hung and imprisoned, and why is war upheld and approved by Christian men and women?

Your questions are very broad ones, and fairly put, but the very same questions have been asked times innumerable, and never satisfactorily answered. We believe that war is always and under all circumstances an evil, then it is never justifiable on Christian ground, and the making of it in any form or for any provocation, is sin. If, on the other hand, it is admitted that there may be a supreme justification for a war, going to war, such an admission in fact admits the whole principle of offensive and defensive. The world has many instances of wars in which divine assistance was implored. Christians the world over were of their creed; if the so-called civilized and Christian nations were so in unity and not merely in name there would be no war, nor need of war. Every international difficulty would be settled by arbitration. But this supposing a condition of things unfortunately not yet attained. Arbitration is the hope of the future, and every Christian should pray and work for it.

E. F., Boxford, Mass. We are unable to discover.

W. O. Jenkins. 1. Catholic, we believe. 2. Protestant.

Reader, Pitman, N. J. See answer to Inquirer on this page.

M. L., Rahway, N. J. We cannot find the quotation you send.

Mrs. A. H. L., Missouri Va., Yes. They will appear as usual.

Mrs. A. Evans, Camden. All matters have been forwarded.

I. F. C., Summertown, Ga. See article in our issue of July 27.

L. V. D., Milton, Ky. *Quo vadis* means, "Whither goest thou?"

H. L. R., Mankato, Minn. You can cure it of A. S. Barnes & Co., N.

Esther A. McG., Kennard, Pa. It is published by Dodd, Mead & Co.,

Student, Binghamton, N. Y. Pronounced "Ser-vay-rah," "A-hee-naldo."

Mrs. J. M. We believe them to be reliable. Consult Bradstreet, or R. G. Dunn.

J. B. E., Montgomery, Mo. Write to Mother T. Anthony, 591 Broadway, N. Y.

Mrs. H. C. P., San Jose, Cal. Write Charles Scribner & Son, publishers, New York City.

M. J. L., Columbia City, Ind. Address the organization at No. 58 William St., N. Y.

Reader, Hampshire County, Mass. Write to the Librarian, Pratt Institute, Brooklyn, N. Y.

C. E. Cornell, Box 334, Geneva, O., will be pleased to have full name and address of Cornell, Hawthorne, Fla.

H. H. J., Waterloo, Ont. We have no work on the subject. Write Fowler & Wells, publishers, New York City.

Miss Osborne, Wellington, Ont., Can. Send some reader of this journal to send her the book entitled "The Childless Sexton."

F. B., Hamilton, Can. Yes.

Miss M. S. P., Dutchess Co., N. Y. You forgot to give your P. O. We will take pleasure in answering when address is forwarded.

J. M. P., Utica, O. Your case is a hard one indeed. We wish we could advise you, but unfortunately there is no provision anywhere in such cases.

Pearl Woodward. 1. Yes, if they will send the premium and forward the advertisement. 2. Address the Numismatic Bank, Boston, Mass., to ascertain value of the stamps and coins.

Inquirer. There are two excellent training institutes in Chicago—one, the Moody Bible Institute; the other, the Baptist Training Institute at Upland, Ind., there is the Taylor University.

A. A., Skead's Mill, Ont., Can. 1. There are a large number of Americans, as well as other nationalities in Cuba. We do not believe they were responsible than others. 2. It doubtless originated the trouble.

THE NEW YORK AND BROOKLYN BRIDGE.

This great aerial highway across the East River recently gave unmistakable signs of weakness. On a day when travel was heavy and when the trolley cars were closely packed on the bridge, the superstructure was heard to crack and to give forth a noise like a mighty moan. It was discovered that, either owing to the tremendous weight of many thousands of tons of traffic, or through the expansion produced by the intense heat, the great bridge had "sagged" at a point some 220 feet from the Brooklyn tower. It was originally declared by the builder to be capable of sustaining four times its own weight. Its condition has lately been investigated, and the engineers declare that it is in no danger.

PERILS OF THE KLONDIKE.

Dan rs and Privations that Beset the Gold-Seekers on Every Side—Large Parties in Danger of Starvation—Some Rich Finds.

THE return of miners from the Klondike with millions of dollars' worth of gold, shows that the pictures of weal in that region have not been overdraw. Gold is evidently to be found in pavi quantities, and throughout a territ- ry r more extensive than indicated by

MAKING A LANDING AT SKAGUAY.

hee v discoveries. The Klondike stream in e heart of the gold-producing dist, at there are other fields almost as , id gold seems to be present along e eterly watershed of the Yukon for ever hundred miles. On the westerly ide the Yukon prospecting has been me ith some success, but the lack of cilis to transport provisions to that o and difficult country, has retarded e erprise of the miners.

TH CHRISTIAN HERALD has received ter from correspondents, adding many ter ing particulars to those already ese ed in these columns regarding the on se. These reports verify what E HRISTIAN HERALD has already nt out, that while the region is one va and wonderful riches, the hardsperils and privations to be encounred n getting at those riches may not l anced even by the successful hie ment of fortune.

Th Klondike gold-fields have long ease to be confined to that river and its bury creeks. The Indian River, iclimpties into the Yukon about fifty les below the Klondike, and Quartz ree and its various forks, have yielded

A GOLD-SEEKERS' CAMP AT DYEA.

con erable share of the millions which e ers are bringing to Seattle and an rancisco. It was to the Indian Rive that one of our correspondents, w th several companions, directed his steps rly in the present year. The descrip n of the trials and sufferings which they ve undergone is full of instruction for o ers. No one, the writer says, should start r the Klondike unless he is able to have 600 left when he reaches Seattle to begin his journey by steamer to going to the Klondike to work as a laborer for some one else, he should have the means to provide for himself before his gold—if he discovers any—begins to pan out. He need not burden himself with requirements for Arctic residence before reaching Seattle, as he will be able to get what he wants there. Not long ago the people of New York were surprised to see, on an exceptionally warm day, several Swedes attired in heavy furs, making their way through the city. They were on their way to the Klondike, and had attired themselves in advance for the weather they expected to find there. They might just as well have waited until after having crossed the continent. It takes a robust constitution to stand up under the hardships of the Klondike, the great heat in summer and the extreme of cold in winter. It should be stated, however, that the cold, however far below zero, is dry and crisp, and therefore more easily borne. Not many instances of freezing to death are reported, although cold, added to other hardships, has undoubtedly hastened the death of many an adventurer in the Klondike.

It is gratifying to learn that law-abiding conditions are beginning to prevail, both on the American and the Canadian side of the gold-fields. Until recently the only law was that of the miners' camp. The accused was brought before a meeting of miners, and had a trial more or less formal and fair. If convicted, he was immediately punished. Civil cases were decided in a similar manner, but it is said that the decisions were not always guided by a sense of justice, and that prejudice often led to the imposition of unmerited penalties. Constituted authority is taking the place of informal justice, and the Klondike is probably as safe for a man of peace as any part of the United States.

Those who think of going to the Klondike in time for the season of 1899 need not start until April. Too early a start is likely to be attended by such excessive hardship, owing to the severity of the weather, that the traveler will in all probability arise at his destination broken down by his journey, and too weak and exhausted for immediate effort. In this way he loses instead of gaining time.

Dawson City, it is said, is improving. The gambling-den and the saloon no longer have a monopoly of attraction, and the message of the Gospel is listened to with a reverence that promises much for the future of that Arctic region. The miners are not, as a rule, of the spurious type of desperadoes and ruffians confined in the imagination of some sensational writers. Most of them, by far the large majority, are intelligent, earnest men, bent on acquiring wealth honorably, and thoughtful of those whom they have left at home.

Large finds are reported and rich cargoes recently arrived at Seattle. The steamer *Mananense* brought to Victoria, B. C., about $3,000,000 of treasure from the Klondike. The *Roanoke* brought

FLOODS AT DYEA.

to Seattle $3,000 pounds of gold, or about $1,500,000. Late advices describe many cases of starvation on the Aschcroft trail, which with the Stickeen and Edmonton makes the third Canadian route to the Klondike which has been proved impracticable. The road follows an old telegraph line to Quenelle, thence runs northwest to Fort Frazier and west of Babine Lake and past Hazelton Post, beyond which point about 700 miners are encamped, waiting for help to extricate them from the trap into which their eagerness to reach the gold-fields has involved them. Three thousand miners on the great Valdez glacier made a rush to avoid starvation, and in their haste to escape, a number lost their lives.

READ ON TENTED FIELDS.

The Vest Pocket War Testaments Eagerly Asked for by Our Soldiers and Sailors.

SEVERAL more consignments of vest-pocket War Testaments were sent to the troops at the front last week. Besides those forwarded through the Christian Commission there were numerous orders from persons interested in the soldiers' spiritual welfare. One of those was Miss Helen Gould, who sent 150 vest-pocket Testaments to the troops. Among recent consignments were 1,000 to Mr. E. J., McCoy, Y. M. C. A. Secretary, San Francisco, for the Philippines, and 1,500 to Mr. A. C. Irons, at Newport News, for Porto Rico. Shipments have been made to all the camps in the United States. These Testaments are furnished to the soldiers through the kindness of friends who contribute for that purpose. $1 will supply ten Testaments. They will be forwarded for distribution through the Christian Commission or the chaplains, or they may be sent to private individuals who desire to personally forward them to the front. The contributions to the Fund last week were:

Prev Acknowl'd, $803.13. E J Acton, $1; Mrs Geo A Bailey, $1; Mrs Annie Baker, $3; Martha A Barnes, $5; Mrs T W Boyce, $1; The Misses Bradley, $5; Mrs John Brock, $1; L E Brooks, 50 cts; S E Brownlee, $1; Nels Burvold, $1; Mattie Bnssell, 25cts; Mrs R J Butterfield, $1; Miss A E Button, 30 cts; Mrs E Button, 10 cts; Mrs C S Button, 20 cts; A Carlton, $5; Miss Christie G Cheever, 75 cts; Sarah A Calhoun, $1; S Conant, $1; J A Cook, $1; Mr and Mrs W T Dodd, $2.50; M Dominque, 50 cts; Mrs F M Dyckman, $1; Mrs Elsie Ellsworth, $5; W G Erwin and family, $2; Mrs K E Fay, 50 cts; Mrs L A Fisher, $2; Haris Foot, 50 cts; J C Foot, 25 cts; Mr and Mrs Godbold, $1; Elzora Handfield, $1; J G Hart, 50 cts; Miss Martha E Haynes, $1; L Hazzard, $2; Mrs J T Hoge, $1; Miss Sarah Huntington, 10 cts; Mrs W A Huntington, 10 cts; Rev W A Huntington, 10 cts; Adela Jans, 50 cts; Sam'l Jones, $1; Mrs R M Kellogg, $1; Miss L Estella Knowles, 25 cts; Mrs J Lemmenes, 50 cts; Miss Ernestine L Libby, $2; Rufus Lord, $2.50; Nannie McEwen, 25 cts; Mrs A E McGahen, 50 cts; Edw McGahen, 25 cts; Mrs Sarah E Mead, 90 cts; Chas H Merritt, $5; O D Mervin, 25 cts; Mrs T Mountcastle, $1; D W Mowrey, $1; Mrs C D Needham, $2; Mrs E Neil, $1; Mrs E S Newton, $1; Mrs D S Noyes, 90 cts; Mrs A H Perry, 25 cts; S A Pritts, $1; M J Rogers, $1; Mrs A D Saxter, $1; Mrs Anna Y Schledorn, 90 cts; Rev E G Smith, $1; M E Smith, 75 cts; Frank Suits, 50 cts; Capt Annie Swanson, $1; Mrs S Tomlinson, 50 cts; Hattie M Twiss, $1; J C Underwood, 65 cts; Wm Underwood, $1; M B White, $6.15; Mrs Adeline Williams, $2; Mrs Esther Williamson, $1; Willie F, 25 cts; "Paterson" Jackson, $10; A C M, Nunda, $1; B M C, Chaumont, 50 cts; C B B, Charlestown, $1; E P B, Orange, $1; Mrs E N, San Jose, $1; G D M, Plainfield, $1; Mrs L G, Md, $1; S E B, Chittenango, $1; In Jesus' Name, Bismarck, $1; ——, Fernandina, $1; ——, W Summit, $1; Friend, Altamont, $1; Friend, Colebrook, $1; Friend, Norfolk, $1; Friend, Liberty Prairie, 70 cts; Two Friends, Andrew, $1.50; Reader, Gansevoort, 50 cts; A Reader, Cleveland, $1; Constant Snbscriber, Elyria, 25 cts; Subscriber, Lambertville, $1; Subscriber, Memphis, $1; Widow's Mite, Eldora, $1 20; A Tenth, Soquel, $2; For His Sake, Wareham, $1 A. Sister, Santa Barbara, $1; Ixonia, Wesh Pres Chu, Church C E, $1.07; Mrs S E Wagner, $1. Total, $932.75.

THE METROPOLITAN PULPIT

People of Many Troubles.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: I. Samuel 14: 4, ... **There was a sharp rock on the one side, and a sharp rock on the other side.**

THE cruel army of the Philistines must be taken and scattered. There is just one man, accompanied by his bodyguard, to do that thing. Jonathan is the hero of the scene. I know that David cracked the skull of the giant with a few pebbles well slung, and that three hundred Gideonites scattered ten thousand Amalekites by the crash of broken crockery; but here is a more wonderful conflict. Yonder are the Philistines on the rocks. Here is Jonathan with his bodyguard in the valley. On the one side is a rock called Bozez; on the other side is a rock called Seneh. These two were as famous in olden times as in modern times are Plymouth Rock and Gibraltar. They were precipitous, unscalable and sharp. Between these two rocks Jonathan must make his ascent. The day comes for the scaling of the height. Jonathan, on his hands and feet, begins the ascent. With strain and slip and bruise, I suppose, but still on and up, first goes Jonathan, and then goes his bodyguard. Bozez on one side, Seneh on the other. After a sharp tug, and push, and clinging, I see the head of Jonathan above the hole in the mountain; and there is a challenge, and a fight, and a supernatural consternation. These two men, Jonathan and his bodyguard, drive back and drive down the Philistines over the rocks, and open a campaign which demolishes the enemies of Israel. I suppose that the overhanging and overshadowing rocks on either side, did not balk or dishearten Jonathan or his bodyguard, but only roused and filled them with enthusiasm as they went up. "There was a sharp rock on the one side, and a sharp rock on the other side."

My friends, you have been, or are now, some of you, in this crisis of the text. If a man meets one trouble he can go through with it. He gathers all his energies, concentrates them on one point, and in the strength of God, or by his own natural determination, goes through it. But the man who has trouble to the right of him, and trouble to the left of him, is to be pitied. Did either trouble come alone, he might endure it, but two troubles, two disasters, two overshadowing misfortunes, are Bozez and Seneh. God pity him! "There is a sharp rock on the one side, and a sharp rock on the other side."

In this crisis of the text is that man whose fortune and health fail him at the same time. Nine-tenths of all our merchants capsize in business before they come to forty-five years of age. There is some collision in commercial circles, and they stop payment. It seems as if every man must put his name on the back of a note before he learns what a fool a man is who risks all his own property on the prospect that some man will tell the truth. It seems as if a man must have a large amount of unsalable goods on his own shelf before he learns how much easier it is to buy than to sell. It seems as if every man must be completely burned out before he learns the importance of always keeping fully insured. It seems as if every man must be wrecked in a financial tempest before he learns to keep things snug in case of a sudden euroclydon.

When the calamity does come, it is awful. The man goes home in despair, and he tells his family "We'll have to go to the poor-house." He takes a dolorous view of everything. It seems as if he never could rise. But a little time passes, and he says, 'Why, I am not so badly off after all. I have my family left."

Before the Lord turned Adam out of Paradise, he gave him Eve, so that when he lost Paradise he could stand it. Permit one who has never read but a few novels in all his life, and who has not a great deal of romance in his composition, to say, that if, when a man's fortunes fail, he has a good wife—a good Christian wife—he ought not to be despondent. "Oh," you say, "that only increases the embarrassment, since you have her also to take care of." You are an ingrate, for the woman as often supports the man as the man supports the woman. The man may bring all the dollars, but the woman generally brings the courage and the faith in God.

Well, this man of whom I am speaking looks around, and he finds his family is left, and he rallies, and the light comes to his eyes, and the smile to his face, and the courage to his heart. In two years he is quite over it. He makes his financial calamity the first chapter in a new era of prosperity. He met that one trouble—conquered it. He sat down for a little while under the grim shadow of the rock Bozez; yet he soon rose, and began, like Jonathan, to climb. But how often is it that physical ailment comes with financial embarrassment! When the fortune failed it broke the man's spirit. His nerves were shattered. His brain was stunned. I can show you hundreds of men in our cities whose fortune and health failed at the same time. They came prematurely to the staff. Their hand trembled with incipient paralysis. They never saw a well day since the hour when they called their creditors together for a compromise. If such men are impatient, and peculiar, and irritable, excuse them. They had two troubles; either one of which they could have met successfully. If, when the health went, the fortune had been retained, it would not have been so bad. The man could have bought the very best medical advice, and he could have had the very best attendance, and long lines of carriages would have stopped at the front door to inquire as to his welfare. But poverty on the one side and sickness on the other are Bozez and Seneh, and they interlock their shadows, and drop them upon the poor man's way. God help him! "There is a sharp rock on the one side, and a sharp rock on the other side."

Now, what is such a man to do? In the name of Almighty God, I will tell him what to do. Do as Jonathan did—climb; climb up into the sunlight of God's favor and consolation. I can go through the churches, and show you men who lost fortune and health at the same time, and yet who sing all day and dream of heaven all night. If you have any idea that sound digestion, and steady nerves, and clear eyesight, and good hearing, and plenty of friends, are necessary to make a man happy, you have miscalculated. I suppose that these overhanging rocks only made Jonathan scramble the harder and the faster to get up and out into the sunlight; and this combined shadow of invalidism and financial embarrassment has often sent a man up the quicker into the sunlight of God's favor and the noonday of his glorious promises.

It is a difficult thing for a man to feel his dependence upon God when he has ten thousand dollars in the bank, and fifty thousand dollars in Government securities, and a block of stores and three ships. "Well," the man says to himself, "it is silly for me to pray, 'Give me this day my daily bread,' when my pantry is full, and the canals from the West are crowded with breadstuffs destined for my storehouses." Oh, my friends, if the combined misfortunes and disasters of life have made you climb up into the arms of a sympathetic and compassionate God, through all eternity you will bless him that in this world "there was a sharp rock on the one side, and a sharp rock on the other side."

Again, that man is in the crisis of the text who has home troubles and outside persecution at the same time. The world treats a man well just as long as it pays to treat him well. As long as it can manufacture success out of his bone and brain and muscle, it favors him. The world fattens the horse it wants to drive. But let a man see it his duty to cross the track of the world, then every bush is full of horns and tusks thrust at him. They will belittle him. They will caricature him. They will call his generosity self-aggrandizement and his piety sanctimoniousness. The very worst persecution will sometimes come upon him from those who profess to be Christians.

John Milton—great and good John Milton—so far forgot himself as to pray, in so many words, that his enemies might be eternally thrown down into the darkest and deepest gulf of hell, and be the undermost and most dejected, and the lowest down vassals of perdition! And Martin Luther so far forgot himself as to say, in regard to his theological opponents: "Put them in whatever sauce you please, roasted, or fried, or baked, or stewed, or boiled, or hashed, they are nothing but asses!" Ah, my friends, if John Milton or Martin Luther could come down to such scurrility, what may you not expect from less elevated opponents? Now, sometimes the world takes after them; the newspapers take after them; public opinion takes after them; and the unfortunate man is lied about until all the dictionary of Billingsgate is exhausted on him. You often see a man whom you know to be good and pure and honest, set upon by the world, and mauled by whole communities, while vicious men take on a supercilious air in condemnation of him; as though Lord Jeffreys should write an essay on gentleness, or Henry VIII. talk about purity, or King Herod take to blessing little children.

Now, a certain amount of persecution rouses a man's defiance, stirs his blood for magnificent battle, and makes him fifty times more a man than he would have been without the persecution. So it was with the great Reformer when he said, "I will not be put down; I will be heard." And so it was with Millard, the preacher, in the time of Louis XI. When Louis XI. sent word to him that unless he stopped preaching in that style he would throw him into the river, he replied, "Tell the King that I will reach heaven sooner by water than he will reach it by fast horses." A certain amount of persecution is a tonic and inspiration, but too much of it, and too long continued becomes the rock Bozez throwing a dark shadow over a man's life. What is he to do then? Go home, you say. Good advice, that. That is just the place for a man to go when the world abuses him. Go home. Blessed be God for our quiet and sympathetic homes! But there is many a man who has the reputation of having a home when he has none. Through unthinkingness or precipitation there are many matches made that ought never to have been made. An officiating priest cannot alone unite a couple. The Lord Almighty must proclaim banns. There are many homes in which there is no sympathy, and no happiness, and no good cheer. The clamor of the battle may not have been heard outside; but God knows, nothwithstanding all the playing of the "Wedding March," and all the odor of the orange blossoms, and the benediction of the officiating pastor, there has been no marriage. So sometimes men have awakened to find on one side of them the rock of persecution, and on the other side of them the rock of domestic infelicity. What shall such a one do? Do as Jonathan did—climb. Get up the heights of God's consolation, from which you may look down in triumph upon outside persecution and home trouble.

Again, that woman stands in the crisis of the text who has bereavement and a struggle for a livelihood at the same time. Without mentioning names, I speak from observation. Ah, it is a hard thing for a woman to make an honest living, even when her heart is not troubled, and she has a fair cheek, and the magnetism of an exquisite presence. But now the husband, or the father, is dead. The expenses of the obsequies have absorbed all that was left in the savings bank; and, wan and wasted with weeping and watching, she goes forth—a grave, a hearse, a coffin behind her—to contend for her existence and the existence of her children. When I see such a battle as that open, I shudder at the ghastliness of the spectacle. Men sit with embroidered slippers and write heartless essays about women's wages; but that question is made up of tears and blood, and there is more blood than tears. Oh, give women free access to all the realms where she can get livelihood, from the telegraph office to the pulpit! Let men's wages be cut down before hers are cut down. Men have iron in their souls, and can stand it. Let the way free to her of the broken-hearted. May God put into my hand the coldest cup of privation, and give me not a palace but a windowless hut for shelter for many years, rather than that after I am dead there should go out from my home into the pitiless world a woman's arm to grapple the Gettysburg, the Austerlitz, the Waterloo of life for bread! And yet, how many women there are seated between the tomb of bereavement on the one side and the rock of destitution on the other! Bozez and Seneh interlocking their shadows, and dropping them upon her miserable fate. "There is a sharp rock on the one side, and a sharp rock on the other side.

What are such to do? Somebody has told them climb up into the heights of that glorious promise: "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." Or get up into the heights of that other glorious promise: "The Lord preserveth the stranger, and relieveth the widow and the fatherless." O ye sewing women, with starving wages! O ye widows, thrust out from the once beautiful home! O ye female teachers, kept on nigardly stipend! O ye despairing women, seeking in vain for work, wandering along the docks, and thinking to throw yourselves into the river last night! O ye women of weak nerves, and aching sides, and pained breath, and broken heart, you need something more than human sympathy—you need the sympathy of God. Climb up into his arms. He knows it all, and he loves you more than father, or mother, or husband ever could or ever did; and instead of sitting down, wringing your hands in despair, you had better begin to climb. There are heights of consolation for you, though now "there is a sharp rock on one side, and a sharp rock on the other side."

Again, that man is in the crisis of the text who has a wasted life on the one side, and an unilluminated eternity on the other. Though a man may all his life have cultured deliberation and self-poise, if he gets into that position, all his self-possession is gone. There are all the misthoughts of his existence, all the misdeeds, all the wrong words—strata on strata, granitic, ponderous, overslaughing. That rock I call Bozez. On the other side are all the retributions of future, the thrones of judgment, the eternal ages, angry with his long delay. That rock I call Seneh. Between these two rocks ten thousand times ten thousand have perished.

O man immortal, man redeemed by blood-bought, climb up out of these shadows! Climb up by the way of the Cross. Have your wasted life forgiven, have your eternal life secured. Then not just take one look to the past, at what it has been; and take one look to the future, and see what it threatens to be. You can afford to lose your health, you can afford to lose your property, you can afford to lose your reputation, but you cannot afford to lose your soul. The bright, gleaming, glorious, precious eternal possession you must carry aloft the day when the earth burns up and the heavens burst.

You see from my subject that when a man gets into the safety and peace of the Gospel, he does not demean himself. There is nothing in religion that looks like meanness or unmanliness. The Captain of Jesus Christ only asks you to climb as Jonathan did—climb toward God, climb toward heaven, climb into the sunlight of God's favor. To become a Christian is not to go meanly down; it is to go gloriously up—up into the communion of saints; up into the peace that passeth understanding; up into the companionship of angels. He lives upward; he dies upward.

Oh, then, accept the wholesale invitation which I make this day to all people! Come up from between your misfortunes and financial embarrassments. Come up from between your bereavement and your destitution. Come up from between a wasted life and an unillumined eternity. Like Jonathan, climb up with all your might, instead of sitting down to wring your hands in the shadow and in the darkness—"a sharp rock on the one side and a sharp rock on the other side."

LIFE IN A FREE AFRICAN COLONY.

Phil ican Settlement No. 1 Named After Abraham Lincoln—Director Chatelain's Arrangements and his New Recruits.

OUR readers will be glad to see the portraits on this page of three young men who, as announced in a previous number of this journal, have gone to We. rn Africa to help in the development

MR. HENRI NEIPP.

DR. GEO. H. DOWKONTT.

DR. JOHN E. HENDERSON.

t first settlement of the Philafrican ge. This, as will be remembered, is ca near Caconda to the southeast of ella in fourteen degrees south lati- e Mr. Heli Chatelain, the leader of he edition and the originator of this iq project for helping the most un- pp of the human race, is familiar with ole of that important section of ri and was specially qualified by his d l and scientific knowledge to choose e hy site for the settlement. After arefully over the region, he chose s und, and has had no reason since ch ge his opinion, that it is one of the st adapted to the purposes of the ag. As it is to be a refuge for men men wrested from the clutches of e ve-raiders, he has given the settle- n he appropriate name of Lincoln. e ork of building huts, digging wells d eparing the ground for ti ion has kept the little ty of six very busy since ir rival. It has also been ece ry to make the acquaint- nce f the tribes in the neigh- orh d, by paying and receiv- g v ts, in order that the na- es ay understand that the ewners are the friends of ll ar desirous of maintaining mi le relations with their e gbors. Mr. Chatelain's re- rts showed how inadequate e f e on the ground was to ry on this work, and how g period must elapse be- e e settlers were ready to ter n the main purpose for ic the colony was estab- she —that of affording a ref- ge the poor creatures whom e European troops might de- er m the hands of the slave- de. The Philafrican League N York has therefore de- ded strengthen Mr. Chate- n's ands by sending him e pe consecrated like himself th noble work of redeeming e v ims of the trade in flesh d lood.

Th three devoted men who ave ne out are men after Mr. hat in's own heart. One of em Dr. George Harry Dow- ntt he son of Dr. George D. ow ntt, the Christian phy- cia oy whose aid Mr. Chate- n a quired his medical train- g. ung Dr. Dowkontt also is a physi- ian. d has been in close touch with r. Chatelain's work from the beginning, vir served as secretary to the Phil- fric League in New York. His travel- g e enses and his support in Africa do ot f upon the League, but are defrayed y th Fifth Avenue Baptist Church ot New ork, of which Dr. Dowkontt is a em r. With him went Dr. John E. Hend son and Mr. Henri Neipp, both f wm embued with the missionary pirit olunteered for the work. *Dr. Hen- erso* s a native of Jamaica, in the West ndie and is thirty-two years of age. He ecei d his medical education at Mary- land University. Since he was seventeen years of age, he has been in active Christian work in Sunday School and Y. M. C. A., and there have been few Sundays during the latter part of that period in which he has not found opportunity to preach either in the open-air, or in some mission or church. For some time, while preparing for his course in medicine, he was under the care of Dr. George D. Dowkontt in the International Medical Missionary Institute in East Forty-fifth street, in New York, where Mr. Chatelain and so many devoted missionaries have been trained. *Mr. Henri Neipp* is a Swiss by birth, like Mr. Heli Chatelain. He is twenty-four years of age. In his native country he earned his livelihood as a machinist, but coming to America in 1892, he made the acquaintance of Mr. Chatelain, and became active in Christian work. He had an intense desire to go out with the first party to found the settlement of Lincoln, but at that time the way was not open. The chief difficulty was the fact that his aged mother in Switzerland was mainly dependent on his earnings. That burden has now been assumed by Rev. Dr. Chamberlain, the President of the Philafrican League, so that Mr. Neipp has gone out free of home anxieties. A cordial welcome has doubtless by this time been accorded by Mr. Chatelain and his companions to these three new helpers, who are so thoroughly qualified to render efficient service in the new settlement.

Mr. Chatelain writes that "about one acre of forest has been cleared hoed, planted with sweet potatoes and manioc, and enclosed with a substantial fence. The potatoes are growing finely. The seed for both was brought to us by the natives of the nearest village, who were pleased to sell it to us for a quantity of brass tacks which are highly prized in this region. The women covet them for the decoration of their hair and necklaces, and the men use them for ornamenting their weapons. We are glad to find something they will take as payment, for the one thing they all want is rum and that it is against our principles to supply.

"The Kwayama tribe we find to be of a very fearless, war-like disposition. They are not afraid of either whites or blacks. One of the most influential of the tribe has become quite friendly. He has become opposed to slave-raids and cattle-raids, and is anxious that I should go to his people and tell them about our religion. He said pathetically, referring to some raids which had taken place recently: 'They do not know any better. Why do you not come and teach them? If they knew you wished to help them they would be glad to have a mission.'

"The dry season has now set in and we have blue sky, cool nights and weather which everybody declares most delightful. We have begun a dam in the Cucala River just above us, and hope to get enough power to work a small mill and to raise water so that an irrigating ditch may bring it to the lower part of our land. We are completing our workshops which will be twelve by thirty feet."

Mr. Chatelain has succeeded in persuading the governor of Caconda to release seven herdsmen of the Caluquemba towns who were prisoners in the fort. Two of them came personally to the station at the suggestion of the governor to thank him and to ask his advice and his help in the government of the tribe. Their king had been killed in battle and there was anarchy in their district. The men were evidently grateful and seemed glad to have made friends of the new missionary settlers.

Thus the way is being prepared for the great mission which Mr. Chatelain is longing to organize. As soon as the settlement is ready, the governments will be notified and the first convoy of liberated slaves will be received. Money is sorely needed for implements and necessaries. Any contribution sent to us for the work will be gladly welcomed and will be acknowledged in these columns.

MOSELE GIRL OF NOVO REDONDO—MOUNTAINS IN PUNGO NDONGO, WEST AFRICA.

THE LORD'S COMING.

To be Before the Millennium, Suddenly, in Person, to Establish His Kingdom.

BY REV. CLARMONT SKRINE, M.A.

ALL the descriptions of the condition of the world at the time of our Lord's coming imply that it will be before the millennium, and the same fact is taught in the parables of our blessed Master. Take just two of them and glance for a moment at the 19th of Luke. "A certain nobleman went into a far country to receive for himself a kingdom and return." Now if he is to receive the kingdom and only to return when he has received it, what place is there for the kingdom prepared for him before he returns? And the 13th of Matthew looks in the same direction. The tares and wheat grow up together, the field which is the world, and in which the church is containing up to the very last moment tares among the wheat, and no human hand and no other power is able to clear them away until he send forth his angels at his coming to gather the tares into bundles and carry the wheat into his barn; all that looks like a pre millennial coming.

And what a sad aspect would the mission-field have, if I believed that the Gospel of our Lord Jesus, faithfully preached and zealously carried to the ends of the earth, was God's appointed means for bringing about millennial glory. Take the best mission you know of, the most successful society, and where most has been done for many centuries, and where most has resulted for the glory of God—where do you see in any community of professing Christians—anything like the description of the millennial glory on the earth, anything like that united service worship of a loving and obedient people—anything like the subjection of all things of the earth to the Lord Jesus Christ?

But if I believe what the Lord tells me—that the Gospel is to be preached for a witness unto all nations, and nothing more, and that then will the end come; then I look for the appearing of that time when nations shall be born in a day, and when the redeemed and saved nations shall be as the dew from the Lord among many nations, and Jerusalem becomes the centre of worship on the earth, and the knowledge of the glory of the Lord covers the earth as the waters cover the sea.

There is another view of the pre-millennial glory, and that is: it is to be a sudden coming:—"As the lightning cometh out of the east and shineth unto the west, even so shall be the coming of the Son of Man." "Behold I come as a thief, blessed are they that watch and have not defiled their garments," everything speaks of a sudden appearing—"in a moment, in the twinkling of an eye, at the last trump." Now, if the coming of the Lord Jesus is thus sudden, then we understand the warning given, "Watch ye, therefore, for ye know neither the day nor the hour when the Son of Man shall come."

Is it to be a personal coming? We feel that he who was raised from the grave in the body, shall come again in the body and become visible to men. Now we believe that the coming of the Lord Jesus for his saints is not the same thing as the coming of the Lord Jesus with his saints. We take such texts as that in Acts 1, where it is said to the disciples the moment they lost sight of the up-lifted hands, of those pierced feet, the moment the clouds came under him and took him away, the first blessed message after his ascension was this: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Doesn't that look like a personal coming? And the words in Revelation 1 are to the same point: "Every eye shall see him, and they also which pierced him." And once more, the words in the 14th of Zechariah, "His feet shall stand upon the Mount of Olives," and this is a personal Christ; and to a personal Christ we look.

The Sunday School

ELISHA AT DOTHAN.

S. S. Lesson for Aug. 28. II. Kings 6: 8-18. Golden Text, Psalms 34: 7.

BY MRS. M. BAXTER.

AGAIN and again Benhadad, King of Syria, had had reason to know the power of Israel's God. In his war against Israel in Ahab's time he had to learn the lesson that the God who created the heavens and the earth is "the God of the valleys," as he is "the God of the hills" (I. Kings 20: 23-30). He had seen the unprecedented healing of his general, Naaman, and had the opportunity to turn to the only true God. Although Jehoram was an idolater, as was his father, Ahab, and his brother, Ahaziah, had been before him, yet Benhadad could not excuse himself because the kings of Israel were ungodly. Deep in the conscience of every man their lies a conviction that every one of us must one day give an account of himself to the one true God. But the exceptional opportunities which this man had were thrown away, and he ended as he began, a lost sinner. After the healing of Naaman, he warred again against Israel. No mention is made of Naaman in this war, and it is not to be conceived that he could have taken part in it.

Benhadad took counsel with his servants as to the pitching of his camp, but he was not to have things all his own way, and another counsel between God and his prophet was going on simultaneously, the result of which was that Elisha sent to the King of Israel, saying, "Beware that thou pass not such a place, for thither the Syrians are come down." Jehoram acted on the information, and again and again "saved himself there," so that the King of Syria suspected that there was foul play, and that some of his people were guilty of treachery. "Will ye not show me," said the suspicious king, "which of us is for the King of Israel?" "None, my Lord, O King," was the reply, "but Elisha, the prophet that is in Israel, telleth the King of Israel the words that thou speakest in thy bed-chamber." What was this? Was he ever to be thwarted, he the great King of Syria, the renowned warrior, the ruler over so large a territory, by the mysterious power of the God of Israel? Did the man ever give time to reflect whether it were not his wisdom and duty to seek the face of this mighty unknown God, whose unseen hand was so often at work through his prophet to thwart his designs? If so, the thirst for power, the determination to carry out his own designs, got the better of him, and he issued the command regarding Elisha: "Go and spy where he is, that I may send and fetch him." And when he was told, "Behold he is in Dothan," he took stringent measures to secure the capture of the man whom he regarded as his personal and political enemy, and who might have led him, as he had led his servant, Naaman, to the blessed knowledge of the true God, if he had once bowed before God. But Benhadad lost his opportunity, and it never returned.

Benhadad showed his estimation of the force which was opposed to him by the force which he sent to take Elisha—"horses and chariots and a great host, and they came and compassed the city about." So thoroughly were they hemmed in that Elisha's servant, Gehazi's successor, said to him, "Alas, my master! How shall we do?" "Fear not," said the prophet, "for they that be with us are more than they that be with them." And then, ceasing to speak to the terrified servant, he lifted his eyes upward to his God, and prayed that the young man's eyes might be opened. God answered the prayer, and then he wondered no more that Elisha could take things so quietly, for he saw within the lines of the Syrian army "the mountains were full of horses and chariots of fire round about Elisha." "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34: 7).

How true it is that "our light affliction, which may seem to hem us in (as to mortal eyes Elisha was hemmed in and could not escape), worketh for us a far more exceeding and eternal weight of glory." But it is while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal (II. Cor. 4: 18). The great and good fight of faith is to keep our eye always on the unseen, on our God.

The besieging hosts of the Syrians roused no feeling of alarm in the prophet's heart. "They that be with us are more than they that be with them," was his rock of defence; the living God was on his side; what had he to fear? Elisha's confidence was not in what he was for God, but in what God was for him. His prayers, his work, his zeal, all this is not mentioned; his history consists in what was good for him, and what God did by him. Quietly he waited until the Syrian hosts came down to him. He was in the secret of the Lord, who doeth "nothing but he revealeth his secrets unto his servants the prophets" (Amos 3: 7), and he had the thread of clear guidance from the Lord. Just as the soldiers were ready to apprehend him, and carry him off in triumph to their master, Elisha, who spoke no word to them, prayed aloud to Jehovah, "Smite this people, I pray thee, with blindness," and the hands just stretched out to take him moved gropingly about in helpless confusion, while the man whom they were sent to take, in all the dignity which the presence of his God gave him, took command of the blinded host and said: "This is not the way, neither is this the city; follow me, and I will bring you to the man whom ye seek." What could they do, the poor, sightless men, but follow; they could not help themselves. But he led them to Samaria. They were caught in a trap. Perhaps they had laughed among themselves that the king had thought it needful to send so large a force to capture one man, and he unarmed. But that prayer of his and its answer had shown them an unsuspected force in the living God, and many may have been the thoughts within them on that ten mile march in utter darkness. And now they were in Samaria, in the very stronghold of their enemies, and they knew it not. Elisha prayed again: "Lord, open the eyes of these men that they may see. And the Lord opened their eyes, and they saw; and behold they were in the midst of Samaria," at the mercy of their enemies, as some hours before Elisha had seemed to be at their mercy. Only the answer of God to his servant's prayer had reversed the state of things. O, what apprehensions may have arisen within them as to what should be their doom! But God was surely speaking to the Syrians at this time.

THE PLAIN OF DOTHAN AS IT NOW APPEARS.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

THE incident which forms the subject of the lesson evidently belongs to the same category as the narrative of the healing of Naaman and the other miracles worked by Elisha. It is doubtful whether they formed part of the Book of Kings, as it was originally written. They probably were reminiscences of Elisha, which were current in the schools of the Sons of the Prophets, which he founded or superintended. Either the author of the Kings, or some later compiler, appears to have inserted them in the book as they were told, without revision. They shed a light on the life of those days; but they were incorporated in this book, doubtless, chiefly for the sake of their religious lessons, to show how God honored the faith of a man who believed in him and trusted him. The compiler knew the character of the Hebrew mind, and remembering how much more easily it was impressed by the wonderful and the supernatural than by direct teaching, dwelt on those features of the prophet's life which best served that purpose. In this instance, the picture he draws of Elisha surrounded by celestial chariots, which were interposed between him and his foes, but were invisible to the ordinary eye, would teach the doctrine of divine protection more vividly than the most cogent arguments. Like our Lord's parables, such narratives lived in the memory and have strengthened the faith of believers in all ages when they were prosecuted and menaced.

Saved himself there. The story is not quite clear here. It probably means that the Syrian king wanted to capture Jehoram, king of Israel. Benhadad had been a prisoner himself (see I. Kings 20: 26-34), and knew how humiliating it was to have to beg a foe for life and liberty. He may have wished to get Jehoram in that position and have posted an ambuscade to catch him in some of his journeys. But heeding Elisha's warning, Jehoram sent a strong force there and did not fall into the trap. This happened so many times that Benhadad suspected that his servants were disclosing his secrets to the enemy; but some of them, who had heard of Elisha's supernatural powers, explained to the king the reason of his plans failing. The servants of God in our day often try to render similar service. They tell young people that it is not safe to go to the saloon, the theatre, the gambling rooms and other places, for there the enemy of souls lies, with the design of making them captive. A clergyman in New York, who took a deep interest in a young man, made a hard fight recently to save him from ruin. He knew that the young man was strongly tempted to drink, and was fearful that some evening he would go to a saloon and get drunk. Every evening he watched for him to start from home and would meet him casually and invite him to go to his rooms to see pictures, or to go out with him fishing, or in some other way occupy his time. Of him, it might be said as of Jehoram that he was thus saved, not once nor twice, but many times.

He is in Dothan. This was a district which still bears its ancient name. It is twelve miles north of Samaria. It is an interesting place, because it was there that Joseph was put in a pit by his envious brethren, and afterwards taken out and sold to a passing company of Midianite traders (Gen. 37: 17). This was not Elisha's usual abode, but he was probably there looking after some of the schools of the "Sons of the Prophets." The youths who were called by this name were not literally sons of the prophets, but were sons of ordinary citizens getting their education under the direction of Elisha and other men of God, and would be called in an ordinary way, "pupils of the prophets." The ease with which Benhadad surrounded it in one night shows that it was not a safe place for Elisha, but he evidently was a man who did not allow danger to keep him from his duties. A Christian journalist who was working in the year 1877 on a journal in Bombay, India, received an anonymous letter warning him of a plot against his life. The writer said that some of the Europeans whose vicious practices the journalist had been exposing had arranged to have him shot as he walked through a certain square according to his usual habit about midnight after getting his paper out. The journalist printed the letter in his paper the next morning, with a statement that he believed God would protect him until his work was done, and that when it was done, he was quite ready and willing to die, either by the assassin's bullet or any other way. He was in the hands of God and should not change his habits to avoid his enemies. That night and the following nights he walked fearlessly across the square and was not molested. His enemies were apparently ashamed to attack a man who trust in God was so implicit.

He smote them with blindness. The Hebrew word does not convey the idea of blindness so much as dazzling bewilderment. At any rate, it was not permanent loss of sight, as the subsequent narrative showed. Dean Farrar tells the story of Athanasius who was trying to escape from the soldiers that Constantine had sent to arrest him. He was in a boat on the Nile, and finding that he would soon be overtaken, he boldly turned back towards his pursuers. They did not recognize him, but they asked him if he knew where Athanasius was. The saint pretended to be in haste, and answered as he shot past them, "He is not far off." The soldiers pushed on with redoubled energy, while Athanasius made good his escape to Alexandria.

They that be with us. There is a story of Felix of Nola who, escaping from his pursuers, who were instructed to bring the Christian man back, dead or alive, hid in a cave. A spider spun its web over the entrance to the cave, and when the pursuers came by and were about to enter the cave where Felix lay hidden the leader saw the spider's web and said there was no need to search there as that showed that no one could have entered. Felix's words on hearing his remark were, "Where God is, a spider's web is a wall; but where he is not a wall is a spider's web."

THE PEACE NEGOTIATIONS.

Our erms Acceptable to Spain, but Considerable Delay in Arranging Details — The Treaty Commissioners—Removing Our Army From Cuba.

ALTHOUGH it was understood more than a week ago that Spain had decided to accept our peace terms, and the general opinion prevailed both countries that the war had reached an end, the Madrid Cabinet seemed in haste to announce its conclusions. Considerable time was consumed in cable communication between Madrid and Washington. Premier Sagasta and his associates desired to be fully advised as to many details which were not explicitly set forth in President McKinley's statement of our terms. These principally related to the ultimate disposition of the Philippines, the control under which the Spanish troops in Cuba and Porto Rico were to be returned to Spain, and the question of debt. The Madrid government viewed with apprehension the prospective return of nearly 150,000 soldiers at a time when a civil rising was imminent. The followers of Don Carlos, so far until now, had abstained from any attitude of hostility, declared that if peace were concluded on conditions that did not fully preserve Spanish honor, the Pretender would at once lead a revolution against the present government.

Spain's final reply was presented on August 7, and it accepted all the peace conditions proposed by us, but insisted that no territory should be ceded until the treaty meets. The substance of the peace portocol had been practically arranged by Secretary Day, of the State Department, and M. Cambon, the ambassador of France at Washington. In view of Spain's delay, however, hostilities may not be suspended, as was originally expected. It is not believed that the delay will seriously imperil the peace negotiations. Secretary Day, General Horace Porter, our ambassador in Paris; Hon. John Hay, our ambassador in London; ex-Secretary of State Richard K. Olney of Mass.; Hon. Cushman K. Davis, U. S. S., and possibly one other, will probably be named as the United States commissioners to arrange a treaty of peace in conjunction with an equal number of Commissioners to be appointed by Spain.

HAVANA VOLUNTEERS MARCHING DOWN THE PRADO.

These are members of the military organization which has been the bitterest opponent of peace.

This last week of the war, as far as our campaign in Porto Rico is concerned, was unusually active. Town after town surrendered to our soldiers without striking a blow. At Guayama, Gen. Hains' brigade had a slight skirmish with about 500 Spanish regulars outside the town, and three American soldiers were slightly injured. Guayama, however, surrendered subsequently without opposition.

As our troops entered the town, a few shots were fired, but several volleys from the American ranks seemed to satisfy the Spaniards that sharp fighting would follow any opposition. When Gen. Hains and his staff rode through the streets, every house was closed, and the place looked deserted; but soon doors and windows began to open and people came into view. Someone shouted a salute to the Americans, and instantly the entire population streamed out of their houses, uttering "vivas" and welcoming the troops. It was virtually the same scene that had been enacted in every Porto Rican town along the route — the people glad to be freed from Spanish rule and to come under protection of the "Stars and Stripes."

Now that the end of the war is in sight, a protracted period of negotiation may follow. The Queen Regent has approved the course of the government in accepting peace, and the Spanish people as well as the political leaders, are said to be heartily glad that the hopeless conflict is nearly over.

Peace means much more than the mere cessation of hostilities. It means the surrender of Havana, and possibly of Porto Rico and Manila without bloodshed; the saving of thousands of precious lives, which otherwise must have been sacrificed in the struggles by land and sea, at the taking of these Spanish strongholds. Captain-General Blanco, who has till now been the most uncompromising opponent of peace, has bowed to the will of his government in Madrid, and will make no opposition to the capitulation of Havana. Even the Havana Volunteers, who were disposed to rebel against the wishes of the imperial government, are now represented as eager for peace. The prospect of release will be welcomed by the hundreds of political prisoners who now crowd the two largest prisons in Cuba—the Cabanas fort and the Women's Prison, both in Havana. Many of these unfortunates have suffered incarceration most unjustly, and had long ago abandoned all hope of ever again breathing the air of freedom.

The continued ill-health of our troops in Cuba has given rise to most serious apprehensions. Nearly half of Gen. Shafter's army has been prostrated by malarial fever and many deaths have occurred. The leading officers united in an appeal to Gen. Shafter to remove the troops from Cuba in order to save their lives, as it was feared they would perish by thousands during the fever season which begins this month. Our Government promptly decided upon a wholesale removal, and the troops are now being transported to Montauk Point, N. Y., where an extensive health camp has been established. Immune regiments and colored troops will be used for garrison duty at Santiago.

THE WOMEN'S PRISON, HAVANA.

Here many Cuban suspects are now held in close confinement.

FORT CABANAS PRISON, HAVANA.

Where hundreds of male political prisoners are now incarcerated.

The Gospel in the Camps.

Work of the Christian Commission Steadily Progressing—Grand Spiritual Results.

MORE encouraging letters have been received during the past week from evangelists at the front, showing the wonderful results of the work of the Christian Commission and its coadjutors. Among those who, thus far, have been most active in aiding Mr. D. L. Moody and his associates on the Commission are many of the leading pastors and Christian workers, embracing representatives of every Protestant denomination.

Probably none of the camps has seen more earnest and conscientious effort than that put forth at Camp Thomas, Chickamauga Park, Ga. Besides the evangelistic work on week days, there is a Sunday service schedule, which affords ample opportunity for the entire camp to share the Gospel privilege. These meetings are being conducted by Fred B. Smith, Harry S. Maxwell, Rev. D. S. Toy, John Best, Dr. Boggs, F. E. Shipp, H. P. Anderson and W. H. Jones. A good work is also going on in the hospitals. Lately the War Department accepted the proposition of the International Committee of the Y. M. C. A., to provide a House Chaplain for the Leiter Hospital at Chickamauga.

During the past week, Secretary Long of the Navy Department, has issued a permit to the Christian Commission to work among the Spanish prisoners at Portsmouth, N. H., and two evangelists who speak the language, have been appointed to undertake this duty. Two others are now in Santiago, opening up a new and inviting field there.

The Moody Gospel Fund.

The following contributions for carrying on Christian work in the Camps, under Mr. Moody's auspices, have been received during the week:

Previously ack	$1,766 31	Tomlinson, Mrs S	50
Alley, Mrs S A	1 00	Vandermnelen, Mrs M A	1 00
Boss, Mrs Cornelius	75	Walther, H A	1 00
Boyd, C F	1 00	Witson, Dr	50
Burdick, Mrs D C	5 00	Infelice, Chesapeake City	2 00
Bussell, Mattie	50	A. ., Bklyn	2 00
Clement, Clara	30	K T E, Goshen	50
Dodd, Mr & Mrs W T	2 50	——, Bklyn	1 00
Dorton, F T	5 00	X Y, Coos	1 00
Gardner, Miss M	2 00	Friend, Liberty Prairie	1 00
Goff, Mrs	25	Friends, ——	1 20
Handfield Elyora	1 00	I H N, Seneca Falls	5 00
Harrel, Mrs J E	50	I H N, Sodus	1 00
Henry, Mrs W C	1 00	Lietz, C E Societies	4 50
Howard, John	1 00		
Layson, Mrs	25		
Leigh, Geo	50		
Lord, J M C	3 00		
Terry, Mrs	10	Total	$1,814 16

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE, G. H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York, as Second-class Matter.

Indemnity Not Revengeful.

THE misgovernment of Spain in Cuba made it obligatory on the United States to take up arms against her. When she vacates on this continent the war will end. But the expenditure of millions to right Cuba's wrongs is a necessity put upon us by Spain. Shall we right the wrong and yet be compelled to pay for that privilege? Spain never can repay the United States or the world for so misruling Cuba as to compel us to take the field. Large expenditures of money, of industries, of time, of life have been made. We make no account of them. But, in the fortunes of war—and our appeal was to the God of Battles—the Philippines have fallen to us. Cuba will share the same lot. It is right for us to accept both responsibilities, until good government and a better state of things are assured to both.

We may decide to exact no indemnity, but even if we did, indemnity is not for revenge. It is not for material aggrandizement. It is merely an administration of a decision made by the God of Battles. Germany kept Alsace-Lorraine. France had put Germany to the expense of an unnecessary war. That was something in compensation. But, Germany also demanded one billion dollars in money. We are fighting for philanthropy. Shall we let up our antagonist as though philanthropy is to pay the bills? Let it be that indemnity will still further disable this mediæval tyranny. Is this not just what the best interest of the world requires? Let Spain know, and let the world remember, that there is a power among the nations that stands for the right against the wrong, and that when the wrong kicks the beam, it is becoming that she suffer the penalty she has provoked.

The Time of Awakening.

THERE comes a time in every man's life when he wakes up to an appreciation of his sinful nature. The thought may not have enough heft to fell him—it may only be like the flash of a cloud at the close of a hot summer day—but the man must somehow get rid of that feeling. One man flies to prayer, another man stimulates himself with ardent spirits, another man dives deeper into secularities. It is not wonderful when a man sees his eternity poised on an uncertainty, that he is determined to do something violent and immediate. Now, can it be that there is in all our circle of acquaintance, one man who is unwilling to have the cancer of sin taken from his soul, when the divine Surgeon is ready to do the work, and do it successfully? We cannot believe it.

The first thing for you to do if you are oppressed with a sense of your sinfulness, is to go and tell Jesus. Why, my friends, that is the business of Christ. He does other things, but we think the great business of Christ is to pardon. To relax the grip of death from your soul, and to plant your unshackled foot on a golden throne, Christ allowed the tortures of the bloody mount to transfix him. With the beam of his own cross he will quickly crush in the door of your dungeon. Out of his own thorny crown he will pick enough gems to make your brow blaze with eternal victory.

We have heard people say they were never tempted—people who have come to middle life that never have been tempted. It is because they have never tried to do right! If a man be handcuffed and hobbled, and he lie quiet, he does not test the power of the chain or the manacle; but let him once try to rise up and break off the shackles, then he finds out the power of the chain. If you do not know the power of temptation, it is because you are bound hand and foot to sin, and have never made the attempt to be emancipated. Why, it is easy enough to row down stream in a boat. You can lie upon your oars. You go just as the tide goes. But suppose you turn around and head up stream, then it is not so easy making progress. As long as you go down with the tide of sin and iniquity it is easy enough to go that way, but when you turn around and head toward God and heaven, then it is a struggle—an awful struggle.

God's Remembrance.

WE never liked "Remember the *Maine*" as a watchword for revenge. But we are ready to study God's providences as to our naval operations. We believe the *Maine* was destroyed maliciously by Spanish hands. It was one of the most awful deeds that could be perpetrated. At Manila, on the other hand, the Spanish fleet was utterly destroyed; at Santiago the story was exactly repeated. This with the loss of scarcely a life. It was as though God's avenging angels had drawn the sword of war, remembering the *Maine* in the sight of all the earth. It was as though God's protecting angels covered the heads of our seamen, covered the decks of our vessels, lest some ill should befall them, as though a voice came from heaven: "Be still and know that I am God. I will be exalted among the heathen. I will be exalted in all the earth."

A Free Church in Cuba.

WHEN Cuba is ours to redeem, we must insist on a Free Church. The present ecclesiastical arrangements there are an inheritance of the middle ages, come down to this generation from the period of the Inquisition. Indeed, Spain and the Inquisition are regarded by the popular mind as virtually synonymous. Since the twelfth and fourteenth centuries a new life of Christianity has filled the earth. That Christianity is best illustrated by Americans. With the "Stars and Stripes" unfurled over Cuba, must go that type of Christianity. We should not need to repeat the long struggles through which we have attained this great freedom. It has been bought for her by the blood of free Americans.

With Cuba free, let us have a Free Church. And let President McKinley see to that. We cannot doubt that he will do anything less. To this end, not only American Protestants, but, also American Catholics must bend their energies. A free ballot, should that come, as come it will, requires free churches and free schools. Let us have them.

THE VINE OF THE WORLD.

THE tendrils of the grape vine have twined themselves around the heart of humanity; and if—as all later theologians believe—by this fruit came sin and all our woe, there is a beautiful propriety in the fact that in the juice of the grape is hidden the mystery of the expiation for sin. Before the deluge, the cultivation of the grape and the making of wine must have been understood, or Noah would not, so soon after it, have planted a vineyard and abused the blessing thereof. Indeed it is not unlikely that the sin of habitual drunkenness may have been one of the causes of the deluge.

Next to wheat, no plant is so universal, and even in the most ancient times, from India to Egypt, the vine was prized, and nowhere more so, before the era of Christ, than in Palestine. The value placed upon its careful culture is shown by the permission given in Deuteronomy 20:6 for the man who had planted new vineyards to be excused from going to war. Judah is metaphorically said to have washed his garments in wine, and the prophets frequently used the vine as the type of the Jewish nation. Again, the Gospel depicts the labor of humanity under the emblem of the vineyard of the Lord, while Jesus Christ—with an intimate knowledge of all its symbolic beauty—emphatically accepts it as his type, and says: "I am the true vine."

The vine has a wonderful history, but it is of its personal characteristics I am at this time going to write. These are very interesting. First, notice what a generous, good-natured plant it is, not at all too particular about conditions. It gives lavishly and regularly; and, with the beautiful modesty of true generosity, conceals its magnificent clusters beneath a veil of leaves. Even if we expose the fruit, it will soon adapt itself again. Other crops drain and impoverish the land; the vine, in scattering its dead leaves on it, gives more than a compensation for what it has taken.

Of all plants, it is the friendliest and most affectionate. It loves to climb and cling. It has much to say to every tree near it; and supports itself confidingly on the stateliest of them. It has no fear of being unwelcome, but throws out its tendrils here and there, and is willing to embrace whatever support is offered, and to repay that support—though it be but a bare pole—with translucent clusters of its best fruit. The French naturalist, Toussenal, tells a most charming story of a grape vine in his father's garden, which, not content to garland the southern face of an immense wall, scaled its crest, in order to be friendly with the espalier in the next garden. The most cordial friendship existed between the two trellises. But one day came a new master to the next house, who wishing to add a few feet to the dividing wall, severed the tendrils which bound together the friendly vines. The first autumn afterwards, the harvest from both vines diminished one-half in weight and flavor; the next three years, both of them put forth only wood; and it was decided to tear them down, when one morning in April the down of the buds of both trellises opened, and allowed a double gemmula to be seen, the sure promise of a rich harvest. The branches, which had been separated three years before, had met above the wall, and five months afterwards, amid the joy of harvest, the owner said: "Do you know this is very queer, the coalition of these two vines, which three years ago gave each other the word to strike, and then resumed bearing at the same time?"

Now, why did these two vines refuse to bear? Because in separating the two friendly espaliers, they were subjected to the order of the cloister, condemned to silence, and a destiny forced on them, which they refused. They re-entered the path of fecundity and joyfulness, when they re-entered the path of mutual attraction and helpfulness, and may not this little vegetable drama of Toussenal's teach us a lesson of Christian unity?

Nothing indeed could be more natural and appropriate than it was in Christ to say, "I am the true vine." Some teachers love images, which show forth their learning; Christ never took his comparisons from the arts and sciences, he chose the natural objects intelligible to all. And like the vine, how full of fellowship he is! How rich! How generous! How ready to enrich the humblest pole, or the most stately tree! At Hanover, Pennsylvania, a vine in 1840 bore 4,000 clusters; but in Christ, all fullness dwells.

Its fruit is meat and drink and medicine. And Christ brings us more than angel's food, for

> "Never did angels taste above,
> Redeeming grace and dying love,"

and as the vine yields shade from the [illegible], the Church says: "I sat under his shadow with delight, and his fruit was sweet to my taste."

The comfort, however, of the image goes far further, for if Christ is the vine, we are the branches. Then we are part of the vine, and no one can say, "I did not hurt the vine, I only injured the branches." For the branches and the vine are of the same wood, and nourished by the same sap; and they that are the Lord's, are of one spirit; "the same mind is in them, which was also in Christ Jesus." Again, the branch does not bear the tree, but the tree that bears the branches; then as Christ says, "Abide in me." And as the branches are the beauty and excellence of the vine, and blossom and bear fruit, so we also are to be filled with the fruits of righteousness, unto the praise and glory of God. See even how Nature may be the handmaid of the, and how truly

> "One impulse from the vernal wood
> May teach us more of man;
> Of moral evil, and of good,
> Than all the sages can."

Amelia E. Barr

BRIEF NOTES.

Charles Elmer Furman has been conducting a very successful evangelistic work at [illegible] wins, L. I. Other Long Island villages will be visited.

The first Baptist chapel in Switzerland was recently opened at Zurich, in one of the principal streets of the city. It has a seating accommodation for 650, with pastor's house.

Sunday is strictly observed in Honolulu, the capital of our new Hawaiian possessions. "There is no saloon, no gambling-place open," writes Brother Woo Ming, the Chinese missionary there, but all quiet."

Visitors to Jerusalem have been much surprised to hear Handel's "Rejoice, O daughter of Zion," played by the Turkish military band which is practising special music in expectation of a visit of the German Emperor.

The Mother's Circle is the name of a society of Christian women which has been doing excellent work for our soldiers on the Pacific coast. They meet once or twice a week, and look after the comforts of the men, and especially of the sick.

Rev. G. Campbell Morgan, pastor of the New Court Congregational Church, London, and one of the Keswick leaders of England, is spoken of as probable successor to Rev. John Hall, of the Fifth Avenue Presbyterian Church, New York.

Miss Mamie E. Melton, who went to Osaki, Japan, from Jacksonville, Ills., writes of her joy in the work of that mission. Kuassa, the name of the Woman's Foreign Missionary Society school there—means "Fountain of Living Waters."

Miss Helen Gould, with several other members of the Women's National War Relief Association, visited the hospital ship *Relief* previous to its departure from New York, and gave $500 to be expended in providing for the comfort of the patients on the vessel.

The American Bible Society has instructed Rev. John R. Hykes, D.D., its agent in China, to visit Manila and learn what opportunities there now are, or are likely to offer, for the circulation of the Scriptures. It is also proposed, as speedily as possible, to resume the work in Porto Rico, which was suspended two years ago.

The effort being made in Australia to unite Methodists of the Wesleyan variety, Primitives and others in one strong church is meeting with success. Union has been already recognized in Queensland. In South and West Australia it is to be accomplished next year, when the first conference of the united bodies is to be held at Adelaide in March.

Rev. John T. Vine, the well-known evangelist, has returned to New York after a successful campaign in England. He has conducted services at Dr. T. J. Barnardo's Mission and Mr. Charrington's East End Mission in London and in other cities. Mr. Vine intends labor in his own country next season. His address is 141 West Forty-seventh street, New York.

The annual report of the Presbyterian Church (North) shows that the number of communicants is now 975,877. Additions on confession of faith were 57,041, thirty more than in the previous year. The ministerial roll is 7,190, and the membership about 28,000. The total number of churches is 7,635, an increase of four over the previous year. The total contributions for all purposes aggregate $13,503,561, of which $749,497 was for foreign missions.

The managers of the Fifth Avenue Presbyterian Church, New York, make a request with which we gladly comply. They ask us to notify any of our readers who may have young relatives or friends newly come to New York, that if they will send their names and addresses to Mr. Robert A. [illegible], 4 West Forty-sixth street, New York, he will see that they are invited to the Bible class for young men or young women in connection with the church and are welcomed to the church. Such an act is of great value to a young man or young woman who is alone a stranger in a great city.

The Jews of Jerusalem take a lively interest in such news of our war with Spain as reaches them. Appreciating the liberty Jews enjoy in the United States, they go often to the Wailing Place to offer prayers for the victory of the United States. Chief Rabbi Salant took part in one special service which was attended by the United States Consul and his staff, as also by the wives of the Consul and American Consuls. Rabbi Salant composed a prayer for the occasion, which was offered after the recital of portions of the Psalms. The prayer and sermon expressed the sympathy of the Jews and the people of the United States in their struggle on behalf of the victims of Spanish oppression.

Holland's Royal Pageant.

DUTCH statesmen and the general public of the little Kingdom of the Netherlands are busy preparing for a series of celebrations of national interest. Their young Queen, Wilhelmina, ai her majority on August 31, and is to e s mnly inaugurated and invested h r royal functions. In other mon- i countries, the ceremonies would c ed a coronation, but the Dutch p ure conservative and they do not their monarch, but take an h m her that she will do er d , and on their part give a ath of fidelity. Wilhel- a as been Queen since 0. hen her father, Wil- m l. died, but as she en only ten years t l duties of the crown e len performed by her th Queen Emma, who de regent. Under e D ch constitution, as e e English, the mon- . woman, is deemed be f age at eighteen, a Wilhelmina attains at the end of this t her mother's func- s ase, and Wilhelmina n Queen in fact as well nne. The ceremonies of lhion are to be very elabo- e a the accompanying festivi- w cover a period of about two ks The chief ceremony is to take e the Nieuwe Kerk, or great church merdam where the Queen's father, d her and great-grandfather were ted. There the combined houses e ates General, the Parliament of f, will assemble, and the Queen m t them, either wearing the royal n r having it borne on a cushion reer. Standing at the head of the rc she will recite the oath prescribed e Constitution, pledging herself to nc nd guard the independence and o of the empire, to protect the t her subjects, and to "foster uphold the national and individual b g as a good queen should do;" ngwith the prayer: "And may God n" The response comes from the s d t of the States General who, in ne of the Dutch people, swears y her and promises to maintain ri ts of her crown. Each of the b of the States General individu- m es the same promise. A clergy- th offers prayer and thus the sim- u impressive ceremony comes to a . he festivities which will follow g e next few days, are to include e sns of representative princes from ans East Indian possessions, naval ew nd illuminations of the city. The h ople are full of enthusiasm and v r proud of their girl queen, who has efully educated and is said to thoughly well-equipped for the du- of er exalted station. It may be e r the sake of both queen and na- t the promises of her girlhood b lfilled and that the prayer with h closes her inaugural oath will be en o her lips, that she may fulfill the ne al of a sovereign:

The G of Israel said: he that ruleth over n mu be just, ruling in the fear of God (II uel 3).

WILHELMINA, QUEEN OF THE NETHERLANDS—THE ROYAL PALACE.

Croo n Uniform.

An rest at Camp Black a few days o ap ars to have thwarted a cunning eme Among the early enlistments in Y k was a man who was very anx- s to oin a regiment that was soon g the front. He was accepted and t to amp Black. From the day of s arr l he proved to be a disturbing emen n the regiment. He was arro- nt, d neering and quarrelsome. One ght offensive manners provoked a awl a canteen, which became a general fight. The camp guard was sent to suppress it; but the men, urged on by the man who had caused the trouble resisted, and he personally insulted the officer in command. As the ringleader, he was put in the guard-house. It happened that two detectives from New York were on a visit to the camp when the prisoner was brought in, and they looked at him closely. His features seemed so familiar that they followed him to the guard-house for closer inspection. There they recognized him as a notorious crook, whose arrest the police of the city have long been trying to effect. The officers of the regiment have been notified, so when the prisoner has suffered the penalty of his military offence, he will be handed over to the civil authorities to be tried for the robberies he has committed. He has himself to thank for the failure of his scheme, which clearly was to baffle the police, who, as he must have known, were searching for him. He might have succeeded but for this escapade. One would have thought that a man who had enlisted to escape the penalty of wrongdoing, would have had the sense to behave himself as a soldier. But he seems to have been incapable of acting rightly in any capacity. This trait is not uncommon in criminals, and must be sadly discouraging to those who hope that the impenitent after death may be restored and permitted to enter heaven.

Let favor be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly (Isa. 26 : 10).

A New Element.

News comes from Italy that still another element hitherto unknown to man has been discovered. Elementary substances are those which cannot be resolved into anything more simple than themselves. Twenty years ago it was believed that there were only sixty three such substances in the world, but since then, six new elements have been added to the list, the latest being argon, the gas forming a minute component part of the air. It was known that there was another element in the sun, as the spectroscope showed in the sun's halo a definite green line, which had never been found in the spectrum of anything on earth. Various suggestions were made as to the cause of this green line, but eventually it was agreed that it must come from some unknown element. Now, however, the element has been found in Italy. Three Italian chemists who have been analyzing certain volcanic mineral springs, applied the spectroscope to the emanations of these waters, and were amazed and delighted to discover the green line which it was supposed could come only from the element peculiar to the sun. Extremely minute as the element must be, in comparison with the quantity in the sun, the discovery shows that the constitution of our planet is identical with that of the great luminary. If men could only realize the fact, it is possible in like manner, for them to be of the same nature as God himself, or as the Apostle Peter said, "partakers of the divine nature," to actually become God-like through the Holy Spirit given to all who seek.

One God and Father of all, who is above all and through all, and in you all (Eph. 4 : 6).

Diagnozed by Dogs.

A singular fact not generally known, which may be useful in this intensely hot weather, is communicated by a veterinary surgeon to a New York journal. He says that dogs detect at once a case of rabies in another dog. He mentions an illustration of the fact which occurred recently in Brooklyn, N. Y. A man was strolling along Fulton street, with a pug dog at his heels. Suddenly the dog gave a low howl and rolled over on the pavement. He recovered in a few minutes and stood up. His owner sat down on a step to let the dog rest. Presently the animal gave another howl and appeared to have a fit. Several persons stopped to look at him, and among them was a man with a St. Bernard dog. No sooner did the big dog hear the howl of the pug than he gave a cry and ran off at his fastest speed. Other dogs were about, but they, too, at the sound of that howl ran away. A man came up with a bull dog which he was leading by a chain. He said he understood dogs, and examining the pug declared that there was no need to kill him as some of the bystanders suggested; for it was only a fit that the dog had. But the pug gave another howl, and the bull dog the man was leading struggled to get away, and almost strangled himself in his frantic pulling at his collar. "You cannot be too quick in killing him," he said, reversing his former opinion. "My dog knows what is the matter with him better than I did." When he heard that the other dogs had run away, he was confirmed in his opinion. While they were waiting for a policeman to kill him, the pug sprang into the air, whirled around, frothed at the mouth and gave unmistakable signs of rabies. By this time a policeman came up, and with a bullet ended the poor creature's sufferings. Evidently dogs are quicker than men to recognize the symptoms of rabies, and though they cannot help or cure, they have the sense to get out of the way of injury. Men are not always so wise, when infidels and blasphemers in their madness of rebellion against God, utter their ravings. They sometimes pay to listen to them instead of trying to escape injury by avoiding them.

Surely the serpent will bite without enchantment and a babbler is no better (Eccles. 10 : 11).

His Last Thoughts.

A pathetic incident is reported by a newspaper correspondent with the army at Santiago. Referring to the deplorable lack in our system of the arrangements existing in European armies for the rescue and relief of the wounded, especially to what is known as "bearer corps," whose duty it is to search along the line of fire for wounded men and carry them to the hospital, he mentions an incident which came under his own observation. Seated under a tree, he saw a soldier who looked as if he was alive. Coming nearer, the correspondent saw that he was dead. He had evidently been wounded and had tried to crawl back to camp. He had struggled along about half way, and then, his strength failing, he had sat down and died. In one hand he held the photograph of his wife, and in the other, a photograph of a group of his children. They were evidently the last objects on which his eyes rested before they closed in death. In those sad moments, it was not of the passion or the glory of war that he thought, but of the loved ones in their peaceful home far away. One may hope that he may have had in his sorrow the comfort of the promise which has sustained many a dying man:

Leave thy fatherless children, I will preserve them alive; and let thy widow trust in me (Jer. 49 : 11).

Funeral for a Living Man.

An unnecessary funeral service was held recently at Riverside, Mass. A young man from that town is a sergeant in the Massachusetts volunteers, and was in the thick of the terrible fight on San Juan hill. He was hit three times by the flying bullets, and the third struck him on the head and stunned him. A major saw him fall, and dragged him out of the range into the bushes and there left him. He lay in a dazed condition for some time, and when he tried to get back to his quarters, he, like many others, lost his way in the chaparral. His comrades who had seen him fall concluded when he did not return, that he was dead, and his name was inserted in the list of the killed. His family saw it and grieved over his death. His father determined that although the body could not be found, a funeral service should be held. The young sergeant being popular in his native town, there was a large attendance at the service and all had some appreciative words to say of his character. Meanwhile the young sergeant had found his way to Siboney and was getting well under medical treatment. The *Olivette* brought him among the wounded to Brooklyn and once more his name appeared in the lists, but this time among the living. His father hurried to Brooklyn and had the happiness of taking him home to be nursed back to health. To his family and friends it seems like a resurrection from the dead. The Apostle Paul describes an analogous experience which, when a man passes through it, so changes him that thence forward he, as a new man, lives a new life.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God (Gal. 2 : 20).

An Industrious Heiress.

Washing dishes, and other routine housework provoked a young woman of Brooklyn, New York, said to be an heiress to $20,000, to leave the home of a relative and seek protection of a Probate Court. Whether the young woman complained that she had to do too much work or objected to the character of the work, does not clearly appear from the reports, but it is to be hoped and presumed that she was not averse to doing a fair share of the household duties. If she wished to prepare herself for the responsibilities of a home of her own she could have no better schooling than experience in household work in some respectable home: and she should not hesitate to do that work because it may seem tiresome or momentarily disagreeable.

She seeketh wool and flax, and worketh willingly with her hands . . . she looketh well to the ways of her household, and eateth not the bread of idleness (Proverbs 31 : 13-27).

MONT-LAWN'S LITTLE HELPERS.

"Gather Them In"—Ring-a-Rosy—Little Missionaries from Afar—Memorial Gifts—Children Working for Our Children's Home.

A "RING-A-ROSY" AT MONT-LAWN.

SUCH a large, happy "Ring-a-Rosy" as we have here! "teachers" and children all playing together; and would it not be really very nice if some of their distant friends, big and little, could join hands with them? Our children would like it. The guest who comes to Mont-Lawn is sure of welcome. As soon as a vehicle appears in the gateway, cheers begin and ring merrily out from over a hundred little throats. They are hospitable, our children, and grateful for the interest their friends take in them. They are so happy at the Home, and under such benign influences that their hearts go out, with even more than the usual spontaneity of childhood, in response to kindness shown them.

Some of the most beautiful kindness that has come to our children has come through other children; thus, in memorial gifts, little missionaries reach out helpful hands from the better land.

Mr. and Mrs. M. W. ($3). The money is the savings found in the toy bank of our own dear little only son, who left us just two months ago. He was three and a half years old, and earned the money himself by performing conscientiously a self-imposed duty, for which his papa paid him five cents a week. We meant to take him with us for his first trip to the shore this summer, and it will afford us pleasure to know that some little one is made happy through our darling, now in the happy land, of which he loved to sing.

Others send:

Two dollars, in memory of little Johnnie; M. C. W. ($1), in memory of a departed darling; A. E. R. ($3), in memory of Fannie.

And here is the way little missionaries from Maine to Florida, and from Massachusetts to California, are working and practicing self-denial for poor children at Mont-Lawn:

Raymond E. Millman ($1) (seven years old) last summer began to save his pennies until now he has enough to send one child.

Rhuy Wood ($1). I am a little girl eleven years old, and my grandma gave me $1 on my birthday, and I send it for a child at Mont-Lawn.

Mabel Cronin: I am a little girl eleven years old. Mamma reads about the little children the HERALD sends to the country. I send fifty cents that will help a little. I wish I had more to send. I live in the country and know how nice it is.

Paul Carter (five years old) earned and sends $1.

G. W. B. sends $1 for the sake of a little girl to whom God has been very good.

Groups of children banded together for good work are giving their prayers to Mont-Lawn—surely the work must prosper where little children are praying for and helping one another.

A Legionarian.—Six dollars from the Harrington Sunday School Children's Day collection for Mont Lawn Home. Also $15 from one who is glad of the chance to give a part of the tenth where it will be so helpful and thankfully received.

Presbyterian Y.P.S.C.E., Charleston, Ill. ($3). Praying that some child may find his Master.

The Junior Endeavor Society of the First Congregational Church of Sidney, N. Y., wish to give some little boy or girl the pleasure of a two weeks' outing at Mont-Lawn, so have sent their offering ($3) to you. God's blessing go with it.

Mrs. B. U.—($10). Contributed by my Sunday School class. My girls are much interested in this charity.

C. M. B.—($3). Would it be possible for the children of my class to know the name of the child benefited? I desire to have them make a personal mention of the child in their prayers. God bless the work.

The children of Mt. Hope S. S. at their children's service took up $2 for Mont-Lawn.

This money ($11) is from the Birthday Bank of the primary class of the Reformed Sunday School of Clifton, N. J., for Mont-Lawn. That the Lord will continue to bless you in your Chist like work is the prayer of the whole primary class.

The Busy Bee Society of Princeton Junction send $2 for Mont-Lawn.

From a band of seven little girls called "The Sunbeams" ($2) to help one little girl go to Mont Lawn.

Little friends in Eldorado County, Calif., send $10.

"Helping Hands," Crenshaw, Pa. ($3). Their first earnings.

Derby, Conn., "I Will Try Band" ($6). Represents work and self-sacrifice.

MATRON COLLINS AND A GROUP OF HER ASSISTANTS.

The following contributions in aid of the work at Mont-Lawn have been received during the week:

Prev. ackd.	$2723 06	Mrs W A Greenough	1 00
John Howard	1 00	E C H, Washington,	
2 Sisters, Elmsport	6 00	D C	1 00
Mrs Ella A Perry		John E Smith	3 00
Woodhaven	4 00	William, Bklyn	1 00
Mrs Mary M Miller	9 00	M M Reed	3 00
Josie Knowles	2 00	Mrs J M Allen	2 00
I Will Try Band of Derby Neck Soc	6 00	Barn Festival, Towners	19 00
Geo M Gillespie	2 00	J Clave	2 00
Two friends of the cause, Chanute	1 50	L M Creager & wife	3 00
Mrs D B Traux	1 00	Mrs N Martz	1 00
J W Countryman	1 00	Eddie Russell	1 00
Martha Countryman	1 00	Friend, Lodi	1 00
A M Waterbury	3 00	A Lover of Children, W Summit	1 00
M T H, Hackensack	3 00	L Maynard	25 00
Mrs O J Rollis	1 00	—, Winchester	3 00
Mrs C A Voris	40 00	Ina C Cooper	5 00
Ada Werry	3 00	Mr & Mrs R G Dunn	2 00
L Hazzard	3 00	Jack, E Jefferson	31
I H N, Sodus	1 00	W Underdown	3 00
Two friends, Andrew	1 00	Hattie M Twiss	3 00
I H N, Seneca Falls	5 00	Mr & Mrs Godbold	2 00
Sue E Howe	50	—, Paterson	30 00
Julia B Gregg	3 00	Nels Bruvold	3 00
A tenth, Soquel	7 50	Mrs S A Alley	3 00
Friend, Moravia	1 00	Mrs M A Vandermue len	3 00
C E, Niskayuna	6 00	Subr, Lambertville	3 00
Mrs F W Pinka's S S Class, St Paul	2 50	Mrs A R Wright	5 00
G J Bronwer	1 00	Mary E Shears	3 00
K B, Marceline	3 00	Mrs H, Phila	1 00
Christian Endeavor, Hampton	3 00	—, W Hanover	1 00
Jr C E, Whittling	3 00	C S H, Hermitage	1 00
A F Crossman	3 00	E C L & L E H, Camden	2 00
J N & M H, Grimsby	2 00	Friend, Bridgeton	2 00
Annie Patterson	1 00	Mrs A Bachelor	2 00
A O R, No Lansing	10 00	Martha E Haynes	1 00
—, Ames	3 00	M C C, Montrose	3 00
Mrs M L Albertson	5 00	I H N, Cincinnati	3 00
Anna Albertson	1 00	Miss F A Baker	3 00
L W, Middletown	10 00	H L F, Kansas City	1 00
A A Perdomo	3 00	L A Wentworth	1 00
E J Acton	1 00	Mr & Mrs W T Dodd	5 00
Jas Mc C Sieg	6 00	G R, Junction City	2 00
Sarah A Calhoun	3 00	Sunday School, Daytona	6 00
Mrs T Mountcastle	1 00	Mrs O Shanklin	5 00
Infelice, Ches'peake Cy	3 00	Wm Nichols	1 00
Mrs R M Kellogg	3 00	Christian Endeavorer Troy	1 00
Chris J Christensen	1 00	Friend, Carson City	1 00
Rufus Lord	5 00	Mrs H M Maxson	1 00
Mrs Myra Merrill	1 00	T W Riday	1 00
Mr & Mrs O S Mills	18 00	Wm Brewster	9 30
Madeline, Yonkers	3 00	Auntie & L, Hartford	3 00
Friend, Aspen	5 00	Mrs D S, Noyes	1 00
Ida Piper	1 00	X Y, Coos	1 00
Mr & Mrs E H Letterman	5 00	Martha A Barnes	5 00
Mr L T Chamberlain	5 00	Mrs Roscoe Brown	50
H C H, Syracuse	3 00	Mrs M W White	50
Mrs S A Cochran	3 00	Mrs Wood	3 00
A countrywoman, Le Roy	1 00	Q X Z, Central Falls	1 00
—, Rockford	3 00	Mrs Wilkinson	3 00
Friend & Reader, Dartmouth	3 00	Mrs E S Hicks	3 00
Friend, Can	3 00	F M Hex	70
" Corunna	1 00	—, Worlendyko	4 00
" Westgrove	3 00	Adela L Ians	50
Subr, Edisto	2 00	Friend, Fonthill	3 00
Hattie Butcher	1 00	In Jesus Name, Rip Raps	1 00
Mrs A B Sheldon	1 00	Miss Ada Watkins	1 00
F Van Wormer Walsh	3 00	Mrs C E Watkins	1 00
J Quelch	1 00	C E Walkins	1 00
A little boy & girl, Capps	2 00	H S B, Amesbury	1 00
F L Putnam	3 00	A J Throop	3 00
Charlotte Ryland	6 00	W F M	3 00
A N Parry	1 00	Addie Shepard	75
Elizabeth Backman	3 00	Wyatt Williams	25
E Carlson	3 00	Henry Kiel	1 00
Eva Brown	50	Friend, Tarrytown	5 00
Fannie Brown	2 50	Friends, Hunneston	3 00
Miss Jean Day	3 00	Brandy Camp Union S S	1 00
Reader Bunker Hill	1 00	R V M, Worry	50
S J Love	2 00	A Kings Daughter Worry	50
Miss Almira Haynes	10 00	Delphine, Asbury Pk	5 00
Miss Taylor	1 00	Mrs A L Fisher	1 00
Mrs E F T, Bklyn	3 00	Mrs Platt Smith	1 00
E G Deitz	1 00	Mrs David Clark	2 00
Friends, Griswold	3 00	Mrs F C G, N Belfast	2 00
Mrs J G Shoemaker, Newark	5 00	J C M, Emlenton	2 00
Friend, Newburgh	3 00	Mary H Bancroft	3 00
I H N, E Orange	3 00	Friend, Mystic	3 00
John Beltman	25	I M S, Seneca Falls	3 00
Mrs Geo Bennett	10	B'd of Helping Hands Greenshaw	3 30
Elva & Mattie Smith	1 00		
Miss E M Pitcher	1 00	Total	$3,350.52

All contributions for this purpose will be acknowledged in these columns.

SORTING THE FLOWERS FOR THE HOSPITALS AT THE FRUIT AND FLOWER MISSION.

Blooms that Brighten Sick-rooms

(Continued from first page.)

scraps of silk, wool and cotton s[cra]ps. There are a number of Old La[dies'] Homes, to which the mission wo[rkers] carry flowers, and it occurred to the to take these scraps there, as aged [la]dies might find interest in using them [for] patchwork. The old ladies were delig[hted] they wanted all the scraps they coul[d get], and when Christmas came, lo! these [kind] workers sent piles of neat, warm [quilts] they had made, to be given out to [the] poor, with the message that they we[re so] thankful an opportunity for useful[ness] had been opened to them.

The distribution of flowers is don[e by] the voluntary service of ladies conn[ected] with the mission, who visit the hosp[itals], homes, asylums and infirmaries. [Mis]sions, day nurseries and industrial sc[hools] send to them for flowers. The tene[ments] are supplied through various so[cieties]. Special cases of sickness or destitu[tion] brought to their notice, are visited at o[nce] Missionaries or "Bible readers," emp[loyed] by the New York Bible Society, visit the tenements, apply to the m[ission] for flowers and delicacies. Nurse[s] longing to the Society for Improvi[ng the] Condition of the Poor are also furn[ished] with flowers, fruits and delicacies. [The] Cuban refugees in the city have [been] helped, especially in the gifts of c[lothing] which they appreciate highly, no[tably] ing for tea.

Some of the people into whose [homes] this mission has placed flowers had [not] before owned a flower. People wh[o see] the flowers should see child fac[es] older faces (many of them used to l[ives] careworn, and often wicked) light [up] at sight of the pretty blossoms. A[ll] should see how much good is d[one] impoverished homes by fruit and del[icacies] for the sick. People from great di[stance] send the latter, and the express com[panies] are helping forward the good w[ork] making no charges on packages [of] twenty pounds. The officers of th[e mis]sion are: Mrs. George Morton [Van] President; Mrs. Gherardi Davis, [Vice] President; Mrs. H. Le Roy Cox, Tre[asurer] Mrs. Waddington, Recording Sec[retary] Mrs. William L. Elselfer, Corresp[onding] Secretary. The Distributing Com[mittee] is composed of Miss Jeanie Dunc[an], Miss Ellen King, and there is an ad[visory] committee of gentlemen. The [store]rooms are open on Tuesdays and F[ridays] and flowers and perishable del[icacies] should be sent so as to reach the [store] in the Amity Building as nearly [noon] sible on those days. It is desired [that] donations be accompanied by nam[es and] address of donor, and that a list [of] tents be placed inside each box o[r bas]ket.

THE FAMILY AND HOME CIRCLE

The Old Soldier.

Grandfather as a Story-Teller—The Veteran's View of War.

More tient than a father's—his the ripe,
wee isdom of long years, the love mature,
Who gives without exacting,

GRANDFATHER usually knows a good many stories to tell, and the grandfather in our picture can doubtless relate most interesting experiences from his own life, since he is a Grand Army n, nd his snowy beard is an evi- ence hat he went through the trying s the sixties. We are sure if he s l these stories to his little grand- s, will be in a way that, while it ke hem honor patriotism and cour- ge. vl not make them eager for war -for en who have borne the brunt of ttleest know its horrors—yet there e my beautiful things to tell about th soldier's life—the very things t se us grieve that he needs to be sol r. There is the story of the e narch; of generous help to faint- ades; of hardships patiently en- f long nights, when, with lids or sleep, he was faithful to l kept awake at his sentry's ; how the delicacy sent him was to the sick soldier who needed of the letters he got from home; tters he wrote home; and, best how, when an enemy was in r. he was gentle and merciful. o. he can tell of the Testament he to him from wife, mother, or f how he read it by camp-fires; ent with him into battle, and, of how it turned a bullet from st.

a irginia home during the sixties, of women were making up a cel of things, to be returned to orthern home should chance r. There was a sword, a lock some letters, a miniature, and The latter was a small, thin worn and blood-stained. On eaf was written, "To Albert mother." On another, "Re- my boy, that your mother's are with you. Do not cast k away. Carry it with you le. When you bring it back to ert, I shall know you prized her's gift. I want to hold this my hands again." Was it any that those Southern mothers s were reverently and tearfully these things away to send to rthern mother? A Southern ut in a little note of her own ow sorry she was; that she had im; that he had fallen with this his breast and died with it un- llow. After the war was over, age went home, and a friend- ch lasted until one of them ng up between the Northern thern mothers. Many golden this were forged out of the tu- sorrows of our civil strife; for irit is everywhere, teaching les- ove. Even though swords are and cannon booming, the "still ice" can make itself heard. the wrath of man shall praise the remainder of wrath shalt rain." Grandpa, in our picture, g accounts of our present war tle grandchildren, and though true and patriotic Americans the flag and the soldiers who t, and are proud Grandpa is an er, we can see that Grandpa has them to love war for war's sake.

Pair Clogs.

In of the most magnificent drawing- oms Yorkshire, England, the visitor old in a glass case a pair of factory ssies' logs, such as are worn about Bradford, Leeds, and other manufacturing towns. The mistress of the mansion, once a factory girl, and now the generous dispenser of wide charities, is proud of her old days of faithful toil, and takes pains to call attention to the fact that she is in truth the sister of the workingwomen, and of God's poor, whom she tries to help.

Japanese Neighbors.

When people move into a new neighborhood in Japan, they are expected to make the first calls on neighbors and to give a present of money; the amount of the gift depending upon social status and the locality. Who is one's neighbor is a question settled differently in different parts of the empire; in some places you have five, the houses on either side of you and the three opposite; in other places you are expected to do the first honors and make gifts to nine houses.

THE OLD SOLDIER AND HIS GRANDCHILDREN.

A Traveling Society.

A party of working girls, all employed in the same establishment, resolved themselves recently into a travel society, in modest imitation of wealthier ladies in their town, who, before going on journeys to an unfamiliar country, study the customs, history, geography, etc., of that country, and on returning from such a journey, talk over their experiences together, exchange ideas, compare notes, and frequently, in the bosom of their own little charmed circle, deliver finished lectures. Our working girls have just begun. This summer each started off on her vacation with note-book and pencil, and jotted down observations in a free-and-easy way, for they did not intend turning holiday into labor. When all are home again, they will meet in the evenings at each other's houses, and read or tell the result to the others. In this way, each girl gets in a way the benefits of many journeys and experiences, and becomes familiar with parts of the country which she has not seen. And all the while an attractive feature of social home-life is being inaugurated, and kindly feeling fostered.

Little Fathers.

Two young ladies who went "slumming" and "playing missionary"—a pretty play in which they made many poor children happy—in describing their experiences, mention an East-side character, which is perhaps too little known:

There is a great deal written and said about the "little mothers" among the poor. One doesn't hear any sentiment about the little fathers; and yet they deserve it. Now that school days are over, the boys seem to have the lion's share of the baby tending business. Almost every East-side door-step is occupied by an eight or nine-year-old boy who despondently joggles a baby wagon, or trots a baby on his knee or keeps a watchful eye on a scrap of humanity that is tumbling about the sidewalk. He is good to the baby, this little father. He rescues it, and consoles it, and amuses it with real professional skill, although he watches with longing eyes the free boys who are playing in the middle of the street.

Perhaps these little fathers, in their blessed experience of love and service, are more fortunate than the poor little children of the rich, for whose little brothers and sisters hired servants do everything.

My Lady.

In my poor cot there dwelleth not
A lady lulled in laces
And satins fine; none such is mine.
But very sweet her face is:
For God, when first her heart did beat,
Smiled on her face and made it sweet.

Frank L. Stanton in *Songs of the Soil*. D. Appleton & Co.

BETTER AND WORSE.

"And how is my little girl to-day?"
A mother tenderly said,
As she stroked the little one's shining curls,
And knelt by the side of the bed.

"I'm a little better to-day, mother, dear,"
And she lifted her little white hand;
"And though I'm still very sick, mother, dear,
I know I will quickly mend."

The doctor came. With her hand in his,
"She's a little worse," said he,
"She's growing weaker all the time—
I fear she will soon be free."

"O! I'm very much better, mother," she said.
"I just feel like I want to play;
But the good old doctor gazed on her face,
And knew she was passing away.

"I'm entirely better, dear mother; good-bye—
I'm perfectly well," she said.
But the doctor turned, and with weeping eyes,
Said: "The little one is dead."

—GEORGE LANG, JR.

The Afro-American Servant.

ONE of the most memorable conferences ever held by Afro-Americans, is that which occurred last month at Hampton Institute. Practical problems were considered by members and speakers in a practical manner, the conference wisely determining that the first step towards altering unpleasant facts is to look them squarely in the face—a thing which this conference did in a manner which their white compatriots can hardly improve upon. Dr. Furman J. Shadd, of Washington, D. C., in his able paper suggesting means by which Afro-Americans may diminish the mortality of their race, struck the keynote of the spirit in which other questions were considered when he said:

"It is our duty to stop quibbling over criticism and set to work to stop alarming causes. Facts and statistical data cannot be brushed away with the rejoinder that they were collected by prejudiced agents."

Victoria Earl Matthews, of the White Rose Mission in New York, treated with forcible candor the question of the disappearance of the Afro-American servant from domestic service in New York in her paper "The Dangers Confronting Southern Girls in Northern Cities." She said: "So questionable have been the operations of certain agencies in bringing young girls from the South, that Afro-American girls are now regarded as morally unreliable by the employing class. Every honest girl, in leaving her Southern home in search of work in Northern cities must expect to meet this distrust, which in most cases serves as an insurmountable barrier to securing desirable employment. So many of the careless, untrained, shiftless class have been taken North simply as 'blinds,' and imposed upon people desiring domestics of this Southern class, for the special purpose of lessening the demand, that the demand has greatly fallen off. Employing agents engaged in importing Southern girls into New York, cannot get as much money in fees from respectable people as from the disreputable class, hence every effort is made to increase the demand among the latter. Our girls and women must become enlightened. They must get into the habit of investigating things and stop placing themselves involuntarily in the hands of strangers. If they have no means of knowing something of the agent let them remain at home."

We will add to Mrs. Matthews' paper that among colored and white domestics as well, domestic service needs to be raised to the dignity of a fine art. In every school and college domestic science—the one upon which home-making and home-keeping depend—should certainly have equal importance with Greek, Latin, biology, athletics, and the study of far-away stars.

The Duck's Dilemma.

There is a story of a distressed hen who, having hatched out a setting of duck-eggs, nearly lost her mind when she saw her brood sail off on the pond. Here is the reverse side as related by a poulterer of Phillipsburg, N. Y. His little boy, "just for fun," slipped a hen's egg into the duck's nest; the old duck mothered the chick, when it came along, all right, and promptly took it down to the pond with the rest of her brood. The ducklings of course set sail, but chickie stood on the bank peeping dismally. Mother Duck came back and dutifully pushed it in the water, in which it fared so badly that she picked it up with her bill, and carried it back to shore. The poulterer says she is still trying to give that chick swimming lessons, and evidently thinks it the queerest duckling she ever knew.

OLD BEN'S SACRIFICE . . . .

Written Specially for "The Christian Herald"
By Wilfred Mortimer Pease . . . .

"I NEVER was much on religion before two years ago," said Sheriff Haight, while we were seated in his cozy sitting-room one evening. "But something happened in our family then that rather changed my views. I had a very hard case on hand at the time. One of the paymasters down at the Dover Iron Works had been waylaid and robbed of about $3,000. We were pretty hot on the trail of the highwayman, and expected to land him in jail within a week. Well, one evening, while I was working on some papers in the case, my daughter Bessie came into the room and putting her arms around my neck, said, 'Papa, they have started revival meetings at our church, and every one has been asked to try and bring a soul to God. Now, I want you to help me.'

"I laughed and said, 'Well, Bess, I don't know how an old sinner like me is to help you in such a matter; but if you'll tell me how, I will.' 'All right, papa. I have thought of a plan. I am to have the privilege of reading to the prisoners, and giving them books whenever I wish.'

"I told her I would think over it. The next night I received a message from my lieutenant, in Newark, to come at once, that he had the culprit located, and wanted me to help in trapping him. As I was going out the door, Bessie came to kiss me good-bye, and said, 'Papa, don't forget.'

"The case had been worked down to a fine point, and the next morning we captured our man. As I glanced at his face, it seemed as if I had seen him before, but I was not positive. On the way up to Dover, however, it suddenly dawned upon me that my prisoner was old Ben Nesbitt, or the 'Rabbit,' as he had been christened by his 'pals.'

"After the hearing, at which 'Old Ben' refused to make a statement, I took him up to the jail, and then went around to the house, thinking on the way that Bessie had a tough case ahead of her, if she wanted to convert 'Old Ben.'

"As soon as I set foot inside the door, she had her arms around my neck, and, between kisses, was eagerly questioning me about my prisoner, and claiming my consent to her plan. To my surprise, she was not at all discouraged at my recital of the thoroughly bad character of 'Old Ben.' Next morning I was called down town on business, and upon my return was somewhat surprised to hear that Bessie had gone to the jail to read to the prisoners. I immediately went around and found her seated on a soap-box, in front of one of the cells, reading to an audience of six. When I entered, the men rose from their seats and were moving away; but I said 'Don't move, boys, I'll sit down, too, and we will hear the story out.'

"She was reading the parable of the prodigal son, and had just reached the scene of the home-coming. 'Old Ben' had not left his cell previous to this; but as Bessie's clear voice sounded through the jail he came out and joined the listening group, and no wonder, for who can resist the thrilling power of that tender and beautiful story?

"Each morning found Bessie at her reading; but at the end of two weeks her audience, through discharges of the men, had dwindled down to two, 'Old Ben' and a boy who was in for stealing coal. That week he, too, was discharged, and Old Ben was left alone. By this time, however, Bessie and he were good friends, and one morning Bess came home with her cheeks flushed with joy, and told us that she had at last induced 'Old Ben' to talk about himself and his boyhood, and that he had even promised to try and read a little from a Testament she had given him.

"'Old Ben's' was a sad story. He had never known his father, and his mother had been a drunkard, so that he had grown up without healthy home influences, without love, and had received nothing but kicks and cuffs from the world until he had slipped into the way of crime and had given the world kick for kick and cuff for cuff.

"He had a fine face, a broad forehead, with large kindly eyes. Shaved and well dressed he might pass anywhere for a prosperous business man.

"On Monday morning of the next week court met, and such a crowd as there was in the small court-room over the jail! 'Old Ben' was brought up, a jury empanelled, and the case went to trial. The first day proved very tedious, and we all left court tired out. I took Ben down stairs and they locked him in the jail. As he was the only prisoner, I had given him the liberty of the whole place during the day and up to nine o'clock in the evening.

'OLD BEN' JOINED THE LISTENERS BEHIND THE BARS.

"Bessie had been unable to have her usual chat with Ben that morning, and when she asked if she might go around for a little while after supper, I told her yes, and after she had gone, settled myself down for a good read and rest.

"Bessie had hardly been gone an hour, when our door-bell rang as though some one was taking a grudge out on it. I opened the door, and there stood little Fred Bailey, gasping for breath. 'Oh, Mr. Haight,' he exclaimed, 'they want you around at the jail right away; something's wrong, and they told me to run for you as fast as I could.' When I reached the jail I found quite a crowd, with 'Old Ben' in the centre, stretched out on a mattress, and Bessie bending over him.

"How it ever happened, no one has been able to tell; but one of the great beams running over the jail became loosened and fell. Poor 'Old Ben' noticed it as it started to fall, and in saving Bessie he had received the whole crushing weight on his back. Gently, I told the boys to bring him around to my house, where I had him placed on a bed in the spare room.

"Dr. Himstone examined him and found that his spine was injured, one leg broken, and a severe cut on his head. I asked the doctor if 'Old Ben' would get well. He shook his head: 'He can live but a short time.'

"All that night I watched by Ben's bed. He lay there unconscious, but kept muttering: 'I loved the little one, save her.' It was two days before he regained consciousness and the first question he asked was, 'Is the little one safe?' When told, "Yes," he sank into a quiet sleep.

"No prisoner ever had such care taken of him as 'Old Ben.' My wife and Bessie lavished attentions upon him. Nothing was too good for him, thought wife and I, because we felt the great debt of gratitude we owed him for saving our darling's life.

"A favorite story of Ben's was 'The Prodigal Son.' How he would listen and coax Bessie to read it over and over again! He would look up and ask wistfully, 'If she thought that God, who she said was his Heavenly Father, would take him to heaven, and would he see the brother that she called Jesus?'

"How my wife would cry at the simple faith of the sin-hardened criminal. 'Old Ben' believed: through Bessie's simple teaching he was learning of God; and daily my wife and Bessie prayed that God in his infinite mercy would forgive, and when the end came, receive Ben into his heavenly kingdom.

"One Sunday evening we were summoned to 'Old Ben's' bedside: the end was near. He was holding Bessie's hand and murmuring, 'You're sure it's all right, little one? You wouldn't tell me wrong, would you? There, don't cry, little Bessie; it's all right; you'll see me again.'

"Tears were running down our cheeks; Ben's pulse was growing fainter and fainter in its beating and his eyes were closed. Suddenly he opened them and looking up at Bessie, said, 'Little one, sing that verse about the dying thief, you know the one I mean.'

"Softly Bessie sang the well-known words:

> "'The dying thief rejoiced to see
> That fountain in his day;
> And there may I, though vile as he,
> Wash all my sins away.'

"'Now tell me the story of the Prodigal again; but tell it slowly, for my mind ain't working right, somehow.'

"Ben closed his eyes, while Bessie told the story. When she had finished he looked up and said very faintly: 'I know I'm goin' now. You're sure it's all right?'

"His eyes closed, but his lips moved and Bessie bent over to listen:

"'Father,' came from the dying lips in a broken whisper, 'You'll take me, won't you? The little one said so, and she was sure—of—it—all—right——,' Then again trustfully 'Father, I have sinned against—no more worthy—make me as one of thy hired servants. Father.——.' That was the last fluttering word.

"And 'Old Ben' went to meet his God. The Prodigal was home at last."

Washington as an Athle.

GENERAL WASHINGTON was fond of athletic sports, and many stories told of him show that if he were living to-day he would doubtless be the champion of his college team or club. One story tells that he once threw a stone from the top of the arch of Natural Bridge, Virginia, while standing on the bed of the stream that runs beneath, two hundred feet below the bridge. One better authenticated is told of the athlete, soldier and artist, Charles Willson Peale, who wrote:

"Some young fellows were 'pitching the bar' on the lawn at Mt. Vernon, when Washington came among them and took the bar. No sooner did the heavy iron feel the weight of his hand than he sent it whizzing through the air, striking the ground far, very far beyond the utmost limits any one had previously thrown it. We were indeed amazed as we stood around, all stripped to the buff in our shirtsleeves rolled up (Washington having stopped to take off his coat, even), and we thought ourselves very clever fellows. Washington, on retiring, pleasantly observed, 'When you beat my pitch, I'll try again.'

Knowledge of the Farm.

The great work of knowing the farm says a writer in *The Farmer's Review* has just begun, even in the case of the most progressive farmers. When our science has reached a high stage in years to come the manner of treatment of the farm will be far different from that of the present day. There will be a geography of the farm as much as of the nation. The map will show not only geographical but geological. The formations will be carefully studied as any important part of the science. Knowing the composition of every rood of the land, it will be possible to find out the needs of each, and to apply the remedy. The boys and girls want to get off the unknown farm if they really knew the farm they would not be so anxious to forsake them. They would see in them not only the possibility but the certainty of a sure and a return for all their work. Geology, chemistry, botany, agrostatics, hydraulics, and so forth are studies that the farmer's sons and daughters can undertake. They will be found full of delight. With their advent will come a new life to the farm, and a feeling of security to the farmer. Nature is a bountiful mother if she but be studied. We cannot be expected to know all nature, but we can know that part of all nature that is comprised in the little spot we call the farm. Whatever we cultivate an unknown farm is a known farm is the difference between the muscle and the brain. The man that farms an unknown farm, farms by force. He that has a knowledge farm, farms by the power of his mind.

The Christian Herald in the ru

During the week the following has been received to aid in sending THE CHRISTIAN HERALD to troops in the

Prev. ack'd	$843.44
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Baird Mrs M	1 00
Barton, Fred	1 00
Beaty, Mrs Alice W	25
Belden, Mrs S A	1 01
Bisgrove, Eva	25
Blaisdell, Horntio	50
Cass, Miss Hattie	25
Cook, F B	25
Crawford, Mrs John	25
Cryst. J	26
Cummings, Frank	25
Curry, G G	25
Douglas, Mrs M & Misses M & A	1 00
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FRIENDS IN COUNCIL

ew Y k Scenes and Sights—Fashionable Hats—Concerning Perfumery—An Orphan in Search of a Home.

O many of you write letters to me that I think it is only fair for me once in awhile to write a good long letter to you. I wish that a crowd of the out-of-town friends could sometimes take a walk th n in New York on one of these ht lays of the summer. To the r es the scene would vividly recall sting times of our Civil War. Every-e r flag is flying; fluttering from dov and steeples; floating from the ppi in our harbor; here and there eam g over our heads as we cross wide eets nd avenues; never before seem-to lovelier or more worth the na-s lyalty than now. What is our try flag? A bit of silk or bunting, wh e and blue, with alternate stripes twkling stars? Yes, it is that; but mu more. It is an epitome of our try history. Under that flag, shoul-to oulder, brave men have fought; m have died, and it is a flag for h have and true men are still willing figh and under which they are not d die. The true patriot does not at h life dear when his country has d of. Women and children look up he f with eyes alight with love and a young girls trip along with lit-ag pinned to the lapels of their wle you pass few people young or wh clo not somewhere show a touch he n ion's colors in this day of breath-s ense and anxiety. Whatever on y of us held while yet the mat-as indecided, now that we are at wi Spain, we desire that our flag be uccessful and that the tyranny pai on this hemisphere may cease er.

che true hearts' hope and home,
y el hands to valor given;
y s's have lit the welcome dome,
And thy hues were born in heaven.

* * *

KE AY this week I happened to find ell own town in the neighborhood of spar Row at an hour when exciting s w coming from the front. A h y rong of men in close ranks d bore the bulletin boards eagerly in the words which were being ten ereon. As exultant tidings of ry me out in great letters on the k bds, the whole throng with one blse gan to sing the "Star Spangled ner," and the sound of our national em as lifted from the throats of the d, de the moment a thrilling one; e th blood flow faster and will not be gotten.

It its not only about the flag and sigh in the streets that I wish to to ou to-day. While wars and its e going on, the sweet proces-of n ure's rarest flowers is not inter-ed, d though no doubt you who in t country see acres of daisies, wh fields of fragrant blossoms, vist of creamy dogwood, where to city es are shown only a few flowers, wed have our share of the beautiful her The other day, as I sat at my buy writing, there came to me lov hands a great basket of sweet and magnificent bunch of lilies; ers wh could have grown at this on o he year in this latitude only in t-hou. The flowers, brought to me he lo hands of children, filled my wit such fragrance and beauty as ansf m it into a bower fit for a m. hen one walks up Broadway or ugh ne of the side streets and av-s of New York, one passes many sts' ops, and their windows are a ect d am of beauty.

* * *

OW F my letter-bag. Rose See has ten to sk me what sort of trimming shion ble on hats this season. It is le dif ult to answer such a question itely because one sees almost every-thing; but Rose cannot go far wrong if she trims her pretty best hat with flowers and ribbon and omits altogether feathers and plumes and wings of birds. She need not be afraid either of putting too much on her hat, as just now people like very profuse trimming.

* * *

MRS. A. K. A. Since I received your letter sometime ago, I have had so many things to do that I have not been able to attend to the request you made, but I have now sent you an answer by mail. I thank you very much for the kind opinion of the little book of which you speak. An author is always made very happy by hearing that people like her books.

* * *

WHY should you not let your boys help you in the housework, dear tired Mother Elsie, since it has not pleased the Lord to give you any daughters. For my part, I do not see why boys should be excused from helping in some of the tasks of the house. They are quite as handy, quite as obliging, and certainly quite as clever as girls, and I am sure that any mother-loving boy will be willing to lend a hand when he sees that there is need for one. No child, son or daughter, who truly loves a mother will see her wearing herself out without trying to save that dear and unselfish one from needless toil; yet I heard the other day of several beautiful young ladies whose custom it is to lie in bed very late in the morning while their mother rises early, prepares the breakfast, does the housework, and keeps something very nice and appetizing for them until they are ready to come down. Then my informant told me that these girls wore most beautifully fluted and ruffled white dresses which their mother took great pleasure in doing up for them with her own hands. They never touched a fluting iron or a flat iron or anything of that sort themselves. Everything was left for their mother to do. Visitors at the house seldom met this lady, as she was too busy in the kitchen waiting on her idols, to help them entertain their friends in the parlor. Such a state of affairs, whatever girls may think of it, is a burning shame and disgrace, and the day will dawn when if they have any sensitiveness of conscience they will weep bitter tears over the grave of the mother who they suffered to be their slave and drudge during the years of their young lives.

* * *

ELLEN K. asks about perfumery. This toilette adjunct should be used very sparingly. A single drop of violet or rose upon a lady's handkerchief is enough to make it fragrant for the day, and it is in bad taste to use perfumes in such a way that they are obtrusive. There should be just a whiff suggested rather than forced upon one's attention. In passing, let me say that one should never use perfumery on the hair, and it is wise to avoid all oils and ingredients in hair dressing. If your hair is harsh and dry, I advise you to give it a thorough course of brushing. Brush it thoroughly for a long time every night before you retire. I think that you will find that this will improve its condition. And mind that everything about your apparel is delicately clean and scrupulously neat. Purity is the essential in a woman's dress and appearance.

* * *

ORPHAN. You are certainly in a very difficult position, and I do not wonder that you are at present a little discouraged. I advise you to mention to your pastor or any elderly friend in your own town your desire to find a home with some old lady who needs a companion; but, dear child, bear in mind that old ladies are apt to be exacting and that the path of her who sets out as a companion to one is not always a very easy one. You might possibly do better to secure a position with some young or middle aged person who requires a secretary or who wishes a young woman to accompany her when traveling. Such positions can best be obtained by advertising. Do not think of trying to be a daughter to any benevolent old gentleman. Such an idea cannot be entertained for a moment. Most old gentlemen have somebody belonging to them who can serve them in that capacity. Nor do I advise your giving a present to the teacher of whom you speak. It will be quite enough to take leave of him in a courteous manner, thanking him for the care he has bestowed upon you, and being very sure to avoid even the appearance of sentiment in the matter.

Margaret E. Sangster

Royal Baking Powder is made of pure crystal cream of tartar and is beyond all question as to wholesomeness and strength. It is the best and most economical to use.

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Said a jolly man of 40, of almost aldermanic rotundity, "since taking Hood's Sarsaparilla." What he meant was that this grand digestive tonic had so completely cured all distress and disgreeable dyspeptic symptoms that he lived, ate and slept in comfort. You may be put into this delightful condition if you will take

Hood's Sarsaparilla

America's Greatest Medicine.

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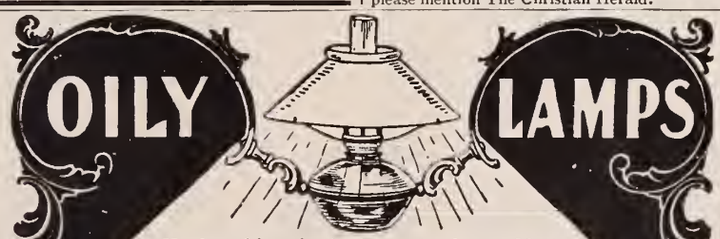
From Epilepsy, Epileptic Spells, Fits, Spasms, St. Vitus' Dance, Falling Sickness, Vertigo, etc., have children or relatives that do so, or know people that are afflicted, My New Discovery, Epilepticide, will cure them, and all you are asked to do is to send for a Free Bottle, and try it. I am quite prepared to abide by the result. It has cured thousands where everything else has failed. Please give full name, AGE, and postoffice and express address

WM. H. MAY, M.D., May Laboratory,
94 Pine St., New York City.

NOTE.—All sufferers are advised to send for Gratuitous Expert Advice and a Free Bottle of this New Discovery, which is an Unfailing Cure for any and all of the frightful forms of Epilepsy and allied nervous diseases. When writing Dr. May, please mention The Christian Herald.



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Hardest things in the house to clean. Most contrary things to keep clean. Most unpleasant when not cleaned. Are made clean and kept clean easily with that enemy of oil and grease and dirt—

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THE N. K. FAIRBANK COMPANY,
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coming from griddle cakes made from Franklin Mills FINE FLOUR OF THE ENTIRE WHEAT,

Is simply irresistible. It makes you hungry, and you can eat them with relish for they're healthful. Can be eaten by the most dyspeptic. They contain the nutriment of the entire wheat berry. If your grocer does not keep this flour, send us his name with your order—we will see that you are supplied. The genuine made only by the

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Booklet free for the asking.

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If it does not prove satisfactory after ten days' trial, we will refund the money. The **WELLINGTON** is guaranteed equal to any $100 typewriter. It possesses all the advantages of the high-priced instruments, and none of their defects.

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Royal Hymnal, for Sunday Schools, $30 per 100

THE BIGLOW & MAIN CO. New York City and Chicago.

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IN ALL SIZES.

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Must be on Inside of Spring

DUPLEX PINS have the only effective *Guard* to prevent catching or tearing. It is on the arm of pin that passes through the cloth. Patented and cannot be used on any other pin.

DUPLEX PINS work as easily in the dark as in the light: fasten from either side, but **cannot slip through, as all others do.** Dealers may offer other pins with so-called guards. Demand the genuine "STEWART'S DUPLEX." Take no others. If dealers cannot supply you, **send 3 two-cent stamps for samples of 12 assorted sizes.**

Made in Nickel-Plate and Jet Black.

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Makers of Holdfast Aluminum Hairpins.

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GEMS FROM NEW BOOKS

The Early Races—A Greek Myth.*

THE first race of men was created, (according to the Greek Myth) when Chronos was lord of the world. They are called the Golden Race, because they led a perfectly happy life. Neither pain nor work had come into the world then; the earth brought forth fruit of her own accord, and this sufficed for food, since mankind had not learned in those days to kill and eat animals. They built no houses, for it was springtime all the year, and there was no need of shelter, either from the biting wind or the scorching sun. They never grew sick, nor weary, nor old, and at last death came to them in sleep.

After a time, this race passed from the earth, and Zeus, who was then king, made another, which was less happy than the Golden, and is known as the Silver race. The perpetual Spring now gave way to other seasons, for Zeus made Summer, Autumn and Winter as well. The earth no longer brought forth of its own accord, but had to be ploughed and sown, and men were forced to work before they could eat. They had a long, happy childhood; but when they grew old they became wicked and began to fight with one another. At last they even neglected the altars of the gods, and then Zeus destroyed them in his wrath.

Afterwards he made another race. It was said that he formed them out of the hard wood of ash, which is used for spears and other murderous weapons because it is tough and strong and firm. These men were true to their origin, and loved war and fighting. It was their one delight, and they did not care to till the ground for food. They made weapons and houses of brass, and were known as the Brazen race. At last by perpetual fighting they destroyed one another; and Hesiod, the poet who tells the story, says they went down unremembered in the broad realms of Hades.

Last of all came the Iron Race, and this was very, very wicked. The bonds of faith were broken, sons fought against their fathers, and brother against brother. Injustice and insolence, envy and hatred, grew rife; the bad were held in greater honor than the good, and the right of the stronger prevailed. Reverence and Retribution, two fair goddesses who had hitherto dwelt on earth, wrapped their white robes about them and fled to Olympus, that they might no longer behold the evil deeds of men. But Sorrow and Sickness and Strife remained on earth.

The Poets of Armenia.†

IN his book, Mr. Azhderian gives some charming examples of the riches of Armenian literature. After an interesting review, the writer refers to the Armenian poets, more especially those that deal with objects in nature. From Bishop Khorene Nar-bey he gives this beautiful extract:

Come, come, O leaves, and with sweet wings
Of hope from yonder sky,
Cover the sad earth of the graves
Wherein our dear ones lie.

Weave o'er the bones so dear to us
A garland wet with dew,
Ye wings of Hope's bright angels,
Young leaves so fresh and new.

Another singer, Totochian, thus adjures the swallow:

Fly to my birthplace, Ashdarag,
The spot I love the best;
Beneath my father's roof-tree,
O swallow, build thy nest.

There dwells afar my father—
A mournful man and gray—
Who for his only son's return
Waits vainly, day by day.

If thou should chance to see him,
Greet him with love for me;
Bid him sit down and mourn with tears
His son's sad destiny.

The mountains, rocks and beautiful valleys of Armenia have been the subject of many famous poems. A poet concludes a sweet and characteristic ballad addressed to Lake Van, with these lines:

The savage sea has no pity!
It hears not the plaintive voice of my broken heart;
The blood freezes in my veins,
Black night descends upon my eyes.

Go, tell to my mother
To sit and weep for her darkened son;
That Hovhannes was the prey of the sea,
The sun of the young man is set!

There are several poems relating to the Christ-child, one being as follows:

The lips of the Christ-child are like two twin leaves;
They let roses fall when he smiles tenderly.
The tears of the Christ-child are pearls when he grieves;
The eyes of the Christ-child are deep as the sea.
Like pomegranate grains are the dimples he hath,
And clustering lilies spring up in his path.

Naturally, much of the poetry of Armenia is sad. Mr. Azhderian writes: "A literal translation of the following stanza, though sadly marring its artistic effect, does not destroy the poetic thought and religious hope which save from despair a bereaved mother, grieving for her child:

"I gaze and weep, mother of my boy,
I say alas! and woe is me!
What will become of wretched me?
I have seen my golden son dead!
They seized that fragrant rose
Of my breast, and my soul fainted away;
They let that beautiful golden dove
Fly away, and my heart was wounded.

"The falcon, Death, seized
My dear and sweet-voiced turtle-dove and wounded me.
They took my sweet-toned little lark
And flew away through the skies!
Before my eyes they sent the hail
On my flowering green pomegranate,
My rosy apple on the tree,
Which gives fragrance among the leaves.

"They shook my flourishing, beautiful almond tree,
And left me without fruit;
Beating it, they threw it on the ground
And trod it under foot into the earth of the grave.
What will become of wretched me?
Many sorrows surround me!
O my God, receive the soul of my little one,
And place him at rest in thy bright heaven."

Among the best known of the Armenian love poets are Bedros Turian, Raphael Patkanian, Michael Ghazarian, Nalbandian and others, all of whose strains are known and loved by the simple, earnest, patriotic, and artistic people of Armenia.

* From *Old Tales from Greece*, by Alice Zimmern of Girton College, Cambridge; a book designed to present to youthful readers the history of the ancient deities and heroes who played so large a part in the thoughts and writings of the Greeks. Each tale is taken direct from some Greek author and will be followed with intense interest by adults as well as children. Pp. 296, illustrated, cloth covers, price 75 cents. Thomas Whittaker, New York, publisher.

† From *The Turk and the Land of Haig, or Turkey and Armenia*. A descriptive historical and picturesque work. By Antranig Azhderian. This is the most comprehensive and valuable of recent books on this subject. Mr. Azhderian has devoted a number of years to the collection of material for his book, and has succeeded in producing a volume that will stand the test of critical examination, and will commend itself alike to the student of history and the lover of all that is beautiful and true in the story of one of the greatest races of earth. There is an able introduction by Bishop Huntington. The book is handsomely bound in cloth, copiously illustrated with half-tone engravings, many of them exceedingly rare, and makes a substantial volume of 408 pages. Price, $1.50. The Mershon Company, publishers, 156 Fifth Avenue, New York City.

Free Cure for Kidneys and Bladder.

We advise our readers who suffer from Kidney and Bladder disorders, weak back or Rheumatism, to try the new Botanic Discovery, Alkavis, made from the Kava-Kava shrub. Convincing proof of the wonderful curative powers of Alkavis is given by Rev. A. C. Darling, Constantia, N. Y.; Hon. R. C. Wood, Lowell, Ind.; Mrs. L. D. Fegely, Lancaster, Ills., and others cured of various diseases of the Kidneys and Bladder, after many years' suffering. The Church Kidney Cure Company, No. 400 Fourth Avenue, New York, to prove its great value, and for introduction, will send you a treatment of Alkavis prepaid by mail free. Alkavis is certainly a wonderful remedy, and every sufferer should gladly accept this free offer.

Do you seek safe investment?

There's nothing more certain to yield big returns in nerve strength, pure blood and good health than Hood's Sarsaparilla.

"I want a good soap for washing the clothes. I find that our clothing wears out too fast, and I believe the damage is done in the laundry."

"Let us send you a box of Ivory Soap. We know it is pure, and will not injure anything. Many of our customers will not have any other for their laundry work."

The box was sent, and one more family uses no other. Try it for one week in your laundry, and ask your laundress what she thinks of it.

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As the eyes are the windows of the soul, so are the teeth the doorway to the portal from whence issue the creations of the mind.

RUBIFOAM is a dentifrice in every way worthy of its great mission. It cleanses perfectly, and delightfully perfumes the breath, on which are wafted the words that reflect the thoughts.

Popular price, 25c. Send 2c. stamp for sample vial. Address E. W. Hoyt & Co., Lowell, Mass.

Did anybody anywhere ever object to a Macbeth lamp-chimney?

But get the Number made for your lamp. Get the Index.

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Discorcted at Wa... with I... Lac...

which combine... any figure perfec... with comfort and ren... the breaking at t... wa... and hip impo... ble.

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WITH YOUR MIGHT.

Energy and Consecration May Enable Christians to do for Christ's Cause. 9: 10; John 4: 27-37.

The old proverb that whatever is worth doing at all is worth doing well applies to religion as to other matters. The dull perfunctory, lifeless discharge of religious duty is an offense to God and like the conduct of the Laodicean it is nauseating. The man who treats the Lord's Day by lying late in bed, dressing over his breakfast, then goes to church as a matter of duty and to the Sunday School or prayer-meeting without preparation, proves by his conduct that he has not the root of the matter in him. Few men look after their financial interests in that way. In business they are wide awake to seize opportunities, really alive to prospective advantages, and full of energy in plan and execution. The spiritual life demands the same concentration of vigor. We have only allowed the talk of "deadly piety" to have too much influence over us. Our trust in Christ, not in our own strength nor our own conduct. Salvation is of grace, but the development of Christian character demands and the service which Christ expects of us requires energy and activity. A glorious service that should call forth our enthusiasm and enlist our whole energies. It is not necessary that we withdraw from our business or profession in order to give attention to spiritual matters. There are, we believe, some of the most successful characters and some of the most efficient servants of the Lord to be found in the world's pursuits. There is a sense in which business that the minister or evangelist misses. The effort to live a Christian life in the turmoil of commerce; to show that the principles of Christianity always paramount in our lives and conduct of the world; are conditions with all the powers that make for a Christian character are called into exercise and in which the soul learns its necessity and how blessed is the help which Christ imparts. Then, too, happy is the man that gives his leisure hours freely and without reward to the Master's service. When his business is done and he can visit a sick friend or speak words of Christian consolation, or go to the tenements with words of cheer and encouragement and with substantial aid for the needy and the burdened, or to some mission where the Master's business man who has nothing to do with men who will not hear, to the man who they sneeringly say they did preach. All this he may do, and let this town the light set on a hill cannot be hid.

Traveling Libraries.

The publication of official reports of a month ago, the Women's Clubs of Berlin, Marienette and Berlin, Wisconsin, have made arrangements to establish a county systems of traveling libraries. The County boards in Eau Claire and Marathon counties have appointed committees to consider the subject of establishing such systems under their own supervision. Public spirited citizens in Menominee have lately given nineteen such libraries, which are to go regularly to the villages, which will agree to establish and maintain a permanent free public library.

History of Opium in China.

Opium has existed as a medicine for over a thousand years, says a writer in *The Contemporary Review*, the curse of smoking has only been known one-third as long as that, or less than one hundred years, and then it spread from India, the import steadily increasing in the hands of the Portuguese, but the chief hands of the British. This latter supports the ordinary anti-opium, which is that opium is in-spoken of as Yang-yen—*i. e.*, "foreign tobacco)," and not by its Chinese name, that the habit of opium smoking, with its attendant evils, came from across the seas and as introduced by foreigners.

Clothing for Mont-Lawn.

Children at Mont-Lawn return thanks to their kind friends for the following contributions of clothing which have been received since our last acknowledgement:

Charlotte Van Winkle, 2 dresses; Mrs Herbert C Adams, box clothing; Mrs Wm L Bigelow, box clothing; Miss Emily Purey and Miss Carrie Norton, box clothing; Mrs E Wood, pkg clothing; Mrs G T Hazen, pkg clothing; Whatsoever Circle, K D, Middlehoro, pkg clothing; Inter Art Pub Co, New York City, box card, calendars and clothing; Mrs Martin Smith, pkg clothing; Friend to the children, pkg clothing; Miss Amelia V W Fisher, Pres Inasmuch Circle K D, pkg clothing; Mrs Fannie B and Master Amos Hershey, box clothing; L J G, Bklyn, pkg clothing; Mr C A Neide, box clothing; Mrs J C Van Gelden, pkg clothing; Mrs Walter Baker, 7 suits boys' clothing & shirts; Mrs A Young & Miss A T Jones, pkg clothing; Mrs Eliza A Banon, 4 dresses; Mrs Mary C McCauley, pkg clothing; Mrs F L Henry, pkg clothing; Miss Annie M Wiestling, box clothing; Mrs Walter L Pierce, box clothing; S Sen, pkg clothing; Mrs Lexow, pkg clothing; Mrs E N Lyman, box clothing; Mrs Belle Jones, box clothing; Morris Weaver, box clothing; Mrs Martha Williams, box clothing; J F Miner, box of hats; Mrs Thos P Taylor, Miss Reed, Mrs F I McCred, F H Butler, E Vanderpaugh, Friends of the Children, Mrs M F Abbott, Mrs P Stratton, box of clothing.

Contributions of clothing should be sent, prepaid, to THE CHRISTIAN HERALD Children's Home, Nyack, N. Y.

PEACE.

AT last the nation, tired of strife, as conqueror reposed:
The temple of the god of war with shouts of joy was closed;
For many blessed days the camp had blossomed as a home;
The dove of peace was brooding o'er the seven hills of Rome.
Not now the frenzied call "To arms!" fell on the startled ear—
Not now in every street was heard the clash of sword and spear.
For many calm and peaceful days—the first of thousands known—
A laborer could earn his bread and share it with his own.
A maiden wandered through the dusk, and heard her lover's vow,
And did not fear she soon must bind a helmet on his brow;
A mother kissed her babe in joy; and though it were a son,
She did not grieve lest he be killed before his youth was done;
For many blessed days the world rang glad the tidings out,
"The men of Rome are all at peace with the world about!"
Those tranquil times from Comfort's lips threw kisses, near and far;
And everything was brighter, from a flower unto a star;
And every swinging blade of grass, and every towering tree
Seemed hoping then that war was dead, and ever thus would be;
The shepherd fed his dappled flocks, the farmer stored his grain,
Nor said "This humble wealth may swell a foeman's bloody gain;"
The cottage walls were ivy-grown, and fenced with peace around,
And did not look for foeman's fire to burn them to the ground;
And many thought the gods above had listened to their plea,
And Peace was ruler of the land and evermore would be.

—*Will Carleton's Magazine.*

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Proverbial for its thoroughness. Pearline users admire the pluck that a woman needed to get such cleanliness in such laborious ways. No excuse for lack of cleanliness now. Pearline has changed the situation. Thorough cleanliness, with ease, comfort, safety, economy, and time to spare—by the use of Pearline. A modern woman does her work in a modern way—with Pearline. 573

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$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure, we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure, write at once. ROYAL MANUFACTURING CO. Box 138, DETROIT, MICH.

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Rheumatism Cured.....

Mr. J. F. Brookfield writes from Salisbury, N.C.: "While in Knoxville, Tenn., last December, I met an elderly gentlemen, a professor of music, who has been troubled for several years with rheumatism. I told him I would send down before I left town a bottle of Tartarlithine, which I believed would help him if it didn't entirely cure him. While in Montgomery, this trip, his son told me it did his father so much benefit that they had written to you to send their father half a dozen bottles. The benefit given to the old gentleman is very remarkable, after exhausting all the physician's skill, and the legion of remedies advertised for his complaint had been used.

Pamphlet on the treatment of Rheumatism by Tartarlithine sent free by
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WRITE TODAY for SPECIAL OFFER. Juveniles $7.00 to $12.50
Shipped anywhere C.O.D. with privilege to examine. Buy direct from manufacturers, save agents & dealers profits
Large Illus. Catalogue Free. CASH BUYERS' UNION, 163 W. VanBuren Street, B. 18, Chicago, Ills.

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carried over from 1897 *must be sacrificed* now. New High Grade, all styles, best equipment, *guaranteed.* $9.75 to $17.50. Used wheels, late models, all makes, $3 to $12. *We ship on approval without a cent payment.* Write for bargain list and art catalogue of swell '98 models. BICYCLE FREE for season to advertise them. Send for one. Rider agents wanted. Learn how to Earn a Bicycle and make money.
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We want men in every County in the United States. If your reference is satisfactory we will start you at once. No experience necessary. No capital required. We furnish a full line of samples, stationery, etc. A tailor's-for-the-trade complete outfit ready for business. No commission Plan, you regulate your profits to suit yourself. No house to house canvas. This is not one of the many catchy advertisements for agents, but one of the very few advertisements offering a rare opportunity to secure strictly high grade employment at Big wages.

We are the Largest Tailors in America.

We make to measure over 300,000 suits annually. We occupy entire one of the largest business blocks in Chicago. We refer you to the Bank of Commerce in Chicago, any Express or Railroad Co. in Chicago, any resident of Chicago. Before engaging with us, write to any friend in Chicago and ask them to come and see us, then write you if it is a rare opportunity to secure steady, high class, big paying employment. BETTER STILL—come to Chicago yourself and see us before engaging and satisfy yourself regarding every word we say. You can get steady work and big pay. Work in your own county 300 days in the year, and you can't make less than $5 every day above all expenses.

Rio, Wis., June 30th, 1898.

GENTLEMEN:—In reply to your letter requesting the use of my photograph for advertising purposes, and asking how I am pleased with the work, would say I do not object to your using my photograph, as your prices are very low and garments so exact to my measurements that I gladly recommend you. I would add that I have never made less than $60.00 per month since I received your first outfit, and in the best months have made as high as $350.00 per month. Very truly, E. J. DOYLE.

Should you write Mr. Doyle, be sure to enclose a 2c stamp for reply.

We have hundreds of letters similar to Mr. Doyle's.

We Want to Engage You to take orders for our Made-to-Order and Measure Custom Tailorings, (Men's Suits, Pants and Overcoats). We put you in the way to take orders from almost every man in your county, a business better than a store with a $20,000.00 stock. You will have no competition.

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YOU REQUIRE NO MONEY Just take the orders and send them to us and we will make the garments within 5 days and send direct to your customers by express C. O. D., subject to examination and approval, at your selling price, and collect your full selling price, and every week we will send you a check for all your profit. You need collect no money, deliver no goods, simply go on taking orders, adding a liberal profit, and we deliver the goods, collect all the money and every week promptly send you in one round check your full profit for the week. Nearly all our good men get a check from us of at least $40.00 every week in the year.

THE OUTFIT IS FREE We make no charge for the book and complete outfit, but as EACH OUTFIT COSTS US SEVERAL DOLLARS, to protect ourselves against many who would impose on us by sending for the outfit with no intention of working, but merely out of idle curiosity, AS A GUARANTEE OF GOOD FAITH ON THE PART OF EVERY APPLICANT, we require you to fill out the blank lines below, giving the names of two parties as reference, and further agreeing to pay ONE DOLLAR and express charges for the outfit when received, if found as represented and really a sure way of making big wages. The $1.00 you agree to pay when outfit is received does not begin to pay the cost to us but insures us you mean business. WE WILL REFUND YOUR $1.00 AS SOON AS YOUR ORDERS HAVE AMOUNTED TO $25.00, which amount you can take the first day you work.

Fill out the following lines carefully, sign your name, cut out and send to us, and the outfit will be sent you at once

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GENTLEMEN:—Please send me by express C. O. D., subject to examination, your Sample Book and Complete Salesman's Outfit, as described above. I agree to examine it at the express office and if found exactly as represented and I feel I can make good big wages taking orders for you, I agree to pay the express agent, as a guarantee of good faith, and to show I mean business, One Dollar and express charges, with the understanding the One Dollar is to be refunded to me as soon as my sales have amounted to $25.00. If not found as represented and I am not perfectly satisfied I shall not take the outfit or pay one cent. B.V.

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Name of Postoffice, County and State on above line.

On above two lines give as reference the names of two men over 21 years of age who have known you one year or longer.

Your age.....

Married or single.....

On above line give name of your nearest express office.

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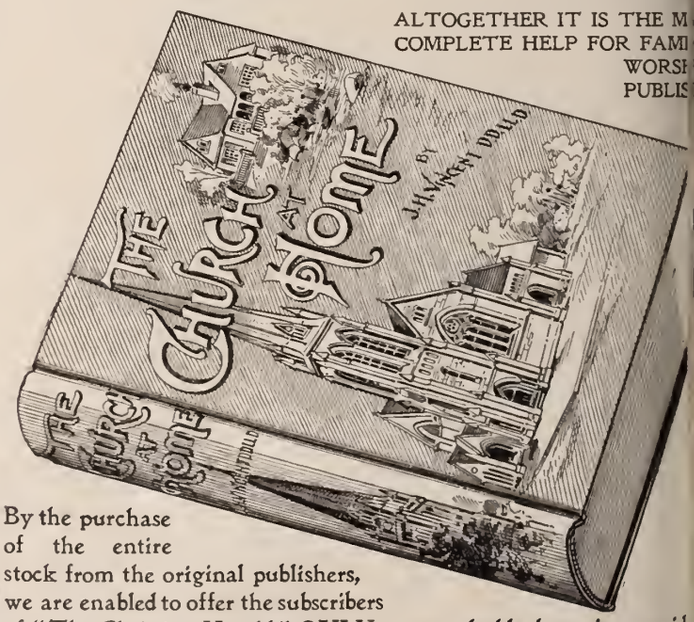

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VOLUME 21.—NUMBER 34.

Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, AUGUST 24, 1898. PRICE FIVE CENTS.

BACK FROM THE WAR—TRANSPORTS FROM CUBA LANDING OUR SOLDIERS AT MONTAUK POINT, N. Y. (*See Page 671.*)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Essayist, Newburg, N. Y. What poet is called "The Glory of Scotland"? Is it not Burns? And who applied it to him?

Burns certainly deserves such a title, but we believe it was given first to Ossian by Wordsworth. "The Glory and Reproach of Scotland" has sometimes been applied to Burns.

I. D. M., Watertown, N. Y. I earnestly desire to have faith, but seem unable to get any. If I pray to God and have no faith shall I receive it?

This is a most extraordinary condition. What do you know of God that leads you to have no faith in him? If you believe in his existence, one would think you must have some faith in him. If some banker, or person of well-known benevolence, made an offer to all the people in your town, would it not be strange if some one should say he had no faith in him? Would not such a person be expected to have very good reason? If he knew of people fulfilling the conditions and getting the benefit offered, and he still had no faith, one would question his intelligence. Those who go to God "must believe that he is and that he is a rewarder of them that diligently seek him" (Heb. 11: 6). Such persons may pray as the disciples did: "Lord, increase our faith," and their prayer will be heard.

Richard X., Tyler Fex. Where is the phrase, "God tempers the wind to the shorn lamb"? I have looked through the Bible for it but do not find it?

It was first used in English by Sterne, and is from a French proverb, *A brebis tondue Dieu mesure le vent.*

M. K., Plainfield, N. J. What is the meaning of the phrase, "Gold of Nibelungen"?

The phrase is borrowed from German legendary lore, and is applied to wealth which seems to bring a curse with it—to ill-gotten gold.

F. L. A., Ocean Grove, N. J. Can you inform me of the genealogy and family of Titus, to whom Paul addressed one of his epistles?

Titus was of Greek origin and was thought to be a native of Antioch. Paul after converting him called him his own son. This is all that is known of the early history of Titus. Some writers have endeavored to identify him with Timothy, but the evidence all goes to show that they were two entirely individuals.

Mrs. R. T., Niagara, Ont. Would a Christian girl be justified in marrying a man who [illegible]? Would her soul be [illegible]?

The [illegible] question (II Cor. 6: 14—"What part hath he that believeth with an infidel?") The Christian girl who married such a man would be separated from him in the [illegible] but not part of her nature by a [illegible]. She would have no communion with her in the [illegible] and [illegible] she should [illegible] part of her life. We [illegible] a union merely [illegible]. We do not know [illegible] the unbelieving husband [illegible] the way, [illegible] it [illegible] the mercy for the wife [illegible].

C. W. Longmont, Colo. [illegible] Dr. [illegible] Universal Love [illegible] Dr. [illegible] addressing [illegible] Advocate would [illegible]

[illegible] titles are [illegible] sarcastic [illegible] badly, or to [illegible] of them. The [illegible] Archbishop [illegible] to "His Grace," [illegible] to "Honorable," and [illegible] to "Rev. D. D." [illegible] are [illegible] to be free with [illegible]

sation or letters. 2. It is not customary to use such degrees as B.A., A.M., Ph.D., &c., in addressing a person, although it may be done in some cases where it is peculiarly appropriate.

S. C., Ironton, O. Every man is full of evil tendencies which he has inherited from his ancestors. Is it possible for a man to rid himself of them?

We are not quite sure that he is justified in holding his ancestors responsible for the evil tendencies, altogether. Some people like to hold Satan responsible for a share. It is, however, always advisable to inquire how far the man himself is deserving of blame. Probably, if it can be proved that he had nothing to do with the origin of them, he has assisted in their development. That, however, is not your question, though it relates to it. There is no doubt that he can, at least, be delivered from indulging his evil tendencies, even if they are not entirely extirpated. That is what Christ came to do. He offers us the power we need to bring our natures under subjection. The Holy Spirit in the heart so reinforces the better part of our nature that it gains power enough to hold the evil tendencies in subjection. They then so lose their power that they cease to be a danger, and, like any other part of our being that is not used, become weak. The man himself must help in working out his own salvation. He must avoid temptation, and must be vigilant in preventing outbreaks. God will help him if he is sincere, and with Almighty help, what is there that is not possible?

H. B. Brumer, Germantown, Pa. Where can I find the poem, the first line of which I only remember [illegible] Scottish, I think, by Burns, the first line being "I see beyond the hills of Ayr." I have looked over the index of the poems, but [illegible] to find it.

No poem written by Robert Burns begins with the line you quote. Perhaps you are thinking of "Man was made to mourn," the opening lines of which are:

> When chill November's surly blast,
> Made fields and forests bare,
> One evening as I wandered forth
> Along the banks of Ayr

A. H. C., Hyde Park, Mass. Who was "the apostle of the Indians?" Where did he live? What work did he do? In what year and at what age did he die?

John Eliot, "the apostle to the Indians," was born in Essex County, England, in 1604, came to New England in 1631, and studied the Indian language with a view to converting the natives. His first Indian church was established by the Protestant Americans in 1660. Those who wished to be organized in a Christian body were strictly examined as to their faith, after which Mr. Eliot administered to them baptism and the Lord's Supper. Many other Indian churches were organized, but he gave his personal attention to the first and frequently visited the others. He died May 20, 1690, his last words being "Welcome joy." For the other information desired in your letter write to the American Baptist Missionary Society, Boston.

J. G. F., Fishkill, N. Y. What is a protocol?

A protocol is the original copy or draft or outline of any writing, as of a treaty, dispatch or other instrument.

Reader, Harcourt, Ia. Would you advise a man over forty years of age to enter the ministry? How may one know if he has a call?

Age is not a determining factor in the question. If he can preach and has the spirit of self-sacrifice necessary for a good minister, and God blesses his words to the conversion of sinners, we would not care if he were over sixty. One of the best methods of finding out if he has a call is to let him preach in a mission, or on a street corner, or in some church which cannot afford to maintain a regular minister. Let him labor without pay and if his labors lead to conversions and to the growth of grace in the souls of his hearers, there is little doubt of his being "called," though even then circumstances may point to his continuing his labors unpaid. If God wants his services in the pulpit he will open the way.

Constant Reader. Is there any hope for a person who is the slave of a particular sin, into which he falls every time he is tempted, in spite of his resolutions and his prayers?

Yes, every hope if he honestly desires to be delivered. If the thing were distasteful to him he would not do it; so that what he has to do is to overcome his own desire. God will help him to do this if he will ask his help. But he will not help a man who does not want to be helped. The man should carefully avoid temptation and the circumstances in which it assails him. He should assure himself that with God's help he can resist and should pray earnestly for the necessary strength. God will give it.

N. V. B., Jamaica, L. I. What was the "school of the prophets?" where was it situated and what was the nature of its instruction?

There were schools where young men were educated under teachers who instructed them in religious knowledge and sacred music, to fit them for public preaching. The first mentioned in Scripture is that in I Sam. [illegible] where a company of prophets came [illegible] from the "high places" to prophesy. [illegible] young men are supposed to have be[illegible] dents at the college of prophets at Gebo[illegible] ("Hill of God"). There was also [illegible] company of prophets mentioned in [illegible] 19: 20, who were "prophesying and [illegible] standing as appointed over them." T[illegible] dents of these schools, who were ver[illegible] erous, were called "sons of the prophe[illegible]

S. P., Chesterfield, Conn. I am a slave to [illegible] Being a member of the Methodist E[illegible] communion, I have realized that I [illegible] give it up and have tried, but when I [illegible] tinue its use for a week I almost die. [illegible] sin? Shall I be excluded from hea[illegible] using it?

If you have come to the conclusio[illegible] you ought to give up the use of tobac[illegible] your duty to do so. You remember th[illegible] ciple laid down by the Apostle Paul fo[illegible] lar cases: "There is nothing unclean o[illegible] but to him that esteemeth a thing to [illegible] clean, to him it is unclean" (Rom. 14: 1[illegible] serious feature, according to this rule, is [illegible] use of tobacco, but is that you are doing [illegible] thing you believe you ought not to do. A [illegible] tian who is convinced that a certain t[illegible] wrong, ought immediately to aban[illegible] without any question as to what the [illegible] of wrong-doing is. The question of m[illegible] difficult. You will suffer, but is it not [illegible] suffering to put yourself right with Go[illegible] may be sure that if you ask God for st[illegible] it will be given you. There are multitu[illegible] men who have been delivered from r[illegible] bacco, and other en[illegible] habits, who could t[illegible] that an honest, since[illegible] sistent effort made in [illegible] strength is sure to l[illegible] cessful.

D. S. C., Bethlehem, [illegible] the proposed treaty [illegible] between Spain a[illegible] United States, is it [illegible] that any agreem[illegible] pledge will be mad[illegible] cerning the treatme[illegible] future government o[illegible]

If any such pled[illegible] agreement should be [illegible] ed in the treaty, i[illegible] doubtless be in line w[illegible] declaration of the [illegible] dent's message befo[illegible] war began, in which [illegible] foreshadowed that [illegible] the principal objects [illegible] undertaking was to [illegible] self-government to th[illegible] ple of Cuba. It has [illegible] any time been the p[illegible] of the United States [illegible] nex Cuba, or to hold [illegible] longer than is necessa[illegible] its people to demo[illegible] their capacity for se[illegible] ernment.

Mrs. F. C. S., Bertha, [illegible] Is it wrong for youn[illegible] ple in the country [illegible] have no time duri[illegible] week to play with [illegible] comrades, to indu[illegible] such games as ba[illegible] quet, blindman's buff[illegible] the handkerchief, et[illegible] Sunday.

It is simple Sa[illegible] breaking, without qua[illegible] tion. We do not wish [illegible] hard on young people [illegible] have few opportunitie[illegible] recreation, but if they [illegible] to be known as follo[illegible] of Christ, they must in[illegible] his example and wa[illegible] his steps even though [illegible] of their pleasures and amusements have [illegible] sacrificed in the doing.

D. B. V. W., New Berne, Ala. We do not [illegible] of such a book.

Nettie P., Lynn. We have no means of su[illegible] ing the desired information.

W. H. A., Hersher, Ill. The answer is E[illegible] and Elijah, Adam and Christ.

Eveleen F., Fisherport, N. Y. Write to [illegible] Philadelphia *Ledger* for information needed.

Mrs. H. McQ., Ruffins, Va. 1. Both. 2. W[illegible] not know. Write to Fleming H. Revell Co.,

C. E. Stambach, Anchorage, Ky., can use [illegible] numbers of this journal, or other good Christ[illegible] literature to advantage, in connection with [illegible] mission work.

Mrs. Geo. D. Fowler, 108 Mineral Spring [illegible] Pawtucket, R. I., would like some reader to [illegible] her a copy of the verses by Mary Frances [illegible] beginning, "Build a little fence of trust arou[illegible] day."

P. Marks, Shasta, O. It is probable there [illegible] rain. The book of Genesis does not profe[illegible] give all the details. The deluge was probab[illegible] inundation, caused by some sudden convulsio[illegible] well as a rain storm.

S. S., Philadelphia, Pa. The first regularly [illegible] missioned war vessel was the Massachusetts [illegible] cruiser *Lee*. Some of the others were the [illegible] *homme Richard*, *Pallas*, *Vengeance*, *Cerf*, *Le[illegible]* ton, *Hyda Ally*, and *Constellation*.

N. H. B., Milford, N. H. Antigua is the [illegible] important of the Leeward Islands, and the [illegible] dence of the Governor-in-chief of the British po[illegible] of the group. It is in west longitude, betwee[illegible] deg. 44 min. and 61 deg. 58 min., and in north [illegible] tude between 17 deg. 2 min. and 17 deg. and 13 [illegible] It was settled in 1632. St. John, the principal t[illegible] is situated on a beautiful bay, which is too sha[illegible] to admit large vessels.

"THE PROCESSION OF THE SUN" IN AN INDIAN CITY.

This is one of the many annual festivals of India. Countless multitudes gather to do honor to the ancient gods, and the temples and streets are crowded. Our photograph affords some idea of the appearance presented by many of the larger Indian cities in festival time.

GOD'S WORK ON THE FRONTIER.

C ying the Gospel to Men and Women who Never Heard a Sermon—Children Ignorant of what "Sunday School" Means—Missionaries Welcomed.

MANY of the readers of this journal are already familiar with the missionary work of the American Sunday School Union in our outlying States and Territories. During the year, great progress has been made by the Indians in the founding of new schools and churches and in the dissemination of the Gospel by pioneer missionaries who are entering into new localities. We are privileged to make extracts from some recent letters written by workers of the Union in the S nern and Western States. One of missionaries in South Dakota writes:

A RANCHMAN.

d Never Been to a Sunday School.

one neighborhood visited, many of eople had never been in Sunday since coming to South Da- In a family of eight, not f the children had ever to Sunday School; perfectly ignorant of was done there. were desirous to and to have one. have been faith- in attendance how much in- . The people sed much in- ed in having sion school; ther, they could be or- ed. They willing to of their s, but are in re circum- es, and I was glad that I our gift to aid in getting neces upplies. An ex- t report comes this school. other school helped twenty-five miles west e Missouri wire, over in w-boy land) is at a place where never had one before. It is twenty- iles from the nearest town. Here a or more families live shut out from rld. All are engaged in stock-raising other farming can be carried on When a Sunday School was men- i, they gladly responded in its favor. gh the meeting for the organization eld on a stormy week-day evening at ding house, a goodly number gath- and a promising school was the re- This school has fifty or more in dance. The people gave for the sup- of the school, but the amount fell and your gift enabled me to equip hool with needed helps for the pres- arter.

Dm South Carolina comes a letter h will be read with interest. Mr. K , the writer, says:

M would hardly be prepared to believe a he only two churches in fifty or sixty e miles of territory are without Sunday hools, and that I failed to interest them ently to take up the work. All the ter- t canvassed is very hilly, almost moun- s. One of the points at which I organ- e Sunday School was pointed out to me l was ten miles away in a direct line. I d to drive double that distance before ng it, and over some of the roughest imaginable. The people along these are poor, with thin, hilly land to culti- t badly washed into gullies. The crops e ry poor, and I do not see how many of e are to provide even the common neces- r of life. The houses are in a general un e-down condition, and I certainly feel e ity for these people. They are far re- l from railroad facilities, which, how- e oes not make any great difference, as e ave little to market and not much to y ith. I have said this much to show you eedful your contribution to our work n order that we might better equip the h s organized for efficient work. This is e the beauties of the work of the Ameri- an unday School Union: it not only seeks t ese destitute localities and enlists them t work, but where they are not able to ro e a sufficiency of helps for the study of G Holy Word, it supplies their needs by supplementing whatever they may be able to do. The hard lines of care and pinching want are deeply graven on many of the faces seen. Mothers with little ones about their knees, seemed so grateful when they heard the good tidings that they were really and truly to have a Sunday School near by, and that their little ones should have nice lesson cards and books to study. Almost all the young men and women enrolled themselves, and many of the parents and older ones pledged themselves to attend, and also to study the Scriptures. I do not know when I have made a missionary tour that has made me feel so cheerful and encouraged in our great work for Christ and the children. Still there is much territory untouched and sadly in need.

Nebraska has been of late years a peculiarly fertile field for the missionary efforts of the Union. Under what conditions of need and with what promise of abundant reward, several letters give evidence:

Had Never Known a Religious Meeting.

I made a trip with a converted cowboy (whose picture I send), and became acquainted with others. This man was out with me a few days and we organized two good schools. He became interested and intends to devote his life to the work. The Sunday Schools organized on the edge of the sand hills were much needed. I went to a picnic there and wanted a snap shot of the Sunday School only, but everybody belonged to the school that day, so I send you the picnic party. The school has about fifty on the roll. The superintendent said to me the day I organized the school: "Half of these children were never in a Sunday School." Both schools are doing good work.

There is a large territory in these sand hills in which until the past two years little Christian work was done. One man called a meeting at a place and went through the hills hunting out the few settlers, and asked me to come out and give them a stereopticon lecture. I went and at the close of the meeting a young lady about twenty years old came up and thanked us, saying she had never known what a religious meeting was. On the following Sunday, a man about thirty-five came to my friend and said he was that lady's brother. His sister was so interested he had come to see and that was his first meeting. They had come fifteen miles. This large territory is not fit to farm; a farm is good-for-nothing except as a range for cattle. The people are far from each other and it is hard to get them together. I found one family so far from any Sunday School or church that we took them into a home department, having pledged them to study the lesson at home.

Missionary E. B. Young supplies an interesting glimpse into the life of the Red Men of the Western Reservations:

Among the Winnebagos.

With your offering I have started three schools, and bought books for a school started in February. The latter, the Drake Sunday School, is on what is known as the Winnebago Reservation. The land is all owned by the Indians, but is leased to poor white people, though some of the Indians pretend to farm. They raise a crop every two years—that is—they plant and grow corn one year, and next year they harvest it at the time when they should be growing another crop. While we may set them down as indolent, yet they have a certain amount of shrewdness and some of them are quite enlightened. The Winnebagos claim to be superior to the Omahas whose reservation joins theirs on the south. They do not intermingle. I send a picture of an Indian family. The Indian is what is known as a "Medicine Man," and he with others was about to go away several miles, when I was there, to attend a "Medicine dance," or "Preacher's dance," he called it. He imagines he can control the weather, and said: "I make clear weather pretty quick when I get there." The baby in the group is large for its age, only four months, weighing thirty-five pounds. The Indian said they had lost all their children but one, so have given this baby to his wife's sister, because "She raise all her babies." Every winter the Indians gather in at what is known as the Agency; in fact they live there a good part of the time. There, the schooling of the children is provided for by the government. The school buildings at the Winnebago Reservation Agency burned down this year, and it is said that instead of rebuilding, there will be several small schoolhouses built at various parts in the territory, when the Indian children will receive instruction in the district school the same as the white children. If these schoolhouses are built, it will open up places for organizing more Sunday Schools.

A FAMILY GROUP OF WINNEBAGO INDIANS.

The story of need and darkness and of missionary advance is continued in our extract from another missionary's letter. Writing from the sand hills, he gives this interesting description:

In the Sand Hills.

A short time ago, two young men on their way from New York City to the Klondike as missionaries to the miners, stopped at my home, and for several days we traveled together over my field, doing missionary work. One day, after a morning's trip through the sand-hills which lie between the Loup and Platte rivers, we stopped for dinner with one of my Sunday School friends, and as my companions had never seen a sod house before, I took a picture of it with themselves in front—which I send as a specimen of the interest to see regular out and out "soddy." Another picture shows my team and missionary wagon; and still another is the Prairie Union Sunday School in Nance county, Neb. The latter was taken a, the line of organization. The nearest Sunday School was five miles in one direction and the next nearest twelve, and there I found families growing up in ignorance of God's Word. I found but one person in the entire community who attended services anywhere; and on account of their indifference it seemed an impossibility to plant a Sunday School. But difficulties vanished before prayerful effort, and now they have a very nice school indeed, with bright prospects for its development into a church in the near future.

While engaged in working among the people, trying to persuade them to help me plant a school, I was entertained by kind friends, the picture of whose home I send. I shall never forget the hospitality received at their hands; nor how they knelt in that humble home, around the family altar, for the first time in their lives, the husband and wife consecrating themselves to the Master's service.

Our readers will heartily agree, after reading the above letters, that such work as the American Sunday School Union is doing is one greatly needed and also that it is work which will bring abundant reward. Any of our readers who are interested in this work, and who desire to aid in its support, may do so. Mr. E. P. Bancroft, Sec'y, 111 Fifth ave., New York, will answer all inquiries.

"THE MISSIONARIES' REST"—A PRAIRIE SUNDAY SCHOOL.

A NANCE COUNTY, NEB., HOME.

THE METROPOLITAN PULPIT

WHERE WE CAME FROM.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: I. Timothy 6: 20, ... { O Timothy, keep that which is committed to thy trust, avoiding oppositions of science falsely so called.

THERE is no contest between genuine science and revelation. The same God who by the hand of prophet wrote on parchment, by the hand of the storm wrote on the rock. The best telescopes and microscopes and electric batteries and philosophical apparatus belong to Christian universities. Who gave us magnetic telegraphy? Professor Morse, a Christian. Who swung the lightnings under the sea, cabling the continents together? Cyrus W. Field, the Christian. Who discovered the anesthetical properties of chlorotorm, doing more for the relief of human pain than any man that ever lived, driving back nine-tenths of the horrors of surgery? James Y. Simpson, of Edinburgh, as eminent for piety as for science; on week days in the university lecturing on protoundest scientific subjects, and on Sabbaths preaching the Gospel of Jesus Christ to the masses of Edinburgh. I saw the universities of that city draped in mourning for his death, and I heard his eulogy pronounced by the destitute populations of the Cowgate. Science and revelation are the bass and soprano of the same tune. The whole world will yet acknowledge the complete harmony. But between what my text describes as science falsely so-called, and revelation, there is an uncompromising war, and one or the other must go under.

At the present time the air is filled with social and platform and pulpit talk about evolution, and it is high time that the people who have not time to make investigation for themselves understand that evolution in the first place, is up and down, out-and-out infidelity; in the second place it is contrary to the facts of science, and in the third place, that it is brutalizing in its tendencies. I do not argue that this is a genuine book, I do not say that the Bible is worthy of any kind of credence—those are subjects for other Sabbaths—but I want you to understand that Thomas Paine and Hume and Voltaire no more thoroughly disbelieved the Holy Scriptures than do all the leading scientists who believe in evolution. And when I say scientists, of course, I do not mean literary men or theologians who in essay or in sermon, and without giving their life to scientific investigation, look at the subject on this side or that. By scientists I mean those who have a specialty in that direction and who through zoological garden and aquarium and astronomical observatory, give their life to the study of the physical earth, its plants and its animals, and the regions beyond so far as optical instruments have explored them.

I put upon the witness stand living and dead the leading evolutionists—Ernst Heckel, John Stuart Mill, Huxley, Tyndall, Darwin, Spencer. On the witness stand, ye men of science, living and dead, answer these questions: Do you believe the Holy Scriptures? No. And so they say all. Do you believe the Bible story of Adam and Eve in the Garden of Eden? No. And so they say all. Do you believe the miracles of the Old and New Testament? No. And so they say all. Do you believe even that Jesus Christ died to save the nations? No. And so they say all. Do you believe in the regenerating power of the Holy Ghost? No. And so they say all. Do you believe that human supplication addressed to heavenward ever makes any difference? No. And so they say all.

Herbert Spencer, in the only address he made in this country, in the very first sentence ascribes physical ailments to fate and the authorized expert of that address leaves the world late with a big "F." Professor Heckel, in the very first page of his two great volumes sneers at the Bible as a so-called revelation. Tyndall in his famous prayer test defied the whole of Christendom to show that human supplication made any difference in the result of things. John Stuart Mill wrote elaborately against Christianity, and to show that his rejection of it was complete, ordered this epitaph for his tombstone: "Most unhappy." Huxley said that at the first reading of Darwin's book he was convinced of the fact that teleology had received its death blow at the hand of Mr. Darwin. All the leading scientists who believe in evolution, without one exception the world over, are infidel. I say nothing against infidelity, mind you. I only wish to define the belief and the meaning of the rejection.

Now, I put opposite to each other, to show that evolution is infidelity, the Bible account of how the human race started and the evolutionist account of how the human race started. Bible account: "God said, let us make man in our image. God created man in his own image; male and female created he them." He breathed into him the breath of life, the whole story setting forth the idea that it was not a perfect kangaroo, or a perfect ourang outang, but a perfect man. That is the Bible account. The evolutionist account: Away back in the ages there were four or five primal germs, or seminal spores from which all the living creatures have been evolved. Go away back, and there you will find a vegetable stuff that might be called a mushroom. This mushroom by innate force develops a tadpole, the tadpole by innate force develops a polywog, the polywog develops a fish, the fish by natural force develops into a reptile, the reptile develops into a quadruped, the quadruped develops into a baboon, the baboon develops into a man.

Darwin says that the human hand is only a fish's fin developed. He says that the human lungs are only a swim bladder showing that we once floated or were amphibious. He says the human ear could once have been moved by force of will just as a horse lifts its ear at a frightful object. He says the human race were originally web-footed. From primal germ to tadpole, from tadpole to fish, from fish to reptile, from reptile to wolf, from wolf to chimpanzee, and from chimpanzee to man. Now, if anybody says that the Bible account of the starting of the human race and the evolutionist account of the starting of the human race are the same accounts, he makes an appalling misrepresentation.

Prefer, if you will, Darwin's "Origin of the Species" to the Book of Genesis, but know you are an infidel. As for myself, as Herbert Spencer was not present at the creation and the Lord Almighty was present, I prefer to take the divine account as to what really occurred on that occasion. To show that this evolution is only an attempt to eject God and to postpone him, and to put him clear out of reach, I ask a question or two. The baboon made the man and the wolf made the baboon, and the reptile made the quadruped, and the fish made the reptile, and the tadpole made the fish, and the primal germ made the tadpole. Who made the primal germ? Most of the evolutionists say: "We don't know." Others say it made itself. Others say it was spontaneous generation. There is not one of them who will fairly and openly and frankly and emphatically say, "God made it."

The nearest to a direct answer is that made by Herbert Spencer in which he says it was made by the great "unknowable mystery." But here comes Huxley with a cup of protoplasm to explain the thing. This protoplasm he says, is primal life giving quality with which the race away back in the ages was started. With his protoplasm, he proposes to explain everything. Dear Mr. Huxley, who made the protoplasm?

To show you that evolution is infidel, I place the Bible account of how the brute creation was started opposite to the evolutionist's account, of the way the brute creation was started. Bible account: You know the Bible tells how that the birds were made at one time, and the cattle made at another time, and the fish made at another time, and that each brought forth after its kind. Evolutionist's account: From four or five primal germs or seminal spores all the living creatures evolved. Hundreds of thousands of species of insects, of reptiles, of beasts, of fish, from four germs—a statement flatly contradicting not only the Bible, but the very A B C of science. A species never develops into anything but its own species. In all the ages and in all the world there has never been an exception to it. The shark never comes of a whale, nor the pigeon of a vulture, nor the butterfly of a wasp. Species never cross over. If there be an attempt at it, it is hybrid, and the hybrid is always sterile and has no descendants.

These men of science tell us that a hundred thousand species came from four, when the law all through the universe is that, starting in one species it keeps on in that species, and there would be only four now if there had been four at starting. If I should say to you that the world is flat, and that a circle and a square are the same, and that twice two make fifteen, I would come just as near the truth as when these evolutionists tell you that a hundred thousand species came from four. Evolution would have been left out of question with its theory flatly contradicting all observation and all science, had not its authors and their disciples been so set on ejecting God from the universe and destroying the Bible that they will go to any length though it lead them into idiotic absurdity. You see what the Bible teaches in regard to it. I have shown you also what evolution teaches in regard to it.

Agassiz says that he found in a reef of Florida the remains of insects thirty thousand years old—not three, but thirty thousand years old—and that they were just like the insects now. There has been no change. All the facts of ornithology and zoology and ichthyology and conchology, but an echo of Genesis first and twenty-first: "every winged fowl after his kind." Every creature after its kind. When common observation and science corroborate the Bible I will not stultify myself by surrendering to the elaborated guesses of evolutionists.

To show that evolution is infidel I place also the Bible account of how worlds were made opposite the evolutionist's account of how worlds were made. Bible account: God made two great lights—the one to rule the day, the other to rule the night; he made the stars also. Evolutionist account: Away back in the ages, there was a fire mist or star dust, and this fire mist cooled off into granite, and then this granite by earthquake and by storm and by light was shaped into mountains and valleys and seas, and so what was originally fire mist became what we call the earth.

Who made the fire mist? Who set the fire mist to world-making? Who cooled off the fire mist into granite? You have pushed God some sixty or seventy million miles from the earth, but he is too near yet for the health of evolution. For a great while the evolutionists boasted that they had found the very stuff out of which this world and all worlds were made. They lifted the telescope and they saw it, the very material out of which worlds made themselves. Nebula of simple gas. They laughed in triumph because they had found the factory where the worlds were manufactured, and there was no God anywhere around the factory! But in an unlucky hour for infidel evolutionists the spectroscopes of Fraunhofer and Kirchoff were invented, by which they saw into that nebula and found it was not a simple gas, but was a compound, and hence had to be supplied from some other source, and that implied a God, and away went their theory shattered into everlasting demolition.

So these infidel evolutionists go wandering up and down guessing through the universe. Anything to push away back Jehovah from his empire and make the one book which is his great communication to the soul of the human race appear obsolete and delusion. But I am glad to know that while some of these scientists have gone into evolution, there are many that do not believe it. Among them, the man who by most is considered the greatest scientist we ever had this side of the water—Agassiz. A name that makes every intelligent man the earth over uncover.

Agassiz says: "The manner in hi[ch] the evolution theory in zoology is t[aught] would lead those who are not s[pecial] zoologists to suppose that observ[ations] have been made by which it can [be] ferred that there is in nature such [a thing] as change among organized beings u[nder]ly taking place. There is no such [thing] on record. It is shifting the gro[und of] observation from one field of obser[vation] to another to make this statemen[t] when the assertions go so far as to e[ject] from the domain of science those [who] will not be dragged into this mire o[f] assertion then it is time to protest.'

With equal vehemence against th[e] trine of evolution Hugh Miller, Far[aday] Brewster, Dana, Dawson, and hun[dreds] of scientists in this country and [other] countries have made protest. I [am] that the few men who have adopte[d] theory make more noise than the [thou]sands who have rejected it. The *B[ritannia]* of the Cunard line took five hundre[d] sengers safely from New York to [Liver]pool. Not one of the five hundred [made] any excitement. But after we had [been] four days out, one morning we fou[nd] deck a man's hat and coat and ves[t] boots, implying that some one had ju[mped] overboard. Forthwith we all beg[an] talk about that one man. There [was] more talk about that one man over [board] than all the five hundred passenger[s] rode on in safety. "Why did he [jump] overboard?" "I wonder when he ju[mped] overboard?" "I wonder if whe[n he] jumped overboard he would liked to [have] jumped back again?" "I wonder if [they] caught him, or whether he went [right] down to the bottom of the sea?" [And] for three or four days afterward we t[alked] about that poor man.

Here is the glorious and magni[ficent] theory that God by his omnipotent [power] made man, and by his omnipotent [power] made the brute creation, and by his [omni]potent power made all worlds, and [a] hundred scientists have taken pa[ssage] on board that magnificent theory, bu[t one] or fifteen have jumped overboard. [One] make more talk than all the five hu[ndred] that did not jump. I am politely [asked] to jump with them. Thank you, g[entle]men, I am very much obliged to yo[u] I think I shall stick to the old Cunard[er] If you want to jump overboard, jump[and] test for yourselves whether your han[ds] are really a fish's fin, and whether you [were] web footed originally, and whether [your] lungs are a swim bladder. And [in] every experiment there must be a divi[sion] of labor, some who experiment and [some] who observe, you make the experi[ment] and I will observe!

I tell you, my friends, that natural e[vo]lution is not upward but it is al[ways] downward. Hear Christ's account of it. Fifteenth Matthew and nineteenth verse: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." That is what Christ said of evolution. Give natural evolution full swing in our world and it will evolve into two hemispheres of crime, two hemispheres of penitentiary, two hemispheres of lazaretto, two hemispheres of brothel. New York Tombs, Moyamensing Prison, Philadelphia, Seven Dials, London, and Cowgate, Edinburgh, only festering carbuncles on the face and neck of natural evolution. See what the Bible says about the heart and then what evolution says about the heart. Evolution says "better and better and better gets the heart by natural improvement." The Bible says: "The heart is deceitful above all things, and desperately wicked. Who can know it?" When you can evolve fragrance from malodor, and can evolve an oratorio from a buzz-saw, and can evolve fall pipins from a basket of withered crab apples, then you can by natural evolution from the human heart develop goodness. Ah! my friends, natural evolution is always downward; it is never upward.

What is remarkable about this thing is it is all the time developing its dishonesty. In our day it is ascribing this evolution to Herbert Spencer and Charles Darwin. But it is a dishonesty. Evolution was known and advocated hundreds of years before these gentlemen began to be evolved. The Phœnicians thousands of years ago declared that the human race wobbled out of the mud. Democritus, who lived 400 years before Christ—remember that—knew this doctrine of evolution when he said: "Everything is composed of atoms,

or nfinitely small elements, each with a de ite quality, form and movement, whose in itable union and separation shape al different things and forms, laws and ef ts and dissolve them again for new co binations. The gods themselves and th human mind originated from such at is. There are no casualities. Everything is necessary and determined by the na re of the atoms which have certain m al affinities, attractions, and repulsi s." Anoximander centuries ago decl d that the human race started at the pl e where the sea saturated the earth. Lu etius developed long centuries ago, in his poems, the doctrine of evolution.

It is an old heathen corpse set up in a m gue. Charles Darwin and Herbert Sp cer have tried to galvanize it. They dr this old putrefaction of three thousa years around the earth, boasting th it is their originality, and so wonderfu the infatuation that at the Delmonico inner given in honor of Herbert Sp cer, some fifteen years ago, there we those who ascribed to him this great or nality of evolution. There the ban quers sat around the table in honor of H bert Spencer, chewing beef and turke and roast pig which according to the doctrine of evolution made them ea g their own relations! Slicing up the own cousins! Driving a carving-fork int their beloved kindred! Dashing W cestershire sauce, bedaubing mustard ov their uncles and aunts. And while Hoert Spencer read a patronizing lectu to Americans, the banqueters sat arou d the table with their hands up, saying "Dear me, it is the voice of a god and ot of a man."

There is only one thing worse than Engli snobbery, and that is American snobery. I like democracy and I like ari ocracy; but there is one kind of ocracy in s country that excites my contempt, and hat is what Charles Kingsley, after he ha witnessed it himself, called snobocrac Now I say it is a gigantic dishonest when they ascribe this old heathen do ine of evolution to any modern gentlem n!

I m not a pessimist but an optimist. I do ot believe everything is going to destr tion; I believe everything is going on o redemption. But it will not be thr gh the infidel doctrine of evolution, bu through our glorious Christianity wh n has effected all the good that has ev been wrought and which is yet to reconstruct all the nations.

What is that in the offing? A ship got on the rocks at Cape Hatteras. The hu is breaking up, crew and passengers are drowning. The storm is in full blast and the barometer is still sinking. What do that ship want? Development. Develop her broken masts. Develop her ro en rudder. Develop her drowning cre Develop her freezing passengers. Develop the whole ship? That is all it wa s. Development. Oh, I make a mis ke. What that ship wants is a lifeboa from the shore. Leap into it, you me of the life station. Pull away to the wre . Steady there! Bring the women and children first to the shore. Now the sto men. Wrap them up in flannels, and between their chattering teeth you can our restoration.

Well, my friends, our world is on the roc . God launched it well enough, but thr gh mispilotage and the storms of six housand years it has gone into the bre ers. What does this old ship of a wo want? Development? There is enough old evolution in the hulk to evolve and er mast and another rudder and to evo e all the passengers and evolve the ship out of the breakers. Development? No no, my friends, what this old shipwre of a world wants is a lifeboat from the hore. And it is coming. Cheer, my lad cheer. It is coming from the shining hore of heaven, taking the crests of ten aves with one sweep of the shining pa es. Christ is in the lifeboat. Many wo ds on hands and feet and side and bro showing he has been long engaged in t work of rescue, but yet mighty to sav –to save one, to save all, to save forever. My Lord and my God, get us into he lifeboat! Away with your rotten, dec tive, infidel and blasphemous evolution and give us the Bible, salvation thr gh Jesus Christ our Lord.

Salvation! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound.

THE WORLD'S SUNDAY SCHOOLS.

Meeting of the World's Third Sunday School Convention in London—Welcoming the American Delegates—Sessions in City Temple and Crystal Palace.

A WONDERFUL convention representing Sunday School work in all the countries of the globe has recently closed its sessions in the British metropolis. This was the third of these great gatherings. The first was held in London, in 1889, the second in St. Louis, Mo., in 1893. A hearty reception was given to the American delegation, which was the largest from any land outside of Great Britain. It would have been still larger, but for the war, which detained at home several prominent delegates whose presence had been counted upon. Prominent among these was Mr. John Wanamaker whose interest in Sunday School work is famous on the other side the Atlantic as well as on this. Another conspicuous worker whose coming was expected, was Mr. B. F. Jacobs, who was detained at home by illness. A pathetic incident in connection with the American delegation was the absence of four delegates who were drowned in the *Burgogne* disaster. Four beautiful floral wreaths to their memory occupied conspicuous positions among the decorations of the City Temple in which the sessions of the Convention were held.

CITY TEMPLE, LONDON, WHERE THE SUNDAY SCHOOL CONVENTION WAS HELD.

A hearty and cordial reception was given by our English friends to the American visitors. Mr. P. B. Bromfield, of this journal, who was one of the delegates and who has kindly furnished us with the picture on this page, of the City Temple and a sketch of the proceedings, reports a genuine friendliness positively enthusiastic as manifested everywhere in Great Britain toward the people from the United States. There were receptions by the Lord Mayor of London at his state residence, by the Bible Society at the Bible House, and by other societies and prominent officials. The English Sunday School Union, of course, acted as host, and gave all foreign guests a most cordial reception.

At the first regular session of the Convention, as the Chairman called on the different countries represented, the delegates stood up in their places—over 250 from the United States, 300 for England, sixty from Canada, seventeen from India, and five from Newfoundland—all young people, who were greeted with a special cheer. Out-of-the-way places like Honolulu and Prince Edward's Isle had their representatives, and delegates were present from nearly every European country except Spain, Germany in particular sending an array of well-known workers, with Count von Bernstorff at their head. Altogether, there were about 2,300 delegates from every quarter of the globe, representing two and a half millions of teachers and twenty-five millions of scholars. Most of the first session was occupied by addresses of welcome and the responses to them.

First, the Marquis of Northampton, as President of the Sunday School Union, offered, "in Christ's name, welcome; a hearty and affectionate welcome," to his fellow-teachers. He declared that the Sunday School was never more necessary than to-day, when the sense of parental responsibility—owing, he thought, in part to State education—is weakened in thousands of homes. He referred to the text on the delegates' cards, "With one mind striving together for the faith of the Gospel," and provoked a great outburst of cheering by declaring that the Convention knew nothing of sectarianism.

After Dr. Clifford and other eminent clergymen had spoken, Rev. Dr Spalding responded for America. His first words were dramatically given: "Dear old America, the world salutes thee!" and he raised a perfect tempest of applause by his glowing references to Anglo-American unity. He was followed by the Hon. S. H. Blake for Canada, and then Mr. Stock spoke for Australia, and took the opportunity of glorifying the great colony for a series of virtues, among others that it set the example of vote by ballot to England and America. Europe was represented by Professor Fetzer, Count von Bernstorff and Pastor Trouvet; Bishop Thoburn spoke eloquently for India, and was followed by Rev. W. P. Richards, who represented South Africa, and had traveled to England to take part in the Convention.

One of the most interesting sessions of the Convention was that at which reports of Sunday School work were received from various lands. Rev. A. Jewson, of Calcutta, read a stirring paper sent by Rev. Richard Burges, Sunday School missionary in India, pleading for an executive secretary and funds for vernacular literature; and he added to it some passionate words of his own on behalf of India's "one hundred and seventeen millions of get-at-able children." Dr. Burt reported progress in Italy, where there are now 15,000 children in Protestant Sunday Schools, in spite of active persecution, and declared his conviction that the destiny of Christianity may yet be linked with Rome; and Mr. Ikehara, missionary to Japan, described the work of its 901 Sunday Schools, carried on in the face of many difficulties and bitter hostility. He said that though Christians in Japan are only one in 1,050, it is always easy to get children together and teach them, and Japan has 901 Sunday Schools, 100 in Tokio; and an increase of 4,000 scholars during the last year. An eloquent appeal on behalf of the colored children in our Southern States was made by Rev. L. B. Maxwell, a colored minister.

The field day of the Convention was that it spent at the Crystal Palace when over twenty thousand persons, including a large number of children, listened to descriptions of primary teaching, the use of the blackboard and other appliances in which it was demonstrated that the United States is far ahead of all other lands. Rev. R. J. Y. Pierce, Mr. J. W. Barnes, Mrs. W. J. Semelroth, Miss Vella and other American Sunday School workers were listened to by the English and foreign delegates with rapt attention.

The concluding sessions of the Convention held in the City Temple were practical business meetings. Dr. Potts of Canada, the President of the International Lesson Committee, read the report for the year, and forecasted the work of the next course, which is to be for six years instead of seven, and will give special prominence to the biographical element, and devote about half its available time to a chronological life of Christ and other New Testament lessons. This led to a discussion of methods and a host of suggestions from prominent workers.

Among others, Dr. S. G. Green, of London, referring to the present system of International Lessons, said: "Can we suggest improvement? In one direction, very obviously; but I fear the suggestion will be voted impracticable. The suggestion is that there should be two lessons on the Sunday, so balanced that the New Testament should never be out of sight, and that no child, by any possibility, should ever come into our schools and remain two years and a half without being led by the prescribed lesson of the day to the cradle of Bethlehem or the hills of Galilee. The Sunday School teachers of two hemispheres will owe a debt of gratitude to any one who can arrange this.

"But in the meanwhile the teachers themselves may do something to amend the disproportion. For one thing it would be well to pay more attention than is sometimes given to the connected parallel and illustrative readings by which the lists of lessons are now accompanied, and to get their scholars to read them carefully during the week. But, after all, everything depends upon the manner in which the scheme is worked out. You may have the best conceivable system of lessons; but the treatment of them will determine their value."

The place of meeting for the next Convention was left to the selection of the Executive Committee. Three cities, Toronto, Geneva and Stockholm, are anxious to entertain it.

The Sunday School

THE DEATH OF ELISHA.

S. S. Lesson for Sept. 4. II. Kings 13: 14-25. Golden Text, Psalms 116: 15.

BY MRS. M. BAXTER.

GOD had said to Elijah, when he had that interview with him on Mt. Horeb, "Anoint Hazael to be king over Syria: and Jehu, son of Nimshi, shalt thou anoint to be king over Israel: and Elisha, the son of Shaphat, of Abelmeholah, shalt thou anoint to be prophet in thy room" (I. Kings 14: 15, 16). Before all was ripe for the accomplishment of this commission, Elijah was called away without dying, to a higher ministry. He seems to have had an intuition, perhaps an intimation, that his time on earth was to be short, and he knew the mind of his God enough to be sure that the anointing of Elisha to carry on the prophetic office, was of supreme importance, while the anointing of the kings might take a secondary place, and perhaps be accomplished by his successor. Who knows how much of his last days on earth were spent in prayer and in training the follower who was to carry on his work?

Elisha's ministry was typical of that of Jesus: Elijah's that of John the Baptist, the stern reprover. Generally, Elisha was made a minister of life and blessing: the healed waters (II. Kings 2: 19-22): the miraculous water supply (3: 17-20): the pots of oil and the raising of the Shunammite's son: the healed porridge and the multiplied loaves (chap. 4): the healing of Naaman, the swimming axe-head, the direction of Israel's king and the deliverance of the Syrians into Elisha's power, and then the history of the lepers (5, 6, 7), are witnesses to this. But the postponed ministry of Elijah in anointing Hazael and Jehu must yet be accomplished, as soon as things were ripe; and Elisha knew that he must have part in this, which came to him as a service to God. Hazael was to be an instrument of judgment. Elisha, trained in the school of Elijah's last days, had learned to wait God's moment. He had told his message to Hazael and had anointed Jehu. God had begun through Hazael to cut Israel short (II. Kings 10: 32), and Jehu had already accomplished his mission to exterminate the race of Ahab; the wicked queen, Athaliah, being the last to perish. And now the days of Elisha were drawing to a close, and he had to leave the beloved land without seeing his country saved from idolatry, and without leaving a truly godly king reigning either over Judah or Israel! But Elisha had not labored in vain. Many individuals and a whole school of prophets were brought into living contact with God through him. Of the nature of Elisha's sickness we know nothing. Such diseases do not occur in the Holy Scriptures as baffled the Word Incarnate when He came to see him, and the details of which are left on record for posterity. Hatred to the sick in hospitals are looked upon as a gracious condescension. But in this case the king came to receive from the prophet not the prophet from the king. During the dynasty of the wicked Ahab, and now still longer during the regency of Jehu, God had paused for the salvation of Israel: there were two great prophets who lived continually in His presence. Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz and Joash all of them had every opportunity to turn to God. God had personal dealings with each one through the prophets, but not one of them had fully turned to Him. Now Joash felt perhaps that the opportunity was slipping away. Wicked men feel a kind of safety in the presence of a man of God in their house or in their city. They do not want to have too much to do with them, but they dread to lose them altogether. It may have been something of this feeling which prompted Joash to come and visit the dying prophet. The king came and wept over him and said, "My father, my father, the chariots of Israel and the horsemen thereof."

The dying man was aroused. God had one last message to give to him. "Take bow and arrows," he said to the king, and again: "Put thine hand upon the bow," and the king obeyed. But a prophet's hand must be laid upon the king's hand, for no royal power could accomplish that which that arrow signified. Elisha laid his hand upon the king's hands, and he said, "open the window eastward," and it was done. "Shoot!" and with the action the prophet of the Lord proclaimed Jehovah's arrow of victory, even the arrow of victory over Syria, "for thou shalt smite the Syrians in Aphek till thou hast consumed them" (II Kings 13: 17).

This was the mind of the Lord, and had the king fully met him in his purpose, it would have been accomplished. But Elisha was dying, the feeble hand which he had laid upon the king's was removed, now he must act alone. "Take the arrows," was Elisha's next direction, and when the king obeyed, he said: "Smite upon the ground!" and he smote thrice and stayed. And the man of God was wroth with him and said, "thou shouldst have smitten five or six times: then hadst thou smitten Syria till thou hadst consumed it, whereas, now thou shalt smite Syria but thrice." They were Elisha's last words, at least to the king, and Elisha died and they buried him. O, how much we lose for lack of this perseverance in prayer and in faith. How ready we are to leave off smiting before we have any direction to leave off. Do we not often work longer than God directs, and pray less than God directs? O to learn this lesson fully! God had said by Elisha to the king, "Thou shalt smite the Syrians in Aphek till thou hadst consumed them," but now since Joash failed fully to meet God he had determined for himself a limitation which God had not at first intended. "Thou shouldst have smitten five or six times, then hadst thou smitten the Syrians till thou hadst consumed them." O to learn this deep, important lesson fully!

PANEL OF BLACK OBELISK.

JEHU'S SERVANTS BEARING TRIBUTE.

It was the prophet's last ministry. And now he was no more. Jonah was, perhaps to me, but who shall speak of the loss which the removal of such a testimony as that of Elijah and Elisha to the kingdoms of Judah and Israel? "Elisha died and they buried him."

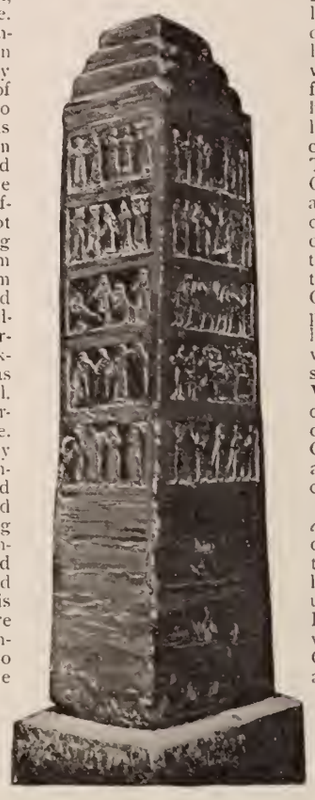
All through the days of Jehoahaz, Hazael oppressed Israel. Once "Jehoahaz besought the Lord, and the Lord hearkened unto him: for he saw the oppression of Israel how the King of Syria oppressed them." The army was reduced to fifty cavalry soldiers, ten chariots and 10,000 infantry. God sent them deliverance: there was a suspension of his judgment for a time." Nevertheless they departed not from the sins of the house of Jeroboam wherewith he made Israel to sin (II. Kings 13: 4-7). Jehoahaz died with the usual sad character of the kings of Israel, he "did evil in the sight of the Lord."

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

MANY eventful years elapsed between the deliverance of Elisha at Dothan which we considered last week, and this death-bed scene. They were years of national humiliation, revolution and blood-shed. They must have been years of profound sorrow to Elisha, and unless he was quite sure that his own part in public events had been divinely directed, he must have felt some self-reproach. If he did not anoint Hazael to be king over Syria, he told him that God had showed him he would be king, and Hazael went back and fulfilled the prophecy by murdering his master and taking his crown. That was an evil day for Israel. Hazael proved a most persistent and implacable foe. He ravaged the country with fire and sword, committing brutalities and outrages horrible beyond description, and bringing all Israel into the dust. Another of Elisha's acts led to murder and widespread massacre. He sent his servant to the camp where Israel's army was assembled, with instructions to anoint Jehu, one of the generals, king of Israel. The mission was executed, and immediately Jehu returned to Samaria, murdered the king and the king of Judah, who was visiting him, caused the death of Jezebel, the king's mother, and massacred all the royal family, seventy persons in all. Afterwards he treacherously gathered the Baal-worshippers into one building and butchered every one. Fierce and relentless as he was, he was unable to protect his own dominions. Hazael took city after city from him, sold his people for slaves and stripped him of his treasure. His reign and that of his son, covering a period of forty-five years, were full of disasters. Israel was almost crushed when Joash, the grandson of Jehu, came to the throne. He it was who visited Elisha, when the prophet, an old man over ninety years old, lay on his deathbed.

The arrow of deliverance. Unexpected confirmation of the Biblical description of this humiliating period of Israel's history has recently been discovered. Among the Assyrian relics in the British Museum, is a Black Obelisk, covered with sculptured scenes in relief and various inscriptions. The latter have now been deciphered and are found to be boastful records of the achievements of Shalmaneser II., who reigned over Assyria from B. C. 860 to 824. One of these says that Jehu, of Israel, sent him presents, as tribute. Above this inscription, is the picture of Je... tail bearded man crawling in abjec... mission before the Assyrian conq... and, behind him, are his servants l... bearded, bearing the tribute. This ... sists of goblets, golden vessels, ing... gold and silver, spear-shafts, ba... bags, and trays full of treasure. It ... not appear that Shalmaneser f... against Israel. We infer that Jehu ... ing himself unable to cope with H... of Syria, offered himself to Shalma... as a vassal, in the hope that A... would protect him from his enemy, ... was a futile hope. Like the kingd... Poland, which appealed to Russi... protection from her other enemies. ... ultimately became captive to the ... she invoked and her name and ... as a nation were extinguished.



OBELISK OF SHALMANESER.

His hands upon the King's hands. Pro... he wished the king ... derstand that it was ... his own strength th... would triumph. Is... forces were at their l... but in her history ... had seldom been ... ciated with material p... Time and again me... Gideon conquered wi... army ridiculously i... quate to the work ... dertook. The one ... tion which determine ... tory or defeat was wh... God was supportin... people, or whether, ... having deserted him ... was leaving them to t... selves. The triumph ... Washington, of Cron... of Garibaldi, and ... other heroes, prove ... God can make a ... army effective in a ... cause.

His sickness where ... died. Elisha was a ... old man and he had ... troubled life. Death ... have seemed to hi... unwelcome messe... Perhaps to every ... who has lived nea... God, it is not so te... as its anticipation. A ... ous writer compa... to the experienc... Don Quixote. ... knight hung by ... wrist from a win... and imagined th... tremendous al... yawned beneath ... feet. Maritornes cut the thong and he gentleman instead of dropping many y... fell just four inches. "Perhaps natures ... of unexplained ironies reserves as b... some a surprise for her offspring, ... their time arrives to discover the si... city of the process called dying." ... look of sweet content on the faces o... pious dead seems to say to us as C... said: "Thy brother shall live again.

Revived and stood up on his feet. ... is the last of the wonder records of E... which, as previously suggested, see... have come from the Sons of the Prop... The narrative stands alone in the B... no parallel case is on record until we co... to the Roman Catholic legends of ... and resurrections proceeding from ... relics of saints. There was an inst..., however, of a more blessed revival w... occurred in connection with a corps ... our own land a few years ago. It ... the case of a boy whose misconduct ... broken his father's heart. The f... was a good man, proud of his family n..., and when his son disgraced it he sp... some very bitter words. The old ... died, and the son who had not seen ... in many years, read the notice of his ... in the newspapers, and went home to ... tend the funeral. There a friend of ... family (the mother was dead) gave h... loving message from his father and ... him how in his last days the old man ... yearned for him and prayed for him. ... son leaned over the casket and kissed ... cold brow, and there and then, in G... strength, resolved to begin a new li... vow he has been enabled to keep. ... day of such miracles as this at Elis... grave is past, but this change of th... pentant son is far better, having the p... ise of eternal life.

WELCOME PEACE AT LAST!

War With Spain Over, and the Peace Protocol Signed—The Commission to Meet in Paris—Our Troops and Fleet Returning—The Christian Commission's Work.

AFTER 114 days of actual hostilities, the war between the United States and Spain ended on August 12th, on which date the protocol, or preliminary draft of a treaty of peace was signed by Secretary Day, of our State Department, and M. Cambon, the diplomatic representative of France at Washington. Upon the same day, the United States naval and military commanders were ordered to cease hostilities, and the blockades of Cuba, Porto Rico and Manila were lifted. The war began on April 21st and on the 25th of that month, Congress passed the declaration recognizing that a state of war existed between the two countries. It has already cost our government approximately $150,000,000, of which $98,000,000 have been actually taken out of the Treasury: $3,000,000 in March, $11,000,000 in April, $19,000,000 in May, $23,000,000 in June, $35,000,000 in July, and $7,000,000 in August. $65,000,000 are charged to the War Department and $32,000,000 to the Navy. During the early stage of the war, the average cost to this government was $700,000 per day, but during the latter part, when hostilities were being conducted in Cuba, Porto Rico and Manila simultaneously, the daily cost was over $1,000,000.

The Cessation of Hostilities.

Although the formal cessation of hostilities was announced on August 12th, our commanders in Porto Rico and Manila continued active operations until the actual receipt of the order. Fighting took place at several points in Porto Rico, along the line of our advance and Aibonito, the nearest inland fortified possession in San Juan road, was cannonaded on August 13th. Mayaguez, on the east, had already capitulated to our troops, and Lares, another important positions were threatened. Captain-General Macias, the Spanish commander in Porto Rico, ceased opposition to the American advance, and fighting in Porto Rico was ended immediately after the news reached the front that the peace protocol had been signed. Manila capitulated to Admiral Dewey on August 13, after a sharp assault by land and sea, surrendering unconditionally. Captain-General Augusti and family were sent to Hong Kong on the German warship *Kaiserin Augusta*. The city was then turned over to the American troops and the Spanish garrison will be practically all prisoners and largely dependent upon our army for support pending the peace negotiations, and until the evacuation of the Philippines by Spain.

Even after the stoppage of hostilities and the raising of the Cuban blockade had been formally announced, it required several days to make the Spaniards in Havana understand the situation. Com. Howell's flagship, *San Francisco*, and the torpedo destroyer, *Sylvia*, were cannonaded by the guns of the Moro fort on the 13th but did not reply. When the cannonade ceased, the *Sylvia* was sent into the harbor under a truce flag, with communications respecting the cessation of hostilities. The Spanish batteries at Manzanillo were bombarded on the 12th and 13th by Admiral Sampson's ships, and the bombardment ceased upon the arrival of the peace news. In both these cases, it was explained that the Spaniards had begun the attacks, not understanding that peace had been agreed upon.

Our Fleet Ordered Home.

Upon the peace news reaching Havana, Capt.-Gen. Blanco immediately telegraphed his own resignation and that of his staff to Madrid, being unwilling to be present at the evacuation of the Antilles. One naval expedition to Isle of Pines, a possession of Spain in Cuban waters has been recalled. Our blockading fleet has been ordered home from Cuba, and will proceed to New York, where the ships will be thoroughly overhauled in the Brooklyn Navy Yard. The Navy Department officials state that hereafter, our war-ships will be kept in condition so as to be available for service at any time on the shortest notice. It is of the highest importance that our vessels should be kept in commission, especially at a time when they may be called upon to make long cruises for the protection and upbuilding of American interests in distant parts of the globe.

Reducing the Army.

It has already been practically decided that our army is soon to be reduced, although 100,000 men may be retained as the effective standard for the present. The volunteer corps will be mustered out as rapidly as possible, and the entire department placed once more on a peace footing. For the present, however, the maintaining of 100,000 troops is rendered necessary, as large garrisons will be required, not only in the West Indies, but in Manila, the Ladrones and Hawaii.

Madrid dispatches report a feeling of profound relief among all classes over the advent of peace. Spain is agreeable to all the conditions proposed by the United States, but still has hopes that the Peace Commission may save the Philippines to the Spanish Crown. The Carlist insurrection is more threatening than ever, and it is quite likely that the government will soon have a home revolution to contend with that may overthrow the present regime.

SPANISH TROOPS IN HAVANA WHO WILL NOW BE SENT HOME.

These troops were the last to arrive from Spain before the conclusion of peace.

The Peace Commission.

All statements of the *personnel* of the Peace Commission are thus far conjectural. It seems to be settled, however, that Secretary Day will be the leading member of the United States side of that body. Other names mentioned in the same connection are Elihu Root, Senators Gorman and Allison, Hon. Joseph Choate, Justice White of the United States Supreme Court, Adj. Gen. Corbin and Gen. Miles. On the Spanish side, the Commission may include Senor Castillo, Spanish Ambassador at Paris, Senor Moret, Minister of the Colonies, Duke Almodovar de Rio, Foreign Affairs, and Polo y Bernabe, formerly Minister to Washington. The sessions of the Commission will probably be held in Paris.

Everywhere throughout the Union, the news of the conclusion of peace has been received with deep gratification. President McKinley has expressed himself as sincerely thankful that the war has at last come to an end. The trying situation in which he has been placed during the last four months has been a severe mental and physical strain, relief from which he now gladly welcomes.

At Camp Wikoff.

The greater part of our troops have now returned from Cuba, and the sick are convalescing rapidly. There is little danger of a serious outbreak of fever at any of the camps which have been established for the soldiers. Camp Wikoff, at Montauk Point, N. Y., has been the scene of great activity during the last two weeks. Thousands of soldiers, many of them weak from wounds and the effect of exposure in the sickly Cuban climate, have arrived there from the transports, and are quartered as comfortably as the hasty nature of the preparations would permit. Among the troops which are now stationed there are the Rough Riders, Third and Sixth Cavalry, Sixth, Ninth, Tenth and Thirteenth Infantry, and the 71st. New York. Our artist has shown, in the illustration on the front page, a scene witnessed on the arrival of several transports. Glad to be once again on their native soil, the returned soldiers are hurrying ashore to the quarters prepared for them, where they will receive kind treatment and cordial welcome from friends. In the cool, salubrious breezes of that beautifully located camp, they will quickly recover their lost strength. Many of the sick became convalescent on the voyage home.

It is pleasant to note the tone of the press of Europe in commenting upon the peace negotiations. The London *Times* praises the statesmanship of President McKinley, and then makes the significant statement: "What occupies the American people at this moment is not the cost of the war, the value of their acquisitions, or the balance of the profit and loss account, but the moral result of the struggle and the nature of the ideas which it stimulates." The leading German journals recognize that our government has acted with a generous dignity in dealing with Spain, and those of Paris are equally friendly in tone. On the other hand, the Madrid press is plunged in gloom, and several journals print the peace protocol in mourning borders. Their one gleam of hope amid the darkness and humiliation of defeat is in the direction of the Philippines, which they trust may be saved from the general wreck.

The Christian Commission's Work.

Now that peace has fortunately come, the Christian Commission, which has done invaluable work in the camps and at the front among the troops, will find still wider scope for its spiritual energies. Whatever the ultimate disposition of Cuba and the Philippines may be, it is reasonably certain that our troops will hold these possessions for many months to come, and that there will be abundant opportunity for religious work among the large garrisons stationed there. There is a probability also, that our home camps will be continued until the close of the summer and possibly even until the Peace Commission concludes its sessions, for until that event takes place, the war cannot be said to have absolutely ended. Both at home and abroad, therefore, there will be continuous work for the Christian Commission for many weeks to come. In this evangelistic work, Mr. Moody and the other members of the Commission look forward confidently to the support of Christian America.

The "Dead" and "Missing."

Many sad letters come to THE CHRISTIAN HERALD from parents and other relatives who have some dear one at the front—some soldier boy, from whom they have had no word or sign in many weary weeks, or possibly months. The writers ask us to ascertain, if possible, the fate of their absent ones. Is he alive or dead, wounded or sick? Where is he now—in a Cuban camp, fighting the pestilential fevers of the tropics, or in a soldier's lonely grave? We have sent a number of inquiries concerning such cases to the War Department, and doubtless, wherever information was available, answers have been sent to the anxious friends.

One of the saddest features of war is the list of missing—the long array of disappearances, the contemplation of which brings anguish to many hearts. In the fighting before Santiago, there were, unfortunately, many such cases. In his beautiful poem, "Missing," Bushrod W. James, L.L.D., has graphically pictured the sorrow and anxiety of the friends of those whose fate is hidden in mystery:

The papers were scanned each morning
With eagerly anxious eyes,
For the war-cloud had frowned its warning—
Had broken and dimmed the skies.

* * * * *

And o'er each long, slim column,
"The Wounded," "The Missing," "The Dead,"
Bent eyes with expression solemn—
O'er-dimmed with the tears they shed.

* * * * *

Oh, tell us where we may find them,
Our brave ones who went away!—
Whether chains of the foeman bind them
Or Death holds them in his sway!
We hope, and despair, and ponder,
And search where the battle led,—
Heart-weary our spirits wander!
Ah, "Missing" is worse than "Dead!"

Notes of the War.

Generals Gomez and Garcia, immediately after receiving the peace news, ordered their Cuban troops to cease fighting.

Spain's troops in Cuba are being sent home as rapidly as possible. Some will be landed at Vigo, and others at Santander and Coruna.

Immediately after Spain evacuates Cuba, a United States war vessel will be stationed at each of the ports on the island, to preserve order and to support the garrison of occupation.

The Army Gospel Fund.

The following have been received for the Army Gospel Fund.

Prev. ack	$1,814.16	Spencer, Alice	1 00
Adams, L R	2 00	Summers, Mrs E A	2 00
Anderson, J A	1 00	Vollmer, Mrs M	50
Benedict, Mrs C P	1 00	Wright, Mrs S E	2 00
Biggs, Mrs J D	1 00	A B G, Anson	25
Buck, W R	1 00	E H in Christ, Stonybrook	1 00
Carlisle, Ruth	50	J P P, Suffield	2 00
Carlisle, Will	50	M, Greenport	30
Clemens, G S	2 00	M E D, Millbrook	1 00
Evans, Mary	2 45	M F G, Elmhurst	1 00
Fullerton, J F	1 00	—, Alto	25
Grove, Hellen	1 00	Friend, Providence	2 00
Hoffman, Mrs S E	50	" Millbrook	1 00
Hughes, S E	1 00	In the Saviour's name	2 00
Kilpatrick, S D & H E	3 00	One who would do for Jesus, Hubbardston	1 00
Knight, Nannie B	1 00	Friend to the soldier & little children, Berkley	1 00
McGee, Lillian	50	In the Lord's name, Laconia	1 00
McGee, Lucille	50	Cong S S, E Bangor	2 90
McLean, Mary	50		
McMillan, Louise	50	Total	$1,861.81
Pearce, Mrs M	2 00		
Pickrell, S J	50		
Shaffer, Mrs L L	1 00		
Snea, Mrs J P	1 00		

All contributions for this purpose will be acknowledged in these columns.

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

LOUIS KLOPSCH, PROPRIETOR.

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Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York, as Second-class Matter.

Peace!

WELCOME to peace! We are not a warlike people, and would prefer, as much as in us lies, to live peaceably with all men. When it is necessary to fight—and there have been times in our history when no other course was open to us—we draw the sword reluctantly, and are glad when we can return it to the scabbard. Short and glorious as this war has been, we rejoice that it is at an end. Like the youthful Hebrew champion, we cheerfully put off the armor of the warrior, for we are not used to it. It was vexatious to have to do with a neighbor who was unable to manage his household, whose children and servants were continually quarreling and fighting, and who was a perpetual nuisance to us. He would not accept our advice, and his brutalities continued in spite of our protests. It became necessary to tell him that he must reform, or we must interfere. He paid no heed to our warning, and even dealt treacherously with us in blowing up our ship. Then there was only one course. We were compelled to speak to him in the only language he would understand. The voice of our guns told him that our mandate must be obeyed. He learned that we were able to enforce our will. But when he confessed himself beaten, we cheerfully ceased to punish, and have made his submission as little of a humiliation to him as possible. He has consented to quit our neighborhood and to abandon the task of governing other races, for which he has everywhere proved his incapacity. This was all we required of him, and now that he has promised to go, we bear him no ill will. We would have preferred that he would have gone voluntarily, without waiting to be driven away, but he would not. We bid him a joyful farewell, and shall now proceed to put his house in order. The war has been a disagreeable duty, well performed. Its close is a welcome relief, for which we are devoutly thankful to God.

The First Soldiers' Bible.

WHEN THE CHRISTIAN HERALD some time ago announced its purpose of putting and circulating among our gallant defenders at the front a War Testament, of a size suitable to be carried in a soldier's pocket in camp, the intelligence was hailed with genuine delight by all who are interested in the spiritual welfare of the brave fellows who were to face danger and even death at their country's call. Pastors, chaplains, evangelists, Christian workers, and a very large proportion of the rank and file welcomed the War Testament as something greatly needed. At the present moment, many thousands of these clear-typed, compact little volumes are in the hands of our soldiers and sailors in Cuba, Porto Rico, and the Philippines, as well as at the home camps and on our warships, and the distribution is still going on; for, though the war is at an end, our soldiers and sailors, who are guarding and occupying the nation's new possessions, will see much foreign service, fortunately of a pacific sort, in the near future. With nearly 40,000 American soldiers in the Eastern world and considerable armies in the West Indies, and with a greatly augmented Navy, there is a field that calls for continued and earnest evangelistic effort, and especially for the dissemination of the Word itself.

History affords but one other instance of a "Soldier's Pocket Bible," of which we have ever heard. It was printed for and circulated in the English army during the time of that sturdy old warrior and believer in the sacred book, Oliver Cromwell.

In one of the upper chambers of the Lenox library, New York, locked away in a special glass case, amongst the treasures of the collection, lies a small and ancient volume of sixteen pages, including the title page, and modestly bound in brown calf. Only one other copy exists and it is in the British Museum. The copy in the Lenox library was purchased in Boston for the sum of $2,200. Its title page has this inscription:

"THE SOULDIER'S POCKET BIBLE"

Containing most (if not all) those places in the Holy Scriptures which doe show the qualifications of his inner man, that is a fit souldier to fight the Lord's battles, both before the fight, during the fight, and after the fight.

Which Scriptures are reduced to several heads and fitly applied to souldier's several occasions, and so may supply the want of the whole Bible, which a souldier cannot conveniently carry about him.

And may also be useful for any Christian to meditate on, now in this miserable time of war.

Every man in Cromwell's army, by command of the Protector, carried a copy of the "Souldier's Pocket Bible," which was generally buttoned between his coat and waistcoat "next his heart." Two reprints of the famous book have been recently made, one for private circulation, in 1861, and another, a neat fac-simile, was later produced in London, to which was added the following brief preface by Lord Wolseley:

In my humble opinion, the soldier who carries this Bible in his pocket possesses what is far higher than the proverbial Marshal's baton, for, if he carries its teaching in his head and lets it rule his heart and conduct, he will certainly be happy and most probably eminently successful.

We desire that our own brave soldiers, who have proved themselves so courageous and steadfast in their country's cause, should, every man of them, be provided with a copy of our vest-pocket War Testament, that they, too, might "wear it next their heart" to comfort, to guide and cheer. Not a meagre sixteen pages of selections, however choice, but the full and complete New Testament. An opportunity is now afforded for all who desire to become actively interested in this missionary work, to do so. One dollar will supply ten soldiers with War Testaments. Soon these little volumes will become precious as souvenirs of our war with Spain, and as reminders of the hearty manner in which Christian America remembered the spiritual welfare of those who were risking their lives in the cause of freedom and humanity.

The prayers of the readers of this journal are requested for the blessing of God upon its publication, and that upon they whose sermons, written for Christ, are printed in it and in their application may be used by the Holy Spirit for the conversion of sinners and the edification of God's people.

BISMARCK'S RELIGION.

AFTER the death of Gladstone, two and a half months ago, Bismarck remained the greatest intellect of the political world. It has been seldom in ancient or modern times that Providence has allowed any one man to be so potential in founding a nation as Bismarck in the creation of the German Empire. His colossal brain, his political sagacity, his peerless diplomacy, his real genius, his irresistable will have been emphasized as elements of his greatness and success. He had other elements of character not as often noticed, but just as essential. They were his love for his wife and children, his devotion to his country, his simple, sincere faith in God, and his sense of personal responsibility for time and eternity. If his intellect was a mountain losing its head in the sky, if his will was a storm sweeping every thing before it, his heart was a deep, blue sea.

Bismarck's religion was dominant in his individual character and public life. If the chain with which he bound the German Empire together could be discovered, it would be found fastened to the throne of God. In one of the ablest speeches he ever made in the Reichstag, he reached the climax in "The Germans fear God and nothing else in the world." The old Bismarck coat-of-arms was a shield with a crown above it, out of which came two buffalo horns, with the black eagle of Prussia to the left and the eagle of Brandenburg on the right, and this motto at the bottom, "In Trinitate Robur" ("My strength in the Trinity"), referring to the three-leaf clover and the three oak leaves in the shield, and especially to the Trinity of God.

At the Easter of 1830, on his sixteenth birthday, Bismarck was confirmed in the Trinity church, of Berlin, by the celebrated Schleiermacher, and remained a member of the Lutheran Church to the day of his death. While in college, he became somewhat sceptical, to which fact he refers regretfully in a letter to his wife from his college town:

I visited Wiesbaden, the scene of my former follies. How many of those with whom I flirted, and drank and gambled are now under gronnd! What changes my views of life have undergone in the fourteen years since then! I cannot imagine how a man who thinks at all about himself, and yet refuses to hear anything about God, can endure life without weariness and self-abhorrence. I can't think how I endured it formerly! If I had to live now, as then, without God, without you, without children, I don't know why I should not throw off this life like a filthy garment.

Through his long life, he not only believed in a God above him, but openly professed the presence of God in his soul. He had implicit faith in the Scriptures, and with them he often tried to win his friends from scepticism. After one of the most exquisite descriptions of a swim in the Rhine by moonlight, he wrote:

I sat with Lynar on the balcony, with the Rhine beneath us. The starry sky above us and my little Testament brought us to religious topics, and I tried for a long while to shake the tendency of his mind to the moral teaching of Rousseau.

Bismarck had implicit faith in Divine Providence. He said in a critical time in his history, "I am ready for anything God may send." At another time he said, "If God will continue to give health to my wife and children, in thirty years from now it will not make any difference whether I play the part of the diplomatist or country squire." His wife was very much afraid of his assassination and he wrote her: "Trust in God, dear heart; there is more danger to be apprehended for the king's life than for mine, but this also is in God's hands." In a gloomy period of the nation's history he wrote, "Thank God my health is good; but one needs an humble faith in God not to despair about the future of our country. May he grant the king good health above all." Bismarck's faith in the providence of God over Prussia and the German nation was a part of his life. He said: "Sooner or later, the God who directs our battles, will throw down the iron dice which will give the final decision." After a most graphic description of Napoleon's humiliation at Sedan and of his conference with him, he wrote:

These two days cost France 100,000 men and an Emperor. If I did not believe in the divine government of the world, I would not serve my king another hour. If I did not obey my God and put my trust in him, my respect for earthly rulers would be but small. Title and decorations have no charm for me. Take my faith from me and you take my country, too.

Bismarck had a vital faith in the Lord Jesus Christ. We remember to have read nowhere a clearer or more powerful exposition of the relation of Christ's teachings to the State than in one of Bismarck's addresses. He said:

If the State wishes to secure its own duration, and to prove its right to exist, it must be established on a religious foundation. Christian rulers are inc... intended to use the sceptre God has lent m... carry out his will on earth. I recognize a rod... will what is revealed to us in the Holy Gospels and I believe that the realization of Christ d... trine is the object of the State. Gentlemen... let us give the people a narrow view of Chri... by showing them that it is not indisp... to their law-givers; let us not take from th... belief that Christianity is the source from h... our legislation is drawn, and that the State ns... the realization of Christianity.

A man with such a faith in the life of hr... in the foundation and progress of his ... deserved to build one of the greatest e... and had a right to the fame his s... secured.

A meddlesome scribbler wrote to Bis... charging upon him a want of spirituali... his answer the Chancellor defines his r... expressing his faith in Providence, in ... in the atonement, and breathing a spiri... mility becoming so great a man.

There are numbers of Christians far bey... on the road to salvation with whom, from r... lic position, I am compelled to live in ... Would to God I had no other sins on my s... those which are known to the world, ... which I can only hope to be forgiven by f... Christ's blood. It is often so difficult t... that clearness of conviction which is the fou... of trust in God. If I stake my life in a ca... it in that faith which has been rooted in ... long and hard struggles and by sincere and ... prayer to God. I hope in the dangers a... culties of my calling to be enabled, By God' ... to hold fast that staff of humble faith by ... find my way.

His faith in a future life and one of ... those who belong to Christ was as part ... very being. In a letter to his wife he s...:

We must not cling to the world or make ou... too much at home in it. If I believed this t... end of it all, it would not be worth the d... and undressing.

The brains of the world are not going ... but coming to, the Cross of Jesus Chri...

FERDINAND C. IGLEHART.

BRIEF NOTES.

In spite of the difficulties interposed th... government of Finland, the Salvation Arm... has thirty-one corps in that country.

Rev. John E. Stuchell, formerly pastor ... church in California has accepted an invita... become assistant to Dr. Talmage in the pa... of the First Presbyterian Church, of W... ton, D. C.

Evangelist Wm. E. Geil has been h... successful meetings at Newark, N. Y. The ... ings were held in the large Opera House, an... been well attended. The meetings he held ... myra and other centres are being continued ... resident ministers.

A missionary now laboring in Chi... presses, in a private letter, the belief that th... now fully 200,000 Christians in the Chinese e... Though he does not wish to be quoted his c... tion is, he says, based on personal observati... on the reports of other missionaries.

A conference for the deepening of sp... life will be held at Fitzwilliam, N. H., fron... 28 to Sept. 5. Evangelist Herbert L. Gal... has had charge of the arrangements, expe... presence of many eminent Christian worker... Canada as well as from all the New England ...

Lord Kelvin, who is acknowledged ... lands to be among the most accomplished sci... of our generation, referring in a recent spe... some wonders of the natural world whic... failed to impress an infidel, remarked with a ... ous emphasis: "The atheistic idea is nonsen...

The death is announced of Rev. E... White, ex-chairman of the English Congrega... Union. He was in his eightieth year. Mr. ... was famous for his advocacy of the doctr... conditional immortality, that is that none ... mortal but those who derive immortality ... Christ.

It is authoritatively stated that of the en... ty Moravians who gave themselves to the s... rificing work of preaching to lepers, not ... them has yet taken the disease. We learn ... Dr. Banks, too, that Miss Mary Reed, who ... traction of the disease he described in the ... nmns, is now much improved in health, sh... that the disease has been arrested if not cure...

The report of the social work of the S... tion Army in England, just published, sho... woman's homes with accommodation for 1,7... 1,227 inmates; total number admitted during ... months was 4,769. There are 15 prison-gate h... 15 farms, 108 Slum-posts, 28 food depots, 101 ... shelters with accommodation for 11,307, 38 ... shops, 14 children's homes, and 24 other soci... stitutions.

Mr. Satori Kato, of Tokio, Japan, ha... livered several lectures explaining the prese... culties in his native land and describing the ... tion from a religious standpoint. The *Mail and Express*, of New York, gives high commen... to his lectures. He is accompanied by a Ja... artist, who draws pictures in the presence ... audience. Letters will reach Mr. Kato, if addr... to him at the Japanese Consulate, New York.

The attendance at Northfield this year ... all previous records. On August 7, there were ... three thousand persons in the Auditorium ... morning meeting. Mr. Sankey, who did the ... ing, said he had never seen so many peo... Northfield as this year. Mr. Macgregor and ... Morgan, the two English preachers; Dr. ... Dixon and Mr. Moody are the chief wo... Those who are present describe the season a... of wonderful blessing.

Ocean Postal Development.

CANADA is to be congratulated on a concession of postal facilities, which her statesmen have had an active part in securing. In the near future, her citizens will be able to send letters to England or to South Africa at two cents, instead of five cents, the half ounce. Canada has the honor of having proposed and urged this reduction of rates. She was cordially supported by the statesmen of South Africa, and eventually the English postal authorities were induced to take the matter into consideration. An effort was made to bring all the English colonies into the union. A Council was organized of representatives of Canada, South Africa, India, Australia and other colonies, to arrange terms. The Council, which was composed of men of experience in postal business, assembled in London, and has just concluded its work. It was found possible to conclude arrangements for the reduction in the case of the more distant colonies, but Canada and South Africa agreed to make the experiment. It was also arranged that any country under the English flag might, at any time, make a similar arrangement by notifying the English Government of its desire to do so. It is practically certain that all of them will eventually avail themselves of the opportunity. Probably there will be a loss of revenue for several years, both to the colonies and to the mother country, but as was pointed out by Mr. Chamberlain, who has heartily advocated the change from the first, there is something besides revenue to be considered in giving facilities of this kind for increased communication. The facilities for rapid ocean travel, which have so lately developed during the last few years, have drawn the countries into closer bonds of union, but only the wealthy classes have been able to avail themselves of them. To the great masses of the people on both sides the Atlantic, the money and time required for a voyage, made it impossible. The only way to help them was to promote the intercourse, which brings knowledge and nurtures sympathy, was to reduce the cost of correspondence. This has now been done, and henceforth the emmigrant in a British colony, however poor he may be, will be able to keep his family at home informed of his experience, and the family can at small cost give him news of his home affairs. Of course, this will be a boon only to those whose interest in the home continues, in spite of separation; it will be of no moment to those who, in their new environment, lose their attachment to their parents and friends. It is strange that there should be such people. Still more strange is it that there should be people in the world who neglect to keep up communication with their heavenly home, which is altogether free and fruitful in blessing.

"Thou castest off fear and restrainest prayer before God (Job 15: 4).

Immigration Uniforms.

A writer in the New York *Sun* complains of the deceptions being practised upon the public by persons who, although not in the army or navy, wear uniforms resembling the regulation garments. He says: "The excitement of the war, and perhaps the fact that there is no law to prevent any person from wearing the uniform of the army and navy, or a colorable imitation of it, may be responsible for the curiously clad persons now moving around the city. One department store has put the drivers of its delivery wagons in a costume that even at a short distance is hardly to be distinguished from the canvas field uniform worn by the infantry. Three undersized men were wandering about South Ferry the other day in brand new uniforms. On the collar of their unbuttoned blouses were the letters 'R. R.' in gilt. The 'R. R.' was doubtless meant to insinuate that they were rough riders; the official name of the regiment called rough riders is First Volunteer Cavalry. Many of the wearers of uniforms seem to have assumed too great license; the results indicate that there should be some rules in regard to the wearing of uniforms. Things are too mixed just now." They can impose only on the general public. If they present themselves to receive pay or rations, or to enjoy the privileges of soldiers or sailors they would be speedily detected. It is so with persons who, for the sake of winning public confidence pretend to be Christians when they are not.

The Lord knoweth them that are his (II. Tim. 2: 19).

Died of Nostalgia.

In Gen. Shafter's reports of sickness and death among our troops before Santiago, is one entry that is very pathetic. It is that of the death of a man belonging to a Massachusetts regiment, whose ailment was home-sickness, to which the physicians give the technical name of nostalgia. Medical men formerly ridiculed the idea of men dying from any disease that did not attack some part of the body and would not admit that any one could die even from a broken heart; but they have learned of late that there is a closer connection than they supposed between the mind and the body, and that men may die of mental distress. Thus we get a distinct recognition in this instance of a mental cause for physical death. This man who was exposed to danger from Spanish bullets and from fever, escaped both, to die of home-sickness. It is especially sad that his death should have occurred just at a time when the only effectual remedy was so near at hand. If he could only have known that peace was coming so soon and that his return to the home for which he pined, was so near, he might have revived, and lived to come back. We may hope that his affections were not so centred on his home that he had not looked beyond it, seeing that at longest there must come a day when he would have to leave it and would need a refuge that would continue forever.

Because man goeth to his long home (Eccl. 12:5).

Evading the Immigration Laws.

Complaints have reached the Government of late that persons excluded under the immigration laws from entering the country are coming in by way of Canada. The Immigration Commissioners at New York and other ports are vigilant in their watch, and they have felt some chagrin at learning that persons whom they have rejected are now in the country. Two officers of the Government have accordingly been sent from Washington on a tour of inspection on the Canadian border with a view of suggesting a remedy for the evasion of the law. Formerly by an arrangement with the Canadian steamship lines, a United States Inspector was stationed at Canadian ports of entry to assist the Dominion inspectors and to collect the head-tax on such immigrants as admitted their intention to cross the border within thirty days. The present Administration, however, withdrew them and since then there have been a greater number of evasions than ever before. Probably the officers now conducting the inquiry will advise their being replaced, or may suggest some other means of checking the influx. Happily for us there is no prohibition to keep undesirable people from entering Christ's kingdom. Indeed he expressly invited the outcasts and those whom the world despised. But even he insisted on a regular entry, and would not tolerate an evasion of the rule. The wealthiest, like the poorest, must enter by repentance and faith in him, and there is no other way.

He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. . . . I am the door of the sheep (John 10: 1, 7).

Kindness Cost a Life.

A lineman in the employ of a telephone company lost his life in Staten Island, N. Y., a few days ago through doing an act of kindness. He was walking on the roadway near his home, when he met two fellow-linemen dressed in holiday garb. They were in a disagreeable mood. The superintendent had promised them a half-holiday, and they had dressed to go to Bath Beach for a few hours' enjoyment, but just as they were starting, news came that a wire at Cebra Avenue was damaged, and he told them they must go and repair it at once. They had brought no ladder, and they were looking for some one from whom they could borrow one. The lineman promptly brought his ladder, and said that as they were wearing their best clothes, he would go up and repair the wire for them. The men protested against his doing their work, but he insisted, and was soon at the head of the pole among the wires looking for the damaged one. The two men started off for their trip, but had not gone many steps when they heard a cry. Looking back, they saw their friend swing a moment in agony, and drop unconscious to the pavement. They knew what had happened. He had touched an unprotected light wire, and two thousand volts of electricity had passed through his body. They picked him up, but he was dead. His volunteer service had cost him his life. It was undertaken only that his friends might have a little longer pleasure, and of course he had no idea what it would involve, but his memory will always be a hallowed one to them. How infinitely more hallowed ought the name of Christ to be to us, seeing that he deliberately laid down his life that we might have eternal happiness.

Christ who hath loved us and hath given himself for us an offering and a sacrifice to God (Eph. 5:2).

GREAT BRITAIN'S OCEAN PENNY POSTAGE COMMISSIONERS.

The New Governor-General.

The difficult problem of finding a successor to the popular Earl of Aberdeen as Governor-General of Canada has been solved by the appointment of the Earl of Minto, whose portrait appears on this page. He is not altogether a stranger to the Dominion, having served for about four years as Military Secretary to the Governor-General in the time of the Louis Riel troubles. The experience he gained then is likely to be of use to him now that he comes to occupy his distinguished position. Lord Minto is the fourth of his line; the first Earl was raised to the peerage in 1813. He is fifty-three years of age. His experience hitherto has been chiefly that of a soldier. He served four years in the famous regiment of Scots Greys. Afterwards he fought in the Russo-Turkish war, in the Afghan war of 1879, and in the Egyptian campaign of 1882, in which he was wounded, and was honorably mentioned for distinguished service in the dispatches. His wife is a sister of the present Earl Grey. His capacity as a ruler is yet to be tested, but we may hope that one who must be aware of the responsibilities of his exalted station knows also how he may gain the wisdom he needs, and like the great king pray:

EARL MINTO.
The New Governor-General of Canada.

Give therefore thy servant an understanding heart, that I may discern between good and bad: for who is able to judge this thy great people (I. Kings 3: 9).

A New Filament.

One of the chief difficulties in electric lighting is to find a filament which will emit the light without being itself consumed. A scientific journal reports the discovery of a new substance which appears to have the qualities desired in greater proportion than any yet used. This is called osmium, the densest and most refractory of all metals, being infusible except at the highest attainable temperature. Osmium is found native as an alloy in certain ores of platinum and iridium. It is a hard, bluish-gray metal with an extraordinary atomic weight and enormous specific gravity. It is said to be the heaviest substance known. The properties that suggested its use for incandescent lamps are its practical infusibility, and its known resistance to temperatures in which platinum and iridium volatilize and disappear. It is well known that the intensity of light emitted by an incandescent substance increases rapidly with its absolute temperature. By heating osmium in a vacuum with an electric current strong enough to volatilize platinum, it is said to attain a luminosity hitherto unknown, emitting a white light of agreeable color, but of great intensity. The substance is dull and uninteresting in appearance; it is only when the electric current passes through it that it gives its wonderful light. There are some men who resemble it in this particular. They are accounted dull by the world, but Christians get light from them when the Holy Spirit uses them to declare the truth.

The entrance of thy word giveth light (Ps. 119:130).

SUNDAY AT MONT-LAWN.

The Happiest Day of All the Seven—Song and Story—Child-Worshipers—Bobby's "Christmas" Card Text.

IT is set apart as a holy day, and every effort is put forth by housemother and caretakers to make it the sweetest, happiest, dearest day of all the week. Play is not interdicted, but the influence of "teachers," as the children rightfully call the wise and tender women who care for them, pervades and directs it in such a way as to differentiate it from the play of other days.

GOING UP ON THE SATURDAY BOAT.

Sunday breakfast, dinner and supper are the best of the week, for on Saturday, good things, in the shape of pies, cookies and fresh eggs are laid in stock. When the gong rings for breakfast, the housemother on the steps, gives out the Golden Text for the week.

After breakfast, while the children are playing on the lawn, the housemother and teachers gather together in the Home parlor for their Sabbath hour of praise and prayer. While they are singing the first hymn, little guests, self-invited, steal in, until every chair is filled, and a lot of small people are sitting around on the floor. When the meeting dissolves, all go forth with smiling faces to the week's work. Out on the lawn children gather about the teachers and listen to pretty Bible stories and look at Bible picture-books, or in quiet walks and talks the teachers show them their loving Father's hand in the beautiful world about them—that wide-open, wonderful Bible of beauty that is written in wooded hills and daisied fields and wide calm river.

The mellow notes of the chapel bell ring out, and the children march into chapel, singing:

How beautiful to walk in the steps of the Saviour

When they are seated, they sing:

Hosanna to the Son of David,
Hosanna to the King of kings,
Hosanna in the highest heaven,
Hosanna to the King of kings.

The lesson is studied in large letters over the blackboard, and Miss Dane's little guests delight in every opening that brings them to the answer of Jesus.

Then as Bible stories come to me,
Come another, another, another,
I'll store them away in my heart, I'll store them away,
Keep them to use every day,
And tell them over and over to me.

The lesson is studied in large letters over the blackboard, and Miss Dane's little guests delight in every opening that brings them to the answer of Jesus. Then as Bible stories come to me, Come another, another, another, I'll store them away in my heart, I'll store them away, Keep them to use every day,

THE FAMILY AND HOME CIRCLE

Home for Chinese Waifs.

The Blind, the Orphan, and the Child of the Leper, is Sheltered—China Feels Her Reproach—The Christ-Spirit in Home-Life.

OUR readers in the HOME AND FAMILY CIRCLE will be interested in the following letter from Rev. F. Ohlinger, Superintendent of the Rebecca Orphanage, Hinghua, China: "The Rebecca Orphanage was established by Bishop C. McCabe and named for his wife, who donated $3,000 for the purchase of a site and the erection of buildings. No work in all the great heathen world is more Christ-like than the work done in this orphanage, and none can yield more abiding fruit. The children receive not only Christian and mental, but also a manual training. They are mostly the orphans of deceased Christians, and would never perish or fall into the hands of heathen relatives if we did not provide for them. We also work for the blind, the outcast, and the healthy children of lepers. The cost of rescuing a child from a leper village is $20 per annum; benefactors to name the child they rescue. Cost of supporting an orphan, foundling, or blind child, $20 per annum. The work is growing rapidly.

"China is beginning to feel the reproach of her position. Her mails, for instance, have to be paid for separately so soon as they go to other countries, while the mails of the smallest countries come and go, bearing only their own stamps. Even Japan, little Japan, whom the Chinese regarded with such supreme disdain, is imitating the powers that are dictating the policy which China shall pursue in certain matters. China will learn before long the lesson that religious toleration is essential to progress, and that Christian missionaries are here, as elsewhere, to be welcomed as the vanguard of civilization."

"Blindness is an affliction remarkably common in Eastern countries, due in some measure to the glare of the sunlight, but in larger degree to the ignorance of the ordinary laws of hygiene. When Christianity enters a country, instructing the young, leading the old to Christ, and otherwise influencing private and public morals through the home-life, there is a marked diminution in physical as well as mental and moral afflictions, so true it is that, Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." True this is in our own home-life. Many of us, blind with unbelief in our heavenly Father's unfailing love and care, fret and doubt ourselves into sickness, ill-temper, and sometimes into sin. The surest way to keep home sweet, is to preserve our spiritual vision clear of any film or beam that keeps us from recognizing God's love for us and from seeing good in those around us. Recognizing whatever is good in others is the way to encourage them in well-doing, and thus assimilate them to increase their virtues.

Chicago Vacation Schools.

"What shall we do with the children of crowded districts during vacation?" is a question which is coming home with force to other cities besides New York. The Woman's Club in Chicago inaugurated a movement which has crystalized this summer in the establishment of five vacation schools, six play-grounds and a play-room under the direction of the Vacation School Board. The park and boulevard system of the city are not so arranged as to afford relief to the congested districts, and the institution of the schools and playgrounds is a timely provision. The schools take the children on frequent excursions to the parks or into the country, and seek to interest them in nature studies. The City Council made an appropriation of $1,000 to the play-grounds, which being located in different sections, reach different groups of children. Teachers in athletics and kindergartens direct the play into healthful channels. The statistics of juvenile criminality shows the importance of providing entertainment and occupation for the city child during the summer months when the close of the public schools turns them into the streets.

"Christmas Trees" in August.

It was bed-time at Mont-Lawn. In the cool, sweet dusk of the great dormitory, many little cots bloomed white, and many little tots were slipping quietly off into the Land of Nod, but at the extreme end of the room a number of fair and dark heads were lifted and looking out of the window, "Teacher!" "Teacher!" came soft calls in hushed voices of the gazers, who were newcomers to the Home: they got their arms about "teacher" as she sat down among them, and pointed in eagerness out of the window—all in a way that made the teacher think of the soft flutterings in a dove's nest. "Teacher, they's Christmas trees out here." They were pointing to the spruce trees in the yard. "Such big ones! An' here's what grows on 'em:" they had gathered some cones and taken them to bed. Heretofore they had only seen "Christmas trees" in the stores and in the mission at Christmas season.

SIGHTLESS WARDS OF THE REBECCA ORPHANAGE.

The Scalp-Dance.

A trader, recently returned from a visit to the Blood Indians, speaks thus of their scalp-dance:

Those who had lost relatives painted their faces black, the women cutting their hair and scarifying their arms and ankles. They carried the scalps of the enemy suspended from sticks, and went through the camp, stopping here and there to dance and sing the plaintive scalp-song. Few white persons have any taste for Indian music, yet some of our greatest musicians have pronounced it purely classical in construction. One could clearly perceive in this scalp-song the dominant theme of sorrow for the dead kindred, and a minor one of joy that they had been revenged. Afterwards these scalps were handed over to the warriors and they in turn danced with them; but their song was one of exultant victory.

Even among savages we see that the woman's war song of triumph is tinctured with anguish. Here is the watching and waiting without the accompaniment of drum-beat, bugle-note and band-playing. And to her, in the kingdom of the home, lies the power of making war needless by raising sons too pure ever to contribute to the injustice and oppression which provokes war.

"The Rock that is Higher than I."

A traveler to the Klondike writes:

Five Finger Rapids is the next place to worry the gold-seeker. There are three rocks in the river and one on each side. The day we came through a foreigner took the wrong channel and his boat and outfit were lost, but, with the Lord's help, he managed to cling to the rock and climb to the top, and no doubt was the only man ever on it. The rock is fifty feet from the shore, so one of the pilots made a strong string by unravelling a rope and tied a stone on one end, and, throwing it to him, he pulled over a heavy rope and tied it around himself, and in this manner they pulled him through the current and up the other side.

Sometimes we take the wrong way out of difficulties, and it looks as though the current of evil tempers and desires will carry us away, but let us remember that there is always the rock of faith upon which we may climb out of the reach of all unholy thoughts.

Shooting Stars.

August is the month of harvest moons, of beautiful stars and of meteoric displays. "Tears of St. Lawrence," as falling stars have been called in memory of the martyr, glorify the August sky, because the earth rushing through the swarm of meteors captures myriads of the tiny atoms that compose it, sets them on fire by the concussion with her atmosphere, and the light of the combustion is visible in the form of shooting stars. In astronomy shooting stars are known as Persids, because their radiant point is the constellation Perseus. As this constellation rises about nine o'clock, the display begins about ten, and it is said that an observer on a clear, moonless night will see from four to eight meteors an hour. From ten to fifteen million interplanetary meteors of visible size, are said to enter the earth's atmosphere daily, while the number of those too small to be seen, is far greater.

The Value of Habit.

Throughout all life, both mental and physical, writes Frederick M. Giles, of the University of Chicago, it is only by making the to-day's work habitual that we are able to accomplish something new to-morrow. Hence it is important, especially in childhood and youth, which are critical periods in the formation of habits, to get as habitual as many things as possible that in later life we may have more time to attend to new problems. We must have habits—that is inevitable; but would we do the best work we must have the right habits. It must be noticed on the other hand that habits must be kept flexible. In the common-place phrase, we must not become "the slave of habit," but its master and user.

YOKE-FELLOWS.

ALONG the quiet village street
Two oxen came with heavy load,
And as their driver paused to greet
A friend, one, weary, sank upon the road;
The other, patient, stood and bore the yoke,
Now doubly weighted with his partner's fall.
Wondering I saw, and light upon me broke.
"Oh, Lord, it is thy yoke I bear,
The strength to hold it comes from thee.
If thou wilt stoop to draw with me
Earth's heavy loads, and all my burdens share,
Oh, grant that I may ne'er again despair,
And, by my faltering, added burden be.

Indian Day.

INDIAN Day at Albany, N. Y., when the tribes of five nations gathered to the opening of the State Department of Indian relics, was a most interesting occasion. New York State has lately been made official Wampum keeper by the Indians, and the famous belts were on exhibition. The way Indians recorded history was by the designs in which they beaded these belts. The party gathered at Albany was a motley throng, most of them being in costumes remote in style from those seen in cities. One chief of the Onondagas wore a leather garment, and upon his cheeks were daubs of brilliant paint. Another wore upon his head a display of eagle feathers which ended in a trail extending down his back. One little fellow who accompanied his father as a guest of the State, wore an entire Indian costume, and carried in his little brown hand a bow and arrow. A representative of the Albany Historical and Art Society was accompanied by his wife, and while the Indians were at their repast she held the great granddaughter of Chief Brandt who aided the Americans in the war of the Revolution, when he led the Mohawks. The nut-brown infant of two months was the centre of attraction.

"Mammy's" Burial.

One of the most impressive scenes ever witnessed in a cemetery, occurred recently in Jackson, Miss., when "Aunt Susan," a colored woman who had lived out her four score and three years was laid to rest in the plot of her "old master," Dr. T. J. Mitchell. Richard Green, Gordon Green and George H. Peets, all white men whom she had nursed and raised, being her pall-bearers. Many had gathered to do her honor. Prominent white people of the city walked behind her coffin as mourners, and her grave was literally covered with flowers. Aunt Susan, for over seventy years, had lived with the family of her "old master"—the Mitchells, the Bibbs and the Greens—nursing and ministering to the sick, tending the children, a blessing to every one. "Those who knew her," says a Memphis paper, "do not doubt she is with the angels. Whiter than the snow was her heart." The old-time Southern "mammy" was one of God's elect; through love she made herself mistress of the hearts of children, and was really, like "Uncle Remus," the kindergartener of the Old South.

A Letter to an Emperor.

Do any of our little readers feel that if they were kings and queens, life would be all sunshine? Let them read this letter, written by Dom Pedro I., immediately after his abdication, when on board the *Warspite*, ready to leave his country and his little boy forever. The letter is to that little boy, Dom Pedro II., at that time just five years and four months old:

My beloved son and my emperor, very agreeable are the lines which you have written me. I was scarcely able to read them, because tears impeded my sight. Now that I am more composed, I write this to thank you for your letter and to declare that as long as life shall last affection for you will never be extinguished in my lacerated heart.

Our readers will remember that this little boy, who became Emperor of Brazil, in fact when less than fifteen, himself voluntarily abdicated, after a long reign, in the interest of peace, and that through this act of his an empire became a republic without the shedding of a drop of blood—a thing unprecedented in history. Nobler patriotism this than to have established his throne in bloody triumphs.

Life in a Persian Palace.

An Experience as Related in the Diary of Hannah Yoseph, "The Christian Herald's" Medical Missionary.

[Our readers, who have been made familiar with Dr. Yoseph's good work in the Orient since her return to the East from this country, will be interested in the full and graphic account which she sends us of her visit and prolonged stay in the house of a distinguished Persian. The narrative needs no comment. In presenting the truth, it gives a strong argument to Christian people for sending the Gospel to Persia.]

* * *

CHAPTER I.

The Journey to the Palace—The Bride—The Shepherd—Meeting With the Princess—The Doctor's First Night in the Palace—Persian Ideas About Lying.

IT was in August, just when grapes begin to get their beautiful crimson color. And just when the bul-bul's sweet song compels the traveler to look for her mitten-like nest swinging from the tender branches of the willow trees.

It was one of these days that the governor requested me to go to his country house (nine or ten miles distant), because his "children were ill" and needed medical attention. A Persian never mentions his wife's name before other men. He speaks of her as, "my family," "my home," "my house," "my children," "they."

Next morning, horses were brought, and we rode through avenues and roads that were thickly shaded with poplar and willow trees. Our horses could hardly pass between the loaded, little brown donkeys. Their drivers wore leaves of castor plant under their hats as a protection against the heat. How hard the donkeys work! It does seem that no one appreciates their faithfulness, for a donkey's owner, when his beast is too tired to travel fast, urges it forward by sticking a large, needle-pointed nail into its hindpart and legs until, as you often see, blood flows from several points.

It would be more just to have the donkey, than the lion, on the national flag. The donkey's service to this country is far more than the lion's. We could no more do without donkeys than Western countries could do without railroads.

A few miles out, our attention was drawn to a group of horsemen who were bringing a bride to the city.

"I hope they are not fighting," said one of my companions. "How frightened she looks, poor little thing! Oh, it is only a mock fight!"

Reapers (men and women) from nearby fields had brought a sheaf of wheat as a gift to the bride. It is an ancient custom of the country to meet travelers and brides with gifts of fruits or sheep. One of the reapers was challenging anyone of the horsemen to box and wrestle with him, or give him a gift of money or second-hand clothes.

One of the horsemen ended the matter by handing a small coin to the reaper, saying:

"I am ready to wrestle or box with any one of you. But being so late, we are in a hurry to take the bride to the city, and have no time to stay here. Therefore accept this, and for the sake of Imam Hoosan let us go in peace."

So the reapers went their way, their sickles resting over their shoulders, their skin-aprons flapping as they went, joyfully singing their harvest songs.

Some of the men of the bridal party were so hilarious that they could hardly sit in their saddles. Some were singing in Persian, some in Turkish; two men were playing pipes, two were beating drums; four or five of them were firing their guns off at one time; others were racing and playing their dancing horses, as only a Persian horseman can. The merry party disappeared from sight and the bride's red costume faded into the distance.

We reached the foot of the mountain, and not far from us saw a shepherd leading his flock to water. As soon as he saw us he took hold of one of the sheep, threw it over his shoulder, and ran toward us. From behind some one said:

"Doctor, slow your horse. The poor shepherd's load is heavy and he is coming to offer it to us."

The frightened sheep is the one to be pitied. The shepherd forcibly stretched the sheep on the hot ground almost under the feet of our horses; took hold of its chin and pulled it back, and with his right hand laid the knife on its throat, and with his feet planted on the feet of the sheep, looked up at us and waited for orders. The poor sheep's eyes were so full of terror that they seemed starting from their sockets. Our travelers, knowing the custom of the country, gave the shepherd a few *tanbals;* the sheep was released and danced joyfully away. I could not but think of the contrast between the picture of this shepherd, with a lamb in his arms, and that of the Good Shepherd, who loveth his sheep, and giveth his life for them. Here is the translation of a Persian poem, giving the Persian lamb's view of the case:

A LAMB'S PLAINT.

When I was but a little, tender lamb,
My shepherd carried me upon his breast,
Carried me over rocks, and streams, and hedges,
It had been so with shepherds for long ages.
Our shepherd loves us now only for profits,
And holds us in his arms only for gifts;
Casts us upon hot ground and knife in hand,
Holdeth us down and waiteth death's command.
And if you only knew, O traveler dear,
When *Kajava* passeth the flock near,
How helpless lambs tremble and dread the sight,
And pray the shepherd may not see aright!

The appearance of vineyards and trees give evidence of habitation. The world begins to look like a green sea. Dew-covered grapes, just beginning to ripen, glisten through leaves like jewels in a jeweler's window. Here and there are small booths made of the branches and leaves of trees, to shelter the little Shulamites of twelve and fourteen years of age, who watch over the vineyards; a custom dating back to the time of King Solomon. You remember what his "beloved" says, in the Songs of Solomon, "Look not upon me because I am black, because the sun hath looked upon me; my mother's children were angry with me, they made me the keeper of the vineyards."

A little Shulamite rushed down from one of the booths to the vineyards and picked some clusters of fine grapes and offered them to us. We gave her a few *tanbals*, and she said:

"I had been waiting for travelers to pass for so long, and now these *tanbals* are my *kismat* (portion), and I am going to buy with them a little chewing gum and some silk thread to embroider my cap with."

The governor's palace, a half mile distant, keeps peeping out at us, now on one side of the road and then on the other, until at last we stand before the immense gate made of walnut trees, mounted and fastened with strips of iron.

All the buildings (three or four in number) are surrounded with a mud wall, eight feet high. The gate is guarded by soldiers, who keep constant watch, standing like sentinels, with muskets at rest. They saluted as we passed. Through extensive grounds we drove to a second mud wall, fourteen feet high, and passed in front of a small door. A servant called, "Calbally, come and lead *Hakum Khanim* (the doctor) to *haramkhana*" (the harem).

THE GOVERNOR AND HIS WIFE.

A few yards from the door, an old man of eighty sat in the sunshine. When he saw us he gathered his stiff limbs together, put his hands upon the earth, slowly stood up, looked toward us and began to arrange his apparel, drawing together the hems of his numerous long coats and straightening his long black pipe-like hat; taking a small comb from his pocket, he proceeded to comb his long, white silvery beard; and all this time we were watching him at his toilet.

Then slowly he walks toward us, never hastening. I think that he must have had donkeys to care for in his younger days. He said his "salaam," laying his hands over his breast and bowing. Then he leads us to *haramkhana* through another yard, smaller than the first, and calls out:

"Aghboorchak (white-haired maid—who is the maid constantly with the lady of the palace—the name is more applicable to a companion than a maid), Hakum has arrived."

A woman of fifty came and led us to an apartment where we were to await the princess. This room was about fifteen yards long and eight yards wide, and the floor was covered with beautiful rugs. On each side were six windows of exquisitely stained-glass, and curtained with thin white silk; over the two doors were thick green silk curtains, wrought with gold thread. On both sides of the room, between the windows, were square, shelf-like recesses about half a yard above the floor and about eight inches deep. These were filled with beautiful chinaware, some of them very large pieces, decorated chiefly with Chinese plays and games; and much exquisite glassware, imported from Constantinople. These finest treasures were for *tamasha* (show and beauty). On one of the shelves was the useful *aptapa* and *lagan* (pitcher and bowl), made of silver, which comes into requisition fourteen or fifteen times in twenty-four hours, after and before eating, and at prayer times. The maid takes the *aptapa* in one hand, the *lagan* in the other arm, with a towel thrown over her arm, passes from person to person, putting the *lagan* on the floor in front of each and pours water over their heads from *aptapa*. On both sides (lengthwise) of the room are thick and soft mattresses, covering a part of the wall and forming three divisions of yard each from floor to ceiling; just over the mattresses, cylindrical bolsters like sausages, a yard in circumference and a yard long, one on top of the other. Mattresses and cushions are covered with yellow silk. A small revolving, silver looking-glass which was constantly used during receptions, dances, and during conversations was in evidence. There was an open fireplace in the wall.

THE PALACE OF THE PERSIAN GOVERNOR.

From a photograph taken by Miss Yoseph.

While I was admiring the room and its contents, I heard some one in an adjoining apartment say:

"She-dog, why don't you hasten with your *aptapa* and *lagan?* Shahzada Khanim (Princess) is waiting." Aghboorchak (as I afterwards learned was the speaker, and she was addressing one of the maids. "If I get hold of you the same voice continued, "I will pull every hair from the roots! she-ass, hurry up!"

Then some one came running, and breathing heavily, and said:

"There it is. I thought the Shahzada Khanim was not up yet. I was watching Fatima dancing in the yard."

Aghboorchak answered, with a sarcastic slap, "I will tell the Shahzada Khanim of you."

Then the maid said, chokingly: "For the sake of Imam Hoozan do not tell her me!"

Aghboorchak replied: "I will not tell on you this time, if you will help me out of a difficulty and not tell any one about it."

The maid answered: "No, you have no luck on me! No, I will not tell anyone."

Then Aghboorchak was saying, with a change of voice and softly: "Your excellency's maid, who brings water for your excellency fell into the pond, and nearly got drowned. She was changing her garments; that was why she was late." (This was untrue).

I knew by the tone of voice that the mistress had entered. One of the maids came in where I was and drew back the curtain from the door, and the governor's wife appeared.

"*Salamalikum* (Peace to you)," she said. "*Alliema salaam* (Peace be to you). *Kapin lakhshydy?* (Are you well?) *tepatiini artikh aolsin*" (May your favor increase.)

Then she said to her maid, "*Sanin* (By your God) ask some one to bring *Kalian* (Persian tobacco pipe) to *Hakum Khanim*. She must be tired."

I declined, saying that I never made it my custom to smoke.

"You do not drink, you do not smoke? Turning to the maid, she said, "Bring some pomegranate sherbet."

In a little while the maid brought a tray, on which was a large, beautifully carved, wooden spoon, which holds about nine ounces, lying beside it. The sherbet, cool and delicious, was flavored with attar of roses.

The princess was a woman thirty years of age, the mother of ten children; two of her daughters are married, and she has two grand-children. She is, in a way, quite satisfied with her fate, her husband has given her a letter from his mother that as long as she lives, he will marry no one else.

At supper, as we ate together, she said:

"I have heard much about *Issa* (Jesus), I do admire the Christians. The women

free and independent, and men do not marry more than one wife."

After supper I said to the lady of the house: "When I have rested a little I will see why you are not feeling well. Will some one show me where I am going to remain for the night?"

"Shahboorchak," said the lady, "show the doctor *hallakhan*, and see that everything is ready for her."

The room, into which I was shown, was small and square, the floor was covered with the softest felt of brownish gray color over which was a large piece of white material, called *ru-i-parsh* (carpet's face). Mattresses and cushions were covered with red silk. The curtains of the windows and the doors, were of dark green braided with gold thread. Its walls like spaces were filled with native glassware, which held home-made *ar*-ticles oils and infusions, that were manufactured from different kinds of flowers, herbs and seeds. I concluded, and correctly that my room is the drug-store that supplies medicines to the surrounding villages. It is the family collection box. (Everything from this room is given for the sake of charity). The room smelled like a rose garden. The Persian ladies make delicious sweets and candies, which are perfumed with these home-made odors. On a shelf was the everlasting *aptapa* and *jan*.

After I was rested, I sent word to the lady that I was coming down to see her. The return message was, "Wait ten minutes. Five minutes later, with Aghboorchak he came in, saying: "I was afraid that you would enter while my *sahib* (husband) was there, and would say that I am not ill: for six weeks I have been begging him to send for you, all the time telling him that I was ill, and if you had not known—I know that you Christians can lie—you would have made me a liar before my *sahib*, and he would not believe me any more. You know," she continued, "we could not get along without taking lies; it would never do for us to let our *sahibs* know everything. We could not exist without lies once in a while. About two weeks ago, another ladies and I wanted to visit a near-by garden. My *sahib* would not let me go for many circumstances, because, he said, 'men might see you,' and I said to him, 'you know better than I do; being a woman my brain does not understand affairs.' But next day, after my *sahib* left the city, my friend (who has a *sahib* who is an opium eater, and does not care where his wife goes, so long as he has his opium, and who lets his wife do as she pleases), came, and we, dressed like men, went to the shrine and came back no one recognized us; but my maid, being quick-headed, left my dervish costume in the room. In the evening my *sahib* returned, and saw the attire in the *khanhana*. If he had believed that I had worn it, and had gone out with undue advice, he would have shot me on the spot. But I said to him: 'My maid's brother is a dervish and is going on a pilgrimage to Mecca, and needed some clothing, and, as it was *savab* (charity) I gave it to her; while she was talking to me, I put, your excellency came in, and she had went out.'"

"What!" she continued, "it is a *savab*, to tell a lie."

I said "I do not wonder that you speak of having read the Koran all through, but remember that it anywhere forbids falsehood."

"It does not," she replied, "our prophet *Baykhambar* (prophet) knew that could not get along without it. I could not have brought you here if I had not told my *sahib* believe I was ill. I could not have asked for you as a guest. Many people would say: 'She is eating and drinking with the unclean Christians, we must not let her mix with us and defile us,' but we ladies here planned your coming, and it is a great pleasure for us to speak and live awhile with one who is different from ourselves. We are so tired of our prisons; we see nothing, and see no one beyond the high walls of our yard. The only place I can go freely, is this yard," extending her hand to the yard. "All! When I go to the yard, it makes me feel sadly. Worse praise be to Allah! Mahomet loved us women as much as he does the birds and butterflies. I go often in the yard and see our own bees, gather the honey, and watch the beautiful butterflies, and singing birds, flying on this flower and that flower, now on this bush, now on roses, then on tulips, then on the grass, again flying over the water and dipping into it—and then they disappear beyond the *haramkhana* walls and get lost in the air. Do you not see how flushed and red my cheeks have grown?" at the same time looking in a mirror, "My *sahib* will think that you have already benefited me."

But I said, "I have done nothing for you."

Suddenly she called out. "*Iooros! Iooros!* (Russia! Russia!) *gal boora* (come here)."

(To be Continued.)

Repentance and Conversion.

How God Helps the Sinner to Quit his Sin. Ezek. 18: 20-32; Acts 26: 19, 20.

Infinitely pathetic is the prophet's message, when account is taken of the difference between the Pleader and those to whom the message was sent. God would not compel men to be righteous; he would have them choose righteousness of their own volition. He instructs his messenger to plead with them, not in this instance pressing his own claims on their allegiance and obedience, but urging only their own eternal welfare. He has, he says, no pleasure in their death. Strange that it was necessary to tell them so! But in those days when efforts were made to appease the anger of strange gods by sacrifices, and even in our own day, when many people think of God as a hard, wrathful being, it was well that such a message should come under divine authority. God desires our happiness, then, and that fact ought never to be forgotten. He sees that there is only one way to secure it and that way is righteousness. That is the law of the world, as much a law as gravitation. As inventors and discoverers have found, the only way to success is to find out natural law and place themselves in harmony with it, so the way to spiritual development is to live according to spiritual law. When the Eddystone lighthouse was built, the builders found that howsoever strong they made its walls, the waves could overturn it. But when a builder came who had studied the action of the waves and perceived that by building a circular lighthouse of keystones, the waves would only drive them closer together, he constructed an edifice that no storm could overturn. So it has been in every department of science and industry. To use, not to oppose, natural law, is the secret of success. Spiritual life comes on the same terms. He who sins wrongs his own soul. The drunkard has his morning headache, the wasteful man sinks to poverty. There are corrections on all sides, if we will only heed them. To every man the sad pitying appeal comes, as it came to Paul: "It is hard for *thee* to kick against the goad." When a man realizes that fact and turns to God, the hand of welcome is held out to him. That is what God wishes to see. Repentance and conversion, howsoever we refine about them, are just that—disgust with sin, a resolve to renounce it and an honest and sincere petition for God's help to live a righteous life. That is the beginning of all good in every human being. That is what Christ came to develop. He was the Hand of God held out to men, the bearer of the power that God gave, the life he imparted, so that poor, weak, sinful, irresolute men, having their better natures reinforced, might become victors in the struggle to overcome their own propensities, to quit sin and to rise out of animalism into the glory of sons of God.

A Home for Orphans.

Miss Clara Somers, of Ocean Grove, N. J., has given to Rev. H. M. Wharton, D.D., of Baltimore, Md., a beautiful Home at Ocean Grove, to be used for the care of orphan children. It consists of a large, new twelve-room house with ten acres of ground, and outbuildings. There are two barns, a carriage house, two henneries, an ice house, summer kitchen, etc. It is situated just outside the limits of Ocean Grove, and is valued at $10,000. The only conditions are, that it be kept as an orphanage and that children of soldiers, American or Cuban, and the children of parents who have been ruined by drink, be given preference, and that it bear the name of "The Willard Home." It will be supported by the free gifts of the people, and be entirely non-sectarian. The Home will be opened in a short time as there is pressing need for it. Any one desiring to aid in the project may address Dr. H. M. Wharton, Baltimore, Md.

This makes the third orphanage which Dr. Wharton has under his care; the other two being the "Whosoever Home" and "Farm" in Virginia, and "The Wharton Industrial School for Colored Children," in Charlotte, North Carolina. All these institutions are dependent upon the contributions of kind-hearted ones who are willing to help the most helpless of the human race. There are no sectarian or denominational lines, and no distinction is made in the reception and care of children or the employment of help. Such enterprises involve heavy expenditures, but Dr. Wharton says no child at any of his Homes has ever gone without a meal or good clothing. He is a pastor and evangelist, and lives by his ministry. He trusts in God for help, and it comes.

Evangelist J. H. Murray, well-known to THE CHRISTIAN HERALD readers, has been strangely led to take charge of the new Home. The lady who gave the property enquired of Mr. Murray the address of Dr. Wharton and in connection discovered that Mr. Murray was without a home. At her suggestion Mr. Murray went there with his family to live and was already on hand when the Home was transferred. So "he just went with it as a part of the outfit." The ways of Providence are mysterious.

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Contributions for supplying the War Testament to the troops ordered to the front have been received as follows:

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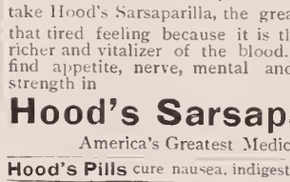
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Persis Lee's Private Hospital.

THE little mountain farm was beautiful to see on that golden day in the late summer, when, for the first time since June, mother and daughter sat down quite alone by themselves, to eat their supper. It was a relief to set the table for two, and to put on just the bread and butter and honey, the white, creamy pot-cheese, the smoked beef, the steaming tea-pot and the raspberry preserves, and both drew a deep breath of rest. It had been a long summer, full of hard work, but the last lingering boarder had left in the stage two hours ago, and the purse showed a bulging fulness, that in the spring had been pitifully scant and thin.

"Now, mother," said Persis Lee, "we can take it easy about cleaning the house and getting settled for the fall. And don't you think we can afford ourselves a holiday, after all the drudgery, and go for a week to Elsie's and see her new baby, and buy your new gown? There are two errands for us. Elsie must be pining for a sight of you, mother."

"I don't know, Persis. I think maybe we ought to send for Elsie and the children to come here for a while."

"Oh, not just yet, mother. Let us be quiet a little while. I don't want three restless boys and a baby here till I've got over waiting on the boarders. Besides Elsie can't come, the boys will soon start at school again, and she'd rather have us there. I've got to the point where I think we can both be selfish and not commit a sin."

"Well, dear," said the mother, "have it your own way."

This was the usual conclusion of arguments between Mrs. Lee and Persis. The mother was tall, slender and stately-looking, a lady from the top of her silvery white head to the toe of her slipper. She looked as if she were of most independent nature and stubborn fibre. Nobody would have suspected, looking at her, and then at Persis, a wisp of a girl with light brown hair, and soft blue eyes, that the younger was the more resolute character of the two. Persis was thirty years old. She had arrived at a trying phase of life, and a trying period of looks, when the first beauty of her girlhood was a little faded, and she had not yet received any new endowment of charm in its place.

Just now she was very tired and craved change. To make the bread and roast the meat and stir the puddings and broil the steak, and generally to cater and to cook for fourteen hungry city people with sharp mountain appetites, through a hot summer, is, upon the whole, enough to take the spirit out of a woman who is not quite a Hercules.

Elsie, the Lee's married daughter, who lived in the nearest town, twenty miles away, was overjoyed when she saw her own people. With Persis Lee, to plan was to act. And the very next afternoon, after the talk just quoted, saw the house locked up securely, the key and the cat carried to the next neighbors, a half-mile down the mountain, and the two ladies well started on their little jaunt. Rufus Chester, who always did their chores, and looked after their horse and cow, drove them to the station. They were off for a week in the beautiful, golden weather.

Rufus lived at home and came morning and night, to see to the Alderney and old Dan, the sober, middle-aged horse, who led a tranquil existence, lording about the country with his gentle owners.

"Now we have not a care," said Persis, composedly, as she regarded the little trunk and settled her mother's and her own belongings in their many great chamber. "For one week we are going to be as luxurious as if we were millionaires. I don't mean to remember even that I've ever made butter and kneaded bread. I'm going to be a lily of the field."

"Persis, dear," said her mother, "I wish you didn't hate housework so. I wish you could live your life and be happy."

"I wish so, too, dear, but I seem to be of so little use, and one day is so exactly like another. I'm tired out, and not sweet like you. I'm sorry you've found out that I'm discontented. You see, mother dear, you've had your life, and its behind you, and you've memories that nobody can rob you of. But since I left school, not one thing has happened to me. Just the unending procession of the days, going on, on, on, summer boarders every summer, our two selves every winter, and life so narrow. There, I've said it now, and its done me good, and I'll try not to bother you with it again."

"Oh, Persis, dear," said the mother, "if you only had the peace of God!"

"If your prayers could bring it, mother, I would not have long to wait."

And so they went to sleep.

Early the next morning, Elsie's husband, who went to his store before breakfast and returned for the meal, came in full of excitement and eagerness.

"There's a carload of fellows come in from the front, some of them wounded, some sick, looking like ghosts. Persis, you must come down with Elsie and see what can be done for them. The people are fixing up the Town Hall as a hospital. Some of the boys can go to their own homes till their furlough's over, but most haven't got homes here to go to. But that doesn't matter, they belong to us all, and they're welcome to the best they can get, and the best we can give."

That sentiment voiced the feeling of everybody who looked into the pale, sallow faces, and at the gaunt, wasted forms of our volunteers, who, but a few short months before had gone with jaunty steps and smiling eyes to challenge death and right a wrong and stand nobly for our country.

Mrs. Lee took care of the cooing, laughing baby, and her daughters went to the station where already a throng of interested people had gathered, all intent on helping in some way the brave boys in blue. From one to another of the soldiers the women went, asking questions, proffering help.

One slender, white-faced boy, the white hue of long illness having replaced the tan of exposure to the fierce sun, enlisted the quick sympathy of Persis Lee.

"Where is your home?" she asked in a kindly tone.

"Away off in Northern Iowa. The surgeon let me come north with these fellows, because I was sure to die where I was, and I couldn't get home. But I don't know, the journey's been just awful."

"Tell me about your wound. I see you've your arm in a sling."

"I'm mighty lucky to have an arm. The man next me had his shot off from the shoulder. The one next was in the middle of a sentence when a ball came whizzing along, hit him in the temple and over he went, dead. I felt something like an electric shock, then tearing along across my shoulder, and out, just missing my spine, went the ball that did the business for me; it had shattered a small bone and ploughed its way through my right arm. With the other wounded men I was picked up and carried seven miles in a cart to the hospital where my wound was dressed roughly enough, for the doctors were driven to get through the work they had to do. Then I had fever, and I tell you, its hard to have fever and suffer and count the days and lie awake all night, away from home.

"I used to think, if I could see my home again, mother stepping from the stove to the table, making pies and slipping them into the oven; father reading the newspaper, and looking up over his spectacles to read us a bit of news, and Harry standing in the doorway with a bucket of milk. If I could see it all just for a minute, I'd be willing to die."

"Dear," said Persis briskly, "is not to be thought of. You are going to get well and go back to your command as good a man as there is in it, and, in the meantime, if my mother doesn't object, you shall spend your furlough in a real home, a farmhouse, too. How long a furlough is it, by the by? You needn't go to the hospital, I'm sure, if you've had enough of that, as I think you have, to last one man for this war."

The young fellow laughed. Her merry voice and kind manner touched him; if he had had a sister, she might have been something like this bright clever young lady. He was willing: Persis was energetic. That night, Mrs. Lee and Persis stepped blithely around their own house again, not having been gone more than twenty-four hours. In the parlor-chamber, a cool, airy room, on the same floor with the kitchen and living rooms, one wounded guest was comfortably established. The young man from Iowa was on a cot in the sitting-room with the door open, so that he could see all that was going on. Two more men, pale and wan, not wounded, but ghosts of themselves recovering from a deadly fever, were installed in two upper rooms, and Persis Lee's private hospital was in full swing.

Through the weeks of the summer and the fall, Persis kept on; when one batch of sufferers went away, the house was ready for another. There was so much to be done, that she sent to town for a strong maid, a thing that had never been done in the many seasons of summer boarders, but both Mrs. Lee and Persis felt that convalescents must have the best care they could possibly receive, convalescents whose sufferings came from their service in the field.

One day, very late in the fall, a tall, bronzed, bearded stranger made his way to the lonely mountain farm. There were no soldiers there then, and indeed, Persis was too weary to have carried on her labor of love at that time. She was lying back in an easy chair, pale and languid, very unlike her usual brisk self. Her mother was anxious about Persis. It did not seem right to see her so tired, "tuckered out," the neighbors called it.

"I am Harry Bickwell," the young man said, "brother to Jim Bickwell from Iowa, whom you were so good to awhile back. I've come two hundred miles out of my way to bring you my father's and mother's thanks for what you did for Jim, and to get acquainted, if I may, with Miss Persis Lee."

It transpired before long that Harry Bickwell was a widower with three little girls who were the very light of his eyes. Hearing his brother talk of Miss Persis, it had occurred to him that she would make an ideal stepmother, and, odd as it was, he had come from the West with the distinct purpose to woo and win her, and carry her back if he could.

And thus it ended. Mrs. Lee will make her home with Elsie in the future. The little farm is to be sold. Persis, who grows prettier and younger every day, with the love in her heart shining through her eyes, is going to be Harry's wife, a mother to Harry's children, and a sister to Private Jim Bickwell, who considers his brother most fortunate, and thinks Persis "just fine."

Margaret E. Sangster

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GEMS FROM NEW BOOKS

In St. George's Chapel, 1603.*

THE Princess Elizabeth had but a short season of rest at Combe Abbey. The only compensation for her in her speedy removal to Windsor was the prospect of meeting her brother, Prince Henry, whom she had been separated during the last part of her journey from Scotland.

When she arrived at Windsor, eager to see her brother, and to tell him of all she had seen and delighted in at Combe Abbey, it was a keen disappointment to her when she found the Queen had not kept to the day originally fixed, and that there was no brother to greet her. Tears rolled down her cheeks, and it was difficult for Lady Kildare to pacify her.

"He will never come; he will never come!" she cried. "I cannot be happy without my dear brother, my dear brother," she repeated.

But the next day her disappointment was forgotten, as the grandeur of Windsor Castle was opened before her. She listened to the chat that the Lady Anne Clifford, now in attendance upon her, told her of the beauty of Elizabeth, whose portrait hung in the corridor at Windsor—the Queen whose name she bore.

"She is not like the Queen, my mother," the little Princess said. "The Queen, my mother, is far fairer to look upon. My dear mother, Queen Mary, was beautiful. I would I had been named for her. They say the Queen of England hated her mother, kept her in prison, and ——."

Lady Anne Clifford felt they were treading on dangerous ground, and hastened to lead the Princess to the terrace, whence the lovely panorama of widespread fields, and the river, shining in the summer sun, lay before them.

"Windsor is Eton, a college of learning," Lady Anne said. "Your Highness will go there some day."

"My brother is sure to do so." Elizabeth replied. "He loves learning, and can already speak in other languages. I think," she continued, looking from the landscape back to the huge, solid walls of the old castle full of kings and princes, "Windsor is a mighty big, grand place, but I love Combe Abbey best. I would fain return to Combe Abbey. When shall I return there?"

"You must await the King's commands; and you will see grand doings here shortly, for your brother, Prince Henry, is to be made a Knight of the Garter."

Then, with the sudden change from a child's precocious seriousness of bearing and of speech to the free joyousness of childhood, the little Princess summoned one of the maidens always in attendance and bade her show the way to the tennis-court and find balls, for she longed to play. "I would that maiden Lady Katherine were here to play with me; but I shall want no one—no one—when my brother comes—my dear brother!"

So after there was a stir in the great courtyard of the Castle; horsemen galloped up the steep ascent, trumpets sounded, and the long-expected Queen and her eldest son were received with loud huzzas from the people, who came running from all parts of the town of Windsor to bid them welcome.

Prince Henry's first thought was for his sister, and while the Queen and her long train of ladies were passing through to the apartments prepared for her, the Prince turned to a gentleman and said:

"Where shall I find the Princess, my sister?"

"Her Highness was on the terrace an hour ago. I will send a messenger to inform her," was the reply.

"Nay; rather take me to her. This is not a palace, I shall need direction."

Then, with his accustomed courtesy, which never failed, he added, "I shall owe you thanks, sir, for acting as my guide."

The Princess had just returned from the tennis-court, and was at the further end of the terrace when she saw her brother approaching.

With a joyful cry of "My brother! my brother!" she ran swiftly towards him and flung herself into his arms. "Methought you would never come," she said.

The Prince, with his cap in his hand and his arm around his sister, said: "I must do my devoirs to these gentlewomen, Elizabeth; name them to me.

The gallant young Prince was now bowing, with a grace peculiarly his own, to the ladies who were in attendance on his sister; and, looking over the wild landscape, bathed in the sunshine of the last day of June, he said:

"Sure this is a fair heritage; but, for all that, we will not forget Linlithgow, Elizabeth, methinks. I miss the outlines of the blue mountains against the sky. This is a flat land of meadows and rivers and distant woods."

"Yonder is a college of learning, Henry," the Princess said.

"Yes, Eton. I see it, and where is St. George's Chapel? I would fain visit it."

At break of day on the second day of July, Prince Henry awoke, and before his gentlemen in attendance were astir, dressed himself in a loose gown, and, with his fair head uncovered, stole out of the Castle and found his way to St. George's Chapel.

He found all was quiet there. The guards at the door were asleep, and the young Prince passed noiselessly into the Chapel.

The eastern end was lighted by the glory of a sky, where, though the sun had not yet risen, the hues of coming day were making the horizon a vision of loveliness. Pale emerald green was merged into daffodil, and little flocks of cloud caught, one by one, the tender rose color, which is not revealed at any other hour of the day. The hues of sunset may be more gorgeous and of a deeper red, but the hues of dawn have a beauty which is peculiarly their own.

The boy went, as if lead by an unseen power, to the altar steps, where, kneeling, with his head raised and his hands clasped as if in prayer, he might well have been the model for the picture of some knight of olden times who spent the vigil before he received his spurs in fasting and devotion. The boy's spirit was stirred within him, and when he turned to leave the Chapel there was a light upon his young face which told of communion with God.

Young Queen of Hearts. A story of the Prince Elizabeth and her brother Henry, Prince of Wales. By Emma Marshall, author of *In the Days of Westminster Abbey, Castle Meadow, The Little King's Daughter*, etc. Pp. 284; cloth. Published by the Macmillan Company, New York City.

Books Received.

Home Helps, edited by Mrs. Sarah Tyson Rorer, Principal of Philadelphia Cooking School; a practical and useful book of recipes, with much valuable information on cooking and serving breakfasts, luncheons, dinners and teas, with illustrations. This little hand-book which will be greatly prized by housewives, will be sent to any address for two cents by the W. K. Fairbanks Company, Chicago, St. Louis, New York and Montreal.

A Bird's Eye View of the Holy Land. One of the latest and most unique of Bible maps is Mr. D. W. Ellises' *Bird's Eye View of the Holy Land*. It is lithographed in three colors, makes a very handsome ornament, and will be of great service in explaining to Sunday schools and other classes the general topography of the land of the Saviour. The map is 24 by 36 inches, mounted on heavy linen with roller top and bottom. Price, $1.75. Ellis & Poulter, publishers, Freedman Building, Ogden, Utah.

Our Orphans at Oorfa.

MISS CORINNA SHATTUCK, missionary teacher at Oorfa, in Armenia, writes an interesting letter describing the progress of her orphan charges in the Armenian Mission at that place. She says:

"I have your valuable communication of June 7, and personally, and in behalf of all concerned, sincerely thank your readers for the kind grant made and the assurance of the help continuing for three years. We will now watch the leading of Providence, and if we can see a supply for our teaching force, we may yet let the boys we felt must wait, go on with their mates in September. At least we have no longer to bear anxiety for support of those whom we decided must go even before we fully knew where their funds would come from.

"There is an eagerness about settling into vacation work that is quite in keeping with our boys. Thirty-five are at trades as follows: One in bakery, two at tailoring, nine olaja weaving, three common weaving, four with carpenters, four at kerchief stamping, six at saddlery, and six shoemakers (these last, being oldest, have some work of teaching the younger boys for half a day). They of the household also help in the water-teaming. I see them all. I hear them bustling, shouting, running about. All are in our Father's care. C. SHATTUCK."

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I HAVE heard thy gentle word
Bidding to thy service, Lord,
And I joyfully reply
Here am I, Lord, here am I.

I will serve thee while I live,
Glad to have one life to give;
Thine to live or thine to die—
Here am I, Lord, here am I.

On thy mission send me forth
With thy message, "Peace to earth,"
To proclaim salvation nigh;
Here am I, Lord, Here am I.

Make me mighty, Lord, and wise,
Strong to help and sympathize,
Thine to serve the souls who sigh—
Here am I, Lord, here am I.

O to set poor captives free
And to lead the lost to thee,
And their deepest needs supply,
Here am I, Lord, here am I.

Noank, Conn. —W. C. MARTIN.

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Foreign Missions.

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Annie McAllister (for Korea)	1 00
Total	$91 91

Good Samaritan Home.

Prev. ack	$25 25
E Robinson	50
Total	$25 75

Any Good Cause.

Prev. ack	$169 93
Reader, Forest City	1 00
M J Fallis	1 00
——, Brooklyn	2 00
Mrs J C Parsons	50
Rev & Mrs H W Biggs	2 00
Mrs E M, San Saba	5 00
Total	$181 43

Home Missions.

Prev ack	$10 00
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Mrs. Rose Hawthorne Lathrop.

Prev. ack	$66 75
Jane Hope	5 00
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Prev. ack	$1 15
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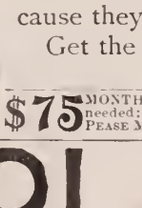

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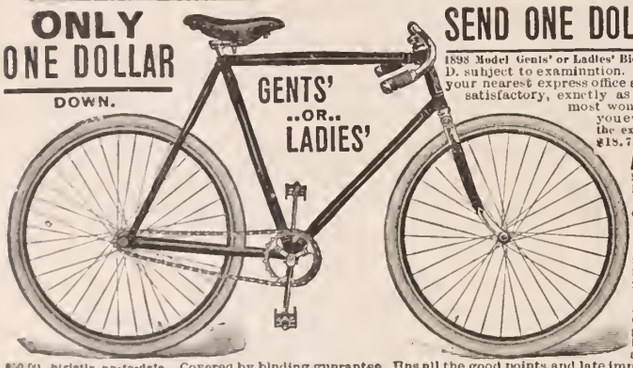

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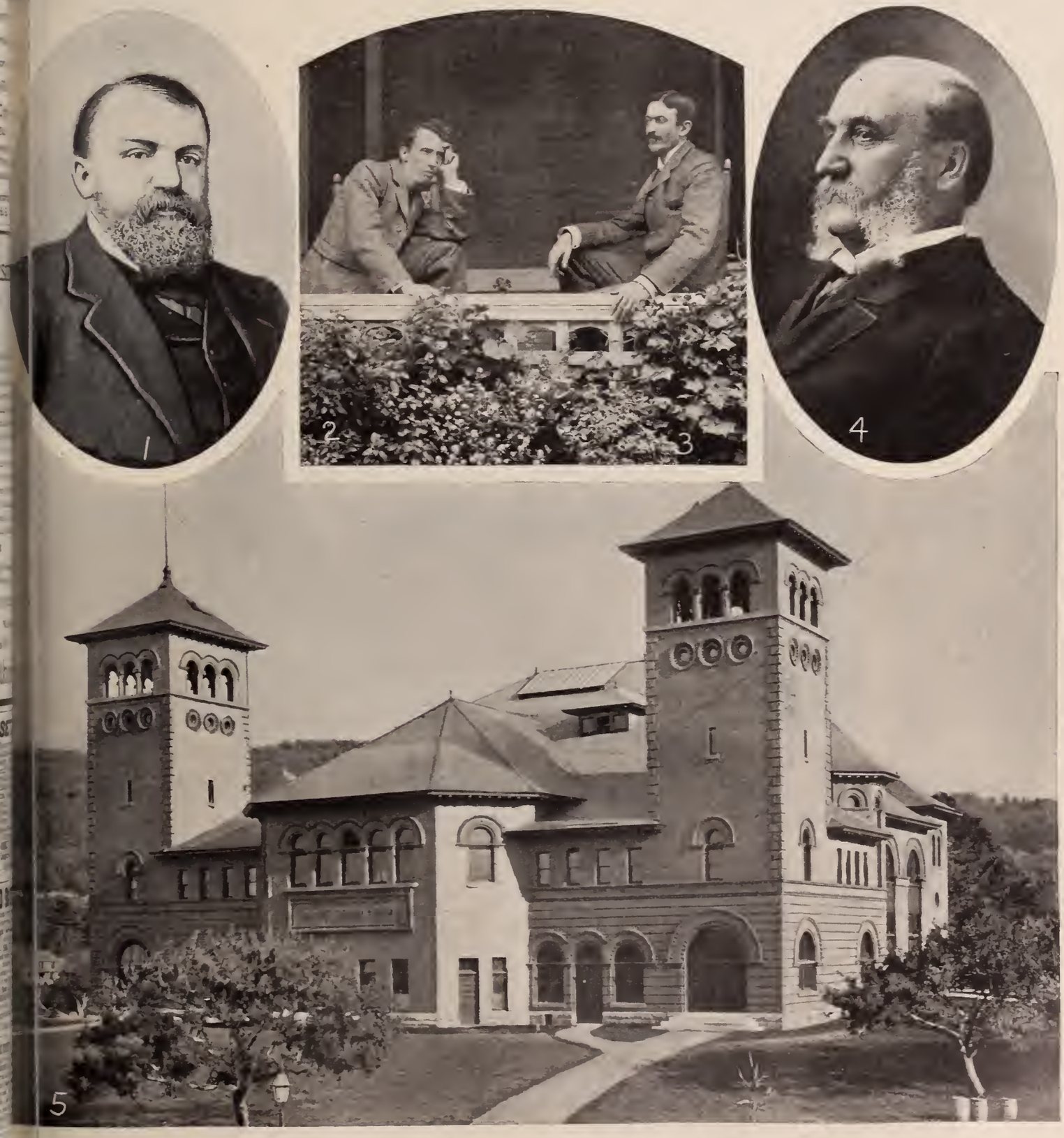
VOLUME 21.—NUMBER 35.

T. De Witt Talmage, D.D., Editor.

NEW YORK, AUGUST 31, 1898.

PRICE FIVE CENTS.



THE GREAT BIBLE CONFERENCE AT NORTHFIELD, MASS. (*See Page 683.*)

1. MR. D. L. MOODY. 2. REV. G. CAMPBELL MORGAN. 3. REV. GEO. H. C. MACGREGOR. 4. MR. IRA D. SANKEY. 5. THE NORTHFIELD AUDITORIUM.

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Flora, Trenton, N. J. How did the ivy get its name?

There are many pretty legends and myths connected with the origin and naming of the plant, but the simple facts shown in the derivation of the word seems explanation sufficient and poetic enough. The Welsh name of the plant is *eiddew*, the Anglo-Saxon *ifig*, the Gaelic *eidhean*. The plant seems very appropriately to take its name from the Gaelic *eid*, to clothe.

J. K. R., Athens, Ont., Can. Why is the word "seven" used more than any other number in the Bible?

The symbolism of "seven" should be traced back to the symbolism of its component elements, "three" and "four," which represent divinity and humanity. Hence, "seven" represents the union between God and man. Among the Persians, the Greeks, the ancient Indians, the Romans, and all nations where seven days in the week were recognized, the influence of the number seven prevailed. It was called by Cicero "the knot and cement of all things," because in "seven" the spiritual and natural world were comprehended in one idea. Some writers claim that the Hebrews borrowed it from their heathen neighbors. The Sabbath, being the seventh day, suggested seven as the appointment for all sacred periods. The seventh month was ushered in by the Feast of Trumpets; seven weeks was the interval between the Passover and the Pentecost, and so on, recognizing seven as the symbol of all connected with the Divinity.

Miss M. W., Columbus, O. Are signet rings of great antiquity? Have we any record of how they first came to be used?

The earliest mention of signet rings, in sacred or secular history, is probably that found in Gen. 38: 18 25. They may, however, have been in use much earlier. Signets and seals were in use in Egypt at a very early period. Engraved stones were hung on strings and worn about the neck, others were set in rings. Many were made in the form of cylinders, to be rolled over the documents, while the clay or wax was soft. A signet in the Alnwick Museum bears the date of Osirtasen I., or between 2,000 and 3,000 B. C. The ancient Egyptians sealed the tombs of their dead with lumps of clay, and it was customary, on leaving property with strangers, to seal it so that it might not be opened without legal proof of the fact. Many people have the idea that all ancient seals, being signets, were rings to be worn on the hand. This was not the case, neither is it so in the East, where signets are still as common as they were in ancient times.

Elizabeth T. S., New York, writes:

In THE MAIL-BAG of August 10th, in your reply to J. R. L., Newburg, in speaking of an international ocean patrol, you mention the leading navies of the globe beginning "England, France, Germany." There is a country called England, but it is only a part of the British Empire. There is no such thing as an English Navy or Army—it is the British Navy and Army.

Inquirer, Virginia. Some folks who went West a number of years ago, in making a mistake, took the name of Christ name for the last, intending to use it only for a short time, and then remove to a better place where they would receive [illegible] at short notice. They got in strong [illegible] and made good, warm friends and there were until they could not bear the thought of leaving. They joined the church and lived through and began work. Is it right to use the name of God in vain to test why? Will it that there not of heaven.

The changing of a man's name can be done legally by act of the Legislature. Under an assumed name, however innocent the cause of the assumption, the leader of the name is always at a disadvantage and, in certain States, can't legally transact business, or buy, sell or transmit real estate, and a will by such a person may not stand in law. The case you state is a peculiar one. There would seem to be no serious question of morality involved. If, on the whole, it is decided to adhere to the adopted name, and there are good reasons for doing so, a legal right can be acquired through an act of the State Legislature which any legislative member in the district would be willing to introduce.

From an officer in the Volunteer Army, who is doubtless now in Santiago with his command, we received a few days ago this cordial note, written just before leaving camp for Cuba:

MACON, Ga.

Accept our most cordial thanks for the copies of THE CHRISTIAN HERALD that come to Company "C," Third U. S. Vol. Infantry to cheer the soldiers in their monotonous camp-life every week. Let me assure you that its visits are like so many angels bearing messages of mercy and love to the soldiers. Let not those who contribute to the fund that makes it possible for this religious weekly to reach the camp life of the soldier be discouraged. Their labor is not in vain. Could you but see the boys seated around their respective camps, devouring every page, your hearts would leap with joy. We have received orders to be in readiness to move to Santiago at any moment. Oh, that THE CHRISTIAN HERALD would follow us there! In that far-off tropical clime, the boys will appreciate it more than ever. I only wish we had twelve times as many copies, so that I could distribute them through the whole regiment. I am a lieutenant in Company "C," and my time is pretty well all taken up with official duties, but I do not neglect to preach to these boys occasionally and to see that THE CHRISTIAN HERALD is properly distributed among them.

M. L. WILLIAMS,
2d Lieut. Co. "C," 3d U. S. V. Infantry.

Reader, Lonville, Pa. How many of our soldiers have been cooverted at each camp in the United States during the Gospel meetings held since the war began between the United States and Spain?

We have no data for each camp, but Mr. D. L. Moody, the head of the Christian Commission, in a letter published elsewhere in this issue, estimates that fully 5,000 soldiers regulars and volunteers have confessed Christ since the meetings began. His estimate is entitled to consideration, as he has had the direction and control of the evangelistic movement at all the camps, and consequently should be well informed.

L. J. A., Westfeld, Mass. Was primitive man a savage (barbarian) or a civilized being?

All the evidence goes to show that the earliest members of the human race—Adam and his immediate descendants—were intelligent and possessed of a cultivation sufficient at least for their surroundings and natural requirements. Adam himself was an "instructed" man, that is, his intelligence was a part of the endowment received from the Creator. There is no trace of barbarism or savageism discoverable before the "confusion of tongues," and everything points to the conclusion that the state of the savage, or barbarian, is one of degeneracy from an original condition of intelligence which had been designed to be progressive. Modern research has revealed many examples of degeneracy from primitive intelligence to savage life.

Asa Z. Hall, Cleveland, O., sends us this bright little incident for THE MAIL-BAG:

A traveler arrived in Florida late in the evening. As he gazed at the novel scenery already indistinct in the twilight, some distant palmetto trees attracted his attention. Nothing was discernible but thick tufts of dark green foliage, high in the air. "They remind me of tramps," said he to a friend, "because they have no visible means of support." The morning sun revealed a far different scene. The beautiful masses of fan-like leaves were now seen to be supported by tall, graceful tree-trunks. Like Elisha's servant, our eyes are often dim and our vision blurred. Darkness shuts off the view. All the loftiest heights of religious aspiration, all the holy lives of earth's noblest sons and daughters, seem like tufts of leaves suspended in mid-air. The dawn of faith will reveal a secure Support, as it revealed to Elisha's servant the mountain peopled with flaming hosts.

E. M., New Orleans. To whom does Paul refer in Galatians 1: 19 by the title of James, the Lord's brother? I find two men by the name of James in the lists of the Apostles but neither of them could be the brother of Christ as their parentage is given.

There has been a bitter dispute as to the identity of this James and indeed as to whether Christ had a brother at all. Scholars, however, outside the Roman Catholic Church, are now generally of the opinion that this James was a son of Joseph and Mary; that he did not believe in Christ until after the resurrection; that he was a man greatly respected by the Jews on account of his blameless life, until he became a Christian; that he became the bishop of Jerusalem, and was President of the Council mentioned in Acts 15: 13, and was the author of the Epistle of James.

A. S. Benjamin, Preston, writes:

A letter appeared in the Boston *Herald* two years ago, saying: "Wear powdered sulphur in your shoes. Many years ago the Hon. Casey Young told me that he and many others escaped from yellow fever, which had been prevailing to a terrible extent in Memphis, by simply wearing powdered sulphur in their shoes. In one instance he had a large number of gentlemen in his offices, and advised them in regard to this matter, and every man who acted upon his advice escaped the fever, while quite a number of them who did not had it. When the grippe was attacking almost every family in Boston a few years ago, I sent an officer to the match factory, who reported that out of all employed, not one had the grippe. I remember, also, in a book written by an eminent German physician, his assertion that persons observing the ordinary rules of health and wearing sulphur constantly in their shoes were protected from cholera."

L. G., Tampa, Fla. How does the railroad mileage of the United States compare with that of other countries?

An excellent report of recent publication states that there are in this country 184,428 miles of railways, a mileage greater than the whole of Europe and the whole of South America combined. The United States have more than five times as much as Germany, five times as much as Great Britain and Ireland, more than four times as much as France, more than six times as much as A[illegible] Hungary, and more than twelve tim[illegible] much as Russia. The laggard among [illegible]pean nations in regard to railroads [illegible] course, Spain; the country having the l[illegible] railroad mileage in proportion to its [illegible] Belgium.

A. G., Allentown, Pa. Is it wrong for me t[illegible] the desire for a home of my own, thou[illegible] means are moderate? I would by no[illegible] obtain money dishonestly. Is there so[illegible] that I could obtain a home, instead of [illegible] rent, and by adding the balance which [illegible] would waste on tobacco, drinks, &c.?

On the contrary, the wish to possess a [illegible] is a laudable one; but if your means a[illegible] ited (as we infer from your letter) you [illegible] be careful about incurring a protracted i[illegible] edness. Although loan associations [illegible] temporary advantage, the net result [illegible] borrower is that a home, secured t[illegible] such means, costs him far more than [illegible] had saved his money and purchased it ou[illegible]

R. M. B., Midway, Va. Who wrote "Poetr[illegible] a trifle—'tis the essence of existence," ar[illegible] is the context?

Frances Ridley Havergal. The line[illegible]

Poetry is not a trifle,
Lightly thought and lightly made.
Not a fair and scentless flower
Gaily cultured for an hour,
Then as gaily left to fade.

'Tis the essence of existence
Rarely rising to the light;
And the songs that echo longest,
Deepest, fullest, truest, strongest,
With your life-blood you must write

G. R. C., Hollidaysburg, Pa. What was th[illegible] lation of the earth before the Flood [illegible] question came up before our class at [illegible] School. I thought THE CHRISTIAN H[illegible] might enlighten us.

The best authorities agree that the p[illegible] tion before the Flood was [illegible] extensive nor widely distr[illegible] but that the inhabitants [illegible] more or less grouped arou[illegible] general centre and thinl[illegible] tered elsewhere; that th[illegible] probably a language w[illegible] many parts in common as [illegible] almost universal. All at[illegible] to estimate the populat[illegible] that time are mere conj[illegible] Some authorities hold th[illegible] human race had probab[illegible] then extended beyond the [illegible] of Syria and Mesopotam[illegible] that, therefore, if the Flo[illegible] not envelope the whole e[illegible] probably involved all hu[illegible] outside the ark.

M. C. A., N. Hancock, Me[illegible] thanks; the receipt will be for[illegible]

H. C., Salem, Mass. We [illegible] there is such a branch taugh[illegible] Armour Institute, Chicago.

Constant Reader, Laceyvi[illegible] Send full name and addre[illegible] D. Schoolmaker, Goshen, N. [illegible] L. S. Graham, Langdon Par[illegible]

Uncertain, N. Y. City. W[illegible] sider it largely a humbug. I [illegible] accepted as a science and is [illegible] ed to principally by shown[illegible] charlatans.

New Englander, Concord. [illegible] 1. Send to the office of the C[illegible] *sional Record*, Washington, [illegible] for a printed copy of th[illegible] Tariff Bill of 1898. 2. Yo[illegible] find the answer in the War [illegible] Bill. 3. Yes. They may be [illegible] ed of court officials, county [illegible] and law stationers generally.

W. H. B., Pablo Beach, Fl[illegible] edition of the Bible could d[illegible] you want. You should get [illegible] mentary. The best we know [illegible] your purpose is Jamieson, [illegible] & Brown's, published by the [illegible] ing H. Revell Company, [illegible] Avenue, New York. Write t[illegible] for list of prices of the various styles.

G. B., Okla. 1. As the leaflets would be t[illegible] date for Sunday School purposes, it is not e[illegible] say what would be effective disposition. I [illegible] suggest that you send them to the chapla[illegible] jail, penitentiary or reformatory for juvenile [illegible] inals, in your State. 2. No. We thank y[illegible] your kind words.

Mrs. W. K., Galesville, Wis. 1. It was dis[illegible] ued because it failed to be self-supporting. [illegible] Spanish prisoners, or at least the officers, wi[illegible] ably be tried by court-martial on their ret[illegible] Spain. Those who desire to remain here a[illegible] come American citizens, will probably ha[illegible] the opportunity of doing so.

Subscriber, Ramona, Cal. 1. The Phil[illegible] jailer lived at Philippi, a town named after [illegible] of Macedon, in the region now covered by T[illegible] 2. The Red Cross Society is neither Roman[illegible] lic nor Protestant. It was established to [illegible] aid to persons afflicted by war or some [illegible] calamity. It was organized at Geneva, S[illegible] land, in October, 1863, and has now branc[illegible] nearly every country.

I. H. M., Levil, Md. 1. Your question is [illegible] in the nature of speculative than practical the[illegible] It is premature to attempt to define the ext[illegible] which the war may be considered as Provid[illegible] The outcome, as viewed in the coming yea[illegible] show. 2. Such a construction has frequently [illegible] placed upon them. 3. Napoleon is said to [illegible] used the expression. 4. Write to the Signa[illegible] ice Bureau, Washington, D. C.

Laura W., R., N. C. 1. We believe the mat[illegible] referred to in the clipping to be only partially [illegible] The government has taken every possible p[illegible] tion for the comfort of the troops, but in the [illegible] agement of a great campaign, it is inevitabl[illegible] some of the plans should work less smoothly [illegible] others. 2. The suggestion of the use of t[illegible] as made some time ago, and has been duly brou[illegible] to the attention of the medical authorities.

A MOUNTAIN CABLE ROAD IN CALIFORNIA.

This line of rail, so steep as to make one dizzy, is on the precipitous face of Echo Mountain. The "White Chariot," as the car is called, runs on a great cable to the Mount Lowe Railway.

DAYS OF BLESSING AT NORTHFIELD.

The Annual Bible Conference for the Deepening of Spiritual Life Under Mr. Moody's Leadership Brings a Multitude of Christians Together.

(See First Page Illustrations.)

SACRED memories of deep spiritual experience cling about the name of Northfield. Its annual Conferences have been a source of stimulus and renewed consecration to thousands of ministers and Christian workers. Soldiers in Christ's army weary with their struggle with the powers of evil, worn and depressed in their effort to overcome the indifference and worldliness of their people, have gone in past years to Northfield and there sitting at the feet of Christ and holding communion with him, have gained new power and have returned to their spheres of labor invigorated and energized for a renewal of the battle. It is not the place that gives this strength, although this is wonderfully beautiful, and its pure and quiet are soothing to the troubled mind. The spiritual atmosphere, the contact with consecrated souls and the intense earnestness pervading the great assemblies are the means of gaining the blessing which Christ gives by the Holy Spirit to those who unite together in seeking it.

MR. MOODY'S MARKED BIBLE.

Mr. Moody, who arranges these conferences, is a host in himself. His stimulating words, his strong, unswerving faith, and his indomitable energy are contagious, and he always succeeds in getting assistance from some eminent teachers, either American or foreign, who are specially qualified for the work of deepening the spiritual life. They are men who believe fully in the power of Christ, and are thoroughly consecrated to soul and service. This year, in addition to such men as Dr. A. C. Dixon, of Brooklyn, Major Whittle, Dr. Wilton Merle Smith, of New York, Dr. Wharton, of Baltimore, Dr. Teunis Hamlin, of Washington, D. C., and Dr. Torrey, of Chicago, Mr. Moody had brought over from England the two famous preachers who were heard at Northfield last year, Rev. G. Campbell Morgan and Rev. Geo. H. Macgregor. Mr. Moody appears to have had a prevision of the season of blessing that would come from the preaching of these men of God, for he lengthened the conference to three weeks. It was thought that probably this would result in decreasing the attendance at the daily meetings, but there was no decrease. Never before were there so many people at Northfield, and while all the meetings were largely attended, some of the audiences numbered fully three thousand persons.

An idea of the way the days pass at Northfield during the Conference may be obtained from the following description of one day as witnessed by a correspondent of the New York *Tribune:* "Immediately following breakfast at the hotel and the several halls, the guests gather for family prayers, and after singing one or two Gospel hymns a clergyman or other Scripture worker will read a Scripture passage and comment briefly upon it, and then offer prayer. These little gatherings in the early morning hours are among the most delightful services of the day. Every morning one of the speakers goes to Camp Northfield, on the hill overlooking the Auditorium, and conducts family prayer for the young men who are tenting there. This morning it was Dr. A. C. Dixon, of New York, spoke to the boys.

Shortly after 9 o'clock the morning congregation begins to gather in the Auditorium, and at 9.45 o'clock the choir begins the praise service, which is led by Mr. Sankey or Mr. Stebbins. At 10 o'clock Mr. Moody comes in and takes charge of the meeting. Hymns, solos, choruses, prayer and comment occupy three-quarters of an hour, and at 10.45 o'clock the first sermon begins. This morning Mr. Morgan preached first and was followed, without an intermission by Mr. Macgregor. To-morrow the order will be reversed—Mr. Macgregor being the first speaker. The morning service closes soon after 12 o'clock.

"Dinner is served at 12:30, and at 3 o'clock Dr. Torrey preaches upon "The Holy Spirit." Every day, at this hour, he has the same general subject. At 4 o'clock daily V. D. David, the Tamil evangelist, speaks at Round Top. At the same hour Charles Dudley Smith, of London, speaks at the church to the children. At 6:30 o'clock the Round Top meeting is held, the Rev. Dr. Wilton Merle Smith, of New York, being the leader to-day. An hour later a service of song begins in the auditorium, and at 8 o'clock the sermon is delivered, with Dr. Dixon as the preacher. Not much time is left for rest or recreation for one who attends all of the meetings, and much of the time which would be available for these purposes is taken up in discussing what has been heard at one of the services. Now and then, however, one is found wise enough to follow Mr. Moody's advice and break entirely away from the meeting for an afternoon, and driving parties may be seen starting for Mount Hermon, Winchester and Brattleboro."

Mr. Moody encourages out-door games, having a firm belief in the wisdom of the old aphorism about having a sound mind in a sound body. A base ball game was played every day, and the tennis courts were generally in use. Much interest was taken in a match between the members of the Young Men's Christian Association, who were camping in the neighborhood, and the clergymen at Northfield, in which the victory went to the latter. On this question of recreation Mr. Moody is very emphatic. At one of the meetings he said: "A young man came to me yesterday, and with diffidence asked me if I was willing that the young people should play tennis when the meetings are in progress. I told him certainly. The young people can play tennis or baseball or football all day if they want to do so. If we can't make these meetings interesting enough to draw them in away from their games, let them play. And, then, I am glad to see proper recreations. If we had not taken these English brethren down to the house evenings, after the meetings, and had a little let-up, they would have been on their backs. I believe in religion, but I have not got to keep talking about it day and night. I love my wife awake or asleep, but I do not have to tell her so every five minutes. Some people are so pious that they cannot even go to the table to eat a meal without having a Bible in their laps. I am afraid of such people and I always run away from them. Let us have our season of uplifting and our times of pleasure also. I am glad to see so many young people at Northfield. There are more this year than ever before."

One of the most interesting days of the Convention was that on which the cornerstone of the new chapel on Mount Hermon was laid. The history of that chapel was told by Mr. H. M. Moore, of Boston, who performed the ceremony. He said: "Perhaps some of you will ask how this chapel came to be built. Some of us who are here present to-day know that at some of the sessions of the past conferences Mr. Moody some one afternoon always invited the friends to visit Mount Hermon, and he invariably took them up upon this beautiful spot, which he named 'Temptation Rock,' and, when asked why he called it Temptation Rock, he replied: 'Because I am in hopes some one will be tempted to build a chapel here.' Two years ago, after one of these gatherings, as I walked out of the village church, the Rev. F. B. Meyer, of London, took me by the arm, and said: 'How I wish Mr. Moody could have that chapel built which he so much desires. He has a great many dear friends in Great Britain, who, I think, would be glad to contribute toward a birthday fund, with which he could erect a chapel. Don't you think that his friends in the United States would be glad to join in such a gift?" The result was, that on Mr. Moody's sixtieth birthday, which occurred last year, $15,000 sent from England, and another $15,000 subscribed by friends in the United States, were in hand to build the chapel. It was then contemplated to build it of brick, but it has since been decided to use Northfield granite, and another $10,000 has been raised to cover the extra expense.

ONE OF THE MEETINGS AT ROUND TOP.

INTERIOR OF THE AUDITORIUM AT NORTHFIELD, MASS.

The two speakers who have been heard most frequently during those three wonderful weeks at Northfield, are both remarkable men. They are comparatively young, but they have attained commanding positions in the religious life of their own country. Mr. Campbell Morgan is pastor of a Congregational Church in the Northern district of London, which has been famous for more than two hundred years for the eminence of its pastors. It was formerly located near Temple Bar, and there it had among its pastors, Richard Baxter, author of "The Saints' Everlasting Rest." When the Government required its site for the new law courts, a new building was erected in a district chiefly occupied by the class of clerks and professional men who had attended it in its old location. The church under Mr. Morgan's pastorate has increased and extended its activities. Its Sunday School, Christian Endeavor Societies, Missionary Societies, Watchers' Band, Dorcas Society, Gymnastic and Recreation Society, and a number of other organizations keep the interest of the members at an intense pitch, and in all of them the stimulus of the pastor's individuality is felt.

Mr. Macgregor is a Scotchman by birth. His father was an intimate friend of the late Dr. McCosh, of Princeton. He had a distinguished career at the University of Edinburgh, and commenced his ministerial work in an important church in Aberdeen, where in five years the membership increased from five hundred to fifteen hundred. He is now pastor of a Presbyterian Church at Notting Hill, London, where the membership has trebled in number in three years. Mr. Macgregor is one of the leaders of the Keswick movement, with which Mr. Morgan is also in sympathy. This is based on a profound conviction that to the man who will give himself up entirely to God's guidance, there comes not only direction, but a higher, purer life, a conquest over sin, and a peace that passes understanding. The preaching of both men at Northfield was of a most searching, personal character. There was little of eloquence, but throughout a pleading with the Christian to give up anything in his life which separated him from God and hindered his usefulness in the world.

The sermons were pointed with apt illustrations and incidents. One that was particularly appreciated occurred in a sermon on "the New Song" that is sung in heaven. Mr. Morgan said: "It was my pleasure to know intimately Peter Mackenzie, a Wesleyan preacher in England, full of humor and a most godly man. He was preaching once from the text, 'And they sang a new song,' and he said: 'Yes, there will be singing in heaven, and when I get there I will want to have David with his harp and Paul and Peter and other saints gather around for a sing. And I will announce a hymn from the Wesleyan Hymnal. Let us sing hymn No. 749. 'My God, my father, while I stray.' But some one will say, 'That won't do. You are in heaven, Peter; there is no straying here.' And I will say, 'Yes, that is so. Let us sing No. 651, 'Though waves and storms go over my head.' But another saint will say, 'Peter you are in heaven now, you forget that there are no storms here. We will put you out unless you stop giving out inappropriate hymns,' then I will say, 'What shall we sing?' And they will all say, 'Sing the new song, the song of Moses and the Lamb.'"

THE METROPOLITAN PULPIT

DIVINE EVOLUTION.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Romans 1: 22, 23:

Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things.

THIS is a full-length portrait of an evolutionist who substitutes the bestial origin for the Divine origin. I showed you last week that evolution was contradicted by the Bible, by science, by observation, and by common sense: that the Bible account of the creation of man and of brute and of the world, and the evolutionist's account collided with each other, as certainly as two express trains going in opposite directions at sixty miles the hour, their locomotives meeting on the same track. I showed that all the evolution scientists, without any exception, were pronounced infidels: that evolution was a heathenism thousands of years old: that such men as Agassiz and Hugh Miller and Farraday and Dawson and Dana had for that doctrine of evolution unlimited contempt. I showed you that their favorite theory of the "survival of the fittest" was an absurdity and an untruth, and that natural evolution was always downward and never upward, and that there had never been any improvement for man or beast or world except through the direct or indirect influence of our glorious Christianity. And in the closing part of that sermon I told you I was not a pessimist, but an optimist, that instead of it being eleven o'clock at night it is half past five in the morning.

Now, I go on to tell you, it seems to me that evolutionists are trying to impress the great masses of the people with the idea that there is an ancestral line leading from the primal germ on up through the serpent, and on up through the quadruped, and on up through the gorilla, to man. They admit that there is a "missing link," as they call it, but there is not a missing link—it is a whole chain gone. Between the physical construction of the highest animal, and the physical construction of the lowest man, there is a chasm as wide as the Atlantic Ocean. Evolutionists tell us that somewhere in Central Africa, or in Borneo, there is a creature half-way between the brute and the man, and that that creature is the highest step in the animal ascent and the lowest step in the human creation. But what are the facts? The brain of the largest gorilla that was ever found is thirty cubic inches, while the brain of the most ignorant man that was ever found is seventy. Vast difference between thirty and seventy. It needs a bridge of forty arches to span that gulf.

Besides that, there is a difference between the gorilla and the man—a difference of blood globule, a difference of nerve, a difference of muscle, a difference of bone, a difference of sinew. The horse is more like man in intelligence, the bird is more like him in musical capacity, the mastiff is more like him in affection. That eulogized beast of which we hear so much, represented on the walls of cities thousands of years ago, is just as complete as it is now, showing that there has not been a particle of change. Besides that, if a pair of apes had a man for descendant, why would not all the apes have the same kind of descendants? Can it be that that one favored pair only was honored with human progeny? Besides that, evolution says that as one species rises to an other species, the old type dies off. Then how is it that there are whole kingdoms of chimpanzee and gorilla and baboon?

The evolutionists have come together and have tried to explain a bird's wing. Their theory has always been that a faculty of an animal while being developed must always be useful and always beneficial, but the wing of a bird, in the thousands of years it was being developed, so far from being any help must have been a hindrance until it could be brought into practical use away on down in the ages. Must there not have been an intelligent will somewhere that formed that wonderful flying instrument, so that a bird five hundred times heavier than the air can mount it and put gravitation under claw and beak? That wonderful mechanical instrument, the wing, with between twenty and thirty different apparati curiously constructed, does it not imply a divine intelligence? Does it not imply a direct act of some outside being? All the evolutionists in the world cannot explain a bird's wing, or an insect's wing.

So they are confounded by the rattle of the rattlesnake. Ages before that reptile had any enemies, this warning weapon was created. Why was it created? When the reptile, far back in the ages had no enemies, why this warning weapon? There must have been a divine intelligence foreseeing and knowing that in ages to come that reptile would have enemies, and then this warning weapon would be brought into use. You see evolution at every step is a contradiction or a monstrosity. At every stage of animal life as well as at every stage of human life, there is evidence of direct action of divine will.

Besides that, it is very evident from another fact that we are an entirely different creation, and that there is no kinship. The animal in a few hours or months comes to full strength and can take care of itself. The human race for the first one, two, three, five, ten years is in complete helplessness. The chick just come out of its shell begins to pick up its own food. The dog, the wolf, the lion, soon earn their own livelihood and act for their own defence. The human race does not come to development until twenty or thirty years of age, and by that time the animals that were born the same year the man was born—the vast majority of them have died of old age. This shows there is no kinship, there is no similarity. If we had been born of the beast, we would have had the beast's strength at the start, or it would have had our weakness. Not only different but opposite.

Darwin admitted that the dovecote pigeon has not changed in thousands of years. It is demonstrated over and over again that the lizard on the lowest formation of rocks was just as complete as the lizard now. It is shown that the ganoid, the first fish, was just as complete as the sturgeon, another name for the same fish now. Darwin's entire system is a guess, and Huxley, and John Stuart Mill, and Tyndall, and especially Professor Hæckel, come to help him in the guess, and guess about the brute, and guess about man, and guess about worlds, but as to having one solid foot of ground to stand on, they never have had it and never will have it. I put in opposition to these evolutionist theories the inward consciousness that we have no consanguinity with the dog that fawns at our feet, or the spider that crawls on the wall, or the fish that flops in the frying pan, or the crow that swoops on the field carcass, or the swine that wallows in the mire. Everybody sees the outrage it would be to put aside the Bible record that Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah, for the record that the microscopic animalcule begat the tadpole, and the tadpole begat the polywog, and the polywog begat the serpent, and the serpent begat the quadruped, and the quadruped begat the baboon, and the baboon begat man.

The evolutionists tell us that the apes were originally fond of climbing the trees, but after awhile they lost their prehensile power, and therefore could not climb with any facility, and hence they surrendered monkeydom and set up in business as men. Failures as apes, successes as men. According to the evolutionists a man is a bankrupt monkey.

I pity the person who in every nerve and muscle and bone and mental faculty and spiritual experience does not realize that he is higher in origin and has had a grander ancestry than the beasts which perish. However degraded men and women may be, and though they may have foundered on the rocks of crime and sin, and though we shudder as we pass them, nevertheless, there is something within us that tells us they belong to the same great brotherhood and sisterhood of our race, and our sympathies are aroused in regard to them. But gazing upon the the swiftest gazelle, or upon the tropical bird of most flamboyant wing, or upon the curve of grandest courser's neck, we feel there is no consanguinity. It is not that we are stronger than they, for the lion with one stroke of his paw could put us into the dust. It is not that we have better eyesight, for the eagle can descry a mole a mile away. It is not that we are fleeter of foot, for a roebuck in a flash is out of sight, just seeming to touch the earth as he goes. Many of the animal creation surpassing us in fleetness of foot and in keenness of nostril and in strength of limb: but notwithstanding all that, there is something within us that tells us we are of celestial pedigree. Not of the mollusk, not of the riziped, not of the primal germ, but of the living and omnipotent God. Lineage of the skies. Genealogy of heaven.

I tell you plainly that if your father was a muskrat and your mother an opossum, and your great aunt a kangaroo, and the toads and the snapping turtles were your illustrious predecessors, my father was God. I know it. I feel it. It thrills through me with an emphasis and an ecstasy which all your arguments drawn from anthropology and biology and zoology and morology and paleontology and all the other ologies can never shake.

Evolution is one great mystery. It hatches out fifty mysteries and the fifty hatch out a thousand, and the thousand hatch out a million. Why, my brother, not admit the one great mystery of God and have that settle all the other mysteries? I can more easily appreciate the fact that God by one stroke of his omnipotence could make man than I could realize how out of five million of ages he could have evolved one, putting on a little here and a little there. It would have been just as great a miracle for God to have turned an orang-outang into a man as to make a man out and out—the one job just as big as the other.

It seems to me we had better let God have a little place in our world somewhere. It seems to me if we cannot have him make all creatures we had better have him make two or three. There ought to be some place where he could stay without interfering with the evolutionists. "No," says Darwin, and so for years he is trying to raise fan-tailed pigeons and to turn these fan-tail pigeons into some other kind of pigeon, or to have them go into something that is not a pigeon—turning them into quail, or barnyard fowl or brownthresher. But pigeon it is. And others have tried with the ox and the dog and the horse, but they stayed in their species. If they attempt to cross over it is a hybrid, and a hybrid is always sterile and goes into extinction. There has been only one successful attempt to pass over from speechless animal to the articulation of man, and that was the attempt which Balaam witnessed in the beast that he rode: but an angel of the Lord, with drawn sword, soon stopped that long-eared evolutionist.

But says some one, "if we cannot have God make a man let us have him make a horse." "Oh, no!" says Huxley, in his great lectures in New York years ago. No, he does not want any God around the premises. God did not make the horse. The horse came of the pliohippus, and the pliohippus came from the protohippus, and the protohippus came from the miohippus, and the miohippus came from the meshohippus, and the meshohippus came from the orohippus, and so away back, all the living creatures, we trace it in a line until we get to the moneron, and no evidence of divine intermeddling with the creation until you get to the moneron, and that, Huxley says, is of so low a form of life that the probability is it just made itself or was the result of spontaneous generation. What a narrow escape from the necessity of having a God!

As near as I can tell, these evolutionists seem to think that God at the start had not made up his mind as to exactly what he would make, and having made up his mind partially, he has been changing it all through the ages. I believe that God made the world as he wanted to have it, and that the happiness of all the species will depend upon their staying in the species where they were created.

Once upon a time, there was in a natural amphitheatre of the forest a convention of animals, and a gorilla from Western Africa came in with his club and pounded "Order!" Then he sat down in a chair of twisted forest root. The delegation of birds came in and took their position in the galleries of the hills and the tree tops. And a delegation of reptiles came in, and they took their position in the pit of the valley. And the tiers of rocks were occupied by the delegation of intermediate animals, and there was a great aquarium and a canal leading to it through which came the monsters of the deep to join the great convention. And on one table of rock there were four or five primal germs under a glass case, and in a cup on another table of rock there was a quantity of protoplasm. Then this gorilla of the African forest with his club pounded again: "order! order!" and then he cried out, "Oh, you great throng of beasts and birds and reptiles and insects, I have called you together to suppose that we move up into the human race and be beasts no longer; too long already have we been hunted and caged and harnessed; we shall stand it no longer." At that speech the whole convention broke out into roars of enthusiasm like as though there were many menageries being fed by their keepers, and it did seem as if the whole convention would march right up and take possession of the earth and the human race. But an old lion arose, his mane white with many years, and he uttered his voice, and when that old lion uttered his voice all the other beasts of the forest were still, and he said: "Peers, brothers and sisters of the forest. I think we have been placed in the spheres for which we were intended; I think the Creator knew the place that was good for us." He could proceed no further, for the whole convention broke out in an uproar like the House of Commons when the Irish question comes up, or the American Congress the night of adjournment, and the reptiles hissed with indignation at the leonine Gambetta, and the frogs croaked their contempt, and the bears growled their contempt, and the panthers snarled their disgust, and the insects buzzed and buzzed with excitement, although the gorilla of the African forest with his club pounded, "order, order!" there was no order; and there was a threshing out of adderine sting, and a swinging of elephantine tusk, and a stroke of bear and a swing of claw until it seemed as if the convention would be massacred.

Just at that moment, at the door of the natural amphitheatre of the forest, the curtain of the leaves lifted, and the bars and bars of the tree branches were shoved back, and there appeared Agassiz, and Audubon, and Silliman, and Moses. And Agassiz cried out, "Oh, you beasts of the forests, I have studied your ancestral records and found you always have been beasts, you always will be beasts; be content to be beasts." And Audubon aimed his gun at a bald-headed eagle which dropped from the gallery, and as it dropped struck a serpent that was winding around one of the pillars to get higher. And Silliman threw a rock into the tertiary formation at the mammalia and Moses thundered, "Every beast after its kind, every bird after its kind, every fish after its kind." And lo! the parliament of wild beasts was prorogued and went home to their constituents; and the bat flew out into the night, and the lizard slunk under the rock, and the gorilla went back to the jungle, and a hungry wave passing out ate up the primal germs, and a clumsy buffalo upset the protoplasm, and the lion went to his lair, and the eagle went to his eyrie, and the whale went to his palace of crystal and coral, and there was peace—peace in the air, peace in the waters, peace in the field. Man in his place; the beasts of the earth in their places.

But, my friends, evolution is not only infidel and atheistic and absurd; it is brutalizing in its tendencies. If there is anything in the world that will make a man bestial in his habits it is the idea that he was descended from the beast. Why, according to the idea of these evolutionists we are only a superior kind of cattle, a sort of Alderney among other herds. The

l sure, we browse on better pasture, and
v have better stall and better accommo-
cions, but then we are only Southdowns
ong the great flocks of sheep. Born of
east to die like a beast; for the evolu-
nists have no idea of a future world.
ey say the mind is only a superior part
the body. They say our thoughts are
y molecular formation. They say when
t body dies, the whole nature dies. The
b of the sepulchre is not a milestone
the journey upward, but a wall shut
g us into eternal nothingness. We all
alike—the cow, the horse, the sheep,
t man, the reptile. Annihilation is the
l ven of the evolutionist. From such a
nchful and damnable doctrine turn
ay. Compare that idea of your origin
-n idea filled with the chatter of apes
the hiss of serpents and the croak of
gs—to an idea in one or two stanzas
ch I quote from an old book of more
n Demosthenic, or Homeric, or Dan-
que power: "What is man, that thou
a mindful of him? and the son of man,
t thou visitest him? Thou hast made
h a little lower than the angels, and
t crowned him with glory and honor.
Thou madest him to have dominion over
t works of thy hand; thou hast put all
gs under his feet. All sheep and
n, yea, and the beasts of the field; the
f l of the air, and the fish of the sea, and
atsoever passeth through the paths of
t seas. Oh Lord, our Lord, how excel-
l is thy name in all the earth."

low do you like that origin? The lion
t monarch of the field, the eagle the
narch of the air, behemoth the mon-
ah of the deep, but
n monarch of all.
! my friends, I
he to say to you
tt I am not so
axious to know
vat was my origin
a o know what will
b my destiny. I do
n care so much
v re I came from
a where I am going
t I am not so in-
t sted in who was
n ancestry ten mil-
l years ago as I
a to know where
l ill be ten million
y rs from now. I
a not so much in-
t sted in the pre-
t e to my cradle as
l m interested in
t appendix to my
g ve. I do not care
s much about pro-
t plasm as I do
a uteternasm. The
"as" is over-
w lmed with the
"be." And here
c es in the evolution I believe in: not
n ural evolution, but gracious and divine
a heavenly evolution—evolution out of
s into holiness, out of grief into glad-
n s, out of mortality into immortality, out
o earth into heaven. That is the evolu-
t n I believe in.

Evolution from *evolvere*, unrolling! Un-
r ing of attributes, unrolling of rewards,
u olling of experience, unrolling of an-
g c companionship, unrolling of divine
g y, unrolling of providential obscuri-
t , unrolling of doxologies, unrolling of
r ibow to canopy the throne, unrolling
o new heaven and a new earth in which
t l well righteousness. Oh, the thought
o rwhelms me! I have not the physical
e urance to consider it.

Monarchs on earth of all lower orders
o reation, and then lifted to be hierarchs
i heaven. Masterpiece of God's wisdom
a goodness, our humanity; masterpiece
o livine grace, our enthronement. I put
o foot on Darwin's "Origin of the
S cies," and I put the other foot on
S ncer's "Biology," and then holding in
o hand the book of Moses I see our
G nesis, and holding in the other hand
t book Revelation. I see our celestial
a val. For all wars I prescribe the
B hlehem chant of the angels. For all
s ulchres I prescribe the archangel's
t mpet. For all the earthly griefs I pre-
s be the hand that wipes away all tears
fm all eyes. Not an evolution from
b st to man, but an evolution from con-
t ant to conqueror, and from the strug-
g with wild beasts in the arena of the
a phitheatre to a soft, high, blissful seat
i he King's galleries.

REDEEMING THE CRIMINAL.

The New York State Reformatory Work for Fallen Humanity — Converting Young Offenders into Useful Citizens.

OUR readers, who have every movement for reclaiming fallen humanity, at heart, will read with interest of the work being done in this direction by the New York State Reformatory at Elmira. If any advance in civilization demonstrates the fact that Christ's spirit is permeating society and government, it is the establishment of penal institutions whose object is the reformation of young criminals. Surely if any prisoner should have the visitation of those imbued with the Master's spirit, it is the lad or the young man who by inheritance and association, has not had a fair chance to know right from wrong, but whose youth makes reformatory processes possible. Not only are such systems desirable for the benefit of the criminal, but for the benefit of society, to which, if possible, he should always be returned from prison a useful and self-supporting citizen.

The average age of prisoners received is between sixteen and twenty years. Of the 8,786 offenders admitted into the institution since its founding twenty-two years ago, only one per cent. began life in good home environments; and a heavy percentage were children of insane or intemperate parents. Yet with the curse of this inheritance and of the felony for which they were committed hanging over them, a large proportion have been released, or graduated, from the reformatory, competent workmen, able and willing to make an honest living, and many instances might be cited to show the wonderful transformation wrought in these men by the training they receive. During the present year 613 prisoners have been received, drawn from the State Industrial School at Rochester, the House of Refuge at Crandall's Island, through committals by the United States Court, and conviction of felonies by the New York Courts of Record. The total number discharged during the year was 520. The average number of inmates at one time is about 1,500—a large field, this, for true missionary work. As the number of committals increases with each year, the need for more room is greater, and the importance of making appropriation for such enlargement cannot be too strongly urged upon the Legislature.

The purpose of the Reformatory (says the Board of Managers' report) is to train the inmates in industry, intelligence and self-control until they who have shown themselves unsafe shall become reasonably safe to go at large. Their reluctance to enter upon the prescribed training treatment must be overcome, and they must be fitted to live orderly, self-supporting lives in free society, or they should be retained in custody until that purpose is accomplished. The opportunities and privileges supplied here are unequaled in any prison establishment anywhere. They are such as would strongly appeal to a normal and better class of young men as a rare opportunity to obtain an education together with industrial training. . . The public does not know that the influence of imprisonment upon this class of offenders, if it does not accomplish their improvement and so contribute to the public security when they are released, will of necessity increase their criminous characteristics, and so increase the danger to society from them when they are again at liberty.

MECHANICAL DRAWING IN MANUAL TRAINING DEPARTMENT.

A CLASS IN SLOYD IN THE REFORMATORY "KINDERGARTEN."

A CLASS IN WOOD-TURNING.

The reformatory is, in fact, a great school of industrial and manual training, with departments of letters, military, discipline and physical culture. The School of Letters embraces the entire reformatory population, and in it are found illiterates who can neither read nor write, and men who study with pleasure and profit percentage and its applications, history, literature, and ethics. In the ethics class, the prisoners discuss questions bearing upon social and political duties of the individual with surprising interest and discrimination. A Normal Class of thirty to forty inmate teachers who are reformed criminals assist the Director and the Lecturer. In this, as well as in all other departments, utilitarian principles govern. What will be useful to the men in free life is carefully considered. Maps, blackboard drawings, and stereopticon slides are freely used. In nature studies an aim kept constantly in mind is the leading of the thoughts of the men from the thing created to the Creator. In the history course, a purpose kept steadily in view is enabling the men to appreciate the privileges and duties of American citizenship. Lecturer Chapman says:

> Looking back over the year, I ask myself, "What is there to show for the work?" The answer is full of encouragement. Evidences of progress, quickening, and the power of rational self-direction are too frequent and too plain to raise questioning. Watching the men from week to week and month to month, one sees changes in the facial lines which correspond to changes within. But most of the changes are so gradual and subtle that they pass unnoticed, until one suddenly and in some unexpected way, is made conscious that a man who seemed to be unmoved and unaffected has been all the time undergoing physical, mental and moral uplifting.

The law prohibiting manufacturing in State penal institutions, threw many prisoners out of employment: and to meet this condition day classes were organized in every department of the Trades School, with the exception of the cloth-cutting, stenography and type-writing, wood-turning and machine wood-working classes, which continue to meet as before in the evenings. In addition to the classes in drawing, barbering, bricklaying, blacksmithing, tinsmithing, etc., which make up the very full complement of the Trades School studies, classes in color-mixing and stone masonry were lately organized.

The Manual Training Department (only three years old) commands particular interest. It was designed to meet the needs of men especially defective. The courts commit men to the Reformatory under the indeterminate sentence system (although maximum sentence is fixed) leaving the period of "parole" commission to be determined by the Board of Managers. To obtain parole, the Board demands that men must pass successive examinations in Trades School, and Department of Letters, and shall have a sustained perfect demeanor record for four months, upon fulfilment of which conditions they are released. It was discovered that many, after long stay and hard effort, could not bring themselves up to this standard because of deep physical and moral limitations. Hence, the Manual Training School, the "kindergarten" of the Reformatory, was inaugurated, and graded classes organized in athletics, calisthenics, clay-modeling, sloyd, mental arithmetic, sentence-building, etc. Many prisoners, who had failed in the Trades School, passed from successful examinations in this to similar triumphs in that. The gymnasium, the baths, the military drill and discipline have been important adjuncts to this as well as to other departments. One prisoner, who had made a hopeless record before his entrance into the kindergarten, has made such happy progress since that time that he is now retained as an instructor. The Year-Book, a well-prepared volume, and the photographs on this page (received through courtesy of the officials) are the product of prisoners' labor. J. B. Rathbone is President of Board of Managers; Z. R. Brockway, Superintendent; able instructors direct the different departments.

The Sunday School

SINFUL INDULGENCE.

S. S. Lesson for Sept. 11. Amos 6: 1-8. Golden Text, Isaiah 28: 7.

BY MRS. M. BAXTER.

IN the chapter before us God gives us a picture of Israel and Judah, Samaria and Zion during a time of outward prosperity in the reign of Uzziah, King of Judah, and of Jeroboam II., King of Israel. "Woe to them that are at ease in Zion, and to them that are secure in the mountain of Samaria, the notable men of the chief of the nations, to whom the house of Israel come" (Amos 6: 1, R.V.). "Israel was destined to be set on high above all nations of the earth" (Deut. 28: 1). But God's ancient people greatly mistook their calling in turning the great advantages which God had given to them into a means of exalting and indulging themselves. The Lord elected them to be "high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the Lord thy God, as he hath spoken" (Lev. 26: 19).

Instead of understanding this high vocation, the children of Israel followed in the wake of our first parents and took from the world for themselves what they chose, or esteemed, "good for food," what they regarded as "pleasant to the eyes," what they "desired to make one wise" (Gen. 3: 6), and thus "the lust of the flesh, and the lust of the eyes, and the pride of life," "all that is in the world" (1. John 2: 16), was allowed to degrade from their high estate the people whom God intended as the chief of the nations before him! How sad is the prophet's appeal, "Pass ye unto Calneh (in Assyria), and see, and from thence go ye to Hamath the great (in Syria), and thence go down to Gath of the Philistines; be they better than these kingdoms? or their border than your border?"

Moses, of whom Israel was proud, although they departed from his teachings and from the witness of his life, was indeed a witness against them. In his holy jealousy that God should have his way with his people, and that they should have to do immediately with their God, he had said, "Wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people from all the people that are upon the face of the earth" (Exod. 33: 16). What would it have been for Moses to have seen the declension of his people when they chose a king that they might not be separated, and when they had so far succeeded in doing away the barriers which God had placed between them and the idolatrous people around them, that the prophet absolutely put it to themselves to judge whether in anything they were better than the heathen.

But if our God called his ancient people to be separate, how much more has he in these last days spoken unto us by a Son, and said to us Christians with trumpet voice, Ye "are not of the world even as I am not of the world" (John 17: 14, 16)! May he not, he who is shortly coming again, ask the solemn searching question, as he points to the heathen nations around us, "Are ye better than these kingdoms? Are ye more universally than they? Are ye more self-denying than they?"

What was the specific indictment against his ancient people? "Ye that put far away the evil day and cause the seat of violence to come near." A people that would not face suffering but attempted to evade it, things not going well by reason, but by drawing in of expenses, no lessening of the staff of servants or of the choice of dishes at table, no self-denial in dress, no giving up of needless luxuries, the intoxicant, the cigar, the novel, the absorbing book, the social gathering, the journey of pleasure. And why? The hand of God who is speaking to his would-be children, Ye "are not of the world, even as I," is unheard. "We shall do as we like," was the heathen-like reply, "who is lord over us" (Ps. 12: 12)? "By thus doing, they cause the seat of violence to draw near." A crisis must come, they that sow the wind must reap the whirlwind (Hosea 8: 7). How terribly visible this is in the self-indulgence in drink!

And again, "That lie upon beds of ivory," when a plain, wooden or iron bed would afford equal rest, "that stretch themselves upon their couches" [or "abound with superfluities," margin] "and eat of the lambs out of the flock and the calves out of the midst of the stall,"—seeking the very best and most appetizing food. "That chant to the sound of the viol and invent to themselves instruments of music like David; that drink wine in bowls (not glasses) and anoint themselves with the chief ointments," seeking every device to please and pamper themselves—"but they are not grieved for the affliction of Joseph." Nothing hardens the heart like self-indulgence; no tyrant rivets on his chains so firmly, no master is so inexorable in his requirements as an indulged self. The drunkard, the debauchee, the pleasure-seeker are slaves.

No heart for the affliction of Joseph! Callous to the claims of the kingdom of God and his people, "the poor of this world," whom God hath chosen to be "rich in faith" (James 2: 5); no heart for the widow and the orphan, whom God has taken under his immediate protection, no eye for the suffering, the sorrow, the distress, to help which it is our privilege to deny ourselves as Christ denied himself.

The terrible part of it is that this does not only apply to those who are outward members of churches, but also to many who really know something of God's pardoning love, but in whom selfish principle is strong, even in their work for God. They will work, if it is in connection with others in their own station in life, but they will not be associated with those whom they think beneath them. They will choose a work which will especially give room to the display of their special talents, but are by no means ready to put their hands to anything, or to accept any position which is needing a worker, and which God puts before them. It is this provision for self, for its importance, for its comfort, for its "own way" (Isa. 53: 6) which eats the life of missionary work abroad, and of the work of God at home.

Therefore now shall they go captive with the first that go captive. (II. Kings 15: 29). Captivity had been declared as the last but one of many judgments which should come upon the children of Israel if they would not hearken to and obey their God. The last and final judgment is upon them now; they are scattered among the nations (Lev. 26: 33).

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

EASE and comfort and wealth had come to Israel in the time of Amos. The long period during which the people had been harassed and worried by the incursions of the Syrians, was over. There were no raids from Damascus. The people could plant and till the ground with the certainty of reaping the harvest. Their king, Jeroboam II., recovered the land and the cities that Benhadad had wrested from his father and grandfather. He had also re-established supremacy over the nations on the east and south-east. Trade had developed and Israel was enjoying more peace and prosperity than she had known since the time of Solomon. The interlude, however, was ominous, like the deep stillness that precedes a storm. The reason why Damascus no longer sent its armed bands into Israel, was that every man was needed on the northern frontier, to defend the country against Assyria. It was a hopeless task and Israel might reasonably have asked herself what her fate would be when, Syria being absorbed, she found Assyria at her doors. Clearly, she would be the next victim. But instead of preparing for the evil day, the people gave themselves up to luxury and pleasure. Nor was this the worst. During the preceding troubles some of the people had lost land and property and had become grievously poor, while others in the safer towns of the interior had grown rich. There was no disposition on the part of the rich to help their needy brethren, but, as is seen in all ages, there was rather a tendency to take advantage of the poor man's necessities. The rich lent him money at usurious rates, practically made a slave of him, and cheated him out of his earnings. There was no longer a remedy for him at law, for the priests who administered justice were open to receive bribes, and took their pleasure with the rich. There was competition, too, in religion. Sanctuaries were scattered all over the land, where sacrifices and offerings could be made, from which the priests derived their income. The priests of one sanctuary would try to attract worshipers from another, and would offer as inducements vile pleasures learned from the Ashtaroth which Jezebel had introduced. What could a poor man turn in such conditions, with justice and religion both indifferent to him? He, too, turned to drink, to forget his misery, and gave himself up to imitating the orgies of his rich neighbors. It was at this time that Amos, a herdsman or shepherd, appeared and denounced society. He came from the desert, where at a later period John the Baptist preached, and where Christ was tempted. Belonging to the Southern kingdom, he visited Samaria, probably to sell the wool of his flock, and saw there scenes which stirred his indignation. Like Elijah and Elisha he uttered his warnings, but realizing that few he could reach by his voice, he put his sermons in writing, and so we get in his book probably the first of all the written prophecies.

THE LUXURIOUS HOME OF AN ORIENTAL MILLIONAIRE.

Woe to them that are at ease. An eminent preacher describes Christ's attitude toward wealth under the figure of horizontal and vertical lines. The common custom is to draw the line separating the poor from the rich as a horizontal line and to speak of the upper and the lower classes. Christ drew the line perpendicularly, separating the bad from the good. He did not divide society according to their possessions. A man might be rich wealth or he might not; the fact made no difference in Christ's estimate of him. There were rich men on both sides of the dividing line and poor men on both. The question was not how much property one had, but whether he was a good or a bad man. Woe does come to men who are at ease, as Amos said, in all times, if they are indifferent to the misery around them. Carlyle draws a vivid picture of society in France at the end of the last century. The nobles squandering money on costly meals, on magnificent feasts, while the great masses of the people were living on very bread, and not enough of that. The nobles who made the laws exempted themselves from taxation, and so increased the burdens of the poor. They regarded them of less account than their dogs, and cared nothing whether they lived or died. But when the people rose in their might there was woe for those who were at ease. They were torn from their luxurious homes and sent by hundreds to the guillotine, and their property was confiscated. It was an awful time never to be forgotten in the history of the world.

They are not grieved for the affliction of Joseph. The chief tribe of the northern kingdom was that of the descendants of Ephraim, the son of Joseph. The prophet speaking of the affliction of Joseph, therefore, reminds them that these needy people, to whose affliction they were indifferent, were their brothers, like themselves descendants of Joseph. This indifference was the head and front of their offending. They did not trouble about the misery of others, so long as their own wants were well supplied. This was the fault of the rich man described by our Lord (I. Tim. 16: 19 25). It does not appear that he wronged Lazarus or any one else. He simply spent his money on himself. He made no effort to relieve the poor at his doors. People often say that surely they can do what they like with their own. God does not take that view of their position. When he makes "inquisition for blood," and it is disclosed that some men died of starvation, there will be searching inquiries directed to the men around him who had bread enough and to spare. It will not do then to say that they did not know of his need; they ought to have known. Yet it is a proverb that "one half the world does not know how the other half lives." An illustration of this ignorance, that has been often quoted, is that of the princess who asked what was the matter with a hungry crowd. Being told that they had no bread, she asked lightly why they did not eat cakes.

SALVATION IN THE CAMPS.

Mr. Moody Tells of the Wonderful Revival Now Progressing in the Army—Five Thousand Men Confess Christ—Bright Testimonies—The Dying Soldier and his Mother.

THOSE of our readers who have been observing the current of spiritual events of late, have been deeply impressed with the evidences of Divine approval that have attended the work of the Christian Commission among our soldiers in the field, both at home and abroad. We take special pleasure, therefore, in printing the following earnest communication on the subject, from one who is everywhere recognized as the head of this great movement for spreading the Gospel in the army:

"EAST NORTHFIELD, Mass., Aug. 2, 1898.

"*To the Editor of 'The Christian Herald':*

"DEAR SIR:—I believe that when the facts are fully known, it will be seen that one of the most remarkable things in connection with this war is the wonderful revival now in progress in many of the army camps. While I have not been on the ground myself, from the careful reports of conservative men I am sure I am safe in saying that not less than five thousand have made a public confession of their faith in Christ; and the work is going right on with undiminished power. Now think of how much this means: For one thing it means that these men, in coming to the army camps are finding personal salvation. Instead of being dragged down into temptation by the ten thousand temptations that surround them, they are turning squarely away from it and setting their faces toward a righteous life. Here is an example as told by one of the Christian workers:

"I am reading over the lists of the killed down in Cuba. There is a young man that is on my mind constantly. He came up to me at the close of a meeting in Tampa, one of the handsomest young men I ever looked at: a great tall fellow with a blond face, blue eyes, and one of those earnest looking faces: and as he stood there and took me in, he said: 'You'll never know until eternity what God has done here to-night. God has made a man of me to-night.'"

"Many hundred men are ready to testify that they have begun a new life at these army camps.

"It means also that the moral atmosphere in many of the camps has been greatly changed. The men who have not come out clearly as Christians, have been much affected by the intense religious interest. A soldier said to one of our workers at Camp Thomas: 'You don't know what good these services are doing in this camp. Before this work began we heard cursing and saw card-playing everywhere; but now you hardly hear any cursing, and see no card-playing. This work has made a complete transformation in our camp.'

"It means that the heart of many a wife or mother at home has been cheered. One night as one of our workers was leaving his meeting, he saw a downcast looking man leaning against a tree near by and asked him what the matter was.

"'Well,' said the soldier, 'I am not a Christian, and I want to be. What mother said to me when I left home has come back to me to-night. She said: 'My boy, I would be willing to give you up if you were a Christian, and I could feel sure of meeting you in heaven.'

"It means much for the men who lie sick unto death in the hospitals. One of our delegates reports: 'As I came up to the hospital this morning and asked the surgeon if there was anything that I could be allowed to do among the men, he answered me most earnestly, 'Yes! for God's sake go in with this woman who has just arrived and who will find her boy dying—I have not told her.'

"'I passed into the hospital tent following a lady dressed in black who had just alighted from the carriage which had brought her from the station. She had come from Illinois to nurse her sick soldier boy. As we stood by the cot I told her from the doctor that he was unconscious, and would live but a few minutes.

"'After he had breathed his last, I told the mother of my visit to the hospital the previous day, and that I had asked her son if he was a Christian and that with a bright, happy face, he said, most earnestly, 'You bet. I am,' and pointed to the badge of the Epworth League pinned upon his undershirt. I told her of my prayer with him and of the comfort I was sure he had in the presence of his Saviour. The mother turned back the sheet from the form of her son, and as she saw the badge still pinned where the nurse at his request had placed it, she bent over her boy with sobs that moved all our hearts; the doctor and nurses sobbed with her.

"Think of what this work means for the home churches when these newly converted men return to them. I am sure all these things should move the heart of every Christian in this country most profoundly. They point clearly to the army camps as the great opportunity of this generation for reaching young men, and lay upon the Church a heavy responsibility. Many Christians are feeling it and giving to help it on. Yours very truly,

D. L. Moody.

This is the work THE CHRISTIAN HERALD has been presenting to its readers from week to week and which the greatest of living evangelists now eloquently advocates in his remarkable letter.

Veteran Christian Workers.

The Christian Commission are fortunate in having among their workers some veterans of the Civil War. Dr. Munhall, who has been preaching at Tampa, was a color-sergeant, and carried the flag of his regiment in more than twenty battles; Dr. Boggs, who is in the work at Camp Thomas, was a Confederate chaplain, and Major Whittle was on General Howard's staff.

The Commission has sent Rev. Dr. Hatcher, of Richmond, to the camp at Jacksonville, and Rev. Charles Herald, of Brooklyn, to Key West. At the latter place it is expected that hundreds of sailors will be reached by the same methods of Gospel work that have been so effective among the soldiers.

Evangelists like Mr. Moody and Major Whittle say it is the greatest work among men that they have ever known. General O. O. Howard is now in Cuba arranging for the work there, and as rapidly as funds are provided, the work will be vigorously pushed along all lines. All contributions will be acknowledged in THE CHRISTIAN HERALD. The contributions during the past week are given below:

Prev. ack	$1,861 81	A M G. Dick	1 00
Brown, Mrs J	50	D J B, N Y	1 00
Edwards, A R G	1 00	G. R I	3 00
Erskine, George E	5 00	H. Putnam	3 00
Hargrove, Russell W	3 00	I. A. Mich	2 50
Hart, Mrs S R	5 00	Mrs M. A. Greeley	50
Huribart, E M & wife	1 00	S E W, Ithaca	1 00
Leonard, Mary S	5 00	W F L, Bridgewater	2 00
Ling, Joe	2 00	—, Ocean Grove	25 00
Metz, Mrs I	1 00	Friend, Chilicothe	50
Miller, Ladie L	1 00	Friend	25
Peterson, L	2 00	3 earnest friends, Ft Shaw	1 50
Signor, Mrs H B	50	Reader, Oswego	2 50
Steele, Mrs P R	1 00	Reader, Farmer City	50
Todd, Mary Wilson	50	Total	$1,936.56
Welch, S E & E M	2 00		

All contributions for this purpose will be acknowledged in these columns.

New York's Naval Jubilee.

On Saturday, August 20, Rear-Admirals Sampson and Schley, and the officers and men of the leading warships of the Atlantic squadron, were honored by New York with a welcome befitting the naval victors in the recent war with Spain. A multitude of steamers and sailing craft greeted the *New York*, *Brooklyn*, *Oregon*, *Texas*, *Iowa*, *Indiana*, and *Massachusetts*, as they entered the bay, and it seemed as though the entire population had turned out along the docks and wharves, to cheer the victors and their ships, as they proceeded up the North River. Great preparations had been made by the municipal authorities to give the welcome the *eclat* of a national jubilee, and hundreds of thousands of visitors poured into the city by trains and steamers to attend the celebration. Flags and bunting were everywhere. Mayor Van Wyck and a large representative Committee, met the squadron down the bay, at Tompkinsville, off Staten Island, and an address of welcome was delivered, eulogizing the naval heroes and presenting them with the freedom of the city. Rear-Admiral Sampson responded briefly, and modestly declared that the fleet had simply done its duty. On board the *New York* were five members of the Cabinet, Secretaries Alger, Gage, and Wilson, Attorney-General Griggs and Postmaster-General Smith. After a formal reception and speechmaking, salutes were exchanged by the forts and the warships, and amid the deafening noise of steam whistles from the flotilla of tugs and pleasure craft, the great battleships and cruisers steamed up the North River. On arriving at a point opposite Gen. Grant's tomb, at Riverside Park, a salute of honor was fired and the squadron steamed down stream on the return journey. It is estimated that half a million spectators witnessed the ceremony from Riverside Park. During the parade of the vessels up and down the river, the enthusiasm of the multitudes, both afloat and ashore, never slackened, the ovation being probably the most spontaneous and remarkable that has ever been witnessed in New York.

VIEWING THE NAVAL PARADE ON THE HUDSON RIVER, OPPOSITE GRANT'S TOMB, NEW YORK.

NOTES OF THE LATE WAR.

OUR government will probably order the disbandment of the Cuban Army for the purpose of promoting order in Cuba.

ELEVEN thousand prisoners were captured by our troops at Manila, and much Spanish ordnance and ammunition.

HUNDREDS of our troops arriving home from Cuba and Porto Rico are very ill of dangerous malarial fevers and typhoid is prevalent at several of the home-camps.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE, G. H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1 50 per year payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post office at New York as Second class Matter

Hope for Armenia.

THIS is an age of history-making in the direction of justice, and the righting of ancient wrongs. Russia, whose great power has more than once in recent years been employed beneficently, and which, jointly with ourselves, gave aid and asylum to the unfortunate Armenian refugees, is now said to be contemplating a movement for the repatriation of those exiles who fled from Moosh, Bitlis, Van, and Erzeroum at the time of the massacres, two years ago, and whose possessions were seized by the Kurds, with the open approval of the Sultan's government. Turkey will undoubtedly protest against this, for an act of justice sits not well on the soul of Abdul Hamid, the slayer of the innocent. As the strongest Christian power in the old world, however, and as the power most immediately interested in the just treatment of its involuntary wards, the exiled Christians of Armenia, it is not improbable that Russia may compel repatriation and restitution.

There is in this news a gleam of hope for the Armenians. Their return to their native mountains and valleys, under Russia's powerful auspices, would doubtless involve a continuance of Russian guardianship and protection in their recovered possessions. It might mean a renaissance of the old national life, which was almost crushed out by Turkish oppression, and a freedom in the exercise of their religion, such as they have not known in many centuries.

Our own government has still an unsettled question at issue with the Porte, which might now be pressed with advantage. During the massacres, the American mission buildings at Harpoot, Marash and other cities were damaged and looted—some of them wholly destroyed. Our claims should now be urged vigorously, and our increased national prestige will probably help to convince the Sultan that they ought to be paid, without further delay.

Government Relief for Cuba.

IT will gratify many of our readers, who were actively interested in the work of Cuban relief up to the time of the closing of the ports by the blockade, to learn that the United States Government has itself undertaken the duty of sending supplies to the destitute Cubans, both to the native army and to the civil population of the island. The first ship loaded with 3,000,000 rations has sailed from Tampa for Havana, and the latter city will be made the central point of distribution, from which all the destitute places in the adjoining districts will be relieved. This step is taken in pursuance of the policy outlined by the Administration in an early stage of the Cuban trouble, when President McKinley announced the purpose of the Government to do everything in its power to relieve the suffering people of Cuba. Fortunately for the reconcentrados the war has not been a prolonged one—having ended much sooner than was generally expected.

Meanwhile, the young children of the Lee Orphanage—over 100 of them—are being cared for with regularity. Every week, a remittance of $500 is cabled by THE CHRISTIAN HERALD to Director Sotolongo, from the relief fund. Thus, through the generosity of our readers, these little ones have been fed and sheltered and cared for in a time of great peril and distress.

Blossoms and Childhood.

BLOSSOMS that never become fruit are not failures. Children early dead are not failures. Thank God for the lessons of blossom time. What a rich Lord is our Lord that he can afford for so short a time such elaborate wardrobe for the orchards. If they were to have the robes of beauty, these embroideries of all colors, these crowns of arborescense, these draperies spun out of sunshine and shower, for all the year, it would not seem so lavish; but they are only for blossom week. How numerous and deep must be the King's vats from which he dips these colors—the crimson, the pink, the green, the blue, the purple, and all this garniture to scatter after six or seven rising or setting suns. As though the Louvre and Luxembourg of Paris and the picture galleries of Dresden and of Venice and of the Vatican were, after a week of exhibition, thrown into the sea. Not in wastefulness, but because they could be fully replaced and could be restored. And how this expenditure of color and gracefulness for only one week magnifies the resources of the great God. And this God is ours. Blessed be his glorious name. If this God so clothes the grass of the field and the trees for blossom week, will he not take care of us, his children immortal?

Church Festivals.

WITH the warm weather have come many church festivals. There have been gatherings of this sort all around us. Do you think it right to have such convocations? Oh, yes; they break up the formalities of churches, and introduce feelings of good neighborhood, and widen healthy acquaintanceship; and every religious organization ought to have them. The whole tendency in city churches is toward isolation and exclusiveness, and as soon as you have made people shake hands you have opened for them doors of useful opportunity. If all you know of the people who attend the same church is the knowledge which comes from seeing them on the other side of the aisle, or in a pew approximate, you are not doing your duty. I long ago made up my mind that the more good people I knew the better for me. We all know people who are to us a disadvantage. They are worse than that, and the danger is they will draw us down to their level. Our ambition ought to be to form the acquaintance of people better than we are, and the probability is they will lift us to their standard. If we do not know people better than we are it is a sign that we have gone into a ruinous self-righteousness, and the probability is there is no good in us at all. We have the Gospel in song, and the Gospel in sermon, and the Gospel in ordinance; but we want more of the Gospel of handshaking.

THE NEW TESTAMENT.

THE New Testament, apart from the question of its inspiration, is a very remarkable book. Let us first consider that it consists of twenty-seven tracts, written by a diversity of persons, at a diversity of times and places, all of them separate from, and independent of each other. Again, let us remember, that these twenty-seven tracts, abounding with wonderful truths, rich wisdom, exquisite poetry, lofty eloquence, are with one exception given in the simplest vehicles of our language—story-telling and letter-writing.

There are four short stories. The style of each is quiet, simple, unaffected, yet penetrated with an earnest truthfulness that goes straight to the heart. Who wrote them? A petty officer of the Roman Inland Revenue Department. A friend of the very men who denied all knowledge of Christ. A physician of Pagan extraction. A Galilean fisherman. Were these the men human wisdom would have chosen to write the life of him, who though born of a woman, thought it no robbery to make himself the equal of God?

Consider next the language in which this book was written. It was in itself a stumbling block which nothing but Omnipotence choosing the weakest agent, because confident of making weak things mighty, would ever have selected. Indeed, it was hardly a language; it was rather a patois full of barbarisms; Hebrew in spirit, Greek in dress, but a form of Greek so corrupt and debased that it had scarcely any recognition beyond the few thousand square miles where it was the vernacular.

The people selected were apparently equally unpropitious for the dissemination of a new faith. They were a fanatical, poor race; isolated by their religion, and isolated by their geographical situation. They were also disliked, separate, and distinct from the heathen nations of the whole world. The wise Egyptian despised them; the refined Greek despised them; they were at that very time trembling in the grasp of the mighty Roman power, by which they were within a few years destroyed, enslaved, and scattered among all peoples, a weak and contemptible remnant. Surely God's ways are past our finding out! For with all these disadvantages as to writers, language, and race, there has never been a book which has exerted such a wide and potential influence. For centuries it has ruled the civilized world. It has given the law to kings. It has authorized preachers. It has directed churches. It has comforted and counselled millions of men and women who have clasped it to their hearts, lived by its rules and died in its faith; nay, who have in thousands of cases, given their bodies to be burned or destroyed for its sake.

The writers of the four Gospels seem each to have had a special purpose in view. The great end of Matthew was to prove Jesus the promised Messiah, and all prophecy fulfilled in him. Hence the constantly recurring formula "that it might be fulfilled." On the contrary, Mark was written for foreigners. This is evident by the explanations given of Jewish phraseology and customs and by the fuller descriptions of scenes and incidents. Mark also records fewer of the words of Jesus than Matthew, but more of his works; for the pagan world understood a noble life more easily than a noble philosophy. Luke is a more general biography. It looks forward to the influence of the new faith on the Gentile world. Theophilus, to whom it was written, resided probably in Italy; for in Acts, which is simply the second part of Luke, brief explanations and descriptions are appended to places in Judea, but the towns in Italy are named without comment.

The Gospel of John is remarkably different from the other three. The Jesus of Matthew, Mark, and Luke is the Son of Man tempted and tried in all human points, and suffering all humanity suffers. But the Jesus of John is the glorious, mystical being of the transfiguration. It appeals very little to our intellect and very much to our hearts. The Christian who reads John, and is able to draw all the honied sweetness out of his luminous words, must be in relation with the mind of the writer; for the apprehension of this Book depends on the love and light that is in ourselves. Sympathy with John comes not from any theological school; it eludes criticism; it is a dull, dead letter to the formal Christian; but to those who have life within them, it is the very "hidden manna." John's Gospel is the touch-stone of Christian character. There are aged Christians who cannot write their own names who are better commentators on John than Baur or Strauss or any learned doctor of divinity.

It is mainly to the Apostle Paul we o[we] the letters, and oh, how full of a beautif[ul hu]manity they are! With what magn[ificent] and persuasive earnestness he reason[s with] the Corinthians! What surprise and [sor]row is there in Galations! What tender co[n]gratulations to the Philippians! What opule[nt] thought, and exalted sentiments in the [E]phesians! Every letter is a warm, living, f[amiliar] expression of feeling, and though ni[neteen] centuries have passed away since thes[e won]derful letters were written, the worl[d has] never seen since a nobler, tenderer hea[rt or] grander intellect than that of "Paul th[e] oner!" "Paul the aged!" James is just [as] pure. Peter warm and impulsive, and [full] Jewish allusions, as the "apostle of the c[ir]cision" would naturally be. Jude is a [str]ing denunciation against evil and forn[s]. John's epistles take for their key note, 'v[e] as his Gospel takes "life."

The revelations are not yet revealed [as] in their plenitude and power; but we [can] least see in them a pictorial sermon on t[he] old text, "The seed of the woman shall [bruise] the serpent's head."

Now what a Book is this! A man [can] carry it in his vest pocket (THE CHRIS[TIAN] TIAN HERALD is now sending it out [by] thousands in vest-pocket form to our s[oldiers] and sailors), and it is mightier than [all] standing armies of the world. A ch[ild] understand it, and sages find in it a w[ell] they have not yet attained unto. It [has] nineteen centuries in its pages, and it [will] the end of the world, and the prais[es] eternity.

Amelia E. Barr

BRIEF NOTES.

At a recent temperance meeting in B[oston] Mass., it was stated that in one day 200,000 [drinks] were sold in the saloons of that city.

Michigan has sixty more newspaper [and] magazines published within its borders th[an] the recent census of Russia credits to that enc[ire] empire with its 129,166,000 inhabitants.

The medical work under the care [of the] American Baptist Missionary Union e[mploys] twenty-nine physicians, with twelve ho[spitals] known distinctively as such.

At the late annual meeting of the C[hurch] Building Society of Berlin, it was reported t[hat] the last ten years forty-two new churches ha[ve been] erected and that nine were now being built.

The Reformed Church in America re[ports] last year 5,039 members on confession of fait[h] returns the whole number, after all reducti[ons] 110,273, showing a gain over last year of 2,212. Sunday School enrollment has advanced 3,0[00] has risen to 123,667.

In the course of a recent sermon Dr. [Joseph] Dixon, speaking of Dewey's victory at M[anila] said if that marvelous deed were recorded [in the] Bible, every infidel in the world would doubt [or] deny it. They would not believe that on[e man] could utterly annihilate the other, and witho[ut the] loss of a single life on the side of the victor.

At a meeting of army chaplains in Sw[itzer]land, held recently, to discuss the best meth[od of] performing their duties, there were ninetee[n Pro]testants and eleven Roman Catholics prese[nt]. A joint committee, consisting of three Prote[stants] and two Catholics, was organized to promo[te the] work. The proceedings throughout were [har]monious.

The Rev. R. G. Hobbs, of Illinois C[onfer]ence, has been elected president of the Met[hodist] Episcopal College in Calcutta, India, and D[r.] Thoburn has requested his transfer. Dr. Hob[bs] is well known, has felt strongly drawn to t[he In]dian field ever since his visit there a year [ago as] THE CHRISTIAN HERALD commissioner in c[harge] of the cargo of the *City of Everett*.

Professor Mommsen, the eminent Ge[rman] historian, is quoted by the *Independent* a[s] predicting that eventually the British Empire [will] be divided between Germany, France and R[ussia]. South Africa would be the prize of Ger[many]. Egypt, of France, and India, of Russia. [But] Mommsen has hitherto been known as a hist[orian]. This is believed to be his first appearanc[e as a] prophet.

During the past seventeen years the [Pres]byterian Church in Western Canada has [had] extraordinary progress. In 1881 there wa[s one] presbytery, now there are fourteen. The t[wo] eight missions have increased to 179; the p[reach]ing stations from 116 to 937. Instead of 971 [fam]lies, there are now 13,605, while the numb[er of] communicants has advanced from 1,153 to [6,000] and the contributions from $15,100 to $301.75[0].

Trouble is in store for the monks of R[ussia]. There are 43,000 of them in 742 monasteries [in the] empire. The Government is inquiring what [use] they do. They are supposed to help the [poor] care for the destitute sick and teach the chi[ldren]. The result of the inquiry, so far, is that the [cry] for the sick do not average three to a mon[astery]; no schools exist in connection with any [of the] monasteries, and scarcely any relief is given [to the] destitute.

At the Old Orchard camp meeting [of the] Christian and Missionary Alliance, on Augu[st 19] the collection for foreign missions amount[ed to] $50,000. Rev. A. B. Simpson, who presided [said] that every dollar pledged last year had been [paid]. The money taken up this year would, he sa[id], be spent in sending missionaries to India, son[ie] be devoted to the enlargement of the Chin[a] sion work, a portion will be assigned to th[e] station just opened in Thibet, and some w[ill be] expended in opening mission fields in Cub[a and] the Philippines.

The Secretaries of State.

FOR the third time in eighteen months. President McKinley has had to choose a Secretary of State. His first choice was the venerable John Sherman, who probably had little idea when he resigned his senatorship to accept the office that its duties would be so onerous as proved. War with a European power then a remote possibility, and the statesman doubtless expected that foreign relations would be of their peaceful and uneventful character. When they became increasingly critical Sherman left them chiefly in the hands of his first assistant, Judge William R. Day and finally, when war with Spain was declared, he resigned and Mr. Day became in name, as he had for some months been in fact, Secretary of State. The President had long known Mr. Day, and regarded the quiet, shrewd, studied lawyer, who had never sought office, yet had always been an able and loyal friend of his counsellor. A modest, calm, prudent, clear-sighted man, a prompt, vigorous and patriotic. Mr. Day has justified the President's confidence. He has conducted the affairs of his office with the skill that is generally supposed to be acquired only by life-long training. He has had no diplomatic experience but he brought to his duties a knowledge of international law, sound judgment, and unflinching courage. The foreign offices of Europe know in the plain Ohio lawyer the qualities which always command respect. The fairness, candor and sincerity of a man who knows the facts and was trusted to protect the interest confided to his care. It was known, however, that Mr. Day had accepted the office with reluctance, and only from a stern sense of duty. He has now resigned it, that he may undertake a still more difficult duty, for which he is exceptionally well-qualified. He goes to be president of the commission which goes to Paris to arrange with the Spanish commissioners a treaty of peace. The President has chosen as his successor Colonel John Hay, who is at present ambassador to Great Britain. Col. Hay is sixty years of age, and like Mr. Day, has been a life-long personal friend of the President. He has, however, qualifications besides those of personal friendship for his high office. He has had diplomatic experience in Paris, Vienna, Madrid and London, which will fit him for his responsible duties. It is significant, too, that the news of his withdrawal has called forth expressions of regret from the press and from prominent statesman of England which show that he possesses the qualities that his more exalted office will demand of him. More than ever before, there need that the office be held by a man as the wise king described:

He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he (Prov. 16: 20).

Seeking an Heiress.

Advertisements are appearing in the New York daily newspapers for the fosterparents of a child. The advertisers say that fourteen years ago, a childless couple visited a house in West Sixteenth street New York, and there received a baby girl, whom they agreed to adopt as their own. The child has now become heiress to a large and valuable estate, and the advertisers are anxious to find her. They promise that if her foster-parents will report to them, she shall remain under their guardianship. All that is desired is to establish her legal rights to the property. It will be a surprise for the child and her foster-parents, if they can be found, to learn that she is an heiress to an estate. This is the reverse of the Christian's condition. His eternal inheritance never comes to him in his own right, but through his adoption into the family of God:

That we might receive the adoption of sons . . . Wherefore thou art no more a servant, but a son, and if a son, then an heir of God (Gal. 4: 5, 7).

What Patriotism Cost Him.

One of those boys who make one proud of one's country started from New York last week for his home in Michigan. His name is Frank K. Manning, and his age is just nineteen. He was preparing to enter Michigan University when the President issued his first call for volunteers. Young Manning thought his college career might be postponed for a year, so he offered himself for the militia and was accepted. His regiment reached Cuba in time to take part in the engagement before Santiago. Right in front of the Michigan regiment was a field piece concealed in the woods which was doing mischief, and the regiment was ordered to find and capture it. Manning advanced with his comrades, but a shell from the gun exploded among them and he was left on the ground with his foot shattered. Many others were hit, the young man explained to a friend, and some of them dangerously. Surgeons were few, and it was better for him to wait while they looked after those who must have attention or die. When his turn came there was no time to lose and the doctor amputated what was left of the foot. Manning thinks it might have been saved, but as others might have died while the doctors were working over him, he was quite willing for them to take the shortest way. When he joined the army he was a famous short-distance runner, and he had cherished the ambition of making his college team famous in the athletic field. "I shall not be able to run any more," he said, "but I am going to college in the fall, and I shall study while the other fellows do what I used to do. The crutches are unhandy yet, but I shall manage them after a while." If he adheres to his resolution to give his time to study, instead of to running, he may prove a greater and more useful man than he would have been in a sphere in which he would always have been inferior to the horse and the dog. So, as with many other men, an apparent misfortune may turn out to his advantage.

The things which have happened unto me have fallen out rather unto the furtherance of the Gospel (Phil. 1: 12).

Costly Names.

A correspondent of a New York journal who has recently returned from Samoa, gives a warning to intending visitors, which may save them some expense. He says that people who go to the island, find that the inhabitants have some difficulty in pronouncing their names. It is quite common for the visitor, especially if a young lady, to accept from a Samoan chief some quaint Samoan name, which like the names bestowed by our Indians is expressive of some peculiarity of appearance or trait of character. The Samoans are shrewd enough to confer a name indicative of admiration, and the bearer is called by it in Samoan society much to her gratification. But she soon discovers that the gift of a name involves obligations. The giver expects sundry kegs of beefs and other tributes, and being thus adopted into Samoan society, there are organizations which the adopted person is bound to support with other gifts. Altogether, the correspondent says, a great deal of money will be saved by letting Samoan acquaintances mispronounce the proper name, rather than confer one, flattering though it be, which calls for so large a tribute. No advantage appears to come from the name. It is not so with the man who takes upon him the name of Christian. That, too, may prove costly, for even in our day, if he is consistent, he may have to suffer loss, but the day is coming in which he who bears the name will inherit all things.

His name shall be on their foreheads . . . and they shall reign forever and ever (Rev. 22: 4, 5).

HON. JOHN HAY.
The New Secretary of State.

HON. WILLIAM R. DAY.
Retiring Secretary of State.

Cromwell's Bust in Parliament.

The English House of Commons is about to receive an adornment that few persons ever expected to see within its walls. This is a marble bust of Oliver Cromwell, the great Puritan who delivered England from the corrupt rule of the Stuarts. It is not many years since the name of Cromwell was held in horror and detestation for the part he took in sending a king to the scaffold; but historians of late years have placed his life and character in a new light, and justice has been done to the great Protector. A proof of the fact is that Parliament admits his bust to its corridors. It is a singularly faithful representation of the man, showing the wart on his face and the scar on his forehead from the wound received in the battle of Dunbar. It is to be placed at the foot of the grand staircase, where it will be seen by every member entering the House. It is nearly two centuries and a half since Cromwell died, but at last his greatness and his patriotism are recognized, and the good man is vindicated. So in the end the promise is fulfilled:

BUST OF OLIVER CROMWELL.

Commit thy way unto the Lord, and he shall bring forth thy righteousness as the light and thy judgment as the noonday (Ps. 37: 5, 6).

Panic-Stricken Islands.

A steamer, recently arrived from Australia, reports an extraordinary visitation in the New Hebrides. The islands have been convulsed with most terrifying phenomena. The first warning came in a south-east gale, which gradually developed into a hurricane. Houses were blown down, and nearly all the lighters on the beach were wrecked by the high surf. Rain fell in torrents. Suddenly the sky darkened. It grew blacker every moment until noon, when it was so dark on the island of Ambrym that people could not see their way about, except when the lightning flashed. Natives huddled together in their huts, and traders and settlers took to cover. The earth began to tremble, slightly at first, but with rapidly increasing pulsations until the timbers of the light frame dwellings creaked, split and parted. The motions were in waves, and then would change to upheavals, as if the earth were being forced upward by steady blows from a terrible force below the surface. Gradually the shocks grew less severe. Volcanic ashes began to fall, and fearful noises were heard from the direction of the volcano of Lopevi, which was believed to be extinct. In about ten hours ashes covered the island to a depth of several inches, and no sooner had they ceased falling than rain again set in. Seven inches fell in twenty-four hours, and for three days it rained at intervals, as if there had been a cloudburst. It was discovered that Lopevi was in eruption, having burst through the crater after hundreds of years of inactivity. The mountain is 5,000 feet high. Burning lava was streaming down its sides when the steamer left the islands. No wonder that in such scenes the people were panic-stricken. They show that in spite of the scoffs of infidels the elements exist in our globe for such a consummation as the Bible declares will end this dispensation, occurring not in one locality only, but throughout the inhabited world:

There were thunders and lightnings and a great earthquake . . . and every island fled away and the mountains were not found (Rev. 16: 18, 20).

Progress in the Black Belt

Home-Making and Child-Saving among the Negroes—Work of the Industrial Missionary Association of Alabama.

READERS of this journal are already familiar with the excellent missionary and industrial work that is being conducted in the region known as the "Black Belt" by the Industrial Missionary Association of Alabama. Many negroes of the poorer class have already been placed in possession of comfortable homes and are being trained in habits of tidiness, thrift, and industry, while their children are gathered into day schools and Sunday Schools. Letters published in these pages from time to time have recorded the progress of the experiment and below we give a communication from Rev. C. N. Pond, an officer of the Association, which will be read with interest. Mr. Pond writes as follows:

MRS. PRISCILLA CATO.

"'We need an apostle of the Gospel of child-saving.' Such was the earnest utterances at a recent conference of persons interested in church work.

PRISCILLA'S WORK-ROOM.

This is but one form of the general thought frequently expressed, that the home is the centre of both formative and reformatory influences.

"The Industrial Missionary Association of Alabama embodies these conclusions in its methods, as it does also the other results of most recent practical charity. Hence it makes much of the home and the family. We present herewith some views from Beloit, Alabama, relating to this part of the work. Priscilla Cato made an early beginning in having a home. This honest, capable colored woman is engaged in the Teachers' Home at Beloit. She has been for some years an important factor there. Her husband, Riley Cato, died two years ago depriving her of the counsels of one whom she had regarded as a father quite as much as a husband. The face of Priscilla indicates her true character as a capable, contented woman and friend. Her first payment toward home purchase was only $1.00. Not long afterward she paid $3.00. 'Now I've paid $4.00,' said she. Subsequent payments have been made until now Mrs. Cato is about ready to have a deed for her land.

"Riley Cato was an early worker in Olivet Church. His voice was well known in prayer and exhortation among that people. He had a special gift in approaching the mercy seat, and his quaint but earnest expressions showed deep feeling and touched the hearts of those who worshiped with him.

"Andrew Wiggins, his wife, five thrifty children, and his farm hand and family, are living in a comfortable house, with eighty acres attached, which Andrew is paying for by instalments. This family came from northern Alabama, expressly to enjoy the opportunities at Beloit. The chance for home getting and for good school instruction they appreciate thoroughly. Andrew is a stanch worker and business man. He manifests also considerable ingenuity. Quite an object of interest at his place is a machine made by himself, for baling hay with his own horse-power. He was not so quick as some to enter into a contract of purchase, realizing the difficulties in the way, but he has promptly met his obligation under that contract. This thriving family illustrates the prominent feature of all the work at Beloit.

"But while making the home and family our unit of effort we pay large attention to common schools, churches and Sunday Schools. One class of seventeen girls (taught by Miss McPheeters), attends Calvary African M. E. Church, which is situated on the lands of the Association. From the days of Mrs. Richards to the present time, our teachers have worked a great deal with that church and Sunday School. Miss McPheeters wrote with much gratification of the conversion of several of her scholars in a revival meeting. In the same school twelve young men form a class to which Miss Calhoun has given earnest thought and attention. So interested is she in that entire colored congregation that, in accordance with a common custom in the South, she has joined the church under "watch care," while still holding her membership in Buffalo. In all the Sunday School classes, the teachers aim constantly to impress the ideals of true home and Christian life for which the Association is striving. With the purification and elevation of the negro home, will come the elevation of the entire race.

ANDREW WIGGINS, HIS FAMILY AND HELPERS.

"There is observed a very marked improvement among the people. Since the scholars in these classes as well as in the public schools come from far and near, the leaven is widely diffused. And speaking in the same vein with a remark by a missionary from China, we may say that we could hardly wish more happiness to our workers at Beloit than to see as much progress within the next seven years as the last seven years have witnessed.

"Full information regarding this interesting work can be had of President C. B. Curtis, Ithaca, N. Y. C. N. POND."

KIND WORDS FOR MONT-LAWN.

Our Happy Children and their Helpers — Extracts from Letters — Prayers that the Home may be a Permanent Shelter.

IF there is anywhere an unhappy one who doubts God and humanity, we would like that one to read the letters that come to this office about our Children's Home, and we would have him or her pay a visit to the Home, and see how happy our children are. Take a seat on the grassy lawn, and little lads and lassies will flock around you, hang on your neck, kiss you, call you "teacher," and proudly direct attention to their good apparel, babbling: "See my new apron—and my new dress—and shoes." Or "my new trousers—and my blouse—and my coat." "Where did you get them?" you ask. "Off teacher," they answer promptly, and as if teacher were a tree growing caps, jackets, and such things. "Where did 'teacher' get them?" Then comes an avalanche of bewildering stories of kind friends, some far away, who never saw them, but who give money to send them to the Home, and give clothes, too—all for Jesus' sake.

We have published some of the letters, we wish we could publish them all, with the whole of the third and fourth chapter of I. John for text. Young People's Christian Endeavor Societies, Epworth Leagues, Circles of King's Daughters, little "Sunbeams," "Helping Hands," "Rosebuds," and other blessed bands of child-workers have toiled and sacrificed for Mont-Lawn; and we are sure the Master will reward them for doing so well their part in bringing other little children unto him.

A Sunday School class of little girls ($6). Wishing to do something for Jesus; $4 they raised by an apron sale, to which Emma Keys added the entire contents of her little bank ($2).

Infant classes of Grove Church ($4). After much planning decided to give it to send some little one to Mont-Lawn.

Mrs. H. G. G., ($4.75), from the Juvenile Department, Baptist Sunday School, who hope it will give some poor child a happy time at Mont-Lawn.—Teacher. ($3.) It gives me extreme pleasure to write you again, for you may know by this time my S. S. class of "Little Workers" are still working. They are nine little girls all under twelve.—Mrs. J. P. H. ($1.) Freddy Heath, aged ten, earned this by committing the Ten Commandments to memory. He wishes it used to help some little waif to an outing at Mont-Lawn.

Parents write:

H. L. W. ($6). From my little girl of seven years who is much interested.—W. L. J. ($3). In the name of my little blue-eyed, golden-haired baby, who is in heaven.—J. M. D. ($3). In memory of our two little girls who have been called to the Children's Home above. —R. V. ($1). From my little daughter of four who is much interested.—G. W. B. ($6). To send two of the neediest boys you can find for the sake of our happy, healthy little boys.

Other givers say:

F. W. ($2). From my aged mother.—A Scotchwoman ($10). "For the wee bairns to breathe fresh air."—I. C. B. ($6). Wife and I passed through the streets of the East-side last night, and saw the need for such work as you are doing at Mont-Lawn. —S. J. ($9). Praying some generous person may yet endow the Home, so it may be a permanent shelter for homeless children, we shall add our annual mite as long as possible.

Extracts could be continued indefinitely, showing how little children work and deny themselves to help other little children; how invalids ease their beds of pain by sending waifs to play on the hillsides and gather wild flowers; how happy parents and young men and maidens and busy people in the midst of their blessings and cares, remember the children of the poor.

These contributions in aid of our Fresh Air Fund were received during the week:

Prev ack	$3826.66
Helen A Allan	3 00
Mrs W S B Apollo	3 00
W M Brokaw	5 00
I H N, Newman	6 00
A Scotch woman, Montreal	10 00
New York	16 00
Jas H Lattle	10 00
Widow, St Joe	1 00
Mrs Margt Irwin	5 00
Artie Thatcher	2 00
Mrs L S Fristoe	1 00
Mrs Mary A Gibbs	5 00
Mrs E B Evans	1 00
Friend of the little ones, Waterbury	3 00
King's Dau, Peru	3 00
Friend, Kingston	1 00
Mrs Carrie Parsons	6 00
Binnie B, McKeesp't	5
H E B, McKeesport	2 00
The M's, Detroit	
Geo E Erskine	
Dora A Scovell	
Mrs Edw Goodale	
C E So, E Orwell	
Mrs M H Baal	
Mrs Arthur Bald	

TWO LITTLE SYRIAN GUESTS

Elmer Starr Ball	20
Chas Higgins	25
Friend	25
Jr C E Soc of Cong Ch, Littleton	3 00
M J Hathaway	1 00
M E Whitney	3 00
Mrs Y Greene	1 00
Sister Louise, Willimantic	1 00
W Strohmeier	3 00
Pamelia Seely	1 00
L A Smith	2 00
Mrs Lucy Lathrop	5 00
C E D, Westfield	1 00
Friend, No Stonington	1 00
O J Steckel	1 00
M L F, Haverhill	1 00
I H N, Norwich	1 00
Infant Class of Grove Ch, New Durham	4 00
A friend of the children, Southampton	3 00
Ursala & Christian Forquer	50
Bertha Blount	3 00
Mrs M A, Greeley	1 00
L Peterson	3 00
Russel Hargrove	3 00
Mary H Porter	1 00
W F L, Bridgewater	3 00
Mr & Mrs A F Worden	3 00
M T Clemons	50
L A, Mich	2 50
Friend, Blaine	3 00
Mrs & P R Steele	3 00
G A L, Merryall	30
Laura Morris	1 50
Mrs I A Miller	1 00
Mrs R P Thorp	50
Thomas Holmes	3 00
Resolute Circle of K D's, Ivoryton	9 00
Jr C E Soc of 1st Pres Chn, Emporia	1 00
Chris Christiansen	15 00
Mrs Mary Rome	1 00
C G Michael	2 50
In His Name, P G., Prairie Depot	5 00
Naomi, Waterbury Ctr	1 00
——, Forestville	1 00
YPCU, Schuyler Lake	3 00
Jr, YPCU, Schuyler Lake	2 00
Mrs R W Ostrander	1 00
Alice Mordock	1 00
B W Bennett	1 00
A M H, Reading	5 00
A J Cole	2 00
I H N, Denver	1 00
YPSCE, Beaconsfield	4 00
Jennie Jupe	1 00
M R M, N H	1 00
I P George	5 00
Sis, Southern	6 00
L B Benton	3 00
I H N, Sisters, Bowling Green	1 00
E M Hurlburt & wife	1 00
Mrs Mary Lee	1 50
One who loves Jesus and the child Jordan	
S Martine Rittenhouse	
I H N, Warren	
Mrs & Mrs M H	
———	
A F Richmond	
C A Wood	
Lucretia M Faint	
Class of little girls 1st Cong Ch, Tal	
Mrs M Straight	
L T S, Bklyn	
Mrs L T S, Bklyn	
Mrs C S William	
Few Friends, Hon	
I G, Glastonbury	
Friend, Black H	
John C Fitzwater	
Thos W Brandig	
Reader, Auburn	
Lila C Burnham	
"Theta," Lake G	
Sadie L Miller	
Friend, Jersey C	
Kate McWethy	
Mrs Irwin Ment	
S E Humphreys	
——, Middleboro	
Mrs A Buck	
Friend, Bridgeto	
Thos H Payne	
Myrtle & Glenna Norwalk	
J H K, Reynoldsvi	
——, Rockland	
Kings Daughter, Woodland	
F B Porter	
Friend, I H N, Ty	
Inasmuch, Los An	
Mrs O Barnett	
A lover of childre New York	
Lound Friends, G	
J, R I	
S F & F M Weicl	
In memory of bal Carl Comanche	
Harriet P Carpe	
Kartherine Walk	
Friend, Newburg	
C D Kendall	
Mr & Mrs H L H	
G M H, Annapol	
A lover of childre Stockbridge	
Elizabeth C Slate	
Juvenile Dept of S S, Poultney	
Mrs C H S, Halle ville	
R Ruch	
Friend, Bath	
SS cl of little wor Corona	
Arthur & Walter I	
J S, Boothbay H	
Friend, Racine	
Total	$4,

All contributions will be acknow in these columns.

Clothing for Mont-Lawn

Our children at Mont-Lawn t thanks to their kind friends for the fo ing contributions of clothing whic been received since our last ackno ment:

Evarts & Hollisters (milliners); Senior I M E Ch, Ware; Ladies of Norwood Ch; Popl Sewing Soc; Mrs S H Park; friend in New Mrs G H Bullock; Mrs C J Benedict; Mrs friends in sympathy; Rev K Mackenzie; 1 Keevil 2 scrap books, 50 booklets and 150 S S Mrs Ira M Corwin; 1 parcel of clothing left A M Brown; Mrs G Forest; Mrs A V Pierce; lie; The A P A & J G Miller; Mrs I. Bergen & daughter; A C, Mrs I. D B, W J Wilmart G, 1 dress; Hazel E Metzger, 1 little dress Nicholas, pkg of S S papers; Mrs E F Landon,

Contributions of clothing should prepaid, to THE CHRISTIAN H Children's Home, Nyack, N. Y.

THE FAMILY AND HOME CIRCLE

HAPPY HOMES.

Influence on after Life—Sending the Boy or Girl off to School—When the Preparation Should Begin.

Could thy life, a pleasure boat,
Ever by the green banks float,
I would ne'er of danger dream.
Yet I will not ask to know,
How the tide of years shall flow;
Smooth I'll pray, and yet if rough,
So God's with thee, 'tis enough.

WITH September, the time comes in many homes for sending the boy or girl off to school or college, and parental hearts are full of anxiety. To such we say, be of good cheer. God, the All-Father, goes with your boy or girl. Select the school wisely; use prayers and good counsel, and trust God for the rest. Besides, our boys and girls need their own experience; we cannot live it for them any more than we can learn their lessons for them; being thrown upon oneself among strangers has been the making of many a grand character. You who have little ones about your knees prepare for this time long, long before it comes. Make your piety such a gracious, cheerful, beautiful thing that your child will go forth from home with such a hunger and thirst for righteousness that there will be no room in his heart for baser appetites and passions. Be one time he can toddle, let baby be your companion and helper. Make every task of home-life a means of grace and joy for him; in song and story and little acts of service, teach him that his place in the home is to be helpful, to make it sweeter and happier.

In your picture, baby has left his toys to watch mamma arrange her flowers. She has an opportunity to let him help her, to help him feel when the flowers are in the room that he has contributed to the beauty of the home; she has an opportunity to teach him how the flowers are made out of the sod and rain and sunshine; of how he is one of God's flowers, and must always strive to breathe out the fragrance of pure thoughts and loving deeds. Perhaps she may take him with her to the hospital, or the poor home, where he may give a flower to a sick child, to an aged man or woman, or some neglected one. At any rate, you can make just this little moment with your baby and the flowers one so sweet and helpful and dear that in after years will turn from more dangerous toys to these things, just for the memory of it. If you are so poor that you have not vases and vases, your opportunity is the greater. Let baby help you sweep or dust, pick up scraps, even if his help is troublesome, and makes more work for you. By-and-by, as he improves, he will be a real help, and when he has a home of his own the lesson will stay by him, and will be a better and happier husband and father for taking an active part in the housemaking, besides that of the mere lounging, which tends to harden and drive him away from home. It is the little things which make up life—the little sweet times when you are baby's companions which build his character and determine his future, the little happy hours when you are training him into habits of thoughtfulness and service which will make his own home happy.

New England Village Life.

A lady who has been spending the summer in New England villages, writes:

"I am surprised to find how much cultivation and wide-awake interest in the progress of the world affairs exists in these country villages. There is nearly always a book club, circulating libraries of periodicals, and often a good library. Literary societies, branches of the Epworth League, and college girls who have come home from all parts of New England, returning with advanced ideas and lofty aspirations, have brought new life into the village homes here. I discover that their sympathy with progressive movements or reforms is still greater than their appreciation of literature. They will listen by the hour to accounts of city sweat shops, college settlement work, and the like, with an avidity flattering to the speaker accustomed to polite apathy in her own circles. It seems not unlikely that in the coming generation great help toward wider work for women in the fields of philanthropy may be drawn from farmer's wives and daughters who, relieved through modern contrivances of many of their old forms of labor, have time to study and think with minds not yet jaded by the multitude of problems that confront city inhabitants.

A True Hero.

A little girl, running in front of her mother, stopped on the tracks of a Williamsburg trolley car, which was rushing towards her. Her mother, too far away to reach her, shrieked in helpless horror. A man near by catching sight of the baby, jumped to save her; he caught her up, and threw her on the fender, but was himself knocked down and dragged twenty feet; when picked up was unconscious, clothes torn, body bruised, face bleeding from cuts, and carried to the hospital. The mother, when she found her child unhurt, had carried it off, crying and scolding. When the man opened his eyes in the hospital, he asked: "Where is that kid?" He was only a German workingman, but a hero all the same.

Rights of Childhood.

If a child's first right is to its mother, its next is that it may be a child, says a student of child-culture. A great philosopher and teacher complained that nothing was so misunderstood as childhood; that everything is done later to teach a man already neglected and spoiled in his early years. He says: "Nature requires children to be children before they are men. If we undertake to pervert this plan, we shall produce forward fruits, having neither ripeness nor taste, and certain soon to decay. We shall have young professors and old children." And again: "When he leaves my hands I acknowledge that he will be neither soldier, priest, nor magistrate; he will be first of all, a man, all that a man ought to be, and though fortune change, he will be prepared for every condition."

American Influence in the Kaiser's Home.

It is said that the Countess Waldersee, an American woman, has great influence in the German Emperor's household. She was born in New York City in 1840, and her father, Mr. David Lea, was a grocer. After her father's death, her mother moved to Stuttgart, where Mary married the Count de Noer; and after his death, Count von Waldersee. She was instrumental in making the match between William and her grand-niece by marriage, the Princess Augusta Victoria of Schleswig-Holstein.

HAPPY HOURS AND GOOD COMPANY.

It is said that "Aunt Mary" is almost always with the Empress, while her husband is in high favor with the Emperor, and that her profound piety has had an effect upon the imperial household. The Countess founded the Young Men's Christian Association in Germany, has had several churches built and endowed, secured the appropriation bill for the grand new Berlin Cathedral, and she abolished Sunday work in shops.

An Interesting Letter.

The following letter from Germany, written in a scholarly hand, and evidently the production of a gentleman of culture, is comforting evidence to little folks struggling with French and German that difficulties are not all on our side of the water:

I being for subscription to your high journal, please you send a his sample copy to the following address for to see. Very respectfully, HANS VON ——.

USE ME.

"THOUGH I be nothing," yet, my Lord, to me
Grant the especial joy of work for thee;
It may be in some corner little known,
It may be in some distant land, alone;
But whereso'er Thou sendest me, O Lord,
Thy grace afford.

"Though I be nothing," yet, my Saviour dear,
Let me be used Thy weary ones to cheer,
Whether by voice or pen, by touch or smile,
Whether by joyous life or "fiery trial";
Only I ask that I may emptied be,
Then filled with Thee.

"Though I be nothing," yet, my Lord, I bring
Myself to Thee—an humble offering.
Riches I cannot boast, but all I have I give;
So take me, use me, Lord; for Thee I'll live
Till, 'mid the glories of eternity,
I gaze on Thee!

Good Work for the Tenements.

A PRACTICAL work for prevention of suffering and disease among the dwellers of the crowded tenement districts is being carried on by The People's University Extension Society of Greater New York. Realizing that the vast majority of the tenement population must remain and work in the city throughout the hot season, the Society is giving courses of plain practical talks by expert physicians on the prevention of hot weather diseases, care of children, food, drink, cooking, clothing, cleanliness, emergencies, etc. The advice is adapted to the actual conditions of life in the tenements by physicians who are familiar with hospital, dispensary and tenement work, and is given in Italian, German, French and Bohemian, as well as in the English language. A simple, practical health guide in different languages, carefully prepared by several experienced physicians, will be supplied gratuitously for home use and permanent reference. As a large part of the suffering and disease is known to be due to ignorance, the value of such practical efforts require no argument.

The courses are given in co-operation with missions, social settlements, churches, clubs, and other societies, and will be as widely carried on in crowded tenement portions of New York and Brooklyn as funds sent in for the expenses will permit. The expenses are provided for by voluntary subscription.

The "Silver Lamp."

"One of Goethe's tales," says a thoughtful writer, "is of a rude fisherman's hut which was changed to silver by the setting in it of a little silver lamp. The logs of which the hut was built, its floors, its doors, its roof, its furniture — all were changed to silver by this magic lamp. The story illustrates what takes place in the home when Christ comes into it. Everything after that is different. The outward conditions may be the same, but they shine now with a new beauty."

A Plea for "Animal Sunday."

"Did you ever look into the faces of the horses you see on the street and note their different expressions?" asks Ella Wheeler Wilcox. "They vary as much as do the faces of human beings. Well-groomed, well cared for carriage horses have an alert, proud, spirited expression. A horse which is driven with a short check carries a strained, restless, impatient look in his eye. The absolute hopelessness, the full despair in the faces of overworked, badly-treated horses, is enough to touch the heart of a sympathetic observer. Cats are the most sensitive, nervous, cleanly animals in the world. They are, too, intensely affectionate and devoted to people they love as well as to places; although of course there are cats who are born ingrates and tramps, just as there are men of this sort. When a cat which has had a good home is left to run in the streets and alleys, or is dropped in some field or strange dooryard, its mental sufferings are beyond description. Yet scores of thoughtless people go on their outings every spring, leaving their cats unprovided for. Every being possesses the divine spark, and when we learn to think of horses, dogs and cats as creatures of him who notes each sparrow's fall, the world will be the better. There ought to be a Sunday set apart called the 'Animal Sunday.' Ministers ought to talk to their congregations about the duty we owe animals."

Life in a Persian Palace.

An Experience as Related in the Diary of Hannah Yoseph, "The Christian Herald's" Medical Missionary.

CHAPTER II.

Entertained at Dinner—A Spoonless and Knifeless Repast—A Kurdish Woman's Experience—Avenging a Brother's Death—A Girl Given as Blood-money—Polygamic Slavery and its Misery—Telling the Story of Jesus to the Inmates of the Harem.

A GIRL entered in response to the call of the princess, and the latter went on talking: "This spring, as we were leaving the city for here, I heard of this dog (woman) being frightened to death. Some people said that the cause of her being so white is that she has a diamond in her lungs, and they had bought her for two hundred tomans. They were going to kill her and take out that precious stone, and she ran away from the men and came and threw herself at my feet, and I was bound, in my honor, to protect her. So I brought her out here and no one dares to touch her as long as she is under this roof."

The poor woman was a Circassian albino. The Mohammedan could only explain her fairness by saying that "she must have a diamond in her lung." Any one with blue eyes and fair hair, they call *Iooros* (Russian).

I felt that night as if sleeping in a flower-garden, with odors of the perfumes in the room, and of flowers from the garden. In one of the bird-rooms (aviaries are features of harem life) there was so much singing and screeching that I stuck my fingers in my ears in order to go to sleep. My heart was heavy with thoughts of the imprisoned women, and I went to sleep praying that God would break the chains of these poor creatures, the conditions of whose lives, unsustained as they are by religious hope or teaching, force them into all sorts of deception. As I slept, I dreamed that I was back in America, "the land of the free," strolling through Central Park, as in happy days past, and seeing women and girls walking and riding, openly and joyously wherever they would. I felt that the birds in the Park were becoming very noisy, and strangely familiar, and suddenly I awoke to find myself again in the Persian palace, with a dozen sparrows hopping about on my bed.

From the roof of a mosque, came the voice of the *mollah*, calling the faithful to prayer. Instead of praying, the *Aghboorchak* came in and said:

"The princess wants your presence at dinner with the ladies down stairs."

On my entrance, they all rose, but not because I was considered of higher rank than themselves; it is the custom of the country to rise when a guest enters. At first I was not a little startled at what I saw. The hostess had gowned herself in a pink silk European wrapper that much became her. She wore a hat of white straw covered with red roses, and over the hat a white handkerchief of knotted silk. One guest was dressed in dervish male attire, which was white; on her crown was a cone-shaped hat, made of some dark and striped material, and her long, reddish-black hair was braided into a dozen braids, as thick as my thumb, which reached four inches below her knees. Two ladies were dressed in Kurdish style; a few of them had on plain, but neat and simple, Christian clothes. On my right side was a Kurdish lady in male attire; on my left was the lady dressed like a dervish. The latter began talking to me by saying, with a laugh:

"I am the envy of most of the women who know me. From childhood I have worn this costume, when I wanted to." She further explained, "I am of royal blood and the only child of my parents. My father dying very young, and leaving great wealth, my mother feared that my relatives would kidnap me for the sake of my wealth, and therefore dressed me like a boy. When I was twelve years of age, one of our old servants told some of my relatives about it. A kinsman imprisoned me, wanted to marry me to his son (who already had several wives), and threatened my mother. She appealed to the governor, who, being powerful, subdued our enemies, divorced his wife and married me. My *kismat* (portion) has been black, I have had no children. Since marriage, my life has been free, and I have done as I pleased in everything."

One of the ladies said, quite low: "Her husband is an opium eater. Of course he does not know, or care to know, where his wife is going or what kind of garments she wears, or if she goes out veiled or unveiled."

"I value my free life," declared the dervish, "I travel a great deal. My maid, like myself in dervish costume, goes ahead and engages rooms. No one suspects us."

Then the hostess said to the dervish, "Will you favor us with one of Hasart Yosef's songs?" The dervish, staff in hand, went and stood in the door, just where real dervishes stand, and said, "*Bismilla*" (in God's name), and sang a dervish song.

When the lady finished singing, they all said, with one voice, "*Manshalla! Manshalla!*" so that if there happened to be present a person with evil eye, it could not hurt her.

My Kurdish neighbor whose strange costume included a sword, lifted the weapon in both her hands, and raising it to her lips, then to her forehead, said, "With this I have avenged the murder of my only brother."

"You do not look as if you would like to kill any one," I said.

"If I had not killed a man," she said, "I would have been guilty of not avenging my brother's blood. He had no male relatives to avenge him. I will tell you how it all happened," raising her eyes to heaven and exclaiming: "I wish the sun had never risen on that day! About twelve years ago, in my mountainous home, in Asheraty (independent portions of Kurdistan), my brother and myself, one day, wanted to go hunting. Anything that came in our way would be our *kismat*. Of course you know we Mohammedans, before undertaking anything, ask our *Mollah* (priests), to look into the Koran and see if it would be well for us to start on that business, or not. On that particular day, my brother opened the Koran and his finger rested on the place where it says, 'Allah is with his faithful.'"

INTERIOR OF AN ORIENTAL HOME.

"We rode our horses in company with ten of our attendants, and when we had gone a little distance, one of the men sneezed three times. I begged my brother to defer our hunt. He, laughing at me, said: 'I see you are not as courageous as I thought you were: you are afraid, and, as an excuse, are saying, three times is a bad omen.' Unsheathing his sword he shook it in the air, and said, 'Who dare to come near us? Do you see my sword?'

"So we went our way. Six miles from home we met a loaded caravan on its way to Ajam (Persia), from Constantinople, and we proceeded to take it. If the muleteers had not resisted, no one would have been killed. We were compelled to be severe with them. My brother shot one of them dead. Just as we were turning the head of the caravan towards home, a

Continued on next page.)

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Li in a Persian Palace.

ontinued from preceding page.)

te shot my brother, and he screamed
I threw myself down and held
i my arms, and he was dead. I
my men not to kill the dog (the
o shot her brother), and with this
d killed him, and holding my hand
s owing blood, I drank it. (It is
that if a murderer drinks from his
n blood, he will not be hurt by dis-
ich come on them who kill). My
r ed soon. My mother lived some
e used to say, 'my son was brave
own brothers, and I am glad: he
death of a brave man and I can
rd of him.' By and by, when the
ersian) government heard of the
r tribe, and my family, as the
o the tribe, were held responsible.
i he custom of our country, some-
give the offended party a girl,
f blood-money, I, as indemnity,
n over to the Ajam government,
aken to the *haramkhana* of my
his wife. He had already a num-
ives. (They wash clothes, cook,
work about the house). Walla!
s happier than myself! My sa-
fi wife is of royal blood, and he
h as a slave does his master, and
ot speak to or visit me, although
d my maid that he loves me. I
se him word to release me and that
even want the contract money.
rather beg from door to door
my present life."

e the guests said: "Why is she
of begging? She owns seven
e villages, ten or eleven mills, two or
mills, and the number of her
ffaloes, cows, and horses is so
tk it is not known. She receives
s of *tomans* every year for cheese,
ey, tobacco, walnuts, and olives.
u: her sahib will not divorce her:
rs ife is old and will die; then he
o ear anyone."

W is it to me?" asked the Kurdish
mans and jewels cannot smile
nor speak to me. Even prisoners
al o each other. To day my sahib
nhunting. That is why I could
he. But I fear some one will tell
a have left the *haramkhana*. Be
th faces of two or three maids. I
e and speak with no one." Turn-
ovrds the hostess, with tears run-
n her cheeks, she said, "*Allah*
e a my friends far from such a black
s ine!"

stess, with a motion of her
s. mmanded the maids to bring
r.

rst piece of white cloth, three yards
e, as spread in the centre of the
d flat sheets of bread were laid
g i border of the cloth; food was
gh nd arranged near the bread.
ere of the cloth was vacant and
ai walked upon it waiting on the
s. There were about fifteen differ-
s s; *Pilow* and *chilow*, made of
horst spiced, the latter plain; flat
ere piled up like little hills.
re four or five kinds of *Dolma*
od); minced meat was rolled in
pe leaves; egg-plants, after be-
ed of their seeds, were filled
her kind of minced meat. Ap-
n green tomatoes are treated in
way. There were roasted chick-
ncseabirds, plenty of honey and
d so on. Each guest thrust a
h d, quite after the manner of a
e, to each dish, and poured her
n n the bread in front of her.
e no spoons, except for liquid
There were four large China
ich were filled with different
sherbets, and very delicious.
se re sipped from large spoons.
some hard wood, exquisitely

ea g, only the right hand is used.
st o of the right hand presses the
o rds the fingers, then carries it to
o h. Besides the sherbets, many
g sts had other kinds of liquids.
e ked the other what she drank:
m d brought her own mistress'
k. he Mohammedans are by no
s s free from drinking as they have
cre d of being. Hands were washed
re e ng, and *aptapa* and *lagan* (bowl
pit er) were brought around after
ng, hen hands and mouths were
n wshed and food was cleaned off.
hen he hostess called for *Sazandas* (women musicians), who played on one-sided drums, with their fingers; two women sang, following the music. The songs were love-songs, some of them by *Rustam* and *Sheeren*, many thousands of years old.

As the musicians sang and played, the group listened with closed eyes.

They asked for a story and I told them about "Issa" (Jesus), the birth in the manger, the song of the angels as the shepherds heard it, the crucifixion and the resurrection. They listened eagerly, and tears gathered in many eyes, and some said: "We want to hear more about Issa. He is better than our prophet."

When refreshments are served no one should accept until sure that every one higher in rank than oneself has been helped. Even then, you should offer the dish, with a "*koory takalief*" (slight offer or invitation), to others present.

When the time came for parting, each maid brought her mistress' out-door costume, that had been neatly folded away in a square piece of silk made for the purpose. First, there is the *yarim jorab*, (half-stocking), made of dark-colored silk. Then there are the tightly-fitting shoes which come up as high as the instep. The second piece (about two-and-a-half yards wide) of the same silk as the stockings, is gathered at the instep and reaches again to the waist, where it is sowed to a band. The second out-door garment is a large piece of dark blue silk, or linen material, thrown over the head and reaching to within four inches of the ground. The third, is the white linen veil, about half a yard wide and about a yard long, two corners of which are caught together with jewels, just over the forehead and drop down over the face. There is a piece just over the eyes, of net-like needle-work, which enables the wearer to see and to recognize others, though no one can recognize her. Even a husband may see his wife on the street and not know her.

We all said, "*Khoda Hafeig*," (The Lord's Peace) and "*Mosharaf*," (Your highness is welcome), and then, "Farewell!"

In the evening, while at meal in my room, the hostess entered and extended to me her open hand, holding a handsome ruby finger-ring. I drew back.

"The Kurdish lady," said the hostess, "gave me this ring to give to you."

I said, "I cannot accept such a costly gift from a stranger."

"Well," the hostess said, "I will leave it here, and will tell her that you accepted it. She will see you to-morrow, when we expect to go to a nearby shrine. It is just as good as going to Carbella. We would like you to enjoy yourself with us."

Early next morning, while yet asleep, I heard some one singing, and opening my eyes saw a ragged beggar with a rough stick in his hand, standing near me. I was frightened and offended. The beggar suddenly laughed out and said: "Don't you know me?"

(To be Continued.)

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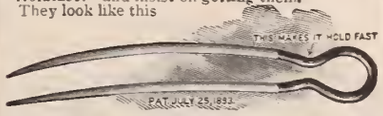

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$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure, we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure, write at once. ROYAL MANUFACTURING CO. Box 138, DETROIT, MICH.

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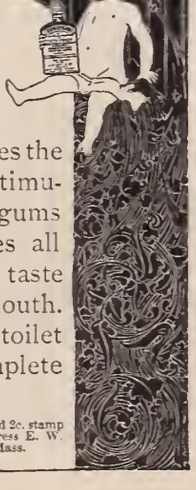

is simply exquisite. It not only cleanses and beautifies the teeth, but stimulates the gums and removes all unpleasant taste from the mouth. No lady's toilet table is complete without it.

Popular price, 25c. Send 2c. stamp for sample vial. Address E. W. HOYT & Co., Lowell, Mass.

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The Larkin Soap Mfg Co., Larkin St., Buffalo, N.Y.

FRIENDS IN COUNCIL

Our "Boys in Blue" and the Dangers they Encounter—A Christian Soldier's Testimony—Army Temptations—Nursing on the Field—A Useful Recipe.

THERE is no use to-day in writing about anything else, for all our hearts are with our dear soldier boys in the field. The first thing in the morning and the last thing at night we women at home pray for and think of those brave fellows who are enduring so much for the sake of the country and the dear old flag. As I write there seems a good prospect that before long peace will return and our army, after awhile, be dissolved, and again the men who have handled guns and swords will go back to the office, the factory and the plow. God bless them to-day and keep them strong and brave. Especially are we distressed just now for the men who are sick and in hospitals. Outbreaks of fever where there are great numbers of men encamped; where the water supply is scanty or vile, and the conditions unfavorable to the maintenance of health, are to be expected. When to the ordinary danger of this we add the strain of fierce heat in a tropical climate, the lack of variety in food, and the many hardships incidental to a soldier's life, the wonder grows not that so many should be ill, but that so large a number of the men can stand up and be well in the unfavorable circumstances they encounter. It speaks splendidly for their past record.

* * *

I HEARD a very touching story the other day. It was related to a Northfield audience by Major Whittle who had just then returned from Tampa. He said that on a cot in a hospital there lay a dying boy. His mother had just come from a distant State to see him, but he was unconscious and passed away a few minutes after she arrived at his bedside. She turned down the sheet from her dead boy and on the breast of his shirt there was the badge of the Christian Association of which he had been a member. They told her that when he was very ill he had asked for this badge and it had been removed from his coat and pinned on the shirt, and there day by day the wasted hand sought and held it as if it were a comfort. The day before he died some of the Christian workers who were ministering to the sick and dying, were talking with a man lying on a cot near this boy, and as the man did not respond readily to what they urged, this lad spoke, saying, "Don't give him up. Tell him about Christ." Then the question was asked: "Are you a Christian?" And the answer came steadily and clear from the pallid lips, "You bet I am." I can hardly tell you how this simple, boyish testimony moved and thrilled me. I am glad to know that in the ranks and in the camps hundreds of men, strong to fight the foe, have surrendered themselves without reserve to serve the rest of their lives, whether long or short, under the banner of Jesus Christ.

* * *

ONE of the foes our men in the army have to fight is the temptation to drink. This is all the greater because of the scarcity in many cases of good cold water. Oh! how they long for a deep drink from the well at home on the farm; how they remember the lowering of the bucket into the dark, cool depths, and the drawing it up dripping and cold, and then taking a long, deep drink—all they want. If only they knew it, poor lads, it is far better to suffer the pangs of thirst than to form the habit of resorting to an intoxicant, because a man who learns one is so poor a crutch is sure to have it break before long. Most of the crew and of the shipwreck which come to men's lives may be attributed directly or indirectly to the habit of a resort to stimulants, and it behooves us all to do what we can to form a right public opinion on this matter. The saloon is the sworn enemy of all that is good in our national life. We are glad to know that drinking has been discouraged in the army and that profanity is not regarded as a necessary accompaniment of success.

* * *

ANOTHER thing we have to be proud of as women is that there have been shown energy, prudence, common sense and heroism by our people who have been working at home, and by the women who have gone to the front as nurses. In the beginning of the war it was said that women nurses would not be needed. The opportunity to refute this came the other day at Siboney, when the men were glad enough to have the assistance of Miss Jennings, and indeed one would fancy that by this time in the world's history men might see that when it comes to a question of nursing or of household economics, you cannot very well count the women out. I hope that we all, in our family prayers and in our closet, remember definitely our "boys in blue." Somebody's son is there, dear mother, even if he is not yours; somebody's husband, somebody's sweetheart, somebody's brother, and as I believe more and more that the whole round world is bound by golden chains of prayer around the feet of God, I want everybody to feel that if she can do nothing else for the country, she can pray, and her prayer will reach the throne of God, and it will be answered.

She may never see the answer; but if she prays for any blessing to come upon any one, even though it be a stranger, her prayer will not return unto her void. Let us pray not only for the physical well-being of our officers and men for victory over all our foes and speedy peace, but let us ask that to every man on our ships and in our land forces it may be given to see the Saviour who died for him and to have life in him from henceforth the indwelling Christ. That is a large thing to ask, but when we go to God we have a right to ask, not for a pittance, but for a bountiful supply.

* * *

I HAVE lately received a number of excellent recipes for salt rising bread, one of which I insert: Over night, take one teacup of milk and heat to boiling. Stir in a large tablespoonful of cornmeal and set in a warm place till morning. Then pour in boiling water till lukewarm; add one teaspoonful of sugar and a pinch of salt. Stir in flour till it makes a thick batter, and set in a warm place to rise. When very light, take two quarts of flour, sift, add your salt rising, one tablespoonful of lard, teaspoonful of salt, tablespoonful of sugar, teacup of milk and warm water mixed sufficient to make the dough stiff enough to mould into loaves. Knead well; set to rise in a warm place; when light, bake in a moderate oven till done.

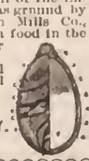
Margaret E. Sangster

All the Nutriment

In the Wheat Berry

is retained, only the outer woody husk being removed in the manufacture of the Fine Flour of the Entire Wheat as ground by the Franklin Mills Co., Lockport, N. Y. The greatest health food in the world. Superior to Graham flour or Wheat meal.

If your grocer does not keep it, send us his name and your order—we will see that you are supplied.



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Illustrated booklet mailed free.

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AND MATERIALS. Big Illustrated list, 2 cts. THE CENTENNIAL CO., 421 Elm St., Cincinnati, Ohio.

Face to Face.

Learn about Pearline that wa if you like. Any woman who s been using Pearline in the r way will tell you the truth ab it just as strongly as we could. If Pearline has made the washing e and economical for her, why not for you? Is your cas different from that of the millions of women that are b helped by Pearline? Isn't "washing without rubbi worth looking into? 574

Millions NOW USE Pearline

The Gospel of Good Health

teaches that we should inhale more oxygen. Oxygen is food to the body, nourishment to the blood. It purifies, stimulates, invigorates, makes well and keeps well

The Electropoise cures disease without medicine, simply because it places the body in condition to take in all the oxygen required to make new tissues and restore the system to absolute health.

The Electropoise used once a day will keep the doctor away.

Cures rheumatism, asthma, hay fever, neuralgia, insomnia, catarrh, dyspepsia and all nervous troubles.

A Minister Says:

CORFU, N. Y., Nov. 22, 1897.

Dear Sir: My trouble was nervous dyspepsia. I was a great sufferer and life was indeed a burden. I have employed some of the best physicians from Boston to Buffalo, but I kept running down all the time, being reduced in weight from 190 to 150 pounds. I could only sleep occasionally and could not eat solid food—death would have been welcomed. I was about to resign my pastorate and give up the fight when I commenced using the Electropoise. In the last three months I have gained ten pounds solid flesh. I relish my food, have refreshing slumber, and enjoy life as I never did before.

REV. A. C. HUTCHINS.

112 page booklet of convincing testimony free if you ask for it.

Investigation costs nothing, and may save you sickness and suffering.

THE ELECTROPOISE CO.,
1122 Broadway, Room C, New York.

Indigestion.

A free treatment of R. T. Booth's Mi-o-na Tabloids, the Hawaiian cure for dyspepsia sent to every one who will send me their address. I do not want one cent of your money until I prove to you that

TRADE Mi-O-NA MARK
TABLOIDS

absolutely prevent unnatural fermentation, and are the greatest discovery of the century. If you would have good digestion, perfect health, and normal weight, send at once.

Mr. Booth discovered and gave to the world the greatest treatment for throat and lung diseases ever known. His position in the scientific and commercial world is a guarantee that what he offers to the public will be exactly as represented. An interesting book let on "*How to Get Well and Stay Well*" sent with free sample. A box of Mi-o-na Tabloids at your druggist's or by mail, 50 cts.

R. T. Booth

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SAVES YOUR ICE

AND REFRIGERATOR

Heavily Nickel Plated. Breaks the ice any size you want it. Does not crumble or waste your ice. For sale by all hardware dealers. If your dealer does not have it, send 25 cents in stamps or coin and we will send it prepaid to any address. Agents wanted. Troy Nickel Works, Albany, N. Y.

THE SANITARIUM, Union Springs, N. Y. on Cayuga Lake.

A well-equipped Institution for the rational treatment of Nervous Affections, Diseases of Women, Tumors and other chronic ailments. Write for our Illustrated booklet.

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WANTED—An energetic man or lady in this and adjoining counties to travel for manufacturing house and appoint agents; also one for local work. Salary $75 per month and expenses. Address with references and previous occupation

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Mr. J. F. Brookfield writes from Salisbu
"While in Knoxville, Tenn., last Dece
met an elderly gentlemen, a professor o
who has been troubled for several ye
rheumatism. I told him I would send d
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believed would help him if it didn't enti
him. While in Montgomery, this trip,
told me it did his father so much benefit
had written to you to send their fathe
dozen bottles. The benefit given to the ol
man is very remarkable, after exhaustin
physician's skill, and the legion of
advertised for his complaint had been us

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Throw Away Your Tr

if you wear one like this, with iron or st
An instrument of torture. Why will you s
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NIGHT AND DAY, THEREBY EFFE
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You can earn a wheel acting as
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SELF-DENIAL.

Paul Doctrine of Divine Help in the Conflic of the Two Natures. I. Cor. 9: 24-27 Gal. 5: 16: 24.

In whatsoever way we may account for the fact, there can be no question about the existence of two natures in man. One of them, which Paul calls "the flesh," is in opposition to the other, which he calls "the spirit." It appears that the days in which he wrote, as in our own, the struggle between these natures was going on. The people in Corinth and Galatia had found that the flesh resisted the rule of the spirit, and would not submit to it without a conflict. Every man who tries to live a good, clean life, will make the same discovery. The flesh claims for indulgence and demands that appetites be gratified. If the man yields to them, he sinks to the level of the brute: if he determines to live for something higher than physical pleasure, he must expect struggle. Paul sympathized with converts who had made this discovery, and encouraged them to make the fight He did more—he told them how it might be won. The illustration he used must have been very impressive to his correspondents. He reminded them of the races and athletic contests. The young Greek might lead an easy life, spending his days in pleasure and his nights in revelry; or he might be ambitious to gain distinction, to win the laurel crown and have his name proclaimed throughout Greece. If he chose the latter course he would have to go into training, must deny himself in food and in drink, and must shun the forms of indulgence, in order to bring himself into the best physical condition. Was it worth while to do this? Hundreds of young Greeks believed it was. From their example Paul drew his lesson. They counted themselves repaid for running a crown that would wither; and this struggle to which Paul incites Christian converts, the prize was a crown that would be eternal. The same course must be followed to-day. There must be self-denial. The mastery of the spirit over the flesh must be exercised and maintained. But how was this to be done? How many who read these words had already made the attempt and failed! How many to this day have tried and are still failing! But is failure inevitable? Must the poor drunkard or libertine give up hope, because all his resolutions are broken and the flesh overcome the spirit? Paul says, no: there is power placed at the disposal of the hard-defeated struggler which will give complete victory. Christ stands ready to help all who desire his help and earnestly seek it. In his strength success is assured.

Raises the War Testament.

Additional consignments of vest-pocket War Testaments have been sent to Cuba and Porto Rico during the past week, and also to several of the military camps. Everywhere the convenient little volume is received with genuine satisfaction, and many letters expressive of this feeling have been sent to THE CHRISTIAN HERALD. From Camp McPherson, Ga., Mr. J. Hartlett, Secretary Y.M.C.A., writes: "Permit me to thank you for sending the Testaments. I consider them the best I have had the pleasure of giving the soldiers. May God reward the giver of these books of His.

The following contributions to the War Testament Fund have been received during the week:

[illegible]	$1040 24	Wilson, Mrs A M	1 00
[illegible] Mrs J E	2 00	Wood, C A	1 00
[illegible]iss Maggie.	25	Worden, Mr& MrsAK	2 00
[illegible] B	50	Harry, Freemont	50
Brown, Mrs Josiah	50	Jennie P, Madison	1 00
Bursell, H R	2 00	A M R, Phila	1 00
Clemons, M T	1 00	G A L Merryall	30
Cochran, Mrs Grant.	1 00	J G P, ——	1 00
Cook, Mrs D M	1 00	J H P, ——	10 00
Cronch, M W	1 00	Mrs M A, Greeley	50
Datesman, Mrs M C	70	MSK&SRS, Pittsburg	3 00
DeVine, Miss M A	1 00	M W C, Rehoboth	1 00
Dunlap, Mrs E P	25	Friend, Neenan	1 00
Duvall, W L	1 00	Friend, ——	20
Hargrove, Russell W	2 00	Friend, Kenosha	1 00
Hatheway, M J	1 00	Friend, Penacook	30
Humphreys, S E	1 00	Friend, Newburgh	50
Keeler, Mrs Jennie A	80	M M B, Brooklyn	1 00
Lees, Mrs Robt T	2 00	Friend, Blaine	2 00
Marks, Mrs E	1 00	Friend, West Union.	20
McWethy, Kate	1 00	Friend, Jersey City	1 00
Metz, Mrs Ida	1 00	Friend, Turin	20
Mnrray, Mrs, SS class	50	I H N, Fresno	5 00
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Nash, C Eliza	20	Snhr, ——	30
Peters, Henry	1 00	Jr C E of Cong'l Littleton	90
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Sargent, Mrs Solon B	1 00	Jr Y P S C E, Sahinal	1 00
Simmons, Mrs I	90	King's Danghter,	
Smith, Miss	1 00	Pleasant Unity	1 00
Smith, Annie B	80	Morning Sun Union.	50
Steels, Mrs P R	1 00	Es Thank Cff'g, Bkn	10 00
Sturges, E	1 00	Self Denial, ——	1 00
Taylor, Mrs Susan M	1 20	An Aged Evangelist Detroit	50
Todd, Mary Wilson	50	Total	$1,127.94
Whitney, L M	70		
Whitney, M E	1 00		

All contributions sent to THE CHRISTIAN HERALD for supplying these War Testaments to the soldiers and sailors, will be acknowledged in these columns. $1 will supply ten Testaments.

LONGING.

DOWN deep within my anxious heart,
There throbs a life akin with God,
That longs to share a nobler part
Than in this fading, earthly clod.
It longs to lose this mortal frame,
And leap beyond these walls of clay,
To soar across the heavenly plains,
And homage to its Maker pay.

Though, while a pris'ner here below
To mortal scenes, and mortal life;
I still may onward, upward go
Till vict'ry crowns this mortal strife.
Then like a bird escaped its cage,
That soars on high in joyful songs;
Shall I my heavenly powers engage
In praise, to whom all praise belongs.

Morrill, Kans. J. S. MOHLER.

Bright Cut Glass

"To make cut or plain glass bright and new, wash in hot suds made from Fairy Soap. Rinse thoroughly in warm water, then dry at once with fine linen."

Mrs. Sarah Tyson Rorer.

FAIRY SOAP

PURE—WHITE—FLOATING.

The Soap of the Century

Sold everywhere in three convenient sizes for the toilet, bath and laundry.

FREE Send us your name, address, and five Fairy Soap wrappers, to nearest office below, and we will mail you free a copy of a beautiful painting in water colors entitled "Fairy Tales," by the celebrated artist, Leon Moran. Size 17½x24 in. without lettering, ready for framing.

THE N. K. FAIRBANK COMPANY,
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If You Suffer

From Epilepsy, Epileptic Spells, Fits, Spasms, St. Vitus' Dance, Falling Sickness, Vertigo, etc., have children or relatives that do so, or know people that are afflicted, My New Discovery, Epilepticide, will cure them, and all you are asked to do is to send for a Free Bottle, and try it. I am quite prepared to abide by the result. It has cured thousands where everything else has failed. Please give full name, AGE, and postoffice and express address

WM. H. MAY, M.D., May Laboratory,

94 Pine St., New York City.

NOTE.—All sufferers are advised to send for Gratuitous Expert Advice and a Free Bottle of this New Discovery, which is an Unfailing Cure for any and all of the frightful forms of Epilepsy and allied nervous diseases. When writing Dr. May, please mention The Christian Herald.

Grimy finger marks
seem to *grow* on the woodwork
about the house. They come easily and
they stick, too—unless you get rid of them with
GOLD DUST Washing Powder
It makes all cleaning easy.
THE N. K. FAIRBANK COMPANY,
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ALBA-LOTIO

Eczema, Pimples and Blackheads

ALBA-LOTIO

Contains no greasy or oily ingredients, and may safely be applied by the hand. It discolors neither skin nor fabric. It is not poisonous and does not contain the slightest trace of arsenic, mercury or other mineral poisons.

ALBA-LOTIO

Is the only odorless, antiseptic, astringent Liquid Cure on the market.

When it is applied it is absolutely invisible and radically antagonistic to all skin disorders; always affording immediate and lasting relief, and invariably resulting in a quick and permanent cure.

ALBA-LOTIO

is put up in bottles containing a month's treatment.

ALBA-LOTIO

Is an unfailing remedy for all disorders of the skin of whatever character. It has been tried and proven in thousands of cases without a single disappointment or failure. The Medical Profession has for many years employed

ALBA-LOTIO

with unfailing success, and cases considered incurable have readily yielded to its soothing and healing properties. If you or any member of your family suffer from Eczema, Blotches, Rash, Pimples, Blackheads, or any cutaneous eruptions of whatever character, you will find in

ALBA-LOTIO

an ever true, loyal, and unfailing friend.

OSMAR CHEMICAL CORPORATION BROOKLYN N.Y. U.S.A.

YOU cannot compare ALBA-LOTIO with any other Remedy. It is absolutely unique in Color, Consistency, Effectiveness and Results.

There is nothing like it in the world. It stands alone, head and shoulders above and beyond any and every remedy for disorders of the Skin ever devised, made or sold.

Send ONE DOLLAR for a bottle containing a full month's treatment and use as directed, and you will never get through singing the praises of ALBA-LOTIO. Address,

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ee Kidney and Bladder Cure.

Nati has provided a positive cure for diseases e ineys and Bladder and Rheumatism, in Botanic Discovery Alkavis, made from Ka-Kava Shrub. Convincing testimony of wo rful curative powers is given by Rev. W. Mo , D.D., of Washington, D.C.; Mrs. James ung Kent, Ohio; Mr. Joseph Whitten, Wolf- H.; and many others who were cured of seases of the Kidneys and Bladder by To prove its great value, and for introct of The Church Kidney Cure Co., No. 409 ourth venue, New York, will send you a treat- t Alkavis prepaid by mail free. It is cer- nly wonderful remedy, and every sufferer ould adly accept this free offer.

'Tis ong to try to keep one's spirits up by put- s spi s down.

'Tis ght to sustain your health by taking ood's arsaparilla.

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Salesmen Wanted.

$150.00 PER MONTH and expenses made by all our active men. We pay many far more.

We want men in every County in the United States. If your reference is satisfactory we will start you at once. No experience necessary. No capital required. We furnish a full line of samples, stationery, etc. A tailor's-for-the-trade complete outfit ready for business. No commission Plan, you regulate your profits to suit yourself. No house to house canvas. This is not one of the many catchy advertisements for agents, but one of the very few advertisements offering a rare opportunity to secure strictly high grade employment at Big wages.

We are the Largest Tailors in America.

We make to measure over 300,000 suits annually. We occupy entire one of the largest business blocks in Chicago. We refer you to the Bank of Commerce in Chicago, any Express or Railroad Co. in Chicago, any resident of Chicago. Before engaging with us, write to any friend in Chicago and ask them to come and see us, then write you if it is a rare opportunity to secure steady, high class, big paying employment. BETTER STILL—come to Chicago yourself and see us before engaging and satisfy yourself regarding every word we say. You can get steady work and big pay. Work in your own county 300 days in the year and you can't make less than $5 every day above all expenses.

We Want to Engage You to take orders for our Made-to-Order and Measure Custom Tailoring, (Men's Suits, Pants and Overcoats). We put you in the way to take orders from almost every man in your county, a business better than a store with a $20,000.00 stock. You will have no competition.

RIO, WIS., June 30th, 1898.
GENTLEMEN:—In reply to your letter requesting the use of my photograph for advertising purposes, and asking how I am pleased with the work, would say I do not object to your using my photograph, as your prices are very low and garments so exact to my measurements that I gladly recommend you. I would add that I have never made less than $80.00 per month since I received your first outfit, and in the best months have made as high as $350.00 per month. Very truly, E. J. DOYLE.
Should you write Mr. Doyle, be sure to enclose a 2c stamp for reply.
We have hundreds of letters similar to Mr. Doyle's.

WE ARE THE LARGEST TAILORS IN AMERICA of Fine Custom-Made Garments. We buy our cloth direct from the largest European and American Mills. We control the product of several woolen mills. We operate the most extensive and economic custom tailoring plants in existence, thus reducing the price of Suits and Overcoats made-to-order to $5.00 and upward; Pants from $1.50 to $5.00. Prices so low that nearly every one in your county will be glad to have their Suits and Overcoats made to order.

WE FURNISH YOU A large, handsome leather bound book containing large cloth samples of our entire line of Suitings, Overcoatings and Pantaloonings, a book which costs us several dollars to get up, also Fine Colored Fashion Plates, Instruction Book, Tape Measure, Business Cards, Stationery, Advertising Matter, your name on rubber stamp with pad complete. We also furnish you a Salesman's Net Confidential Price List. The prices are left blank under each description so you can fill in your own selling prices, arranging your profit to suit yourself. As soon as you have received your sample book and general outfit and have read our book of instructions carefully, which teaches you how to take orders, and marked in your selling price you are ready for business and can begin taking orders from every one. At your low prices business men, farmers, and in fact every one will order their suits made. You can take several orders every day at $1.00 to $5.00 profit on each order, for every one will be astonished at your low prices.

YOU REQUIRE NO MONEY Just take the orders and send them to us and we will make the garments within 5 days and send direct to your customers by express C. O. D., subject to examination and approval, at your selling price, and collect your full selling price, and every week we will send you a check for all your profit. You need collect no money, deliver no goods, simply go on taking orders, adding a liberal profit, and we deliver the goods, collect all the money and every week promptly send you in one round check your full profit for the week. Nearly all our good men get a check from us of at least $40.00 every week in the year.

THE OUTFIT IS FREE We make no charge for the book and complete outfit, but as EACH OUTFIT COSTS US SEVERAL DOLLARS, to protect ourselves against many who would impose on us by sending for the outfit with no intention of working, but merely out of idle curiosity, AS A GUARANTEE OF GOOD FAITH ON THE PART OF EVERY APPLICANT, we require you to fill out the blank lines below, giving the names of two parties as reference, and further agreeing to pay ONE DOLLAR and express charges for the outfit when received, if found as represented and really a sure way of making big wages. The $1.00 you agree to pay when outfit is received does not begin to pay the cost to us but insures us you mean business. WE WILL REFUND YOUR $1.00 AS SOON AS YOUR ORDERS HAVE AMOUNTED TO $25.00, which amount you can take the first day you work.

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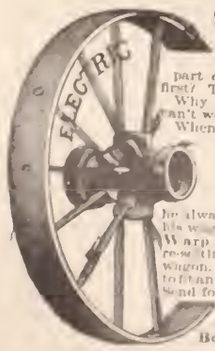

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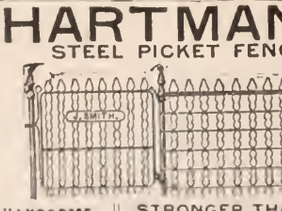

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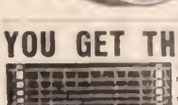

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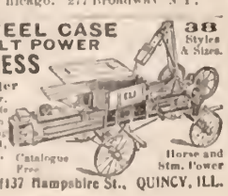

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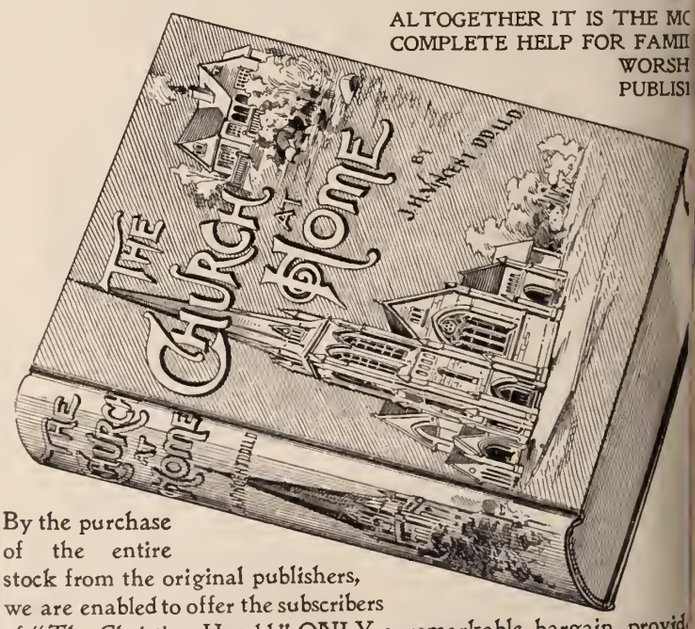

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AND SIGNS OF OUR TIMES

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VOLUME 21.—NUMBER 36.

Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, SEPTEMBER 7, 1898. PRICE FIVE CENTS.

RELIEF WORK AT THE ARMY CAMPS—MISS GOULD AND MRS. WALWORTH VISITING CAMP WIKOFF, N. Y. (*See Page 699.*)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

J. C. F., Walnut, Ill. I have heard it argued that war with Spain was declared in consequence of the *Maine* disaster. Is this the case?

War was not declared on account of the *Maine*. It was clearly set forth in the President's declaration that the loss of our battleship was only an incident, the real cause being the misgovernment and oppression of the people of Cuba, the continued state of war in the island, and the evident intention to exterminate the Cubans by starvation.

A. I. L., Grantville, N. C. 1. Are we, as Christians, bound to keep the Ten Commandments? 2. Does a Christian in regeneration receive forgiveness for his future sins as well as those that are past?

1. The Christian is not under the law but under grace. That however does not free him from obligation. More is expected of him in the way of righteousness than if he were under the law. You lay down rules for your child and make him obey, but when he grows to manhood he is free from your rules. Do you not expect that he will behave without rules? That was your object in training him, to produce in him a disposition which would keep him right when he became his own master. Now, which of the Commandments do you as a Christian, free from law, feel that you are at liberty to break? You would keep them out of love for God, whether you were bound or not. 2. The object of regeneration is to set you free from the power of sin. Sin is much worse in a regenerated man than one who is not regenerated. Should he sin he must go to God sorrowing, and ask for pardon through Christ (see 1. John 2:1).

C. B., Howe, Neb. Do you think a regular system of graduation in our Sunday Schools would be a good thing?

For one of the objects of Sunday School teaching a system of graduation is helpful. It is important to have the child thoroughly grounded in the facts and events of Bible history and to make him familiar with the character and conduct of the persons who figure in the sacred narrative. All this he should learn and have clearly in mind, and this may be tested by an examination which, if he passes it, will give him rank as a graduate. But there is another object in Sunday School teaching. The child should learn how to apply the principles of Bible teaching to his everyday life. When he leaves the school to go into business life it will not be of so much importance that he can recite in their order the succession of Israelitish kings, as that he [illegible] of the evil of sin, the beauty of righteousness, and the certainty that if he relies on God will help him to overcome. I remember who has aimed chiefly at the [illegible] may be fewer of his boys graduated, but he may have done a more useful work.

M. S. A., [illegible], Ky. Is it wrong for one who professes Christ to attend novels? I am [illegible] and feel an hour [illegible] to my business, but have time to read.

There are many excellent novels [illegible] other [illegible] and still many [illegible] and [illegible] and cannot peruse or absorb anything that calls for the slightest mental effort. This applies to the vast array of publications which have no other aim than to excite the imagination and stir the emotions. If one will read novels, let them be only the best—standards of their class, by authors who write with a high purpose, and convey a wholesome as well as an interesting lesson.

W. M. M., Raton, N. Mex. Would it not please God better if Christians, instead of paying money to insurance societies, were to give it to the churches, so that they might build hospitals, asylums, and take care of the poor?

Some of the churches and religious societies do take up one branch of the insurance business—that of annuities. We have heard of instances in which a person paying a lump sum, is promised a certain amount annually as long as he lives. We do not think, however, that life-insurance is displeasing to God. The principle of it is mutual help. It has been found that of every thousand persons of mixed ages, a certain almost unvarying proportion die every year. If everyone in the thousand contributes a certain sum to a fund, he is assured that the survivors will pay from the fund a stipulated amount to his representatives. Many a widow, who would have found it difficult to get admission to an asylum, has been provided for in this way. It often happens that a young man with wife and children and a small income has no other way of fulfilling the Apostle's injunction (1. Timothy 5: 8), to provide for those of his own house.

H. M. S., Biloxi, Miss. 1. Where is the harm in drinking liquor? 2. Is there any passage in the Bible where we are forbidden to use liquor?

1. It has already been so conclusively demonstrated by the most eminent scientists of the day that liquor (outside of its possible [illegible] as a medicine) is not only wholly unnecessary but harmful, that we are surprised that such a question should be asked. The most recent experiment was that made by Commander Kitchener of the British Army in Egypt, who supplied strong liquors to one [illegible], malt liquor to a second, and nothing stronger than water to a third. The last greatly eclipsed the others in efficiency of endurance, proving that alcohol does not give strength but merely a temporary stimulation. Pathologists and [illegible] know that more crimes and [illegible] of the body and brain are traceable to alcohol than to all other causes combined. 2. There are so many passages cautioning against indulgence in drink that the Bible may be said to be full of them. See Eph. 5:8, Luke 21:34, Gal. 5:21, Isa. 28:8 and 5:11, Hosea 4:11, Prov. 21:17, 23:21, and 23:29, 30, 1. Cor. 6:10, Matt. 24:49–51, and many others.

Inquirer, Northampton, Mass. Where is "Mars' Head," mentioned by Dr. Talmage in his sermon on *Sectarianism* in THE CHRISTIAN HERALD of July 27th, 1898?

It is situated off the coast of Nova Scotia.

R. V., New Brunswick, N. J. Will you kindly inform me why eggs are associated so prominently with Easter? Why more so at that especial date than any other?

The use of eggs at that season was originally symbolical of the revivification of nature—the new life in the spring. Christians, however, have considered it as emblematic of the resurrection and a future life. When the Persians celebrate the solar year (in March) they present each other with colored eggs.

S. M. C., Arcadia, O. 1. Will the unconverted live in the millennium and have an opportunity of accepting Christ? 2. Will the dead in Christ rise from their graves at the beginning of the millennium? 3. Does Christ's command to the rich young man (Matt. 19:21) to sell all he had and give to the poor indicate that it is wrong for the Christian to save his money to provide for old age or sickness?

1. The Scriptures do not give clear or definite accounts of the conditions of life in the millennium, but we infer that it will be a time of extraordinary conversion and that great multitudes will be born again in a day. (See Micah 4:2; Isa. 2:2–4). 2. See Rev. 20:4, 5. We doubt, however, whether there will be a resurrection of the dead body. The apostle appears to teach (1 Cor. 15:35–52) that a new spiritual body will be given to them in place of the one that has turned to dust. 3. No, it was a special command to that particular young man. He thought himself about perfect and Christ, with divine insight, placed his finger unerringly on the one weak point of his character, showing him there was in his property something he could not give up, even to save his soul.

E. D. Wright, Nashville, Tenn. In answering recently the question what Dr. Talmage's views on baptism were, you evaded the question and simply stated what his custom was. Please give us his views, especially in reference to the "one baptism" mentioned in Eph. 4:5.

We thought our correspondent would have no difficulty in inferring Dr. Talmage's views from his practice. When a minister is willing to administer the rite in any mode that the candidate believes to be Scriptural, it is safe to conclude that he deems either method Scriptural. The "one baptism" mentioned by the Apostle, is, he believes, the baptism in the name of Christ. As you are aware (see 1. Cor 1:12-15) a dispute had arisen in the early church about baptism which was causing trouble. In settling it he said nothing that is recorded about the mode, but dwelt on the union it typified in Christ. In the "Didache," which is believed to have been written about the year 100 A. D., and purports to be the "Teaching of the Twelve Apostles," chapter VII is devoted to baptism. The person administering the rite is there told that if it is not practicable to baptize with living (that is running) water, he may use still water; if he cannot use cold water, he may use warm, and that the rite may be performed by pouring water on the head of the candidate. This appears to indicate that at that time, baptism was performed in different ways, and that the "one baptism" enjoined by Paul was the one act of confession of Christ, not one uniform mode.

A reader sends us the following puzzle which is both Scriptural and secular, and the solution of which is found in the Bible. In verse as it stands, refers to a country which has been in the minds of many of our readers in recent years:

> A land that's caused much talk of late.
> And many there met dreadful fate;
> 'Twas there two parricides once fled,
> Whose sword had left their father dead.

H. A. S., Sterling, Ohio. 1. What progress has been made in raising the Spanish ships sunk at Santiago? 2. The Sixth Commandment reads, "Thou shalt not kill." Does God not consider it as sinful to kill a man in war as to kill him by murder?

1. Wreckers with diving apparatus are now at work, endeavoring to raise the hulks of the *Colon* and *Maria Teresa*, and have some hopes of doing so. 2. There are degrees of sin as in everything else. It would be obviously unjust to condemn one engaged in war not of his own seeking, should he slay an opponent, equally with one who deliberately and without excuse seeks to destroy life. While all war is wrong, the distinction may be drawn between death on the field of battle and death by the attack of an assassin. War is an evil and wrong in itself. Yet many noble Christians, such as Havelock, Chinese Gordon and Hedley Vicars have engaged in it. While human society is as organized as it is at present wars will continue to intervene, even Christians who may be called upon to defend their homes and their religion.

SAN SEBASTIAN, THE MOST FAMOUS OF SPAIN'S WATERING-PLACES.

San Sebastian is the summer resort of Spanish royalty, and is most delightfully situated. Madrid's aristocracy flock thither every year for sea-bathing, and the front of the bay presents the appearance of a small city of tents and bath-houses. Commercially, it is insignificant. Its population is less than 25,000.

E. L., Annabel, Mo. I have heard it asserted that it would have been impossible for Christ to have come down from the cross, however he might have wished to. Is that true?

Christ did many things that were considered impossible, as when he healed the blind, stilled the storm and raised the dead. His remark to Peter (Matt. 26:53) that his Father would give him twelve legions of angels if he asked for deliverance, showed that he believed he could be delivered if he wished. The only reason why he could not come down from the cross was that love of the human race held him there. As the mother says she cannot leave her child, who is sick of diphtheria, or typhoid, though she runs the risk of contracting the disease. There is no physical reason why she could not leave him, but her love makes it impossible.

M.K.P., Hemphill, Ont. Never, as far as we can learn.

Edward S., Newark, J. Apply at Brooklyn Navy Yard for all particulars.

Subscriber, St. Joseph, Mo. You are misinformed; he is not in Europe but in the West preaching and lecturing to [illegible].

David S. G., Elgin, Kan. Use copies of this journal, or other religious publications, in his Christian work in that place.

Subscriber, Kansas City, Mo. We believe that they are quite different and that the same ammunition cannot be used by both.

J. S., San Francisco, Calif. Jamesen, Foster and Brown's Commentary is the latest and most comprehensive. Any publisher can procure it for you.

M. C. W., Dorchester, Neb. The only one known to have escaped the Custer massacre was a scout named Curley, who wrapped himself in a Sioux blanket. No data available for other questions.

May R., Colton, Wash. Doubtless the War Department did what it believed to be just to the naval officials, including both the commanders themselves, appear to be satisfied, we cannot discover occasion for outside criticism.

One in Trouble, Winnipeg, Man. You should tell him frankly your fear about having unintentionally caused the trouble, and then show by your earnestness for his recovery, that you regret your thoughtlessness.

Subscriber, Tacoma, Wash. 1. Nearly every body is making some sacrifice for the soldiers, and hence our action in the matter. 2. The fact that the Anglo-Saxons are the lost ten tribes has frequently been suggested, but is of course a matter of speculation. 3. We are distinctly of opinion not to neglect the ordinances of religion.

The President's Flag. In response to a number of inquiries asking what is the President's flag, and when it is used, we answer that according to the Army Regulations, March 28, 1898, the Presidential banner is of scarlet silk or bunting, with a five-pointed gold star in each of the four corners, in the center a large fifth star; within this fifth star a spread eagle, star forming a blue field, upon which is embroidered the American eagle with wings outstretched. On the scarlet field around the large star are thirty-four gold stars, one for each State in the Union. The flag is floated over a military or naval station during a Presidential visit.

SUFFERING IN THE CAMPS.

Why Heroes of the War come Home to Die—Charges of Gross Neglect of the Sick to be Investigated—Relief Work at all the Camps—The Christian Commission.

TROOPS BACK FROM SANTIAGO CAMPING AT MONTAUK POINT, N. Y.

WHEN our troops came home from Cuba, it was generally believed that the sufferings and hardships they had endured were ended; the disclosures of the last two weeks, in relation to the unsanitary condition of the home camps and the inadequacy of the arrangements for the care of the sick, have come with the shock of a painful surprise to our people generally. Sickness prevails to an alarming extent in the military camps, not only among the troops who have returned from Cuba, but among those who remained at home. Malarial fever, typhoid and dysentery have carried off many scores of victims. At Camp Wikoff, Long Island, the hospitals are over-crowded, and many deaths are said to have occurred owing to the insufficiency of the medical arrangements and the lack of hospital room. Serious charges have been made in connection with the army commissary service, and, it is alleged, that the troops who have returned from Santiago were huddled together like cattle on the transports and that many of the sick were neglected and died on the voyage, arriving at the camp emaciated and dying from sheer debility. An official investigation has been commenced to fix the responsibility for this cruel neglect. Charges have also been made that the proper authorities failed to supply Camp Thomas and Chickamauga Park with the necessary blankets and mosquito bars, and that the food was poor and insufficient in quantity; that at Camp Wikoff the supplies ordered for the sick were countermanded to such that aggravated sickness and increased mortality resulted and that the hospital accommodations were wholly inadequate at several of the camps. The site chosen for the camp at Tampa was unwholesome being on made land entirely unsuited for the purpose. A Board of Visiting Officers to Camp Alger found evidences of gross neglect and mismanagement in the hospitals. Meanwhile, wholly apart from the official charges, a large number of complaints have been made to the military authorities at Washington and to the governors of States, by relatives of soldiers who have died in consequence of the shocking conditions at the different camps, and as the result of neglect and starvation on the way home. Many of these complaints are of a kind beyond description and reveal a condition of affairs which it is difficult to believe. It is understood, when the responsibility is fixed as the result of the proposed investigation, that the government will deal severely with all through whose incompetency or mismanagement the troops have been sufferers. The charges have stirred up intense feeling everywhere, and nothing short of a thorough and sweeping inquiry and the meting out of full justice to the offenders will satisfy the popular indignation.

When the first disclosures of the soldiers' sufferings were made public, the hearts of sympathetic people were deeply touched and food and delicacies for the sick and wounded began to pour into the camps from a host of kindly donors. At Camp Wikoff, wagon-loads of nourishing food and tempting delicacies were received from many sources, and no effort was spared to make the men comfortable and to hasten their convalescence. Many of the regulars and volunteers who were little better than skeletons on their arrival, are now receiving strengthening food in abundance. Milk, ice, fresh vegetables, eggs and choice meats are now supplied in quantities, through the kind efforts of the Womens' National War Relief Association, many of whose officers and members have been at the camp almost daily visiting the sick in tents and hospitals and ministering to their needs. This association is a most effective agency in relief work. Its President is Mrs. Ulysses S. Grant, and its Vice-Presidents are the wives of the Governors of the States of the Union, and such prominent ladies as Mrs. Fitzhugh Lee, Mrs. John A. Logan, Mrs. Mary Lowe Dickinson, and others. Miss Helen Gould, Mrs. Russell Sage, Mrs. Daniel Lamont, Mrs. Seth Low, Mrs. Frederick D. Grant, Mrs. Daniel Butterfield, Mrs. S. V. White, Mrs. H. K. Browne, Mrs. Charles H. Brush, and others equally representative, constitute the Board of Directors and Executive Committee. This organization, which had its origin in a quiet little talk among some ladies gathered in Mrs. Brush's rooms, has its present field of largest activity at Montauk Point, where a cottage serves as its distributing point, where, with Mrs. Walworth in command, necessaries and delicacies are sent out to the sick. Miss Gould, Mrs. Sage, and other members of the association make frequent visits to the camp, going through, seeing and talking to the sick soldiers, and finding out their needs. Miss Gould has supplemented her personal service and previous large gifts by the recent magnificent donation of $25,000, which is now being expended for the benefit of the sick. Her generosity will doubtless be blessed in the saving of many precious lives.

Our artist has pictured, on the first page of this issue, a scene at Camp Wikoff, where Mrs. Walworth and Miss Gould are shown on their rounds among the sick soldiers. Their coming is hailed with pleasure by the convalescent and never fails to bring a hopeful smile to the wan faces of the brave lads who have suffered so much. The fever-stricken, too, are cheered by the visits of these "ministering angels" who never pass the tent of an invalid soldier without leaving some token of their interest in his welfare.

Many of the troops are going home on extended furloughs and some regiments have already been mustered out of service, although there are hundreds of soldiers still too weak to undertake the journey to their homes.

The Gospel work goes on in the various camps and on board the transports without interruption and with increasing good results. Our War Testaments are everywhere welcomed. Mr. C. F. Barrett has general charge of the Young Men's Christian Association work with the troops at Santiago and on board the transport *Comanche* off shore at Daiquiri, and at General Shafter's headquarters. The workers are completely worn out, and have had the hardest experience of their lives.

RETURNED SOLDIERS AT CAMP WIKOFF RESTING AFTER THE VOYAGE HOME—A CAMP KITCHEN.

At the meetings, a mile and a-half outside Santiago, tents were crowded all day long. At all the home camps the work of the Christian Commission is going forward with undiminished zeal, and hundreds are being added to the thousands already saved.

Evangelist Munhall, who recently returned from a visit to the camp at Tampa, sends us this interesting report:

The first night after my arrival, Mr. Mahan drove with me to the camp of the "Rough Riders." It was very dark. They were encamped upon flat, sandy ground among the saw palmettos. Right in the edge of their camp, about one hundred yards apart, were two canteens where intoxicants in large quantities were being dealt out. Many of the men were under the influence of the drink. We stopped our vehicle midway between the canteens, and lighted two large gasoline lamps. I shouted at the top of my voice: "See here! We have not been upon our meeting-house, but we are going to have meeting; so come this way!" And a lot of them came. Mr. Mahan distributed some song-books. I said: "We have no rocking-chairs to offer you, but as some of you have doubtless more than once sat upon cacti in Arizona, saw palmetto will make a good comfortable seat for you; so please crowd up this way and sit down." Most of them did so. Mr. Mahan started a hymn.

I wish the Sunday morning congregations in all so-called fashionable churches could have heard the singing. To see these rugged men seated thus amidst the dense semi-tropical vegetation, their faces a study for a first-class artist—some strongly marked by sin, and all kindly, intelligent and intensely interesting, lighted by the glow of our lamps, and standing *en-relievo* against the darkness of the jungle, and then hear them sing! It was worth going a thousand miles to attend such a meeting. I noticed particularly one man. He did not sing. I nudged him and said, "Why don't you sing?" "I can't," was the reply. I said, "I don't believe you." "You don't." "No," I said, "I don't. You can sing well enough, if you would just let yourself out." "Well," he said, "this book has no notes, and I don't know the song: if you will sing something I know, I'll help you." So when we had finished, I said, "There are some of you who did not know that song; and, as it had not the music, you could not sing it. Now, is there any song you can sing? Just name it, and we'll try it. Come now, what say you?" My man called out so that all heard him, "Sing 'Rock of Ages.'" Of course we sang it. He sang every word right through, though I think he did not strike one note correctly; but he sang! Before he got through the second verse, the tears were rolling down his sun-browned cheeks. His face was flushed with drink and bruised from blows, but the tears made it beautiful. When the song was ended, I said to him, "Did not I tell you you could sing!" He replied, "Of course I can sing that hymn, 'cause my old mother taught it to me when I was a little fellow." After singing several more hymns, I told them some of my experiences as a soldier in the other war, and was thus better able to command their closest attention while I gave them "The Gospel of the grace of God."

Standing next to the man above was referred to another, the study of whose face greatly interested me as the service proceeded. At its close, as I shook him by the hand, I asked, "Where are you from?" (As I have been in almost every nook and corner of our country, and know some one in nearly every city of the land, when I want to get acquainted with a man, I usually ask him that question, for I am almost certain to know some one he knows). He replied, "From K——." I named several persons, friends of mine, residing in K——. They proved to be his friends, also. I told him I had often preached in K——, and lectured twice at the university located there. "Why," said he, "I am an alumnus of that university. We were well acquainted at once. He opened his heart to me. He had wandered from the old home religious teachings and example and gone to the far west into a wild life. He found Satan a hard master. He wanted to become a Christian and live as such. I gave him instructions such as I thought he needed and prayed with him. I trust he laid hold on Christ.

The Moody Gospel Fund.

Contributions for the Moody Gospel Fund are received by and acknowledged through THE CHRISTIAN HERALD. The following have been received during the week:

Prev ack	$1,936 56	Peair R Estate	5 00
Bird Mrs L	50	Simpson Miss E	1 00
Cook, G L and E M		Simpson, Mrs E Mrs	
Rose	7 05	W W Sewers	4 50
I F K Scotsville	50	Wood B M	1 00
In His Name Ford	1 25		
——, Northport	1 50	Total	$1,957.86

THE METROPOLITAN PULPIT

OUR OWN TIMES.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Acts 13: 36, ... { David, after he had served his own generation by the will of God, fell on sleep.

THAT is a text which has for a long time been running through my mind. Sermons have a time to be born as well as a time to die; a cradle as well as a grave. David, cowboy and stone-slinger, and fighter, and dramatist, and blank-verse writer, and prophet, did his best for the people of his time, and then went and laid down on the southern hill of Jerusalem in that sound slumber which nothing but an archangelic blast can startle. "David, after he had served his own generation by the will of God, fell on sleep." It was his own generation that he had served; that is, the people living at the time he lived. And have you ever thought that our responsibilities are chiefly with the people now walking abreast of us? There are about four generations to a century now, but in olden time, life was longer, and there was, perhaps, only one generation to a century. Taking these facts into the calculation, I make a rough guess, and say that there have been at least one hundred and eighty generations of the human family. With reference to them we have no responsibility. We cannot teach them, we cannot correct their mistakes, we cannot soothe their sorrows, we cannot heal their wounds. Their sepulchres are deaf and dumb to anything we might say to them. I admit that I am in sympathy with the child whose father had suddenly died, and who in her little evening prayer wanted to continue to pray for her father, although he had gone into heaven, and no more needed her prayers, and looking up into her mother's face, said: "O, mother, I cannot leave him all out. Let me say, thank God that I had a good father once, so I can keep him in my prayers."

But the one hundred and eighty generations have passed off. Passed up. Passed down. Gone forever. Then there are generations to come after our earthly existence has ceased. We shall not see them; we shall not hear any of their voices; we will take no part in their convocations, their elections, their revolutions, their catastrophes, their triumphs. We will in no wise affect the 180 generations gone or the 180 generations to come, except as from the galleries of heaven the former generations look down and rejoice at our victories, or as we may, by our behavior, start influences, good or bad, that shall roll on through the advancing ages. But our business is, like David, to serve our own generation, the people now living, those whose lungs now breathe, and whose hearts now beat. And mark you, it is not a silent procession, but moving. It is a "forced march" at twenty-four miles a day, each hour being a mile. Going with that celerity, it has got to be a quick service on our part, or no service at all. We not only cannot teach the 180 generations past, and will not see the 180 generations to come, but this generation now on the stage will soon be off, and we ourselves will be off with them. The fact is, that you and I will have to start very soon for our work, or it will be ironical and sarcastic for any one after our exit to say of us, as it was said of David, "After he had served his own generation by the will of God, he fell on sleep."

Well, now, let us look around earnestly, prayerfully, in a common sense way, and see what we can do for our own generation. First of all, let us see to it that, as far as we can, they have enough to eat. The human body is so constituted that three times a day the body needs food as much as a lamp needs oil, as much as a locomotive needs fuel. To meet this want God has girdled the earth with apple orchards, orange groves, wheat fields, and oceans full of fish, and prairies full of cattle. And notwithstanding this, I will undertake to say that the vast majority of the human family are now suffering either for lack of food or the right kind of food. Our civilization is all askew, and God only can set it right. Many of the greatest estates of to-day have been built out of the blood and bones of unrequited toil. In olden times, for the building of forts and towers, the inhabitants of Ispahan had to contribute 70,000 skulls, and Bagdad 90,000 human skulls, and that number of people were compelled to furnish the skulls. But these two contributions added together made only 160,000 skulls, while into the tower of the world's wealth and pomp have been wrought the skeletons of uncounted numbers of the half-fed populations of the earth — millions of skulls. Don't sit down at your table with five or six courses of abundant supply and think nothing of that family in the next street who would take any one of those five courses between soup and almond nuts and feel they were in heaven. The lack of the right kind of food is the cause of much of the drunkenness. After drinking what many of our grocers call coffee, sweetened with what many call sugar, and eating what many of our butchers call meat, and chewing what many of our bakers call bread, many of the laboring class feel so miserable they are tempted to put into their nasty pipes what the tobacconist calls tobacco, or go into the drinking saloons for what the rum sellers call beer. Good coffee would do much in driving out bad rum.

How can we serve our generation with enough to eat? By sitting down in embroidered slippers and lounging back in an arm-chair, our mouth puckered up around a Havana of the best brand, and through clouds of luxuriant smoke reading about political economy and the philosophy of strikes? No, no! By finding out who in this city has been living on gristle, and sending them a tenderloin beefsteak. Seek out some family, who through sickness or conjunction of misfortunes have not enough to eat, and do for them what Christ did for the hungry multitudes of Asia Minor, multiplying the loaves and the fishes. Let us quit the surfeiting of ourselves until we cannot choke down another crumb of cake, and begin the supply of others' necessities. So far from helping appease the world's hunger are those whom Isaiah describes as grinding the faces of the poor. You have seen a farmer or a mechanic put a scythe or an axe on a grindstone, while some one was turning it round and round and the man holding the axe bore on it harder and harder, while the water dropped from the grindstone and the edge of the axe from being round and dull, got keener and keener. So I have seen men who were put against the grindstone of hardship, and while one turned the crank, another would press the unfortunate harder down and harder down until he was ground away thinner and thinner—his comforts thinner, his prospects thinner, and his face thinner. And Isaiah shrieks out: "What mean ye that ye grind the faces of the poor?"

It is an awful thing to be hungry. It is an easy thing for us to be in good humor with all the world when we have no lack. But let hunger take full possession of us, and we would all turn into barbarians and cannibals and fiends. Suppose that some of the energy we are expending in useless and unavailing talk about the bread question should be expended in merciful alleviations. I have read that the battlefield on which more troops met than on any other in the world's history was the battlefield of Leipsic—160,000 men under Napoleon, 250,000 men under Schwarzenberg. No, no! The greatest and most terrific battle is now being fought all the world over. It is the battle for bread. The ground tone of the finest passage in one of the great musical masterpieces, the artist says, was suggested to him by the cry of the hungry populace of Vienna as the king rode through and they shouted, "Bread! Give us bread!" And all through the great harmonies of musical academy and cathedral I hear the pathos, the ground tone, the tragedy, of uncounted multitudes, who, with streaming eyes and wan cheeks and broken hearts, in behalf of themselves and their families, are pleading for bread.

Let us take another look around to see how we may serve our generation. Let us see, as far as possible, that they have enough to wear. God looks upon the human race, and knows just how many inhabitants the world has. The statistics of the world's population are carefully taken in civilized lands, and every few years officers of government go through the land and count how many people there are in the United States or England, and great accuracy is reached. But when people tell us how many inhabitants there are in Asia or Africa, at best it must be a wild guess. Yet God knows the exact number of people on our planet, and he has made enough apparel for each. A wardrobe for all nations, adapted to all climes, and not a string or a button or a pin or a hook or an eye wanting.

But, alas! where are the good clothes for three-fourths of the human race? The other one-fourth have appropriated them. The fact is, there needs to be and will be, a redistribution. Not by anarchistic violence. If outlawry had its way, it would rend and tear and diminish, until, instead of three-fourths of the world not properly attired, four-fourths would be in rags. I will let you know how the redistribution will take place. By generosity on the part of those who have a surplus, and increased industry on the part of those suffering from deficit.

God has done his part toward the dressing of the human race. He grows a surplus of wool on the sheep's back, and flocks roam the mountains and valleys with a burden of warmth intended for transference to human comfort, when the shuttles of the factories, reaching all the way from Chattahoochee to the Merrimac, shall have spun and woven it. In white letters of snowy fleece God has been writing for a thousand years, his wish that there might be warmth for all nations. While others are discussing the effect of high or low tariff, or no tariff at all, on wool, you and I had better see if in our wardrobes we have nothing that we can spare for the suffering, or pick out some poor lad of the street and take him down to a clothing store and fit him out for the season. Gospel of shoes! Gospel of hats! Gospel of clothes for the naked!

Again, let us look around and see how we may serve our generation. What short-sighted mortals we would be if we were anxious to clothe and feed only the most insignificant part of a man, namely, his body, while we put forth no effort to clothe and feed and save his soul. Time is a little piece broken off a great eternity. What are we doing for the souls of this present generation? Let me say it is a generation worth saving. Most magnificent men and women are in it. We make a great ado about the improvements in navigation, and in locomotion, and in art and machinery. We remark what wonders of telegraph and telephone and the stethoscope. What improvement is electric light over a tallow candle! But all these improvements are insignificant compared with the improvement in the human race. In olden times, once in a while, a great and good man or woman would come up, and the world has made a great fuss about it ever since; but now they are so numerous, we scarcely speak about them. We put a halo about the people of the past, but I think if the times demanded them, it would be found we have now living in this year 1898 fifty Martin Luthers, fifty George Washingtons, fifty Lady Huntingtons, fifty Elizabeth Frys. During our civil war more splendid warriors in North and South were developed in four years than the whole world developed in the previous twenty years. I challenge the 4,000 years before Christ and also the eighteen centuries after Christ to show me the equal of charity on a large scale of George Peabody. This generation of men and women is more worth saving than any one of the 180 generations that have passed off. Where shall we begin? With ourselves. That is the pillar from which we must start. Prescott, the blind historian, tells us how Pizarro saved his army for the right when they were about deserting him. With his sword he made a long mark on the ground. He said: "My men, on the north side are desertion and death; on the south side is victory; on the north side Panama and pove... on the south side Peru with all its ri... Choose for yourselves; for my part ... to the south." Stepping across the ... one by one his troops followed, and ... ly his whole army.

The sword of God's truth draws th... viding line to-day. On one side of it ... sin, and ruin and death: on the other ... of it are pardon and usefulness and ... piness and heaven. You cross from ... wrong side to the right side, and ... family will cross with you, and ... friends and your associates. The ... you go they will go. If we are not sa..., we will never save any one else.

How to get saved? Be willing to ac... Christ, and then accept him instant... ously and forever. Get on the rock ... and then you will be able to help ot... upon the same rock. Saved yourse..., how are you to save others? By t... mony. Tell it to your family. Te... it to your business associates. Tell it ... erywhere. We will successfully pr... no more religion, and will success... talk no more religion than we ourse... have. The most of that which you d... benefit the souls of this generation ... will effect through your own behavi... Go wrong and that will induce othe... go wrong. Go right, and that will inc... others to go right. When the great ... tennial Exhibition was being held in ... adelphia the question came up among ... directors as to whether they should ... the exposition open on Sundays, wh... director, who was a man of the w... from Nevada, arose and said, his v... trembling with emotion, and tears ... ning down his cheeks: "I feel like ... turned prodigal. Twenty years ag... went West and into a region where ... had no Sabbath, but to-day old memo... come back to me, and I remember v... my glorified mother taught me al... keeping Sunday, and I seem to hear ... voice again and feel as I did when e... evening I knelt by her side in pra... Gentlemen, I vote for the observanc... the Christian Sabbath," and he car... everything by storm, and when the q... tion was put, "Shall we open the exh... tion on the Sabbath?" it was alm... unanimous, "No," "No." What one m... can do if he does right, boldly right, ... phatically right!

I confess to you that my one wish i... serve this generation, not to antagoniz..., not to damage it, not to rule it, bu... serve it. I would like to do someth... toward helping unstrap its load, to ... its tears, to balsam its wounds, and t... duce it to put foot on the upward r... that has at its terminus acclama... rapturous, and gates pearline, and ... lands amaranthine, and fountains ... bowed, and dominions enthroned and ... oneted, for I cannot forget that lullab... the closing words of my text: "Da..., after he had served his own genera... by the will of God, fell on sleep."

Oh, what a good thing is sleep aft... hard day's work! It takes all the ach... out of the head, and all the weariness ... of the limbs, and all the smarting out ... the eyes. From it we rise in the morn... and it is a new world. And if we, ... David, serve our generation, we will ... life's close, have most desirable and ... freshing sleep. In it will vanish our las... tigue of body, our last worriment of m... our last sorrow of soul. To the Ch... tian's body that was hot with raging ... vers, so that the attendants must by sh... force keep on the blankets, it will be ... cool sleep. To those who are thin-bl... ed and shivering with agues, it will ... the warm sleep. To those who, beca... of physical disorders, were terrified w... night visions, it will be the dreaml... sleep. To nurses and doctors and m... ers who were wakened almost every h... of the night by those to whom they mi... tered, or over whom they watched, it ... be the undisturbed sleep. To those w... could not get to bed till late at night, ... must rise early in the morning, and bef... getting rested, it will be the long sleep.

Away with all your gloomy talk ab... departing from this world! If we h... served our generation it will not be ... ting out into the breakers; it will not ... the fight with the King of Terrors; it ... be going to sleep. A friend, writing ... from Illinois, says that Rev. Dr. W... gate, President of Wake Forest Colle... North Carolina, after a most useful li... found his last day on earth his happi... day, and that in his last moments

smed to be personally talking with Christ, as friend with friend, saying: h, how delightful it is! I knew you uld be with me when the time came, a I knew it would be sweet, but I did n know it would be as sweet as it is." Je fact was, he had served his genera-th in the Gospel ministry, and by the w of God he fell asleep. When in Af-ri. Majwara, the servant, looked into t tent of David Livingstone, and found ht on his knees, he stepped back, not whing to disturb him in prayer, and s e time after went in and found him in he same posture, and stepped back a in: but, after awhile, went in and t ched him, and, lo! the great traveler h finished his last journey, and he had d in the grandest posture a man ever t s—on his knees. In the museum of Cenwich, England, there is a fragment o book that was found in the Arctic r ons, amid the relics of Sir John Frank-li who had perished amid the snow and ic and the leaf of that piece of a book w turned down at the words, "When t passest through the waters I will be w thee." Having served his genera-t by the will of God he fell on sleep.

"hy will you keep us all so nervous t ing about that which is only a dormi-t and a pillowed slumber, canopied by a els' wings? Sleep! Transporting s p! And what a glorious awakening! Y and I have sometimes been thor-o hly bewildered after a long and fa-t ing journey: we have stopped at a fi d's house for the night, and after h rs of complete unconsciousness we h e opened our eyes, and before we could f collect our faculties, have said: "here am I; whose house is t and whose are these gard-e ?" And, then, it has flashed u n us in glad reality.

nd I should not wonder if, a r we have served our gener-a n, and by the will of God, h e fallen on sleep, the deep s p, the restful sleep, we should a ken in blissful bewilderment, a for a little while say: "Where a I? What palace is this? Wy, this looks like heaven! It s t is. Why, there is a build-i grander than all the castles o earth heaved into a mountain o splendor—that must be the p ce of Jesus. And look there, a nose walks lined with foliage n e beautiful than anything I e saw before, and see those w are walking down those a es of verdure. From what I h e heard of them, those two a in arm must be Moses and J hua, him of Mount Sinai and h of the halting sun over Geon.

But I must not look any long-er t those gardens of beauty, but e mine this building in which I h e just awakened. I look out o ne window this way and I l out that way and up and d n, and I find it is a mansion o immense size in which I am stop-pi . All its windows of agate and its c nnades of porphyry and alabaster W . I wonder if this is not the 'House o many Mansions,' of which I used to rel? It is; it is. There must be many o my kindred and friends in this very m sion. Hark! Whose are those voices? Wose are those bounding feet? I open t door and see, and lo! these are coming t ugh all the corridors and up and down a the stairs, our long-absent kindred. Wy, there is father, there is mother, t e are the children. All well again. A young again. All of us together again. Al as we embrace each other with the c 'Never more to part: never more to p ,' the arches, the alcoves, the hall-w s, echo and re-echo the words, 'Never m e to part, never more to part!' Then o glorified friends say: 'Come out with u and see heaven.' And, some of them b nding ahead of us and some of them sl ping beside us, we start down the iv y stairway. And we meet, coming up, o of the kings of ancient Israel, some-w t small of stature, but having a coun-te nce radiant with a thousand victories. Al as all are making obeisance to this gr t one of heaven, I cry out, 'Who is h ' and the answer comes: 'This is the greatest of all the kings: it is David, who, after he had served his generation by the w of God, fell on sleep.'"

OUR CHILDREN'S LETTERS.

A Very Joyful Guest—Kisses by Mail—Our Little Orphan Cuban Guests at the Mont-Lawn Home.

As many members of our family circle have been instrumental in the good work done at Mont-Lawn, we feel that they will be interested in reading the following letter (sample of many), from a little girl at Mont-Lawn to her "chum" in New York, because it shows how much good they are bringing into little lives that are often very sad ones:

DEAR FRIEND:—I am very glad to tell you I enjoy myself very much indeed. That is because the teachers are real sunbeams, so good to the children that they ought not no how to be sick. I think I feel much better here than in any place I ever was. It is so pleasant, I hope I was always able to stay here, because I enjoy myself very much indeed. The teachers are got true hearts, they take such good care of the children, like real mothers. We might as well say they are our mothers while we are here. We are just like free, we go out every day, either walking or picking flowers or either riding out. I close my letter with great delight and rejoicing. From your loving friend, LENA.

Here is what is called a "breakfast letter" at Mont-Lawn. House-mother and "teachers" get letters from little guests who have gone back to town, and these are often read aloud, while the "teachers," after serving the children, are eating their own breakfast. The "teachers" sing grace, too, like the children:

DEAR TEACHER: — I thank you very much for taking care of sister and I. You must come to see us some day, for I am positive that all of us will be glad to see you. I hope you are well. I want to know if Miss Collins and all the teachers are well and strong. I told my loving parents all about my nice time, and how we march into tent and what pretty songs we sing in chapel about little children and Jesus. I send my love to all. The baby is very sick. Your loving boy,
HARRY.

Another chubby hand scrawls just this eloquent epistle:

Sebteen kisses for everyboddy. (Seventeen cross-marks after).

The author is about as long as your arm, and the most lovable, manly little fellow imaginable. His older brother wrote the letter at his dictation, and he made the marks. During his third meal at the Home, a visitor bent over him and interrupted his very busy dining with the question: "What is your name?" He paused long enough to answer: "James Michael Mulvaney and James Carter." "How in the world," asked the astonished inquirer, "do you have so much name?" "My first papa was Mr. James Michael Mulvaney and de papa I'se got now is Mr. James Carter," answered the loyal little man, as true to his stepfather as to his dead papa. Visiting his own home, one could but wonder how in its narrow, malodorous confines, loyalty and sweetness could flourish.

Among our guests at Mont-Lawn, were five little Cubans from Mrs. Selden's Training School for Spanish-Speaking Children, a good work with which our readers are familiar. These little fellows are natives of Havana, and are the children or charges of refugees, who fled in great distress and destitution from the island during its days of darkest trouble. They have every reason to love the stars and stripes, and to believe in the Christianity of the Protestant charities which have sheltered them.

THE GOSPEL WAGON OF THE UNION HIGHWAY MISSION—MISS IDA M. POTTS, MATRON.

All contributions will be promptly acknowledged. Those for the past week are given below:

Prev. ack..	$4236.87
J F R. Scottsville	1 00
F N Adams	50
Geo Boilman	1 00
Two Sisters, Bethlehem	3 00
Mr & Mrs Geo H Keller	1 00
I H N, Sewall	3 00
Mary E Winters	1 00
E M T, Key West	5 00
Wm J B, Buffalo	6 60
Eva & Helen Wilson	2 00
Freddie Hart	1 00
E J Vawter	6 00
Mrs I A H	6 00
Working Girl, Me	1 00
Mrs Almira Hill	6 04
Julia F Fritschel	25
Inasmuch, Easton	3 50
Miss A Troup	3 00
D Jas Hall	1 00
Friends, Kingman	2 00
W R B, Norway	1 00
Children's Friend, Mendon	1 00
J L Dempsey	1 00
C E So, St Johnsbury	6 00
Friends of the little ones, Roxbury	6 00
Laura Makeplace	50
In our Saviour's Name, Hollenburg	3 00
Mrs Jas H North	10 00
H J M, Gloversville	3 00
Mrs W C, Casco	2 00
Mrs W J Foster	3 00
I H N, Farragut	1 00
J A Middlekauff	1 00
L W Felter	3 00
A L Moreland	3 00
Rev S Wilson	2 00
D W Hanna	1 50
Daniel Roesch	2 00
Kittie Sweet, Mrs Schuyler Ernest & Carrie B Parks	2 00
Mrs Marion Bennet	3 00
Amanda Bradley	3 00
Aunt Fannie, Peuhr'k	4 00
H O Rachel	1 00
Gladys W, Escondido	3 00
H B Lanbach	3 00
Miss Soc of Ch of Redeemer, Detroit	10 00
Mrs C C Dickson	1 00
Elizabeth, ——	1 00
M Lizzie Herr	3 00
Jr End Soc, Parishville	1 00
Mrs W H Lockwood	5 00
Birthday Box of Prim & Intermed Classes of 1st Cong S S, Norwalk	3 00
J L M, Woodville	5 00
Intermediate cl of Pres S S, Lewisville	25
Mrs Lawson La Fetra	5 00
Marian E Maynard	50
Mrs G R Stewart	1 50
Mrs J C Stanley	3 00
Mrs J H Clime	3 00
Grace Johuson	25
Edua Keller	25
Hazel Bartlett	6
Frances, Crist	25
Clenuie Smith	5
Mabel Bollmyer	25
Pansy Newby	20
Mrs Keller	50
Mrs M L, Wilson	12 00
Mrs M Taylor	1 00
F A E, Washington	1 00
Friend, Sturbridge	1 00
Thos Price	6 00
Ruth Robertson	1 00
——, Winchester	2 00
Mother & dau, Beverly	1 00
2 readers, Altamont	3 00
C A Boss	75
——, Tehachapi	3 00
Sarah, Mt Vernon	3 00
A Lover of Christ's Little Ones, Trimble	3 00
M M P & R I P, Crestou	3 00
W H M Soc of Presby Ch, Renovo	3 00
——, Northport	1 50
Henrietta Baker	1 00
In Christ's Name, Newark	1 00
I H N, Madison	3 00
——, Andover	3 00
Heathcote, Washiugtu	3 00
——, Wasco	2 00
F C Frese	2 00
Mrs Alex Young	1 00
A Tenth, Camp Thomas, Ga	50
R Elizabeth Pratt	21 00
B M Wood	2 00
Mrs G H Jackson	1 00
D Jay	3 00
Friend, Sabiual	3 00
S S H K, Boston	3 00
Total	$4,497.97

Seeking Souls on the Highway

The Union Highway Mission of Philadelphia and its Evangelistic Work—Bringing in the Wanderers.

WHILE many are discussing "How to reach the masses," the Union Highway Mission, of Philadelphia, is in a simple way helping to solve the problem of how to reach all classes with the Gospel. At the Tabernacle, on Oxford street above Ridge avenue, meetings are held three evenings in the week, and all day on the Sabbath. The meeting-room is large and commodious, and is frequently taxed to its utmost capacity in order to accommodate those who come in enjoy the evangelistic gatherings. The salvation of souls is the watchword of all services, and God honors the work by constantly giving the workers souls for their hire.

The Highway Mission Wagon leaves the Tabernacle every Tuesday, Thursday and Saturday evenings, for different parts of the city, sometimes going into the aristocratic sections and at other times in the slum districts, but the workers are always sure of a large audience, whether they stop among the lower, middle or upper classes. The fine appearance of the wagon, the electric lights, and the spirited singing attract and hold the people. At the close of the services on the wagon, an invitation is usually given for those who want to be prayed with to come closer to the side of the vehicle, and it is no uncommon sight to see seekers kneeling in the street, with the workers asking God to pardon their sins.

Another important work of the Mission is among fallen girls, and to enable them to make their efforts successful, the "Haven of Rest" Rescue Mission has been opened at 1537 North Twenty-second street, and it has already proved a blessing to many who have sought shelter under its roof. One inmate, who was converted at the Home, afterwards conducted a religious meeting in the ward, and among the same class of girls from which she had been taken, thus showing to those poor unfortunates that Jesus can save even the outcast.

Miss Ida M. Potts is the Matron of the Home, and her refined manner, and consistent Christian character are a great influence for good. She felt that the Lord called her to this special field of labor, and she left her parents' home to live among those for whom so many have nothing but unkind words and looks of disdain.

In addition to its all-round work at home, the organization has also an interest in the foreign field, and has a missionary in China. While the members were earnestly praying that God would direct them to the right one to send to China, Miss Alice L. Landis spent a Sabbath at the Tabernacle. She felt called to the work, and after making the matter a subject of further prayer, the Missionary Committee chose her, and she is now stationed at Maceo, South China.

The pastor of the Mission, Rev. Frederick Reel, is an earnest, energetic preacher. He holds a responsible position in the Treasurer's office at the Reading Terminal, and preaches the Gospel "without money and without price." The entire work is supported by voluntary contributions; and no fairs, festivals, entertainments or begging is allowed.

The Christian Herald in the Army

During the week the following have been received to aid in sending THE CHRISTIAN HERALD to troops in camp:

Prev ack'd	$902 23
Beehee, Mrs May T	50
Bozorth, C C & RR	2 50
Brown, F M	25
Brown, Mrs Josiah	1 00
Day, Mrs C S	1 00
Dickel, Philip	25
Dunlap, Mrs E P	25
Forbes, Mrs Marie H	50
Frost, Edith	25
Harrison, Mrs M B	1 00
Lawrence, Mrs R R	25
Mead, Mrs H I	25
Meade, Elizabeth D	50
Miller, Miss L E	1 35
Miller, Mrs T B	2 00
Shaffer, Mrs Lorena L	1 00
Spalding, Joel	1 00
M B Spalding	1 00
Stedman, F J	25
Weary, Emma L	50
Whitney, M E	1 00
Zell, Alice	1 00
F H N, Centra a, Dls?	2 00
Mrs W New Haven, Ct	1 00
Constant Reader Janesville, Wis	3 00
Friend	25
A Friend, Blaine	1 00
Total	$927.05

All contributions for this purpose will be acknowledged in these columns.

The Sunday School

Captivity of the Ten Tribes.

S. S. Lesson for Sept. 18. II. Kings 17 : 9-18.
Golden Text, I. Chron. 28 : 9.

BY MRS. M. BAXTER.

THE kingdom of Israel, consisting of the ten tribes separated from Judah, had continued two hundred and fifty years, from the beginning of the reign of "Jeroboam, the son of Nebat, who made Israel to sin." But not one of Jeroboam's successors had the testimony that he did that which was right in the sight of the Lord; one and all followed the example of Jeroboam, and the state religion of the country was the worship of the golden calves: the pure worship of the true God was the exception. Idolatry in Judah was spoken of as walking "in the way of the Kings of Israel" (II. Kings 8: 18), and things had now come to such a pass that it was only a question of time before the judgment of God should be executed upon his rebellious people. His patience and forbearance are wonderfully manifest in his dealings with Ahab and Jeroboam, and in the blessed ministry of Elijah and Elisha to these and other Kings of Israel. But in vain did God look for fruit on the vine of Israel; it brought forth only wild grapes.

In Lev. 26 and Deut. 28, the judgments which should befall Israel if the people would not hearken to the voice of their God are enumerated; sickness, drought, famine, war, the plague of wild beasts, all had from time to time been visited upon them. But the great and final punishment was that they should be scattered, their sanctuaries brought into desolation, and their enemies should dwell in their land. God was about to visit upon rebellious Israel this supreme mark of his displeasure. Hoshea had come to the throne, not by right; he made a conspiracy against Pekah, the son of Remaliah, who had himself obtained the crown by similar means. Already in the time of Pekah Tiglath-pileser, King of Assyria, who had come up against Israel and had taken "Ijon, Abelbeth Maachah, Janoah, Kedesh and Hazor and Gilead and Galilee, and all the land of Naphtali, and carried them captive to Assyria" (II. Kings 15: 29), and yet the people did not humble themselves before God.

The country was already dismembered, the northern part emptied of its inhabitants, and possessed by the enemy. Would the remainder of the people hearken? Nine years Hoshea reigned, before Shalmaneser, King of Assyria, came up against and conquered him. Then he became tributary. Step by step the glory of Israel was fading; Ichabod was written, nay graven, upon the people who should have been "the glory of nations." Hoshea, instead of breaking down in deep humiliation before God, acknowledging his sins and the sins of his people, attempted, by conspiracy with Egypt against Assyria, to help himself. He only made matters worse. "Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord" (Jer. 17: 5). The result was that the King of Assyria came up against him to overcome the obstinate resistance of Samaria which stood a three years' siege. The king became a state prisoner in Assyria, and his people were carried away captive.

Why was God's wrath thus kindled against the people? "For so it was that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt from under the hand of Pharaoh, King of Egypt, and had feared other gods." The first commandment, known to every man, woman and child in Israel was: "Thou shalt have none other gods before me" (Exod. 20: 3). However prevalent the custom of idolatry was in Israel, the very fact of their possessing the land of Canaan at all, turned to the power and love of the holy God whom they had rejected: they knew that they had sinned against him. Custom, fashion, the example of other people, is no excuse whatever for sin. Each one must give account of himself to God. The people of Israel "walked in the statutes of the heathen, whom the Lord cast out before the children of Israel," going directly counter to the known will of God.

They did secretly the things which were not right, against the Lord their God; they built them high places in all their cities, *i. e.*, places dedicated to the worship of idols, and set them up images and groves in every high hill and under every green tree. And there they burnt incense in all the high places as did the heathen whom the Lord carried away before them. Yes, their sin was great. But was it greater than the sin of so-called Christians in these days? They wanted to make their religion a means of gaining credit with the nations. The idolatrous rites of the heathen were connected with all that could please the senses and minister to the pleasure of the worshippers: pageantry, feasting, music, dancing, beautiful architecture, etc., which spoke of man; all ministered to the lusts of the flesh. The worship of the God of Israel was a ministry to him, but it was antiquated and peculiar. Idolatry ministered to man; it was the fashion everywhere in all the nations; to practise idolatry was to stand well with man.

"Yet the Lord testified against Israel and against Judah by all the prophets and by all the seers, saying: Turn ye from your evil ways . . . . Notwithstanding they would not hear, but hardened their necks like to the necks of their fathers, that did not believe in the Lord their God" (II. Kings 17: 7-9)! Isaiah had been prophesying in Judah and was yet living; Joel had borne his testimony and passed away from the scene. Micah and Hosea were still prophesying. The latter was becoming an old man, for fifty years he had borne witness against the idolatry of Israel, but at last, after his powerful, touching call to backsliding Israel to return, and God would heal her backsliding, he had to pass away from this earth leaving the ten tribes captive, and knowing that the same fate was awaiting "treacherous Judah."

O, how touching are some of God's appeals by this prophet! "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee." "Israel slideth back as a backsliding heifer." "Ephraim is joined to idols; let him alone." "The pride of Israel doth testify to his face; therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them. They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them" (Hos. 4: 6). Again and again hope revives in the prophet's heart. "Come and let us return unto the Lord," he says (6: 1), but evidently there was no response from the people, for, later on he declares for his God: "When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria; for they commit falsehood, and the thief cometh in, and the troop of robbers spoileth without. And they consider not in their hearts that I remember all their wickedness, now their own doings have beset them about; they are before my face."

They consider not that I remember. Ignoring God, counting God out of every circumstance, this is the crowning sin. The fear of God is the beginning of wisdom. "No God," is the language of the fool (Ps. 111: 10; 53: 1). "They consider not that I remember." How few there are who really believe that God keeps an unerring account of everything that transpires in every one's life and that "God shall bring every work into judgment, and every secret thing, whether it be good, or whether it be evil" (Eccl. 12: 14).

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

THE period of national prosperity and social corruption described in the lesson of last week, was of short duration. It ended with the death of Jeroboam II., who was apparently the greatest of the kings who had ruled Israel since its separation from Judah. Revolution and civil strife ensued. There were two parties in the state. One party advocated conciliating Assyria, which involved the payment of tribute; and the other favored an alliance with Egypt, whose king was urging Israel to resist Assyria and promising assistance. Three kings appear to have ascended the throne within a year of Jeroboam's death. His son, a depraved drunkard, was murdered at a public orgy. Shallum, his murderer, succeeded, but within a month was slain by Menahem, one of Jeroboam's generals. He belonged to the Assyrian party and pauperized the people to raise the annual tribute to be paid to Assyria's king. His son, Pekahiah, succeeded him, but the people, groaning under the burden of the tribute to Assyria, revolted, and Pekah, their leader, put Pekahiah to death. Relying on the assistance of Egypt, Pekah refused to pay further tribute to Assyria, and allying himself with Syria and other kingdoms which were smarting under Assyrian oppression, bade defiance to his powerful enemy. Tiglath-pileser, the king of Assyria, made short work of the coalition against him. He swooped down on their combined forces and routed them. Pekah was slain, and was succeeded by Hoshea, a leader of the pro-Assyrian party, whom Tiglath-pileser placed on the throne as his vassal. The accompanying picture is a photograph of an Assyrian bas-relief, which Tiglath-pileser ordered to be made as a record of his victory. It bears an inscription stating that he made Hoshea king. Hoshea was the last of Israel's kings, and the only one to whom the historian gives a word of praise. Even that is the meagre commendation that although he did evil, "it was not as the Kings of Israel that were before h... His reign was short. Like his prede...sor, he applied to Egypt for help, and d... not pay the stipulated tribute to Ass... He was promptly seized and impris... by the King of Assyria, who, after a ...tracted siege of Samaria, carried the ... of the people into captivity, and settle... their places people from other conqu... lands. Thus the spirit of patriotism ... broken, and Assyria felt secure from ...ther revolt. The kingdom of Israel ... extinct, having survived only two a... half centuries after it was founded ... Jeroboam.

ASSYRIAN BAS-RELIEF, RECORDING VICTORY OF TIGLATH-PILESER.

There was none left, but the trib... Judah only. In this statement is vis... the hatred which was in full vigor in ... Saviour's day, seven hundred years l... when "the Jews had no dealings with ... Samaritans." As a matter of fact, n... of the people were left in the land, b... they had been idolaters when they ... alone, they were little likely to an... when so large a number of other idola... were settled among them. They g... worse and intermarried with the hea... settlers. Yet they still clung to their ... ditions as God's chosen people, and w... the captive Jews returned from Bab... under Ezra and Nehemiah, they wa... to associate with them (see Ezra 4: ... The Jews repudiated them and conti... to do so. Their descendants, now a s... tribe of about a hun... persons, still continu... celebrate the Passover ... cherish a copy of the ... tateuch which, howe... the Jews claim has ... garbled to suit their ... evil natures. Perhaps ... the returned Jews disp... ed less hatred for the ... ple, while maintai... their hatred for their ... they might have been ... back to the God of t... fathers. Their recep... of Christ (John 4: 39... appears to show they ... not beyond reclama... It is related that a crim... who was condemned ... imprisonment for life ... the terror of wardens ... attendants. He was ... quently under disci... which seemed to ... him worse rather than ... ter. He was sullen ... malignant and would ... tack his jailors or ... prisoners on the sma... provocation. One d... clergyman visiting ... prison heard of him ... asked to see him. ... warden warned him ... he was a desperate c... acter, but the clergy... persisted. Finally he ... admitted to the cell, ... warden taking the pre... tion to post an armed ... tendant outside for his protection. ... he was not needed. When the clergy... came out, the prisoner begged him to c... again. "How did you subdue hi..." asked the warden. "By a method wh... he said, had never been tried on him ... fore—the magic of human kindness."

Did not believe in the Lord. If t... had believed, their whole life, national ... individual, would have been chan... If men in our day really believed in ... warnings of the Bible and the prom... God makes there they would turn to l... Dr. Guthrie used to tell the story o... crossing-sweeper in Edinburgh. He ... swept the crossing for many years and ... highest ambition was to have a ... broom. One day, having attained it ... was sweeping vigorously, when a law... put his hand on his shoulder and as... him a question. The man answe... "You are the man I have been looking ... a long time," said the lawyer. "You ... heir to a large estate." The man look... at him in amazement, but he knew ... lawyer's eminence and standing and ... that he was in earnest. "Are you sur... he asked. "Quite sure," said the law... "Come with me and I will tell you ... about it." The man flung down his ... broom and followed. No one is surpri... Why should he care for his broom w... he had become possessor of an esta... But when God offers an eternal inh... tance men cannot give up the broom.

FRIENDS IN COUNCIL

The Cross-Roads Store and How One Brave Girl's Patriotism Saved it and Made a Household Happy.

I THINK you will like this week to hear a true story which has taken place lately, and which shows how people may help one another. All stories which are worth listening to, must have in them a kernel of truth.

We were sitting on a moonlit veranda, one night this summer, a pleasant circle of acquaintances. Among the group were the Schoolmarm and the Minister's wife, the Doctor, Aunt Betsy May, and several other of the neighbors.

"I suppose you know," said the Doctor, "that the little store at the cross-roads has been closed for the last week. After Jack and Harry went to the war the old gentleman had hard work to look after the little place and see to the store, too. His wife did the best she could to help him, but she is all crippled up with rheumatism most of the time, and for the last few days she has been down with chills. There isn't a soul to do a thing for her except her husband, and so as he could not be in two places at once there was nothing to do but to close the store and stay at home and take care of his wife."

"It's a very poor store, anyhow," observed the little schoolmarm. "The stock is all run out and the shelves are just as dusty and the ceiling as cobwebby as possible. I don't see how they can expect to make a living out of such a store as that."

"Well," said the Minister's wife, "for my part, I consider it very thoughtless in these boys to rush off to the war as they did. Their father needed them. For some young men it was a duty to go, but not for boys whose parents were so old and feeble as on whom so much depended. I blame the boys very much."

"Dear Mrs. Homily," said Aunt Betsy gently, "if everybody had stopped to count the cost and waited until it was quite convenient, I wonder how many volunteers there would have been. It was just so in our Civil War. I have a husband and three sons lying in the cemetery who all gave their lives then for the country, and I have always honored their memory and felt that I could not have had one of them back, though I have had a long lonely spell of waiting since the good Lord took them away. I do not think we should blame young men who enlist when the country calls them."

"I remember," said the doctor, "when the cross-roads store was kept up very nicely and people came to it from miles around. It was the best store this side of Milltown ten years ago, and I must say I feel very sorry to see how it has gone to pieces. There hasn't been any money, you see, to buy new goods, and the old goods have not been taken proper care of, and since the railroad came through, most of us neglect the little home shops and go to town several times a year and patronize the big establishments."

Sitting on the lowest step of the veranda was a bright-faced, stylish-looking girl from the city. Her name was Katherine Caswell. She was a cousin of Mrs. Homily, and was spending the summer with her. Some of the young people admired her very much, but others thought her a little proud and distant, though she had taken part all summer in the church services and had been a great help in the choir, where her beautiful voice and admirable method had wrought decided improvement in the village singing. This young lady now spoke rather modestly, but her proposition was like a small bomb shell thrown into the midst of our quiet group. She said: "If those dear old people will let me, and it will not be thought presumptous on my part, I will go up there and keep store at the cross-roads for a month, and either settle up the business for them or see whether it can be put on a basis on which it will be worth while for them to go on. I am quite sure I can do this, for my father says I have a good business head, and I have had some experience in keeping his books. I am quite sure that with a little help I can run that store at the cross-roads till the old lady is well again."

For a few minutes there was absolute silence after Miss Caswell's little speech. Then the doctor said:

"My dear young lady, you are a perfect jewel. If you undertake the thing I feel certain that you will carry it out; but it means hard work and plenty of it for the next month or two."

"'No man having put his hand to the plow and looking back is fit for the kingdom of God,'" quoted Katherine reverently. "While you have all been talking

BENTEN DORI, A LEADING STREET IN YOKOHAMA.

I have been planning," she said, "and I feel very sure that I shall not be undertaking too much. Perhaps this is a little errand for the King which he wishes his daughter to undertake. At all events, if the owner of the cross-roads store will let me, I will step into the breach and open that store on Monday morning next, and do business there, too."

"Well," said Aunt Betsy, "if Katherine has made up her mind, here am I to help her. I am not yet past my usefulness. I can do as good a day's work as anybody, and I shall take a hand in this thing. Perhaps I know more about practical housecleaning than Katherine does."

"I am sure you do, dear Aunt Betsy," answered Katherine, "and you and I, to quote Job Storker, the expressman, who is a great friend of mine, will make a pretty good team when we're started."

The upshot of the matter was that while Ephraim Smith was taking care of his wife and fretting over the loss of the few dollars every week which came through the intermittent trade of the cross-roads, the Lord was preparing a way to bring him out of his troubles. The truth is dear friends, if we could only believe it, that those who tarry the Lord's leisure are always brought to safe conclusion whatever the difficulty in which they are. Poor Mrs. Smith alternately racked with pain and moaning in a chill or burning in a fever, counting the hours until her boys should get home, thought herself about as badly off as anybody could possibly be. Her old husband pottering clumsily about, did the best he could for her, but the outlook would have been very dismal had they not been surrounded by kind old friends and neighbors.

When Aunt Betsy asked him for the key of the store and told him that she and a young friend would take charge of it, he offered no objection though privately he did not expect very much from their undertaking; but Katherine Caswell went into the matter in good earnest. That cross-roads store was much too dirty to be cleaned by Aunt Betsy and herself, and as Katherine had money enough of her own to do as she pleased, she speedily sent for help and had every nook and corner of the place whitewashed, scrubbed, dusted, and put in spick and span order. The poverty of the stock so appealed to her that she felt a tug at her heart, but Aunt Betsy vetoed her desire to go to Milltown and purchase a few more things to make a better showing.

"Not yet," said Aunt Betsy, "we'll try what we can do in settling up things as they are here."

Somehow it traveled about, as news does travel in the countryside, that a pretty girl from town was keeping the cross-roads store, and sure enough in a little while business became very brisk. Summer boarders from several miles about took the cross-roads store in their way, stopped in and bought indiscriminately whatever could be given them in exchange for their money; some of the farmers' wives discovered that they were in need of calico and muslin and brought eggs and butter in return for them, and before long Katherine found herself carrying on quite a brisk business. At the end of the month, when Mr. Smith came back, it was to a very different sort of store from the one he had left, and, overruling Aunt Betsy, Katherine now insisted on stocking the little place with various goods which are always in demand in a country store. She said: "You must let me do this; I am doing it for my country," for by this time it had transpired that Jack was coming home with only one arm. He would never be able to do hard work. The store at the cross-roads would be just the place for him all the rest of his life. The tide had so turned in that direction that the one-armed soldier would not find it hard to keep up the business which a brave girl had saved for him, and as for Harry it will be very strange if with Katherine's influence, there is not discovered for him some place in town where he can work with as much energy in the pursuits of peace as he fought at Santiago.

Margaret E. Sangster

Christian Problems in Japan.

Causes of the Present Decadence of Religion and the Way to Revival.

BY REV. SATORI KATO

GREAT as have been the political changes in Japan during the last thirty years, they have been surpassed by the religious vicissitudes. During the first half of that period Christianity made rapid strides, but I grieve to say, that the last half has shown a steady decadence. This I think is in part due to the corruption of old-established heathen religions and their strong hold on the people, and in part to the rivalry of Christian denominations.

It is important to remember that Japan differs from some other mission fields in the fact that a profession of Christianity there does not involve social ostracism or persecution. A Christian may become Chief Justice or Speaker of the House of Commons, or hold any other high office. Perhaps if the penalties of becoming a Christian had been severe, there might have been more consistency of life and a firmer and more decided stand for the cause of Christ. One serious drawback in Japan, has been the fact that native Christians, in many cases, have become cold and indifferent to religious duty. That happens in Christian lands, too, but the effect is more detrimental in a newly Christianized country like Japan.

It is a fact that at the present time the moral condition of Japan is in some respects worse than it was thirty years ago. Education is compulsory, it is true, and the Gospel is preached, but laws have been enacted on the pattern of foreign nations which have proved detrimental. Our divorce laws proclaimed last year are especially odious. They give privileges to the husband which are denied to the wife, and their effect is to encourage immorality. These laws might never have been enacted if Christians had made a firm and united stand against them, and had been uniformly careful to set a good example in their own lives.

I am not sure that the Christian Church is wholly free from blame in this matter of ethical retrogression. The various denominations, laboring earnestly and devotedly in Japan, have sometimes given more attention to doctrinal orthodoxy than to practical morality. They have impressed on the Japanese, in many instances, the points of difference between the sects, and have failed to impress upon them the necessity of purity of life and righteousness of conduct. I have watched the results of such preaching and have seen reason to deplore them. I believe that if the missionaries in Japan would unite on some such basis as the Christian Endeavor platform, or the nine articles of the Evangelical Alliance, and then proceed to preach Christ the Saviour from sin: Christ the light of the world; the Bible as the Word of God; and the fundamental truths of Christianity, leaving aside for the time the minor matters on which Christians differ, this united effort would, by the blessing of God, do more in one year to bring Japan to Christ than has been done in thirty years under present methods.

Another means of recovering lost ground is the encouragement of native preachers. Much good may be accomplished by native Christian workers who are familiar from infancy with our social peculiarities. The difficulty in enlisting such native workers is the practical one of support. Self-sacrifice is required of the type of the Apostle Paul, who labored with his hands that he might not be chargeable to any man. It is difficult to find such men who can and will earn their own livelihood in secular callings, while they preach the Gospel. But I am persuaded the more I study the problem of the conversion of my country that the solution lies in the work of native trained Christians of that spirit.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.
T. DeWitt Talmage
EDITOR.
B. J. FERNIE G. H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

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The Christian Herald will not be responsible for the return of unsolicited manuscripts forwarded to it with a view to publication.

Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York as Second-class Matter

Wound Up.

IT may take until October before the signatures of the Commission shall have settled the last item of controversy between the United States and Spain, but the war is over never to return. Spain is tired. Cuba is tired. Porto Rico is tired. The Philippine Islands are tired. The United States are tired. We could have kept on until $500,000,000 were expended, and 100,000 men had been dashed out of this life, but all merciful people the world over are glad that the whole affair is wound up. What has been gained? First of all, Spain has been advantaged. Though she has lost her colonies, she has had her pride humbled and has learned there are other nations beside herself. Her reign of cruelties has ended. By severest process she has learned to behave herself better. The great masses of her people will not hereafter trust to the teachings of her public men. Gradually they will come to demand their rights.

Another advantage will be the opening of more doors of commercial opportunity than have swung on their hinges in a half century. Capital will find new room for illimitable enterprises and labor will hear the call of uncounted looms, and wheels, and levers. The opportunities of making a comfortable and honest living will be multiplied beyond all arithmetical statement.

More than all, Christianity will begin a grander march than it has ever yet undertaken. The wide reaches of barbarism and heathenism made the idea of the world's redemption a matter of pure faith. Now we walk not only by faith, but also by sight. We can see how the earth is to be girdled with civilization, which is another name for Christianity. This has been as much a "holy war" as anything John Bunyan depicted. The missionaries at Hong Kong heard the guns at Manila. Christian captains to command our battleships. Christian gunners to unlimber our batteries. Christian sailors to climb the rat-lines. Christian President and Cabinet Council at Washington to announce the principles on which the war should start, and advance, and stop. We ought to have our eyes set apart, between now and next Thanksgiving Day, when all the church bells should ring, and all the flag-staffs float our national colors, and all our people on land and sea join in a jubilate such as never before has been heard since the "morning stars sang together and all the sons of God shouted for joy."

Our Opportunity in the Pacific.

WE hold that the Philippine Islands should not be surrendered immediately or entirely to Spain. They have come to us from the God of Battles. We were not seeking them. They surprised us. And the people there need us, as much as do the Cubans and the Porto Ricans. We should not desert them. When, in 1861–65, we stood for the unity of this nation, we were not fighting for the millions of bondmen here. But that is what God meant. Willing or unwilling, we had to take them as a result of victory, as a way to victory. It was a part of the role the God of Nations had determined for us. Lincoln liberating the slaves became as much a part of the programme, as Grant's fighting the battles of the Wilderness. True, it is not necessarily our duty to right all the wrongs of the earth. But the wrongs of Spain, her tyranny and oppression, these we arrayed ourselves against, so far as they were incidental to Cuba Free. And the first step toward Cuba Free was the battle of Manila. We dare not purchase the freedom of Cuba by deserting the Philippines. If God is in this conflict as a Leader, we must improve our opportunities.

Captain Philip of the "Texas."

THERE are some men who gain notoriety by being irreverent and profane. It is their stock in trade. No anecdote about them is complete without an oath. But we have had generals and admirals whose heroic deeds need no such embellishment, but speak for themselves. And when Captain Philip, of the *Texas*, restrained his sailor-lads from cheering in presence of the conquered Spaniards, who were dying in the flames, the bare statement of the detail is enough. The bravest are the tenderest. All the world's great commanders regard the havoc with men's lives which they are compelled to work as sad and deplorable. We like to commend these reverent military and naval commanders, especially to young people. Rudeness and coarseness are not needful to great military deeds.

Captain Philip was brought up in Kinderhook, N. Y., and in that State many of his relatives reside. His church-membership is with the Winthrop Congregational Church, Charlestown District, Boston. This is the kind of man whom the boys and young men may safely follow; the kind that make our navy the pride of every American.

Vermont's Hand in this Spanish-American War.

VERMONT is a little State, but her people dwell among the hills. See her agency in this war. It was the unimpassioned utterances of Senator Proctor, of Vermont, as to the suffering and tyranny of Spain in Cuba, the result of what he had seen with his own eyes; it was the impassioned utterance of Senator Thurston, also a native of Vermont, though now a senator from Nebraska, that turned the search-light of truth upon the actual situation in that misgoverned island: it was the work of Commodore Dewey in Manila that startled the nation and the world, as to the valorous achievements of our navy; it was the commanding military genius of General Shafter before Santiago, which showed that our army was not one whit behind our navy: and now it is the quiet counsels of Vermont in the person of ex Senator Edmunds, with whom President McKinley and Secretary of State Day hold frequent conferences, that are sure to assist us in the consummation of a wise and judicious peace. Surely, with honors coming to her through the Senate, through the navy and army, and through the Department of State, she may well thank God for her opportunities, and that she had such sons to improve them.

OUR PROSPECTIVE PREMIER

WHEN John Hay was selected by President McKinley as Ambassador to Great Britain to follow such men as Charles Francis Adams, James Russell Lowell, Edward Phelps and Thos. F. Bayard, some surprise was expressed. After having given Mr. Hay due credit for abilities of a high order, personal and literary, it was not thought that his public service or fame deserved so exalted a position. It was known that for years he had wielded a talented pen, but it was not known that the Ambassador possessed the superb qualities that were to make him the ideal diplomatist and statesman that he has proven himself to be. The honor he has reflected on his own country and the favor he has received in London justify Lincoln's faith in him when little more than a mere boy, and McKinley's confidence in him, a man of sixty, and the wisdom of the President in selecting him to be Secretary of State.

The marriage of Mr. Hay to the daughter of Amassa Stone, the Ohio millionaire, and the round million the father-in-law left him did not check his industry nor deter him from enormous literary labor. He earned $50,000 for the monumental life of Lincoln, which he and Nicolay wrote.

We will look at the man through some of his literary work. His home on the Mississippi River among the natives naturally suggested his "Pike County" ballads. In his "Little Breeches," the care of the heavenly over the earthly is expressed in dialect verses. The father of little Gabe says:

> I believe in God and the angels
> Ever since one night last spring.

"Jim Bludso," the pilot of the *Prairie Belle*, who saved the passengers, but lost his life closes with the following stanza:

> He wern't no saint—but at judgment
> I'd run my chance with Jim,
> 'Longside of some pious gentlemen
> That wouldn't shake hands with him.
> He seen his duty, a dead sure thing—
> And went for it thar and then;
> And Christ a'int agoing to be too hard
> On a man that died for men.

An old poem, *The Surrender of Spain*, can be read with renewed interest at the present time, and especially the following:

> Land of unconquered Pelayo! Land of the Cid Campeador
> Sea-girded mother of men, Spain, name of glory and power;
> Cradle of world-grasping Emperors, grave of the reckless invaders,
> How art thou fallen, my Spain, how art thou sunk at this hour.
>
> * * *
>
> Once again does Hispania bow to the yoke of the stranger.

In his *Castilian Days* he gives a series of essays on themes suggested by his residence in Madrid. His want of faith in the Spanish monarchy and his splendid Americanism are breathed from the preface and closing article of the book. In the preface he says: "There are those who think the Spaniards are not fit for freedom. I believe that no people are fit for anything else."

The book closes with an article on "The Necessity of the Republic," from which we quote, "No decision will bring immediate peace or prosperity to a country so long and systematically misruled. But the only logical solution and the one which offers most possibilities of safety and permanency is the Republic."

Mr. Hay's address at the unveiling of the statue of Sir Walter Scott in Westminster Abbey about a year ago, justifies his right to a place at the Court of St. James and in the front rank of American men of letters. The following is one of its paragraphs: "But probably the morality of Scott appeals more strongly to the many than even his enormous mental powers. His ideals are lofty and pure; his heroes are brave and strong, not exempt from human infirmities, but always devoted to ends more or less noble. His heroines are beautiful and true. They walk in womanly dignity through his pages, whether garbed as peasants or princes, with honest brows uplifted, with eyes gentle but fearless, pure in heart, delicate in speech. Valor, purity, loyalty—these are the essential and undying elements of the charm with which this great magician has soothed and lulled the weariness of the world through three tormented generations."

The President fully understood himself when he appointed Mr. Hay to bring about a better relation between England and America. On his way to London to assume the responsibilities of his office, the Ambassador was met at Southampton by a delegation, and the Mayor made an address of welcome, and President Harper, of the Chamber of Commerce, expressed the hope that Colonel Hay's mission would draw still closer the fra[illegible]rai bonds between the two English-speakin[illegible]na- tions. Colonel Hay replied that he had [illegible]me to work for the interests of his own co[illegible]ry and that it was the profound conviction [illegible]h President and people of the United [illegible]tes that those interests could best be serv[illegible]by the promotion of the most cordial rel[illegible]ons between England and America. The [illegible]oes of the Mayor and the desires of the A[illegible]as- sador have been realized in a year of ten[illegible]est attachment between the two nations.

Delicacy and intensity of religious [illegible]ti- ment are contained in Mr. Hay's [illegible] *Tabor*:

> We see the Christ stand out between
> The ancient law and faith serene,
> Spirit and letter; but above
> Spirit and letter both was Love.

Faith in the future life and in the [illegible]- ment, as well as intense earthly affectio[illegible]re expressed in his poem, *In Church*:

> If ever I stand by the jasper sea,
> Whose bright waves flash in their awful p[illegible]s,
> The mingled strain of my thanks shall be
> That you have lived and that Christ has d[illegible]

In this hour of territorial expansi[illegible] this time of Anglo-American unity, Pre[illegible] McKinley has done wisely to select f[illegible] Secretaryship of State such a gentl[illegible] scholar, diplomatist, statesman, patrio[illegible] true man as John Hay.

FERDINAND C. IGLEH[illegible]

BRIEF NOTES.

The Presbyterian Board of Foreign [illegible]- sions has commissioned this year 32 new m[illegible]- aries to the foreign field, as follows: Af[illegible] South America, 2; China, 10; India, 6; Ja[illegible] Korea, 1; Persia, 2; Siam, 1.

THE CHRISTIAN HERALD'S vest-pocke[illegible] Testament is in greater demand than ever [illegible] military camps, at home and abroad. Thes[illegible] taments can be supplied in quantities at ten [illegible] to any of our readers who may wish to send [illegible] to friends in the army or navy.

A correspondent asks us to announce [illegible] United Conference of members of all Christ[illegible] nominations will be held October 2-9 on the gr[illegible] of the Camp-meeting Association, Omaha [illegible] The object is to unite Christians of all creed[illegible] effort to promote the kingdom of Christ on e[illegible]

Pastor Chiniquy, writing recently [illegible] friend, says: "I am now in my ninetieth ye[illegible] my hands do not shake, and my sight and h[illegible] are as good as when I was fifty. I am still [illegible] and expect soon to have two new preaching [illegible] in Quebec and to see a great harvest of soul[illegible]

The Zionist Conference of Jews, orga[illegible] by Dr. Theodore Herzl, with the object o[illegible] chasing or leasing Palestine from the Sul[illegible] holding its annual sessions at Basle, Switze[illegible] Dr. Herzl and Dr. Max Nordau are the prom[illegible] speakers. Dr. Herzl has full confidence [illegible] project of establishing self-supporting colo[illegible] Jews in Palestine.

Evangelist Arthur Crane, of Plainfie[illegible] N. J., has just closed a series of services at Wa[illegible] S. C. The audiences were large throughou[illegible] it is estimated that the additions to the m[illegible] ship of the various churches of the town will [illegible] ber fully one hundred and seventy persons [illegible] Crane proceeded thence to Townville, S. C., w[illegible] he goes to Parkersburg, W. Va.

The Christian Alliance held its secon[illegible] nual Convention and Camp Meeting at [illegible] Heights, N. Y., commencing August 28. [illegible] was a good-sized attendance. Rev. A. B. Sim[illegible] President of the Alliance, was assisted in th[illegible] ices by Rev. John Robertson of Scotland, Re[illegible] Le Lacheur, Alliance missionary in Chin[illegible] Tibet, and a number of other well known w[illegible]

A Field Day, in the interests of the [illegible] and Navy Christian Commission, was held, [illegible] the auspices of Dr. L. W. Munhall, at [illegible] Grove, N. J., on Sunday, Sept. 4. Mr. I[illegible] Sankey, Gen. O. O. Howard and Col. J. [illegible] Cook took part in the exercises. The work [illegible] Commission was presented exhaustively, sh[illegible] what had already been accomplished and wh[illegible] remains to be done.

A contribution of $15 is acknowledg[illegible] by the editor of the *Missionary Review* for Chi[illegible] work in the Philippines. The remarkabl[illegible] about it is that it comes from a Spaniard. [illegible] plores and disapproves of the recent war be[illegible] nations, but seeks to assist in the war [illegible] Lord. He has endeavored to preach Christ [illegible] Philippines, and now desires to have a fr[illegible] share in the work.

The Peace Commission, which is to [illegible] the terms of our treaty with Spain, is now [illegible] plete. The American members being Hon. [illegible] W. R. Day, Secretary of State; U. S. S[illegible] Wm. P. Frye, of Maine; Hon. Whitelaw R[illegible] of New York; Senator U.S. Cushman K. Davis, of [illegible] nesota, and Hon. E. D. White. The Spanis[illegible] American members of the Commission will [illegible] their deliberations in Paris.

Sad news comes from Yokohama, J[illegible] of the death of an American missionary. [illegible] pears that there was a collision in Yokohama [illegible] between a steam launch and a freight boat. [illegible] Maud E. Simons, of Delaware, O., who w[illegible] the former was crushed by the freight-boat's [illegible] and died in a few minutes. She and another [illegible] sionary, Miss Harriet S. Allen, had been [illegible] the launch to an ocean steamer to bid good-[illegible] some friends who were sailing for home.

A remarkable expression of the lat[illegible] Philip Schaff is recalled by the *Tribune* in [illegible] nection with the increased friendliness of [illegible] country with England. Nothing seemed mo[illegible] likely in 1889, when Dr. Schaff said in the c[illegible] of a speech: "I hope that Macaulay's New [illegible] ander may not sketch the ruins of St. Paul's f[illegible] broken arch of London Bridge until England [illegible] America, shoulder to shoulder, have finished [illegible] great mission of giving the Bible, and, wi[illegible] civilization and true liberty, to the nations [illegible] earth, and thus bring on the time when C[illegible] shall be all in all."

NDIA'S NEW VICEROY.

ONE of the most important and responsible offices in the world has just been filled by the appointment of Mr. George Nathaniel Curzon to be Vice- y India. Nearly one-seventh of the human race live in that wonderful ry, and they depend, as self-governn oples do not, on the wisdom of their for their welfare and sometimes for e ery existence. There are few posi- n the world in which a wise ruler so much good, and a foolish one ch harm, as in the Viceregal palace cutta. Mr. Curzon, who has been by Lord Salisbury for this high is under forty years of age, and is the youngest men ever appointed office. He is the eldest son of Scarsdale, who before he attained nity of the peerage, was a clergy- In going to India as Viceroy he ve the advantage of the knowledge omes from extensive travel. He odded through the sweltering plains sia, and over snow-covered wind- summits of the Pamirs. He trav- rough Siam and the possessions in Indo- and penetrated the her- ngdom of Korea. Since urn he has served as pri- Secretary of Salisbury. Lat- was elected er of Parlia- and for some as been Under- ary for For- fairs. In this which involves y of answering House of Com- any question the members ut to the Gov- nt on its foreign ns, he has ne- arily been nt into close ns with Lord ury, and it may upposed, has n qualities convinced his of his capacity responsible a s that of gov- India. The ting fact about ointment for hat he has an can wife. She iss Leiter, of Chicago, be- he became Mrs. Curzon. ngular that a girl of dem- associations should live practically the queen of on of nearly three hun- million people. It may ed that the two young will realize the serious sibilities they have undertaken, and o conduct the affairs of the country promote the welfare of the people ead them to entertain respect for ian institutions. The words address- Joshua apply still to the rulers of orld:

ook of the law shall not depart out of thy but thou shalt meditate therein day and hat thou mayest observe to do according to is written therein: for then thou shalt y way prosperous, and then thou shalt od success (Josh. 1: 8).

Dea Reveals a Secret.

A oman died in New York last week identity was disclosed by her death. ied of heart trouble induced by ip and privation, yet she was a untess in her own right and a niece Queen Regent of Spain. An Aus Baron, who came to New York on ss a few weeks ago, told her story er to prevent her burial in Potter's He said that in walking along way, a day or two after he landed, w a familiar face. He could not nize it at first, but being sure that he had seen it somewhere before, he ad dressed the lady, and when she spoke he knew her at once as the long-lost daughter of noble parents in Austria. She was evidently in extreme poverty, and, after some conversation, she admitted the fact. Finally, she confessed that she had eloped with a fascinating lover, whose suit her parents had rejected. He brought her to New York, where after gaining possession of her money and jewels, he deserted her and left her penniless. She had lived since by pawning her clothing, but had often been in want. The Baron gave her temporary help, and as she was evidently sick, sent a doctor to visit her. He was making arrangements to send her back to her own land, when a crisis came in her disease and she died suddenly. The doctors said that her death was directly due to the mental suffering and physical privation she had endured.

The way of transgressors is hard (Prov. 13: 15).

Relatives Reunited by a Story.

The published story of the killing of a snake has served a useful purpose in a

MRS. CURZON (NEE LEITER).

Cincinnati home. Some weeks ago a farmer near that city succeeded in killing a large black snake, which has shown itself at intervals around his premises for several years past. Many efforts have been made to find the creature and kill it, but only recently was the feat accomplished. One of the local journals told the story of the farmer's search and ultimate success. It was read in the home of an Indiana subscriber, where a lady was visiting at the time. Her name was the same as that of the farmer. She theretore wrote him, asking for more details. A correspondence ensued, from which they learned that the lady was the farmer's aunt, whom he had not seen in forty years. The discovery was welcome, because it supplies in the person of the farmer the long missing link in a chain of heirship, the absence of which had prevented the holders of a valuable estate from disposing of it to advantage. They can now give a clear title to the lands, which will easily find purchasers. When the farmer killed the snake, he was doubtless glad to be rid of the creature, but he probably had no idea of the good results which would follow. It is so sometimes in families which are separated by quarreis and evil passions. If that kind of snake were killed, it would be well for them, and reunion might follow

Deliver me, O, Lord from the evil man: preserve me from the violent man, who imagine mischief in their heart. They have sharpened their tongue like a serpent (Ps. 140: 1-3).

Czar a Peacemaker

Probably no state paper in many years has so surprised the whole world, as that issued last week by Count Muravieff by order of the Emperor of Russia. It was addressed to the diplomats of all foreign governments at the Russian Court, and was a formal proposal of a conference to promote disarmament. After pointing out the miseries and privations involved in all lands by the cost of maintaining enormous armies and building huge warvessels, the Czar calls attention to the fact that the "beneficent results of desired pacification" have not been achieved by these costly preparations for war. While all civilized nations profess a desire for peace, each nation has felt it a duty to compete with its neighbors in military and naval efficiency, so that the burden has become intolerable. The Czar, therefore, proposes the assembling of a conference which will occupy itself with this grave concern. He says: "This conference will be, by the help of God, a happy presage for the century which is about to open. It would converge into one powerful focus the efforts of all States sincerely seeking to make the great conception of universal peace triumph over the elements of trouble and discord, and it would, at the same time, cement their agreement by a corporate consecration of the principles of equity and right whereon rest the security of States and the welfare of peoples." It is understood that the support of Germany was assured before the message was issued and it may be assumed that France, which usually follows Russia, will also concur.

THE CZAR OF RUSSIA.

England, Austria, and Italy are little likely to oppose the Czar's suggestion. Grave difficulties, of course, are apparent on the face of it, which it will be hard to overcome, but the significance of the proposal, and especially of the source from which it emanates, cannot be exaggerated. It will give the young Emperor a fame greater and better than that of a mighty conqueror, and even if his desire is but partially fulfilled, millions will have reason to bless his name. Christians in every land will pray that such a conference will have the blessing of God, and that all who take part in it will have wisdom and grace to solve the problem, and so at last the time shall come when the nations

Shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more (Isa. 2: 4).

A Useless Disguise.

The existence of a Chinese gambling den in Mott street, New York, has been for several weeks past a source of worry to the police of that district. It has been so carefully sentried that no policeman has been able to enter it. The Chinamen have some system of signalling so effective that the approach of a policeman, even in plain clothes, was signalled in time to prevent detection. One of the detectives, however, resolved to penetrate. He carefully studied the Chinese dress, and having secured a suit of their clothing, and a wig with a queue, he stained his face and believed himself capable of passing the sentries. In order to test the completeness of his disguise he entered the station-house, where his own comrades did not know him, and afterwards spoke to the patrolman on one of the Chinese streets, who took him for a Chinaman. Satisfied of his Chinese appearance he proceeded to Mott Street. About one block away from the gambling-house a laugh behind him caused him to look around. There, following him and imitating his gait were about twenty Chinamen walking in file and by their gestures showing their amusement at the disguise, which to them was quite transparent. The detective, chagrined at being himself detected, turned back and abandoned his attempt. He had forgotten that something more than Chinese dress was needed to deceive Chinamen. A similar mistake is sometimes made by men who, without a change of nature, profess to be Christians.

RT. HON. GEO. N. CURZON, NEW VICEROY OF INDIA.

If we say that we have fellowship with him and walk in darkness we lie and do not the truth (I. John 1: 6).

THE FAMILY AND HOME CIRCLE

WE GET WHAT WE GIVE.

MOLLY gives frowns, and Molly gives shrugs;
Never gives smiles, and never gives hugs;
Yet Molly complains the world is so cold,
So selfish and hard, so ready to scold.
She never has learned in this life we live,
That all the world over we get what we give.

Bessie gives love, and ever a smile;
Never gives taunts, and never shows guile;
And Bessie declares the world is all light,
That goodness in time will right up the right.
She long since has learned in this life we live
That all the world over we get what we give.

"The world is so dreary," says Molly to pa;
"The world is all gladness," says Bessie to ma;
"I would," says sad Molly, "I'd never been born;"
"How sweet 'tis to live," says Bessie each morn.
The maxim is certain in this life we live,
That all the world over we get what we give. ADDIE LLOYD WRIGHT.

WILHELMINA'S WHITE PIGEONS.

Six Thousand Winged Heralds of the Girl Queen's Installation—Her Marriage—Dutch Jealousy.

ONE of the prettiest features of the installation of Wilhelmina as Queen of the Netherlands was the releasing of 6,000 carrier-pigeons to bear to every part of the Low Countries the message of joy to the Dutch people that their beloved young queen had really come into her own—had taken her oath of fealty to them and received through their representative their own pledge of loyalty and devotion. In quaint little towns, where wind-mills turned and where lazy-looking sail-boats drifted up and down canals, Dutch peasants watched for the white-winged messenger, whose coming would announce the enthronement of the young girl Holland loves. The Dutch people feel that they have "had a hand in her raising," so to speak. In her childhood, she was allowed a rare privilege for royal children—to play with other children in the streets. Once, when she was about ten years old, she was enjoying a sleigh ride with her mother, the Queen Regent, and came upon a large group of children playing snow-ball. Wilhelmina asked permission to join in the sport and the royal sleigh stood still for half an hour, "while the future sovereign of the Netherlands was boisterously hitting and being hit by somebody knows who." Her teachers were charged by her mother to treat her as they would any other little girl. Her mother's intention was to make Wilhelmina, in character, a sweet, thoughtful, well-educated Dutchwoman. Her attitude of mind regarding her marriage is peculiar. They want, and they do not want her to marry. They are jealous of every suitor who seeks her favor. Besides, notably, of their opinion is quite good enough for the young Queen.

A Bird Story.

The following story will doubtless interest our readers when we ten them of the unique little eight page paper from which it is taken. *The Open Door* is edited printed and published at Harleyville, N. J. by a bed-ridden man, an almost helpless cripple since 1888, with such assistance as his wife can give him. He sets the type and she does the press-work.

Some time ago I became the owner of a very beautiful red-bird, which I named "Wildie," as he was not so tame as my pet canaries. He was very fond of hemp seed, which I used to buy, but now it comes up in my yard every year, inviting and receiving bird visitors. One spring day I concluded that "Wildie" should have his liberty. But this pet was so attached to me that he wasn't eager to leave, and hovered around near the house for some time, a bright thing of beauty amid the green shrubbery. After a few days he was missing. Summer and fall passed by, and cold winter came with winds and snows, when one day I heard a tapping on the transom of a door that had been made as part of the entrance to the porch where he had found his freedom. It is impossible to express my surprise and joy at seeing "Wildie" again, and I hastened to give him food. Since then, in cold weather, he comes tap-tap upon the glass, for he knows that if he asks he will receive. What a lesson of trust!

A Daughter's Monument.

The best equipped dispensary in the Borough of Brooklyn will be one that is being erected by a wealthy merchant as a monument to his daughter. It is to take the place of the cramped quarters in which a worthy and ever-increasing work has been done for the last twenty years, on the corner of Myrtle and Lewis Avenues, known as the Bushwick and East Brooklyn Dispensary. Its last report shows that within twelve months, 6,000 patients, representing eighteen nationalities, were treated there, and that since its opening, 96,000 have registered. The institution will bear the name of the daughter to whose memory it is a tribute, and will be called the Laura Frances Batterman Dispensary. We notice this, because many troubled hearts would find relief from grief for their dear ones if their love (which never finds true comfort in gleaming shafts or costly mausoleums) sought outlet in doing good to humanity in their dear one's name. It may be that you can only utter gentle words, and perform little kindnesses in the dear one's name, but it will lighten your sorrow.

THE ENDLESS THREAD.

"MAMMA, mamma, what do you make?"
"I dee for Baby's gown."
Mamma and Bessie are happy today.
And the sun is shining down.
Bessie blooms and bookets sing,
And every bird is but on happy wing.
And God is good to everything.

"Mamma, mamma, what do you make?"
"For baby a woollen gown."
The leaves are falling, the trees are bare,
And the naked earth is brown.
But apples are gathered and pumpkins stored.
And "ready for winter's" the happy word;
Forever good to us is the Lord.

"Mamma mamma, what do you make?"
"A coat so warm and brown."
The sky is gray, the earth is white,
And the snow is falling down.
But the cricket chirps near the brelight red,
And mamma works with an endless thread.
"God loves always," Mamma said.

M. I. A.

A Hint from Science.

DR. MAUDSLEY writes in *ology of Mind:* "If an a came no easier after being on several times, the whole ity of a life-time might be co to one or two deeds. A man might cupied all day in dressing and undr himself—the washing of his hands fastening of a button would be as d to him on each occasion as to the cl its first trial." This contains a pr hint to mothers—and a bit of enco ment, too. It shows the way hab formed by repetition; and if ill habi be formed so can good ones. The patient mother, who lovingly teac her child this little art, and that li of self-service and of service to and this little way and that little being orderly, gentle, polite and spectful, self-controlled, is building than she realizes—is making ture success as citizen, bu man, husband and father.

A London Market.

Saturday night market Edgeware Road is one of t tures of London life whic venturous Americans are times fond of seeing, since they behold aggregated fe of the common life of the great metropolis. There a coster-mongers, hawking fruits, vegetables, etc., in s and sometimes musical Mothers, whose many cl follow them to market, and helps laying in Sunday prov urchins buying sweets, fak ling all kinds of things you want, and trying to convinc that you do; and at the sh tables, pink periwinkle, wh whelks, and other aquatic o unknown in America, i you. And then you are imp with the poetic Old World of it all, and realize that y in the land of Shakspeare mint, catnip and sweet b offered for sale, little v crying, "Sweet-brier! sweet Only a penny, lady dear. mind you of your own heart!"

The Korean Wife.

If the status of a wife is dication of a people's deg civilization and enlighte Korea must accept a low in the scale of nations. S utter subjugation, and the of all evidences of affection part of her husband seems the portion of the Korea It is not "good form" in K society for the husband to his wife affection or to tre as a companion; to do cit these things is to bring upo self the scorn and ridicule family and of his asso From the hour of her ma silence is regarded as he duty. During her marriag she must remain as mute statue; her silence must broken even in her own though her husband ma tempt to break it by t jeers or coaxing, for the servants, eager to catch such a breach of etiquet speech, hang about the doo chinks to catch up and over a single utterance would cause her to lose forever in her circle. It rect form in high caste K society for the bridegroom spending a few days wit wife, to leave her for a co able time to show his in ence, and to thoroughly train her in painful knowledge that, while sh many duties to him, he has few, if her. The name given her by her at birth is dropped; and she is only as the wife of so-and-so. H band gives her no name, but add her by the words *ya bu*, which "look here." How men can tolerate situation is incomprehensible to Chri

Life in a Persian Palace.

An Experience as Related in the Diary of Hannah Yoseph, "The Christian Herald's" Medical Missionary.

CHAPTER III.

...se of Mohammedan Wives—A Wife who ...ted to Poison her Rival—Pilgrimage to a ...he—An Outspoken Grandmother—Our ...ionary Tells about Jesus.

I was the hostess. "Here are some clothes for you to put on. In your own costume we would be recognized. Our breakfast we will eat on the way to the shrine." Saying so she left me.

Pulling on my borrowed rags, I went downstairs and found my hostess and

MOHAMMEDAN OUTDOOR DRESS.

...ir maid ready; we passed through the ...ds, the servants supposing us to be ...e women who had come on previous ...s cleaning wheat in *haramkhana*. ...ittle way off, we met our friends of ...previous day, dressed like ourselves, ...atches and rags, with ropes under ...arms, as if they were going to gather ...sticks and bushes for fuel. These ...born ladies looked more like happy ...ildren than grown-up women. The ...e of the finger-ring asked me:

"Why do you not want to accept the ...? If you do not, we will be enemies."

"...no! You see I cannot accept it, ...and am not able to purchase it."

"...t I will still have to pay you for the ...erve that you will do me."

"...u must ask the service soon then, ...I return to the city very shortly."

Looking up to heaven and striking her ...e with her hand, she said:

"...r disease is my 'goony' (her husband's other wife). For fifteen years I ...ve been living in the *haramkhana* of this ...ent sahib. His first wife is of royal ...ce and he, fearing her, dare not speak ...o. I do not see a soul except the ...up of three or four maids, and they are not like watchers than anything else. I have sent my maid to ask my husband to divorce me—even making him a gift of my contract money, if he would only release me. He is a dog, that is what he is! You see I am young—if I were ten years old I would kill myself—but you know life is sweet and I am young! For years I have waited and thought perhaps one of us might die and be released; but even Allah hates us, and does not wish to have anything to do with us.

"I have been told," she continued, "that *Frangi nakim* (European doctors) have kinds of medicines that if you rub one on a person's clothes, that person ...ies and none knows the cause."

"I do not quite understand you," I said.

"Then let me tell you the truth, and ...ything that lies is God's enemy. One of us—my sahib, my old 'goony' (husband's old wife), or myself—must die. If I die, no more than one will die: I must kill both him and her, and then myself; if you give some drug, only one will go—my 'goony.' You see you are giving life to two persons (husband and herself). Anyway, she is old, and making my life miserable."

"A doctor must always make others live and make others well. To kill is a murderer's trade, and mine is not such. I am a Christian physician."

"Then, if you do not give me that *zahar* (poison) to use on that person, you are not killing the one that I am begging you to. But you are killing me, in refusing to give that drug. I must kill myself, and you will not relieve me."

"I hope that God will open a way for you, before you take such a step."

I heard a few months later that this lady cooked a dish which was made of a dead person's flesh. She sent the dish by a maid to her "goony," and the latter, fearing it contained poison, did not touch it. In a while her husband came and inquired: "Who sent this dish?" His wife said, "My 'goony'" (his second wife). Then he said, "Bring the dish and I will eat. You must not think my wife is so bad that she will poison you!" In three hours he was dead.

In the afternoon, after having dinner, we entered the shrine, the ladies bearing their offerings of candles, money and brooms, and begging the saint "to give them the desires of their hearts." Others prayed the saint to take revenge on their sahibs for bringing other wives over them; some promised a "carpet if the saint gave them a son in a year."

As we were coming out, every one pulled off pieces of rags from their clothes, and pushed them between the crevices of the bark of the trees that grew near the shrine, and which were considered holy, so that the worthy saint would not forget them. We retraced our way in the afternoon, carrying small bundles of dry fuel in our ropes, until we reached the village, when we threw them away, and separated from each other.

I had been in the house four days, and had seen no children or old people, when one day, Azan, a maid, came and said:

"The governor's grandmother wishes to see you down stairs."

Going down, I found a well-kept woman of ninety-five years sitting on a small carpet, which was spread over the carpets and rugs of the room. She was dressed in shabby clothes, and around stood half a dozen maids, in attendance. Her daughter-in-law stood about three yards off; it was etiquette for her to stand until permission to sit was given by her mother-in-law. I was told that sometimes the elder woman forgets to tell daughters-in-law to sit down; and so they are obliged to stand up, with folded arms, for hours. Excessive washing in cold water, five or six times a day, had almost crippled the old woman's hands.

She said: "You Christians do not lie; we do. I trust no one. You see, these maids all lie; I tell them so in their black faces.

"You are so lovable," she continued, "you have such a sweet face. By my head! You are quite young. It is a great sin for you to remain unmarried. Come and become a Mohammedan. All the world is going to become Moslem in a little while. How much better for you to accept our *Paykhambar* (prophet) and *kalamashadat* (creed) now."

"Will your excellency allow me to say a few works in regard to my own creed?"

"Yes, yes. I do like to hear about *Issa Paykhambar* (Prophet Jesus). Our blessed prophet speaks of Issa as his forerunner."

"I am glad that you do believe in Issa, and I think you would like to hear his *Moshda* (Gospel) and also about his life; and how he came down into the world and was born in a manger and grew up like any of us. He made himself poor for our sakes; he suffered everything and he made himself acquainted with our condition. He did not have a sword like Mahomet; he was poor; his power was his great love for us all. Your prophet conquered the world by shedding the blood of hundreds of thousands of people. But Jesus Christ, whom we believe to be perfect man and God, shed his own blessed blood and conquered the world's hearts. It is in his Gospels, where it teaches us that we should not lie, kill or hurt any one."

"*Wallah doghry deyroan!* (By Allah! you are speaking the truth). There is much evil among us. Have you seen these *kopak iooshaghy mollahs?* (dog's-children, priests). When one wants to be divorced, one goes to them. Any time that the priests see one that is beautiful or rich, they marry her. By your head! *Aomar iooshaghy* (Kurd's sons) are a hundred times worse. *Kahba teipesy* (immoral nation)! A woman that goes to be divorced may marry one of the priest's servants; then again return to her own sahib, or marry any one else. *Hakim Bashy* (doctor), sometimes I am lost in thoughts! God forbid that I should say anything against Koran or *Paykhambar*; but he did not do anything for women. To pray five times a day, and go to all shrines, to spend all we have, and after all this, in *Bahishid* (heaven) we are going to be maids for *houri* and *parry* (heavenly wives) who our husbands will marry and own in *Janat* (next life). *Wallah!* Men must pay more visits and money to our holy places than we women can!"

She left, and her maids took up the beautiful little carpet. Her daughter-in-law knew that I was at sea. I could not understand the meaning of the little carpet being brought, spread over the carpet and again removed. On leaving the room, she looked at me, smiled and said:

"It is very strange that a mother should consider her own son's rooms unclean. She is the most *sopher* woman in the kingdom. She lives alone in an apartment with fifteen male and female servants. In her kitchen from five to ten *tomans* are spent every day, and many poor are fed. But her own food is cooked in her own room by her own hand. In winter, she has a *monkal* (a round clay or metal vessel, four or five inches deep), containing live coals. The maids bring the meat, pots, water, etc., and with her own hands she washes the food, then puts it in the pots. During the summer, she has a mud stove made and cooks on it just the same. She washes the dishes herself (religiously—she considers no one clean). Her clothes, after they are washed, are washed again seven times in cold water and left to dry. Her maid, when taking them in, must not breathe on them, and must wear some large sheets, so that her own clothes will not come in contact with those of her mistress.

"For paying formal visits, she has a particular room where she keeps certain garments that she always wears when going out—she never enters her own apartment dressed in the same garments that she wore when coming in contact with others. On returning home, she enters this room (in which she changed her clothes to go out), her maids bring her own "clean" clothes, she puts them on and repairs to her own apartment."

Her daughter-in-law continued, with a little disgust: "Do you know that when she goes to *imanszada* and mosques, she does the same thing. She has the maids carry that same rug along and spread it over the carpet of our holy places. Sitting in the middle of the rug, she makes the maids make a circle around her so that no man's breath shall come near and defile her. I was sorry lately for a new maid, who had been brought from the village. Not knowing her mistress's habit, she passed before her and thus made her too unclean to pray, so she had to go through certain washings again. A few times this happened, and the old lady had the woman put into a large *khasha* (bag), and commanded the servants to give her a good thrashing. No doubt that maid learned a good lesson which she could not forget, even if she wanted to."

The lady of the palace, seeing a little lace on my dress, asked where I had bought it. On being told that I had made it myself, she said, sighing:

"*Allah bala yol* (Allah cut short such a way—meaning the Mohammedan Way). We women must not use our hands because work is lowering; we must not use our eyes and look at people, because men might see our eyes and faces, and that is sin. We must not use our tongues and speak above a whisper, because men may hear our voices. We must not use our feet, because walking and going about more than a certain amount, is considered immoral. A man may look on any strange woman; he may beat his wife, or wives, and divorce them; he may marry and divorce as often as he pleases. He may curse, revile, and quarrel as much as he pleases. If business, or government, calls him away from his home, he can marry, if he likes. Do you know *hakim khanim*, sometimes I doubt my sahib when he has been called by the government, to go to other states, that he must have been married there; he says he has not, but I doubt him. Happy is the woman who trusts her husband!"

While we were thus talking a maid came and said:

"*Shahzad Khanim*, your *Agh sakal* (white beard) says that your excellency's brother is in *dwankhana* (judgment room) and sends you his excellency's *dova salam* (pray and peace)."

Then the lady said: "Tell my *Agh sakal* to tell my dear brother that I am praying for his *jony* (soul) and give him my *salam dova*."

Then she said, "I have not seen my brother for three years, and he has just returned from Teheran."

I said, "Will he not pay you a visit here?"

Looking at me with astonishment, she answered, "Our laws (religious) do not permit a brother, or father, or any male relatives to enter any *haramkhana*, except his own. When I go to visit my father's house, I could not see my brother and father there, nor unveil my face before them."

"By the way,"—as if she had something that she wanted to speak of that was not of much importance, "I have a little child of two years, who is with her *taya* (nursing woman, who acts sometimes as a nursery governess and is often sent, with her nursling, as a part of her marriage portions, and is more like a mother and adviser than a servant). She has some kind of skin disease. She is coming in now; can you help her?"

The *taya* and her little charge entered. A pretty baby it was; the *taya* said, "beautiful as the moon!" It was covered with silk and gold thread, pearls and rubies.

The mother never spoke, laughed or even smiled in the face of the child; indeed, she even looked severe. The child also did not recognize her mother, and knows no father or relatives, and stays with her nurse always, day and night, weeks and months. This is the way that all children of the well-to-do are brought up and trained. And the very first words that a child is taught to say are to revile someone—her nurse, her father, her mother or herself. I prescribed for the little one, and the next day departed, promising to visit the palace again. I carried away with me a pleasing recollection of Persian hospitality and a keen and sorrowful realization of the hapless condition of Mohammedan women without the Gospel.

[THE END.]

Armenia's Orphans.

From the Rev. H. N. Barnum, of Harpoot, we have received the following letter, acknowledging receipt of the share of the Armenian Fund balance allotted to that station:

HARPOOT, Turkey, July 9.

I have just received yours of June 9th with the enclosed check of $150 for orphans. What a splendid service THE CHRISTIAN HERALD readers are rendering to suffering humanity in all parts of the world! Soon after the massacres we received liberal sums from you for relief, and now comes the promise of $600 a year, for three years, for the support of orphans. We are pressed with work all the time, but we shall take pleasure in reporting to you from time to time.

This care for orphans is, of course, not of our seeking. Our hands were already full with our ordinary missionary work, but the Lord laid it upon us so distinctly that we could not decline it, and he has given to us the distinct proofs of his favor. We could not have borne the strain but for his help, and he is cooperating with us so clearly in the improvement of the children that no other part of our work gives us so great joy as this. I do not doubt that the sending of this money gives your readers great pleasure, but it cannot be so great as ours who see the fruit. These are the Lord's children whom he has committed to us, and he cares for them. Taken as a whole no part of the country suffered so severely at the time of the massacres as this.

H. N. BARNUM.

Help for Barbadoes Mission.

IT is said that there are more people in Barbadoes to the square mile than in any other country except China. A great portion of the population belongs to a race but lately civilized, and the opportunity

BARBADOES PETS.

for missionary work is consequently large. Many of our readers have shown a warm personal interest in the Seaman's Anchor Mission and Tropical Training School, established by Antoinette Esterbrooks, and lately described in these pages, and a number have sent contributions in aid of the work. Among those who have done so are Harry W. Fell, Trenton, N. J.; Friend, Newark, N. J.; A Widow, Webb City, Mo., Juliet Wilbur, L. I.; A Friend, Schenectady, N. Y.; "One who wants to do some good in the world." Superintendent Esterbrooks makes grateful acknowledgment of these gifts for the work of the mission.

When the island of Barbadoes was first discovered it was overrun by wild pigs, and the species is even yet very plentiful. Our illustration shows a native woman with a pair of these family pets, which are not unlike the "razor-backs," known to some of our own States.

The Lord Spread a Table.

A well-known American evangelist, Mr. Charlie H. Gootee, has written and printed in pamphlet form an interesting account of a visit to the late Mr. George Muller, of Bristol, England, a short time before Mr. Muller died. Mr. Gootee was fortunate enough to have an interview with Mr. Muller. He asked the aged philanthropist if his faith were tried now, as in the early days of his work.

"Just as much," he said, "my faith is always tried."

"Then you are pressed at times? I mean that you get in a hard place?"

"Never pressed," he said.

"But you speak, in your early experiences, of sometimes having food enough for breakfast and not knowing where dinner would come from."

"Ah," he said, "that could not occur now, under the present state of things; having about 2,000 children, I buy everything by wholesale. That occurred when we rented, in the early days of the work."

"I suppose you know Satan still lives," said Mr. Gootee.

"Yes," said the venerable Christian. "Satan has opposed this work from the beginning, and when I began to build and prepare for the building of House No. 4 he circulated the report that I had thirty thousand pounds when I was without money, but I have never denied any report or any lies that he has started, by denying them through the newspaper; only telling my dear Heavenly Father about them, and my Heavenly Father tramples them."

Mr. Muller traveled several times around the world and preached the Gospel in forty-two countries. In all his journeys and before his many congregations he never made known his need himself, or allowed any of his helpers to do so, and through the exercising faith in God were always fully supplied.

"I trusted God for everything," he exclaimed. "For forty years I have been known all over the world, and when I was in your country, the United States, I spoke to fifteen thousand people in the morning and five thousand people in the evening in Dr. Talmage's church."

"How did you begin work among the missions and orphans?"

"Little by little," he answered. "I waited for God to send the money, and then I went ahead and built."

The faith work established by Mr. Muller stands as a living miracle—a fact which cannot be explained away or reasoned out of existence by the most gifted unbeliever. Two thousand boys and girls are fed day by day, the entire work costing between four hundred and five hundred dollars each day, help being asked from none but God.

PEACE AT LAST.

NOW the war-drum throbs no longer,
And the battle-flags are furled;
We exclaim in tones of rapture,
"We're at peace with all the world!"
Peace at last, in all our borders,
Peace in all our wide domain;
On the land and on the waters—
Peace at last with haughty Spain.

Homeward soon the son and brother,
Home the lover and the man.
Friends will gladly hail their coming—
Some, alas! will wait in vain.
Pitying angels hover o'er them,
Kiss away their falling tears,
Cheer the homes, so sad and lonely,
Cheer their hearts through coming years.

God of nations, we would praise thee!
Freedom's battle fought and won!
Broken every chain and fetter!
Free the father and the son!
May the isles so fair and fruitful,
Where the stars and stripes shall wave,
Be transformed, redeemed, uplifted—
Never calling man a slave.

Blessed peace! We hail its coming,
Bringing blessings in its train,
Blessings for the isles of ocean,
Blessings yet, we trust, for Spain.
May the Gospel's light and glory,
Bid its sin and strife to cease,
'Till that land of ancient story,
Welcomes in the Prince of Peace.

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The Millennial Dispensation.

Christ's Personal Reign on Earth—Its Duration and Characteristics.

BY REV. DR. F. J. HAMILTON.*

THERE is only one passage in Scripture from which the title "Millennium" has been derived. This passage is Revelation 20: 1–10. In the preceding chapter we read about the reunion between our Saviour and his ransomed saints.

Following upon this there come the promises of our Lord's descent to earth in terrible majesty and power, and accompanied by the armies of heaven; and the capture and final condemnation of the beast and the false prophet. And immediately succeeding that comes the great millennial utterance, according to which the period of unique blessing for the earth is ushered in by the binding of Satan, that he may not any longer deceive the nations; the period of his incarceration being a thousand years. The risen saints reign along with Christ, and the term of their reign with him on earth is co-extensive with the time of the devil's imprisonment. These saints are comprehended in two classes: (1) the "martyrs" who sealed their testimony with their blood; and (2) all the "faithful ones," who in the days of their flesh held fast by the truth as it is in Jesus. These only have part in the first resurrection, and upon them the second death has no power.

That the millennium will succeed and not precede the coming of Christ may be concluded from those portions of Scripture (e. g., St. Matthew 24: 36–39) which speak of the condition which the world will present at the time of that sublime event, and imply that the state of trial from the wiles of Satan and the contradiction of sinners will continue for the believers until then; also from the fact that apostasy with Antichrist as its leader is to exist down to the manifestation of the Lord in his glory, who will consume him by the breath of his mouth and destroy him by the brightness of his appearing (II. Thess. 2: 8.); and still further from the consistent appeal which is made to believing Christians to be ready and watching for "that blessed hope."

As regards the condition of the earth generally, and of its inhabitants, it will be, as we may well suppose, one of fertility, peace and happiness. Although the liability to sin and death will still remain, yet the principal author of our present miseries will be under restraint, and there will be the known and manifest presence of Christ and his saints, and the governing laws, both in themselves and their administration, will be just and perfect, while over all the nations will float the same banner of everlasting love. "Righteousness," says Isaiah, "shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them."

But although the general predictions for the inhabitants of this world are sufficiently glorious, those which apply to Israel exceed in glory (Ezekiel 37; Zechariah 14; Romans 11), and a host of other prophecies may be brought forward to show that though blindness in part has happened unto Israel, yet they shall be once more established in their land, with Jerusalem as the centre of the revived theocracy; and such will be their zeal for the truth that the Word of God will go forth from them, like living waters, to cross the earth; such their sanctity, that on the bells of the horses and upon the common household vessels will be inscribed "Holiness unto the Lord;" and such their glory that they will have Jesus for their King, and his apostles for their ministers of justice.

But we are hurried over and over again in the Word to the conclusion that Christ shall come to reign and all the saints with him. "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever." Now when is that to be? Not the time intervening between his ascension and his second coming, not in the everlasting ages succeeding the last judgment, but in the millennial dispensation.

* From his article in the August number of *The Prophetic News*, for sale at news stands, or by J. B. Jewett, 27 Bible House, New York.

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With all its vanity and care,
d I shall pass across the stream
To be with Jesus there.

cn I shall leave this dismal shore,
This shore of tears and sinful woe,
d to that brighter home above
My ransomed soul shall go.

on I shall sing with joyful strain
The songs the angels sing on high,
d I shall see that land of light,
Where none can ever die.

on I shall gaze upon the face
Of Christ, my Lord, who reigns above,
d I shall be through endless years
Lost in my Saviour's love.

ach me to wait, and grant that I
May do some work, O Lord, for thee,
d with my sheaves at last may I
Be welcomed home to thee.

, Neb. —J. NARVER GORTNER.

me Life in Ancient Times.

ONG the papyri discovered on the site of the ancient Egyptian city, Oxyrhynchus, the non-literary doc- s are attracting attention. Our read- l remember that among this papyri s e *Logia* (reputed sayings of Christ), a mile of which appeared in these ns. The non-literary documents what domestic and social life was m he First to the Seventh Century, d e is amazed to see the similarity n the customs of that remote age d ir own. A suggestive inventory of es papers is thus given: W. made by persons 'sane and in their nt ind' and attested by witnesses, registra- n live stock and slaves, leases of land, te om and to bankers, minutes of a trial dy the presiding judge, reports of public ts, papers concerning the sale or emanci- of slaves, exemption from military or he ublic service, return of wills to testa- rs revocation, a cook's monthly bill, pub- a private invitations to dinner and pri- te ters. In the last group we have a te om a lady of Oxyrhynchus requesting ri d to release a number of articles from m a white veil, a handkerchief, two brace- necklace, etc. At the end she prays r friend's health and sends greetings m person named to "Aia and all her n." Another, also written by a lady, is et of condolence, touching in its naive plsness. "But, after all, what can one i the face of such things? Therefore mit yourselves. Farewell." In a third e ter sends a key which he would have nt rlier had there been a blacksmith in the gl rhood, also six quarts of good apples, d sires his correspondent to buy him a e seal and match a pattern of violet e adds in a postscript that he wants ol's worth of cake for a nephew. A y-written, poorly-spelt, ungrammatical e rom a peevish lad to his father is u g, and shows that boy-nature is the und all the ages. The father is going to odria and the boy wants to go with him. y will not take me with you I will not to a letter, I will not speak to you, I t say good-bye to you . . . Send me a e eg of you. If you don't I will neither t n drink. There now! I pray for your eal." Boy-nature, at any rate has not h ng since the Second or Third Century, f ms of invitation were not very different m rs. Here is one from the Third Cen- ry

He requests you to dine (with her) in cele- ratio of the marriage of her children at her house mo w, the fifth, from the ninth hour.

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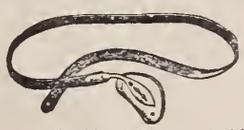

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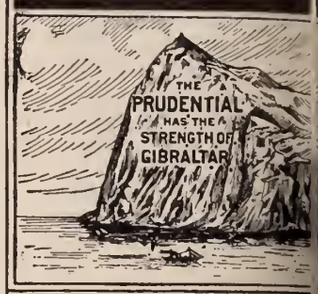

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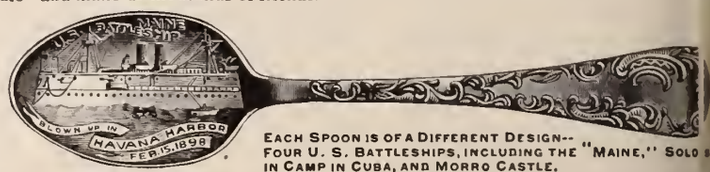

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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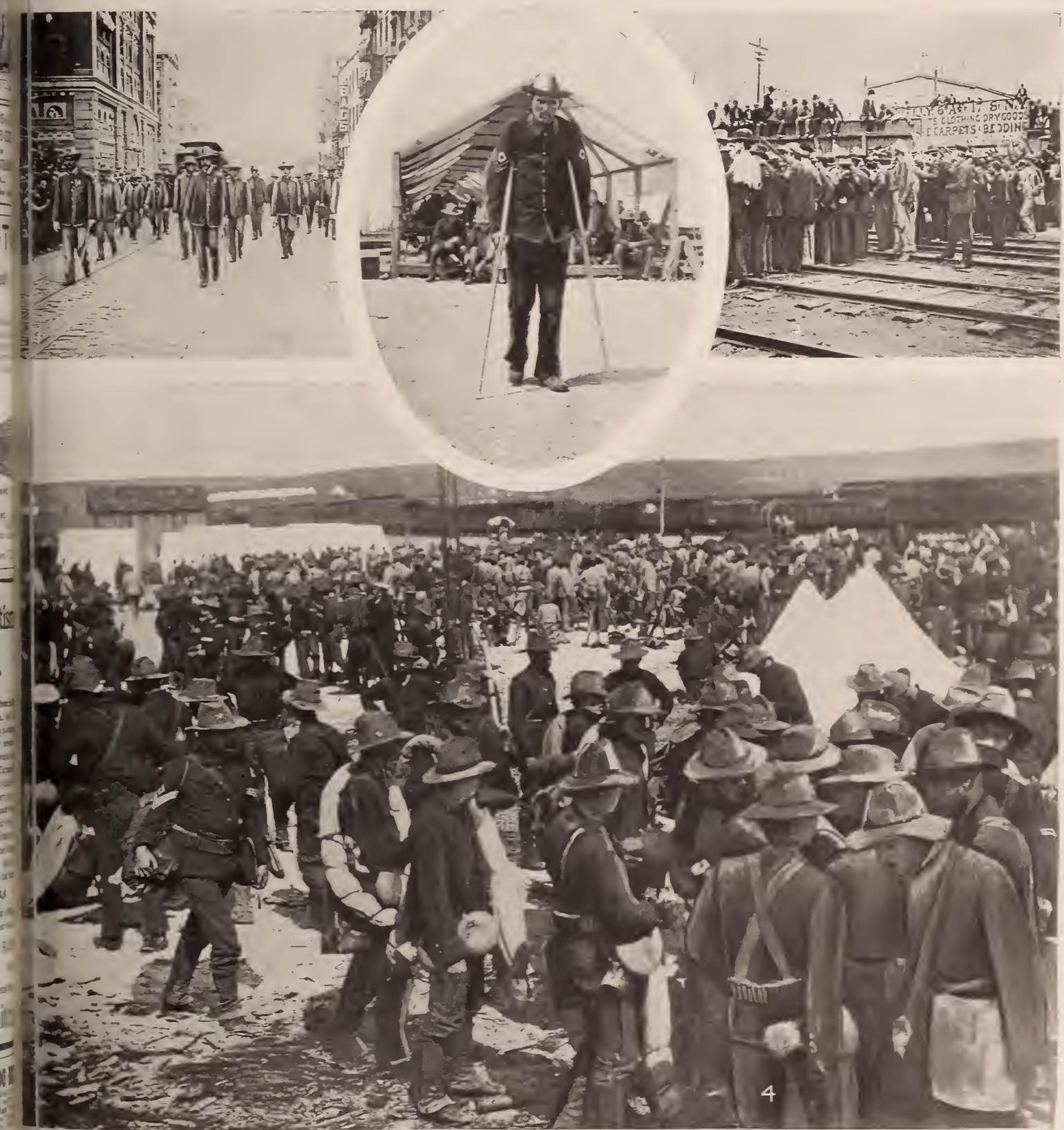
VOLUME 21.—NUMBER 37.

Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, SEPTEMBER 14, 1898. PRICE FIVE CENTS.



WELCOMING OUR SICK HEROES HOME FROM CUBAN BATTLE-FIELDS.

1. OFFICERS OF THE 71ST NEW YORK MARCHING UP BROADWAY.—2. THE HOSPITAL TENT.—3. WELCOMING THE TROOPS AT THE LONG ISLAND CITY FERRY.—4. BREAKING CAMP AT MONTAUK.

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Inquirer, Hedgeville, W. Va. Who is the author of "Cleanliness is next to godliness?"

This phrase, quoted by Wesley, is apparently of very ancient origin. A Hebrew lecturer has said: "This well-known English phrase had been taught by the rabbis of the Talmud many centuries ago, both as a religious principle and sanitary law." Among many ancient peoples of high civilization, the Egyptians, for instance, "health," says Plutarch, "was no less respected than devotion."

Inquirer, Sault Ste Marie, Mich. Did not the ancient Egyptians offer prayers for the dead, as do the Catholics of to-day?

After burial of the deceased, offerings in his or her name were made to Osiris, and prayers and liturgies were repeated on a greater or less scale, and as long as the friends and relatives had money to pay. Intercession for the dead has been and still is, a feature of many religions. Prayers for the dead are heard every Sunday in Jewish temples of worship.

J. E. M., Portsmouth, R. I. I have read in a Chicago journal that it is believed that King Menelik, of Abyssinia, who claims to be a descendant of King Solomon has the Ark of the Covenant preserved at his capital. Can it be true?

There is no ground for thinking so that we know of. If Nebuchadnezzar did not get it at the destruction of Jerusalem, it was probably hidden by the priests in some cavern within the walls of the city. There would be no opportunity of conveying it outside, especially as far as Abyssinia. If the men who had the secret of its hiding place were all killed, as is possible, it may still be buried, and may eventually be found in or near Jerusalem. Being covered within and without with gold, it was practically indestructible.

Mrs. Catherine S., Hudson, Mich. Was Queen Emma's father English, and her ancestors of royal descent?

Her father was an Englishman, Dr. Rooke, a ship's doctor, who left the service of the Hudson Bay Fur Company for that of Kamehameha II.; her mother was an Englishwoman. Emma married Kamehameha III.

J. W. O. 1. The University of —— offers instructions by mail, stating that a student can study at home and then complete the course by two years' residence. What would you think of such a course? 2. What is the correct pronunciation of Cervera; also of Carnegie, the great steel manufacturer of Pittsburg?

1. Except in rare cases, where the student possesses an unusual power of application and persistent concentration, such studies conducted at home can hardly prove successful. In touch with tutor and class, one will accomplish much more in a given time. A clergyman's education should be thorough, not only in the theological course, but in Latin, Greek, history, natural science and other branches which will add to his equipment. 2. Sar-vay-rah and Kar-ne-gee.

From a reader of this journal, Mr. W. K. Thomas, Middletown, O., we have the following, entitled, "A Peace Offering," the writer being Minnie Gage Boyd, of Indianapolis, Ind. It is particularly appropriate at the present time:

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J. C. B., Aurora, Ill. 1. What is known of the early life of the author of the Epistle of James? 2. Why was the Apostle Paul beheaded instead of being crucified like Christ and Peter?

1. Nothing authoritative. He was probably brought up with Jesus and the other children in the Nazareth home. It is believed that he did not become a follower of Christ until after the resurrection. Christ seems to have appeared specially to him, and as Paul mentions the fact (1. Cor. 15:7) we may presume it was generally known, though it is not related in any of the Gospels. James was a strict Jew before becoming a Christian, and was highly esteemed among the Jews for his piety. It looks as though he never quite shook off his Jewish ideas (Gal. 2:12) and his epistle shows that he could not cordially endorse Paul's way of stating the Gospel. 2. He availed himself of his privilege as a Roman citizen which protected him from the ignominious and lingering death of crucifixion.

S. M. W., Montrose, Pa. What is the meaning of Paul's remarks (II Cor. 5:3) about being clothed or unclothed?

It is part of the idea, which runs through his epistles, of the real man being the soul, and merely the tenant of the body. Thus he regarded death as the dropping off of the body which left the soul free. In the next verse he speaks of being burdened by the body; but he did not expect, or wish to be a disembodied spirit, "unclothed" as he says. He expects to be covered by another "house which is from heaven." That is the spiritual body which he mentions in 1. Cor. 15:35 f.

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THE NEW EAST RIVER BRIDGE BETWEEN NEW YORK AND BROOKLYN.

Work has already been commenced upon the new bridge which is to be the second great span across the East River. The tower foundations and anchorages will soon be completed, and the work of construction will be pushed with all possible speed. Mr. L. L. Buck is chief engineer and has general charge of the work. The *Engineering News* gives these as the dimensions of the new structure:

	Feet.		Feet.
Length between terminals	7,200	Height of centre of cables at top of towers above mean high water	335
Width	118	Width of carriage ways, each	18
Minimum height at pier-head lines	117	Width of two foot-walks, each	12
Minimum height at centre of span	135	Width of four trolley-car tracks	10
Height of masonry on tower foundations above mean high water	20	Width of two elevated railway tracks	12

Distance apart of stiffening trusses, 72 feet.

man to pieces in cold blood (1. Sam. 15:[illegible] Saul was blamed for sparing him, as [illegible] afterwards was blamed (1. Kings 20:42) [illegible] similar lenity. Elijah appears to have [illegible] a good man, yet he butchered 450 men (1. K[illegible] 18:40) in spite of the Commandment, "[illegible] shalt not kill." There were occas[illegible], too, the Bible says, in which God ord[illegible] men to go out and kill, to kill not men [illegible], but women and children. It may be [illegible] posed that they used their common-sense [illegible] did not try to practice the literal obedi[illegible] which, in our day, some people think sh[illegible] be rendered. If you saw some frenzied [illegible] briate, with an axe in his hand, rushing i[illegible] a school-house, evidently intending to ki[illegible] as many little children as he could, and [illegible] had a revolver handy, would you not b[illegible] doing a good deed if you closed your ey[illegible] to the Commandment, "Thou shalt not [illegible]" and sent a bullet through the man? If [illegible] insist on literal obedience to the Comm[illegible] ment, we do not see how you can justif[illegible] butcher in his trade, since the Command[illegible] (Exodus 20:13) does not limit the prohi[illegible] to human life. The Commandment is [illegible] understood in its spirit. It prohibits m[illegible] in the sense in which the word is comm[illegible] used. It does not prohibit wars of defen[illegible] war in a righteous cause. Men like W[illegible] ington, Havelock and Chinese Gordon, [illegible] Stonewall Jackson, were conscientious [illegible] and eminent Christians, yet they killed [illegible] ple without compunction when their du[illegible] required it.

W. R. A., Aoris, Mo. 1. Is there any proof [illegible] New Testament that Christ or his Ap[illegible] taught that it was right to take up [illegible] weapons to fight their fellow-men with? [illegible] they ever engage in earthly wicked wa[illegible] 3. Is there any such thing as a holy war t[illegible] by swords and guns of this world? 4. W[illegible] recent war with Spain holy warfare?

1. There is the order Christ gave (Luk[illegible] 36) to any man among his disciples who [illegible] no sword, to sell his garment and buy [illegible]. But apart from that, there are many t[illegible] we do and know that it is right for us t[illegible] which are not commanded in the New T[illegible] ment. We do not know of any comma[illegible] the New Testament to hold a Sunday Sc[illegible] to build or support a [illegible] pital, or old people's l[illegible] or orphanage. The [illegible] Testament was not in[illegible] ed to cover all our lif[illegible] we have the spirit of C[illegible] we shall do many t[illegible] he did not explicitly [illegible] mand. 2. You as a [illegible] ter should know your[illegible] better than to ask s[illegible] question. 3. Yes, our re[illegible] tionary war was one. [illegible] well's war against Chat[illegible] was another, and there [illegible] been many. If some n[illegible] had brought "the gu[illegible] this world" to bear on [illegible] stantinople when the San[illegible] slaughtered the Armen[illegible] that would have been [illegible] warfare, but no na[illegible] had sufficient spirit t[illegible] it. 4. In so far as its c[illegible] was to deliver downtro[illegible] people from the tyran[illegible] Spain, it was holy warf[illegible]

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GOSPEL LIGHT BEHIND BARS.

Chaplain Sanderson of the Albany Penitentiary Writes of Soul-Saving Among Criminals—Some Wonderful Conversions.

ONE of the oldest and largest prisons in the United States is the Albany County Penitentiary. It was erected in 1846, and now receives prisoners from Albany and surrounding counties.

CHAPLAIN G. SANDERSON.

In 1861 this prison was selected by the Federal authorities as one of several for the confinement of prisoners convicted in Federal courts of crimes committed against the laws of the general government. From the beginning its population has steadily increased, until it has frequently numbered as many as twelve hundred inmates at a time.

Perhaps no other field of Christian effort presents as many discouraging features as the one cultivated by the prison chaplain. A large majority of the men and women to whom he presents the Gospel have come from homes where the Bible is practically unknown; where children are allowed to grow up in ignorance of their duty to God and their fellow-men; and where example has as well as teaching has been bad. Crime is the logical sequence of this kind of home-training; hence our prisons are largely filled with the graduates from such homes. After they come to prison, perhaps for the first time in their lives, they listen to the "old, old story," but it is new to them, and so wonderful — "too good to be true," as one prisoner expressed it — that the chaplain is often compelled to adopt primary methods to bring his teaching within the mental capacity of the majority of his hearers.

Often, too, prison environment is not always conducive to the stimulating or building up of Christian character. Even after a prisoner has shown a disposition to break away from his sinful life, there are many things which act as preventives. All this is discouraging to the chaplain. Yet, notwithstanding these drawbacks, a faithful chaplain will find ways and means to hold his converts after the Spirit of God has touched their consciences. It is marvelous how the Holy Spirit will take one of these men, whose life has been passed in sin, and change it into a life of peace and joy and daily worship. During my long service in prison work I have been witness to many such scenes: in fact, have been a part of them. I remember one prisoner whose thoughts had been stirred to better things, and who one day, one Sunday, while sitting in the chapel listening to the preached Word, made a quiet but full surrender to God and started in the Christian way. Previous to that he had been a very unruly prisoner, giving the keepers much trouble, but that was all changed when Christ came into his heart to dwell there. He fell sick, and although suffering from a painful disease his great desire was to lift Christ upon those who came in contact with him. As his last moments drew near he expressed a wish to have the chaplain come and pray with him. While the messenger was on his way to me, the dying man, even in his last moments desiring to do work for the Master, called the hospital steward to him and said: "God wants you to be his child: won't you promise a dying man that you will pray to him, and ask for his forgiveness?" and with the request upon his lips his life ebbed away.

One Sunday, while conducting the chapel services, I noticed sitting in the congregation a young lad in tears. When services were over I sought him out. He said that his life had been a wild one: he had left home without his parent's consent, had committed crime in a distant city, and after arrest and conviction, was sentenced to our prison for a term of one year. Sin produces a sort of moral insanity. It requires the work of the quickening Spirit of God to bring the wrong-doer back to reason.

This was the case of the young man before me. He had come to himself. Reason had returned to its throne. He said that while sitting in the chapel his heart was filled with unutterable longing for a better life than the one he had been living. He was reaching out and up after God. At his request I prayed for him, and then he prayed for himself. Oh, how he did pray for pardon! And it came: for he arose from his knees a redeemed man.

Another instance of God's wonderful power to save was witnessed in the redemption of a prisoner whom I shall call John Mack. When I first beheld him it was on a Sunday morning, and he was writhing, in a fit of delirium tremens, on the floor of his cell. His contortions and demoniac screeching were awful to witness and hear. He was a young man, only thirty, but his dissolute habits had changed his appearance to that of a man of sixty. The next day, after he came to himself, I had an interview with him, when he told me that he had married at an early age; his wife proved untrue to him. He had taken to drink to drown his sorrows, had drank to excess—in fact was scarcely sober, except when confined in jail, which lately had been about two-thirds of his time. Again and again he had made efforts to break away from his awful habit, but his strength was unequal to the task, and he had given up in despair. I asked him if he had ever tried Christ as a cure. He admitted that he had once made a profession of Christianity, but he knew that his conversion was was not genuine. But his experience of the two last days had made a deep impression upon him. For the first time in his sinful career he realized the awfulness of his true condition, and was anxious to escape. I urged Christ upon him as his only hope and salvation, and had the blessed privilege of seeing him become a saved man.

Like other workers, in the Master's service, the prison chaplain often sees the bread cast upon the waters come back after many days. One day I was introduced to the pastor of a church in the interior of the State, and during the conversation that ensued I was incidentally referred to as the chaplain of the Albany Penitentiary. The stranger again grasped my hand, and shaking it vigorously, said: "Chaplain, I am doubly glad to meet you, for I have longed to thank you for a service which you did to the people up my way." Upon being urged to explain, he said: "We have a man in our village who was a notorious chicken thief: he was so adroit about his depredations, however, that it was difficult to prove anything against him, although we were all morally certain of his criminal acts. But one night he was caught red handed, and after trial and conviction was sentenced to your penitentiary. He served his time and returned home, and once more his neighbors mounted guard over their henneries. But Frank announced that he had become a Christian; on the first opportunity presented he attended church, and applied for membership: and he is a thoroughly saved man, too, as his changed life shows.

One of the many sad features connected with the office of prison chaplain is the large number of letters received from heart-broken mothers enquiring after their wayward boys. The mother-love does not wane nor grow cold because the erring boy has been sent to prison, but rather is it intensified because of that fact. Naturally the mother looks upon the chaplain as an ally in her efforts to reclaim her boy, and so the letters come in great numbers. It was a sad letter that went from me to a Tennessee mother, lately, for it conveyed the intelligence that only two days before, I had stood over the dead body of her dear but erring one, and with Christian rites had consigned it to mother earth. She had heard nothing of his whereabouts for over a year.

A feature of prison-life that is always filled with interest to the prisoners is the chapel service held every Sunday morning. At 8.30 o'clock the prisoners are formed in line in the large main corridor, and marshaled in single file to our beautiful chapel. A large choir of twenty-four colored men, all prisoners, render selections while the other prisoners are being seated, and as these latter enter the chapel they also take up the refrain, and the effect is thrilling. Everybody sings, and the hundreds of voices thus blending in harmonious strains serve to arouse the enthusiasm of all present. The formal worship is simple, but effective.

After the services, when the men are again locked in their little four by seven cells, the chaplain meets them face to face, and here is where the latter's most effective work is done. He deals now with the individual, showing his great sympathy for the prisoner, but condemning his sin. Under his sympathetic touch hearts are opened to him: crimes, remorse, desires and ambitions are all laid bare, and his opportunities for effective work for the Master are thus almost limitless. By advice, admonition, exhortation and prayer, he directs the erring one to Christ as his Saviour and Mediator, and seeks to win him from the path of sin. I know of hundreds of men who have been thus won from wrong-doing to a knowledge of the saving grace of Jesus Christ.

Albany, N. Y. REV. G. SANDERSON.

GENERAL VIEW OF THE ALBANY PENITENTIARY BUILDINGS.

Worship at Ocean Grove.

A Great Gathering at the Annual Camp-Meeting—Crowds at all the Services.

THE Ocean Grove Camp-meeting of 1898 was probably the largest assemblage ever held in that historic spiritual resort. The first meeting on these grounds, nearly thirty years ago, was attended by only twenty people, and in that small beginning a great combination of religious effort had its inception, increasing in importance with every passing year.

Among the principal services held at the Grove each summer are those of The Womans' Christian Temperance Union of New Jersey; The National Temperance Society and Publication House; The Sunday School Assembly and the Summer School of Theology. The latter is the youngest of all the organized efforts, and was inaugurated four or five years ago. Among those who lectured before the school this season were the Rev. Dr. Gunsaulus, Dr. George Elliott, Dr. Gregory, Dr. Frank Bristol, of the Metropolitan Methodist Church of Washington (President McKinley's church), Congressman I. P. Doliver, of Iowa, and Dr. Powers of Washington.

During the ten days of the Camp-meeting there are probably not less than fifty thousand people on the grounds. They come from all parts of the country and from foreign lands, and include members of all denominations. This year the Camp-meeting began on Friday, August 19th. Bishop Fitzgerald led the service. On Saturday morning Evangelist L. W. Munhall preached the opening sermon of the Camp-meeting, and then the entire machinery of the Camp was in running order. From early morn until night the voice of prayer, praise and exhortation resounded from tabernacle, temple, auditorium and tent. Each morning a consecration meeting was held at the tabernacle, led by Rev. Dr. Ballard, Vice-President of the Association, and the Rev. H. M. Brown. An hour later Family Devotions were held in the Auditorium. At nine o'clock, three meetings were in progress at once. The Young People's Meeting in the temple, led by Evangelist Charles H. Yatman, the Holiness Meeting in the tabernacle, and the Helping Hand Meeting in Thornley chapel, the last especially for the unconverted. There were three public services in the auditorium daily. At half-past one o'clock each afternoon, Miss Lizzie Smith held an evangelistic service in the tabernacle as she has for twenty-five successive Camp-meetings.

At the Children's Meeting, at half past four, many little ones expressed a desire to enlist under the banner of the Cross. They were given very careful instruction by their leader, Mrs. Grace Weiser Davis. At half past six o'clock in the evening a beautiful Torch-light Service was held in the temple, led by Evangelist Yatman, consisting largely of experience and song.

The greatest day of the Camp was Sunday, August 28. Over ten thousand people gathered in and about the auditorium for the morning service. The platform and galleries were crowded, and many unable to obtain seats listened at the open doors and windows. The Camp-meeting Love Feast, preceding the sermon, was conducted by Bishop Fitzgerald. The discourse of the morning was preached by Bishop D. A. Goodsell, who has preached in nearly every State in the Union, and during the term of his Episcopal office, in nearly every quarter of the globe as well.

At the beach-meeting at six o'clock, the crowds extended far beyond the reach of the speakers' voices. At the close of the beach service the Rev. Dr. W. P. George, of Kansas City, delivered the sermon in the auditorium.

Among the other well-known workers who shared in the Camp-meeting labors, were Rev. Dr. Thomas Hanlon, President of Pennington Seminary; Rev. L. H. Baker, Dr. S. P. Cadman, Rev. William Denman; Dr. George E. Reed, President of Dickinson College; Dr. Wilding, Dr. Hunsberger, Rev. G. H. Neals, Rev. H. M. Brown, and Rev. C. H. McBride. The Camp-meeting closed at noon, Aug. 30th.

THE METROPOLITAN PULPIT

THE ART OF FRIENDSHIP.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Proverbs 18: 24, ...

A man that hath friends must show himself friendly.

ABOUT the sacred and Divine art of making and keeping friends I speak — a subject on which I never heard of anyone preaching—and yet God thought it of enough importance to put it in the middle of the Bible, these writings of Solomon, bounded on one side by the popular Psalms of David, and on the other by the writings of Isaiah, the greatest of the prophets. It seems all a matter of haphazard how many friends we have, or whether we have any friends at all, but there is nothing accidental about it. There is a law which governs the accretion and dispersion of friendships. They did not "just happen so" any more than the tides just happen to rise or fall, or the sun just happens to rise or set. It is a science, an art, a God-given regulation.

Tell me how friendly you are to others, and I will tell you how friendly others are to you. I do not say you will not have enemies: indeed, the best way to get ardent friends is to have ardent enemies, if you get their enmity in doing the right thing. Good men and women will always have enemies, because their goodness is a perpetual rebuke to evil; but this antagonism of foes will make more intense the love of your adherents. Your friends will gather closer around you because of the attacks of your assailants. The more your enemies abuse you the better your coadjutors will think of you.

The best friends we have ever had appeared at some juncture when we were especially bombarded. There have been times in my life when unjust assault multiplied my friends, as near as I could calculate, about fifty a minute. You are bound to some people by many cords that neither time nor eternity can break, and I will warrant that many of those cords were twisted by hands malevolent. Human nature was shipwrecked about fifty-nine centuries ago, the captain of that craft, one Adam, and his first mate running the famous cargo aground on a snag in the river Hiddekel; but there was at least one good trait of human nature that waded safely ashore from that shipwreck, and that is the disposition to take the part of those unfairly dealt with. When it is thoroughly demonstrated that some one is being persecuted, although at the start slanderous tongues were busy enough, defenders finally gather around as thick as honey bees on a trellis of bruised honeysuckle.

If, when set upon by the furies, you can have grace enough to keep your mouth shut, and preserve your equipoise, and let others fight your battles, you will find yourself after awhile with a whole cordon of allies. Had not the world given to Christ on his arrival at Palestine a very cold shoulder, there would not have been one-half as many angels chanting glory out of the hymn-books of the sky, bound in black lids of midnight. Had it not been for the heavy and jagged and tortuous Cross, Christ would not have been the admired and loved of more people than any being who ever touched foot on either the eastern or western hemisphere. Instead, therefore, of giving up in despair because you have enemies, rejoice in the fact that they rally for you the most helpful and enthusiastic admirers. In other words, there is no virulence that can hinder my text from coming true: "A man that hath friends must show himself friendly."

It is my ambition to project especially upon the young a thought which may benignly shape their destiny for the here and the hereafter. Before you show yourself friendly you must be friendly. I do not recommend a dramatized geniality. There is such a thing as pretending to be *en rapport* with others, when we are their dire destructants, and talk against them, and wish them calamity. Judas covered up his treachery by a resounding kiss, and caresses may be demoniacal. Better the mythological Cerberus, the three-headed dog of hell, barking at us, than the wolf in sheep's clothing, its brindled hide covered up by deceptive wool, and its deathful howl cadenced into an innocent bleating. Disraeli writes of Lord Manfred, who, after committing many outrages upon the people, seemed suddenly to become friendly, and invited them to a banquet. After most of the courses of food had been served he blew a horn, which was in those times a signal for the servants to bring on the dessert, but in this case it was the signal for assassins to enter and slay the guests. His pretended friendliness was a cruel fraud; and there are now people whose smile is a falsehood.

Before you begin to show yourself friendly you must be friendly. Get your heart right with God and man, and this grace will become easy. You may by your own resolution get your nature into a semblance of this virtue, but the grace of God can sublimely lift you into it. Sailing on the river Thames two vessels ran aground. The owners of one got one hundred horses, and pulled on the grounded ship, and pulled it to pieces. The owners of the other grounded vessel waited till the tides came in, and easily floated the ship out of all trouble. So we may pull and haul at our grounded human nature, and try to get it into better condition: but there is nothing like the oceanic tides of God's uplifting grace. If, when under the flash of the Holy Ghost, we see our own foibles and defects and depravities, we will be very lenient, and very easy with others. We will look into their characters for things commendatory, and not damnatory. If you would rub your own eye a little more vigorously you would find a mote in it, the extraction of which would keep you so busy you would not have much time to shoulder your broadaxe, and go forth to split up the beam in your neighbor's eye. In a Christian spirit keep on exploring the characters of those you meet, and I am sure you will find something in them fit for a foundation of friendliness.

You invite me to come to your country-seat and spend a few days. Thank you! I arrive about noon of a beautiful summer day. What do you do? As soon as I arrive you take me out under the shadow of the great elms. You take me down to the artificial lake, the spotted trout floating in and out among the white pillars of the pond-lilies. You take me to the stalls and kennels where you keep your fine stock, and here are the Durham cattle and the Gordon setters; and the high-stepping steeds, by pawing and neighing, the only language they can speak, asking for harness or saddle, and a short turn down the road. Then we go back to the house, and you get me in the right light, and show me the Kensetts and the Bierstadts on the wall, and take me into the music-room and show me the bird-cages, the canaries in the bay window answering the robins in the tree-tops. Thank you! I never enjoyed myself more in the same length of time. Now, why do we not do so with the characters of others, and show the bloom and the music and the bright fountains? No. We say, "Come along, and let me show you that man's character. Here is a green-scummed frog-pond, and there's a filthy cellar, and I guess under that hedge there must be a black snake. Come, and let us for an hour or two regale ourselves with the nuisances."

Oh, my friends, better cover up the faults and extol the virtues; and this habit once established of universal friendliness will become as easy as it is for a syringa to flood the air with sweetness, as easy as it will be further on in the season for a quail to whistle up from the grass. When we hear something bad about somebody whom we always supposed to be good, take out your lead-pencil, and say, "Let me see! Before I accept that baleful story against that man's character, I will take off from it twenty-five per cent. for the habit of exaggeration which belongs to the man who first told the story; then I will take off twenty-five per cent. for the additions which the spirit of gossip in every community has put upon the original story; then I will take off twenty-five per cent. from the fact that the man may have been put into circumstances of overpowering temptation. So I have taken off seventy-five per cent. But I have not heard his side of the story at all, and for that reason I take off the remaining twenty-five per cent. Excuse me, sir, I don't believe a word of it."

But here comes in a defective maxim, so often quoted: "Where there is so much smoke there must be some fire." Look at all the smoke for years around Jenner, the introducer of vaccination; and the smoke around Columbus, the discoverer; and the smoke around Martin Luther, and Savonarola, and Galilee, and Paul, and John, and tell me where was the fire! That is one of the satanic arts to make smoke without fire. Slander, like the world, may be made out of nothing. If the Christian, fair-minded, common-sensical spirit in regard to others predominated in the world we should have the millennium in about six weeks, for would not that be lamb and lion, cow and leopard lying down together? Nothing but the grace of God can ever put us into such a habit of mind and heart as that. The tendency is in the opposite direction. This is the way the world talks: I put my name on the back of a man's note, and I had to pay it, and I will never again put my name on the back of any man's note. I gave a beggar ten cents, and five minutes after I saw him entering a liquor store to spend it. I will never again give a cent to a beggar. I helped that young man start in business, and lo, after a while, he came and opened a store almost next door to me, and stole my customers. I will never again help a young man to start in business. I trusted in what my neighbor promised to do, and he broke his word, and the Psalmist was right before he corrected himself, for "all men are liars." So men become suspicious and saturnine and selfish, and at every additional wrong done them they put another layer on the wall of their exclusiveness, and another bolt to the door that shuts them out from sympathy with the world.

Now, supposing that you have, by a Divine regeneration, got right toward God and humanity, and you start out to practice my text. "A man that hath friends must show himself friendly." Fulfil this by all forms of appropriate salutation. Have you noticed that the head is so poised that the easiest thing on earth is to give a nod of recognition? To swing the head from side to side, as when it is wagged in derision, is unnatural and unpleasant: to throw it back, invites vertigo; but to drop the chin in greeting is accompanied with so little exertion that all day long, and every day, you might practice it without the least semblance of fatigue. So, also, the structure of the hand indicates hand-shaking; the knuckles not made so that the fingers can turn out, but so made that the fingers can turn in, as in clasping hands; and the thumb divided from and set aloof from the fingers, so that while the fingers take your neighbor's hand on one side, the thumb takes it on the other, and, pressed together, all the faculties of the hand give emphasis to the salutation. Five sermons in every healthy hand urge us to hand-shaking.

Besides this, every day when you start out, load yourself up with kind thoughts, kind words, kind expressions, and kind greetings. When a man or woman does well, tell him so, tell her so. If you meet some one who is improved in health, and it is demonstrated in girth and color, say: "How well you look!" But if, on the other hand, under the wear and tear of life he appears pale and exhausted, do not introduce sanitary subjects, or say anything at all about physical condition. In the case of improved health, you have by your words given another impulse towards the robust and the jocund; while in the case of the failing health you have arrested the decline by your silence, by which he concludes: "If I were really so badly off he would have said something about it." We are all, especially those of a nervous temperament, susceptible to kind words and discouraging words. Form a conspiracy against us, and let ten men meet us at certain points on our way over to business, and let each one say, "How sick you look!" though we should start out well, after meeting the first one hearing his depressing salute, we would begin to examine our symptoms. After meeting the second gloomy accosting we would conclude we did not feel quite as well as usual. After meeting the third our sensations would be dreadful, and after meeting the fourth, unless we suspected a conspiracy, we would go home and go to bed, and the other six pessimists would be a useless surplus of discouragement.

My dear sir, my dear madam, what do you mean by going about this world disheartenments? Is not the supply of gloom and trouble and misfortune enough to meet the demand without your running a factory of pins and spikes? Why should you plant black and blue in the world when God so seldom plants them? Plenty of scarlet colors, plenty of yellow, plenty of green, plenty of pink, but very seldom a plant black or blue. I never saw a black flower, and there's only here and there a bluebell or a violet; but the blue is for the most part reserved for the sky, and we have to look up to see it, and when we look up, no color can do us harm. Why not plant along the path of others the brightnesses instead of the glooms?

Do not prophesy misfortune. If you must be a prophet at all, be an Ezekiel and not a Jeremiah. In ancient times the prophets who foretold evil were divinely right, for they were divinely directed: but the prophets of evil in our time are generally false prophets. Some of our weather-wise people prophesied we would have a summer of unparalleled heat. It has been a very comfortable summer. Last fall all the weather prophets agreed in saying we should have a winter of extraordinary severity, blizzard on the heels of blizzard. It was the mildest winter I ever remember to have passed. Indeed, the autumn and the spring almost shoved winter, out of the procession. Real troubles have only heralds running ahead of their sorrowful chariots, and no one has any authority in our time to announce their coming. Let yourself up with hopeful words and deeds. The hymn once sung in our churches is unfit to be sung, for it says:

> "We should suspect some danger near,
> Where we possess delight."

In other words, manage to keep miserable all the time. The old song sung at the pianos a quarter of a century ago was right: "Kind words can never die." Such kind words have their nests in human hearts, and when they are hatched out and take wing, they circle round in flights that never cease, and sportsman's gun cannot shoot them, and storms cannot ruffle their wings, and when they come in flight in these lower skies of earth they sweep around amid the higher altitudes of heaven. At Baltimore, I talked into a phonograph. The cylinder containing the words was sent on to Washington, and the next day that cylinder from another phonographic instrument, when turned, gave back to me the very words I had uttered the day before, and with the same intonations. Scold into a phonograph, and it will scold back. Pour mild words into a phonograph and it will return the gentleness. Society and the world and the Church are phonographs. Give them acerbity and rough treatment, and acerbity and rough treatment you will get back. A father asked his little daughter: "Mary, why is it that everybody loves you?" She answered: "I don't know, unless it is because I love everybody." "A man that hath friends must show himself friendly."

We want something like that spirit of sacrifice for others which was seen in the English Channel, where in the storm a boat containing three men was upset, and all three were in the water struggling for their lives. A boat came to their relief, and a rope was thrown to one of them, and he refused to take it, saying: "Don't fling it to Tom; he is just ready to go down. I can last some time longer." A man like that, be he sailor or landsman, be he in upper ranks of society or lower ranks, will always have plenty of friends. What is true manward is true Godward. We must be the friends of God if we want him to be our friend. We can not treat Christ badly all our lives and expect him to treat us lovingly. I was reading of a sea fight, in which Lord Nelson captured a French officer, and when the French officer offered Lord Nelson his

hd, Nelson replied. "First give me your sord, and then give me your hand." Srender of our resistance to God must pcede God's proffer of pardon to us. Rentance before forgiveness. You must g up your rebellious sword before you c get a grasp of the Divine hand.

h, what a glorious state of things to he the friendship of God! Why, we old afford to have all the world against u and all other worlds against us if we h God for us. He could in a minute b out this universe, and in another ute make a better universe. I have n idea that God tried hard when he nle all things. The most brilliant thing kwn to us is light, and for the creation o hat he only used a word of command. A out of a flint a frontiersman strikes a sk, so out of one word God struck the nday sun. For the making of the p ent universe I do not read that God d so much as a finger. The Bible fr uently speaks of God's hand and G 's arm and God's shoulder and God's fc then suppose he should put hand a arm and shoulder and foot to utmost te ion, what could he not make? That G of such demonstrated and unde m strated strength, you may have for y present and everlasting friend, not a tely and reticent friend, hard to get a but as approachable as a country m sion on a summer day, when all the d s and windows are wide open. Christ s . "I am the door." And he is a wide d , a high door, a palace door, an al w s open door.

y four-year-old child got hurt and did n cry until hours after, when her mother c e home, and then she burst into w ping, and some of the domestics, not u erstanding human nature, said to her, "hy did you not cry before?" She an s ed: "There was no one to cry to." N . I have to tell you that while human s pathy may be absent, Divine sym pty is always accessible. Give God v love, and get his love: your service, a secure his help; your repentance, and h his pardon. God a friend? Why, th means all your wounds medicated, a your sorrows soothed, and if some s en catastrophe should hurl you out o earth it would only hurl you into h en.

ow refreshing is human friendship; a true friends, what priceless treasures! W en sickness comes, and trouble comes, a death comes, we send for our friends fi of all, and their appearance in our w way in any crisis is reinforcement. a when they have entered, we say: ow it is all right!" Oh, what would w do without personal friends, business fr nds, family friends? But we want s mething mightier than human friendship n e great exigencies. When Jonathan E ards, in his final hour, had given the a good-bye to all his earthly friends, he t ed on his pillow and closed his eyes, c fidently saying: "Now where is Jesus o Nazareth, my true and never-failing F nd?"

es, I greatly admire human friend s as seen in the case of David and J than, of Paul and Onesiphorus, of H der and Goethe, of Goldsmith and R nolds, of Beaumont and Fletcher, of C ley and Harvey, of Erasmus and T mas More, of Lessing and Mendels n, of Lady Churchill and Princess A e, of Orestes and Pylades, each re sting that himself might take the point o he dagger, so the other might be s ed: of Epaminondas and Pelopidas, w locked their shields in battle, deter med to die together; but the grandest, th mightiest, the tenderest friendship in all e universe is the friendship between J s Christ and a believing soul. Yet, a r all I have said, I feel I have only d e what James Marshall, the miner, d in 1848 in California, before its gold m es were known. He reached in and p upon the table of his employer, Capt Sutter, a thimbleful of gold dust. "here did you get that?" said his em p er. The reply was: "I got it this m ning from a mill race from which the w er had been drawn off." But that gold d , which could have been taken up be tween the finger and the thumb, was the p phecy and specimen that revealed C fornia's wealth to all nations. And t day I have only put before you a speci n of the value of divine friendship, o a thimbleful of mines inexhaustible a infinite, though all time and all eter n go on with the exploration.

"THE HOUSE OF PEACE."

What an "Old Maid" did to make Helpless Old Couples Happy.

CAROLINE ELIZABETH Burnap was what most people would call an old maid. She had lived fifty-three years here below and was alone in the world. For a long time she had been

CAROLINE ELIZABETH BURNAP.

caring for her father and ministering to the needs of his declining years. When the sunset came she had a few hundred dollars in bank and faced the world in the future with only herself and her God to rely upon.

She was profoundly religious, and

THE NEW HALL OF THE BOWERY MISSION AT NO. 55 BOWERY.

though she had lived all her life in a small country town, she had a longing in her heart, to bring good cheer and Gospel comfort to the forgotten and neglected people who abound in the slums of the large cities. Boston is the Mecca of New Englanders, and so naturally her thoughts turned towards the North End and its hive of sins and sorrows.

Miss Burnap's idea of doing mission work was quite different from that of a great many good people, who hope thereby to find for themselves a more comfortable way of getting a livelihood than hitherto. Her thought was to be a self-supporting Christian worker. She proposed to pay her own way and do what she could to carry the comfort of Christian faith which was dear to her, to those who were stumbling the lonely way without it. People of that spirit, with a missionary call, do not usually have a very hard time finding a job. So it was not long before she was immersed in the work of the North End Mission. She showed great aptitude for dealing with women who were in sin and trouble. Her great fund of common sense, united with a heart gentle as a child's, formed a partnership that made her a tower of strength to many a ship-wrecked sister on the rocky coast of the North End.

While in the midst of this work Miss Burnap came to know an old woman who had in her earlier life a good home and cultured and comfortable surroundings, who through the death of her loved ones, and misfortune in business matters, was left entirely without means. Miss Burnap sought to be of help to this good woman, but soon discovered that with all the multitude of charitable institutions (and they are legion) about Boston, there was no place open for a woman of this kind, except the poor-house. There were homes for old couples, and homes for women, but it was necessary that someone should pay a very considerable sum before they could gain admission.

It was from studying this case that Miss Burnap felt called of God to establish a home for a group of old women who had been good women, and whose past history was worthy, but who, coming to old age, found themselves stranded without friends or means. She proposed to stand between the other homes and the poor-house as a resting place for these aged saints. She rented a house, took the old lady home with her, and began her work. After a little others came and she has had sometimes as high as eleven, but ordinarily eight or nine have completed her family.

Miss Burnap has not, at any time, sought to be dispenser of other people's charity. She has never gone about taking collections, or asked anybody for help, except God. It is her home, and she is the hostess there, and these lovely old ladies, whom she gathers, are her guests. During the earlier years of her work she took in washing from people outside to help pay her rent and get money for their food. From the very beginning she had been the cook and housekeeper of the establishment, and though now she is well past the Psalmist's three score years and ten, she still does all the cooking for the dwellers in her house of peace. Of course, she has received help from outside. People who have known of her loving work, have been glad, from time to time, to share her burdens, but it has always been in a quiet, gentle and unobtrusive way.

Her home is indeed a house of peace. Her own religion is as simple and unaffected as the fragrance of a flower, blooming forth its worship towards the sun. The whole atmosphere of the place is one of love and of peace, and year after year, some of God's choicest saints find there a sweet haven of repose.

I first came to know her because an aged sister of an old sea captain whom I knew was left, through the death of her brother, without support. She was over eighty years old and all her life had known the comfort and self-respect of a New England sea-captain's home. How could such a woman go to the poor house to die? Then it was that Miss Burnap came to the rescue and took Aunt Hannah to her heart and fire-side. For several years her guest tarried in perfect peace and when, last year she entered into rest, Miss Burnap journeyed down to Maine to lay her in the old village grave-yard by her ancestors. May heaven multiply such houses of peace!

LOUIS ALBERT BANKS.

The Bowery Mission's New Home.

Its Spiritual Work Now Conducted at No. 55 Bowery Under Cheering Auspices.

AN audience of earnest seekers after righteousness filled the beautiful hall at No. 55 Bowery, the new quarters of the Bowery Mission, on the occasion of the opening service, a few days ago. It was a memorable event, being the first public gathering in the Mission's new home, and those present, as they gazed at the spacious hall, with its rows of neat pews, its four large, light domes and its great organ at the further end, back of the platform, showed by the delighted expression on their faces, how they appreciated the change. The building is probably the finest that is used for mission work anywhere in this country. The large hall is 100 by 25 feet, and has a seating capacity of between 400 and 500.

The first service held in the new hall was a consecration meeting, by members of the Bowery Mission Rescue League. After half an hour of sacred song, the Scripture lesson was read by Mr. S. H. Hadley, Superintendent of the McAuley Mission. Mrs. Sarah J. Bird, "the mother of the Bowery Boys," whose Thursday night meetings had been discontinued during the summer months, followed with a largely attended spiritual meeting, at the close of which 400 needy men were supplied with a substantial meal. Among the rescue workers present on this occasion was a young lady evangelist, a neice of Mr. D. L. Moody. For several years past she has been engaged in evangelistic work among the prisoners in different jails in the country. At the close of the service, twenty-five men expressed a desire to abandon sin and lead a better life.

Regular Gospel meetings will be held every day in the year at the new Bowery Mission Headquarters. Like the old Mission it will be a light-house in a great and populous thoroughfare, to guide the wanderers to Christ and the Cross. Its doors will be ever open and the poor, the unfortunate and the distressed will receive a special welcome.

A Strange West Indian People.

While there is so much turmoil in the West Indies, a writer who has visited it, calls attention to a little-known member of the group, antedating our own, and to which Raynal gave the above title. It is Saba, a dot on the map just north of St. Kitto. It is accredited to Holland and flies the Dutch flag on holidays and Sundays; but the flag has in the corner a cabbage, which is the national staple and therefore has just claim to its position of dignity in the Coat of Arms. Saba's circumference is about twelve miles; population about 2,000. It rises like a mountain out of the ocean—its sheer sides reaching an altitude of 800 to 1,200 feet, before being broken by crag or slope. On the east side a break in the cliffs supplies a somewhat less perpendicular surface along which a series of giddy stairs have been cut. The cove at the foot of these steps is Saba's only port. From the top of the steps one looks outward over a magnificent view of ocean and islands; and inland to a lovely valley in the heart of this ocean mountain, which now seems to be hollow. The Sabans are farmers, fisher-folk and excellent boat-builders; they construct sloops and schooners of considerable size and slide them down the face of the cliffs or lower them by immense but primitive derricks and tackling. The inhabitants are ruddy, fair-haired, blue-eyed, hardy and stalwart mountaineers, and are the descendants of Dutch, Swedish, and Danish pirates of the seventeenth and eighteenth centuries, who being impressed with the islet's matchless possibilities as a stronghold, settled their families here. European warships tried to take possession of Saba, but in vain. The islanders, however, eventually laid some sort of claim to a Dutch protectorate, but they pay no taxes to Holland and govern themselves after a very simple fashion. There is little litigation and less crime. They are simple honest folk in spite of pirate descent; their religion is Lutheran.

The Sunday School

Review of the Quarter's Lesson.

S. S. Lesson for Sept. 25. Golden Text, Psalms 84 : 11.

BY MRS. M. BAXTER.

THE children of Israel had desired to have a king that they might be like the nations. God "gave them their desire, and sent leanness withal into their soul." Through his prophet Hosea, he says to them, "Where is now thy king that he may save thee in all thy cities? . . . thou saidst, give me a king and princes. I have given thee a king in mine anger" (Hos. 13: 10, 11). There is always judgment in it when God gives his children their own way. His way is perfect, our way is perverted; and it is our great sin, "they have turned every one to his own way" (Isa. 53: 6). When the failure of Saul, after a forty years' reign, had fully proved the word of God concerning him (1. Sam. 8: 11–18), God gave them in mercy the man after his own heart, and under David the nation became powerful and the name of God was exalted in the earth.

The whole people got their way in having a king, and now the majority, the ten tribes of Israel, got their way in separating from the house of David, and from the holy city where the temple and the ark of God were. They wanted to manage things themselves, and a bitter experience of two hundred and fifty years, during which every single king of Israel followed Jeroboam, the son of Nebat, who set up the golden calves at Bethel and at Dan as a substitute for the worship of God at Jerusalem in his temple, was brought to an end by the humiliating captivity of Israel: God's judgment upon their idolatry. All the strife and division in the eighteen and a half centuries of Christianity have come about much in the same way. Idolatry and worldliness have crept in, and instead of the going on from strength to strength, the deterioration, not only in so-called Christendom, but also in the mass of believers, the church of Christ has been as marked, and the division has been as sad as in the history of Israel.

But God never leaves himself without a witness. In the midst of the confusion and the shame of Israel's degeneracy, and by means of the very suffering it entailed on such as took these things to heart, God educated his prophets. An Elijah and an Elisha could not have been produced otherwise. Just as in Noah's time, the same waters of the flood which destroyed the men who had no ear for the preacher of righteousness, lifted him nearer to heaven and sent him forth to God, so the wrath of the wicked Jezebel through the weak King Ahab, whom she made her tool, while it was the occasion of developing outwardly in the midst of the people who wanted to be like the nations, the idolatry which was already in their hearts, and so bringing them under judgment, served God's prophets to throw them back upon their God, and to develop in them the bold faith and lively energy which were a power in their generation.

Elijah could not go the way of the people because all things in the land set at God. God's way was his only path. The king's favor was no object to him, popularity was of no value in his eyes; earthly advantages counted for nothing; he stood before his God, and saw all things in their relation to God. The interests of God and his interests were so really one that he had not to consider when God sent him to the brook Cherith, whether he could really depend upon ravens to feed him: he looked above the ravens to his God. Elijah saw the king, the ravens, the failing brook, the starving widow, and death itself as only secondary things, and he did not reckon with them, but with him who permitted them, and worked through them, and thus none of these things moved him. Was he an exceptional man? The Apostle James tells us he was a man of like passions or nature as we are (James 5: 17): there was nothing at all extraordinary about him; but he simply dared to believe in God in the midst of a people who had grieved the Holy Spirit (Isa. 63: 9, 10).

While the Kings Ahab, Ahaziah and Jehoram were ripening for destruction, Elijah was learning in the school of God. All things are yours (1. Cor. 3: 21). If that which God permits to happen is apparently the greatest hindrance to us, it is, by that very reason, the greatest possible blessing; because it casts us so entirely on his almightiness. There is not the smallest indication that either Elijah or Elisha were in any way remarkable in themselves: no single striking characteristic is recorded of either of them, and we are especially told that Elijah was of the same nature as other men. All that distinguished them is as possible to the weakest child of God as to them; it was that they were so yielded to God that he could do what he would, and say what he would, through them; they never wanted their own way.

When God sent Elijah to reprove a king, he did not consider his feelings, but simply went. When he knew that God wanted to hide him by the brookside, he did not complain of wasted time: when he sent him as boarder to a poor widow in the time of famine, he did not shrink back because of what people might say about his depending upon a poor widow. Feel mss and all he was the Lord's, therefore God could use him. When he was face to face with death, and God wanted him as a witness that death itself must yield to him, Elijah could trust God to raise the widow's son before he trusted, as Enoch had done before him, to be himself taken away without dying to heaven. Through all these steps of faith, God made him ready for Mount Carmel, that crowning day of his ministry. After this his education took another turn, and like John the Baptist, who said, "He must increase but I must decrease" (John 3: 30), this prophet of the Lord was glad to anoint a successor that he might disappear, not from morbid sensitiveness, but because there was probably dawning upon him something of what he and Moses spoke of with the transfigured Saviour on the mount (Luke 9: 31). Elisha was no Elijah, and the ministry of Elijah had to be fulfilled that the Elisha ministry might follow it.

RUINS STILL STANDING OF ISRAEL'S CHIEF CITY.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

THE twelve lessons of the review cover nearly two and a-half centuries from B. C. 937 to B. C. 721. This was the entire existence of the Northern Kingdom, which took the name of Israel, in distinction from Judah and Benjamin, which constituted the Southern Kingdom. Israel was much the larger and more vigorous kingdom, but its situation was more perilous, as it had on its north-eastern frontier the aggressive kingdom of Syria, and beyond that, the powerful Assyrian Empire, which was contending with Egypt for the world empire. The end of the nation came, as the lessons of the quarter have shown, when Israel had to choose between paying a heavy tribute to Assyria, or with Egypt's help, defying her oppressor. She chose the latter, and as Egypt did not give the promised help, Israel was overpowered and dispersed. The sacred historian took a religious view of the national dangers. He believed that if his country had obeyed its God and trusted him, he would have protected her. But instead of doing so, she worshiped idols, introduced the horrible, degrading worship of the heathen deities, and lost the purity of character and strength of righteousness which alone can give stability to a nation. To this fact he attributes the fall of the nation. There was no reason why God should interfere for the protection of a nation which did not honor him and did not fulfil the mission with which he had intrusted her. This broad view is justified by secular history. A nation which becomes godless, licentious and depraved, becomes weak and needs only a vigorous attack from a foe to collapse. Like the individual, the nation is enervated and deteriorated by sin.

The Lord was not in the earthquake (1. Kings 19: 11). Perhaps Elijah hoped that at Sinai he might witness some visible manifestation of God. It might be that the Being, who had once spoken to Moses from the top of that mountain, might speak to him. When, therefore, there was one of those terrible wind storms, which still rage in that region, Elijah emerged from the cave in which he had sheltered, thinking he might see God. But there was no sign in the storm that spoke to him. Nor in the earthquake, which followed it; nor in the electri agitation, which seemed to fill the air w light and flame. None of them spoke to h of God or gave him any message. Th are some men who see God in startli tragedies and awful calamities, who can s him nowhere else. A traveler, who has be in many storms at sea, says that in r danger he has noticed that the sailo who in ordinary times are the most ca less and profane, are the first to kn down and pray.

He went away in a rage (11. Kings 5: Naaman's disposition is common. It one of the chief difficulties in the way the Gospel. Men have always been v ling "to do some great thing" to e salvation—to go into monasteries, undergo suffering, or to render some gr service, or pay some large sum for sal tion—but they do not see the use simply believing. It seems inadequa That is why a child, who is docile and ready to do unquestioningly whatsoe he is told, is more likely to be saved t a philosopher. A traveler in south France was annoyed by finding a lock gate across the path he was taking. looked around, but there was no way climbing over the spikes that surmount it. But a little girl came out of a loc at the side, who asked him if he wan to go through. He said he did. "The said she, "you must say 'may I pass He repeated the formula, and she oper the gate at once. She explained that road belonged to a private gentlem who simply wished to have his right knowledged. A man who sisted on forcing his way, paying toll, could not through, but he who asked it a favor had no difficulty.

The mountain was full horses and chariots (Kings 6: 17). This show God's care for his servar It is not always manifes in saving his servants fr injury or death. Sometin God allows his child to killed or to suffer some gri ous injury, but he never serts him, and even in fires of martyrdom is with child to support and cl him. Whittier tells bea fully in his *Legend of Mark* how a peasant slave Provence found that he co see over the fields, from high window in his maste castle, the towers of the Cat dral of St. Mark. When was cruelly treated he u to go up to this window a pray that St. Mark wo help him to bear his suf ing patiently. He was a po uneducated lad and he ho that the Saint would h him. The legend goes on tell how his master found h thus praying and was an that the boy should give to a dead saint homage he did not give to his living m ter. He therefore ordered him to be tort ed. In the torture chamber the boy pray again and beheld St. Mark appear. T rack was broken, the chains torn asun and St. Mark bore him away to libe and eternal life. This is only a leger but there has been many a martyr w has been delivered not from suffering a death, but borne through them to t Father's house of many mansions.

Ye that put far away the evil a (Amos 6: 3). If it could be put away, th would not be so much trouble, but it only in their thoughts that it is put away. When Napoleon's army was Moscow, in 1812, some of the officers h a ball in one of the deserted mansions the Russian nobles. The governor set t city on fire that night. The revellers s the flames but they were far away a they thought themselves safe. Even wh the next house was burning they cont ued to dance. Some grew alarmed, Carnot, one of the officers, called for o more dance and there would still be t to get away safely. Men and women w whirling away merrily, when there was terrific explosion. There was a magaz full of gunpowder near them, of wh they knew nothing. There would ha been time to get away from the flame but the gunpowder brought a swifter struction and the dance ended in death.

FROM FEVER-STRICKEN CAMPS.

Invalid Soldiers Returning to Their Homes—Enthusiastic Welcomes—The President Visits Camp Wikoff—Work of the Christian Commission.

WEAK from fever, emaciated by long privations or still suffering from wounds received in the field, our regular and volunteer regiments are now being sent home from the different camps as rapidly as their condition will permit. Many of these regiments of returning heroes afford sad evidence of the sufferings they have undergone. Some have left nearly half their number behind; many of their members lie in Cuban graves, others are still sick in Cuban hospitals, while others still are lying fever-stricken in the detention hospitals of the home-camps fighting a battle with disease that is far more deadly than Spanish bullets. To add to the discomforts of the returning troops, the journey home has been made during the severest weather that has been experienced for many years. But the enthusiasm of the welcome at every stopping-place and the lavish kindnesses extended to them on every hand, have caused them to forget many of the hardships they but lately encountered. Home at last, they have been received by cheering multitudes, and waving flags and the stirring strains of martial music. The worn faces have lighted up with eager pleasure, and the men have marched through crowded streets almost as jauntily as though they had not just finished a most arduous campaign that had brought many of them to the very gates of death.

A Thrilling Scene.

Such a scene as we have described occurred in New York lately on the arrival home of the Seventy-first Regiment. Haggard and wan from the hardships of war they rode up Broadway in cable cars and marched up Fifth avenue and Thirty-fourth street to their armory. Not in a generation has New York witnessed such a spontaneous demonstration of sympathy and affection. Many of the spectators wept as they looked on the meagre faces and attenuated forms of the men who marched forth but a few months ago in the pride of health and manly vigor. But it was a scene not confined to New York alone; it has been repeated in every city where troops have come back from the home-camps or by transport and rail direct from Cuba. The same glad welcome has awaited them, showing how deep is the popular sympathy and how genuine the appreciation of their services to the nation.

Seldom has a sadder sight been witnessed than that presented by many of the volunteers and regulars returning from Camps Wikoff, Alger, Black and Chickamauga. Many were so weak and debilitated that it was evident that they had returned to die. The weakest were conveyed in stages and ambulances, the strongest walked; but even among the latter there were many who tottered, and would have fallen if friendly arms had not been ready to support them.

Typhoid, malarial fever and various other forms of sickness continue to prevail nearly all the home camps, notably at Camp Black and Camp Wikoff, where the death rate from these causes is still very high. Continued hot weather, with the thermometer for several days near the 100 mark, has added greatly to the sufferings of the soldiers. An official investigation of the charges of inefficiency and neglect at several of the camps is now under way, and it promises to be thorough. Secretary Alger, Gen. Miles, Gen. Shafter, Gen. Wheeler and the heads of the medical staff are all directly interested in the inquiry, which, it is hoped, may result in fixing the responsibility for much of the needless suffering our soldiers have been compelled to endure, both on the journey home on the transports and since their arrival at the camps.

Sad Scenes at Camp Wikoff.

At Camp Wikoff, a few days ago, a great hospital ship arrived from Santiago, filled with the sick and wounded. Those of the soldiers who were able to be about, hung over the railings, feasting their eyes on the shores of their native land, for which they had longed so much.

As the ship drew up to the pier, a long line of ambulances prepared to carry the sick to the hospital tents. Many who were sick when they left Cuba, were now apparently near to death. Others had improved in the sea breezes, and were able to walk down the gang-plank, but all were thin and white.

Wagon after wagon, filled with sick and wounded, sped away to the hospital tents. There were not nearly enough cots and blankets. Then it was that the Women's War Relief Association, which has been quietly and earnestly working ever since the war began, came forward with an abundant supply of blankets and soft cots, and every soldier was made as comfortable as possible. The Association had thoughtfully provided everything in advance, otherwise many of the wounded men would have fared badly.

General Wheeler has given the Woman's War Relief workers full sway in camp, and they are devoting their time and money unselfishly to the care of the sick soldiers. Milk being very scarce, the good women in camp procured carriages, and drove throughout the surrounding country, asking that the farmers

SICK SOLDIERS OF THE 71st NEW YORK COMING UP BROADWAY IN AMBULANCES.

give all the milk they could for the camp. Their mission was successful.

During one of her rounds in the hospitals, Miss Helen Gould met a young trooper who had lost his arm in the engagement at San Juan Hill. He was disconsolate, thinking he would never be able to work. Miss Gould quietly sympathized with him, and told him that as soon as he was able he must come to her, and she would procure him suitable employment. Her ample purse is wide open for the needs of the "boys in blue," who call her the "Angel of Camp Wikoff." Miss Gould at her own expense is providing for the nursing and care of some thirty soldiers at her Tarrytown hospital. None of these godly women seem to have fear of contagion from the fever, though there are several cases in the camp. Their gentleness and kindness have won them the undying gratitude of every regiment at Montauk Point.

The President Visits the Camp.

President McKinley and Vice President Hobart visited Camp Wikoff, partly for the purpose of honoring the heroes who fought in Cuba and partly to inspect the condition of the Camp and its sanitary arrangements. The President spent five hours among the streets of tents and in the hospitals, and did not hesitate to enter the "Dangerous Ward" in which the contagious cases are quartered. He passed into tent after tent in which lay men suffering from wounds or ill of fever, and had a cheering word for all. He chatted with the private soldiers, asked how they were progressing and whether they wished for anything, and gave them the assurance of the country's esteem of their valor and patriotism. As he entered some of the tents, the invalids tried to raise themselves to salute him, but he told all to "rest easy," and not attempt to rise, and then he shook hands with each most cordially. His visit and his kindly, thoughtful words and considerate manner to each were greatly appreciated by all. He talked with them about their wounds or their fever, and expressed genuine solicitude for each of the hundreds of poor fellows he met. It was a broiling day and the President streamed with perspiration, but he kept on his rounds until the last of the sick tents was visited and its occupants cheered by a handshake and a greeting. After the inspection, he addressed 5,000 men of 9th Massachusetts, 1st Illinois, 8th Ohio, and the 13th, 21st, 22nd, and 10th Regular Infantry. Standing bare-headed in the hot sun, he welcomed them home and congratulated them in the name of the American people on their bravery in the field and the conquests they had made. A distinguished official party accompanied the President on this occasion. He expressed approval of the camp and its facilities, and especially of the hospital service, which has lately been considerably improved.

Mr. Ira D. Sankey, the well-known Gospel singer, was among the visitors at Camp Wikoff a few days ago. He thus records his impressions for the information of THE CHRISTIAN HERALD readers:

I visited the hospitals and the sick soldiers in their tents. They are improving fast. The Camp is now one of the best and everything is being done for the comfort of the soldiers that can be done by warm hearts and loving hands. I hope the Government will soon see its way to send the regular soldiers to their own Posts, where they will soon get well. At our Gospel meetings in the Army and Navy Christian Commission tent last night at least thirty men rose for prayer.

At Chickamauga Park.

The camp at Chickamauga Park is rapidly being broken up, and the troops moved to other places. The Christian Association work is following the troops, and, in all cases, is receiving hearty co-operation and assistance from the officers, who thoroughly appreciate the influence of the work on their men. Christian work at the new camp at Knoxville, Tenn., is in charge of H. L. Sawyer, an Illinois Secretary, while Lexington, Ky., is under the direction of Thomas Maguire, whose experience in Army Gospel work dates from the beginning of things at Camp Thomas when he was F. W. Pearsall's assistant. Fred B. Smith, who has just finished ten weeks of evangelistic work at Camp Thomas, goes to the camp at Huntsville, Alabama. D. S. Toy, whose two months' work at Camp Thomas has been wonderfully blessed, goes to the camp at Lexington, Ky.

One of the men from Battery A, Georgia, which was ordered home to "muster out," came to Headquarters to see the Secretary who had been in charge of the tent at the Battery Brigade, and gave this testimony:

The Association tent has been the one oasis in this army life of mine. I thank God for giving it to us fellows, for I, like many others, would have fallen into the vicious habits common in the camps, if it had not been for the influence going out of that tent. I want to thank you for the books you gave me, too. They've done me a world of good.

A large number of Testaments were given away at this place.

The Christian Commission.

Strong testimonials of the great value of the Young Men's Christian Association work in the Army and Navy have poured in from many different sources, and from all parts of the country, and these enthusiastic commendations have been accompanied by generous contributions. Nearly $50,000 have been expended. The single item of stationery supplies for the camps is nearly $1,000 weekly. Now that peace has come, national camps will be maintained for several weeks, perhaps months, and these days of waiting will be trying ones for the soldiers. The hearty support which has thus far been accorded to the Gospel work in the Army and Navy leads its promoters to hope that a knowledge of the need of its continuance will be met with the necessary support. The Association stands ready with its men and machinery to carry on the work so well begun.

Many notable letters of warmest commendation have reached the leaders of the Christian Commission, showing how universal is the appreciation of their evangelistic work among the troops. President McKinley has written the following cordial letter:

EXECUTIVE MANSION, Washington, August, 26, 1898.

JOHN J. MCCOOK, ESQ.
Chairman Executive Committee, Army and Navy Christian Commission, New York City, N. Y.

MY DEAR SIR:—

I have noted with pleasure the admirable work the Army and Navy Christian Commission, organized by the International Committee of Young Men's Christian Associations, has been accomplishing for the welfare of our soldiers and sailors.

Hoping that the good work may be continued, I am faithfully yours,

WILLIAM MCKINLEY.

War Testaments in Demand.

This letter from Camp Wikoff shows the eagerness with which the War Testaments are welcomed by the soldiers there:

Editor "Christian Herald":

We are having at Camp Wikoff, Montauk, a great demand for some portion of the Bible, especially do the soldiers want a small Testament. It occurs to me they mean the vest-pocket Testaments issued by you. We have six tents at different points of the camp and Gospel meetings nightly, with inquiries at each. There each week I plan to be with them, having supervision of the army work in our State, and at each visit I find men begging for the Testaments.

If you can make a donation of 1,000, or even 500, we can make good use of them. Address Secretary Y. M. C. A., Camp Wickoff, Montauk, L. I. Please send by express, as we need them at once.

GEO. A. HALL,
State Sec'y Y. M. C. A., N. Y.

In response to this appeal, 1,000 War Testaments have been sent to the Montauk camp as a donation from the readers of this journal.

The Moody Gospel Fund.

As already announced in THE CHRISTIAN HERALD, the work of the Christian Commission will be continued. Contributions forwarded to us for the Gospel field work under Mr. Moody and his associates will be duly acknowledged. These contributions have been received:

Prev ack	$1,957 86	M A F H, Pleasant Prairies	50
Brown, Perry	25	Bull, Zella	1 00
Graces, W A	2 00	I H N, Sayreville	1 50
Hewitt Lois & Bessie Dower	1 00	I H N, Eufala	1 25
Sexton, W G	5 00	——, Indiana	50
L S, Wenlworth	5 00	Two Sisters, Monticello	2 00
		Total	$1,977 86

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York as Second-class Matter

Degradation of War.

WE all understood long ago that there was an awful demoralization in war. But never did the world have a more vivid illustration of this than in the scene in several places in the Philippine Islands, as well as amid the encampments on our own shores, when the news of peace came, and the tidings were received with expressions of disappointment. The guns were loaded for more bloodshed. The troops were ready for embarkation, hoping for active service, but peace having been made between Spain and the United States, the orders came for cessation of hostilities on land and sea. Instead of congratulation on the part of every man, woman and child on earth, there were many disappointed. They wanted the killing to go on. They practically said by their own words and actions they would like to see more broken bones, more bereft households and more graves. After that for which the war was proclaimed had been gloriously achieved there were some who wanted to keep on shooting Spaniards.

Alas, that the closing of this triumphant crusade, which has been a surprise to all sensible and merciful people on both sides of the ocean, should have been a disappointment to any soldier or sailor! When will steel pens take the place of sabres and ink the place of blood?

The World's Applause.

THE applause of this world is a very mean god to worship. It is a dragon that falls upon its worshipers and crushes them to death. Alas for those who, fascinated by human applause, give up the service of the Lord God and go as Laban did to hunt in Rachel's tent for the lost images!

There are many Christians being sacrificed to appetite. There was a time when they said: "I will not surrender to evil appetites." For a while they seemed to break away from all allurements by which they were surrounded, but sometimes they felt that they were living upon a severe regimen. They said, "After all, I will go back to my old bondage:" and they fell away from the house of God, and fell away from respectability, and fell away for ever.

Oh, why go down hunting for our old idols? We have found out they are insufficient for the soul. Eyes have they, but they see not; ears have they, but they hear not; and hands have they, but they handle not. There is only one God to worship, and he sits in the heavens.

Religion and Weather.

INIQUITY does not cease in summertime. She never takes a vacation. The devil never leaves town. The child of want, living up the dark alley, has not so much fresh air nor sees as many flowers as in winter-time. In cold weather the frost blossoms on her window-pane, and the snow falls in wreaths in the alley. God pity the wretchedness that pants and sweats and festers and dies on the hot pavements and in the suffocating cellars of the town.

Let us remember that our exit from this world will more probably be in the summer than in any other season, and we cannot afford to die at a time when we are least alert and worshipful. At mid-summer the average of departures is larger than in cool weather. The sunstrokes, the dysenteries, the fevers, the choleras, have affinity for July and August. On the edge of summer, Death stands whetting his scythe for a great harvest. We are most careful to have our doors locked, and our windows fastened, and our "burglar alarm" set at times when thieves are most busy, and at a season of the year when diseases are most active in their burglaries of life, we need to be ready.

Our charge, therefore, is, make no adjournment of your religion till cool weather. Whether you stay in town, or seek the farm-house, or the seashore, or the mountains, be faithful in prayer, in Bible reading and in attendance upon Christian ordinances. He who throws away two months of life wastes that for which many a dying sinner would have been willing to give all his possessions when he found that the harvest was past and the summer was ended.

Stubborn People.

THERE is not so much difference between horses and men as you might suppose. The road between mind and equine instinct is short and soon traveled. The horse is sometimes superior to his rider. If anything is good and admirable in proportion as it answers the end of its being, then the horse that bends in its traces before a Fourth avenue car is better than its blaspheming driver. He who cannot manage a horse cannot manage a man.

We know of pastors who have balky parishioners. When any important move is to take place, and all the other horses of the team are willing to draw, they lay themselves back in the harness.

First the pastor pets the obstreperous elder or deacon on the neck and tells him how much he thinks of him. This only makes him shake his mane and grind his bit. He will die first before he consents to such a movement. Next, he is pulled by the ear, with a good many sharp insinuations as to his motives for holding back. Fires of indignation are built under him for the purpose of consuming his balkiness. He is whipped with the scourge of public opinion, but this only makes him kick fiercely and lay harder in the breeching straps. He is hacked down into the ditch of scorn and contempt, but still is not willing to draw an ounce.

Oh thou foolish minister, trying in that way to manage a balky parishioner! Let him alone. Go on and leave him there. Pay less attention to the horse that balks, and give more oats to those that pull. Leave him out in the cold. Some day you will come back and find him glad to start. At your first advance he will arch his neck, paw his hoof, bend into the bit, stiffen the traces and dash on. We have the same prescription for balky horses and men: for a little while let them alone.

Value of Poetry in Education.

IT is high time that we all began to consider the value of poetry as an educational element. In our matter of fact age, many consider poetry to be waste of time; and even the intellectual and reflective only dimly realize its advantages. It is true that a kind of moral merit is imputed to the learning of hymns, but the hymns usually found in selections for children show how little their true power is apprehended.

For there seems to be an idea that poetry for children must be written especially for them; while in fact, such poetry is almost useless. When Sir Walter Scott began his "Tales of a Grandfather," he used language he thought most suitable for the comprehension of children; but he soon found out his mistake, and, with the humility of true genius, acknowledged in his preface "that children equally with adults must be addressed in words far above those of ordinary conversation." Trying to understand is our highest intellectual attitude. Why should children be deprived of a mental position which is the very element of growth?

It is hard work for us to be romantic, hard work for us to realize, as they deserve, the daily miracles of nature. Not so with children. They live in a wonder land. All beyond their limited experience is full of mystery, is vast, beautiful or terrible, as their imagination—as yet free from the dominion of the senses—is clear, keen, and effective. This is the time then in which to fill its chambers with pictures of beauty and purity. When a child is seven or eight years old it is not too young to hang there the saintly Una, whose

Angel face,
As the great Eye of heaven shined bright,
And made a sunshine in the shady place.

Nor the lovely Christabel, so richly clad and beautiful exceedingly; nor that damsel which Coleridge in strange vision saw—the Abyssinian maid playing on her dulcimer and

Singing of Mount Abora.

Take any little lad of eight years old and read to him the grand old ballad of "Sir Patrick Spens," and watch how his eyes will kindle and his cheeks glow to the brave story. Or let Macaulay tell him "How Horatius Kept the Bridge." Or let him go with "The Ancient Mariner" into that silent sea, and learn with him the great lesson

He prayeth best, who loveth best;
All things, both great and small.

It may be asked if the natural bent of a child's mind is toward the wonderful, the mysterious, and the romantic, why it should be necessary to encourage it? Because, if the imaginative faculty is not exercised in a healthy way, it will exercise itself very likely in a wrong direction. So, then, it is well to educate and direct the imagination of children from a high standard; then in youth—when the senses begin to influence it—there will be far less danger of its seduction by the brilliant indecencies of Byron or the languishing emotions of Lalla Rookh.

Children appreciate poetry which they cannot comprehend. They like sonorous, majestic words. They enjoy the march and music of regular metre. An object half in mystery, fills them with thoughts and aspirations they cannot explain, but which is just as elevating and educational to them as the dim, vast suggestiveness of Milton is to us. How much of the Bible is there which fills our souls by this very element? There are passages in Job and the Prophets which no "explanations" will ever make clear to us, they are as far beyond our capacity as Milton is beyond a child's. Who can explain the magnificent prayer of Habakkuk? Yet who when reading it is not conscious of a sensible growth and elevation of soul that is far beyond his capacity to analyze or express?

Not the least important aspect of this subject, is the power it might be made in imparting religious instruction. The church is rich in glorious hymns. They are her creed universal, her confession of faith—a confession no creed and no Christian disputes over. Every child ought to lay in a good stock of hymns. It is not necessary that they comprehend them; their interpretation will come. When the father is no longer there to advise, when the mother is no longer there to comfort, there will be many days and many crucial hours when the hymns learned at their knees will soothe their heart's great bitterness, or enter into and sanctify its joy. Here are three verses a dear little lad learned when he was five years old, and he went over the river saying them:

I saw the stars of the morning wait
On their lofty towers, to watch the land;
As a little child stole up to the gate,
And knocked with a tiny, trembling hand.

"I am only a little child, dear Lord!
And my feet are stained already with sin;
But they said, you had sent the children word
To come to the gate and enter in."

The man at the gate looked up and smiled,
A heavenly smile and fair to see;
And he opened, and bent to the pleading child
"I am willing, with all my heart!" said he.

Amelia E. Barr.

BRIEF NOTES.

Recent statistics published by an En... journal show that France has the fewest nu... of marriages in proportion to population and, ... is singular, the largest proportion of divorce...

Messrs. Lukens and Caldwell closed ... cessful union work at Hayt's Corners, N. ... June 19th, and, after two months' rest, began ... work again at Castorland, N. Y., on August ...

Rev. B. C. Taylor has been conducting ... meetings this summer in Omaha, Neb. He se... a good location for the tent near the west ent... to the exposition grounds and the meetings ... well attended.

Mr. H. B. Gibbud, of Springfield, M... continues to carry forward his work amon... hop-pickers of New York State. The presen... son finds Mr. Gibbud and his co-laborers as ... engaged in this work as ever.

Mr. Ira D. Sankey, the well-known G... singer, who has recently visited the Holy ... lately delivered a most interesting lectu... "Scenes in Jerusalem," in the M. E. Chur... Eastport, N. Y., before a good-sized audienc...

We learn from correspondents at Wes... fayette, Ind., that Evangelist N. C. McLe... Toledo, O., has been holding very succ... meetings in that city. The various denomin... cordially united in the work, and West Laf... enjoyed a wonderful blessing.

Dr. S. W. Duncan, of the American B... Missionary Union, has sailed on a round-the-... tour to visit Baptist missions. He expects t... Burma, the Telugu Mission in India, A... China and Japan. He expects to return in t... be present at the Baptist anniversaries in ... Francisco next May.

The statement, widely circulated, tha... Congregational churches of Japan have ado... creed ignoring the divinity of Christ is emp... ally contradicted by Dr. J. D. Davis, a miss... of the American Board in Japan, who giv... creed at length. The second article of the ... states the doctrine explicitly.

Rev. J. Hudson Taylor, of the China I... Mission, is making efforts to present the Gos... every "living creature" in China within the ... five years. To do this work he calls for "t... able, earnest and healthy young men," wh... form a band of itinerant preachers to go th... out the provinces of China in small companie...

The Jefferson Park Presbyterian Chu... Chicago, of which Rev. Frank Talmage, son ... editor of this journal, is pastor, has been ren... and enlarged. The alterations have cost $... which with a $9,000 mortgage has all been rai... the congregation. Three hundred members ... been added to the church during Mr. Tal... pastorate.

Rev. W. P. George, D.D., LL.D., of K... City, Mo., preached to an immense audien... Camp-meeting Sunday, at Ocean Grove, N. ... George's pastorate at Kansas City has be... exceedingly successful and he has won for him... host of friends there, as enthusiastic as those ... East, with whom he renewed his acquaintanc... during his brief visit.

The Bible Normal College, of Spring... Mass., is offering special courses of ten ... each, commencing Sept. 14, to Christian w... having the endorsement of pastors, or ... School superintendents. The courses include ... School pedagogy, sociology and missions, ... study, etc. The expense including board and ... rent is $45 for the course of ten weeks.

One of the American Board's mission... in the Foochow district of China thus summ... his work in the *Missionary Herald*: "The ... in our care one theological seminary with 22 ... men, five churches with a membership of ... 500, 110 of whom joined last year, four chap... day schools with about 250 pupils, both boy... girls, and three women's classes with abo... women.

Evangelist Wm. E. Geil, assisted by M... Ford, Benton and Cattell, three college st... preparing for the ministry, has been condu... a midsummer Gospel campaign in Wayne c... N. Y. In all, over five hundred services have ... held during July and August in seven centres ... most gratifying results. The campaign has ... that evangelistic work may be prosecuted i... mer as successfully as in winter.

Mr. Timothy B. Hussey writes us th... thinks a recent paragraph giving statistics ... Society of Friends is liable to be misunder... The fourteen Yearly Meetings in Americ... says, show a total membership this year of ... an increase over last year's figures of 1,902. ... societies in England and the Continent brin... total up to over 112,000. There are members a... the Indians, Negroes, Japanese and Chine... Mexico, Brazil, Peru, Jamaica, Syria, Pale... Ceylon and Madagascar.

Dr. Strong, who recently resigned his ... as Secretary of the Evangelical Alliance, h... ganized a new society called The League ... cial Service. Its object is "to educate public o... and the popular conscience, from the enlight... and quickening of which comes every re... whether moral, political, industrial or social." ... method is the distribution of pamphlets bear... the duties of the Christian as a citizen. Co... ating with Dr. Strong are Dr. Washington ... den, Dr. Charles Parkhurst, Dr Richard S. S... Mrs. Margaret E. Sangster, Miss Jane Ad... and many other well-known workers in the ... of social reform. The offices of the new ... are in the United Charities building, New Y...

Our Peace Commissioners

DETAILS of the treaty of peace with Spain were, it will be remembered, left for final settlement to a commission consisting of ten members, five of whom to be appointed by the President of the United States and five by the Queen of Spain. According to the terms agreed upon by M. Cambon, the French Ambassador to Washington, representing Spain, and Secretary Day, the Commission was to meet in Paris to discuss the situation produced by the war, and to decide on the articles of a treaty between the two powers. President McKinley has chosen the five men whose portraits appear on this page to represent our Government. Four of the five accepted the appointment at once, but Justice White, of the Supreme Court, asked to be excused on the ground that his absence from Washington would embarrass his colleagues on the bench, who are already overworked, owing to the illness of one or two justices. The President, however, is very anxious that Justice White should serve on the Commission, and has urged him to reconsider his decision. It is expected that Mr. White will yield, and that the Commission, as originally chosen, will go to Paris. If, however, Justice White declines, another member will have to be chosen in his stead. Secretary Day is the most influential member of the Commission. His conduct of the negotiations previous to, and during, the war with Spain, and his intimate relations with the President render him specially fitted for the duties which will devolve upon him, and enable him to speak authoritatively for the President and the Cabinet. Senator Cushman K. Davis is also a useful member of the Commission. He is chairman of the Senate Committee on Foreign Relations, and in that office has been familiar with the situation from the beginning of the trouble. He is sixty years of age and has represented Minnesota in the Senate for ten years past. Senator William P. Frye is sixty-six years old. He has given close attention, during the seventeen years he has been in the Senate as representative of Maine, to foreign affairs, and has carried through several laws affecting our relations with foreign countries. Justice Edward D. White is a Southerner, and served in the Confederate army during the Civil War. He was, for a short time, Senator from Louisiana, and left that post only to become Justice of the Supreme Court. As a Roman Catholic, it is expected that he will have cordial relations with the Spanish Commissioners whose religious prejudices will probably have some influence in the negotiations. He is fifty-five years old. Mr. Whitelaw Reid, the fifth member, is best known as the editor the New York *Tribune*. He served as Minister to France under President Harrison's administration. He is sixty-one years old and a native of Ohio. The Commissioners have a difficult and delicate duty to perform, for although Spain must in the end accept our terms, it is little likely that she will do so without a hard struggle, in which the firmness and courtesy of our Commissioners will be severely tried. The prayers of all Christians should go with them on their mission, that wisdom may be given them, so that the result of their labors may be an honorable and enduring peace. Even those Christians who have deplored the war can join in these prayers and can unite in hoping that the Commissioners may enjoy to the full the beatitude pronounced by Christ on men engaged in such efforts.

Blessed are the peacemakers: for they shall be called the children of God (Matt. 5: 9).

A Surgeon's Courage.

In a discussion on varieties of courage now being conducted in a daily journal, the following incident is related as the specimen of a courage higher than that of the soldier: During the recent campaign on the Indian frontier, the British troops finding themselves in an ambuscade ran to cover. One of the men who were left on the ground was a young lieutenant who was badly wounded in the shoulder. No one went to bring him in, for the crossfire was intense and continuous over the place where the young officer lay. The attention of an army surgeon was called to the young man, and he immediately stepped forward regardless of the rain of bullets and knelt beside the sufferer. No ligature was at hand, but the surgeon found the severed artery and held it between his finger and thumb. For more than an hour he kept his position while bullets whizzed passed them. At last darkness fell and then assistance came. The lieutenant was carried to camp, the doctor walking by his side still holding the severed artery and preventing his bleeding to death. It was a noble deed showing that rare kind of courage which, without the rush and excitement which animates a soldier charging on the foe, coolly puts life in peril in the discharge of duty. Besides this, the surgeon's object was like that of Him who said:

The Son of Man is not come to destroy men's lives but to save them (Luke 9: 56).

In Search of a Dinner.

Four privates of the Yale Light Battery, all undergraduates of Yale College, left Camp Haven a few days ago on a morning's excursion into the country. Their object was to find a farm-house where they could get a dinner which would be more palatable than the pork, beans and black coffee which formed the sole fare of the Camp. Thinking that two were more likely to receive an invitation than four, they separated into two parties and took different roads. One party selected a farm that was remarkable for its neatness. All the outbuildings were painted, and the fences in good order. The two men went to the door and knocked, but it was not opened. An upper window was raised and a sharp voice asked what they wanted. They replied that they wanted a dinner. The response was a blunt refusal, but on their pressing their request, they were told to wait. Presently a lower window was raised, and two slices of dry bread were thrust out. They passed in a quarter in payment in the hope that when they showed they had money, they would be invited to join the family at dinner. The money was accepted, but there was no invitation. They were merely told the location of the well in case they wanted a drink of water. An hour or two later they were at the place where they had arranged to meet their two companions. When the latter appeared they had a different story to tell. They had applied at a farm-house, which bore signs of poverty and had anything but a hospitable appearance. But no sooner did the farmer see their brass buttons than he begged them to come in and called to his wife to make the dinner large enough to satisfy two hungry visitors. He explained that he had been a soldier himself and had served through the civil war. The dinner was excellent, and the farmer pressed his guests to eat heartily. He refused to receive a cent in payment, and when they came away he shook hands cordially with them and told them he had enjoyed their visit. The difference in the two receptions was doubtless due to the fact that the hospitable farmer remembered being in like case himself during his own military experience. Nothing so tends to produce sympathy with other sufferers. The Bible says that even Christ was fitted for his work by passing through suffering.

In that he himself hath suffered, being tempted, he is able to succor them that are tempted (Heb. 2: 18).

The Fall of the Khalifa.

News of the brilliant victory in the Soudan on Sept. 2, has been received with gratification all over the world. Gen. Kitchener has emancipated the people of that region at last from the tyranny they have endured for more than twenty years. The Khalifa, who succeeded the Mahdi, is now flying from his victorious enemy a broken, powerless man. The capture of Omdurman, his capital, is a death-blow to his prestige and power, and no tribe will fear him any more. The city lies on the Nile opposite Khartoum, which was dismantled to build Omdurman. It was in Khartoum that the brave Gen. Gordon perished under the spears of the Mahdi's savage warriors, and it was there that his head was hung on a tree for them to gloat over. He is avenged at last, and the people whom he loved and for whose deliverance he laid down his life are delivered. It has been a long and costly work. The expedition, composed of English and Egyptian troops proceeding southward from Egypt, has slowly but surely penetrated the Soudan, finding everywhere in burned villages and desolated districts evidence of the cruelty of the Khalifa's rule. The deliverers drove him before them until he turned at bay before Omdurman, and there in one desperate battle his power has been annihilated, and his surviving followers have laid down their arms. The Soudan will once more have an orderly government, and its people no longer live in terror of their savage and ruthless tyrant. We rejoice that one oppressor the less is ruling in the world, and the time is nearer when the last of them must disappear.

Iniquity shall have an end saith the Lord. . . . I will overturn, overturn, and it shall be no more until he come whose right it is; and I will give it him (Ezek. 21: 25–27).

Eleven Years a Captive.

One of the most gratifying incidents in connection with the capture of Omdurman by Gen. Kitchener's expedition on Sept. 2, was the rescue of Dr. Charles Neufeld, the German physician, who has been a prisoner in that city since the year 1887. Slatin Pasha, who escaped out of the Khalifa's hands in 1895, told the story of the misery Dr. Neufeld was enduring, and there was general anxiety as to his fate. It was feared that he would perish, as Gen. Gordon did, before the expedition could reach the place of his imprisonment, and indeed that the approach of the expedition might precipitate his death. Happily, however, he was alive, and the Anglo-Egyptian forces had the pleasure of setting him at liberty. His imprisonment has been a most cruel one. He went with a small company into the Soudan in April, 1887. Ostensibly his object was trade, but it was generally believed that he really went to rescue Slatin Pasha out of the Mahdi's hands. Through the treachery of an Arab, he was taken prisoner, and was treated with great cruelty. The Mahdi at first ordered him to be hanged and the execution was in progress and the rope had already been put around his neck, when the Mahdi relented and ordered him to be imprisoned. He was loaded with irons and kept a close prisoner for four years. At the end of that time he was sent to the saltpetre works and set to the work of making gunpowder. Even then, heavy iron fetters were put around his ankles to prevent his escape. After the death of the Mahdi, the Khalifa, who succeeded him, employed Dr. Neufeld in various mechanical operations, but always disliked and distrusted him. It was peculiarly cruel to compel Dr. Neufeld to make gunpowder, which as he well knew, would be used against his own friends. Those who become captives of the enemy of souls are frequently used in the same way to do mischief to people whom they love. Pity it is that they do not, like Dr. Neufeld, gladly avail themselves of the deliverance which he did not get for eleven years, but is always near to those who desire it.

That they may recover themselves out of the snare of the devil, who are taken captive by him at his will (II. Timothy 2: 26).

U. S. SENATOR CUSHMAN K. DAVIS. HON. W. R. DAY, SECRETARY OF STATE. HON. E. D. WHITE. HON. WHITELAW REID. U. S. SENATOR W. P. FRYE.

THE UNITED STATES MEMBERS OF THE SPANISH-AMERICAN PEACE COMMISSION.

THE FAMILY AND HOME CIRCLE

The Old World's Poor.

Parisian Charities — Protestant Mission Work in Belleville — Its Influence on French Homes.

OUR picture, "The Unfortunates," which is the reproduction of a famous painting by a great French artist, presents a scene of poverty and suffering common to many cities of the Old World, besides Paris. The poor gather in the corridors, halls and vestibules of certain churches, missions, and public buildings where charity is dispensed, and wait for alms. Usually their cases are investigated and their needs met as far as practicable. The larger and more densely populated the city, the greater seems to be the extremes which meet in it: the rich, populous, merry Paris has its East Side of profounder misery than that of our young metropolis on Manhattan Island.

Christ said, "The poor ye have always with you," and while it is sad to think that in every country and every clime, poverty, hunger and nakedness are found, it is blessed to know that the Christ spirit is found also—found in the patience of the poor who suffer, in the love of the rich who give the relief, in the devotion of the Christian missionary who carries the Gospel to both, and causes both to feel that "the rich and the poor meet together, the Lord is Maker of them all." Since Christ came into the world, Christ's spirit has been changing the world; and even municipalities (those, too, not noted for confessing him) have hearts of mercy and apply unconsciously his precepts. The system of public charity, as conducted in Paris under direction of the Prefect of the Seine, is very far-reaching, and is supplemented by endless private beneficences. Even the pawn-broking trade is made to contribute to relief work, for all proceeds over expenses in the famous Mont de Piete, the national pawn-broking establishment of Paris, go to the public charity funds. For the benefit of the working-classes, and for the encouragement of thrift, there is also a national banking system by which the smallest deposits are accepted and interest paid on them. Day nurseries, training schools, hospitals, and all forms of public and private charities are developed, multiplied and encouraged. In this connection many readers may remember the full accounts given in this paper in 1890 and 1893, of the evangelical work of Rev. R. W. McAll, in Belleville, the great northeastern slum of Paris. This work begun in 1870-71, after communism in demoralizing the imperial rule, had swept away religion also, produced such marked effect on the morals of the anarchistic neighborhoods in which it operated, that free-thinking Paris enrolled the Protestant pastor's name in the Legion of Honor, bestowing upon him medals never before conferred for purely religious service, because this service was recognized as civil benefit to France. Into homes where the Bible and Gospel songs had come, peace and order had entered also. And thus, into any home however ignorant and humble, however unchristian and rich, with the Spirit of Christ enter love and gentleness to convince but to bless.

Arabs and Fountains.

When a wealthy American would found a hospital, or church, or library, or endow a charitable institution, an Arab digs a well or constructs a fountain. He can think of no other way to transmit a benefit to future generations. Life in the desert has set water above all blessings. We remember that the patriarchs dug wells in token of their gratitude to God and as an act of service to their fellowmen—then fellow-men of whom prophets and psalmist often thought as a traveler in the desert of life. Isaiah promises that God will "give waters in the wilderness and rivers in the desert," and again, "the desert shall rejoice and blossom as the rose . . . in the wilderness shall waters break out and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes."

A Passenger Service for Babies.

Sometimes one is tempted to say that the New York street urchin is a fortunate boy. He learns how to endure privation and hardship, often how to make a living for his family, and he is a good business man in embryo. The new East Side Passenger Company is evidence of his enterprise. The head of the concern is twelve years old. Several "newsies" put their pennies together, hired a dilapidated baby-carriage, and began taking babies to ride, a penny an hour each. The company enjoys the full confidence of the Duane, Forsyth and Rivington street community, as they take excellent care of the babies. "We's makin' money outer dis line uv baby 'buses," said an officer, "an' we's chasin' de kids aroun' all day. We begins early in de mornin' when de loidies don't want to bodder wid 'em, an' we quits late at night. Us fellers have got four baby buggies now, an' we shoots 'em roun' everywhere its safe fur kids ter go. De loidies is han'in' out kids to us, and we's drummin' up trade all de time we's not runnin' de busses. Nex' week we's goin' to buy two mo' uv 'em, an' we'll have a dozen or mo' in a munt."

WAITING FOR ALMS.

Water Palaces.

One of the most novel and effective ways of keeping cool in this hot weather is that of the "sinking rooms" of the Orient. Gilded glass-walled palaces float on the bosom of Lake Niris, one of Persia's loveliest lakes, and when the heat is beyond endurance, the owners enter and the palaces are sunk by weights into the transparent depths of the lake. Air is supplied by tubes from above, and the Persian millionaire, in luxurious surroundings, sips his sherbet, and knows nothing of the heated world above him. The most gorgeous of these palaces is that of the Prince of Agra which is kept ready for use in one of the reaches of the Jumna. The curtains are of the finest silks, the golden chairs are jeweled, and all the furnishings are superb. Yet we may doubt if prince or millionaire, even "in enchanted palaces at the bottom of fairy lakes," can shut out from his memory the suffering of unfavored ones.

"Dont's."

The extent of the training in many homes, writes M. B. Mosher, consists in a series of time-honored "dont's;" "don't make a noise," "don't put your finger in your nose," "don't put your hands in your pockets." The child is a puppet which is not to move unless the string is pulled. He has hands which are not to touch anything, eyes which may see but must desire nothing, feet that may not go, and a silent tongue. Such children exist for their guardian's sake, and not for their own. Right education is disinterested and brings up the child for its own sake, and for the sake of its race and country. It should be individual and social.

A Woman's Fire Brigade.

Nasso, a town in Sweden, is said to have a woman's fire brigade. The "firemen" of that town—which is only a little village—are all women. One hundred and fifty make up the fire department, and one of their duties consists in keeping the tubs filled with water. They are said to be fine workers, and to handle a fire with little confusion.

Gardening for Children.

By all means let your child keep a garden if you have a bit of ground which he can dig and plant and busy himself over. It will be good for him, body and soul; it will teach him more about nature's wonderful ways than school can ever teach him. Sprouting seeds and bursting buds and forming fruit are perpetual miracles. While so much is being said about nature studies in the schools, attempt a little nature teaching at home by giving your child a bit of ground or a few house-plants to potter about in. Let him start now. Some things can be done in the fall.

THE RETURN.

DEAR, in the gloaming,
I think of you—think of you—
You, once my little one, pure one and [illegible]e.
Come back to mother's heart, mother's h[illegible]e.
mother's arms.
Mother is praying, O darling for you!

Into the door there came
Swift as a flash of flame,
One who knelt down at the sad singer's [illegible]et.
"I have come home," she cried,
"I, for whom Jesus died.
I have come back to your arms, m[illegible]er
sweet!

"Straight from the Mission room
Where they are praying.
One who loves Jesus hath led me to yo[illegible]
Mother, dear mother, what are you say[illegible]?"
"Welcome, my little one, dear one and tr[illegible]
—MYRTA L. AV[illegible].

Our Children's Home Clo[illegible]s.

The Great Tent Folded, the Chapel [illegible]ell Silent, and our Little Guests Gon[illegible]

OUR Children's Home at Nyac[illegible]on-the-Hudson is closed for the [illegible]a son. To the kindness of M[illegible]s. Dickinson Jewett, son of the late [illegible]s. Dr. Jewett, to whom, during the cl[illegible]n years of his life, the work for the chi[illegible]n was so dear, we and our readers, ow[illegible] generous concession which secured f[illegible] the lease of the Home for the h[illegible]e months of the year. With the Septe[illegible]r weather our little guests have vani[illegible]d. The big marquee tent to which the [illegible]r troop marched to beat of drum, and u[illegible] whose friendly shadow they sung [illegible]ir hearty thanks to God for food, has [illegible]p peared from the green lawn, whe[illegible] stood like a mammoth mushroom [illegible]he sweet-toned bell of the pretty chapel [illegible]a bell whose every mellow note was [illegible]e morial of the loving spirit of Dr. Jew[illegible] daughter, in whose name it was giv[illegible] silent; and the daily chorus:

Come unto Me, come unto Me,
Let all the little ones come unto Me

is hushed. But the echo of bell and [illegible]rus, the influence of loving prayers [illegible] tender keeping will follow our little [illegible] wherever they go. With ourselves [illegible] matron and caretakers, our readers [illegible] feel that they have indeed made a "h[illegible] in the truest sense of the word, f[illegible] many children of the poor this [illegible]mer.

Much, very much, deep, perma[illegible] ever-growing spiritual good has been [illegible] (in addition to the physical benefit) [illegible] we can see. How much that we c[illegible] see, only God, who giveth the incr[illegible] knows. Our readers, and our l[illegible] mother and caretakers can rejoice w[illegible] in looking back on a summer of bl[illegible] service, and also in looking forw[illegible] still greater possibilities of usefu[illegible] among the little tenement waifs wh[illegible] visit our Children's Home in the [illegible] to come.

The following contributions have [illegible] received for the Fresh Air Work at [illegible] Lawn:

Prev ack...	$4,197 97	Albert Anderson	[illegible]
A Tinning	2 00	Jr End Soc, Avon	[illegible]
Union S S, W Bethel	3 00	A P, Bakersville	[illegible]
Mrs L Clarkson	4 00	E H, Merchantville	[illegible]
Mrs Julia L Johnson	1 00	Friend, Alma	[illegible]
In His Name, Frackville	1 50	Friend, Montecito	[illegible]
Friend of Children, Hackettstown	3 00	Niles Hand & Pauline Collins	[illegible]
Fanny McDonald	1 00	Bermce Morrison	[illegible]
Mrs Kalo Bray	50	Mrs Morrison	[illegible]
I. N.	3 00	Mrs E L Jones	[illegible]
In memory of little Roy Viola	1 00	Friend, ——	[illegible]
Mrs W Conner	1 00	M A Tutts	[illegible]
A S, Overland	3 00	Mrs S A Murray	[illegible]
A M Stephens	10 00	Raymond Randall	[illegible]
Mrs Howard Thurston	3 00	C S, Springhill	[illegible]
Bell Simrill	1 00	Lucinda Molebash	[illegible]
O M & S M, Bangor	1 00	I H N, Princeton	[illegible]
——, Ancram	3 00	I H N, Star	[illegible]
Mrs H P Meech	2 00	S E G, Lockhaven	[illegible]
Reader, Turin	10	Carrie Crossmyre	[illegible]
——, Indiana	50	Infant Dept, Park Cong Ch, Pawtuck	[illegible]
Mrs C A Read	6 00	I H N, mother & da	[illegible]
Mrs J M Tillotson	2 00	F Gilbert	[illegible]
Esther M Chadwick	1 00	Sympathizer, ——	[illegible]
Mrs M Thatcher	1 50	Mrs Hester Demarest	[illegible]
W, Chaunte	6 00	W S Davis	[illegible]
Jack Chubb & Kathleen Baldwin	4 00	Friend, Neath	[illegible]
E Stockton	3 00	G A Smith	[illegible]
Mrs Roberts	2 00	Mrs Helen Collin Webster	[illegible]
——, Iowa	5 00	Sarah & Susie Magi	[illegible]
Two Friends, Ashtabula	1 50	Benj F Jones	[illegible]
Clara F Blurton	1 00	Misses Tillie & Jen Maconaguie & Le	[illegible]
Anna Taylor	1 00	tie Edgar	[illegible]
M J Shugard	1 00	Geo M Greene	[illegible]
Mrs C H Adriance & others	3 00	Reed Home S S, A pleton City	[illegible]
Friend, Edmeston	1 50	I H N, ——	[illegible]
		Total	$4,6[illegible]

All contributions for this purpose [illegible] be acknowledged in the columns of [illegible] CHRISTIAN HERALD.

FRIENDS IN COUNCIL

Aunt About Summer Dress in Hotels or at Watering-places—Famous Patchwork Quilts—Careful Housekeepers—Our Wounded Heroes Coming Home.

I HAVE been asked to say something about the appropriate dress for a hotel where one is staying temporarily. Whether one is living in a hotel for weeks or months as her home, or simply is a guest in one for a few days makes no difference in regard to the style of dress in the dining-room, parlors, and other public places of the house. She must not wear any sort of wrapper, dressing sacque or tea gown in the public rooms of a hotel; these are reserved for the privacy of one's own room. A neat traveling dress is always in order in the dining room, and it is quite customary to wear one's hat at the breakfast table or to any meal if one is going out directly after, although it is usually in better taste not to wear a hat at the dinner table. A quiet but elegant street gown may be worn at dinner or supper, but it should be a costume fit for the street or for church, and not the negligee which is allowable in one's own home where one sees only one's family. There has been a change with regard to the elaborateness of dressing in hotels. In my own early days at such places as Saratoga or Long Branch or other watering places, one observed a great deal of display in the toilettes of women and also very lavish use of jewelry. This is not usual now, unless there is some function going on in the hotel which renders a very formal and elegant toilette appropriate. I would say friends who consult me about these matters that it is generally safe to consult common sense. A lady's own instinct of fitness is ordinarily a good guide. Also as to the manners one observes in meeting strangers and going about away from home, it may be said that the foundation of all politeness is the Golden Rule: "Do unto others as you would that others should do unto you." By the constant exercise of patience and gentleness at home: by never failing in courtesy to those whom we meet in daily life, we shall best prepare ourselves for making a good impression and receiving happiness when we leave our own abodes.

* * *

One of my friends writes in a very interesting way about her experience in washing some very highly prized patchwork quilts. There were family reasons for regarding these quilts as a special care. They had been a gift from her husband's mother and were very beautiful. For years," says my friend, "I kept these quilts for company as extras when the weather was cold and changeable. Then came a time when they must be washed, and I spent many of my waking hours at night, and also gave much thought in the daytime to how I could wash those quilts and not have them fade. They were made of pieces of all kinds of good calico and print, and I thought of things that would take out dirt and be most likely to retain the color. Finally I decided to try the following plan, which proved a greater success than I had dared hope: I took one-fourth bar of good soap, three tablespoonfuls of ammonia, two tablespoonfuls of kerosene, and one tablespoonful of borax, and dissolved all in one quart of water. This I poured into a tub of water, enough to cover two or three quilts, a little warmer than the hand could comfortably bear. The quilts were put into this suds and allowed to remain there a half hour. I then washed them carefully around the edges and folded them in such a way that they would be only washed, passing them through another warm water without adding soap, ammonia or borax. I rinsed them in two other tubs of waters, to which were added a few tablespoonfuls of salt, and hung them in the shade to dry. Such quilts should not be wrung, as it breaks the stitches and injures the quilts. I think my friends who try this plan will be surprised to find how quickly and easily such a task will be accomplished. My quilts came out from this process as good as new; one of them would never have been suspected of having been washed at all, and the others were not in the least faded."

* * *

I REMEMBER when a very young housekeeper having an elderly friend visit me, and I still recall my thrill of pride when she looked out in my yard and saw the lines filled with blankets which had been washed and were drying.

She said: "I see, M., that you are a careful housekeeper. One of the marks of good housekeeping is care with regard to bed coverings." The fact is, as we all know, that good housekeeping is a very intricate thing. It means looking carefully after everything one possesses, making the most of what one has, and day by day utilizing one's time and thought. We must be careful, however, to remember that there is a spiritual housekeeping which we cannot neglect. When we are told in the Bible that our bodies are temples of the Holy Ghost, it surely means that we are to live in those temples as those who would be ready at any time to welcome the King. We need prayer and meditation and Bible reading; we need to be up and doing, because this is a world in which are many aching hearts to be comforted and many lonely homes to be cheered. If the heart is right with God, the daily work will be easy.

* * *

SINCE I last wrote to you the soldiers have been coming home from the war and peace has been proclaimed; but at this writing the army is not yet disbanded. Our poor men are the shadows of themselves—weary, and haggard, and tattered, and fainting—they come home from the terrible campaign in the relentless heat, some of them to wear for life the scars of the conflict. It is difficult to understand why they have been subjected to what seems to us needless suffering in the crowded transports and lack of even common comforts on their way. One sees more clearly than ever that the great need in this world, so far as any large movements are concerned, is ability in administration. I do not know how you feel, but I am very tired of red tape. I think that a great deal of effort for the helping of others is fruitless in this world just because a certain routine must be gone through before anything can be done. God forbid that we should ever have another war, but should one come perhaps we will have learned from the experiences of this one how to better care for sick and hungry and thirsty men: how to prevent illness; how to care adequately and swiftly for the wounded. When the poor fellows arrived at Montauk Point the other day, women who saw them as they staggered along faint and white and mere spectres of themselves, burst into tears. By the time you read this the sea-breezes and the good food and rest will have changed all this, and to some of you the dear "boys in blue" will have come home none the worse for the sufferings they have undergone. Meanwhile let us pray for our country that in her new responsibilities she may have God's help, that in assuming new duties and reaching out to the ends of the earth she may be true to her great mission of evangelizing and uplifting mankind.

* * *

E. K. S.—The shock of which you tell me in your letter is probably responsible for the distress which you are suffering from constant fear. Still, it will not do for you to go through life a slave to such terrors as now overmaster you. Say to yourself each day and each night, "I am God's child. My Father is able to take care of me: his kind love is over me all the time and he will deliver me from all harm." Above all things, cease to feel timid in the dark. The darkness is as comforting as the daylight to one who places entire trust in the Heavenly Father. It is not well for you to go out by yourself after dark, especially if your home is, as I infer, in a rather lonely and secluded locality. Let your sister or mother or some friend always accompany you. Your brother, big or little, is a good protector. I do not myself believe in having young girls out without protectors after nightfall, although notwithstanding a contrary opinion, they are much safer if obliged to go on errands or on business at that time of the day, in a great city which is well lighted, where plenty of people are about and policemen are within call, than they are in quiet country places and villages. Your condition at present seems to me a nervous one to which your physician can to some extent minister; but the true relief from such bondage you will find in prayerful trust and clinging to the Heavenly Father and his kind and merciful care. Here is a text for you, "I will trust and not be afraid, for the Lord Jehovah is my strength and song."

Margaret E. Sangster

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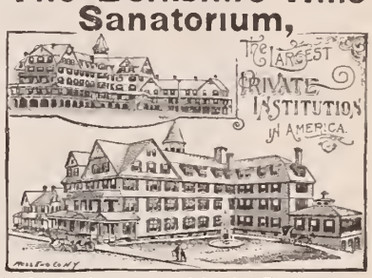

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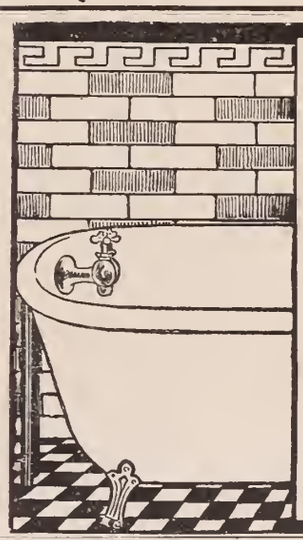

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GEMS FROM NEW BOOKS

MORAL SUNSHINE.*

"THE world would look better and brighter," said Sir John Lubbock, "if people were taught the duty of being happy, as well as the happiness of doing our duty. To be happy ourselves is a most effectual contribution to the happiness of others."

"I don't know what to do," cries the transformed Scrooge, laughing and crying in the same breath: "I am as light as a feather, I am as happy as an angel, I am as merry as a schoolboy, I am as giddy as a drunken man. A merry Christmas to everybody! A happy New Year to all the world! Halloa, there! Whoop! Halloa!"

David Coombe, in his old English cobbler's shop, said dolefully: "It is the darkest hole that ever I saw: never a bit of sun comes in this place, summer or winter." A vision came to the dozing cobbler, in angel form, saying: "I will tell you how to set a trap for a sunbeam. It must be bright and pure, baited with Energy, Perseverance, Industry, Charity, Faith, Hope and Content. Do this David Coombe, and you will never say again that no sunbeam gilds your dwelling or gladdens your declining days." The first step David took was to clean the dust and dirt of years from the window-panes of his cobbler's shop. Then the sunbeams came in, a whole family of them; and they came to stay.

Have you ever read the story of Billy Bray? He was a most remarkable and original character. The dominating characteristics of his religion was its joyousness. Some people did not like his exuberance of spirit; and they told him that, if he did not cease to praise God so much in the meetings, they would shut him up in a barrel. "Then," said Billy, "I'll praise the Lord through the bunghole."

"The joy of the Lord is your strength," said Nehemiah to the throngs of Israel.

Of Lord Holland's sunshiny face, Rogers said, "He always comes to breakfast like a man upon whom some sudden good fortune has fallen."

"Many years ago," says Oliver Wendell Holmes, "in walking among the graves at Mount Auburn, I came upon a plain, upright marble slab, which bore an epitaph of only four words, but to my mind they meant more than any of the labored inscriptions on the surrounding monuments —'She was so pleasant.' That was all, and it was enough. That one note revealed the music of a life of which I knew and asked nothing more. She was

> A happy soul that all the way
> To heaven had made a summer day."

Miss Cheerful cannot be called pretty. Seeing her for the first time, one cannot help thinking, even if he does not say it, "What a plain face!" Yet her friends never think of it. The juniors at Sunday School, who love her as their superintendent, never think of it. Farthest of all is the thought from those in the home that is wonderfully brightened by her presence.

In a group picture of a family, Miss Cheerful's face is seen among the rest. Did I say she is plain? In this picture she fairly outshines them all. Why? Just because she is herself. She is Miss Cheerful.

The little girl bade "Good morning" to the sun for waking her up, and her birdie; then she asked her mother's permission and softly, reverently, gladly bade "Good morning" to God—and why should she not?

There is ever sunshine somewhere; and the brave man will go his way rejoicing, content to look forward if under a cloud, not hating one jot of heart or hope if for a moment cast down, honoring his occupation, whatever it may be; rendering even rags respectable by the way he wears them; and not only being happy himself, but causing the happiness of others.

Anxiety mars one's work. No one can do the best work when fevered by worry. One may rush and always be in great haste, and he may talk about being busy, fuming and sweating as if he were doing ten men's duties; and yet some quiet person alongside, who is moving leisurely and without anxious haste, is probably accomplishing twice as much, and doing it better. Fluster unfits one for good work.

"Give us, therefore, oh give us," let us cry with Carlyle, "the man who sings at his work! He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright."

"There is no sunshine for those who persist in keeping their shutters barred," says Dr. Cuyler. "Joy is not gained by asking for it, but only by acting for it; we have got to walk with Christ if we want to walk in the sunshine. There is a lamentable lot of moping and grumbling and sour-spirited Christians who disgrace the name they bear. If one of this sorry regiment should ask a shrewd man of the world to embrace Christianity, he might well reply: 'No, I thank you; I have troubles enough now without being troubled with such peevish and doleful religion as yours seems to be.' What a letter of recommendation some Christians carry in their cheerful countenances."

"There was a little potted rose-bush in a sick room which I visited," said Rev. J. R. Miller. "It stood in the window. One day I noticed that the one rose on the bush was looking toward the light. I referred to it; and the sick woman said that her daughter had turned the rose round several times toward the darkness of the room, but that each time the little flower had twisted itself back, until again its face was towards the light. It would not look into the darkness. The rose taught me a lesson never to allow myself to look toward any gloom, but instantly to turn from it. We should train ourselves to turn from all shadows and discouragements. There is always a bright side and we should find it. Discouragement is full of danger. It weakens and hurts the life."

When asked what the weather would be on the morrow, the Shepherd of Salisbury Plain replied that it would be just what he preferred; and on further inquiry as to how that could be, answered, "Because it will be such weather as shall please God, and whatever pleases him always pleases me." Enjoyment of life is independent of the thermometer, if we determine it shall be. Sunshine within more than compensates for its absence without.

*From *The Secret of Achievement*, a book designed to teach that the highest achievement is that which results in noble manhood and womanhood; that there is something greater than wealth, grander than fame that character is the only success. By Orison Swett Marden, author of "Pushing to the Front." Handsomely illustrated with half tone portraits, and bound in cloth. Thomas Y. Crowell and Company of Boston and New York, Publishers.

REJOICE IN THE LORD ALWAYS.

Phil. 4:4.

BE thankful and glad in the Lord all his children;
Wherever your life in the earth may be passed,
Rejoice in Jehovah, praise greatly his kingdom;
Exultant before him your victories cast,
Or if victory elude you, defeat be the answer
To effort and prayers in integrity wrought,
God seeth not as man, and apparent disaster
To ultimate good by his hand may be brought.

If beauty and wealth be your heritage earthly,
Lift in rapture your hearts to the Giver divine;
Proclaim his munificence, tell of his bounty,
Acknowledge his oversight wholly benign;
But if yours be adversity dire and unyielding,
If sickness and sorrow throw o'er you their pall,
God's grace is sufficient, trust him and be loyal,
His promise your surety, no harm can befall.

Whatever inheritance be your allotment,
However unlike what your wisdom had planned,
Though the heart ache to bursting and though the flesh quiver,
Rejoice in the Lord, still unmovable stand.

Oakville, Ore. —JENNIE WHITLOW CAREY.

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WE SHALL BE IMMORTAL.

OFT we tire of service here,
Oft the flesh is weary;
Oft we shed the burning tear,
Oft the way is dreary.
But the cares of life will cease
When we cross the portal.
We shall find a sweet release—
We shall be immortal.

Oft we grieve o'er loved ones flown,
Oft we weep in sorrow;
Longing just to clasp our own
On some bright to-morrow.
But no shadow will annoy
When we cross the portal.
Sorrow will be turned to joy—
We shall be immortal.

Do we love the Saviour more?
Are we onward pressing?
Do we count our mercies o'er?
Do we share our blessing?
Then the darkness will be light
When we cross the portal.
We shall walk with him in white—
We shall be immortal.

Are we watching, waiting here,
Lamps all trimmed and burning?
For a time that's drawing near,
For our Lord's returning?
Some of us may stand to-night
Just outside the portal.
And before the morning light
Find ourselves immortal.

Smith, Me. —MRS. MARY B. WINGATE.

THE BARREN FIG-TREE.

Parable of Solemn Import to Useless People. Luke 13: 6-9.

One of the most solemn passages in the whole Bible, is this parable of the fig-tree. We seem to be lifted, as we read it, above the world and to see what is taking place among men from a higher point. Here is a fig-tree that is planted for a definite purpose—that is to bear figs. It may be an ornament to the landscape, and it may give shade on a sunny day, but its specific purpose is to bear figs. If it does not do that, it is a failure. There was no possibility of mistaking the Master's meaning. If a man did not fulfil the purpose for which God placed him here, he was a failure. He might attain wealth or power, or culture, but if he did not fulfil the purpose of his being he was a failure. What that purpose was Christ Himself declaring by his voice and manifesting by his life. Righteousness, helpfulness, gentleness, love—all that list of graces which the Apostle recounts in Galatians 5: 22, 23—the human life ought to bear. If it does not bear these it fails of its purpose. He represents God as looking for the man to see if his life bears these fruits, and finding that it does not, but finding another kind of fruit which is miserable and poisonous, ordering it to be cut down. He complains that it is not only useless, but is a nuisance. It cumbers the ground. It takes up room which might be filled by better trees. That is a solemn consideration. The useless man is filling a place which might be filled with profit to God. That is a strong reason for removal. The order therefore goes forth. But a plea is raised for a brief extension of probation. Perhaps under new conditions it may bear fruit. Then disappointment comes to the unfruitful man. He loses his property, or he loses his children, or he is prostrated by sickness. What effect will it have? Will he bear fruit afterwards? Or does he turn to the Lord for comfort and go on in the same way? If he is not a better man for the discipline, if he does not bear fruit even then there is an end of pleading. "Then you shall cut it down." How many people there may be now undergoing just this test!

Havana, a Typical Spanish Town.

Havana is described as a perfect specimen of a walled town, with portcullis, moat, gates and battlements. Built over 250 years ago, it is still in good condition and repair. The streets are picturesque, and represent a study in work and cost in themselves. Inside the walls, the city is laid off in regular squares, with parallel streets running in the direction of the length of the island and seven at right angles. The houses are closely and compactly built of brick, usually of two stories, stuccoed both outside and painted in a variety of colors. The upper floors are occupied by the more respectable people, while the ground floors are given up to negroes and the poorer classes, who herd together in the most appalling fashion. The population within the walls is estimated at 20,000. There is no running water in the town. The entire population depends on rain water caught on the flat roofs of the buildings and conducted to the cistern, which occupies the greater part of the courtyard. There is no sewerage, except for surface water and sinks, while vaults are in every house and occupy whatever remaining space there may be in the patios not taken up by the cisterns. The streets are wider than in the older part of Havana and will admit two carriages abreast. The sidewalks are narrow, and in places will accommodate only one person. The trade wind blows strong and fresh, and through the harbor runs a stream of sea water at a speed of not less than three miles an hour. With these conditions no contagious diseases, if properly taken care of, could exist.

The Canteen in the Army.

A petition to President McKinley has been drawn up and signed by a large number of influential friends of temperance, asking him to close the army canteen. The petition states that President McKinley, as the Commander-in-Chief of the American armies, must recognize the great danger which threatens the soldier from alcoholic beverages, which are now sold under army auspices. It urges the President to revoke that part of general Order No. 46, which refers to the canteen and to command that hereafter no beverages containing alcohol shall be sold or dispensed to any soldier or sailor of the United States, while in service or on duty. Among the more prominent signers of the petition are: Bishop Samuel Fallows, Arthur L. Mills, John V. Farrell, Wm. R. Harper, Rev. H. P. Judson, Rev. Josiah Strong, and Hon. John Wanamaker. The petition is being numerously signed and when complete will be forwarded to Washington.

Clothing for Mont-Lawn.

Our children at Mont-Lawn return thanks to their kind friends for the following contributions of clothing, &c., which have been received since our last acknowledgment:

Mrs. H. C. Pierce; Mrs. F. A. Edgar; Jessie, Mary and Chas. Wilkinson; Mrs. Walter Baker; —— Crenshaw; Mrs. John A. Brown; Florence Doty; Reader of "C. H.," Thomaston; Mrs. E. P. Edmonds; Mrs. Sarah Davis; Mrs. Wm. B. Alverson; E. Stockton; Carrie B. Parke; ——, Danville; Two Friends, Bay Centre; Mrs. Z. Stone; J. Purdy; N. Pickens; Mrs. F. J. and A. W. Kistler; Mrs. A. Warner; Mrs. Wilson.

phia: $35 from Washington and Baltimore; $34 from Williamsport and Harrisburg; $30 from Pittsburg; and proportionate rates from other points.

The party will be accompanied by a Tourist Agent and Chaperon, and will travel in special Pullman sleeping cars.

For the benefit of those who may desire to remain longer in Omaha, tickets will be made good to return on regular trains until November 15, inclusive. Such tickets include only railway transportation returning with reduction of $15 from above rates from all points.

For further information apply to ticket agents Tourist Agent, 1196 Broadway, New York, or Geo W. Boyd, Assistant General Passenger Agent, Philadelphia.

Free Cure for Kidneys and Bladder.

We advise our readers who suffer from Kidney and Bladder disorders, weak back or Rheumatism to try the new Botanic Discovery, Alkavis, made from the Kava-Kava shrub. Convincing proof of the wonderful curative powers of Alkavis is given by Rev. A. C. Darling, Constantia, N. Y.; Hon. R. C. Wood, Lowell, Ind.; Mrs. L. D. Fegely, Lancaster, Ills., and others cured of various diseases of the Kidneys and Bladder, after many years' suffering. The Church Kidney Cure Company, No. 499 Fourth Avenue, New York, to prove its great value, and for introduction, will send you a treatment of Alkavis prepaid by mail free. Alkavis is certainly a wonderful remedy, and every sufferer should gladly accept this free offer.

"What's in a name?"
Everything when it comes to medicines.
A sarsaparilla by any other name can never equal Hood's. Insist upon Hood's Sarsaparilla.

Great Drop in Drugs.

We are selling almost every known drug an remedy, every known instrument and appliance, a lowest wholesale prices. Some remedies others sell a high as $1.00 to $2.00, our price is 25 cents. On special Drug Catalogue will be sent free, postpaid, t any readers who will cut this notice out, and send us. Very truly,

Sears, Roebuck & Co. (Inc.), Chicago

WANTED RELIABLE MEN in every locality, local or traveling, to introduce a new discovery and keep our show cards tacked up on trees, fences and bridges throughout town and country; steady employment; commission or salary; $65.00 PER MONTH AND EXPENSES not to exceed $2.50 per day; money deposited in any bank at start if desired. Write for particulars. THE GLOBE MEDICAL ELECTRIC CO., Buffalo, N.Y.

The soap commonly used in the kitchen is made of materials that you would not want to come into contact with your dishes and cooking utensils.

If you are particular in this respect you will find comfort in the use of Ivory Soap. It is made of sweet, clean, vegetable oils.

WARNING.—There are many white soaps, each represented to be "just as good as the 'Ivory';" they ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

Copyright, 1886, by The Procter & Gamble Co., Cincinnati.

LITTLE has been said or written about the *mestizos* or half-breed ladies of Manila. They combine the superstition of the negro with the grace and languor of the creole, and the features of either the Chinese or Japanese. Their favorite costume is a long, loose robe of bright-hued silk, and their long, flowing hair forms their mantilla.

This illustration is reproduced from a photograph taken in Manila in 1892. It was intended to form part of the series of National Costume cards prepared by *The Singer Manufacturing Co.*, for distribution at the Chicago Exposition, but was not secured in time. It now has a peculiar interest to the women of America because of recent events connecting the U. S. with the Philippine Islands, where Singer Sewing Machines are, as in every other part of the world, one of the foremost factors of civilization.

WHAT IS SUCCESS?

Different Degrees of Life Demanding Different means of Development.
Matt. 10 : 21-27.

Finding and losing life are terms which even yet are not fully understood and never will be appreciated in all their significance, until on the other side the grave, we perceive what life really is. The common idea of physical existence which goes by the name of life, will be seen then to be but a very small part of what is included in the term. Even now we discriminate. The hog has life and has its own ideas of the things that go to make its life enjoyable. A dog and a horse have life and we know how to make their lives as happy as it is possible for them to be. There are some men who seem to require but little more. If they can have a comfortable home and plenty to eat and drink their highest desires would be satisfied. But teach the man to read and write, show him beautiful pictures and statues, tell him some of the wonders of the world he lives in, and of the wonders of the worlds that on a clear winter's night shine above him, and he begins to learn that there is more in life than he knew before. So we see that the difference between the meaning of the word life, to a cultivated, educated man and to an ignorant savage is greater than the difference between the latter and an animal. As the naturalist traces the varied degrees of life from the jelley-fish up to the bird and the animal to man, so in man himself there are infinite gradations from the man whose life is like that of the animal up to the scientist and statesman. At every stage we see life becoming greater and fuller. Now what is there beyond? What is there above the life of the greatest man on earth? Is it possible that these gradations still go on upward? Christ gave hints of this possibility. He intimated that the soul might develop as the intellect develops and that on that side there was room for infinite expansion. This was what he called life. There were men about him, whom he welcomed and loved, who were unlearned and uncultivated. It is easy to read between the lines and to see that the Apostles themselves were far from being the most cultivated men of their time. Neither riches, nor fame, nor even intellect was sufficient in Christ's view to realize his ideal of the highest type of manhood. His supreme test was that of character. A selfish man, one who cared nothing for others, one incapable of self-sacrifice, one who loved no one so well as himself, or whose love did not extend beyond his own family, belonged in his esteem to the lowest type of man though he might hold high office or be a rich man or have all the learning of the time. To be kind even to a stranger, or an enemy, to be gentle, merciful, patient, to be willing to sacrifice present interest or gain that someone else might be benefited, to leave the scrambling for the best places at feasts to other people, to bear wrong, rather than to do wrong — these were the qualities Christ looked for in men. He bore patiently with ignorance and with stupidity, but his indignation was kindled by injustice, selfishness and cruelty. Thus the highest success was the development of character. The good man was better than the rich or the learned, because that life would go on extending and expanding throughout eternity. The man who gave up all that men esteem in life—who lost his life as men say—that he might do good to others, would find it again in greater fulness in the world to come.

"War Testaments" for the Army.

Contributions for supplying the War Testament to the troops at the various camps have been received as follows:

Prescott	$175 00	Jerome, Herbert	10
Barton, Mrs Mary	2 00	Jones, Hugh J	10
Hopkins, Mrs Ann	5 00	Hill, Mrs [illegible]	1 00
Dodsworth, Mrs Ella	7 75	Hill, Mrs [illegible]	1 00
Gause, C H	2 00	Miss Frederick, City	50
Hargest, H & family	5 00	Mrs H [illegible]	1 00
Jewett, Rev E	1 00	S L C [illegible]	1 00
King, Mrs M L	1 00	W W Ware	50
Clarke, S H	1 00	Friend	1 65
Pratt, S M	50	Friend, Penn	1 00
South, Bertha	2 00	Miss Breckenridge	1 00
Tipton, Mrs Ira	45	Mrs [illegible]	1 00
Tiden, Mrs H R & Roy		Reader, Theta	1
Mrs M Selbyrock	1 00	HIN, East Rockaway	2 00
Valentine, Ira W	1 00	L H, Miss St Presley	
Vangorder, Nancy	1 00	C D, Mt Holly	5 00
Wright, Mrs H & fam	50	Total	$1,215.94

We will mail THE LADIES' HOME JOURNAL, beginning with the October number, to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, *on receipt of only Twenty-five Cents.*

In The Ladies' Home Journal

Mrs. Rorer, who writes exclusively for THE LADIES' HOME JOURNAL, will continue her cooking and domestic lessons. In the October number she tells what should, and what should not, be eaten by men following certain occupations. Twenty-five desserts are given for all sorts of stomachs.

SOME SPECIAL FEAT
churches decorated f
Easter, Fairs and We
graphed and describe

Interiors of tastefu
sive homes pictured
showing pretty corner
dinners, luncheons ar

Some Special Features of THE SATURDAY EVENING POST

Besides the General Departments—Serials, Short Stories and Sketches—

Men and Women of the Hour

Brief biographic sketches and characteristic stories of people prominently before the public, with portrait illustrations.

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rated by the best American
panied by a portrait of the
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n poem was written.

THE CURTIS ADELPHIA

Chautauqua Reading
COURSE FOR 98-9.

When you remember that Chautauqua has guided in a comprehensive plan of home reading, more than half a million people in every State in the Union, offers a great variety of courses, conducts the largest and most complete summer school in the world, and that nearly sixty Chautauqua summer assemblies are held every summer in 31 different States, reaching more than five hundred thousand people, you get some idea of its strength, its scope and its influence.

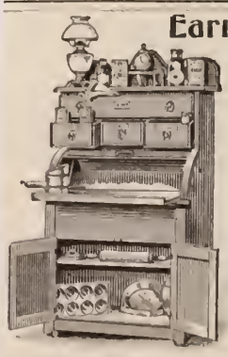
EUROPE IN THE XXth CENTURY

is the unsolved riddle of the present, but Europe in the 19th century foreshadows it. No subject is of deeper interest at the present time. The Chautauqua Course for 98-9 presents the whole question in clear and delightful fashion.

Send for 24-page illustrated booklet. Address
JOHN H. VINCENT, 23 Genesee St., Buffalo, N. Y.

WOMEN Make $21o $10 a Day selling our Mackintosh Dress Skirts, new dress shields, etc. Cat. Free. Ladies' Suppl; Co., 3118 Forest Ave., Chicago

LARKIN SOAP



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$3 a Day Sure Send us your and we will s how to make absolutely furnish the work and teach you free, you the locality where you live. Send us your address and explain the business fully, remember we guarantee a of $3 for every day's work, absolutely sure, write at o ROYAL MANUFACTURING CO. Box 138. DETROIT

A FATHER'S RANSOM.

PINKS, three for a nickel! Roses, four for a quarter!" was heard near the Astor House, New York.

The vender was a girl, eight ne years old. She had once been aitful, and might be so again; but she had a pale, care-drawn face, and a as of one poorly fed. There were tions on her cheek that she had cut or struck; one thought it likely ther home was one of quarrels, prob- of intemperance. Still, her sweet piped up a little ditty she had com- and which pleased her:

"Pinks and roses
Make pretty posies,"—

smell with our noses." broke in a boy passing by, who thought it fair to tease her by piecing out her sition.

"ere are some 'Jacques,'" exclaimed to her mate, "and we might get them or our party to-night. They will and we can patronize this little miss."

s, they are just the thing; nothing acqueminots to wear in the belt. e sure to keep the stems long. Do we many of these roses, little girl?"

, lady; I can't generally afford to em. But somehow, I sold a lot of and a boy came along with a bunch e—had to go off somewhere—and sell them cheap—so I spunked up ought them."

ad you did. And here are the two rs. Let's take the other two, Cecile e has left."

right, give her fifteen cents more." die Gorton watched them with a as they turned beyond the Astor . But she looked wearily at the unch of pinks, and wondered if uld ever sell them before they wither. An hour passed without r sale; in sheer desperation, she d to go into the shops to dispose pinks. She passed a saloon, one n the doorway bought three and ll her a nickel, and, called out to rtender that a few flowers would e a more attractive counter. The ler seemed to think so, and bought n, giving the pale-faced child a and two nickels. One of these had a hole in it, as if pierced with h.

h bought a couple of bananas, a roll, and Johnnie Quigly, a news eated her to a two-cent cup of

ay, Jenkins," said Rob. Boyce— was a bachelor and Boyce a child- lover—"don't it stir up something heart to see that poor little dear in that way?" See her two shoes erent; and such a hat. It is too put the weeds of ugliness on a girl. I say, old boy, I'll buy her nd a hat if you'll buy a dress for What do you say?"

do it as quick as a wink," said the ppealed to, "but it would do no her father is not an ornament of e as he used to be; and he would r of those very clothes we might her, to buy liquor. How I hate non drink! How it transformed rton! Time was when he was than the average. But drink has im a brute. The only way we elp sissy is to give her something e take away."

agreed, and arranged for her din- a whole week at a cheap restaur- by, and made the arrangement her.

ad had good fortune this day, and f-drunken father gloated over the of coin—mentally wondering how rinks he could get out of it. Sud- e stopped. His look was on the ickel.

e, you young one!" he shouted, did you get that nickel with the it?"

n't remember, papa; somebody to me," said the frightened child.

e here, I say! How dare you— h you to steal out of my pockets hen lie to me—you—." And the man, doubling his fist, struck the g girl full in the face—not the w, but the worst blow he had ever r.

mother ran to the felled child. u'll encourage the brat in stealing g!" shouted the man to his wife.

It needed only the glance of one in her senses to see what an irreparable injury that brutal blow had inflicted. The eye was running out. The seal or the bezel of the father's ring had struck and torn the child's eye.

Bill Gorton walked up to the bar that night and called for his favorite drink. From his handful of coins he picked out two nickels, one of them the bored nickel—for two reasons, first, because it was disfigured, second, because he did not feel like keeping it; he was half ashamed of that blow, though he laughed at his wife's cry that he had cut the child's eye out—"it was a woman's fears."

"Ha!" said the bar-tender, "'bad penny soon returns.' That's quick work, any way."

"What do you mean, Lawton?"

"Why, I gave that bored nickel to a little flower-girl to-day for some pinks."

"You did?" gasped the father.

"Sure's you are a sinner."

The father set down the liquor and rushed out. A wild cry escaped him; a mighty anguish was upon him. In remorse, he rushed along, straight on, till he came to a Gospel meeting hall, rushed up the stairs and into the room, as if to disturb the meeting.

"Give me a paper!" he cried, "I want to sign the pledge. Pray for this wretch and brute who this day struck and almost killed his child."

An hour later, the father, in anguish as he bent over his child, learned to the full the terrible truth. Again and again he kissed her, moaning, "Oh, my child! my child! But I have given my promise to God and man never to drink again."

Smiling even in her terrible pain, she clung about his neck and said, "Never mind my eye, if I've got my father back." And more than once during the following dreary weeks, to the father's remorseful, pitiful confessions, she would look up and say: "An eye isn't too much to give to get my father back again."

OMAHA EXPOSITION.

Eight-Day Personally Conducted Tour via Pennsylvania Railroad.

The Pennsylvania Railroad Company has arranged for a special eight-day personally-conducted tour to the Trans-Mississippi and International Exposition at Omaha on October 1, allowing four full days at the Exposition. Round-trip tickets, including transportation and Pullman berth in each direction, meals in dining-car going and returning, hotel accommodation and meals at Omaha, admissions to the Fair, and carriage drive and hotel accommodations at Chicago, will be sold at rate of $100 from New York; $96 from Philadelphia; $95 from Washington and Baltimore; $91 from Williamsport and Harrisburg; $80 from Pittsburg; and proportionate rates from other points.

The party will be accompanied by a Tourist Agent and Chaperon, and will travel in special Pullman sleeping cars.

For the benefit of those who may desire to remain longer in Omaha, tickets will be made good to return on regular trains until November 15, inclusive. Such tickets include only railway transportation returning with reduction of $15 from above rates from all points.

For further information apply to ticket agents, Tourist Agent, 1196 Broadway, New York, or Geo. W. Boyd, Assistant General Passenger Agent, Philadelphia.

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Great Drop In Drugs.

We are selling almost every known drug and remedy, every known instrument and appliance, at lowest wholesale prices. Some remedies others sell as high as $1.00 to $2.00, our price is 25 cents. Our special Drug Catalogue will be sent free, postpaid, to any readers who will cut this notice out and send us. Very truly,

Sears, Roebuck & Co. (Inc.), Chicago.

WANTED RELIABLE MEN in every locality, local or traveling, to introduce a new discovery and keep our show cards tacked up on trees, fences and bridges throughout town and country; steady employment; commission or salary; $65.00 PER MONTH AND EXPENSES not to exceed $2.50 per day; money deposited in any bank at start if desired. Write for particulars. THE GLOBE MEDICAL ELECTRIC CO., Buffalo, N.Y.

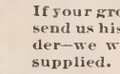
Here's a Little Nut to Crack===

JUST A GRAIN OF WHEAT.

It is full of nourishment; the kind you need and of the right sort.

Excepting only the irritating husk, the whole is ground into **FINE FLOUR** by the Franklin Mills. A little off white because all the nutritive elements are retained—therein is its goodness, *i. e.*, food.

If your grocer does not keep it, send us his name with your order—we will see that you are supplied.



See that the Flour delivered bears our label; avoid substitutes.

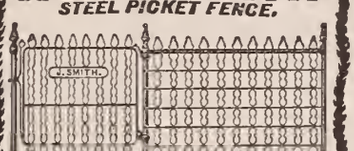
The genuine made only by the
Franklin Mills Co., Lockport, N. Y.

SEND US ONE DOLLAR AND THIS AD. and we will send you this BIG 300-pound new RESERVOIR STOVE by freight C.O.D., subject to examination, examine it at your freight depot, and if found perfectly satisfactory, and the GREATEST STOVE BARGAIN you ever saw or heard of, pay the freight agent Our Special Price, $11.50, less the $1 sent with order, or $10.50 and freight charges.

This stove is size 8x18; oven is 18x17x11; top, 24x44; height, 28½. Made from best pig iron, large flues, cut tops, heavy cut centers, heavy corners, heavy linings, with very heavy sectional fire-back, large hailed ash pan, slide hearth-plate and side oven-shelf, pouch feed, oven door kicker, heavy tin-lined oven door, handsome nickel trimmings on doors, front, sides, etc. Extra large, deep, porcelain-lined reservoir. Best Coal Burner made, and we furnish an extra wood grate, making it a perfect wood burner.

WE ISSUE A BINDING GUARANTEE with every stove. Your local dealer would ask at least $20.00 for such a stove; order this and you will save at least $8.00. The freight is only about $1.00 for each 500 miles. Our New Free Stove Catalogue Shows the most complete line of 1899 Stoves, ranges and heaters at $1.95 and up. THIS NEW BIG 800-POUND ACME QUEEN RESERVOIR COAL STOVE at $11.50, one dollar with order, is a wonder of value. Order at once before our stock is sold. Address, SEARS, ROEBUCK & CO., Cheapest Supply House on Earth, Fulton, Desplaines and Wayman Sts., CHICAGO, ILL.

HARTMAN
STEEL PICKET FENCE.



Stronger than Iron. Cheaper than Wood.
Made of best steel wire and woven into a handsome fence, which when constructed with our ornamental steel posts adds greatly to the beauty of the lawn or cemetery lot.
THE IDEAL FENCE
for enclosing Public Grounds, Church Yards, Court Yards, School Grounds, etc. Catalogue and circulars sent FREE.
HARTMAN MFG. CO., Ellwood City, Pa.
or 277 Broadway, New York.

BEATEN TO DEATH

By selling our **ADVANCE WOVEN WIRE FENCE** direct to the farmer & paying freight thereon We not only save him all of the middle man's profit but we have beaten the hand fence machine to death. Prices way down. It is a cheaper and better fence than can be made by any hand machine for the money. It's all interwoven; no loose ends to unravel; cross wires can not slip.
REMEMBER IT'S SOLD ONLY DIRECT TO THE FARMER ☞ Write for free circulars and extra special discount. Better write at once.
ADVANCE FENCE CO., 37 Old St., Peoria Ill.

$18 per week and expenses to several good parties to travel. No canvassing. Also several good local workers. Permanent position. Give references.
R. H. WOODWARD CO., Baltimore.

Ecru Curtains

"Ecru curtains will not fade if washed in cold light suds made from Fairy Soap. Rinse in two clear waters and dry in shade."
Mrs. Sarah Tyson Rorer.

FAIRY SOAP

PURE—WHITE—FLOATING.

The Soap of the Century

Sold everywhere in three convenient sizes for the toilet, bath and laundry.

FREE Send us your name, address, and five Fairy Soap wrappers, to nearest office below, and we will mail you free a copy of a beautiful painting in water colors entitled "Fairy Tales," by the celebrated artist, Leon Moran. Size 17½x24 in. without lettering, ready for framing.

THE N. K. FAIRBANK COMPANY,
Chicago. St Louis. New York. Boston. Philadelphia. Pittsburgh. Baltimore.

"Never Met its Equal."

SYRACUSE, N. Y., May 29.

I have three patients upon Tartarlithine who can hardly do without it; in rheumatism and chronic cystitis, I have never met its equal. It has come to stay—with me, at least.

O. C. STOUT, M. D.

Pamphlet on the treatment of Rheumatism by Tartarlithine sent free by

McKESSON & ROBBINS,
93 FULTON ST., NEW YORK,
Sole Agents for
The Tartarlithine Co.

"ELI" Baling Press 38 Styles & Sizes.

makes compact, even-sized bales that fit nicely in a car, admitting of heavy loading thus saving freight. **Has 58x80 in. Feed Opening.** Patent automatic block placer—no more crushed hands or arms. All Steel, Strong, Fast, Easy Power. Illustrated catalog free. Horse and Steam power.
COLLINS PLOW CO., 1137 Hampshire St., QUINCY, ILL.

$60 Sewing Machines for $18.

We sell every reliable sewing Machine made. We employ no agents, pay no commissions, buy for cash in large quantities, which enables us to save you from $25 to $42 on any Sewing Machine you may select. All machines brand new, guaranteed latest improved, with all attachments, and warranted for 10 years. (Satisfaction guaranteed or money refunded.) Our illustrated catalogue gives full particulars, and will be mailed free. Don't think of buying a machine before investigating our catalogue. Address:
We pay the freight.
J. N. HOOK & CO., A CINCINNATI, O.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

BLINDNESS PREVENTED CATARACTS ABSORBED

AVOID AN OPERATION
SANITARIUM ST. CLAIR
496 LA SALLE AVE. CHICAGO ILL.
SEND FOR PAMPHLET

"Fool's haste is nae Speed." Don't hurry the work unless you use **SAPOLIO**

Important Announcement

To Members of the "Success" Free Bicycle Club.

...TIME EXTENDED TO OCTOBER 15th, 1898...

SOME of our members have not been able, on account of taking their summer vacation, to obtain the full number of subscriptions required to secure a **"Success" Bicycle Free.** In order to accommodate them we have extended the time of closing the Club to October 15th, 1898. If you are not already a member, enter your name at once, or you may be too late.

Grasp this Chance of a Lifetime.

It may never occur again.

We have room for a few more members. Membership is Free. Anyone who will send us 40 new subscribers for **"SUCCESS"** at One Dollar each, before October 15th, 1898, will secure a **"Success" Bicycle Free.** As soon as your application is received we will set aside for you a **"Success" Bicycle,** so as not to disappoint you. If the club is full when your application is received we will at once notify you by wire at our own expense. Anyone working a few hours a day can secure a **"Success" Bicycle Free.** Act quickly—TO-DAY—or you may be too late.

Write for a "Success" Bicycle Winners' Outfit. They are Free.

ADDRESS TO-DAY

The Success Company,

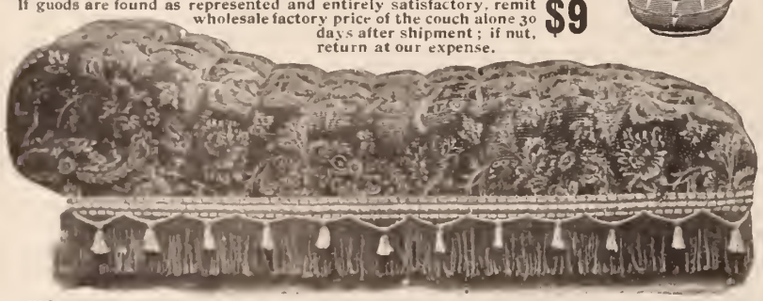
3 Cooper Union, New York City.

OUR $5 GIFT

To advertise our victorious plan of selling furniture from factory to fireside, we give absolutely free with every Quaker Comfort Couch, as shown below, an elegant quadruple silver-plated tea-pot, guaranteed to be worth $5.00 and to wear for ten years. A certificate of warranty, signed by manufacturer, accompanies tea-pot.

READERS OF THE CHRISTIAN HERALD NEED SEND NO MONEY IN ADVANCE.

If goods are found as represented and entirely satisfactory, remit wholesale factory price of the couch alone 30 days after shipment; if not, return at our expense. **$9**



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Wheels have any width of tire, from 2 to 8 inches; any height, from 21 to 60 inches. Impervious to heat or cold, can't dry out, get loose or rot; NO RESETTING TIRES and repairs. Best angle steel hound. First class brake $4.00 extra. **All F. O. B. For $25.00**

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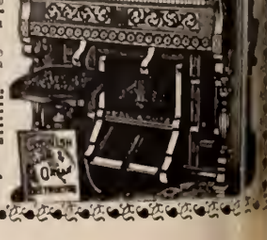

Mention Paper.

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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VOLUME 21.—NUMBER 38.

T. De Witt Talmage, D.D., Editor NEW YORK, SEPTEMBER 21, 1898. PRICE FIVE CENTS.

Sick Soldiers Hear the Gospel

The Great Camps Breaking up and the Invalid Troops Going Home—The Christian Commission Work Goes on.

T last there is a prospect of an early break-up in several of the great military home camps, established after the close of the war. It is welcome news to the thousands soldiers of them from ds. and s weak fever—ey may able to e loved to whom de a sor- good-bye months At home ll more regain th and than in where so ave al- suffered e lack of ry medi- re and rsing.

e Presi- cKin- t to the camps. person- spected dition rround- many a wound- iers. the demand horough sparing ation of ses that d to so needless ps and ngs in mps has d. Rec- g this. resident ppointed ittee of entative ns and men to such an igation. mittee of Lieu- General . Scho- tired; renville e: Pres- C. Gil- Johns Uni- y; Gen. F. Man- W. W. D., of lphia, lonel A. Sex- mmand- hief of nd Army Republic. This committee will have no authority to take action, but will find the facts and report. Its investigation will not be confined to com- concerning the camps at home, but will also include camp conditions in Porto Rico and the Philippines. Every effort will be made to fix the re- sibility for the existence of conditions unhealthful to the soldier or productive of unnecessary hardships: for lack of system or the existence of a bad system in commissariat, clothing or medical supplies. Apart from more immediate results, it is believed that the investigation may give rise to important Congressional action, making such provision as will effectually prevent the development of similar conditions in future.

THE CONVALESCENT SOLDIER.

Meanwhile, affairs at the camps themselves are perceptibly improving. Malarial and typhoid fever still claim many victims, however. Many of the sick have been removed from the camps and sent to hospitals, while the convalescent have been allowed to go home on extended furloughs. In a number of cases, generous individuals or relief organizations have undertaken to care for several convalescents. A typical instance is the magnanimous offer of Miss Helen Gould who is now sheltering, nursing and caring for over one hundred soldier patients in hospitals or homes at her own expense. The Women's National War Relief Association has received a number of offers of a like character from different quarters, the writers doubtless having been stimulated by Miss Gould's example.

Gospel work continues at all the Camps, both inland and seaboard, and most encouraging spiritual results are reported. The Christian Commission announces that its evangelistic work is fairly under way at the new Camps that have been opened since the practical abandonment of Camps Alger and Chickamauga, and that Mr. Moody and his associates purpose continuing their efforts, as long as there is an opportunity of preaching to the soldiers. There is a constant demand for Testaments and other religious literature, and thousands of our Vest-Pocket War Testaments are now

Continued on page 735).

QUESTIONS AND ANSWERS.

J. J. S., Brooklyn, Ia. In the proposed treaty of peace between Spain and the United States do you think it would be right for the United States to give up the Philippines to Spain? Is it not true that the people of the Philippines have been as cruelly treated by Spain's misrule as were the Cubans?

It is doubtful whether any one, not thoroughly familiar with the whole subject, can express an opinion of any value concerning the retention or surrender of the Philippines. Retaining them would involve a large and expensive civil, naval and military administration for these islands alone, and new international responsibilities. On the other hand our Peace Commissioners may either regard it as our duty to hold what has been conquered, and endeavor to govern it wisely, or to give to the Filipinos, as well as to Cuba, an opportunity to prove their capacity to self-government, retaining only the Island of Luzon in the Eastern Archipelago as we may retain Porto Rico in the Western.

Triskaideka, Montreal. Will you please suggest a few topics which would make interesting and profitable subjects for debate, suitable for a young men's literary club?

Among the timely topics that occur to us are: The Proposed Anglo-American Alliance; the Canadian Liquor Plebiscite; Best Uses of Vacations; Comparative Chances of City and Country Bred Youth, etc.

J. J. C., Cleveland, O. What is the story of the "Pardoner's Tale?"

The "Pardouneres Tale," in Chaucer, is known as "Death and the Rioters." Three rioters, who had agreed to hunt down Death and kill him, met on their way an old man, who told them he had just left him sitting under a tree in a lane nearby. Off they started in pursuit, but when they came to the tree, they found a great treasure which they agreed duty. There should be repentance on the part of the wrongdoer, and there are instances in which you can produce it by kindness and magnanimity. It is the duty of the one who has suffered the wrong to do all in his power to show the other the evil of what he has done and to bring him to a better state of mind. He has a right to expect contrition, but his attitude should be one of pity and not resentment. Our rule is to forgive as we hope to be forgiven. 2. No, it is never right to declare what is untrue. Perhaps the injunction to which you refer was when there are faults on both sides, to be more ready to acknowledge our own than to point out the faults of others.

R. S. H., Springfield, Ill., writes in answer to S. P., Chesterfield, Conn.:

I earnestly prayed to God that he would take the desire for tobacco away from me and from the moment I arose from my knees on that 14th day of July, 1888, to the present time, I have not had the slightest desire for tobacco, and the smell of it has become distasteful to me. My advice to S. P. is to quit trying in his own strength and go to God in faith, believing, and ask him to take the desire for the vile stuff from him. He will do it.

Roger L. C., Brooklyn, N. Y. We believe that our National Administration will be wisely guided, as they have hitherto in the matter, and that Providence will direct the issue of the war. It does not, therefore, seem necessary to circulate any such petition.

D. J. S., Galt, Ont., Canada, writes:

I noticed in a recent issue a question by H. B. Bruner, of Germantown, Pa. in regard to a poem, the first line of which he quoted to be: "I see beyond the hills of Ayr." Like yourself, I am unable to place any poem of Burns' in which any such line is to be found. I think, however, the piece your correspondent wishes to find is Longfellow's poem on Burns, the first verse of which runs:

I see amid the fields of Ayr,
A ploughman, who in foul or fair
Sings at his task
So clear, we know not if it is
The laverock's song we hear, or his,
Nor care to ask.

The same information has also been supplied by Miss Isabella McFe, Clinton, Ont., Canada.

Student, New Haven Conn. Am I not right in rescinding a man who believes in evolution as an infidel?

Do not be rash in coming to such a conclusion. There are many sincere Christians who believe in evolution. Dr. McCosh, of Princeton, one of the greatest Christian scholars of our time, accepted some of the conclusions of evolutionists, though he could not accept them all. Professor Drummond, one of the best Christian teachers of the day was a strong advocate of evolution, and there are many others who might be named. They contended that evolution was only God's way of production.

D. E., Bucksport, Me. Can you tell me the name of the author of the verses written on the "War of Independence," called the "Taxation of America"? Can you tell me where I can get a copy of them?

Peter St. John, of Norwalk, Ct. Address G. P. Putnam's Sons, New York.

A. N. S., Lowell, Mass.; Selma H. K., Schoharie, N. Y., and several others have sent in solutions to the puzzle which recently appeared in THE MAIL BAG. The puzzle was:

A land that's caused much talk of late,
And many there met dreadful fate;
'Twas there two parricides once fled,
Whose sword had left their father dead.

The answer is found in II. Kings 19:37, and the country referred to is Armenia.

Geo. B., Gardner, Ill. The Sunday School lessons on Elisha's miracles have caused a discussion on which we should be glad to have your opinion on: 1. What a miracle is and 2. Whether the day of miracles is past or whether faith cures should be classed as miracles?

1. A miracle in its theological sense is defined by "The Standard Dictionary" as: "An event in the natural world, but out of its established order and possible only by the intervention and exertion of divine power; a supernatural event." Sceptics have contended that a miracle is an impossibility because natural laws are supreme and cannot be broken. The argument, however, is faulty, because we do not know the extent of natural law, nor whether there is not some higher law which can overcome or suspend it. If our great-grandfathers were alive now and saw the effect of the X-rays, or realized that two men a thousand miles apart were conversing by telephone, they would probably think they were witnessing the miraculous. There may be other secrets yet undiscovered still more wonderful. These being known to the Creator may have been employed in producing a miracle

she has not been swamped, but God h... good to her and given her grace to re... tide of evil and turn it to good. 3. ... commendable. What better gift to a ... could have been made than a Tes... War having been declared, the Ch... availed themselves of the opportunity ... culate the Testament among men wh... going into danger and possible dea... Yes, Mr. Moody does in some res... semble Mr. Spurgeon in the good wor... doing for Christ. His institutions are lo... a great deal of good but we are s... Moody devotes very little of his time ... ting money for them. He does not ... any time to getting money for himself ... appear to think. He is a most disin... man, and has frequently, to our kno... rejected legitimate opportunities of e... himself. As to Mr. Spurgeon, we ... quote your remarks because they ... true. He was a total abstainer to the ... his death, and persisted in it, even tho... was told that stimulants would reli... suffering and lengthen his life.

F. S., Cloud, O. 1. Why is "6" written at ... tom of every page of War Testament? ... am I to understand by the thirty-four ... in parenthesis at bottom of every ... pages?

1. It is the number of the Testamen... to which this style of type belongs ... simply the private mark of the publis... It indicates the beginning of a new ... each form consisting of sixteen page... a guide to the printer and binder.

Emma E., Warren, Ill. Please tell me wh... author of the quotation, "Her voice ... soft, gentle and low, an excellent t... woman?"

Shakespeare. They are found in ... scene in King Lear, who uses them ... lament for Cordelia, the daughter fo... death his own injustice had been resp...

Anxious One, North Jackson, Ind. I on... Christian, but I have fallen away and ... the Holy Spirit. Is there any hope ... I know the promises to backsliders, t... unable to claim them.

We can imagine no reason which co... vent your claiming the promises. ... other hand, it seems to us that you are ... to your guilt by neglecting to clain... Do you not believe that the promises ... just such persons as you? God d... mock men by inviting them to come ... when he intends to reject them. He ... precisely what he says, and if you go ... fulfilling the conditions, showing true ... ance and claiming the promise, you ... tainly be received.

THE SUMMONS TO WAR.

CROWNING THE VICTORS.

THE WARRIORS' RETURN.

The Two Reliefs are from the famous National German Monument at the Niederwald, and the circular sculpture is from the Maximilian monument at Trieste. All three are by the celebrated s... Johannes Schilling. Their masterly and artistic treatment has awakened the admiration of European and American travelers. Our photographs reproduced on this page were specially secured t... CHRISTIAN HERALD, whose readers will feel a timely interest in this beautiful representation of War and Peace.

to divide equally. They cast lots as to who should carry it home; the lot fell to the youngest, who was sent to buy food and wine. While he was gone, the other two agreed to kill him, and so increase their share; but the third bought poison to put in the wine and so get the whole treasure himself. On his return, the other two set upon him and killed him. And sat down to drink the wine; but the wine being poisoned, all three rioters found Death after he treasure he old man had said.

G. A. A., N. Y. What is the meaning of the word "testament" and its derivation?

Some suppose a Greek version of the Old Testament, called the Septuagint, was made by seventy Jews; more generally speaking, by seventy-two. Dr. Campbell disapproves of this derivation, and says it was called [illegible] ... it was [illegible] ... authorized by the Jewish Sanhedrim or council, which consisted of seventy-one members, besides the high priest.

H. A. J., Lebanon, Ore. Are we expected to forgive those who [illegible] ... they [illegible] ... the wrong, and have no sorrow for it? ... as I have read in the Scriptures, ... attitude to be taken ... it is our duty when [illegible] ... men sent of the Lord?

1. If you do not harbor resentment, if you are ready to forgive, you have done your

Constant Reader, Elyria, O. Send mone... or postage stamps.

Adelphos, New Brunswick, N. J. Write ... napolis direct for accurate information.

John C., Factoryville, Pa. Write to th... office, Brooklyn, N. Y., for the book you w...

Reader, Morral, O. Write to General ... tary, Post Office Department, Washingto...

Geo. R., Junction City, Kan. Bishop R... formerly connected with the Protestant E... Church.

Reader, Decatur, Ill. In almost all the ... we believe. We do not know that it is pr... in any State.

Libe F., Dias Creek, Cape May, N. J. ... was accused of betraying important Frenc... tary secrets to a foreign government.

Guilley. Address him 1400 Massachusett... Washington, D. C., and her at 482 Green ... Brooklyn. No data on other question.

Subscriber, Dresden, Tex. Write to ... Mail S. S. Co., San Francisco, for informat... The climate of Hawaii is considered delight... many and depressing by others.

L. C. F., Harrison, Tenn. 1. They did, b... detected and chased back to the harbor ... tiago. 2. There are music types, which a... up" somewhat after the manner of ordina...

P. L. C., Grandview, Tex. The statemen... the condition of the Spanish troops at S... before deportation is very painful and do... true. It would be unjust, however, to la... sponsibility for that condition upon the Am... who were themselves fever smitten and half-s...

Life at the African Lincoln.

How the Philafrican League's Station is Being Prepared for the Reception of Liberated Slaves.

GOOD news of progress is contained in Mr. Heli Chatelain's latest letters from Lincoln, the first station established in Central Africa by the Philafrican League for the reception

THE CUCALA VALLEY FROM LINCOLN STATION.

of emancipated slaves. On this page is a photograph of the huts erected in the start as the nucleus of the settlement. It shows that the pioneers have to endure some hardships and have none of the comforts of civilized life. Mr. Chatelain, however, writes cheerfully and is evidently full of hope and courage. The following extracts from his letters will give some idea of the life they are living under African skies:

"We have completed the workshop, and have struck water in a well near the house at the depth of twenty-two feet. The result is not satisfactory, but I am hoping that a still greater depth will bring us to a permanent and sufficient supply. We all are in good health. The rinderpest has attacked our cattle, although it is on all sides of us. All work on the dam for irrigating purposes has been suspended temporarily, but in lower and moister

ground we are planting Irish potatoes. Several times a week natives come to us for the repair of their implements, and often make payment in chickens or sweet potatoes. Thus the industrial department helps the larder.

"We have occasion for continual thanksgiving to God. Invaluable experience is constantly gained. The foundations are being laid broadly and, as we trust, permanently. Reinforcements are needed, and I rejoice that consecrated young men are ready to come as soon as the League can meet the demands of a proper outfit. The second party sailed to join Mr. Chatelain's party at Lincoln, June 5th].

LINCOLN, THE PHILAFRICAN LEAGUE'S FIRST STATION—A WHITE ANT-HILL.

And still the cry of our souls must be for the enduement of God's Spirit, in larger and larger measure. All our real help is from above. But the promise is ours, and on that we may confidently lean."

"We have begun building a little house for the young men who come to work for months. I shall make them as comfortable as possible without spoiling them for work, and in due time some will feel themselves too happy here to exchange this place for their heathen homes.

"Although the natives keep urging me to make rum, and build a distillery, which would enable me to buy all their sweet potatoes, they now recognize, at least in theory, that rum is their enemy, and that we are their friends, because we will have nothing to do with what hurts them, although it might be very profitable to the mission financially. What the whole tribe of Caluquembes appreciates, however, most keenly, is that the mission may exercise such an influence as will tend to preserve them from the raids and plunderings to which they have heretofore been subjected. In turn, I assure them that an indispensable condition is their own quiet and rightful conduct."

Many things are still needed for the development of the station. Implements, seeds and conveniences for saving manual labor are in demand, and if they had them the station would soon be ready for work. It would be very gratifying to be able to send these to the consecrated men who have expatriated themselves that they may help the unhappy victims of the horrible slave-trade. Funds, however, are lacking and for the present the work must go on slowly. Any contributions our readers may send to this office for the cause will be gratefully received and promptly applied to the purchase of the articles Mr. Chatelain and his colleagues most urgently need.

An Open Door for Christian Women.

Mr. Moody's Advice to Those who Wish to do the Lord's Work.

IT seems to me that in the 20th chapter of Matthew, verses 6 and 7, we have a picture of the state of things which exist in our churches to-day—a great work to be done, many standing about perfectly able to do it, but idle because no man has set them at work.

We are living in an age which is vastly different in many ways from the days of our fathers. Time was when the minister might be sure of reaching the people, and that his Sunday morning audience would include all the adults of his parish, because they were compelled by law to be there. That time has gone by, and especially in our cities the only way to reach a large proportion of the men and women with the Gospel now is to take it to them in their homes. They must be visited and dealt with there, and by personal invitation and continued effort brought to the house of God. Of course no pastor can expect to do such a work alone, and therefore there has arisen a need for trained workers who can give their time to it. I believe experience has proven that the very best ones to do this work are Christian women. A woman can get into these homes much easier than a man, and by many kind ministrations such as a woman alone can render, win the mother and children for Christ. This is not a matter of theory but of actual experience in many churches with which I am acquainted, and I believe is one answer to the old question of how to reach the masses. There ought to be thousands of women giving their lives to this work in the cities and large towns of our land, and more and more the churches are calling for such workers. I have recently been much interested in a kind of work that has been attempted in some of the rural districts of New England. For years it has been a problem with missionary boards to know how best to help small country churches. Many such churches have steadily run down: the people have moved away, and other causes have weakened them until they can no longer support a pastor and must be carried by the missionary board or abandoned. Now one board at least has been sending trained young women workers into such communities. They have lived with the people, visiting among them, giving Bible readings at their homes, and preaching in the church. The blessing of God has been upon their work.

I have spoken of only two fields in which the need of Christian women with some training for such work is very manifest. It would be easy to mention others. There is the need in our home missionary fields in the West and South of those who can teach the Bible. There is the whole great heathen world, where 800,000,000 people sit in midnight darkness.

Now I believe there are in this country a great many Christian young women of from twenty to thirty years of age—women of fair education and ability—who could and would give their lives to this work if they only knew just how to go about it. They are in the condition of the laborers in the parable, idle because no one has put them to work, and the point I am getting at is to tell such young women of this great possibility of usefulness before them and how they may enter into it.

We have established at East Northfield, Mass., a Training School, where young women are taught the Bible and practical methods of Christian work—giving as nearly as we can just the training that is required in these for whom this great call is coming. Many young women have gone out of it into places of great usefulness, and are making their lives count mightily for the salvation of men and the glory of God. If this has fallen under the eye of such a young woman as I have tried to describe, may I ask her why her life should not be thus spent?

I shall be very glad to correspond with any who may wish to enter the School. We can take only a limited number, but our doors are wide open for as many as the building will accommodate.

I do not know why churches could not send one of their number here for a few months. I am receiving inquiries for such workers constantly, and I think many times the worker is right in the church where her services are required, if she could only be found and helped to obtain a little practical training.

E. Northfield, Mass. D. L. MOODY.

The War Testament Fund.

Thousands of our vest-pocket War-Testaments are now being distributed weekly among the troops at the different camps throughout the country by the evangelists, chaplains and Y. M. C. A. workers. These little volumes are everywhere welcomed, and are a great comfort to the soldiers, being printed in clear type, and the book itself being of a size to fit conveniently into the pocket of a vest or tunic. One dollar will supply ten soldiers with Testaments. Ten dollars will give the Gospel in this compact form to an entire Company. All contributions for this work are applied to sending out these Testaments free to our soldiers and sailors, and every contribution will be acknowledged in THE CHRISTIAN HERALD.

The following sums have been received for the work during the week:

Prev ack ..	$1215.94	I H N, Urlton ..	1 00
Lena E, Lowell	1 00	Bennett, Chas S ..	80
Ann & Amelia Castello	1 00	Dodd, J F	2 00
BAH, Newton Centre	5 00	Elliott, Belle	50
M E S ..	2 00	Jepsen, Mrs Anna .	1 00
McG's, Norristown	3 00	Porter, Fred	1 00
Well-wisher, —, Ala	25	Protzman, Eva ..	2 00
Subr, Hartford	1 00	A Helper, Mill Creek	1 00
		Total	$1238.49

A CRY FROM CAMP.

"No man cometh unto the Father but by me."
"Him that cometh to me I will in no wise cast out."

DEAR mother, goodbye! The far homeland,
Alas, I shall ne'er see again!
'Neath alien skies I am dying,
A victim, but oh, not of Spain!
Dear mother, your boy, when he left you,
Was upright and true, as you know;
But soon, all too soon, came the ordeal
Of facing a terrible foe.

Satan's hounds came after me, mother,
I thought I was strong—but I fell
Like Lucifer, son of the morning,
From heaven to nethermost hell.
I lie in the mire, dear mother,
A sinner 'gainst God and the right;
Yet over the sea steals like music,
Your prayer "bless my soldier to-night!"

Your pure boy no longer, my mother,
The drink did its duty too well—
Spain's bullets to me are as nothing.
My soul has been struck by a shell.
No love I deserve, yet, precious mother,
I yearn for a sight of your face;
The touch of your hand on my forehead
Would be like the touch of God's grace.

Our chaplain says, "Come to the Saviour!
Forgiveness there is, and for you."
But, mother, I scarce can believe him,
The news seems too good to be true.
A robe for the prodigal's body!
A ring for his weak, sinning hand!
And shoes for the feet that have wandered
So far from the good Father's land!

My heart is just broken with kindness,
The love of the Father for me;
Such love is too great for rebellion—
I come, my Redeemer, to thee.
With fever my body is burning,
It will not be long ere I go;
But Heaven's begun with me, mother,
Christ's blood makes me "whiter than snow."

E. Oakland, Calif. MARIAN TAYLOR.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

THE METROPOLITAN PULPIT

ENEMIES OVERTHROWN.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Psalms 68: 1, ... { **Let God arise, let his enemies be scattered.**

A PROCESSION was formed to carry the ark, or sacred box, which, though only three feet nine inches in length and four feet three inches in height and depth, was the symbol of God's presence. As the leaders of the procession lifted this ornamented and brilliant box by two golden poles run through four golden rings, and started for Mount Zion, all the people chanted the battle hymn of my text, "Let God arise, let his enemies be scattered."

The Cameronians of Scotland, outraged by James I., who forced upon them religious forms that were offensive, and by the terrible persecution of Drummond, Dalziel, and Turner, and by the oppressive laws of Charles I. and Charles II., were driven to proclaim war against tyrants, and went forth to fight for religious liberty; and the mountain heather became red with carnage, and at Bothwell Bridge and Aird's Moss and Drumclog the battle hymn and the battle shout of those glorious old Scotchmen was the text I have chosen: "Let God arise, let his enemies be scattered."

What a whirlwind of power was Oliver Cromwell, and how with his soldiers, named the "Ironsides," he went from victory to victory! Opposing enemies melted as he looked at them. He dismissed Parliament as easily as a schoolmaster a school. He pointed his finger at Berkeley Castle, and it was taken. He ordered Sir Ralph Hopton, the general, to dismount, and he dismounted. See Cromwell marching on with his army, and hear the battle-cry of the "Ironsides," loud as a storm and solemn as a death-knell, standards reeling before it, and cavalry horses going back on their haunches, and armies flying at Marston Moor, at Winceby Field, at Naseby, at Bridgewater and Dartmouth—"Let God arise, let his enemies be scattered!"

So you see my text is not like a complimentary and tasselled sword that you sometimes see hung up in a parlor, a sword that was never in battle, and only to be used on general training day, but more like some weapon carefully hung up in your home, telling its story of battles, for my text hangs in the Scripture armory, telling of the holy wars of three thousand years in which it has been carried, but still as keen and mighty as when David first unsheathed it. It seems to me that in the Church of God, and in all styles of reformatory work, what we most need now is a battle-cry. We raise our little standard, and put on it the name of some man who only a few years ago began to live and in a few years will cease to live. We go into contest against the armies of iniquity, depending too much on human agencies. We use for a battle-cry the name of some brave Christian reformer, but after awhile that reformer dies, or gets old, or loses his courage, and then we take another battle-cry, and this time perhaps we put the name of some one who betrays the cause and sells out to the enemy. What we want for a battle-cry is the name of some leader who will never betray us, and will never surrender, and will never die.

All respect have I for brave men and women, but if we are to get the victory all along the line we must take the hint of the Gideonites, who wiped out the Bedouin Arabs, commonly called Midianites. These Gideonites had a glorious leader in Gideon, but what was the battle-cry with which they flung their enemies into the worst defeat into which any army was ever tumbled? It was "The sword of the Lord and of Gideon." Put God first, whoever you put second. If the army of the American revolution is to free America, it must be "The sword of the Lord and of Washington." If the Germans want to win the day at Sedan, it must be "The sword of the Lord and of Von Moltke."

Waterloo was won for the English, because not only the armed men at the front, but the worshipers in the cathedrals at the rear, were crying "The sword of the Lord and of Wellington."

The Methodists have gone in triumph across nation after nation with the cry, "The sword of the Lord and of Wesley." The Presbyterians have gone from victory to victory with the cry, "The sword of the Lord and of John Knox." The Baptists have conquered millions after millions for Christ with the cry, "The sword of the Lord and of Judson." The American Episcopalians have won their mighty way with the cry, "The sword of the Lord and of Bishop M'Ilvaine." The victory is to those who put God first. But as we want a battle-cry suited to all sects of religionists, and to all lands, I nominate as the battle-cry of Christendom in the approaching Armageddon the words of my text, sounded before the ark as it was carried to Mount Zion: "Let God arise, let his enemies be scattered."

As far as our finite mind can judge, it seems about time for God to rise. Does it not seem to you that the abominations of this earth have gone far enough? Was there ever a time when sin was so defiant? Were there ever before so many fists lifted toward God telling him to come on if he dare? Look at the blasphemy abroad! What towering profanity! Would it be possible for anyone to calculate the numbers of times that the name of the Almighty God and of Jesus Christ are every day taken irreverently on the lips? Profane swearing is as much forbidden by the law as theft, or arson, or murder, yet who executes it? Profanity is worse than theft, or arson, or murder, for these crimes are attacks on humanity—that is an attack on God.

This country is pre-eminent for blasphemy. A man traveling in Russia was supposed to be a clergyman. "Why do you take me to be a clergyman?" said the man. "Oh," said the Russian, "all other Americans swear." The crime is multiplying in intensity. God very often shows what he thinks of it, but for the most part the fatality is hushed up. Among the Adirondacks I met the funeral procession of a man who two days before had fallen under a flash of lightning, while boasting, after a Sunday of work in the fields, that he had cheated God out of one day anyhow, and the man who worked with him on the same Sabbath is still living, but a helpless invalid, under the same lightning flash.

Years ago, in a Pittsburg prison, two men were talking about the Bible and Christianity, and one of them, Thompson by name, applied to Jesus Christ a very low and villainous epithet, and, as he was uttering it, he fell. A physician was called, but no help could be given. After a day lying with distended pupils and palsied tongue, he passed out of this world. In a cemetery in Sullivan county, in New York State, are eight headstones in a line and all alike, and these are the facts: In 1861 diphtheria raged in the village, and a physician was remarkably successful in curing his patients. So confident did he become that he boasted that no case of diphtheria could stand before him, and finally defied Almighty God to produce a case of diphtheria that he could not cure. His youngest child soon after took the disease and died, and one child after another, until all the eight had died of diphtheria. The blasphemer challenged Almighty God, and God accepted the challenge.

Do not think that because God has been silent in your case, O profane swearer! that he is dead. Is there nothing now in the peculiar feeling of your tongue, or nothing in the numbness of your brain, that indicates that God may come to avenge your blasphemies, or is already avenging them? But these cases I have noticed, I believe, are only a few cases where there are hundreds. Families keep too quiet to avoid the horrible conspicuity. Physicians suppress them through professional confidence. It is a very, very, very long roll that contains the names of those who died with blasphemies on their lips.

Still the crime rolls on, up through parlors, up through chandeliers with lights all ablaze, and through the pictured corridors of club-rooms, out through busy exchanges where oath meets oath, and down through all the haunts of sin, mingling with the rattling dice and crackling billiard-balls, and the laughter of her who hath forgotten the covenant of her God; and round the city, and round the continent, and round the earth a seething, boiling surge flings its hot spray into the face of a long-suffering God. And the ship-captain curses his crew, and the master-builder his men, and the hack-driver his horse; and the traveler the stone that bruises his foot, or the mud that soils his shoes, or the defective time-piece that gets him too late to the rail-train. I arraign profane swearing and blasphemy, two names for the same thing, as being one of the gigantic crimes of this land, and for its extirpation it does seem as if it were about time for God to arise.

Then look for a moment at the evil of drunkenness. Whether you live in Washington, or New York, or Chicago, or Cincinnati, or Savannah, or Boston, or in any of the cities of this land, count up the saloons on that street as compared with the saloons five years ago, and see they are growing far out of proportion to the increase of the population. You people who are so precise and particular lest there should be some imprudence and rashness in attacking the rum traffic will have your son some night pitched into your front door dead drunk, or your daughter will come home with her children because her husband has, by strong drink, been turned into a demoniac. The drink fiend has despoiled whole streets of good homes in all our cities. Fathers, brothers, sons on the funeral pyre of strong drink! Fasten tighter the victims! Stir up the flames! Pile on the corpses! More men, women, and children for the sacrifice! Let us have whole generations on fire of evil habit; and at the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer let all the people fall down and worship King Alcohol, or you shall be cast into the fiery furnace under some political platform!

I indict this evil as the regicide, the fratricide, the patricide, the matricide, the uxoricide of the century. Yet under what innocent and delusive and mirthful names alcoholism deceives the people! It is a "cordial." It is "bitters." It is an "eye-opener." It is an "appetizer." It is a "digester." It is an "invigorator." It is a "settler." It is a "night-cap." Why don't they put on the right labels—"Essence of Perdition," "Conscience Stupefier," "Five Drachms of Heart-ache," "Tears of Orphanage," "Blood of Souls," "Scabs of an Eternal Leprosy," "Venom of the Worm that Never Dies?" Only once in a while is there anything in the title of liquors to even hint their atrocity, as in the case of "sour mash." That I see advertised all over. It is an honest name, and anyone can understand it. "Sour mash!" That is, it makes a man's disposition sour, and his associations sour and his prospects sour; and then it is good to mash his body, and mash his soul, and mash his business, and mash his family. "Sour mash!" One honest name at last for an intoxicant! But through lying labels of many of the apothecaries' shops, good people, who are only a little under tone in health, and wanting some invigoration, have unwittingly got on their tongue the fangs of this cobra, that stings to death so large a ratio of the human race.

Others are ruined by the common and all-destructive habit of treating customers. And it is a treat on their coming to town, and a treat while the bargaining progresses, and a treat when the purchase is made, and a treat as he leaves town. Others, to drown their troubles, submerge themselves with this worse trouble. Oh, the world is battered and bruised and blasted with this growing evil! It is more and more entrenched and fortified. They have millions of dollars subscribed to marshal and advance the alcoholic forces. They nominate, and elect, and govern the vast majority of the office-holders of this country. On their side they have enlisted the mightiest p[ower] of the centuries. And behin[d] stand all the myrmidons of the [w]orld, Satanic, Apollyonic and Di[a]bolic. It is beyond all human effort to ove[r]throw this Bastille of decanters or captu[re] Gibraltar of rum jugs. And while [I] prove of all human agencies of ref[or]m, I would utterly despair if we had [n]o help else. But what cheers me is th[at] best troops are yet to come. Ou[r] artillery is in reserve. Our greates[t] commander has not yet fully taken th[e] If all hell is on their side, all hea[ven] on our side. Now "Let God aris[e] let his enemies be scattered."

Then look at the impurities of [the] great cities. Ever and anon there [is] the newspapers explosions of soc[ial] that make the story of Sodom q[uite] spectable; "for such things," Chris[t] "were more tolerable for Sodom a[nd] morrah" than for the Chorazins and [Bet]saidas of greater light. It is no u[n]thing in our cities to see men in hig[h] tions with two or three families, or [the] ladies willing solemnly to marry th[e] swine of society, if they be wealthy [A] Bible all aflame with denunciation [of] an impure life, but many of the Am[er] ministry uttering not one point-blan[k] against this iniquity lest some old [la]tine throw up his church pew. M[ur]ery organized in all the cities [of] United States and Canada by wl[ich] put yearly in the grinding-mill o[f] iniquity thousands of the unsusp[ec]of the country farm-houses, one pro[s]confessing in the courts that she ha[s] plied the infernal market with on[e] dred and fifty victims in six months [or] for five hundred newspapers in A[m]to swing open the door of this lazar[-]of social corruption! Exposure [is] come before extirpation.

While the city van carries the sc[um] this sin from the prison to the [po]court morning by morning, it is ful[l] if we do not want high American l[ife] become like that of the court of [Lo]XV., to put millionaire Lotharios a[nd] Pompadours of your brown-stone p[ala]into a van of popular indignatio[n] drive them out of respectable as[so]rations. What prospect of social pu[ri]tion can there be, as long as at su[m]watering-places it is usual to see a [fa]woman of excellent rearing stand[ing] simper and giggle and roll up he[r] sideways before one of those firs[t] satyrs of fashionable life, and on th[e] room floor join him in the dance[?] maternal *chaperon* meanwhile be[ing] from the window on the scene? M[ar]are made in heaven, they say. No [w]matches; for the brimstone indicat[es] opposite region.

The evil is overshadowing all our [la]By some these immoralities are [ca]peccadilloes, gallantries, eccentri[ci]and are relegated to the realms of [co]larity, and few efforts are being [m]against them. God bless the "[W]Cross" movement, as it is called—[an]ganization making a mighty assau[lt] this evil! God forward the tracts o[n] subject distributed by the religious [pa]societies of the land! God help p[eo]in the great work they are doing, i[n]ing to start their children with pure [pr]ciples! God help all legislators in [th]attempt to prohibit this crime!

But is this all? Then it is only a [qu]tion of time when the last vestig[e] purity and home will vanish out of [si]Human arms, human pens, human v[oi]human talents are not sufficient. I [h]to look up. I listen for artillery rum[b]down the sapphire boulevards of he[a]I watch to see if in the morning [sk]there be not the flash of descen[di]scimitars. Oh, for God! Does it [n]seem time for his appearance? Is [it] time for all Christian lands to cry [o]"Let God arise, and let his enemi[es] be scattered?"

I got a letter asking me if I di[d] think that the earthquake in one o[f] cities was the Divine chastisemen[t] that city for its sins. That letter [an]swered by saying that if all our Amer[ica]cities got all the punishment they de[se]for their horrible impurities, the [ea]would long ago have cracked, ope[n] crevices trans-continental, and taken [in] all our cities so far under that the t[op] our church spires would be five hun[dr]feet below the surface. It is of the L[or]mercies that we have not been consu[me]

Not only are the affairs of this w[or]

...a-vist, a-jangle and racked, that there ...een a need of the Divine appearance, ...t ere is another reason. Have you ...t oticed that in the history of this ...n God turns a leaf about every two ...nd years? God turned a leaf, and ...s orld was fitted for human residence. ... two thousand more years passed ...and God turned another leaf, and ... the Deluge. About two thousand ...r years passed on, and it was the ...t ty. Almost two thousand more ...r passed by, and he will probably ...turn another leaf. What it shall ... cannot say. It may be the de... ...on of all these monstrosities of ...rpide, and the establishment of right... ...s ss in all the earth. He can do it, ... will do it. I am as confident as if ... already accomplished. How easily ... do it, my text suggests. It does ... God to hurl a great thunderbolt ... power, but just to rise from the ... on which he sits. Only that will ...essary. "Let God arise!" ... be no exertion of omnipotence. ... be no bending or bracing for a ... lift. It will be no sending down ...y of the white horse cavalry of ... or rumbling war chariots. He ...ly rise. Now he is sitting in the ...ev and patience of his reign. He ... his throne watching the mustering ...he forces of blasphemy and drunk... ...e and impurity and fraud and Sab...

OUR NEW HAWAIIAN DOMAIN.

The Islands and the People that Have Now Come Under Our Flag—A Dying Race—Our Missionary Work in Hawaii.

NOW that the Hawaiian Islands have become really our own, both by gift of the people there who have controlling influence, and are responsible for law and order, and also by action of the Congress of the United States, we shall feel a renewed interest in them. Many Americans will look to those islands as a possible place for business undertaking, and undoubtedly quite a large number will venture to make their home in that advanced outpost of our national civilization.

The history of the islands is long and interesting, even though not a word had been committed to writing until after the advent of white men within the present century. That history has already become familiar to many readers of THE CHRISTIAN HERALD. One of the most striking characters in the whole history is that of the first king. The long name of five syllables is quite easy when you once get hold of it. Pronounce the first syllable, *Ka*, with the broad sound of *a* as in *ah*, or as if it were spelled *Kah*. Then divide the remainder of the word into two parts, which are simply the same repeated, namely, *meha*, giving *é* the sound of long *a* in English, and *a* the same broad sound as before. We can show the sound perhaps, in the following spelling: *Kah-mayha-mayha*, with the accent on the syllable, *may*.

The statue, heroic size, stands in the Government Grounds at Honolulu, and is admired by the people. Kamehameha I. was a native chief who had many of the noble traits of the best kings. He it was who conquered other chiefs and made the little islands, scattered through three hundred miles of sea, one country, and thanks to the civilization brought in by American missionaries, and British and American visitors and residents, they have remained united ever since the day of that conqueror. Hawaii's policemen are decked with the badge of authority. It is plain that they are very personable people. In fact many of the native Hawaiian race are shapely and pleasing in figure. In the olden time, chiefs and their wives were particularly so. Even the last king, Kalakaua, though said not to be a pure Hawaiian, and scarcely of the royal line, was in appearance "every inch a king."

Hawaiians have necessarily ceased to be the ruling people in their own islands, just as the ancient Angles did long ago in England. Yet they still have much influence, and hold many good positions. Some of the native policemen are thoroughly faithful and capable, and will render good service under the "Stars and Stripes."

One of our photographs I have called "A Hawaiian Kindergarten," because in the water, in their plays as here shown, the children readily learn one of the national accomplishments of the Hawaiians. They are a race of swimmers. The legends of olden times relate most remarkable exploits in swimming long distances. And within the memory of present times, is the daring feat of riding a surf board on the crest of incoming breakers. Balancing themselves most adroitly on a kind of long plank, these men, and even women, would stand in such a way as to hold their perilous craft just right to catch the motion of the surf, and be borne triumphantly toward shore, much faster, it is said, than a horse could gallop on land. But the era of shipping and civilization has pretty nearly banished that daring sport from Hawaiian recreations. Our illustration shows youngsters disporting themselves just where the ocean breaks over a reef. On the hither side, the water is still, but beyond, where in a tranquil day they can play safely, the waters extend outward toward the vastness of the mighty ocean.

A HAWAIIAN OCEAN KINDERGARTEN.

In a peculiar sense the Hawaiians are a dying race. Not only must individuals pass away, but the race as a whole has rapidly been dying out. Wars, physical disorders, and contact with continental races have diminished them to one-tenth of their former number. But we may hope that a regular and stable government, with good hygienic and moral instruction properly enforced, may save a remnant to the population of the future.

A very common method of disposing of the dead was to cover the body with a glutinous wash, and then deposit it in a sitting posture in some cave on a mountain side, or on some natural shelf or niche on the side of a precipice. There offerings were frequently carried and prayers performed. Remnants of such a cave may still be seen in the mountain, where the promontory of Diamond Head approaches the sea, not far from Honolulu.

American missionaries began work in Hawaii in 1820, and with remarkable success. The force was large, able, and thoroughly united. In proportion, it was the same as if America should send to China several thousand missionaries, instead of a few score. By the end of ten years, the language had been reduced to writing, a fine literature begun, and schools widely established. At the end of twenty years, an orderly government had been well initiated, modifying and finally supplanting with regular law and citizenship, the old-time personal rule of the chiefs. At the end of forty years the islands were practically a Christian nation, with statutes against immoralities as well made and enforced as in the United States. And although since that date many thousands of Asiatic pagans have come into the diminutive country, and adventurers of many kinds have there sought to gratify their desires and ambitions, yet the good work done by the missionaries is still strong in the high sentiments of right prevailing among Hawaiians. REV. G. N. POND.

...GOVERNMENT HOUSE, HONOLULU.
...(...the United States Flag was raised.)

THE NATIONAL DANCE AT A HAWAIIAN FESTIVAL.

...speaking, and when they have done ...worst, and are most surely organized. ...ld bestir himself and say: "My ...en's have denied me long enough, and ...ir ... of iniquity is full. I have given ...en full opportunity for repentance. This ...spassation of patience is ended, and the ...th' the good shall be tried no longer."; ...nd ow God begins to rise, and what ...ations give way under his right foot. ...ow not; but, standing in the full ...ur...e and grandeur of his nature, he ...ok this way and that, and how his ...mies are scattered! Blasphemers, white ...mb, reel down to their doom; and ...os who have trafficked in that which ...sts the bodies and souls of men and ...ns will fly with cut foot on the down ...nd of broken decanters; and the pol...her of society, that did their bad work ...h ...rge fortunes and high social sphere, ...ertake in their descent the degraded ... of underground city life, as they ... over the eternal precipices; and ...rld shall be left clear and clean for ...nds of humanity and the worship... ... Almighty God. The last thorn ...c ... off, the world will be left a bloom...ng ...e on the bosom of that Christ who ...nto ...o gardenize it. The earth that ...oo snarling with its tigerish passion, ...gung out its raging claws, shall lie ...wn lamb at the feet of the Lamb of ...od ho took away the sins of the world. ...An now the best thing I can wish for ...u, ...nd the best thing I can wish for ...yse..., is, that we may be found his ...rr and undisguised and enthusiastic ...ien, in that hour when God shall rise ...nd ...s enemies shall be scattered.

The Sunday School

REFORMATION UNDER ASA.

S. S. Lesson for Oct. 2. II. Chron. 14: 2-12. Golden Text, II. Chron. 14: 11.

BY MRS. M. BAXTER.

IN our lessons for the last quarter we have considered God's dealings with Israel under Jeroboam and his successors; we commence now a series of lessons from the history of the kings of Judah. It is very striking that in Israel during the time in which not one of the kings proved to be a true leader of the people in the fear of God and in obedience to him, God, in his considerate grace and love, gave to his people such prophets as Elijah, Elisha, and Micah. He never leaves himself without a witness, so that men shall have no excuse for living without God.

Rehoboam had obeyed the Lord when he forbade him to go to war with Jeroboam, and God rewarded him by drawing to him the Levites from all Israel (II. Chron. 11: 4, 13). Thus the king was surrounded by men who for the honor of the God of Israel had forsaken Jeroboam who had set up idolatrous worship throughout his kingdom. But Rehoboam was a weak man, who succumbed to every influence, bad and good. When he was strong, he forsook the law of the Lord and all his people with him, and God suffered Shishak, king of Egypt, to come up against Judah and to take the fenced cities. Thank God there were right-minded princes in Judah who recognized the hand of God, humbled themselves and acknowledged, "The Lord is righteous." Whenever in a time of trouble and judgment, God's people thus justify him, God is glorified in delivering them, and so it was now. He granted "some deliverance," but not entire, because Rehoboam "set not his heart to seek the Lord" (II. Chron. 12: 6-14).

Abijah, his son, succeeded him, but reigned only three years. His reign was signalized by the war he made against Jeroboam, in which he showed a spirit better than that of his father, and yet "he walked in all the sins of his father which he had done before him, and his heart," says the historian, "was not perfect with the Lord his God as the heart of David his father" (I. Kings 15: 3). "But God smote Jeroboam and the children of Israel before him and his people because they relied upon the Lord the God of their fathers" (II. Chron. 13: 18).

It was only when Asa came to the throne that God had a man on his side through whom he could work unhindered. "Asa did that which was good and right in the sight of the Lord his God." His grandfather, Rehoboam, had encouraged idolatry and grievous sins (I. Kings 14: 22-24), but Asa stood out against the vain manner of life received by tradition from his fathers (I. Pet. 1: 18); he was bound by the love of his God more than by family considerations, and he did what must have cost him much suffering, when he removed his grandmother, Maachah, from being queen dowager because she had made an abominable image . . . and the king cut down her image and burnt it at the brook Kidron (I. Kings 15: 11-13, R. V.). Thus while his father, Abijah, walked in all the sins of his father which he had done before him (I. Kings 15: 3), Asa had the grace and the courage to stand true to his God in the midst of unconverted relatives, a test which many of us have found to be a very severe one.

A time of reformation, whether in a kingdom, a city, a church, a mission, or a household, needs, if it is to be effectual, very special grace of God. Asa believed in his God. The generation in which he was brought up had been habituated to idolatry; no doubt idolatry was mixed up with all their social customs, and abominable sins, which spring out of the devil worship which idolatry means, were common among the people. Asa made a clean sweep of the whole thing. Without considering what it might be to him in losing favor with his people, nor yet the pecuniary loss, he "took away the strange altars and high places and brake down the pillars, and hewed down the Asherim: and commanded Judah to seek the Lord, the God of their fathers, and to do the law and commandment" (R. V.).

The result was that God stood by him, and the country, which had been so long torn and desolated by war, "had rest ten years." It was God who gave this time of rest, and Asa acknowledged it (ver. 7): it was not the result of any power in Asa.

RUINS OF BEIT JEIBRIN, NEAR THE SCENE OF ASA'S VICTORY.

Was the king right to spend this time in strengthening himself building fenced cities, walls, towers, gates and bars? We read of no command that he should do this; and when God permitted Zerah, the Ethiopian, to come against him with a force twice as strong as his own, the king could only fall back upon his God as much as though he had done nothing to strengthen himself. He went out with his army to meet the enemy at Mareshah, and there he practically handed over the whole command to the God in whom he trusted.

"Lord," he said, "it is nothing with thee to help, whether with many or with them that have no power: help us, O Lord, our God, for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee." It was perfect confidence in a well-known God; it was a confession of absolute weakness, while at the same time Asa had the courage and the faith to take for granted that his cause was God's cause: "Let not man prevail against thee." The Lord smote the Ethiopians before Asa and before Judah. Such an appeal from a child to a father could not go unheard. The prayer of Asa was in the very spirit of the Lord's prayer. "Hallowed be thy name:" the king put God to the front, and God took the place given him and utterly routed the enemy. What chance had the Ethiopians when God fought for Judah? "They were destroyed before the Lord and before his host." Judah was his host at this time, for they were surrendered to him; and the fear, not of them, but of the Lord, "came upon the cities round about them." His people cleansed from sin with a sense of utter weakness, and an unlimited trust in God, and then what can he not accomplish! Asa's experience is the experience of all who go forth in God's strength to meet spiritual or material enemies.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

HAVING traced in previous lessons the history of Israel from the period of its separation from Judah to its dispersion, we are now to take up the history of the southern kingdom, which continued about four hundred and fifty years after the separation. It was much smaller than the territory occupied by Israel. Though the tribe of Benjamin was considered to belong to the Judæan kingdom, the border between the two kingdoms, which was always a subject of dispute, ran so as to leave the greater part of the tribe of Benjamin in the northern kingdom, and people were more in sympathy with it, having never quite forgiven the revolution which transferred the crown from the dynasty of Saul to that of David. The border line was not more than six miles north of Jerusalem. There was, however, some compensation in the greater security which the situation of Judah gave it. On the north, Israel formed a barrier to the attacks of Assyria. On the west, the Philistines were so thoroughly subdued by David that they let the kingdom alone. On the south was the desert, which barred the way of invaders, and on the east was the Dead Sea, which protected the country from the Moabites. Besides these advantages, Judah had the prestige of possessing the capital city and the Temple, which was the centre of attraction for every religious spirit in the Hebrew nation. This fact is very prominent in the Chronicles, from which most of the ensuing lessons are taken. It is believed that if the author was not Ezra, as many think, it was some official of the Temple, and probably of the choir, as he is so careful to record matters connected with the musical part of the services.

And Asa did that which was good. Asa was the grandson of Rehoboam, and the fifth of the kings of the Davidic dynasty. The splendor of the kingdom had been decreased. Even the Temple had been stripped of its gold and had been decorated instead with brass, or bronze. Rehoboam the grandson of David, had been subjugated by Egypt. His son, Abijah, had been forced to fight with Israel, and though he had conque
was evidently at great cost and,
chronicler is careful to explain,
tory was due clearly and solely to t
of God. Asa, who began to reig
the year 917 B. C., had ten years o
which he used in clearing his king
idols and strengthening its defence
northern frontier. People do not
put periods of rest and quiet to so
use. A well-known clergyman sa
had in my congregation a man wh
from my native town in New Engl
had known him from boyhood a
often urged him to seek God.
put it off for one reason and anoth
he had reached middle age. A
change in commercial affairs led
sell his business and he retired
large fortune. He had then nothing
to occupy his attention, and I beg
him to turn his thoughts to Christ:
was still unsaved. He answered t
life hitherto had been one of har
and ceaseless struggle, and now h
have a little pleasure. I pleade
him but without success. I think
fully ten years afterward that I st
his deathbed. I shall never for
agony of his face as he said: '
had only used my leisure as you
me, I should not now be dying
hope.'"

The altars of the strange gods. I
can read these histories of God's
people without surprise at the per
with which they recurre
worship of idols. Th
certainly has not afflicte
ern times. While it was
to keep these people in
times from worshiping
blocks of stone and met
now difficult to get pe
worship at all. But the
which impelled idol-w
still survives, though th
have disappeared. Th
was recently disputed by
chant who contende
there was at least on
mandment that he had
broken. "I never bowe
to a graven image and
it," he said to his minis
am not so sure of that
the minister. "You were
church last Sunday." Th
chant replied that he w
he stayed at home bec
was raining so heavily.
said the minister, "you
your business the nex
although the rain co
and the distance was g
You would do that fo
which you would not
God." Taking out
pocket a silver doll
holding it on his pa
added: "Does not this
sent the power to whi
concentrate your thou
your time and your e
You do not, it is true,
to it and offer it your prayers, but
usurped the place in your life that o
belongs to God. That is the esse
idolatry."

With them that have no power.
declaration has been tested in th
of many despairing men. God ca
will help, when his help is sough
when he does, victory is certain.
not signify whether the man has
or not. In the Bowery Mission, n
ago, a man rose to testify to this fa
related a sad history of fruitless eff
shake off the drinking habit. His
had lost hope; even his wife believ
would never reform. He had sign
pledge several times and had kept i
time, but under the assaults of t
tion he had fallen every time. H
ceased to struggle, and was on his
a drunkard's grave, when he heard
fact that Asa believed — that it is n
to the Lord "to help whether with
or with them that have no power."
experience had convinced him th
had no power, but in this method o
ing the enemy, his own power di
count. He had made another eff
ving on God's strength, and ha
the victory, or rather, as he said, Go
won it in him. His desire for liqu
been taken away, and he had pro
the experience of several years tha
can help even them that have no po

Sick Soldiers Hear the Gospel.

(Continued from first page.)

...distributed weekly. A special consignment of one thousand of the War Testaments was sent by THE CHRISTIAN HERALD to Jacksonville, Fla., a few days ago, on the request of the Christian Commission, and still other consignments have been sent to Camp Wikoff, Camp Alger and other points.

War Testaments at the Camps.

Rev. J. G. Anderson writes, regarding the consignment of War Testaments sent him for distribution among the troops at Tampa, Fla.:

"I was very glad to get them—had wanted them for some time. The Fifth Regulars had come in and had become so scattered that the Commission had done nothing for them. I took out one hundred Testaments, and as I called out that I had Testaments, they rushed at me in great crowds. I could have distributed five hundred; eager hands were stretched out for them. The Seventh Artillery had had very little done for them on account of its location. I took another regiment to them and the scene I had just witnessed in the Fifth Infantry was repeated among them. I assure you that you could not have sent anything the soldiers would have been more glad to get.

"These consignments along with many previous ones were very welcome, but for the distribution among the soldiers, the best betrayed to the Testament Fund subscribed by readers of this journal. Thus the contribution to the fund is the means of bringing in hundreds of many more other soldier boys. The Living Epistle of which they carry with them wherever they goes. Camp, in hospital, or on the field. Many of the boys who receive the Testament have sent back letters to the effect that they received at the front, which they value very highly as a souvenir and as a remembrance of those friends who thought of the soldier's spiritual welfare the most critical period of the war. Many very touching incidents are related concerning the work of the Christian Commission evangelists at the different camps. One of Mr. Moody's workers writes:

"At the close of the meeting there were some Testaments on hand to give out to any men who wanted them, and they flocked around. One old alwart, splendid looking man waited until every last and asked for a Testament. He said, "I wish you would write my name in it. And the name was written in it. "Now," he said, "three years ago my mother wanted me to take a Testament, and I threw it at her and said. I would give all the world to-night if I had never done it. I have lived for three years a wretched life. I am a graduate of college, and expected to go into the Presbyterian ministry. I have tried to be an infidel and an atheist, and it has all been because I loved sin, and it got hold of me, and I have been unwilling to give it up. But now," he said, "I will take this Testament, and I pray God I may soon be able to write to my mother of my conversion. I have changed my mind; she has not heard of me for three years, and she doesn't know where I am; but, God helping me, I hope soon to write to her that her prodigal boy, after all his wanderings, has come back to God."

Another, referring to the work at Camp Thomas, writes:

One night last week a fine-looking young man from Wisconsin got up at the close of the meeting and said: "Boys, I came on these grounds as tough a case as ever walked. My father is a Presbyterian minister, and my mother is a God-fearing woman; but I paid no attention to them while I was at home. The night before last I came to the meeting, and I accepted Christ as my personal Saviour, and now I want to confess him."

The majority of the commanding officers at the camp have given the most enthusiastic approval to the services. Gen. Brooke, while at Camp Thomas, said:

Gentlemen: I have been well aware of your presence in my camp and of the work you are doing. I have had my eye on the tents you have erected, and know of the conveniences and comforts you have brought the soldiers. I am much pleased with your work, and believe you are doing good. Go on with your duty. Hew to the line, and then let the chips fall where they will. This has been my motto through life.

Colonel Coffee of the 2d Missouri Volunteers wrote:

I desire to state my very great appreciation of the work being done by your Commission in camp here. Nothing has so much contributed to the comfort of the men, their contentment and well being, as the Christian Commission tents.

Chaplain Springer of the 17th United States Infantry, wrote:

I want personally to thank you for the great work the Commission has done in the United States Army, especially in Tampa. I am sure the work was productive of great good.

Reading Matter for the Troops.

Thousands of volumes of good reading matter have been placed on the different war-ships and transports, both in the Atlantic and Pacific. Y. M. C. A. Secretary H. J. McCoy writes from San Francisco:

We put fifteen hundred volumes on the transport *Pennsylvania*, taking the Montana regiment to the Philippines last Tuesday, and fifteen hundred on the *Rio Janeiro* sailing to-morrow with the South Dakota troops; and will place them with all the other regiments as they go. The men are very eager for the books, and I doubt if any line of work could be of more service than this as they will have ample opportunity in seven thousand miles ocean travel to read, meditate and digest. Would it be possible for you to send us Bibles and Testaments? We are entirely out of them; have given away something like ten thousand and have exhausted the market. We now have fourteen tents in successful operation at Camp Merritt, this city, and you know two of our young men have gone with the invading army to the Philippines as representatives of the Christian Commission.

Rev. W. J. Peck, of Long Island City, who has spent some time at the camps, aiding the Christian Commission in its work, writes thus of his experiences among the sick soldiers at Camp Wikoff, Montauk Point:

The Christian Commission and Y. M. C. A. are in the actual harvest field of souls. A revival spirit pervades the Y. M. C. A. tents, and there are four of them, and all used night and day here. All day long the tents are well filled with soldiers writing letters home to relatives and friends. Secretary Sanford Whiting and others often have thus an opportunity to speak to the soldiers of Jesus.

At 7 P. M. the tents fill to the full with soldiers eager for the bright evangelical services, which last an hour, with inquiry meeting following. No minister could have a more responsive audience than these boys in blue. It is indeed a joy to preach to them and hear them sing the grand old hymns like "Rock of Ages," "Jesus, Lover of My Soul," "Nearer My God to Thee," and note the tears of penitence.

After the service last night, a soldier from Kentucky stayed and wanted to be prayed for. He said: "I have wanted to be a Christian a long time and prayed for it a great while, but I somehow feel that God overlooks me and won't give me the blessing." But he knelt on the grass in a corner of the big tent and asked God to be merciful to a poor sinner, and there he gave his life to God and said, "Now I belong to Jesus." At the General Hospital a very sick colored man, J. L., also from Kentucky, said: "Ever since I was brought from the hospital in Cuba, and on the way up, I prayed that God would save me."

The Christian Herald in the Tents.

The next cot was occupied by A. B. B., from Michigan, who was studying at Kalamazoo, fitting for the Baptist ministry. He was very sick, but expressed a desire to recover and reach home to complete his course and preach salvation. I had a bundle of papers to give out. Young B. asked if I had THE CHRISTIAN HERALD. I handed him the number of August 31, and his face lighted up as though meeting an old friend. He said: "This is best of them all." It is the paper usually desired, and I believe it is doing great good here. I wish the readers of your paper would pray that God would spare B.'s life and put him into the ministry.

Work here in the camp is full of interest, and is the cream of Christian endeavor. After one of the meetings thirty five indicated that they had commenced the new life. Most of the men are homesick, and are very approachable on the subject of religion. No rebuffs are met with. Doctors and nurses make it easy for evangelists and consecrated workers in the wards, and the officers also greet them cordially. The fire of the Holy Spirit kindles in many a life in camp and cot. Every evening new voices are heard confessing a newfound faith, and so the blessed work goes on. When they reach their church homes, may they be as lighted candles, not under, but upon a bushel, and give light to others! Pray for them.

PRES. MCKINLEY AND GEN. WHEELER AT CAMP WIKOFF.

SICK SOLDIERS LEAVING CAMP FOR HOME.

NOTES OF THE NEWS.

Captain-General Blanco has given our Evacuation Commissioners a cordial reception in Havana. It is said to be his purpose to leave Cuba before the Commission's work is completed.

The Spanish Senate has passed the bill authorizing the government to conclude peace.

Gen. Miles is now in personal command of affairs at Camp Wikoff and is rapidly remedying the present unhealthy conditions.

Aguinaldo's attitude toward our troops in the Philippines is so antagonistic that a collision between the Americans and the insurgents is far from improbable. The latter are endeavoring to occupy as strong a position as possible, before the question of the disposition of the islands comes up before the Peace Commission.

The Army Gospel Fund.

The following have been received for the Army Gospel Fund.

Prev. ack..	$1977.86	R. Lowell	10 00
Bayes, Chas	1 00	Helper, Mid Creek	1 00
Green, Mrs J C	50		
Harris, Mrs W A	50	Total	$2005 86
Irvine, Mrs Geo	3 00	Mrs G F Van Dusen,	
Jones, W Clark	2 00	18 New Testaments.	
Mather, J L	2 00	The Misses Edgar,	
Mulcox, Mrs S	1 00	Proverbs, Psalms and	
Protzman, Eva	2 00	Gospel of St John.	
Richardson, Mrs WH	50	Mrs E L Pickford,	
Russell, Mrs Ellen	1 00	Testaments.	
Mary, Freeport	1 50	Walter Buston,	
Lena E, Lowell	2 00	Pkg of Testaments.	

HEROIC TANG HSI.

The Story of West China's First Protestant Martyr.

Rev. J. H. McCartney, of Chung King, writes: "Tang Hsi I was one of our Chung King medical students, a native of Sui Ling, 150 miles distant from Chung King, and the only member of his family who knew anything about Christianity. He was the brightest Christian and the best student in a class of six. About twenty-two years ago, twelve native Roman Catholics were put to death by the people, of Kiang Pei, a city opposite Chung King on the Kia Ling River. The district has always been noted for anti-foreign feelings.

Last December, as there were many empty and suitable places, we concluded that it would be an easy matter to rent. No sooner was our purpose known than the building was torn down. We secured another and called for volunteers from our medical students to go over and take possession. Soon two men were on their way, thinking that after possession nothing further would be done, as we had consulted the officials, and help was promised. That night, about 2 o'clock, the building was broken into; the men dragged out, beaten, bound and taken, as their captors said, to be drowned in the river. Wang Hsin Kway, being more loosely bound than Tang Hsi I, succeeded in making his escape, and after a futile attempt in the dark to find him they gave up the search. He made his way to the city wall, over which he climbed, and thus escaped. The young man, who was murdered, was strangled by a rope tied tightly around his neck, after which his naked body was dragged over the stone pavements for nearly a mile and thrown over the city wall. The endowment of a bed in the Chung King Hospital, or the support of a medical student, would be a fitting tribute to the memory of Tang Hsi I, the first Protestant martyr of West China."

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.
T. DeWitt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

Register your letters when you remit by cash.

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The Christian Herald will not be responsible for the return of unsolicited manuscripts forwarded to it with a view to publication.

Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office in New York, as Second-class Matter

The Coming Campaign.

EVANGELISTS of all denominations are, at this season of the year, preparing their plans for the winter's campaign. May the blessing of God rest upon them and may the Holy Spirit so guide and help them that their labors may be more fruitful than ever before! Experience has proved that people who have for years sat unmoved under an earnest and faithful ministry, may be brought into the Kingdom of Christ, by God's blessing on a new presentation of the old truth, and thus the church is helped and revived by the efforts of these servants of our Lord.

In the letters that come to this office, day by day, there is a hint which may prove valuable to these earnest workers. We offer it to them at this time, so that in the preparation of their sermons and in arranging their methods of work, a danger that some of them may not have fully perceived may be avoided. One of our readers, whose letter is a specimen of hundreds which have reached our hands, during the past two years, writes:

I was converted several months ago under the preaching of ——. He assured me that I had only to believe on Christ as my Saviour and to confess him before the great meetings that were being held, and to join the church, in order to be safe for eternity. I did so and for a few weeks I was very happy, but now I have grown cold. I do not care for Bible-reading nor the prayer meeting, and, though for my own credit's sake I still maintain my profession, I have lost all enjoyment of religion, and am just in the same condition as before I made confession of faith. Do you think I was really converted?

Probably there are more people than our evangelists have any idea of, who are in the same condition as our correspondent. Would it not be possible in preaching and in personal talks with converts to prevent so terrible a collapse? If the anxious seeker were taught that his experience in conversion was only the beginning of his Christian life; that he must wage a constant fight with temptation and sin, in which victory could be gained only by the power which Christ gives to those who seek it, there would be less fear of his sinking into coldness and indifference. Many of the converts appear to regard their conversion as an experience which is to give them a title to heaven, without any idea of the Christ life that they should live on earth. The result is a lack of permanence in the fruit of the evangelist's work which is disappointing and injurious. Much may be done to correct it by the regular pastors, but we are convinced that the evangelists themselves might do more than is generally done to avert the evil. A timely hint at the beginning of this year's work will, we trust, lead to a perception of the danger, and an earnest, prayerful effort to avoid it.

Anarchy and Its Victims.

NEVER was there more striking illustration of the truth of the familiar line, "Uneasy lies the head that wears a crown," than in these days of anarchistic plots and machinations, aimed for the most part at the occupants of European thrones. Not kings alone, but the distinguished of either sex and any nationality, seem to be singled out impartially as intended victims, by those fanatics, whose frenzied brains have jumped to the conclusion that the "removal" of the great ones is all that is needed to redress the wrongs of mankind, and bring about a social millennium. So violent is the moral distortion of such men, that in their eyes all talent is an offence and all distinction a crime.

In the assassination of the Empress of Austria while leaving Geneva, where she had been resting for recuperation, one can discover no motive beyond the intense and indiscriminating hatred which seems to be shared by all anarchists toward all who fill thrones or stand near them. By his own confession, Luccheni, or Luchesi, the assailant, had been following, not the Empress, but the Prince of Orleans, with deadly purpose. He had dogged his prey to Geneva, where he had learned of the presence of Elizabeth, and instantly abandoned the less distinguished for the royal victim. Luccheni's crime has thrilled all Europe, and has confirmed the terrible fact, already known in Berlin and Paris, that a conspiracy exists which aims at the life of every occupant of a European throne. Within the memory of the present generation, the assassin's stroke has plunged many lands in sorrow. Three Presidents, a Czar, and various dignitaries have been among the victims. Several times Britain's aged Queen was menaced, but escaped. It remained for the unfortunate Empress Elizabeth to be the first woman to come into fatal contact with this mad enemy of all society and all law and property—anarchism. That she was a lady of wide benevolences, kind and generous, personally interested in many charities, innocent of all politics, and fonder of a simple outdoor life in the country than of the pomp of State, did not seem to call for an instant's consideration by her assailant, who had only too readily and eagerly imbibed the doctrine that kings, princes and rulers are an encumbrance on the face of the earth.

One almost immediate result of the crime will be the inauguration of a determined system of repression by France, Italy, Spain, Germany and Russia. Already we hear of wholesale arrests and imprisonments of those suspected, even in the remotest degree, of anarchistic tendencies, and an international movement, directed against anarchists in general, is now agitated. Truly, human experience is full of the strangest contrasts. The same week witnesses the coronation of one queen and the killing of another; the same month sees all the royalties of the old world thrilling over the Czar's proposition of universal disarmament and banding together to exterminate by force a class who are striving to reach universal peace through the destruction of thrones, cabinets, palaces and armies. Only in God's own good time can this great human tangle of cross purposes be unravelled. Till that blessed time comes, troubles will not cease, and nations and thrones will be bereft by the violence of men who, in the name of peace and humanity, are guilty of the most abhorrent crimes.

The Plebiscite in Canada.

THE Hon. Frederick Coudert, late United States Minister to France, said to us some time ago: "One of my surprises in Paris was to see so many statesmen total abstainers from strong drink." He continued: "There is no question that so engages and disturbs the minds of the public men of most of the nations of Europe as the drink question." Most of the civilized countries of the world have manifested a growing impatience at the domination of the saloon, and have by new legislation tightened the restraints and reduced the damages of the liquor traffic. Canada seems to take the lead in temperance sentiment. In its provinces only one-fourth as much liquor per head is consumed as in the United States, and only about one-seventh as much as in the countries of Europe. Military revolutions make a noise in the tramp of armies and booming of cannon, but the mighty moral revolution in Canada has been carried on almost as silently as the dawn ushers in the day, and the world is astonished to see the Dominion leading in one of the most important temperance conflicts ever waged.

On September 29th—one week hence—for the first time in the history of the world, a whole nation is to vote on the question of prohibition. There is to be no other question mixed up with it, and the following ballot is to be voted:

> Are you in favor of the passage of an act prohibiting the importation, manufacture or sale of spirits, wine, ale, beer, cider and all other alcoholic liquors for use as beverages?

The Dominion Parliament has authorized the vote that the lawmakers may ascertain the will of the people on the subject, with the understanding that if the majority of the people desire prohibition, a national prohibitory law will be enacted. Whatever the result of the vote may be, the Plebiscite is in itself a great temperance victory, as it illustrates the high tide of public sentiment on the subject, and evidences the fact that the lawmakers of Canada are not owned by the saloon as they are in some countries. We do not know of another country on the globe whose lawmakers would have the moral courage to submit such a question to the decision of the constituencies, because in no country is the temperance sentiment so advanced as to make such a course politically prudent.

Though it is impossible to foretell with certainty the result of a popular election, there are good reasons for believing that the verdict at the polls will be in favor of prohibition. Under the local option provision of the license law, sixteen out of the eighteen counties of Nova Scotia have secured prohibition. License has been issued in less than half the counties of New Brunswick. There is but one spot in Prince Edward Island where liquor can be legally sold as a beverage, and that is the city of Charlottetown. There are three hundred prohibition towns in the province of Quebec. The number of saloons in Ontario has decreased by one-half of late years. Three-fourths of Manitoba voted no license. The legislatures of the various provinces have been testing the sentiment of the people with the following result: In Nova Scotia, 43,000 for prohibition, 12,000 against it. In Prince Edward Island, 10,000 for prohibition, 3,000 against. In Ontario, 190,000 for prohibition, 110,000 against it. In Manitoba, 19,000 for and 7,000 against prohibition. The majority against the saloon was 130,000 in a vote of 260,000.

The legislature of New Brunswick petitioned the Dominion Parliament to pass a National Prohibitory Law. Quebec and British Columbia have not yet voted on the subject. If the provinces that have declared themselves will only hold their ground, there is a strong likelihood that the temperance people will be successful in the vote on the 29th of September.

The liquor men are pouring out their money like water, and are working in desperation. They were caught in an attempt to bribe the editors of the country papers throughout the Dominion, and the reaction has been against them. The liquor men will get some votes on the plea that the $8,000,000 revenue from the traffic will be lost. The temperance people make the just reply that the $8,000,000 of revenue really costs the state four times that amount. The temperance people are wide awake and are making a strong fight. The battle is wisely led by the Dominion Alliance under the direction of its Secretary, Mr. F. S. Spence. The ministers and churches almost to a man are on the right side of the question, and are waging a brave and vigorous warfare on the saloon. The Catholic Church of America, for the protection of he children, has each year taken advanced against the saloon. Many of the especially in Quebec, who are unfrie the saloon, will not go so far as to fa tional prohibition. Quite a number priests and members of the Catholic are enthusiastic prohibitionists, and a active in the Canadian campaign.

The Plebiscite in Canada will be a v object lesson to all nations. Whate the result of the contest, it will rev strength of the weak, inspire the cou the timid, and enkindle new hopes minds of desponding reformers thro the world. If the vote should go again hibition it would be only the tempora of an ultimately victorious army. If t should be for prohibition there would ror in the camp of the enemy and a lo would be taken toward the overthrow saloon power in North America.

It is to be hoped that the good exan by our Canadian neighbors may be of age to the cause of temperance in the States, and that the prohibition may rapidly to the counties and states Union. Dr. Hargreaves, of Philadel reliable statistician, has shown that ou bill for the year is: domestic spirits, 72 gallons, estimated cost, $432,845,184; al etc., 1,110,609,038 gallons, estimated $716,512,900. This with the imported would bring an annual drink expe $1,196,878,422. This billion and near hundred million dollars is only the n side of the question, there are other d that cannot be imprisoned in bars of la or computed by figures. To portray t tered health, the blighted mental pow corrupted moral sense, the domestic t the blasted hopes, the everlasting ruin. require a parchment as large as the s an inkwell deep as the sea. Love to G our fellowmen should not only dri Lord's children in Canada, but in every and clime, to wage a relentless warfare the liquor traffic and habit, and aboli saloon. FERDINAND C. IGLE

BRIEF NOTES.

The Orange Free State is taking measures for the suppression of the liquo among the natives. Under the new law a convicted for the third time of selling int to a native, will not be let off with a fine. subjected to the lash and imprisonment.

We are asked to announce that appli for aid in evangelistic work if sent to Re Randall, D.D., 10 Girard avenue, East N. J., will receive prompt attention. Dr. having resigned his pastorate is prepared t himself exclusively to evangelistic labor i he has had wide experience.

Col. Oliver H. Payne has given $1. for the founding and endowment of a med lege, to be under the direction of Cornell sity. It will be erected on First avenue, Twenty-seventh and Twenty-eighth stree York, and will be the finest and best e medical college in the United States.

The Children's Aid Society have a of children for whom good homes are especially in the country districts. Famil ing to receive a friendless child and treat member of the family, giving such training prepare it for a life of usefulness, may addr C. Loring Brace, United Charities Buildin York.

Great distress is reported in the sev tricts of the government of Kazan, Russia, a various provinces, owing to the failure of t vests. The crops are practically worthle relief from the government has been sough distress is becoming more acute daily. T ants are denuding their cottages of the tha order to feed their stock.

We regret to learn that the persecu the poor Stundists by the Russian Gove continues. The latest action against them severely felt. A decree has been issued de that the children of Stundists will not be ted to remain in the national schools unle regularly attend religious instruction, an part in the religious exercises prescribed orthodox scholars.

Miss Jennie Smith, whose labors am railroad men have been wonderfully bles many years past, is now preparing for a s meetings to continue through the winter. services involve a considerable expendit money, as well as time and strength. Any butions to Miss Smith, 403 North Paca str timore, Md., will be heartily welcomed and to this very useful work.

The National W. C. T. U. has issued ficial statement to the effect that that body way legally bound to the temple in Chicago of its entanglements. The temple is only a rated interest of the union, and not an part of its work. This statement say the vote of the national executive commi give up all effort to own the Temple is n with the approval of all the leading offic workers.

Mrs. Alice Gordon Gulick of the San tian Mission of the A. B. C. F. M. has Seaver's Island, Portsmouth, N. H., to among the Spanish prisoners there. Her fa ity with Spanish gives her special power work. She reports that many of the priso not care to return to Spain, preferring to the United States, and that not a few after ing to Spain will return to this country wit families.

HE MURDERED EMPRESS.

ANARCHY has again displayed its stupidity and diabolical malignity in a crime which has shocked the whole civilized world. By the murder of Elizabeth, ress of Austria, on Sept. 9, there was cause that could be benefited, no g that could be avenged. The unfortunate lady, whose sorrows and misfortunes made her an object of pity, rather of envy, was making a visit to va, in Switzerland, when the crime committed. The tragic death of her son, Rudolph, and other troubles, made life at the Viennese court unbearable for her, and for many years she sought relief and diversion in foreign l. Unostentatiously she mixed with people, and took no part in governme, or in court ceremonies. A more inrusive lady could not be found in royal rts. The man who killed her, a villnamed Luccesi or Laccheni, confesses he hid behind a tree on the quay by n she was to pass to her steamer, when he saw her coming he rushed her and stabbed her to the heart. weapon used was a triangular file bened like a stiletto. The serious naof the attack was not realized at the ent, and the Empress was assisted to the steamer. The ge was begun, but the critical condition e sufferer was perd, the steamer rerd to the quay and she a carried back to her on a stretcher. Phyics were summoned, eir services were use. The Empress died hort time. She was one years of age, and een married forty-four . Her murderer is a e of Paris, but is said of Italian parentage. oasts that he has been narchist from boy. The police believe he is one of seven who were selected, at ent meeting of anars at Zurich, and comoned to kill the sovens of Europe. Some rmation of this theory en by the report that w weeks before the t coronation of the Queen of the Nether, a strange man shot at e but providentially d her, though the ploughed the cheek er companion. The pt on her life was secret at the time, to nt the marring of the ities of her corona- That crime, if it had eded, might have led e confusion and dis- which anarchists but the murder of mpress of Austria is a crime which ave no political results. It is cruel purposeless murder without any palg circumstances. It is difficult to nt for it on any other ground than Christ took in his indictment of the ers of his time:

re of your father, the devil, and the lusts of ther ye will do. He was a murderer from ginning (John 8:44).

An fluential Friend.

ong the applicants for information army offices, in New York, last week, a merchant from Alliance, O., who n the city on business. During his letter reached him from a customer ives near his home, asking his assist- The customer had a son at Camp off who had just returned with his ent from Cuba, but had died soon his arrival at the camp. The family very anxious to have his body sent home for interment, and begged the merchant, as he was in New York, to arrange the matter. At the army office to which he went with his application, he was informed that the only way to get the body was to obtain an order from the Secretary of War, and he had better get some friend in Washington who knew the Secretary to present his request. The merchant thought it over, and sadly replied that he had no friends in Washington, in fact did not know anyone there. A few hours later he returned to the office and said he knew President McKinley, and asked if he would do. The chief said he could not have a better friend, and advised him to wire the President. He did so and the next morning he received the coveted order from Secretary Alger. It is singular that he should not have thought of the President in the first instance, as there was no one so likely to gain for him the favor he wanted. Similar forgetfulness, still more astonishing, is often displayed by Christians who, when in trouble, apply to human friends, but neglect to ask God for help.

It is better to trust in the Lord than to put confidence in man (Ps. 118:8).

Heirs Seeking Hidden Wealth.

An eccentric resident of Mount Vernon, N. Y., has caused his heirs considerable trouble and anxiety by his reticence. Since his death, continuous search has been made for his property, but only thirty thousand dollars have been found. His children are convinced that he had accumulated large sums of money, which they think must be deposited in some trust company, or be invested in real estate or in some business partnership in New York. He was extremely prudent and penurious. One suit of clothes used to last him ten years, and he carried an umbrella which he bought thirty years ago. Under these circumstances, the heirs feel sure that more money than has yet been found was left by their father. They cannot be really certain of the fact, but they are resolved that if he did leave property that has not yet been found it shall not be lost to them for lack of energy in searching for it. What a pity it is that the same spirit does not animate the people who are told of the heavenly inheritance which they might have by seeking it through Christ.

Let us therefore fear lest a promise being left us of entering into rest any of you should seem to come short of it Heb. 4:1).

THE LATE EMPRESS ELIZABETH OF AUSTRIA.

A Child's Mistake.

An anxious and distressed family in New York suffered a night of agonizing suspense last week. A beloved child was missing. She was only eight years old and was the pet of the household. It appears that following a crowd, the child went on board a Sound steamer which was lying at the pier. She supposed it was a ferry-boat and she expected that if she kept still, she would have a trip across the river and back. One of the officers of the steamer found her in the course of the voyage to Stamford, Conn., and notified the captain. Nothing could be done then but take her on to Stamford and bring her back the next day. The child was well taken care of, but when she returned on the following day, she found her parents almost distracted with anxiety on her account. It may be hoped that her experience will teach her a lesson that will be useful to her in her future life. She may learn from it that in wandering away at her own fancy, she may be carried farther than she intends to go and have to depend on others for getting back to her Father's house.

The way of man is not in himself: It is not in man that walketh to direct his steps (Jer. 10:23).

A Druggist's Punishment.

A curious case has recently come before a local law court on the complaint of the parents of a child. It appears that a druggist had been annoyed by boys climbing the supports of an awning in front of his store and swinging from the cross-bar. He had warned them away and had tried various means to prevent their indulging in the amusement, but without avail. At last, he caught a boy in the act, and carried him into his store, where he compelled him to swallow a solution of quassia. He released the boy, who ran home crying, under the firm conviction that the druggist had poisoned him. The boy had a very bitter taste in his throat and some unpleasant sensations in his stomach, as a result of swallowing the nauseous stuff, but these were slight troubles, compared with his distress of mind and the expectation that he would soon die. His parents were agonized by fear and had the druggist arrested. They soon found that no serious harm had been done to the boy, but they wanted a balm for the suffering and anxiety they had endured, so they proceeded with the case. The druggist explained what he had administered and had medical evidence to prove that no permanent harm would result to the boy, but the magistrates considering it a "cruel and unusual punishment," fined him as a warning against a repetition of the practice. The cruelty consisted only in the mental suffering the boy and his parents had endured, but the court realized the fact that suffering which was only mental might be very severe. This fact is often forgotten by persons who having listened to modern teaching about eternal punishment, think that if there is no material fire, the doom of the impenitent is not to be dreaded:

There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out (Luke 13:28).

The New Peace Commissioner.

As intimated in these columns last week, there was some doubt as to one of the selections of the President for the membership of the Commission which will go to Paris to arrange terms of peace with Spain. Justice White of the Supreme Court declined the appointment when it was first offered to him, and though at the President's request he reconsidered his decision, he arrived at the same conclusion. It was therefore necessary to choose another member in his place. The President accordingly offered the appointment to Hon. George Gray, Senator from Delaware, who has accepted it. Mr. Gray was one of the Commissioners appointed to settle the pending disputes between this country and Canada, but at the President's request, resigned that duty to undertake the more difficult task of the Spanish Commission. Like the other Senators on the Commission, Mr. Gray has been a member of the Senate's Committee on Foreign Relations, and is therefore familiar with the questions at issue. He is the only Democrat of the five, and it is inferred from his attitude on the Hawaiian question, that he will oppose our taking possession of any Spanish islands. He, with his colleagues, will have a consultation with the President and the Cabinet before starting for Paris, and thus united action on the part of the American Commissioners may be assured. The problem of the future of the islands is exceedingly difficult. It would be cruel to restore them to Spain; yet they do not appear to be capable of self-government, at present. We may hope that some just and righteous solution of the problem may be found and that the men whom we are sending to solve it will prove to be like the men of Issachar:

SENATOR GRAY, OF DELAWARE.

Men that had understanding of the times to know what Israel ought to do (1. Chron. 12:32).

Succumbed in Saving Life.

The death of John Gerry, an ambulance driver attached to Bellevue Hospital, New York, is peculiarly sad. He was sixty-two years old, and for the past five years had been in the service of the hospital. During the unprecedented heat of the first few days of September, he was kept very busy taking the ambulance to different parts of the city to bring in persons prostrated by the heat. None were more ready than he to turn out in response to a call, and there were many calls during those four days, when the daily records of deaths from the heat more than once exceeded forty, and on Saturday exceeded sixty. Early on Saturday morning there was another call, and Gerry went out and brought the sufferer back in his ambulance. He was himself suffering from the intense heat, but he managed to reach his room over the stable. There he rapidly became worse, and before the overworked doctors could give him help, he expired. Of the many sufferers whom he brought in a large number recovered under medical treatment; but he who had aided in saving their lives lost his own in helping them. It is another illustration of the principle of vicarious sacrifice which seems to pervade all our affairs. Men in all walks of life are toiling and laying down their lives for the benefit of others. Those who are doing it in Christ's name and for the saving of the souls of others have, however, the promise of eternal reward:

He that loseth his life for my sake shall find it (Matt. 10:39).

IN JERUSALEM OF TO-DAY

BY HON. SELAH MERRILL D.D. LL.D

WALKING ABOUT ZION.

Some of the Beauties of the Holy City—Its Ancient Trees and Fine Gardens—The Supposed Tomb of Queen "Mariamne, the Beautiful."

WE present an illustration of one of the famous trees about Jerusalem whose history has a tragic chapter which we must narrate. The actors in this tragedy were the government of the province on one side, and on the other certain people who lived in a village nine miles west of the city on the main road to Jaffa. This village is universally known to travelers as *Abu Gosh*, but it has another name equally well-known, namely, *Kuriet-el-Anab*, or "City of Grapes." In Hebrew it was called *Kirjath Jearim*, that is, the "City of Forests" (Josh. 9: 17). It is delightfully situated in a small but charming valley on the top of the mountain and always seemed to me whenever I climbed over those rugged hills, very inviting as a place of rest. It was, however, anything but that to travelers in the early part of the present century. It was a place dreaded by everybody far and near, for many were the victims who here lost either their property or their lives.

This beautiful village was the home of outlaws and robbers who for half a century or more kept all that region in a state of terror. No pilgrim or traveler could pass there without paying heavy blackmail. Among these thieves there was no "sense of honor," and sometimes robbery was only the lightest of atrocities practised upon the sufferers. On one occasion the monks in a small Latin convent which existed in 1810 were all murdered in a single night, their bodies mutilated and their property taken. For a time the power of these outlaws extended as far as the Jordan and the people of Jerusalem lived in constant dread of them.

This powerful family of Abu Gosh, whose name became attached to the village, consisted in its prime of six or more brothers and a large number of sons, besides other relatives, so they could rally of their own kin one hundred men who were strong, daring and wicked, and who domineered the country and defied the government. At one time one of this family, described in his old age as "having an intelligent face but with a keen robber's eye," was governor of Jerusalem, and under his rule the terrible condition of things in the city can easily be imagined. Although it is more than fifty years since this family was thoroughly crushed, traditions of bloody deeds still linger in all that region, and the natives who pass by the place in the night still fear that some evil will befall them.

At last vengeance overtook these cruel men. After repeated attempts the Turkish government overcame them and punishment was meted out by the Power which does not know what mercy means. Some of these robbers were taken to Constantinople, while a number of them went only as far as Jerusalem to meet their doom, for they were all hung upon the tree of which I am speaking. One of the descendants of this family, who was not at all proud of his ancestry, told me the story of the crimes and fates of these men, and it is no wonder that the natives regard this venerable monument with an unusual degree of superstition.

But the curious native mind has gone far beyond this fragment of actual history, and has connected this tree with the fate of the Turkish Empire itself. For many years it was thought, and the matter was frequently mentioned in the most serious manner, that if this tree should fall before the year 1300 of the Mohammedan era, it would indicate the speedy doom of the Mohammedan power. I was residing in Jerusalem at the time and I well remember how earnest many of the people were in this belief. The date was more than ten years ago (1884–1885), but it can readily be imagined with what anxiety among ignorant and superstitious people the fatal point was approached and passed. The soldiers in their barracks and the people who occupy the upper portion of the Armenian Convent, and those in Bishop Gobat's school, have always before them to the west a most picturesque view. Travelers who come from the railway station to the Jaffa Gate have on their left a part only of this view because the carriage road passes under instead of over Mt. Zion. In it is embraced the upper section of the Valley of Hinnom, which is broad and fair, while south of the city it is a narrow, rocky gorge. It is well known that Jerusalem stands on a small rough plateau between two deep valleys, Jehoshaphat on the north and east, Hinnom on the west and south, the two uniting southeast of the city and continuing as one great valley, the Valley of Fire, to the Dead Sea.

To David in his palace on Mount Zion the view to the southeast was wild, that to the east with Olivet resting in majesty against the eastern sky was grand, but that to the west up this valley, adorned with villas, gardens, and all the signs of prosperity, must have called forth from him the exclamation, "beautiful for situation."

UPPER HINNOM VALLEY, LOOKING W. FROM MT. ZION.

THE TEREBINTH TREE WHERE ROBBERS WERE HUNG—THE ARMENIAN CONVENT

One of the finest pictures inside the wall of Jerusalem is that of Armenian Street, including the garden belonging to the Convent and Patriarch's house. The Armenians, who have been brought into world-wide notice the past two years on account of the atrocities they have suffered, are well represented in the Holy City. They have a beautiful church and a school where young men are trained for the ministry; they have an extensive printing establishment; the amount of real property which they hold is large, some of the finest public buildings outside the walls belong to them and the number of Armenian pilgrims that visit Jerusalem every year is considerable, numbering from one to two thousand, and that number and more can readily be accommodated at once in the spacious apartments of the Convent. Owing to recent events the annual flow of pilgrims has for two or more years been necessarily small. This body does not pretend to rival either the Greek or Latin, though they have considerable wealth and influence.

I think it strange that the Turks should ever have surrendered to them such an important section of the city as they have secured on Mount Zion, and the same may be said of the grounds outside the walls. When or how this was accomplished I do not know, yet the finest portion of Jerusalem is theirs. What is called the Armenian Garden, where stand the two noble pines of our illustration, is a long piece of ground containing about twenty-five thousand square yards, extending from the barracks to the south wall of the city, and having the west wall for its western boundary. This land is not occupied by buildings, nor does it appear that it ever has been thus occupied since the destruction of the city by Titus in A.D. 70. Of special interest is the fact that this very ground was the garden of Herod the Great. The famous towers which he erected were just just north of the barracks, one of which still remains. His palace stood near where the Armenian Patriarchate now is, and his beautiful pleasure grounds have not been built upon since the Tenth Legion pitched here its camp. Several times I have urged upon the Patriarch the importance of excavating in this garden, but was always deterred by lack of fun am fully convinced that here we hav gin soil which some day will yield

COFFIN OF THE BEAUTIFUL QUEEN MARIAMNE.

esting and valuable monuments o time of our Lord and probably of remote periods as well.

Around his palace at Jericho, H had swimming ponds and all the n attractions which that tropical cl produced; and likewise in Jerusale though compared with Jericho, soi climate were poor, and water was s He overcame these obstacles so th garden was adorned with trees, p flowers, fountains and walks, till it be one of the wonders of his capital ci

In one of the rooms of the mon known as Herod's Tomb, two sarco were found, which aside from thei Jewish ornamentation, are peculiar the fact that they are too narrow to the body of a man; they were mad persons who were tall and quite sl The reasons on which my judgm based cannot be given here, but I believe that we have found the stone coffin in which Herod's wife beautiful Mariamne, was buried. woman, like Queen Louise of Prus the Germans, has an undying place i hearts of the Jewish race. She w royal family, granddaughter of Hyrc who was both high-priest and king, was chiefly for her noble character she was honored and beloved in he and that her memory has been che during all the long centuries since death. She was married to a man though a king, was not worthy of No doubt Herod loved his wife, but uncontrolled passion led him to take life (Ant. 15: 7, 6; Wars 1: 22; 4. 5). V it in my power I would erect a monu on this spot to "Mariamne, the Beauti beautiful not only in face and form, in soul as well.

SELAH MERRI

THE FAMILY AND HOME CIRCLE

Commonplace Courtesies.

Curious Customs of Different Peoples—Politeness in Home Life—The Significance of some Peculiar Salutations.

"Be courteous," said St. Peter, and he stipulated that we were to be courteous to one another "as brethren." The character of a people, their degree of advancement in civilization and religion can be told by the manner in which they practice the small amenities of daily life. As the savage becomes informed, he asks: "What is the right thing for me to do?" As he advances further, he questions: "What is the right way in which to do the right thing?" Barbarians have said: "Speak the truth." It remained for the Christian apostle to command that the truth be spoken in love. The more advanced, the more cultivated the home, the more will be the grace with which the small courtesies of every-day life are performed: if the home be truly Christian, these little amenities may become perpetually recurring helps and benedictions—constant reminders that

"love and faith are at our side,
And common life is glorified."

Take the cheerful breakfast room, for instance, however humble—every meal and room should be cheerful, you know—and let everybody enter it with hearty, ringing, loving "Good morning"—meaning just that—good morning; and does not the whole day run more smoothly for being started right?

Of the one matter of salutations it is easy to rate a man. Cowering or crouching attitudes, lying prostrate, face downward, are found only in countries where tyranny and slavery exist. Taking the hat off is the relic of a custom of uncovering in the presence of a superior in token of defenselessness, of being disarmed, of non-resistance. Observe, however, that in Christian countries the act is reciprocal. Our President accords to the humblest citizen the courtesy he himself receives.

The curious custom in salutation as found in different countries would fill a book. Some weep for joy; and the greeting, like our hat-lifting and hand-shaking, becomes perfunctory; others, as in Australia, weep, lamenting the loss of friends who have died since the last greeting. In the Orient it is fashionable to remove the shoes instead of the hat. In New Zealand the Maori people rub their foreheads together.

We have a right to be glad that we have practiced courteous greetings until they are automatic with us, and we give our hand and good wishes, without thinking, to everybody; yet is is a pity that we cannot really feel and mean every one (and the oftener the better) the hand-shake as it was originally instituted among Christians—as giving the right hand of fellowship (Gal. 11:9), and that we do not say, instead of "goodbye," the more beautiful form in which this salutation was first uttered: "God be with you."

The Sun-bonnet.

The old-fashioned sun-bonnet which our great-grandmothers wore when they worked their gardens—and sometimes in their villages when they went to church—is coming to the front again, like other "good things that are best." College girls have discoved its usefulness and prettiness, and as a head gear for the almshouse women of Blackwell's Island, it has attained such importance that a model has come over from France of the Breton peasant woman's bonnet, which is said to be the very simplest, prettiest and most effective head and face protector in all history. It is nothing but a straight piece of cloth, folded once, a folded newspaper between where it bends about the face, the ends caught together in the back with a pin, and the little points that hang down each side in front, as we see in Breton pictures, brought about by the putting of folds into place. When washday comes all you have to do is to throw the paper away and laundry your straight piece of cloth, taking pains to starch stiffly.

The Genius of Childhood.

"The child," writes Alex. F. Chamberlain, of Clark University, "must be kept free from the teacher who sees no beauty in the language of the Bible; from the teacher who planes down the themes of her pupils to the level of uniform, mediocre, insipid unchildlikeness, striking out as 'unsuited' or 'out of place' the few instances of spontaneous wit and wisdom that make the oases of literature in a desert of school-bred vacuity. We must never forget that the unknown child whose race-old 'mama,' 'papa,' 'dada,' 'tata,' are known the world over has an immortality far beyond that of the most priggish grammarian and the most self-satisfied follower of the dictionary. 'Cock-adoodledoo' has more inventive genius back of it than many a portly volume that represents the labored discussions of a state convention or a county institute."

Mistaken Discipline.

"I gave a gift to a little friend of mine," says a minister, "a sweet, wee boy, not long ago, and his mother said: 'Won't you thank Mr. W——?' Perfect silence! 'Do you refuse to thank Mr. W——?' And then tears came to the help of the little fellow, as they do at times to the help of most of us, and he just said: 'Mother, I do not like it!' Dear, wee man! It was beautiful! I took him in my arms, and said: 'What would you like?' 'I would like a lamb!' 'Then you shall have your lamb by to morrow morning's post,' I said, 'You will get what you like,' because I was able to say that without doing any harm to the boy."

There is a good point here. Denial for the sake of denial is as much to be avoided as over-indulgence. There is no reason why Polly should have a blue bonnet because she wants a green one, or Tom a ball because he wants a top. This sort of discipline is unnecessary punishment to parent and child. Where real occasion for denial occurs, it will be more effective if Polly and Tom know it is never done except when necessary. In disciplining ourselves, some of us, with a remnant in us of the old ascetic spirit of monasticism, think that in choosing between two ways, the one we don't like is necessarily the right one. This is a mistake. God wants us to do everything that will make us happy, provided it is not in itself wrong.

The Arab School.

An Arab school would be a queer sight to an American child. The school-room is usually a large tent—which is not so bad; but the teacher, who is a priest, lies in front of the class with a long stick in hand—which is worse. The Koran, which is their Bible, is the text-book; the priest reads the lesson out; the boys have to shout it back, rocking to and fro; and if they do not shout loud enough, or rock to and fro steadily enough, the teacher hits them with the stick—which, of course, is quite dreadful, and in the eyes of our little Americans, whom teachers do not flog under what is often quite heavy provocation, it is unlawful. What would be still worse in their eyes would be the fact that only little boys would be sitting around—little sisters could not go. To the little American boy who is being raised up to feel that every little girl is his sister, and should have equal chance to learn with himself, this would be the most deplorable of all deplorable features of a Mohammedan school. He would feel very lonely, too, for he would miss his little sisters.

"HOW DO YOU DO?" AS SAID IN NEW ZEALAND.

Flowers For the Blind.

Many flowers are carried by the West Side Fruit and Flower Mission to the Institution for the Blind, and for this purpose, only the sweet-smelling ones are chosen. When violets, mignonette, sweet peas, sweet verbenas, rose-geraniums, roses or other lovely members of the fragrant floral family come in, it is taken for granted that some of them must bear a dear message of God's love to the sightless ones. "As I entered one end of the ward," said a flower distributor, "a group of blind people at the other end turned smiling faces instantly toward the door, exclaiming, 'Oh, I smell flowers!'" By passing their hands over a bouquet they can frequently tell each flower—though their delicate, reverent touch leaves not a bruise upon a petal. Oh, if we home-makers and home-keepers—husbands and wives, brothers and sisters—who have eyes to see, could pass our hands as lightly and as wisely over the human flowers God gives into our keeping!

BUT A LITTLE CHILD.

"I AM but a little child,
Yet I would like to be
A faithful worker for the Lord;
What work is there for me?"

"A little child can watch,
And keep his actions pure;
A little child can love—
God's love is ever sure.

"A little child can walk
With Jesus all the way
That leads from earth into the joy
Of everlasting day."

A Lesson of Joys.

In her little book, *Object Lessons for Junior Work*, Miss Ella N. Wood has given many suggestions that are helpful to mothers who are at their wits' end, so to speak, to provide helpful entertainment for children on rainy days. The following outlines an indoor play:

Material: As many cards as you have juniors, and a small pasteboard box. The cards may be small, decorated ones that are inexpensive, or they may be made of cardboard; should be about two inches wide and three inches long, and can be made very pretty by fastening a pansy on one end of the card. To do this, cut a little slip and draw the stem of the pansy through. The juniors will be pleased to press the pansy on the card, and make thus a pretty memento of the joy meeting. On each card write one of the "joy verses" of the Bible, with the reference. Place the cards in a little box, standing them on edge. They are now ready for the meeting.

Make every feature of the meeting bright. Let joy speak everywhere by having the room made cheerful with flowers, leaves and birds. Select the most joyous songs—those that they all know, and can sing with all their hearts. Let the juniors tell you their ideas of joys. Compare the joys we have in our home life with the joys that God has in store for those that obey him. Impress the thought that the surest way to get joys is to give them. At the proper time let the juniors come forward, one at a time, take a card from a box and read a verse. The beauty of the card will please them and help to impress the text and its lesson on their minds.

Curious Dolls.

Queen Elizabeth, who, as a little girl, was very fond of dolls, had in her doll-family a quaint puppet made of the bark of trees, put together so artistically that it looked as if it was carved out of a piece of mahogany. It was two hundred years old when it came into her possession, and had such an extensive wardrobe that the princess had a maid to assist her in making this dolly's toilettes. Another of her dolls came from Spain; its garments were all made by ladies of high degree, and the stitching was open to criticism though the magnificent fabrics were not. The Duchess of Kinloch, who lived before the Reformation had a wonderful doll, which could be made to "yawn, laugh and make an expression as if in pain," by merely pressing upon the eyes. Its hair, it is said, had been taken from the head of a wealthy and noble lady who had lost her life for the sake of her religion.

The Finger Play.

Froebel's system, writes M. B. Mosher, comes to the mother's rescue with alluring games and songs which will afford her an endless means of interesting baby, and which establish a right activity before the wrong one can assert itself. One of these is a set of finger games for the mother to teach baby while still in arms.

This is the mother good and dear,
This is the father with hearty cheer,
This is the brother stout and tall,
This is the sister who plays with her doll,
And this is the baby, the pet of all,
Behold the good family great and small.

And as the child personifies his fingers and regards them as a small family which he can control, he has something to engage his thoughts and interest. Again if the mother wishes to put baby to sleep, instead of having a rebellious scene, she can suggest that the little fingers are tired and wish to sleep, and to the accompaniment of a soft lullaby, the baby and the fingers fall asleep together.

FRIENDS IN COUNCIL

Reading Matter for Bookless People — Male Triflers—Some Boisterous Games — About a Blind Baby.

A FRIEND in Dakota writes to me about one of her neighbors, a miner, who was badly injured in an accident some time ago. She speaks of the dearth of reading in the place, and would be very glad if papers and magazines could be sent to her that she might give them to this poor fellow and to other neighbors. Now I have myself a number of books and papers which I will gladly send, but, unfortunately, I do not feel quite sure about the post-office address. Will this lady kindly write to me again and give me her full address, naming town, county and State. We cannot be too careful, dear friends, always to give our post-office address very plainly. A good many places in this country have the same names, and it is always well to be quite sure of the exact locality. I feel very strongly about this matter of sending on good reading from one hand to another. Those of us who have periodicals which we do not preserve for binding should not use them to paper our closet-shelves or kindle our fires, unless we are very certain that there are no others to whom they would be a boon. The story or article which has pleased you will please and help someone else, and it is your privilege to pass it along.

* * *

YOUR letter, Viola, in regard to the young man who is engaged to your friend, and, who, since the breaking of the engagement, has paid some attention to you, interested me very much. I feel quite sure that this young man is a trifler unworthy the attention of such a young woman as yourself. He seems to belong to that unworthy class of men who find it interesting to get silly girls in love with them, and then meaning nothing serious, drop their attentions and find their pleasure elsewhere. In short, if I do not do the young man injustice, he is what might be called a masculine flirt, and of all contemptible beings this style of person is the most so. Pray, have nothing more to do with him. In these days no self-respecting and dignified young woman can afford to waste her time in thinking about a man who has so little to recommend him as the one concerning whom you write. Life is full of opportunities for helping others and for our own development; it is too short to be wasted in regrets over people who are not morally up to the right standard.

* * *

ANOTHER letter, at which I must glance, is that of Louise D. She narrates a little domestic scene, in which she felt aggrieved, because her mother seemed to her unjust. Has it occurred to you, my dear Louise, that your mother is more than twice your age; that it cannot be agreeable to her to be made fun of, even in a good humored way before the family and her friends, and that your mother has a right to take her own stand and manage affairs in her own way? In the little passage of which you tell me, I am sorry to say that I think you were entirely to blame, and I feel sure you will see it in the right light and I ask your mother's pardon.

* * *

"DON'T swear, boys, but fight," said one of our captains before Santiago, and among words which will pass into history and never be forgotten is that immortal speech of Captain Phillips' on the deck of the Texas, after the gallant fight in which Cervera's fleet was routed. "I want to say here that I believe in God the Father Almighty. I want all you officers and men with bared heads to thank God for this bloodless victory." It is the bright spot amid the darkness of war that we have had Christian men in command, Christian men in the ranks, a Christian spirit in the nation.

* * *

F. A. C. asks my opinion about kissing games. I think there can be but one opinion of these games entertained by all thoughtful people. They certainly are rude and boisterous and are likely to lead to embarrassing and disagreeable situations. So far as I know, young people have at present abandoned the thought of playing games of this kind except in very primitive places. There are games into which familiarity of this kind does not enter and there is really no excuse for playing them. No young man who respects himself, whether a Christian or not, if he has the slightest claim to be considered a gentleman, will ever speak disrespectfully of girls or women. Should you hear a man speak in this way, you will be quite safe in dropping him from your list of acquaintances.

* * *

ANOTHER friend writes, and I have read her letter with an aching heart, that her little baby is blind. She has had the best advice possible to obtain in her region, but the occulists agree that there is no probability that the baby will regain his sight. I cannot advise this friend to resort to so-called Christian Science in the hope that it will heal her little one. She has a perfect right herself to go to God and ask him, if it be consistent with his will, to restore the lost gift and heal the blindness. Certainly God is able to do for his children anything of this sort that seems to him best, but we are not living under the dispensation of miracles, and ordinarily our dear Heavenly Father works according to law. I cannot think that any good purpose beyond that of a keen disappointment will be had by taking the baby daily or weekly to a mental healer. There is something very specious and inviting in the present day creed of mental scientists who counsel one to enter into silence and to cultivate an atmosphere of peace; but ages before "Don't Worry Clubs" were even thought of, our dear Lord himself enjoined upon us to enter into our closet, and having shut the door, to pray to our Father which seeth in secret. Jesus said, "Consider the lilies how they grow; they toil not, neither do they spin," and he bade us, "Take no thought for the morrow, for the morrow shall take thought for the things of itself." Your baby being so young, dear friend, will probably never know how much he misses in not being able to see. Other senses will grow stronger and more sensitive, and to some degree replace him for the lost one.

* * *

IN the city where I live there is a blind gentleman who lost his sight in early infancy. He engages in business with great success; walks to and fro between his house and his office without a cane, and when walking in company with a man who sees, will often, on arriving at a certain point, say, "Well, good morning. I must leave you here. I have an errand around this corner." Apparently the loss of sight has not handicapped him at all. Several years ago in Columbia College, New York, two young men passed through the various classes and were graduated with great distinction. One of them was blind. His brother, during all his preparatory and college course, read and studied with him, and was literally eyes to the blind. This man is to-day a successful journalist, so you see one may have a very useful and happy life even without possessing all one's complement of senses. Do not be unhappy about your baby. I know you will love him all the more because the dear little fellow cannot see. Talk to him about the beautiful things of God just as if he could see them; surround him with music; make his life as bright and cheery as possible, and let him play with other children, and then day by day say to yourself, "God's will is best for my child as for me, and I am happy to accept it even though I cannot understand why this form of trial was sent to me."

Margaret E. Sangster

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...it and Doubt in the Century's Poets.*

...ORDSWORTH taught, first, the unity of humanity. There is the same God over the idiot boy as ...ato or St. Paul. The same heart ...e simplest as in the noblest. And ...theology which divides men into ...mps for one of which God cares, ...r the other he cares not, is stricken ...oots. He tolerates no longer the ...God as a creator outside of nature, ...s the divine energy and love in ...hrobbing fibre of the universe, and ...ipates that transcendental theology ...after so many doubts, is just be... to beat its music out. He thinks ...as conscious of himself "at every ... nature's being," and also in nature ...ole.

* * *

...bulk of Clough's poetry is a con...nging of the changes on the theme ... ought to listen for that music soft ... in the abysses of the soul which ...ue voice of God amid the clanging ... the restless world, and the other ... that such dreaming may be all ...elf-delusion, and that we ought at ...s to gird our loins and get to work. ... as much as no man can work ... in this world of God unless there ... him the stimulating fire of some ...d clear conviction, he himself was ...elplessly between the two ideals.

...grant the manlier heart, that timely, ere ...y, with life's real tempest would be ...ping;
...t of dreamy hoping
...king, blank despair.

...her you dream with doubt possess't,
... keep it snug within your breast,
...y you down and take your rest;
...t in sleep the doubt and pain,
...hen you wake, to work again.
...ind it blows, the vessel goes.
...here and whither, no one knows.

* * *

...wson's faith cannot be defined. It ...sharp and definite outline. It is a ...ep, strong trust—but a trust that ... catalogued or codified in no set ...simply a trust that the universe ... divine love, and that the love can ...il, that the God unseen and unde...t the back and basis and summit ...things cares and will care for his ...at there is a life for us beyond. ...il, sacred, the conditions and cir...ces of which, however, we can ...d now in no way picture or con...

...erson was sure that all is well; but ...no less sure that we lived hemmed ...ystery, that we cannot understand ...e of things, that the problems of ...iverse stretch above, beneath, ...nsoluble man.

...hat am I?
...nfant crying in the night:
...nfant crying for the light:
...ith no language but a cry.
...e my grief for one removed,
... creature whom I found so fair.
...st he lives in thee, and there
...im worthier to be loved.

**Faith and Doubt in the Century's Poets*, ...apter from a series of lectures delivered ... Richard A. Armstrong, B. A.; pp. 136; ... cloth; price $1. Thos. Whittaker, Bible ...ew York, publisher.

Forgive these wild and wandering cries,
Confusion of a wasted youth;
Forgive them where they fail in truth,
And in thy wisdom make me wise.

* * *

Matthew Arnold's prevailing spiritual mood is best indicated by a simple paradox, that glad sadness best describes his feeling—a sadness quietly, cheerfully, sometimes even gaily borne, as of one who is content that it shall be so, and will live his life as becomes a man, however much of it be set to a minor key. And so his most ardent prayer is to be saved from the enfeebling and corroding influence that lurks in perpetual doubt—to be saved from weak passion and from vain and vague regret.

Thou, who dost dwell alone—
Thou, who dost know thine own—
Thou, to whom all are known
From the cradle to the grave—
Save, oh! save.
O where thy voice doth come
Let all our doubts be dumb,
Let all words be mild,
All strifes be reconciled.
All pains beguiled!
Light bring no blindness,
Love no unkindness,
Knowledge no ruin,
Fear no undoing!
From the cradle to the grave—
Save, oh! save.

We cannot kindle when we will
The fire which in the heart resides;
The spirit bloweth and is still,
In mystery our soul abides
But tasks in hours of insight will'd
Can be through hours of gloom fulfill'd.

* * *

Two supreme spiritual convictions stand out as the very sum and substance of Browning's religion. The one is the absolute opinion of power and love in God, and the other is the strenuous joy of the life that is to be. The absolute union of power and love in God. If a man hold that, then the light of it floods all his days and no care can ever long depress, nor any sorrow slay.

I believe in God and truth,
And love . . . .
But chiefly, when I die . . . .
Know my last state is happy, free from doubt.
Or touch of fear.

In his early poem "Paracelsus," he utters in words which General Gordon declared had more often inspired him to conquer gloom than any others outside the Bible, this same great faith in the high life that is to be:

I shall arrive! What time, what circuit first,
I ask not; but unless God shall send his hail
Or blinding fireballs, sleet or stifling snow,
In some time, his good time, I shall arrive;
He guides me and the bird. In his good time.

Austria-Hungary (Tyrol).

TYROL is a prosperous county of Austria-Hungary; it is a mountainous region, containing about 800,000 inhabitants, of which one-half are German-speaking people, about 200,000 speak Italian, and the rest some form of the Slavonic language. Agriculture, forestry, mining, and the production of silk form the chief pursuits of the thrifty people.

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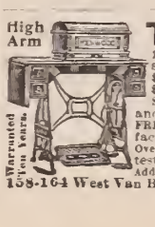

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I SHINE in the light of God—
His image stamps my brow—
Through the shadow of death my feet hath trod,
And I reign in glory now.
No breaking heart is here,
No keen and thrilling pain,
No wasted cheek where the burning tear
Hath rolled and left its stain.

I have found the joys of heaven,
I am one of the angel band;
To my head a crown is given,
And a harp is in my hand.
I have learned the song they sing,
Whom Jesus hath made free—
And the glorious walls of heaven ring
With my new-born melody.

No sin, no grief, no pain—
Safe in my happy home—
My fears all fled, my doubts all slain
My hour of triumph come.
O, friends of my mortal years!
The trusted and the true!
You're walking still in the vale of tears,
But I wait to welcome you

Do I forget? Oh, no!
For memory's golden chain
Shall bind my heart to the hearts below
Till they meet and touch again.
Each link is strong and bright,
While love's electric flame
Flows freely down, like a river of light,
To the world from whence I came.

Do you mourn when another star
Shines out from the glorious sky?
Do you weep when the voice of war
And the rage of conflicts die?
Why then should your tears roll down,
Or your heart be sorely riven,
For another gem in the Saviour's crown,
And another soul in heaven?

Superstition in Brazil.

The majority of the Brazilian people are in the deepest ignorance, writes a missionary. Few can read, and when you tell them you have the Gospels of Matthew, etc., for sale, they ask you for the Gospel of St. Jose, St. Pedro, etc. I think they must have named all the saints in the calendar to me.

A beggar came to the window with a bag and metal cross. I asked him what he wanted.

"Alms for the souls (to bring them out of purgatory)," he replied.

"Our souls are already saved in this house," I said; "and those who have died don't need alms."

"Yes, sir; but they serve to buy candles with."

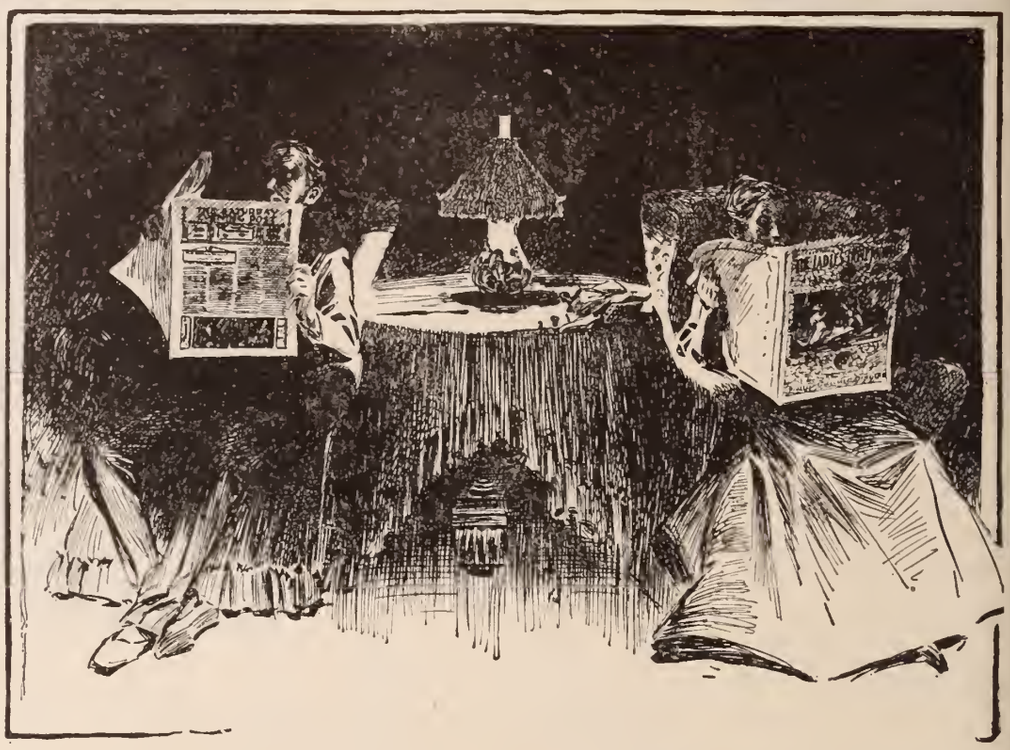
"The souls don't need candles," I rejoined.

"Naoha duvida (There is no doubt of that)," he admitted, with a grin, as he went off, finding there was nothing to be had.

The alms generally go to buy drink. Almost every day we are pestered with these religious beggars, carrying little images on a plate, covered with a colored cloth, and asking for alms for the particular saint. There is St. Sebastian, the saint for small-pox and other epidemics, and Santa Lucia, who has wonderful virtue for eye disease. One day a beggar offered to let Mrs. McCall kiss this saint for 200 reis. I need not say she declined the honor! Santa Rita delivers from wife-beating husbands; St. Erophe protects from hunger; Sts. Antonio and Gonsalves secure good marriages; St. Benedict works miracles, and is the beloved of the negroes; St. Amaro cures wounds and bruises. *Nossa Senhora* (Our Lady) is a host in herself; her name is literally legion.

Have You Asthma or Hay-fever?

Mr. [illegible] at last reports a positive cure for Asthma and Hay-fever in the West African Kola Plant. [illegible] so much has lately been said in the medical journals. Its cures are really marvelous. Rev. J. L. Combs, of Martinsburg, West Va., writes that a friend had Asthma of thirty years' standing, and Mrs. L. Johnson of No. 417 Second St., Washington, D. C., testifies that for years she had to sleep propped up in her chair. Have [illegible] to lie down night or day. The Kola Plant [illegible] Mr. Alfred C. Lee, editor of the *Farmers' Magazine* of Washington, D. C., was also cured, [illegible] not [illegible] per cent. of [illegible] worst in the world. Others [illegible] also [illegible] testimony proving it to be a wonderful remedy. As the Kola Plant [illegible] for the cure for Hay-fever sufferers about it, so as to give them a chance to try it. Any sufferer from Asthma or Hay-fever can send your address to the Kola Importing Co., 1164 Broadway, New York, who [illegible] free, will send a Large Case by mail [illegible] of The Christian Herald who reads it. In return they only request that when cured you will tell your neighbors about it. It costs you nothing, and you should surely send for it



IN THE OCTOBER LADIES' HOME JOURNAL

Mrs. Caroline Atwater Mason, author of "A Minister of the World," begins a new story called "THE MINISTER OF CARTHAGE," depicting a young clergyman's high sense of duty battling with love and something akin to ambition.

Josiah Allen's Wife

Has written another story for the JOURNAL readers. She tells in it about a sickly society girl, and what brought her to her senses and good health.

In Mary E. Wilkins'

Capital new story a metropolitan woman does some very funny things, and in trying to elevate the villagers she learns a thing or two.

IN THE SATURDAY EVENING POST

are to be found the best serial and short stories the world can produce. The handsomest illustrated weekly published.

We will mail THE LADIES' HOME JOURNAL, beginning with the next issue (October number), to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, for Twenty-five Cents, for the purpose of introducing our weekly with our well-known monthly.

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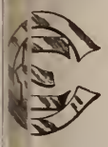
Trials and How to Bear them.

God's Promise to his Afflicted Children who Still Trust in Him. Isa. 41: 8-20.



New to the people of his day was the prophet's message on the trials that were impending. Hitherto the people had expected that as God's chosen people they would enjoy immunity from trials. Now they were told not that the trials would not come but that God would be with them in the suffering to support them. They were not to lament or repine, not even to look around for a human deliverer, but to trust their God. He reminds them that he has all power, which they knew; and also tells them that he is full of love and sympathy, which they had not yet realized. The prophet's message applies to God's children in all ages. Trials will come and there are none who wholly escape. They do not always come as punishment, but come they will. How should the child of God behave under them? If in looking back over his past life he sees sins of omission or commission that may have offended God, he must repent and amend his life. If the trial be a mystery for which he can perceive no cause, then he has an opportunity to manifest his faith and love. "Though he slay me," said the patriarch, "yet will I trust in him." Whether the trial come as punishment or as discipline, God has a right to expect from us the confidence and trust of those who know him and love him. We may shrink from walking through the dark valley, but how consoling and encouraging is the promise that his right hand will give support and his help be at hand! How many of God's people have found it true! The affliction that seen afar, seemed certain to crush them found them when it came upon them with strength not their own and a fortitude which surprised even themselves. God would have us put out of our life all apprehension and foreboding, trusting for our confidence the promise that no affliction that may come upon us, will be with us to support us.

The Call of Abraham.

The Turning-Point in a Great Life. Gen. 12: 1-4.

More than "a turning-point in a great life" was this emigration of Abraham. The whole world was to feel the result of it and is feeling it to this day. It was the beginning of the world's religious history. Out of the darkness of heathenism, but of the awful beliefs and rites and sacrifices which, as we learn from monuments, constituted the religion of the day, Abram came forth to receive the revelation of the true God. It was the dawn which grew brighter and brighter until it culminated in the appearance of the Sun of Righteousness. At his father's death, complete isolation was necessary. Abram must break with his kindred and henceforth live alone. The simple statement that, "the Lord said unto Abram," is all that is vouchsafed to us. Did he appear personally in visible form and speak to him in an audible voice? Or did he make his will known through Abram's conscience, as he now reveals his will to his children? We are not told, but it is clear that Abram understood the call. He was to be separate from all other families. He must give up home associations, the country in which he had been reared and go forth a wanderer on the face of the earth. The call of God often involves loss at the beginning. When Christ called his disciples, they *left all* and followed him. Even now, the man who resolves to follow Christ finds that there are some things that he must give up. But there is compensation. "I will bless thee," was the promise God gave to Abram. What is God's blessing worth? Abram thought it worth all that he was called to leave and he felt sure it would be bestowed. The promise is still valid. To every man the world offers its pleasures, its rewards, which are often very attractive. On the other side is renunciation, with God's promise of blessing. No man is encouraged to try to make the best of both worlds. It may be that he who follows Christ will be blessed in this world, too; but he seeks those to follow him who are prepared to suffer adversity and the loss of all things for his sake.

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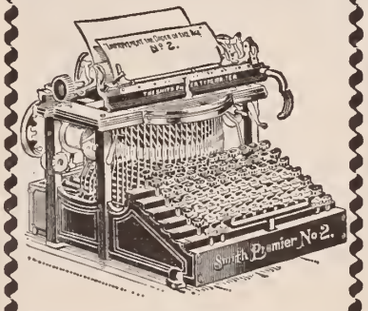

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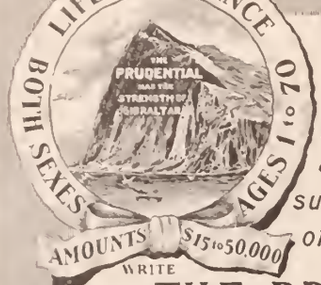

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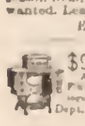

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VOLUME 21.—NUMBER 39.

T. De Witt Talmage, D.D., Editor. NEW YORK, SEPTEMBER 28, 1898. PRICE FIVE CENTS.

. . . Europe Mourns the Dead Empress . . .

HE Austrian Empress, slain at Geneva by an anarchist assassin, has been laid at rest, and the latest tragedy in the House of Hapsburg passes into history. It is for Europe perhaps the most tragic event of the century. The killing of that amiable, kindly, excellent woman, herself a bereaved mother ter, burdened with sorrows that only a mother can know, is those crimes, which touch the heart- n of mankind, and cause all differ- e rank to be merged in deepest sympathy. Poor and rich ein America and Europe, r the stricken Emperor, hor the cowardly crime. ywhere interest in the gy continues to be in- tand nations are won- it what steps will be e to protect their er gainst the class of a ns who, almost one generation, id low two Pres- n of the United a Czar, the late n President, and e Empress of Austria. No death of one who wore a crown ever evoked more sincere tributes of grief and respect. The aged Prince Luitpold, who for twelve years has ruled Bavaria as king without a crown, and who, even with his weight of eighty years, is one of the pillars of the German Empire, fainted by the coffin of his illustrious relative. The German Emperor joined the funeral procession, and the poorest of the populace mingled with rulers and princes in mourning for her whom they had all learned to love and revere. During the forenoon, kings, princes and grand dukes from the German states, Russia, Italy and Greece arrived to do honor to the dead Empress. At 1 P. M. the German Kaiser was met at the station by the bereaved Emperor; the two drove to the Hofburg, and William II. placed on Elizabeth's coffin two wreaths for himself and wife. At 4 P. M. the great funeral car, drawn by eight black horses, and preceded and followed by a long

(Continued on page 747).

EMPEROR FRANZ JOSEF.

THE LATE EMPRESS ELIZABETH.

THE MONT BLANC BRIDGE AT GENEVA, SWITZERLAND, SCENE OF THE TRAGEDY.

At a spot on the bank of the lake, on the further side of this bridge, the Empress was slain.

QUESTIONS AND ANSWERS.

Reader, Binghamton, N. Y. What is the amount of Spain's national debt, and where is it held?

The debt of Spain is given in the Statesman's Year-Book at nearly two billions of dollars, besides $600,000,000 of Cuban debt, a floating debt of about $100,000,000, and an indebtedness to the Bank of Spain. It is chiefly held by French bondholders, which partly accounts for French sympathy for Spain.

W. A. N., Angus, Ia. What is the Sabbath law of the United States? Have local boards authority to close stores, stop games, etc., on the Sabbath day?

By the common law, Congress may sit on Sunday but Courts cannot. Sunday verdicts have been declared void, and as a general rule all contracts made and judicial proceedings taken on Sunday are also void. Each State legislates for itself. "Common labor," games, etc., are expressly prohibited by statute in many States, but exceptions are made in order to permit absolutely necessary duties. Usually household work, the care of animals, and all works of necessity or benevolence are excluded. Local boards or officials have no power to pass Sunday laws, nor any authority, except to enforce existing State statutes. For full and accurate information, see *A Treatise on Sunday Laws*, published by the Lawyers' Co-operative Publishing Co., Rochester, N. Y.

L. B., Rahway, N. J. Of what nationality is Lipton, the rich philanthropist?

He was born in Glasgow, of Irish parents, forty-two years ago. He visited the United States when fifteen years old, and the foundation of his great fortune was laid with the money he saved by hard work here.

Z. V., Paxtonville, Pa. Where and who are the original blue-blooded people?

The term is really now a meaningless phrase. Originally it implied descent from the aristocracy. The French form is *sang bleu* (blue blood), but the notion is Spanish. The old Spaniards, who trace their pedigree beyond the time of the Moorish conquest, say that their venous blood is blue, while that of common people is black.

W. H. A., Crothersville, Ind. In what age of the world did Attila invade Rome, who was he, where did he reign as king, and over what territory or land?

Attila (called by the ancient Germans Etzel or Atzel), was King of the Huns, and ruled from 434 to 453. He was essentially a warlike monarch, and avowed an intention to secure for his people the dominion of the world. He was called "The Scourge of God," and even his own subjects regarded him with dread. He conquered a great part of Europe and Asia, and invaded Roman territory, but was defeated by Etius in 451, at a time when he was threatening the destruction of the Roman Empire.

Markus Calmet, Mich. 1. If a man in his young days gives all property to the church and mission work, relying on the promise in Mark 10:29 that he will be rewarded a hundredfold, but can not come to believe the promise at later in life, because the property are for his family? 2. Does the Government or the superintendent of Public Instruction responds to appeals on behalf of the pension of a district where lepers are found what service should be taken?

1. The promise appears to me to be that the compensations of the man who devoted to follow Christ will be worth a hundredfold what he leaves. You cannot suppose that Christ intended to promise a man who gave up a house, that he would afterward have a hundred houses. Besides, the repetition of the word "mothers," proves that Christ was not promising literal reimbursement. No man could have a hundred mothers. The apostles themselves did not acquire property in following Christ. Paul's statement, Phil. 3: 7, 8, shows in what sense the promise is to be understood. The things given up are worthless compared with the things gained. 2. We do not know whether the courts would supply a remedy through mandamus or in some other way. A lawyer familiar with Michigan law would be able to tell you. Perhaps, however, a better course than the costly and uncertain appeal to the law, would be to get the Assemblyman and Senator representing the district in the State Legislature to use their influence. That is, always supposing that the people are unable to take the best course of organizing the school and paying a teacher, until State aid can be secured.

M. A., New York City. During my summer travels I passed through lower Virginia, and was much impressed with the interest that one little Sunday School at Aaron's Creek displayed in THE CHRISTIAN HERALD'S good work for children at Mont-Lawn. They showed a sympathetic interest in all the details of your fresh-air charity, especially in its spiritual features; and expressed a desire to help in the good work for children. The little school was full of the spirit of Christian faith and endeavor. Yet its own needs were painfully apparent to the visitor. It has no library—no books or help whatever, except the quarterlies and song books.

Perhaps some of our readers may wish to help this Virginia mountain Sunday School to some good reading matter, old libraries, etc. Our correspondent gives us the address of the Superintendent, Mr. Sneed, Nelson, Mecklenburg county, Virginia.

J. M. S., Quakertown, Ind. What is the meaning of Paul's statement that nothing is unclean of itself? How can a man's esteeming anything unclean make it unclean?

Paul was sweeping away all the dietary and ceremonial laws of the Jewish code. They were so much rubbish from his standpoint. At the same time, he did not wish to hurt any one's prejudices. If a man had honestly and sincerely come to the conclusion that a certain practice was sinful, and yet indulged in it, he would be committing sin, because he would be doing what he believed to be wrong. The practice might not be really sinful, but it would be sinful for him, because it was a violation of his conscience. The Talmud gives a case in point. If a Jew in traveling lost count of the days of the week and was found working on the Sabbath, he was blameless; but if knowing it was the Sabbath he was working, he would deserve to be stoned.

Miss Annie C. Malcolm, Fogo, Newfoundland, writes that there is great suffering and distress among the poor of her neighborhood, and that any gift of clothing sent by friends will be acceptable. She adds: "It would make your heart ache to see the children going around barefooted and nearly naked in the severe weather. Some of the people in our section declare that they have bought no clothing for nearly two years, and can barely catch enough fish for food."

J. E. P., Springfield, O. 1. They are not comparable. One may have considerable character, yet without pronounced wisdom. Worldly wisdom is not so valuable as character, which represents what the man really is. 2. A corporation is where a company of citizens organize for a definite purpose and secure the assent of the State to carrying on certain work under a corporate name; the corporation enjoying certain rights, privileges and immunities which would not otherwise be enjoyed, and bearing the stamp of State approval.

J. B. E., DeWitt, Iowa. 1. Are we to understand Zech. 14: 4–11 as a prophecy to be literally fulfilled? 2. Are the last nine chapters of Ezekiel an intimation of the return of the Jews to their own land? 3. Is there any prophecy in the Bible implying a future conflict between Germany and Austria on the one hand with Russia and France on the other? 4. Will the battle of Armageddon be fought near Jerusalem?

1. Probably not in exact details. The prophet's reports of his visions would naturally be affected by his experience. It would be practically impossible for him to describe such conditions as will exist in the millennium. Divine revelation was always at the disadvantage of flowing through human channels. If a writer of the time of Washington attempted to describe the life of our day he could not have done it fully even if he had received a vision of it. The steamships, railroads, and telegraphs would have been mysteries he could not comprehend. 2. Ezekiel doubtless expected that his prophecies would be fulfilled at the return which subsequently took place under Nehemiah. But, like other prophets, he did not know how long an interval there would be. As the supernatural events he describes have not taken place we must presume they are yet future. 3. We do not know of any such prophecy. France seems rather to be in prophecy an antagonist of Russia. 4. That is the only inference that can be drawn from prophecies of the event.

A. H. B. 1. What do you consider the best harmony of the Gospels enabling a student to get a consecutive idea of the life of Christ? 2. How can a young minister acquire ease in the pulpit and the power of impromptu speaking? 3. What are the best helps in the making of sermons?

1. You could not have a better harmony than that contained in the Teacher's Bibles issued as premiums with this journal. 2. It comes with practice and a thorough mastery of the subject. 3. There are innumerable aids published. Perhaps the most helpful and effective in your case would be a study of Spurgeon's sermons, which would show you how he divided a subject and arranged his ideas. Parker's People's Bible, published by Funk and Wagnalls, New York, is full of suggestions to preachers.

A. C., New Whatcom, Wash. It is stated that Dr. Talmage some time ago preached a sermon showing that persons dying impenitent would have an opportunity of accepting him after death. Is that true?

No; it is emphatically untrue. Dr. Talmage holds, and has always preached, that the Bible holds out no hope of the impenitent having such an opportunity after death.

A. L. G., Fort Worth, Tex. Who is the author of the poem in which occur the lines:

"Oh, it was pitiful! In a whole city full,
Help there was none"?

It is from Hood's famous poem, *One Unfortunate*, and can be found in any collection of his works.

Mrs. T. L. T., Beresford, S. D. Who is the author of the hymn containing these words:

"And while the lamp holds out to burn
The vilest sinner may return"?

The lines are the first of six stanzas (Hymn I. No. 88), to be found in any collection of Watts's Hymns, 1788.

R. H. S., Gordonsville, Va. In what sense "four" represent humanity?

Bahr and other writers on the subject of symbolic numbers, state that the first of which is the square, was held by the Israelites as the symbol "both of the world as the manifestation of God according to the contents of the symbolists, 3 represents divinity and 4 humanity, the two united being which represents the union of divinity and humanity. The attempt to assign to number four any of the relations of a sacred character, however, belongs to the main of speculative rather than to any particular race or religion.

Inquirer, Cleveland, O. Is the estimate of the cost of spirits and beer quoted by Dr. Iglehart from Dr. Greaves of Philadelphia in your issue of Sept. 2 extravagantly excessive? It does not cost anything like the sum named to produce a gallon of spirits or beer.

Dr. Iglehart did not undertake to estimate the cost of production. His purpose was showing what a stupendous sum the people of the United States spent for intoxicating liquors. Dr. Greaves reckon that there are, on the average, sixty drinks to a gallon of liquor, which is below rather than above the mark, and that each drink is usually sold for ten cents; and that there are on the average one hundred drinks to the gallon of liquor, each drink being sold for ten cents, you will find that the estimate is not by any means excessive.

Reader. The College of Agriculture and Mechanic Arts, of which there are nearly forty, support on the "Land-scrip Fund" of 1863, and also by the Morrell Appropriation" [illegible] also give elementary courses in surveying, civil engineering, but neither so complete nor so carefully as those at West Point.

Geo. R. B., Allentown, Pa. We cannot tell you.

G. W. R., Dayton, O. 1. Not necessarily. We think not.

Reader, Lowell, W. Va. Address both [illegible] rytown, N. Y.

Anxious Subscriber, Butte City. We believe [illegible] to be reliable.

Enquirer, Strong, Kan. We believe the [illegible] has been closed.

Subscriber, Marietta, Ga. Write to the [illegible] *Journal*, New York.

Reader. We believe not on articles [illegible] purely for personal use.

G. S., New York. She can learn it at the [illegible] in Cooper Union Building, N. Y.

P. S. R., Elysburg, Pa. The United States troops are in control at Santiago.

A. V. D., Paterson, N. J. Address the commandant at the nearest Navy Yard.

J. H. G., Vermillion, O. Write to the Philadelphia *Ledger* and Cleveland *Leader*.

E. M., Marshall, Mich. It has been so stated, but we cannot vouch for it as a fact.

J. B. S., Sharp's Wharf, Va. It is pronounced Rom-ola, with the accent on the first syllable. The author is George Eliot.

Subscriber, Baltimore, Md. You will find the line: "Then I shall see my Pilot face to face," in Tennyson's poem: "Crossing the Bar."

Subscriber, Flat Rock, Ga. 1. "Immune" means those who, having had yellow fever, are considered proof against the disease. 2. An imaginary line dividing North from South.

OFFICERS' MESS ON BOARD A UNITED STATES WARSHIP.

Our photograph shows the naval officers dining in the cozy mess-room of one of our modern men-of-war. All the officers mess together, except the commander, who is served in his own cabin.

OUR FAMINE ORPHANS IN INDIA.

How the Waifs Rescued During the Famine by the Missionaries from Starvation are being Supported by Christian Charity and Trained for Christ.

AMONG the thousands of lives saved in India by the readers of THE CHRISTIAN HERALD during the terrible months of famine, none are more interesting than the children. Many of these were orphans whose parents perished from hunger before relief reached them, or died of exhaustion while seeking food for their helpless little ones. The missionaries took charge of the tiny waifs, who otherwise would have died of hunger and neglect. From a worldly point of view, no course could have been more imprudent. The Mission Boards at home were reducing the appropriations in order to avoid the burden of debt, and had warned the missionaries that the expenses of the stations must be kept down. The income of a missionary is so small, at the best of times, that there is no margin for the support of adopted children. Under the circumstances how could the missionaries take these little orphans into their homes? But the love of Christ was in their hearts and for the sake of Him who loved little children, they accepted the charge, and the poor, haggard, famine-stricken creatures grew into bright, healthy, happy children, full of spirit and energy.

ONE OF RAMABAI'S ORPHANS.

It was a work of faith, for there were no funds in sight. During the famine the missionaries did not feel the burden. Through the liberality of the readers of this journal and of Christian friends in England and other lands they were able to provide for the increased family; but no one knew that, long before the children could support themselves, all such funds would be exhausted. The experience of Mr. Muller, Pastor Spurgeon and others who have undertaken the support of orphans, seems to show that God takes special care of those who engage in such work. So the missionaries in India have found it hitherto. Some of them, like Mr. Jenning, of Narsinghpur, have as many as two hundred of these little waifs dependent upon them. Rev. Rockwell Clancy, of the Methodist Episcopal Mission at Allahabad, says in his report to the conference: "We promised the Lord we would not refuse to take any child which might be brought to us. We had no money for the support of children; but believing that God would supply all our needs, we received all who came. Soon all our available accommodation was crowded, and tents pitched in the compound were soon filled. The condition of the children was indescribably sad. Many of them were so emaciated that they could not walk alone. It made our hearts ache to see these poor, little, naked, living skeletons." Some of them were sent to Peshawar, Meerut and other places where Mr. Clancy learned that Christian care would be afforded them. "We have now," he reports, "two hundred boys and girls for whose support we receive nothing from the Missionary Society or from the government. God has cared for them and will continue to do so."

In the stations of the Methodist Mission alone, there are over two thousand orphan waifs; and in those of the American Board, the Church of the Disciples, the Presbyterian and other missions all over India, there are sheltered probably a still larger number of these little ones. Besides these, Pundita Ramabai has received over five hundred girls, of whom one hundred and fifty were transferred to other orphanages, and the remainder are still being fed and taught in her institutions. It is gratifying to learn that of the elder girls thus received, a large proportion have voluntarily asked for Christian baptism, and Ramabai, after satisfying herself of their fitness, consented to the rite being administered. Thirty-five were baptized during the month of July last. The Rev. W. W. Bruere baptized them in the Bhima River on confession of their faith, and this is only one of several such scenes that have been witnessed there. Over two hundred girls, in all, from Ramabai's institutions have thus taken upon them the name of Christ. From other missions come reports of similar spiritual results, and as time passes and the children grow older, a still larger harvest may be expected. It is impossible to estimate the value of such work in the evangelization of India. Each of the children thus receiving Christian training and education will go forth to their occupations or household duties a centre of Christian influence, effective as no foreign missionary could be, in spreading abroad a knowledge of the Gospel. The missionaries fully appreciate the opportunity God has thus placed in their hands through the famine, and are anxiously inquiring whether the church of Christ will enable them to avail themselves of it. The support of a child involves an expenditure of from fifteen to twenty-five dollars a year, according to age and location. To meet this outlay, the missionaries have no resources but such as may be given them for the purpose. It would be a grievous thing if through lack of funds any child providentially rescued from heathenism and placed under Christian influence had to be given up for lack of means. We believe that God will interpose to prevent such a misfortune, and that his people will be led to contribute all the money required.

MISS ESTHER B. FOWLER AND FOUR OF HER FAMINE ORPHANS.

As our readers are aware, they have already a large share in this good work. Pundita Ramabai sends us the names of a hundred girls who are being maintained by funds contributed by our readers. A photograph of one of them forms the initial to this article. Miss Esther B. Fowler, of Sholapur, sends us a photograph of herself and four of the little waifs who are the wards of our readers. Bright little creatures, she says they are, scarcely recognizable as the little skeletons whom she received a year ago. "When I opened your letter," she writes, "and saw your check, I could scarcely believe my eyes. I had been praying for money to keep these dear little ones, and here was the answer. My heart was filled with praise to God and gratitude to the Christian people in the home land whose money you have sent me. May God bless them every one for thinking of these dear little children whom he has given us to train for him! You have no idea how much anxiety you have saved me by this timely help. It is sometimes hard to have the faith one should have in God's providential care; but this unexpected help is a lesson to me to trust and not be afraid. I pray earnestly that God may richly bless every one who has contributed ever so little towards this work. Will you ask them to pray for me that I may be enabled to train them to be God-fearing, God-loving women, and that they may pass the blessing on to their heathen sisters. I send you the portraits of a few of them, that your readers may know the kind of children who are being fed and taught through their bounty."

Among the missionaries who are being thus helped to support the orphans, are men and women of all denominations. Should any of our readers be willing to undertake the support of an orphan under the care of a missionary of any particular denomination, we shall be happy to arrange the matter and to ascertain for them the name, age and other particulars relating to their adopted child.

"Silent Sufferers."

With the opening of the Cuban ports of Bahia Honda and Jucara, the United States government is now able to accomplish what it has been endeavoring to do since the beginning of our trouble with Spain, *i.e.*, relieve the distressed reconcentrados. Food cargoes will be sent from both ports to the interior and distributed under the United States flag.

The "Committee of Relief for Silent Sufferers," appointed by this journal in Havana in March last, has made a partial report of its work, through Mr. C. M. Pepper. The Committee consisted of Gen. Lee, ex-officio Chairman; Mr. E. R. Johnston, Treasurer; Mr. Pepper, Secretary, and several other journalists, the object being to afford relief to those families who had been reduced from a condition of comparative comfort to the verge of absolute want. There were in Havana and other cities hundreds of families of this class. Mr. J. F. Carbonell, a business man of Havana, was disbursing agent of the Committee. A Sub-Committee—consisting of the wives of Americans in Havana—was formed and by this means much good was done.

One of the sufferers relieved through this channel was the mother of Marti, the Cuban patriot-martyr. General Lee and Mr. Johnston also found many starving families to whom aid was extended by the Committee. The work was done quietly and unostentatiously. In all $2,500 was appropriated for this special work among the "Silent Sufferers." Mr. Carbonell's Committee took receipts from upwards of fifty families who were relieved.

EUROPE MOURNS THE DEAD EMPRESS.

(Continued from first page.)

procession, consisting of mourning royalties, the Empress' servants, and detachments of horse and foot soldiers, left the Hofburg. At the Church of the Capuchins, Cardinal Gruscha, Archbishop of Vienna, received the body, which was placed on the catafalque in the church. The Emperor stood at the foot throughout the services.

In the quiet old church where generations of Hapsburgs await the final summons to judgment which will come to king and to peasant, the murdered Empress was laid, her journeys ended, her sorrows over. It cannot be long before the aged Emperor will rest by her side. He has stood blow after blow in his household with a firmness of soul that has commanded the admiration and respect of his fellowmen. His brother, Maximilian, fell a victim to his own imprudent ambition to rule over Mexico; his son Rudolph committed suicide, and now his beloved wife has fallen under a murderer's stroke. The death of the Empress may be the final blow, although the Emperor has thus far borne himself with extraordinary fortitude.

Geneva, where this crime occurred, is one of the principal cities of Switzerland, and famous in history as one of the early seats of the Reformation. It was the home of Calvin, and the citadel of Protestantism in western Switzerland. There the great reformer whose name has been inseparably associated with Gospel work and teaching for centuries past, found secure protection from outside foes, and zealous assistance in carrying into practice his rules of Christian life and deportment. The story of the Reformation is largely a history of Geneva, and for this reason the city has a strong hold upon evangelical Christians. The Swiss are law-abiding, liberty-loving, and nowhere has the assassination of the Empress been more deeply deplored. It is a peculiar fact, however, in connection with the tragedy that the very respect for the law which in Switzerland, as in America, goes hand and hand with liberty and order, may save the assassin from capital punishment. Switzerland is divided into cantons, each canton having powers very similar to those of our American States, and the canton of Geneva has not capital punishment among its penalties. Therefore the assassin's life may be spared, unless some legal ground is discovered for delivering him up to a foreign country. The murderer, whose name is given as Luccheni or Lucchesi, may be extradited on the request of the Austrian Government.

Our photographs on the first page of this issue, bring vividly before the reader the scene of the crime and its illustrious victim. The Empress had been stopping at the Hotel Beau-Rivage, near the other side of the bridge, and was proceeding to her steamer at the quay, when the assassin plunged the deadly weapon into her body. The steamer had gone but a short distance on its way—about half as far as the part of the bridge shown in the picture—when it was obliged to put back, as the Empress was rapidly failing. She was carried on shore in a dying condition, and death followed in a few minutes. The scene, as shown in the picture, is one of the most peaceful and beautiful in any Old World city. It is known to almost every traveller in Europe.

Emperor Franz Josef has issued a manifesto to his subjects, in which he expresses the deepest grief at the loss of his life companion, and thanks his people for the universal sympathy expressed. His grief and its tragic cause, are typical of the perils and sorrows that encompass a throne, and of the innumerable responsibilities attending the high position of ruler over a nation. Not only is a monarch exposed to the assaults of those who are antagonistic to his personal rule, but he has to bear the burden of responsibility for the acts of his predecessors, however unjustly. There is not, in all probability, a titled potentate in Europe to-day who does not envy his plainest subject that peace of mind freedom from open and secret danger, and unalloyed social and domestic enjoyment which come from simple conditions, and surroundings that stir neither the envy nor the anger of men.

THE METROPOLITAN PULPIT

Enough Better than Too Much.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: I. Chron. 20: 6, 7:

"A man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of a giant. But when he defied Israel, Jonathan, the son of Shimea, David's brother, slew him."

MALFORMATION photographed, and for what reason? Did not this passage slip in by mistake into the sacred Scriptures, as sometimes a paragraph utterly obnoxious to the editor gets into his newspaper during his absence? Is not this Scriptural errata? No, no: there is nothing haphazard about the Bible. There is no use for giants now except to enlarge the income of museums. But there were many of them in olden times. Goliath was, according to the Bible, eleven feet four and a half inches high. Or, if you doubt this, the famous Pliny declares that at Crete, by an earthquake, a monument was broken open, discovering the remains of a giant forty-six cubits long, or sixty-nine feet high. So, whether you take sacred or profane history, you must come to the conclusion that there were in those times cases of human altitude monstrous and appalling.

David had smashed the skull of one of these giants, but there were other giants that the Davidean wars had not yet subdued, and one of them stands in my text. He was not only of Alpine stature, but had a surplus of digits. To the ordinary fingers was annexed an additional finger, and the foot had also a superfluous addendum. He had twenty-four terminations to hands and feet, where others have twenty. It was not the only instance of the kind. Tavernier, the learned writer, says that the Emperor of Java had a son endowed with the same number of extremities. Volcatius, the poet, had six fingers on each hand. Maupertuis, in his celebrated letters, speaks of two families near Berlin similarly equipped of hand and foot. All of which I can believe, for I have seen two cases of the same physical superabundance. But this giant of the text is in battle, and as David, the stripling warrior, had despatched one giant, the nephew of David slays this monster of my text, and there he lies after the battle in Gath, a dead giant. His stature did not save him, and his superfluous appendices of hand and foot did not save him. The probability was that in the battle his sixth finger on his hand made him clumsy in the use of his weapon, and his sixth toe crippled his gait. Behold the prostrate and malformed giant of the text: "A man of great stature, whose fingers and toes were four and twenty, six on each hand and six on each foot: and he also was the son of a giant. But when he defied Israel, Jonathan, the son of Shimea, David's brother, slew him."

Behold how superfluities are a hindrance rather than a help! In all the battle at Gath that day there was not a man with ordinary hand and ordinary foot and ordinary stature that was not better off than this physical curiosity of my text. A dwarf on the right side is stronger than a giant on the wrong side, and all the body and mind and estate and opportunity that you cannot use for God and the betterment of the world is a sixth finger and a sixth toe, and a terrible hindrance. The most of the good done in the world, and the most of those who win the battles for the right are ordinary people. The "Swamp Angel" was a big gun that during the Civil War made a big noise but musketoes of ordinary calibre and shells of ordinary belt did the execution. President Tyler and his Cabinet go down the Potomac one day to experiment with the "Peacemaker," a great iron monster that was to affright with its thunder foreign navies. The gunner touches fire, and it explodes, and leaves Cabinet Ministers dead on the deck, while at that time, up and down our coasts, were Cannon of ordinary bore, able to be the defence of the nation, and ready at the first touch to waken to duty. The curse of the world is big guns.

Clear back in the country to-day there are mothers in plain apron, and shoes fashioned on a rough last by a shoemaker at the end of the lane, rocking babies that are to be the Martin Luthers and the Faradays and the Edisons and the Bismarcks and the Gladstones and the Washingtons and the George Whitefields of the future. The longer I live the more I like common folks. They do the world's work, bearing the world's burdens, weeping the world's sympathies, carrying the world's consolation. Among lawyers we see rise up a Rufus Choate, or a William Wirt, or a Samuel L. Southard, but society would go to pieces tomorrow if there were not thousands of common lawyers to see that men and women get their rights. A Valentine Mott or a Willard Parker rises up eminent in the medical profession; but what an unlimited sweep would pneumonia and diphtheria and scarlet fever have in the world if it were not for ten thousand common doctors! The old physician in his gig, driving up the lane of the farm-house, or riding on horseback, his medicines in the saddle-bags, arriving on the ninth day of the fever, and coming in to take hold of the pulse of the patient, while the family, pale with anxiety, and looking on and waiting for his decision in regard to the patient, and hearing him say, "Thank God, I have mastered the case; he is getting well!" excites in me an admiration quite equal to the mention of the names of the great metropolitan doctors of the past or the illustrious living men of the present.

Yet what do we see in all departments? People not satisfied with ordinary spheres of work and ordinary duties. Instead of trying to see what they can do with a hand of five fingers, they want six. Instead of usual endowment of twenty manual and pedal addenda, they want twenty-four. A certain amount of money for livelihood, and for the supply of those whom we leave behind us after we have departed this life, is important, for we have the best authority for saying, "He that provideth not for his own, and especially those of his own household, is worse than an infidel;" but the large and fabulous sums for which many struggle, if obtained, would be a hindrance rather than an advantage.

The anxieties and annoyances of those whose estates have become plethoric can only be told by those who possess them. It will be a good thing when, through your industry and prosperity, you can own the house in which you live. But suppose you own fifty houses, and you have all those rents to collect, and all those tenants to please. Suppose you have branched out in business successes until in almost every direction you have investments. The fire bell rings at night, you rush upstairs to look out of the window, to see if it is any of your mills. Epidemic of crime comes, and there are embezzlements and absconding in all directions, and you wonder whether any of your bookkeepers will prove recreant. A panic strikes the financial world, and you are like a hen under a sky full of hawks, and trying with anxious cluck to get your overgrown chickens safely under wing. After a certain stage of success has been reached, you have to trust so many important things to others that you are apt to become the prey of others, and you are swindled and defrauded, and the anxiety you had on your brow when you were earning your first thousand dollars is not equal to the anxiety on your brow now that you have won your three hundred thousand.

"Well," says somebody, "such overloaded persons ought to be pitied, for their worriments are real, and their insomnia and their nervous prostration are enough." I reply that they could get rid of the bothersome surplus by giving it away. If a man has more houses than he can carry without vexation, let him drop a few of them. If his estate is so great he cannot manage it without getting nervous dyspepsia from having too much, let him divide with those who have nervous dyspepsia because they cannot get enough. No! they guard their sixth finger with more care than they did the original five. They go limping with what they call gout, and know not that, like the giant of my text, they are lamed by a superfluous toe. A few of them by charities bleed themselves of this financial obesity and monetary plethora, but many of them hang on to the hindering superfluity till death; and then, as they are compelled to give the money up anyhow, in their last will and testament they generously give some of it to the Lord, expecting, no doubt, that he will feel very much obliged to them. Thank God that once in a while we have a Peter Cooper, who, owning an interest in the iron works at Trenton, said to Mr. Lester: "I do not feel quite easy about the amount we are making. Working under one of our patents, we have a monopoly which seems to me something wrong. Everybody has to come to us for it, and we are making money too fast." So they reduced the price, and this while our philanthropist was building Cooper Institute, which mothers a hundred institutes of kindness and mercy all over the land. But the world had to wait five thousand eight hundred years for Peter Cooper!

I am glad for the benevolent institutions that get a legacy from men who during their life were as stingy as death, but who in their last will and testament bestowed money on hospitals and missionary societies; but for such testators I have no respect. The probability is that if such a one in his last will by a donation to benevolent societies tries to atone for his lifetime close-fistedness, the heirs-at-law will try to break the will by proving that the old man was senile or crazy, and the expense of the litigation will about leave in the lawyer's hands what was meant for the Bible Society. O ye overweighted, successful business men, whether this sermon reach your ear or your eyes, let me say that if you are prostrated with anxieties about keeping or investing these tremendous fortunes, I can tell you how you can do more to get your health back and your spirits raised than by drinking gallons of bad-tasting water at Saratoga, Homburg or Carlsbad: Give to God, humanity, and the Bible ten per cent. of all your income, and it will make a new man of you, and from restless walking of the floor at night you shall have eight hours' sleep, without the help of bromide of potassium, and from no appetite you will hardly be able to wait for your regular meals, and your wan cheek will fill up, and when you die the blessings of those who but for you would have perished will bloom all over your grave.

Perhaps some of you will take this advice, but the most of you will not. And you will try to cure your swollen hand by getting on it more fingers, and your rheumatic foot by getting on it more toes, and there will be a sigh of relief when you are gone out of the world; and when over your remains the minister recites the words: "Blessed are the dead who die in the Lord," persons who have keen appreciation of the ludicrous will hardly be able to keep their faces straight. But whether in that direction my words do good or not, I am anxious that all who have only ordinary equipment be thankful for what they have and rightly employ it. I think you all have, figuratively as well as literally, fingers enough. Do not long for hindering superfluities. Standing in the presence of this fallen giant of my text, and in this post-mortem examination of him, let us learn how much better off we are with just the usual hand, the usual foot. You have thanked God for a thousand things, but I warrant you never thanked him for those two implements of work and locomotion, that no one but the Infinite and Omnipotent God could have ever planned or made—the hand and the foot. Only that soldier or that mechanic who in a battle, or through machinery, has lost them knows anything adequately about their value, and only the Christian scientist can have any appreciation of what divine masterpieces they are.

Sir Charles Bell was so impressed with the wondrous construction of the human hand that when the Earl of Bridgewater gave forty thousand dollars for essays on the wisdom and goodness of God, and eight books were written, Sir Charles Bell wrote his entire book on the wisdom and goodness of God as displayed in the human hand. The twenty-seven bones in the hand and wrist with cartilages, ligaments and phalanges of the fingers made just ready to knit, to sew, to [illegible] up, to pull down, to weave, to write, to plough, to pound, to wheel, to battle, to give friendly salutation. The tips of the fingers are so many telegraph offices, by reason of their sensitiveness of touch. The bridges, the tunnels, the cities of the whole earth are the victories of the hand. The hands are not dumb, but often speak as distinctly as the lips. With our hands we invite, we repel, we invoke, we entreat, we wring them in grief, or clap them in joy, or spread them abroad in benediction. The malformation of the giant's hand in my text glorifies the usual hand. Fashioned by God more exquisitely and wondrously than any human mechanism that was ever contrived, I charge you to use it for God and the lifting of the world out of its moral predicament. Employ it in the sublime work of Gospel hand-shaking. You can see the hand is just made for that. Four fingers just set right to take your neighbor's hand on one side, and your thumb set so as to clench it on the other side. By all its bones and joints and muscles and cartilages and ligaments the voice of Nature joins with the voice of God commanding you to shake hands.

Yea; the malformation of this giant's foot glorifies the ordinary foot which I fear you have never once thanked God. The twenty-six bones of the foot are the admiration of the anatomist. The arch of the foot fashioned with a grace and a poise that Trajan's arch, or Constantine's arch, or any other arch could not equal. Those arches stand where they were planted, but this arch of the foot is an adjustable arch, a yielding arch, a flying arch, and ready for movements innumerable. The human foot so fashioned as to enable a man to stand upright as no other creature, and leave the hands that would otherwise have to help in balancing the body free for anything it chooses. The foot of the camel fashioned for the sand, the foot of the bird fashioned for the tree-branch, the foot of the eagle fashioned for the slippery rock, the foot of the lion fashioned to rend its prey, the foot of the horse fashioned for the swift earth, but the foot of man made to climb the desert, or climb the tree, or walk the earth, or go anywhere he needs to go.

With that divine triumph of anatomy in your possession where do you walk? In what path of righteousness or what path of sin have you set it down? Where have you left the mark of your footstep? Amid the petrifactions in the rocks have been found the mark of the feet of bird and beast of thousands of years ago. But God can trace out all the footsteps of your lifetime, and those you made many years ago are as plain as those made in the last soft weather, all of them petrified for the Judgment Day. Oh, the foot! Give me the autobiography of your foot from the time you stepped out of the cradle until to-day, and I will tell your exact character now and what are your prospects for the world to come.

That is the most beautiful foot that goes about paths of greatest usefulness, and that the most beautiful hand that does the most to help others. I was reading of three women in rivalry about the appearance of the hand. And the first reddened her hand with berries, and said the beautiful tinge made hers the most beautiful. And another put her hand in the mountain brook, and said, as the waters dripped off, that her hand was the most beautiful. And another plucked flowers off the bank, and under the blossoms contended that her hand was the most attractive. Then a poor old woman appeared, and looking up in her decrepitude asked for alms. And a woman who had not taken part in the rivalry gave her alms. And all the women resolved to leave to this beggar the question as to which of all the hands present was the most attractive, and she said: "The most beautiful of them all is the one that gives relief to my necessities," and as she said her wrinkles and rags and her decrepitude and her body disappeared, and in place thereof stood the Christ, who long ago said: "Inasmuch as ye did it to one of the least of these, ye did it unto me!" and who to purchase the service of our hand and foot here on earth had his own hand and foot lacerated.

A NIQUE GOSPEL SETTLEMENT.

ro ss of the Work Founded by Mrs. Bi on the East-Side—A Christian Club-Hse for the Poor Tenement-Dwellers.

OUR readers will remember the announcement in this paper, nearly a year ago, of the opening of the "Gospel Settlement," 211 Clinton street, New r City, by Mrs. Sarah J. Bird, the der of the lost boys of the Bowery." nc that time the work has developed ea , has almost outgrown its quarters, bluntary workers are in increased m d. During the past summer, Mrs. rd nd her assistants, devoted their en- gi to fresh-air work, but with October e lustrial features of the Settlement l resumed with greater earnestness r ver.

T field which the Settlement occupies a ost promising one; the streets are v ed with children: there is a perfect of strange tongues, for one hears ry side the languages of Europe e Orient; and Syrians, Chinamen, li s, Greeks, Russians, Arabians, st and Americans jostle each other. el ws of foreign birth (and to whom a s of Jehovah are as strange as the ve Jesus), abound. Home and for- n missionary work are here ready to e nd of the worker.

O e, the writer carried to Mrs. Bird a er ess woman alone in the city, and ke where it was best to take her for e ght. Although the house was crowd- wh resident workers, a hospitable in- a n to spend the night there was t oming from the motherly hostess; fter a two-days' entertainment the w oman went forth clad in a comfort-

THE GIRLS' CLUB.

le uit of neat, good garments. The e g of that visit the writer saw what Gospel Settlement meant in that neigh- orhood. It was filled with childish visitors: s w sat at supper, Mrs. Bird called to ev l wistful little maidens in the hall: "W you have some cake?" Of course he ould. When we went up from sup- er, little lassie was asked, with a moth- erly at on the head: "Do you want a at of peaches? Go in and ask Mrs. Ave." As we sat in the residents' parlor ps rs, the door-bell rang many times. On it announced a little girl, who came n t ee if they would help her trim a hat so ne had given her; another time the ou ul visitor wanted to be shown how to c a shirt waist out of a bit of cloth whi she brought along; again, a little ragg l boy asked with a quiver in his voic "Mrs. Bird, won't you send mamma a pi e of your cake. She's sick and can eat anything."

Rh el, a pretty little dark-eyed Hebrew mai n, brought the essay she was to read at r school-club over for criticism. Me ages came from the sick who desired a vi from the Settlement nurse. One of Mr Bird's rescued Bowery boys — a young blushing fellow—wanted a private word with her. His sweetheart—the true, good girl whom he had left behind in the country village, when he came to New York, with the purpose of "getting into business," but with the result of learning to drink and of getting into trouble—was coming to New York, and they would be married and go to live in the cosy little three-room home he had made for her since the turning-point came one night when, desperate, hungry and heart-broken, he had drifted into the Bowery Mission. She had urged him to write to the troubled girl, toward whom his sense of unworthiness had kept him silent; and now, he was asking if "Mary might come from the train to the Settlement and be married from there?"

Many times Mrs. Bird has been asked to do motherly and sisterly things for her boys' wives, mothers, and sisters; broken homes have been reunited through her agency. Every Sunday evening a number of her Bowery boys take supper at the Settlement—a good home supper, or dinner, of milk and bread and butter and coffee, roast and salad, pie and pudding; some of them bring their wives along — the happy women to whom they have been reunited through the agency of the Bowery Mission workers.

The original purpose of the Settlement, however, is a work for women and girls. The resident workers are all women. The clubs and classes are for women and girls. A particularly attractive feature is the music class. Missionary workers realize that through Gospel songs there is a royal way to the hearts of the slum children who are so ready to follow the sound of the organ-grinder, whithersoever it lead; and this knowledge is being turned to good account. In the Literary Club standard authors are studied; it is realized that an appetite for wholesome reading created, the reign of the dime novel and other meretricious literature is broken.

The Mothers' Meetings, the Health Talks, the Sewing Class, Dressmakers' Class, Cooking and Waitress' Classes are Mrs. Bird's particular pets. "We want to teach the East Side woman how to make and keep a home," she says, "and we want to train the girls up into good tidy housewives. You cannot realize how much such teaching is needed in tenement districts unless you live in them. The ill-kept home is the secret of so much sin and misery."

Mrs. Bird's plan in establishing this Settlement has been to combine the College Settlement and Gospel Settlement ideas; and through all the work the spiritual purpose of the founder is seen in the prominence given to prayer and song service, to Bible readings and other religious features.

THE DRESSMAKING CLASS.

A Noble Life Closed.

Rev. Dr. John Hall Passes Away While Visiting His Native Land—A Life Willingly Spent for Christ.

FEW men in the Protestant ministry were better known or more widely loved than the Rev. Dr. John Hall, of the Fifth Avenue Presbyterian Church, New York, who passed from this life on Sept. 17, while on his annual visit to Europe. The end of this bright and memorable Christian career came peacefully, at his sister's residence in Bangor, Ireland, where Dr. Hall was surrounded by friends. His health had been impaired for some time past, but it was believed he would be able to undertake the ocean journey back to New York. This hope, however, was doomed to disappointment. Two days' of severe sickness was followed by heart-failure, and the venerable man of God, whose labors in the vineyard of the Gospel have been the means of bringing a multitude of souls into the kingdom, passed to his reward.

Dr. Hall's life story is a most interesting one. Irish by birth he came of Scottish parents whose ancestors had settled in the town of Armagh, Ireland, in the year 1600. He was born on July 31, 1829, in a house that had been occupied by his family for six generations. His early training was of a character that influenced his whole life, and at a very early age he had his mind firmly fixed upon the ministry as his future vocation. He entered Belfast College when he was only thirteen, and while there he was a frequent prizeman, distinguishing himself in many studies and more especially in Hebrew. He was only twenty, when after a brilliant academic career, he was licensed to preach. His first ministerial work was done in the rugged life of a missionary in the west of Ireland. Three years of devoted duty were given to this field, and then an invitation, which must have been encouraging to a young man, came to him, offering him the pulpit of the First Presbyterian Church, of Armagh. During the six years of his pastorate in that church, the young minister labored zealously in pulpit and in pastoral duty, and the church prospered under his labors. In 1858, Dr. Hall was called to Dublin to occupy the pulpit of St. Mary's Abbey.

In 1867, the Presbyterian Assembly of Ireland decided to send a delegate to the Assembly of the United States, and Dr. John Hall was selected to carry the greetings to his brethren on this side the Atlantic. During his visit, he accepted an invitation to preach at the Presbyterian Church, which then stood on Nineteenth street and was without a pastor. So impressed was the church by the vigor and eloquence of the young preacher, that a call was sent to him by cable soon after his return to Dublin. He accepted it, and in November, 1867, began a long and successful pastorate, during which the church steadily grew in membership and influence. When it was decided to move uptown to more commodious quarters, the great edifice on Fifty-fifth street was erected at a cost of over $1,000,000, and it quickly became a centre of spiritual and philanthropic activity. It supported the Romeyn Chapel in Seventy-fourth street, the Alexander Chapel in King street, a mission chapel in Sixty-third street, a Chinese mission in Fifty-ninth street and a Children's Home at Atlantic Highlands, N. J. Besides these, the Sunday School, the Christian Endeavor Society and other agencies were in efficient work, and in all of them the pastor's energy and magnetism was moving and inspiring the workers. Dr. Hall led a busy life during these thirty years. Besides his regular labors as preacher and pastor, he was a regular contributor to the religious press. He was also identified with many other benevolent and philanthropic enterprises, and was a member of the Board of Directors of the Bowery Mission, from the time it passed under the management of THE CHRISTIAN HERALD, until his death.

THE LATE REV. JOHN HALL, D.D.

During the thirty years or more of his pastorate, in New York City, Dr. Hall was, to his flock, a very dear friend, a spiritual confidant and counselor. Always thoroughly orthodox, his sermons were of a character to stir the spiritual activities and awaken the sympathies of his congregation. To the rich who flocked to his church, he was a fearless mentor, honest and outspoken in his characterization of sin, and kindly in his counsel. To the humble workers, he was as cordial as any man who ever preached the Gospel of Jesus, and they were not only welcomed at his church, but he gave them special attention and held services for them in the great edifice, visited them, and was as mindful of their needs as of those of the rich members of his flock. Under his ministry, it is said that the benefactions of his church averaged $100,000 a year.

Dr. Hall will long be remembered with deep affection in the city which has been the scene of his grand life-work. His death is a distinct loss to the Protestant pulpit of the United States, but the strong and beneficent influence of his spiritual life will not soon pass away.

The Sunday School

JEHOSHAPHAT'S REIGN.

S. S. Lesson for Oct. 9. II. Chron. 17: 1-10. Golden Text, Prov. 3: 6.

BY MRS. M. BAXTER.

"IN all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3: 6). Such was the Scriptural line on which Jehoshaphat began his reign. The son of Asa, who began so well, he was at first even an improvement on his father. The Lord was with Jehoshaphat because he walked in the first ways of his father and of David. Asa had strengthened himself against Israel and Jehoshaphat followed his example. Asa took away the strange altars and the high places and broke down the pillars, and hewed down the Asherim, and commanded Judah to seek the Lord, the God of their fathers, and to do the law and the commandment (II. Chron. 14: 3, 4) but Jehoshaphat did more—he sent both princes and Levites, and with them Elishama and Jehoram the priests, to teach in the cities of Judah. They were the right people—princes, Levites and priests—and they taught the right thing. "They taught in Judah, having the book of the law of the Lord with them: and they went about through all the cities of Judah and taught among the people."

No wonder Jehoshaphat prospered, for God had his way with him and with his people. No wonder that "the fear of the Lord fell upon the kingdoms of the lands that were round about Judah," when they saw that God's people made common cause with him, and he made common cause with them. Such a mighty Ally, the Omnipotent God, struck terror into the hearts of them who served him not and they dared not make war against Jehoshaphat.

"Some of the Philistines brought Jehoshaphat presents and silver for tribute." How easy it is for God to supply money when his children are fully in line with him! What a miserable thing it is to depend upon the uncertain will and uncertain power of human beings! The Arabians also brought him flocks—seven thousand seven hundred rams and seven thousand seven hundred he goats, and this without compulsion or solicitation, simply because he stood on God's side and believed that the Lord was on his side.

Now was the time of danger. Jehoshaphat was favored by God and feared by man, he stood on a pedestal, and "waxed great exceedingly." It is not said, as before, that his heart was lifted up in the ways of the Lord, but that he waxed great. Oh how much safer it is to grow small than to wax great! Except ye be converted and become as little children ye shall in no case enter into the kingdom of heaven. The Lord Jesus was so small that he said, "I can of mine own self do nothing." But an Old Testament man had not the meek and lowly One to follow, and came with difficulty to learn his littleness. He was surrounded by mighty men, men of valor (verse 13, 14), but there was one man, as though an exception to the others, Amasiah, the son of Zichri; of whose might and valor we hear nothing, but he "willingly offered himself unto the Lord": and this counted with God and with Jehoshaphat.

The king had reached the zenith of his power; he "had riches and honor in abundance" (II. Chron. 18: 1). What should he do? Establish his own power, or place himself at God's disposal to serve him at any cost? Alas! this good king began to deteriorate, and chose the former. How many Christians have been true to God when in poverty and need, but when riches and honor multiplied they showed declension. What a temptation it has been to many to do something to keep up the position they had attained: they must consider what is due to society, to their family, etc., and so compromise began. It was a sad blot upon Jehoshaphat that "he joined affinity with Ahab," by marrying his son Jehoram to Ahab's daughter, Athaliah (II. Kings 8: 18; II. Chron. 21: 5, 6). From this time other considerations than the service of God took possession of Jehoshaphat, and the service of God, instead of being the glad, unfettered service which it had been when he had only God to please, partook of the miserable bondage of those who seek to serve God and mammon. Previously he had but one thing to do: to please God and to do that which was right in the eyes of the Lord, and blessing was showered upon him. Now he had to think of how it would affect Ahab if he did such and such a thing to serve God, and how far God would be displeased if he pleased Ahab. Jehoshaphat had got himself into a net, and by his own act had complicated his life. Let us beware of alliances which may promise well, but which may involve principle. Family alliance led to political alliance; Ahab very naturally sought Jehoshaphat's help against the king of Syria, and probably thought by getting the king of Israel, who was a man of God, he would some way reap the benefit of Jehoshaphat's piety, and so bring success to his arms.

But God did not thus play into the hands of the wicked Ahab. Jehoshaphat found himself over persuaded by Ahab to go up to Ramoth-gilead, and took the ground of family friendship and political loyalty when he said to Ahab, "I am as thou art, my people as thy people, and we will be with thee in the war" (II. Chron. 18: 3). But a man of God has no right to put himself on a level with God's enemies and say, I am as thou art, or to dispose of himself and his belongings: he is the property of God. And Jehoshaphat's afterthought to enquire of a prophet of the Lord did not get him out of the tangle. He went with an uneasy conscience and nearly lost his life. Ahab was killed—the whole journey was disastrous. When he returned in peace to his home he was met with the stern rebuke of God through Jehu the son of Hanani, "Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord. Nevertheless, there are good things found in thee, in that thou hast taken away the groves out of the land, and has prepared thine heart to seek God" (II. Chron. 19: 2). The king felt the reproof; but he knew it was just and he humbled himself before God.

AN ORIENTAL WALLED OR FENCED CITY.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

ONE of the most prosperous reigns in the history of Judah was that of Jehoshaphat. He came to the throne about the year B. C. 876, and reigned twenty-five years. During the latter years of the preceding reign there appears to have been a religious decadence, due perhaps to the severe sickness of his father, Asa. The high-places and idolatrous altars, which the historian said had been destroyed, were again flourishing, and Jehoshaphat had to repeat the process of destruction. He had, however, the sense to see that he could not make people good by legislation alone. He sent a commission through the country to explain to the people his reason for the destruction of the false shrines, and to convince them of their duty to God. In the absence of religious literature, this course was essential to the permanence of reform, and perhaps if it had been adopted earlier there might not have been need for reform. The king also reformed the administration of justice and strengthened the frontier garrisons. Judah, under this clean and vigorous government, gained the respect of her neighbors and increased in wealth and power. It is a pity that the record does not end there. Jehoshaphat wisely suspended the fratricidal and long-continued hostilities with the northern kingdom, of which Ahab was then king; but he unwisely formed an alliance with Ahab, and negotiated a marriage between his son and Ahab's daughter, who was probably also the daughter of the wicked Jezebel. In both instances the close relationship had disastrous results. The political alliance came near costing Jehoshaphat his life (see 1. Kings 22: 2-23) and the family alliance nearly wrecked his dynasty (see II. Chron. 22: 10-12). He suffered a further loss from the alliance in the destruction of a costly navy which, in conjunction with Ahab's successor, he had prepared for a commercial expedition.

The one other important event that rendered memorable his brilliant reign was the invasion of his kingdom by a coalition of three powers on his eastern frontier—Moab, Ammon, and another power that cannot now be identified, but was probably a force of Bedouin Arabs. Though Jehoshaphat had a militia, said by the chronicler to number a million men, ut was probably overestimated, he fear to meet the enemy. The pious historia scribes the king as proclaiming a fast d offering prayer. The end was that e coalition of Judah's enemies fell to p es and each member of it turned upon e other in mutual destruction. Wit ut striking a blow, the army of Judah re ed rejoicing with the spoils of their e- mies.

Had the book of the law with t n. The circulation of the Bible in any c n try soon shows its influence. "I fou said Paine, the notorious infidel, "no c n try so narrow and bigoted as Scot where every one reads the Bible." of his hearers replied: "I, too, have in Scotland and I noticed the hab bl Bible-reading you speak of; but I n er was in a country where the people re so happy and contented. I found people thrifty and industrious. T was poverty, it is true, but they man to live on land where any other would starve. There was little crime d more intelligence and education th l have seen elsewhere. I have since et in every land I have visited, repres a tives of the Scottish people, and I no d that they continued their Bible-rea habit which they acquired in their n e land. I noticed, too, that in every c n try in which they settled, they wer positions of trust and were every w respected. It is strange that if the Bil so bad a book as you say, the people read it most should be people as the Scotch

They made no war. is statement relates to e earlier years of Jeho a phat's reign. Towar e close occurred the i sion of Judah by eastern nations. A lar deliverance to tha corded in II. Chron. : is narrated in early Br history. When the I and Scots invaded W about A. D. 448. Welsh people were by a Christian missio named Germanus. I said to have place number of men in ami in a hollow surrounde precipitous hills. W the Picts and Scots tered this hollow manus called upon handful of men to e and shout Hallelu They rose and gav great shout which is echoed by the hills. e enemy supposed that e echo came from ar s on both sides, and be ing themselves surro ed they made a pre tate retreat. A large n- ber, in their haste, fell headlong into e river Alen, and were drowned. The mainder, turned by terror into a disor r- ly rabble, were easily driven out of e country. An obelisk, still standing, c memorates the deliverance.

He had riches and honor in abunda . The king's religion does not seem to h e been a hindrance to him. Samuel Budg the famous provision merchant, joined e Methodist Church when a boy. He s determined to make a fortune, but an quaintance, who worked in the same s e with him, told him he could never m e a fortune if he kept his religion. Fo years afterward, when he was a mill aire, he said: "I looked into the Bible see if what he said was true. I made my mind that if I found that religion success in business were incompatibl would give up my ambition. But aft careful reading I could find nothing i to hinder my getting on. I have beer business ever since, and I declare to that, as far as in me lay, I have follo the principles of that book, and you k how I have prospered. I defy any to put his finger on any act or transact in my business life which conflicts w religious principle. I have known m men who have failed in business, but one who failed through obedience to G Some failed through misfortune, seve failed through trickery, and many fai through vice, and others through extra gance, but not one have I known w failed through being a Christian."

TESTAMENTS IN THE TRENCHES.

Our Soldiers Clung to Their Precious Little Volumes, Even When Clothing was Thrown Away—Gospel Work at the Home Camps—The Peace Commission.

MUSTERING out is now the order of the day in the volunteer army, and the great military camps where many thousands of soldiers were quartered after their return from Cuba and Porto Rico will soon be memories of the past. Every day sees train-loads of soldiers leaving the remaining camps, some going to hospitals for further treatment, others packed for various homes and shelters that have been opened by generous citizens where they may rest and recuperate, and still others bound for their own homes. Sickness at the camps has greatly decreased since the advent of cool weather. But there are still so many of the men too weak from fevers and other disorders that the offers of the Women's National War Relief Association and other organizations, to care for the sick and provide homes where they can be built back to health and strength, have been gladly accepted by the army officials. At the present moment a large number of soldiers are being cared for in this manner.

The evangelistic work of the Christian Commission continues with unabated energy at the principal camps and military posts, both at home and abroad. Numerous testimonies have been given to prove the spiritual value of the work done at Camp Thomas, Ga. (where 40,000 troops have been stationed), the camps at Jacksonville, Panama Park and Fairfield, Fla. (at which three places nearly 30,000 men were stationed), Camp Merritt, Cal., Camp Godwin, Mo., and the camps at Charleston, S. C., Fernandina, Fla., Falls Church, Va., and elsewhere. At Camp Alger, the Sunday attendance at the tent meetings was sometimes as high as 2,000. At Camp Russell, Fort Macon, N. C. (a colored camp), 128 men professed conversion. At Camp McPherson, Ga., attendances ranged from 400 to 1,000. Spanish testaments and tracts were distributed among the Spanish prisoners at Portsmouth, N. H., and at Camp Barrett, Calif., Camp Cobb, Va., Camp Corbin, Va., and Camp Wikoff, N. Y., a most active evangelistic campaign has been conducted with gratifying results.

The Gospel at Camp Wikoff.

As an evidence of the character of the spiritual work at Camp Wikoff we give the following letter from Rev. A. C. Dixon, who has visited all the leading camps in turn having been identified with the Christian Commission since the beginning of its labors:

To the Christian Herald:

"I am again among the soldiers, to whom I had the pleasure of preaching for three weeks at Tampa, before they went to Cuba, and it is a joy to see so many familiar faces and to receive the cordial grasp of so many friendly hands. At our first meeting the largest Y. M. C. A. tent was packed, all standing room occupied, and the boys listened to the Gospel with the same eager interest that they showed at Tampa. Then they were looking forward to danger and probable death; now they are looking back with gratitude to God for deliverance and victory, and forward with hope and joy.

"I miss several faces that were present at nearly all the meetings in Tampa, and on inquiry I find that some were killed at Santiago, others died of fever, and others still like faithful Chaplain Bateman, have gone home to be nursed into health.

"The converts, so far as I can learn, have remained faithful, and are determined to serve God all their lives. One soldier tells me that he accepted Christ while in the trenches at Santiago, and took his first communion two days after the battle. Another says that his comrade died in the hospital rejoicing in Christ whom he began to love and serve at Tampa.

The Story of a Testament.

"Here lies before me, as I write, a little New Testament, which shows it has been water-soaked. On the fly-leaf is printed the words:

"'Tampa Headquarters, Army Christian Commission, Young Men's Christian Association.'

"And written over the page in ink are the words:

"'Trenches, San Juan Hill, morning after night attack, July 3d, 1898. This has been a great comfort to me. HENRY SCHLOBOHM.'

"It is said that, as the soldiers were on their forced march, and had to lighten their burdens, they threw away first their clothing, then their utensils, then their food, and, last of all, their Testaments. One earnest fellow, putting his hand on his breast, said to me, 'I did not throw away mine, but kept it in here through the whole campaign.' And it was plain that he had hidden its truth in his heart.

"Only eternity will reveal the results of the work that has been done among the soldiers during this war. The Y. M. C. A. have gone with their tents and supplied conveniences for writing, innocent games, places for social meetings, and religious services. One bright fellow said to me yesterday: 'When I get home I'm going to join the Y. M. C. A., and try to induce all my friends to do the same.' And the Army Christian Commission have gone with their evangelists and singers, preaching daily the Gospel that saves, and distributing thousands of Testaments and religious books. The Y. M. C. A. has been the institutional department, and its work has given the evangelists access to thousands who might not have been otherwise reached.

AN EARLY MORNING SCENE IN HAVANA.

Crowds watching the Spanish troops passing through Central Park. These troops are now being deported to Spain.

The Canteen and its Victims.

"The one foul spot in this fair place on Montauk Point, is the regimental saloon known as the 'Army Canteen.' Eight or ten of them are the centres of drunken brawls and gambling hells. By order of a certain major, one of these canteens is located next door to a Y. M. C. A. tent. Up to that time it was a quiet place and the services were not disturbed. On the first night after its establishment, the noise was disturbing, and a young soldier was brought into the tent with his head gashed and bleeding. It was estimated that there were not less than one thousand men intoxicated in the camps yesterday, and scores were beastly drunk. And Montauk Point is a local option district, so that the United States government is violating laws in running these saloons. Let there be an investigation as to who in Congress is responsible for this iniquity. It is a disgrace to our Christian civilization.

Hardships in Cuba.

"The soldiers, so far as I have talked with them, have no complaints to make of hardships in Cuba. Some of them were hungry for two or three days, while in the trenches at Santiago, because Spanish bullets kept away their supplies, and they had to eat raw bacon because it was dangerous to kindle fires; but they accepted that as a part of the price they were willing to pay for victory. As to the camp at Montauk Point, they speak in highest praise of everybody and everything. It is certainly an ideal location, beautiful for situation, and cool in hot weather. Their supplies have been abundant and well prepared. We ate this morning from the bill-of-fare provided for the 2nd Regiment of Infantry, and a hungry man does not want anything better. Indeed, one soldier told me that he never liked cooked bacon, but on the third day of the fast at Santiago raw bacon tasted better than beefsteak had ever tasted before. An open-air, roughing life does not demand dainty fare.

"There were doubtless incompetents in office who failed to do their duty, but let us believe that all did the best they could under the circumstances, while we press on with the work of regenerating Cuba, Porto Rico and the Philippines.

Camp Wikoff, A. C. DIXON.

Montauk Point, Long Island, Sept. 15th, 1898."

An Appeal From Porto Rico.

One of our "soldier boys" in Porto Rico sends us this letter:

YOUNG MEN'S CHRISTIAN ASSOCIATION,
SIXTH REGT. MASS. VOLUNTEERS.
UTUADO, PORTO RICO, Sept. 1st, 1898.

The Christian Herald:

One of our boys this morning handed me a CHRISTIAN HERALD of July 27th. In it I see a list of Association army tents, and the statement that the HERALD is sent weekly to these tents. I see there no mention of any headquarters in Porto Rico. Perhaps you may be interested to know that the first expedition sailing for the West Indies with tent and equipment was that sent by the Massachusetts State Committee with the Sixth Massachusetts Regiment, which embarked at Charleston, July 8th, on the U. S. cruiser *Yale*. General Miles and his staff were, as you remember, on the *Yale*. As the regiment was in the lead of the invading forces, very little of their tentage was landed. They have been constantly on the move until this place was reached, so we have had no opportunity to pitch our tent, and here all our tentage, provisions, etc., have to be packed over the mountains on mules, so we do not expect to see our big tent until we reach either Aricebo or San Juan. In the meantime without tent and a large part of our equipment we are trying to do the best we can, and have, since landing, always kept stationary to supply all demands from the regiment besides conducting the religious services.

Reading matter is at a premium and I would be glad to have copies of THE CHRISTIAN HERALD sent weekly. Your readers would be conferring great favors on these boys shut up here, with time hanging on their hands, if they will mail me good reading matter. A lady sent me a package which reached here to-day, enclosing *In His Steps* and Robert Hardy's *Seven Days*. May others do likewise! I say send by mail because that is the only way by which we have any assurance of getting them.

You at home have no idea how long and lonely the days here are to some of the boys, especially the sick; and they are many. One day this week, over one-fourth of the regiment were on the sick list. Most of the cases, happily, are not serious, but the men are excused from duty, and lie around in their quarters. I constantly have to answer in the negative the query, "Haven't you got anything to read?" No matter how old. Good, wholesome literature will have such an eager reading here as to repay any who may send it.

It fell upon me to conduct the service at the burial of one of the Sixth Illinois Regiment, and also of Charles W. Robinson, of the cavalry. I am told that Robinson was a Salvation Army worker in Denver, Col. It seems hard to leave our dear boys so far from home, but I do hope it will impress us all with the nearness of him who has said: "I will not leave thee nor forsake thee"; and that we may learn so to number our days that we may apply our hearts unto wisdom.

DWIGHT LEETE ROGERS.

Young Men's Christian Association, Sixth Regt. Mass. Volunteers, Porto Rico.

One hundred copies of THE CHRISTIAN HERALD have been sent to Mr Rogers at Porto Rico for distribution among the men in camp.

THE PEACE COMMISSION.

Now that our Peace Commissioners are ready for work, all eyes are naturally directed to Paris, where the sessions of the Joint Commission are to be held. Spain's Commissioners, whose appointment has just been announced, are Senor Montero Rios, President of the Senate; Senor Abarzuza, Senor Villarrutia, the Spanish Minister to Belgium, and Gen. Cerero. The selection of the fifth member is left to Senor Montero Rios, the Government stipulating that he must be versed in finance in order to deal with the question of the Cuban debt.

It is believed that surprises may be in store for those who have been professing for some time past to know the purposes of the Administration in regard to the terms to be proposed to Spain. As the Madrid Government has voted for peace by a large majority in the Cortes, and sanctioned the signing of the Peace Protocol, it is not considered likely that Spain will instruct her Commissioners to place any serious obstacles in the way of an agreement. It is even asserted that there has been a marked change of opinion among Spanish statesmen regarding the Philippines, and that rather than lose the richest part and be held to a strict accountability for improved administration in the rest, they would prefer that we should take the entire group, and accept full responsibility for all. There are various rumors current on this point, one being that we will retain the important island of Luzon only, and return the remainder to Spain, upon condition that certain improvements in Government be inaugurated; that there be a total severance of Church and State; that we have full trade privileges among all the islands, and that Spain shall not transfer them to any other power without our consent. Another report is that our Peace Commissioners go practically uninstructed, and are expected to act according to their best judgment, having first heard Spain's claims, and informed themselves of the views of other governments interested in the question. It is understood that both Britain and Japan have intimated that they would prefer to see the United States in full possession of the entire group. The necessity of doing justice to the misgoverned Filipinos, and of opening for them a future bright with the promise of a Christian civilization, will probably weigh more with our Commissioners than all other considerations together. It is, therefore, not improbable that the archipelago may be retained for a time, at least, in American control.

Evacuation in Progress.

Evacuation is proceeding rapidly in Cuba and Porto Rico, and within a very short time there will not be a Spanish soldier nor Government official left on these islands. Troops from Havana and San Juan are leaving for Spain, but as there were over 150,000 Spanish troops in Cuba alone, the work of deportation will occupy some time. The insurgents have quieted down in both islands. In Cuba, especially it is noticeable that the insurgent leaders have exerted themselves to keep their people quiet lest by interfering with the peaceful evacuation by the Spaniards they postpone still further the day when the people of Cuba shall have a government of its own.

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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Bible House, New York City.

Entered at the Post-office at New York as Second-class Matter

John Hall Ascended.

[Rev. Dr. Talmage, who is now in the West, on receiving the news of the death of that distinguished laborer in the Lord's vineyard, Rev. Dr. John Hall, immediately telegraphed the following editorial from San Francisco for this week's issue of THE CHRISTIAN HERALD]:

THE Christian world is in mourning at the departure of the faithful pastor and illustrious preacher. For nigh fifty years he has stood for everything good and grand and glorious. There have been abler propounders and more brilliant men in the American pulpit, but the century has produced no better rounded minister of the Gospel.

We borrowed him from the other side of the sea. He was one of that splendid group of men loaned us by Ireland, Scotland, England and Germany. Subtract from the American pulpit and the American court room and from American journalism the great Irishmen and Scotchmen and Englishmen and Germans who have adorned them, and you would take from them illimitable excellence and might.

Thank God for the preachers who have come from foreign shores to do the best of their life-work in America! Many of them still living, alas, the great number of them departed! But what a beautiful thing that Dr. Hall should have died in the land of his nativity! He will be carried to his grave by his schoolmates. He will sleep the last sleep with his Christian ancestry. But the number of those who in our country have been blessed by his prayers and sermons and noble example it would take an angel's arithmetic to calculate.

We extend our sympathies to his bereft household and to the church which he served until he had only strength enough left to die.

T. DEWITT TALMAGE.

* * *

AS FORESHADOWED in these columns, our Government has taken a firm stand in demanding from Turkey full reparation for the damages sustained by the American missions in Asia Minor during the disturbances of 1896. These losses were unquestionably caused by the riotous and destructive acts of the Turkish troops, and should be paid for by the Sultan's Government. Twice has the Porte refused to acknowledge liability, the first refusal having come at the beginning of our war with Spain, when Turkey, like certain other powers, hoped that the campaign would result adversely to the United States. The next refusal came, most dishonorably, after a solemn pledge had been made by Turkey that the claims would be paid. There is now, however, a probability that our Government will brook no more delays, but will bring the faithless and wily Turk to a prompt settlement. We should not hesitate to do this, and to take all necessary steps to secure the safety and freedom of our Christian missionaries in Moslem lands. This would be a proper and legitimate use of power, and not an abuse.

Editorial Correspondence.

IN all our flitting to and fro, we have seen nothing more profoundly interesting than the arrival of the *Roanoke*, from the Klondike regions, at Seattle, Washington, in August. We saw a large ship approaching the wharf, and went down to see its passengers landed. We found that the more than 400 passengers had been detained on board several hours, because about $24,000 had been stolen, and all the passengers were searched for the money. Pathetic thought was it that after months, and in one of the cases, years of hardship and exposure and fatigue, the owner of the money should come ashore penniless. About $2,000,000, and according to some accounts $4,000,000, were brought ashore. We saw the 400 passengers landed. All of them looked weather-beaten, and many of them looked disappointed. The fact is that of all the thousands who went into Alaska in the search of the gold, only about two per cent. came back richer than when they went. From conversation with those who returned on the *Roanoke*, and those who had come on other ships, and bankers and assayers we learned that at least ninety-eight per cent. of all the gold-hunters of the Klondike bring back with them empty pockets and broken-down health as their only share of the Alaskan treasure-seeking. Many of them took all the money they had laid up in savings-banks, and others mortgaged their property up to all it was worth, in order to get funds for this expedition. As the miners walked down the gang-plank of the *Roanoke* that morning, the dilapidated looks of many of them aroused the mirth of many who were looking on; but as for ourselves, we felt more like tears than laughter. We see no fun in the defeat of men who have made desperate attempts to support themselves and their families. We may be mistaken, but we believe that the large majority of those who went gold-hunting in Alaska were not reckless and wild, but honest and industrious men, who, for some reason, unable to earn a livelihood in ordinary spheres in the region of their nativity, started out to find a region where they might by hard work better the condition of themselves and their households. The Klondike regions have been battle-fields on which good men fought for bread. We congratulate the few who succeeded. We deeply sympathize with those who failed. What an awful struggle have the most of the world's inhabitants in the work of gaining food and shelter! On almost any street of any city you may see men and women walking past you with an anxious look upon their faces. The most of them are on the way either to Austerlitz or Waterloo, the battle of life that will yield them either victory or demolition.

The Blessing of Good Schools.

COMPARE the qualifications of teachers now with those who presided over our school-boy days. It is a wonder that we know anything. We were gadded, and boxed and pulled by the ears, and stood in the corner on one foot, and kept in after school, and given extra lessons to learn. Some of the teachers, no doubt, were well qualified, but others, we remember, were cross and petulant and impatient and revengeful, and ignorant and filthy. We remember our old teacher used to open the school with prayer, putting one foot on the chair, and his elbow on his knee, and his hand over his eyes, but his fingers wide enough apart to see what went on, and seemed more anxious to note the effect of the prayer in the school-room than the effect of his prayer in heaven. Then the school-house was unshaded in summer weather, and was caught between the loose clap-boards in the wintry blast. We all drank out of one tin cup, and sat on benches without backs. We have not one pleasant memory of all our school days, except that connected with recess and vacation.

Let us rejoice that the Protestant inquisition is ended, and that the educational opportunities of to-day are so far in advance of what they were in our childhood. Still the largest room in the world is the room for improvement, and we owe the grand men and women who preside as teachers in our schools better apartments in which to train and develop the young. Children are sometimes thought to be dull when they are only asphyxiated. An overcrowded school-room is a warm invitation to scarlet fever and measles and diphtheria. Money put in school-houses is money saved from penitentiaries. The best way to lessen our taxes is to pay more money for the intelligence of the people. There is a style of economy which is the worst extravagance. Good schools tend toward empty almshouses. Knowledge lifts. Ignorance depresses. It is no rare thing to find educated scoundrelism, but to the vast majority of the criminal classes, the writing of their own names is a difficult enterprise. When society knows more, it will behave better. The newspaper column which discusses the school question should be read by every citizen, patriot and Christian.

BRIEF NOTES.

The Church Missionary Society is already prepared to commence work in the Soudan, as soon as it can be done with safety. Funds have been subscribed and missionaries have volunteered for service.

It is said that many miners in the Klondike have become insane, owing to their failure to realize their expectations of wealth in the gold-fields. Over twenty cases of insanity, caused by disappointment, have occurred since August 1.

A large delegation of members of the Order of St. Andrew is expected at the national convention which assembles to-day at Baltimore, Md. Enthusiastic meetings of local assemblies have been held in all the dioceses and many members expressed their desire to attend.

The death has just occurred of the Rev. J. B. Stair, one of the first evangelists despatched by the London Missionary Society to the Islands of the Pacific. He accompanied, in 1838, the band that included the heroic John Williams, the martyred missionary of Erromanga.

The liquor saloons in the poorer quarters of East London were watched recently on three successive Sundays during the hours in which they were open. Out of 8,980 customers who entered them, 2,898 were children, who presumably were sent to get beer and liquors to carry home.

Dr. John Clifford, of the Westbourne Park Baptist Church in London, one of the most eminent of English Baptist ministers, has had a warm welcome at Tremont Temple, Boston, large congregations crowding the church. Dr. Clifford is chairman of the English Free Church Federation, one of the most important religious movements this generation has witnessed.

If the friends of young men or young women in other cities who are coming to settle in the city of New York will write to Dr. Asa Blackburn, pastor of the Church of the Strangers, 300 West Fifty-seventh Street, New York, he will take care that young members of his church shall wait on the newcomers, with an invitation to the church and a friendly effort to make them acquainted with religious friends.

The American Institute of Sacred Literature has chosen for its subject for this year "The Foreshadowings of the Christ." Beginning with Genesis, the whole field of prophecy, poetry and history will be shown to contain these foreshadowings. The subject is particularly interesting to members of young people's societies. Persons wishing to join in the study should write to the American Institute of Sacred History, Hyde Park, Chicago, Ill.

Inquiries as to the cause of the prohibition of Jewish emigration to Palestine have elicited important information. In 1856 the number of inhabitants of Palestine was stated at 1,200,000 and the population at that time was considered stationary. The census of 1896, however, showed an increase to 2,711,000, chiefly Jewish. This was believed to be due to the Russian persecution. The population of Jaffa, the ancient Joppa had increased from 15,000 to 60,000. The population of Jerusalem is now estimated at 41,000.

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o Find the South Pole.

FORMAL farewell and godspeed has been said to the daring explorer, Mr. Borchgrevink, who has sailed for the unknown shores of the South Polar continent in pe of reaching the Pole itself. As *outhern Cross*, the steam-barque, on Mr. Borchgrevink sailed, left her in London, and, gay with bunting, ed down the Thames, there was a of considerable excitement, as every ithin reach wished the explorers a *oyage* and success. All along the steam whistles on boat and on land in a chorus expressive of good . Passengers on excursion boats their handkerchiefs, and the crew *Southern Cross* waved their caps onse, while the siren of the explorssel answered those of the passing

The expedition has been equipped London millionaire, Sir George es, who, finding that the English nment would not undertake the was determined that his country not lose the honor which might to it from the success of the expedi- He has spent a large sum in pro- everything necessary for the ad- e. The trim little vessel carries, s provisions sufficient for four years, sledges, kayaks, snow-shoes, ice- scientific instruments and ninety maux dogs, specially secured for pedition from Siberia. The leader. n Egeberg Borchgrevink, has al- won fame in those far Southern les. He was the leading scientist *Antarctic*, which sailed in 1893 to e the continent which was dis- d in 1841 by Sir James Ross and Victoria Land. Mr. Borchgrevink ver ceased, since his return, trying use interest in that unknown region. last his efforts have been crowned success. The party will land at t Town in South Australia, and proceed to Cape Adair, where a of supplies will be established. It ected that several months will be ed in making observations and ations for the final journey. Early tember, 1899, they hope to reach eat wall of ice and snow, which has the progress of former explorers. ing that barrier, Mr. Borchgrevink es they will find a broad tableland, which dogs may easily draw the s to the goal of the most southern ity of the globe's surface. So far own, no living man has ever set foot t region of snow and ice, which the per believes to be as large as all e. What he will find in that mysteri- egion of silence and solitude, none uess, but probably little in which rld will take practical concern. It different with that other mysterious which lies beyond the grave, to all must go. Meagre as is our edge of it, Christians may look for- with joy and confidence to entering owing that a welcome awaits them

Father's house are many mansions. . . . I may prepare a place for you (John 14:2).

e's Self-Sacrifice.

Able dispatch to the New York *Sun* s a splendid deed of heroism in ction with another of the many ties of Alpine climbing which have ed this season. It appears that Nasse, well known in Berlin as the nt of Prof. Bergmann, and Dr. ardt, with two guides, the four men together, were crossing the Piz over a snow bridge, which was ered safe by the guides. The bridge way, and the leading guide and Prof. Nas fell into a crevasse. Nasse had pe around his chest and hung in r. For nearly half an hour the two hung over the precipice, while Dr. ardt and the other guide vainly tried them up. Meanwhile the weight first guide was drawing the rope tight Prof. Nasse's chest and almost ing his breathing. At last the leading guide, realizing that there was no hope of being drawn up, cut the rope between himself and Prof. Nasse and disappeared into the depths. The other guide and Dr. Borchardt were then able to pull Prof. Nasse up, but he was dead. It is cheering to know that the guide who so willingly offered his life was not killed, but was found unhurt by the rescue party. Every one must admire the heroism which the guide displayed in cutting the rope that the other man might be saved, but how many hear without emotion of him who really did give his life that others might have eternal life.

He saved others, himself he cannot save (Matt. 27:42).

Celestial Dust.

A scientific journal calls attention to the confirmation found by recent research of Nordenskjold's theory of the celestial dust. The great explorer found on the snow and ice of Greenland in various places quantities of a black powder containing metallic iron and occasionally cobalt and nickel. There is no volcano which could have emitted it, and Nordenskjold believes that it comes from shooting stars and other heavenly bodies. He says that it probably falls on other parts of the earth but is not detected so easily as when it falls on snow or ice. If it falls in the same proportion on other parts as in Greenland, the explorer believes that not less than half a million tons of this strange soil reach the earth in a year. The idea is a novel one, but scientific men are not now treating it with the incredulity they did when it was first broached. Perhaps the time is not far distant when they will recognize the truth proclaimed eighteen centuries ago and most devoutly believed by Christians:

The bread of God is he which cometh down from heaven and giveth life unto the world (John 6:33).

When the Tears Came.

There was a scene in a Brooklyn hospital a few days ago which will not soon be forgotten by any who witnessed it. Among the visitors to Montauk Point, N. Y., while the camp was at its fullest, were a mother and daughter who had come from the far west searching for a young soldier. The mother said her son had been at Santiago and she understood he had been brought home sick. Finally after two days in the camp she learned that he had been sent to some hospital in New York or Brooklyn, but no one could tell her which. She and her daughter took a lodging in New York, and the mother being exhausted with travel and anxiety, the daughter went alone to every hospital in the city. There was no record of the soldier, but the girl said she thought her brother might have been too sick to give his right name, so she went from ward to ward, scrutinizing the face in every cot. Her search had almost ended in despair, when standing at a window of a Brooklyn hospital, overlooking the yard in which some convalescent soldiers were sitting, she exclaimed, "there's Tom, now!" There were no stairs near, so the girl climbed out of the window, but was lifted back and taken down in the elevator. In a moment there was a joyful meeting. The convalescent soldier and his sister were equally overcome. The other soldiers looked on sympathetically, and more than one wiped some moisture from their eyes. One man, however, sneered at the others and wanted to know what they could see to be so much moved about. "Ain't you got a mother or a sister?" he was asked. He replied that he had not. After that none of the men seemed to care to talk with him. The man felt the slight, and, after a few hours, said: "Say, you fellows, I didn't mean anything by what I said. I had a mother once." He could not say any more for his voice was choked with tears. It was astonishing to see how after his confession the others drew to him, especially some who had lost a mother, too. There is nothing so likely to induce sympathy or fellow feeling than companionship in sorrow. Even our Lord was prepared for his high-priesthood by suffering.

EXPLORER BORCHGREVINK AND HIS VESSEL, "THE SOUTHERN CROSS."

It became him in bringing many souls unto glory to make the Captain of their salvation perfect through sufferings (Heb. 2:10).

Alive After Centuries.

A remarkable story is told of a fine patch of corn now harvested from a farm at Harrodsburg, Ky. A journal of that town says that the corn has all grown from seed that lay hidden for several centuries. It appears that some time ago a field in Arkansas was being levelled, when the laborers came upon an Indian mound. On the top a large tree, four feet in diameter, was growing. The tree was cut down and the roots excavated. Underneath was an earthen jar, hermetically sealed, full of corn. How long the jar had been there no man could tell, but it must have been buried before the tree took root. Experts in the age of trees believe that the tree could not have attained its girth under several centuries. Whether that is so or not, many years must have elapsed before the corn came to light. It was then sown, and the result is this year a yield of many bushels. The corn which had retained its life so long is now lost, but in its place is the harvest that sprang from it. Thus it is with the human race. It is from the lives laid down and lost to the world that the great harvest comes, which Christ will gather into his garner.

That which thou sowest is not quickened, except it die (1. Cor. 15:36).

A Daring Rescue.

How the crew of a coasting vessel bound for Boston, Mass., were rescued in a howling gale from a sinking vessel is told by "Scribner's Magazine." The vessel was being driven ashore at Pigeon Cove, and it was evident that in spite of the anchor she had cast out that it would be only a short time before she struck on the breakwater. Two men, who were watching her, started for Rockport to get the lifeboat to rescue the crew. But three fishermen, who were standing on the beach, saw that long before the lifeboat could reach the cove the vessel would go to pieces. A schooner was tied safely up at the wharf and to her the fishermen went and borrowed a boat. They rowed out to the distressed vessel, and after almost superhuman effort reached her side. She was then bows under and drifting rapidly. It was dangerous to approach her, but the men on board jumped off and every one was picked up. Then there was a critical minute while the boat turned. It was done safely and the fishermen pulled for shore. By the time they had their men safe on land the vessel was breaking into kindling-wood on the rocks, and in the far-distance the lifeboat could be seen struggling to reach the scene. Its crew had worked hard and bravely, but had been too far away to get there in time. But for the prompt and daring action of the fishermen every man would have been lost. It was well that they did not wait for the men whose business it was to save lives. Sometimes Christians are not so ready in the saving of souls. When they see a soul drifting to destruction, they are apt to leave its rescue to a minister, or church officer, instead of doing their utmost to save it themselves, though the reward which God promises to all who succeed in this glorious work is not limited to any class:

Let him know that he who converteth the sinner from the error of his way, shall save a soul from death and hide a multitude of sins (James 5:20).

Killed by the Sunshine.

Some weeks ago the story was told in these columns of a boy who had spent three years in a cellar. He was the son of a doctor, whose strange treatment had saved his life. The boy suffered from spinal meningitis, and seemed when his father began to treat him to be on the verge of the grave. He fitted up the cellar under his house with all kinds of comforts, and had it lighted with electricity. The boy remained there night and day, seeing no one but his father. He grew strong and healthy, and became as intelligent and cheerful as other boys. The father, believing him cured, brought him out of his cellar this spring and gradually introduced him to outdoor life. The boy did not thrive under the change, but the father thought that he might improve in a different air. He therefore took him from the city to Dobbs Ferry, N. Y., where he could have pure air and sunshine. After a few hours the boy showed extraordinary nervousness, and in a short time he fell down in a fit. One fit succeeded another through the day, and before sunset he died. It is singular that the conditions which usually bring life and health should have brought death to him. It shows that the father was wise in his former treatment. There are some Christians whose circumstances are dark and dreary, who long for the sunshine of prosperity, but who might lose all their spiritual vitality if their heavenly Father granted them their desire.

They were filled, and their heart was exalted, therefore have they forgotten me (Hosea 13:6).

THE FAMILY AND HOME CIRCLE

THE BEAUTY OF COMMON THINGS.

Home-makers—The World's Most Helpful Artists—A Breton Maiden's Life.

ONLY two peasants working in a field. A bell rings out, they bow their heads in prayer—a common-place scene witnessed in the Old World at every set of sun. Yet, one day, an artist seeing it, found beauty in the common-place, transferred it to canvas, and gave the world the lovely painting called "The Angelus."

The picture on this page is only that of a kitchen-scene—of a barefoot lassie at her task of paring vegetables. The artist found beauty and gives it to us in just such common-place things as pots and pans, an old broom and a basket of vegetables. This is the way we should take life—find beauty in the common-place, give beauty out of the common-place. It is no great credit to make a home beautiful if we have unlimited means at our command; to keep a home in perfect order if we can hire all the servants we want; it is no credit to make people happy if we have money to give all we wish, to do all we will. But out of nothing to give something; with limited means to make home so full of the radiance of a beautiful spirit that the rich might covet to dwell therein; this is really worth while. Of course a musician, a poet, a sculptor, a painter, a great writer, a great preacher, can give pleasure and do good—extraordinary gifts make it an easy task. But one cannot be listening to music, or seeing pictures or reading books all the time, while one must be living all the time. So, our world's most necessary, most useful, most blessed artists are those who fill common-place, every-day home-life with comfort and beauty. The well-made beds, the tidy parlor and the tidy kitchen, the flowers and the sweet, light bread on the table; above all the love that blesses the dinner of herbs, the smile that makes the humblest feast royal, the dear every-day patience that converts uncongenial tasks, hard trials, and even bitter sorrows, into ministers of grace—these are the masterpieces of thousands of artists who seek no fame, but except for whom the most beautiful thing in the world, true home-life, could not exist. "Whatsoever ye do, do it as unto the Lord," is a motto that will elevate the lowliest occupation into a dignity commanding recognition.

A servant with this clause
Makes drudgery divine;
Who sweeps a room as by thy laws,
Makes that and the action fine.

IN AN OLD-WORLD KITCHEN

Artists have found in out-of-the-way places in Holland, Germany and Brittany, particularly pleasing subjects; for the hurry of the great world has not reached them, and the peasant's simple home-life is unruffled by outside influences. Perhaps, our Breton maiden is listening to the droning of the bees in the yard, in Brittany, everybody keeps bees, and the peasants regard them with something like affection. They have excellent pastures in Brittany, and later in the day she will milk some fine cows, the dairy industry is of large importance. When night comes she will spin flax and tell fairy tales to her little brothers and sisters; Brittany is rich in fairy-lore.

At a Persian Dinner.

Every one of the guests and their maids took part in the concert. Those who were sitting, held the back of the left hand in the right hand and semi-flexed a little, producing a peculiar slapping sound with the fingers and hands. The sounds, produced in concert, were fast or slow, according to the music. The guests seemed so entranced with the music that they forgot the time and themselves.

One of the hardest things for a European to know is how and when to rise. There are five or six kinds and degrees of rising on the entrance and the departure of guests. On certain occasions one should arise and stand up; again, one should only arise, then resume one's seat; there are also times when one should rise only a few inches from the ground. When the dishes are being handed around, those present, if used to society and its rules, will never accept first, but will say, with a bow of the head and inclination of the body: "Let your excellency be first served."

A Word to Farmers' Wives.

"No wise woman," writes a farmer's wife, "will stay all day indoors cooking, sewing, scrubbing and fretting. If the work must be done by your hands, go out under the trees a few moments every hour. Listen to the sweetest music on earth, gather a few flowers for your belt and hair and a bouquet for the table and you will go back rested and refreshed. By all means have flowers and flowers. We all love them, and in their care the children learn many a valuable lesson of industry, patience and refinement. Our men and children always bring me bouquets from field or roadside from the first violet to the golden-rod. It pleases me so much and shows not only their love for the beautiful, but their loving thoughtfulness for another."

The Considerate Daughter.

The considerate daughter never gets family finances into a snarl by expressing unreasonable wishes; she will not hold idle hands while mother's task grows heavier; and she will feel that, in a certain sense, she is a second mother to the little brothers and sisters growing up around her; her gentle influence can do much towards changing tears to smiles and in keeping quarrels out of the little company, who look to her as an example and for guidance. In the well-regulated home, be it rich or poor, love is the oil which keeps the machinery running so smoothly that everybody helps, and burdens fall heavily on none.

Work of the S. P. C. A.

During the late hot season in New York, our dumb friends, the horses, suffered greatly. Plodding along, drawing their burdens faithfully and patiently, they would drop prostrated with the heat. During this time the good work done by the Society for the Prevention of Cruelty to Animals was a comfort to everybody interested in the welfare and sufferings of our mute servants and helpers. The red wagons and ambulances of the Society were seen everywhere, working as hard for the beasts as hospitals do for man. Under the leadership of President Haines, the Society has reached a high degree of efficiency. In a certain sense work for the beasts is work for man—for man is the loser when he permits them to suffer.

In Autumn.

The shepherd winds are driving
Along the ways on high,
A merry flock of cloudland sheep
To meadows in the sky.

Robert Loveman, in *Poems*. Lippincott, Phil.

A LITTLE FENCE.*

MAKE a little fence of trust
Around to-day;
Fill the space with loving words,
And therein stay.

Look not through the sheltering bars
Upon to-morrow.
God will help thee bear what comes
Of joy or sorrow.

*Supplied through courtesy of Emma L. [illegible] Devault, Pa., in response to a reader's request in THE MAIL-BAG.

A New Order.

THE Austrian Monarch lately cr[illegible] a new order for women, calle[illegible] Order of St. Elizabeth, after I[illegible] beth Landgravine of Thuring[illegible] princess of long ago, famous for he[illegible] tleness and good works. Pretty st[illegible] (many doubtless legendary) surroun[illegible] life: certain it is she was so pitiful[illegible] generous to the poor, and gave h[illegible] and her money so freely in ministry, her brother-in-law deprived her of t[illegible] gency on the ground that she was wa[illegible] her estate in alms, and with[illegible] three infant children she was [illegible] en from home without the b[illegible] necessaries of life. Her pro[illegible] was restored, her son dec[illegible] heir, but renouncing powe[illegible] herself, she devoted her wealth[illegible] her life to the relief of suff[illegible] humanity, ministering chiefl[illegible] those afflicted with loathsome[illegible] eases. A pope canonized her [illegible] her death, miracles are said [illegible] performed at her tomb; but [illegible] all the mirage of superstition [illegible] hide the loveliness of a char[illegible] which bloomed so fair in the [illegible] teenth century — that centur[illegible] which the Inquisition began t[illegible] its ugly head in France. The [illegible] will be conferred upon wo[illegible] noted for charitable gifts, for [illegible] cating children, caring for [illegible] sick, and for valuable researc[illegible] art and science. The pictur[illegible] Elizabeth on a cross, wrea[illegible] with garlands of roses, is th[illegible] sign. A story is told of bread [illegible] turned into roses when she [illegible] forth to feed her poor, and as [illegible] tracked by her enemies and a[illegible] to show what she carried: she [illegible] and lo! in place of bread t[illegible] were only fragrant roses. Our [illegible] erican women do not need d[illegible] ations to stimulate them in [illegible] works, but the Austrian Emp[illegible] has done a very pretty thing [illegible] the same.

India's New Vicerine.

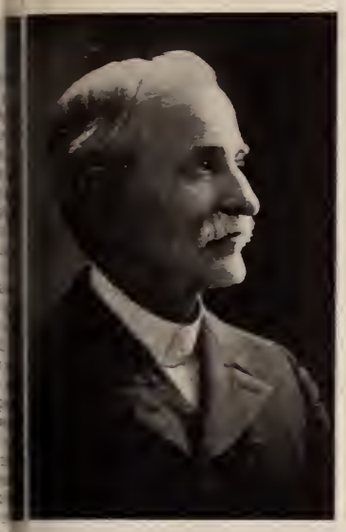
This lady, Mrs. Curzon (for [illegible] ly Miss Leiter, and an Amer[illegible] girl), is a remarkable linguist, d[illegible] is possessed of great beauty [illegible] wit. She was very popular in [illegible] York, Newport and Washing[illegible]n. In the capitol she was one of [illegible]e bright particular stars" of [illegible]ss Bayard's receptions (Mr. Ba[illegible] was then Secretary of State). It was observed at one of these [illegible]at in the circle around her were [illegible] resentatives of four natio[illegible] — French, Spanish, Italian and [illegible] man—and that, in the conversa[illegible]n, which was of a literary na[illegible]e, Miss Leiter was using with per[illegible]t fluency the language of each. [illegible] of the best things told of he[illegible]s the blow she gave to gossip is this [illegible]: Three sisters, brilliant but unscrupul[illegible]s, noted for their witty, mischievous tong[illegible]s, had a way of making up stories and [illegible]taching them to anyone who chance [illegible] offend them. One of these malic[illegible]s stories was being rehearsed in Miss [illegible]'s presence, and fair names were al[illegible]t to be blackened. "Did the Misses— [illegible] say that?" she asked. The narrator [illegible]mitted them as her authority. Miss [illegible]ter sighed, and said slowly: "Ba[illegible], murder and sudden death." From [illegible] day to this, the girls composing the [illegible]chievous trio have been known as "[illegible]tle," "Murder," and "Sudden Death."

The punishment — one which any[illegible] would feel, for no one would like to [illegible] known by such terrible names—was [illegible] served. The malicious talker is a men[illegible]e to what one values more than life; [illegible] idle talker often does quite as much ha[illegible]. Ill words are as cruel as blows.

To Save the Working Girls.

A Christian Home Opened for them in Pittsburg, Where Refuge is Afforded.

PITTSBURG, like every other large city, has a very large class of reputable girls, who work at an endless variety of occupations. They are working for honor as well as for a livelihood.



SHOWERS, MANAGER OF THE HOME.

or of them support, wholly or in part, dependent families. A large number of however, board. When they are employment comes a crisis in their Idleness adds largely to the pres- or needed money them astray. They too honorable to if they were per- to do so, when cannot pay their promptly, and soon to drift. When an virtuous girl be- drift is just the she needs a little such as she could at a Working Home.

In a large class of working girls work hard and long hours mere pittance for This drudgery and ceaseless grinds on them, they can bear these they can, during the look forward to a pleasant and comfortable for meals, lodging which to spend the ing. Here is the be- ning of many a down- their wages will not of any such conditions, and they take the cheapest and poorest lodg- which are usually surrounded and filled with all forms of vice. How girls have been unable to keep up unequal struggle and have at last a life of shame, with its attendant misery and deprivation!

People whose circumstances in life are such that they have never been through can best may say: "Yes, it does seem without they ought to endure it, and re- temptation." That will do very well talked of, but we see the girl's great fall. We feel that she can be saved how a hundred-fold easier than she can be rescued after she has fallen. If this working girl, during her long, weary hours of drudgery, could look for- ward to a Christian home, an appetizing supper, a cozy and pleasant room with cheerful and elevating surroundings, at a small cost, how much more easily could she resist the enticements to evil—how much less inclined to envy the finery, dress and idleness of the girls who pa- rade the streets!

A large class of working girls come from the country. They are entirely un- accustomed to city life. They come to the city expecting to find immediate em- ployment. They have no friends, but little money and no experience. They do not find immediate employment, and in some way, by deceit, fraud, or force, many are ruined.

The old Pittsburg Female College building on Eighth street has been secured as a home for these workers. It contains one hundred large rooms, and can comfortably accommodate over two hundred girls. There is a library, which formerly belonged to the college, a reading-room, a large room suitable for a sewing-room and a private writing-room, which give the place an air of home life and elevates intellectually and morally those under its care. The special design is to reach girls who earn very small wages, and give them a room and board in the "Home" at nominal rates. The girls are not made to feel that it is a charitable institution, but have a realizing sense that they are in the hands of friends who are doing them a kindness.

The Home is under the auspices of Hope Mission, of which Rev. E. M. Sandys is Superintendent. This Mission, with its several branches is doing a great and growing Christian work among the lower classes of Pittsburg and adjacent cities. Superintendent Sandys will answer all inquiries concerning the Working Girls' Home that may be addressed to him by any interested reader of this journal.

THE PITTSBURG WORKING GIRLS' HOME.

American Relics in Madrid.

Edmonde De Amici, speaking of the "Cabinet of Discoveries" (a room in the Naval Museum at Madrid), says: "One is no longer in Europe, nor in the century; one is in America of the fifteenth century. In the middle is a high trophy of the arms taken from the Indians of that newly-discovered land—shields covered with the skins of wild beasts, arrows of cane with feathered notches, wooden swords with sheaths woven of twigs, with hilts ornamented with horsehair, and scalp-locks falling in long streamers; clubs, spears, enormous axes, great swords with teeth like those of a saw, shapeless sceptres, gigantic quivers, garments of monkey skin, dirks of kings and executioners, arms of the savages from Cuba, Mexico, New Caledonia, the Carolines, and the most distant islands of the Pacific. There are pictures and memorials of the conquerors; the portrait of Columbus, of Pizarro, and of Hernando Cortez; on one of the walls the map of America by Juan de la Cosa; also models of canoes, boats and rafts used by the natives.

FAR FROM THE FOLD.

FAR from the fold, the bitter cold
North wind was moaning,
Out on the moor starving, my poor
Pet lamb was roaming;
I saw its need and begged to feed
It in the morning;
Harsh words were said to me instead
Of taking warning.

My lamb I found on the cold ground
By its dead mother.
I longed to save it from the grave
Wrong of another;
I had no home, but I have known
No grief so galling;
For cruel might conquering right
Made wrong appalling.

O! mother dear! Do you live near
The cross a-praying?
That he may seek and ever keep
Your lambs from straying.
If grief like mine lives through all time,
What is his sorrow?
To find them cold, far from the fold,
Upon the morrow.

Angola, O. —HELEN GRAHAM.

GOOD CAUSES HELPED.

The following sums have been contributed by the readers of this journal for the support of the various worthy causes mentioned below:

The Bethesda Home.

Prev. ack	$160 35
Anon. Caney	2 00
In the Name of the Lord, Union	1 00
Total	$163 35

Philafrican Liberators' League.

Prev ack	$54 20
Friend, Luzerne	1 00
Sarah A Hommes	5 00
Anon, Nehr	1 25
Total	$61 45

Foreign Missions.

Prev. ack	$91 91
Mary Norris	1 50
——, Clay Bank for India	75
Alfred Mottaz for China	5 00
Total	$99 16

Any Good Cause.

Prev. ack	$181 43
Mrs N A Barrick	15
M E Reed	3 00
Jay H Bowker	2 50
Mrs E M San Saba	5 00
Total	$192 08

Mrs. Rose Hauthorne Lathrop.

Prev. ack	$71 75
A friend in Christ, Janesville	2 00
Total	$73 75

Mayesville Institute.

Prev. ack	$315 46
E M C Merwin	20 00
Total	$335 46

Christian Herald S. S. Missionary.

Prev ack'd	$71 25
Hattie M Twiss	1 00
S P Gordon	1 00
Mrs M Thatcher	2 00
Total	$75 25

School for Syrian Girls

Prev ack	$22 20
A C, Brooklyn	2 00
Total	$24 20

Dr. Salman's Hospital in Mexico.

Prev. ack	$7 65
A C 1, Chittanango	5 00
Total	$12 65

Soldiers' Hospital Supplies.

Prev. ack	$10 50
Mrs M Voorhees	5 00
Ladies Howland Relief Soc, Matteawan	5 00
——, Newark	1 00
Total	$21 50

Mr. White's S. S. Work.

Mrs Remsen Rnshmore	3 00

Catharine Mission.

Prev ack	$11 00
Bertha Blonnt	50
Total	$11 50

Red Cross Society.

Epworth League, Aransas Pass	$8 50

Clinton St. Settlement.

Prev. ack	$8 50
John Vickery	5 00
Mrs Mary P Lake	1 00
Friend, Sondan	5 00
Total	$19 50

Dr. P. B. Keskar.

Prev. ack	1 00
H Heitsher	2 00
Christian Friend, London	3 50
Geo Bollman	1 00
Child of a King, Bklyn	4 00
Total	$11 50

New York Rescue Band

W. Chaunte	10 00
Jno B Woods	1 00
C Crossmyre	1 00
Total	$12 00

Sad Tales from the Klondike.

Sorrowful stories are coming back from the Klondike. One returned Klondiker, a well-known inventor, Jacob H. Myers, has this to say of the gloomy side of gold seeking in the Alaskan mining country:

Little is said about the ninety and nine unfortunates. Only the large gold sacks of the few rich-paying mines, together with the aggregate product of the very many producing, but non-paying small mines, are extolled. For example, I might have in self-laudation added my little gold sack to the general list on the arrival of our ocean steamer and failed to say I had expended nearly double its value in its procurement, but it would have been acting a lie and helping to injure and deceive my fellow-men.

It is truly claimed that in the Klondike or any other gold-bearing region, not more than one man out of a hundred is fortunate. The ninety-nine unfortunates expend as much money and endure the same hardships and extortions as the lucky man. The miners say that in their opinion $5 is spent for every dollar taken out by the lucky ones. The great mass either die or return dead broke. The privations of the miner along the Yukon are terrible. Exposure and constant unremitting drudgery are his lot. No roads are provided, and all his supplies, firewood, and other necessaries must be packed on his back and carried for long distances. Swamps and bogs on mountains must be struggled through, and most of them who do not die are broken down in health.

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FRIENDS IN COUNCIL

Sorrow on the Sea—A Word About Flannels—Morbid Fears of Paralysis—As to Growing Stout, &c.

AMONG the saddest of recent events have been the death by drowning off Montauk Point, of General Wheeler's young son, Thomas, and his friend Lieutenant Kirkpatrick, of Lexington, Va. It was just at the end of our terrible September hot wave, and a change with wild wind and fierce thunder came suddenly, and it may be that in the roughness of the water, and the furtive stealing on of the "sea-puss" in the undertow, even strong swimmers could not have held their own. That expression, "sea-puss," is very striking: you think of the feline approach as of all the tiger tribe, the claws sheathed in velvet, then extended, and in an instant the victim pounced on and drawn into the deadly embrace. God help the man who falls into the clutches of the fatal "sea-puss."

Death by drowning is said to be an easy one: at least persons who have been almost gone into the other life and then drawn back into this, have so reported it; their sensations after the first shock, and the first vivid flashing into memory of all they have ever known, having been pleasurable, rather than painful. But to the survivors, few forms of death are so hard to bear. Imagination dwells on the scene, on its possibilities of agony, and the helplessness of the victims, and a mother's heart, nor, for that matter, a father's, is never the same after a dear child has been snatched from it by the fatal spell of the waters.

During our war many men have died and been buried at sea, another heart-breaking experience for the dear ones at home. To part with the loved ones is excruciating—and all we can do is to wish for all who go through this trial, the comforting sense of God's presence. There is coming a day when there shall be no more sea. No more moaning of the waves. No more dashing of the surf. No more tempests gathering blackness. No more going down of ships. No more collisions in the fog. No more sorrow on the sea.

* * *

A GOOD many of my friends write to ask what I think about the second coming of our Lord. In common with a great multitude of believers, I hope and watch and wait for that triumphant return of Immanuel, to right every wrong, to set his people free, to bring order out of confusion. But of that day and that hour knoweth no man. Said good, old Matthew Henry, "Our looking at Christ's coming as at a distance is the cause of all those irregularities which render the thought of it terrible to us." The late Doctor A. J. Gordon, in his thoughtful book entitled "Ecce Venit," has some practical words to say on this theme, words which I quote for those who are interested, a great and growing company of Christian men and women:

"There is enough of certainty on this subject to feed the lamp of our faith; and enough of uncertainty to make us very careful and solicitous lest when the Bridegroom comes we be found among the foolish virgins, saying, 'Our lamps are gone out.' The chief point is that this hope have a living and abiding-place in our affections and our thoughts. 'Thought,' says a Christian father, 'is the sleepless lamp of our soul.' It is a lamp, indeed, that burns with varying brightness, flaming up in moments of intense study and utterance, and dying down in sleep, till there is only the pale glimmer that remains in dreams. But it is a lamp that is never really quenched, for however profound the slumber, it only requires a word to wake us, and to bring all our mental powers into instant activity. Thus must it be with the holy lamp of watchfulness, always trimmed and burning, but not of necessity always shining in full strength. That is to say we need not be every moment thinking of Christ's return, talking of it, and preaching it. This hope should rather minister to us, than be ministered to by us. Instead of perpetually dwelling on it and reiterating it, we should be lighted by it in our busy toil of gathering the guests for the marriage feast, and doing the work which our absent Lord has committed to us."

These are very sensible words, which those of us who are waiting "till he come," may take into our very hearts.

* * *

I AM under great obligations to very many correspondents for their kindness in answering my recent inquiry about the washing of flannels. I have collated the various letters, and they will be of great use to me, not only in the matter of personal use in my housekeeping, but they will also help me in my public work. I will give you one or two of the recipes. As I have a great many, you will understand that I cannot publish all, nor did you intend this. The dear ladies who have written have made it plain that they did so from pure friendliness to me, and I only wish I could send every one of them a letter of thanks. As it is, dear friends, please believe that whenever and wherever I may meet you in days to come, we shall not need to be introduced. One of my correspondents says that her way to wash flannels is to shave some good white soap fine and dissolve it in a little hot water. With this, make a suds of cold water, adding to every pailful one tablespoonful of ammonia. Let the flannels soak in this for ten or fifteen minutes, no longer; then wash, rubbing with the hands, and avoiding the wash-board if possible. Never rub soap on flannels. Rinse in cold water; wring as dry as possible through a wringer; shake and pull the garment into shape and dry as quickly as possible, in summer in the sun. Never let flannels freeze, and never iron them; both these processes will shrink them. I notice that some friends speak of ammonia soap; others advise tepid water; all unite in saying that the process must be one of thought and care, and that flannels cannot be left in the hands of careless and ignorant hirelings. The directions, however, all concur in this—that it is best not to use any sort of washing soda, washing-powder or such thing; that woolen garments should always be washed separately, and not put in with the rest of the household clothing. One excellent method, furnished by a company which deals in woolen wear, is this: Cover the clothes well; after an hour's soaking, wash out by drawing through the hand; refrain from rubbing or kneading the fabric. Very dirty spots should be brushed with a soft brush. To thoroughly remove the soap, rinse twice in water, hanging clothes up lengthwise to dry. Iron while still damp, stretching the article to the necessary length and width. The iron should not be unnecessarily hot. A number of friends, however, unite in advising that the housekeeper dispense with ironing, and I myself think this very sensible. Also a large number of correspondents say that the rinsing should be in soapy water rather than in clear water. I am especially thankful to one or two dear old ladies who have written to me, and I will try several methods before I decide on the one which I shall adopt.

* * *

DO not be afraid, dear Madam K., that you are threatened with paralysis. Above all things, cease to be afraid of any coming disease. A physician will give you remedies which will make you more comfortable and reduce your present nervousness, which, I fancy, is due to fatigue. You have been overworked and have had a great deal of care and anxiety for a long time. Try to take life less seriously. All work and no play is bad for any of us, and breaks down even the toughest constitution. Perhaps your food is not nourishing in its particular adaptedness to you. The doctor will tell you what diet you should have. I don't believe you are in the slightest danger, judging from your letter, of becoming a confirmed invalid.

* * *

ABOUT taking on too much flesh, dear Priscilla K., I am sure a number of friends can sympathize with you. It is a trial to discover that one's graceful slimness is vanishing, that one's proportions are no longer symmetrical, that one's abdomen is absurdly prominent. There are ways of moving, sitting and standing, which keep women from looking clumsy, and assist them in carrying the too ample endowment of flesh, which is the frequent portion of middle age. Sit well back in your chair and sit up straight. Stand with shoulders back and stomach well held in. Wear, if you choose, broad elastic garters, like stocking supporters, over your abdomen, attaching them at the top to your corset, and at the bottom to your stockings. These are comfortable adjuncts to the toilet of the stout woman. Have your gowns made long in front—not so long as to make you stumble—but really long; a dress too short in front ruins the effect of any costume, and is most undesirable for a woman when, for any reason, temporary or otherwise, she is inclined to stoutness. Stoop down and pick up pins whenever you can find the time. This has an excellent effect on the abdominal muscles. And take to yourself, dear stout friend, the comfort of thinking that it is far better to be stout than to be scrawny.

Margaret E. Sangster

OMAHA EXPOSITION.

Eight-Day Personally Conducted Tour via Pennsylvania Railroad.

The Pennsylvania Railroad Company has arranged for a special eight-day personally-conducted tour to the Trans-Mississippi and International Exposition at Omaha on October 1, allowing four full days at the Exposition. Round-trip tickets, including transportation and Pullman berth in each direction, meals in dining-car going and returning, hotel accommodation and meals at Omaha, admissions to the Fair and carriage drive and hotel accommodations at Chicago, will be sold at rate of $[illegible] from New York; $96 from Philadelphia; $93 from Washington and Baltimore; $91 from Williamsport and Harrisburg; $86 from Pittsburg, and proportionate rates from other points.

The party will be accompanied by a Tourist Agent and Chaperon, and will travel in special Pullman sleeping cars.

For the benefit of those who may desire to remain longer in Omaha, tickets will be made good for return on regular trains until November 15, inclusive. Such tickets include only railway transportation returning with reduction of $15 from above rates from all points.

For further information apply to ticket agents, Tourist Agent, 1196 Broadway, New York, or Geo. W. Boyd, Assistant General Passenger Agent, Philadelphia.

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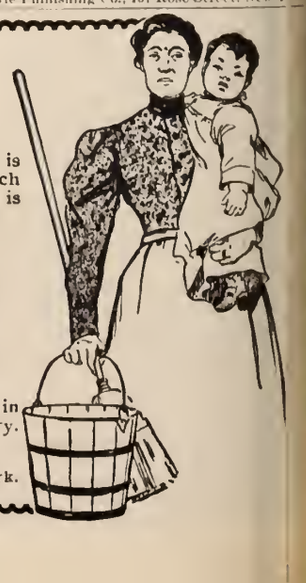

TWO REMARKABLE CONVERSIONS.

Divine Grace as Exemplified in the Transformation of Two Very Different Lives.

The Conversion of Captain John Morton.

CAPT. JOHN MORTON had been for almost fifty years a leading dealer in brick and other building material in Brooklyn, N. Y. He was widely known and universally respected. He had for many years been a regular attendant of the Simpson Methodist Church in Brooklyn, and had contributed generously to its support. Though the symbol of righteousness, he had never professed faith in Christ, nor united with the church. During the winter of this year, on one afternoon, I called as a pastor, on Mr. Morton. After a pleasant chat I took an old book which contained a family record, from the table, and said: "This must be a heir-loom, sweet with earthly memories as well as full of divine inspiration." Then I read out of the book about Christ and salvation on and heaven. Tears came to his eyes, and I pushed upon his attention the question of his personal responsibility to God. He said he was not a Christian—had never been one. I asked him if he did not want to find Christ. Weeping like a child, he said, "I would." With the Cross full in view, we prayed earnestly together, and then and there found Christ as his personal Redeemer. He then gave me his name as a probationer in the church. He said: "I should like to be baptized."

An appointment was made for an evening, and when I came to the house to baptize Brother Morton. I found his two grown sons and two loyal daughters also desirous of receiving the sacrament of baptism. The whole family kneeled around the newly erected family altar, and were dedicated to God in baptism. It was thought that his usual sojourn at his summer home at Shelter Island would restore his health, but a change came over him for the worse, and he faded away until he fell asleep in the arms of his family and on the bosom of his Saviour. He was buried from his lovely home, 181 Washington Park, Brooklyn, Rev. Dr. Theodore S. Henderson, assisted by the writer, officiating. His body rests in Greenwood by the side of his wife who preceded him to the better land by thirty years ago.

(Rev.) FERDINAND C. IGLEHART.

The Gambler's Test of Religion.

Near the front of an eager crowd of listeners sat the most noted gambler and saloonist in Dyea, noted for its gambling and vice of all kinds. For the first time in its existence of a few short months, there was to hear a sermon from a Christian minister. The few Christian people were so anxious to hear the good man himself that they had gathered early, knowing the hall would be filled with the many who were ever seeking for something new. The newest thing just now was the coming preacher who had come so far into the frozen country, not for gold, not for the riches of earth that perish in a day, but that he might help these seekers after wealth to find the best of all riches—the love of God. As he opened the Book of God, he asked God to guide him to the passage that would fit his congregation. As he looked, foremost among them all he seemed to rise the face of Jim Crawford, the gambler. He had purposely seated himself directly in front of the preacher, so that he could look him in the eyes, because as he told the men before leaving the saloon, "I'm going to see what kind of a chap that fellow is, and if he is the right kind, I'll dig up, and I'll make you fellows dig up, too." Crawford was tall, and as head and shoulders above those around him, and his keen eye never wavered as he studied the man before him.

God makes no mistakes, and the passage which the preacher turned was this: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." After the reading of a few more verses and a short, earnest prayer for a blessing upon the Word, and upon the mother's boys who had gathered there, for in the crowd were only few women, the minister sang the second hat of all other songs most touches the hearts of wayward boys all over the land, "Where is My Wandering Boy To-night?" Before the song was ended many a tear was furtively wiped away by the sturdy men, and Jim, though he would not have owned it, felt as if just then he would have given all the dollars he had made if he could once more see that old mother away back there in the east. The minister took for his text the story of the Prodigal Son. When service was closed the first one to grasp his hand was the gambler, whose heart had been touched and who earnestly said: "If you will stay we will build you a church in three weeks." "I'll think about it," said the preacher quietly.

The game had somehow lost interest for Crawford. He wandered off alone into the woods. "He knows I'm a gambler," he reflected, "and that I am the one who will build a church for him if he will stay. I'll see whether he will be willing to lose so big a fish as I am in defence of the truth. I'll ask him the question and have him answer to-night: 'Is gambling wrong?' and if he doesn't give a straight, plain answer, I shall know he is trying to hold on to his fish at the sacrifice of principle, and I'll drop him." So thinking, he went back to his room and wrote the question, and got a boy to take it to the minister, telling him not to tell who wrote it.

At night a larger crowd gathered than in the morning, and in the same place was Jim Crawford, waiting with some anxiety to hear the answer to his question. He did not have to wait long, because the minister, as if it were an unpleasant duty that he wished off his mind, took the slip of paper, and reading the question aloud, said: "I did not come here to make enemies, and if I had had my choice, I should not have spoken of gambling to-night on my first Sunday among you, because I know a number of you make your living in this way. But after praying much over the matter, I feel I cannot do otherwise than blow my trumpet with no uncertain sound, and leave results with God. Gambling is wrong—wrong because it robs wives and children of food and clothing; wrong because it makes no adequate return for what it takes, therefore it is swindling. The Bible says, 'Love your neighbor as yourself.' You cannot do it and gamble. Brother, whoever you may be who has asked this question, God loves you, but he cannot love your sin. Forsake it and follow your mother's God in the paths of righteousness. There you will find peace and rest to your troubled soul."

The man of God had stood the test. At the close of the service the gambler told him how he had tried him, and the minister's heart was raised in thankfulness to God that he had followed divine guidance and had been bold to speak the truth.

Jim Crawford was as good as his word, and stood by the preacher. The church was built and paid for through the earnest effort of Crawford and others. God honors those who honor him and his Word. The gambler will yet be as a trophy to God's power to save to the uttermost.

LOUISE W. GILLETTE.

Aiding the Gospel Settlement.

This letter of acknowledgment from one who is well known to our readers speaks for itself:

NEW YORK, September 5, 1898.

Editor "The Christian Herald":

While we have many times this summer had cause to thank THE CHRISTIAN HERALD for Mont Lawn, this is not the only fresh-air work which has been going on through its columns; for money sent to our Gospel Settlement at 211 Clinton street, New York, by its readers, has made it possible for us to take to the sea air many hundreds of children for a day's outing. One of our workers has paid over three hundred visits among our tenement neighbors, seeking for such as need the fresh air the most. The cheap transportation to the sea air is indeed a great blessing. A day of breathing salt air, and a plunge for the children in the wild waves, strengthens happy hearts to again renew the struggle of a life on the East-side. While thanking your readers for these gifts, I must not forget to say that the flowers sent us are often found held tightly in the hand of our sick ones. We have distributed over sixteen hundred bouquets the last two months, mostly from your readers. SARAH J. BIRD.

The brilliancy of those pretty things, dainty women make and like to have about them, perishes miserably in the hot suds of a strong soap. Ivory Soap because of its mildness and purity if used in warm (not hot) water will brighten them after soiling, until they are equal to new.

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The Peace Conference.

A Secular Journal Points Out the One Essential to Permanent Peace.

VARIED feelings have been evoked by the Czar's proposal of a peace conference. France alone has given it an absolutely unfavorable reception, but in other nations it has been received with more or less suspicion. It seems probable, however, that the conference will eventually be held. The object of it, as stated by Count Muravieff, is by no means radical. The Czar's hope appears to be limited to a suspension of competition. At present, if Russia, or France, or any other power, increases its army or navy, the other powers feel it incumbent upon them to make a similar increase.

Obviously much would be gained if each power pledged itself for a given time to make no addition to its fighting strength. A check would thus be administered to the growth of the evil that is becoming well-nigh intolerable. But a conference which could do so much, might do more. It might arrange a scheme for the reduction of armaments, which would leave the various powers in the same relative condition that they are now in. If such a result were achieved the way would be prepared for still more radical application of the principle. It is conceivable that having learned the benefits of reduced armaments, the nations might agree to get rid of them altogether, retaining only such a force as would suffice for the maintenance of order within their own borders. This, however, would involve the extinction of mutual jealousy and for France the abandonment of her cherished hope of recovering her lost provinces.

These are serious obstacles and they may prove insurmountable. But it is significant that the proposal should have been made and it reflects honor on the young potentate who has dared to suggest it. It shows that the horror of war and the desire to avoid it has found a place in the heart of at least one member of the royal circle.

Whatever may be the result of the proposed conference, there can be no doubt in the mind of any Bible-reading Christian that this groaning world will eventually enjoy a period of universal peace. It may not come in the way proposed; but it will come. It is significant that a secular journal, remarkable for its clear views of public affairs, should have pointed out the way in which this golden era will ultimately be ushered in. Commenting on the Czar's proposal, the New York *Sun* expresses doubts as to its feasibility. It compares the agreement that would be necessary to the schemes which railroad presidents have made to avoid the competition of rival roads and points out the uniform failure of all such efforts. It says:

"The records of business show that it is impossible to give the stability and prosperity of peace to any set of competitors until they are all actually unified under one absolutely controlling head. And so it will be of the nations. Universal peace will come when the globe has one ruler. Possibly the Czar might make a very successful general ruler; but for the present the United States will prefer to have American affairs managed under the supervision of Congress and the President."

Evidently the *Sun* does not entertain the idea that the globe will ever be under one ruler. But that is a hope distinctly encouraged in God's Word. The poets and prophets foresaw the day when Christ would reign, "and when the battle-bow shall be cut off: and he shall speak peace unto the heathen, and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." Then, if not before, peace will be universal. The nations will learn war no more, and all will bow to the Prince of Peace.

The Christian Herald in the Army

During the week the following have been received to aid in sending THE CHRISTIAN HERALD to troops in camp:

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Dodds, Elizabeth	25	W Channte	2 00
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General A. W. Greely, the great Arctic explorer, tells here, for the first time in print, the graphic story of his fearful exile of 278 days at the North Pole, when his comrades daily dropped dead at his side, and when all waited day by day for death to come.

Miss Wilkins in Her New England Home

An entire photographic page will show the author of "Jerome" and "Pembroke" as she is at home: her friends as they grouped around her; going out to walk with her dog; with her favorite cat; and in an evening gown ready for a reception.

John Wanamaker's Sunday-School

The Most Interesting Sunday-School in America

How it has grown to be a factor in a city's life, together with the wonderful man who has devoted his energies to its development. Illustrated.

These are Some of the Special Features in the October Number of

THE LADIES' HOME JOURNAL

* * *

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PATRIOTISM.

How the Christian May Prove his Love for his Country. Ps. 33: 1-22.

There are many ways of showing our patriotism. The commonest way and the easiest is the Fourth of July celebration, which can be done with a few firecrackers, the raising of a flag, perhaps a "spread eagle" speech at some political meeting. A more trying test has just occurred in responding to the President's call for troops. It is marvelous how quickly and enthusiastically the response came, and even allowing for the motives which doubtless caused men to volunteer, there must have been underlying all, a noble and sincere love of country. But there is another way in which patriotism may be displayed which will serve the country much better than this. It is the stand the Christian may take for truth and righteousness. There are some of our States in which such a stand sadly needs to be taken. It is inconceivable that men such as are now at the head of affairs could be elected, if the Christian men of the community stood together and worked together for the right. There are, we admit, cities and States in which our system of manhood suffrage puts the power in the hands of the worst element of the population, but even in these the protest of disinterested, conscientious men is frequently heeded and the influence is felt. The political parties in other States are so evenly balanced that a compact body of Christian men acting and working together, could hold the balance of power and dictate and get nominations if they could be persuaded to act in independence of party. We are justly proud of our country. No men on earth has a record like ours and no land in which there are such possibilities of future greatness, but we have need to remember that it is righteousness which exalts a nation, while sin is a disgrace to any people.

THE VICTORY OF ISRAEL.

The Turning-Point in Jacob's Life and the Lesson he Learned. Gen. 32: 24-29.

It is difficult to understand in all its solemn purport the turning-point in this night of Jacob's history. He was evidently in sore trouble. The wrong he had done his brother seemed to be bringing its retribution. Jacob's conscience smote him, but he is still the same scheming Jacob he had ever been. He knows his brother's nature, and with his old confidence in his own management he proceeds to deal with it. He arranges a series of presents and sends them forward with the conviction that before Esau reaches him and his best beloved ones, his wrath will be disarmed. Then in the darkness he goes forward to meet that as in other crises of his life craft and dexterity will save him. But not so is he to enter on his inheritance of the promised land. Another antagonist must meet him. Jacob, with his old self-confidence, wrestles with him. He would go forward in his own strength. So, many a man begins the Christian life; so, he goes forward to wrestle with temptation. Jacob learns a lesson that has been learned since time in tears and bitter woe. He seems to succeed during the hours of darkness, during which the struggle lasts; but with the first faint streaks of dawn the antagonist touches the muscle in Jacob's thigh, on which all his wrestling power depends, and it shrivels, showing him how easily he might have been overcome at the beginning of the struggle, and how vain is all self-confidence in conflict with such an antagonist. He must plead now and receive entrance, as a favor. He wants a blessing. That is the attitude in which alone a blessing can come. Self-confidence must be abandoned. So he prevails with God, as other men prevail when they take God's way. He could wrestle no longer, but he could cling and obtain that the blessing he could not win by strength. Jacob was a new man after that night. The old trickery and craft were abandoned, and in humble confidence in God he gained new power.

THE STORY OF CONSUMPTION

How Its True Nature Was Discovered and Established—The First Authenticated Cases of Its Cure—Progress of Medical Science in Antiseptic Medicated Air Treatment—Lecture by Robert Hunter, M.D.

In 1851—forty-seven years ago, while engaged in general practice—I was suddenly attacked by hemorrhage from the lungs, followed by the usual symptoms of consumption—cough, purulent expectorations, loss of flesh, hectic fever and night sweats.

Before that I had been for months troubled with a bad cold, which, instead of wearing itself out, as I had hoped, gradually developed into tuberculosis, and brought me face to face with the most dreaded of all human diseases.

Realizing that I could not cure myself, and knowing if something more than I then knew of was not done to arrest its progress that my life was soon to end, I naturally turned to my college for help. Dr. John H. Swett, author of a learned book on lung diseases, professor of theory and practice in the New York University, etc., etc., had been my preceptor in my student days, and I appealed to him as my first hope. But, alas! he confessed his inability to cure me, said I "*knew all he knew about consumption, and no remedy or mode of treatment was known to the profession by which it could be arrested.*" He, however, suggested that I consult the famous French physician, Baron Louis of Paris, who had a world-wide reputation, and might have found out something new.

I went to Europe to obtain his advice, and all I gained for the fatigue of seven thousand miles of travel was a few kind words of sympathy, coupled with the assurance that there was no remedy within his knowledge for my disease. Leaving Paris I went to London and consulted Drs. Carswell, Walshe and Williams, three of the most noted English physicians of that day; but it proved all in vain. I then, for the first time, clearly understood the utter inefficacy of the usual treatment of lung disease. The highest medical experience could not, by it, hold out to me one ray of hope. I said to myself: "If the doctrines taught by our medical colleges and held by all practising physicians are true, and treating the lungs through the stomach is the best that can be done for me, my state is hopeless indeed."

But the instinct of self-preservation, and my natural love of life, made me question whether consumption was really "*an inherited taint of the blood and general system which no known medicine could reach or remedy,*" as I had been taught and all physicians then believed. To resolve my doubts I went to the Library of the British Museum, where I could consult all ancient and modern works bearing on my disease, and began an exhaustive examination of everything written on the origin, history and nature of consumption. Commencing with the works of the father of medicine, Hippocrates, who wrote 343 years before the birth of Christ, I traced the course of consumption down through all succeeding ages to 1850—a period of more than 2,000 years—carefully comparing the doctrines taught at different periods with the accounts given of its symptoms, the manner in which it began in the cases described, the practices of the different writers, and their opinions regarding its best treatment and the possibility of its cure.

In this vast field of medical research I gathered a mighty array of facts, which dissolved the flimsy doctrine taught by the medical schools into thin air, proved it false and untenable, and the treatment based upon it to be a worthless empiricism, which doomed to death every one subjected to it. I traced hundreds of cases of consumption through all their stages without finding one case that could be charged to blood taint or transmission by inheritance. The history of the cases showed that they all began in colds and congestions of the bronchial tubes, which developed later into inflammation, causing abrasions of the epithelium. A raw surface was thus exposed to the germs of the air, which those deadly parasites fastened upon and transformed what was only a bronchial cold into confirmed consumption. This shows you why consumption never was and could not possibly be cured by the stomach treatment then employed by physicians. Their remedies neither reached the seat of the disease, nor acted on the malignant germs, which caused and kept it up.

Consumption is a local disease of the lungs, and no local disease was ever cured, except by applying remedies directly to the part affected. This axiom of medical science is true of all diseases and all organs of the body. When the lungs are sick, the only curative course is to apply remedies directly to them. If curative remedies so applied fail to cure, you may be sure no roundabout and indirect application of such remedies could possibly succeed.

When I had reached these satisfactory conclusions about consumption the first ray of rational hope dawned on my mind, and I resolved at once to apply a local treatment to my own case. I knew there was only one way in which local treatment could be applied to the lungs, and that there were no instruments for reducing liquids to a gaseous state, or experience of their action when so administered to guide me. I had to invent the first inhaling instrument ever employed for the cure of the lungs, and began to treat myself by inhalation, guided by my knowledge of chemistry, the properties of medicine and of the nature of the disease as I then understood it. When I found any medicines too strong, or too harsh in their action, I changed them for others and went on step by step until I had tried every agent of the Materia Medica which had healing, antiseptic or germicidal properties. The feelings of greater relief and benefit experienced from some medicines over others finally enabled me to decide on definite prescriptions, applicable to the varying conditions of the lungs. Under this treatment all my symptoms were ameliorated; the spitting of blood ceased, expectoration became freer and without those racking fits of coughing which previously attended it. My flesh and strength came back, and within a year I had climbed up out of the valley of the shadow of death and stood again upon the plain of assured health. I got well in defiance of the predictions of my medical friends and those wise professors who had so confidently pronounced my doom.

Shortly after I began with medicated air inhalations, and before I could form any sure judgment of their curative effects, a gentleman, Mr. Frederick T. Andrews, came to me from Canada, on his way to Baltimore to visit a sister supposed to be dying of consumption. I was interested in his account of her condition, and explained to him what I was doing for myself. He became greatly excited and entreated me to accompany him to Baltimore, saying he felt God had guided him to me, and that if I would only go with him his sister would be saved. I shall never forget the spectacle that greeted us as we entered the sick chamber of that little home on Eutaw Street, Baltimore. There bolstered up in bed, with a wash basin apparently half full of blood by her side, lay a beautiful girl of eighteen, white as marble, a cold clammy sweat standing on her forehead, and what appeared the imprint of death in every lineament of her features. It was not possible to believe she could last more than a few days; but, at their earnest entreaties, I determined to make an effort to save her. I went to a tinsmith and had a rude inhaler made, which would lie on her pillow and enable her to breathe without the effort of sitting up. I got a chemist to put up the prescription I was using for myself; and, after giving instructions, left her, feeling no confidence that it could result in any permanent help. But she used it with immediate benefit, and in about ten months regained perfect health, returned to Canada, married shortly afterward, and is alive to-day, the mother of stalwart sons and daughters.

Another remarkable case was James Bynum's, of Brooklyn, who hearing of my treatment from his physician, came and begged me to receive him as a patient. He said he was the last of a consumptive family, two sisters and a brother having already died of consumption. He had been troubled with catarrh several years before his lungs became affected. From June to October he was treated by the late Prof. Swett, who pronounced his case hopeless. He had hemorrhages from the lungs, incessant cough, expectorated purulent matter; had a chill every morning, followed by raging fever in the afternoon, and was bathed at night in cold, clammy sweat, had lost in three months 27 lbs. in weight and was then so feeble from emaciation as to be barely able to stand. On examination I found a large cavity in the apex of his right lung, from which he was spitting up pus and softened tubercule, while around the diseased part the lung was dull and filling up. No one could be in a more distressing condition of apparently hopeless misery. I made my first prescription October 10, 1851, and continued to treat him through the winter and following summer. His progress was slow for a time and often interrupted by relapses. But in a little over 15 months from the commencement of the treatment he was so far recovered as to be able to return to business and by the following spring had regained within seven lbs. of his best weight before his sickness and lost every bad symptom.

These three cases—the cure of my own lungs after the highest authorities of the profession had pronounced me hopeless, the saving of the life of Miss Andrews, of Baltimore, and the healing of Bynum's lungs after he was abandoned as beyond the reach of human aid—confirmed the conviction of my mind that I had discovered the root of consumption and found a treatment by which it was as certainly curable as other serious diseases. *(To be Continued.)*

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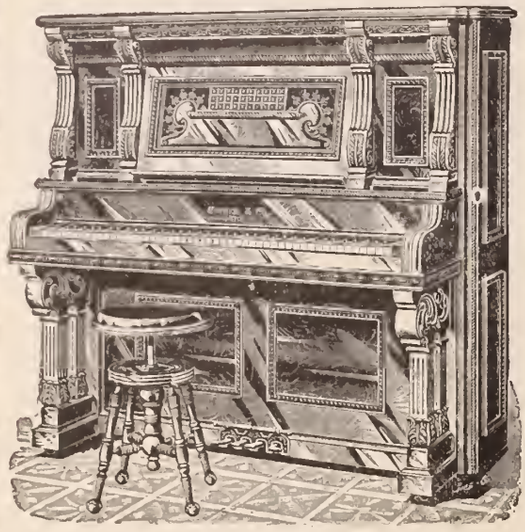

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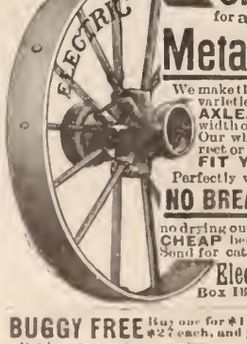

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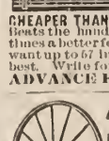

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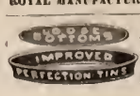

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VOLUME 21.—NUMBER 40.

REV. T. DE WITT TALMAGE, D.D., Editor. NEW YORK, OCTOBER 5, 1898. PRICE FIVE CENTS.

READING THE BIBLE BY THE LAST RAYS OF THE SETTING SUN. SEE PAGE 768.

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

G. W. B. Baton Rouge, La. What was the famous prayer test proposed by Tyndall as mentioned in Dr. Talmage's recent sermon?

Prof. Tyndall proposed, so far as we can remember, that in two hospitals, or in two wards of the same hospital, patients should be gathered suffering from the same disease, and each group having as nearly as the physicians could tell, equal chances of death or recovery. Then, that all Christendom be requested to pray for the recovery of the members of one group and not pray for the other group, in order to see if prayer was answered. The test was so clearly unfair and the difficulties in the way so insurmountable, that it was never made.

S. A. T., Ferguson, Va. Were not Adam and Eve driven from the garden for fear they would eat of the tree of life and live forever?

Nothing is known of them beyond the meagre facts recorded in Genesis. The subject is not really of practical importance. Every man has his own fall and excludes himself from the garden of innocence; but he has the promise of access through Christ to the tree of life and the assurance that by faith in him he may have everlasting life. That being so, we need not speculate about Adam and Eve.

A Farmer's Daughter. I would like to enter a hospital to fit myself for a trained nurse. Will you kindly advise me how to apply? To what hospital would you recommend me?

Write to any hospital in any city, address the "superintendent," and state that you desire to take up nursing as a profession. You will receive an application blank, which you fill out and return. If this is satisfactory, it is accepted (you being notified) and filed away until your turn comes to be called "for duty." You cannot fail to get a good training at any general hospital. If living near New York City you might apply to St. Luke's, Bellevue, or the New York hospital.

B. B., Washington, N. J. 1. What is the origin of three cheers? 2. Why are twenty-one guns always fired as a national salute?

1. We do not know. Ordinary books of reference give no information upon the subject. 2. It is a matter of graduation. Thus, eleven guns is the salute for a commodore, thirteen for a rear admiral, seventeen for admiral, and so on, the guns fired increasing in a certain ratio for Secretary of the Navy, representatives of foreign governments, etc., until the maximum of twenty-one is reached in greeting the President of the United States or in any national salute.

Jessie F., Altoona, Pa. 1. What has the war with Spain cost our government from the beginning to date? 2. What was our loss of life?

Approximately $114,500,000, of which $78,500,000 was expended for the Army and $36,000,000 for the Navy. 2. The number of men killed in the Navy was very small, thirteen men and one officer having been killed in battle, and one man drowned and thirty-eight wounded. In the army 231 men and thirty-three officers were killed in battle. The number of officers and men wounded is estimated at 1,300.

B. K. C., Washington, Pa. If a man has a habit of any sort, binding, to quit which would cause him to become a Christian regardless of the habit? If he abandoned the habit, would he lose his opportunity to accept Christ.

It would be rash to answer the question so unconditionally. We can only state general principles. Christ accepts the sinner however contrite he may be. No matter what his habits may be, if he comes to him Christ if he comes to him earnestly and sincerely and repentantly, let Christ come to save his people from their sins. If the habit referred to is a sin, it will have to be abandoned. Christ cannot save us from the results of evil habits. He does save us from the habit. It may involve a struggle, but Christ expects that those whom he saves will put away everything that separates them from him. He that loses his life for his sake will find it eternal.

T. G. P., Ottawa, Ont. Does the belief that Christ will soon return the Millennium practically paralyze the efforts of the Church in soul winning?

No; there is the same reason for effort. The mission of the church is to preach the Gospel and gather out of the world a people prepared to receive him. If the Church thought that Christ would not come until the whole world was converted, it would have reason to despair of his coming. As a matter of fact, the most active and successful soul winners, such as Spurgeon, Moody and our leading evangelists, have been firm believers in the Premillennial coming of Christ. They did not find the belief paralyzing their efforts.

New York, Sept. 15, 1898. At different times your paper has with energy, efficiency and dispatch done a magnificent work in relieving the distress of starving Armenians and Cubans. Can you not now do something in the same line and immediately, for our sick and starving soldiers in camps, transports and railroad trains? Many young people and ladies are eager to contribute, but there exists no organized method by which they can do so, and we know that provisions fail to reach the men because there is no system of distribution. Later there will be time to fix and punish the neglectful officials. Now, it seems to us, is the time to relieve suffering. MISS W. AND MISS B.

There is already in full operation and doing excellent work of the character referred to by our correspondents, an organization known as the Women's National War Relief Association. Mrs. Walworth is the Managing Director and Miss Helen Gould the Associate Director. The Association has its headquarters at the Windsor Hotel, New York, and it has many branches throughout the State, and also in adjoining States. Far from forgetting the needs of our soldiers THE CHRISTIAN HERALD has been aiding this relief work in every way, and very many of its readers are now gladly helping along the work of the Women's War Relief Association. Contributions should be sent to the Treasurer of the Association at the Windsor Hotel, N. Y. City.

Constant Reader, Harrisburg, Pa. Having seen one of the vest-pocket War Testaments issued by THE CHRISTIAN HERALD, I am very anxious to secure one of these unique little volumes as a souvenir of the war with Spain. Doubtless many others have the same desire, but, like myself, do not know where they can be purchased.

We have received a number of letters similar to that of our Harrisburg friend, inquiring about War Testaments. To meet this demand an extra supply has been ordered; but as the number is limited, we would suggest that any of our readers who desire copies should promptly send in their orders to THE CHRISTIAN HERALD, 92 Bible House, New York. The Testaments will be mailed to any address, postage prepaid, for fifteen cents each, the rate per copy being the same whether one Testament or a dozen is ordered. This charge simply suffices to cover the cost of production, wrapping and postage.

This letter deals with the paramount topic which is engaging the attention of our statesmen at the present time—our new responsibilities, arising out of the recent war. The admonition it contains is a most timely one and will awake an echo in many hearts:

J. W. O., Lynchburg, Va. While we are rejoicing over our victories, and our national greatness, let us remember, and bear in mind, that the "Price of liberty is eternal vigilance." Where are the Republics of Greece and Rome? What caused their destruction? The answer is, not an outside enemy, but internal dissensions and corruption. They failed to recognize their duty and responsibility to God and humanity. When we look at Spain in her defeat and humiliation, we can but feel, in sadness, that another nation has proved recreant to its trust. We believe that the American Government was established under divine guidance and by divine sanction, but when we fail to fulfil our divine mission, when we cease to recognize our duty and responsibility to God and humanity, then the same chastisements that have been visited upon the nations of the past are in store for us. This is a divine law from which there is no appeal. It was Judge Story who said, "Heaven forbid that this Republic shall ever be added to the catalogue of republics, the inscription upon whose ruins is: 'They were but they are not.'" Let us add: God grant that it may be the mission of the American people to protect and foster the true rights and interests of humanity, till "the kingdoms of this world become the kingdoms of our Lord," and "the earth shall be filled with his knowledge and glory as waters that cover the sea."

H. D. DAVIES, LORD MAYOR OF LONDON.

This distinguished head of the world's greatest municipality is preparing to visit the United States. Mr. Davies was once an apprentice boy, and is a friend of the poor, and interested in many charities.

I. H. C., Canisteo, N. Y. Several members of a Bible class with which I am connected claim that Solomon was not saved. How can that belief be reconciled with II. Samuel 7: 14, 15?

They may be able to tell you better than we. Why are you concerned about the man? You may be sure that in all cases God does right. It may be that at the close of his life he repented and sought pardon. There is a tradition to that effect. The sayings ascribed to him give the impression of a man disgusted with sin and dissatisfied with his own life, which are indications of a hopeful character. He appears never to have had the deep spirituality which characterized his father, but he had greater intellectual gifts.

E. M., Oshkosh, Wis. 1. On what finger is the engagement ring worn? 2. Should an engagement be considered as binding as marriage?

1. It is sometimes worn on the first, and sometimes on the third finger of the left hand. 2. No; legally it is not, and morally it cannot be so considered; but, since it contemplates marriage, it is next to marr[illegible] the most solemn of compacts, and should [illegible] entered into without serious and praye[illegible] consideration.

Musician, Auburn, N. Y. Your qu[illegible] a difficult one to answer. Since co[illegible] has been awakened and you have [illegible] about the character of your profess[illegible] not solve the problem for yourself by [illegible] a change? You may rest assured co[illegible] is right. The theatre and the dance a[illegible] mental to spiritual progress, without [illegible] and to very many, are positive evils. [illegible] though you yourself escape some of [illegible] alties, you may be the means of infl[illegible] others who would not escape. We [illegible] that in all spiritual things, the greater t[illegible] fice for conscience's sake, the richer the [illegible]

Mary R., Scottsburg, Va. Are larger tre[illegible] in other parts of the world than t[illegible] sequoia trees, Yosemite Valley, Calif[illegible]

The mammoth gum trees of Austr[illegible] tanically known as *eucalypti*, are said [illegible] ceed all others in size. Specimens ha[illegible] known to attain a height of 480 feet [illegible] diameter of eighty-one feet. The [illegible] or redwood sometimes attains 400 fee[illegible]

R. A. D., Knoxville, Tenn. What famou[illegible] said that he honored but two men—th[illegible] and the preacher?

You probably refer to the follow[illegible] Carlyle: "Two men I honor, and n[illegible] First, the toil-worn craftsman that wit[illegible] made implements laboriously conque[illegible] and makes her man's. A second man [illegible] and still more highly—him who is see[illegible] for the spirituality indispensable; n[illegible] bread, but the bread of life. These t[illegible] their degrees I honor; all else is ch[illegible] dust, which let the wind blow wh[illegible] listeth."

A. B., New York. Can you tell me where [illegible] the hymn beginning "Earth hath many [illegible] but they cannot last"? I believe it w[illegible] ten in connection with the last words [illegible] wall Jackson: "Let us go over the r[illegible] rest under the trees."

Perhaps some of our readers can [illegible] our correspondent with the informatio[illegible]

Subscriber, Dayton, O. I am greatly inte[illegible] the system of Bible study proposed [illegible] Washington Society. Can you tell me (1) the length of the course and (2) the cost [illegible] bership?

Under the new plan of Bible stu[illegible] ducted by the American Society of R[illegible] Education, the whole Bible is covered [illegible] years; thirty minutes a day. The [illegible] is under the supervision of seven Was[illegible] pastors. All the work is done in one' [illegible] For full information, send stamped e[illegible] to the College Dean, Rev. J. E. Gilber[illegible] Washington, D. C.

Subscriber, Niles, O. 1. How are the dead l[illegible] Westminster Abbey? If in the build[illegible] can there be room for them all? 2. [illegible] Christian Endeavorer wear a badge an[illegible] it facilitate him in procuring admi[illegible] places in which Christian Endeavor [illegible] be done?

1. The usual custom is to take up [illegible] two of the large stones with which th[illegible] of the building is paved and dig a p[illegible] the earth. Very few interments are n[illegible] in the Abbey. Very distinguished [illegible] who have done conspicuous service [illegible] country are alone buried there. That [illegible] so small, and the building so large, th[illegible] is plenty of room. 2. There is no obl[illegible] but many do wear them. They can [illegible] cured from the national society, Was[illegible] St., Boston. We do not know how [illegible] are recognized in such places as you d[illegible] but probably there are some to wh[illegible] badge might help in securing admissi[illegible]

M. T. D. O., Altamont, Ill. We think [illegible]

A. P., Chicago, Ill. We do not know [illegible] cern.

F. F. R., Steele, N. Dak. We underst[illegible] chain has been closed.

L. H. R., New Farms, Vt. We can sen[illegible] copy. Price 15 cents.

P. A. E., Oswego, Kan. Write to the N[illegible] partment, Washington, D. C.

A Puzzled Subscriber, N. Y. We do n[illegible] and we do not think it could be done satisf[illegible]

Subscriber, Huntsville, Mo. Write to [illegible] mismatic Bank, Boston, Mass., for correc[illegible] tions.

T. S. E., Barneveld, Wis. Write to A[illegible] Temperance Union, New York City, for [illegible] mation.

Constant Reader, Kilbourn, O. He ca[illegible] an arrangement with a publisher to proc[illegible] book and pay the author a royalty.

B. S., Huntington, L. I. If the father b[illegible] citizen before the children are of age, t[illegible] are *bona fide* citizens by virtue of his act.

J. B. E., DeWitt, Ia. According to the c[illegible] 1890, Tampa had a population of 5,500, wh[illegible] probably doubled since that time. The can[illegible] is breaking up.

Reader, Mexico. 1. It is impossible to [illegible] definitely. Different periods by different n[illegible] 2. There is no such word. 3. A. B. and B. [illegible] contractions for Bachelor of Arts; LL. [illegible] Bachelor of Laws.

G. C. H., Yarmouth, N. S. The first [illegible] journals were not distinctively newspap[illegible] rather miscellanies, containing a wide va[illegible] original and selected matter, news being a[illegible] dary consideration. With the multiplica[illegible] telegraph lines, there came a correspond[illegible] crease of news-gathering facilities. Short[illegible] our Civil War, Sunday newspapers appeare[illegible] were doubtless started in a majority of c[illegible] the purpose of making money.

PERSIA HUNGERS FOR THE GOSPEL.

Dr. Hannah Yoseph Tells of Religious Progress—Conversion of a Sheik—The Perils of Converts—How Persians Act at a Fire.

ONE of the most interesting cities of Persia is Maragha, from which I write you this letter. Even in Persia, where there is so much that is old, it is considered a very ancient city. Formerly it was larger than Tabriz, but it has now only 15,000 inhabitants, chiefly Mohammedans. There used to be a large number of Jews here, but a few years ago the Mohammedans almost exterminated them.

Maragha is beautifully situated. Though the thermometer registers ninety degrees in the day, the nights are cool and windy. A few miles northeast of the city, Mount Sahand proudly lifts its head and with its cooling breath refreshes the sweltering plain. Around the city are excellent natural springs of delicious water. The fruits of Maragha are famous throughout the empire. We have grapes, peaches, apricots, plums, pears, etc., in abundance, with plenty of milk and honey.

One of the most distressing spectacles around Maragha is that of the destitute lepers, who, sitting by the wayside, extend the hand, swollen to a shapeless mass by the disease, in an appeal for alms. Their cry is: "*Ya Yaradan!*" (O Creator) intended to remind the passer-by that the same great Being who fashioned his leprous body and gave him health and strength, ordained their lot. As they sit there they look mere heaps of rags, for they draw their tattered clothing over the head to hide their distorted features. The isolated village at which they live is at some distance from the city. I hope to visit it as soon as the condition of my patients will permit of my absence.

Since I have been here I have witnessed one of the largest fires that ever occurred in Persia. The first sign of it was a dense smoke which I noticed in the morning. I hurried to the roof of the house in which I was staying. The smoke was soon like a dense sheet over our heads. From the street below I could hear the cry: "*Bazaar yanir! Bazaar yanir!*" (The stores are on fire). The burning buildings were about a mile away and we could see distinctly the flames spreading from one store to another. The fire burned so fiercely that in little more than an hour and a-half over nine hundred stores and their contents were consumed. In the whole city all of the dry-goods stores, except four, were in ashes. So terrible was the scene that people thought the city was doomed and prepared to fly from it. Numbers of people were seen, half-clad and barefoot, hurrying in panic-stricken through the streets. The mayor did nothing to extinguish the fire. The Mohammedans cried: "Come O Moslem to the Musalia." This is the mosque, which is their favorite place of refuge in any crisis, whether it be the approach of an enemy, a political disturbance or some other agitating event. One of the Mollahs was heard reproving them in no measured terms. "You fools," he cried, "first put out the fire and save your homes and children. Then go to Musalia." It was strange to hear the stories of the disaster. One of the people, who stood near us, said he saw "the flame come like a fury, pass our house by and enter ing a store farther on, eat up everything in its way."

The characters of the people were revealed by the catastrophe. The Armenians not only showed energy, but neighborly kindness in fighting the fire. They ran to the Bazaar to help the men who had stores there and worked hard to subdue the flames. Others were intent on stealing and took everything they could lay their hands on. The men who in Persia answer to the occupation of express-men and district messengers with you, received numberless packages and valuables, which the owners directed them to take to the houses of friends for safety. Many of these never reached their destination but were carried off by the messengers to their own houses. Afterwards the government made a search of the houses and recovered some of the property and restored it to the owners. Hundreds of men who the previous night lay down content with their day's business and congratulating themselves on the possession of a comfortable competence are now in the direst poverty. Some of the sufferers committed suicide; some became insane; others frankly avowed their resolve never again to try to earn an honest livelihood, but to devote themselves in future to highway robbery as a more profitable business.

Theories of the origin of the fire are numerous. The most popular, especially among the Armenians, is that God sent the fire as a punishment on the Mohammedans, who are the principal sufferers, because of their persecution of the Armenians. Another theory that finds favor is that the store keepers were selling their goods too high and that is why God sent the fire from heaven to destroy their stocks. All seem to think the fire had a supernatural origin. There is some talk of a man with a cloak drawn over his face, pouring kerosene over the door of one of the stores, and afterwards applying a match, but that theory is not sufficiently supernatural to find acceptance.

A PERSIAN GOVERNOR AND HIS STAFF.

THREE OF THE MISSIONARY'S VISITORS.

The people are so ignorant and superstitious that they are liable to be imposed upon by any idle tale if it is sufficiently wonderful. Their prejudices, too, are easily excited. A missionary sent to Persia by the American Board has had to suffer all kinds of persecution. His patience and endurance have been wonderful. On one occasion he was summoned before a Mohammedan court for signing the marriage contract of a convert. The prosecution demanded that his hand be cut off as a punishment, and it was asserted that the judge had been bribed to pronounce the horrible penalty, but the Lord was with him and he was delivered. The missionary bears no enmity against his persecutors, and by his quiet, inoffensive, helpful life puts them to shame. The stories of his magnanimity are truly wonderful. He has been known to visit his worst enemies when they were sick and in need and to minister to them.

A very interesting convert has been made through this missionary's kindness and friendliness. It appears that he sheltered in his house a number of travelers who were in some temporary difficulty. He treated them kindly, supplied their needs, and while they remained in his house talked to them about Christ. They proved to be the servants of a powerful sheik, and when they went home, they told their master about the missionary. He wrote to thank him for his kindness to his servants and begged him to come to see him when he should travel near his home. He said he wanted to know more about the religion that the missionary had taught his servants. The missionary has been to pay a visit to the sheik and has been hospitably entertained. The sheik listened eagerly to the story of the Cross and was much affected. Since that time he has been converted and baptized. His wife, too, has declared herself a Christian. I understand that the sheik has thousands of followers who venerate him and kneel to him when he passes and beg his blessing. His conversion is not known among them, and I doubt whether he will have the courage to inform them. The consequences of an avowal of Christianity by such a man would be appalling.

A PERSIAN SHEIK.

Fanaticism has no limits here when a Mohammedan becomes a Christian. He may be killed with impunity on the spot, when he professes his faith. If he escapes that fate, he is liable to have his clothes torn from his back, his home and his business may be destroyed, and even his wife and children taken from him. Every channel of earning a livelihood is barred and starvation stares him in the face. Social ostracism, which is worse than death to these people, is carried to extremes. He is not allowed to enter the houses of his relatives and friends, even at weddings and funerals, which are occasions when ordinary quarrels are laid aside and all are welcome. It is no wonder that few Mohammedans have dared to confess Christ. There was one who had a woodyard and was fairly prosperous. After his conversion his woodyard was burned by his enemies. Another convert had to sell his house for a mere pittance. He could get no employment anywhere. He died in extreme poverty, and his family, after being cruelly beaten, are now scattered. I inquired about them but no one knew where they were. Truly in this land it costs much to follow Christ.

In spite of these persecutions, however, many precious jewels have been gathered in Persia for the Master's crown. Some already shine there, having sealed their testimony with their blood. Others still live and bear and suffer in patience. It is surprising that, knowing the penalty of becoming Christians, so many of the people will listen to the preaching. The women especially are eager to hear. It would not be considered decorous for them to appear at an open meeting led by a man, but I have seen them concealed behind a curtain, or behind a large wheat cabinet, which is usually about six feet high and twelve wide, listening eagerly. When a woman missionary comes, these poor women come to hear her, like a thirsty flock to a spring of water. Often the opposite roofs and windows are crowded with attentive hearers, besides the main congregation, which, for the greater part, is seated on the bare ground. They are very quiet except for an occasional "Wah, Wah," an expression of sorrowful surprise. At the end, the words "Khosha halina," meaning blessed news, are heard on all sides. Even at the house of the missionary I mentioned, the men gather in one room and the women in another. Through the open door the women can hear the missionary preaching to the men, though they cannot see his face. They strain their ears to catch the words of life and evidently have an intelligent interest in the Gospel message. There are more of them who can read than is generally known and these it is possible to reach with Testaments and tracts. Medical skill is a valuable help in reaching these women in their own homes. There is scarcely a home in this city that is not accessible to me and there are few in which it is not safe to speak to the women on the subject of Christ. What is greatly needed is a few sympathetic Christian women, who are capable of self-sacrifice and full of faith and love, to work for Christ in these Mohammedan homes. Another urgent need is a Christian school for the children. Since the lack of means compelled the Board to close its school, the children have been neglected, much to my sorrow, for in my opinion that is the most hopeful work.

HANNAH G. YOSEPH.

Maragha, Persia.

CHARITY.

YE rich ones who last night were sleeping
Neath your covers of silken and down,
Give a thought to the poor that are weeping,
Without shelter, a bed, or a crown.

Ye fathers who came home at even,
To a home that is happy and bright;
There are others whose hearts are nigh broken,
Worn out with this world's bitter fight.

Ye mothers whose children are lying
In their snug beds, so cosy and warm—
Do you think of the little ones dying,
Exposed to the wind and the storm?

While you feast on the choicest of dainties,
And you laugh at the chill winter's blast;
There are thousands who're starving and fainting,
Ye favored, how long will it last?

And when at the end of life's journey,
We meet in that long-promised home,
Some soul you have helped with your money,
May lead you up nearer the throne.

—SADIE T. MEREDITH.

THE METROPOLITAN PULPIT

THE HOUNDED REINDEER.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Psalms 42: 1, ... } As the hart panteth after the water brooks, so panteth my soul after thee, O God.

DAVID, who must some time have seen a deer-hunt, points us here to a hunted stag making for the water. The fascinating animal called in my text the hart is the same animal that in sacred and profane literature is called the stag, the roebuck, the hind, the gazelle, the reindeer. In Central Syria, in Bible times, there were whole pasture-fields of them, as Solomon suggests when he says, "I charge you by the hinds of the field." Their antlers jutted from the long grass as they lay down. No hunter who has been long in "John Brown's tract" will wonder that in the Bible they were classed among clean animals, for the dews, the showers, the lakes washed them as clean as the sky. When Isaac, the patriarch, longed for venison, Esau shot and brought home a roebuck. Isaiah compares the sprightliness of the restored cripple of millennial times to the long and quick jump of the stag, saying, "The lame shall leap as the hart." Solomon expressed his disgust at a hunter who having shot a deer is too lazy to cook it, saying, "The slothful man roasteth not that which he took in hunting."

But one day David, while far from the home from which he had been driven, and sitting near the mouth of a lonely cave where he had lodged, and on the banks of a pond or river, hears a pack of hounds in swift pursuit. Because of the previous silence of the forest the clangor startles him, and he says to himself: "I wonder what those dogs are after." Then there is a crackling in the brushwood, and the loud breathing of some rushing wonder of the woods, and the antlers of a deer rend the leaves of the thicket, and by an instinct which all hunters recognize the creature plunges into a pool or lake or river to cool its thirst, and at the same time by its capacity for swifter and longer swimming to get away from the foaming harriers. David says to himself: "Aha, that is myself! Saul after me, Absalom after me, enemies without number after me; I am chased; their bloody muzzles at my heels, barking at my good name, barking after my body, barking after my soul. Oh, the hounds, the hounds! But look there," says David to himself; "that reindeer has splashed into the water. It puts its hot lips and nostrils into the cool wave that washes its lathered flanks, and it swims away from the fiery canines, and it is free at last. Oh, that I might find in the deep, wide lake of God's mercy and consolation escape from my pursuers! Oh, for the waters of life and rescue! 'As the hart panteth after the water brooks, so panteth my soul after thee, O God.'"

The Adirondacks are now populous with hunters, and the deer are being slain by the score. Talking one summer with a hunter, I thought I would like to see whether my text was accurate in its allusion, and as I heard the dogs baying a little way off and supposed they were on the track of a deer, I said to one of the hunters in rough corduroy: "Do the deer always make for water when they are pursued?" He said: "Oh yes, Mister; you see they are a hot and thirsty animal, and they know where the water is, and when they hear dogs in the distance they lift their antlers and sniff the breeze and start for the Raquet or Loon or Saranac; and we get into our cedar shell boat or stand by the 'runaway' with rifle loaded and ready to blaze away."

My friends, that is one reason why I like the Bible so much—its allusions are so true to nature. Its partridges are real partridges, its ostriches real ostriches, and its reindeer real reindeer. I do not wonder that this altered glory of the text makes the hunter's eye sparkle and his cheek glow and his respiration quicken. To say nothing of its usefulness, although it is the most useful of all game, its flesh delicious, its skin turned into human apparel, its sinews fashioned into bow-strings, its antlers putting handles on cutlery, and the shavings of its horn used as a pungent restorative, the name taken from the hart and called hartshorn. But putting aside its usefulness, this enchanting creature seems made out of gracefulness and elasticity. What an eye, with a liquid brightness as if gathered up from a hundred lakes at sunset! The horns, a coronal branching into every possible curve, and after it seems complete ascending into other projections of exquisiteness, a tree of polished bone, uplifted in pride, or swung down for awful combat. The hart is velocity embodied. Timidity impersonated. The enchantment of the woods. Its eye lustrous in life and pathetic in death. The splendid animal a complete rhythm of muscle, and bone, and color, and attitude, and locomotion, whether couched in the grass among the shadows, or a living bolt shot through the forest, or turning at bay to attack the hounds, or rearing for its last fall under the buckshot of the trapper. It is a splendid appearance that the painter's pencil fails to sketch, and only a hunter's dream on a pillow of hemlock at the foot of St. Regis is able to picture. When, twenty miles from any settlement, it comes down at eventide to the lake's edge to drink among the lily pods and, with its sharp-edged hoof, shatters the crystal of Long Lake, it is very picturesque. But only when, after miles of pursuit, with heaving sides and lolling tongue and eyes swimming in death the stag leaps from the cliff into Upper Saranac, can you realize how much David had suffered from his troubles, and how much he wanted God when he expressed himself in the words of the text: "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

Well, now, let all those who have coming after them the lean hounds of poverty, or the black hounds of persecution, or the spotted hounds of vicissitude, or the pale hounds of death, or who are in any wise pursued, run to the wide, deep, glorious lake of divine solace and rescue. The most of the men and women whom I happened to know at different times, if not now, have had trouble after them, sharp-muzzled troubles, swift troubles, all-devouring troubles. Many of you have made the mistake of trying to fight them. Somebody meanly attacked you, and you attacked them; they depreciated you, you depreciated them; or they overreached you in a bargain, and you tried, in Wall Street parlance, to get a corner on them; or you have had a bereavement, and, instead of being submissive, you are fighting that bereavement; you charge on the doctors who failed to effect a cure; or you charge on the carelessness of the railroad company through which the accident occurred; or you are a chronic invalid, and you fret, and worry, and scold, and wonder why you cannot be well like other people, and you angrily blame the neuralgia, or the laryngitis, or the ague, or the sick headache. The fact is, you are a deer at bay. Instead of running to the waters of divine consolation, and slaking your thirst and cooling your body and soul in the good cheer of the Gospel, and swimming away into the mighty deeps of God's love, you are fighting a whole kennel of harriers.

I saw in the Adirondacks a dog lying across the road, and he seemed unable to get up, and I said to some hunters near by, "What is the matter with that dog?" They answered, "A deer hurt him." And I saw he had a great swollen paw and a battered head, showing where the antlers struck him. And the probability is that some of you might give a mighty clip to your pursuers, you might damage their business, you might worry them into ill-health, you might hurt them as much as they have hurt you, but, after all, it is not worth while. You only have hurt a hound. Better be off for the Upper Saranac, into which the mountains of God's eternal strength look down and moor their shadows. As for your physical disorders, the worst strychnine you can take is fretfulness, and the best medicine is religion. I know people who were only a little disordered, yet have fretted themselves into complete valetudinarianism, while others put their trust in God and come up from the very shadow of death, and have lived comfortably twenty-five years with only one lung. A man with one lung, but God with him, is better off than a godless man with two lungs. Some of you have been for a long time sailing around Cape Fear when you ought to have been sailing around Cape Good Hope. Do not turn back, but go ahead. The deer will accomplish more with its swift feet than with its horns.

I saw whole chains of lakes in the Adirondacks, and from one height you can see thirty, and there are said to be over eight hundred in the great wilderness of New York. So near are they to each other that your mountain guide picks up and carries the boat from lake to lake, the small distance between them for that reason called a "carry." And the realm of God's Word is one long chain of bright, refreshing lakes; each promise a lake, a very short carry between them, and though for ages the pursued have been drinking out of them, they are full up to the top of the green banks, and the same David describes them, and they seem so near together that in three different places he speaks of them as a continuous river, saying: "There is a river, the streams whereof shall make glad the city of God;" "Thou shalt make them drink of the rivers of thy pleasures;" "Thou greatly enrichest it with the river of God, which is full of water."

But many of you have turned your back on that supply, and confront your trouble, and you are soured with your circumstances, and you are fighting society, and you are fighting a pursuing world, and troubles, instead of driving you into the cool lake of heavenly comfort, have made you stop and turn around and lower your head, and it is simply antler against tooth. I do not blame you. Probably under the same circumstances I would have done worse. But you are all wrong. You need to do as the reindeer does in February and March—it sheds its horns. The Rabbinical writers allude to this resignation of antlers by the stag when they say of a man who ventures his money in risky enterprises, he has hung it on the stag's horns; and a proverb in the far East tells a man who has foolishly lost his fortune to go and find where the deer sheds her horns. My brother, quit the antagonism of your circumstances, quit misanthrophy, quit complaint, quit pitching into your pursuers, be as wise as, next spring, will be all the deer of the Adirondacks. Shed your horns.

But very many of you who are wronged of the world—and if in any assembly between here and Golden Gate, San Francisco, it were asked that all those that had been sometimes badly treated should raise both their hands, and full response should be made, there would be twice as many hands lifted as persons present—I say many of you would declare: "We have always done the best we could and tried to be useful, and why we should become the victims of malignment, or invalidism, or mishap, is inscrutable." Why, do you know the finer a deer and the more elegant its proportions, and the more beautiful its bearing, the more anxious the hunters and the hounds are to capture it. So if there were no noble stuff in your make-up, if you were a bifurcated nothing, if you were a forlorn failure, you would be allowed to go undisturbed; but the fact that the whole pack is in full cry after you is proof positive that you are splendid game and worth capturing. Therefore sarcasm draws on you its "finest bead." Therefore the world goes gunning for you with its best Maynard breechloader. Highest compliment is it to your talent, or your virtue, or your usefulness. You will be assailed in proportion to your great achievements. The best and the mightiest Being the world ever saw had set after him all the hounds, terrestrial and diabolic, and they lapped his blood after the Calvarean massacre. The world paid nothing to its Redeemer but a bramble, four spikes and a cross. Many who have done their best to make the world better have had such a rough time of it that all their pleasure is in anticipation of the next world, and they could express their own feelings in the words of the Baroness of Nairn at the close of her long life, when asked if she would like to live her life over again:

> Would you be young again?
> So would not I;
> One tear of memory given,
> Onward I'll hie;
> Life's dark wave forded o'er,
> All but at rest on shore,
> Say, would you plunge once more,
> With home so nigh?
>
> If you might, would you now
> Retrace your way?
> Wander through stormy wilds,
> Faint and astray?
> Night's gloomy watches fled,
> Morning all beaming red,
> Hope's smile around us shed,
> Heavenward, away!

Yes, for some people in this world there seems no let-up. They are pursued from youth to manhood, and from manhood into old age. Very distinguished ... Lord Stafford's hounds, the Earl of ... borough's hounds, and the Duke of ... land's hounds, and Queen Victoria pays eight thousand five hundred dollars a year to her Master of Buckhounds. But all of them put together do not equal in number or speed, or power to hunt down, the great kennel of hounds of which sin and Trouble are owner and master.

But what is a relief for all this pursuit of trouble, and annoyance, and pain, and bereavement? My text gives it to you in a word of three letters, but each letter is a chariot if you would triumph, or a throne if you want to be crowned, or a lake if you would slake your thirst—yea, a chain of three lakes—G-O-D, the God for whom David longed, and the God whom David found. You might as well meet a stag which, after its sixth mile of running at the topmost speed through thicket and gorge, and with the breath of the dogs on its heels, has come in full sight of Scroon Lake, and try to cool its projecting and blistered tongue with a drop of dew from a blade of grass, as to attempt to satisfy an immortal soul, when flying from trouble and sin, with anything less deep and high, and broad, and immense, and infinite, and eternal than God. His comfort, why it embosoms all distress. His arm, it wrenches off all bondage. His hand, it wipes away all tears. His Christ, atonement, it makes us all right with the past, and all right with the future; all right with God, all right with man, all right forever. Lamartine tells us that King Nimrod said to his three sons, "Here are three vases, and one is of gold, another of amber, and another of glass. Choose now which you will have." The eldest son, having first choice, chose the vase of gold, on which was written the word "empire," and when opened it was found to contain human blood. The second son, making the next choice, chose the vase of amber, inscribed with the word "glory," and when opened it contained the ashes of those who were once called great. The third son took the vase of clay, and, opening it, found it empty, but on the bottom of it was inscribed the name of God. King Nimrod asked his courtiers which vase they thought weighed the most. The avaricious men of the court said the vase of gold. The politic said the one of amber. But the wise men said the empty vase, because the letter of the name of God outweighed the universe.

For him I thirst; for his grace I beg; in his promise I build my all. Without him I cannot be happy. I have tried the world, and it does well enough as far as it goes, but it is too uncertain a world, too evanescent a world. I am not a prejudiced witness. I have nothing against this world. I have been one of the most fortunate, or, to use a more Christian word, one of the most blessed of men—blessed in my parents, blessed in the place of my nativity, blessed in my health, blessed in my field of work, blessed in my natural temperament, blessed in my family, blessed in my opportunities, blessed in my comfortable livelihood, blessed in the hope that my soul will go to heaven through the pardoning mercy of God, and my body, unless it be lost at sea or cremated in some conflagration, will rest down in the gardens of Greenwood among my kindred and friends, some already gone and others to come after me. It is to many has been a disappointment, but to me it has been a pleasant surprise, and yet I declare that if I did not feel that God was now my Friend and ever-pres...

lp, I should be wretched and terror-ricken. But I want more of him. I ve thought over this text until with l the energies of my body, mind and ul, I can cry out, "As the hart panteth ter the water brooks, so panteth my ul after thee, O God."

Through Jesus Christ make this God ur God and you can withstand anything d everything, and that which affrights hers will inspire you. As in time of an rthquake when an old Christian woman as asked whether she was scared, an-ered: "No, I am glad that I have a d who can shake the world;" or, as in financial panic, when a Christian mer-ant was asked if he did not fear he uld break, answered: "Yes, I shall eak when the fiftieth Psalm breaks in e fifteenth verse: 'Call upon me in the y of trouble; I will deliver thee and u shalt glorify me.'" Oh, Christian n and women, pursued of annoyances d exasperations, remember that this nt, whether a still hunt or a hunt in l cry, will soon be over! If ever a elp looks ashamed and ready to slink t of sight it is when in the Adirondacks leer by one tremendous plunge into Big pper Lake gets away from him. The appointed canine swims in a little way, t defeated, swims out again and cringes h humiliated yawn at the feet of his mas-. And how abashed and ashamed will your earthly troubles be when you have shed into the river from under the one of God, and the heights and depths heaven are between you and your pur-ers! We are told in Revelation 22: 15: Without are dogs," by which I conclude re is a whole kennel of hounds outside gate of heaven, or, as when a master es in through a door, his dog lies on steps waiting for him to come out, so troubles of this life may follow us to shining door, but they cannot get in. Without are dogs!" I have seen dogs, l owned dogs, that I would not be grined to see in the heavenly city. me of the grand old watch dogs who the constabulary of the homes in itary places, and for years have been only protection for wife and child; ne of the shepherd dogs that drive k the wolves and bark away the flocks m going too near the precipice; and ne of the dogs whose neck and paw ndseer, the painter, has made immortal. uld not find me shutting them out from gate. But all those human or brutal nds that have chased and torn and erated the world, yea, all that now bite worry or tear to pieces, shall be pro-ited. "Without are dogs!" No place re for harsh critics or backbiters or poilers of the reputation of others. wn with you to the kennels of darkness l despair! The hart has reached the rnal water brooks, and the panting of long chase is quieted in still pastures, l "there shall nothing hurt or destroy in God's holy mountain."

Oh, when some of you get there it will like what a hunter tells of when push-his canoe far up north in the winter l amid the ice-floes, and a hundred miles, he thought, from any other human be-s! He was startled one day as he rd a stepping on the ice, and he cock-the rifle ready to meet anything that ne near. He found a man, barefooted t insane from long exposure, approach-him. Taking him into his canoe and dling fires to warm him, he restored n and found out where he had lived. l took him to his home, and found all village in great excitement. A hun-d men were searching for this lost rn, and his family and friends rushed to meet him; and, as had been agreed his first appearance, bells were rung, l guns were fired, and banquets spread, l the rescuer loaded with presents. ell, when some of you step out of this derness, where you have been chilled l torn and sometimes lost amid the ice-gs, into the warm greetings of all the ages of the glorified, and your friends h out to give you welcoming kiss, the rs that there is another soul for ever ed will call the caterers of heaven to ead the banquet, and the bell-men to hold of the rope in the tower, and ile the chalices click at the feast, and bells clang from the turrets, it will be ene so uplifting I pray God I may be re to take part in the celestial merri-nt. "Until the day break and the dows flee away, be thou like a roe or a ng hart upon the mountains of Bether."

AMONG THE ITALIAN VAUDOIS.

How the Religious Exiles are Laboring to Spread the Gospel in the Homes of the Italian Peasantry.

BY CHRISTINE TERHUNE HERRICK.

NOW that the American people have made personal acquaintance with that exceedingly interesting people, the Waldenses, through their colony in North Carolina, which was described in THE CHRISTIAN HERALD some months ago, it may be well to report what their fellow-countrymen are doing in their own home land. During my residence in Italy, I have seen a great deal of their noble work for God, and have watched with deep sympathy their patient toil in Christ's service. The same ingenious methods of winning the confidence of the people, the same gentle, persistent efforts to shed light in the dark souls around them, and the same self-sacrificing spirit which they displayed in past centuries are to be seen now in these humble, faithful Christians.

Few people know what Italy owes to the Waldenses. Their earnest, faithful work in propagating the Gospel among the peasantry has been lost sight of in the terrible story of the sufferings they endured in the Swiss valleys. But they are workers, as well as sufferers, and have ever been so. Their work has been so quiet, so unobtrusive, that to Christians in other lands the name of the Waldenses, or the Vaudois, as they are sometimes called, suggests only the brave fortitude of a people persecuted, but never crushed. To one, however, who has mingled with the Italian people, the name calls up associations of faithful service, pure Gospel teaching and kindly assistance to the poor in Christ's name, which will never be fully known in this world.

The past record of this little band of confessors is a history of heroism. From the years 1100 and 1120, the dates of the catechism and their confession of faith, down to 1848, when the statute giving them civil and religious liberty was granted by Carlo Alberto, they were subjected to prolonged and cruel persecutions by the Church of Rome. Again and again did fire and steel invade their valleys, and again and again were they repulsed by the sturdy mountaineers. Sometimes these seemed overwhelmed, crushed, destroyed, but the seed of their faith was always cherished by a few followers of Christ, and with each abatement of persecution the trampled flower of Protestantism again lifted its head. Even their actual expatriation from their Piedmontese homes in the seventeenth century and their exile into Switzerland and Wurtemburg did not destroy them. It was their hideous sufferings at that time which drew from the poet Milton his cry:

Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Ev'n them who kept thy truth so pure of old,
When all our fathers worshiped stocks and stones,
Forget not; in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To Heav'n.

But even the intensity of their tortures would not loosen the hold of the Piedmontese upon their ancient creed, and this period of darkness was followed later by the "Glorieuse Rentree" to their own valleys under the leadership of Henri Arnaud.

This gleam of light was, however, of short duration. The Romish Church would not so readily yield up to what it called heresy any of those it considered its flock. More persecutions followed, and finally it seemed as if the work of extermination was nearly accomplished. Centuries of tyranny had crushed the hope from the sufferers. Their spirit was broken, their ancient courage was well nigh gone, and with expectation of freedom, desire had failed, their religious life had become dull and cold, and education was at a low ebb.

THE WALDENSIAN CHURCH HOUSE.

At this time, in 1827, two Englishmen, Dr. Gilly and General Beckwith, the latter a man of ample fortunes, and both possessed of great abilities, went among them, and having roused interest and raised money in Great Britain for the aid of the persecuted church, devoted themselves to elevating and educating the Waldenses to something like their former standing. For thirty years these two indefatigable workers labored among their chosen people, providing schools, founding a college, fitting pastors for service, and restoring churches. The two Englishmen always kept in view the possible emancipation of Italy, and the work that the Vaudois would then be able to do in carrying Protestant truth among the Italians. To fit the Waldensians for this missionary work, many of the theological students were sent to Florence to learn the Tuscan tongue, and on their return the language was introduced into the schools in the valleys.

As a result of this foresight, when the advanced policy of Carlo Alberto gave the statute of liberty to the people in 1848, it found the Vaudois ready to profit by their freedom. The Act for the emancipation of the Waldenses followed closely upon the statute, and then their work began in earnest. Its first-fruits was a fine church built in Turin; its next another in Genoa. In 1859 the opportunity came when the foreign rulers were driven from Lombardy, Tuscany and Parma, and the Bourbons from Naples, and at once the Waldenses pushed forward and established churches in Florence, in Milan, in Naples, in Leghorn and elsewhere. Again, in 1866, when Venice shook off the Austrian yoke, and in 1870, when the Italian troops entered Rome, the Vaudois were not slow to follow them. Ever since then their work has gone on. They have established schools, nurseries, dispensaries, Bible classes, churches, and have been indefatigable in their efforts to bring to the people of Italy the light of the Gospel.

A VAUDOIS VILLAGE IN THE ITALIAN ALPS.

In Italy a state of society exists that is almost incomprehensible to Americans. The tyranny which existed there for centuries has borne its legitimate fruit in impaired morals and debased intellects, and two or three decades of liberty have not sufficed to counteract the effect of centuries of despotism. Especially among the women the standard of intelligence is exceedingly low.

It has been difficult, up to the present time, to arouse in them any love for spiritual things, any interest in religious gatherings. In order to reach them in any way, the church must appeal to the lower side of their natures in the hope, by thus doing, that they may possibly touch the spiritual side.

The Sunday School

THE TEMPLE REPAIRED.

S. S. Lesson for Oct. 16. II. Chron. 24: 4-13. Golden Text, II. Chron. 34: 12.

BY MRS. M. BAXTER.

JEHOSHAPHAT little knew what would be the consequences of his disloyalty to God in marrying his son Jehoram to the wicked daughter of the wicked Jezebel. The first act of Jehoram's reign was worthy of such a wife and such a mother-in-law. The son of the godly Jehoshaphat opened his reign with the murder of his own brothers (II. Chron. 21: 4)! "And he walked in the way of the kings of Israel as did the house of Ahab, for he had the daughter of Ahab to wife" (II. Chron. 21: 6). God rebuked him, first by causing the Edomites to revolt against him, because he had forsaken 'the Lord, and compelled Judah to grievous sins (ver. 11). And there came a writing to him from Elijah the prophet (written probably just before Elijah's translation), which was indeed an awful prophecy: "Thus saith the Lord God of David thy father, because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa, king of Judah, but hast walked in the ways of the kings of Israel, and hast slain thy brethren of thy father's house, which were better than thyself: behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods. And thou shalt have great sickness by disease."

A more terrible fate to anticipate could not be imagined, and the wretched man could not run away from it. He died, a miserable, dishonored, cursed man, and the sad part of it is that his father's compromise with the world had in some measure been the cause of it. O better by far let our children marry godly wives and husbands, even though their earthly prospects may be poor, for the curse of God is more to be dreaded than anything which the world counts loss. Jehoram "departed without being desired," neither child nor friend mourning for him. One son only was left him, the youngest, Ahaziah, who had learned from father and mother to sin; for "h's mother was his counsellor to do wickedly" (II. Chron. 22: 3), and he did . . . as the house of Ahab, for they were his counsellors after the death of his father, and he with Jehoram of Israel, his brother-in-law, fell beneath the sword of Jehu, whom God had raised up to sweep the descendants of the wicked Ahab from the face of the earth.

One is not surprised that Athaliah, when her son was dead, should do what she had incited her husband Jehoram to do when he came to the throne. She had pulled the wires behind husband and son; now she saw a chance to have everything her own way, and the unnatural woman "arose and destroyed all the seed royal," among them undoubtedly her own children. Unknown to her, one child, Joash, was hidden away by his godly aunt; who although the sister of Ahaziah and step-daughter of Athaliah, had married the pious priest Jehoiada, whom God had raised up in these sad and troublous times. Joash was only one year old when he was rescued, perhaps drawn out from under a heap of the slain, and hidden away for six years in a chamber of the temple. Meanwhile the reign of Athaliah became more and more intolerable. Jehoiada watched his opportunity, and when he knew the right time was come, he disclosed his secret to the captains and officers, and took an oath of them in the house of the Lord, "and shewed them the king's son." Thus would not the Lord abandon his people to the enemy. During the worst days of Ahab's dynasty and the days of Jehoram, Ahaziah and Athaliah of Judah, he had his witnesses; Elijah, Elisha and Jehoiada, and thus the truth was kept alive and there was always a witness for God in the land. Through Jehoiada's influence, Athaliah was slain, and the child Joash was crowned king over Judah.

What cannot God do with a little child? Joash was only seven years old when he came to the throne, and he had the great

ORIENTAL BUILDERS AT WORK IN THE PRESENT DAY.

blessing of Jehoiada's precepts and example in his early youth; and "he did that which was right in the sight of the Lord all the days of Jehoiada the priest," who was his teacher (II. Kings 12: 2). It was probably through Jehoiada's influence that he was minded to repair the house of the Lord. The king gathered together the priests and Levites and commanded them to go into all the cities of Judah and gather of all Israel money to repair the house of God. But Joash found out that the money question in the work of the Lord was not an easy one. He had commanded the priests and Levites to hasten the matter, but he had entered upon the three and twentieth year of his reign before it was really set on foot. And now it was the king's turn to exhort Jehoiada, and to inquire of him why he had not required of the people the redemption which had been commanded by Moses. When the children of Israel were still in the wilderness, God spoke of it to Moses, Then the amount was fixed at half a shekel, and every one from twenty years old and above must give the redemption money to the Lord, the rich were not to give more nor the poor less; the money was to be used for the tabernacle (Ex. 30: 11).

But this command of God had fallen into disuse through the prevalent idolatry; "all the dedicated things of the house of the Lord did they [the sons of Athaliah] bestow upon Baalim" (II. Chron. 24: 7). It meant a thorough reform if the redemption money was brought in to its proper use, for it acknowledged that they were a redeemed people. God had given his blessing and the work prospered, and the house of the Lord was put in repair.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

FIFTY years of Judah's history intervene between this lesson and that of last week. Many efforts have been made to reconcile the statements in Kings and Chronicles as to the length of the various reigns, but it is impossible. The historians of that time were concerned with the spiritual lessons of the events they recorded, rather than with accuracy as to dates. The lessons of this half century were obvious and important. One wicked woman dominated the period, as Jezebel, the wife of King Ahab, who was probably her mother, had dominated the affairs of the northern kingdom. It was with the nation as it was, and is, with the individual. Disobedience of God's commands involved suffering. Such marriages as that between Ahab and Jezebel and between Jehoram and Athaliah were forbidden: but the prohibition was ignored, and the consequences were bitter. All the good that Jehoshaphat had done was undone during the reign of his son. The kingdom became idolatrous and corrupt, the dynasty came near extinction. A series of murders, for which the queen was directly and indirectly responsible, reduced the royal house to one frail infant life, which was preserved only by stratagem, and during six years the nation was subject to the villainous rule of the unscrupulous murderess. It was an evil day for Judah when Athaliah was brought to Jerusalem as the wife of the heir to the throne. Even after her death and her grandson's reformations, the evil influences of her life bore fruit in a national reaction, led by the court she had debauched. It may have seemed an unimportant thing to Jehoshaphat that the amity of the two nations should be cemented by a marriage, but it was seed from which came many years misery for the royal house and the nati All history teems with illustrations of lesson this event teaches, and shows far-reaching consequences of one sin.

Minded to repair the house of the Lo It was about a century and a half sinc was built, and the ravages of time done their work upon it. Still grea had been the mischiefs of the spoi Time and again it had been stripped satisfy the demands of the foreign and Athaliah had continued the spo tion to enrich the temples of the Phi tine Baals. There was grim significa in the results to Athaliah of the neglect the Temple induced by her comma and example. It was so deserted tha furnished a secure hiding-place for child whose life she would ruthles have taken if she could have found h From the house of God came the po that overthrew her. Doubtless she thou the religion was dead, and had no i that her own grandson would come fo from that deserted Temple "minded repair the house of the Lord." Smiles tells of a visit he paid to a va in which the Huguenots had once b accustomed to meet for worship. T church was in ruins, desolated by f Nearby Mr. Milsom pointed to the char stump of an elm. It burned by the same fire t destroyed the church. It came a saying in the va that Protestantism was dead as the tree, and that if old elm could live again might Protestantism, but otherwise. But Protestant did revive under the teach of Felix Neff. By a curi coincidence, the old elm, s ed by the rains of man winter, put forth shoots t very year.

The king called for Je ada. Naturally the king l him responsible for the toriness of the priests. haps they had not collec much money. They were dently not very anxious a the repairs. If the pe were aware of that fact, was probable, they would contribute freely. They wo suspect that their gifts wo be diverted to the pocket the priests and would no expended in the renovatio the temple. Later, when collection was entrusted laymen, the people had m confidence, and the contr tion-box had to be emp daily of its treasures. Is is clearly a reflection on priests. Jehoiada did a g work for his country in serving the life of the r child; but, as we learn fr Jer. 29: 26, he was not from faults. The king l him to account, which it n have been a delicate th to do, considering that owed Jehoiada his crown his life. Perhaps Jehoi presumed on the great serv which he had rendered the king. It not been an infrequent event in hist for there to be friction between the arch and the head of the church. whole reign of Henry II. was embitte by his quarrel with Thomas Beck whose murder brought him bitter mis and humiliation. In that quarrel, as this, the wrongdoing was not all on side of the monarch.

Gathered money in abundance. T spontaneous, voluntary system seems have succeeded better in that day t the system of sending around collect The king tried the latter first, but fo the other better. Mr. Muller adop that system, and he, too, found that results were large. In the sixty-four ye during which his work was carried he never sent a collector out, nor e solicited a subscription, yet he recei over seven million dollars. This vast s he used in supporting, clothing and ed ting 121,000 orphans and in various m sionary operations. It was all spent, when he died less than $500 stood to credit. He had kept nothing for hims not even gifts sent for his personal use

CONVERSIONS IN THE CAMPS.

More Remarkable Attestations of the Saving Power of the Gospel—The Investigation Into the Camp Management—Evacuation Progressing Slowly.

EVERY day brings fresh evidence of the rich spiritual blessings that have been experienced in our home military camps, as the result of the earnest labors of the Christian Commission and its consecrated workers. To all who have aided and encouraged this grand movement to bring the soldiers to the Cross, by their contributions and their prayers, it must be a matter for sincere gratitude that the means provided for the use of the workers have thus been made instrumental in bringing about such results.

Some of the letters received from the Christian Commission workers in the camps during the past week, show the continued triumphs the Gospel is winning among the soldiers. Rev. Geo. L. Bitzer, of Huntsville, Ala., writes:

HUNTSVILLE, Ala.

Thank God for the Christian Commission! Mr. Frank Smith's work here is exactly what is wanted. We have 10,000 inhabitants, and about 8,000 soldiers on both sides of the town. The best place to reach soldiers appeared to be the First Methodist Church, right by the railroad square, which will seat 900. Incidentally the work promises to save our people in part from the frightful demoralization which is likely to sweep them away. Six pastors are heartily co-operating.

The pastors had already started a meeting for the soldiers at the Methodist church nearest the camp when Mr. Smith arrived. We put him in charge, and there were confessions of faith at every service. Then we had faith to enter upon the larger work in the square of the town; each meeting is more impressive than the preceding one. GEO. L. BITZER.

Pastor of Presbyterian Church.

Mr. Smith (referred to in the foregoing letter), writes these interesting details:

CAMP WHEELER, Huntsville.

Our work goes splendidly forward. If I had any doubts about the wisdom of opening the church downtown, they have been cleared away now. We are having delightful times. Soldiers are accepting Christ every day. We have two services each day; one at 10 and one at 7:15. I believe it the largest movement yet in the army work. Three chaplains are with us all the time and six pastors.

Yesterday afternoon the pastor of the Baptist Church was coming down the street, and a soldier hailed him and said: "I have just finished reading Mr. Moody's *Way to God*. I am wrong. Can you help me?" The pastor went to his church with him and the soldier accepted Christ, and was in the meeting last night, rejoicing in the new-found life.

Another regiment left to-day, and two more will leave during the week, and one more is booked to go next Monday. This will leave only two regiments here, so our work is to be short, and we are crowding it while we can. There are still seven regiments at Anniston, forty miles below here. There are also seven regiments at Knoxville and one at Lexington. FRED. B. SMITH.

Rev. Dr. A. C. Dixon, whose touching letter from the camps last week interested many readers, sends this note regarding his latest visit to Camp Wikoff:

CAMP WIKOFF, Montauk Point, L. I., N. Y.

I preached last night in the Y. M. C. A. tent packed with soldiers, and it was a joy to find among them so many whom I had seen at Tampa. The converts, so far as I can learn, have remained true. Some of them whose names and faces I remember were killed at San Juan ago or died of fever. One fellow who attended our meetings at Tampa, gave his heart to Christ in the trenches at Santiago, and took his first communion after the battle, and has been a faithful soul-winner ever since. The camp is breaking up this morning, and the papers say that all the men will be away by Saturday. But other camps will remain and the evangelistic work should be kept up. Will not go with the soldiers into Cuba, Porto Rico and the Philippines?

I have gone through the regiments it has been like visiting old friends, and last night several others accepted Christ and confessed him. It will add no little to the joy of living to meet these men again here and then in the future, and find that they have been faithful to Christ. A. C. DIXON.

Not only the preached, but the printed Word is contributing to the great spiritual transformation that is going on in the camps. Our vest-pocket War Testament is seen almost everywhere, and vast numbers of single Gospels, hymn books and other religious books and pamphlets have been circulated among the soldiers. This letter from a trooper to THE CHRISTIAN HERALD, affords a glimpse of the attitude of many of our American soldiers on the question of religion:

MONTAUK POINT, N. Y.

I write to express my great gratitude to you for the New Testament and hymns of the Army and Navy editions. Most every young man in my regiment and troop (Third U. S. Cav., Troop L), has one. They not only have them in their tents, but in their pockets, as they go around about their every day duty. They are surely soldiers of God as well as of this great country of ours, for which we have so lately fought. I have noticed a great many of my comrades studying and reading from your Testaments as I have passed along the long lines or rows of tents. May the God of War and the God of Peace bless you all for your noble work; also the noble work of the Y. M. C. A.

I have one of your Testaments which I carried all through the battles and fevers in Cuba. It was given me by Mr. Bailey, the then Secretary of the Y. M. C. A. tent at Tampa, Fla., and God alone knows the good I derived from it while in battle and on my bed of pain. This morning Rev. Hall preached in No. 2. This afternoon Rev. Jones, the "Hustling Evangelist," will preach, and this evening the Rev. Ira D. Sankey will preach and sing in No. 2.

CHAS. SMITH,
Third U. S. Cav., Troop L.

Mr. H. A. Howell, a Y. M. C. A. worker, sends several beautiful incidents of the work. He says:

Let me give you here the contents of a letter received by one of the soldier boys from his father, when he wrote home and told him he had found Christ precious to his soul:

"*Mr. James F. P——, Troop F, — Cav., Camp Wickoff, Montauk, L. I.:*

MY DEAR SON:—Your letter dated Aug. 31st received, and I was glad to hear from you again and to hear that you were well, and more than glad to hear that you are a Christian, and I hope you will be faithful in the service of the Lord and never turn back to the world. Remember mamma is in heaven and I want us all to meet her around the throne. MORGAN P——."

This boy was led to Christ in one of our meetings. Let me give an extract of a letter written by one poor boy to his mother as he lay in a dying condition in one of the hospitals, but who had been led to Christ here:

"MY DEAR MOTHER:—I will try to write to you, though my strength is going fast. I am in the hospital here, but hope soon to see you and sister Mary again. When I left you I was a wayward boy, and the burden of your heart; but by the grace of God and the work of the Y. M. C. A. here in camp, your prayers have been answered, and your boy is a Christian."

This soldier boy never lived to see his loved ones at home, but rests in his grave on the little hill in the midst of Camp Wickoff.

One more scene: As I stood near one of the hospitals looking at them lead the poor sick boys in to take them to other hospitals, I stepped to the wagon where they had just placed a sick soldier who had been wasted away by disease till only the mere frame remained. I took his hand and asked him if he was glad to get away. In his poor, feeble way he said as he grasped my hand: "I am only going away to die somewhere else." "Are you ready to die?" I asked. "I am only waiting for the messenger of death to come and take me across the shining river," he replied. "One week ago I was not prepared to die, but one of your men came to me with the glorious light of salvation, and thank God it has shined in my poor heart." He could not say any more, as his strength was nearly gone. Tears streamed down his cheeks as he, by one great effort, exclaimed: "God bless your noble work."

These are only a few of the many instances that have come before the eyes of the workers.

At many home camps, the advent of cool weather has hastened changes that were already in progress. Tents have been abandoned at the Montauk camp, and the sick are all safely housed in more substantial quarters, while thousands of convalescents have been sent to their own homes. Last week, through the kindness of Major R. Dickinson Jewett, owner of Mont-Lawn, the buildings of THE CHRISTIAN HERALD Children's Home were placed at the disposal of the Women's National War Relief Association for the reception of as many convalescent soldiers as could be comfortably accommodated there; but while the offer was received with gratitude, the change in the programme at the camps, under which the convalescents are now being rapidly forwarded to their own homes, made it unavailable for the purpose.

President McKinley's promised investigation of the management of the medical, quartermaster's and commissary's departments of the army, with especial reference to the charges of neglect of the sick soldiers, began on Sept. 24. All the nine members of the Investigating Commission were present at the first meeting, which was held in the Cabinet room at the White House. The proceedings were secret, but it is known to be the President's intention to make the inquiry thorough and unsparing. The heads of the several staff departments of the army have prepared statements for presentation to the Commission.

All the charges will be thoroughly sifted, including the complaints with respect to the alleged neglect of the sick; the inadequacy and poor quality of the food supply; the inefficiency of the medical staff and the failure to provide the necessary medicines; the unsanitary condition of the troopships; the choice of unhealthy camp sites; the concealment of the real situation from high official eyes, with the view of misleading the Government. These, and many other charges of like character, will be fully ventilated, and nothing will be left undone to make the investigation complete and satisfactory to the whole nation, whose sympathy has been deeply stirred in behalf of the suffering soldiers.

Owing to the condition of affairs in the Philippines—where there are still possibilities of further trouble — it has been deemed advisable to reinforce Admiral Dewey's fleet in Asiatic waters. Accordingly orders have been issued by our government for the despatch of the battleships *Oregon* and *Iowa* to Manila Bay. These fine warships have lately been overhauled at the Brooklyn Navy Yard, and are now in condition for their long cruise and for any emergencies that may arise. When this issue reaches our readers, the battleships will already be on the way to the far East. There are various reports from Manila concerning the situation there. Aguinaldo is now represented as professing the warmest friendship for the United States and as repudiating all allegations of treachery; but it is known that the wily chief has been quietly augmenting his forces with a view to launching a new revolution, should the decision of the Peace Commission at Paris be adverse to his interests and ambitions. Still the general impression is that he would accept American control, but would never yield to come again under Spain's domination. Tropical diseases are committing great ravages at Manila. Over 600 Americans are in the general hospital and the sick list is growing daily. Many Spaniards are dying of typhoid fever.

Evacuation makes slow progress in Cuba and Porto Rico, the Spaniards making every effort to delay their final departure from these islands. Our Evacuation Commissioners at Havana are insistent in the demand that it begin not later than October 15th and be completed by December 31st, and arrangements are now fairly under way for the American occupation to begin next month. On the other hand, the Spanish officials are endeavoring to have evacuation deferred until February next, but no concession of the kind now seems probable. Very soon our army of occupation, some 60,000 strong, and all fresh, well-trained troops, will go to Cuba to take possession of the principal points which Spain is soon to vacate.

DEPARTURE OF THE S. S. "CAMPANIA" FROM NEW YORK, WITH OUR PEACE COMMISSIONERS ON BOARD.

The Commissioners, on reaching Liverpool, will proceed to London and take steamer to Paris without delay. They will accept no invitations of a social nature until the work of the Commission is finished. It is understood that their instructions from Washington are of an open character, and do not pledge them to a fixed policy on any of the important points to be brought before the Joint Commission.

THE DYING SOLDIERS.

THE ranks of those who fought our foes are thinning day by day,
The men who for a righteous cause flung thought of self away.
More ruthless than the hurtling gun which slaughtered heretofore,
Is fever; and, though peace has come, they perish by the score.

Yes, falling, falling by the score, beneath a ruthless hand
That spares not brave exponents of the honor of their land.
And score by score their souls are marching to the judgment seat.
How many, think you, stand in Christ before their God "complete"?

O God, give power to the message sounded in the camp!
That yonder boys be saved ere gathers on their brows the damp.
Give power to the preacher and the singer and the truth,
And hearing ears and hearts to gallant men and splendid youth.

O may the Gospel message be so spoken to the brave
That they who gave themselves an unknown populace to save,
May know themselves a Saviour who endured a deadly strife
That men who die in camp to-day may have a larger life.

Noank, Conn. W. C. MARTIN.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York as Second-class Matter.

Lesson of Assassination.

THERE is nothing in diabolism meaner or blacker or more damnable than that shown in the murder of the Empress of Austria. The deed manifests what anarchy is at heart. That there are in all countries such wretches as the one who stabbed the Empress in the back is a fact of national and international concern. What a suggestion that the Czar's manifesto of disarmament is timely! What a good thing it would be if, instead of great national armies to assail sister nations, governments would devote their armed attention to exterminating these scoundrels who, resolved that there is no God, and shall be no society, are ready with pistol or old file to put to death men like M. Carnot, President of France; Canovas del Castillo, of Spain, and women like the splendid Empress of Austria! A little of the ammunition now used by nation against nation, would be well employed in the obliteration of these murderous anarchists. The electric chair, and the hangman's halter are too good for such incarnate devils. Germany, Russia and the United States better than standing armies need more vigilance of police for these scoundrels, who hide behind trees, or rush through the crowds watching festal processions to strike down Prime Ministers and Kings and Queens and Presidents.

More Editorial Correspondence.

"MAY I get on with you?" I asked an engineer on the Pacific Railroad, at a station six or seven thousand feet above the level of the sea.

"Certainly," he said, "but hold fast tight, or you may fall off."

"Toot! toot!" went the whistle, and the long anaconda of a rail train first went crawling along the rocks, but soon took on fearful momentum. Sitting in "Pullman's Palace Car," looking out of the window the passenger gets no idea of the speed of the train, but close by the engineer, and feeling the nervous quiver and pimp of the iron courser, you see the mountains skip like rams, and the little hills like lambs."

The door of the locomotive furnace clangs open, and the flames rave as though they would leap out to devour, and the fireman jars the coal into the raging jaws of the monster. The engineer has his hand on the iron bit that controls the speed, and seems to use no more exertion than a doctor feeling the pulse of a child. Indeed, the locomotive, to the engineer, is not a mere machine, but animate. He talks to it, seems almost to pat it lovingly on the neck. He is proud of it. There is a warm understanding between the two, and in occasional spurts of steam the locomotive seems to take voice and answer its rider. An engine never hurts its master, save in the effort to throw the passengers.

But the engineer, though sitting so placid, is wide awake. He is kept on duty only four hours in the day, and all the energies of body and soul cluster in his vigilant eye and quick thumb. Two hundred lives hang on his wrist.

We plunge into a snow-shed with infinite clatter, every board and beam beating back the deafening roar of the Pacific express. As we rush on, the prairie-dogs skulk into their holes, or sit on their hind-quarters, with fore feet lifted, as much as to say, "What next!" The antelopes scamper over the plain. We ride unimpeded where a few years ago the buffaloes stopped the train as the herds stampeded across the track; and along here the savages careered on their ponies.

You see here and there groups of red men, with long hair, and cheeks dashed with war-paint, ringed ears, and a superfluity of dirt that buries your last romantic notion about the "noble red man of the forest." The air is laden with the breath of the cedar, madrona, manzanita and buckeye. Here we are passing through what seem the ruins of castles, and temples, and cities, and calling up to mind Petra, and Pompeii, and Nineveh, and Thebes; but these ruins on either side our track must have been vast abodes, where giants might have lived, till the Titans began here to play leap-frog and turn somersault.

Now the whistle lets off a wild scream; a cow and calf on the track. The cow we cut into halves, and the calf with broken legs tumbles over into the ditch. I wonder if that man just ahead will get off in time? Perhaps he is deaf! Perhaps he is crazy, and wants to be run over! Neither. In time to save himself he switches off and robs the coroner.

Hold your breath! Ravine a thousand feet deep on this side! Embankment a thousand feet up on the other! As we turn the curve the engineer pulls the steam-valve, and the silence that chiefly reigned here for six thousand years lets slip all its hounds of echo and reverberation.

Whew! how we fly. If a bolt break, or a truck fall, or a rock dislodge, we are in eternity! Innumerable varieties of flower break their alabaster at the feet of the cliffs; but yonder the mountain tops are blooming into the white lily of everlasting snow. Bridges, high, narrow, tremendous, that creak and tremble under the pressure of the train.

A tunnel! Ink-black, midnight doubled, dampness that never saw the sun; while far ahead is a hint of sunlight peering through a hole that looks about the size of the arch of a mouse-trap, but which widens till at last it is large enough to let a whole train escape into the golden day.

Out there is the old emigrant road, with occasionally the skeleton of a cow or horse, or the wreck of a wagon that hopelessly broke down on the way; and here a mound, and a rough stone at the head of it, that show where some worn traveler finished his journey in those times when in one year across these heights went five thousand wagons, pulled by seven thousand mules and thirty thousand yoke of oxen.

Now we come along by bluffs where the red men could not make a trail, and where laborers in constructing the rail track were held from the overhanging cliffs by ropes.

And now the night begins to fall, and the train goes ploughing through the darkness. The great burning eye of the locomotive peers through, and flashes far ahead upon the wild scene.

The grizzly bear, the panther, the night-hawk, the cormorant, the pelican, the grosbeak, the eagle, that kept aloof while the day shone, may venture nearer now, if they dare. Oh how we fly! The rush of the wind, the jamming of the car-coupling, the clang of the wheels, the steam hiss, the fierce shower of sparks that set the night on fire, the shooting past of rocks five hundred feet high, followed by a precipice a thousand feet deep, make the breath short, and the heart thump, and the very scalp lift.

How the shadows shuffle! How the crags shiver! How the echoes rave! An express train at night on the Rocky Mountains! The irresistible trampling the immovable! Yet the way smoothed down by human engineering. Then it will not be so difficult to prepare the way for a grander coming when the mountains shall be made low, and the crooked straight, and rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together!

"I guess I will get off now," I said to the engineer. "All right!" said he; "but look out and not break your neck over that switch out yonder!" With my mind full of the rush and thunder of the day, I went to sleep, and dreamed of the scenes into which we were being introduced. The band of big trees, three hundred and twenty feet high, one hundred and twelve around (see Hutchins); big waterfalls, two thousand six hundred feet down (see Whitney); big bears of two thousand pounds (see the hunters); big onions, a foot across the top, and beets of a hundred and twenty-seven pounds each (see Dr. Todd); big rocks, big prophecies and bigger hearts. Golden-footed, vine-crowned California!

He Means it.

WIDE has been the discussion as to whether the Czar of Russia in his recent manifesto, proposing the disarmament of nations was sincere in what he said. There can be no reasonable doubt of his sincerity. Six or seven years ago he said to me practically what he now says. Nicholas was not yet on the throne, but was on his way to it. His father, Emperor Alexander III., and his Empress dwelt on the same sentiments, expressing to me what their son Nicholas now is trying to carry out. The Empress said to me after I had ventured the idea that there would be no more wars among Christian nations, "Oh! if there is ever any great war in Europe it will not start from this palace." The entire royal family of Russia want peace. Nothing since the shining of the Bethlehem star has meant so much of "good will to men" as this manifesto of Emperor Nicholas.

The Aged Bible-Reader.

(See colored illustration on first page.)

When the immortal poet, William Cowper, wrote the famous lines:

> A glory gilds the sacred page,
> Majestic like the sun;
> It gives a light to every age,—
> It gives, but borrows none;

he might well have had in mind just such a scene as that shown in our beautiful illustration. The venerable Christian grandmother is well-nigh done with the affairs of earth, and is dwelling in that border-land which, as earthly lights grow dimmer, seems to borrow radiance from the heaven that is always so near at hand to the aged believer. As the last rays of the departing sun rest upon the well-worn pages, the old eyes seek once more the words of comfort and blessing. In that rich treasury the reader finds consolation for all the trials and disappointments that have fallen to her lot in life.

If she recalls her sorrows—it may be in the loss of husband and children—she can nevertheless read with trembling lips and joyful heart the messages of cheer and comfort, and these bring before her eyes the manifold blessings she has enjoyed during her long life. "Surely goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever" (Ps. 23). Soon she will be with those she loves in "In my father's house are many mansions" (John 14:2). She has already realized the fulfilment of many of the glorious promises. "Keep my commandments; for length of days and long life and peace shall they add to thee" (Prov. 3:2). She has felt the sustaining power of "the everlasting arms," and can look forward to the approaching change with calm confidence, knowing that He is true who said: "I am with thee; be not dismayed. I will strengthen thee. Yea, I will uphold thee with the right hand of my righteousness" (Isa 41:10). "Even to hoar hairs will I carry you" (Isa. 46). To such a one the snowy hair is indeed "a crown of glory," since it is "found in the way of righteousness" (Prov. 16).

> The Spirit breathes upon the Word.
> And brings the truth to sight;
> Precept and promises afford
> A sanctifying light.

BRIEF NOTES.

The Rev. C. H. Goodman, of the United Methodist Mission, who was thought to have been massacred in West Africa, has arrived at Liverpool.

Families of Jews from various European countries are now on their way to Cyprus, where one of the Baron Hirsch colonies has been founded and is already prospering.

Lorenzo Snow, the new President of the Mormon Church, is eighty-three years old. Abraham Richards is next in succession and after him Apostle Cannon, if the usual order is followed.

It is stated that the number of monks, nuns and persons under the vows of the Roman Catholic Church in Spain, who are supported from the national treasury, number not less than 117,000.

Queen Victoria has declined to sign the bill which was passed by the Legislative Council of Jamaica, W. I., giving increased facilities for the sale of spirits. The bill consequently fails to become a law.

The Annual Convention of the Church of the Disciples meets this year at Chattanooga, Tenn., Oct. 13-21. It is stated that the increase in the denomination in New York State during the past twelve months has been seventeen per cent.

One of the most significant signs of modern improvement in ancient lands, is the proposal to use the power of the current of the river Nile to generate electricity, which will be applied to lamps on the exterior and interior of the Pyramids.

The Domestic and Foreign Missionary Societies of the Protestant Episcopal Church have closed their fiscal year free of debt, in spite of increased expenditures. One of the most remarkable items of the year's income was the sum of $81,000 contributed by the pupils of 3,031 Sunday Schools.

Mrs. J. K. Barney, Superintendent of Prison Evangelist of the World's Woman's Temperance Union sails, on October 6, for Ireland and England, commencing work in Dublin, October 16. Penal, charitable and reformatory labors of the W. W. C. T. U., are under Mrs. Barney's direction.

The Basle Missionary Society reports the last year as its most successful one. At its various stations in India, China, the Gold Coast and the Camerunns there were 2,600 baptisms from heathenism, and at the beginning of the present year there were 2,700 candidates. The most striking progress is in China.

The second Zionist congress, held last month at Basle, in Switzerland, reports $1,000,000 already subscribed, nearly all in sums of five dollars each. The leaders of the movement propose to start a bank with a preliminary capitalization of $10,000,000. The ultimate object of the organization is the return of the Jews to Palestine.

The custom of putting on the wall of churches no indication of the character of the building or the denomination to which it belongs, but only the advertisement of the sexton or undertaker, suggests to the *Congregationalist* admonition: "Let the dead bury their dead, but go thou and preach the kingdom of God."

The annual meeting of the American Board of Foreign Missions will be held at Grand Rapids, Mich., October 4-7. The sermon will be preached by Dr. R. R. Meredith, of Brooklyn. The interest of the Grand Rapids Association of churches and ministers in foreign missions is shown by the fact that every one of its churches has made a contribution to the Board this year.

Contributions to the fund known as Peter's Pence, which is used for the Pope's personal and official expenses, have not come during the last few months so freely as usual, from either Europe or the United States. The decrease is about two thousand dollars. The Pope consequently will have personal reasons for rejoicing in the close of the war, which has doubtless caused the diminution of his income.

The officers of the National Woman's Christian Temperance Union have issued their call for the twenty-fifth annual convention. This will meet November 11-16, in the People's Church, St. Paul, Minn. It is signed by Lillian M. N. Stevens, Acting-President and Katharine Lente Stevenson, Secretary. As this will be one of the most momentous Conventions of the Union, it is urged that every local society take care to qualify for representation by the payment of the regular dues.

At a funeral service held recently at the Jerry McAuley Mission, in Water Street, it was stated that the deceased, who belonged to a highly respectable family, had been converted at the mission, when he had sunk through drink to the condition of a tramp. This occurred many years ago, but he had never ceased to take an interest in the mission, and begged that his funeral might be held there. From the time of his conversion to the time of his death he had not touched a drop of liquor.

EROES OF THE SOUDAN.

ATER details of the Anglo-Egyptian victory in the Soudan show that it was even more decisive than was indicated by the cable reports. Sir Herbert Kitchener, the Sdar, or commander-in-chief, now holds t country as far south as Omdurman, at t junction of the Blue and White Nile. Tis the region under the control of t Khalifa, which was eight hundred nes long, is now reduced to three hundd, and his power and prestige are oken. The success of the expedition a ears to be due in an unusual degree t the skill and foresight of the comnder. He was aware of the difficulties t be encountered, and has displayed terly ability in overcoming them. He is orty seven years of age, and has been enty-seven years in the service. The a y holds him in high esteem for his exctional qualities as an organizer, though ts sometimes restive under the strict ipline which he enforces. His prois in the formidable task of re-conqring the Soudan has been slow, but it is doubtful if any other methods cd have succeeded. It was not a undertaking which could be accplished by a dash, for the obe ve points were so far away fr the base of supplies that th e was continual danger of tenemy cutting him from t nd surrounding him. H success has proved wisdom of the plodd , patient system of ing secure every pl e occupied before vuring a further acance. His latest vory has placed him possession of Khartoun, the city which w held so long agnst the Mahdi's ioes by the brave Gn. Gordon. The Bish and Egyptian fls now float over the se in which Gordon ivl, and a memorial sece has been held in th court-yard where he w beheaded. It is now dosed that the savagery w ch characterized the captu of Khartoum in 1885, wn Gordon fell, was really th work of the Khalifa, who w at that time serving as the Mdi's general and acknowledged ne. This fact is proved by Dr. N feld, whose long imprisonment has be ended by Sir H. Kitchener's victo He tells horrible stories of the cr lties he has witnessed under the K lifa's rule. His scientific skill, which th Khalifa turned to account in various w s, alone saved him from falling a m to the same ferocity. For eleven es he has been treated as a slave, and d ng most of the time has worn a heavy chain day and night, and his ankles ha been fettered. His wife, whom he marrie in Cairo, is chief nurse in an English h pital. He sent her to England for sa y before starting out on the perilous jo ney, during which he was taken pr ner. He says that the Khalifa has al st depopulated many districts of the Sdan, and seemed to take a fiendish delght in barbarous cruelties. It is gratifyin o think that his rule is almost at an en and that the greater part of his territy has already been wrested from his gr p. His defeat will strike terror into th hearts of other Moslem rulers. To th , as to the Khalifa, the words of the wi king apply:

"As a roaring lion and a ranging bear, so is a wicked ruler over the poor people. The prince that lacketh understanding is also a great oppressor" (Prov. 28 : 15).

SIR H. HERBERT KITCHENER. THE LATE GENERAL GORDON.

Fatal Ambition.

Brooklyn boy lost his life last week though childish ambition. Near his home is a large coal-yard where the drivers made a pet of the child. He was fond of playing about the yard and watching the grooming of the horses. One of his friends was an old driver to whom he confided his childish hope that when he grew up he would be a driver. The other day he coaxed his aged friend to take him with him on his round. With some reluctance the driver consented and lifted the child to a place beside him on the high seat. The boy wanted to hold the reins, but that the driver would not allow. When, however, he descended to deliver some coal the boy reached the whip, and, delighted at being at last able to drive, struck the horse with it. Instantly the horse started on a run. Several attempts were made to stop it but without avail. It continued its wild course down the road until it reached an embankment. There it shied as some one tried to grasp the bridle, and horse and wagon and child went over. When the child was dragged out of the wreck, he was quite dead, the load having fallen upon him. He was only seven years of age and did not know the danger of what he was doing; but many who are old enough to know better act in a similar way. Their ambition leads them to embark on courses that lead to destruction.

There is a way that seemeth right unto a man: but the end thereof are the ways of death (Prov. 16 : 25).

A Homesick Dog.

An Elmira, N. Y., journal relates a remarkable instance which has just occurred of a dog's sagacity. Two families in that city who are on very friendly terms, lived until lately, in houses only one block apart. One of them owned a valuable pointer who was accustomed to divide his time between the two houses, and seemed as much at home in one as the other. Both families made a pet of the dog, and when the family to whom he did not belong moved, some months ago, to South Carolina, they persuaded the owner to give them the dog. He made the journey in the baggage car and seemed content to go. A few days ago, to the surprise of his former owner, the dog trotted into the house. His joy on finding himself in his old home knew no bounds. But he was so weak from hunger and exhaustion that it was thought at first that he would die. His feet were swollen and blistered, and his legs so stiff that after a day's rest he was unable to walk. What route he had taken and how long he had been on the journey are mysteries, but the dog had evidently made the long journey on foot. It is extraordinary that he should have been able to find his way under such circumstances. He must have loved his owner and his home very much to persist in so long a journey to reach them. It is not surprising that God should have made this affection of dumb animals a ground of reproach against those who make no effort to come to him.

The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider (Isa 1 : 3).

DR. CHARLES NEUFELD.

Bearers of Typhoid.

A report of a commission of surgeons on the cause of the prevalence of typhoid fever in the camps is causing considerable discussion among medical men. The commission believes that the disease came from flies who crawled on the food after having settled on infected matter. There were millions of flies in the camps, which, in wet weather, sought refuge in the tents, crawling everywhere and depositing germs which clung to their hairy feet. How infinitesmal the germ must be, can be imagined from the size of a fly's foot, but it was sufficient to produce the disease which proved so fatal. The commissioners make various recommendation with a view of preventing a recurrence of the evil. It would be well if clergymen and Christian workers took a similar course. The sins which are regarded as trivial and insignificant often prove destructive to spiritual life.

The motions of sins, which were by the law did work in our members to bring forth fruit unto death (Rom. 7 : 5).

The Protected Monument.

A scientific journal calls attention to the proof of the value of lightning-rods which is furnished by the Washington monument. That memorial is capped by a small four-sided pyramid of aluminum. This aluminum tip is connected firmly with the ground by four copper rod which go down deep in the earth. An observer says that he has seen five immense bolts of electricity flash between the monument and a thundercloud overhanging in the course of twenty minutes. In other words, the monument was struck fiercely five times, but it suffered no damage whatever. During another thunder storm a more tremendous assault was made upon the monument from the heavens, and the result was a fracture of one of the topmost stones. The crack still remains to show what destruction nature can do in the way of an electric shock, but the slightness of the damage is evidence of man's power to protect himself from such attacks. It is a pity that in spiritual danger there is not the same disposition to use the means of protection.

Wherefore take unto you the whole armor of God that ye may be able to withstand in the evil day and having done all, to stand (Eph. 6 : 13).

An Obstinate Safe-Lock.

A hotel keeper in New Orleans learned recently how strong a resistance his iron safe might make to burglars. The *Times Democrat* says that it had not been the custom to fasten the doors of the safe, as either the proprietor or the day or night clerk was always on duty. The doors were closed but not locked the other day, when a painter at work in the office fell from his ladder. In falling he struck the handle of the safe with his foot and threw on the combination. No one about the place knew the way to open it, as it had been many years since the combination was used. A locksmith was sent for, who worked on it all day, but could not open it. Other experts were called in without success. The hotel-keeper was finally advised to have the door drilled and blown open by an explosive. This would have spoiled his safe, which he was reluctant to do. After several other expedients had been tried, it occurred to him to wire the maker of the safe to ask if he had kept a memorandum of the combination. Fortunately he had done so, and the figures which worked the lock were telegraphed and the doors were opened. If people whose hearts are fast closed would follow the example of this hotel-keeper and apply to their Maker for help, they, too, would find the doors opened and their troubles relieved.

Ye have not looked to the Maker thereof neither had respect unto Him that fashioned it long ago (Isa. 22 : 11).

An Eagle Deceived.

Among the visitors to the soldiers at Fort Sheridan a few days ago, was a lady who wore a fashionable hat. It was trimmed, as the present fashions require, with a white bird with outstretched wings. As she crossed the courtyard, a large American eagle which is the pet of a company of cavalry now quartered at the fort, saw the bird on the lady's hat and swooped down upon it. The lady was almost thrown off her feet and was greatly alarmed. She screamed for help, but before any one could go to her assistance the eagle had carried off both bird and hat. Several men climbed to the roof whither the bird had carried its prey, but the eagle was not to be caught. It flew to a higher roost out of the reach of its pursuers. There it settled to enjoy its meal, but when it found that the bird was only a stuffed imitation, it vented its disappointment by tearing it and the hat to tatters. The owner of the hat accepted the situation and left the fort bareheaded without giving her name. She doubtless felt chagrined at the loss of her hat, but no one will be sorry if it leads her to refrain in future from following the cruel fashion, which is causing the destruction of so many beautiful birds. It may suggest, too, the fact that women who depend for their charms on their apparel are liable to suffer the fate described by the prophet:

Their glory shall fly away like a bird (Hos. 9 : 11).

GOSPEL PROGRESS IN JAPAN.

Rev. George C. Needham Describes the Religious Condition He Finds in Japan.

A BUDDHIST PRIEST.

OUR first Bible Conference held at Karnizawa, one hundred miles northwest of Yokohama, was owned of God to strengthen and comfort the hearts of the missionaries who assembled there. It was a great joy to meet with these consecrated workers, some from the far-off fields of Southern China and others from Korea. We did not wonder at their expressions of appreciation when we learned that many of them had not heard a sermon for months, and had never previously attended a series of meetings for Biblical exposition and for the promotion of spiritual experiences. We gathered in the open air on the steps and court of an old Shinto Temple. At our back stood the union church building, erected by the missionaries for their annual gatherings, while before us and around us were temple and shrines, old, dilapidated, moss-covered, neglected. Once a year the natives hold a festival within the enclosure, and make great ado on this occasion. But there is neither religion nor reverence. Thousands of the Japanese are no longer idolaters. But they are not nearer Christianity. They are gliding into utter blank agnosticism and animalism. It is sad to see a people, naturally amiable, sink into indifference.

The zealous and brave missionaries are making great efforts to give them the Gospel of Christ. We could not help seeing in the contrast between church and temple a prophetic parable of the future. And although the flood tide of Christianity has receded in Japan, and many of the churches are left stranded, there is a profound conviction that it has reached its lowest ebb. There is a great spirit of prayer at all our conferences, and expression of absolute dependence on the Spirit of God. Liberal theology has expended its force, and its superficial results are a painful warning. Many of the oldest and bravest missionaries have assured me that the preaching of the native pastors is more wholesome than formerly.

I do not know how much time is given to open air preaching generally, but the services I witnessed in remote towns were orderly and respectful. Not even in Protestant countries have I noticed less disturbance. Young and old listened attentively, few leaving before the services ended. The singing of Gospel hymns gave evident pleasure, and the adults eagerly received the tracts handed them.

Many things of vast importance are coming to the front in this interesting mission field. Only within a few days, the Bible Society, through its veteran agent, Rev. H. Loomis, presented a handsomely prepared copy of the complete Bible to the Emperor. Marquis Ito arranged for the presentation, and a letter of thanks has come from the Palace. This means much where many in high official life have thrown their influence against its widespread circulation. The thirty or more colporteurs going through the Empire will now be better received among all classes, and doubtless this imitative people will follow their ruler's example.

I have addressed several congregations of Japanese, the Daikin (Presbyterian Synod), the annual Y. M. C. A., and on several occasions the summer school of young men representing twenty-three colleges, besides the Imperial University of Tokio. The recent visit of Mr. Mott wholly changed the complexion of the Summer school, from a loose and careless assembly to an earnest and evangelistic body. Hereafter it will be merged into the Y. M. C. A. national gathering for Bible study.

Mr. Robert Speer providentially followed Mott, though on a different mission. His wise counsels, faithful adherence to evangelical doctrine and gracious disposition have been used of God in toning up the foreign brethren among whom he visited.

We have already commenced our Bible conferences among missionaries and their families. The first is now in session at Karingawa, 100 miles N. W. from Yokohama. One fact has deeply impressed me, that the bright, clean, though very plain, wooden union church building, lies close to a Shinto temple, whose buildings are decayed, whose images are defaced, and whose walks are overgrown with weeds. My heart thrills with joy as I read in this parable the prophetic announcements that idols shall be overthrown and our Lord Christ alone be exalted. Later our conferences will be held at Arima, near Kobe, and Hiezen, near Kioto. In September, too, we begin evangelistic work for natives and foreigners.

GEO. C. NEEDHAM.

Yokohama.

[At the invitation of missionaries of various denominations in Japan, Mr. Needham went there in July last to hold Bible Conferences, and to present the truths of prophecy and the consecrated life. He has already visited several mission fields, and expects to hold meetings in all the most important cities of the kingdom. The results of his early observations are given in the foregoing letter.]

Ministered to the Soldiers.

Workers from the International Medical Missionary Society, Who Labored in Camp and Hospital.

AMONG the volunteers who offered their services to the President in the conflict with Spain, a place of high honor must be accorded to the skilled Christian men who are members of the International Medical Missionary Society. Nearly fifty of these valuable workers were employed in their country's service. The society to which they belong is, as our readers are aware, engaged in assisting young men to obtain a medical education to fit them for work as medical missionaries in heathen lands. Dr. George D. Dowkontt, the Medical Director of the Society, has labored in this work for many years. Dr. Summers, who laid down his life in Africa; Dr. Hall, who, after a few years of brilliant and devoted work in the slums of Korean cities, died of fever contracted in ministering to the wounded on the battle field during the Chinese and Japanese war; Heli Chatelain, now founding a colony for emancipated slaves in Africa, and scores of other devoted, self-sacrificing Christian workers were qualified for their labor under Dr. Dowkontt's direction. Many others are preparing for the double work of ministering to soul and body in heathen lands. Among these were a number whose studies were sufficiently advanced to render them useful in the hospitals and camps when our trouble with Spain reached the fighting stage. The same spirit of love and helpfulness, and the same desire to serve Christ by ministering to the sufferers which was leading them to prepare for missionary service, led them to offer themselves for work among our sick and wounded soldiers. Dr. Dowkontt heartily approved of their desire, and in an interview with President McKinley, formally presented offer, which was cordially accepted.

MEDICAL MISSIONARY HOSPITAL VOLUNTEERS.

1. H. S. HARRIS. 2. F. J. PURSELL. 3. J. H. BLACK.
4. C. B. GAY. 5. C. W. BEYER. 6. C. W. DAVISON.
7. A. L. KESSLER. 8. A. T. LANGE. 9. W. DE FOREST.

Of this distinguished band of men, sat for their portraits before star Reproductions of them appear on page. The one in uniform in the cen Charles W. Beyer, of Newark, N. J., was attached to the United States Ca and sent to Porto Rico. The por No. 1 is that of Mr. Herbert S. Har graduate of Princeton and a studer Union Theological Seminary, who as assigned to the camp at Bristow, Va. 2 is Mr. Frank J. Pursell, who has pleted two years' medical study in paration for missionary service. He been doing heroic work at Fort Mcl son, Ga. No. 3 is Mr. James H. B of Wabash College, Indiana, who been serving in the hospital of C Thomas. No. 4 is Mr. C. Bertram of the University of Pennsylvania, expects to graduate in 1899, in med He was sent to duty at Fortress Mo Va. No. 6 is Mr. C. W. Davisc student of a college in Illinois, wh been serving at Montauk Point, N No. 7 is Mr. Alfred L. Kessler, o University of Pennsylvania, who has distinguished service at Jacksonville, No. 8, who has been working at the camp, is Mr. A. T. Lange, of Bridge Conn. No. 9 is Mr. Walter de F who is the Secretary of the Y. M. C. Kaukanna, Wis.

All these devoted Christian men found many opportunities of serving Lord, while ministering to the sick dying soldiers. The Gospel whic missionary carries to the heathen i as effectual with the men who have reared in Christian lands. In pain suffering and in the last sad hour the spirit leaves the body, the brav dier, far away from home and fri has found in the man who relieved physical agony, a guide who could him to the Great Healer and tell him to make his peace with God. It is ble work that these nine men and fellow-workers of the same society done in serving God while ministeri men. In the camps and hospitals double cross which is the emblem of Society has been a blessing to body soul.

Industrial Training in the Black

OUR readers will be interested in t lowing account of the work Noxubee Industrial School, a n dition to the list of institutions ing in a practical manner with Afro-Am industrial problems. Mr. S. J. Hunter, fo and principal (an example himself of self-developed resources through ind education will do for the colored man South), believing that in every thickly-s farming district in the South, the n needless expense account is sufficie maintain a good school with competent ers, bought a farm of 180 acres eight east of Macon, Miss., with a substantial building, 50 x 30, at a cost of $2,500, and lished an industrial school within easy of 1,400 colored children.

The plan is to have the land worked students, their labor to pay their tuition results of their labor, which will be c corn, potatoes, pumpkins, poultry an stock, to be sold and the proceeds us support the school. An additional re will be derived from a Harvest Hom vention to be held on the grounds in N ber, to which a certificate of memb costing one dollar each is required. patron is to have a common proprietorsl the extent of an annual donation of fiv lars' worth of something produced by hi

The school for July and August, with rollment of 200 children, with S. J. H Miss S. E. Overton and Mrs. S. J. Hun teachers, is being conducted at a co seventy-five dollars per month. The p tors of the school are making heroic effo raise funds for the purchase of lumber f chapel and Teachers' Home and a comfo school building, which they purpose er Chapel furnishings and industrial schoo nishings, such as sewing machines, blacksmith and carpenter's shop outfit and far tools would be welcomed; also old cl shoes, hats, aprons, bonnets, homespun and pictures for the school store; book pers and periodicals; 100 beds, bed ranges, oil stoves, in fact anything wh needed in an agricultural and manual ing school.

The Board of Trustees consists of J R. Revels, ex-U. S. Senator, Holly Sp Miss.; Hon. Geo. W. Hayes, Cincinnat Prof. E. C. Lucas, Macon, Miss.; D Horace Ford, Cleveland, O.; Thoma Green, Ashtabula, O.; Editor J. A. Ho Jefferson, O., and Dr. R. C. O. Benjamin ington, Ky.

THE FAMILY AND HOME CIRCLE

THE WHEELS OF TIME.

LITTLE maid of four
Watches the wheels go round;
...d never, never fast enough
...o move for her they're found.

...ass of sweet sixteen
...hinks not how fast or slow—
...e is so fair—she careth not,
...owe'er the wheels may go.

...e dame of ripening years,
...n their relentless play,
...lls not to watch the whirling wheels,
...he fast hands fain would stay.

...t yet—there comes a time
...hen life's high noon is past—
...e aged watcher, like the child,
...ould have the wheels turn fast.

...r sunset means to her
...ight's rest, and then a dawn
...en life and love divine shall bless
...n heaven the beauteous morn!

—MYRTA LOCKETT AVARY.

The Clock in the Home.

...uti nal Thoughts--The First Timepieces —The Clock a Friend.

WITH the dawn and with the Spring, we think of youth; with sunset and Autumn, of old age and death; but we should ever remember ...after old age and death, there must ...s ely come a resurrection as after the ...rg of the leaves, and the falling of ...e ow, the fresh, blossoming life of a ...ew pring. So, though the shadows be ...eng ening, we will watch the wheels of ...m cheerfully, and hear the music of ...he ock with a merry heart. Let those ...o ticking clocks and falling leaves ...ma sad remember that green leaves ...will ome again, and clocks are but man's ...nv ion to measure, for his own conven- ...enc that which is limitless, for our ...im are in God's hand, and are but the ...beg ning of eternity.

...T earliest of all time-pieces was the ...n al; the first mention of a sun-dial in ...ust y occurs in Isaiah 38: 8: "Behold, I ...ll ring again the shadow of the degrees ...wh is gone down in the sun-dial of ...Ah ten degrees backward;" this was ...abo 700 B. C. The sun-dial devised by ...e haldean astronomer, Berosus (340 B. ...C.) as widely known, and in use for cen- ...turi ; four of these discovered at Tivoli, ...Cas l-Nuavo, Rignano, and Pompeii, are ...in estence. One of the most interesting ...dia in the world is the ancient Tower of ...the Winds, still standing in Athens. The ...Gr ks made great progress in the con- ...str ion of dials, and the Arabians im- ...pro d upon the Greeks.

...In 1232, a Sultan of Egypt had a clock ...wh n "resembled a celestial globe, in ...wh n the sun, moon and planets moved, ...wei impelled by weights and wheels, so ...that they pointed out the hour, day and ...nig with certainty;" in 1288 a clock with ...gre bells was put up in a tower at West- ...mi ter; in 1370 Charles V. of France had ...a c k in his palace; so that we conclude ...that clocks began to supercede sun-dials ...bef e the thirteenth century. Among ...sav es the time of day is still determined ...by e way the sun casts its shadow and ...by e opening and closing of certain ...flo rs. The clock in the home, as we ...ha it to-day, is an invaluable monitor ...and riend; it enables us to have meals on ...tim to start the children off to school, ...and he men to business at proper hours; ...and t joyfully announces when we may ...loo for their return, and have ready com- ...for and loving words for their welcome.

...Wa -Day in Samoa.

...lasts all the week, we are told, and it ...has been said jestingly that ladies of Sa- ...moa have to take a trip away from the ...isl d now and then in order to get their ...clo es all laundered once in awhile. The ...wa erwoman never calls for the clothes when expected, nor brings them back when promised, and always sends Mr. and Mrs. A's things to Mrs. B., and vice versa. Her method of laundrying is to soap the clothes, spread them out on a rock sloping into the water and pelt them with pebbles. A bridge which the consuls built over the Vaisingo river in Apia, and which tumbled down, became a great boon to the washerwoman (and a great affliction to their patrons), because its concrete abutments, slipping down into the river, formed such a nice shelving rock, that the laundresses in that vicinity could not resist the temptation of spreading clothes thereon and pelting them with rocks — however solemnly they might promise to wash them according to their owner's directions. So, we see that we United States housewives have not a monopoly of domestic difficulties. There is one thing, however, which we are doing that will tend to correct our troubles. We are dignifying labor: our best schools and colleges are adding departments of domestic science to their curriculums, and in many ways we are grappling with the problem of making home-keeping a fine art.

THE BABY AND THE CLOCK.

"Pin Money."

"How did the expression 'pin money' originate?" This question has been referred from THE MAIL-BAG to this department. About the fourteenth century, long after the invention of pins, pin-makers were permitted to sell their wares openly only on the first and second days of the year, and on those days crowds of court ladies hastened to buy them, being provided by their fathers and husbands with purchase money. Hence the expression "pin money" came into vogue; as pins became plentiful and cheap, women spent the allowance made for pins on other things, and the term gradually came to mean her allowance for all personal expenses. The opinion exists that pins were invented in France during the time of Francis I., and introduced into England by Catherine Howard, Henry VIII.'s fifth wife. But in 1347, two hundred years before the death of Francis, 1,200 pins were delivered from the English wardrobe for the use of the Princess Joan and fifty-three years later, several thousand long and short pins were purchased of Jehan le Beconnier, a Parisian pin-maker, by the Duchess d'Orleans. A large proportion of the "pin money" of the modern woman is spent—even as that of the fourteenth century ladies was spent—in charity. The charity of the present age, however, is more intelligently and effectively administered, its ultimate object being to render the recipient independent of alms.

School-Boy and Army Veteran.

Thomas Dixon, aged nineteen, private of the Seventy-first Regiment, came back from Santiago, and before his regiment was mustered out he had to wear his uniform daily to the Boys' High School at 158th Street. He was wounded in the neck and shoulder, recovered at Siboney, came North with his regiment, was furloughed, and resumed attendance at school when it opened. His case is one of many. "Many of them are such boys!" said some of the tender-hearted women of the Women's National War Relief Association. "How can we help being kind to them and mothering them?" "You may know," Miss Gould said, "what a boy one was, when I tell you that when landed in New York he had only one dollar in his pocket, and on the way to Camp Walworth he stopped and invested twenty-five cents of his capital in a box of candy!" It seems hard to believe that such tender lads should have been tried in the hardships of battle, yet—if war is right at all—he may not be so unfortunate as we are inclined to think. Hardships and dependence upon himself certainly do not operate to make a boy less manly. In the battle of life, we mothers have a tendency to do all our boys' fighting for them, and it is a mistake.

An Osage Wedding.

AN Indian wedding, according to Osage custom, occurred very recently during the visit of the Pawnees and Otoes to the Osage reservation in the northeast corner of Indian Territory. There had been a green-corn dance, a dog feast, and other entertainments, but nothing was of such interest as the wedding. The Osage Indians are rich, every member of the tribe being worth $2,500 in cash in addition to many rich acres of land. Paul Red Eagle and Ida Strike-Axe, the contracting parties, are prominent members of the tribe. Until their wedding-day, neither knew who was the selected life-partner. Parents and friends had made all arrangements, and forty of the finest ponies on the reservation was the price for Ida's hand.

At 4 P.M., six friends of the groom and six squaws (friends of the bride) appeared prepared for a race. Two hundred and fifty yards away appeared the bride, gorgeous in Indian finery, mounted on the handsomest horse in the tribe's possession, and accompanied by her mother. Her father fired a pistol, and the race began. The first brave to reach the bride and touch her hand receives the horse on which she rides. This prize was won by Edward Chauteau, an educated Indian. The first maiden to reach her falls heir to the bridal robe. Desha White Spear secured this trophy, and laid it away for her own wedding-day, when it will again be contested for by racing maidens. The squaws carried the captured bride into the wigwam—in this instance a comfortable farm house—of her husband, and bride and groom sat down among their many friends to a wedding feast of a quality and abundance which would have done credit to any civilized home. Loads of food were carried out and distributed among members of the visiting tribes.

Curious Funeral Customs.

In certain portions of Pennsylvania, there are some peculiar customs among the German farmers, one of which is that at funerals, all male mourners keep their hats on in church. "The wearers," writes a visitor, "are supposed to be in such grief that they are for the time being excused from any observance of the conventional behavior in a house of worship. For the relative or intimate friend to uncover his head, would be considered an act of disrespect; for the mere acquaintance not to do so would be regarded as an impertinence. The funeral feast at which sometimes four or five hundred guests present themselves, and upon which a Pennsylvania German farmer, in other respects unostentatious or extravagant, will spend hundreds of dollars, is a more serious matter. In the preparation of these feasts in a country rural district, the entire neighborhood assists; and if the bereaved family is too poor to pay to entertain the guests, the neighbors, with the generosity peculiar to these people, and which never fails in time of distress, provide the eatables and throw open their houses. This custom has been so abused that it is falling into disfavor, but it disappears slowly, for the German farmer's hospitable impulse towards those who come to mourn with him is in the warp and woof of his character."

Make Home a Magnet.

"You cannot catch flies with vinegar," is an old saying—which like other old sayings reveals in homely parable, a truth which has been proven by abundant experience. If we want our children to love home, church and Sunday School, we must not make these things bitter or sour to them. There is no reason for doing so, because home, church and Sunday School are by rights the sweetest, cheeriest, most attractive places on earth. The first—the home—should in a measure, include the other two, for it should be a place of love, worship, and instruction. If snow and rain are needed to make the earth fruitful, so also is sunshine: and if trial and discipline and sorrow are needful to strengthen character, love and cheer and gentleness are needed to sweeten it. While our children are little plants in the home garden let us give them all the sunshine we can, so that when transplanting time comes, they may be strong and noble.

THE METAMORPHOSIS OF MOTHER.

....BY ELEANOR ROOT.

MRS. BOWEN always had sacrificed herself for her daughters, and it seemed probable that she always would. The neighbors never tired of exclaiming about what a self-sacrificing mother she was. She rather liked to have them exclaim. It seemed a just tribute to her maternal love and care.

One day her brother Frederick came to visit the little family. He had not seen his sister for years, and was appalled at the care-worn lines in her pretty, faded face.

"Angelina!" he said after supper, as his three nieces in their crip, pretty muslins were betaking themselves to the front porch, "Angelina, are you going to wash these dishes?"

"Why, yes," she said, why not? I always do—that is, you see the girls can't be dressed and receive their company in the evenings if they have to go into the kitchen and put their hands in dishwater. I don't mind. I've had my young days, and I want them to have theirs." She began vigorously picking up the dishes.

"Mm," said her brother after a pause, "what do you say, Angelina, to going with me to call on Judge Calkins and his wife this evening? At home they knew every one—so I know how they would appreciate your calling on them—perfect strangers as they are here."

"O, I couldn't, Frederick," exclaimed his sister, "I—I—" her face reddened.

"Why not?" demanded her brother. "Of course you can. We'll just walk over for a few minutes. It's only two or three blocks from here—just a block from the court house. Why not let the dishes go if you think you'll be too tired?"

"O, it isn't that," replied Mrs. Bowen, "but I've got out of the way of calling; the girls do all of that. Besides, I haven't a dress that's fit to make a formal call in. I'm a great deal happier living in their young lives," hastily, "than I would be dressing and spending money on myself."

"And so you're content to efface yourself for them?" said her brother.

"People say that I am a most devoted mother," a little proudly.

"And what effect will it have on the girls? Don't you think it is rather hard on them?"

"Hard on them? What do you mean?" The tears stood in the little woman's eyes.

"There, there," said Mr. Bowen, going over and smoothing the shining, brown hair, "you're just about crying, and it's because you're all tired out and need a change. I'm going to carry you off home with me Monday. I shan't take no for an answer," this as his sister gave a little ejaculation. "That's settled. You're going with me if you only stay over night!"

Frederick Bowen had his way. It had been so long since his sister had had any one plan for her, that after a few demurs she assented to all that he said. One thing only she remained firm in. That was in regard to having a new dress. Maud and Anna and Lucy joined their uncle in urging her to get one, but she remained immovable.

"If I were only going to stay a few weeks instead of a few days," she said, "it would be different; but your uncle has promised me that I shall see no one but the family, if I do not wish to, so my black Henrietta will do very well. The money that it will take to hire Mrs. Rogers to keep house for you while I am gone, and the bonnet and things which I have been obliged to get, worry me enough as it is."

So it was settled. And Mrs. Bowen, content with her poor, little wardrobe, and her brother, content that his sister was going with him, wardrobe or no wardrobe, started for his distant home.

As they were speeding away over the hills and valleys, he turned to her and said: "Now, Angelina, I'm going to tell you what I meant by its being hard on the girls for you to efface yourself, but first let me tell you that you look years younger than you did the morning I came!" Mrs. Bowen laughed.

"A slat sun-bonnet isn't very conducive to an appearance of youth and beauty, is it?" she said. "It is bad that your first glimpse of me should have been in such a garb—but radishes need care and weeds come up apace. I know what you are thinking about," she continued, glancing at his face, which had suddenly become grave. "You are thinking that one of the girls ought to have been in the radish patch instead of me."

"Yes, I am," he replied. "And now that you've helped open up the subject I'm going to tell you all that's been on my mind ever since I've been visiting you." Here followed a long, serious talk, renewed on the following day. The subject was not finished when the train drew into the depot at Mr. Bowen's home.

"Now, forget all I've been saying," he said, as he helped her down the steps, "for to-night. I want Susan and the children to see your own bright self, and they will not unless you put away that brow of care. They have always heard how witty and bright their Aunt Anna is, and I do not want you to disappoint them."

As the two approached Mr. Bowen's residence, a fine old mansion among the trees, a young girl in a long apron came running out a side gate.

"O, this is Aunt Anna," she cried, bending over and kissing her aunt, and giving her father an ecstatic hug. "Mother and the rest of the family are sitting in solemn state and grandeur on the front veranda, waiting to welcome you; but I saw you through the lattice as you came up the side street—it's my turn to get supper to-night, and I was in the kitchen—and I couldn't resist the temptation of coming out and escorting you up to them. How surprised they will be!"

By this time the trio had turned the winding walk, and were in sight of the occupants of the porch. The first thing Frederick Bowen's sister thought, as his wife advanced to meet them in a shimmering, beautiful house-gown was, "O, why didn't I get a new dress!" The thought was forgotten in the warmth of the greetings that followed, but it returned many times in the succeeding days.

In these days her blinded, if loving, maternal eyes, were opened. At the first, it had seemed to her that her brother's children were not accorded all the prerogatives of youth. She had felt that they were bearing burdens which should rightfully have fallen on their parents' shoulders, and they were debarred from pleasures which they might have had had father and mother been willing to sacrifice themselves; moreover, she felt that their clothing was inexcusably plain and meagre, when contrasted with their mother's raiment. But as the time passed on, she began to see with different eyes. She realized that the duties assumed by these young people were fitting them for the harder duties which would be theirs in later life, that the time and strength saved by their mother from household cares was given to them a thousand times over in wise counselings, in inspiration and in companionship, and that the spirit of helpfulness and self-sacrifice engendered in them could not but be of inestimable value to them through all the coming years.

And then like a wise woman she set to work to resolve—and to carry out her resolves.

The first thing that she did was to write home to Anna, her eldest daughter. The letter electrified the family. They read and reread it with wondering eyes.

"I have decided to stay a month or six weeks," she wrote. "I have also decided to follow your advice and have a new dress. Your aunt dresses so tastefully and beautifully that I really feel ashamed of my one black gown. Besides, if I make such a long visit I shall have to see some one besides the family, and it would really not be right for Frederick's sister to meet his own and his wife's friends, dressed as I am. You will have to give up the lace dresses you were planning, and do with your last summer gowns made over a little. Remember that it is a long time since I have had a new dress.

"I have been thinking about suggesting that you let Mrs. Rogers go. You can take turns about in doing the work and it will not be hard on anyone. It will save quite a good deal in six weeks. Remember that we have only just so much income. Send the rent money as soon as Mr. Smith brings it. If it is necessary, take out some; but you know I left you a liberal allowance, even for a month."

Here followed some directions about the care of the garden, and a reminder that the "slat sunbonnet" was on the top shelf of the kitchen closet. They would need it, she said, if Mrs. Rogers went, for the vegetables were up too nicely to be allowed to suffer.

Mrs. Bowen gave a little laugh and a sob as she sealed the letter.

"It is well to prepare them," she said.

"You are right in everything that you said to me," she declared to her brother the day she left. "I feel that I can never thank you enough. Some brothers would have thought it too much trouble, or they would not have cared, or they would not have seen. But you cared, and you saw, and you did not mind the trouble!"

To her brother's wife Mrs. Bowen said "Susan, I have enjoyed it all, even to the 'facing about,' although you cannot know how hard it was for me at first. Promise me that you will come to see me this winter."

Mrs. Bowen soon stood on the familiar depot platform at her home once more. Maude and Anna and Lucy stood but a few steps from her, but they did not see her.

"Oh, why do you suppose mother didn't come?" she heard Maude say disappointedly. She took a step forward, her neat, gray traveling dress shimmering in the dancing light. Anna looked up and caught her eye. She gave an incredulous little cry.

"Mother! mother! Here is mother, girls!" she cried. "She been here all the time!" The three rushed over and kissed the little woman, surveying her with loving and admiring eyes.

"You dear mother," they exclaimed, "we expected you, but we never thought of seeing this radiant vision. Why did you not write to us fully before you started, preparing us?" On the way home they declared again and again that they would have to become acquainted with their mother, that they had never really known her, that she looked younger and prettier than any of her daughters, with much more fond and foolish talk which it did Mrs. Bowen's heart good to hear.

"I'm afraid," said the mother, "you've had to do without a great many things you've been used to, and," here her voice trembled between a laugh and a sob, "and you have had much more work to do than you have ever had to do before."

"We don't care—and we've determined that you shall fold your hands, mother dear!" cried Maude. "We've been thinking over some things, too, since you've been away—and since you wrote that first letter."

"And we'd rather have our mother look as she does now, and be dressed becomingly than to have the most elegant gowns ourselves, and outshine every one," interposed Anna.

"And hereafter you shall not be allowed to wash a single dish or sweep a floor; but you shall sit in state in the parlor or on the front porch, with a daughter on either side, while the Cinderella for the time being is at the pans and kettles in the kitchen," chimed in Lucy, with a merry laugh.

And they were all as good as their word.

Mr. Moody on Heaven.

Speaking on the location of heaven, Evangelist D. L. Moody says:

I read that the Master promised his disciples an abode in his Father's mansions, whither he was going to prepare them a place, and in the Revelation the Apostle John described the wondrous beauties of the City of God. The Evangelist Luke tells us that Christ ascended from the little group of his disciples as they followed him out toward Bethany, and that while they stood gazing up into heaven there appeared unto them two messengers to cheer them with the promise of his coming again. And so it is with the child of God when the earthly pilgrimage is over, and the soul ascends to those mansions which Christ has gone on before to prepare for those who l... The location of heaven is not an i... matter. Christ said very little about ... tion, but a great deal about its be... God. To be sure God is everywh... heaven is his home; it is the "Father's ... It is not the homestead that makes h... most attractive place on earth, but it th... who live there. And so it will be with ...

Salvation to the Uttermc...

A remarkable instance of the p... God's Word to search out and s... sinner, is furnished in the followir... dote: "Mr. Spurgeon delivered a se... Exeter Hall, on the power of the ... to reach and redeem even the w... sinners. Thirty years afterwards ... ceived the joyful news that a mur... South America had been brought ... Saviour through reading it. A fri... the preacher was in the city o... Brazil, and heard of an English ... prison, who had, in a state of d... ness, committed a murder for wh... was sentenced to be confined for ... young man, who was returning ... land, took the convict a parcel of ... among them was Mr. Spurgeon's ... in which he referred to Palmer, the ... under sentence of death in Staffor... and in order to bring home the t... his text to his hearers, the preach... that if Palmer repented, and soug... pardoning love in Christ, even he ... be forgiven! 'I then felt,' said t... vict in Brazil, 'that if Palmer co... forgiven, so might I. I sought the ... and I found him; and now I am pa... I am free; I am a sinner saved by ... Though a murderer, I have not yet ... beyond the uttermost.'"

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Clarence Smith	1 00
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TO LIFT MEN UP.*

[illegible]t men up, oh, this mine aim.—
Any with pomp and pride and fame.—
Through light and darkness, fire and flame,
To lift men up.

[illegible] God! for me no crown or state,
[illegible]ve alone for low or great,
[illegible]r one vast humanity.

[illegible] hearts as restless as the sea,
[illegible] souls serene through suffering;
[illegible]hem, for these, let me still sing.
To lift men up.

Gospel Work in Tibet.†

MY party consisted of myself and five Asiatics—Noga, the Chinese Mohammedan guide and my head servant; Erminie, the Tibetan woman, Noga's wife she reached her home at Lhassa; [illegible]z, a young Chinese Mohammedan boy; Pontso, my faithful Tibetan, who had become a Christian, and Nobjey, fellow-traveler, a Tibetan borderman going for Lhassa. Our cavalcade numbered sixteen horses. Nobjey and Erminie rode their own; the other ten were required consisting of mounts for myself and three servants, and six pack horses loaded with our two tents, bedding, cloths for barter, presents for chiefs, and food for [illegible]0 months. The brigands relieved me of a good part of this luggage, together with two of my horses, a few days after crossing the border. Our road first lay through the district inhabited by the agricultural tribes on the frontier. Here we entered the country occupied by the Mongols of the Ko-Ko-Nor. The whole [illegible]ast there was the richest I have seen [illegible] a part of Tibet; but an idyllic pastoral life is by no means practised by the inhabitants. Brigandage is the general profession.

The Mongols are tall and fierce-looking, though they proved amiable when [illegible]ry. The men shave their heads. The women and women dress in a gown of sheep-skin, girded round the waist; high boots of felt and skin, bound below the knee with a leathern strap or cotton garter and long white felt coats, which they wear over the sheep-skins when it rains. Their summer hat is of white felt, [illegible]pe something like the top hat worn by old Welsh market-women; the cap they wear in winter is of white astrakhan, shaped like a sugar-loaf, with a red and white cotton brim. The women dress their hair in little plaits, more than a hundred, caught together at the ends in a [illegible]band of colored cloth, which is embroidered in gay silks and gold thread, and studded with coral and turquoise. Silver coins and brass buttons, which they get from Lhassa. The tents are round, [illegible]ther sides of trellis work, the top of [illegible]oden ribs, giving an umbrella shape, and the whole covered with white felt, [illegible]thin aperture for a small door of [illegible]oo and a hole in the roof to let out [illegible]oke.

We left this district to enter one in comparison with the inhabitants of which the Mongols are very Arcadians. On the 18th of September we crossed the Yellow River (or Ma-chu, as the Tibetans call it), at its first bend westward, and came into the Golok tribes. The country of this people extends from that point southwards as far as a high range of mountains running from east to west, and is watered by the Yellow River. It is treeless and hilly but pastorage is fairly good in the valleys and on the lower slopes of the mountains, which even in September show a clearly marked snow-line. The Goloks are shorter and slighter in stature than Mongols, and have higher cheek-bones and rounder faces. The men wear their hair long and hanging down to their shoulders; their sheep-skins are drawn up by the girdle, forming a kind of kilt below the waist and a large pouch above, in which they always carry their wooden tea bowls, called po-pa, and many other things, when on a journey. The boots are of leather, with skin soles and cloth leggings bound below the knee (which is left bare like a Scotch Highlander's) by a long woven garter of various bright colored wools. The hats, made of fur of foxes, sheep-skins, or felt, are of many peculiar shapes. The dress of the women is like that of the men; but the sheep-skin gowns reach to the ankles. Their hair is in two plaits, hanging down their backs and enclosed at the ends in a sheath of cloth ornamented with round pieces of amber and cowrie shells, which they buy from the Chinese. Long earrings of silver and coral hang from both ears; the men limit themselves to one very massive piece of jewelry in the right ear. The tents, utterly unlike those of the Mongols, are made of woven black cloth of the coarse hair of the yak, the Tibetan ox. These Golok tribes are the most notorious brigands in Tibet. They are feared both by travelers and by other nomadic people like themselves, and they acknowledge neither Tibetan nor Chinese sway. Pouring forth upon their preconcerted forays in numbers varying from five hundred to two thousand, they fall upon the tribes in the given district, and, surrounding them close on all sides, carry off as booty, cattle, horses, sheep, tents and firearms. They never fire upon the affrighted owners unless resistance is offered; but so sure are they of their prey that women and children accompany them to enjoy the fun. It is not surprising that these people are the biggest cattle-owners in Tibet, a Golok chief being the happy possessor of a good ten thousand head. The tribes thus divested of their cattle and worldly goods sometimes rally to one leader, make an incursion into the Golok country, and continue by stratagem to get back some of their stolen property. They generally, however, prefer the easier way of retaliating upon innocent wayfarers. Thus the Golok tribe of brigands are in a great measure responsible for the dangers and robberies to which travelers in Tibet are subject.

* *Poems.* By Robert Loveman. Pp. 100; cloth. Published by J. B. Lippincott Company, Philadelphia, Pa.

† *Pioneering in Tibet.* By Annie R. Taylor. The origin and progress of the Tibetan pioneer mission, together with the writer's experience in journeying and some facts about the country. Pp. 78; cloth. Illustrated. Publishers, Morgan & Scott, Paternoster Building, London, England.

Personal Service the New Idea of Christianity.*

WHAT hope have we, that a theory of life, long known, but not universally adopted, will become a new force to-day? What reason have we for believing that the Christian church will fall in love with this ideal now, if she has not done so before? There are several reasons in the trend of Christian thought and the change of emphasis on the ideals of social obligation, which warrant the belief that we are entering upon a new era of Christian character and service. There is a growing conviction in the breasts of earnest Christian men that, through the long years of heroism and self-sacrifice in the history of European and American Christianity, we have won only the outward framework of liberty. We have secured only the political form. The essential spirit of liberty in the mastery of our own evil tendencies we have not yet won.

The very successes of the church have, as time passed by, confounded her with the force of the world. And consequently new ideals of life must be adopted to infuse new spirit and purpose into her thought and action in the future.

We are in a state of mind to-day when no lesson in church or state is being lost upon us. We are impatient of idiosyncracies, of half truths, of paths that lead nowhere, of grinding cycles of meaningless misery to society. We love realities. We prefer to be doing something rather than dreaming about doing it. If we have not the lofty visions, the purifying spiritual enthusiasm of the early days, we have the caution and practicality come of long experience; and we share equally with them the ultimate conviction that life is vain if we cannot redeem men from the power of sin, and lift society into a loftier plane of living, both in its material and moral experiences.

However much thinking men may differ as to methods in the accomplishment of the great work of the Kingdom, both as regards the evangelization of the unbelieving world or the Christian culture of the professors of faith in Christ, there is no difference in the facts of history brought up to date. We know what truths have been emphasized, and what ideals of life have been set before men during these years of Christian instruction in the past, and we know just what the results are.

No one regards the present situation as satisfactory. There is the most ominous agreement on this point, both by those who love the church and by those who hate her. The one part may say it is because the true doctrine of Christianity has not been accepted and acted upon by the people, and the other part may say that true doctrine has not been preached, but both agree that Europe and America, in the nineteenth century of our Lord, does not present that face of heavenly splendor, that front of power, and that heart unspotted from the world, which the Founder's character and its first disciples' faith and heroism lead us to expect.

* *Selfhood and Service.* The Relation of Christian Personality to Wealth and Social Redemption. By David Beaton. Pp. 220; cloth, gilt top. Price, $1.00. Published by Fleming H. Revell Company, New York, Chicago and Toronto.

Books Received.

The Man who Feared God for Nought. By Otis Cary. Being a rhythmical version of the Book of Job. Pp. 84; paper. Published by Fleming H. Revell Company, New York, Chicago and Toronto.

After Death and Other Mysteries. By Samuel B. Schieffelin, writer of *Children of God and Union with Christ, Children's Bread, Words to Christian Teachers*, etc. Pp. 120; cloth; price, 25 cents. Published by Board of Publication of the Reformed Church in America, New York.

Christ in the Daily Meal, or the ordinance of the breaking of bread. By Norman Fox, D.D., late Professor of Church History in School of Theology, William Jewell College, Missouri. This is a thoughtful little book on a subject of profound interest. Pp. 138; cloth. Publishers, Fords, Howard & Hulburt, New York.

The Sacrifice of Christ. Its Vitality and Efficacy. By Henry Wace, D.D., Prebendary of St. Paul's Cathedral, Chaplain in Ordinary to the Queen and Examining Chaplain to the Archbishop of Canterbury; formerly Preacher of Lincoln's Inn. Pp. 93; cloth, 50 cents. Publishers, The Macmillan Company, New York.

A Japanese Robinson Crusoe. By Rev. Jenichiro Oyabe, M. A., B. D. This book of adventures by a cultivated Japanese gentleman, who traveled much in his own and other lands, and who, in this country, had the advantage of study at Harvard and Yale Universities, will be read by many with much interest. Pp. 219; cloth. Publishers, The Pilgrim Press, Boston, Mass.

Second Annual Report of the State Commissioner of Excise of the State of New York, for the year ending September 30, 1897. Octavo volume of 837 pages. In addition to the details of the department's financial transactions, it gives a mass of interesting information relative to the liquor traffic. Published by Wynkoop, Hallenbeck, Crawford Co., State Printers, New York and Albany.

Studies of the Book of Acts. By Robert E. Speer. The importance of a thorough study of the Book of Acts can be understood only by those who have undertaken such a task. These outlines are designed to help the student in his work. Pp. 162; cloth, 40 cents; paper, 25 cents. Publishers, The International Committee of Y. M. C. A., New York.

A Primer of Roman Catholicism. The Doctrines of the Church of Rome briefly examined in the light of Scripture. By the Rev. Charles H. Wright, D.D. The writer trusts that this little book may be found useful in the study of a subject of much importance at the present day. Pp. 160; cloth, 40 cents. Publishers, Fleming H. Revell Company, New York.

The Old Testament and the Critics. By Rev. John Milton Williams, D.D., author of "The Empire of the Pulpit," "Rational Theology," etc. The object of the author in preparing this little volume is not the establishment of the Divine authority of the Old Testament, but rather, so far as he is able, to remove acknowledged difficulties from it, by which honest inquirers are perplexed and stumbled. Price 50 cts; Pp. 95; cloth. Published by Charles H. Kerr & Company, Chicago.

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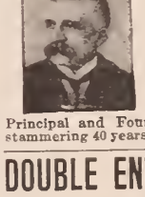

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FRIENDS IN COUNCIL

The Dying Summer and Its Glories—A Rough Rider Mascot—The Boy Gone to College —Washing Dishes—Consolations for Hard Work—An Answer to Pansy.

I DON'T know how you feel, but I think we have entered on the royal time of the year, when every day is beautiful, and woods, fields and streams have put on their radiant garments. The vine, with its purple clusters, the glory of golden rod and aster, the silver haze on the river, the opaline mist on the mountains, the harvest wealth in barn and bin, all prompt us to thoughts of our Father's goodness and abounding love. There is a favorite hymn which we like to sing, "Take time to be holy," and I would not wonder if some of us might add a stanza to its melody, and in our lovely American autumn say, "Take time to be happy!" Get out of doors and stay there. In the old mythology there was a hero, who received strength when he fell by the wholesome touch of the earth, and for some of us Mother Nature has tender ministries, if we will let her exercise them.

* * *

DID YOU read that pretty story about the Rough Riders and their mascot? It seems that this remarkable regiment carried with it to Cuba a golden eagle, which when its wings are extended measures seven feet. How men going to wars and conflicts could be encumbered with an eagle one hardly sees, but this regiment certainly would not have been fitly accompanied by a dove or a sparrow, and the big Indian war eagle was their companion. It may now be seen in the menagerie at Central Park, New York, where it has been received at the special request of Colonel Roosevelt, and where it went under the escort of twenty-five of the Rough Riders. The man who had it in charge, a private from Kansas, kissed it and stroked its feathers as he bade it good-bye, and tears rolled down his bronzed face as he turned away.

* * *

SO YOU have sent Will to college, my friend, and the farm-house seems desolate. You are anxious about your boy, lest he may encounter temptations away from home. You wish, after all, that you had chosen a near-by college, instead of one so far away. Dear Mrs. B., suppose you put it to yourself in this light: You and your husband have given your son every advantage; you believe his principles are good, and he has been trained in a Christian home. Now, for the first time in his young life, he has a chance to prove his mettle. Temptations resisted will leave him stronger, and as you have always taught him self-government, I do not think you need fear that he will succumb at the outset. He is a manly boy, and will do you credit. The college training will discipline him intellectually, and even should he enter on a business life, the liberal education will do him no harm, but on the contrary good. The college friendships will brighten his entire future, and as for good manners, simplicity and gentle breeding, college men have them as a sort of birthright and hall-mark.

That Will cannot be supplied with a large amount of money while at college, is not a thing to regret. More young men are injured by having too much money than too little, while they are still in the formative period of life. All the self-denial should not be on the parents' side. Will should take his share in the daily sacrifices made to give him his education.

* * *

MINNIE H. tells me that washing dishes is the plague of her existence. Isn't that stating the case very strongly? One cannot blame Minnie, for they have had seventeen in the family all summer and it is no trifle to wash dishes three times a day for seventeen people. Her suggestion that everybody should wash his or her own dishes would be worth considering if it were not that endless confusion would thus result. Think of the procession from the table to the sink! Think of the cups that would be handleless, and the plates that would be cracked. Think of the cursory manner in which father and the boys would do their share of the work.

Let me give you a bit out of my favorite "Margaret Ogilvy." The mother is aged, and is tenderly spared all household work. The sister, who is the usual housekeeper, is in bed with one of her depressing sick headaches. You who have sick headaches know what a thrall they are, how utterly out of the question it is to do anything but lie still and suffer, till they are over.

In this emergency the author-son undertakes the domestic management. He succeeds pretty well, but later, when his sister is better and resumes her own place, he is sitting in his own room at work, and hears his sister going hurriedly upstairs. He says:

"I have a presentiment that she has gone to talk about me, and I basely open the door and listen."

"Just look at that mother!"

"Is it a dish-cloth?"

"That's what it is now."

"Losh behears! It's one of the new table napkins."

"That's what it was. He has been polishing the kitchen grate with it!" (I remember).

"Woe's me! That is what comes of his not letting me budge from this room. O, it is a watery Sabbath when men take to doing woman's work!"

"It defies the face of clay, mother, to fathom what makes him so senseless."

"Oh, it's that weary writing."

"And the worst part of it is, he will talk to-morrow as if he had done wonders."

"That's the way with all of them!"

"Yes, but, as usual, you will humor him, mother."

"Oh, well, it pleases him, you see," says my mother, "and we can have our laugh when his door is shut."

"He is most terribly handless."

"He is all that, but, poor soul, he does his best."

* * *

THERE, Minnie, is a bit of word-painting to console you for your hard work. I know your dishes are beautifully washed, that you use plenty of hot water and soap, and do not forget the rinsing of the cups and plates, the scalding of forks and spoons, the thorough cleansing of pots and pans, and that you keep your dish-cloths and towels immaculate. Whatever is worth doing is worth doing well.

* * *

EMILY R. I advise you to return the letters unopened.

SADIE B. Avoid such familiarities. They are in the worst taste.

CHRISTINE K. Lemon juice and salt, or a weak solution of oxalic acid will remove ink stains from linen.

JOHN D. I cannot advise your going into debt. Save up the money first, even though you must wait another year before resigning your situation and entering on your legal studies.

* * *

NOW, Pansy dear, you have waited long enough for your turn, and your question is of real importance to you and other tall maidens of thirteen and fourteen, who should not any longer be seen with frocks such as small girls wear. Your dresses should come to the tops of your shoes, my dear. Insist on this length. The short frocks which were suitable for you a year ago are not now appropriate, nor is it the fashion for girls in their teens to be dressed as they were when just out of the nursery. You are still much too young to accept an invitation to an entertainment or party in the evening, from a young gentleman, or to attend such festivities unless your mother goes, too, and takes you under her wing. If you were my daughters, Pansy and Lillie, you should go to bed at nine o'clock or soon after for the next three or four years, so as to get plenty of beauty sleep, and I should not even think of your going to parties until your school days were well over.

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STORM-SWEPT BARBADOS.

ain Wrought in the Windward Islands—The New Weather Station's Warning—Barbados and its Mission.

FOLLOWING fast upon the political troubles of the West Indies which have attracted such attention of late, public sympathy is again painfully drawn to them by ts of the havoc wrought in that of the group known as the Windislands, by the terrible cyclone beginning late on Saturday, Sep- 10, swept the islands from Barestward to St. Vincent and thence est to St. Kitts.

e islands, which with the exception tinique, belong to Great Britain, hich have enjoyed the fruits of nd order while their more northern rs. Cuba and Porto Rico were ed with war, have suffered incaldevastation through this hurrie most terrible, perhaps, of the —not even that of 1844, which d from Cuba to Newfoundland in ys, the remarkable Guadaloupe ne of 1865, the sea-wave that overclothing and other necessaries of life were lost in the general destruction; and after the storm was over and before help could reach them, many were starving.

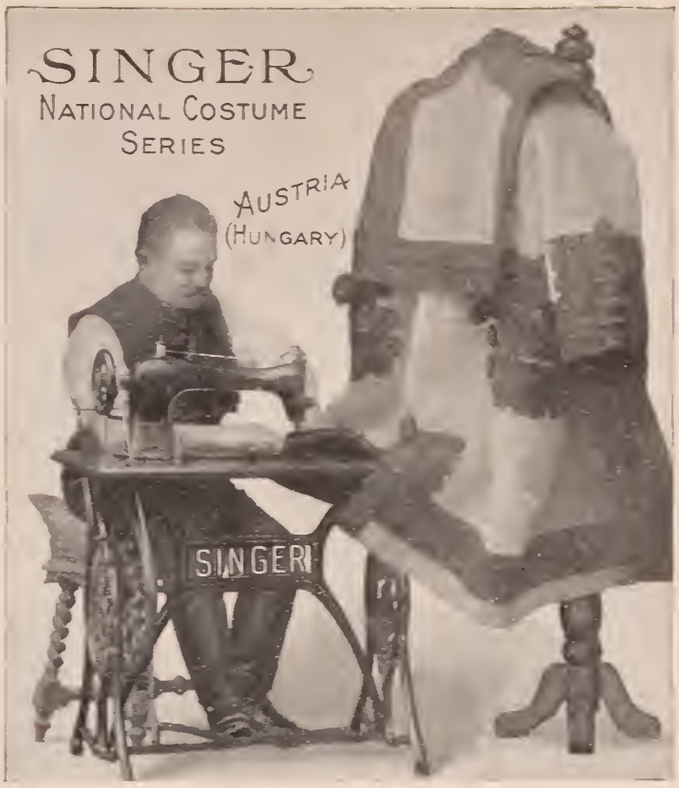
It is a comfort to know that relief measures were promptly instituted. Queen Victoria's message of sympathy came: Her Majesty's vessels in the West Indies were ordered to supply the devastated islands with provisions, which could be procured more quickly from Jamaica and Halifax than from other points; neighboring islands, which had not suffered, started relief movements, and the Mayor of London opened a fund.

To Barbados, our readers have lately had their attention directed through the description given in these columns of the worthy work done there by Miss S. Antoinette Esterbrooks, of the Seaman's Anchor Mission and Tropical Training School, in Bridgetown, the capital of that island. Our picture of Bridgetown before the hurricane shows the Inner Basin.

BRIDGETOWN, BARBADOS, BEFORE THE HURRICANE.

ed Indianola, Tex., in 1866, nor the membered hurricanes of August, d 1893, exceeding it in destructive e. Mariners in West Indian seas ately advised through *The Pilot* issued by the Hydrographic office. possibility of tropical cyclones, and e weather station, newly establishthe United States at Kingston, gs of the approaching storm were on Saturday night, September 10. bados, Martinique, St. Kitts and omas. It is to be hoped that sci- ill develop such knowledge of the of cyclonic disturbances, and so its methods for rapid distribution nings that more timely precautions wholesale destruction of life and y may be instituted. As it was, ices given must have lessened the wrought, and the wisdom of our ment in establishing the station at on has been applauded by our own e foreign press.

The full list of casualties on the sea, er, can never be known. Old seaay that many vessels will never be from again. The storm lasted Monday, when there was a dead or six hours; after which the hurriaged anew. Its centre swept St. t and Guadaloupe; in Barbados, suffered mostly from the rain, and crops were destroyed, as also Lucia and other islands. Out of ncent's population of 41,000, 300 illed, and 20,000 were injured and ed homeless; in Trinidad, the peowithout food or shelter; in Bar- 10,000 homes were destroyed and people made shelterless. During the ul hours when the hurricane had its e atmosphere was full of flying the great many-rooted banyan trees rn up and hurled hither and thither; an arm of Carlisle Bay, through which the hurricane swept. All steamers anchor in the bay, a mile outside of the Basin, where only sailing vessels venture. St. Lucia is the only one of the islands where steamers can approach the wharf, the coral reefs rendering it unsafe in the case of all the others. Barbados is the distributing point for the royal mails: six steamers come in on Saturday night and exchange their cargoes and mail, which are brought from Europe, Canada, the United States, etc., and go out on Monday. The Seaman's Mission, since its establishment, has been holding meetings on vessels anchored in the Inner Basin, and sometimes meetings were held on vessels in the Bay. Miss Esterbrooks, who has been in the United States for some time in the interest of the Mission, and who is now at Far Rockaway, L. I., is greatly concerned over the distress in which the hurricane must have brought the missionaries and the hindrance which it must place upon their work. The chapel and their homes must be swept away. The island, before this fearful affliction, was very poor. It is only twenty-one miles long and thirteen wide, and has 300,000 population: the land is poor and overtaxed: the sugar industry, since it costs $2 a hundred to raise sugar that sells for $1.25, is practically given up. Wages are from twelve to twenty-four cents a day: women and children receive the former, men the latter price. It is hard for us, in our thriving country to imagine such conditions as these, and while we thank God for our manifold blessings, our prayers should go out to the afflicted islands.

It is better to be well than to be wealthy. Hood's Sarsaparilla will purify your blood and make you well, and a few bottles taken now may save you many dollars. Get only Hood's.

THE Magyars of Asiatic origin, conquerors in the Ninth century, are today the dominating race in Hungary: consequently, the Magyar is the official language.

The Mongolian origin of the people is shown in their love for quick, passionate dancing, the accompaniment to which is familiar to most music-loving people. It is further shown in their fondness for bright colors and rich embroidery.

This photograph represents a country tailor of the district of Heyduke as he sits at a *Singer Sewing Machine* applying heavy, bright colored braid to the gala costume of a Magyar peasant.

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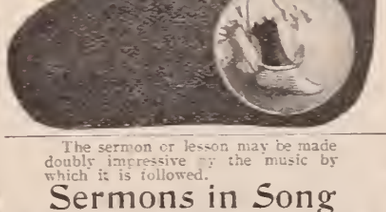

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Of the Saviour's life and glory!
Mark follows him with eager pen,
Adding his memories for men!
Luke, the beloved physician, now
Crowns anew the sacred brow;
And John, who leaned on Jesus' breast,
Writes more of love than all the rest.
With Christ's history thus ended,
His Apostles' Acts are blended;
And Paul, whom we account the chief,
Adds Romans to the sacred sheaf.
Corinthians First and Second then
Come with Galatians from his pen;
Ephesians and Philippians now,
His loving care for churches show;
Colossians, too, have many a rule
Sent them from Christ's own perfect school.
Thessalonians First and Second
With the others now are reckoned;
To Timothy two letters find
Full of counsels, loving, kind;
In one to Titus we are shown,
That none are saved by works alone.
He writes Philemon now and sends
The slave he to his care commends.
Then to the Hebrews, Paul doth bring
New proofs that Christ 's their Priest and King.
James, of the Twelve, adds here his word,
He urges prayer and trust in God.
Two letters Peter writes; give heed,
Him Jesus bade his flock to feed.
Now John, whose words before we've heard,
In letters, First, Second and Third
Begs us while here we live to love,
That we may grow like God above;
Then Jude with all the rest unites,
Of judgment and of mercy writes.
Last, we, to Revelation come,
A view revealed of heaven, the home
Of all who love their Saviour Lord,
Omnipotent, Incarnate Word,
Whom ancient writers dimly saw
Through Jewish ritual and law;
This light, God's love to all then lent
Who read the ancient Testament.
Thank God, we've both books, old and new.
Read, study both and love them, too;
Learn Christ, and trusting in his grace,
We soon shall see his glorious face,
And, with apostles, prophet, priest,
We'll meet him at his marriage feast.

Welcomed the Bible.

Some time ago, as our readers may remember, THE CHRISTIAN HERALD received a letter from a poor native African preacher, at Freetown, Sierra Leone, expressing an earnest wish to possess a Teacher's Bible. Shortly afterward a Bible was sent and the recipient now writes as follows:

FREETOWN, Sierra Leone, 27th July.

The Christian Herald:

DEAR FRIEND.—I received the valuable Bible you sent me, for which I am writing and submitting my grateful thanks. I submit my name as subscriber and I am submitting three other names to be subscribers, and would be glad if you would begin their supply from June, 1898. Subscriptions sent by P. O. order. The last mail steamer brought me two parcels containing interesting books from your office as presents to me. You little know how much I value and appreciate them. God bless those who remembered us.

My work is progressing favorably. It is among the poor and degraded in this part of the city. I began my mission in this locality in December, 1895, as "City Missionary," and am delighted with my success, and I thank God alone to whom I owe it. With some help I was able to erect a neat wooden chapel 50x30. I have a Bible class and a good Sunday School. Some kind ladies in America have thought of me as you have done, and are sending me little helps now and then. Your servant in Christ. GEORGE DOVE DECKER.

In Alabama Mountains.

Our readers will be interested in the following letter from Rev. S. E. White, D.D., Sandrock, Ala.:

Since a notice of our work was given in your columns, hundreds of the poor white people of this region have had the Gospel preached to them who never heard it before. God bless the friends who have sent so many useful papers and beautiful picture cards. Last Christmas we had our first Christmas tree and distributed over 100 nice and useful presents. It would have done your hearts good to see the faces of the children light up with joy as their names were called. Mrs. White's day school is growing. Some pupils come a long way to attend. Our Sunday School is doing well; and we manage to assist other neighborhoods where reading matter is scarce. We have given away 250 Testaments and good tracts and papers. There are no regular church or school houses in these mountains. We hold our Sunday School meetings, &c., in such out of the way sheds and shanties as are not occupied.

We have had a hard struggle. Once when we were greatly reduced, we asked God to help us and the next day we received a draft of five dollars from THE CHRISTIAN HERALD. When we came here, not one of seventy-five scholars could tell me what a magazine or periodical was like. Now these and 200 more can read the books we give. THE CHRISTIAN HERALD'S face has become very familiar in these mountains. Our nearest railroad station is Round Mountain.

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BY BENJAMIN FRANKLIN

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ASIGN OF THE TIMES.

ropt ic Significance of the Zionism in onnection with Anti-Semitism.

By Rev. J. Gosset Tanner.*

E of the most extraordinary developments of this latter half of the nineteenth century, which st of its intelligence and liberality, is wespread antagonism to God's an- t ople. Let us look for a moment is going on in the world. Do we s the spread of the dislike of the s Has not anti-Semitism reached a a almost in the days in which we suppose we may say that its birth- as Germany. We should hardly e to find it there, and yet even in tant Germany we witness an ex- atred of the Jewish race. Turning R sia, we see that the spirit has be- e strong there that hundreds and ds have been driven out without g what to do and where to go. I e , however, the anti-Semitic spirit a ined to a greater height in France any other country. Probably you have read an account of an w with M. Drumont, the editor of devoted to little else than hatred Jew, and also an interview with x Nordau. Here we have two the very opposite poles, both of hink that an outbreak of serious er against the Jews may take e France at any moment, possibly n massacre. There is a great dis- the Jews, which latter, as we all as been emphasized by the Drey- , and I suppose that most impar- observers think that if that poor man t been a Jew, nobody would have f the case at all.

e, therefore, that the prophecies eady being fulfilled before our s. We notice also that this agitation on numbers of the Jews themselves th return to Palestine is what many r especially the prosperous ones, e een fighting against for many s They have said, "We will remain nds where we are living: we have i to leave them;" but God is draw- g t m out of all these countries, and y e, by a secret, but powerful im- se which they cannot resist, being o t back to their own land.

s ot absolutely true, as Dr. McKil- ls shown, that they must be brought k a state of unbelief? God has t so. It is very clear, I think, from k 22: 18-22: "Thus saith the Lord od. ecause ye are all become dross, ol therefore, I will gather you into e st of Jerusalem. As they gather e nd brass, and iron, and lead, and n the midst of the furnace, to blow e upon it, to melt it, so will I gather mine anger and in my fury, and I ve you there, and melt you." It is e vident, therefore, that this is the rpose for which God is going to e Israel back to Jerusalem and to e e. They are to be brought into f nace and there to be melted: but t re is one token of encouragement, n this passage which seems so ter- e. Though a great many metals are t ed here, the Lord selects silver th principal metal. Now, when he p es his saints in the Bible to silver t gold, as he often does, I think it is e ear that he means they are precious a and therefore, though the Lord s punish Israel, still they are com- r c silver, and the remnants of the s ill be brought purified out of the a of affliction.

k it is also clear from that striking d Isa. 66. that even in the time when y e brought back, when the temple e rebuilt, in such a state of unbelief re ill be some—a humble, poor peo- —o will believe the Lord's Messiah, l be watching for his coming. g scoffed at by those who are build- t temple in unbelief.

N to look again to the Zionist move- e t I have read everything I could t d of bearing on the subject with e gatest possible interest. Dr. Herzl . Max Nordau are men of great er and observation, but still there is ery le thought of God in their speeches a their notions. Their idea is sim- p national one. There is a very re- markable man, Rabbi Mohilewer, who attended the Basle Congress, and who seemed to have a more spiritual thought. He said that the true faith was that God would send the Redeemer to bring back his chosen people to their own land, and that the Jewish race would be once more honored among the nations.

I think Mr. Zangwill feels that the present movement of Zionism is too rash, yet he says that "a genuine movement would deserve the support and guidance of the best Jews," and his conclusion is that "Zionism would, at any rate, preserve the race for future inspiration. Whereas, without either Zionism or an international spiritual idea, Judaism must deservedly disappear." Here is, I suppose, one of the most remarkable Jewish writers of the present day, and even he feels that something must be done to preserve alive the spiritual idea of Judaism, to preserve even the thought of the law of Moses and the prophets.

Dr. Townsend's idea about the parable of the fig-tree in Matthew 24, where we are told that "when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors," may very possibly be true, that the olive-tree is a type of Israel under certain circumstances, and the vine-tree also another type, and that the fig-tree is a type of Israel under responsibility, and that we now see the national idea, under Zionism, budding and putting forth leaves.

*This article in the September *Prophetic Year* May be obtained, price six cents, from J. E. Jet, 77 Bible House, New York.

THE STORY OF CONSUMPTION

Dr. Hunter's Lecture Continued From Last Week.

I announced my theory and the principles of my treatment to the world in the following axioms:

1st. Consumption is a local disease of the lungs and always begins first in the air tubes through which we breathe. It injures health and endangers life by destroying the *freedom of breathing*. Before true consumption can arise, or anyone get it, the lungs must be inflamed by bronchitis and the epithelium abraded, forming a raw surface in the air tubes. The germs of the air which cause consumption can only attack a raw surface. They have no power to injure the lungs until the epithelium, which is the lung's natural safeguard, is destroyed by the bronchial inflammation. From bronchitis to consumption is only a step, but it is one fraught with fearful consequences to the patient. It changes a simple inflammation into a deadly germ disease, which is always fatal if not properly treated.

2d. Consumption can only be prevented by arresting and curing its invariable forerunner—bronchitis, before the bronchial inflammation has weakened and abraded the epithelium from the lining of the air tubes.

3d. The only treatment that is curative in lung cases is by medicated air inhalations. Inhalation is the only way any remedy can reach the seat of lung disease. It is the only way we can reach or heal any bronchial inflammation, and the only possible way of destroying the germs in the tubes and cells of the lungs, on which every hope of the patient's cure depends.

I first proclaimed the local nature of consumption and its curative treatment by inhalation in a book published by Springer and Townsend, of New York, Dec. 1852. With the enthusiasm of a young doctor sure of his facts, I confidently expected all practicing physicians to hail my discovery as a great boon to the profession and lung sufferers to immediately receive the benefit. But alas! nothing of the kind occurred. Instead of investigating my theory and cases in the interests of medical science, they heaped abuse on me for daring to call consumption a local disease, said it was against the established doctrines, and could not be true without overturning the very foundation on which every physician's practice and reputation were based. The preservation of the fake doctrines then held regarding consumption was though of more importance than the truth of the new theory and the preservation of their practice (although wholly unsuccessful and valueless to their patients) of more urgent interest than any chance of curing the disease.

From 1851 to 1882 the benefits of my treatment of lung cases were confined wholly to my patients. In 1882 Prof. Koch, of Berlin, found in the matter expectorated by consumptives the *actual germ* that causes the disease. I had declared in 1851 that consumption was produced in every instance by the germs described by Martin, Carmichael and Lanza, or by some similar local cause acting directly on the lung tissues. Prof. Koch proved beyond question or doubt that that theory was the only true one, and that consumption is always a local disease of the lungs.

For eight long years Koch's great discovery was ignored by the profession, and made no more impression on practicing physicians than the casting of a pebble into a pool—a tiny ripple momentarily marks the fall of the stone and then the same unchanged surface returns.

Not one of the medical colleges, medical journals, or organized medical associations let the public know of the far-reaching importance of Koch's discovery of the bacilli tuberculosis. They let physicians go on treating consumption in the old way, keeping their patients in entire ignorance of the fact that such discovery proved their treatment not only wrong, but certain to defeat its cure.

But in 1891, nine years later, a complete revolution took place. The whole history of medicine fails to furnish another example of such complete abandonment of medical doctrines and principles, and such open public acknowledgment of errors of treatment.

This mighty upheaval was not produced by any profound medical coagitations, reports of medical societies, or newly discovered facts, but in the twinkling of an eye by a mere newspaper announcement that Prof. Koch had discovered a wonderful lymph which would kill the germs and cure consumption, and that physicians could buy it and dispense it to their patients at so much an injection. Without any proof of the truth of the newspaper report—before the profession had received or given the lymph any trial, or knew anything of its composition, or of any authenticated case cured by it—they cast their doctrines aside, confessed that they knew their treatment to be worthless, and adopted and proclaimed the Koch lymph nostrum as the one and only remedy for consumption. Leading physicians denounced the doctrine under which they had practiced all their lives, and without shame declared that they had never cured even *incipient consumption* under it.

The lymph was at last obtained and tried, and in less than a year abandoned by all physicians of character as a dangerous quackery which cured nobody, but endangered the lives of everyone subjected to it. So many deaths were caused by it that many governments interdicted its further use as a crime.

What a lamentable spectacle for a liberal and learned profession to make!—its most dignified members tumbling over each other in a frantic scramble to grasp a shadow, *which they ought to have known, by the axioms of their own science, could not have either substance or reality!* For it they stripped themselves of every shred of reputation as physicians and stood confessed before the world as having practiced and upheld throughout their whole medical career a treatment for lung diseases which they knew all the time to be worthless to their patients.

Since the explosion of the Koch lymph delusion, a reign of quackery in the treatment of the lungs has swept over the country unequalled by anything since the Dark Ages. Physicians rushing from one worthless nostrum to another in the vain hope of finding something to take the place, *before the people*, of their publicly discarded and confessedly worthless treatment. Goat's blood, asses' serum, Spanish flies, Edson's asepsin and Murphy's "putting the lungs to sleep"—all serve to show the wild imaginings, false reasoning, and utter ignorance of the nature and requirements of lung diseases everywhere in vogue among general physicians.

Scientific physicians and all lung specialists throughout the world now accept my theory of consumption that it is always a local disease of the lungs, and that its essential cause is a germ of the air feeding upon and destroying the lung tissue. Therefore, we must kill the germs in the lungs and heal the inflamed and ulcerated surfaces caused by their ravages to cure it. To do this, germicidal and healing remedies must be inhaled into the lungs in a gaseous state. No part of the breathing organs below the larnyx can be treated by solid or fluid medicines. The lungs constitute an air cavity, and lung diseases can be cured only by air medicated according to the nature and stage of the disease.

If the inhaled medicines are right, and rightly applied according to the case, all lung maladies are as curable as other serious sickness. This is the only direct treatment and the only scientific one. Legitimate reasoning, analogy, experience and common sense all proclaim it the only one curative of lung diseases.

I have treated over 50,000 cases of lung sickness during the past 47 years, and in thousands of instances have rescued patients by this treatment from the very brink of the grave, who otherwise must have died. In my New York practice I have treated in the past six years more than 10,000, and during last year 2,578 cases, the records of which can be seen at my office. I founded and introduced the local treatment of the lungs by inhalation, invented the first instrument ever used for the cure of these diseases, and I believe I am the first lung specialist who ever treated consumption on scientific principles, or can show any commanding success in its cure.

ROBERT HUNTER, M.D.,
Specialist in Lung Cases,
117 West 45th St., New York City.

Note.—Dr. Hunter's book, fully explaining his treatment and its results in all forms of lung disease, will be sent free to any reader of The Christian Herald by addressing him as above.

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ENDEAVOR WORK.

Courage to Attempt Service for Christ Derived from the Example of Gideon. Judges 7:1-8, 19:22.

The most conspicuous lesson in this story of Gideon is that of absolute dependence upon God. Clever as was his stratagem, and adapted as it was to strike terror to the hearts of the enemy, the success of the whole enterprise came from God's hands. Special care was taken to so reduce the force under Gideon's command, that it should be impossible for it or its commander to take credit for the victory. The glory belonged to God. We sometimes get a wrong idea from this desire attributed to God to have the glory that belongs to him. It is not a craving for praise and honor that is meant, but an endeavor to convince men of his care for them, and the extent of the power that he is willing to exercise in their behalf. God would have his people trust him and undertake enterprises in dependence upon him. Nothing encourages them to do so, in such degree as the story of what he has done for others. Therefore it is important that the glory which belongs to him should not be given to the instrument he has used. There are enterprises in our day that seem as formidable as this attack on the Midianites. When a gigantic evil is supported and protected by politicians or by the liquor power, it seems idle to attack it. When some neighborhood is given over to Satan so completely that an attempt to carry the Gospel into it seems doomed to failure; or when an individual has so thoroughly and emphatically avowed hostility to religion that to approach him requires courage—in any of these circumstances the example of Gideon is valuable. Even the weakest child of God, or the feeblest company of Christians may go forward with confidence, knowing that the power is not of man but of God.

MOSES' CHOICE.

The Turning Point in the Life of the Great Liberator and Legislator. Exod. 2:11; Heb. 11:24-27.

How glad we would be to have the full story of the early life of Moses. Tradition, which is so often untrustworthy, tells such wonderful stories of him. It represents him as achieving great distinction as a scholar, an officer in the army, and in politics. There can be little doubt, from the facts that are narrated, that he was prominent in the life of that day. Yet he went down to his brethren to see how they were treated. Many men in his situation would have been thankful that they at least were delivered from the misery, and been glad to forget that they had brethren in slavery. We can imagine the struggle there must have been in the mind even of a Moses, before he identified himself with his race. There was so much to give up—how much, we can never conceive—if he would declare himself one of the despised and enslaved Hebrews. Yet even from a worldly standpoint his decision was justified by results. If he had taken the other road and had chosen the palace instead of the brickfields, and even if he had attained the throne, he would have been only one in the long line of Pharaohs without fame, save in the musty records of the country. As it is, his name is known and honored the world over, and he has an immortality of glory that could never have come to him as an Egyptian monarch. But no such consideration, we may be sure, weighed with Moses. He was drawn to his people by sympathy and love, not by hopes of personal renown. It was one of the most courageous and self-sacrificing acts on record. It led to his appointment as the leader of the race, the maker of a nation. Surely, in all his early years God was preparing him for his great mission, and qualifying him for its performance.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

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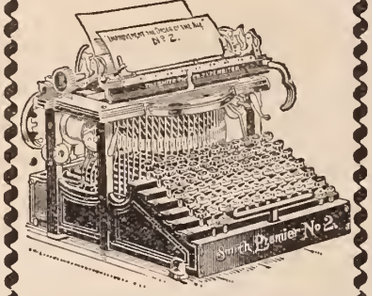

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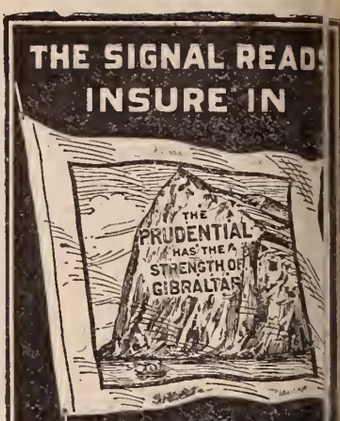

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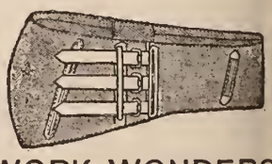

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WE shall know by intuition,
By the love-light on their face,
(All unchanged by the transition)
By the tender soul embrace—
How the lovely ones we cherished,
Early fallen in the strife;
Oh, the hopes that with them perished,
Seemed the greater part of life.

All the chords we thought were broken,
All the heart ache of the years,
All the love we left unspoken,
All the longing and the tears—
Ease to grieve when we behold them,
When we clasp our own once more,
When our loving arms enfold them,
As we folded them of yore,

We shall know whose song has cheered us,
While the singer was unknown.
We shall know who loved or feared us,
While we walked apart—alone.
We shall know who stooped to raise us,
By the thorn-prints on his brow.
We shall know and 'twill amaze us,
When with Seraphim we bow.

We shall know how mercy found us,
How the Father loved his own.
We shall know the love that crowned us,
"We shall know as we are known."
We shall know why tears were flowing—
Know with joy that passes speech.
All the wonders of that knowing,
All eternity shall teach.

Interlinth, Me. —MRS. MARY B. WINGATE.

INFLUENCE OF THE BIBLE.

Single Passages That Have Transformed Men's Lives and Made History.

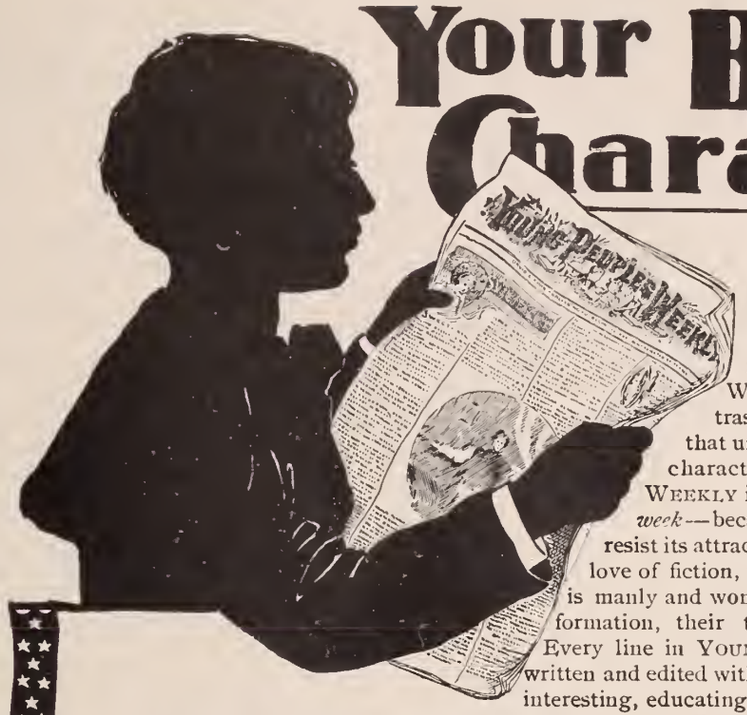
AS Geikie wisely observes, the story of separate chapters of the Bible, or even verses, if it could be known, would be a record of surpassing interest. In the experience of everyone some texts shine like stars, as we think of personal trials they brightened, or death-beds of friends they hallowed. Every religious life borrows thus its own secret illumination from year to year, its own galaxies and bright particular stars, which have soothed disappointments, tempered calamities, and filled the mind with a calm and steadfast serenity in the darkest moments. Human compositions catch its color as they embody its spirit and repeat its words. Kings and peasants, philosophers and the illiterate, martyrs and confessors, have built been cheered, inspired and sustained by its wondrous words. It has created the truest poetry and the sublimest art the world has knew, and a literature unique in its power and dignity.

There is hardly a chapter that has not, perhaps, in some of its verses kindled sentiments known to antiquity. There is a transcendent vigor and life in every page. A single verse made Anthony sell all that he had, and conduced, through his doing so, a new era in ecclesiastical history. At a single warning of the epistles, Augustine's hard heart was melted under the fig-tree at Milan. A single chapter of Isaiah made a penitent believer of the profligate Rochester. A word to St. Paul has become the stronghold of Luther.

Cromwell charged, at Dunbar, to the cry, "Arise, O God, and let thine enemies be scattered!" And Anthony drove away his temptation by the same appeal. Thomas Arnold murmured in dying: "If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons," and "Blessed are they who have not seen, and yet have believed." Selina, Countess of Huntingdon, died using Christ's words, "I go to my Father." Lady Jane Grey wrote in the book of the Lieutenant of the Tower before her execution "The day of death is better than the day of birth." Latimer, at the stake, roused himself by the remembrance that "God is faithful, and will not suffer us to be tempted above what we are able." Luther died crying, "Into thy hands I commit my spirit."

The Psalter alone, by its manifold application and uses in after times, is a vast palimpsest, written over and over again, illuminated, illustrated by every conceivable incident and emotion of men and of nations; battles, wanderings, escapes, death-beds, obsequies of many ages and countries, rise, or may rise, to our view, as we read it. What shall we say of a book so many-tongued, so intensely human, so authoritatively divine? Let critics and theorists stumble at words or phrases; let those things remain to the end "hard to be understood;" whose voice can it be but God's, which rises still and holy over the turmoil of life in a thousand persuasions, commands and promises, to warn us of danger, to guide us right, and to soothe our infinite cares and sorrows? It is a noble passage in which Augustine contrasts antiquity and Scripture, and gives his fealty as a Christian man must: "I read Cicero and in Plato, and such writers I find many things finely said, things that move the spirit; but in none of them do I find these words: 'Come unto me all ye that labor and are heavy laden, and I will give you rest.'"

Your Boy's Character



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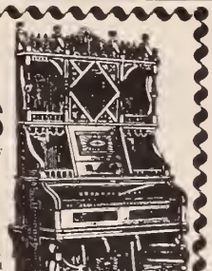

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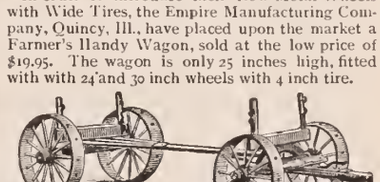

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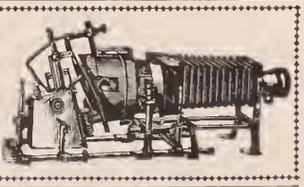

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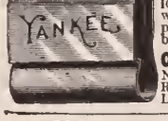

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Dr. Blosser, the well-known Minister of the Gospel, and medical specialist, is the originator of one of the world's most valuable means of curing disease. It is a fact well known among physicians, as well as by sufferers, that while there are many proposed remedies for Catarrh, Bronchitis, Asthma, etc., heretofore there has been known no reliable cure.

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50,000 Trial Packages FREE.

We have recently given away 100.000 trial packages of Dr. Blossers's Catarrh Cure to persons afflicted with Catarrh, Bronchitis, Asthma, Catarrhal Deafness etc. and now offer 50.000 trial packages, absolutely free. If the trial package does not impress you favorably you will have been at no expense. If you wish to give the remedy a more thorough trial at once than the sample affords, inclose us $1.00 for one month's treatment, by mail, postpaid. If you wish a free package, write a letter or postal card at once to

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Below are Letters from Ministers, Physicians and Other Prominent Men, Recommending this Great Remedy:

Prominent Minister Cured—Bronchitis and Ulcerated Throat—15 Years' Standing.

I had bronchitis and ulcerated sore throat of fifteen years' standing, having spent hundreds of dollars for medicine that did not cure me. Five boxes of your Catarrh Cure, used according to directions, cured me sound and well. I have never known it to fail to cure in a single case of nasal catarrh, if the afflicted did not stop using the remedy as soon as partial relief was obtained. (Rev.) M. G. MILLIGAN.

Choccolocco, Ala., October 26, 1896.

(Note.—Mr. Milligan was cured 12 years ago, and states in a recent letter that he has had no symptoms of the disease since.)

Certificate of an Eminent Physician.

GREENSBORO, N. C., July 31, 1898.

Dr. J. W. Blosser & Son—

Gentlemen: I tender you my sincere thanks and take great pleasure in recommending your remedy to the profession, and to the public, as a safe, pleasant and most reliable remedy for catarrh. I have purchased and sent your Catarrh Remedy to several of my friends, who suffered very much as I did, and they have reported to me as having received the same good results which attended my own case. I have received many letters during the past year from various sections of the United States asking me as to the certificate I gave you being a genuine one. I have replied to each and have advised them to give the remedy a fair trial, and I believed they would be cured. I have used it in my practice whenever a case presented. I have been cured by your remedy and again tender you my sincere thanks. Very respectfully,

R. K. GREGORY, M. D.

Deafness Cured.

GREEN FOREST, Ark., Sept. 27, 1897.

Dear Dr. Blosser: My little boy, now twelve years old, suffered severely for nine years with nasal catarrh, which also involved his hearing to such an extent that we had serious apprehensions of its entire loss. But we now bless the day when we first saw your Catarrh Cure advertised in the Arkansas Methodist, for our boy has used four boxes of it and we now rejoice in the happy results of his hearing being perfectly restored and the nasal trouble, of so many years continuance, which was so severe that the bridge of his nose was eaten through, has almost wholly disappeared, so that we can only see slight symptoms of it when he has contracted a severe cold. I heartily commend your remedy to others. Yours truly,

(Rev.) D. C. ROSS.

Catarrh Cured.

EAST RAYMOND, Me., April 25, 1897.

Dr. J. W. Blosser & Son, Atlanta, Ga.—

Dear Sirs: I received the packages of Catarrh Cure all right. It proved to be much more than you advertised. It cured my wife of a severe case of catarrh. She had tried various remedies but received no benefit until she tried yours. I would advise any sufferer to give your remedy a fair trial. I have recommended it to many of my friends who are troubled in the same way. I remain yours very truly,

HOWARD WITHAM.

Evangelist Cured 15 Years Ago—No Return.

Dr. J. W. Blosser & Son, Atlanta, Ga.—

Gentlemen: I was a sufferer from nasal catarrh for twelve years, and it developed into the worst form, impairing my eyesight and injuring my hearing. It also affected my bronchial tubes seriously. My nervous system gave way, unfitting me for the duties of life. By the constant use of Dr. Blosser's Catarrh Cure I was permanently cured in the year 1881, making fifteen years in which I have never had a return of the disease, nor have I felt the the effects of it. I most heartily recommend to all sufferers Dr. Blosser's Catarrh Cure, as one that cannot be excelled. Fraternally,

(Rev.) J. CAL. LITTRELL, Evangelist.

Warrensburg, Mo., Oct. 25, 1896.

A Minister of the Gospel Cured of Asthma.

THOMASTON, Ga., Sept. 21, 1897.

Dr. J. W. Blosser & Son, Atlanta, Ga.—

I have used five boxes of your Catarrh Cure since last April, when I was suffering almost constantly from asthma. I had paroxysms every night, so that I could neither sleep nor lie down even while taking medicine from our home doctor. Four days after smoking your medicine, I began to improve so much that I could lie flat on my back and sleep as well as anybody. I think I am cured of asthma. I thought before I began using your medicine, that my preaching was over, but I now have three regular appointments which I fill monthly. My head has troubled me very little from catarrh; have had less pains in my head than for years. I must speak in highest terms of your medicine. I am recommending it everywhere I go. Yours truly,

(Rev.) JNO. W. ATWATER.

Catarrh Cured Permanently.

ATLANTA, Ga., Aug 2

Dr. J. W. Blosser, City—

Dear Sir: In reply to your favor asking as to the permanency of the cure of catarrh effected by your remedy on myself years ago, I will state that there has been no return of the disease, and I am now absolutely free from any affection of the kind. Should I ever have a return of it, I know of nothing that I would sort to with so much confidence as Dr. Blosser's Catarrh Cure. Yours truly,

L. A. HAWES, 395 Marietta St.

A Minister Cured.

PARIS, Tex., Sept 2

Dr. J. W. Blosser, Atlanta, Ga.—

Dear Sir and Brother: In 1894 I contracted a severe cold which came near developing into pneumonia. We broke it up, but it left me with nasal catarrh. I continued for nearly two years, growing worse all the time, until it affected my whole system and was really distressing. I then ordered a box of your Catarrh Cure and before it had all been used I felt well, but I continued using it at intervals, until I was used. I have had no further trouble with the disease. I am grateful to God and obliged to you for remedy, and the cure it wrought. I have been more than a year. If my testimonial will help other poor sufferer from this loathsome disease cured. I will rejoice. Your brother in Christ,

(Rev.) C. M. L

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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VOLUME 21.—NUMBER 41.

REV. T. De Witt Talmage, D.D., Editor.

NEW YORK, OCTOBER 12, 1898.

PRICE FIVE CENTS.

THE CORONATION OF QUEEN WILHELMINA OF HOLLAND—THE PAGEANT AT AMSTERDAM. SEE PAGE 783

QUESTIONS AND ANSWERS.

Correct answers to our latest Scripture puzzle have been received from Mrs. H. P Elliott, Charles R. Frailey and several other readers.

C. O. M., Trenton, N. J. What is the Didache to which you refer in a recent answer to a correspondent?

It is an ancient manuscript, discovered in 1883 among a quantity of other writings by Philoletheos Bryennios. They were found at Constantinople, whither they had been taken from Jerusalem. The Didache purports to be a memorandum of the teaching of the Apostles. The author apparently designed it as a manual for pastors and teachers. It is written in Hellenistic Greek, like the New Testament. Scholars are not sure about the date. Many believe it was written about fifty years after the Crucifixion, but others think it could not have been written so early, and would make the date about A.D. 200. It is generally believed to be genuine and to correctly report the teaching of at least some of the Apostles. It is a small work of only 2190 words. A translation of it is published by Messrs. Charles Scribner's Sons, Fifth Avenue, New York.

J. R., Barnesville, Ga. Are "loving cups" ever used in the communion service?

In early times, shortly after Christianity was introduced into Europe, the monks, unable to wholly abolish the "wassail bowl," substituted the "loving cup" or "grace cup," and its use thereafter assumed a semi-religious character. There is no evidence, however, that loving cups were ever used in the observance of the sacramental feast. The appellation "cup of the Lord" or "cup of blessing," which was given to the sacramental cup, distinguished it from all others. On the other hand, the loving cup was a pledge of human friendship and nothing more.

R. D. K., Summerville, Tenn. Was Columbus really buried in Havana?

There is conflicting evidence on the subject. His family were too poor to carry out the wish expressed in his last testament for burial in "La Espanola" (San Domingo), and he was first interred in Spain. In 1541, the Spanish Government ordered his remains transferred to San Domingo, where they were buried, tradition says, on the right of the altar in the Cathedral, then newly erected. As records were not then kept, entry to this effect was not made until 1676, 135 years after, by which time Diego, Columbus' son and his grandson, Luis, also had entombment there. When Spain ceded San Domingo to France in 1795, the contents of the vault on the right of the altar were transferred to Havana. Workmen discovered another vault on the right, and near the altar in 1877, and the inscriptions on the leaden casket and other conclusive evidence convinced many people, among them distinguished authorities in Europe and America, that the discoverer still rests, according to his last wish, in "La Espanola," and, therefore, the remains recently removed by Spain from the Cathedral in Havana may be those of Diego, and not those of Columbus.

M. R., Lodgepole, Neb. How are members of the Supreme Court of the United States chosen? The Justices of the Supreme Court are appointed by the President and confirmed by the Senate. All the Judges of the inferior United States Courts are chosen in the same way.

E. E. M., St. Andrews, Nova Scotia. What is the "insect cow"?

It is a light green bug scientifically known as *aphis*, and much detested by gardeners for its destructiveness to vegetation. It can almost always be found clustering along the tender shoots of roses. From two tubes on the back of the insect, it secrets a fluid known as honey-dew, of which ants are very fond, and which they have a way of drawing from the *aphis*, so that the latter come to be called their "cow." Observers have seen a gang of garden ants go up a stem and conduct a "herd of cows" to the ant-hills, where they bring food to them and keep them for "milking" purposes.

G. H. G., Fort Worth, Tex. 1. What countries during recent years have had largest commercial dealings with China? 2. What of China's manufacturing facilities? 3. Her mineral resources?

1. Britain, America, Germany, Japan and Russia, in order named, with Britain far in advance of the rest. 2. The methods are primitive. Owing to density of population, cheapness of living, and abundance of raw materials, such as cotton, silk, iron, etc., at hand, China should, and when fully opened to Western science and progress, will rank among the greatest manufacturing countries of the world. At present she stands very low in the scale; even in tea-making, Ceylon's methods are better, and in handling silk, Japan is her superior. 3. Her mineral resources are vast and varied, and because the art of mining is in a backward state, these resources are practically untouched.

Margaret S., Ramona, Cal. 1. I have been reading here and there of "the birth of a new world" in the heavens, about which astronomers are much exercised. At the same time it is spoken of as being in existence a long time ago. What is this new world? 2. How, since it is really so old, is it spoken of as "new"?

1. We suppose you refer to the star-like object which astronomers have been recently discussing, and which they tell us is forming in the nebula in Andromeda. 2. This phenomenon, observed in 1898, must have occurred long ago, for although light travels at the wonderful velocity of 186,330 miles a second, Andromeda is at such immense distance from us that billions and billions of miles of space had to be traversed before the light of the new sun could reach our planet. Miss Proctor says of the new star and the conflagration which must have preceded it: "It all happened years ago, and since the star first blazed forth on the scene it may have rivalled Sirius in brilliancy eventually fading away until its dim light seemed but a ghost of its former self." In 1885, astronomers saw a somewhat similar appearance in Andromeda, and as variability in lustre is a peculiarity of some stars, astronomers are connecting the phenomenon of 1885 with that of the present time and arguing that the new star is the old one, with recovered brilliancy.

I. R. E., Morristown, O. Did we conquer in the recent war because God helped us, or because we were better equipped than Spain in men and ships and artillery? If as I claim, God takes care of the right, how was it he left Poland to be partitioned?

There is no doubt of our superior equipment. That is sufficient to explain our victory. At the same time, there is no truth in Napoleon's sneer that "God is always on the side of the heaviest battalions." History gives many instances of the weaker party winning battles. God has in his power forces, such as storms, diseases, etc., which can be used to help the weaker party, as when the Spanish Armada, equipped to invade England in the time of Elizabeth, was dispersed and weakened by a storm. Or, as in the case of our own Revolution, the foe may have to withdraw its forces to meet another enemy. God does rule the world still, but he rules it by methods which to an unbeliever appear like natural and material forces. If you will read the history of Poland previous to its partition, you will see that there were causes at work which inevitably led to its downfall.

O. K., Harrow, Ont. If a new spiritual body is given at the last day, should we not speak of it as a creation, not as resurrection?

The objection does not seem valid. Must there not be a new body in the case of many whose bodies have crumbled to dust, or have been burned in a fire, or cast into the sea and devoured by fishes? If a new body in any cases, may it not be so in all? But really the question is not important. God will give us a body as it pleases him. "It doth not appear what we shall be, but we know that when he appeareth we shall be like him" (1. John 3: 2).

E. C. M., Osterdock, Ia. What is the meaning of Paul's instruction as to marriage in 1. Cor. 7: 36? Does it not tend to immorality?

Paul had been explaining that in those times of persecution, unrest and insecurity, it was better not to marry. Single persons could do the cause of Christ more service than persons who were married and had the care of children. Still, he issued no command, nor did he wish his advice to be carried to an extreme. If the father of a girl was troubled about her, and if her suitor was eligible, it might be better to let them marry. There was no sin in it. The apostle would have been horror-stricken if he had thought it possible that his words could be misconstrued in the way you mention.

W. H. G., Lowell, Mass. Has any trace been discovered of the lost ten tribes of Israel?

You have probably heard the claims of certain teachers that the Anglo-Saxons are the representatives of them. Many people believe it, but to us the evidence does not appear conclusive. They were probably absorbed in the populations among whom they went. They had become very careless before their deportation, and it is probable that in their exile they inter-married with the people among whom they lived, and their identity was lost. It is believed that when the Jews returned in the time of Ezra, some members of the northern kingdom returned with them or soon afterwards.

J. P., Delaware, O. 1. We have no knowledge of it. 2. Margaret Sangster wrote the poem you refer to. The first verse begins:

It isn't the thing you do, dear,
It's the thing you leave undone.

Arthur B., Albany, N. Y. What was the annual death rate during the late Spanish-American war, from all causes?

This question has been answered by the official reports of the War Department, which show that, up to August 31, the total number of deaths in the army of 265,000 men was 3,404, or a little less than one per cent.

F. A. H., Burdett, Colo. 1. When did the present years' course of International S. S. Lessons begin? 2. When was the holiday known as Labor Day established?

1. The present course began with the first Sunday in 1894. The first committee to select the lessons was appointed in 1872. Subsequently in 1878, 1884, 1890 and 1896, committees were appointed for the same purpose. 2. It was observed by a few States in 1887. In 1895, Congress made it a legal holiday in the District of Columbia, thus giving it a national status.

E. W. ——, Long Island, N. Y. Will the prayers of a person who is not a Christian be answered?

If his prayers are for the converting grace, for pardon and salvation, they will be if they are sincere. That is the first thing. We do not see how a person who rejects God's offer of salvation can expect that his prayers will be heard. But God is infinitely more merciful than we realize, and he may answer the prayers of such a person.

Subscriber, ——, New Jersey. 1. The Lord has been calling me for months to go as a missionary. What must I do first, as I am a poor young man without education? 2. Has a person in the Salvation Army a chance to save as many souls as a preacher?

1. The first thing would appear to be to get some education. You could not do much, if any, good in a heathen land without it. Perhaps you are mistaken in thinking the Lord has called you. It is not his way to call men to any work for which they are unable to perform it. If you offer your service to the Missionary Board of the denomination with which you are connected, and they accept you, they will probably assist you in getting an education. 2. The opportunities of preachers vary. Some address audiences of thousands, others seldom speak to more than a hundred. In the Salvation Army there are abundant opportunities, but probably first chiefly by personal work, rather than by preaching.

"THE GRAND COURT," AT THE TRANS-MISSISSIPPI EXPOSITION, OMAHA, NEB.

This splendid group of buildings, classic in style and beautiful to the eye, is an example of the sights to be witnessed by visitors to the Omaha Exposition. Thousands of visitors are thronging the grounds, and the managers report that the Exposition has been a great financial success.

Annie G. Jennings, La. She is a member of the same church as her husband.

D. E., of Bucksport, Me., can obtain a copy of the poem "Taxation of America," by writing to Alden Chase, Bryant Pond, Me.

Friend, Pearl River, La. Certainly not. The United States gets the value of every postage stamp that is purchased, no matter where or when the letter is mailed, unless the stamp is used again, which is illegal.

Subscriber, California. "Red tape" means obnoxious official formality involving delays. It is so called because lawyers and government officials tie their papers together with red tape. The phrase is said to have been introduced by Charles Dickens.

Leroy E., Hamilton, O. We are astonished that you should ask such a question as to juggling and dancing. The test of a Christian's amusements should be: "Are they liable to lead to evil associations and actions, or to excite evil thoughts? Are they a hindrance to spiritual progress?" Put these questions to your own heart.

Subscriber, Orange City, Ia. 1. Through your book-dealer. 2. The United States will determine the amount to be paid by Spain as indemnity, and will hold Spain liable for the payment thereof, probably holding one of her colonies as security until it is paid. 3. It is a member's duty in such a case to report his discovery in a proper spirit, but not with a mere desire to find fault, to the committee or board within whose province such a matter lies. Failing any action by such a committee, or if the matter should be of sufficient importance, he should bring it to the attention of the trustees or other governing body of the church. It may be necessary to bring it before the pastor. It would not be acting in a Christian spirit to publish the fact among the members. Any real fault, reported as above suggested, would be quickly remedied. For the sake of harmony, one can well afford to overlook mere trifles, especially where they do not affect the church as a Christian organization.

THE YOUNGEST QUEEN IN THE WORLD.

Amsterdam's Joy Over the Coronation of Wilhelmina—The Splendid Pageant in the Crowded Streets.

IN a recent issue of THE CHRISTIAN HERALD, some account was given of the ceremonial at the coronation of Queen Wilhelmina, the young ruler of the Netherlands. By later mails I have received a number of photographs of the event, taken specially by Horace Markley, who visited the Dutch capital for the sole purpose of attending the coronation. These views represent what were, beyond doubt, among the most picturesque and attractive features of the great national spectacular festival which has been attracting attention on both sides of the Atlantic.

On her state entry into Amsterdam, Queen Wilhelmina was welcomed in the most enthusiastic manner by the burghers, multitudes of whom crowded the gayly decorated streets. The whole city was resplendent in bunting and green-and-gold, and even the church, in which the young monarch was formally invested with the royal rights and took the oath of fidelity, was a brilliant mass of many-colored drapery. Public dwellings, private houses, stores, and even the fishing-boats

AMSTERDAM BURGHERS INSPECTING THE DECORATIONS—A STREET OF FLAGS.

in the docks were gay with tri-color flags, banners and Chinese lanterns.

After the formal ceremony in the church, and the proclamation of the new ruler's accession, made by the Senior King-at-Arms, the real festivities in the ancient city began. In the evening Amsterdam was prettily illuminated, and the Queen and Queen Dowager drove around the principal streets to view the scene. There were several very brilliant processions, which escorted the two Queens through the streets, beneath decorated triumphal arches, across bridges and over canals. They inspected the Rembrandt Exhibition, the National Gallery of Art, the Palace of Industry, and the special collection of antiquities and memorials of past ages, which was further illustrated by a grand costume-figure parade of historical interest. At the concert hall, the Queens heard a cantata, specially composed for the occasion—the music by Bernhard Peers, the words by one of the most esteemed surviving Dutch literary veterans, the Rev. Dr. Nicholas Beets, now over eighty years of age.

After the celebration, the two Queens left Amsterdam for the Hague by special train on the Friday, and were received with the same ceremonial as that observed on their state entry into Amsterdam. The city was profusely decorated, and the royal party were cheered by assembled crowds. They attended a special thanksgiving in the great church of St. Jacob, where a sermon was preached by the Court Chaplain, Dr. Van der Flier. Handel's Hallelujah Chorus brought the service to a close. Before the party left, a pretty incident took place. Four little orphans, boys and girls, were led up to the tribune where the two Queens were seated. They carried orange-decked baskets, and as the two Queens left the church, retired backwards down the aisle, strewing white roses in their path. On Saturday Queen Wilhelmina was serenaded by school children. A battle of flowers was held by the Cyclists' Corps, when some 18,000 cyclists from all parts of the kingdom passed in review. Afterward the Queens drove to Scheveningen, and fisherfolk in Sunday attire, with fisherwomen in the costume of forty years ago, looking very picturesque, lined the route.

THE TRIUMPHAL ARCH OVER WILHELMSTRAAT.

Wilhelmina Helena Pauline Maria, the young ruler of the people of Holland, has been carefully educated, her training being supervised by her devout and conscientious mother. She is amiable in manner, agreeable in person, and intensely devoted to her country. On the day upon which she attained her majority, she issued a proclamation to the people of Holland in which she said:

On this day, so important to you and to me, I desire before all else to say a word of warm gratitude. From my tenderest years you have surrounded me with your love. From all parts of the kingdom, from all classes of society, young and old, I have always received striking proofs of attachment. I am ready to accept the splendid though weighty task whereto I have been called, and I feel myself supported by your fidelity. Receive my thanks. My experience hitherto has left ineffaceable impressions, and is an earnest of the future. My dearly loved mother, to whom I am immensely indebted, set me an example by her noble and exalted conception of the duties which henceforth devolve upon me. The aim of my life will be to follow her example. True to the Constitution, I desire to strengthen the respect for the name and flag of the Netherlands. As sovereign of possessions and colonies east and west, I desire to observe justice and to contribute, so far as in me lies, to the increasing intellectual and material welfare of my whole people. Trusting in God and with a prayer that he will give strength, I accept the government.

Seldom has a royal reign begun so auspiciously than that of the young Queen, whose simple faith in God and confidence in the wisdom of her mother's pious example, are so eloquently set forth in this short address. Even Americans, who have little in common with monarchial institutions, will wish her a reign of peace and prosperity, and that she may always retain the love and confidence of the worthy people of Holland. They are not a demonstrative race, but when they gathered around her in the brilliant coronation pageant (shown in our first page illustrations), their pent-up loyalty and enthusiasm found expression in such a demonstration as has rarely been witnessed in the staid old capital of Holland.

TOWARD SUNRISE.

"The world is going onward toward six o'clock in the morning, instead of six o'clock at night."—From a recent sermon by Dr. Talmage.

ALL wondrous is the vision our eyes behold to-day,
'Tis glorious to be living to tread the King's highway;
The pulsing air is vibrant with inspiration rife,
We feel the holy impulse, the more abundant life.

The Lord of life has risen, his glory fills the earth,
The world's bright Easter morning now shows his glory forth.

With light the heavens are flooded, new worlds of thought are found,
Wide-open doors of knowledge o'er all the earth abound.
Behold the Orient glowing, the King of Day comes forth,
The sunrise gold is flooding the newly wakened earth;
It shines upon broad prairies, gilds lofty mountain height,
The Orient is radiant, Pacific shores are bright.

The nations are awaking, the Spirit is abroad,
O'er all dark places brooding shines the sweet light of God.
Oh, wondrous the awaking, where night has lingered long,
Isles of the sea are listening to catch the matin song.
Nearing the century's summits, we mount from height to height,
Facing the open vision, the glorious heaven'y light.

We hail with joy the coming, we children of the King,
We go to meet the morning, our hearts glad anthems sing:
We see the palm trees waving along the King's highway,
We join in glad hosannas, we hail the glorious day.
Onward, still onward pressing, with ever upward trend,
Till dawns the morn of glory, whose day shall have no end.

Berlin, Mass. —PHEBE A. HOLDER.

A Statesman's Career Ended.

THOMAS FRANCIS BAYARD, whose name has long been a synonym for high statesmanship and pure politics, passed away at the home of his daughter at Dedham, Mass., on September 28. He was born in Wilmington, Del., in 1828, being descended from ancestors many of whom were prominent in both State and National affairs. He adopted the law as a profession, but early in his career took an active part in politics. On March 4, 1869, he was elected to the United States Senate, and soon rose to be the leader of his party. While in Congress, he introduced many important reform measures, and was the uncompromising opponent of impure legislation. In 1872 he was prominently mentioned as a candidate for the Presidency, and in the National Democratic Convention of that year, and also those of 1876, 1880 and 1884 his name was among those presented for the nomination. He was chosen as Secretary of State by President Cleveland, and in that capacity dealt with many difficult national problems in a manner that demonstrated his broad and liberal statesmanship. More recently he served as Ambassador to Great Britain, and while in that country, he won public esteem by the policy of amity which he fostered and which resulted in the establishment of more cordial relations between the two nations, although the treaty of

THE LATE SENATOR BAYARD.

arbitration, which he strongly favored, was rejected by the United States Senate. He returned to the United States in May, 1897, bringing with him the "log of the *Mayflower*," which had been gracefully presented by its English possessors to the State of Massachusetts.

Mr. Bayard's health broke down in August last, when arterial sclerosis set in. Death came to him like a peaceful sleep. He was an upright Christian gentleman, and had the love of many and the esteem of all who knew him either in public or private life.

THE METROPOLITAN PULPIT

THE GRANDMOTHERS.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: II. Tim. 1:5, ... **The unfeigned faith that is in thee, which dwelt first in thy grandmother Lois.**

IN this pastoral letter which Paul, the old minister, is writing to Timothy, the young minister, the family record is brought out. Paul practically says: "Timothy, what a good grandmother you had! You ought to be better than most folks, because not only was your mother good, but your grandmother was good also. Two preceding generations of piety ought to give you a mighty push in the right direction." The fact was that Timothy needed encouragement. He was in poor health, having a weak stomach, and was a dyspeptic, and Paul prescribed for him a tonic, "a little wine for thy stomach's sake"—not much wine; but a little wine, and only as a medicine. And if the wine then had been as much adulterated with logwood and strychnine as our modern wines, he would not have prescribed any.

But Timothy, not strong physically, is encouraged spiritually by the recital of grandmotherly excellence. Paul hinting to him, as I hint this day to you, that God sometimes gathers up as in a reservoir, away back of the active generations of to-day, a godly influence, and then in response to prayer lets down the power upon children and grandchildren and great-grandchildren. The world is woefully in want of a table of statistics in regard to what is the protractedness and immensity of influence of one good woman in the church and world. We have accounts of how much evil has been wrought by a woman who lived nearly a hundred years ago, and of how many criminals her descendants furnished for the penitentiary and the gallows, and how many hundreds of thousands of dollars they cost our country in their arraignment and prison support, as well as in the property they burglarized and destroyed. But will not some one come out with brain comprehensive enough, and heart warm enough, and pen keen enough to give us the facts in regard to some good woman of a hundred years ago, and let us know how many Christian men and women and reformers and useful people have been found among her descendants, and how many asylums and colleges and churches they built, and how many millions of dollars they contributed for humanitarian and Christian purposes?

The good women whose tombstones were planted in the eighteenth century are more alive for good in the nineteenth century than they were before, as the good women of this nineteenth century will be more alive for good in the twentieth century than now. Mark you, I have no idea that the grandmothers were any better than their grand-daughters. You cannot get very old people to talk much about how things were when they were boys and girls. They have a reticence and a non-committalism which makes me think they feel themselves to be the custodians of the reputation of their early comrades. While our dear old folks are rehearsing the follies of the present, if we put them on the witness-stand and cross-examine them as to how things were seventy years ago the silence becomes oppressive.

Three hundred [illegible] Volney, visited this country in 1795-6 and he says of women's dress in those years: "If a premium was offered for a fashion most destructive to health, none could be devised more efficacious for these ends than that in use among these people." [illegible] our lobster salad at midnight. Everybody talks about the corruption of modern society and how woman's touch goes down under it, but it was worse a hundred years ago, for the chaplain of a Connecticut regiment in our Revolutionary War wrote in 1782 in his "Book of American Women," saying: "They are tall and well proportioned, their features are generally regular, their complexions are generally fair and without color. At twenty years of age the women have no longer the freshness of youth. At thirty or forty they are decrepit." In 1812 a foreign consul wrote a book entitled, "A Sketch of the United States at the Commencement of the Present Century," and he says of the women of those times: "At the age of thirty all their charms have disappeared." One glance at the portraits of the women a hundred years ago and their style of dress makes us wonder how they ever got their breath. All this makes me think that the express rail train is no more an improvement on the old canal boat, or the telegraph no more an improvement on the old-time saddle-bags, than the women of our day are an improvement on the women of the last century.

But still, notwithstanding that those times were so much worse than ours, there was a glorious race of godly women, seventy and a hundred years ago, who held the world back from sin and lifted it toward virtue, and without their exalted and sanctified influence before this the last good influence would have perished from the earth. Indeed, all over this land there are seated to-day—not so much in churches, for many of them are too feeble to come—a great many aged grandmothers. They sometimes feel that the world has gone past them, and they have an idea that they are of little account. Their head sometimes gets aching from the racket of the grandchildren down-stairs or in the next room. They steady themselves by the banisters as they go up and down. When they get a cold it hangs on them longer than it used to. They cannot bear to have the grandchildren punished even when they deserve it, and have so relaxed their ideas of family discipline that they would spoil all the youngsters of the household by too great leniency. These old folks are the resort when great troubles come, and there is a calming and soothing power in the touch of an aged hand that is almost supernatural. They feel they are almost through with the journey of life and read the old Book more than they used to, hardly knowing which most they enjoy, the Old Testament or the New, and often stop and dwell tearfully over the family record half-way between. We hail them to-day, whether in the house of God or at the homestead. Blessed is that household that has in it a grandmother Lois. Where she is, angels are hovering round and God is in the room. May her last days be like those lovely autumnal days that we call Indian Summer!

Is it not time that you and I do two things—swing open a picture-gallery of the wrinkled faces and stooped shoulders of the past, and call down from their heavenly thrones the godly grandmothers, to give them our thanks, and then to persuade the mothers of to-day that they are living for all time, and that against the sides of every cradle in which a child is rocked beat the two eternities?

Here we have an untried, undiscussed, and unexplored subject. You often hear about your influence upon your own children; I am not talking about that. What about your influence upon the twentieth century, upon the thirtieth century, upon the fortieth century, upon the year two thousand, upon the year four thousand, if the world lasts so long? The world stood four thousand years before Christ came; it is not unreasonable to suppose that it may stand four thousand years after his arrival. Four thousand years the world swung off in sin, four thousand years it may be swinging back into righteousness. By the ordinary rate of multiplication of the world's population in a century, your descendants will be over three hundred, and by two centuries over fifty thousand, and upon every one of them you, the mother of to-day, will have an influence for good or evil. And if in four centuries your descendants shall have with their names filled a scroll of hundreds of thousands, will some angel from heaven, to whom is given the capacity to calculate the number of the stars of heaven and the sands of the seashore, step down and tell us how many descendants you will have in the four thousandth year of the world's possible continuance? Do not let the grandmothers any longer think that they are retired, and sit clear back out of sight from the world, feeling that they have no relation to it. The mothers of the last century are to-day in the person of their descendants, in the Senates, the Parliaments, the palaces, the pulpits, the banking-houses, the professional chairs, the prisons, the almshouses, the company of midnight brigands, the cellars, the ditches of this century. You have been thinking about the importance of having the right influence upon one nursery. You have been thinking of the importance of getting those two little feet on the right path. You have been thinking of your child's destiny for the next eighty years, if it should pass on to be an octogenarian. That is well, but my subject sweeps a thousand years, a million years, a quadrillion of years. I cannot stop at one cradle, I am looking at the cradles that reach all around the world and across all time. I am not talking of mother Eunice, I am talking of grandmother Lois.

The only way to tell the force of a current is to sail up stream; or the force of an ocean wave, by running the ship against it. Running along with it we cannot appreciate the force. In estimating maternal influence we generally run along with it down the stream of time, and so we don't understand the full force. Let us come up to it from the eternity side, after it has been working on for centuries, and see all the good it has done and all the evil it has accomplished multiplied in magnificent or appalling compound interest. The difference between that mother's influence on her children now and the influence when it has been multiplied in hundreds of thousands of lives, is the difference between the Mississippi River away up at the top of the continent starting from the little lake Itasca, seven miles long and one wide, and its mouth at the Gulf of Mexico, where navies might ride. Between the birth of that river and its burial in the sea the Missouri pours in, and the Ohio pours in, and the Arkansas pours in, and the Red and White and the Yazoo Rivers pour in, and all the States and territories between the Alleghany and Rocky Mountains make contribution. Now, in order to test the power of a mother's influence, we need to come in off the ocean of eternity and sail up toward the one cradle, and we will find ten thousand tributaries of influence pouring in and pouring down. But it is after all one great river of power rolling on and rolling for ever. Who can fathom it? Who can bridge it? Who can stop it?

Will not mothers intensify their prayers? Had they not better elevate their example? Had they not better be rousing themselves with the consideration that by their faithfulness or neglect they are starting an influence which will be stupendous after the last mountain of earth is flat, and the last sea has dried up, and the last flake of the ashes of a consumed world shall have been blown away, and all the telescopes of other worlds directed to the track around which our world once swung shall discover not so much as a cinder of the burned-down and swept-off planet. In Ceylon there is a granite column thirty-six square feet in size, which is thought by the natives to decide the world's continuance. An angel with robe spun from zephyrs is once a century to descend and sweep the hem of that robe across the granite, and when by that attrition the column is worn away they say time will end. But by that process that granite column would be worn out of existence before mother's influence will begin to give way.

If a mother tell a child he is not good some bugaboo will come and catch him, the fear excited may make the child a coward, and the fact that he finds that there is no bugaboo may make him a liar, and the echo of that false alarm may be heard after fifteen generations have been born and have expired. If a mother promises a child a reward for good behavior, and after the good behavior forgets to give the reward, the cheat may crop out in some faithlessness half a thousand years further on. If a mother cultivate a child's vanity and eulogize his curls and extol the night-black or sky-blue or nut-brown of the child's eyes and call out in his presence the admiration of spectators, pride and arrogance may be prolonged after half a dozen family records have been obliterated. If a mother express doubt about some statement of the Holy Bible in a child's presence, long after the gates of this historical era have closed and the gates of another era have opened the result may be seen in a champion blasphemer. But, on the other hand, if a mother walking with a child see a suffering one by the wayside and says, "Give child, give that ten-cent piece to the lame boy," the result may be seen on the other side of the following century in some George Muller building a whole village of orphanages. If a mother sit almost every evening by the trundle-bed of child and teach it lessons of a Saviour's love and a Saviour's example, of the importance of truth and the horror of a lie, and the virtues of industry and kindness and sympathy and self-sacrifice, long after the mother has gone and the child has gone and the lettering on both the tombstones shall have been washed out by the storms of innumerable winters, there may be standing, as a result of those trundle-bed lessons, flaming evangels, world-moving reformers, seraphic Summerfields, weeping Paysons, thundering Whitefields, emancipating Washingtons.

Good or bad influence may skip over a generation or two generations, but it will be sure to land in the third or fourth generation, just as the Ten Commandments in speaking of the visitation of God on families, says nothing about the second generation, but entirely skips the second, and speaks of the third and fourth generation: "Visiting the iniquities of the fathers upon the third and fourth generation of them that hate me." Parental influence, right and wrong, may jump over a generation, but it will come down further on as sure as you sit there and I stand here. This explains what we often see—some man or woman distinguished for benevolence when the father and mother were distinguished for penuriousness, or you see some young man or woman with a bad father and a hard mother come out gloriously for Christ, and make the Church sob and shout and sing under their exhortations. We stand in corners of the vestry and whisper over the matter, and say, "How is this, such grace, piety in sons and daughters of such parental worldliness and sin?" I will explain it to you if you will fetch me the old family Bible containing the full record. Let some septuagenarian look with me clear upon the page of births and marriages, and tell me who that woman was with the old fashioned name of Jemima or Betsy or Mehitabel. Ah, there she is, the old grandmother, or great-grandmother, who had enough religion to saturate a century.

There she is, the dear old soul, Grandmother Lois. In beautiful Greenwood Cemetery there is the resting place of George W. Bethune, once a minister of Brooklyn Heights, his name never spoken among intelligent Americans without suggesting two things—eloquence and evangelism. In the same tomb sleeps his grandmother, Isabella Graham, who was the chief inspiration of his ministry. You are not surprised at the poetry and pathos and pulpit power of the grandson when you read of the faith and devotion of his wonderful ancestress. When you read this letter, in which she poured out her widowed soul in longings for a son's salvation, you will not wonder that succeeding generations have been blessed:

NEW YORK, May 20, 1791.

This day my only son left me in bitter wringings of heart; he is again launched on the ocean—God's ocean. The Lord saved him from shipwreck, brought him to my home, and allowed me once more to indulge my affections over him. He has been with me but a short time, and ill have I improved it. he is gone from my sight, and my heart bursts with tumultuous grief. Lord, have mercy on the widow's son, "the only son of his mother."

I ask nothing in all this world for him; I repeat my petition, Save his soul alive, give him salvation from sin. It is not the danger of the seas that distresses me; it is not the hardships he must undergo; it is not the dread of never seeing him more in this world; it is because I cannot discern the fulfilment of the promise in him. I cannot discern the new birth nor its fruit but every sympton of captivity to Satan, the world, and self-will. This, this is what distresses me; and in connection with this his being shut out from ordinances at a distance from Christians; shut up with those who forget God, profane his name, and break his Sabbaths; men who often live and die like beasts,

t are accountable creatures, who must an-
er for every moment of time and every
ord, thought and action. O Lord, many
nders hast thou shown me; thy ways of
ding with me and mine have not been
mmon ones; add this wonder to the rest.
ll, convert, regenerate and establish a sailor
the faith. Lord, all things are possible
th thee; glorify thy Son and extend his
ngdom by sea and land; take the prey from
strong. I roll him over upon thee. Many
ends try to comfort me; miserable com-
ters are they all. Thou art the God of
solation; only confirm to me thy precious
rd, on which thou causedst me to hope in
day when thou saidst to me, "Leave thy
herless children, I will preserve them
ve." Only let this life be a spiritual life,
I put a blank in thy hand as to all tem-
ral things.
wait for thy salvation. Amen.

With such a grandmother, would you
t have a right to expect a George W.
thune? And all the thousands con-
ted through his ministry may date the
ing power back to Isabella Graham.
God fill the earth and the heavens with
ch grandmothers; we must some day
up and thank these dear old souls.
rely God will let us go up and tell
m of the results of their influence.
ong our first questions in Heaven will
"Where is grandmother?" They will
nt her out, for we would hardly know
even if we had seen her on earth, so
t over with years once and there so
aight, so dim of eye through the blind-
of earthly tears and now her eye as clear
Heaven, so full of aches and pains once
l now so agile with celestial health, the
nkles blooming into carnation roses,
l her step like the roe on the moun-
ns. Yes, I must see her, my grand-
ther on my father's side, Mary McCoy,
scendant of the Scotch. When I first
oke to an audience in Glasgow, Scot-
d, and felt somewhat diffident, being a
anger, I began by telling them my
ndmother was a Scotchwoman, and
n there went up a shout of welcome
ich made me feel as easy as I do here. I
st see her.

You must see those women of the early
rt of the nineteenth century and those
the eighteenth century, the answer of
ose prayers is in your welfare to-day.
d bless all the aged women up and down
t land and in all lands! What a happy
ng for Pomponius Atticus to say when
king the funeral address of his mother:
though I have resided with her sixty-
en years, I was never once reconciled
ther, because there never happened the
st discord between us, and consequent-
there was no need of reconciliation."
ke it as easy for the old folks as you
n. When they are sick, get for them
t best doctors. Find the place for
m in the hymn-book. Never be
aamed if they prefer styles of apparel
ich are a little antiquated. Never say
thing that implies that they are in the
y. Make the road for the last mile as
ooth as you can. Oh, my! how you
l miss her when she is gone! How
ch would I give to see my mother!
have so many things I would like to
her, things that have happened in
thirty years since she went away.
rning, noon and night let us thank
d for the good influences that have
ne down from good mothers all the
w back. Timothy, don't forget your
ther Eunice, and don't forget your
ndmother Lois. And hand down to
ers this patrimony of blessing. Pass
ng the coronets. Make religion an
rloom from generation to generation.
thers, consecrate yourselves to God
d you will help consecrate all the
s following! Do not dwell so
ch on your hardships that you miss
ur chance of wielding an influence
t shall look down upon you from the
ers of an endless future. I know Mar-
Luther was right when he consoled
wife over the death of their daugher
saying, "Don't take on so, wife; re-
mber that this is a hard world for
s." Yes, I go further and say, It is a
d world for women. Ay, I go further
say, It is a hard world for men. But
all women and men who trust their
llies and souls in the hand of Christ
shining gates will soon swing open.
n't you see the sickly pallor on the
? That is the pallor on the cold cheek
the dying night. Don't you see the
ghtening of the clouds? That is the
sh on the warm forehead of the morn-
. Cheer up, you are coming within
ht of the Celestial City.

HELP FOR PATRIOTS.

How the League for Social Service Proposes to Assist in Bettering Society.

MANY of our readers secured supplies of the pamphlets which, as announced in these columns at the beginning of the year, were being issued by the Evangelical Alliance as aids to better government. Dr. Josiah Strong, who was then Secretary of the Alliance was the prime mover in the enterprise, and he soon found that the effort was so helpful and so thoroughly appreciated, that it deserved undivided attention. He therefore resigned his office and has organized a new Society which has taken the name of the League for Social Service. The object of the League is "to educate public opinion and the popular conscience, from the enlightening and quickening of which, must come every needed reform, whether moral, political, industrial, or social, and to afford a medium through which an aroused public sentiment can be brought to bear quickly and effectively on legislation." In a word it aims to aid the Christian to become a better citizen by supplying him with information and to show him how to make his influence felt.

The Bible doctrine that righteousness exalts a nation while sin is a reproach to any people, lies at the base of the League's work. It is safe to assume that in every community there are men desirous of good government, preferring clean living and anxious to suppress vice and public iniquity. Yet these men are sometimes hopeless of reform, or do not know the extent of the power they have at their disposal. The League, therefore, besides trying to arouse the conscience of the citizen, will endeavor to show him how he can influence his fellow-citizens and how he can aid in purifying the moral atmosphere of his city. Every patriotic Christian citizen must be in sympathy with such an effort and give a hearty godspeed to the League that is making it.

Three methods have been adopted by the League to effect this object. The first is the issue of such pamphlets as have been already described. They are so small that they may be put in an ordinary business envelope, and they are written in a terse, vigorous, pointed style, which commands attention. They deal with the ordinary duties of the citizen. The following titles will show the character of the series: No. 1. *The New Patriotism*, by Rev. Josiah Strong, D.D.; No. 2. *The Co-Operative City*, by Prof. John R. Commons, Ph.D.; No. 3. *Good Citizenship—What It Is*, by Bishop F. D. Huntington, LL.D.; No. 4. *The Church and Present Problems of Citizenship*, by Rev. Washington Gladden, LL.D.; No. 5. *The Duty of a Public Spirit*, by Pres. E. Benj. Andrews, LL.D.; No. 6. *A Citizen's Manual*, by L. T. Chamberlain; No. 7. *Duties of American Citizenship*, by Hon. S. B Capen; No. 8. *The Value of a Vote*, by Dean George Hodges, D.D.; No. 9. *The Ruler of America*, by Rev. Edward Everett Hale, D.D. The pamphlets, of which these are the first of a series which will include abstracts of the laws of the different States and other useful information, are issued post-paid at 35 cents the hundred.

As the pamphlets are of no political party nor of any religious denomination, nor are designed to promote the interests of any class, but simply to help citizens to influence others in the cause of good morals and pure government, they are invaluable in States where Christian men are standing together against impurity and corruption. They will be translated into various languages, so as to be useful to immigrants who have not yet learned English.

Another method adopted by the League is a bureau of information which will indicate the latest sources of information regarding present-day problems, whether religious, moral, philanthropic, industrial, social, or civic. Thus enabling the citizen who has to argue in support of his principles, to gain access to the facts which will fortify him against sophists. The third method is a lecture bureau

SECRETARY WM. H. TOLMAN.

which will arrange lecture courses and secure lectures on social problems.

Annual membership, which is one dollar, will carry with it the receipt of one copy of every leaflet issued during the year of membership and the use of the information bureau.

Dr. Strong is President of the League; Dr. William H. Tolman, Secretary, and Mr. Spencer Trask, Treasurer. The character of its work may be inferred from the following list of eminent persons who have agreed to serve as an advisory council: Miss Jane Addams, Mrs. Theodore W. Birney, R. Fulton Cutting, Miss Clare de Graffenried, Pres. H. B. Frissell, Richard Watson Gilder, Dr. Washington Gladden, Dr. Edward Everett Hale, Bishop F. D. Huntington, Dr. Wm. R. Huntington, Bishop John F. Hurst, Mrs. Alice Freeman Palmer, Dr. Charles H Parkhurst, John H. Patterson, Bishop Henry C. Potter, Dr. Richard S. Storrs, Dr. Kerr B. Tupper, and Bishop John H. Vincent.

DR. JOSIAH STRONG.

MR. SPENCER TRASK.

The offices of the League are at 608 United Charities Building, Fourth avenue and Twenty-second street, New York. All further information and certificates of membership may be obtained by writing to that address.

Sick Soldiers at Mont-Lawn.

It is "Camp Jewett" now, and a Convalescent Home for the Troops.

THE CHRISTIAN HERALD Children's Home at Mont Lawn, Nyack-on-the-Hudson, has been reopened and is now transformed into quarters for the sick soldiers. As already stated in a former issue, it was tendered to The Women's National War Relief Association of New York, for this purpose some time ago, Major Jewett, the owner of Mont-Lawn, generously consenting, and THE CHRISTIAN HERALD granting the use of its furniture and equipment. Owing to many similar offers, it was not at first believed that Mont-Lawn would be needed; but an inspection by the Medical Staff of the War Relief Association disclosed so many advantages, that it was decided to accept it.

On October 1, the first contingent of invalid soldiers reached Mont-Lawn from New York. They included men who had fought on Cuban battlefields, and others who had been in camp at Chickamauga, Camps Meade, Tampa, Alger and elsewhere. All had been stricken with malarial typhoid fever, and, after a tedious hospital experience, were now sent to the breezy, health-giving slopes of Mont-Lawn in the hope of speedy recuperation. Weak and thin, but glad to be released from beds of illness, and to be conveyed to such delightful quarters, the soldiers sauntered about the grounds, or sat and chatted on the roomy piazzas. One poor fellow, Peter Hoffmeister, a private of the Regular Army, was clearly past human aid. Worn to emaciation, the physicians exerted their utmost skill in his case, but in vain. He lingered until Monday morning, October 3d, and then passed peacefully away.

"Camp Jewett," as the Mont-Lawn Home has been temporarily christened, in honor of its owner, will accommodate fifty soldiers, leaving ample room for house physician, nurses, housekeeper, and other necessary help. The entire management is under the control of the Women's National War Relief Association, of which Miss Helen Gould is Acting Director-General and the leading spirit. Miss Gould's noble work in behalf of the sick soldiers at the various camps is already familiar to our readers. When it was proposed to utilize Mont-Lawn, she personally visited the place, and was greatly impressed with its salubrious location and many other advantages. In the organization of the work, the choice of assistants and other details, she has taken a keen personal interest. Her generous sympathy for the sick soldiers, and her frank and unassuming manner, have won the hearts of all who meet her.

The ladies of Nyack have formed an Auxiliary Committee to assist the War Relief Association and to supply the sick soldiers at Camp Jewett with such delicacies as may be suited to their condition. Nourishing fare, sound, refreshing sleep at night, and the balmy breezes from the piney hills by day, together with excellent nursing and care, may be depended upon to aid materially in restoring the invalids to health and vigor.

AMONG THE SPANISH PRISONERS.

Mrs. Gulick, whose missionary work in Spain is well known, has been spending some weeks among the Spanish prisoners at Seavey's Island, where her command of the language made her specially useful in communicating information and in giving comfort to the sick and wounded men. They belong, she says, to a large class in Spain, down-trodden as much as Cubans, obliged to give their lives in defense of a government which they do not respect.

The Sunday School

ISAIAH CALLED.

S. S. Lesson for Oct. 23. Isaiah 6: 1-13. Golden Text, Isaiah 6: 8.

BY MRS. M. BAXTER.

"IN the year that King Uzziah died," says Isaiah, "I saw the Lord." This did not constitute Isaiah a prophet. He had previously seen, in the light of God, vistons concerning Judah and Jerusalem (Isa. 1: 1), and he had seen the word concerning them (Isa. 2. 1). He had seen the evil, the utter rottenness and corruption of his people and of their worship. And he had seen the remedy: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red, like crimson, they shall be as wool (Isa. 1: 18).

Isaiah had seen that before Zion could "be called the city of righteousness, the faithful city," she must be "redeemed with judgment" (Isa. 1: 26, 27). before the law could go forth out of Zion, and the Word of the Lord from Jerusalem, there must come the day of the Lord (the great tribulation). He saw that the loftiness of man should be bowed down, and the haughtiness of man should be made low, and the Lord alone should be exalted in that day of the "glory of his majesty when he ariseth to shake terribly the earth" (Isa. 2), but Isaiah had not yet seen the Lord. He saw the wickedness of the men and the vanity of the women (Isa. 3), and again a vision of the glory of Zion, when once she shall be purged; but Isaiah had not yet seen the Lord. He spoke and understood the parable of the vineyard, the house of Israel; he could see the "woe" which should come upon the covetous, the drunkards, the blasphemers, the mockers, the hypocrites, the self-righteous, the swindlers (Isa. 5), but Isaiah had not seen the Lord.

And now, in the year that King Uzziah died, he says: "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Priests, sacrifices, worshipers, disappeared from sight; God filled the place. And Isaiah saw, as he never had before, what worship in heaven meant: "Above him stood the seraphim; each one had six wings; with twain he covered his face." What was this? Unfallen beings covered their faces in the presence of such intense holiness and purity! It was time he should do the same. Oh reader, it is time for you and me to do the same! Instead of abasing ourselves, pitying ourselves, defending ourselves, indulging ourselves, if we have seen the Lord, we shall instinctively cover ourselves and hide our face, not in fear and wonder, that he has anything to do with such as we. And with twain he covered his feet." Oh, how many Christians proclaim themselves whatever they go and whatever they do! How they expect to be noticed, admired, recognized! Oh, for the consciousness that God sees, even our feet in the holy assembly! With twain he did fly." Covered, but ready to serve.

"And one cried to another and said, Holy, holy, holy is the Lord God of Hosts; the whole earth is full of his glory." No word about themselves, no petitions, they were satisfied to simply adore him. Oh, how miserable is the acquaintance with God of those who approach him with no other idea than to get something out of him! How poor are most of our hymns, so full of ourselves, our wants and our experiences, our joy and our peace, and Oh, so little of his glory! These words in the Hebrew are, as we see from the R. V. margin, "The fulness of the whole earth is his glory." "In his tempie everything saith glory" (Ps. 29: 9, R. V.); and the earth will not have fulfilled its purpose until the reign of Christ has so conquered the whole creation that every created thing, and every thing that hath breath, shall praise the Lord. Isaiah saw the foundations of the thresholds move at the voice of him that cried, and the house was filled with smoke. When God has his rights, and his creatures offer him holy worship, there is no door and no difficulty or any other obstruction which will not move before his majesty.

"UNTIL THE CITIES BE WASTED WITHOUT INHABITANT AND THE LAND BE UTTERLY DESOLATE."

"Then said I, Woe is me!" The prophet had before said, and said in the Word of the Lord, "Woe unto them that join house to house and field to field;" "Woe unto them . . . that . . . follow strong drink;" "Woe unto them that draw iniquity with cords of vanity, and sin, as it were, with a cart rope;" "Woe unto them that call evil good and good evil;" "Woe unto them that are wise in their own eyes and prudent in their own sight;" "Woe unto them that are mighty to drink wine;" but now it was, "Woe is me." "Woe is me, for I am undone because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts." A new light had broken upon the life of the prophet, a light which revealed the inmost depths of his own heart, and he may have longed for the wings of the seraphim to hide himself from that blinding light.

We can never see ourselves as God sees us, but through a revelation of God to our souls by the power of the Holy Ghost. If the faults of others are more apparent to us than our own, if we can despise or condemn others, if we can consider ourselves and still live unto ourselves it is because we have not yet seen the Lord, or if we have, it is that we have been disobedient to the heavenly vision (Acts 26: 19). Isaiah was confounded, broken, conquered. But God had accomplished his purpose, and one of the holy seraphims, whose intense adoration had so moved the prophet, was sent to minister to him, bringing a live coal from off the altar. "And he touched my mouth with it and said: Lo, this hath touched thy lips, and thine iniquity is taken away and thy sin purged." Oh the precious blood of Jesus! Oh that cross of Calvary where Christ has been crucified for us, and where our old man has been crucified with him! Now, indeed, our iniquity can be taken away, and our sin purged.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

ISAIAH'S prophetic career appears to have covered a period of nearly half a century. As he tells us in the passage of the lesson, this vision came to him in the year that King Uzziah died. This king, called in the book of Kings, Azariah, was the grandson of Joash, who as mentioned in last week's lesson, was in his boyhood hidden from Athaliah in the Temple. Uzziah was a leper and, king though he was, had to be kept secluded in a separate house, while his son Jotham performed the functions of government. It is probable that this period of regency was counted into Jotham's reign, while it was also counted into Uzziah's reign, and thus we have a specimen of the difficulties there are in constructing an exact chronology from the Hebrew histories. It would appear, however, that Isaiah was prophesying, or preaching, as we should now call it, as early as the year 734 B. C., and his influence was at its zenith at the time of Sennacherib's invasion in 701. He apparently lived in Jerusalem, and numbered among his friends the high priest and the most prominent members of society. The king and his court listened to his teaching and were guided by his advice through a critical period of Jewish history. Nevertheless, they did not, until the reign of Hezekiah, attempt to carry out the reforms Isaiah insisted upon, though their policy toward the northern kingdom and to the great power of Assyria, was of Isaiah's dictation. It can be seen from his book that he had no faith in the help of Egypt, or any other power, in the great danger of Assyrian attack, but relied wholly on the help of God. That being so, he groaned as he saw his people false to their divine Helper and unworthy of his help. Throughout his book, runs the idea which appears in this lesson, of a remnant, a small circle, who were the true people of God, for the sake of whom God would interpose. The great bulk of the nation would be destroyed, but from the remnant might grow a nation worthy of God's great name.

Make the heart of this people fat. The prophet could not but be discouraged by such a prediction of the result of his preaching. He was eager to go with the message of God, and he was sent: but there was no hope of the people hearing it. In effect, he was told that they would not understand because they had put their eyes, so that they might not "understand with their heart and return and be healed." A popular writer describes such an instance. It is that of a young man whose father was a noble and high-spirited gentleman, proud of his descent from illustrious generals and statesmen. The old gentleman's heart was set on his only son restoring the family to its former prominence. For this he denied himself and scraped and saved to give his son a university education. But the son became vicious, took to drink and degrading vices, stole his father's money out of a desk, and eventually committed forgery. A friend of the family offered to find the young man and try to redeem him. "You are very good," said the distressed father, "but you will not succeed. I have tried to arouse his ambition and sense of honor, but I cannot. He shrinks from reform because he prefers degradation. He will listen to you without giving attention, because he does not want to be stirred up to making a struggle to reform." And so it proved.

As a teil tree and as an oak. The teil tree is the terebinth or turpentine tree, which is common in Palestine. It is very hard to kill. Even when it is cut down to the level of the ground, if its roots are left, it will send out shoots and grow again. It was Isaiah's hope that from the remnant of the nation, even when destruction had swept over it, would come a people to serve God. The ancients had a fable of the phœnix which was a poetic symbol of the new idea. "The phœnix," they said, "is a bird, and there is but one of its kind in the wide world. It is without a mate and lives five hundred years; when the which years be passed, he feeleth her own feebleness and maketh a nest of sweet smelling sticks that be full dry: and in summer when the western wind bloweth the sticks and the nest be set on fire of the sun. Then the phœnix being wilfully in the nest is burned to ashes. But within three days a little worm is gendered of the ashes and waxeth large and is turned into a bird with beautiful feathers, and becomes the most fairest bird that is." Thus they pictured the idea that out of death and destruction may come new life.

And the land be utterly desolate. "There is no scene in all the world," says a traveler who has been in nearly every country on the globe, "that has so impressed me with a sense of utter loneliness as the ruined cities of the Orient." In a house in a certain town all was hurry and excitement. The owner lay sick unto death, physicians came and went, and friends were calling to inquire after the sufferer. It was a busy scene. A week later the whole scene had changed. The man was dead. All those visits, all the manifold effort to save him had ceased. The house was utterly desolate.

The holy seed shall be the substance thereof. This is Isaiah's one hope that runs through all his prophecies. He saw the nation given up to sensuality and wickedness, but in the midst a godly seed who really sought God and kept themselves from evil. These, he hoped and believed, would become the nucleus of a great nation. A clergyman, who was lecturing on the Roman Catholic Church, was interrupted by one of his audience calling out: "Yours is but a mushroom church anyway." He replied: "Only in one way does it resemble the mushroom. It is a thing of purity which grew out of a mass of corruption."

Domestic Life in Havana.

Merriment in the Midst of Sorrow—Typical Homes—The Markets—The Prado—Plantation Life.

THE world's interest for many months past, has been centered upon the Pearl of the Antilles, and upon its capital city, Havana. The Cuban capital has crms that are peculiarly its own: and nhe "piping times of peace" there is ghaps no pleasanter city of the western wld to visit at the proper season of the yr. But peace and Havana have long lin strangers, and the beautiful city has eerienced all the miseries of war, famvi and pestilence. But even these did n subdue the light-heartedness which is a ait of the race. Mingling with the cries cuffering were often heard the sounds of nriment, of tinkling guitars and mandoli, for the music loving, Spanish peopalways carry their sorrows characterically.

ven in the critical days of the war the c was full of Spanish officers in their geous national uniforms. There were nches, parades, flag-flying and bandpring; and the dark-eyed senoras and soritas behind grilled windows h their continual vision of f. ine-stricken beggars on the swalk relieved by occasional stacles of a less dressing nature. Ty needed diversic for the senoras a senoritas dwellin in the villas were tinselves not alws free from hung Before the world ban to interest its in Cuba's deplete larders, flour was h h, bread scarce a dear; and senora a senorita were diving scanty stores wi pitiable ones cading the sideiwks. Human natis human nature, a womanhood womhood the world over. Spanish and Cuban women are deved wives and mothers, and he kindly hearts for the needy afflicted. In the early mornin the man keeping the cafe wild send out a pot of coffee the people on the sidewalk: t milkman milking cows in front of the b house with the fine garden would g a cup of milk to a hungry child.

rdinarily it is an easy matter to make a uban breakfast luscious and beautiful wi pineapples, oranges, bananas, mang plantains, cherries, peaches, apricots, a strawberries to choose from, with flowe n abundance. The Cubans, however, do n incline much to cut flowers: from t r tables they look out on gardens, cool wi palms and glowing with gorgeous bom. Our photograph of a court in the ctre of the house of a rich Cuban famil taken early in the morning, and showin the senor trimming his lemon and b ana trees, the senoras and senoritas in th background, is typical of what may bseen in many other Havana homes. Mst Cuban houses have this central crtyard full of fruit bushes and flowe and accompanying aviary of birds—sing canaries, chattering parrots and bliant parrakeets. The coloring of the hses, as viewed from the outside, is stling; the lower half of the house may bpainted a deep blue, or red, or vivid ore, the overhanging windows ora e, scarlet and green. In the interiors, y will observe that where we have a fize running around the upper part of a w, they frequently have an open space fventilation. If you penetrate to the k hen, you behold a negress in gorgeous tban and gay calico, making wonderful tato-colored concoctions of peppery te, or preparing rice in one of the my delightful ways in which Cubans ck it. If she is so fortunate as to have a fowl, it will be quite poor, for fat fowls h e been unknown in Cuba for a long ti e. The food supply being insufficient fo human needs, the poor animals were ir itably neglected.

COURTYARD OF A CUBAN HOUSE.

Miss Frances Linton, a bright American woman who spent two years on the island, gives this vivid picture of Cuban life, before war and famine had done their worst:

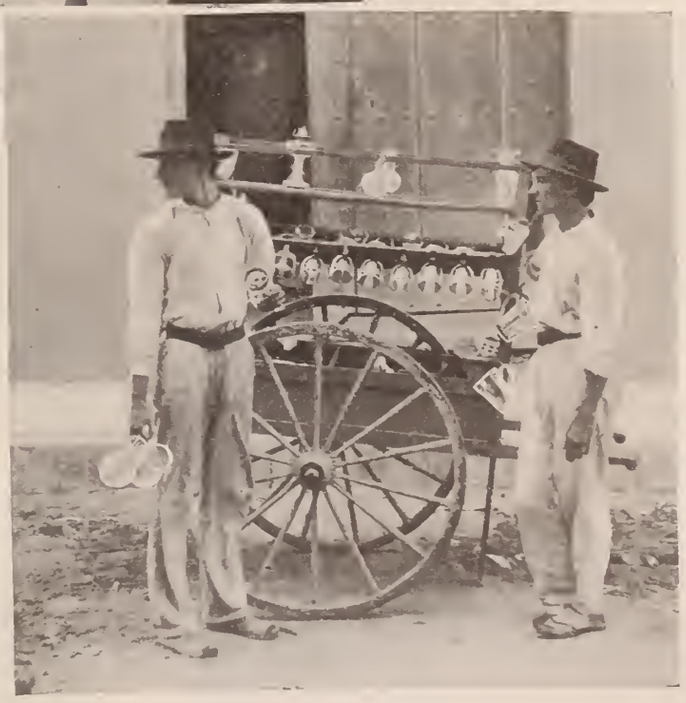
Life on a plantation runs gaily and contentedly; they live on what the land yields, and when meat is required, they have their own mutton, pork, beef, chickens, etc., and wild fowls as a luxury. The negroes and their families who are employed on the estate have their small houses in a cluster—a little village of their own, a stove or two, the carpenter's shop, the blacksmith's, and a post office sometimes. Then there is the house of the superintendent, the house of the engineer, and the principal one, of course, being the house in which the owner and his family reside, the latter seldom staying there the whole year round; for in April, when the cane-grinding ceases, they either go to France or some other place in Europe, or come to Havana, leaving the house furnished, ready for their return in December. When that time comes, the young people are overjoyed to get out into the country again.

Havana can hardly be divided into a rich and a poor quarter. Handsome houses are scattered throughout the city, and the stuccoed villa and the poor man's dwelling are close neighbors. The Cerro is one of the handsomest streets, and the Verdado is a lovely drive, with villas of magnificent portals and royal palms on one side, and the blue ocean on the other. This drive is usually thronged with carriages, filled with well-dressed people. The Prado, also, is crowded, especially on Sundays, with vehicles of every description, from private landaus and liveries to seedy hacks, for hire. Sunday has always been a gala day; Sunday morning the trumpet called everybody to the Prado to witness the inspection of the Volunteers and to hear the band playing. Week nights and Sunday nights people flocked to Queen Isabella's Square to gossip, promenade and listen to the band. Markets, shops and theatres were open Sunday, as other days. The war, however, has made great changes, socially.

A market stands on the site of the old Inquisition, and here the bright-turbaned negresses come to exchange the senora's centavos and pesetas for fruits and vegetables, and such meat as may be had. One of the features of Cuban life which has always impressed visitors with its picturesqueness is the canoe-like market-boats, loaded with fruits, vegetables and fish, rowed by negroes, which one sees plying in and out among the white or brown-winged feluccas (boats with swallow-shaped sails), that dot the magnificent harbor, where the world's great warships found room and anchorage.

One of our pictures, showing a boy selling water on the outskirts of Havana, presents a scene quite novel to Americans. Hanging on the water-barrel is the can in which they measure it; in the early morning they charge five cents a can: at noon three cents. The owner of the cart takes out a vender's license, so also do the candyman, the milk vender and breakfast carrier. The breakfast carrier is an important functionary in the domestic life of Havana. The furnished meal system saves much trouble, and the refugee Cubans imported it to Ybor City and Key West, where children carrying the meals back and forth is a common street scene.

A HAVANA WATER-SELLER.



CUBAN ICE-CREAM PEDDLERS.

Soon the last vestige of Spanish rule in Cuba will disappear, and with our army of occupation in full control, the social life of Havana and other cities will resume its normal flow. But American influence will civilize and soften much that has characterized that life in the past. Sunday will be reverenced, and the Sunday bull-fight and theatre will soon be memories of the past. Schools, telegraphs, postal and railway facilities, will transform the ancient system, and with new and better surroundings, the people of Cuba will gradually learn to appreciate the new order of things.

The social and domestic customs of the Cuban capital, in the next few years, will doubtless undergo such rapid mutations that the pen-pictures of the past few years will hardly be recognizable, and only interesting, we hope, as past history of a city whose rapid advancement in science, sanitation and government that, save for the lessons to be gathered from them, its trials and sorrows will be forgotten in an abundance of blessings. We look to American schools and missionaries to hasten that happy time.

Progress in Africa.

Cheering news of missionary work, in the central regions of Africa, is published by the *Missionary Review*, on the authority of a Scottish journalist and traveler. He says: "I have intelligence from the heart of Central Africa up to the middle of March. All along the eastern slope of the watershed between the sources of the Kongo River and those of the northern affluents of the Zambesi, the Scottish missionaries of the Livingstonia enterprise, now twenty-two years at work, and the Scoto-Dutch agents of the Dutch Reformed Church of South Africa, have produced some really remarkable results, as has been shown by the statistics of the year 1897. In the schools, 13,569 youths of both sexes, but chiefly boys, were in eager attendance, only a few as yet paying fees, but all purchasing their own school-books, printed on the spot, and the Nyanja New Testament, as translated by Dr. Laws. Of these 11,423 were taught by the Scottish, and 2,146 by the Dutch missionaries allied with them, of whom A. C. Murray is the head. The former had gathered into five churches, at the five central stations to the west of Lake Nyasa, 1,114 adult members and some 3,000 adherents or candidates for membership. At Bandawe, on the Lake Shore, these lately savage people are themselves building a brick church, to seat 1,500 of their number: the iron roof is on its way out from Glasgow. This is the largest medical mission in all Africa. Last year there were five graduates of Edinburgh, Glasgow and Aberdeen universities, with two trained nurses, who treated 9,943 medical cases, and performed 13,909 surgical operations, many of them major, the patients numbering some 10,600 men, 6,000 women and 6,200 children. It is difficult to realize that such a work is going on day by day in a region unknown five years ago, save as the horrible hunting-ground of the Mohammedan slave-raider. The joint Scoto-Dutch Mission is industrial, as well as medical, educational and preaching."

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE, G. H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York, as Second-class Matter

Thomas F. Bayard.

BEFORE this paragraph gets into type, the ex-United States Senator, the ex-Secretary of State, the ex-Minister Plenipotentiary, will have quit this life. American politics, which have ruined so many great men, never did him any damage. Millions of people have differed from him on many subjects, but no charge of venality or dishonor was ever brought against him. Facetious writers have thought that while in England he was almost too friendly with that nation. But he no doubt helped prepare the way for the marvelous kindness between that nation and ours, demonstrated within the past five months. Suppose England had turned against us during our Spanish fight, who can tell how much trouble some of the transatlantic nations would have given us? If England had been willing to pronounce hostilities against us, there are at least two European nations who would have been glad to join her; and our Spanish war, instead of being closed, would have been just opening. Thanks to the memory of Thomas F. Bayard for what he did in the way of harmonization between England and America! Let our nation honor his dust. The incorruptible statesman, the brilliant politician, the good man; his life was an inspiration.

National Insanity.

HOW shall we account for the two great excitements in France concerning Captain Dreyfus? Only a few months ago all that country demanded his imprisonment or exile. Never was hotter rage displayed in a court room than that against Dreyfus. Any one who dared to speak a word for him was hissed at, or bled coned in the streets of Paris. An editor who ventured to demand for this victim a fair trial was himself arrested and condemned and incarcerated. Suddenly it is confessed that one of the letters produced against Captain Dreyfus was a forgery. Now all France is shaken with a demand that he have a new trial. So great is the agitation that the very existence of that Republic is threatened. There is no intelligent way of accounting for this stampede of a nation, now this way and now that, except on the theory that as individuals sometimes become insane, so communities and nations may become insane. The nation of Judah was insane when it slew Christ. The English nation was insane when again and again it execrated Gladstone. The American nation has been insane again and again when it has unrighteously maligned a President or a philanthopist or a reformer. Some of the best of men have been sacrificed by public frenzy. Poor Captain Dreyfus, a prisoner on Devil's Island, as he was seen the other day, a rope fastened to both his wrists, the ends of the ropes in the hands of officers, is a type of men who in all ages were the victims of the world's dementia. We know not whose turn will come next. Because the public are disposed to mob a man, let us not join in the tumult without previous investigation as to whether he deserves arraignment, or whether he is the sufferer from the world's temporary aberration. The island on which Captain Dreyfus is detained is appropriately called Devil's Island. Jersey Island took Victor Hugo. Island of Patmos took St. John. But whatever be the geographical term by which the place of unjust expatriation is described, it is most certainly Devil's Island.

Our Pathway to Asia.

THIS must now be our national concern. The great things of the past have centered in and around the Atlantic Ocean. But the civilization of the future must be across the Pacific. The Pilgrim fathers prepared the way for the first—the argonauts of 1848, the great miners of California, prepared the way for the great changes which await Asia. Asia has the great starving, dying multitudes of the earth. We need to send our manufactures and products there; we need to send there our Bibles and missionaries. It is not for nothing that God puts into our hands Hawaii, the Ladrones, the Philippine Islands. These are the stepping-stones of the great Giant of the West. Let him put on his seven-leagued boots, and begin his journey for the good of the whole earth.

Avaunt Politics!

THERE is no grander science than the science of politics, but it will be a memorable and everlasting shame if we allow the splendors of our national victory to be eclipsed by angry political prejudices and ambitions. Are we to divide our generals into Republican and Democratic generals? Are we to severely criticize the men who were prominent in the recent war because they belong to an opposing political party? Woe worth the day! The war is over. It was a strife in which mercy triumphed over cruelty, civilization over barbarism. Do not let us carry it into the fall elections. As near as we can tell, all who were at the front did their best, and all who planned the campaign did their best. We have peace with Spain; let us have peace with each other. In our efforts to make future Governors and Presidents let us not belittle the patriotic military achievement for God and righteousness, which has called forth the applaudits of all the great nations.

NOTABLE DEPARTURE IN BIBLES.

While the demand for the Revised Bible is constantly on an increase, the paragraph form in which it has heretofore been invariably issued has materially operated against its more general circulation.

Ever in the line of progress, THE CHRISTIAN HERALD has just had an edition prepared in verse form, conforming in its divisions strictly to the Authorized Version. References, Teachers' Helps and a Revised Concordance have been added, and now for the first time a Revised Teachers' Bible is published, and, of course, immediately included in the remarkable premium propositions with which each year we surprise our readers.

Fuller particulars and colored illustrations will be found on pages 790 and 791. The leather-lined Bible is particularly attractive and specially prepared with a view to durability.

The Fifth Commandment.

THERE was once a Child in Jewry, who was justly called "Wonderful," and yet the most significant fact recorded of his boyhood is that He "was subject unto His parents."

Now, the tendency of our age is to a freedom, which degenerates into license. The number of men who are "a law unto themselves" is greatly on the increase, while the emancipation of women, from every tie they consider subjugatory, is a fact not to be overlooked. But our children have won their undesirable independence in a much more rapid and masterly manner. How, no one knows very well; unless it be that they cried for it and got it. This seems to have been Thackeray's opinion, for he makes the miserably incompetent father, advise the young heir of Clavering, "Cwy, Frank, cwy, and you'll get what you want, my boy."

The means by which children have emancipated themselves from authority may not be on the surface, but the effects are. No one can avoid seeing, hearing and feeling them most painfully. Speaking broadly, America may weep for her children; for they are not. When the boy of 1898 puts on his first knickerbockers, he puts on all the airs and importance of a man. The little girl of the same period, before she can spell, knows the latest style in skirts, and counts her lovers upon her little fingers; and both boy and girl are epicures, when they should be living on plain, simple food. O, how good it is now to see a genuine boy! I do not mean a young gentleman with a stylish jacket, and visiting cards in his pocket; but a boy who is not afraid of dirt, or torn trousers and scratched hands, and whose days of glory are those blessed Saturdays, when he seeks the woods, and, among dogs and birds and squirrels, has a good time generally.

If there are any more hideous adjectives to be put in connection with the lovely word "child" than *smart* and *sharp*, I do not know them. And yet these are the titles constantly used as terms of approval and praise. Impudence is "smartness;" lying and dishonesty, "sharpness;" insubordination is "high spirit;" deception and selfishness is "knowing how to take care of himself." If the child is to be father to the man, what kind of men are such children the earnests of? And where this is the common moral training of children, their mental one is not likely to be better. On the contrary, their education is far too fragmentary, and without regular plan or purpose. How many young men does every one know of apparent culture, hard at work making money, who never read through a single standard work! They skim the newspapers and the periodicals; they occasionally glance through a popular novel; but the great masters of thought and imagination might—as far as they are concerned—be written in an unknown tongue.

This fault, which was the exception of last generation, is the rule of this one. Fragments of information on all conceivable subjects may inform, but they do not educate a boy, and the inevitable result of such training is that no child takes the trouble to think for itself. Priests used to keep the conscience and minds of the million; now editors supply opinions and conclusions for them. Periodical literature is one of the great blessings of the day, but it never can supplant standard literature in the education of men and women.

Teachers here, are only guilty in a minor degree; they are forced into complicity, for boys and girls who are never controlled at home, will not be controlled at school. The teacher may show them the springs of knowledge, but he cannot make them drink; and a very few years' experience will greatly discourage the most conscientious. For faithful service is no guarantee for continued patronage. Just as soon as little Master or Miss are tired or offended, they take their ignorance, impertinence and their few dollars a quarter, to some other school.

The root of this evil is want of subjection at home, and it never can be remedied until children are deposed from the ugly and unnatural prominence too often given them. Boys and girls, aping men and women, are just as disgusting as men and women assuming a youthfulness which has deserted them; and nothing is so suggestive on this point as to remember that Christ's subjection to His parents is the only thing told us about His childhood, as if that very circumstance was the secret of the perfect manhood afterwards revealed for our example.

The specious pretence which asserts that affectionate firmness and wholesome chastisement is unnecessary with our advanced civilization, is a sham. Children are born with as many faults now as they ever had. Civilization has not annihilated Original Sin, and the advice to "withhold not correction from thy child" is as necessary right now as it was in the days of Solomon. It is the practical abrogation of this law of God, which has caused such a wide fulfilment in our day of the prophet's word: "The child shall behave himself proudly against the ancient." As a matter of impulse, this position may be promptly denied; but let every one who does so sit calmly down and count up among his or her own acquaintances the number of children who habitually and spontaneously—as the result of their training—"rise up before the hoary head, and honor the face of an old man." And further reduce the number of those who could in any degree typify to them the "little child," whom Christ set up in the midst of His disciples, declaring that "of such were the kingdom of heaven."

Amelia E. Barr

BRIEF NOTES.

The oldest Wesleyan minister still active at work, is the Rev. Richard Byrne, of Bristol, England, who this year celebrated his sixty-fifth year of ministerial work.

A little steamboat now plies on the Jordan from Jericho to the southern extremity of the Dead Sea. It is owned by the Abbot of the Monastery of St. John.

Rev. J. C. Dorward, of Natal, has notified the American Bible Society of an unprecedented demand for Bibles in the Zulu language, and asked the Society to assist in meeting it.

An effective address was made a few days ago at an open-air meeting, in New York, by Police-Sergeant Ezra P. Strope, who declared that he had been first led to seek the Lord watching night after night the Salvation Army meetings which it was part of his duty as a police officer to attend.

Interesting services were held at New Providence, N. J., recently, when members of all the denominations joined in celebrating the centennial of the Methodist Episcopal Church of that place. One gratifying feature of the celebration was the burning of a mortgage deed for $1,000 which had long encumbered the church.

Dr. Albers S. Hunt, whose death was announced in these columns recently, remembered in his will the American Bible Society, of which he was a secretary for many years. His bequest to the society was $10,000. He also left to the Wesleyan University, at Middletown, Conn., $5,000, and to other Methodist institutions, $7,000.

The West Side Branch of the Young Men's Christian Association, at 318 West Fifty-second street, New York, commenced its sessions on Oct. 3, for the winter's campaign. This branch is doing an excellent work in its educational classes which are helping a number of young men to qualify themselves for advanced positions in business.

The Ministerial Bureau, established in Chicago with the object of introducing pastors to churches, which was originally organized for Illinois only, has now extended its operations through the whole Northwest. Its offices are in the Y. M. C. A. building in La Salle Street. Dr. E. D. Redington is Secretary.

Epworth League work in New York commences the season with an extensive effort. The week beginning Sunday, Oct. 9, has been set apart as a "week of prayer for our young people's work." Pastors were requested to observe the day by preaching special and appropriate sermons the evening service, each local chapter making it the occasion of a League rally.

The Reformed Dutch Church in America asks for $130,000 to pay the expenses of its seven foreign missions. These missions embrace seventeen and women sent out by the Church, with ordained ministers and 252 helpers raised up on the field; 47 churches, with 5,564 communicants; 45 schools of all grades, from the village primary to the college and theological seminary, with more than 7,000 scholars.

The Canadian Plebiscite appears to have resulted in a majority in favor of Prohibition of about 20,000. Quebec was the only province which gave a heavy majority against it. The opposition point out that in the provinces voting in favor of Prohibition there was a decrease in the majority recorded. It appears probable now that the government will propose a measure leaving each province to follow its own wish as a local option law.

An important testimony has been given by Lord Wolseley, Commander-in-Chief of the British Army, in favor of temperance and morality. He expresses the wish that in making recommendations for promotion regard should be had to the example set to the soldiers, and that no man, however efficient in some respects, should be considered fit to exercise authority over his comrades, who is notorious for vicious and intemperate habits.

We are glad to learn that Dr. Diaz, the famous Cuban Baptist preacher, has recovered from the wound he received at Santiago, and is now at work again in his old field in Havana. The editor of the *Examiner* has received a letter from him in which he says: "Next Sunday I will have a service with my congregation. I hope to have a large attendance. The schools are very flourishing and last Sunday they had a congregation in one of the stations with a large attendance, perhaps 600 people."

The International Christian and Missionary Alliance is holding its New York Convention this week. It commenced Oct. 7, and will continue until Oct. 16. The great event of the Convention will be the meetings in Carnegie Hall on Sunday next. Among the speakers announced are Rev. Le Lacheur, who has been trying to penetrate Thibet; Rev. Henry Varley; Dr. Chappell; Dr. J. Gray, of Boston, and Missionary Robert Wilder from India. Dr. A. B. Simpson, President of the Alliance, presides at the meetings.

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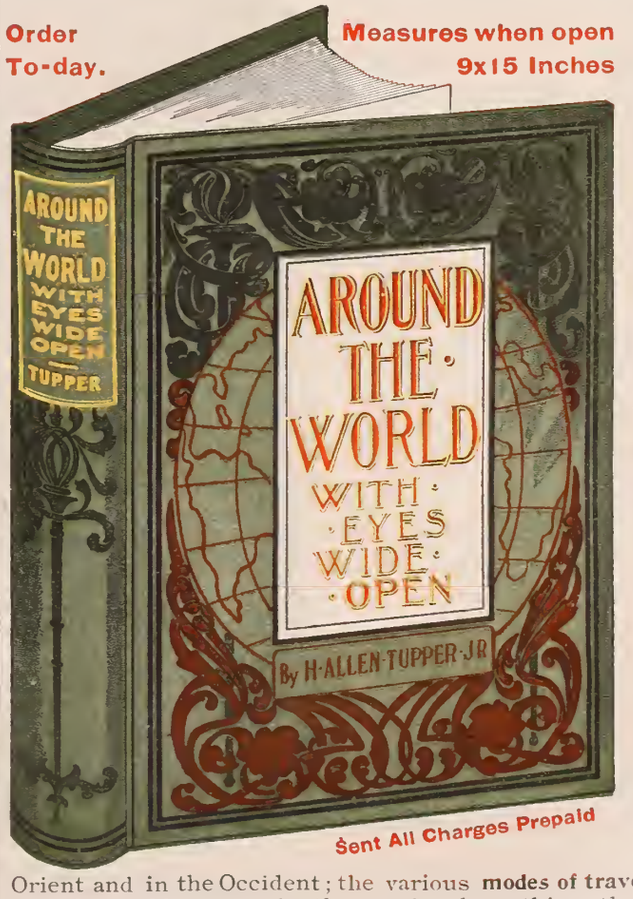

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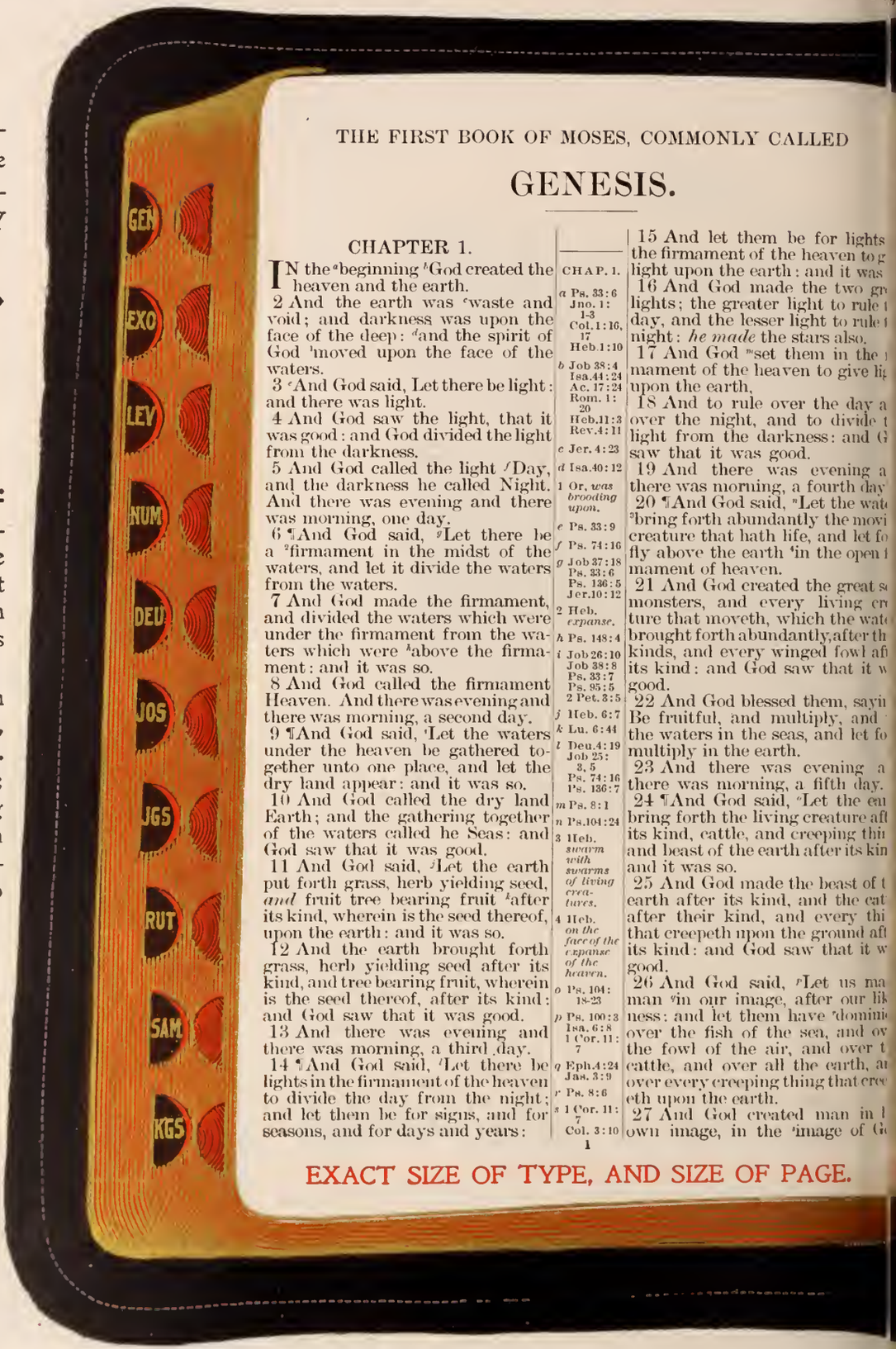
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RUT
SAM
KGS
THE FIRST BOOK OF MOSES, COMMONLY CALLED
GENESIS.
CHAPTER 1.
IN the a beginning b God created the heaven and the earth.
2 And the earth was c waste and void; and darkness was upon the face of the deep: d and the spirit of God 1 moved upon the face of the waters.
3 e And God said, Let there be light: and there was light.
4 And God saw the light, that it was good: and God divided the light from the darkness.
5 And God called the light f Day, and the darkness he called Night. And there was evening and there was morning, one day.
6 ¶ And God said, g Let there be a 2 firmament in the midst of the waters, and let it divide the waters from the waters.
7 And God made the firmament, and divided the waters which were under the firmament from the waters which were h above the firmament: and it was so.
8 And God called the firmament Heaven. And there was evening and there was morning, a second day.
9 ¶ And God said, i Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.
10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.
11 And God said, k Let the earth put forth grass, herb yielding seed, and fruit tree bearing fruit l after its kind, wherein is the seed thereof, upon the earth: and it was so.
12 And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind: and God saw that it was good.
13 And there was evening and there was morning, a third day.
14 ¶ And God said, m Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years:
15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
16 And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.
17 And God n set them in the firmament of the heaven to give light upon the earth,
18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.
19 And there was evening and there was morning, a fourth day.
20 ¶ And God said, o Let the waters 3 bring forth abundantly the moving creature that hath life, and let fowl fly above the earth 4 in the open firmament of heaven.
21 And God created the great sea monsters, and every living creature that moveth, which the waters brought forth abundantly, after their kinds, and every winged fowl after its kind: and God saw that it was good.
22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.
23 And there was evening and there was morning, a fifth day.
24 ¶ And God said, p Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind: and it was so.
25 And God made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind: and God saw that it was good.
26 And God said, q Let us make man r in our image, after our likeness: and let them have s dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
27 And God created man in his own image, in the t image of God
CHAP. 1.
a Ps. 33:6 Jno. 1:1-3 Col. 1:16, 17 Heb. 1:10
b Job 38:4 Isa. 44:24 Ac. 17:24 Rom. 1:20 Heb. 11:3 Rev. 4:11
c Jer. 4:23
d Isa. 40:12
1 Or, was brooding upon.
e Ps. 33:9
f Ps. 74:16
g Job 37:18 Ps. 33:6 Ps. 136:5 Jer. 10:12
2 Heb. expanse.
h Ps. 148:4
i Job 26:10 Job 38:8 Ps. 33:7 Ps. 95:5 2 Pet. 3:5
j Heb. 6:7
k Lu. 6:44
l Deu. 4:19 Job 25:3, 5 Ps. 74:16 Ps. 136:7
m Ps. 8:1
n Ps. 104:24
3 Heb. swarm with swarms of living creatures.
4 Heb. on the face of the expanse of the heaven.
o Ps. 104:18-23
p Ps. 100:3 Isa. 6:8 1 Cor. 11:7
q Eph. 4:24 Jas. 3:9
r Ps. 8:6
s 1 Cor. 11:7 Col. 3:10
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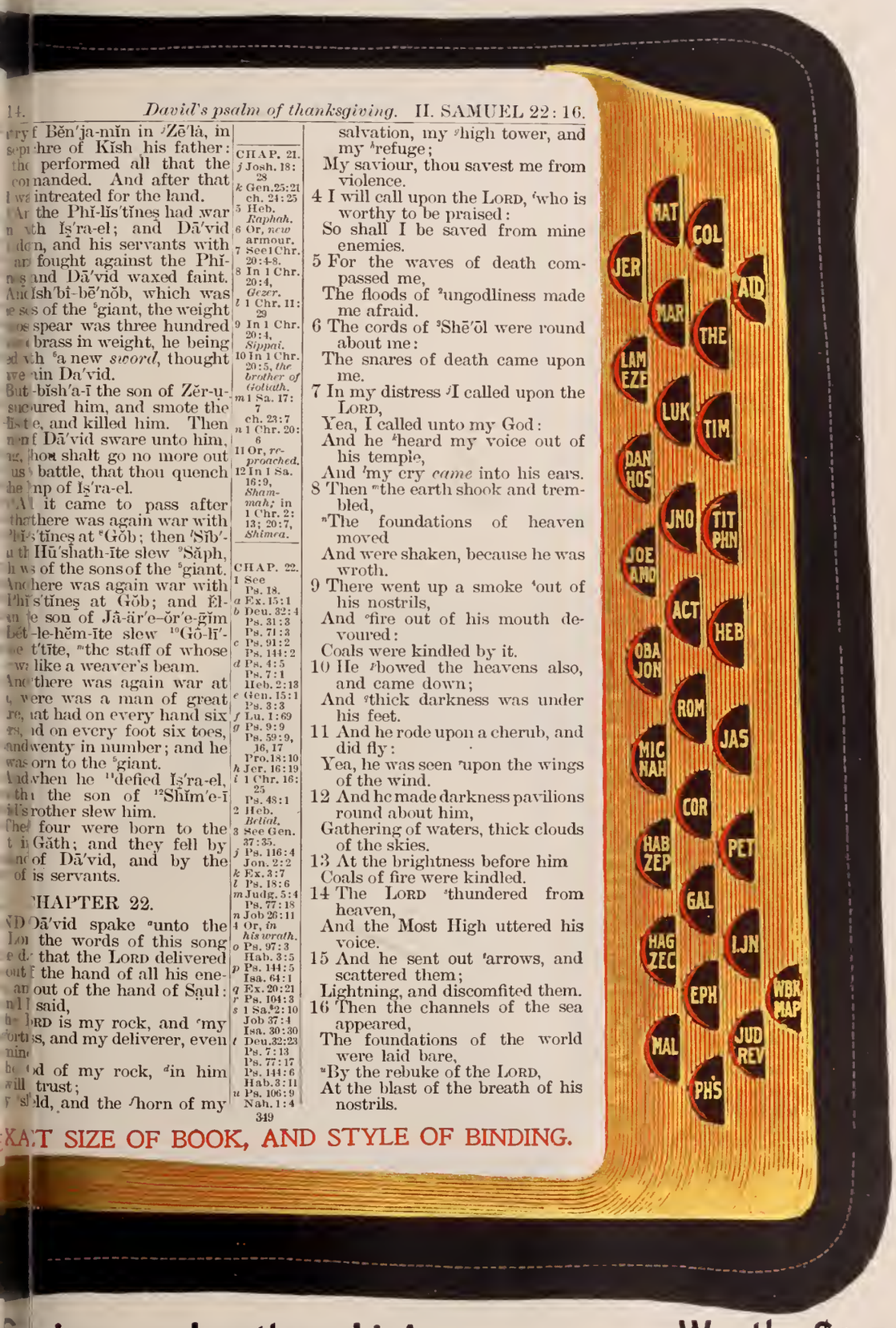
14. David's psalm of thanksgiving. II. SAMUEL 22:16.
ery f Běn'ja-mĭn in Zē'là, in
sepulchre of Kish his father:
the performed all that the
commanded. And after that
was intreated for the land.
Ar the Phĭ-lĭs'tĭnes had war
n vth Ĭs'ra-el; and Dā'vid
don, and his servants with
an fought against the Phĭ-
s and Dā'vid waxed faint.
And Ish'bī-bē'nŏb, which was
e sons of the giant, the weight
os spear was three hundred
brass in weight, he being
ed vth a new sword, thought
we in Dā'vid.
But -bĭsh'a-ī the son of Zĕr-u-
succured him, and smote the
list te, and killed him. Then
men f Dā'vid sware unto him,
ng, thou shalt go no more out
us battle, that thou quench
he mp of Ĭs'ra-el.
And it came to pass after
thathere was again war with
Phĭ-s'tĭnes at Gŏb; then Sĭb'-
a th Hū'shath-īte slew Săph,
h was of the sons of the giant.
And here was again war with
Phĭ s'tĭnes at Gŏb; and El-
an e son of Jā-ăr'e-ŏr'e-gĭm
Bēt -le-hĕm-īte slew Gō-lī'-
e t'tīte, the staff of whose
wa like a weaver's beam.
And there was again war at
, were was a man of great
re, at had on every hand six
rs, nd on every foot six toes,
and wenty in number; and he
was orn to the giant.
And when he defied Ĭs'ra-el,
tha the son of Shĭm'e-ī
id's rother slew him.
These four were born to the
t n Gāth; and they fell by
nd of Dā'vid, and by the
of is servants.

CHAPTER 22.

AND Dā'vid spake unto the
Lo the words of this song
e d that the LORD delivered
out f the hand of all his ene-
an out of the hand of Saul:
and I said,
the LORD is my rock, and my
fortss, and my deliverer, even
min
he d of my rock, in him
will trust;
my shield, and the horn of my
salvation, my high tower, and
my refuge;
My saviour, thou savest me from
violence.
4 I will call upon the LORD, who is
worthy to be praised:
So shall I be saved from mine
enemies.
5 For the waves of death com-
passed me,
The floods of ungodliness made
me afraid.
6 The cords of Shē'ōl were round
about me:
The snares of death came upon
me.
7 In my distress I called upon the
LORD,
Yea, I called unto my God:
And he heard my voice out of
his temple,
And my cry came into his ears.
8 Then the earth shook and trem-
bled,
The foundations of heaven
moved
And were shaken, because he was
wroth.
9 There went up a smoke out of
his nostrils,
And fire out of his mouth de-
voured:
Coals were kindled by it.
10 He bowed the heavens also,
and came down;
And thick darkness was under
his feet.
11 And he rode upon a cherub, and
did fly:
Yea, he was seen upon the wings
of the wind.
12 And he made darkness pavilions
round about him,
Gathering of waters, thick clouds
of the skies.
13 At the brightness before him
Coals of fire were kindled.
14 The LORD thundered from
heaven,
And the Most High uttered his
voice.
15 And he sent out arrows, and
scattered them;
Lightning, and discomfited them.
16 Then the channels of the sea
appeared,
The foundations of the world
were laid bare,
By the rebuke of the LORD,
At the blast of the breath of his
nostrils.

CHAP. 21.
j Josh. 18: 28
k Gen. 25:21 ch. 24: 25
5 Heb. Raphah.
6 Or, new armour.
7 See 1 Chr. 20:4-8.
8 In 1 Chr. 20:4, Gezer.
l 1 Chr. 11: 29
9 In 1 Chr. 20:4, Sippai.
10 In 1 Chr. 20:5, the brother of Goliath.
m 1 Sa. 17: 7 ch. 23:7
n 1 Chr. 20: 6
11 Or, reproached.
12 In 1 Sa. 16:9, Shammah; in 1 Chr. 2: 13; 20:7, Shimea.

CHAP. 22.
1 See Ps. 18.
a Ex. 15:1
b Deu. 32:4 Ps. 31:3 Ps. 71:3
c Ps. 91:2 Ps. 144:2
d Ps. 4:5 Ps. 7:1 Heb. 2:13
e Gen. 15:1 Ps. 3:3
f Lu. 1:69
g Ps. 9:9 Ps. 59:9, 16, 17 Pro. 18:10
h Jer. 16:19
i 1 Chr. 16: 25 Ps. 48:1
2 Heb. Belial.
3 See Gen. 37:35.
j Ps. 116:4 Jon. 2:2
k Ex. 3:7
l Ps. 18:6
m Judg. 5:4 Ps. 77:18
n Job 26:11
4 Or, In his wrath.
o Ps. 97:3 Hab. 3:5
p Ps. 144:5 Isa. 64:1
q Ex. 20:21
r Ps. 104:3
s 1 Sa. 2:10 Job 37:4 Isa. 30:30
t Deu. 32:23 Ps. 7:13 Ps. 77:17 Ps. 144:6 Hab. 3:11
u Ps. 106:9 Nah. 1:4

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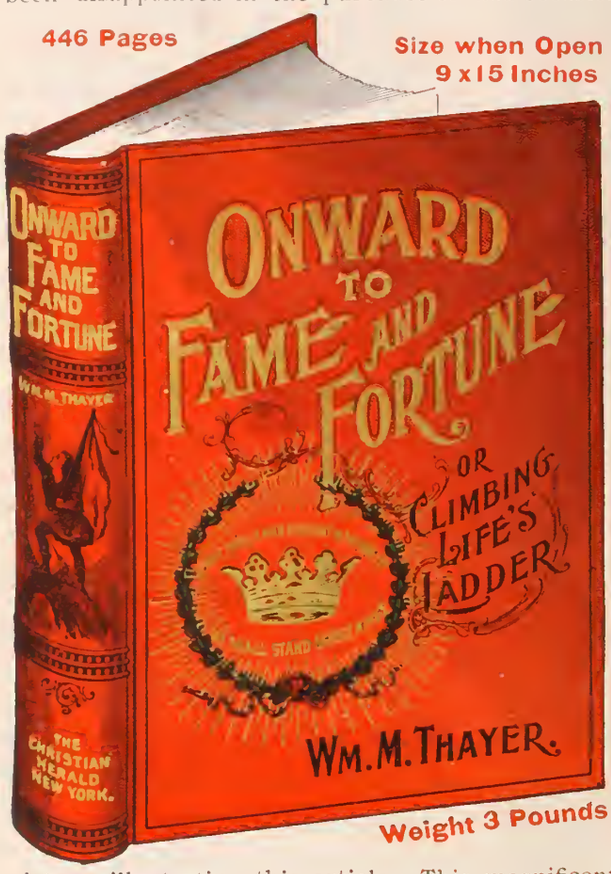

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USSIA'S TRIBUTE TO THE LIBERATOR.

WHEN the young Emperor of Russia issued his proposal for international disarmament, the general surprise at such a proposal emanat- n from Russia, so occupied the public nd that the occasion of the publication w overlooked. Yet there was, as the r pointed out, a natural and fit con- ion between the two. He wished the s gestion to be placed before the public, a e time when he was unveiling the g t monument which has been erected t e memory of his grandfather Alexan- II., at Moscow. That potentate was d inguished among the nations as a f d of peace, and at home, as the Czar w had set the serfs free. He c e to the throne during the w between Russia on the o side, and England, France a Sardinia on the other. H father, Nicholas I., had p secuted the war with vigor, b on his accession, pro- p ls of peace were promptly tertained and accepted. It understood that he con- teplated giving Russia a c stitution which would h e changed completely the d otic character of the gov- e ment, but the Nihilists bar- b usly murdered him on th eve of its promulgation. S e that time the work of e ncipation has been sus- p ded. Political freedom a civil liberty were to have c ned the achievement of g ng liberty to the slaves, b the assassin's hand thwart- e the plan, and Russia is st ruled by a despot and his a ocratic ministers. It is w known that Alexander's i alism was never popular a ng the upper classes, th gh the serfs, whom he s ee, venerated his name. B Russia understands his hi character better to-day th it did in his life, and in th nument which has been r ed near the Kremlin sh s its appreciation of him. It nsists of a bronze statue o im, seventeen feet high, st ding on a granite pedestal a covered by a canopy cor- re onding with the architec- tu of the Kremlin. It is s ounded on three sides by a fed colonnade, from which a flight of arble steps lead to the river. Its cost w h was over a million dollars, has been d ayed by imperial and public subscrip- tic . The ceremony of its unveiling by th present Czar was a magnficent specta- cl which drew thousands of people from al parts of the empire. It is well that a emorial should be raised to such a m . He deserved it better than the ki s who have won batties, for he had or of the characteristics which is to dis- ti ish the greatest of all rulers:

shall judge the poor of the people: he shall sa the children of the needy and shall break n ces the oppressor (Ps. 72:4).

Democratic Travelers.

correspondent of the New York *Sun* n viewed a European visitor who has be spending the summer in the United St s. Asked what had impressed him m in our social customs during his st he replied that he had seen nothing m typical of American institutions th the New York cable cars. "They ar nique," he said, "as an exhibition of th character of this country. I was as nished the first time I saw women be tifully dressed climb into them and ta their places next to workingmen, and in e evenings when men and women in ev ing dress take their places alongside persons dressed in the poorest fashion the sight is one that could not be duplicated in any other country in the world. There are, of course, trams in all the great European cities; but they are more restricted in the quality of their patrons. In them one sees the comfortably dressed and the poor. But not people of the social position who ride here in the public conveyances. The reason, of course, is the prevalence abroad of the cheap cabs, which are low enough in price to be accessible to anybody but those of the humblest means. There is nothing so clearly marking the absence of class distinctions in the eyes of a foreigner as when he sees women beautifully dressed in the public street cars." Possibly there is not so much brotherly feeling existing here, as our European friend thinks is implied by this commingling of classes on the cars. It would be well if his inference were more deserved than it is. We are sometimes apt to forget the reminder of the wise king:

The rich and poor meet together: the Lord is the maker of them all (Prov. 22:2).

THE DEDICATION OF THE MONUMENT TO THE EMPEROR ALEXANDER II. OF RUSSIA, AT MOSCOW.

How the Canons were Made.

In a contribution by Dr. T. M. Prudden to *Harper's Magazine* on the origin of the canons of the Colorado, the opinion is expressed that, at first, the Colorado and its tributaries, sweeping over the slowly rising surfaces, planed them down in the most relentless manner, as it were, and then began wearing out broad, shallow stream beds. Owing in part to the wear of the water itself, but more to the ceaseless action of the suspended sand which it bore from the up-country, or gathered up as it went along, and to the force of pebbles and boulders which it swept on in flood time, the river kept cutting down as the strata rose. Finally when what was left of our inland sea bottom got thrust up so that it had to be called a plateau, the Colorado and its tributaries or auxiliaries found themselves at the bottom of a series of colossal canons and gorges, where they are to-day. If this theory is correct, it shows how mighty a force this constant running must have exerted to cut the channels through the rock. Such forces does God exert in the spiritual world where the human heart often presents an obstruction that for hardness is compared to a rock.

Is not my word like a fire saith the Lord; and like a hammer that breaketh the rock in pieces? (Jer. 23:29).

Our New Solar Neighbor.

Astronomers have announced their discovery of a minute planet which, in its orbit, comes nearer to our globe than any other celestial body except the moon. It was first seen by Professor Witt at Urania Observatory, in Berlin, on August 14, who, after watching it for several nights, recognized it as a member of our solar system. The stranger has a diameter of only twenty-five miles, but at one part of its orbit it is so near to our earth that it appears like a star of the sixth magnitude. Even at its nearest, however, it is fourteen million miles away. Its orbit lies between Mars and Jupiter. Its speed is great, for it makes its journey around the sun in 645 days. Already 425 of these celestial atoms had been discovered at various times in the space between Mars and Jupiter, but this one had until now escaped observation, although it comes nearer to us than any other planetary body. It has been thought by some astronomers, though doubted by others, that they are the fragments of some great planet that had been rent asunder by a mighty convulsion. However this may be it is certain that the time is coming when such changes will take place.

The moon shall not give her light and the stars shall fall from heaven and the powers of the heavens shall be shaken (Matt. 24:29).

His First View of Nature.

Several articles on the prevalence of near-sightedness and disordered focus in children have appeared recently in a New Orleans journal. One of its correspondents gives a vivid story of his sensations on putting on a pair of spectacles for the first time. He says: "I was a little chap of seven or eight, and the defect in my vision had just been discovered. My father took me to an oculist, who wrote a prescription for the lenses, and the spectacles were finished a week or so later. They were sent home one evening; I will never forget it. It was summer time, and our yard was a mass of flowers and foliage. I went to a window, put on the glasses, and stood transfixed. For the first time in my life I saw the grass, the leaves of trees, and the flowers, and it was as if I had been hurled suddenly into same new planet. It was like giving me a new sense, full-fledged, and I could not tear myself from the window until it grew too dark to see. Before that I thought the world looked the same to everybody, and that the landscape was a colored blur to others, just as it was to me. None but those who have lost their sight or have defective sight can ever really understand the inestimable blessing of normal vision." There are many who have experienced like emotions when God has opened their spiritual eyes to the truth which is near to them, as the beauties of nature were to the child, but is unperceived. All have need to pray with the Psalmist:

Open thou mine eyes that I may behold wondrous things out of thy law (Psalms 119:18).

A Mixed Garden.

A resident in a town on Long Island, N. Y., has a garden which is probably the only one of its kind in the country. He was well acquainted with the representative of his district in Congress, so when he bought a lot and built a house in the country, he persuaded the Congressman to get him from the Agricultural Department some flower seeds for his garden, and some vegetable seeds for the lot at the back of his house. In due time a large package was despatched, but before it reached his home the covers of the inside parcels had been accidentally broken, and the seeds mixed. It was impossible to separate them, so he emptied them all into two heaps and with one he sowed his garden and with the other his rear plot. The result is something not often seen. In both enclosures, growing side by side, are potatoes, corn, jacqueminot roses, pansies, wheat, string beans, fuschias, turnips and carrots. It is the most peculiar garden in the neighborhood and passers-by gaze at it in amazement and wonder if it was made by a lunatic. Perhaps there would be equal astonishment if we could see the world and the church as God sees them. But in that garden the mixture is more serious than in that of these Long Island plots, being a mixture of good and evil, which must one day be separated.

Let both grow together until the harvest: and in the time of harvest I will say to the reapers: Gather ye together first the tares and bind them in bundles to burn them: but gather the wheat into my barn (Matt. 13:30).

Miners in Peril.

There was a sad scene a few days ago at the mouth of the Umpire Mine, at Brownsville, Pa. There was an explosion of gas in the pit, when there were one hundred and fifty men in the workings. A dispatch from the scene of the disaster says: "As soon as the news of the accident got abroad hundreds of persons rushed to the scene. The main entrance was blocked by the wives and children of the miners still in the mine, and they pleaded for men to go to the rescue, while the miners who escaped were surrounded by their wives, who begged them not to take the risk. Valuable time was being lost, when the Rev. John Law, a Methodist preacher, stripped himself to the waist and, seizing a miner's lamp and a pick, rushed into the mine. The miners followed him in. After several hours eight bodies were brought out. Others still alive but badly hurt were rescued. All the physicians of Brownsville were at the pit mouth, and were kept busy in dressing the wounds of the living. Twenty-seven miners had a thrilling escape. As soon as they heard the explosion they started through the back way. Dodging the falling slate and coal, they ran and crawled though a mile and a half of abandoned passages, pursued by the deadly after damp, and came out at a point on Redstone Creek, four miles from the pit mouth." The preacher's courage in leading the rescuing party is worthy of the highest praise. It was no part of his duty, but when a man has the love of Christ in his soul, he is sure to be concerned for the welfare of men.

This commandment have we from Him, that he who loveth God love his brother also (John 4:21).

HELPFUL ANECDOTES

A Perambulating Bishop.

EVER since the days of Haroun-al-Raschid, the famous Caliph of Bagdad, who delighted in roaming through his caliphate in disguise, and seeing for himself how his subjects lived and how they were governed by his officials, it has been the occasional refuge of great minds to assume the homespun, and go out among the workers to learn for themselves something about the conditions of life among the lowly. While such may not have been the object that led the Right Reverend Leighton Coleman, Protestant Episcopal Bishop of the Diocese of Delaware, to take a pedestrian tour incognito last month, such at least was, to a certain extent, the profitable outcome of his experience. The Bishop is a sturdy pedestrian, and one of the hardest workers in his diocese. His vacation is usually spent afoot, and this year he followed his custom, doing a tramp of 235 miles among the West Virginia mountains, in a slouch hat, a long mackintosh, heavy boots, with the trousers tucked in, and carrying a stout staff. His bronzed skin and gray beard gave him the appearance of a rugged old mountaineer, and nobody looking at him would for a moment have guessed him to be a prelate of distinction.

Many odd adventures befel the reverend traveler. He repeatedly got a "lift" from the kindly farmers, who took him for a genial tramp; he was rarely refused a night's lodging when he knocked at the door of some mountain cabin; and having the knack of clock-mending, he often paid his obligation for such hospitality by mending the family time-piece. Occasionally, when other shelter failed, he made his bedroom in a barn, or even in a hay field. Once he was halted by "moonshiners," who fancied him a revenue officer in disguise, but he quickly undeceived them. He was at different times mistaken for a circus agent, a real estate speculator, and a peddler, and one surly farmer set his dogs upon the reverend traveler, who, however, held them at bay with his staff.

For one who has dined with Queen Victoria, hobnobbed with princes, presided at learned conferences and conventions, and been the spiritual ruler of a diocese, such experiences must certainly have had the merit of novelty, if nothing else. But the Bishop, like a wise man, turns them to better account. Like his Master, who mingled freely with the people and accepted their hospitality, he learned their sorrows and their burdens, and will be the better able to sympathize with them and help them as a Bishop should.

♣

A WAR TESTAMENT SAVES A LIFE.

This letter, from a reader of THE CHRISTIAN HERALD, proves that the Heavenly Father cares in very remarkable ways for those who are faithfully striving to serve him, in whatever position in life they may be placed.

> 714 SEVENTH STREET, S. W.,
> WASHINGTON, D. C., Sept. 28, 1898.
>
> *Editor "Christian Herald":*
>
> I owe to THE CHRISTIAN HERALD of the [illegible] the War Testaments among the troops. I have one that was [illegible] by my son, a private in Company M, First Regiment, District of Columbia Volunteers, which is embedded a ball. It [illegible] but through it, and that Testament must have saved the life of the soldier. It was [illegible] on the night of the 30th. Sam left D. C. July 3d. Respectfully yours,
>
> LOUIS H. DIETZ.

This War Testament will doubtless be treasured as a sacred souvenir of the Cuban campaign.

♣

A STRANGE REUNION.

Among the many interesting incidents related in Pastor Spurgeon's autobiography, there is none more pathetic than that which tells of an adventure that occurred during one of his excursions to the Alps. He remembered every detail of the incident, although time had erased the names from his recollection. A young married couple were crossing one of the great glaciers, when the husband made a misstep. The rope that held the party together broke, and, to the horror of his wife and the guides, the man slid along some distance and then disappeared in one of the numerous crevasses. It was a chasm so deep that all help was unavailing and the body could not be reached. Crushed with grief, the young wife was taken home by her relatives to mourn in secret the loss of her loved one who had been so suddenly torn from her side.

There is a well known law of glacier-progression, by observing which scientists are able to reckon the time at which bodies of ice, hidden in the Alpine crevasses, will be expelled with the melting of the mountain snows. Forty years after the unfortunate accident referred to, the widow of the lost gentleman returned to the scene of the disaster, accompanied by the same guides who had been with them on that fatal day. Patiently they awaited the melting of the snows. At last their vigilance was rewarded, and the same crevasse that had swallowed up the living form, gave up its dead. Once more the sorrowful widow looked upon the features of him from whom she had been so long sundered. But what a contrast between the two! She, with her hair snow-white, and her face seamed with the wrinkles of age; he with the ruddy features, the smooth, white brow and dark locks of youth, which the ice-casket had preserved so faithfully that the passing years made no impression upon them. It was the husband of her youth restored to her again, as he was in the happy days when they had been so dear to each other. The two bodies were of one age, though the living one had faded, while the dead had retained its youthful beauty. We may hope that if the faithful widow was depressed by the contrast, she would be relieved by trust in Him, of whose servants, it is said, their youth is renewed like the eagle's.

♣

COMMON WORK GLORIFIED.

Writing in the *Homiletic Review*, Dr. Louis Albert Banks, who is now living in Cleveland, O., relates the following incident: "A prominent young man in Cleveland, whose family move in the best society circles, went home from Cornell to join a cavalry troop of that city and go to the war. His parents are wealthy, but when a show of patriotism was called for he was among the first to be heard from. At school and college he took a great interest in manual training, and learned blacksmithing. Now, what do you suppose he is doing? He is shoeing horses at Chickamauga! And he isn't complaining, either. 'Somebody must do this,' he writes home, 'and if I can be most useful to my country in this way, why I shall be satisfied. When I enlisted it was for the purpose of doing my best to win glory for the Stars and Stripes in any way that might be assigned to me. But there are many more pleasant things than working over an anvil in this climate.' All great things are achieved in that spirit."

♣

HER OPINION OF CHRIST.

In a recent sermon on the common place man and the good he may do in the world, the Rev. J. Tolefree Parr related the following incident: One of our Methodist sisters, a cultivated, refined lady went to a wretched slum to visit a sick woman. She found the children almost naked. There was no fire. The poor woman was very sick, and too feeble almost to move, and she was lying on rags in a corner. The whole place was very dirty. The first thing the Sister did was to bring food into the home; and then, having given them a good meal, she made a fire. Then she sent out for some soap and a scrubbing-brush, and cleaned the whole place. When all had been made as snug and as clean as possible it was quite noon. She had been there all the morning. On going away she said to the sick woman, "You will be all right for to-day. I will come again in the morning and see how you get on. I will look after you; I won't see you starving." The woman said, "If you please, miss, who sent you?" The Sister replied, "The Lord Jesus Christ sent me." "The Lord Jesus Christ sent you? Well, look here, the next time you see him, tell him from me he's a good 'un, he is."

The Gospel in the Camps.

CHEERING reports of the spiritual work of the different camps continue to be received. As the camps themselves are now being subjected to important changes—some of them being abandoned—there is a corresponding change in the Christian Commission's field of activity. Evangelistic work continues as energetically as ever at all the remaining camps. Mr. Moody and the Christian Commission are hopeful that God's people everywhere will continue to sustain the Commission and its labors, both at the home camps, and in Cuba, Porto Rico and Manilla.

Some very helpful testimonies come from the camps, showing that the conversions have been deep and thorough. Rev. Dr. Toy writes from Camp Hamilton, Lexington, Ky:

> It is blessed to hear men, standing up before their comrades, testifying to the fact that though they had enlisted in the army as sinful men, they have been saved from their sins through the meetings held in the camp, and would return to their homes as Christians. And many others with testimony similar to this: "I was a Christian when I entered the army, but neglected my duty, and finally began to drink and play cards, but I am not happy and want to come back; I am done, and I want the boys to watch me."
>
> There are over six hundred sick in the Division Hospital, and many of the boys have no one to look after their spiritual wants, as the regiments have gone, and also their chaplains. We give those who can read, or dare read, one day Testaments; another day, Colportage books; another day, CHRISTIAN HERALD'S (we do not get enough of these); another, writing paper, and so on—each day we have something to give them, and this opens up a conversation.

THE LATE QUEEN LOUISE OF DENMARK.

A ROYAL PEACE-MAK[ER].

Death of Queen Louise of Denmar[k] the Stanch Friend of European Pea[ce].

AT Copenhagen, on the m[orning] of September 30, Louise, [Queen] of Den[mark], breathed h[er last]. Around her bedside we[re] the Dowager Empress of [Russia], the King and Queen of Greece, the Princess of Wales, the Duke and Duch[ess of] Cumberland, the Crown Prince and [Crown] Princess of Denmark, and other me[mbers] of the royal family, and beside her [was] her truly bereaved husband, Christi[an IX], King of Denmark. Outside, whe[re] people had been sorrowfully waiti[ng] the sad intelligence, flags dropped t[o half] mast, the bells of Denmark began t[o toll] and telegrams and letters of cond[olence] from the nations of the earth pou[red in]. The nation mourned not only a [queen] and the mother of kings and queen[s], who, with Victoria, of England, wo[re the] title of "Peace-maker of Europe." [Queen] Louise has also been called "Mot[her-in-] law of half of Europe." Through [her long] age, six of her children came to t[he] highest positions on that continent. [The] influence which was thus hers wa[s] exercised in the int[erests] of peace.

Louise, daughter of [Prince] grave Wilhelm, of [Hesse] Cassel, was born S[ept. 7], 1817, and in 1842 wa[s] ried to Prince Christ[ian] Schleswig-Holstei[n-Sonder]derburg-Glucksburg, [then] with no prospects [of] coming a king. They [were] poor, lived simply, a[nd] one time the prince [was] drawing lessons to inc[rease] their income. Their [five] dren were trained ir[to] dustrious habits, then [by] teaching her daughte[rs] make their own hat[s] gowns, an accompliis[hment] which they found [useful] even after their fath[er] cended the throne of [Den]mark, for wealth dic[not] come with the crow[n]. It was in 1863 that Chr[istian] became king of Den[mark] and hard experience [had] fitted him and his [wife] to be wise and thrift[y] ers. They were h[ome]nious in their lives and summate homemaker[s]. queen was mistress [of] harp and piano, and m[usic] and daughters—after[the] latter had become C[zar] of Russia, Princes[s of] Wales, and Duches[s of] Cumberland—were fo[und] playing duets tog[ether] Prince Christian and [his] wife made their m[ost] Palace of Bernstoff[er] the Castle Fredensbo[rg] family homes, to whic[h] Czar, the Prince of Wales and the [King] of Greece loved to come year after [year] children and grandchildren clu[stered] about the happy fireside; and to the k[ind]ly fraternal intercourse thus kept up, h[umanity] owes much. In Denmark, [Queen] Louise will long be held in loving re[mem]brance.

Our Orphanage Work in Va.

DR. G. C. RAYNOLDS, of Van [Buren], has charge of the relief [work] established there by Dr. [C. H.] Kimball during the perilous days of [1898], writes us as follows:

> VAN, August 17, 18[98].
>
> *The Christian Herald:*
>
> Your most welcome favor of June 7th [with] its enclosed draft for seventy-five dollar[s] the Armenian Fund, reached me in due [time]. I have felt sure that the Lord would pr[ovide] for the needs of these dear children who [have] has gathered under our care here, and I [have] hoped and prayed that the provision ma[de] so generous as to permit me to continue [the] assistance to the large number of or[phans] whom my accommodations did not perm[it me] to receive within the institution, till, bit by bit, little, they should come to the place [where] they can care for themselves. It seems [to] you and the kind donors of this Fun[d will] be glad to have me put your contribu[tions] into the common orphanage fund, and a[t the] same time enlarge the scope of its applic[ation] to include this class.

THE FAMILY AND HOME CIRCLE

Long Country Highways

America's "National Road"—Stage-Coach Days—Modern Roads.

Hear no more the clanging hoof,
The stage-coach rattling by;
The steam-king rules the traveled world,
The old pike's left to die.

This season of the year, when woods wear gay October dress, temptations to out-door walks and drives are almost irresistible. The old-fashioned stage, which has been superceded by modern methods of progression, among them the horseless, no more lumbers along our country highways, but muscular youths and trim athletes, as they spin along rustic thoroughfares can enjoy the beauties of the country of wood, vale and hill with as much zest as though they sat on the top of a stage. Since the agitation for better roads, begun some twenty years ago, there has been a very perceptible improvement in the condition of our highways in some of our States.

The first great road of the country was the "National Road," built westward from Cumberland, Md., to the Ohio River. It was superceded, in 1853, by the extension of railways west of the Alleghanys, this road, opened to the public in 1818, was the great highway over which the bulk of trade, travel, and mails passed between the East and West. It was built at national cost—Clay and other statesmen pleading long and hard for it—and for a time maintained at national expense, but in 1831-35, Ohio, Maryland, Virginia and Pennsylvania took charge of it, the states collecting the tolls. Journeying to and returning from Congress, distinguished men of the day passed that highway, among them Jackson, Harrison, Clay, Webster, Houston, Polk, Taylor, Lincoln, Davy Crockett. Once, it is said, Sam Sibley, a famous driver, had the stage in hand, when it overturned, and Mr. Sibley was thrown out. He got up smiling, and said: "This is nothing the Clay of Kentucky has to what I've had the limestone of Pennsylvania." How true it is that a sense of humor may turn one's discomfiture to one's advantage.

The road passed through beautiful country; it had stately stone bridges, iron mile and mile posts, and every fifteen miles a toll-keeper's house. A gentleman who lived on the road wrote:

"Seventy four four-horse coaches have been counted in line at one time on the road, and large, broad wheeled wagons, covered with white canvas, laden with merchandise and drawn by six horses, were in sight visible all the day long at every point, besides innumerable caravans of horses, mules, cattle, hogs and sheep. The coaches were handsomely built, with cushioned and plush-lined interiors. Each coach accommodated nine passengers—except the mail, which held three. One famous old coach bore on its panels the picture of a post-boy, on a flying horse, horn in hand, and underneath in giit letters:

Homes, the herald of a noisy world,
News from all nations lumbering at his back.

He had not dreamed of telegraph wires and Atlantic cables. All along the road were wagon-yards, where drivers and teams put up for the night; also innumerable taverns," as the wayside hotels of the day were called, where traveling ladies and gentlemen, children and nurses stopped for meals or put up for the night.

Rapid construction of the present day, whether for railway or carriages, wagons or bicycles, is quite another matter from what it was when the Appian Way or even our National Road was made. Primitive and slow processes have given way to mechanical scrapers, explosives, stone-breakers, rollers, watering-carts, etc., and what it took many years to do can now be accomplished in a few weeks.

The Power of Kind Words.

If we could only remember that thoughts make words and words make things, how careful we would be not to speak or think ill of anybody. When we give any one an ill name we make it very hard for him or her to be good. "Johnnie is a bad boy," says some one: and if that is said often enough it is sure to become true whether it was so when first uttered or not. While, if we will only choose Johnnie's golden moments for the expression of our opinion — those precious times when we can truly say: "Johnnie is good;" such moments will multiply, for Johnnie will try to live up to such a reputation. We should not speak falsely, nor give praise where it is undeserved, but everybody has some virtue that we can seize upon for conversation: and we would all be eager virtue hunters if we realized that the discovery and magnifying of a few virtues multiplies them. "Give a dog an ill name," said the old proverb, "and it will stick to him." The blessed converse is true: Give man, woman or child the best name we can, and the tendency is for the beneficiary to try to deserve it.

ROAD-MAKING IN THE WEST—A TYPICAL SCENE.

An Empress' Kind Ways.

Peasants in the Caux country, Normandy, heard with profound sorrow of the Austrian Empress' death. She and her daughter, Valerie, spent a never-to-be-forgotten summer in the Chateau of Sassetot: and to this day, the neighborhood is full of stories of her goodness. She sometimes got lost in her long rides and strolls. Once, an old priest, showing her the way, and taking her for one of the ordinary visitors who sought that country for the baths, talked about the poverty and suffering in his parish. Next day, to his astonishment, a large sum of money came to him, as if "dropped from heaven." Another time, members of her suite found her in a field gossiping with a maid who was milking cows, and who had no idea that her companion was an Empress. She was always stopping her carriage in front of some peasant's cottage to caress the children, listen to the troubles of the old folks and lend a helpful hand. Her purse and sympathies were ever at the service of the needy. In other lands than those she visited are people who remember her kindness. In Kansas, David Leahy, a man of forty, recalls with pride the fact that this royal lady once kissed him. He was a little lad in Ireland, lying by the roadside reading. A hunting party dashed past: a horse's hoof struck him. The next thing he knew, a beautiful lady was bending over him, his head in her arms, was kissing him and wiping his face with her handkerchief. He was not seriously hurt. He has a coin given him by this lady, whom he discovered to be the Austrian Empress.

A New Vocation.

A young lady in Chicago has created a new profession—that of entertaining little folks at children's socials. She spent her childhood in Germany, Switzerland and Italy, where the games of children constitute a large part of the national life. She teaches these games to little Americans, devises new ones, tells them stories, acquainting them with the pretty folk-lore of their own and other lands. Her work is appreciated and brings her an income. Such a worker might be in demand anywhere, and the occupation would be beneficent, if not money-making.

The Subject of Giving.

While the Municipal Assembly of Greater New York was drafting a resolution of "gratitude and admiration," for Miss Helen Gould, because she was not only giving her money but her personal services to our sick and wounded soldiers, the Regents of the State University of California, were accepting, on behalf of the University, Miss Flood's offer of the Flood mansion at Menlo Park, with the grounds consisting of 540 acres, valued at $250,000. Thus, in the two extremes of our continent, a rich woman with a hearty good-will and unstinted generosity was helping her fellows. In the sickness and stress brought on by our recent war, women, rich, young and beautiful, have as nurses, worked in the rank and file with their poorer sisters. The truth is, that our world, from one end to the other, is beginning to throb responsively to the doctrine of Jesus Christ, and the rich are eager to help the poor—only they do not always know how. Those who give themselves—as Miss Gould and others are doing—learn how. And let not one who is poor in dollars and cents, think she has nothing to give. To give love and prayer is to give much.

THE HOME KEEPER.

About her household moving glad each day,
With heartful care of all the simplest things;
And near her side a child voice coos and sings—
She hears the noise of pattering feet at play,
And pauses oft to kiss the lips that say
"Mother!" and joys to feel the hand that clings
Close to her heart as to her apron strings—
Nor would she chide the little hand away!

Then, when the day hath drifted to the dark,
And brightening stars loom through the twilight late,
She feels the heart within her bosom stir
At every leaf that strikes the lattice. Hark!
Her life's reward—a footstep at the gate,
And love that comes to claim the love of her!

FRANK L. STANTON,
In *Songs of the Soil*, D. Appleton & Co.

Ancestor Worship in China.

In view of the recent disturbances in China, and the attacks upon American missionaries, all showing the spirit of the old heathen religion as still actively antagonistic to Christianity, this letter from Rev. W. E. Smith, Chented, China, is of special interest:

The greatest difficulties in the way of the spread and acceptance of the Gospel among the Chinese are the superstitions of the people. They verily believe each person has three spirits — one they worship at the grave, burning paper, cash, silver, clothes, houses, etc., to supply the need in the other world. One remains in the home which the person while alive inhabited, and in the home is set up the family tablet before which the relatives burn incense and worship. They also build houses, much more beautiful and substantial, on the exterior at least, than those they themselves inhabit, and consecrate them entirely to the use of the spirits of their departed friends. These they call "Ancestral Halls." They firmly believe that these spirits frequent the places where they lived while in the flesh, and also that they have the power of bringing good or evil upon their descendants, according as they are pleased or otherwise with the services rendered and honor paid them. Therefore, to appease the wrath of these departed friends and ensure good luck to themselves, they most assiduously "worship their ancestors," and they have to be thoroughly convinced of Gospel truth before they will discontinue this service. This is only one example out of many we might cite, but enough along that line for this time.

We have no difficulty in getting an audience. A curious desire to see and hear the foreigner is sufficient to draw a crowd, and we trust the truth gradually makes its way to the inner being, and are often refreshed by evidence of this. A great difficulty in the way is the entire unfamiliarity with the words used for God, Jesus, redemption, justification, etc. They have no such ideas, and new words have to be coined.

Especially is it difficult to make the women understand. They, poor things, have never studied in their lives, have never tried to understand anything more deep than their current gossip, or newer than their daily tasks. These women must be taught as simply as a little child, and the same story repeated very often before they can take it in.

The children seem to be the hope of heathendom. Here in our mission the little girls and boys in boarding school are as bright as those at home.

Westminster's Kitchen.

We are not accustomed to think of Westminster Abbey and a kitchen in conjunction: nevertheless the recent discovery of a blocked-up doorway leading into the old refectory which ran along the whole side of the south cloister, reminds us of the time when eating was a part of the Abbey life. Beyond the refectory, and nearly half its length, is the kitchen. The laying of the tall one in the dining hall was the work of the Refectorian: the work of the Almoner was to distribute uneaten victuals to the poor. In the great kitchen there would be the equivalent for our dresser for the platters and chargers. The wood fires on the floor would require occasional encouragement from the bellows or blast-bag. Over such a fire would be cauldrons standing on three legs or hung on tripods.

Rescue Work in Philadelphia.

The Quaker City Bowery Mission and its Labors Among the Waifs and Strays of the Great Pennsylvania Metropolis.

THE neighborhood of Eighth and Vine streets, Philadelphia, has been well termed the "Quaker City Bowery," and the Rev. Chas. M. Boswell, leader of the Forward Movement, conducted by the Methodist Episcopal Missionary and Church Extension Society, built better than he knew when he opened a Mission room at 242 No. Eighth Sts., which is right in the midst of cheap theatres, dance halls, merry-go-rounds, etc. Rev. Mr. Boswell and his co-workers opened this life-saving station on May 24th, 1897, and since that time more than a thousand souls have professed conversion, and more than two thousand have asked to be prayed for; how many of these have since been led to Christ, eternity alone can reveal.

REV. C. M. BOSWELL.

Like the multitude that travels along the New York Bowery, those who can be seen in the vicinity of Eighth and Vine streets, Philadelphia, represent all classes of society: some few are respectable people who are called in the neighborhood on legitimate business, or are merely going through it to reach another part of the crowded city. Others come to attend the cheap theatres and questionable places of amusement, and quite a number of respectable citizens come to attend two of the theatres that are looked upon by the world, at least, as being a little above what might be called immoral; but the "regulars" are mostly gamblers, professional thieves, actors, actresses and immoral women.

INTERIOR OF THE QUAKER CITY BOWERY MISSION.

Of course the audience in the mission-room are made up of all the elements, and the spirit of conviction frequently takes hold of some who come in just for a moment, and many in this way are led to Christ, who could not be otherwise reached.

The waifs of the street come in to rest, and God moves with convicting power on their hearts. Gamblers, wanting to pass away some of their time, or while waiting for some one, saunter into the meeting, and have been led to the foot of the Cross.

Many and varied are the striking conversions which have taken place at this mission. One was of a well-dressed man, who first raised his hand for prayer, and afterwards went into the inquiry-room, and while kneeling next to a wretched, intoxicated woman, he was led to accept Jesus as his Saviour. Another night, a German sailor, who had just landed in the morning, was in the neighborhood bent on sinful pleasure, when the singing attracted his attention. He came into the meeting, and afterwards his testimony was: "My mother's last words were, 'remember, I will pray for you.' Her prayers have always stuck to me, and, although the men forced me to throw my Bible into the sea, and led me into all kinds of sin, I never could forget my mother's prayers, and to-night I accept her Saviour as mine."

Another remarkable case was that of a well-dressed man, who came into the inquiry-room to seek information as to the salvation of his soul. He told how he had been raised a Catholic, but he did not believe the priest could forgive his sins, neither did he have the same feeling in their meetings. John 3:16 was pointed out to him and its meaning explained; he saw the light and believed with a saving faith, and is now a regular attendant at the mission.

Efforts are not only made to have men and women accept Christ, but after conversion they are urged to connect themselves with some church, and although the movement is under the management of a Methodist Episcopal minister, converts are left entirely free to join the church of their own choice, if they have any preferences.

The work of the Quaker City Bowery Mission is wholly supported by voluntary contributions, and although the funds do run low some times, God is a good provider, and sends the money to keep it going. Its conductors have every confidence that the work will not be permitted to suffer through lack of support.

WM. K. FISHER.

SOME DAY IN YONDER CITY.

SOME day in yonder city,
With its many pearly gates,
I shall be reunited
To the soul of one who waits.
A longing has come o'er me,
For one who went before me,
And I shall see my mother
When I reach my home.

Some day in yonder city
I shall joyfully behold,
The friend of my devotion
On a throne of shining gold;
I'll see in highest glory,
The theme of song and story,
My Saviour, Precious Jesus,
When I reach my home.

Some day in yonder city
I shall wear a robe of white.
No more shall come the shadows
In the land of joy and light.
And I shall rest forever
With friends, and leave them never,
And sing the song of Moses
When I reach my home.

Noank, Conn. W. C. MARTIN.

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FRIENDS IN COUNCIL

pation for Church and Society Meetings—Reading of Papers and the Conduct of Such Gatherings—Masculine Chivalry—Unwelcome Attentions, etc.

ME of my younger friends have recently written to me inquiring about the conduct of meetings, Christian Endeavor societies, etc., asking how these may be le eresting. One correspondent says, ly, that the great trouble is that s are killed by routine. They get a t, one just like another, and the nc ce falls off, bit by bit, because e nothing to interest and attract e pt the faithful few who do their ether interesting or not.

iend observes that in the society he is specially interested they way of reading and discussing rs nd adds that many of the mem- a in the habit of selecting appro- te otations and reading them in due se All this sounds as if it ought to e ery pleasing programme, but the i hat the charm of a paper depends ely upon what is in it and upon r, as every writer is not qualified al an attractive paper.

* * *

sually much better for people to pers, thus putting in shape the they have on a given subject, th to leave them at home, and once e eeting speak, as it were, spon- ou about the thing which they have r The fact that they have pre- d mething will greatly help them. per is often a barrier between the keand an audience, and the former s ething of his grasp of the latter. e magnetism in the eye which o other eyes and in the voice thrown out without the inter- essay.

is very desirable in religious in conducted by young people. e hould always be preparation e d. The leader ought always to efore taking his seat that there st half a dozen persons present w get up promptly and do some- ay, or speak, or sing, without l g and awe-inspiring pauses which at to many religious meetings.

a often been struck by the great afforded by a formal meeting p ple are all stiffly seated, and the o nformal after-gathering which p e when the meeting is dismissed. e tter there is no lack of bright, conversation. At the former e ften sit as if they had been e umb, and one and another rising s ce fails to win attention because y or embarrassment.

t me add, that the leader and else should earnestly pray to be w the Holy Spirit. No meeting and dull, when the hearts of s are pulsating with power from e. his power we may have if we t faith and humility.

* * *

ER and very different letter ne from a correspondent who e ption to my recent remark that n man suffers himself to speak y of women. Beginning with a l epmother, and finishing with e, aordinarily disagreeable young is friend has had a hard time entler sex and is pessimistic in concerning them. Evidently he y ought to have their share of s and knocks, and in the spirit stands on his rights as a man, ses to say what he chooses when e discussed. My friend a little tands the case. I fully agree that wrongdoers among women punished. If a woman is a her that. Don't sentimentalize, she is a kleptomaniac. If a owls in the dark, and kills a is a murderess, and must be one. But for womanhood it- e sake of the mothers who bear n patience and pain: for the are true to husbands through ar through ill, like, for example, that heroic Madame Dreyfus, and many another less noted one; for the sake of sweethearts and sisters and daughters, for the sake of true chivalry, let every knightly-hearted man defend women, and frown on all belittling observations made by the unthinking.

* * *

MRS. S. B. Try not to think about yourself at all, and discourage by every means in your power such attentions from others as you mention in your letter. The whole thing signifies an unwholesome atmosphere, but it is in your own hands, and you must change the situation at once.

* * *

MRS. C. B. L. I am quite sure you will be guided in the right path. You will find great joy in being a full communicant in the church, and your baptism will perhaps make the day of your first entrance on the life of a church member seem even holier and more significant. Do not fear, but go forward, trusting in God.

* * *

DAISY W. B. The life of a trained nurse is difficult, but it is also very fine in some of its aspects. You are still too young to be accepted by any training school. Wait a year, then by all means begin your novitiate if you still wish to do so. But many changes may come over your life in a year. You may resolve to marry. You may be needed at home. If nothing occurs to change your determination, by all means become a nurse.

* * *

NELLIE G. B. I have mailed your letter as requested, through the author's publishers.

* * *

"CELIA" sends me this lovely poem, with which this week I close:

TO OUR SWEET SINGER.

Kind greetings to our singer sweet;
We pray that she may ne'er grow old,
For many a time our weary feet
Do find the world so hard and cold.

'Tis then we love our singer dear,
And list her words and drink her cheer,
And feel our Father is so near,
That we can stay a short time here.

We hear her voice and cease to moan;
It lifts us to the great white throne.
Since glory all around hath shone,
We know we are no more alone.

The pearls we sought, yet failed to see;
The things we wished which ne'er can be.
We'll look into that jasper sea,
They there in all their beauty 'll be.

—"CELIA."

Margaret E. Sangster

New Cure for Kidney and Bladder Diseases, Rheumatism, etc.—Free to all Readers.

All readers will be glad to know that the new botanical discovery, Alkavis, has proved an assured cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria. Rev. W. B. Moore, D.D., of Washington, testifies in the *New York Christian Witness* that Alkavis completely cured him of Kidney and bladder disease of many years' standing. Many ladies also testify to its curative powers in disorders peculiar to womanhood. So far the Church Kidney Cure Company, No. 409 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

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"Well, Mary, I intend to have you use only Ivory Soap after this, for I am told that it saves the clothes, too."

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GO OR SEND.

The Alternative Presented to Every Christian in the Present Day. Acts 16:1-10.

It is strange that the church remained so long oblivious to Christ's command to preach the Gospel to every creature. The progress which has been made since the awakening at the beginning of this century, indicates what might now have been the condition of the world if a similarly organized effort had been made two or three centuries earlier. There is no benefit, however, in lamenting the delay. Our concern should be to do our whole duty now. Before we can assume the position of critics of our forefathers, we must ask ourselves whether that duty is being done. It is a fact that not only are many opportunities open to the missionaries in heathen lands that they are unable to use, but that they have to endure more hardships than they ought to bear, and both evils might be relieved if the income of the missionary societies were increased. It is a grievous reproach to the church that the progress of the Gospel should be checked by lack of funds. Yet it is so checked. There is no missionary society that is without applications for employment that must be declined. The fields are open, the workers are ready to go, but the funds to send them are not at command. We need to change the words of Christ in these days. As in his day, the harvest is plenteous, but the reapers are not few now. There is not the need to pray the Lord of the harvest that he will send more laborers, but that he will send the money to pay them the pitiful sum which they need for their bare wants. How speedily this difficulty would be removed if every Christian realized that the alternative presented to him by the Saviour, to whom he is under infinite obligation, is that of "Go or send!" But it is no other. He whose duty lies at home; and he whose mental endowments do not qualify him for missionary service have a duty to perform, a share in the glorious work that rightly belongs to them. They can give, or get, the money that is needed to send others. Just now that duty is important, and if we fail in it the responsibility is a heavy one.

JOSHUA AND CALEB.

The Turning Point in the Lives of Two Brave Men who had Faith in God. Numb. 14:6-10.

One point of difference alone existed between the reports of the ten and the two men who had been sent to examine the promised land. All agreed that it was a desirable possession, and all agreed that its owners were men of might; but they differed as to the possibility of overcoming them. The majority, taking into account the fighting capacity of their people, believed that it was not possible; the minority, remembering what God had already done for the nation and what he had promised to do, were convinced that victory was assured. The latter had faith, and that made a great difference. We are sometimes apt to think lightly of faith, but here was an instance of great results depending upon it. It was a grave responsibility to urge the people to make an attack on those formidable people, led by the sons of Anak. Yet Caleb and Joshua did not shrink from it. With God's help, it would be successful. So Caleb and Joshua said, and thereby showed what faith can do. They had seen the walled cities, the stalwart Anakim, as had their brethren, but they were not afraid. These men who had the courage to stand up and oppose the majority were of the kind of stuff of which heroes are made. There was no reckless bravado in their words, but argument based on experience and the promises of God. How much has been accomplished by such men! Even in our own day we have read of Garibaldi with a handful of soldiers chasing kings and armies out of their capitals, and there is many a town in our own land where the stand of a few men for righteousness has overborne evil. When we get depressed and tell us the church is in danger, we may well remember these two brave men who said in this supreme crisis: "The Lord is with us; fear them not."

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An important department in THE SATURDAY EVENING POST, a weekly magazine founded by Benjamin Franklin in 1728.

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CONSECRATION.

JESUS I yield my all,
Obedient to thy call,
Into thy hand;
I place my life in whole,
Beneath thy wise control,
And just command,
And trust it all to thee,
To prosecute in me
What thou hast planned.

I am all worthlessness,
And, shamefaced, must confess
My load of sin;
I have no righteousness,
No recommending dress,
Thy grace to win:
But, where my efforts fail,
Make thy rich love prevail,
Dwell thou me in.

I do not ask to see
What lies in store for me,
In future days;
I only ask to be
In all resigned to thee,
To work thy praise;
To guide my steps aright,
By walking in thy light,
Throughout life's maze.

Mine not to reason why,
Mine solely to rely,
Upon thy word;
In it thou'st promised me,
Thou ever nigh wilt be,
My way to guard;
And if I faithful be
I shall not fail to see,
My meet reward.

Ont. D. J. ASHBURY.

The Education of Moses.

Adopted Son of Pharaoh's Daughter the Avenues of Highest Egyptian Culture were Open to Him.

EDUCATION in Egypt in the time of Moses, is very interestingly and instructively described in a recent article in an English magazine by Athol Forbes. "A education," he writes, "depended, course, on the profession he was design to adopt. As a rule, certain appointments ran in families, and the son succeeded to his father; but it was by no a strict rule. A sharp, intelligent could rise from the lowest position the very highest. Merit had to go side with education, though, of course, ce played its part. A youngster's ties commenced with the alphabet, was intricate and complex. Thot, Egyptian god, is said to have revealed genious art of painting words and aking to the eyes,' who taught it to Thamos, and through the Egyptians ed to mankind generally. An old e relates that when Thot unfolded scovery to Thamos, the monarch mediately objected to it and declined the advantage of the art. He that children and young people had hitherto been compelled to apmselves diligently to learn by heart tain what was taught them, now ey possessed the means of storing owledge without trouble, would as to apply themselves, and would t to exercise their memories. The stem was most complex, and many must have been shed by the infant of those early days in their efforts hold of the 'new learning.' The ters united most of the methods for giving expression to thought. , those which were limited to the tment of the idea, and those which tended to suggest sounds. At the the use was confined to signs, in- to awaken the idea of the object mind of the reader by the picture. or less faithful, of the object itself. the educated classes there were: Priesthood; (2) the Army; (3) the ervice. These were the three great sions, and the subjects taught at eat centres of learning, like Heliopr Hermopolis, would include religionomy and astrology; magic and e of incantations; medicine, anatuse of amulets and charms; ; probably one extra language; ering, mensuration; land surveying, ction, architecture, geometry; military exercises—all athletic sports were aged; arithmetic, said to have been d by Thot; law.

The Civil Service was, perhaps, the profession, as it included the posts in the King's household, Office of Taxes, and Superintendence of Public Works. The chief butler and the chief baker in the time of Joseph would come under this head, and were probably men of refinement and education. There would also be under this head the Record Office, where a large number of men would be employed writing the national annals.

"The highest education, of course, was demanded for admission to the priesthood. Indeed the training never stopped, and embraced almost everything. The priesthood had the pick of the men. Certainly, next came the civil service. For the army the requirements were not severe, more regard being paid to the military athletic exercises. The priests were not only the ministers of religion; they were doctors and magicians, and probably lawyers. It would seem that there was in existence a degree corresponding to our M. A. Certain people were termed 'Masters of the Secrets of Heaven.'

"Great attention was paid to magic and occult science, and if a student made some happy hit, or by some cleverness made himself famous, rapid promotion was sure to come—quite independent of birth. Brains had their solid value, as is illustrated in the treatment of Joseph by his royal master. A most desirable post was to get into the regal household, in immediate attendance upon the king. Magicians were specially favored, hence the diligent study of magic. Moses, as the protege and the adopted son of a princess, would have within reach the whole range of education which I have endeavored briefly to describe. His adopted mother, as a princess royal, would have her own estate, palace, and retinue of attendants. Probably she would be a patroness of one or more of the colleges, so the lad Moses would have every facility which wealth and influence could give. His training, as proved by his after life, points to a system of education which very few people would believe to be possible at such a period. There is the flash of genius, there is the solidity of the scholar, in the man who made Israel a nation and the first fighting power of his age. No man in all the world's history has done so much as Moses. As statesman, soldier, lawyer, historian, poet, the story which fascinates us retains its attraction and redoubles its force when we read it as men in the light of modern research. How much of his marvelous success is due to his education we cannot estimate. The country of his adoption has passed away like a watch in the night, but its educational system has put its impress upon the nations which can never be effaced. The palm of being the greatest man in the world's history must be awarded to Moses, a public school lad of the time when the Pharaohs ruled in Egypt, before the first mud huts were built in the Valley of the Tiber, and when this country of ours, as it were, was not."

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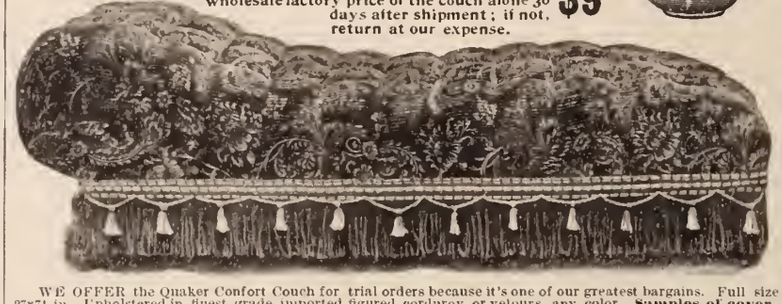

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their unmistakable impress on thousands of lives hitherto unblemished.

THE RETURN OF THE WANDERER.

Such was the condition found in the camps by many of the workers of the Christian Commission. Mere lads in uniform were fast being reduced to the level of the worst elements around them. Vice fascinated and allured on every side, and they yielded. How many of these pitiful cases were searched out by the zealous evangelists, and the men led to forsake their sinful lives and accept Christ, may never be fully known. Thousands have been redeemed from a slavery worse than death itself. Many have been led to renew the dear old home associations, and not a few (like the subject of the picture), have gone home, footsore, weak and weary, but right with God and glad at heart, despite all humiliation, to be back in the old dwelling, every nook of which is so well remembered, and to hear the fond familiar voices in trembling accents welcoming them, whom they had perhaps mourned as dead, or given up as among the "missing" whose fate may never be known.

When such a wanderer returns, there is joy in the home which cannot be described. It is like the joy unspeakable which moved the father's heart at the return of the prodigal. A great pity and an all-embracing, generous, forgiving love, go out toward the wanderer. His mean garments, worn shoes, his wan, pinched face and thin limbs, and all the evidences of suffering and privation, are in painful contrast with the comfort and abundance of the home, which to his eyes now appears like a veritable palace with all that is needed to make one happy. If the artist had portrayed a case of this character in actual life, and from personal observation, he could hardly have been either more artistically faithful or realistically true. All the love and pity of friends go out to the unfortunate one who has come back to the fold. And if earthly friends are thus kind and forgiving, how much kinder is our Heavenly Father, who welcomes back the sin-sick, repentant child. He is nigh unto them that be of a broken heart (Ps. 34:18), and He bindeth up their wounds (Ps. 147:3). His is a pity and love deeper and broader than that of an earthly father, and however wayward the child may have been, He has no pleasure in the death of the erring one, but desires rather that he should return from his ways and live (Ezek. 18:23), and for all who do repent and accept the invitation there is the Divine promise: "If thou turn to the Lord thy God and shalt be obedient to His voice (for the Lord thy God is a merciful God), He will not forsake thee" (Deut. 4:30).

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Inquirer, Dalton, Ga. 1. What is the nature of the "preconcerted signal" agreed upon between the papal authorities and the Italian police as notice of the Pope's death? 2. Has the Pope a valet and what are his duties?

1. A window in the Vatican, near the papal apartments, is kept open by day, and with a light behind it at night. The closing of the window during the day or the extinguishing of the light at night, would mean that something serious had happened to the Pope. This custom has been in existence for some time; previous we think, to the papacy of Leo XIII. An Italian sentinel keeps constant watch of this window. 2. The Cavalier Pio Centra, the close personal attendant of the Pope, is sometimes spoken of as his valet. His bedroom is divided from that of the Pope by a partition so thin that he can hear the pontiff's breathing, and through a glass window at the head of the bed, keep his master under observation when necessary. At six A. M. he wakes the Pope, and then retires. Leo always having insisted upon robing himself. Lately, however, this routine has been modified to suit his enfeebled condition.

G. R. T., Green Top, Mo. I have heard a minister declare that the Commandments and the law were abolished by Christ. That is not true, is it?

Christ's own definition of his work was that he did not come to destroy, but to fulfil. It is somelike thing this: So long as your child is young, you put him under rules. He must not do this, he must do that, and he is obliged to give up his own inclinations, and to obey the will of his father. But you know that when he grows to manhood he will not be under your control. You naturally hope that then, he will have sense enough to see the wisdom of the course followed in his training, and will adopt voluntarily the principles he learned as a child. If he proves a good man, you know that there is no further need of your commands. Your son will do, of his own accord, the things you would command him to do, and probably do them a great deal better than when he did them under compulsion. He is not under law, but the law cannot be said to be abolished, when it is in his heart, operating as a controlling principle over his life. You know how it may be with a servant. You would get better service from one who loved you and was anxious to please you, than from one who perfunctorily obeyed the orders you gave.

A TYPICAL FRUIT FARM IN CALIFORNIA.

J. K., Vincennes, Ind. Is any principle of Christian ethics violated by a merchant who offers a prize, to be drawn for by customers who hold tickets, which show the amount of goods they have purchased from him during the year?

The principle appears to be practically that of the lottery. The only difference is that the holder does not purchase tickets, but obtains them through dealing with the merchant. The element of chance thus brings it into the category of gambling. If the tickets entitled the holder to a certain percentage on the amount he had expended, the practice would be legitimate, providing it treated all alike.

W. H. H., Washington, D. C. Is there a formula, or rule, in use here with, or at application, will determine positively and definitely, under all circumstances and conditions, whether or not a man is existent—everybody and matter [illegible]?

The question is an unusual one, and leaves the exact purpose of the inquirer somewhat obscure, although it would appear that our correspondent means to inquire if there is any rule whereby a man may know whether or not his life has been a spiritual failure. There is an infallible rule. God has implanted in our hearts a monitor which indicates what is right and what is wrong. Human nature is apt to choose the wrong, and will inevitably have its way, unless we seek and receive spiritual strength to choose the right. It sometimes happens that a man has gone so far on the wrong road that he becomes such a slave to sin that conscience is dulled, and the voice of the inward monitor is almost silenced. Such an one, if led to seek God anew, and to accept Christ and ask Divine strength to follow him as Master and Teacher, will have his conscience quickened, and will be once more able to see and walk in the path which was obscured by sin. If he be living in Christ, his life cannot be a failure; if out of Christ and in sin, it cannot be a success, no matter how many favors the world may heap upon him.

O. P. C., Shepherdsville, Ky. 1. To what race of people did the Moors, who conquered Spain, belong? 2. How long did their kings govern the Spanish nation? 3. How and when were the Moors driven out of Spain, and where are their descendants now?

1. The Moors are a mixture of Numidian, Phoenician, Roman and Arab. When the Arab conquerors of Spain invaded that country from Africa, they were called Moors. 2. The battle of Xerxes de la Frontera, in 711, gave them undisputed mastery of nearly the whole of Spain. For forty years the country was governed by emirs, appointed by the Caliphs of Damascus, after which portions of the country were reconquered, and independent Christian kingdoms arose, which were constantly at war with the Moors. 3. The conquest of Granada by Ferdinand, in 1492, which was the culmination of a long series of bitter wars, ended Moorish domination. Their descendants, who remained in Spain, were known as Moriscoes. They were expelled in 1615, to the number of 500,000, by Philip III., but a remnant of the Moriscoes, it is said, can still be found dwelling in one of the Spanish provinces.

H. W., Butte, Mont. 1. Exactly how long did the Spanish-American War last? 2. With what official acts did it definitely begin and end?

1. 114 days. 2. It began, politically speaking, with the Act of Congress, April 21, declaring that a state of war existed; and with Spain's declaration of war, dated April 25. It ended August 12, 1898, with signing of the protocol by our Secretary of State, and the French Ambassador, acting for Spain.

Subscriber, Cortland, N. Y. By whom was the following first spoken: "All is not gold that glitters"?

"All that glitters is not gold," is an expression used in Shakspeare's "Merchant of Venice." It is used by other writers also. Gray, in one of his poems, says: "Nor all that glitters, gold." Dryden, in his "Hind and Panther," has this line: "All, as they say, that glitters is not gold." Chaucer, in his "Canterbury Tales" (much earlier than any one we have quoted), makes one of his characters say:

> But althing, which shineth as the gold,
> Is naught gold, as that I have heard tolde.

This would indicate that Chaucer also had borrowed the line from some still earlier source.

M. F., Philadelphia. What are the proposed additions to our Navy—the vessels building and projected? Kindly supply whatever information you can on the matter and oblige.

The United States naval vessels under construction are as follows: First-class battleships, 8, 5 of which are well advanced. 3 just contracted for; monitors, 4, contracts just awarded; sailing gunboat, 1, for the Naval Academy; gunboat, 1, for service in the lakes; submarine torpedo boat, 1; torpedo boat destroyers, 16, contracts just being given out; torpedo boats, 23, 9 nearing completion, 2 purchased abroad, contracts for 12 just being given out; cruisers, *New Orleans* and *Albany* purchased abroad, the former is in service, the latter is not yet completed. These vessels would of themselves constitute a fair-sized navy, quite strong enough to compete with any, except the great naval powers.

Subscriber, ——, Mich. 1. Is it right for a congregation to comprise godly and ungodly members? 2. Should unconverted persons, leading good, moral lives, be admitted to church-membership? 3. Should Christian people who do not believe such methods of conducting a church is right, continue working in that church?

1. Yes, if by the word congregation you mean hearers, pew-holders and attendants. It is well that unconverted people should attend church. They should be encouraged to do so in the hope that through hearing the Gospel they may by God's grace be converted. 2. No. The church should consist of those only who have been born again and are trusting in Christ for salvation from present sin and future punishment, and are following his example in love and service to men. 3. We see no objection to their doing so. Perhaps by example and Christian kindliness and helpfulness, they may win unconverted members for Christ.

How and by whom are appointments made to the navy; what examinations and grades must be passed; what is the number of pupils, and how many years are required to complete a course?

There are allowed at the Naval Academy, one naval cadet for each member or delegate of the U. S. House of Representatives, one for the District of Columbia, and ten at large. The Secretary of the Navy notifies each Member and Delegate of any vacancy in his district. The nomination of a candidate to fill the vacancy is made (on the recommendation of the Member or Delegate), by the Secretary of the Navy. The appointments of the cadets at large, and for the District of Columbia, are made by the President. Candidates must be actual residents of the districts from which they are nominated. The examination for admission consists of reading, writing, orthography, arithmetic, grammar, geography, and history of the United States. Candidates must not be under fifteen nor over twenty years of age, and must be physically sound, well-formed and robust. The course is six years—the last two being spent at sea. They are required to sign articl[es] ing themselves to serve in the navy s[ix] The pay of a cadet is $500 a year, a[nd] proper economy, is sufficient for his [ex]pe Surplus graduates, who do not rec[eive] pointments, are given a certificate of [ap]tion, an honorable discharge, and on[e] sea pay. The academy is under th[e] vision of the Bureau of Navigatio[n] Department, Washington, D. C. Ca[pt.] H. Cooper, U. S. N., is the present [Su]tendent.

Mrs. A. G. G. 1. What is the "great milit[ary] of Porto Rico? 2. Who built it?

1. It connects San Juan with Po[nce] about 90 miles long, 30 to 40 feet w[ide] has a built-up bed of sand and ro[ck] passes through a beautiful and pr[ett]y section. It was so well laid, and h[as] kept so carefully that it is as good t[o] years ago, although it has stood mu[ch] wear, and been swept by terrific rain[s] 2. By French and German engineers, [em]ploy of the Spanish government.

J. A. L., Cheney, Kans. Are there any int[i]mations in the Old Testament of the Jews ha[ving] idea of immortality, or of rewards an[d] ments after death?

It is not so plainly taught in the O[ld] tament as in the New, but there is s[ome] to show that the belief in a future [life] held by the Bible writers. The Psaln[ist] (Psa 49:15): "God will redeem my so[ul] the grave," and, again (73:24), "Th[ou] guide me with thy counsel and af[ter] receive me to glory." Daniel (12:2), s[peaks] some who will have everlasting life. [The] puted passage in Job (19:26), however[, may] be understood, is not in line with th[e] arch's argument, if it does not in[dicate] expectation of immort[ality]

Housekeeper, Glassford. [Has] any invention been [made] for cooking by the [rays] the sun? I have [only] read a reference to [the] invention, and won[der] it were to be taken [seri]ou or as a jest.

We do not know of [any], though there is a rep[ort] such an invention h[as] patented in India. T[he] trivance is describe[d as] wooden box lined with[tin] ing mirrors with a smal[l] covered, copper boiler[,] bottom, upon which t[he rays] are concentrated by n[umer]ous the mirrors. This wou[ld] ly be of use except [in] countries; and there [is] would not make it of [exten]sive domestic value.

R. J. A., Wolseley, Can. Am I right in continuing [to pay] premiums on my life ance policy? It h[as] urged upon me that i[n] ing my life I show d[is]trust of Christ's injunctio[n] no thought for the mo[rrow]

We think you are qu[ite] in continuing to pay, i[f] solvent company. Y[ou] have known of some [few] cases, which occur in a[ny] of the country, of wido[ws] families falling into [dis]tress and having to make [a] struggle for bread, wh[en] husband and father di[es] a rule he would gladl[y] saved money to prov[ide] them, had he been al[ive] death carries him off [be]fore he can accumulate a s[ufficient] sum. The ordinary l[ife] surance company provides for such a [con]gency and provides for it in a legitimat[e] The man who insures his life can obey C[hrist's] command by avoiding harrassing ap[pre]sion and foreboding, which was what [He] meant. He was reproving person[s] thought so much of money-making [or] saving that they gave no thought t[o] souls. The man whose life is insure[d] who knows that his wife and childre[n] thus have some provision in the ev[ent] his death, is less likely to be worried a[nd] ious than the man who knows that if [he] his family may starve.

J. A. W., Riverdale. Write to the N[ational] Temperance Society, N. Y., for full inform[ation].

Lt. T., Paterson, N. J. It will be suffi[cient] address Commandant, Brooklyn Navy Yard.

M. E. B. K., Portland, Oregon. 1. W[ho] Scribners, N. Y. 2. Your pronunciation [is] doubtedly correct.

A. C., Garden City, L. I. 1. The Persian's letter was published complete, as sent [in] story about Mr. Spurgeon we do not credit

Robt. L., Alister, S. D. It would certainly that society is abundantly able to protect against criminals, without the taking of life.

Will subscriber, Flat Rock, Ga., send na[me] address to D. M. H., 318 Coffee street, Gre[en]S. C., and receive a copy of the poem asked

John B., Holland, Mich. 1. The Peace C[on]mission will probably sit for many weeks to Doubtless the record of their proceedings [will] sent to Congress and will ultimately appear public records. 2. The best war book is unqu[es]ably *Columbia's War for Cuba*, publish[ed] Bromfield & Co., New York, price $1.

A HAVEN FOR SHIPWRECKED LIVES.

"Keswick Colony of Mercy" and Its Good Samaritan Work Among Fallen Men—The Settlement at Whitings, N. J.

KESWICK COLONISTS FARMING.

N the long category of moral shipwrecks, it is difficult to find one more utterly hopeless and helpless than the confirmed drunkard. His will power gone, his bodily vigor sacrificed to a baleful vice, his social position a thing of the past, his friends alienated, and, even those who should be the nearest and dearest to him, made the worst sufferers by his sin, it is not surprising that the wretched slave of alcohol should take the gloomiest view of existence, and that, with the sacrifice of his manhood, he should also have lost whatever he might have had of religion. For such cases, no ordinary remedy is adequate. Restraint, drugs, friendly counsel, the remonstrance of relatives, are all alike ineffective. Nothing short of the regenerating power of the Gospel of Jesus Christ, and the practical cooperation of Christian people in winning the victim of drink away from his sin, and surrounding him with wholesome influences, will accomplish the desired result.

This, in substance, is the method employed by the Keswick Colony of Mercy, of Whitings, N. J., of which a short description appeared in these columns some time ago. The colony is the creation of Mr. William Raws, for many years Superintendent of the Whosoever Mission and Rescue Home, Germantown, Pa. Mr. Raws had a wide experience among drunkards, and after many efforts of a reformatory character, came to the conclusion that a retreat in some healthful, secluded district, far from the temptations of the great cities, was a necessity in this class of Christian work.

Nearly midway between New York and Philadelphia, on the line of the Pennsylvania railroad, is Whitings, a small village in the pine wood district of New Jersey. Two miles from the village, four hundred acres of pine lands have been laid out as an industrial colony, where farming, gardening, saw-mill work, broom making, carpet-weaving and various other branches of industry are carried on. A few plain, but comfortable, buildings have been erected; and here, out of reach of saloons and breweries, and amid pure, invigorating surroundings, a number of men, broken down in body and spirit by drink, have been gathered.

The governing principle of the colony, as Mr. Raws explains it, is Christian love. "At the outset it was determined never to let sectarianism gain a foothold. And the men who come are allowed the utmost freedom. They are impressed with the idea that no man is too far gone to be redeemed, and the results have shown that here, at Keswick, men can, with God's help, break away from the drink habit and become useful, self-respecting, industrious citizens. The Bible is our book of rules. Our gates are never closed against any who have the desire to reform; but we demand sincerity of the applicant. If he is in earnest, he will find every one here ready to lend him a helping hand.

"Among our colonists are men who have been in the various professions, engineers, carpenters, etc., and all have greatly improved since they came here. Experience has proved that by building men up physically, it is much easier to bring about the work of reform."

Three of the buildings at Keswick are occupied by the colonists, two being old buildings that have been remodeled and repaired. A chapel, built entirely by the colonists, is used for regular evening services, week days, and Sunday mornings. In cutting the trees, hauling to the sawmill, building, planing, fencing, and all other labor connected with the chapel, no other hands than those of the men of the colony have been employed. For this work no wages were asked; it was performed as a labor of love, and almost every one of the thirty colonists did his share willingly.

A SCENE ON THE LAKESIDE, AT WHITINGS, N. J.

Concerning the Colony and its work, Mr. C. F. Cripps, who has long been associated with Mr. Raws in rescue work in Philadelphia and Germantown, speaks very enthusiastically, after a visit. The neighbors come in numbers to attend the services, some coming many miles. The chapel, which seats 225, will soon be too small for the crowds that gather there. Although at present the work is somewhat limited, its rapid growth encourages the hope that it may yet prove the nucleus of a colony as large as that founded by Pastor Von Bodelschwingh, in Germany, thirty-two years ago, on the banks of the Rhine, near Bielefeld, and which now covers a territory of many miles and has a population of 3,000 colonists. No salaries are paid at Keswick and there are no office expenses. Thus far the work has been purely one of faith, the necessary funds being given by Christian people in different States, according as they felt it incumbent upon them to support an effort so thoroughly unselfish and Christlike. Many of the men who have been with the Colony for a time, have been restored to their families and society, changed in heart and in body, and are now living Christian lives. One of the former writes of the Colony:

> The consecrated men at the head of this movement are building not only for to-day, but for years to come. This place is to be, under the guiding hand of God, a "City of Refuge," where the way-worn, the wounded, the storm-driven, the sin-battered, may come for a time, away from old associates and habits, and grow strong in body, while reaching out after the source of all true strength. The Gospel is preached; but best of all, it is lived in the hearts and lives of those associated with the management. . . Here are some forty men of all classes, from all conditions of society, brought to one common level by the soul and body-destroying agency—drink; voices in time past heard in some barroom or gambling hell, loud in curses and ribaldry, are now raised in sacred song. . . The central idea of the entire work is: Get right with God! The practical results attained are but the guarantee of greater and more blessed results to follow.

Superintendent Raws and his faithful wife, who is his companion in the work, relate many very remarkable experiences of answered prayer in connection with the Colony and its needs, showing how close is their dependence upon the Heavenly Father for all that is required. Never, since the day movement began, have the means failed, although the faith of the workers has, at times, been sorely tried, and they have had to undergo many privations. Many friends have been raised up for the Colony, and visitors frequently come there from different States, being interested in the peculiar character of the work and the wonderful spiritual and physical results that have been already accomplished since it was started.

From either the social or religious point of view, the Keswick Colony is unique and interesting, and well worth a visit by any who have the opportunity to investigate for themselves this remarkable illustration of practical Christian work on simple lines. Mr. Raws will gladly answer any inquiries that may be addressed to him on the subject, at Whitings, N. J.

CHAPEL BUILT BY THE COLONISTS.

Civilizing Africa.

Reports from the districts of Central Africa which have passed under the control of Great Britain, show that already the condition of the people is bettered. One traveler says: "Formerly the country was desolated by constant inter-tribal wars. The stronger peoples raided the weaker, killing thousands every year, and carrying thousands more into slavery. What is known as "the poison ordeal" was frightfully common. On the slightest charge of witchcraft sometimes an entire village was compelled to drink the poison, with the result that the majority died. A missionary has described how he has seen rows of corpses lying outside a village, killed by the poison, and left there to be devoured by the hyenas. But all this is now changed. The administration have subdued and removed most of the turbulent chiefs. They have forbidden the poison ordeal under the heaviest penalties, and now almost throughout the protectorate there is a sense of security. Villagers, who had taken refuge in marshes, and inaccessible ravines, are returning to the open country, and on the very war paths of their old enemies are building villages, and hoeing gardens. The introduction of all kinds of intoxicating liquor is forbidden, so that British Central Africa is saved from the greatest curse of South Africa.

RESCUED MEN WORKING AT THE SAW MILL.

THE METROPOLITAN PULPIT

ACROSS THE CONTINENT.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Texts: Isaiah 35: 6; Psalms 104: 32, } Streams in the desert. } He toucheth the hills and they smoke.

MY first text means irrigation. It means the waters of the Himalaya, or the Pyrenees, or the Sierra Nevadas poured through canals and aqueducts for the fertilization of the valleys. It means the process by which the last mile of American barrenness will be made an apple orchard, or an orange grove, or a wheat field, or a cotton plantation, or a vineyard —"streams in the desert." My second text means a volcano like Vesuvius or Cotopaxi, or it means the geysers of Yellowstone Park or of California. You see a hill calm and still, and for ages immovable, but the Lord out of the heavens puts his finger on the top of it, and from it rise thick and impressive vapors: "He toucheth the hills and they smoke!"

Although my journey across the continent this summer was for the eighth time, more and more am I impressed with the divine hand in its construction, and with its greatness and grandeur, and more and more am I thrilled with the fact that it is all to be irrigated, glorified and Edenized. What a change from the time when Daniel Webster on yonder Captoline Hill said to the American Senate in regard to the centre of this continent, and to the regions on the Pacific Coast: "What do you want with this vast, worthless area, this region of savages and wild beasts, of deserts and cactus, of shifting sands and prairie dogs? To what use could we ever put these great deserts or these great mountains, impenetrable and covered with eternal snow? What can we ever hope to do with the Western coast, rock-bound, cheerless and uninviting, and not a harbor on it? I will never vote one cent from the public treasury to place the Pacific coast one inch nearer Boston than it now is." What a mistake the great statesman made when he said that! All who have crossed the continent realize that the States on the Pacific Ocean will have quite as grand opportunities as the States on the Atlantic, and all this realm from sea to sea to be the Lord's cultivated possession.

Do you know what, in some respects, is the most remarkable thing between the Atlantic and Pacific? It is the figure of a cross on a mountain in Colorado. It is called the "Mount of the Holy Cross." A horizontal crevice filled with perpetual snow, and a perpendicular crevice filled with snow, but both the horizontal line and the perpendicular line so marked, so bold, so significant, so unmistakable, that all who pass in the daytime within many miles are compelled to see it. There are some figures, some contours, some mountain appearances that you gradually make out after your attention is called to them. So a man's face on the rocks in the White Mountains. So a maiden's form cut in the granite of the Adirondacks. So a city in the moving clouds. Yet you have to look under the pointing of your friend or guide for some time before you can see the similarity. But the first instant you glance at this side of the mountain in Colorado, you cry out: "A cross! A cross!" Do you say that this geological inscription just happens so? No! That cross on the Colorado mountain is not a human device, or an accident of nature, or the freak of an earthquake. The hand of God cut it there and set it up for the nation to look at. Whether set up in rock before the cross of wood was set up on the bluff back of Jerusalem, or set up at some time since that assassination, I believe the Creator meant it to suggest the most notable event in all the history of this planet, and he hung it there over the heart of this continent to indicate that the only hope for this nation is in the Cross on which our Immanuel died. The clouds were vocal at our Saviour's birth, the rocks rent at his martyrdom, why not the walls of Colorado bear the record of the Crucifixion?

First, consider the immensity of this continental possession. If it were only a small tract of land, capable of nothing better than sage-brush, and with ability only to support prairie-dogs, I should not have much enthusiasm in wanting Christ to have it added to his dominion. But its immensity and affluence no one can imagine, unless, in immigrant wagon or stage-coach, or in rail train of the Union Pacific or the Northern Pacific or the Canadian Pacific or the Southern Pacific, he has traversed it.

I supposed in my boyhood, from its size on the map that California was a few yards across, a ridge of land on which one must walk cautiously lest he hit his head against the Sierra Nevada on one side, or slip off into the Pacific waters on the other—California, the thin slice of land, as I supposed it to be in boyhood, I have found to be larger than all the States of New England and all New York State and all Pennsylvania added together; and if you add them together their square miles fall far short of California. And then all those new-born States of the Union, North and South Dakota, Washington, Montana, Idaho and Wyoming. Each State an empire in size.

"But," says some one, "in calculating the immensity of our continental acreage you must remember that vast reaches of our public domain are uncultivated heaps of dry sand, and the 'Bad Lands' of Montana and the Great American Desert." I am glad you mentioned that. Within twenty-five years there will not be between the Atlantic and Pacific coasts a hundred miles of land not reclaimed either by farmers' plough or miners' crowbar. By irrigation, the waters of the rivers and the showers of heaven, in what are called the rainy season, will be gathered into great reservoirs, and through aqueducts let down where and when the people want them. Utah is an object lesson. Some parts of that Territory which were so barren that a spear of grass could not have been raised there in a hundred years, are now rich as Lancaster County farms of Pennsylvania, or Westchester farms of New York, or Somerset County farms of New Jersey. Experiments have proved that ten acres of ground irrigated from waters gathered in great hydrological basins will produce as much as fifty acres from the downpour of rain as seen in our regions. We have our freshets and our droughts, but in those lands which are to be scientifically irrigated there will be neither freshets nor droughts. As you take a pitcher and get it full of water, and then set it on a table and take a drink out of it when you are thirsty and never think of drinking a pitcherful all at once, so Montana, and Wyoming and Idaho will catch the rains of their rainy season and take up all the waters of their rivers in great pitchers of reservoirs, and refresh their land whenever they will.

The work has already been grandly begun by the United States Government. Over four hundred lakes have already been officially taken possession of by the nation for the great enterprise of irrigation. Rivers that have been rolling idly through these regions, doing nothing on their way to the sea, will be lassoed and corralled and penned up until such time as the farmers need them. Under the same processes the Ohio, the Mississippi, and all the other rivers will be taught to behave themselves better, and great basins will be made to catch the surplus of waters in times of freshet, and keep them for times of drought. The irrigating process by which all the arid lands between the Atlantic and Pacific Oceans are to be fertilized is no new experiment.

It has been going on successfully hundreds of years in Spain, in China, in India, in Russia, in Egypt. About eight hundred millions of people of the earth to-day are kept alive by food raised on irrigated land. And here we have allowed to be waste, given up to rattlesnake and bat and prairie-dog, lands enough to support whole nations of industrious population. The work begun will be consummated. Here and there exceptional lands may be stubborn and refuse to yield any wheat or corn from their hard fists, but if the hoe fail to make an impression, the miner's pickaxe will discover the reason for it, and bring up from beneath those unproductive surfaces coal and iron and lead and copper and silver and gold. God speed the geologists and the surveyors, the engineers and the senatorial commissions, and the capitalists and the new settlers and the husbandmen, who put their brain and hand and heart to this transfiguration of the American continent! "Streams in the desert!"

But while I speak of the immensity of the continent, I must remark it is not an immensity of monotone or tameness. The larger some countries are, the worse for the world. This continent is not more remarkable for its magnitude than for its wonders of construction. Yosemite and the adjoining California regions! Who that has seen them can think of them without having his blood tingle? Trees now standing there that were old when Christ lived! These monarchs of foliage reigned before Cæsar or Alexander, and the next thousand years will not shatter their sceptre! They are the masts of the continent, their canvas spread on the winds, while the old ship bears on its way through the ages!

That valley of the Yosemite is eight miles long and a half-mile wide and three thousand feet deep. It seems as if it had been the meaning of Omnipotence to crowd into as small a place as possible some of the most stupendous scenery of the world. Some of the cliffs you do not stop to measure by feet, for they are literally a mile high. Steep so that neither foot of man or beast ever scaled them, they stand in everlasting defiance. If Jehovah has a throne on earth, these are its white pillars! Standing down in this great chasm of the valley you look up, and yonder is Cathedral Rock, vast, gloomy minster built for the silent worship of the mountains! Yonder is Sentinel Rock, 3,270 feet high, bold, solitary, standing guard among the ages, its top seldom touched, until a bride, one Fourth of July, mounted it and planted the national standards, and the people down in the valley looked up and saw the head of the mountain turbaned with stars and stripes! Yonder are the Three Brothers, four thousand feet high; Cloud's Rest, North and South Dome, and the heights never captured save by the fiery bayonets of the thunder-storm!

No pause for the eye, no stopping-place for the mind. Mountains hurled on mountains. Mountains in the wake of mountains. Mountains flanked by mountains. Mountains split. Mountains ground. Mountains fallen. Mountains triumphant. As though Mont Blanc and the Adirondacks and Mount Washington were here uttering themselves in one magnificent chorus of rock and precipice and water-fall. Sifting and dashing through the rocks the water comes down. The Bridal Veil Falls so thin you can see the face of the mountain behind it. Yonder is Yosemite Falls, dropping 2,634 feet, sixteen times greater descent than that of Niagara. These waters dashed to death on the rocks, so that the white spirit of these slain waters ascending in robe of mist seeks the heavens. Yonder is Nevada Falls, plunging seven hundred feet, the water in arrows, the water in rockets, the water in pearls, the water in amethysts, the water in diamonds. That cascade flings down the rocks enough jewels to array all the earth in beauty, and rushes on until it drops into a very hell of waters, the smoke of their torment ascending forever and ever.

But the most wonderful part of this American continent is the Yellowstone Park. My two visits there made upon me an impression that will last forever. Go in by the Moneida route as we did this summer and save 250 miles of railroading, your stage-coach taking you through a day of scenery as captivating and sublime as the Yellowstone Park itself. After all poetry has exhausted itself concerning Yellowstone Park, and all the Morans and Bierstadts and the other enchanting artists have completed their canvas, there will be other revelations to make, and other stories of its beauty and wrath, splendor and agony, to be recited. The Yellowstone Park is the geologist's paradise. By cheapening of travel may it become the nation's ... ground! In some portions of it ... seems to be the anarchy of the elem... Fire and water, and the vapor bor... that marriage, terrific. Geyser cone... hills of crystal that have been ove... thousand years growing! In places ... earth, throbbing, sobbing, groaning, ... ing with aqueous paroxysm. At th... piration of every sixty-five minutes o... the geysers tossing its boiling wate... feet in the air and then descending ... swinging rainbows. "He toucheth ... hills and they smoke." Caverns of ... ured walls large enough for the sepul... of the human race. Formations of s... in shape and color of calla lily, of ... otrope, of rose, of cowslip, of sunfl... and of gladiolus. Sulphur and ar... and oxide of iron, with their delicate ... cils, turning the hills into a Luxem... or a Vatican picture-gallery. The so-c... Thanatopsis Geyser, exquisite as ... Bryant poem it was named after, ... Evangeline Geyser, lovely as the L... fellow heroine it commemorates.

Wide reaches of stone of intermin... colors, blue as the sky, green as the ... age, crimson as the dahlia, white a... snow, spotted as the leopard, tawn... the lion, grizzly as the bear, in circle... angles, in stars, in coronets, in stalact... in stalagmites. Here and there are ... fied growths, or the dead trees and ve... bles of other ages, kept through a ... cess of natural embalmment. In s... places waters as innocent and smilin... a child making a first attempt to ... from its mother's lap, and not far o... foaming and frenzied and ungovern... as a maniac in struggle with his keep...

But after you have wandered along ... geyserite enchantment for days, and ... to feel that there can be nothing more ... terest to see, you suddenly come upo... perporation of all majesty and gran... the Grand Canon. It is here that it s... to me—and I speak it with reveren... Jehovah seems to have surpassed hi... It seems a great gulch let down int... eternities. Masonry by an omnip... trowel. Yellow! You never saw y... unless you saw it there. Red! You n... saw red unless you saw it there. Vi... You never saw violet unless you sa... there. Triumphant banners of color. ... a cathedral of basalt, Sunrise and Su... married by the setting of rainbow rin...

Gothic arches, Corinthian capitals, ... Egyptian basilicas built before hu... architecture was born. Huge fort... tions of granite constructed before ... forged its first cannon. Gibraltars ... Sebastopols that never can be ta... Thrones on which no one but the l... of heaven and earth ever sat. Four... waters at which the hills are bapt... while the giant cliffs stand aroun... sponsors. For thousands of years be... that scene was unveiled to human s... the elements were busy, and the gey... were hewing away with their hot ch... and glaciers were pounding with t... cold hammers, and hurricanes were cl... ing with their lightning strokes, and ... stones giving the finishing touches, ... after all these forces of nature had ... their best, in our century the cu... dropped, and the world had a new ... divinely inspired revelation, the Old ... tament written on papyrus, the New ... tament written on parchment, and ... last Testament written on the rocks.

Hanging over one of the cliffs I loo... off until I could not get my breath, t... retreating to a less exposed plac... looked down again. Here are all ... colors of the wall of heaven, neither ... sapphire, nor the chrysolite, nor the ... paz, nor the jacinth, nor the amet... nor the jasper, nor the twelve gate... twelve pearls, wanting. If spirits bo... from earth to heaven could pass u... way of this canon, the dash of heav... beauty would not be so overpowering ... would only be from glory to glory. ... cent through such earthly scenery ... which the crystal is so bright, would ... fit preparation for the "sea of glass ... gled with fire."

Standing there in the Grand Canon ... the Yellowstone Park for the most ... we held our peace, but after awhile ... flashed upon me with such power I c... not help but say to my comrades: "W... a hall this would be for the last Ju... ment!" See that mighty cascade w... the rainbows at the foot of it! Th... waters congealed and transfixed with ...

ns of that day. what a place they make for the shining feet of a f quick and dead! And those s look now like the crowns to be his feet. At the bottom of this anon is a floor on which the na- f the earth might stand, and all up n these galleries of rock the na- heaven might sit. And what re- tion of archangels' trumpet there e through all these gorges and ese caverns and over all these Why should not the greatest of days the world shall ever see close e grandest scenery Omnipotence ilt?

e sweep of the American conti- sailing up Puget Sound, its shores that for fifteen hundred miles a row would touch the shore before touched the bottom. On one of s I said. "This is the Mediterranean erica." Visiting Portland and and Seattle and Victoria and wnsend and Vancouver and other t the northwest region I thought li: "These are the Bostons, New Charlestons and Savannahs of the coast. But after all this summer's ing, and my other journeys west- other summers. I found that I had ly a part of the American conti- r Alaska is as far west of San co as the coast of Maine is east of at the central city of the Amer- ntinent is San Francisco.

e said these things about the mag- of the continent, and given you a s cimens of some of its wonders, to know the comprehensiveness of dominion when he takes posses- this continent. Besides e salvation of this conti- ans the salvation of Asia. are only thirty-six miles ia at the northwest. Only Strait separates us from d these will be spanned eat bridge. The thirty- s of water between these tinents are not all deep have three islands, and e also shoals which will ers for bridges, and for t of the way the water is out twenty fathoms deep. Americo-Asiatic bridge will yet span those straits e America, Asia, Europe, rica one continent. So, e, America evangelized, ll be evangelized. Eu- king Asia from one side erica taking it from the ide. Your children will at bridge. America and d Europe all one, what ion from the pangs of ness! and the prophecies Relation will be fulfilled, shall be no more sea."

I mean literally that this Amer- ntinent is going to be all gospel- do. Christopher Columbus, when t ashore from the *Santa Maria*, s second brother Alonzo, when ashore from the *Pinta*, and his rother Vincent, when he went from the *Nina*, took possession of ntry in the name of the Father Son and the Holy Ghost. Satan more right to this country than I your pocket-book. To hear him the roof of the temple, where he d to give Christ the kingdoms of rld and the glory of them, you suppose that Satan was a great or that he was loaded up with ate, when the old miscreant never an acre or an inch of ground on net. For that reason I protest something I heard and saw this r and other summers in Montana egon and Wyoming and Idaho orado and California. They have vilistic names to many places in West and Northwest.

on as you get in Yellowstone Park ornia you have pointed out to you rsed with such names as "The l Slide," "The Devil's Kitchen," evil's Thumb," "The Devil's Pul- The Devil's Mush-Pot." "The Tea-Kettle," "The Devil's Saw- The Devil's Machine-Shop," "The Gate," and so on. Now it is very ch eeded that geological surveyor or sional committee or group of dis- ed tourists go through Montana oming and California and Color- ado and give other names to these places. All these regions belong to the Lord, and to a Christian nation; and away with such Plutonic nomenclature! But how is this continent to be gospelized? The pulpit and a Christian printing-press harnessed together will be the mightiest team for the first plough. Not by the power of cold, formalistic theology, not by ecclesiastical technicalities. I am sick of them, and the world is sick of them. But it will be done by the warm-hearted, sympathetic presentation of the fact that Christ is ready to pardon all our sins, and heal all our wounds, and save us both for this world and the next. Let your religion of glaciers crack off and fall into the Gulf Stream and get melted. Take all your creeds of all denominations and drop out of them all human phraseology and put in only scriptural phraseology, and you will see how quick the people will jump after them.

On the Columbia River we saw the salmon jump clear out of the water in different places, I suppose for the purpose of getting the insects. And if when we want to fish for men we could only have the right kind of bait, they will spring out above the flood of their sins and sorrows to reach it. The Young Men's Christian Associations of America will also do part of the work. They are going to take the young men of this nation for God. These institutions seem in better favor with God and man than ever before. Business men and capitalists are awaking to the fact that they can do nothing better in the way of living beneficence or in last will and testament than to do what Mr. Marquand did for Brooklyn when he made the Young Men's Christian palace possible. These institutions will get our young men all over the land into a stampede for heaven. Thus we will all in some way help on the work, you with your ten talents, I with five, somebody else with three. It is estimated that to irrigate the arid and desert lands of America as they ought to be irrigated, it will cost about one hundred million dollars to gather the waters into reservoirs. As much contribution and effort as that would irrigate with Gospel influences all the waste places of this continent. Let us by prayer and contribution and right living all help to fill the reservoirs. You will carry a bucket, and you a cup, and even a thimbleful would help. And after a while God will send the floods of mercy so gathered, pouring down over all the land, and some of us on earth and some of us in heaven will sing with Isaiah, "In the wilderness waters have broken out, and streams in the desert," and with David, "There is a river the streams whereof shall make glad the sight of God." Oh, fill up the reservoirs! America for God!

THE MONT-LAWN STAGE CARRYING SICK SOLDIERS FROM NYACK DOCK TO CAMP JEWETT.

The Christian Herald in the Army

During the week the following have been received to aid in sending THE CHRISTIAN HERALD to troops in camp:

Prev ack'd	$927.08	Smith F J	1 00
Bradley, F J	1 00	Yonmans, Mrs Marion C	25
Cox, Miss C F	26	Lena E, Lowell Mass	2 00
Dodds, Lizabeth	25	W, Channte, Kans	2 00
Irvine, Geo	1 00	—, Steelton, Pa	25
Kalo, Mrs	25	Subr, N Y City	25
Moffatt, M Dean	1 00	Total	$938.59
Parmelee, M E	2 00		

Laid in a Hero's Grave.

One of Trooper Hoffmeister's Comrades at Camp Jewett, Tells the Touching Story of His Death and Funeral.

THERE are now over twenty convalescent soldiers, heroes of the Cuban War, at Camp Jewett, where they are being nursed back to health and strength. This camp, as our readers already know, is THE CHRISTIAN HERALD Children's Home, at Mont-Lawn, which has been transformed into a reception camp for the invalid heroes. In these bracing October days, the convalescents may be seen sitting around the roomy porches, or strolling around the shady walks. They are great favorites with the good people of Nyack, and many delicacies are sent to them every day, through the Committee of which Mrs. G. H. Crawford is Chairman. The camp is under the management of the Women's National War Relief Association of New York, of which Miss Helen Gould is Managing Director. That benevolent lady, who has distinguished herself among American women by her kindness to the soldiers, is greatly charmed with the place and its surroundings.

C. M. Atwood, one of the soldiers at Camp Jewett, and a comrade of Peter Hoffmeister (who came there in a very weak condition and died two days after arrival), has written for THE CHRISTIAN HERALD the following account of the death and funeral of his friend. Coming from one who knew Hoffmeister so well, it can hardly fail to interest our readers:

"Camp Jewett, THE CHRISTIAN HERALD'S pretty home for children, situated on Mont-Lawn, two miles north of Nyack, was the scene of the funeral of one of our country's heroes, returned from Santiago, Peter Hoffmeister, formerly a member of the band of the 16th U. S. Regulars, and an old soldier, arrived at Camp Jewett, Saturday evening, in company with the first instalment of convalescents, in a very weak condition as the result of much hardship and privation suffered during the campaign. Though so weak, his comrades little dreamed Hoffmeister was so soon to be claimed for a more enduring life.

"'It was so good,' were among the last words he uttered, in his quiet way. These words he was heard to use after the brief Sunday morning service at the Home. Before another sun had risen, the hero had passed into another world.

"Funeral services were held Monday afternoon in Camp Jewett chapel. The remains were escorted from the house to the chapel by six members of Waldron Post, G. A. R., of Nyack, and placed, draped with the Stars and Stripes, and covered with roses and maiden-hair fern, under the little pulpit. Rev. A. F. Pape, of the Nyack Lutheran Church, officiated, with the text, 'The beauty of Israel is slain upon thy high places. How are the mighty fallen and the weapons of war perished.' Mr. Pape delivered, briefly, a most appropriate tribute to the dead soldier. As the funeral procession approached Oak Hill Cemetery, it was met by a detail of cadets of the Hudson River Military Academy and conducted to the 'Soldiers' Plot,' where the remains of the veteran were given a military burial.

A leading preacher of Nyack, Rev. Mr. Pape uttered a committal prayer, and, as the sods were being turned on to the grave, the cadets fired a salute of three rounds.

"Among those who attended the funeral, aside from members of Waldron Post were: Mrs. E. H. Maynard, President of the Nyack Auxiliary of the Womens' War Relief Association; Mrs. G. H. Crawford, of the Committee on Convalescents' Home; Miss Collins and Miss Maynard, the matron and nurse in charge at Camp Jewett; the late comrades of the deceased, and a number of convalescent soldiers from the Home in Central Nyack. C. M. ATWOOD."

Religious services are held in the chapel at Camp Jewett every Sunday afternoon. On these occasions, the convalescent soldiers gladly attend, and the audience is further augmented by visitors from the villages nearby, and by friends who are interested in the welfare of the Camp. On Sunday, October 9, the services were conducted by Col. L. L. Robbins, a Grand Army man, and the soldiers, as well as all present, joined with enthusiasm in the singing of the beautiful Gospel hymns which the little occupants of our Children's Home have sung there for the last five summers. Interesting addresses were delivered by Mr. Robbins, Captain Joel Wilson, and Dr. Louis Klopsch. After the chapel service, supper was served in the dining-room, grace being sung before the meal.

The efficiency of the work done by the Women's War Relief Association has quickly commanded public recognition, and many facilities for housing sick soldiers in the country have been provided. The Convalescent Home at Tarrytown; St. John's and St. Joseph's Hospitals at Yonkers; the Vassar Hospital at Poughkeepsie; the hospital at White Plains; the Convalescent Home at Summit, and the hospital at Bayonne, N. J., have each given many beds. At Irvington, under care of the Irvington Auxiliary, is Woody-Crest, Miss Gould's beautiful summer retreat for crippled children, which has been enlarged and opened as a soldier's home. At Nyack, besides Camp Jewett, is the Lana-Ac-Tela Home. In New York, as a receiving and distributing centre, is Camp Walworth, lent by the Salvation Army, and named for the Director-General, Mrs. Ellen Hardin Walworth. Here Dr. and Mrs. Gallant and their assistants, welcome soldiers every day, provide for their needs in town, get their furloughs and start them home, or send them to the country, as the cases demand. Before it had been open four weeks, 1,154 men had been received and provided for. An hour spent in Dr. Gallant's office is interesting. At one moment a lot of pale, sick fellows enter, and are sent to the country; at another, a party of soldiers, brown and hale, stride in to let the doctor know how much good the country air has done them, and to be started on a happy homeward journey. The youngest guest of the association, and its special pet, is an officer's baby; its grandmother, mother and its small self came all the way from Ohio to see its soldier father.

All sorts of work drifts into the hands of the association. Where soldiers are in their own homes, and their families are too poor to provide for them, their cases, if reported, are investigated, and if found worthy, medical attention and other relief is furnished. In every detail of the work, Miss Gould has shown warm personal interest. Frank Gould, her youngest brother and her ward, has supplemented his sister's generosity with a timely gift of $5,000.

Her tender interest in this brother, who desired intensely to offer himself for the army, had much to do with Helen Gould's first sympathetic promptings towards war relief work—a sympathy which constantly broadened and deepened when she saw how much the poor, invalid soldier boys needed help.

The Sunday School

Messiah's Kingdom Foretold.

S. S. Lesson for Oct. 30. Isaiah 11: 1-10. Golden Text, Isaiah 11: 9.

BY MRS. M. BAXTER.

THE Prophet Isaiah and the King Hezekiah had been laboring fervently in prayer against the Assyrian enemy of their land (II. Chron. 32: 20), and God had mightily intervened, and cut off in one night the host of Sennacherib which besieged Jerusalem. But in the prophecy against the Assyrian (Isa. 10: 5-34), and the "King of Babylon" (Isa. 14: 4-27), the Holy Spirit, who inspired this prophecy, has another enemy of God's people in view, the great Antichrist of the future. And in the promises here given of future glory, there is something far more than present deliverance, for the kingdom of Christ which shall be set up on the ruins of the power of the Antichrist is distinctly foretold. Isaiah 11: 1-10 is one of many passages which speak of the first and second coming of Christ as though they were one and the same, leaving no room for the present dispensation and the Christian Church, the mystery or secret which was kept hidden in Old Testament times, leaving us to infer that if the Jews, the ancient people, had received their Messiah, the Bride of Christ might have been a Jewish Bride, and the development of the Antichrist might have taken place, and the kingdom of Christ been set up about, or soon after, the time of Pentecost. But the Jews desired what so many so-called Christians desire now, Christ without the Cross, and the glory without the humiliations and the suffering, and so God's purpose was postponed.

"And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and his delight shall be in the fear of the Lord" (R. V). Thus far we have the perfect, unmistakable portrait of Jesus of Nazareth. He said himself in the synagogue of Nazareth, "The Spirit of the Lord God is upon me, because he hath anointed me," etc. (Luke 4: 18), and he knew that this was written of him. And his whole life is witness to the spirit of wisdom and understanding; the spirit of counsel and might. Might "just because he had the spirit to take counsel of his Father and therefore the authority of his Father was with him, though he emptied himself" (Phil. 2: 7, R. V.), "and would of himself do nothing" (John 5: 30). "The spirit of knowledge" which he possessed, was "in the fear of the Lord." He was never independent of his Father; the fear of the Lord was his atmosphere as man all through his life on earth. It was as man with the Spirit of the Lord resting upon him that he did always those things which pleased his Father (John 8: 29), it will be as man, but in glory instead of humiliation, that he who once rode into his royal city "lowly, and riding upon an ass," shall from Jerusalem "speak peace unto the nations, and his dominion shall be from sea to sea and from the river to the ends of the earth" (Zech. 9: 9, 10).

But the very same characteristics which marked his life on earth will mark his future reign. And this is intensely important for those who have understood that "if we suffer with him we shall also reign with him" (II. Tim. 2: 12). He learned obedience by the things which he suffered, and being made perfect or, R.V., having been made perfect, he became the author of eternal salvation unto all them that obey him (Heb. 5: 8, 9). His obedience is the guarantee and power for theirs. All who reign with him must have graduated in his school. We can only be hereafter what we have yielded ourselves to him to make us while we are here on earth. It is preposterous to think that the pure and holy God-man must learn obedience, and that we, the fallen and redeemed, can step into it without learning. It is an utter misapprehension of divine realities to think that he as man must needs be made perfect, and that we, whose whole nature is evil and perverse, can ever reign with him except he succeeds in perfecting us likewise.

In his future reign as in his earthly life, Christ's delight shall be in the fear of the Lord, or, R. V., margin, "He shall be of quick understanding or scent in the fear of the Lord." When our Lord was upon earth he lived in a moment-by-moment intercourse with his Father; "the Lord God hath given me the tongue of them that are taught, that I should know how to sustain with words, or speak a word in season to him that is weary. He wakeneth morning by morning," he said (Isa. 50: 4.5, R.V.). His quick scent came from his life of prayer and dependence upon his Father. "The Father that dwelleth in me, he doeth the works." "He shall not judge after the sight of his eyes nor reprove after the hearing of his ears," was literally fulfilled by the Man of Nazareth, and this will be repeated, or rather carried on, by the glorified Son of Man in his future reign over the earth when "they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem, neither shall they walk any more after the stubbornness of their evil heart" (Jer. 3: 17).

"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." Oh how the oppressed, the persecuted Jews in Russia, Algeria, and many other parts; the decimated Armenians, the persecuted converts from Mohamedanism who are all in danger of death; and then the weak who suffer at the hands of the strong, the widows in India, and the oppressed all over the earth, will rejoice when there shall be a reign of righteousness upon the earth! It is not right, but might which rules the world now; money is the power to which the politics of nations, national conscience, all else but the Spirit of God in his people, bends. It shall be otherwise when the Righteous One shall reign, when the law of God shall be enforced, and decisions in the courts of the land shall be made from heaven itself.

Then "the meek of the earth" shall get their rights. "Blessed are the meek, for they shall inherit the earth" (Matt. 5: 5), shall then be fulfilled to the letter. He shall reprove with equity for the meek of the earth. They are his own brethren, for he said, "I am meek and lowly in heart" (Matt. 11: 29). They have learned not to resist evil, they have learned to trust their interests to him, and they come into his inheritance. "He shall smite the earth with the rod of his wrath, and with the breath of his lips he shall slay the wicked." Few can estimate the power of the Word of God; what thousands of stout hearts have been broken, of stubborn wills bent, of evil lives transformed; how many broken hearts healed, how many sad ones comforted, how much darkness, turned into light. But when he shall reign, a whole land, perhaps the whole earth at one time may feel the power of that mighty Word. When Ananias and Sapphira had lied to the Holy Ghost, a word from Peter, who was full of the Holy Ghost, was enough, and the liars fell lifeless, one after the other at his feet. When the two witnesses shall testify in the awful three and a-half years of tribulation, so soon perhaps to come upon this earth, "fire proceedeth out of their mouth and devoureth their enemies" (Rev. 11: 5).

"THEY SHALL BEAT THEIR SWORDS INTO PLOWSHARES."

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

FAITH in God's wisdom and love must have been very strong in Isaiah's heart when he penned the words of the lesson. Gloomy as were the prospects of the nation, Isaiah saw before it a golden future. As we have seen, he was a statesman as well as a preacher. He realized that the nation must fall a prey to the mighty power of Assyria. There was only one way in which it might be saved. If the nation had fulfilled its mission of being a teacher of righteousness to the world, God would have protected it from its enemies. But so far from being a teacher of righteousness, it was itself unrighteous. The interposition of God could not be expected, for the people had forsaken him. The nation must fall: but it would not be lost. It must go under the harrow of affliction, the cities must be desolated and the people carried away captive. But what then? In their misery the people would turn to God and he would deliver them, as he had delivered their fathers from Egypt. They would be restored to their own land and become foremost among the nations. Isaiah comforted himself with the thought, and dwelling upon it filled in the details of the picture. The chief feature was the king of the restored nation. In prophetic vision he saw him springing like a sapling from the old Davidic tree—a rod out of the stem of Jesse—and through his rule it was that the nation would develop. Isaiah sketches his ideal king, one having the spirit of wisdom and quick understanding, protecting the poor and crushing the wicked. So beneficent would be his rule, that other nations would voluntarily submit to it, and an era of peace would ensue. Hatred, envy and jealousy would disappear; there would be no more war, but men would love one another. Even the animal kingdom would feel the influence. ferocious beasts would become that a child might lead them beautiful picture of a golden a Isaiah saw dimly, but in which nize the rule of the Prince of Pe

A little child shall lead them. tell what may be the results of efforts. There was a little girl some years ago who was sent School by her godly mother. one Sunday asked every child one other to school next Su among others, Mary promised. her best, but could not get one She was starting to school alm broken in disappointment, whe plained the situation to her fath with, "Won't you come, fathe was about as little likely to en day School as any man in Illino of hunting, fishing, dancing, or of pleasure, he had no liking fo But he loved his little girl, and her he went to the Sunday Sch persuaded him to go again and one day he was converted. Th was a greater change in any gave himself up altogether to He had a perfect passion for Sunday Schools. He went int lected district with might and na get a school tog er get it equipp teachers and su in ent. Then he to another dis do the same w fore he died organized 1,314 Schools, in wh were 83,405 sch this success ca the blessing of the effort of lit Paxson.

With right... shall he judge. Germans had which still surv some districts country. It rela venerated Emp erick Barbaros died fighting cens. They sai did not really being wounded. ed into a cave, fell asleep, and slept ever sin one day he wi and in his migh through the wo ing all wrongs, the poor and the oppressed. laugh at such tion, but it is only a corruptio great prophecy iah's, of the k with righteousn judge the poor.

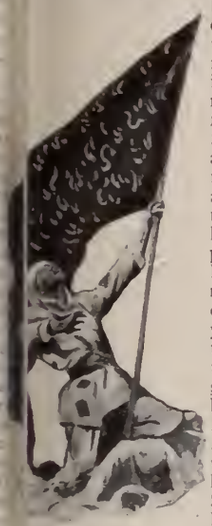
The wolf, a... dwell with t... "Watch that d... summer's day with him on a h... never had a dog with so much int... He seems to know how to deal w... sheep in the flock. He is rough th... strong when they try to stray, bu... with the weak and the lambs. H... a lion in defending them from ot... and would fight till he was torn t... The man I had him from told m... mother was a wolf. It does ... possible that the change could ... one generation, but when I see h... I believe it is true."

The earth shall be full of the k... of the Lord. In one of his ta... Moody mentions a mother wh... idiot child. With that marvelous ... some women have for anything h... crippled or in any way at a disad... this woman gave up society, ... pleasure, gave up almost everyth... loved, to attend to her poor, wret... spring. "And now," said she, "a... teen years of care and love and ... day and night, he does not ev... me! Oh, it is breaking my hear... Moody continues: "Of how man... might Jesus say the same thing! ... not even know him. Is there not o... who has a word of recognition fo...

E FALL OF THE CRESCENT IN AFRICA

w Ruthless Mohammedan Fanatic Conquered a Province—Gordon's Heroic Death—His Fall Avenged—Religious Service in His Memory.

) of the most thrilling chapters of odern history was closed by the battle of Omdurman, which, as already stated in this journal, was fought on Sept 2. It put an end to the most formidable development of Mohammedan power that has been witnessed in this century. Ten years ago, the whole of the vast region lying between Egypt and Abyssinia, which is known as the Soudan, was held by the Mahdi, whose fanat-



IE MAHDI'S FLAG.

lowers ravaged the country by fire sword, compelling every tribe to swear ce to their master on pain of h Now, his successor who is called Khalifa, is a fugitive, his power ut- oken, and the soldiers of his mag- e army either dead on the field of le r scattered among the mountains. Sudan has been delivered from tyr- y d from the dread of the ruthless de whose cruelty and rapacity seemed til le. So much was accomplished th eries of movements of which Om- m was the culmination.

t now more than sixteen years since, the region of Kordofan, lying to the t Abyssinia, the peo- nt wild over the s at a great prophet a en in succession to h et, who would carry scent in triumph ou the world. This ahomet Achmet, announced himself as Mahdi, or Guide of and tens of thou- ds of Mohammedans e king to his stand- e was at that time ty ur years old, and o throughout the d as a man of high ct and religious zeal. ave at Abba, where s uded himself, pil- ns ent to receive his ss , and to carry to tar towns his message de to the infidels who t believe in Ma- me Abdel Kader, the ve or General, who d t Soudan for Egypt, w armed and vainly ug d against the rising e. e sent to Cairo for p, d the Egyptian gov- m t, not realizing the en of the movement, t small force of 10,- in under the com- of General Hicks to pts it. The Mahdi on the expedition d nihilated it. Gen- l icks, amid a heap s , fought until he s rally cut to pieces. bs ent expeditions under Moncrieff l lentine Baker shared a like fate. e rrison after another fell into the nd of the Mahdi until the whole e Sudan was overrun, and his chief lieu- ar Osman Digna, was carrying the g the shores of the Red Sea.

In e emergency, England, then newly co responsible for Egypt, determin- to fer the task of saving the Soudan General Gordon. Twice before, in 4 d 1877 he had ruled the country a half of Egypt. But that was before e r of the Mahdi. The task was very different in 1883. But Gordon was confident of his power to pacify the people, and he went out expecting to find the same enthusiasm and reverence for him that had been manifested during his former term of office. Early in 1884 Gordon reached Khartoum and received the hearty welcome he expected. But outside the city the wave of Mahdism was rising higher and higher. Flushed with victory, the Mahdi and his followers were dreaming of world-wide conquest and were growing stronger daily. It was with the utmost difficulty that Gordon could encourage the trembling garrison to hold out. His name and fame put spirit into the soldiers for a time, but the dread of the all-conquering Mahdi was in every heart. Gordon managed to get several messages through the enemy's ranks to his government. In these he told of his danger, and warned the men at the head of it that, sooner or later, they would have to deal with the Mahdi. If they postponed the task he would become master of the whole Soudan and would then invade Egypt. Gordon urged immediate action and assured his timid troops that if they would hold out, relief would soon come. Unhappily there were weeks of delay while the government considered the best means of reaching the brave commander. It was not until September, 1884, that an expedition was actually on its way. Then, instead of proceeding to Suakin, on the Red Sea, and thence westward to Khartoum—a distance of 480 miles—it started from Cairo and proceeded southward by the Nile—a distance of 1,650 miles. Hindered by difficulties on the river and harassed by the enemy, it did not come within sight of Khartoum until January 28, 1885.

Meanwhile Gordon was closely pressed in Khartoum. Provisions were running short, the garrison had lost heart, and the Mahdi was demanding its surrender. But Gordon still held out, believing that his appeals for succor must avail. Besides this, he was a devout Christian, and had unwavering faith in God. The people who were near him in those last days of suspense describe him as spending long hours in Bible reading and prayer, and then coming forth to encourage the garrison and to take new measures for the defence of the city. Eleven months he had held it against overwhelming numbers, and with a garrison sick with despair. But the end came at last.

On the morning of Jan. 26, 1885, Gordon could see from the windows of his house the Mahdi's banners within his lines. He went on the roof to see the full extent of the disaster. He knew that help was near at hand, but he could not persuade his soldiers to make another stand. He had so often assured them of the succor that did not come, that now, when it was near, they would not believe him. He left the roof, whether intending to inspire them by his presence, or to meet the death that he saw was inevitable, is not known. He had reached the head of the staircase on his way, when an Arab rushed upon him and drove his spear into his body. Gordon fell, and other Arabs set upon him, slashing him with their knives. His head was cut off and sent to the Mahdi, who had it fixed to a tree, and every one who passed threw a stone at it.

THE SOUDAN.

Two days afterwards, the British force arrived opposite Khartoum. It was easy to see that it had fallen, and hearing that Gordon had been killed, no attempt to land was made. Some unimportant battles were fought, but no real success was gained, and eventually the Soudan was left to the tender mercies of the Mahdi.

That potentate was no longer the humble dervish of three years before. His success had developed the sensualism of his nature. For several months he had left the conduct of the war to Osman Digna and Abdullah, whom he named the Khalifa and nominated as his successor. He increased his harem and led a self-indulgent life, not caring even for the adulation, akin to worship, which the people had paid to the man who had won glory for Islam. In six months from the day Gordon died the Mahdi himself succumbed. Accounts differ as to the cause of his death. Some say that he was poisoned by a woman he had foully wronged; others that he was killed by one of his generals, and others that his debauched life had its natural end. "Thus," writes a historian, "ended the Mahdi—whose career had involved the murder of a hundred thousand men, women and children, and hundreds of devastated towns and villages." The Khalifa, his successor, erected a magnificent mausoleum over his remains. Its walls are six feet thick: it is thirty-six feet square, and thirty feet high. Above this is a hexagonal wall fifteen feet high, from which springs a loft dome. The British fire, however, in the recent battle, injured the edifice, and when the city was captured, Sir H. Kitchener ordered its destruction.

Gordon's prediction of the Soudan proved true. The safety of Egypt was involved. The Khalifa, more vigorous and ruthless than the Mahdi, put down with unrelenting hand, the opposition to his own rule, and swept through the Soudan with fire and sword, destroying the enemies among his own people who would not give him the reverence they had given the Mahdi. Having suppressed all rebellion, he invaded Egypt, and was with difficulty driven out. Four years later, he made another determined invasion, but was again forced to retire. Then England realized that its declared purpose of abandoning the Soudan could not be carried out. There would be no peace in Egypt while the Soudan was in the hands of the Khalifa. Two years ago the expedition which has just won so decisive a victory was fitted out. Slowly but surely it penetrated southward from Cairo, fighting its way and strengthening its positions, until, in the last days of August, it was near Khartoum. There, under the walls of Omdurman, the Khalifa's capital, the great battle was fought which completed the discomfiture of Mahdism. The city was taken and the troops crossed over to Khartoum where, in the gardens of the house in which Gordon died, a religious service was held in his memory.

THE DEATH OF GENERAL GORDON.

A Heathen Deity in Debt.

Missionaries in India write that the natives have a peculiar explanation of the total eclipse of the sun. Such an eclipse took place last January. "The sun-god is in danger," said the crowds who gathered near Patna to watch the phenomenon. They believed they were needed to help him. He was in debt, and every one must give money to pay his debt, or a huge monster was about to swallow him! Bathing in the holy Ganges, and praying there to the sun, they were told, would help. The priests said the early morning would be most efficacious, and the people went to river and temple in immense numbers. The eclipse began soon after noon, and was total about two o'clock. During the totality the crowd became very excited. Men were trembling from head to foot with excitement and fear. "Ram, Ram, victory!" was the cry all round. Then at the instant the light reappeared there arose a loud triumphant shout, as from many thousands of voices, of "Victory!" Rapidly the multitudes melted away.

THE TOMB OF THE MAHDI.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

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Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York, as Second-class Matter

A New Campaign.

THIS autumn let all our churches start anew. The business world is waking up. Why not the religious world? If churches are a mere financial speculation, we cannot do better than keep on in the present way. If sermons were intended to be specimens of rhetoric, with approved proportions of introduction, three propositions and one application, winding up with the stereotyped "Finally, brethren!" "To be brief!" "Not to weary your patience!" "Now to conclude!" "One word more!" then we are all right now. If church prosperity is in proportion to the thousand-dollar carriages that roll up to the front of the church, and the number of tunes by the choir that the congregation cannot sing, and the length of the silk dresses that trail the aisle, then we have come to the climax of church prosperity now. But if everything which does not change a heart, or improve a life, or help populate heaven, goes for nothing in God's estimate, then we need a new campaign, harder fighting, better acquaintance with the enemy's country, sharper shooting, longer marches, hotter besiegement, more enthusiasm, holier consecration.

A Commercial Question.

THE Isthmian Canal is a commercial question. A waterway across the Isthmus will bring Oregon and Washington eight thousand miles nearer the market than they are now. The grain and lumber in which those States are so productive cannot be brought here by rail. It would not pay. But, by a cheaper water route, they can find their natural market. Let us hesitate no longer. The Suez Canal divides $12,000,000 annually among its stockholders. We have had territorial enlargement thrust upon us; let us make haste to improve the commercial facilities so long neglected. Our capitalists, the capitalists of the world, are looking for a holding for themselves and the generations to come. They will jump at the chance of such an investment.

Enlarged Churches.

THERE are those who like a church to be somewhat exclusive. They call great assemblages mobs. They want things quiet and gentle, and not made common by the masses. I knew a minister who prided himself on the fewness of his congregation. He said they were the elect. I saw that they had been elected to be bored. He preached until all had left the church save the sexton and my father. The sexton stayed because he was paid, and father endured it because he could sleep soundly whenever he willed, and, beside that, since the minister had ruined the church in every other way, it was important that somebody be on hand to see that he did not steal the cushions and carpets. The sexton would not have seen any such depredations, because he was out in front of the church, whittling sticks during the service.

Do not let us boast of our smallness. Let our churches and Conferences and General Assemblies be crowded with earnest souls.

Forward Movement.

RELIGIOUS enterprise must be a characteristic of every church that would do its duty in our day. Invention and discovery have quickened the world's pace. The age, no more afoot, is on wheels and wings. Quiet villages have been roused up by the hum of machinery, the clang of foundries, and the shriek of steam whistles. We rise after a short night's sleep, and find that the world has advanced mighty leagues. The pulse of the world beats stronger, the arm of industrious achievement strikes harder, the eye of human ingenuity sees further, the heart of Christian philanthropy throbs warmer. The earth shakes under the quick tread of scientific, moral, and religious enterprises. In such a time, a torpid, lethargic, timid church is both a farce and a blasphemy. If it do not march when God commands it to march, if it do not strike when God commands it to strike, if, when the mountains round about are full of horses and chariots of fire, it shrinks back from the conflict, God will mark it for ruin, and Christians will become inconsistent, and the minister will sleep in the pulpit, and the choir will quarrel in the gallery, and the shingles will rot, and sinners will perish, and the cause of God will be dishonored.

Merciless Politics.

WE take up our morning paper, and find that a distinguished member of our National Legislature has been arrested for dishonesty, and we know that it is merely an attempt to defeat him for a high position for which he is a candidate, and we say to ourselves: "Only another evidence of the mercilessness of American politics!" A modern mode of blackmail is to have a man arrested without reference to culpability or innocence. The intention is to put a black mark upon him, so that he can be spoken of as a criminal or a jail-bird. But the best men have been in prison. Witness Paul and Silas and John Bunyan. Jesus Christ was arrested. The fact that a man is in jail may really mean that he is a martyr.

There is enough malevolence, and revenge, and retaliation, and cruelty abroad in the world to imprison all good men and women, if the aforesaid demons of the pit could have their own way. We advise all people to decline candidature for office unless they have unbounded prowess, an all conquering spirit of patriotism, and nerves like whale-bone. Politics broke the heart and put to death Webster, and Clay, and Calhoun, and Chester A. Arthur, and Schuyler Colfax, and the most distinguished Americans who ever lived.

Political life is the roughest, most unappreciated, and most destructive to body, mind and soul. Those who have completely triumphed over the perils of such a career you could count on your eight fingers and two thumbs. But the roll of the victims it would take whole days and nights to call. American politics are a slaughter house.

America's New Responsibility.

IF the flag of the United States floats over the countries conquered in the war with Spain, fully twelve millions of people will be brought under our protection. The Philippines comprise 1,400 islands, of which 1,000 are practically uninhabited. Ten millions of people are distributed among the 400 larger ones, varying from a few hundred on the smaller islands, to over one million on Luzon, the largest of the group. In the city of Manila, its capital, are 175,000 people. In this entire territory, but one mission station exists to-day, which has been fortunate in converting less than five hundred people. The most accurate data gives the island of Cuba one million seven hundred and fifty thousand people. A year ago seven mission stations were located on the island, their representatives preaching to about fifteen hundred converts. Porto Rico has eight hundred thousand population, yet so far as can be learned, but one Protestant clergyman is officiating on the entire island.

It may be said that practically no effort has been made to evangelize Cuba. This is not due to lack of interest among religious people in this section of the globe, but no doubt to the great opposition manifested by the controlling power—the opposition shown by Spain to every effort of religious denominations, almost from the beginning of the Christian era. Pioneers of Gospel work in Mexico and Central America had every obstacle thrown in their way by the representatives of the Spanish government, and have had to overcome the bigotry and ignorance of centuries of priest craft to obtain what success they have achieved.

Spain has had a system of "instruction" in her colonies, but it is a question whether the instruction has not been more injurious than beneficial. Following the policy which has existed for centuries, the Spanish rule limited the "instruction" to a mere smattering from an educational standpoint. The system has been controlled entirely by the church, which has in many instances had much more power than the civil government itself. This is especially true in the territories we are discussing. While grand cathedrals have been built in every important city in the West Indies, many areas of country can be found, fifty to a hundred miles square, in which no schools whatever are located, and in which the natives are entirely ignorant. While many of the cathedrals have the services of a bishop or higher prelate, with an attendant train of twenty or more priests, in some of the Cuban cities having from ten to twenty thousand population, not a half dozen school teachers exist. While in the "mother country" twelve millions out of the seventeen millions can neither read nor write, and less than a million people can read only, the illiteracy in the colonies is far greater. Take the Philippines for example: It is stated on the best authority, that less than five hundred thousand of their population have knowledge of these two branches. By this is meant the Spanish language, but a few thousand knowing anything of French, German, or English.

Since Spanish domination in the West Indies and Philippines, the priests and monks sent to these portions of her possessions have had as much power over the people as the military and civil officials. As already intimated, they control the educational system, also collect a large portion of the taxes, and are more respected and feared than the soldiers and officers of the law. In addition to sharing a large share of the revenue from taxes, the representatives of the church are actually supported by the Spanish government. Of the revenue from the Philippines in 1895, about $14,000,000, it is calculated that fully $4,000,000 went into the treasury of the church. The Spanish colonies have been made mere sources of money getting. No effort has been made to develop their natural resources, their... devoting all energy to extorting mo... every possible means. Most of the ... not secured by the priests and mor... riches the government represen... who it is well known hold offices i... to make fortunes as soon as possil... return to Spain to live as grandees.

Under the protection of the An... flag, this diversion of revenue will... also the religious monopoly whi... been so long in force. While the ... Catholic church will be granted ... rights with others, missionaries o... denominations will work with a f... which they enjoy in this country, ou... and navy opening the way for th... vance into all parts of the West ... and the Pacific country. The comi... development should be accompan... the fruits of civilization and religi... lightenment. As Great Britain's ... sion of the East Indies meant the ... sion of millions to the cause of ... anity, and the carrying out of pl... mission work unparalleled in histo... possession of the new territories ma... in a great evangelical undertaking. T... portance of work in the West Indi... Philippines has been considered at ... ference held in New York. Repr... tives were present from the An... Baptist Missionary Union, the Mis... Society of the Methodist Ep... Church, North and South; the Pr... ian Board of Missions, and the F... Resolutions were adopted recogniz... responsibility of ministering to ... races, and plans looking to a co-op... of all sects were considered. The s... was also taken up by the annual c... tion of the Baptist Young People's ... at Buffalo, N. Y. D. A. WIL...

BRIEF NOTES.

There are now in the German Em... fewer than 1,430 Young Men's Christian ... tions, with a total membership of 85,000.

The latest statistical report of the Cl... Endeavor Society shows a total of 54,476 s... with an aggregate membership of 3,268,560.

There are now nearly 1,400 missi... and native workers connected with the C... land Mission, and 7,000 communicants i... different stations.

The Christian Endeavorers of the Re... Church in America have contributed ... through the regular denominational chan... erect twelve mission churches.

Amanda Smith will hold a ten days ... ing at the People's Church, Providence ... Nov. 15-25, assisted by other workers. Thi... her last visit to New England for some ... she contemplates going to England.

The Rev. J. Wilbur Chapman, of Ph... phia, conducted meetings every afterno... week in the first Presbyterian Church, ... street, Newark, N. J. An evening meeting w... every day in the Sixth Presbyterian Churc... Chapman

The Wesley Evangelists celebrat... twenty-fifth anniversary of their organiz... special services in the Cornell Memoria... Church, New York, on October 16. The... been holding meetings there for two we... have had large audiences.

The Missionary Society of the Me... Episcopal Church has reduced its deb... $180,000 to a little less than $12,000, and is ... a strong effort to clear off this balance in ... of the meeting of the Missionary Council, ... place soon in Providence, R. I.

Mr. D. L. Moody is expected in ... Colo., to hold services at the end of this ... Preparations are being made to render his v... of much benefit to the city. Evangelists ... and Farnsworth are holding meetings th... paratory to Mr. Moody's coming.

The American Board of Foreign M... has now in its service 531 American miss... and 2,977 native workers. The number of ... it has founded in foreign lands is 363, ... aggregate membership of 47,122, of whi... were added last year. The native contribut... far as reported, amounted to $118,753. It h... stations for stated preaching.

Dr. W. H. Withrow, writing on the ... of the recent Plebiscite on Prohibition in ... says: "The majority is confessedly not great ... to furnish a mandate to the government to ... a prohibitory bill. But it is the handwriting ... wall that this guilty traffic is weighed in ... ance and found wanting. It is a warning ... liquor trade to set its house in order, to d... capital to productive instead of destruct... dustry."

A physician in the city of Reading, ... reported by the *Congregationalist* as havin... during the last ten years every dollar ... from his practice to religious and philan... causes. For thirty-six years he gave a tithe ... income. Ten years ago, the Lord havin... pered him, he decided to give all his incom... latest contribution was $225, with which ... New Testaments to be distributed among ... diers in Cuba and Porto Rico.

Revolution in China.

EVENTS in China have taken a turn which is deplored by the best friends of that country. It is but a few weeks ago that the young Emperor issued a manifesto intimating his conversion to Western ideas of civilization. He promised reforms in the system of education, in government and in commerce, which would have liberated China from the effect of the antiquated restrictions which had crippled her. The next news received was of his practical abdication and the transfer of his power to the Empress Dowager, one of the widows of the late Emperor. This lady is a very remarkable character. She is extremely autocratic and arbitrary, and has a capacity for government which is respected throughout China. During the Emperor's long minority the whole power of the government was vested in her hands and it was with manifest reluctance that she yielded her place to him when he came of age. She has now resumed the reins of government and the young Emperor was sent into seclusion. The announcement of the change of rulers was followed by an ominous statement of regret that his health was in a critical condition and that the services of the ablest physicians in the empire were needed for him. The persons most familiar with court life in China regard this statement as a preparation for the announcement of his death. Rumors, indeed, are in circulation that he is already dead. One has it that the Empress-Dowager rated him severely for his concessions to Western policy, and bade him drink the contents of a cup which she had caused to be prepared. Another has it that assassins followed him to the palace assigned to him by the Empress and there murdered him, by a method which left no outward trace of violence. The real facts are not known, but there is no question as to the policy which the Empress intends to pursue. She is acting under the advice of Li Hung Chang, who is the friend of Russia and the predetermined opponent of the interests of the United States, England and Japan. The Empress has already shown her animus by arresting Chang Yin Huan, the chief adviser of the Emperor, and holding him for the action of the Board of Punishments. His other adviser, Kang Yu Wei, saved himself from the same fate by taking refuge on board a British ship, which has carried him to Hong Kong. He entreats England to interfere to save the Emperor. But there is little probability of any effort being made to restore him to the throne. He is so mentally and morally weak that it would be useless to champion his cause. China is likely to learn by sad experience the truth of the Preacher's words:

Woe to thee O land when thy king is a child (Eccles. 10:16).

The Transformed Steamers.

The first of the big liners to resume her peaceful occupation, after doing duty as transport in the war, arrived at New York last week. This was the *St. Louis*, which is about to sail for Southampton. She has been at the shipyard of the Cramps, in Philadelphia since the Government relinquished her, and has been restored to her old form as a passenger steamer. The *St. Paul* and the *Paris*, her sister ships, will follow her across the Atlantic, and the process of overhauling and restoration in their case will be done on the other side. The revenue cutter *Hudson*, which distinguished herself by towing the disabled torpedo boat *Winslow* out of danger at Cardenas, after Ensign Bagley had been killed by a fragment of a Spanish shell, has also returned from the Norfolk Navy Yard. There was no berth at the battery for her, and she went to Erie Basin. She will resume her old occupation of taking customs officers down the bay to board incoming vessels. Very little required to be done to any of the vessels to put them in shape for their old work, and every one is thankful that the time has come for them to resume it. It would be gratifying to know that they would never more be called on to leave it for warlike operations. That time has not yet come, but we are assured that the world will yet see it.

They shall beat their swords into plowshares and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more (Isa. 2:4).

A Poet's Funeral Pyre.

A singular arrangement has been made by an American poet for the disposition of his body after death. A San Francisco journal says that the poet has erected a funeral pyre on which he has ordered that his body be burned after death. This pyre is a solidly constructed rectangular piece of masonry, covers one hundred square feet and is eight feet high. It is made of boulders of various sizes set in cement. At the top of the pyre is a coffin-shaped depression in which the poet has left orders that his body be placed and cremated and the ashes then flung to all points of the compass. Nearby a granite boulder, which weighs two tons, will form the poet's tombstone. No name is carved on it, but in white letters has been painted, "To the unknown." It is difficult to understand the motive for directions so eccentric. We may hope that, as he has evidently looked forward to the time of his death, he has not forgotten that there is another part of his being which will survive. He cannot have his will as to that, but he may be at peace regarding its future if he has followed the example of the Apostle:

I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day (II. Timothy 1:12).

Two Days in a Freight Car.

Two boys were committed to the care of the Society for the Prevention of Cruelty to Children last week in New York, under peculiar circumstances. They went late one night to a police station and asked for lodging. They said that they lived at Providence, R. I., and had come to New York involuntarily. They had been playing about the railroad depot at Providence, and had noticed a car laden with bananas and other fruit. They climbed into the car and were filling their pockets with bananas, when one of the railroad employees shut the doors of the car. They were very much frightened, and shouted and hammered on the doors of the car, but could make no one hear. Presently their alarm increased, for the car began to move. They had no idea in what direction it was going, nor how far it would go before they would be released. They fell asleep eventually, and for a time were oblivious to their situation. When they awoke the car was still going, and they presumed it had continued in motion while they slept. They were hungry and thirsty, but the bananas kept them from suffering. It seemed to the boys that they were a week imprisoned, but it was really only forty-eight hours before the doors were opened. Then they found themselves in New York. They did not know what to do, so went to the police station in the hope of getting at least a night's lodging. They were turned over to the Children's Society, pending the arrival of their parents to whom a telegram was sent. We may hope that their experience will teach them a lesson. As they grow older, they will find that people who have a desire for forbidden fruit, are sometimes carried away against their will, and do not find it so easy, as they did, to get back to their Father's house:

Woe to him that coveteth an evil covetousness to his house that he may set his nest on high (Hab. 2:9).

Hanged, but Lives.

An effort is being made to secure the pardon of a prisoner now serving a sentence of imprisonment for life in the penitentiary of Jackson, Miss. The man was present at the murder of a witness, who had made certain disclosures to the Grand Jury. The victim had been warned that if he testified, he would be killed, and the threat was executed within an hour of his leaving the Grand Jury room. A brother of the murdered man singled out one member of the crowd, who had a rifle in his hand, as the one who fired the fatal shot. It now appears that he was mistaken. Evidence has been secured that the accused man was innocent of the crime. Providentially it is not too late to rectify the mistake as the man is still living. He was condemned to be hanged, but at the execution the rope broke and he fell to the ground unconscious. He was taken back to prison and revived, and it was proposed to hang him over again, but his counsel interposed with the objection that his client was already dead in the eyes of the law. The objection, however, was overruled, but the Governor was induced to commute his sentence to one of imprisonment for life. Though the ingenious plea of his counsel failed in court, the prisoner is, like all the human race, to appear before a tribunal at which an analogous plea would avail. He who has trusted in the sacrifice of Christ is dead to the law by virtue of the death Christ suffered for him.

Wherefore, my brethren ye also are become dead to the law by the body of Christ (Rom. 7:4.)

THE EMPRESS OF CHINA.

THE EMPEROR OF CHINA.

A Lost Art Discovered.

The wonderful power of the ancient Egyptians to preserve the bodies of the dead has been lost to the world for thousands of years. How they succeeded in keeping from decay bodies which have been found intact four-thousand years after death, many have vainly tried to find out. The St. Louis *Globe-Democrat* reports that a farmer of Barbour County, W. Va., has recently succeeded in making the discovery. His process is a secret at present, but he is always ready to show its results. A reporter, who called at his house a few weeks ago, saw actual proofs of his power. A little colored baby was shown to him, which was perfectly natural and lifelike, three years after death. Other bodies which are supple and of natural color after being embalmed two years, are those of a man and two women. The skin is not shrivelled or discolored as in Egyptian mummies. It appears that the farmer began his experiments one winter when there was little to do on the farm. Some friend had sent him some skins of wildcat, fox, coon and bear, and these the farmer wanted to use as rugs for his floor. He had some little chemical knowledge, which he brought into play, and he accidentally discovered a compound which, when applied to the skins, kept them soft and pliable and with their original gloss. He was interested in the discovery, and began to test its value. He treated the body of a peacock with the fluid and found that decay was arrested. Other birds and animals were treated with the same result. He shrank from touching the human form with it until a friend urged him to do so, by reminding him how thankful many bereaved people would be to know that the bodies of their loved ones could be preserved for many years. Then he obtained the body of the colored baby from the almshouse, and his experiment proved that the long lost art which had kept the Pharaohs for the sight of this generation had been discovered. When the secret is disclosed, it will doubtless be extensively used; but it can avail nothing for the dead that their bodies should be preserved. Their concern is rather that of the Apostle Paul:

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens (II. Cor. 5:1).

After an Erring Father.

The police of Columbus, O., received a novel application a few days ago. A young man from New York informed them that his father was in the city, and wanted them to detail an officer to watch him. The old gentleman, he said, had a fifteen hundred dollar draft with him and a number of other valuable documents. It was probable that he would squander the whole sum in saloons, or still more likely be robbed of them while intoxicated. The police inquired if the father was demented, but the son had to acknowledge that he had the full use of his faculties, although he was morally weak. With regret, the police declined to assist the young man, as they had no right to interfere with the liberty of any person of sound mind who did not break the laws. The son therefore failed in his mission, for his father would not yield to moral suasion. This is the reverse of the usual situation: it is generally the father who is concerned about the wastefulness and prodigality of the son. It shows how necessary was the qualification that the wise king attached to his praise of the aged:

The hoary head is a crown of glory, if it be found in the way of righteousness (Prov. 16:31).

Cuba's Silent Sufferers.

The Special Relief Committee Tells How They Were Helped at a Critical Time Through "The Christian Herald."

READERS of this journal, who have been interested in the relief work in Cuba, both before the blockade and since, will doubtless remember the effort that was made, through THE CHRISTIAN HERALD, to reach and relieve the "silent sufferers" in Havana, and elsewhere. With this object in view, a committee was appointed in March last, consisting of General Lee, ex-Officio Chairman; Mr. E. R. Johnstone, Treasurer; Mr. Charles M. Pepper, Secretary, and several other journalists, the purpose being to afford relief to those families who had been reduced through the war, from a condition of comparative comfort to destitution, and who, too sensitive to let their sufferings be known, hid themselves in the privacy of their own wretched homes, rather than apply for public relief. There were hundreds of such families in Havana. Mr. Carbonell, a business man of that city, was appointed the disbursing agent of the Committee, and a Sub-Committee of ladies (the wives of American residents of the Cuban capital), was also appointed to cooperate with the principal Committee.

We take pleasure in presenting below, the official report of the Committee, just received, which shows how thoroughly and conscientiously the work was performed. We feel assured that it will meet the warm approval of our readers, as showing how their benevolence reached many worthy cases.

Secretary Pepper's Report:

"WASHINGTON, D. C., Oct. 6.

"'*The Christian Herald*,' *New York City:*

"I take the first opportunity to render an accounting of the stewardship of the American Committee for the relief of the 'silent sufferers,' which was formed in Havana last March. When we parted, the day on which Consul-General Lee withdrew from the island, it was with the expectation that, within a short time, we would be able to come together again and close up the matter; but it so happened that we scattered widely, and while I was at Santiago and Mr. Johnstone in Porto Rico, Gen. Lee was at Jacksonville, and Mr. Johnstone and I were without means of communication. Now Mr. Johnstone is in Minneapolis, and I am off for Cuba again, so that there is not much opportunity of getting together. However, I have been able to see Gen. Lee, and inasmuch as there is a balance of the fund you placed at our disposal, he agrees with Mr. Johnstone and me that it should be turned back to you. This will be done as soon as the necessary statement can be obtained, and a draft will be made out in Mr. Johnstone's name, as treasurer, and forwarded to you.

"Before this is done it is proper to give a brief account of the fund which was placed at our disposal, and the uses to which it was put. Last March when you were in Havana, personally supervising the disbursement of the money collected through THE CHRISTIAN HERALD, for the relief of the starving people of Cuba, I had occasion to mention to you a class of sufferers who were not *reconcentrados*, and who could not be reached by ordinary means of charitable distribution. These were people who had formerly been well-to-do, many of them rich. Through the war, and the causes incident to it, they had been impoverished to the degree that some of them were literally on the verge of starvation. Cases were within my personal knowledge of families who had formerly entertained American visitors, and who were now reduced to extremities which almost passed belief. With some of them it was a question either of begging, or of starving to death; and it was not to their discredit that they did not know how to beg. Other Americans in Cuba had the same experience as myself. We were satisfied that this class of people would not be reached by the ordinary agencies established for the relief of the *reconcentrados*. When the situation was explained to you, with the suggestion that something might be done privately for these 'silent sufferers,' you promptly met the suggestion with an offer to place a stated sum at the disposal of a responsible Committee.

"After some difficulty, a Committee, informal in its character, was formed. Consul-General Fitzhugh Lee, notwithstanding the pressure of his official duties, kindly consented to act as chairman. Though it was not possible for Gen. Lee to supervise in detail the work of the Committee, he gave it what attention he could. While he could not personally overlook the disbursement of funds, he knew those to whom this work could be trusted, and what was done, was done with his consent and approval. It is needless to say that Gen. Lee's identification with the Committee, while unofficial, was a guarantee of public confidence. Mr. E. R. Johnstone agreed to act as treasurer, while I became secretary of the Committee. A number of newspaper correspondents in Havana were informed of the plan of the work, and with the understanding that no publicity should be given their names, they approved it.

Americans as Distributors.

"Your check for $2,500 was immediately placed in our possession, and was deposited with the banking house of Zaldo & Co., the certificate of deposit being made out in Spanish gold. The amount realized through the premium on American money gave the committee a credit of $2,725, Spanish gold. This was held, subject to the check of Mr. Johnstone as treasurer, and checks were drawn by him only after consultation with other members of the Committee, and on their approval. In distributing this fund, the disbursements were kept as far as possible in the hands of Americans. No discrimination was made among the beneficiaries, because you had placed no restriction on the uses to which the money should be put, beyond the understanding that it was to be for the class known as the 'silent sufferers.'

"Of the money actually disbursed, the larger sum was paid out through a sub-Committee designated by Mr. C. F. Carbonell. Mr. Carbonell was the cashier of Zaldo & Company. Though a Cuban by birth, he was educated in the United States, and is an American citizen. He had special means of knowing the suffering among the class to which reference is made. A list of families was made up, and they were personally visited under Mr. Carbonell's direction. Mrs. Margarita Todd, the wife of Mr. Charles Todd, an American, connected with one of the steamship lines, gave her time to the work. She was assisted by a Cuban young woman and others, in whom reliance could be placed. A regular weekly allowance was made to some fifty families in proportion to their numbers and their needs. After the declaration of war Mr. Carbonell was appointed by President McKinley on the staff of Gen. Lee, and is now with the Seventh Army Corps, at Jacksonville. I have not had the opportunity of communicating with him regarding the details of the work done under his direction, but much of it came under my personal observation, and it is a pleasure to bear testimony to its efficiency. In addition to the amounts disbursed through Mr. Carbonell, I personally made disbursements of various sums through agencies known to me as trustworthy, and to meet cases which had come within my knowledge as deserving. In one or two instances, similar disbursements were made by other members of the Committee, but in every case it was on personal information regarding the persons who were succored. I do not believe a dollar went to unworthy beneficiaries.

Worthy Beneficiaries.

"In every case the relief was given with the assurance that it would be without publicity, and that the parties receiving it should have their distressing condition respected. For that reason it can be readily seen why no names can be given. However, without impropriety, it may be mentioned that among the beneficiaries were the families and relatives of several of the leading Cuban insurgents. I recall the mother of one Cuban patriot, whose life was sacrificed to the cause of freedom in the first year of the insurrection, while the mother and sister of another, who was then in the field, were relieved from distress. There were also American families aided in the same private manner. Among the receipts handed me by Mr. Johnstone, I find one which will give a better idea of the work done than would a full statement of the case. It is from one of the leading American merchants and bankers in Havana.

"'HAVANA, Cuba, March 29, 1898.

"'I have received from Mr. E. R. Johnstone the sum of $63.50, Spanish gold (twelve centenes), for which I give most sincere thanks, and I promise that said money shall be used only for relief of a widow and two daughters—American citizens—who are now in very reduced circumstances and are really worthy of this noble assistance.

"'G. LAWTON CHILDS.'

"When it became evident that diplomatic relations would be broken off with Spain, and Americans withdrawn from Cuba, assistance was given a number of persons so that they might leave for the United States. Subsequently in individual cases slight aid was afforded after their arrival in this country. For those who were not aided to leave, a special effort was made to provide, but it was of course not possible to fully insure them against suffering in the future. The best that could be done was to increase the allowance that had been made for them. This plan was followed. When Consul-General Lee was recalled from Havana in April, Mr. Carbonell, Mr. Johnstone, others who had been interested in the work of the Committee and myself accompanied him to Key West. I am informed that the banking house of Zaldo & Co., has now resumed business, and the balance of the fund, may therefore, on Mr. Johnstone's order, be returned to you.

"This ends the story of the effort which you enabled us to make towards relieving the 'silent sufferers' in Cuba. I think the readers of THE CHRISTIAN HERALD may feel assured that the quota of their contributions which went for that purpose did not go astray. Very truly yours,

"CHARLES M. PEPPER."

THE MEN-OF-WARS MEN'S READING-ROOM AT KEY WEST.

Soul-Saving in the Navy.

A PECULIAR condition of affairs exists for the seamen of our navy released from ship's duties and granted "liberty" on shore, which drops back to the beginning of the service. Yet, very few sailors are not irretrievably connected with things piratical, here and any conception of it. To the dweller on *terra firma*, Jack always seems a jolly, reckless sort of fellow, full of fun, and out for a "good time," which consists principally in drink and the dance-house, and with but little taste or desire for anything better.

CHAPLAIN R. E. STEELE.

Many a poor fellow, with the wages of a year, perhaps, in his pocket, landed on the Key West government dock in the afternoon, and woke next morning to find himself stiff and sore, if not bruised and bleeding, with his clothes dirty and torn, and turned-out pockets telling too clearly the story of Key West hospitality. So bad had this state of affairs become in the early part of June, that Commodore Remey was compelled to order a patrol of marines every night, and the closing of all saloons at midnight. These sailors were not all hardened old tars, who had grown used to sin in all its forms, but lads just from their mother's arms, and fine, bright young men, who had enlisted for the war or who belonged to the Naval Reserves, mingled also in the interested crowd.

The problem which confronted the writer when he landed in Key West as the authorized Naval Agent of the Army and Navy Christian Commission of the Y. M. C. A., was a hard one. What shall we do to stem this flood of temptation and vice?

A well-situated room was the first requisite, and this was easily found in the one location entirely adapted to the purpose. It was at the head of the government wharf and just across the street from the naval station. The lowest resort of all in Key West faced it on another side, and furnished the element of competition in a rivalry in which the immortal souls of the seamen were at stake. The room was brightened by the free use of cheery pictures on the pine-ceiled walls, and magazines and newspapers in great abundance covered the tables. Writing material of the best quality was supplied abundantly, and everything to meet the wants of the men were freely furnished. And with it all there was the heartiest possible welcome for every one who climbed the staircase. Every night at eight o'clock the singing of a stirring patriotic song, marked the beginning of the short evangelistic song-service which was planned for the sowing of the precious seed. Life after life has been touched and brightened, and the earnest requests for prayer, the bowed heads and tear-stained eyes, gave such evidence as satisfied the worker that some, at least, of his labor was not in vain.

Crowds, after the opening, soon began to find their way up the stairs, and in less than a month the room became too small for their accommodation, and it was necessary to move into a large factory a block away from the first location.

The men fully appreciated the efforts in their behalf. This has led to the determination to make such institutions permanent features of Christian work in the Navy, and already the plan is taking definite shape for the organization of a Navy Branch of the Y. M. C. A., with all the helpful machinery of that successful organization in use for the salvation of the sailor; not only from the temptations and sins of his life, but, through the power of Jesus, from sin itself.

CHAPLAIN R. E. STEELE, U. S. N.
Navy-Yard, New York.

THE FAMILY AND HOME CIRCLE

HE OLD-FASHIONED SINGING-SCHOOL.

w It Enlivened the Past—A Part of Life To-day—Music in Public Schools.

OUR picture will, no doubt, revive recollections in many minds, of old times, in which old-fashioned singing-schools and country choirs played a rt—times when in Sunday School and urch, the people, led by a chorus of sh young voices, were expected to do singing, and not to sit silent, listening operatic trills, or anthems in which they ld not join. In many an American mestead, a treasured old spinet in the ner of the parlor, and an old chest upirs, bear witness to a period when mual instruments, as well as garments, me from over the sea; and the leader of home-class was some gentle relative ose fingers lost not cunning with adncing years, and who loved to gather sweet-voiced young girls about her, d train them in the melodious art.

The old-fashioned singing-school, to ich the young people came from far d near, was a blessed outlet for youthful spirits in Colonial days, when our forefathers were inclined to take life sadly, d when amusements were few. The ging-master was an important element village life, and young men and maidens greatly enjoyed the opportunities afded for social intercourse which the ging-school gave them, and many a dding was the result of acquaintance stered in the weekly gathering, where nture lads and lassies learned to sing y rule," or "by note," under guidance of master's tuning fork and time-beat. hen part singing—with soprano, tenor, nter, alto, bass—came into vogue a et commended it thus:

As if some warbling brood should build
Of bits of tunes a singing-nest;
Each bringing that with which it thrilled,
And weaving it with all the rest.

The old-fashioned singing-school is by means obsolete; it is too pleasing an institution to fall into easy oblivion, and ntributes to the social and religious life many country neighborhoods of to-day. fact, since our public school system is ring such an impulse to popular sing-, perhaps a fresh lease on life may be parted to rural classes, who meet tother to retain their hold on the art of orus singing, and possibly after awhile ole congregations will be great choirs trained voices. At the last convention the National Educational Association Washington, Professor Winship said: Music is of service to a greater number of sons than any other art. The poorest get m it comfort and enjoyment, and the rich and peace. It may be so taught as to ch the foundations of character, and the mmon school is especially the place for ching singing.

r Little Flag.

'I hope you'll bring it back safe. I'll y for you while you're gone." It was ne6. The Eighth Ohio was boarding the *Paul*. Near the gangplank stood a triotic maid of less than ten summers side her mother. She had a little metal g, of which she thought highly; she nted to do something for her country. Major Edward Vollrath passed her, held out her flag, and as he bent down take it, she whispered the above words. What is your name dear?" asked the solr. Her mother, the wife of the Superindent of Pier 14, gave it. The major ried the little flag with him to the front: felt that the prayers of the child renred it talismanic. He returned home ely, and wrote to the Sup't of Docks. w York City, asking the child's address. ceiving it, he wrote her a letter of knowledgment, enclosing the little banr consecrated by her prayers, which cording to her hope and petition, he had ought "back safe." Many a soldier in life's battle—the struggle for existence, the warfare with sin—would be stronger and safer, and fight a better fight, for some little talisman that you or I could give him, or her, to "bring back safe," though that talisman be only a cheery word, a hopeful, prayerful thought, a loving smile.

Macaroni-Making.

Macaroni, the Italian dish, has become very popular in this country of late years. Until recently all the macaroni used here was imported from Italy. But the demand for it has been so great that large factories for its manufacture have been started in New York and other cities. Some of these are said to turn out five or six tons daily. All the work is done by Italians, who take great pride in making their national dish. Almost every Italian woman knows how to make macaroni. She sifts the flour, mixes, and kneads it, and rolls it out by hand; and the strings of macaroni can be seen hanging up to dry outside the little cottages in many of the Italian towns. In the factories, however, the latest improved machinery is used. The flour and water are put into a large wooden vat, in which a heavy millstone revolves and mixes and kneads the dough. After being kneaded for about half an hour, the dough is put into a large cylinder, the bottom of which is perforated. Over the cylinder is an iron lid or cover, with a strong screw attached to it. When the cover is screwed down, the dough is forced through the holes in the bottom of the cylinder and comes out in the shape in which we get it. Here men stand ready with knives to cut it to the proper lengths; it is then laid on wire trays and taken to the girls who spread it out straight to dry, and cover it with paper. The drying usually takes a week or eight days, and the room must be kept at an even temperature. After the macaroni is thoroughly dried, it is packed by Italian girls, and labeled ready for shipment.

THE MORNING MUSIC LESSON.

Housekeeping on a Warship.

The housewifery of a ship of war is the envy and despair of the hearts of feminine visitors. The spotlessly clean decks, shining metal everywhere, immaculate appointments of every kind, are the result of "Jackie's" assiduous holystoning, scrubbing and painting, all of which is done like clock-work, under the eye of the executive officer. "Jackie" rises early. At 5.30 he is waked with drum-beat and bugle-call, and up from the berth-deck he climbs, carrying his hammock, which he deposits in its special receptacle, goes to his mess where hot coffee, without milk and barely sweetened, awaits him. Holystoning decks and scrubbing ladders, etc., occupies him till eight bells, when breakfast is ready. At nine the ship is cleaned up for quarters; mustering, drilling, and inspection of guns is in order. After dinner at noon there are still multifarious duties to occupy the men, for housekeeping on a man-o'-war is a complicated matter. After supper comes the play time, when "Jackie" spins his yarn and amuses himself until the boatswain's whistle echoes the last call of the day, "pipe down," and sends "Jackie" to bed. Saturday afternoon is a half-holiday, and he is let off from house-cleaning.

Kitty's Long Journey.

"Sure, me darlin', Oi hated to lave the ould sod. But me childer are all in America. Oi was sad indade whin I had to lave the ould cabin but Oi couldn't bring the cabin wid me, so Oi did the next best thing, an' Oi brought the kitten. Oi couldn't lave the poor thing behint me, as the neighbors wouldn't care for puss loike Oi hev done. An' so here she is, as good a mouse-trap as wuz iver invented. Oi hope yez hev no laws agin furrin kittens in this country, because she is well-mannered, an' wouldn't harm no one." Thus, Mrs. O'Sullivan, of Kerry, Ireland, explained to interested Barge Officials why she brought her cat three thousand miles.

A PRAYER.

DEAR Lord, I do not pray
The load be lifted from my weary heart;
There is a nobler way:
I would not with one single burden part.
Thou knowest best
When I may lay this duty down
And calmly rest,
Or take for weary cross a welcome crown.
But this I pray: for strength
And grace to bear e'en more
Of burdens through the length
Of life, and trials sore,
For added power to bear
Not only mine but other crosses, too,
Of sorrow and of care—
Aye, I would do e'en more; I crave but strength to do.

— D. G. BICKERS.

About Mirrors.

EIGHT million dollars worth of mirrors are sold in the United States every year. The mirror-making industry gives constant employment to over two thousand persons. According to the last Federal census, New York has 26 factories, Illinois 7, Pennsylvania 5, Massachusetts 2, Louisiana 1, California 1. By rights the latter should have more, for about one-quarter of the quicksilver of the world comes from that state. What becomes of all these mirrors? Mirrors are rarely lost and infrequently broken—even superstition lends a hand in guarding mirrors from breakage.

It has been said that women are the chief users of mirrors, but figures show that a very large proportion of the mirrors manufactured are bought by and for men. There is really nothing to be ashamed of in looking at oneself in a mirror; in fact, many of us should practice this a little more. To be indifferent to one's appearance is not a virtue, but rather the contrary. Care as to how one looks is perfectly consistent with true humility. To look the best we can is a service to those who see us. To look into a mirror day after day and see one's face growing finer and purer and sweeter, should be a lesson and a comfort. Making oneself look well does not begin and end with the toilette, though this should not be disregarded. It is in one's closet, in communion with the Highest, that one drinks in true beauty that shows itself in face, form and voice.

A Novel "Domestic Aid" System.

News of a novel and interesting plan for solving vexing domestic problems reaches us from England. It has been set afoot by the Domestic Aiders, a lately created organization, and has been dubbed a "Nickel in Slot" service.

All employees of the Domestic Aiders are uniformed, and may be found at various stations. Suppose your brasswork on the outside of the house needs burnishing. The Aiders will supply you with a man who will polish up the handle of the big front door, and polish it up right cheerfully for a cent. For three cents a day the English householder may have his steps cleaned; if there is an area to his residence, that will be put in neat order for an additional three cents. It costs three cents to have the dust and dirt removed from a window, and the pane polished inside and out. The consideration for cleaning the sills is an extra cent. Stairs, blinds, carpet rods and fireplace will receive careful attention, each article according to a schedule of rates; mending and laundry also.

"Should Wives Work?"

This question has been undergoing lively discussion in the daily press and women's journals across the Atlantic, and many views have been given pro and con. The three forcible objections urged to the wife being family bread-winner, are: 1. The man, whose wife does what he should do, deteriorates. 2. The home suffers because her time and attention is taken from it. 3. She, to support her husband and his children, dispossesses some man, willing and otherwise able to support his family. To these objections it was urged: 1. A husband, falling sick or happening to other misfortunes, needs and has a rightful claim to his wife's assistance: and that, certainly, if he is disabled through any cause whatever, she has a right to provide for herself and those who thus become dependent upon her. 2. That no natural woman will neglect her home unless the necessity to preserve it drives her forth. 3. That if necessity to support herself and family devolves upon her, she is obliged to compete with men similarly placed.

INDIA'S HALF-MILLION LEPERS.

A Great Army of Sufferers, of whom the World Knows Little — What Christianity is Doing for These Afflicted Ones.

THE HOME FOR LEPERS AT PODALPUR, BOMBAY PRESIDENCY.

TO many it will be a startling announcement that in India there are about five hundred thousand of our fellow-creatures suffering from the dread and painful disease of leprosy. In Japan there are said to be two hundred thousand, and in China the number is greater in proportion to the population than either of these.

In the vast majority of cases these poor sufferers are utter outcasts, thousands of them roaming about in a hopeless, aimless way, from place to place, receiving the bare sustenance of life from charitable passers-by; whilst others are huddled together in little groups—companions in their misery. The disease from which they suffer is the same as mentioned in the Old Testament, and with which the Lord Jesus stood face to face during his ministry of healing on earth.

The appearance of an afflicted one in whom the disease has much advanced is appalling and repulsive. The symptoms generally are the loss of fingers and toes, the sinking in of the cartilage of the nose, loss of sight, and decaying of the flesh on the limbs. This, accompanied with a husky and almost unintelligible voice, makes the poor leper one of the most pitiable sights on earth. In many cases the first appearance of the disease is only the too-sure signal for the severing of all earthly ties, be they never so dear. The afflicted one, whether husband or wife, father or child, brother or sister, is at once turned adrift as a homeless wanderer on the face of the earth, and the distinction of caste, which means almost as much as life itself to many a native of India, becomes a thing of the past; but it is due to some to record that there have been instances where parental love has overcome all fear of contagion and feelings of objection to the dread disease. "This," said the father of a terribly distorted boy (pointing to his child), is my all, my very life, for him I live; they tell me I ought to keep him separate and give him his food alone, but I never can do it, and I never will."

OLD LEPER SITTING BY HIS HUT AT KANDALA, INDIA.

The sad condition of these sufferers was laid heavily on the heart and sympathy of Mr. Wellesley C. Bailey, a missionary in India, and when he returned to Ireland in 1874 his description of what he saw, touched deeply the hearts of a few personal friends, when it was proposed to try, with God's help, to do something to relieve their sufferings. For the purpose the sum of £30 (thirty pounds) annually was promised, and thus was founded the "Mission to Lepers in India." The interest spread, the publication of Mr Bailey's little pamphlet, "Lepers in India," awakened public sympathy, and at the end of that year, instead of the modest sum first guaranteed, the contributions amounted to nearly $3,000. Such an indication of divine favor was not to be mistaken, and hence trusting that yet a larger blessing would be vouchsafed, it was resolved to go forward.

From that time up to the present the mission has gone on steadily progressing in its noble and Christ like work; its object being to relieve the leper's suffering, supply their temporal wants, proclaim to them the glad news of salvation through Jesus Christ, and provide homes, not only for themselves, but also for their untainted children, who, by segregation, have been saved from the disease to the extent of 99 per cent.

The latest report shows that the society is working in fifty different centres, including China and Japan; has twenty asylums or hospitals of its own, fourteen homes for untainted children, and gives aid to eleven institutions, where work is now carried on for lepers by others.

The total number of lepers receiving help through the society's operations is 2,700. The total receipts for the past year was $38,974. The number of baptisms recorded for the year is 469. The mission has no paid agents of its own in the field, but works through the agents of whatever evangelical missionary society may be occupying the station, and is at present working in connection with eighteen different missionary societies.

From the commencement no appeals have been made, all the needs having been presented in prayer to God, who has done "exceeding abundantly" above all that was asked for. Although several times severely tested, the mission has never yet been in debt.

The famine of 1897 drove many starving lepers to the doors of some of the asylums, and through the kindness of sympathetic friends, who gave special help, the missionaries in charge were able to receive all comers. Besides this, in places where no asylum existed, there was such an influx of lepers among other starving ones that the society, in response to earnest appeals, gave grants for the building of new asylums. It will be readily understood that people in such a condition are easily impressed with the truths of the Christian religion, and the results of this work from the spiritual standpoint have been most encouraging in the past, and arouse buoyant hopes for the future. Not only has there been a large percentage of baptisms and fearless confession of Christ by most of those baptized, but a great many of these people have manifested the true spirit of their Master by patience in suffering, self-sacrifice in the interest of others, and earnest consecrated efforts to lead their fellow-sufferers to Christ. Many stories are recorded of loyalty, devotion and self-forgetfulness, amidst suffering and bodily affliction.

Out of 1,700 inmates in the various institutions, there are 1,000 Christians. That such a work as this must have a most helpful effect upon missionary work in general is beyond doubt. In some parts of India the relatives of lepers occasionally visit them and hear from their own lips the truths which have brought such peace and joy: they also see what the followers of Jesus do for the outcast and afflicted. Besides this, the thinking natives must surely feel that there is a power in the religion (as contrasted with their own), of those who give such practical help where no tie of religion or kinship binds them, when they themselves cast adrift their nearest and dearest. Notwithstanding all that has been accomplished in the past, there remains a much larger sphere of usefulness lying before the mission than they have yet been able to attain to.

In more than one instance the government representatives have offered to hand over to the mission large numbers of lepers (in one case about 200), who have been on their hands since the famine. If the mission is enabled to accept them, there will, ere long, probably be a great number of them who will enter into newness of life through believing the Gospel, of which at present they know nothing.

There are also many appeals for increased accommodations and enlargement of premises, which the mission would gladly respond to was their income sufficiently increased.

Further information concerning this intensely interesting work can be obtained from Mr. Thomas A. Bailey, 9 Phayre Road, Poona, India.

GROUP OF LEPERS BAPTIZED AT PODALPUR ASYLUM.

Old Versions of the Lord's Prayer.

How the English language has changed in six centuries may be seen by the following versions of the Lord's Prayer:

In A.D. 1258 it was printed thus: Fader ure in heune, haleeweide beeth thi neune, cumen thi kuneriche, thi wille beoth idon in heune and in erthe. The euerych dawe bried gif ous thilk dawe. And worzif ure dettes as vi vorzifen ure dettoures. And leve ous nought into temptation, bat delvvor of uvel. Amen.

A. D. 1300.—Fadir our in hevene, Halewyd be hi name, thi kingdom come, Thi wille be done as in hevene and in erthe. Oure urche dayes bred give us to-day. And forgive us oure dettes, as we forgive our dettoures. And lede us not into temptation, Bote delyvere us of yvel. Amen.

A. D. 1582.—Our father which art in heaven, sanctified be thy name. Let thy kingdom come. Thy wil be done, as in heaven in earth also. Giue vs today our super substantial bread. And lead vs not into temptation. But deliuer us from evil.

A. D. 1611.—Our father which is heaven, hallowed be thy name. Thy kin dom come. Thy will be done, in earth it is in heauen. Giue vs this day dayly bread. And forgiue vs our del as we forgiue our debtors. And lede not into temptation, but deliuer vs fr evil. For thine is the kingdome, and power and the glory for euer. Amen.

MR. MOODY'S BLACKBOAR

Drawing a Comparison Between the R wards of Sin and Righteousness.

IN his latest Colportage Library Volun Mr. D. L. Moody relates the f lowing experience:

When I was in California I went into Sunday School and asked:

"Have you got some one who can write plain hand?"

"Yes."

We got up the blackboard, and the less upon it proved to be the text, "Lay up yourselves treasures in heaven."

I said, "Suppose we write upon that boa some of the earthly treasures? We will gin with 'gold.'"

The teacher readily put down "gold," a they all comprehended it, for all had run that country in hope of finding it.

"Well, we will put down 'houses' next a then 'land.' Next we will put down 'f horses.'"

They all understood what fast horses w —they knew a good deal more about f horses than they knew about the kingdom God. Some of them, I think, actually ma fast horses serve as gods.

"Next we will put down 'tobacco.'" T teacher seemed to shrink at this. "Put down," said I; "many a man thinks more tobacco than he does of God. Well, then will put down 'rum.'"

He objected to this—didn't like to put down at all.

"Down with it? Many a man will sell i reputation, his home, his wife, his childr everything he has, for rum. It is the god some men. Many here are ready to sell th present and their eternal welfare for it. "I it down," and down it went.

"Now," said I, "suppose we put down so of the heavenly treasures. Put down 'Jesu to head the list, then 'heaven,' then 'River Life,' then 'Crown of Glory,' and went until the column was filled, and then just dr a line and showed the heavenly and earthly things in contrast. They could r stand comparison. If a man does that, then cannot help seeing the superiority of the he enly over the earth treasures.

It turned out th this teacher was a Christian. He h gone to California the usual hunt—go and when he s the two column placed side by si the excellence of one over the oth was irresistible, a he was the first s God gave me on th Pacific coast. He a cepted Christ, a that man came to s station when I w coming away a blessed me for co ing to that place.

Titled Preache

There are sever noble holders British pulpits the present tim One of the olde clergymen in En land is the Re Henry Hugh Cou tenay, fourteen Earl of Devon. He is Rector of Powde ham and Prebendary of Exeter Cathedr Another peer-clergyman is the Rev. A fred Nathaniel Holden Curzon, four Lord Scarsdale, who is Rector of Kedl ston, Derbyshire, and discharges his d ties as parish clergyman. Another is th Marquis of Northampton, formerly know as Earl Compton. The Marquis is a ver pleasant speaker, and is interested i many forms of Christian effort. Lor Monkswell may often be seen on a Non conformist platform or pulpit. He is grave, earnest-looking man. Lord Ove toun has many times spoken from pulpit both in England and Scotland. Lor Radstock and Lord Polwarth are much at home in the pulpit as in the pew Lord Harrowby is one of the best-know speakers at the May meetings, and he usually to be heard on the platform Exeter Hall, London.

HE WROTE "SWEET BY-AND-BY"...

Death of S. F. Bennett, the Author of the Famous Rescue Mission Hymn — Words that are Sung in Many Lands.

By HEZEKIAH BUTTERWORTH.

There's a land that is fairer than day,
And by faith we can see it afar,

SANG a consecrated worker late on a Saturday night, in a Rescue Mission room. A half intoxicated man, who had been struggling against the habit, started up, and listened. "Evangelist," said he, "that goes to my heart. It is song with rainbow on the cloud. But is that hope for me?"

"To the uttermost," said the evangelist. "He is able to save to the uttermost."

"I cannot resist such love as that," said the man. "But can there be a 'land that is fairer than day' for such as I? I would give the world to be able to sing, with the spirit I have seen in your face, Hallelujah, what a Saviour!'"

The tempted man was brought under the regenerating power of the Holy Spirit, and was able to sing both hymns in the divine light of his new experience.

The author of the first hymn, "There's a land that is fairer than day," or, as it is known, "The Sweet By-and-By," has recently died, and some account of the song, a rainbow song in evangelical work, will be interesting. The song has held the hearts of the people for a generation. It has been sung in evangelical work, in rescue work, in the Sunday School, in cars and on steamers, in troubled homes, beside the poor man's coffin, and in the most hopeless places; chimes have pealed it on the air. It has gone over the world, and entered into the common language of the Christian heart.

It has little merit as literature; it is hardly an Ambrosian tone, but the first two lines are very beautiful; and "a little, well written, is immortal."

The author of the words, Dr. Samuel Fillmore Bennett, of Richmond, Ill., recently died at an advanced age. Mr. Silas J. Pratt, a Western composer and director of music, has related the circumstances of the composition of the song, and a correspondent of the Boston *Herald*, at the time of Mr. Bennett's death, thus carefully gives the history of the ballad from Mr. Pratt's narrative:

"The music of the song was written by A. P. Webster, of Elkhorn, Wis. He was a lovable young fellow, it is said, but could not get on in this world, for he had absolutely no business ability, and his health was far from good—in fact he was a victim of consumption. Music was everything to him, and he composed many songs, some of which, like the now almost forgotten *Lorena*, *Paul Vane* and *Little Maud*, had become quite popular. Two or three times a year he was accustomed to go to Chicago with a roll of manuscript songs which he offered to the publishers at $25 each. His most intimate friend along in the sixties was Dr. Bennett, then lately graduated from Ann Arbor, and trying to build up a practice. One day he went into the doctor's office in a very despondent state of mind.

"'What's the matter now?' asked the physician.

"'It's no matter,' Webster replied; 'it will be all right by and by.'

"The phrase struck Bennett, who had a fancy for writing verses, and he said: 'Why not make a song of the sweet by and by?'

"'You write the words and I'll make the music,' was Webster's answer. The doctor turned to his desk and began to scribble, and in less than a half hour had accomplished his task. Webster had his violin, and after reading the lines, drew his bow, and without the least hesitation played the tune that has since been sung the world over. Two friends happened in, and when the composer had jotted down the air and supplied the other three parts, the four men sung for the first time 'The Sweet By-and-By.'

"Not long afterward Webster took a number of songs to Chicago. Root & Cady bought all of them but one, and that was "The Sweet By-and-By" which they said they didn't think worth publishing. Then he went to Lyon & Healy's, where Pratt, who had known him for several years, introduced him to the junior member of the firm. Mr. Healy, after hearing the new song played on the piano, offered $20 for it, which Webster immediately accepted. 'Poor fellow,' said Healey, after he had gone, 'I didn't have the heart to send him away without taking it.' This was in 1867. A small edition of the song was printed in the cheapest form and placed on the retail counter; but nobody wanted it, and after a time, not a dozen copies having been sold, the whole lot was consigned to an obsure corner in the wholesale department, where it remained uncalled for for a year or more."

The ballad at length found a place in a Western Sunday School song book. There grew up a popular demand for the book containing the song. Sunday Schools took up the song, and after them the evangelical world.

The singular history of the song has striking lessons for evangelical workers. One is that that which is needed will find a place. Christian work needed a song containing an expression of hope in its first lines, a bow on the cloud of sorrow. Dr. Bennett uttered the true words, and the young consumptive gave to them the interpretation of the heart in his simple music: the ballad voiced a need. It was ignored, slighted, and had to await recognition. But the heart is sure to recognize its interpreter, in all literature, music and art.

Again, the two very beautiful lines, with which the ballad begins, expresses the Gospel of Hope. Christ came with the message of hope, and the evangelist must go forth with the same message. It is said that anyone can reform if he have a sufficient reason. The darkest soul in the dives of a great city would be likely to restrain himself for a week, were one to offer him an hundred dollars. The bruised soul, in suffering or in sin, is lifted by the assurance that he may find in Christ the hope of a better world than this, and that he may make this world better by a new life. "What I have done," said poor Jerry McAuley, reviewing his revival work, "any man may do." Hope was the star that led this man to Christ.

The refrain of the song is almost childish in its simplicity, but it makes the impression, in an irresistible way, that to have the prospect of a happy future is the most desirable thing of life. It awakens this desire. What is the way to this valley of blessing? The cross. Who can uplift the eyes that weep, and lead the penitent to the hills of the goodly prospects? Christ!

For ills like this,
Christ is the only cure: Say less than this,
And say it to the winds.

The power of this song of hope in street mission work points the way of success to the evangelist. The message of life must set the cross in the sky, the bow on the cloud, and find its expression in the things that relate to the future, rather than the past. It must glow with promise.

There's a land that is fairer than day,
And by faith we may see it afar.

The Canteen in the Army.

Probably no more forceful arraignment of the canteen, which has done so much toward demoralizing the young men of our armies, has ever been uttered than that spoken by Rev. A. C. Dixon, of Brooklyn, in a recent sermon on the subject. He said:

"I regard the canteen system, as it is worked in the camp, as the most diabolical piece of infernalism of which a government has ever been guilty. I studied its workings while I was in Tampa, and I do not hesitate to say that parents, when they give their boys to the service of their country, have more cause to fear the canteen than they have to fear Spanish bullets or Cuban fevers. It brings the worst tone of the regiment down to the barroom level. Around it gather all kinds of iniquities. It is the slums of the regiment, with forces at work helping to turn the whole regiment into a slum district. Let all who love their country, their honor and their fellowmen unite in an effort to remove this blot from our civilization."

SEEK THE SAVIOUR.

SEEK the Saviour—he is calling—
Give him now your loving heart.
He will break sin's chain enthralling,
And his blessed peace impart.

Seek the Saviour—he has sought you—
Came your sinful soul to save.
Peace and pardon he has brought you,
Love and life he freely gave.

Seek the Saviour—once he perished
Thro' his love for sinful man—
Wondrous love for you he cherished
Since the world itself began.

Seek the Saviour—gladly own him—
Let surrender be complete.
King of kings, let love enthrone him,
Lay your life at Jesus' feet.

Oberlin, O. —MRS. FRANK A. BRECK.

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Stewart Hartshorn

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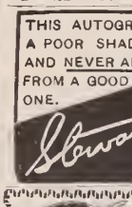

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FRIENDS IN COUNCIL

A Young Writer's Troubles—The Visiting-card Problem—Duties of a Governess, Etc.

THE story of your perplexities and ambitions, dear Edna D., touches me very closely. As I read your letter I was carried back in memory many a long year to the girl I used to be, my heart full of eager desire for service, and life, with all its possibilities lying bright before me. You have the gift of writing a very charming and interesting letter. Whether or not you can successfully write for publication remains to be seen. The only thing which makes me a little doubtful about your success is the fact that you tell me you cannot think of subjects for yourself, but must have them suggested to you by some one else. I have always held that to the born writer subjects come flying on the wings of every wind, and it appears to me, after long experience and observation, that I am right in this. However, it is not every one who can write fairly well to order.

* * *

WILL you be vexed if I remind you that commonplace things, such as hand writing, spelling and grammar are of as much importance to the successful author as are the subjects of which she writes. A common school education, which has given a young woman a thorough grounding in these particulars, will do much for her, if she be fitted in other respects for authorship, as the best college in the land can do; for once having laid a good foundation one may build on it to suit herself. Some of our best authors never went to college. Mr. William Dean Howells is a case in point, and who writes more delightfully than he, and with a more fascinating style? Endeavor every day to read a little while in some good author. Remember that the purest example of style in the world is our English Bible, and that between its covers, quite apart from spiritual help and strength, you find history, poetry, philosophy and rhetoric. The best English authors show the influence upon them of familiarity with the Bible, and a weak point of some of our younger authors to-day is their absence of acquaintance with this best of books. Rudyard Kipling, J. M. Barrie, S. H. Crockett, Wm. Black, and other able writers of the period show, unconsciously, how much they have gained from early study and constant reading of the Holy Scriptures.

* * *

TO COME back to your question, why are your manuscripts so often returned, I can only explain that there is room at the top, but the lower stages in literary work are extremely crowded. A great many people are writing very well, and you are trying to enter a field where the competition is tremendous. In the long run the persevering person succeeds, providing she has something to say and knows how to say it well. The best market is for short stories; the poorest for poetry, so do not expect to make a living by selling verses, because the probability is that depending on this you will starve. Short and sensible papers on housekeeping have a good chance of acceptance in periodicals which are devoted to woman's interests.

* * *

LUCY R. L. asks me what one is to do with visiting cards when attending a reception. If the maid at the door, holding a little tray, takes them from you, then you have no further care in the matter. At large receptions, however, it is quite usual for the guest herself to leave her cards in a receptacle provided for the purpose on the hall table, or she may, if she choose, leave her cards in the dressing room. The question of cards, puzzling as it seems to some people, is easily settled by the exercise of common sense. We leave cards when calling upon people, that they may know we have not forgotten them, and in large cities that we may tell them where we live and what are our at-home days. Dear friends who live in the country with perhaps few neighbors, and who enjoy the pleasure of neighborly visiting, have no idea how hard it is to keep up one's round of friends and acquaintances in a big town. In cities most women find it convenient to have a certain afternoon or evening in the week when they will be found at home. Then their friends may confidently go to see them, sure that they will be welcome and their hostess at leisure. For large and formal At-Homes, cards are usually sent in advance. Those who attend should leave their own cards so that there may be no mistake about their having been present. Of course you will take pains to speak to your hostess on entering, and if possible take leave of her when you go away. Beyond this, in a crowd, you have no duty to your hostess. A handsome street dress is all that is necessary to wear to an ordinary afternoon reception.

* * *

MRS. R. N. B. The colors worn this season will be quieter and richer in tone than they have been for several years. You can easily renovate your old gowns by using velvet trimming, which is always beautiful, and is this year quite in fashion.

* * *

EMELINE W. From what you tell me I should be afraid that the trouble might be cancerous. Still, you say there is no predisposition of that sort in your family history. Do not be afraid. Such troubles are often curable and the great thing is to take them in time. Consult your physician at once, and follow his advice. The difficulty of which you speak may be simply due to a little congestion. In any event, do not dwell on this, but say every day, "I will trust and not be afraid, for the Lord Jehovah is my strength and song."

* * *

ELLA P. I have written to several people about your desire to obtain the position of governess, but I think you should not make a point of being invariably one of the family. All families like, at times, to be by themselves. Especially is this so where the husband is a busy man of affairs who has very little time to be with his wife. If people give you a pleasant room of your own, you should be contented to sit there in the evening, not always expecting to be one of the household group. You can certainly entertain yourself there by reading a pleasant book or writing letters.

Margaret E. Sangster

STARVING

In the Midst of Plenty.

That's what people with poor digestion are doing every day. They have no appetite or if they do have an appetite and eat what they require it does them no good, because the stomach does not digest it and the fermenting mass of food becomes a source of disease, of headache, sleeplessness, languor and the thousand and one symptoms of disordered digestion. Mr. Judson A. Stanion, the great Church and Sunday School worker and president Christian Endeavor Union, St. Louis, Mo., says:

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Millions Need the Gospel.

South America, "The Neglected Continent" and its Teeming Populations—Great Opportunities for Missionary Work.

SOUTH AMERICA is 4,700 miles long, and is to-day the grandest and neediest of all mission fields. Over 3,000 miles wide, with an area of 7,750,000 square miles, it has a coast line of nearly 13,000 miles. It has been smoked in the fire of centuries of persecution and superstition. It is twice the size of all Europe, more than twice the size of the United States, and contains one-fifth of the land surface of the globe. Within the territory of this land is to be found every variety of climate. With the exception of a few peaks in the Himalayas, it has the largest and highest mountain range in the world. Its river system is matchless in proportion. The Mississippi and the Nile combined do not equal in extent the Amazon and its confluents, within the basin of which, all the States of the Union, Texas excepted, might be comfortably located.

God has been profuse in the bestowment of his bounties upon the country. Its natural resources are well-nigh inexhaustible. The mineral wealth exceeds California and Colorado combined. The great pampas are capable of feeding the flocks of the world. Famed are the tropical productions also. India is out-classed by its coffee, spices and fruits, and for centuries the wealth of its timber and precious woods have been the admiration of Europe. The agricultural resources have not been developed, but they are unlimited. It is difficult to comprehend the exceeding fulness of the riches undeveloped in this wonderful land, and yet almost all of its States are bankrupt, owing to the indolence of the people, political corruption and continual rebellions. The estimated population of South America is about 37,000,000, one-fifth of whom are Europeans of unmixed descent, and about 4,000,000 negroes, 5,000,000 Indians and the remainder mixed races, with a preponderance of Indian blood. Among the latter, the Zamboes, offsprings of Indians and negroes, are the most immoral and degraded.

Educational advantages are meagre: far behind those of enlightened nations. Much advance has been made, however, during the last twenty years. In some parts, countries chiefly under the control of the priesthood, are most backward in establishing public schools. Ecuador and Bolivia, with a population of nearly 4,000,000, have barely 900 schools, which is less than one-third compared with Venezuela and Colombia, where a more liberal government exists. It is difficult to speak of the religious condition of the people without seeming to desire to reflect upon a system which has been largely responsible for the condition of affairs already cited. However, high officials of the Roman Church in this country have acknowledged that the religious condition of South America is a disgrace to Catholicism. There is nothing to which it can be compared but the condition which prevailed in Europe in the sixteenth century.

The interior provinces of Brazil, Matto Grosso, Amazonas, a large portion of Goyaz and Para, the Gran Chaco, and the eastern part of Bolivia, are pagan. The rest of the continent, along both coasts, is under the control of the Church of Rome.

Frank Vincent, in a recently issued book, speaking of a procession during Passion week, says:

At night, about nine o'clock, a large religious procession paraded the principal streets. The houses were all illuminated by lamps and candles, and fireworks were intermittently discharged. First came a number of men with rattles, then followed a sacristan, bearing a large cross, boys swinging incense censers, then two long lines of torch-bearers in red and black gowns. Children came next, dressed in gay-colored gauze with wings to counterfeit angels. A wooden effigy of Christ was then in order, and the priest followed, singing a plaintive hymn. All the bells of the church were tolled. The people seemed quite ignorant of the significance and solemnity of the ceremony in which they were participants. All were laughing and talking; many of the men were smoking and some of the women were behaving in the most sportive manner. The bearers of the effigy were so overwhelmed with the humor of some joke which had been passed around, that they staggered in a manner which threatened to make the image topple over on their heads.

The secret of the difference between the northern and southern halves of this hemisphere is to be traced, we believe, to the fact that the one had an open Bible, and the other had not. These people need the humanizing, civilizing, Christianizing influence of the Word of God. They need the ringing voice of the evangel of righteousness. They need laws which will give to Protestants the same liberty of conscience in that Catholic country which the Catholics have been granted in this Protestant country.

Already some little work has been done in the direction indicated. Some three hundred missionaries are scattered throughout the continent, but what are they among so many millions? There needs to be an awakened interest. The facts concerning the country need to be spread broadcast, and messengers of the Gospel of Peace need to be despatched with the Word of Life. In addition to the mission work already in progress, the South American Evangelical Mission entered this much neglected field. It has sent out a number of consecrated workers and its headquarters in St. Paul, Minn., is a centre of active preparation for the evangelization of "dark places" of that land, whose people have lain for centuries in the bondage of ignorance and superstition.

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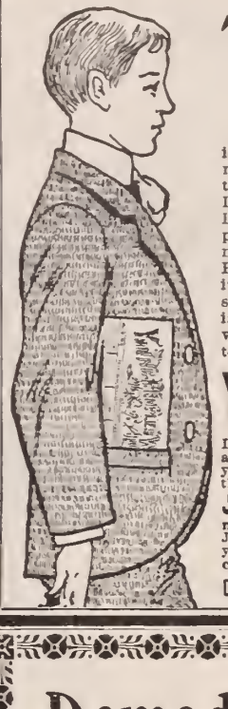

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God's Work in the Camps.

Sick and Well Coming to the Cross—Many Conversions Reported by the Christian Commission's Faithful Evangelists.

GLORIOUS results are reported from the Southern military camps where spiritual work is being earnestly carried on by the faithful laborers of the Christian Commission. From Camp Cuba Libre, Jacksonville, Fla., comes the following:

The boys came down here full of patriotism, ready to fight for their country, but now that hostilities are suspended they are longing for home. They are face to face with an enemy far more fatal than the Spanish bullet—the dreaded fever. It is a sad sight as I pass through the hospital wards and see so many strong, noble forms wasting away, far from home and loved ones.

The other day I sat beside the cot of a fine-looking young fellow who was so low that he could scarcely speak, but oh, the look of joy and peace that came over his face as I told him of the Great Physician, Jesus; and in husky whispers he asked me to pray for him.

It is terrible to think that so many are going down without the comfort of Jesus, but I know it will gladden your hearts when I tell you that many are daily accepting Christ.

I am stationed in the Second Illinois Regiment; they are all from Chicago, and are a fine-looking lot of men. They all think a good deal of the Y. M. C. A. tent, and would do anything for me. Nearly every hour of the day the tent is filled with them, writing letters and reading. They appreciate the work and know we are their friends.

A deep spiritual work is now going on in this regiment. Sin has got an awful foothold here, but grace is abounding and many souls are being daily converted. We are trying to get the army canteen out of the regiment. It is ruining many a man. E. H. CHAPIN.

From Camp Hamilton, Lexington, Ky., Rev. D. S. Toy writes:

Two weeks ago I approached a young man from the Fifth Pennsylvania, but he would not talk with me. The next day I tried him with the same success. On the third day I missed him, he having been transferred. I did not see him again until Tuesday of this week, when I saw him in one of the worst typhoid wards. As I approached him, I said: "Are you from the Fifth Pennsylvania?" His reply was: "Yes, I am." I knew then it was my man. I said to him: "Your regiment has gone, and your chaplain has gone; is there anything I can do for you?" And looking into my face with such a sad look, he said: "Yes, please pray for me." I prayed for him as requested. After prayer, I asked him if he were a Christian; he said he was not, but wanted to be. I explained the plan of salvation, and before I left he accepted Christ. The next day when I called, I said: "Well, how is it to-day?" With a cheerful look and smile, he said: "It is much better. I am satisfied." When I asked him if there was anything I could do for him, he said: "I wish you would write to my father and tell him I have accepted Christ and intend living a Christian life." I did as he requested.

Next to him was a man from the Ninth Pennsylvania. I had several colportage books in my hand, and was about passing him when he said: "Would you let me read one of those books?" Handing him what I had from which to make a selection, I noticed that he took *The Way to God*. I then asked him if he was a Christian. His reply was: "I am not, but I want to be. You gave me a Testament several weeks ago in one of the other wards, and it has been the only companion I have had since my regiment has gone; but, sir, the more I read it, the more desire I have to be saved, and I have resolved, when I return home, I will be a Christian." I argued that it was not wise to wait until then. Before I left him, he put my hand in his and said: "By God's help I will live to serve him."

Our tent work is not void of interest. On Wednesday evening we had a great meeting in our Brigade tent; this tent is close to the Second Missouri, Third Mississippi and the First Territorial (composed of men from Arizona, Oklahoma, New Mexico, etc., etc.). This was the first appearance of this latter regiment, and the tent was crowded inside and many were on the outside. My subject was: "What must I do to be Saved?" At the close fully one hundred raised their hands for prayer, and some came forward, showing their earnestness in their request. Just as I was about to close, one young man stepped to the platform by my side and said: "Will you let me say a word?" I said: "Yes, say on." He said: "Boys, I was a Christian when I left home; since I have been in the army I have not lived as a Christian should. I am ashamed of myself. I promise here to-night, God helping me, to live differently in the future, and I want you all to help me." It was simply grand to see those noble young men come forward and grasp his hand, with a "God bless you, comrade, we will stand by you." D. S. TOY

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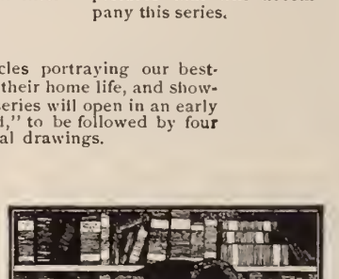

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THE CALL OF ELISHA.

he Turning-Point in the Career of the Prophet. I. Kings 19:19–21.

How severe is the struggle that some men have to make when the call to service comes to them! Wesley relates how long he hesitated before he could bring himself to the distasteful duty of pen-air preaching. Cromwell declared iat he prayed God not to put him to his rrible work. Father Matthew did not egin his great temperance work until fter long prayer, he found there was no ternative that he could conscientiously ke. Many a young man with the honors graduation fresh upon him, has gone me with a sinking heart to the father id mother whose sacrifices have made s success possible, knowing that he ust almost break their hearts by telling em of his call to preach the Gospel in a athen land. In the brief narrative of lisha's call, there is the pathetic tone of similar struggle. Elijah asked, "What ave I done to thee?" but he knew. To e conscientious young man the home e, with all its joys and family associa- ons, was no longer possible. He must and leave all, and Elijah knew that he ould do so. His request for permission go home and bid father and mother rewell, showed that he was an affec- onate son. It was no light matter to ave them, and to leave them for such a t. Elijah even then was a fugitive. His ork had put his life in peril and it was is work that Elisha was invited to con- ue. Not every Christian youth would ve heard or heeded such a call. But lisha went, marking his entrance on a new reer by an act which indicated the ality of his decision. He had no rther use for oxen and he lays them id the plough on the altar. Henceforth is the servant of God and of Elijah. was the same spirit which dwelt in braham and Moses, and the disciples o left their nets to follow Christ. In ery age God has such men, who will rve him at any cost. The call may not me to us, but the spirit that would re- ond to it should be in every redeemed ul. The need may never come, but all earth should be held so lightly, that if e call should come there will be no hesi- tion or shrinking from the sacrifice and e service.

Progress in China.

From Foochow, Rev. W. L. Beard rites to the *Missionary Herald*, that the ogress reported in April last is being adily maintained. A very large num- r of applications for membership have en received in all the churches of that strict. Many have been deferred, not cause the candidates do not give satis- ctory evidence of conversion, but in der to give the test of time in cases of cent change. Three chapels have been dicated in connection with the station cently, and all were paid for with native nds. At one of the chapels which has en dedicated the place was secured by tive Christians, and the expense borne ainly by two persons, one of whom is in a all way of business as a seller of cakes. is in spite of the fact that the Chinese e heavily taxed to pay the war indemnity.

ntinuance of the Through Express Train between New York and Atlantic City, via Pennsylvania Railroad.

On account of the heavy autumn travel between w York and Atlantic City, the Pennsylvania ilroad Company will continue its through ex- ss train during the Fall and Winter seasons. has always been customary heretofore to with- aw this train about the first of October, but the vel has continued so heavy this year that for the t time it has been found necessary to keep it in vice throughout the Fall and Winter months. is train leaves West Twenty-third Street Sta- n at 1.50 P. M. (Cortlandt and Desbrosses eets 2.10 P. M.) week-days. It is a vestibuled in composed of Pullman buffet parlor cars and nnsylvania Railroad standard couches. Atlantic City was never so attractive at this sea- . The weather is superb. Outdoor exercise, ich has always been a feature of its Fall and inter life, has received a new impetus from the endid golf links of the new Country Club. The ks rank very high and are attracting a great deal attention among eastern players. All the large beach front hotels will remain open rough the Winter.

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A PERFECT SUBSTITUTE FOR MOTHERS MILK. FOR 40 YEARS THE LEADING BRAND.
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is the cry from men and women who wear a truss made on the plan of the one above, with that awful pressure on the back and spine; throw it away. We can relieve you with our Improved Elastic Truss. WORN WITH EASE NIGHT AND DAY, THEREBY EFFECTING A PERFECT CURE, without neglect of business; holds the rupture in any position. Call or write for free catalogue.
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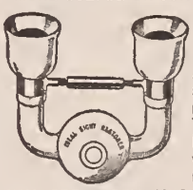

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Illustrated Catalogue for the asking.
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Can You Talk Business?
Can you talk it to your neighbors? Can you talk it to other people whom you may meet? If you can and have a little time to spare, we can put you in the way of making a great deal of money soliciting subscriptions for the *Agricultural Epitomist* in connection with our Grand New Picture Premium offer. No cash outlay required.
EPITOMIST PUBLISHING CO., Indianapolis Ind.

HELPFULNESS.

How Sympathy and Tact May Help a Brother to Bear His Burden. Ex. 17:8-13; Gal. 6:1-5.

At first sight there seems a contradiction in Paul's two statements as to the bearing of burdens. Having said that "every man shall bear his own burden," it does not appear reasonable to enjoin us to "bear one another's burdens." But in experience we learn how much truth there is in both the statement and the command. Every one has his burden. With some it is poverty, with others domestic trial, with others horrible proclivities which are continually trying to get control, with others some other of the multitude of ills that afflict humanity. In every lot, even the most enviable, there is the one source of sorrow or worry. We may be sure when we see a man irritable or depressed, that there is a cause for it. He is bearing his burden, and he finds it heavier and more galling than usual. He must bear it himself, as the Apostle says, but is it not possible for his brethren to make it lighter for him by their sympathy? Sometimes practical help may lighten it, especially if the burden is poverty. In other cases a little effort and tact will help. There is in New York a man who is afflicted with a periodical desire for intoxicating liquor. For a few weeks he is not troubled by it, but then comes a day when he feels that he will die if he does not get drink, and the craving is intolerable. At such times, instead of yielding to it, as he used to do, he goes to the house of a friend, who knows his burden, and has promised to help him bear it. When he appears, his friend lays aside his business, or his pleasure, and gives himself up entirely to the miserable man's diversion. He will go with him for a day's fishing, or to visit a picture gallery, or in some other way help to occupy his thoughts, or in any case give him cheerful companionship in his ordeal. It may be inconvenient, it certainly is never a pleasant task, but it is obedience to the Apostle's injunction. He bears his brother's burden. So it is in sickness. The friendly visit to the sick-room does not make the sufferer's pain any less, but how often he derives from the visit new strength and courage to bear it! If the love of Christ be really in the heart, it is sure to manifest itself in this way. Our brother's burden becomes ours by divine right, and our strength helps to sustain him.

The New Tabernacle.

Progress is being made with the rebuilding of the Metropolitan Tabernacle in London, which was the scene of the labors of the late Pastor C. H. Spurgeon. The amount contributed so far is $22,920, which with the $110,000 received from the insurance companies, leaves a comparatively small sum to be raised. The portico and walls of the Tabernacle left by the fire are retained, and will be repaired. The materials will, as far as possible, be fire-proof, wood being replaced by iron. The auditorium will be of the same width as before, but the length will be reduced by thirteen feet six inches. This reduced length, while it enables the pastor to get nearer to the audience, and improves the proportions of the building, also gives opportunity to add to the number and size of the vestries, and to provide commodious baptizing rooms. The total seating capacity will be about 4,500.

Have You Asthma In Any Form?

Medical Science at last reports a positive cure for every form of Asthma in the West African Kola Plant. Kola which has lately been sold in the medical journals. Its cures are really marvelous. Rev. J. L. Combs, of Martinsburg, West Va. writes: I was a victim of Asthma of thirty years standing, and Mrs. J. Reinhardt of No. 117 Second St. Washington D. C. writes that for years she had to sleep propped up in a chair. The Kola Plant cured her at once. Marshall C. Lewis, editor of the *Farmers' Magazine*, of Washington D. C. was also cured when he could not lie down for fear of choking, and Hon. J. C. Clute, of Greely, Iowa and others have sent similar testimony, proving it truly a wonderful remedy. If you suffer from Asthma in any form we advise you to send your address to the Kola Importing Company, No. 1164 Broadway, New York, who to prove its power will send a Large Case by mail free to every reader of The Christian Herald who needs it. In return they only request that when cured yourself you will tell your neighbors about it. It costs you nothing and you should surely send for it.

HOW LUNG DISEASES BEGIN.

Dr. Hunter's Lecture. No. 3.

Lung diseases always begin in the *mucous membrane* lining the air passages. This membrane is peculiarly exposed to every cause of disease which exists in the atmosphere. Our breathing carries the air into and through every tube and cell of the lungs. Cold raw air, sudden variations of its temperature, smoke, dust, poisonous gases, malaria and all other floating impurities in it, are inhaled with our breath. Were it not for the *epithelium* which covers and protects this mucous lining of the air passages and lungs, it would be impossible for us to maintain life amid the perils threatening life through our breathing.

ACUTE CATARRH.

In health the mucous lining of the air passages is kept moist by natural exhalations of mucus. When anything inflames it, the lubricating mucus ceases to flow and the membrane becomes *dry, swollen, redder than natural* and *very tender*, and there is a feeling of *heat, itching* and *fullness* in the affected part. We can see the changes produced by the inflammation in the mucous lining of the nostrils and throat, and know that the same changes are taking place lower down in the larynx, wind-pipe and bronchial tubes, which are lined by the same membrane. The swelling of the mucous lining of the nose shuts up the passages and any effort to breath through them excites sneezing. If the attack is at all severe it is followed by a general feeling of *chilliness*, or a tendency to *shiver* with some *fever* and a *quickened pulse*. The dry membrane, after a time, begins to secrete a clear acrid water which scalds the nostrils and upper lip over which it flows. Gradually it becomes opaque, then thicker, less irritating and more yellow in color. As this change takes place the swelling subsides, the soreness passes off and the patientis able to breathe again freely through the nostrils.

Such is the usual course of a cold in the head or *acute catarrh of the nostrils*. When it goes down the larynx into the lungs, as it is liable to do, we call it a *catarrh of the lungs* or *bronchitis*. If often travels from one part to another, the one that it leaves growing better as the others gets worse. If often climbs up into the frontal sinuses, causing headache and oppression, or outward into the internal ears causing deafness, or through the lachrymal passages to the eyes causing tears to flow over the cheeks.

These acute catarrhal attacks are so common that few people are able to pass a winter without being affected by them in some degree. There usual cause is cold, but not so often from breathing cold air as from getting wet feet or being exposed to high winds or to draughts of air which chill some part of the body and drive the blood from it. The seat of the disease is not the part which is chilled, but that to which the blood is driven. The weakest part is the one that sufiers. If that be the *head* it shows itself in *catarrh*, if the *lungs* in *bronchitis* or *pneumonia*. These acute head colds are so common and so generally pass away withcut apparent injury to health that people are apt to think them unimportant, but they are the beginning of every serious and dangerous lung disease. They are never so slight that they do not leave some injury to the membrane and make us more liable to their return. They wear out the natural resistance of the body and make us subject to the slightest exposure. They always become chronic in time, and, when they do, we are never free from discomfort and danger. No affliction is more disgusting to sensitive people than a chronic catarrh, and none so liable to end in consumption as chronic bronchitis.

Colds are easily cured and the liability to them greatly diminished. A bottle of COLD CURE, costing a dollar, and a box of COLD TABLETS, costing fifty cents, will safeguard a family for six months from all dangers and save them from all doctors' bills for such attacks.

To be Continued.

ROBERT HUNTER, M. D.,
Specialist in Throat and Lung cases,
117 West 45th St., New York.

Dr Hunter's book explaining the treatment of all forms of Lung Disease will be sent *free* to readers of THE CHRISTIAN HERALD who are interested, by addressing him as above.

DO YOU LOVE YOUR WIFE
Then save her health and strength by buying her a
DILLEY'S QUEEN WASHING MACHINE
Washes cleaner, easier, and in one-third the time it can be done by hand. LIVE AGENTS WANTED. Exclusive territory to right parties. Get our circulars and prices, FREE.
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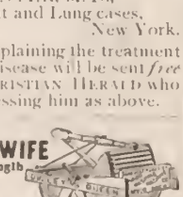

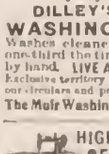

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Salesmen Wanted

$150.00 PER MONTH and expenses made by all active men. We pay many far more.
We want men in every County in the United States. If your reference is satisfactory we will start you at once. No experience necessary. No capital required. We furnish a full line of samples, stationery, etc. A tailor's forms, trade complete outfit ready for business. No canvassing. Our Selling Plan, you regulate your own profits to suit yourself. No book to carry. No house canvas. This is not one of the many catchy advertisements for agents, but one of the very few advertisements of a reliable firm offering a rare opportunity to secure a permanent, steady, high grade employment at good wages.

We are the Largest Tailors in America

We make to measure over 300,000 suits annually. We occupy entire one of the largest business blocks in Chicago. We refer you to the Bank of Commerce in Chicago, any Express or Railroad Co. in Chicago, any resident of Chicago. Before engaging with us write to any friend in Chicago and ask them to come and see us, then write you. It is a rare opportunity to secure a steady, high class, big pay employment. **BETTER STILL**—come to Chicago yourself and see us before engaging and satisfy yourself regarding every statement we say. You can get a permanent work and big pay. Work in your own county 300 days in the year, and you can make less than $5 every day above all expenses.

We Want to Engage a Few Men to take orders for our Custom-Made Clothing. Tailoring, (Men's Suits, Pants and Overcoats) we put you in the way to take orders from almost every man in your county. A business better than a bank with a $20,000.00 stock. You will have no competition.

RIO, WIS., June 30th, 1898.
GENTLEMEN—In reply to your letter requesting the use of my photograph for advertising purposes, and asking how I am pleased with the work, would say I do not object to your using my photograph, as your prices are very low and garments so exact to my measurements that I gladly recommend you. I would add that I have never made less than $80.00 per month since I received your first outfit, and in the best months have made as high as $350.00 per month. Very truly, E. J. DOYLE.
Should you write Mr. Doyle, be sure to enclose a 2c stamp for reply.
We have hundreds of letters similar to Mr. Doyle's.

WE ARE THE LARGEST TAILORS IN AMERICA of Fine Custom-Made Garments. We buy our cloth direct from the largest European and American mills. We control the product of several woolen mills. We operate the most extensive and economic custom tailoring plants in existence, thus reducing the price of Suits and Overcoats made-to-order to $5.00 and upward; Pants at $1.50 to $5.00. Prices so low that nearly every one in your county will be glad to have their Suits and Overcoats made to order.

WE FURNISH YOU A large, handsome leather bound book containing large cloth samples of our line of Suitings, Overcoatings and Pantaloonings, a book which costs us several dollars to get up, also Fine Colored Fashion Plates, Instruction Book, Tape Measure, Business Cards, Stationery, Advertising Matter, your name on rubber stamp with pad complete. We also furnish you a Salesman's Net Confidential Price List. The prices are left blank under each description so you can fill in your own selling prices, arranging your profit to suit yourself. As soon as you have received your sample book and general outfit and have read our book of instructions carefully, which teaches you how to take orders, and marked in your selling price you are ready for business and can begin taking orders from every one. At your low prices business men, farmers, and in fact every one will order their suits made. You can take several orders every day at $1.00 to $5.00 profit on each order, for every one is astonished at your low prices.

YOU REQUIRE NO MONEY Just take the orders and send them to us and we will make the garments within 5 days and send direct to your customers by express C. O. D., subject to examination and approval, at your selling price, and collect your full selling price, and every week we will deposit to you a check for all your profit. You need collect no money, deliver no goods, simply go on taking orders, adding your profit, and we deliver the goods, collect all the money and every week promptly send you in one round check your full profit for the week. Nearly all our good men get a check from us of at least $40.00 every week in the year.

THE OUTFIT IS FREE We make no charge for the book and complete outfit, but as EACH OUTFIT COSTS US SEVERAL DOLLARS, to protect ourselves against many who would impose on us by sending for the outfit with no intention of working, but merely out of idle curiosity, AS A GUARANTEE OF GOOD FAITH ON THE PART OF EVERY APPLICANT, we require you to fill out the blank lines below, giving the names of two parties as reference, and further agreeing to pay ONE OOLLAR and express charges for the outfit when received, if found as represented and really a sure way of making big wages. The $1.00 you agree to pay when outfit is received does not begin to pay the cost to us but insures us you mean business. WE WILL REFUNO YOUR $1.00 AS SOON AS YOUR ORDERS HAVE AMOUNTEO TO $25.00, which amount you can take the first day you work.

Fill out the following lines carefully, sign your name, cut out and send to us, and the outfit will be sent you at once.

AMERICAN WOOLEN MILLS CO., Enterprise Bldg, **CHICAGO, IL**

GENTLEMEN:—Please send me by express C. O. D., subject to examination, your Sample Book and complete Salesman's Outfit, as described above. I agree to examine it at the express office and if found exactly as represented and I feel I can make good big wages taking orders for you, I agree to pay the express agent a guarantee of goodfaith, and to show I mean business, One Dollar and express ebarges, with the understandin One Dollar is to be refunded to me as soon as my sales have amounted to $25.00. If not found as represented I am not perfectly satisfied I shall not take the outfit or pay one cent.

..... Sign your name on above line.

..... Name of Postoffice, County and State on above line.

Your age.....

Married or single.....

..... On above two lines give as reference the names of men over 21 years of age who have known you a year or longer.

On above line give name of your nearest express

Address your letters plainly to
AMERICAN WOOLEN MILLS CO., Enterprise Building, **CHICAGO, IL**

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New and Elegant Designs for All Classes of Customers

A Monument that is Strictly Everlasting.
Ages will not decay nor Time destroy them.

HIGH GRADE WORK AT ALL PRICES.
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We can please all. We deal direct and do work everywhere.
Please give us your address and we will mail you information that will be valuable to you purchasing monuments.

The Monumental Bronze Co.
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CHANCE OF A LIFETIME
Those who COULD NOT BUY, NOW CAN, AS WE ARE
CLOSING OUT at HALF PRICE our large stock of well-known lines of
Magic Lanterns, Stereopticons, and Slides
Owing to the rapid introduction of our Acetylene Gas Generators. Send for "Bargain Circular" and information about Acetylene.
J. B. COLT & CO. Dept. 29, 3, 5 & 7 W. 29th St., N. Y.

GOOD CAUSES HELPED.

THE following sums have been contributed by the readers of this journal for the support of the various worthy causes mentioned below:

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Prev. ack	$163 35
A Seneca Falls	5 00
	1 35
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Prev. ack	11 50
Mrs J Engle	2 00
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African Liberators' League.

Prev. ack	$61 45
H Butterman	3 00
J A P. Mass	2 00
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Door of Hope.

Prev. ack	$19 00
Jeannte	2 50
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Foreign Missions.

Prev. ack	$99 16
Mrs Jones (China)	3 00
Mrs Jackson (Africa	1 00
	$103 16

Samaritan Home.

Prev. ack	$25 75
Mrs M Annapolis	3 00
	$28 75

Any Good Cause.

Prev. ack	$192 00
Mrs W	65
Miss Worcester	10 00
Mrs B Lacey	40
Mrs H No Lewis	1 00
Olivia	1 00
Mrs Chicago Hts	1 00
Miss Brooke	10
Mrs Tenth. Genoa	1 00
Mrs Grassmere	50
	$207 73

Mrs. Rose Hawthorne Lathrop.

Prev. ack	$73 75
Friend in Christ, Janesville	2 00
Elinore, Chesapeake City	50
Total	$76 25

Miss Emma Nason's work.

Prev. ack	$7 00
W. Chanute	2 50
Total	$9 50

Christian Herald S. S. Missionary.

Prev. ack	$75 25
W. Chanute	5 00
M S. Allenhurst	1 00
Total	$81 25

School for Syrian Girls.

Prev ack	$24 24
L Symonds	3 00
Mary C Anstin	12 00
Total	$39 20

Florence Mission.

Prev. ack	25
James M Bragg	1 00
Total	$1 25

Soldiers' Hospital Supplies.

Prev. ack	$21 50
From two persons, Pawling	12 00
Proceeds of an Alfrescafete given Jr C E. Wilder	18 27
Mrs E A Johnson	4 00
Total	$55 77

Red Cross Society.

Prev. ack	$3 50
Union Peace Gratitude Service, Lead	4 40
Total	$12 90

Barbados Mission.

Christian Worker, Pt Jndith	5 00

Legh Richmond's Memory.

MISS Julia Balch, of Washington, D. C., a reader of this paper, a short time ago received a letter from a lady in London—a granddaughter of the celebrated Legh Richmond—containing some very interesting information. Miss Balch has forwarded to THE CHRISTIAN HERALD this extract from the letter in question, which will be read with keen appreciation by many who know of the life-work and saintly character of Legh Richmond:

"A traveler in the Isle of Wight, England, has found, lately erected in the old Brading Church, a mural tablet to the memory of Legh Richmond, placed there by his descendants. A copy of the inscription lies before me, which many will be pleased to read. It is:

"To the memory of the Rev. Legh Richmond, M.A., of Trinity College, Cambridge, Rector of Turvey, Bedfordshire, and Chaplain to His Royal Highness, the Duke of Kent.

"He began his ministry by acting as curate, in charge of Brading and Yaverland, from 1797 to 1805.

"He has left the record of his faithful and loving care for the people of Brading in the story of "Jane, the Young Cottager." This work is one of a volume, entitled, "The Annals of the Poor," including the "Dairyman's Daughter," which was translated into five foreign languages, besides having a wide circulation in England, Scotland, and America. The short and simple "Annals of the Poor" are remarkable for the graceful descriptions of the beautiful scenery of the Isle of Wight, and the vivid reality of the characters portrayed.

"This tablet was placed in Brading Church with the consent of the Rev. E. Summers, Vicar and Rural Dean, by Legh Richmond's descendants of the second, third, and fourth generations, Easter, 1898.

The Pennsylvania Railroad's Magnificent Service between New York and Washington.

Nowhere in America can be found a superior railway service to that on the Pennsylvania Railroad between New York and Washington. The most magnificent equipment which American genius has produced is in constant use on this line, and at the Pennsylvania Railroad stands for in this in comfort, in speed, and in general superiority is exhibited here. The "Congressional Limited," which is acknowledged to be the finest modern parlor car train in the world, leaves West Thirty-third Street Station daily at 3.20 P. M., for New York and Washington Limited, another example of Pennsylvania Railroad excellence, leaves weekdays at 0.50 A. M. Additional fast trains leave West Twenty-third Street Station at 8.20, 9.20, 10.50 A. M., 4.20, 4.50, 8.50 and 12.05 night, daily, and 7.50 A. M., 12.50 and 3.50 P. M., weekdays, affording a service as convenient as it is superior. Trains leave Cortlandt and Desbrosses Streets ten minutes later than Twenty-third Street. Pullman parlor or sleeping cars are attached to all the above trains, and Pennsylvania Railroad dining cars are attached to the "Congressional Limited," the New York and Washington Limited, and to trains leaving at 10.50 A. M., 4.20 and 4.50 P. M. daily.

The return service is equally complete and convenient. In fact, the matchless train service between New York and Washington presents the Standard Railroad of America," in its best light, and shows on what a solid foundation the fame of the Pennsylvania Railroad rests.

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IT IS WISE ECONOMY TO USE GOOD SOAP. Our soaps are sold entirely on their merits, with our guarantee of purity. Thousands of Families Use Them, and have for many years, in every locality, many in your vicinity. Ask us for your neighbor's testimonials.

THE LARKIN PLAN

saves you half the regular retail prices; half the cost. You pay but the usual retail value of the soaps and all middlemen's profits are yours in a premium; itself of equal value.

"Chautauqua" Rocker and Reclining Chair.

Can be adjusted to any position, and changed at will by the occupant while reclining. Head-rest adjustable. Spring seat. A synonym of luxurious ease and comfort. It is built of oak, polished antique finish. The entire chair is upholstered with corduroy in crimson, old red, tobacco brown, blue or olive, as desired. It is very strong and perfectly simple in construction and fully guaranteed.

AFTER THIRTY DAYS' TRIAL if the purchaser finds all the Soaps, etc., of excellent quality and the premium entirely satisfactory and as represented, remit $10; if not, notify us goods are subject to our order. We make no charge for what you have used.

If you remit in advance, you will receive in addition a nice present for the lady of the house, and shipment day after order is received. Money refunded promptly if the BOX or PREMIUM does not prove all expected. Safe delivery guaranteed. The transaction is not complete until you are satisfied.

☞ Many youths and maidens easily earn a Chautauqua Desk or other premium free by dividing the contents of a Combination Box among a few neighbors, who readily pay the listed retail prices. This provides the $10 needful to pay our bill, and gives the young folk the premium as "a middleman's profit." The wide success of this plan confirms all our claims.

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Larkin St., Buffalo, N. Y.
Established 1875. Capital $500,000.

Booklet Handsomely Illustrating 15 Premiums sent on request.

OUR GREAT COMBINATION BOX.

Enough to Last an Average Family One Full Year.
This List of Contents Changed as Desired.

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10 Bars White Woollen Soap. A perfect soap for flannels.	.70
12 Pkgs. Boraxine Soap Powder (full lbs.) An unequalled luxury.	1.20
4 Bars Honor Bright Scouring Soap	.20
1-4 Doz. Modjeska Complexion Soap. Perfume exquisite. A matchless beautifier.	.60
1-4 Doz. Old English Castile Soap	.30
1-4 Doz. Creme Oatmeal Toilet Soap	.25
1-4 Doz. Elite Glycerine Toilet Soap	.25
1-4 Doz. Larkin's Tar Soap. Unequalled for washing the hair.	.30
1-4 Doz. Sulphur Soap	.30
1 Bottle, 1 Ounce, Modjeska Perfume. Delicate, refined, popular, lasting.	.30
1 Jar, 2 Ounces, Modjeska Cold Cream. Soothing. Cures chapped skin.	.25
1 Bottle Modjeska Tooth Powder. Preserves the teeth, hardens the gums, sweetens the breath.	.25
1 Stick Witch Hazel Shaving Soap	.10
The Contents, Bought at Retail, Cost	$10.00
The Premium, Worth at Retail	10.00
All for **$10.** Actual Retail Value (*Premium gratis.*)	$20

New York Observer says: We cheerfully recommend our readers to accept the offer make by the Larkin Soap Mfg. Co. of Buffalo, N. Y. Members of the *Observer's* staff have personally tested the Soap made by this Company, and they know too that the extra value in premiums is very generous.

From *Epoch (Herald, Chicago)*:—We have examined the soaps and premiums, as described above and know they will give satisfaction. We know the Company, have personally visited their establishment in Buffalo, have purchased and used the soaps, and gladly say everything is as represented.

The lamp-chimney Index is worth some dollars a year to you — free.

Write Macbeth Pittsburgh Pa

THE LIGHT THAT FAILED may have had a good lamp, good chimney and good oil—but it did **not** have the

"Marshall Process" WICK

We want to send you a booklet and free sample of our "Brown Wick" which will not clog or creep.

Endorsed by the Standard Oil Co.

Used by all the leading lamp, stove and heater manufacturers, and for sale by dealers everywhere.

NEW JERSEY WICK CO., Newark, N. J.

"If at first you don't succeed," Try SAPOLIO

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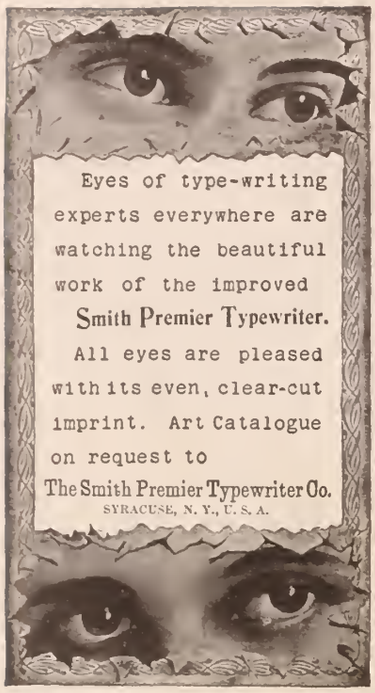

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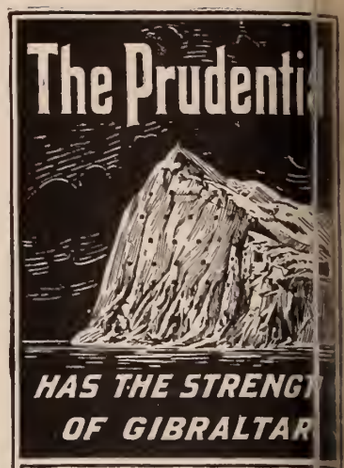

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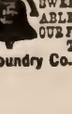

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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VOLUME 21.—NUMBER 43.

REV. T. DE WITT TALMAGE, D.D., Editor. NEW YORK, OCTOBER 26, 1898. PRICE FIVE CENTS.

THE POOR OF HAVANA GATHERING ON O'REILLY STREET TO RECEIVE THEIR BREAD ALLOWANCE. (FROM A PHOTOGRAPH.)

QUESTIONS AND ANSWERS.

Robert McQ., Clarksfield, O. Who is Santiago, Cuba, named after?

Sant Iago, or Sant Iago, is the Spanish for St. James, regarded by Catholics as the patron saint of Spain. The remains of the apostle are said to repose in a church in the city of Santiago de Compostella, in Spain. Santiago de Cuba was doubtless named after the Spanish city.

Egyptus, Baltimore, O. Why do you say that the Khalita's defeat will alarm Moslem rulers? Is not the Khedive of Egypt, whose soldiers took an important part in the struggle, a Mohammedan?

The Khalifa's claims to sovereignty were based on religious grounds. The Mahdi, whose follower and successor he is, claimed to be a prophet, whose mission it was to conquer the world for Islam. He put in practice the doctrine that Mohammedans hold, that Christians are infidels who must be slain, unless they will embrace Mohammedanism. If such a man as he, with his reputation for sanctity, and with the enthusiastic devotion of a great army, failed, what hope can there be for other Moslem rulers, apart from their physical force? He put his trust in Allah, and his prophet, and made his campaigns a holy war on behalf of his religion. The result proved that such dependence was a broken reed. The Khedive is a Mohammedan, but he is regarded as a mere puppet in British hands.

Edward P., Huntington, W.Va. Who were the Nicolaitans mentioned in Rev. 2: 6, 15?

Scholars have spent much time in research on this question, with meagre result. The prevalent opinion based on references in the early Fathers, is that they were Gentile Christians, who perverted the declaration of the Apostle as to Christian liberty, making it an excuse for immorality and excesses of all kinds. They are said to have been led by Nicolas, who is mentioned in Acts 6: 5, but that may be a libel on the deacon.

J. McL., Ridgely, Md. What was the result of the vote on the Liquor Traffic in Canada?

There has been no official declaration of the full vote in Canada on the Prohibition Amendment, but it is certain that there was a majority (probably not less than 200,000), in favor of the Amendment. At the same time, the total vote recorded was so small, compared with the regular Prohibition vote in 1892 and 1894, as to make the result far from conclusive as a test of the attitude of the entire voting community on the subject. Thus, in the four provinces of Manitoba, Ontario, Prince Edward Island and Nova Scotia, the Prohibition vote in the years named, aggregated over 200,000, while the Amendment vote this year was only 100,000.

Several friends have written us concerning the anti-canteen crusade, and inquiring as to its progress. For their information, we would say that Bishop Fallows, of Chicago, has publicly stated that he expects soon to be able to lay before President McKinley a protest against the canteen, signed by 5,000,000 earnest adult men and women, representing all Christian denominations.

Mary, Fond-du-Lac, Wis. 1. When was the columbine first proposed as our national emblem? 2. In what, besides name, does its appropriateness consist? 3. When was the last National Flower Convention? 4. When will the next be held, and who calls it?

1. The idea dates back to the Columbian year. 2. It is indigenous to wider territory than any other flower, blooming in almost every State; its time of flowering renders it available on Memorial Day and Fourth of July; is found in our national colors; in form it lends itself to decorative design, so as to be effective for reproduction in seals, medals, etc.; has thirteen species, and the terminal segment of the leaf is composed typically of thirteen lobes, answering to the thirteen original States and the thirteen stripes on our flag; a single petal forms a liberty cup or a horn of plenty, according as it is long or short-spurred; the form of the entire flower, in one position, suggesting a flock of doves, whence the name columbine, and in another, an eagle's talons, whence the botanical name of the species *aquilegia* (Latin, *aquila*, an eagle), symbolizes gentleness and fearlessness; in a third position it resembles a star, the emblem of the individual State. If you desire fuller information, address the Massachusetts Horticultural Society, Boston, Mass. 3. Asheville, N. C., 1894. 4. The date is not set; the President is expected to call it.

Anxious, ——, Pa. Do you think it would be right for a member of the Methodist Episcopal Church to marry a Roman Catholic lady, if she was in all other respects congenial and showed a disposition to receive instruction in Protestant doctrine?

We do not think the marriage would be a happy one. The husband would naturally dislike the confessional, at which the wife would disclose to her confessor all the sacred confidences of the home. He would resent the influence of the priest, which would be more powerful than his own. There would be an absence of the union of feeling and interest in religion, which should be to the husband the most important element in his life. Neither do we think the prospects of the wife's conversion to Protestantism after marriage are encouraging. If she changes her faith at all it is more likely to be before marriage.

Reader, Wheeling, W. Va. Can you explain why we use "Xmas" for Christmas?

It is an old custom, dating from monkish times, whereby the mark of the cross, X, was used to represent the name of Christ; hence "Xmas" or "Christ-mass."

S. A. B., Bayard, Ia. What is the meaning of the grasshopper being a burden, as mentioned in Eccles. 12: 5?

The whole chapter is a subject of conjecture. The common explanation is that it is an allegorical picture of old age. On that theory, the grasshopper being a burden refers to the weakness, which would bend under a weight so light as a grasshopper. A more poetic and plausible explanation of the chapter is that suggested by Dr. Samuel Cox. He believed that the preacher was describing the approach of death, under the figure of a gathering storm, which in Palestine produced general terror. The women leave the windows, the maids cease their grinding, the sentinels at the palace doors tremble, and the men, sitting around the table at their evening meal, loathe even the almonds and the locusts, which are eaten to provoke appetite. So death causes a suspension of all occupations, and a terror which affects every faculty.

L. C. L., Lebanon, Pa., sends the following Scriptural puzzle, the solution of which may interest some of our readers:

What is the name of the apothecary's son mentioned in the Bible?

C. D. O., Md. Who wrote the book of Genesis?

As you are, of course, aware, it is ascribed to Moses, on the authority of Jewish tradition. The frequent utterances of Christ as to Moses being read, imply that he accepted the theory of his authorship. Whether Moses used material previously in existence, and was the compiler, rather than the author of the book, is a matter of dispute among scholars.

Father, Lexington, Ky. Do you think it right for me to permit my children to play innocent games on Sunday? They are good children, and sometimes when they have a little leisure on Sunday afternoons they feel like a game of croquet or something of that sort. Am I right in giving my consent?

We hardly think you can ask such a question seriously. Sunday should be devoted to spiritual duties, rest and recuperation, and Christian people should refrain from all worldly avocations and amusements on that day. There are six days in the week in which your children can indulge, to their heart's content, in innocent sport, but they should be taught that Sunday is the Lord's day, and that to play games on that day is desecration. If time hangs heavily on their hands, give them a good, helpful book to read—something that will entertain and, at the same time, turn their thoughts to a spiritual channel. Sacred song is another and most profitable way of spending a Sunday leisure hour or two. The very little ones can either be interested with Bible stories, or illustrated cards or books of Scripture lands and events.

Constant Reader, Detroit, Mich. As the work of the Christian Commission is practically over, some of those who contributed through THE CHRISTIAN HERALD would like to know. 1. The spiritual outcome of the work as a whole. 2. Whether the conversions are not merely ephemeral and liable to lapse. 3. What THE CHRISTIAN HERALD has done, or is doing, outside of the aid it rendered to the Christian Commission.

1. Mr. Moody's estimate of 5,000 conversions has been corroborated from many sources and is probably under the mark. 2. It is impossible to judge of their permanency until time elapses to afford opportunity for such judgment. The indications, however, are that the work has been deep and will be lasting. 3. It has distributed 20,000 War Testaments among the soldiers and sailors, and has sent to the camps quantities of religious literature. Many of its readers have been actively aiding the Women's National War Relief Association and THE CHRISTIAN HERALD Home at Mont-Lawn is now occupied by convalescent soldiers from many States, with Associate nurses and physicians in charge.

B. D. W., Montrose, Pa. What is the first stanza, and who is the author of the poem containing this?

Upon the grassy mountain paths,
The glittering hosts increase—
They come! They come! How fair the feet!
They come who publish peace!

The author is John Ruskin, and the first stanza is:

Put off, put off your mail, O, kings!
And beat your brands to dust!
Your hands must learn a surer grasp.
Your heart a better trust.

S. J. S., Waterloo, Ia. 1. Who practically declared war between the U. S. and Spain? 2. The U. S. did, why is it called "Spanish-American war" instead of the reverse? 3. Who was Sir Joseph Paxton? 4. What is the meaning of the name Philadelphia? 5. What religion or denominational form did the Puritans adopt, being dissenters from the Church of England? 6. Is the Church of England the Episcopal? 7. What was the mark set upon Cain (Gen. 4: 15)?

1. The United States. 2. Either would be correct, but the more euphonious phrase is generally chosen in such cases, as Franco-German, Greco-Turkish, Chino-Japanese, etc. 3. Sir Joseph Paxton was a distinguished English architect, horticulturist, and [illegible]. He proposed and designed the great building in London known as the "Crystal Palace," and many other famous structures in Great Britain. He died in 1865. 5. Congregationalism. 6. It is practically identical with our Protestant Episcopal Church, the chief difference being that the Queen is the head of the Episcopal Church, and [illegible] appoints the bishops through her ministers; while here the bishops are elected. 7. The "mark" of Cain has always been a subject of speculation among Bible students. Some authorities claim that the Hebrew text conveys the meaning that God "gave a sign" to Cain (a token of safety, or assurance of protection), but the nature of the sign or token is uncertain.

A. L. J., Tallahasse, Fla. 1. Is it possible to raise food products in Alaska? 2. What is being done to develop the agricultural resources of the territory?

1. In some sections almost every kind of vegetation will thrive that grows in our extreme Northern States. One of the curiosities of Alaska is a garden, near Sitka City, where a colony of Catholic missionaries grow all sorts of hardy cereals and vegetables. Within the present year Congress appropriated $10,000, to be expended in ascertaining the agricultural resources of the territory. Mr. Georgeson, the agent for conducting the investigation, with headquarters at Sitka, is establishing experimental farms. He carries with him all manner of Scandinavian, Canadian, Finland, Minnesota and Wyoming seed, and has made arrangements to exchange information with the agent of the Dominion Government, and is working in connection with Observer Ball, Chief of the Alaska Signal Service.

CONVALESCENT SOLDIERS AT CAMP JEWETT (OUR CHILDREN'S HOME AT MONT-LAWN).

There are now over thirty soldiers—regulars and volunteers from all branches of the service—at Camp Jewett, in various stages of convalescence. All are greatly pleased with Mont-Lawn and its surroundings. The pure, bracing air and nourishing food are doing wonders in restoring the sick heroes to a condition of health and strength.

Reader, Clinton, Me. We know none printed in English.

O. W. M., South Franklin, Mass. We [illegible] know the piece.

M. A. F., Oakland, Cal. We have no means of identifying it.

G. E. P., Middletown, N. Y. Any printing [illegible] in your own town will explain it.

Reader, Washington Co., N. Y. Cornell University has such a branch well developed.

Reader, Franklin, Pa. Address of the [illegible], Boston, Mass. The second is dead.

Elias E. S., Bloomsburg, Pa. Write to Hall, Franklin Square, N. Y. City, for the information.

M. B. H., Toronto, Can. Yes, *The King's Messenger* is still published. Address 41 W. 23d St., N. Y.

A. L. N., Tacoma Park, D. C. The principle is a proper one to apply, as it secures the best results for the public service.

John S., Oakwood, O. 1. We have seen no record of it. 2. Only one, Canada. 3. Yes; the [illegible] the privilege of sending free "soldiers' letters" from camp or the front.

L. R. M., Lancaster, Pa. Drop in at the nearest telegraph office and any operator will write out the Morse alphabet for you.

Harry D., Lowry City, Mo. Certainly not. The salary is supposed to cover all such expenses, but when the President is invited it is customary for the inviting parties to arrange matters so that he shall be a guest without cost.

A. M. D., Chetopa, Kan. 1. Each nation will probably bear its own expenses so far as the Commission is concerned. 2. It was impossible to provide for all contingencies, as many of them could not be foreseen. 3. Custom does not make Scripture," but every passing age sheds more light and gives larger facilities for Scriptural interpretation. The essential elements of Christianity have not been changed.

HAVANA AS IT IS TO-DAY.

Still Many Poor, but Help Now Abundant — A Hero of the Blockade — The Empty Spanish Churches—Missionary Opportunities.

(From a Special Correspondent.)

HAVANA, Cuba, Oct. 8.

AT the present moment Cuba is a land of desolation and want, of misery and death, yet a land that is soon destined to be one of milk and honey, of corn and plenty.

A excursion into the outlying suburban district gives one an idea of what a large part of this island looks like just now. I imagine what once was a beautiful garden now lying under a bed of black-gray ashes, and you have a picture of all the country districts of Cuba. This former garden-spot of the world, especially the provinces of Havana and Matanzas, reminds one of nothing so much as a huge ash-heap. Everything that would burn was burned. Every living, green thing was burned to the roots, every habitation is a heap of ruins, every habitation, every inhabitant in all Cuba is a sufferer. Such are the results of fire and sword left by the former Pearl of the Antilles.

I will try to paint you a picture of a scene that was enacted in Havana harbor upon the arrival of our steamer. No sooner had we passed Morro Castle and were within sight of the inner shores than hundreds of the poor, already gathered there, sent up a most heart-rending wail of distress in the form of a prayer. Some among us could see them stretching out their arms to us, and some of us could even distinguish the cry of "Pan, pan" ("Bread, Bread"). The miserable people evidently supposed that as we had come from America, the land of abundance we must have come with food and cargo of merchandise. Beside me, while witnessing this scene, stood Mrs. Sampson, wife of Admiral Sampson. She is a woman with a large heart and an executive head. She had just been telling me how glad she was to be able to join her husband, when a score of those on shore leaped into the water and began swimming toward the ship. Some would have drowned, but for the timely assistance of the boatmen, who were rowing out to take us ashore. It was then that Mrs. Admiral Sampson said: "Now, I perceive I have other duties than those pertaining to the Admiral. My new duty is to help these poor, suffering people, these starving ones who are mad for food—and I will. I will use what influence I possess, will spend what money I can, will give as much of my time as possible to alleviate their misery." And no doubt Mrs. Admiral Sampson will keep her word.

But there is a more hopeful side to the situation now. At the beginning of the war the situation was simply hopeless; now, with the revival of business, there are chances for the employment of heads of families and for all who can work. The ladies of Havana—and this is something they dared not do before the war—are visiting every store and business house, collecting relief supplies and medicines for the Cuban troops. And to this work, even the most conservative Spanish merchants are now contributing generously, because these ladies are also collecting supplies for the Spanish soldiers. These soldiers of Spain are dying as fast as the Cubans. The death rate in each of the camps, at present, is one hundred daily. The principal causes of death are malaria and dysentery, caused by a lack of food and the bad quality of that obtained. All the outgoing steamers are full of sick soldiers, bound for Spain.

Before leaving this subject, I would pay tribute to one real hero. He is Lucien J. Jerome, the British Consul-General in Havana. The inner history of the blockade can have no more valuable surviving witness than this gentleman. His services to citizens of the United States, who lived and suffered here during the war, will become a part of history. When the blockade began, Mr. and Mrs. Jerome had the foresight to lay in a supply of flour, in order that they might have bread, which soon became the rarest article of food in the city. Their English servant became ill, their negro servants deserted them, and, as a result of doing all the household work with her own hands, Mrs. Jerome herself became very ill. Mr. Jerome then went from shop to shop in Havana, trying to buy the things his wife needed, but was everywhere refused. The shop-keepers refused on the ground that Mr. Jerome represented American interests in Havana, and was therefore an enemy of Spain. As a consequence of this want of food and medicine, Mrs. Jerome grew worse, and finally died. Mr. Jerome bore his grief manfully, and continued to devote his time to lessening the suffering of others.

When Gen. Lee left Havana, he believed that every American citizen left with him. But such was not the case. On the day after his departure, sixty citizens of the United States presented themselves at the British Consulate, and within three days Mr. Jerome had on his list 135 destitute American families claiming his protection and assistance. For the relief of the destitute, Mr. Jerome was authorized to spend $2,000. This sum, for the period of the blockade, was wholly insufficient. Ten times that amount could have been used. How much Mr. Jerome paid out of his small salary of less than $200 a month, he will not say. At any rate, the pressure upon his time, his energy and his resources was prodigious.

THE ENGLISH CONSULATE IN HAVANA.
Mr. Jerome, the Consul, stands in the centre.

E POOR OF HAVANA CROWDING AROUND THE "U. S. S. RESOLUTE."

One strange thing about Havana is that the Spanish churches are almost always empty, though their doors are always wide open. People go to the cafes, but rarely to the churches. Where are the large congregations one might expect to see in the churches under such sorrowful circumstances? On Sundays, and even on saint's days, one sees only the devout few, the ever-faithful, within the sacred portals. In the grand, old cathedral, which contains the bones of Columbus, two rapid-fire guns are mounted on the altar, their muzzles facing down the church, as if to say, "Beware of trespass here." In this cathedral, standing near the Columbus monument, I found a Spanish priest. Said he: "I have lived in America, and somehow your religion seems to make for character. But I look around me here in Havana, in all Cuba, and I see good Catholics always, but not so often good Christians. I see immorality. I see a Sunday without true sacredness. I see low standards of truth, of life, of honesty, of honor. In the family, in the state, I see that which no Christian priest can respect or conscientiously uphold. I do not know what the remedy is. Doubtless our blessed Lord will give it to us eventually. But meantime this country is in a far more terrible state religiously and morally than politically. I do all I can personally — that is all any man can do when things go wrong—and leave the result to God." The truth is, the people of Cuba are amiable, they have many excellent qualities, but their religious ideas need to be vitalized. There is abundant room for missionary work in Cuba.

GILSON WILLETS.

THE CUBAN WHITE CROSS SOCIETY.

SCENE IN A SPANISH HOSPITAL IN HAVANA.

medicine. But such, unfortunately, was not the case. We had merely a general

FIND THE WANDERING ONES.

FIND the wandering ones and save them—
Save them for a Saviour's love—
Life and love and all, he gave them,
When he left his home above.
Stay not for the barren mountains,
Nor the deserts they have crossed—
Find the wandering ones and save them—
Jesus bids you save the lost.

In his mercy, Jesus found thee,
And he healed thy broken heart,
Haste to find some other wand'rers,
Make them blessed as thou art.
Find the wandering ones and save them
From the sinful paths they've trod,
Will you find them? Will you save them?
Save, O save them now for God.

Vineland, N. J. —MRS. FRANK A. BRECK.

THE METROPOLITAN PULPIT

MAKE HOME HAPPY.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: John 20: 10, ... } **The disciples went away again unto their own home.**

A CHURCH within a church, a republic within a republic, a world within a world, is spelled by four letters—Home! If things go right there, they go right everywhere; if things go wrong there, they go wrong everywhere. The doorsill of the dwelling-house is the foundation of Church and State. A man never gets higher than his own garret or lower than his own cellar. Domestic life overarches and undergirdles all other life. The highest house of Congress is the domestic circle; the rocking-chair in the nursery is higher than a throne. George Washington commanded the forces of the United States, but Mary Washington commanded George. Chrysostom's mother made his pen for him. If a man should start out and run seventy years in a straight line, he could not get out from under the shadow of his own mantelpiece. I therefore talk to you about a matter of infinite and eternal moment when I speak of your home.

As individuals we are fragments. God makes the race in parts, and then he gradually puts us together. What I lack, you make up; what you lack, I make up; our deficits and surpluses of character being the cog wheels in the great social mechanism. One person has the patience, another has the courage, another has the placidity, another has the enthusiasm: that which is lacking in one is made up by another, or made up by all. Buffaloes in herds, grouse in broods, quails in flocks, the human race in circles. God has most beautifully arranged this. It is in this way that he balances society; this conservative and that radical keeping things even. Every ship must have its mast, cut-water, taffrail, ballast. Thank God, then, for Princeton and Andover, for the opposites. I have no more right to blame a man for being different from me than a driving-wheel has a right to blame the iron shaft that holds it to the centre. John Wesley balances Calvin's Institutes. A cold thinker gives to Scotland the strong bones of theology: Dr. Guthrie clothes them with a throbbing heart and warm flesh. The difficulty is that we are not satisfied with just the work that God has given us to do. The water-wheel wants to come inside the mill and grind the grist, and the hopper wants to go out and dabble in the water. Our usefulness and the welfare of society depend upon our staying in just the place that God has put us, or intended we should occupy.

For more compactness, and that we may be more useful, we are gathered in still smaller circles in the home group. And there you have the same variety again: brothers, sisters, husband, and wife; all different in temperaments and tastes. It is fortunate that it should be so. If the husband be all impulse, the wife must be all prudence. If one sister be sanguine in her temperament, the other must be lymphatic. Mary and Martha are necessities. There will be no dinner for Christ if there be no Martha; there will be no audience for Jesus if there be no Mary. The home organization is most beautifully constructed. Eden has gone; the bowers are all broken down; the animals that Adam stroked with his hand that morning when they came up to get their names have since shot forth tusk and sting, and growled panther at panther; and, mid air, iron beaks plunge, till with clotted wing and eyeless sockets the twain come whirling down from under the sun in blood and fire. Eden has gone, but there is just one little fragment left. It floated down on the River Hiddekel out of Paradise. It is the marriage institution. It does not, as at the beginning, take away from man a rib. Now it is an addition of ribs.

This institution of marriage has been defamed in our day. Socialism and polygamy, and the most damnable of all things, free-lovism, have been trying to turn this earth into a Turkish harem. While the pulpits have been comparatively silent, novels—their cheapness only equaled by their nastiness—are trying to educate, have taken upon themselves to educate, this nation in regard to holy marriage, which makes or breaks for time and eternity. Oh, this is not a mere question of residence or wardrobe! It is a question charged with gigantic joy or sorrow, with heaven or hell. Alas for this new dispensation of George Sands! Alas for this mingling of the nightshade with the marriage garlands! Alas for the venom of adders spit into the tankards! Alas for the white frosts of eternal death that kill the orange-blossoms! The Gospel of Jesus Christ is to assert what is right and to assail what is wrong. Attempt has been made to take the marriage institution, which was intended for the happiness and elevation of the race, and make it a mere commercial enterprise; an exchange of houses and lands and equipage; a business partnership of two stuffed up with the stories of romance and knight-errantry, and unfaithfulness and feminine angelhood. The two after a while have roused up to find that, instead of the paradise they dreamed of, they have got nothing but a Van Amburgh's menagerie, filled with tigers and wild cats. Eighty thousand divorces in Paris in one year preceded the worst revolution that France ever saw. And I tell you what you know as well as I do, that wrong notions on the subject of Christian marriage are the cause at this day of more moral outrage before God and man than any other cause.

There are some things that I want to bring before you. I know there are those of you who have had homes set up for a great many years; and, then, there are those here who have just established their home. They have only been in that home a few months or a few years. Then, there are those who will, after a while, set up for themselves a home, and it is right that I should speak out upon these themes.

My first counsel to you is, have God in your new home, if it be a new home; and let him who was a guest at Bethany be in your household; let the divine blessing drop upon your every hope and plan and expectation. Those young people who begin with God end with heaven. Have on your right hand the engagement ring of the Divine affection. If one of you be a Christian, let that one take the Bible and read a few verses in the evening-time, and then kneel down and commend yourselves to him who setteth the solitary in families. I want to tell you that the destroying angel passes by without touching or entering the door-post sprinkled with blood of the everlasting covenant. Why is it that in some families they never get along, and in others they always get along well? I have watched such cases, and have come to a conclusion. In the first instance, nothing seemed to go pleasantly, and after a while there came a devastation, domestic disaster, or estrangement. Why? They started wrong. In the other case, although there were hardships and trials and some things that had to be explained, still things went on pleasantly until the very last. Why? They started right.

My second advice to you in your home is, to exercise to the very last possibility of your nature the law of forbearance. Prayers in the household will not make up for everything. Some of the best people in the world are the hardest to get along with. There are people who stand up in prayer-meetings and pray like angels, who at home are uncompromising and cranky. You may not have everything just as you want it. Sometimes it will be the duty of the husband and sometimes of the wife to yield; but both stand punctiliously on your rights, and you will have a Waterloo with no Blucher coming up at night-fall to decide the conflict.

Never be ashamed to apologize when you have done wrong in domestic affairs. Let that be a law of your household. The best thing I ever heard of my grandfather, whom I never saw, was this: that once having unrighteously rebuked one of his children, he himself having lost his patience, and, perhaps, having been misinformed of the child's doings, found out his mistake, and in the evening of the same day gathered all his family together, and said, "Now, I have one explanation to make, and one thing to say. Thomas, this morning I rebuked you very unfairly. I am very sorry for it. I rebuked you in the presence of the whole family, and now I ask your forgiveness in their presence." It must have taken some courage to do that. It was right, was it not? Never be ashamed to apologize for domestic inaccuracy. Find out the points; what are the weak points, if I may call them so, of your companion, and then stand aloof from them. Do not carry the fire of your temper too near the gunpowder. If the wife be easily fretted by disorder in the household, let the husband be careful where he throws his slippers. If the husband come home from the store with his patience exhausted, do not let the wife unnecessarily cross his temper; but both stand up for your rights, and I will promise the everlasting sound of the war-whoop. Your life will be spent in making up, and marriage will be to you an unmitigated curse. Cowper said,

> The kindest and the happiest pair
> Will find occasion to forbear;
> And something, every day they live,
> To pity, and perhaps forgive.

I advise, also, that you make your chief pleasure circle around about that home. It is unfortunate when it is otherwise. If the husband spend the most of his nights away from home, of choice, and not of necessity, he is not the head of the household; he is only the cashier. If the wife throw the cares of the household into the servant's lap, and then spend five nights of the week at the opera or theatre, she may clothe her children with satins and laces and ribbons that would confound a French milliner, but they are orphans. It is sad when a child has no one to say its prayers to because mother has gone off to the evening entertainment! In India they bring children and throw them to the crocodiles, and it seems very cruel; but the jaws of social dissipation are swallowing down more little children to-day than all the monsters that ever crawled upon the banks of the Ganges!

I have seen the sorrow of a godless mother on the death of a child she had neglected. It was not so much grief that she felt from the fact that the child was dead as the fact that she had neglected it. She said, "If I had only watched over and cared for the child, I know God would not have taken it." The tears came not: it was a dry, blistering tempest—a scorching simoom of the desert. When she wrung her hands it seemed as if she would twist her fingers from their sockets; when she seized her hair, it seemed as if she had, in wild terror, grasped a coiling serpent with her right hand. No tears! Comrades of the little one came in and wept over the coffin; neighbors came in and the moment they saw the still face of the child the shower broke. No tears for her. God gives tears as the summer rain to the parched soul; but in all the universe the driest and hottest, the most scorching and consuming thing is a mother's heart if she has neglected her child, when once it is dead. God may forgive her, but she will never forgive herself. The memory will sink the eyes deeper into the sockets, and pinch the face, and whiten the hair, and eat up the heart with vultures that will not be satisfied, forever plunging deeper their iron beaks. Oh, you wanderers from your home, go back to your duty! The brightest flowers in all the earth are those which grow in the garden of a Christian household, clambering over the porch of a Christian home.

I advise you also to cultivate sympathy of occupation. Sir James Mc'Intosh, one of the most eminent and elegant men that ever lived, while standing at the very height of his eminence, said to a great company of scholars, "My wife made me." The wife ought to be the advising partner in every firm. She ought to be interested in all the losses and gains of shop and store. She ought to have a right—she has a right—to know everything. If a man goes into a business transaction that he dare not tell his wife of, you may depend that he is on the way either to bankruptcy or moral ruin. There may be some things which he does not wish to trouble his wife with; but if he dare not tell her, he is on the road to discomfiture. On the other hand, the husband ought to be sympathetic with the wife's occupation. It is no easy thing to keep house. Many a woman who could have endured martyrdom as well as Margaret, the Scotch queen, has actually been worn out by housekeeping. There are a thousand annoyances in the kitchen. It is very annoying to have the vexations of the day around the office or the register or the table, or in the nursery or parlor, to have the husband say, "You know nothing about trouble; you ought to be in the store half an hour." Sympathy of occupation! If the husband's work cover him with the soot of the furnace, or the odors of leather or the factories, let not the wife be easily disgusted at the begrimed hands or satisfactory aroma. Your gains are one, your interests are one, your losses are one. In the hold of the work of life with both hands. Four hands to fight the battles; four eyes to watch for the danger; four shoulders on which to carry the trials. It is a sad thing when the painter has a wife who does not like pictures. It is a sad thing for a pianist when she has a husband who does not like music. It is a very sad thing when a wife is not content unless her husband has what is called a "genteel busness." So far as I can stand a "genteel business," it is something to which a man goes at ten o'clock in the morning, and from which he comes home at two or three o'clock in the afternoon, and gets a large amount of money for doing nothing. I fear is, I believe, a "genteel business; and there has been many a wife who has made the mistake of not being satisfied until the husband has given up the planning of the hides, or the turning of the banisters, or the building of the ship, and put himself in circles where he has nothing to do but smoke cigars and indulge in wine, and get himself into habits that will set him, going down in the maelstrom, taking his wife and children with him. There are a good many trains running from earth to destruction. They start all hours of the day, and all hours of the night. There are the freight trains that go very slowly and very heavily, and there are the accommodation trains that on toward destruction, and they stop every often and let a man get out when he wants to. But genteel idleness is the express train: Satan is the stoker, and alcohol is the engineer; and though one may be out in front of it, and swing the red flag of "danger," or the lantern of God's Word, it makes just one shot into the station, coming down the embankment with a shout and a wail and a shriek—then a crash! There are two classes of people sure of destruction: first, those who will do nothing to do: secondly, those who will do something to do, but who are too lazy or too proud to do it.

I have one more word of advice to give to those who would have a happy home, and that is, let love preside in it. When your behavior in the domestic circle becomes a mere matter of calculation: even the caress you give is merely the result of deliberate study of the position you occupy, happiness lies stark dead on the hearth-stone. When the husband's position as head of the household is maintained by loudness of voice, by stress of arm, by fire of temper, the republic of domestic bliss has become a despotism that neither God nor man will abide! Ye, who promised to love each other at the altar! how dare you commit perjury! Let no shadow of suspicion come on the affection. It is easier to kill that flame than it is to make it live again. The dust from hell that puts out that light, leaves you in the blackness of darkness forever.

Here are a man and wife; they agree in nothing else, but they agree they will have a home. They will have a splendid house, and they think that if they have a house, they will have a home. Architects make the plan, and the mechanics execute it; the house to cost one hundred thousand dollars. It is done. The carpets are spread; lights are hoisted; curtains are hung; cards of invitation sent out. The horses in gold-plated harness prance at the gate; guests come in and take their

ces the flute sounds; the dancers go
n lown; and with one grand whirl
w th and the fashion and the mirth
e eat town wheel amid the pictured
s. Ha! this is happiness. Float it
the smoking viands; sound it in the
s chirl it in the dance; cast it in the
sculpture; sound it up the bril-
ir-way; flash it in chandeliers!
pass, indeed! Let us build on the
ref the parlor floor a throne to Hap-
ess let all the guests, when come in,
g eir flowers and pearls and dia-
d nd throw them on this pyramid,
let be a throne; and then let Hap-
ss e queen, mount the throne, and
stand around, and, all chalices
e will say, "Drink, O queen! live
eve" But the guests depart, the
s e breathless, the last clash of the
t t hoofs is heard in the distance,
tl twain of the household come back
e e Queen of Happiness on the
midst the parlor floor. But, alas! as
c e back, the flowers have faded, the
t ors have become the smell of a
house, and instead of the Queen
iness there sits there the gaunt
Anguish, with bitten lip and
e ye, and ashes in her hair. The
the dancers who have left seems
g yet, like jarring thunders that
e e floor and rattle the glasses of
e rim to rim. The spilled wine
or turns into blood. The wreaths
u have become wriggling reptiles.
oicatch tangled in the canopy that
s the couch. A strong gust of
mes through the hall and the
room and the bed-chamber, in
the lights go out. And from
of the wine-beakers come the
s Happiness is not in
nd the arches respond,
t in us!" And the
ce instruments of music.
n d on by invisible fin-
a wer, "Happiness is not
!. And the frozen lips of
break open, and, seat-
n throne of wilted flow-
h trikes her bony hands
th and groans. "It is not

a very night a clerk with
da of a thousand dollars a
—ly one thousand—goes
is me, set up three months
jt after the marriage-
ve meets him at the
e sits with him at the
e: ve talks over the work
day; love takes down
B e, and reads of him
c e our souls to save; and
l el, and while they are
it—right in that plain
n, the plain carpet—the
ls f God build a throne.
t of flowers that perish
fa away, but out of gar-
heaven, wreath on top
re h, amaranth on am-
h ntil the throne is done.
harps of God sound-
an uddenly there appeared
w mounted the throne
eyso bright and brow so fair that the
l w it was Christian Love. And they
t a he foot of the throne, and, putting
h l on each head, she blessed them,
sa "Happiness is with me!" And
thne of celestial bloom withered not
t passing years; and the queen
o he throne till one day the mar-
p felt stricken in years—felt them-
s lled away, and knew not which
to , and the queen bounded from
thne, and said, "Follow me, and I
sh you the way up to the realm of
a g love." And so they went up
ngongs of love, and walk on pave-
ts love, and to live together in man-
love, and to rejoice forever in the
t t God is love.

Caring for Our Sick Soldiers.

e week marks an improvement in
co ition of our soldiers who have
en from Cuba and Porto Rico.
n e recent arrival in New York of
steners *Obdam* and *Berlin*, a large
mbe of soldiers, in various stages of
wa ence, came to the headquarters
e omen's National Relief Associa-
to hose care they had been assigned.
we soon sent to comfortable quarters.
e ref work of the Association will
n b extended to Cuba and Porto Rico.

What One Earnest Woman Did . .

Mrs. Almira S. Steele's Consecrated Work Among the Needy Children of the South.

WHAT may be accomplished by a single earnest life, devoted to the spiritual and intellectual uplifting of its fellows, the world has already seen in the careers of such noble souls as Spurgeon, Cullis, Muller and Armstrong. These men, through their marvelous faith in God and his promises, and the force of their spiritual natures, were made instrumental in influencing countless thousands of lives. Many godly women, too, whose hearts have been touched by the same missionary fire, have done glorious work in similar fields. To their energy and devotion is due the foundation of many worthy homes and training institutions, whose beneficiaries are chiefly drawn from the needy and neglected classes.

One of the pioneers in this latter class of Christian work, is Mrs. Almira S. Steele, of Chattanooga, Tenn. Mrs. Steele is a New Englander, having been born in Chelsea, Mass. She belonged to an influential family, and received a superior education. She became Principal of the Shurtleff Grammar School at Chelsea, and afterward of the Beechmont School at the same place. After the death of her husband, Mrs. Steele and her daughter went South. In 1880 she began her missionary career under the auspices of the Woman's Home Missionary Association, her first field being at Hampton, S. C., but the disturbed condition of that section prevented satisfactory work and she was transferred to Chattanooga, Tenn. There she labored for a time as a city missionary. Her experience led her among the very poor—those who were almost wholly strangers to the social, educational, and religious advantages common to civilized communities. Her heart went out to them sympathetically, and she resolved to devote to the task of helping them, not only the rest of her life, but all the means at her disposal. Faithfully has she kept that solemn promise, and wonderfully has her work among the poor, ignorant whites and blacks of Chattanooga been blessed in consequence.

During her travels among the poor, after a visitation of yellow fever, cholera or smallpox—which claimed many victims, especially among the negroes—she found many homeless and sick little children, for whom no provision was made by the city or county authorities. Touched with pity for their condition, she consulted the American Missionary Association with reference to founding a home for them, but she soon learned that it was expected that her work, under its auspices, should be confined to the churches and schools. She was advised to make an effort to interest the people of Chattanooga on the subject. So she endeavored to do so by calling a meeting of citizens, which was attended by both Northern and Southern white men who gave her a most courteous hearing. It was quite clear, however, that she would have to trust to her own resources and the sympathy of Christian friends, rather than to official cooperation, in the work she proposed to undertake. She would receive but little encouragement from the tax-payers.

THE "HOME FOR NEEDY CHILDREN," CHATTANOOGA, TENN.

Soon after this event, she severed her official connection with the Association and established the first of her series of Homes for Needy Children, using her own money in the enterprise, which soon absorbed all the accumulated savings of fifteen years. First, a plot of land was secured for $795, and upon it a house was built at a cost of about $800 more. For the want of better furniture, it was fitted up partially with dry-goods boxes for seats. Twenty children were taken and formed into classes, and the long delayed work was thus begun. It was, from the very outset, purely a work of faith, for she was resolved that there should be no begging or solicitation, and she felt that if it met with the Divine approval, it would be provided for, and that friends would be raised up in its behalf. People began to take an interest in the Home, and she received aid from many quarters unexpectedly. A second building and a third were added, and, like the first were filled with destitute children, black and white. In November, 1885, all three buildings were burned down, and the circumstances were such as to give rise to suspicions of incendiarism, although nothing was ever found out. This misfortune, however, did not daunt Mrs. Steele. The disaster brought her new friends and offers of assistance. Mayor Sharp, of Chattanooga, stood by her nobly, and public sympathy began to turn to her side. Besides, her daughter, Mrs. Prince, who inherited a sum of money, voluntarily placed her little fortune at her mother's disposal. Mrs. Steele, through the kindness of two business men of Chattanooga, was enabled to raise some $6,000 additional. A substantial brick building was erected at a cost of $15,000, with sufficient accommodations for 250 children.

MRS. STEELE AND A GROUP OF HER TRAINED HELPERS.

This structure (which is shown on this page), is now the scene of the work which was begun and carried on under so many disadvantages and discouragements. There are at the present time under Mrs. Steele's care 157 children, black and white. From the beginning of her work in Chattanooga to date, she has educated and trained 683 children, a majority of whom are now occupying useful and respectable positions. On these lowly lives the wholesome Gospel training, no less than the practical education received, has exercised a powerful influence for good. The average expense of supporting and educating a child in the Home has been about $125 a year.

The Chattanooga Home is conducted under the auspices of a responsible Board of Trustees, comprising citizens of Tennessee, Massachusetts and New York, and has among its band of workers many skilful and competent teachers. The Home is wholly undenominational. No child is rejected on account of color. The religious, literary and industrial education given to the inmates is well adapted to their needs, and the founder looks forward with confidence to the continued support of God's people for her efforts in behalf of the destitute black and white children of the Southern States.

MRS. PRINCE.

A Fine Record.

A Sunday School teacher for seventy-four years! Surely that is a blessed record of usefulness. David Evans, of Horeb, Jackson Co., O., who died last year at the ripe age of ninety-six, began his work as a Sunday School teacher in his native Wales, and, after 1838, continued it in this country until four years before his death, when failing eyesight compelled him to lay it down. He was born in 1801, and could read Welsh, English, and Latin before he was ten. He joined the Welsh Presbyterian Church at fifteen, and never missed attendance at Sunday School, unless prevented by sickness. We are indebted to Thomas E. Davis, of Oak Hill, O., for the above facts.

The Sunday School

Hezekiah's Great Passover.

S. S. Lesson for Nov. 6. II. Chron. 30: 1-13. Golden Text, II. Chron. 30: 8.

BY MRS. M. BAXTER.

A GOOD God-fearing king is, in any age of the world, in any land, a rare exception. King Hezekiah was one of these exceptions. "He did that which was right in the eyes of the Lord, according to all that David his father had done." He began well. Son, as he was, of the wicked Ahaz, nurtured and brought up in wickedness, he had by some means been found out by God, and had yielded his heart to him. In the first year of his reign, in the first month, he opened the doors of the house of the Lord. He knew God well enough to be sure that he would stand by him in effecting a fundamental reformation in the land, and in spite of public opinion which might reproach him for casting such a slur on his father's memory, he made it his primary consideration to give God his place, and left no one in doubt that the new king served the living God.

Gathering together the Levites, he called upon them to sanctify themselves that they might also sanctify the house of God. He spoke freely of the abuses which had crept in, the cessation of the worship of Jehovah, and the consequent judgments which he had inflicted upon Judah, and declared, "Now it is in my heart to make a covenant with the Lord the God of Israel, that his fierce anger may turn away from us." A godly king makes a godly people. The Levites were shamed into the recognition of their duty; they followed the lead of their young king, and sanctified themselves and then proceeded to carry out the filthiness from the temple of the Lord. Worship had ceased there; and where worship goes out uncleanness comes in. Oh how often have attempts been made to bring about a revival in some church where the spiritual leaders have not first sanctified themselves! What a miserable failure it has been! How often parents have prayed for and made efforts for the conversion or sanctification of their children, while they themselves were sorely in need of a deeper work of God in their own hearts, and their efforts were unavailing.

When the Levites were sanctified and the temple was cleansed, Hezekiah gathered the princes of the city, not to some grand feast, but to offer a "sin-offering for the kingdom, and for the sanctuary, and for Judah" (II. Chron. 29: 21). Atonement must be made; the princes, priests and Levites must all bear witness to this act; this solemn confession of national sin and national faith in the blood which maketh an atonement for the soul or the life" (Lev. 17: 11). Wonderful type of "the blood of Jesus which speaketh better things than that of Abel" (Heb. 12: 24). No wonder that "when the burnt offering began, the song of the Lord began" (II. Chron. 29: 27), not only had Hezekiah ordained it so, but whenever the burden of sin is gone, it is the instinct of the saved sinner to rejoice and praise God. How did the young king dare to go in direct antagonism to popular feeling, which at this time was all on the side of idolatry? Whence came this courage? How was it he did not act with more of worldly wisdom and do it by degrees? It was because Hezekiah really knew his God and counted upon him. His was no religion of mere custom, or mere sentiment, the things of God were in his eyes all important.

Hezekiah was not mistaken; God stood true to him and bowed the heart of the people, so that instead of raising up a revolution against the young king who brought in such an utter reformation, the people rejoiced as much as the king, and none could say that Hezekiah had brought this thing about; the hand of the Lord had done it. "Hezekiah rejoiced and all the people, because of that which God had prepared for the people, for the thing was done suddenly" (II. Chron. 29: 36, R.V.). It was a wonderful work, and the king might well have said, "This is the day which the Lord hath made, we will rejoice and be glad in it." The people had been so really wrought upon by God that they had not only confessed their sin and abandoned it by their taking part in the offering of the sin-offering, but also at the call of the king they offered sacrifices and thank-offerings, and those that were of a willing heart (for some followed suit only by constraint), brought burnt offerings. When men begin to give their all with a glad and willing heart, it is clear on which side their heart is.

It cannot be otherwise that when we ourselves have met with God, and he has blessed us, whether at the time when we are first born again, or whether at any time of special renewing of his grace, we long that others should partake of the same blessing. So it was with Hezekiah. The law, "Out of the abundance of the heart the mouth speaketh," is indeed the law of the spiritual life as well as, alas, of the life of nature, for the evil heart speaks out its pestilential corruption, spreading sin and misery around. Hezekiah was not satisfied that the glorious work of God which had commenced in his own country and his royal city should be confined to Judah and Jerusalem; therefore he sent to all Israel and Judah, and sent letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, "to keep the passover unto Jehovah the God of Israel." In the days of Ahaz, Israel had been permitted to conquer Judah, and the Israelites had "slain the children of Judah in a rage which hath reached up into heaven," and intended to turn their brethren of Judah into slaves, when God sent the prophet Oded to rebuke them, and some of the elders of Ephraim took the matter to heart, and instead of making them slaves, they clothed them, shod them, fed them, carried the feeble (probably the wounded), on asses and brought them to Jericho (II. Chron. 28: 5, 15).

How could Hezekiah better repay this unwonted kindness to his people than in seeking the spiritual good of Israel? The thoroughness of the work in Judah was evidenced by the fact that the king was able to take counsel with his princes, and all the congregation of Israel to keep the passover. Having in the first place gone forward with God alone, he found that God had so turned the hearts of the princes and the people that it was no longer dangerous, but helpful, to take them into his counsels. How often do God's children take counsel in the first place with man, and then seek to bring God in! This cannot answer: God cannot take a second place, but can raise up useful counsellors wherever his counsel is first asked and taken. It was a bold stroke to publish the keeping of this passover from Dan to Beersheba, but Hezekiah spared neither pains nor money, and the advertising was done on a large scale.

Such a proclamation has rarely been met with in the history of any nation. It was a distinct appeal on the part of those who had turned to God, to others who had not turned to him. It was a distinct preaching of repentance and faith. After warnings on the ground of how their fathers had trespassed and been judged, it ran, "Now be ye not stiff-necked as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary which he hath sanctified forever, and serve the Lord your God, that his fierce anger may turn away from you . . . for the Lord your God is gracious and merciful and will not turn away his face from you if ye return unto him."

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

SIXTEEN years of sin, loathsome idolatry and national misfortune under Ahaz, the grandson of Uzziah, had brought the Jewish nation to the verge of ruin, when Hezekiah, then a young man of twenty-five years of age, came to the throne. His father, Ahaz, is placed by the historian on a pillar of infamy, and receives at his hands the most scathing denunciation of all the kings. If we are right in supposing the historian to be a Levite, attached to the musical department of the Temple, as may be inferred from the character of his book, we can understand how heinous it would appear in his eyes for the king to close the doors of the Temple and suspend its services. He tells with manifest approval the fact, that his people buried Ahaz in the city and not among the kings of his house. The new king was a man of a different order. It would have been interesting to learn how it was that, surrounded in the court and nation with so much vice and superstition, King Hezekiah should have grown up so good a man. The Chronicler does not enlighten us, but it seems at least possible that he may have come under the influence of Isaiah, who belonged to the Jewish aristocracy, and would have been little likely to neglect the opportunities afforded by his station, of moulding the character of the heir to the throne. Though the Chronicler cannot bring himself to endorse the eulogium pronounced on Hezekiah (II. Kings 18: 5), by the writer of the Kings, with whose work he was familiar, he gives him credit for reforming zeal. His first act was to open the doors of the Temple and to have the building cleansed from its accumulation of filth. The char... the writer shows itself in his emp... the contrast between the alacrity ... Levites and the slowness of the ... in this work, and in his careful r... the ceremonies necessary to the ... tion of the building. Then fol... great feast of dedication. But t... zeal was not even then exhaust... though the proper time for hol... Passover was past, Hezekiah c... wait eleven months for the great ... ceremony. He determined to ... Passover at an irregular date, ... shows the large-heartedness an... gence of the Chronicler, that he ... the fact with apparent approva... people disregarded the irregula... joined in the celebration with deli... from among the people of the N... Kingdom who had been left behi... captivity, some came, on the kin... tation, to take part in the ceremo... wonders how it could have been ... so short a time after the death o... when the whole nation was st... idolatry, the Passover could ha... celebrated with so much popula... siasm. Expecting apparently so... inquiry from his readers, the Ch... explains that, "God had prepa... people; for the t... done suddenly."

"SO THE POSTS PASSED FROM CITY TO CITY THROUGH THE COUNTRY."

They could no... at that time. T... mand as to the ... time for keepi... Passover was v... cise, as will be ... turning to Exod... 18, but the time h... ed, and if the k... paid as much a... to the verbal c... as people do in ... he would have f... hold it at a differe... But he had mo... and obeyed th... rather than the l... satirist of the l... tury, describes ... leaving in his will ... tions to his sons: ... kind of coat they ... wear. The inst... led to bitter c... One son wore m... tons on the coat ... others; another ... braided; anothe... grew stout, chan... shape to suit his ... figure. Each rep... the others with ... disrespect to thei... and each claim... their father's instu... permitted them t... the change he ha... So the quarrel gr... the father's provi... a fraternal affecti... bolized by simil... costume, beca... source of alienat... hatred. Denomi... disputants ought ... that parable.

Will not turn his face from you ... turn unto him. A well-known writer ... story of a girl who left her father's ... to find pleasure and gaiety in a gre... The father was a Presbyterian el... emn and censorious. His wife die... the daughter was an infant, and ... had grown up in a cheerless home ... was fond of dress and of society, ... last was lured away by the promis... cheerful life. But a great long... go back to her native place and th... cent life she had led there, grew st... her heart. If she could only ho... her father would receive her, she ... have gone back; but she knew ... stern and unforgiving, and she da... venture. In the meantime her fat... rowed over her absence. He blot... name out of the family Bible, but ... not blot her memory out of his heart... day when the girl's longing for ho... especially strong, she received a ... from one of her father's neighbors, ... her to come home, and assuring h... her father would welcome her. Th... all that was needed. The girl start... home that day, and when she arriv... the father in the parable, her stern ... fell on her neck and kissed her.

A PHILANTHROPIST DEAD.

nel seph M. Bennett's Long Life of Business Prosperity and His Benefactions to the Poor of Philadelphia.

ANY religious and philanthropic institutions in the city of Philadelphia are mourning the death of a faithful and munificent friend. Col. Joseph M. Bennett ee or many years one of America's ge rous givers, a man who used his th intelligence and wise disatn, and with the business instinct i careful to get from the gift the t ults. His death, which occurred y eaves a void that will not be fill, and deprives the needy and lps of a sympathetic and benevseer. Like Peter Cooper, in New . C Bennett built in Philadelphia nnonument in his lifetime, and rn by the institutions he founded, dced, an immortality of fame. st d to tell future generations, th the costliest mausoleum could w man of large wealth and with

THE HAYES MECHANICS' HOME.

ner ompassionate heart sought to o who had fallen in the struggle a those who were preparing for dru e under disadvantageous circns. Like the ancient patriarch, d y: "I delivered the poor that nd he fatherless and him that had to lp him. I was a father to the nd he cause which I knew not I ed it."

L Bnett knew by experience the ditio of the boy who must enter the ena with deficient equipment. s rn over eighty years ago in a ve Jersey village. His father was r, t not a prosperous one. The ly put to work in his father's and was trained in habits of inand economy. The value of money pr sed upon him, but not the mis ous ve of it for its own sake, which in his heart, and that it was to her that the causes he served were indebted for the help he had rendered. There were other lessons, too, that godly mother taught her boy, which remained with him when he was beyond the reach of her voice—lessons which, by God's blessing, kept him from evil, and strengthened him to resist temptation.

The mill did not afford the lad the sphere that his business powers fitted him to occupy. He wanted to be in a great city where opportunities for rising in life might be found. He went to Philadelphia when little more than a boy, and began his career by learning the trade of a tailor. By the time he was twenty-one he had saved a little capital, with which he began business in a small way in the Kensington district. His progress from that time was steadily upward. He gave his attention unreservedly to business, working at it early and late, and soon won a connection which respected and trusted him. Some years were spent in the little store, and then an opportunity occurred of acquiring a large business in Market Street, Philadelphia. He secured a partner, and, with his aid, the business was bought. It developed rapidly; new premises had to be obtained, and even those proved inadequate. The firm began to work up an extensive wholesale trade, and the fine building known as Tower Hall, at that time one of the most handsome business edifices in the city, was erected. Advertising, tact, energy and sound principle contributed to make the business successful, and in a short time Mr. Bennett became known as the possessor of a considerable fortune. In 1879 he decided to quit the hard and trying life of the head of a large firm. The business was sold, and Mr. Bennett retired. During his successful career, he employed a large number of clerks, in whose welfare he took a lively interest. It is now recalled that among them was a young man, who is now known still more widely than his former employer. This was John Wanamaker, whose business career in many respects resembles Mr. Bennett's. After leaving his store, Mr. Bennett entered on a different kind of occupation, which, by his sound judgment and courageous enterprise, made his fortune still larger. This was the purchase of unimproved land in districts accessible to the city, on which he erected dwellings and stores that are now exceedingly valuable. In this way Mr. Bennett aided in building up the city, and secured large additions to his own wealth.

From the time of his retirement from business to the close of his life Col. Bennett made philanthropic helpfulness one of his chief occupations. His heart seemed to go out toward all who were in need and his mind to be concerned with the best methods of helping them. It did not content him to give and to give largely; he tried to solve the problem of permanent relief which is much more difficult than giving temporary assistance. Especially those who seemed to be handicapped in life's race were the objects of his sympathetic interest. The institute for the training of the deaf and dumb which must have cost him a large sum was a case in point. He took special interest, too, in the advancement of women, and was at no small pains to provide means for helping them to earn a livelihood. Besides his general gifts to the Women's Department of the University of Pennsylvania, he endowed two scholarships of $7,500 each for women who were studying for honors. Ten years ago he gave two large buildings toward the support of the graduate department for women, and subsequently he added four houses to his gift. In all, Col. Bennett's gifts to the University, aggregated $75,000, besides the sum bequeathed to it in his will. To the colored race Col. Bennett was a faithful and generous friend. He purchased a church building and presented it to the Zion M. E. Church, and subsequently had it torn down and rebuilt in granite when the needs of the congregation required a more substantial building. Of the Methodist Episcopal Church, he was a stanch supporter. The various benevolent institutions under its auspices were indebted to him for large benefactions. He built a Home for the Aged, and an Orphanage, both of which he endowed, at the same time modestly insisting that they should bear the name of the church, instead of his own name, which the trustees proposed to give them. Besides all these gifts, there were other institutions which owned him as their chief benefactor. Among these were the Hayes Mechanics' Home, the Home for Aged Men, the Women's Christian Association, St. Matthew's, the Covenant, the Cookman Churches, and the Deaconess' Home, which was his last gift. It was his delight to thus distribute the money he had acquired, and to see it bearing fruit in the lightening of other people's burdens. Many a poor struggler in years to come will bless him for the help obtained through his benefactions.

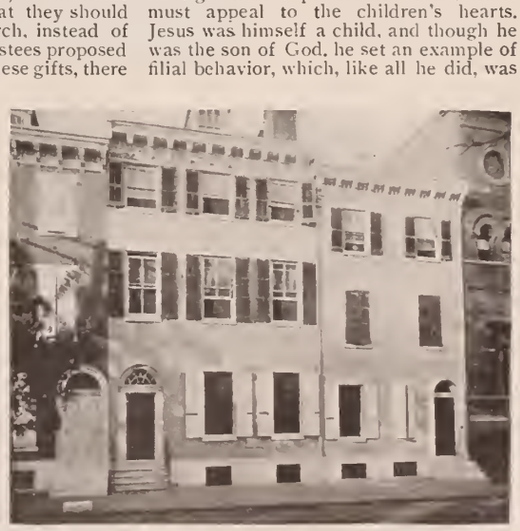
Such men as Col. Bennett are sorely needed by the church. It is in religion as it is in business; the enlarged opportunities of these days cannot be used without increased expenditures. Men offer themselves willingly for service, but the money that is needed is not so easily obtained. Yet it is a notorious fact that the men who are most liberal in giving, always have the prosperity which enables them to give. As the wise king said: "The liberal soul shall be made fat."

THE LATE COL. JOSEPH M. BENNETT.

THE METHODIST EPISCOPAL ORPHANAGE.

SCHOOL FOR TEACHING THE DEAF AND DUMB.

to boarding. His mother was a ber of the Society of Friends, and ly learned from her the responsibilproperty and the duty of ministero his fellow-men. The possession of s taught him, was a stewardand added: "Thee must never think at thee hast as thine own. Thee ve to give account of the way thou sed:." He used to say in afterthat s mother's lessons sank deep



THE METHODIST EPISCOPAL DEACONESS' HOME.

THE CHILDHOOD OF JESUS.

An Example which Encourages Work among Children. Luke 2: 40-52.

Most hopeful of all efforts for the betterment of the world, and the most fruitful, is that which aims to win children for Christ. Our League is wise in giving special attention to this work. It is proved by the experience of many generations that there are no Christians so faithful and so consistent as those who are converted in childhood. Famous examples there are of men who have done wonderful work in the church after being converted in middle life, but they are few compared with those who began their Christian life in the days of their youth. The future of the Church depends, therefore, in no small degree, on what is done now for the children. In the Sunday School and in the Junior League are the children on whom will come in a few years the responsibility for Christian work in the world. How important then is it for them to be well and wisely trained. If we were driven to the sad alternative of neglecting the young or the old, not even the urgency of the condition of men on the verge of the grave would justify us in choosing them as the sphere of labor. It is to the young that we may go with the greatest confidence before their spirits are soiled by contact with the world, and before their good impulses are warped by the maxims and selfish principles of everyday life. Happily two of the evangelists have given us a picture of Christ, which must appeal to the children's hearts. Jesus was himself a child, and though he was the son of God, he set an example of filial behavior, which, like all he did, was perfect. He was subject to his parents, and, as Luke tells us, he, like other children, increased in wisdom and in stature. It pleased God to have him start in this humble way, that children of every generation, to the end of the world, could feel that Jesus was once one of themselves, and can sympathize with them, having known by experience the sensations and impulses of childhood.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

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Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

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The Christian Herald will not be responsible for the return of unsolicited manuscripts forwarded to it with a view to publication.

Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post office at New York, as Second class Matter

A Caldron of Iniquity.

CANADA'S prohibition plebiscite is a significant indication of the growing antagonism of civilized society toward the dram-shop, which is the greatest caldron of iniquity in our time. Anacharsis said that the vine bore three grapes: the first was pleasure, the next was drunkenness, and the next misery. Every saloon above ground or under ground is a fountain of iniquity. It may have a license, and it may go along quite respectably for a while, but after a while the cover will fall off and the color of the iniquity will be displayed.

"Oh!" says some one, "you ought to be easier on such a traffic as that when it pays such a large revenue to the government, and helps support your schools and your great institutions of mercy." And then I think of what William E. Gladstone said—I think it was the first time he was Chancellor of the Exchequer—when men engaged in the ruinous traffic came to him and said their business ought to have more consideration from the fact that it paid such a large revenue to the English government. Mr. Gladstone said: "Gentlemen, don't worry yourselves about the revenue; give me thirty millions of sober people, and we'll have revenue enough and a surplus."

We might in this country—this traffic perished—have less revenue, but we would have more happy homes, and we would have more peace, and we would have fewer people in the penitentiary, and there would be tens of thousands of men who are now on the road to hell who would start on the road for heaven.

A celebrated doctor of France has recently discovered something which all drinkers ought to know. He has found out that alcohol in every shape, whether of wine or brandy or beer, contains parasitic life, called bacillus potomaniæ. By a powerful microscope these living things are discovered, and when you take strong drink you take them into the stomach, and then into your blood, and getting into the crimson coals of life they go into every tissue of your body, and your entire organism is taken possession of by these noxious infinitesimals. When in delirium tremens a man sees every form of reptilian life, it is only these parasites of the brain in exaggerated size. It is not a hallucination that the victim is suffering from. He only sees in the room what is actually crawling and rioting in his own brain. Every time you take strong drink you swallow these maggots, and every time the imbiber of alcohol in any shape feels vertigo or rheumatism or nausea, it is only the jubilee of these maggots. Efforts are being made for the discovery of some germicide that can kill the parasites of alcoholism, but the only thing that will ever extirpate them is abstinence, to which I would before God swear all young men and old.

Mysteries Everywhere.

MANY reject the Bible because there are mysteries in it they cannot explain. Many stab themselves to death with interrogation points. What! will you not believe anything you cannot explain? Have you finger nails? You say, "Yes." You believe in the law of gravitation: explain it, if you can. I can ask you a hundred questions about your eyes, about your ears, about your face, about your feet, that you cannot answer, and yet you find fault that I cannot answer all the questions you may ask about this Bible. I would not give a farthing for the Bible if I could understand everything in it. I should know that the heights and depths of God's truth were not very great if, with my poor, finite mind, I could reach everything.

Religious Tramps.

THERE are a great many useful brethren who go about on Sabbaths, only to do good by speaking words of encouragement to schools. But there is another class entirely different from these. Being too lazy to teach a class in the church where they belong on Sabbath afternoons, they go around to maul Sunday Schools! Sabbath School superintendents grow pale before them—they have that most malignant kind of itch for talking. This tribe is increasing rapidly, and I call upon superintendents to put an end to their ravages. They generally begin by telling the children "that they love children;" when the truth is some of them are old bachelors, and are so constructed that children cannot bear the sight of them! They have been around to all the conventions and have gathered up all the anecdotes, and when one of them has got started to speak you have got to let him go on, for the plug is out of the bunghole and the stream will flow on until the barrel is empty.

* * *

DURING the Havana blockade, and when that city was suffering most keenly from the effects of the war, the distress among the poor, and particularly among the poor children, was appalling. It was a time when no one having the means of succor at disposal could find it in his heart to withhold it. Under these circumstances, the Director-General of the Lee Orphanage and Asylum (which was in a large measure supported by the generosity of our readers), felt justified in giving shelter to a number of destitute children, in addition to the orphans already in his charge, and this even at the risk of taxing the somewhat limited accommodations of the institution. Another reason for this course being adopted was that the *Beneficiencia*, or municipal orphanage of Havana (which can ordinarily accommodate 3,000 of the poor and homeless), had been seized by the military authorities, and was utilized as a barracks for troops. Now, however, the war being over, and the municipal shelter re-opened for the benefit of the poor and destitute, the Lee Orphanage is relieved of the necessity of housing so many children, and the Director-General has accordingly been instructed to reduce the number of his little charges to the normal proportion consistent with the suitable accommodation and sanitary well being of the inmates. Although this step is not taken without regret, it is believed to be the most advisable under the circumstances.

PULPIT AND PEW.

IN 1887, Dr. Parker of London, held a conference of clergy and laymen to consider the subject of the workingman's desertion of church services; and Dr. Parker's opinion was, "that churches demanded a variety of preachers, rather than one man." But the ability of one man to crowd a church year after year can be proved abundantly. Taking Spurgeon as the type of such a preacher, we find his sermons vehement, picturesque, and even humorous. Thus he encouraged the despondent by saying, "Face it again like a man! Never say die!" He compared some Christians to "isolated icebergs, whom nobody goes near, and who float about in a sea of forgetfulness," and added, "though we shall be glad to meet them in heaven, we are precious glad to get rid of them on earth." This is not the kind of preaching we hear in quarter-filled churches, but it is the kind of preaching that Englishmen listened to in the Sixteenth Century when the pulpit was such a mighty power.

At that time it was customary to preach outside the church, and even at the Market Cross, and both preacher and people felt more at their ease than they did in the consecrated building. Anecdote, wit, proverbs, and flashing repartee winged the words of the Gospel home, as the preacher told evil-doers, even in high places, their faults. "Have at them, Master Latimer! Have at them!" cried the crowds in St. Paul's churchyard, as they made a passage for him to reach the Cross. And Latimer did "have at them!" He attacked the judges for bribery and the women for their vanity in "laying out their hair in tussocks and tufts," and the citizens for their greed and gluttony. Nor did royalty close the preacher's mouth. Lever warned the king and his nobles, "in the name of God to take heed; for," he said, "when the Lord of Hosts shall make inquiry for his flock, he will follow the trace of their blood, and it will lead him straightway into this court."

There is nothing the Pew likes better than clear, positive theology set pithily and plainly to the common affairs of life; nothing they care for less than dignified sermons on Biblical criticism. It is true the searching questions on Biblical criticism are finding their way into the popular mind, but the need of religion to the individual soul amid the shocks and sorrows of life is quite sufficient to keep the bulk of mankind in the track of faith.

Another need of the Pew is that the preacher should put whatever the spirit of Christ requires of us into the current language of the day. We are always Christ's cotemporaries, and we want the Christ of the First Century made present to the Nineteenth Century—as really so as when forty years ago he was brought into the temples to condemn slavery. And there is little doubt that united concert in this way, against any crime, would condemn and abolish it.

Extempore speech is another demand of the present day, in fact it is as necessary in the Pulpit as it is at the bar or legislature. The incapacity for it should be a disqualification for the ministry. Among the Jewish prophets to be "a dumb dog" was the climax of inefficiency. Men who cannot proclaim the Gospel without putting their words on paper should confine their teaching to the class-room; their place is not in the pulpit. Christ sent men to preach, not to read the Gospel. Preachers of this day should divine for us what Christ would think about present affairs, should bring Christ into our daily, domestic, social, national life. We want new, as well as old things, out of the treasury. We do not want the phraseology of dead dogmas; we want the living speech of 1898—and if the church will only make Christ our cotemporary, she will find this to be the day of her visitation, the day of her great opportunity.

There never was an age when bad sermons meet with so little toleration as at the present day. The schoolmaster has been through the length and breadth of the land, and the great ability with which all important questions are canvassed in our daily papers, has educated the mental palate of even the mechanic and the laborer to a high degree of sensitiveness. But the good preacher has no rival in cheap, good literature; especially among the vast body of workingmen, from whom congregations ought to be in a large measure drawn. For this class, as soon as they rise above the pressure of actual want, are the most sensitive of all to the consolations of the supernatural. They were the first depository of Christian faith, and the sharp famine of a rough but vivid conscience drives them to choose between their material appetites and the solicitations of Divine love.

Now, the preacher who will take the human life of the Bible, and make it illu... human life of 1898, will always find... No Sunday newspaper, no new nov... park or gallery will be a rival to hi... he makes merchandise of his church... no one believes that the seats in G... should go to the highest bidder, ... than they believe that the promis... mansions" will do so. John Wesl... the grandest of ecclesiastical legisl... "be sure and make ample provisi... poor; they are God's building mat... erection of his church."

The question of full churches the ... nutshell. The people want free s... eloquent preachers. They want se... are neither Biblical criticism, nor t... systems, but the postive Gospel: ... the thought and happenings of the y... Lord 1898. Such sermons will r... highest intellectual capacity, and ... and fullest insight into the feelings ... of humanity. The want of brain in... want of heart in the office of preac... therefore a capital and inexcusable ... which no amount of moral excel... atone.

Amelia E. Bar...

BRIEF NOTES.

The Epworth League has now 19,... and 6,600 Junior Chapters on the roll.

The President of the United Stat... ed for regularly in Christ Church, Lond... Rev. F. B. Meyer is pastor, and in ... churches, as is Queen Victoria.

The series of union Bible class ... started by D. L. Moody in Chicago l... proved so productive of good results ... series has been arranged for the pres... Several have already been held with l... ance.

General Kitchener, the victor of ... of Omdurman, hearing that it is prob... memorial to General Gordon will be ... Khartoum, suggests that it be a Chris... or a medical mission. The suggestion ... ate to the subject and honorable to the ...

Dr. A. H. Hirst, of the Center ... Church, of Chicago, is leading a crus... the vice that flourishes unchecked in th... mass meeting was held recently in Ce... Hall, at which he and other worker... some of the most glaring facts to the ... Christian citizens.

The Cuban American League of ... City has petitioned President McKinl... of the payment by our government of ... soldiers who fought in the recent ... Spain. This would involve an exp... $15,000,000, to be advanced by the U... and repaid by the government of Cub... latter is organized.

The collection for Foreign Missi... closing day of the Convention of the In... Christian and Missionary Alliance at ... surpassed all previous offerings. Gifts ... to the amount of $113,000 were made ... to Rev. A. B. Simpson's appeal. It ... that of the pledges at previous convent... all had been redeemed. Not more t... lars in every hundred had been with... Simpson said that $300 would support ... missionary for a year.

The Third National Convention of ... League of America was held in New Y... 20. All divisions of the Lutheran Chur... reference to synodical differences, were ... Preparations were made for the enterta... one thousand delegates who represente... thousand members of the League. Th... were held each day; the majority of the... Trinity Church in West 21st street. T... ing session was the grand rally in Carn... on Thursday evening, which was a mu... which will not soon be forgotten by an... present.

We learn that an effort is being ... Christian people at the Fauquier Wh... Springs, Warrenton, Va., to erect a u... of worship. It is remarkable that alth... quier Springs have been famous for ... there has been no church there. We c... the friends at the Springs on their be... sink denominational differences and co... Union Church. They deserve the hel... Christian people, and we cordially com... effort to the support of our readers. Co... will be thankfully received by Mr. I. M. ... Warrenton, Va.

An interesting conference of the ... tional Committee of Young Men's Ch... sociations and its secretaries has just ... There were present six members of ... mittee, and its thirty-three home ... also Mr. John T. Swift, secretary in Ja... W. W. White, recently secretary in Ind... Williamson of the British College ... Union. All the features of the Commi... were carefully presented and showed ... very remarkable growth in every direc... work in foreign mission lands, where th... tee supports twelve secretaries, has had ... good progress. The Student Volunt... ment is in organic relation with the C... It has now over 3,000 students pledge... missionaries, as the denominational b... find opportunity to use them. Twelv... missionaries have already gone to the f... as a result of these efforts. The Commi... closely allied with the Student Mov... Great Britain and the Continent, thro... some 1,800 students have volunteered ... ary work, nearly half of whom are n... held. One of its secretaries is the secre... world-wide student movement.

The Cuban Evacuation.

WHILE the Peace Commission is holding its sessions in Paris, and laboriously endeavoring to arrange the terms of a treaty of peace et en our Government and that of ip:. another set of Commissioners is ruggling against Spanish obstinacy to ge for the evacuation of Cuba. All n of obstacles have been raised by the ards, who seem disposed to make e capital they can out of the mag- nity of the United States. The Pres- e has, however, directed the American missioners to formally notify General o that the Government of Cuba be formally handed over to the nd States by December 1, and the ation of the island can be completed ards. The details of the evacua- have involved a trial of patience to e merican Commissioners. Admiral arson and Generals Wade dbutler have met, day after ay en. Parrado, Capt. Lan- ar and the Marquis Mon- who are the Spanish Com- mers, and, while endeavor- spare them as far as possi- le il humiliation, have had ously but firmly to insist r dealing and prompt ac- n A specimen of the diffi- ts that have arisen, is that e Cape Cruz lighthouse. Spaniards proposed to re- its lantern and appurten- claiming them as "mova- le operty," but the Americans si d on their being left, and tely the Spaniards yielded. oom in Havana in which e iscussion takes place, has storic interest. It is the il Chamber that was used cessive Captains General nsultation with their mili- nd civil officers. There ir l. Campos, Weyler, and a held their cabinet meet- gs nd within its walls the in- s decrees which drove the people to desperation r discussed, signed and lgated. Little did those ra ical rulers think that in at ery room a commission ou one day sit to end the rule Sin over Cuba. They for- t at there is One who metes t tribution for arrogant op- es on and cruelty.

d I punish the world for their il the wicked for their iniquity; and I will ase the arrogancy of the proud to cease, and ll y low the haughtiness of the terrible sa. 13:11).

he esident's Tribute.

It ust be gratifying to the soldiers and k who have been in the war to find the Chief Executive of our nation ppiates their patriotism. He uttered r in the course of his eloquent speech naha, Neb., which deserve to be n every home in the land. After s oing the efforts made to avert war e hearty support that had been e him when those efforts proved un- a g, he said:

above all and beyond all, the valor of the n army, and the bravery of the American y d the majesty of the American name stand unsullied glory, while the humanity of our p and the magnanimity of our conduct have e war, always horrible, touches of noble ty, Christian sympathy and charity, and s of human grandeur which can never be mankind. Passion and bitterness formed p of our impelling motive, and it is gratify- el that humanity triumphed at every step ar's progress.

eroes of Manila, and Santiago, and Porto ve made immortal history. They are worthy rs and descendants of Washington and of Paul Jones, Decatur, and Hull, and of Sherman, Sheridan, and Logan; of Farra- ter, and Cushing, and of Lee, Jackson, and eet. New names stand out on the honor the nation's great men; and with them, d, stand the heroes of the trenches and the le, invincible in battle and uncomplaining h. The intelligent, loyal, indomitable and sailor, and marine, regular and volun- teer, are entitled to equal praise as having done their whole duty, whether at home or under the baptism of foreign fire.

Such words from the President's lips will cheer the hearts of many who suffered in their country's cause. The day is coming when other soldiers, who under the banner of the Prince of Peace have struggled against the powers of darkness, will also find that their efforts were seen by their Master and appreciated.

His Lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord (Matt. 25:23).

A Judge's Dilemma.

There is a pathetic note in the remarks of a judge in New York, who has to decide whether a property-owner has suffered loss by the Elevated railroad being constructed near to his house. Judge Scott is evidently anxious to do justice in the case but he is puzzled by the contradictory evidence given by real estate experts. Thus in one case, each party produced an expert who had dealt in real estate more than twenty-five years and given special attention to the neighborhood of the property of the plaintiff. Both of them impressed the court as men of intelligence, and both testified positively and with apparent sincerity. Yet these experts differed irreconcilably and radically in their estimates of past and present values. It is difficult to understand how two experts can differ on a question of fact, but we know that even the same man may at different periods of his life place a very different estimate of value on the same property.

But what things were gain to me, those I counted loss for Christ (Phil. 3:7).

THE AMERICAN AND SPANISH EVACUATION COMMISSION IN SESSION IN HAVANA.

A Mysterious Wreck.

The public on both sides the Atlantic has been shocked by the stories of the appalling catastrophe of October 14. The steamer *Mohegan*, which left London the previous day, had reached the southwest coast of England and had signalled "All well," when suddenly she struck on a well-known rock, and in a few minutes plunged headlong to the bottom. There were fifty-three passengers and a crew of ninety-one men aboard, according to the accounts at present accessible. Of this total of 144, fifty-one persons certainly perished, for their bodies have been washed ashore, and forty-three are missing. Only fifty are known to have been saved, though it is hoped that some may have been picked up who have not yet been heard from. The calamity was so sudden that it is surprising that any were saved. It is the general testimony of the survivors that the officers and crew worked nobly to save life, and gave the preference in all cases to the passengers, especially to the women, who were put first on board the boats. Only eleven passengers, however were saved, for the boats capsized owing to the heavy sea. The cause of the wreck is unexplained at the date of writing. The ship was seven miles out of her proper course, and one of the survivors says that she was heading straight for the shore when she struck. There must have been gross error in calculation somewhere, and against that the heroism which is admitted, was of little avail. There are some spiritual wrecks of whom the same thing may be said. They show nobility of character and high moral purpose, but having rejected the guidance of the Saviour, they are without hope and without God in the world.

The way of man is not in himself: it is not in man that walketh to direct his steps (Jer. 10:23).

Reprimanded for Saving Life.

Heroism does not always receive the reward it deserves, but it is not often that it brings a man into trouble. The New York *Herald*, however, reports an instance of this kind. It states that Mr. Joseph Bleibtrey, a traveling salesman, has incurred the wrath of certain officers by rescuing a boy from drowning. It appears that Mr. Bleibtrey was walking by the lake in Central Park a few days ago when he noticed two boys lying on the bank and looking at the reflection of their faces in the water. As he approached the little fellows, he was horrified to see the younger of them, a bright little boy of eight years, reach over so far that he over-balanced and fell into the deep water. Mr. Bleibtrey dived in just as he was, with all his clothes on, and seized the child. The water at that place is said to be ten feet deep and it was not easy, weighted with his burden and encumbered with his own garments, to get the boy out. Eventually, however, he reached the shore and put the child safely on dry ground, enjoining him to run home as quickly as he could. As he stood watching to see that he was obeyed, two laborers came up to him and demanded to know what he meant by jumping in the lake. He explained that he had saved the life of a child. They replied that he had no right to do anything of the kind; there were stringent rules against swimming in the lake. Another person, who seemed to have authority in the park, then came up and joined in expostulating with him. He showed the drenched, shivering man the rule he had broken, and warned him that he was liable to a penalty for what he had done. We may hope that if he is ever in like circumstances the brave man will break the rules again. He shares the fate that sometimes attends men outside the regular church organizations who try to save souls. The Lord had occasion, in his day, to express his opinion of such criticism:

We saw one casting out devils in thy name and we forbade him, because he followeth not with us. And Jesus said, Forbid him not: for he that is not against us is for us (Luke 9:49).

A Burglar's Double Life.

The New York detectives have made an important arrest which should bring them the gratitude of surrounding towns. In the course of conversation with a notorious burglar whom they had in prison, they learned that there was living, somewhere in Brooklyn, a clever house-breaker who had never been caught. Their prisoner was deploring his own fate and said that if he had been as wise as another man in the same business, he would have escaped the numerous imprisonments he had undergone. This man, he said, had no partners and no confidants, so he was never betrayed. The detectives were put on their mettle by this disclosure and at once proceeded to search for the shrewd burglar. Their hunt has been successful. A quiet, gentlemanly, suave citizen of Brooklyn, who was supposed to be a commercial traveler representing a jewelry firm in New York, was arrested, as he returned from a trip to Hartford, Conn. On being searched, burglar's implements were found on his person, and a quantity of silver plate was in the valise he was carrying. More valuable goods were found in his house. He had evidently been in this business for years, yet neither his wife, nor his mother, nor his mother-in-law had any suspicion of his criminality. Even after his arrest they could not believe he was guilty. He was a kind husband, a dutiful son, and a well-behaved citizen; yet in secret, he was breaking into houses and stealing the property of the owners. His apparent respectability and his high reputation will count for nothing, now that he is in the toils. So will it be in the day of final judgment with many who, though not criminal like he was, are yet without true religion.

They come unto thee as thy people come, and they sit before thee as my people and they hear thy words but do them not: for with their mouth they show much love, but their heart goeth after covetousness (Ezek. 33:31).

Tagged Immigrants.

There was an interesting party of immigrants in the steerage of the Cunard steamship *Campania* when she arrived at New York, from Liverpool, on her last trip. It was composed of ten children, whose ages varied from eleven years old to five. Only three of them belonged to the same family. They were two boys and a girl, who were going to their father in Michigan. The other seven were solitary travelers, some of them on their way to an uncle or an aunt, and others to brothers who are settled here. One of them, a little girl eleven years old, is going as far as North Dakota. The children were play-fellows on their voyage across the Atlantic, and seemed sorry on their arrival here to have to separate. The passengers took quite an interest in the children, who, from various causes, were making the journey unprotected. Each child wore a tag like a piece of merchandise, on which was inscribed its name and destination. The expenses of transit had been paid through, and there is little doubt of their reaching their friends in safety. How glad parents would be if they could so send their beloved children on their journey through life with the same security of their reaching the house of their heavenly Father. But there is no tag that will secure that most desirable result. They have, however, the promise contingent on their own treatment of them:

Train up a child in the way he should go, and when he is old he will not depart from it (Prov. 22:6).

Palestine's Precious Fountains

Springs that Give Life and Beauty to the Holy Land

SELAH MERRILL

Water Courses that Enrich the Soil and Make it Fruitful

MUCH of the interesting part of Palestinian life is connected with water. We turn over the pages of the Bible, and read of the clouds, the rain and dew, of springs and fountains, of brooks, streams and rivers, of floods which lift up their mighty voice, of mountain torrents which sweep away the works of man and obliterate their dwelling-places, and of the cup of cold water so refreshing to the lips of the weary traveler. Hebrew literature is full of thoughts, phrases and beautiful sayings that have become historic gems suggested by this wonderful natural blessing. The world will never forget that for the expressive and impressible words, "fountain of life," we are indebted to the ancient Hebrews. In one of the very earliest hymns of praise in the Bible, and in the very latest picture of future and heavenly joys, the writers chose this phrase to express their lofty thought (Ps. 36: 9; Rev. 21: 6). Such language is not merely a coincidence: there must be a special reason for it grounded on the experience of the nation. No one can dispute, therefore, that such a subject as we have chosen is worthy of more than a moment's attention.

GOATS AT A FOUNTAIN.

The legends and lore of fountains had an important place in the literature of Greece, but in that case there were forests and green fields in abundance which in Palestine do not exist, so that its fountains appeal to us in a way that those of Greece could never do. What is meant can be made evident even to the eye by reference to Ain Jidy, the En-gedi of the Bible, in whose over-hanging cliffs David hid himself from Saul (1. Samuel 23: 29). The earth is destitute of grass and the rugged mountains have no signs of life. For many ages they have been worn and bleached by storm and torrent till their dreariness and desolation are awful. In the midst of such surroundings, how surprising it is to find a great fountain of water bursting forth from barren rock and desert earth. It is a wonder of God's power. We judge of things by contrast, and the sterile region about Ain Jidy only enhances the beauty of the verdure which surrounds it and lines the stream flowing from it down the mountain side. Beyond the fountain and near the summit of the mountain appears evidence of the power of the winter torrents, which during long centuries have worn for themselves in the rocks a smooth path, which one might easily be persuaded was made by the hand of man. The water from this fountain after flowing down a thousand feet, irrigates a small, but beautiful plain, famous in ancient times for its vineyards (Song of Solomon 1: 14), and in our Lord's day for its palm groves, its fruit and its wheat. It is a real oasis in a wilderness of desert shore and mountain.

Farther along towards the northern end of the Dead Sea, there is another fountain of immense proportions called Ain Feshkah. Its level is only a few feet above that of the Dead Sea itself, consequently it is four thousand feet below the summit of the grand mountain from whose bowels it bursts forth. Were its level considerably higher than it is, ponds and lakes might easily be created by this river from the depths of the earth. The shore of the Dead Sea is barren, and so are the wild hills that rise far above this fountain, and this wealth of water which might irrigate forty or fifty square miles of the plain to the north, is immediately swallowed up in the salt lake.

Very few of all the multitude of visitors to Palestine have seen Ain Jidy or Ain Feshkah, for they are out of the line of travel; but that is not the case with the much smaller Fountain of Elisha, at Jericho. Pictures and details of this fountain are in everybody's hands; still familiarity with it does not, by any means, diminish our interest in this wonderful source of life. No one who has seen this fountain, will ever forget how its clear waters well up from the earth as if they were eager to go forth and bless the thirsty plain. Nor can one forget the rank vegetation which springs up and flourishes wherever these waters reach.

THE UPPER POOL OF GIHON, PALESTINE.

Elisha's Fountain is not the only source for irrigating the Jericho Plain. About three miles farther west, where the mountains recede, forming a great triangular valley, we find a copious water supply called Ain Ed-Duk. Between this and Elisha's Fountain there is a difference in level of over two hundred feet. "Dom" or "Sidr" trees of very great size and in every stage of deformity and decay, which have lived by the life of this fountain, have fallen over it like crippled giants. The shade of these trees by the cool water is delightful and refreshing, in contrast with the hot and barren earth on either side. A portion of this water is carried a long distance, by means of a canal, which is lined with verdure, while the bulk of it dashes down into the valley below and is lost. Many times I have exclaimed: "Oh, for means and skill to husband the waters of these two great fountains and carry them over the Jordan plain!" The fountains being at such different levels, every acre of that portion of the plain could be irrigated and made one of the gardens of the world.

I doubt if the reader's attention has ever been called to the fact of the vast amount of water that is stored up in the mountain ranges of the Holy Land. Seams and caverns, some of them of enormous size, abound in the limestone formations, and this is especially true of the hills of Palestine, from Lebanon southward to the desert. Not all the rain which falls, which is twenty-five to thirty-five inches annually, runs away to the sea: a large proportion of it is stored up in these unseen, unmeasured reservoirs that exist in the depths of the hills. The most striking evidence of this fact is found in the Lebanon region and about Mount Hermon. A large number of springs burst out of the mountain side. Some of these are of great size, as for example the well known fountain at Banias and that at Dan, and in other cases the water gushes forth in a full grown stream like Nahr el-Kelb, north of Beirut. In some of these springs the water is as cold as ice, showing that the valleys and rifts in the rocks above are full of snow.

Without having actually witnessed the fact some persons are sceptical when told of the marvelous transformations produced in the Jordan Valley simply by the application of water. The soil there is naturally fertile and canals from these many fountains, from the sea of Galilee, and from the river Jordan itself might irrigate every part of its six hundred square miles. At present, however, large sections of it have very little vegetation. Where water is applied the change is wonderful. I have ridden through fields of wild mustard which was as high as the horse's back, and sometimes as high as my own shoulders. Thistles and various kinds of weeds grow equally rank. In seeking a place for my camp I have had to clear the ground of this luxuriant growth before I could pitch my tent. I make no reserve in saying that water is the blessing needed in Palestine: that water is the life of the land. When one observes its transforming power on soil that appears to be barren, he finds in it an emblem of the power of the New Life upon the human soul when it appears to be dead.

CARRYING WATER-SKINS.

One of the most characteristic and un-American scenes in Palestine is that of a fountain at morning or evening when it is busy with life. Flocks come from far and near, and shepherds strive for places. Women and girls, dressed in the universal blue gown, each with a jar upon her head, crowd around the place awaiting their turn. There is talking, laughing, jesting, which is frequently very coarse, and the din of their sharp shrill voices is anything but pleasant to the ear. When a jar is filled one woman helps another raise it to her head. Those from one camp or village usually go together, single file, up and down over the rocky paths toward their homes. A little later in the day the women return to do their washing. They sit upon a stone half buried in the water, place their clothes upon another, which is between their knees, and pound them with a stick, but generally with their hands. In the jostling for place and rinsing women find it useless to keep their faces veiled according to Moslem rule, so their features are exposed, which in many instances the foreigner regrets, because they are so very unattractive. These fountain scenes are very picturesque. They are curious and interesting in all their details. Artists have frequently tried to copy them. They are pictures that remain willingly and pleasantly in the mind. While such scenes would be intensely interesting to my readers it would be impossible for Orientals to be near enthusiastic over them, and they wonder how foreigners can see anything there attractive in such a commonplace matter. In many things the Orientals are destitute of what we call sentiment. A native woman, with a native dress and a jar of water upon her head, is a picturesque object, although she herself is entirely unconscious of it.

SELAH MERRILL.

A Doctor's Felon.

There is only one way of becoming really sympathetic, and that is to pass through suffering. The author of the Epistle to the Hebrews tells us that even Christ acquired his power in no other way (Heb. 2: 18). A writer in the *Youth's Companion* relates an incident which illustrates this principle of learning. He says that a famous surgeon in New York had a large clinic, and among others who came to him were students who needed surgical help. Sometimes it was a felon, and the old doctor would say he would lance it. "It won't hurt," was always the comforting assurance to the patient.

The doctor was very irritable if the patient made any outcry or bother over the lancing of a felon. "Put your finger right there," indicating the edge of the table, "and keep still," he commanded; and truth to tell, patients, as a rule, made little fuss.

Time passed on, and in the mutations of life, Doctor S. got a felon on his left forefinger, and it was a bad one. He poulticed it and fussed with it for a week. He walked the floor with pain at night. At last it became unendurable, and he went to his assistant surgeon and said nervously: "I say, doctor, will you take a look at my finger? The assistant surgeon looked and remarked gravely, "It ought to have been lanced before." "I—I—I suppose so—probably—but—" said Doctor S.; and then, in a long breath, "Perhaps you had better lance it now." "Certainly," said the assistant surgeon. "Put your finger on the table."

Doctor S. quietly complied, and with a face as white as paper, watched the knife.

"Pray be very gentle," he cautioned; "that's an awful sore finger!" "It won't hurt," remarked the assistant surgeon, and the sharp steel descended. There was a howl of agony from Doctor S., who with his finger in his other hand, danced about the room crying, "Oh! oh! oh!"

"Why," remarked the cool assistant surgeon, "I have heard you tell patients hundreds of times that it didn't hurt to have a felon."

"No doubt, my dear sir; no doubt you have!" groaned Doctor S. "But that depends on which end of the knife a man is at, you know."

THE FAMILY AND HOME CIRCLE

An Humble Meal.

Immigrant Homes—The Thrifty Family—Love and Industry.

VERY similar scenes to that in our picture may be witnessed in the Teutonic and Scandinavian colonies of our great Northwest, where dwell hundreds of Germans, Dutch, Norwegians and Swedes, speaking their own language, living their own lives, and reproducing in an interesting degree on American soil their national dress and customs. Of the thousands who yearly seek our shores, Germany contributes the largest percentage; Great Britain and Ireland, Norway and Sweden, and Austria-Hungary follow: the rate from Russia has largely increased of late years. While not inviting indiscriminate immigration, America is always glad to welcome the thrifty foreigner and to encourage him in his efforts to make himself at home. Of those who come, few the home-loving Teuton excelings longest to the customs of his beloved fatherland. The German and Dutch peasantry are famous for their economicity and piety; and we incorporate quaint and charming phases of it with the Americanism.

The board around which the devout family in our picture are gathered in such reverent gratitude, is certainly not what those accustomed to abundant American repasts would call a very bountiful one, yet it much resembles that blessed meal of holy writ described as the "dinner of herbs where love is." The bowl on the table holds only potatoes—steaming hot; yet we hope, from one of the smaller pots; and soup may be ladled from the other. In the largest vessel, a treat for the cows has been cooked—meal, potatoes and chopped hay. These fortunate animals are cared for with great tenderness and forethought; they live in comfortable stalls in an annex under the hayloft to which a ladder conveniently placed leads; they are gentle and docile, and most valuable friends—how else would come the butter and cheese and milk that goes to market? The farmer and his son must be thrifty; for a family is fairly prosperous having three cows and plenty of hay; the grandmother and daughter-in-law are plainly industrious and careful, for the humble abode is exquisitely clean. It is characteristic of this class for even the children to contribute their quota of labor to the general welfare, weeding the wheat and barley in season, peeling the potatoes, running errands, and making themselves useful in various ways—an experience as helpful to them as to the old folk for the school of service is a good auxiliary to the school of book-lore, and vice versa.

"GRACE BEFORE MEAT" IN THE OLD FARM KITCHEN.

Royalty and the Thimble.

The popular fad for art needlework has given fresh importance to this little implement upon the fashioning of which, in some instances, such nice workmanship and so many jewels are expended, that trifle light as air though they be, they cost at very high prices. The King of Siam, impressed by seeing the thimble in such use by English and American ladies of high degree, made his queen a gift of one which was in the form of a lotus bud (the royal flower), studded with diamonds, arranged to form her name and the date of her marriage; forthwith thimbles became fashionable in Siam. In China wealthy women use very dainty thimbles; some are carved from enormous pearls, with bands of gold whose curious etchings catch the needle as do the holes in an ordinary thimble. French thimbles are said to be the most durable. The first thimbles in England were made by John Lofting, a metal worker, about 200 years ago, of iron or brass, were worn on the thumb and called "thumb-bells." Though clumsy-looking things, they cost more than the thimble of to-day. Some are still in existence, as carefully preserved heirlooms in old families.

"The Church Cradle."

"I can't come to church because I can't leave my baby at home" is a frequent and well-founded excuse for non-attendance on religious services. Now and then, we hear of a pastor who meets this objection with what is known as a "church cradle" or "creche." In a room, in some way connected with the church, downy cradles and infantile comforts are provided; ladies of the congregation who have more leisure than others, engage to take care of the babies, turn-a-bout, on Sundays. The plan operates to enlarge the congregation, although "The Cradle's" number of guests is not always sufficient to explain the increase.

The Work of Aged Fingers.

Mrs. M. A. Haggard, a cheery old lady of eighty-four, residing in White Cloud, Kansas, recently gave the following account of herself:

When I was fifty-three years old, a neighbor made light of my undertaking a common log-cabin quilt, and said I would never live to finish it. This was amusing, and I resolved to keep a list of my unnecessary needlework from that date. Besides common sewing and housework—and I am a great reader—this is a list of work done by me in the past thirty years: Scrap quilts pieced, containing from 500 to almost 63,000 separate pieces, 112; quilted quilts, 39; embroidered bedspreads, 10; embroidered pillow shams, 5; embroidered head rests, 6; embroidered and tufted sofa cushions, 21; embroidered doilies, 67; embroidered splashers, 2; embroidered night-gown sets, 6; knitted bedspreads, 1; knitted doilies, 18; knitted toilet sets, 6; knitted lamp mats, 28; knitted hats, 2; knitted edging, yards, 59; knitted pulse warmers, pairs, 20; knitted chair scarfs, 6; knitted shoulder capes, 4; knitted shawls, 1; knitted stockings, pairs, 117; knitted mittens, pairs, 47; rag carpet, yards, 125; rag rugs, 27. I am not through with my work yet. Besides the above list, I have a large box of embroidered things that I have done since my last birthday, which was in April, and I expect to do much more.

Queen Victoria's Favorite Hymns.

Among the hymns selected for the Castle services—a selection usually made by Princess Beatrice, or the ladies in personal attendance on the British sovereign—"Nearer My God to Thee," "Jesus, Lover of My Soul," "How Sweet the Name of Jesus Sounds," and a number of hymns relating to the future state, are most frequently chosen as being the acknowledged favorites of the Queen. "The Soldier's Hymn," by Rev. Arthur Robbins, of Holy Trinity Church, Windsor, sung to Rossini's music, is another favorite of the Queen, whose heart always beats true to her soldiers. One of her greatest soldiers, the martyred Gordon, prepared himself for death at Khartoum with Newman's hymn, "Praise to the Holiest in the Height."

The Flowery Valley of Var.

The little valley of Var, in southeastern France, is one of the sweetest smelling places on earth. The inhabitants have been engaged for centuries in the industry of making perfumes from flowers. In season the whole valley is a great garden of roses, orange trees, tube-roses, violets, jonquils, acacia and jasmine. Women and children are the flower gatherers. The people of Var have learned many of the flower world's secrets. Thus, they learned that "the scent of a flower is not contained in any gland or little sac, but is exhaled by the flower somewhat in the manner of breathing." Also, that "there seems a series of flowers which by combining their perfumes will make about every known odor in the world." These, they say, are the following seven: rose, violet, orange, acacia, jonquil, tube-rose and jasmine. In a single season, the valley has grown over 1,500,000 pounds of orange blossoms, 500,000 pounds of roses, and nearly 100,000 pounds of violets and jasmine.

The Two Kitties.

Two little kitties, playing in the sun,
Tossing and tumbling and having lots of fun;
One doth wear a linen gown and one a gown of fur.
"Kitty, come!" one mamma calls,
And one mamma says "P-u-r-r!"
And though they use such different words,
Each mamma's baby understands
The one who calls for her.

—KATHERINE HAPGOOD.

THE HIGHEST TASK.

GREAT deeds are trumpeted, loud bells are rung,
And men turn round to hear
The high peaks echo to the pæns sung,
And some great victor cheer, and yet great deeds are few.
The mightiest men find opportunities but now and then.

The sweetest lives are those to duty wed.
The world may sound no trumpets, ring no bells.
The Book of Life the shining record tells.

God help us mothers all to live aright,
And may our homes all truth and love enfold,
Since life for us no loftier aims can hold
Than leading little children in the light.

The Flight of the Birds.

THE southward flight of birds in Autumn is one of nature's delightful marvels, which never loses interest. Children living in the country love to hear the whir of wings, the far cry in the ether, to look up and see the long line of winged pilgrims speeding on their quest for warm homes and fruitful fields far away. And every child asks: "How do they know that the Winter is coming?" "Doth the hawk fly by wisdom and stretch her wings to the South?" was a question Job could not answer. From far Hudson's Bay, said a close observer in mid-September, from the swamps of Alaska, from the sedgy Canadian lakes and from the marshes of northern Minnesota and Wisconsin four great streams of wanderers are pouring southward. If they could be photographed a thousand yards in air, they would show four parallel black lines across the face of the land beneath them. These are ducks, geese, brant and swans. One line extends down the Atlantic coast. Another long line sweeps above Superior, Erie, Huron and Michigan lakes. Another is flying swiftly just to the eastward of the great Rocky chain, and still another is to the westward of those mountains, bound to the feeding grounds of Southern California and Mexico. The blue-winged teal is one of the first pilgrims; sometimes his migration begins in August. Down in Texas the senna ponds were lately populous with them; ducks are fond of senna seeds, and even the fish-eating varieties fly in from the Gulf to these ponds for their fresh-water supply. The teals roost upon the bays at night, floating in sleep, and they may be seen upon the water when there is moonlight, a black patch acres in extent, and containing thousands of birds. They do not tarry in Texas long; their wings are swift, and they are bound for more southern seas. They will be followed by green-wings, sprig-tails, wood ducks, mallards, butter balls, widgeons, spoonbills, black mallards, redheads, canvasbacks and the hooded merganza. This order of southward migration, governed by some law unknown to man, never varies.

Bridal Presents.

Authorities on good form are enunciating the law that only relatives and intimate friends of the contracting parties, and members of the two families have the right to make gifts to a bridal pair: and that it is in wretched taste for the mere acquaintance to venture on such a liberty. The rule is a sensible one. When Ophelia returns Hamlet's gifts, Shakspeare makes her say:

Rich gifts wax poor when givers grow unkind.

And only those who love us should make us gifts; even when we give alms, our gifts are poor if we give not love with them. Every gift that goes to the newly-wedded should be accompanied with love and good wishes as fervent as prayer. The gift that Black's heroine, "Nan," appreciated most, was a basket of wild roses, every thorn removed from the stem by a poor wanderer to whom she had been kind, and who handed them to her as she came out of church.

THE GOSPEL IN ITALIAN VALLEYS.

A Unique Settlement Among the Sabine Hills—The Angelini Mission.

NESTLED among the hills of Sabina, Italy, lies the little village of Forano, which has for several years past been the scene of one of the most zealous and progressive Christian missions in the ancient kingdom. Concerning this work, which is known as the Angelini Mission, THE CHRISTIAN HERALD has received much interesting information from Rev. A. Nelson Hollifield, D.D., Pastor of the Third Presbyterian Church, Newark, N. J., who is thoroughly familiar with its various phases: also from Mrs. Angelini, and from Miss Teaido, an Italian missionary in New York, who at one time visited the Angelini Mission.

REV. LUIGI ANGELINI.

Forano has 1,200 inhabitants, is thirty miles north of Rome, and the centre of a densely populated district; forty-five villages, containing one thousand people each, crowning the hills which stand as sentinels about it. Seven of these villages constitute out-stations of the mission, and give bright promise of growth. The mission is named in honor of its founder, the Rev. Luigi Angelini. Mr. Angelini, born in Forano, educated for, and ordained to, the Romish priesthood, was parish priest in Forano at the time of his conversion to Protestantism twenty-five years ago, which was through the instrumentality of the eloquent Gavazzi. For many years he was Deputy of the Free Church of Italy to our country, and was instrumental in securing $50,000 for it.

PROTESTANT CHURCH AT FORANO, FOUNDED BY MR. ANGELINI.

In 1888 he conceived the idea of organizing a mission in Forano, so that the present year marks the tenth anniversary of this work, one second to none in Italy in its strategic position among the Sabine hills, the efficiency of its methods, the completeness of organization and equipment, and the thoroughness of its work. The spirit of American progress is visible in church, and school, and manse, and a refining and elevating influence is exerted upon the entire community.

Some years ago Mr. Angelini purchased a body of land around Forano, which is farmed on shares by forty-five families connected with his church, they receiving two-thirds, and himself one-third (which is more than consumed by taxes, etc.), of crops grown thereon. The adoption of this plan, which is that followed by the Roman Church, was necessary to the preservation of the Mission, which otherwise might be without a habitation, and its members without land to cultivate—a condition of things hard to be understood in America. In connection with the church and Sunday School there is a day school, a kindergarten Helping Hand, Christian Endeavor societies, sewing circles, etc. The church and school property is held in trust, until such time as, in the judgment of the trustees, it may be expedient to transfer it to the Waldensian or some other Italian ecclesiastical organization. The following gentlemen constitute the Board of Trustees: Mr. Charles P. Platt, President, Poughkeepsie, N. Y.; Hon. Ralph E. Prince, Yonkers, N. Y.; Mr. Horace Alling, Newark, N. J.; Albridge C. Smith, Esq., Secretary, New York City; Frank C. Bartlett, Esq., Newark, N. J.; Rev. George S. Bishop, D.D., Orange, N. J.; Rev. I. B. Hopwood, D.D., Newark, N. J. The mission is sustained by the National Angelini Society of the United States of America, the officers of which are: President, Mrs. Horace Alling, Newark, N. J.; Vice-President, Mrs. A. Nelson Hollifield, Newark, N. J.; Recording Secretary, Miss M. R. McIlvaine, Newark, N. J.; Corresponding Secretary, Mrs. H. F. Scott, Poughkeepsie, N.Y.; Treasurer, Mrs. E. P. Platt, Poughkeepsie, N. Y. The Rev. Matteo Prochet, D.D., President of the Committee of Evangelization, of the Waldensian Church in Italy, has supervision of the work, and as soon as a mortgage of $1,800 on the church property is paid it is expected that the mission will be regularly received into the Waldensian Church. Mrs. Angelini (who is a native of Maryland, and who met Mr. Angelini while attending school at Florence, Italy), during a recent visit to this country, has raised the above sum with the exception of $300. This lady is indeed a helpmeet to her husband, training the young people and fitting them for Christian work; she teaches the kindergarten, a teachers' class, Bible class, and conducts the Helping Hand, sewing circle, etc. Her lecture, "The Roman Woman, Past and Present," delivered while here for the benefit of the mission, was heard with interest, showing, as it did, that she thoroughly understands and truly loves the people among whom her lot is cast. Her kindergarten session continues till four p. m., because the mothers of the children are at work in the fields; after it is dismissed, the little ones linger about the manse, loath to go, and as she sits at the window with her sewing, little Italian voices are always calling up confidences to the "Senora." The manse is open every evening to the people; they bring their knitting and their sewing; their flax and their distaffs from which in primitive way, they spin the linen thread; the young men and maidens, the boys and girls come, and make themselves at home. Before leave-taking, they are called together in family prayer. Forano is cold in winter and the people are ill-prepared for it, for they are very, very poor, and the warmth of the fires in the pastor's home is a great boon to them. They rarely have meat to eat except on holidays, their staple diet during winter being corn-meal cakes, cooked in the ashes, and called *pizza*. There was great joy at the manse among the simple villagers there, when their beloved "Senora," just from America, opened her boxes, and showed the treasures she had brought,—dolls for little girls, who had never seen a doll; tops, hitherto unknown delights to little boys, picture cards, a croquet set, for summer time, and various winter games for the young peoples' evenings at the manse; needles and thread for the sewing-circle; and for all who could use them to advantage, seeds of every kind of vegetable, sugar-cane seed with the rest. With the introduction of American methods and ideas, there is promise of temporal, as well as spiritual, advancement for this little Protestant farming community in Forano.

The Inward Voice.

Matron Falke, of the Good Samaritan Home for Girls in New York, relates this striking story of rescue and conversion:

"One bitterly cold night last winter, I felt impelled to visit the slums, in search of a girl who I believed needed kindly counsel. Once before I had had this girl in our Home, but had to send her away for misconduct. On this bleak night an inward voice kept saying to me: 'Go and get Katie and bring her to the Home;' and, though it was eleven o'clock and very stormy, I dressed and went down to the slums and found my girl. I then learned something at which I wondered. About half an hour before I met her—or at the very moment when I had felt the impulse to go—she had gone forward at a mission meeting, and had asked God to save her from her sinful life, and give her an opportunity to live decently. Though one of the vilest of women, yet on that day she was gloriously saved, and today is earning an honest living, kept by the power of God.

"In my work in the Home, I have seen many girls saved, but I think that this case is the most wonderful, for surely it was altogether of God's doing. Truly, God's mercy is boundless."

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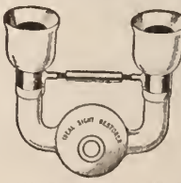

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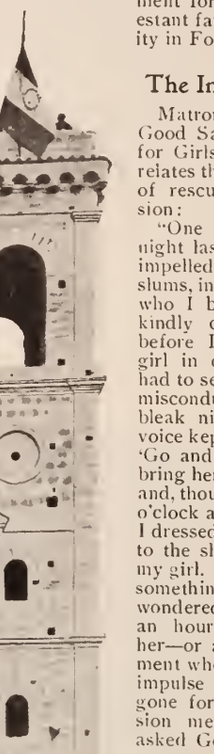

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THE KAISER'S PALESTINE TOUR.

He Will Witness the Consecration of the New Lutheran Church in Jerusalem, and Visit the Holy Places of Palestine.

EMPEROR WILLIAM'S visit to Palestine is just now attracting the attention of Europe, which is always interested in the doings of this energetic ruler. He will be accompanied by the Empress, who is an ardent photographer, and who will take with her a complete photographic outfit to picture all the interesting scenes and functions. Knackfuss, a well-known painter, and Waltzmann, a marine painter, accompany the party, as will the Oriental artist, Israel Goentz, whose father accompanied Crown Prince Frederick of Prussia to Jerusalem in 1869, and who painted a famous picture now hanging in the Berlin National Gallery.

It is said that the Emperor's programme includes a religious ceremony on the Mount of Olives, on October 30. The imperial party will number 128 persons; the horses and mules will total over 8,000, and 1,000 Turkish troops will form the escort. The political side of Emperor William's visit to Palestine is attracting close attention abroad.

The imperial journey to Jerusalem began on October 11, when the Emperor and Empress left Potsdam. More than one hundred retainers of high and low degree, including the Foreign Minister, the Chancellor of the Order of St. John, Jerusalem, a Bishop; military, marine, and Oriental painters, photographers, secretaries, soldiers, writers, and couriers combined will make a picturesque cavalcade. The plans were to reach the Bosphorus and enter Constantinople on Monday, the 17th, the Emperor to ride into the city on a pure-bred Arab horse, the gift of the Sultan, the metal part of the harness being of gold and silver.

The royal pilgrims leaving the Turkish capital October 22, expect to disembark at Haifa on the 25th inst., and thence traverse the road to Jerusalem, partly on horseback and partly in carriages. They will encamp before the Holy City on the 27th, and make their entry at 3:30 p.m. on the same day, and proceed afoot from the Jaffa gate to the Church of the Holy Sepulchre, where religious services will be held. The Mount of Olives will be visited on the 30th, and the crowning ceremony will be the dedication of the Church of the Redeemer, on the 31st, the anniversary of the date when Luther nailed his theses to the church door at Wittenburg. On the same date, in 1893, the cornerstone of the church was laid (as recorded in THE CHRISTIAN HERALD at the time), and within the stone a document was deposited which had been written by the present Emperor, and also declaring that it "shall stand as a monument to the Faith opened to evangelical Christendom through the reformers, and as a visible witness to the unity of faith which the evangelical churches of Germany are bound with each other and all outside." The Church of the Redeemer is built upon the site of the ancient Muristan, or hospital of the Christian Knights of St. John, which had been a ruin for many years before it was presented, in 1869, by the Sultan to Emperor William I. It was officially taken possession of by the Crown Prince, afterward Frederick III., at the time of the opening of the Suez Canal, and four years ago, as already stated, the cornerstone of the great and imposing edifice, now completed, was laid with solemn ceremonies. It is believed to be Emperor William's purpose to make the new church a centre of Protestantism in the East. There are some who assert that he even has higher aims, and that he foresees, in the growth of Protestantism and the gradual decline of the power of the Papacy and of the Orthodox Russian Church, an opportunity to invest Protestantism in the East with greater power and influence than it has ever commanded in the past.

Great preparations have been made for the imperial visitors. The roads have been repaired, and many beautifully decorated carriages will be placed at the disposal of the pilgrims by the Turkish authorities. The royal itinerary, it is understood, includes a visit to every place of sacred or historic interest in Palestine. According to the programme, as announced, these will include:

A drive to Jericho, camping that evening at the foot of Deschebel-Karantel. On November 1, they will spend a couple of hours by the Dead Sea, going thence to the Jordan, lunching probably near the place of baptism, and return to Jericho to camp. Afterward a visit will be paid to the Chapel of the Temptation, in a grotto of Mount Karantel, inhabited by Russian monks. Wednesday and Thursday, the 2d and 3d, will be spent in Jerusalem. On Friday, November 4, visits will be paid to the Monastery of Marsala and the Jews' Wailing Place. On Saturday, November 5, the party will bid goodby to Jerusalem and travel to Jaffa once more, by rail this time, and will there embark. Sunday should see them at Haifa, whence, on Monday, they will drive and ride to Nazareth and Mount Tabor, where they will camp for the night, having viewed those two famous places. The summit of Mount Tabor commands a splendid view; on the north, the Mount of Beatitudes, the head of Galilee; on the east, the Jordan Valley and mountains of Gilead; on the south, Endor and the plains of Esdraelon; on the west, Nazareth, Mount Carmel and the Mediterranean. On Tuesday, November 8, they will move on to Tiberias, and spend the day on the shores of the Sea of Galilee. On Wednesday they will return to Haifa and sail for Beyrout, which will be reached on Friday. Among the sights here are Sennacherib, the Assyrian's rock sculptures. On Saturday, November 12, a special train will carry the party to Damascus, where the hotel will be used. The whole of Sunday will be devoted to a tour of the oldest city in the world. Among the sights may be mentioned the house of Judas, the house of Ananias, the Lepers' Hospital, which is the reputed site of Naaman's, and the bazaars, said to be finer than those of Cairo or Constantinople. On Monday another special train will transport the party to that other ancient place called Baalbec, or rather its ruins—Baalbec, the Baal god of Joshua, the Heliopolis of the Greeks, once the most magnificent city of Syria. On Tuesday the party will return to Beyrout, and on Wednesday, November 16, they will sail for home.

It is also said that a special firman has been granted by the Sultan, permitting excavations to be made under the Emperor's directions, the expectation or hope being that some ancient temple or other building of Biblical times may be found under the debris of the Holy City.

MRS. BOOTH'S PRISON WORK.

Mrs. Ballington Booth desires the widest publication of her denial of the report that she is to relinquish her religious work and devote herself to the lecture platform. Her lecturing, she says, has but one object, and that is to create an interest in and secure financial support for her efforts to better the spiritual condition of the unfortunate inmates of the State prisons.

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FRIENDS IN COUNCIL

Young Women and the Problem of Life in Town — About Weddings — Regarding Literary Work, etc.

THERE are several ways in which young girls coming to New York from the country to study art or music can establish themselves comfortably. Of course if they have money enough they may board, but the price of board in New York is very high, and it is rather discouraging to a girl who must count every penny of her income to make a pilgrimage from house to house, finding that all she can manage for the money she can pay is a cheerless hall bedroom, so small that there is room in it for little more than her bed and bureau, and with no opportunity for heat beyond that afforded by the gas jet. The problem has been solved pleasantly for some self-supporting young women in these latter days by the establishment of pleasant homes for themselves. The plan is something like the following:

One girl, whose mother or elder sister can accompany her, establishes the home. The mother takes an apartment and furnishes it, and then as many young women as can be accommodated join the first under the care of the older woman. These either pay a certain weekly amount in board, or they put their earnings together in such a way that they can afford to keep house. I have had the pleasure several times of being entertained as a guest in these delightful girl colonies, and nothing is more interesting than to see the way in which they economize space and the pleasant home effect which they produce. Young journalists, artists, and other wage-earning women thus uniting can make a very charming resting-place for themselves when their day's work is done, at much less expense than the individual girl will be obliged to lay out if she simply boards by herself. In these homes it is amusing and interesting to see how every inch of room is made to tell. An old cooking stove is transformed into a dressing table by the judicious use of draperies; and a corner closet is easily turned into book-shelves. There is nothing like a bed visible in the little parlor, but the divan on which you sit so comfortably is a big chest with a lid which opens and in which clothing reposes, and its padded top with springs and cushions forms an admirable bed at night. It is well if one must economize space to have a divan rather than a folding bed. A folding bed proclaims itself for what it is, while a divan is at home in the drawing room and cunningly conceals its ulterior object.

* * *

YOUNG women coming to a large city in which they have no friends should put themselves at once in communication with the Young Women's Christian Association of the place. By doing this they will at once find helpful hands extended to them, be welcomed by good women, and in a general way find their comfort cared for and opportunities given them for safely establishing themselves in the new environment. But do not come, girls, unless you are prepared for hard times and disappointments and long waiting.

* * *

READER. There is no absolute rule about the hour preferred for a wedding. Ultra fashionable people have lately followed the English custom, and been married in the morning before twelve o'clock; but afternoon and evening weddings are just as common as ever. Usually, at a church wedding the bride comes in on the arm of her father, the ushers, maids of honor and mother having preceded them down the aisle. The groom steps forward to meet the bride, the groom and best man waiting with the clergyman at the altar. The ring is put on the bride's finger by the officiating clergyman, who asks for it at the proper time. It is important that the groom should have the ring in a convenient pocket where he can easily get it. I once knew a marriage ceremony to be delayed in the very middle a half hour while search was made for the ring, which was finally discovered in the pocket of the groom's coat in the bottom of a trunk. Have your wits about you when you are getting married. You need them then quite as much as at any other time in life.

* * *

I CAN hardly urge another friend who wishes to give up a remunerative occupation to do this and engage in literary work. The strong probability is that she would enter upon a career of disappointment and lack of success, and in the meantime the work she now has would have drifted into other hands. Nothing is more uncertain than literary pursuits, and when stories are persistently returned by editors with the polite formula "Declined with thanks," the writers would better turn their attention to something else. One thing which many young writers forget is that their circumstances have nothing to do with the acceptance or rejection of their stories. It is never worth while to send word to an editor that you are poor, that you have a mortgage on your farm, that you have anything at all to trouble you. All that the editor has a right to be concerned with is whether or not that which you write is suitable to his paper.

* * *

THOSE who have papers and books with which they are willing to part, and who would like to send them to a settlement where they will be greatly appreciated, may do good by sending to Mrs. N. 1. Barham, Pittsburg, Crawford Co., Kansas. In every case will those sending reading matter be good enough to prepay fully the cost of transit, whether postage or expressage, as my friend writes, "We of the Kansas plains are not burdened with over much cash." This friend writes a very beautiful letter. You may remember that I spoke of her before. She says: "If you only knew the soul-thirsting and heart-hungering there is for good reading matter you would use your pen in persuading its distribution."

Margaret E. Sangster

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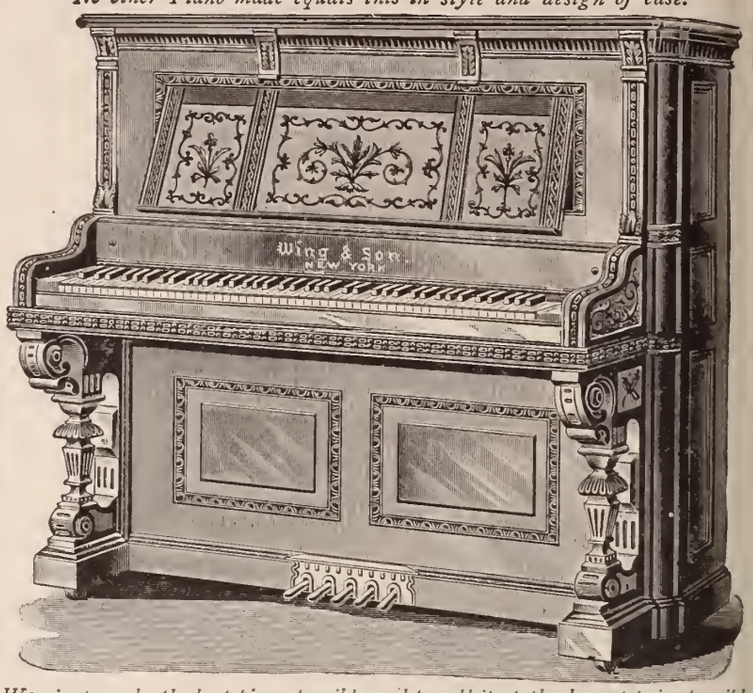

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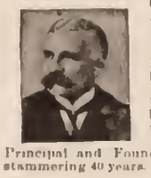

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TWENTY-FIVE years ago, it was not easy for a woman to find employment along religious lines. Very few women were employed as missionaries, either in the home or foreign field. But there has been a great change. So active has woman become in Christian work—so many women are, indeed, devoting their whole time to it, that it has become a characteristic of the times, from a religious point of view. And a most hopeful characteristic. In our various foreign and home missionary societies, and in the great Deaconess movement, which engages in this country alone some six or seven hundred women devoting themselves entirely to unsalaried Christian work, we have a return of one of the methods of the Apostolic Church. The great commission: "Go—teach—preach," was given not to the twelve alone, but in spirit, at least, and probably in letter, to all of Christ's followers. And among the disciples scattered abroad by the persecution which arose about Stephen," must have been not only men but women, preaching the Word." Not always from pulpit or platform, for preaching does not always mean proclaiming, but telling about, talking about, illustrating in daily word and deed, the spirit of the crucified and risen Jesus. This modern "laying hold" of the latent power of woman, and giving it free scope in many kinds of religious work, is of the utmost significance.

But how to find women whose hearts God was touching, and how to find places for them—this was the great problem. And it was solved at the same time with another, even more difficult. For, side by side with this great demand, came another, that our missionary women be trained. Our Theological Schools have for generations furnished technical training for our young men, but it is a curious fact that only recently have our young women been given opportunity for special training in missionary work. For many years, all our missionary societies have put into the field, as a rule, trained men; and all of these societies—if they sent women at all—sent out untrained women. That our sisters in the field have succeeded and in a large majority of cases in so well meeting their varied and important responsibilities is simply astonishing, but they have done so well without training, may not their success be greatly increased by a few months or years of special drill and experience under capable teachers?

Thirteen years ago, there was established in Chicago, an institution which has exercised great influence upon popular sentiment in reference to the training of women for religious work; it was the Chicago Training School for City, Home and Foreign Missions. More than 1,000 women have studied in this school, and out from it have gone more than 300 to the foreign mission fields. So to various departments of home missionary and evangelistic work, and about 300 into the deaconess work.

All the present Superintendents of Deaconess' Homes in Omaha, Kansas City, Minneapolis, Chicago, Detroit, New York, Baltimore (Lutheran). Fall River, Mass., Providence, R. I., and Boston have gone out from this school. The course of study embraces a careful analytical study of the Bible; New Testament Greek; methods of Bible teaching and missionary work; sacred history, with special lessons and lectures on church history; Christian evidences and doctrines; elocution and music, and practical mission work, under experienced teachers. The work is undenominational. Expenses to students are reduced to a minimum, and assistance is given, wherever possible, to worthy applicants. It is not necessary to determine to devote one's self to any form of missionary work before entering the school; it is only necessary to desire to know more of the Bible, and to get wide views of religious work in a great city.

Those who may desire further information concerning the work, can address the writer at No. 4949 Indiana avenue, Chicago, Ill.

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THE LESSON OF THE LEAF.*

By Charles W. Hubner.

IN sun and starlight shimmering,
And fanned by zephyr's silken wing,
Ah! what a blithe and beauteous thing,
Dead leaf, wert thou,
All through the summer's merry time,
Rejoicing still, or rain or shine,
Upon the bough.

Resplendent o'er thine airy home
Arose the sky's majestic dome;
Had never king upon the throne
Such canopy!
The bliss divine of sun and moon,
Of stars and song and fragrant bloom
Was given to thee.

Like thine our youth is fresh and green,
Our summer time a merry scene;
The sky is bright with wondrous sheen,
Our path with flowers;
What splendor circles our estate!
How leaps the heart with hopes elate!
How little do we dream of fate
And wintry hours!

Learn from the lesson of the leaf
That death is sure, that life is brief;
And foolish he whose ear is deaf,
And hath not caught
With subtle sense the solemn sound
The perfect harmony profound
Of nature, lifting round by round
The soul to God.

Departed Blessedness.†

Where is then the blessedness ye spake of.—Gal. 4: 15.

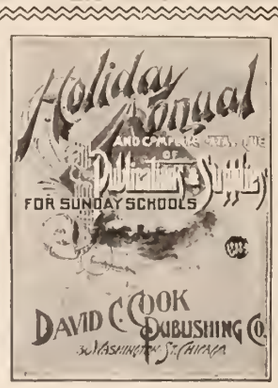
WHEN you can read anything, everything, in preference to the Bible; when prayer comes to be weariness, so that you have no delight or pleasure in it, yours is a questionable state. A little girl, one evening when all was silent, looked anxiously in the face of her backsliding father, who had ceased to pray in his family, and said to him with quivering lips, "Pa, is God dead?" "No, my child, why do ask?" "Why, pa, you never talk to him now as you used to," she replied. These words haunted the father until he was mercifully reclaimed. Montgomery says, "prayer is the breath of the soul," Breath is an indication of life, and whenever one ceases to breathe it needs no logic to convince that the subject has ceased to live. I once watched two plants growing in the same soil under the same sun; the one was a mass of flowers which dazzled the eye with beauty and filled the whole space with perfume, the other, fruitless and flowerless, hung its drooping leaves and seemed pining unto death under a deep decline. Whence the difference? The cause was neither obscure nor remote. The one had been often watered, the other neglected. Now what water is to thirsty plants, prayer is to our Christian graces. We stand astonished at the love which animated and the fruitfulness which characterized the first Christians. The riddle is read, the mystery is solved in these few words: "They continued steadfast in prayer."

It is related of a hero in Scottish history that when an overwhelming force was in full pursuit and all his followers were urging him to more rapid flight, he coolly dismounted, in order to repair a flaw in his horse's harness. Whilst he busied himself with the broken buckle, the distant cloud swept down in nearer thunder, but just as the prancing hoofs, and eager spears were ready to dash down on him, the flaw was mended, the clasp was fastened, the steed was mounted, and, like a sweeping falcon, he vanished from their view. The broken buckle would have left him in the field an inglorious prisoner, the timely delay sent him in safety to his comrades. There is in daily life the same profitable delay. The man, who from his prayerless waking hurries off to the business of the day, however admirable his talents and great his diligence, is only galloping on a steed harnessed with a broken buckle, and must not be astonished if in his hottest haste, he is left inglorious in the dust.

A want of religious enjoyment is an evidence of a departed blessedness. Most of us have all the fears and none of the joys of religion. We do most of our duties under the disagreeable idea that God expects it of us. When our hearts are in right relation with God we will perform all our religious duties, not because we must, but because we may. When our religious duties seem to us privileges, then they become to us sources of rich and continual enjoyment. Of course it is better to do our duty from the low level of a sense of duty, but we lose the charm of serving God, until our supreme love of him will make us enjoy his service at every step. He who serves God through fear of hell, or hope of heaven, serves him for the loaves and fishes. A third evidence of your departed blessedness you will find in your giving less to the cause of Christ than you used to. The goods that God has given you are to be laid out for the good of others; sacred trusts are not to be greedily hoarded, lavishly squandered, nor selfishly to be enjoyed, but generously to be employed for the glory of God. He is not rich who lays up much, but he only who lays out much. You are not to deprive yourself of the pleasures of society. God does not ask that you shall spend half of your time in hard working and the other half in hard praying. But God has made the world beautiful that it may minister to our delight. He intends us to be happy in it. It is a mistake to think that God would have us write over the church door, "All joy abandon, ye who enter here." What would become of society if all Christians stayed out of it?

* *Songs of the South.* Choice selections from colonial times to the present day. Collected and edited by Jennie Thornley Clarke, with Introduction by Joel Chandler Harris. Pp. 333; cloth. Publishers, J. B. Lippincott Co., Philadelphia.

† *The Panacea for Poverty.* By Madison C. Peters, D.D. Author of The Great Hereafter, Sanctified Spice, Empty Pews, The Path of Glory, Wrongs to be Righted, Our Children in Heaven, etc. Pp. 207: cloth; price, $1 00. Publishers, The Bloomingdale Church Press, New York.



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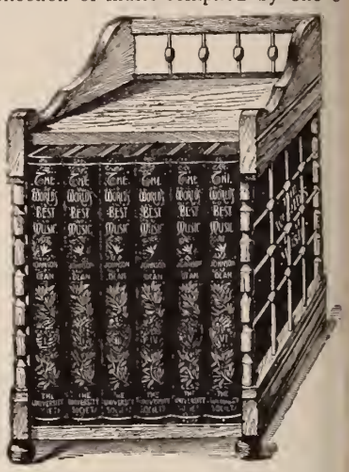

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(Specimen of Text)

's lesson on humility. ST. MATTHEW, 18. *Christ's lesson on forgiveness*

32. 3 And said, Verily I say unto you, b Except ye be converted, and become
.2. as little children, ye shall not in no wise enter into the kingdom of heaven.
4. 4 c Whosoever therefore shall humble himself as this little child, the
14. same is the greatest in the kingdom of heaven.
16. 5 And d whoso shall receive one such little child in my name
27.
42.

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Choosing an Empress in China.

WHILE there are many singular marriage customs in the East, that of choosing the bride in China is probably the most remarkable of all that have relation to the matrimonial ceremony. It is thus described by an Englishman, long resident in Pekin:

"An Empress of China attains to that dignity by competitive examination. Just ten years ago this ordeal was passed through by a large number of young ladies, who were entitled to compete for the honor. The initial qualification is that the aspirant must belong to a family of a certain rank, and of Manchu extraction. A series of inspections are made, during which the number of candidates are reduced to a manageable compass. On the last occasion (which was just ten years ago), the first two inspections left thirty-one damsels in the field. They were conveyed in closed carts into the palace at a very early hour in the morning. A banquet was set before them to refresh them after their night's travel, and then they were ushered into the presence of that august, but terrible Majesty, the Empress-Dowager, who passed them under review in groups of four or five. Her Majesty on that occasion wore an apricot yellow silk robe, with a black velvet jacket over it. Each girl carried a tablet bearing her age, name and pedigree, which was handed to the empress, the girls standing before her. After some interrogations, and even scraps of grandmotherly advice, Her Majesty made up her mind respecting the candidate. When the opinion was unfavorable, the girl's tablet was handed to one of the attendants, with an order to present the disappointed one with a roll of silk. She, with her silk, was then conducted back to her cart, and was out of the competition. On the last occasion, the third scrutiny left fifteen, who were retained in the palace until it should please Her Majesty to summon them to further examinations.

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For the grand Peace Jubilee at Philadelphia, October 26 and 27, the Pennsylvania Railroad Company will sell excursion tickets from all ticket stations on its line, to Philadelphia, at rate of *single fare for the round trip* (minimum rate, 25 cents). Tickets will be sold and good, going, October 24 to 27, and returning leaving Philadelphia October 31, inclusive.

This jubilee will be one of the greatest events in the history of Philadelphia. The rededication of Independence Hall, recently restored; the unveiling of the Grant Equestrian Monument, Fairmount Park; a monster civic and industrial parade, and a grand military and naval pageant, led by General Miles and other distinguished heroes of the late war, will be prominent features. The President and his Cabinet are also expected to be present.

This is Fall.

It is a time of peculiar danger to health.

You should take Hood's Sarsaparilla. It will purify, enrich and vitalize your blood.

A New Remedy for Rheumatism

Dr. Wm. Porter, St. Louis, writes: "The Tartarlithine you sent me some months ago seemed exactly what I needed. I used it for a long time, and even now have to go back to it; but I notice the indications for it are less and less frequent. I consider it quite an addition to my list. My general health is quite restored."

Pamphlet on the treatment of Rheumatism by Tartarlithine sent free by

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LITTLE DEMONS OF WAR

HON. JOHN D. LONG, Secretary of the Navy, will tell the thrilling story of our torpedo-boat service in an early issue of the 1899 volume of

The Youth's Companion

Those who send $1.75 at once for the 1899 volume will receive FREE all the issues for the remaining weeks of 1898, containing stories by Rudyard Kipling, W. D. Howells, Mary E. Wilkins, and others. The 52 issues of the new year will be of rare variety and charm. These are a few of the

...Good Stories for 1899...

For Life and Liberty,	Henry M. Stanley.	A Pocketful of Money,	W. D. Howells.
A Boy's Fox-Yard,	John B. Dunn.	The Russian Crusoes,	Gen. A. W. Greely.
Police Spies in Russia,	Poultney Bigelow.	Fifty Years with a Menagerie,	Dan Rice.
How I Went to the Mines,	Bret Harte.	In the South,	T. Nelson Page.
An Esoteric Pig,	Florence Converse.	A Night in a Box Car,	Hayden Carruth.

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New subscribers who will send $1.75 at once, inclosing this slip or mentioning this paper, will receive THE COMPANION every week from the date of subscription until Jan., 1900, including:
FREE—All the remaining issues of 1898, inclusive of the beautiful Double Holiday Numbers.
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American Pianos and Organs are warranted for twenty-five years, and with every warraut there is our personal guarantee endorsed by a business reputation of nearly fifty years, and plant and property worth over One Million Dollars. Our success in the past has been mainly owing to the confidence placed in us by the public, and we have a quarter of a million satisfied patrons bearing testimony to the honesty of our methods and the perfection of the Cornish American Pianos and Organs.

It would be impossible for us to make public this unique CORNISH PLAN of doing business were it not backed up by the strongest evidence of our absolute responsibility. The Cornish

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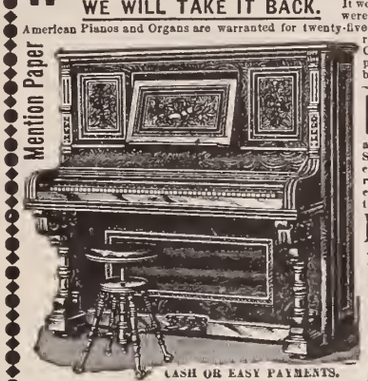
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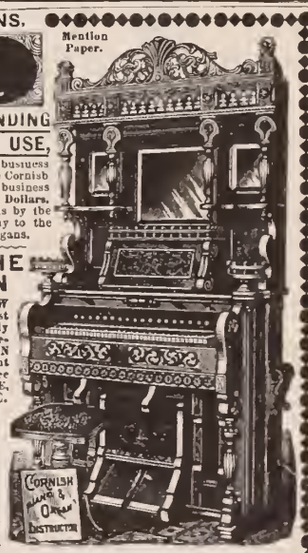

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wheat has been the most important food of the human race. In the early centuries the entire wheat kernel was used in making bread, and "there were giants in those days." The Franklin Mills Fine Flour of the Entire Wheat is manufactured by a process that retains the Starch, Gluten, Mineral Salts and Phosphate elements just as nature stored them in the grain. As a consequence this flour supplies the food that will build up, repair, nourish and sustain the brain, bones, muscles, nerves and working tissues of the body.

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OVER THE RIVER.*

WHEN our work is ended, we shall sweetly rest,
'Mid the sainted spirits, on our Saviour's breast.
All our trials over, we shall gladly sing,
Grave, where is thy victory? Death, where is thy sting?

Though the dark waves roll high, we will be undismayed,
Let us pass over the river, and rest under the shade.

Earth hath many sorrows, but they cannot last,
And our greatest troubles quickly will be past;
If we look to Jesus, he will give us strength;
By his grace we shall be conquerors at length.

When the storm is over, sweet will be the calm,
After life's long battle, bright the victor's palm;
And the cross of anguish, which now weighs us down,
We'll exchange in heaven, for a shining crown.

* This hymn, which has been asked for by several readers, is an old favorite and was based on Stonewall Jackson's last words.

Negro Training at Tuskegee.

During the last few years the Tuskegee, Ala., Normal and Training Institute has made remarkable strides under the able management of Booker T. Washington, the negro educator and philanthropist. This year it has an enrollment of 1,047 students (712 boys and 335 girls). The scholars, together with the teachers and their families, who live on the grounds, make a total population of 1,200 persons. It is the purpose of the Institute to elevate the negro and develop Christian character. Besides the spiritual training, each pupil is taught a trade or industry, and given a thorough academic course, making him an intelligent and desirable citizen, and a helper and teacher of his own race. In all there are taught twenty-six industries. It is estimated that at least 3,000 workers from the Institute are now scattered throughout the South. 321 of these are graduates, the others having left before the completion of the course on account of a lack of funds, but still with a good start in the right direction. The only way to help and elevate the negro, Mr. Washington contends, is to teach him a good trade, or a training in dairying or agriculture. This he receives at the Institute; a large proportion of the food consumed being raised on the place.

A splendid large new chapel has been built by the students, and also an Agricultural Building, and a Science Hall. The Tuskegee School and the Hampton Institute together, have done more to help the colored people in the South than most other agencies, and deserve all the assistance that can be given them.

BRONCHITIS.

Dr. Hunter's Lecture No. 4.

In my last letter I said that catarrhal inflammation of the mucous membrane of the air passages often extends to the bronchial tubes, and then becomes a very distressing and dangerous disorder. It may involve the membrane on one side of the chest only, or the whole mucous lining of both lungs, and in the latter case puts the patient's life in great peril.

This catarrh of the lungs sometimes lingers long in the *dry* stage. In most instances, however, it soon begins to secrete a glary mucus. This secretion is clear and very tenacious. It clings together in one mass, so that you can hardly pour it from one vessel to another, and its surface is covered with *froth*. The froth is made by the churning of the matter with the air in the lungs in the efforts of the patient to force it up by coughing.

So long as the inflammation continues active, the matter remains viscid and frothy. But the moment it begins to subside it loses its transparency, becomes opaque and of a yellowish or greenish yellow color. The froth disappears, the breathing becomes freer, and all the bad symptoms are lessened.

The above course of Catarrh of the Lungs and Acute Bronchitis when it progresses to recovery. It generally begins to break up from the fourteenth to the eighth day. When the symptoms do not yield to the treatment, [illegible] of impending suffocation soon show themselves, the lips and tongue become of a purplish color, the face assumes a livid paleness, the skin is bathed in clammy perspiration, and the patient tosses from side to side in great anxiety. The lividity shows that the poisonous, venus blood is circulating through the arteries, because sufficient air cannot be drawn into the lungs to change it. The bronchial tubes are so choked with the viscid mucus, before described, that the patient has not strength to cough it up.

I attended a case some time ago which very clearly exemplifies the peril of bronchitis. I was called to a lady at the Gramercy Park Hotel, who was thought to be dying. I found her sitting up in bed, unable to lie down and laboring for breath. Her face was livid, her shoulders elevated, and nostrils distended and working violently. She could hardly speak, and was in great fear of suffocation. She had been in that condition for several days, and was steadily growing weaker. Her friends had gathered around her bedside, anticipating death at any moment. To give her all the air possible, I cleared the room of every one not needed; applied strong mustard drafts to her feet and calves of her legs; rubbed a powerful embrocation into her chest to draw the blood away from the lungs; ordered hot emollient inhalations to soothe the inflammed membrane, to be given every half hour, and diffused through the air of her room a sedative and antisposmodic vapor that every breath she drew should bear a healing, soothing balm directly to the diseased parts. Under this treatment, copious expectorations soon commenced, the breathing became less and less labored, and within 24 hours the bronchial inflammation was subdued, and all danger passed. But for this local treatment, I am convinced she would not have lived more than a few hours. General treatment is of very little value in such cases. Every effort must be directed to the inflammed membrane, and to relieving the breathing by promoting free expectorations from the lungs.

ROBERT HUNTER, M.D.,
Specialist in Throat and Lung Cases,
No. 117 West 45th St. New York.

NOTE.—Dr. Hunter's book explaining the anti-septic air treatment of all lung diseases will be sent free to readers of THE CHRISTIAN HERALD who are interested, by addressing him as above.

(To be Continued.)

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Every Drop is Perfectly Pure.
Every Drop Cleanses the Mouth.
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Every Drop is Free from Grit.
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Sold everywhere in three convenient sizes for the toilet, bath and laundry.

FREE Send us your name, address, and five Fairy Soap wrappers, to nearest office below, and we will mail you free a copy of a beautiful printing in water colors entitled "Fairy Tales," by the celebrated artist, Leon Morran. Size 17½x24 in. without lettering, ready for framing.

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SEND US ONE DOLLAR and this ad. and we will send you this bla[illegible] new 1899 pattern high grade RESERVOIR COAL AND WOOD COOK STOVE, by freight C.O.D., subject to examination. Examine it at your freight depot and if found perfectly satisfactory and the greatest stove bargain you ever saw or heard of, pay the freight agent our SPECIAL PRICE, $13.00 less the $1.00 sent with order, or $12.00 and freight charges. This stove is size No. 8, oven is 16½x18 [illegible] is 42x23; made from best pig iron, extra large flue [illegible] covers, heavy linings and grates, large oven shelf [illegible] tin-lined oven door, handsome nickel-plated or [illegible] tations and trimmings, extra large deep genuine [illegible] porcelain lined reservoir, handsome large ornamental [illegible] Best coal burner made, and we furnish FREE an extra [illegible] grate, making it a perfect wood burner. WE ISSUE A BINDING GUARANTEE with every stove and guarantee safe delivery to your railroad station. Your local dealer will charge you $25.00 for such a stove; the freight will be about $1.00 for each 500 miles, so we save you at least $10.00. Address, SEARS, ROEBUCK & CO. (Inc), CHICAGO.

WRITE FOR OUR BIG FREE STOVE CATALOGUE

ONLY $11.65 for the entire combination—Bed, Mattress and Spring—on 30 days' trial, not a cent in advance. Or take the Quaker Common Sense Mattress at $5.55, or the Bed and Spring at $6 on the same terms. Mattress is made of pure white cotton with wood fibre center to maintain an air space, and prevent cotton from packing. Clean, comfortable and healthful. Contains no shoddy, or so-called "felt" or "wool," (made from filthy, disease-infected rags). The Metallic Bed is finished in three coats of white enamel; knobs and rosettes are burnished brass. Two widths $1-2 and 4 1-2 ft. Height of head 4 feet 2 inches; foot 3 feet 3 inches. Best wood casters. Spring is a fine woven wire fabric, with three rows of spiral spring supports in center. Frame fits bed. Slats are unnecessary. With every full combination of Bed, Mattress and Spring, we give free, as a Quaker Valley Souvenir, a fine Mantel Alarm Clock, as here shown, 12 1-2 in. high, finished in bronze and silver—a marvel of artistic beauty; fully warranted; Certificate of Warranty accompanies clock. Actually worth $6.00. Order to-day. Say you're a reader of THE CHRISTIAN HERALD and mention Sample Offer No. 7 (this is important). If you prefer to remit in advance we don't ask it—deduct 25 cents, which covers cost of bookkeeping saved. Or remit $12.35 in advance, and we'll prepay freight to any R. R. Station in the United States east of Denver.

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He will ma[illegible] week's treatment free to all readers naming the

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SPECIAL OFFER.

If you request it, I will mail a regular box, 8 weeks' treatment with the sample.

After using the sample if you are satisfied with results, send me $1.00, and keep the box of medicine, if not, kindly return it.

Order to-day, as now is the time to use it.

Address
DR. E. J. WORST, Dept. 18, Ashland, O.

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The Best in the World

Unexcelled for Chopping Sausage Meat, Mince Meat, Tripe, Suet, Hash, Clams, Cocoanut, Hamburg Steak for dyspeptics, Chicken and Lobster Salad, Corn for Fritters, Scrap Meat for Poultry, etc.

Guaranteed to CHOP NOT GRIND

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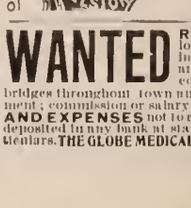

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THE GOOD FIGHT.

Th Christian Life a Struggle to be Won l Imparted Strength. I. Timothy 6: 11- 1 II. Timothy 4: 7, 8.

From certain sermons and prayers that are often heard, a mischievous idea has become prevalent as to the means by which a Christian may grow in grace. Many persons think that they may re- passive until some miracle is worked p them which will suddenly deliver e from liability to sin and make them nerable to temptation. The Apostle al does not seem to have had that e in the two passages selected for the He sets forth the Christian life as s ggle, requiring effort and vigilance. an could give more glory to God for his race than he; none could depend pe it more implicitly; but he did not that grace relieved men of the neces- or effort. He fought himself, eminent was, and he urged his young disciple t. He did not wait for a blessing h should confer upon him, as a suit othes, the graces he proceeds to erate. The image he uses implies here are enemies to overcome, and ience confirms his idea. There are neies without, in the shape of trials, ions, annoyances, temptations—all ting to disturb the spirit and arouse ilbassions. There are also enemies it , in the shape of evil propensities, l. malice, sloth, avarice, envy, we are expected to overcome. oes not hope to overcome them own power. In the familiar pas- n the seventh chapter of Romans es a vivid description of the failure ttends the effort to conquer unaided: ith God's help he is sure of victory. in the power that Christ imparts to who seek it that he sees the promise umph. The discouraged man who ied and failed; the discouraged man as prayed for deliverance and has en delivered, may here learn the of success. True, he has been de- before, but when he goes into the armed with divine strength, he need o fear. He will not see his ene tricken down by a thunderbolt from n, but he will see them yield to an ght from his own arm, nerved with ty strength. God will not lift him summit of Christian attainment, will give him power to climb. It l that works in him to will and to t God does not save a man nor de- him from sin, without his active par- tion in the work. As the man with thered hand was bidden stretch it , the Christian has to fight, looking d for power.

The Army Gospel Fund.

The following have been received for the Army Gospel Fund.

Trer ck...	$2,005 86	C E Soc, No Cong Ch, Englewood...	80
rag James M. ...	2 00	Ladies' Aid Soc, First	
... Dr G ...	7 00	Baptist Ch, George-	
... n, Lizzie C...	1 00	town	6,75
... Mrs W.....	25	W J T, Spring Lake .	1 00
... Mrs G S	4 00	L A S, Delta	1 00
... Jno W.....	2 00	Miss A M Miller ..	1 00
... ora.....	25	Mrs J B Campbell.	1 00
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M Mass.....	1 00	Stephenson, Mrs N J.	2 50
H Athol	1 00	S W T, Santa Rosa..	1 00
— lroy	10	McAlpine, F A.....	2 00
— ash, D C	1 00	H. Putnam.....	2 00
... n the country	50	M D, Garnett.....	50
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... er, Hanover.	5 00		
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... Mrs S S	50	Total ...	$2,069 11

Free to all Readers.—The New Cure for Kidney and Bladder Diseases, Rheumatism, etc.

As stated in the last issue the new botanical discovery Alkavis, is proving a wonderful curative in diseases caused by Uric acid in the blood, or disorder action of the Kidneys and urinary organs. The *New York World* publishes the remarkable case Rev. A. C. Darling, minister of the gospel at North Constantia, New York, cured by Alkavis, when he says himself, he had lost faith in man and medicine, and was preparing himself for certain death. Similar testimony to this wonderful new remedy comes from others, including many suffering from disorders peculiar to woman- The Church Kidney Cure Co., of No. 499 Fourth Avenue, New York, who so far are its only owners, are so anxious to prove its value that for the purpose of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Pelvic Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

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THE BEST WASHING POWDER

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We want men in every County in the United States. If your reference is satisfactory we will start you at once. No experience necessary. No capital required. We furnish a full line of samples, stationery, etc. A tailor's-for-the-trade complete outfit ready for business. No commission Plan, you regulate your profits to suit yourself. No house to house canvas. This is not one of the many catchy advertisements for agents, but one of the very few advertisements offering a rare opportunity to secure strictly high grade employment at Big wages.

We are the Largest Tailors in America.

We make to measure over 300,000 suits annually. We occupy entire one of the largest business blocks in Chicago. We refer you to the Bank of Commerce in Chicago, any Express or Railroad Co. in Chicago, any resident of Chicago. Before engaging with us, write to any friend in Chicago and ask them to come and see us, then write you if it is a rare opportunity to secure steady, high class, big paylog employment. **BETTER STILL**—come to Chicago yourself and see us before engaging and satisfy yourself regarding every word we say. You can get steady work and big pay. Work in your own county 300 days in the year, and you can't make less than $5 every day above all expenses.

RIO, WIS., June 30th, 1898.

GENTLEMEN:—In reply to your letter requesting the use of my photograph for advertising purposes, and asking how I am pleased with the work, would say I do not object to your using my photograph, as your prices are very low and garments so exact to my measurements that I gladly recommend you. I would add that I have never made less than $80.00 per month since I received your first outfit, and in the best months have made as high as $350.00 per month. Very truly,

E. J. DOYLE.

Should you write Mr. Doyle, be sure to enclose a 2c stamp for reply.

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By faith the walls of Jericho fell down, after they were compassed about seven days.—HEBREWS XI·30.

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II. Sketches in competition for The Ram's Horn's monthly gold prize for the BEST TALE OF MORAL HEROISM which can be told in a thousand words.

III. Full details of The Ram's Horn's offer to pay all the expenses of a ship-load of its friends TO AND FROM JERUSALEM in 1900. with privilege of stopping at the PARIS EXPOSITION. See The Ram's Horn in December for particulers.

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BEAR IN MIND that all these features are extra and beyond The Ram's Horn's regular departments, such as its famous epigrams; expert articles on vital problems; weekly news budget of progress and reform, together with character sketches, Boys and Girls page, profuse miscellany, Tales Twice Told, Worth Quoting, Questions and Answers, Health and Hygiene, Famous People, Modern Miracles, etc.

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

OFFICES: BIBLE HOUSE, NEW YORK.

R. T. De Witt Talmage, D.D., Editor.

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NEW YORK, NOVEMBER 2, 1898.

VOLUME 21.—NUMBER 44.

PRICE FIVE CENTS.

EMPEROR WILLIAM'S VISIT TO CONSTANTINOPLE—THE IMPERIAL LANDING-PLACE AT THE DOLMA-BAGTCHE PALACE.

WITH PORTRAITS OF SULTAN ABDUL HAMID, DJEVAD PASHA (THE TURKISH ESCORT OF THE IMPERIAL PARTY), AND EMPEROR WILLIAM II. (SEE PAGE 843.)

QUESTIONS AND ANSWERS.

Mrs. C. E. S. When, where and why was the name of Saul of Tarsus, called Paul the Apostle?

Nothing is said in the Scripture to explain the change of name. It is known, however, that it was quite common in those times for Jews to bear, besides their own Jewish name, another borrowed from the country or nation with which they had become connected. Thus Simeon had the surname of Niger, Barsabas was also called Justus, and John received or adopted the appellation of Marcus. Saul, the Jew of Tarsus, would with equal facility become Paulus among the Gentiles, the transposition being a very slight one, and, as already shown, in accordance with a very prevalent custom.

Young Student, Portland, Me. What does the word "genre" mean in art criticism? What is a "genre" painter?

He is one who paints domestic, rural or village scenes. "Genre," broadly interpreted, means man, his customs, habits, and ways of life.

C. W. A., Tomahawk, Va. 1. Are there any missionaries in Egypt, and is that country being converted to Christ? 2. Who is our Consul-General there?

1. Missionary work is conducted in Egypt by the United Presbyterian Church of the United States and the Church Missionary Society of London. The first-named has the largest work. Miss Whately (now dead), did excellent mission work in establishing schools for the Moslem children, which are now in charge of the Church Missionary Society. The Wesleyan Methodists and Colonial and Continental Society have also missions in Egypt, the former chiefly confining its work to the army. 2. Thos. S. Harrison, at Cairo, Egypt.

S. J. M., Philadelphia, Pa. How did the phrase, "Father of his Country," originate?

Cicero was so called by the Roman Senate. Marius was offered the same title, but declined to accept it. Julius and Augustus Cæsar were also honored with this title. Cosmo de Medici also bore it in the fifteenth century. The title is inscribed on the statue of Andrea Doria in Genoa, and the Emperor Andronicus Paleologus II. was so designated. There is an equivalent phrase employed in 1. Chron. 4:14.

Paper-maker, Niagara Falls, N. Y. You published a number of Biblical quotations against liquor-drinking, but you said nothing about Paul's advice to Timothy (I. Timothy 5:23), to drink no more water, but use wine for his stomach's sake. How does that advice agree with your contention that the Bible is against liquor?

The principles of the Bible are against liquor, and if you apply them to your own life you will abstain. There may be cases in which wine may do good as a medicine, just as there are complaints in which morphine may be beneficial, and Timothy's may have been one of them. But that is a very different thing from the tippling habits we were discussing which the Bible condemns. The passage shows that Timothy, whom Paul had trained, was an abstainer, but Paul who had said (I. Timothy 3:3), that bishops must "not be given to wine," appears to have regarded the case as exceptional. The evil that liquor does in these days in breaking up homes, ruining lives, and filling our jails and almshouses is so great, that if Paul saw it, the man who said that if meat caused his brother to stumble, he would eat no meat while the world standeth, would undoubtedly counsel abstinence.

E. I. B., Bridgeport, Conn. Would a man of fifty-eight years of age, accustomed to mission work in the slums and prepared for self-sacrifice and labor, be acceptable for missionary work in Africa?

We would earnestly advise him not to go. He would probably fall a victim to the climate, and if he lived, would lose much precious time in learning the language. He had far better continue his mission work at home, and leave the foreign field to younger men.

Hartlea, Wilmington, Del. Can you tell me whether a person is a Christian who has never felt any sudden conviction of sin or emotional change which could be called conversion but who has wept bitterly over sin and has honestly tried to amend?

Sorrow over sin and an effort to amend, are Christian duties, but do not make a person a Christian. Neither do the sudden conviction of sin and emotional change, that you mention, though they may accompany, or precede, the new birth, by which a person becomes a Christian. As you will see by Christ's own explanation to Nicodemus (John 3:3–21), the new birth is the work of the Holy Spirit, which is given freely to all who seek. When a person ardently desires to become a Christian, he asks Christ to save him, not only from future punishment, but from present sin. He should believe in Christ's power to do so, and should confidently place his case in Christ's hands, as he would place his case in the hands of a physician, if he were sick. The effort to amend will then take new shape, because Christ's life and strength will be imparted and victory assured. Christ promises to dwell in the heart of any who desire his presence and will yield themselves to him. With Christ in the heart there will be new life, and by union with him the person becomes a Christian.

R. M., Paterson, N. J. At a debating club here, a few evenings ago, it was contended that Rome was the oldest existing city in the world. Are there not older cities?

Yes, several. Athens is its senior, being about 3,450 years old, while Rome is a mere stripling of 2,600 by comparison. Tangier, in Morocco, is a full century older than Rome. Pekin, China, claims an antiquity of 3,000 or more and Jerusalem nearly 4,000, while Damascus, which is said to have been founded by a great-grandson of Noah, boasts of an authenticated existence covering 4,200 years.

D. F., Sauble Falls, Ont. What do you think of the reorganized church of Latter Day Saints? Do the leaders uphold polygamy?

We do not think there has been any improvement in the doctrines of the church. These have been repeatedly exposed and denounced in the press, and exposures have been made by people who once belonged to the church but left it in disgust. The elder, who you say is preaching in your neighborhood, probably keeps their most objectionable features in the background. The Mormon missionaries usually do so. We believe that ostensibly the leaders do not now uphold polygamy, as it is contrary to law; but it is alleged, by persons who are regarded as good authority, that the law is evaded, and that marriages are made which are not recognized by law, but are held valid by the Mormon church. You can obtain full particulars by addressing Gen. John Eaton, The Concord, Washington, D. C.

A. S., Dickinson, Va. 1. What was meant by "Clay being in succession?" 2. Give pronunciation of Coleridge, Bysshe, plebiscite.

1. You do not state in what connection the phrase was used. 2. "Co-ler-idge;" "o" long and other vowels short; "bish," the "i" being short; "pleb-is-it," all vowels short.

J. G., Sloane, Pa. Is it right to be continually saying in prayer that we are altogether vile? Ought we to consider it presuming to try to literally fulfill Christ's demand to be perfect?

There are many people so impressed with their own imperfections that with them such expressions cannot be restrained. It is well that the fact of absolute dependence on God's grace for spiritual life, and of distrust of our own strength should be felt. There is Scriptural warrant for both. At the same time, there ought to be effort after a higher life. Those who strive most earnestly after perfection are generally those who most sincerely feel their own shortcomings. There is no presumption in the effort to be perfect, though there often is in the claim to perfection.

M. G. M., Poughkeepsie, N. Y. What poet wrote the lines:

> The means the heavens provide
> Are not neglected.
> They should be embraced?

You probably refer to the following from Shakspeare:

The means that heaven yields must be embraced
And not neglected.

Minnie L. B., Terryville, Conn. According to the law of the State of New York, can a publisher advertise to send a paper three months for ten cents, and then continue on beyond the time thus subscribed for, without being directed to do so? Can he then collect pay for the papers which he has sent of his own accord? If so, why cannot grocerymen and marketmen do the same with their wares?

A publisher cannot exact payment for his paper for a longer period than the time actually covered by the subscription. If he sends it afterward, he does so at his own risk. On the other hand, the person to whom [illegible] sent should refuse to take it from the [illegible] office or to accept it from the letter-c[illegible]. By taking it, he practically endorses the [illegible] of the publisher in sending it and incu[illegible] liability, just as a housekeeper, who (i[illegible] tinuation of previous dealings), acceptin[illegible] using food delivered to her without an [illegible] would be legally responsible for the pr[illegible] the same.

Jennie D., Trenton, N. J. Are there any [illegible] ous insects in Cuba? Some friends h[illegible] not.

There are certainly several species [illegible] sects more or less poisonous, althoug[illegible] are apparently not dreaded by peopl[illegible] live in properly equipped dwellings. [illegible] them are the "digger wasps" which sti[illegible] leave their eggs in the body of the victi[illegible] rious kinds of spiders, centipedes an[illegible] pions, besides a considerable variety of s[illegible] insects, not forgetting the mosquito. [illegible] whole, however, Cuba is probably no [illegible] off in this respect than certain portions [illegible] own territory. These pests disappear [illegible] greatly minimized as civilization and [illegible] sanitary methods advance.

Mr. J. A. Sartain, of Wylam, Ala., [illegible] The hymn that your correspondent [illegible] New York, inquires about begins: '[illegible] our work is ended." His quotation is [illegible] the second stanza. It is contained in th[illegible] *Life*, a collection of hymns published [illegible] M. E. Church, South, Nashville, Tenn.

Reader, Albany, N. Y. Why is it that i[illegible] days Christians attend the theatre, da[illegible] play cards so much more generally th[illegible] used to do? Is there any reason for th[illegible] that they are innocent?

The reason probably is that in these [illegible] the profession of religion is to a cert[illegible] tent fashionable, and people finding [illegible] barrier to worldly success join the [illegible] without experiencing a change of heart. [illegible] people do not find in religion the gratifi[illegible] they want, and so seek it in the world [illegible] true Christian is just as much opposed [illegible] amusements you mention as were the [illegible] tians of former times.

Edward E., Old Orchard, Me. What is th[illegible] wick School, to which I hear of some pr[illegible] belonging? What peculiar doctrines [illegible] teach?

The name comes from certain confe[illegible] of Christians, which have been held a[illegible] at Keswick, England. The believers, wh[illegible] part in them, strive for a deepening of sp[illegible] life in the soul. They hold it to be a [illegible] n's duty to consecrate all he is and [illegible] Christ; to put away from him every hin[illegible] to progress, and earnestly endeavor [illegible] without sin. They believe that, so [illegible] Christ will fill his heart as "the ind[illegible] Christ," giving him a distaste for worl[illegible] and all forms of evil, and will impart [illegible] new strength for greater attainments [illegible] that he will enjoy a sweet peace, cons[illegible] on the cessation of the struggle betwe[illegible] evil and the good within him, the evi[illegible] brought into subjection, and so he wil[illegible] in grace and become increasingly Chris[illegible]

Sunday School Teacher, Philadelphia, P[illegible] known whether Solomon repented be[illegible] died? What were the circumstances [illegible] death?

There is no record in the Bible of his [illegible] repented, but there is a tradition to that [illegible] Dean Farrar relates a tradition current [illegible] the Jews, also as to the circumstances [illegible] death. It is that he died while worshi[illegible] the temple that he had built. It is sa[illegible] as he stood there, leaning on his st[illegible] gold crown on his head, that Bathshe[illegible] mother, gave him, his long white hair [illegible] over the royal mantle, death came t[illegible] He still stood, supported by his staff [illegible] priests saw that he was dead, but fea[illegible] touch the body, because on his finger w[illegible] ring which was believed to possess n[illegible] qualities of terrible potency. But a little [illegible] ran out and gnawed at the leather at th[illegible] of the staff, until it slipped. Then th[illegible] king fell, and his crown rolled in the du[illegible]

M. A. S., Jasper, Ala. Church of Englan[illegible]

A. H. B. Send address to R. Thaver, [illegible] wood, Wis., for the book mentioned.

A. C. B., Charlotte, N. C. Such a thing [illegible] of-place and practically unheard of.

Mrs. J. W., Cooper, Okla. He is marr[illegible] his wife does not travel, as he does.

J. L. R., Waverley, N. Y. In *Library* [illegible] *ligious Poetry*, Funk & Wagnall, New Yo[illegible]

Wm. H., Shannon City, Ia. Certainly, [illegible] jority of the American troops at Santiag[illegible] regulars.

J. E. V., Grand View, Tex. The questio[illegible] technical. Address the *Scientific America* [illegible] York City.

R. McC., Pitzer, Ia. The use of the short [illegible] sive form is comparatively modern, which [illegible] ficient reason why it does not appear in Scr[illegible]

Robt. M., Walton, N. Y. We know of no[illegible] or academy in the U. S., where Chinese is [illegible] Probably some intelligent native could be e[illegible] to teach you.

Reader, Bridgeport, Ct. The persecution [illegible] factory of which you write is cruel and un[illegible] To tie up machines and injure a fellow-wo[illegible] labor is an offense punishable by law.

Mrs. E. P. Martin, of the Gad's Hill Soc[illegible] tlement, 869 W. 22d St., Chicago, Ill., writ[illegible] good reading matter is greatly needed in t[illegible] tlement. Any reader of this journal wis[illegible] make a good use of old copies can do so [illegible] warding them to the Settlement.

THE BIRTHPLACE OF OUR NATIONAL FLAG.

In the quaint, old-fashioned house shown in the photograph—the residence of Mrs. Elizabeth Ross, No. 239 Arch street, Philadelphia, was born "Old Glory," on June 14, 1777. In the latter part of May, or early in June of that year, Washington and a committee of Congress called on Mrs. Ross and requested her to make a flag after a rough design Washington himself had drawn. She examined the sketch, and after suggesting the substitution of five-pointed stars for six-pointed ones, agreed to make the flag. The original national standard had thirteen stripes and thirteen stars. The next day after the committee called, Mrs. Ross had the flag finished, and it was greatly admired. Congress adopted it on June 14. It now waves over a continent from ocean to ocean, and within a few weeks past its folds have floated out over our new conquests in the East and West Indies. Porto Rico especially made "the raising of the flag" an occasion of universal jubilation. Steps are now being taken to preserve the Ross house, as an object of national interest, and several historical and patriotic societies are endeavoring to secure the old homestead for that purpose.

KAISER WILHELM IN STAMBOUL.

The Sultan Greets the Royal Pilgrims and the Mohammedan Capital Rejoices—Picturesque Scenes Visited.

As the imperial German cortege moves eastward on its journey to the Holy Land, it is everywhere received with distinguished honors. On reaching Constantinople, the royal yacht *Hohenzollern*, with the steamships *Hertha* and *Hela*, was welcomed with the thunder of guns from the Turkish warships and land batteries, while nearly every vessel in the harbor was decorated in honor of the event. At the landing of the Dolmabagche Palace, they were received by the Sultan in person, that potentate being surrounded by a brilliant staff and by all the ministers, high civil functionaries and German officers now in the Sultan's employ. Levees, receptions and imposing ceremonials in honor of the visitors extended over a period of several days. During their sojourn in the ancient city, the Emperor, Empress and suite visited various places of interest. At the famous Yildiz Palace, which had been specially prepared by the Sultan's orders for the reception of the imperial guests, the Kaiser and his party were housed in a manner becoming the ruler of a great nation. The route between the palaces was lined with troops. In a splendidly appointed carriage the Sultan sat in full uniform, with the Empress of Germany at his right hand. In a second carriage sat the Kaiser in hussar uniform, and with the Turkish Grand Vizier, Fuad Pasha, by his side. Following them in open carriages were the brilliant suites of the distinguished guests. The same afternoon the monarchs exchanged visits. One of the sights to be witnessed there on Friday awakened the profound interest of the visitors. Friday is the Mohammedan Sabbath, and Miss Emma Hadock Telford thus describes some of the familiar events of that day:

"As attendance upon the Mosque on Friday is obligatory to all devout Mussulmen, the Sultan forms no exception. He, representing in his own person the absolute Caliph of the Faith. The duty of presiding at this solemn office has been incumbent upon the Sultans of Turkey since the year A. D. 1361, when the reigning sovereign Murad I., found himself unable to give evidence before the Kadi in a case where one of his favorites was concerned, because, according to the Koran, no person can be admitted to witness in a religious court of justice who does not joined in common prayer at the Mosque.

"Recognizing the justice of this decision, Murad proceeded to the Mosque on the following Friday in great state—a custom never since omitted by any Sultan for any reason whatever. Indeed, the failure of the Caliph to appear at this most highly regarded of his privileges would almost provoke a riot, as while he is bowed in devotion, the whole Mussulman world feel that their petition is being offered through him. Though no giaour has ever been permitted to view this impressive ceremony in the Mosque, the outside display of Selamlik is open to all the world, who, eager to avail themselves of the great spectacular performance, block the streets, fill the windows and balconies overlooking the route of the procession, and overflow the slopes leading from the enclosure of Yildiz Kiosk to the Hamidieh, or Mosque of Abd-ul-Hamid II., where the Sultan chooses to perform his devotions. Preceded by a gorgeously attired suite of high officials, dignitaries, guards, female relatives and a few favorites selected from his six hundred wives, attended by numerous battalions of stalwart soldiers fancifully uniformed and representing every part of his dominion, heralded by bands of music and the shouts from thousands of throats, 'Padishah Tchok Yasha!' ('Long live the Sultan'), the august monarch appears, usually accompanied by the dignified Osman Pasha, the hero of Plevna. Now, according to Oriental etiquette, every umbrella must be closed, not an opera-glass open, nor a sound allowed to break the silence, as Hamid II. alights from his carriage or dismounts from his splendidly appareled white steed, and, passing over the carpet spread for his royal feet, enters the Mosque, closely surrounded by dozens of his officers glittering in gold lace and decorative orders. All is quiet without until he has finished his prayer. Then a bugle note is heard, the multitudes crane their necks for a better view, the carpet is again spread, and the 'Lord of Two Continents and Two Seas' reappears, seats himself within his carriage, taking the reins himself, or again mounts his horse, and is rapidly borne from sight. The thousands of troops, the bands, the sacred banners of green inscribed with texts from the Koran, the gaping crowds, the pomp and pageantry melt away, and worship is ended.

"While the Turks, to a man, are thus attending to their own religion and the pursuit of gain, the Turkish women and children are making the most of the holiday. Attired in their gayest gowns and most transparent yashmaks, they go in waddling groups to the Frank shops in Pera, or, attended by a negress, an aged dunna or sour-visaged Eunuch, betake themselves to their favorite picnic ground, the 'Sweet Waters of Asia.' Here every Friday in summer, the velvet turf is crowded with picturesque groups of Turkish women, who sit upon the grassy carpet, or gay mats, spread for them by their obsequious attendants, smoking, eating fruit and sweets ad libitum, chattering and abusing the Frank women—"brazen creatures who dare to walk among men with their faces uncovered"—or lost in dreamy contemplation. The light caiques fly incessantly over the blue waters, filled with new arrivals from the harem; great gilded arabas, drawn by oxen with gorgeous trappings, and filled with women and children, drop their contingent of merry-makers, or a modern brougham brings the favorite of some great Pasha, whose European petticoats and gauzint of yashmaks betokens the leaven of the "new woman" working even here. Some fasten shawls to the boughs of a tree, and, in this improvised cradle, swing an oddly befezzed Turkish baby to sleep, while the children play games or flit from group to group like abnormal butterflies.

"Dancers and musicians, gypsy fortune-tellers, hurdy gurdies and puppet shows add their quota to the general festivities, while the venders of ice-cream, sherbet and even "stick-jaw" find a ready market for their wares. There is the hum of voices, the sound of laughter, the music of flute and violin. But the lengthening shadows proclaim the Sabbath nearly ended, and a sudden flutter seizes the feminine throng; for every woman, rich or poor, must be in her home by sundown. The caiques race madly over the water; the arabas are quickly loaded and creak up the hills and down again; the stately beauties of the broughams join the hurrying throng, and every Turkish dame, of high or low degree, hastens home to see that all is in readiness for the coming of her lord and master. Lower and lower sinks the sun, its golden light falling on the grand palaces of the Sultan, the gilded dome of St. Sophia, the mosques, the cypress groves and the old Seraglio. Scutari, touched by its reflection, gives its glow from every pane of glass; and as it trembles and fades and dies away, the Muezzin's voice proclaims from every minaret throughout the Turkish Empire the Sabbath's close."

On leaving Constantinople, the royal pilgrims will proceed to Beyrout, and thence by easy stages to Jerusalem (as stated in the programme published in a previous issue of THE CHRISTIAN HERALD). On Oct. 31, according to the arrangements, the Kaiser and party were to attend the dedication of the new German Lutheran Church of the Redeemer, built on the site of the ancient Muristan.

THE SULTAN GOING TO THE MOSQUE ON FRIDAY (MOHAMMEDAN SABBATH).
(A sight which Emperor William saw during his recent visit to Constantinople.)

Photographed specially for "The Christian Herald."

THE NEW GERMAN LUTHERAN CHURCH, IN JERUSALEM.
(This shows the present condition of the edifice which Emperor William dedicated on October 31.)

Biela's Comet.

Astronomers state that the comet of Biela—one of the most erratic of heavenly bodies, and which visits us every six and two-third years—is now approaching the earth, and its advance will be heralded, about the middle of November, by a splendid meteoric display. An entire year must pass, however, before we plunge into the great mass of debris of this wrecked comet. During all of 1899, the remains of the comet will be sweeping through our orbit at the rate of about two and a half million miles daily. Biela's comet has been divided into two distinct comets, has gradually been dissipated, and has been looked upon as a visitor who threatens dire disaster, and who brings fire and pestilence. Its visitation in 1845 was most remarkable. In the January following, when the comet was in perihelion, it was observed that it had separated into two distinct portions of unequal brightness. In 1826, when seen by the Austrian Biela, after whom it was named, it had appeared as one body. It was the same when seen in 1805 by the French astronomer Poms, and likewise when viewed by Montaigne on March 8, 1772, likely the first observation ever made of it. When in January, 1846, it appeared as two comets, it attracted the attention of the entire scientific world. Finally, after being visible three months, it disappeared into the solar depths.

Though not seen since 1852, two meteoric streams with periods corresponding to those of the two parts of the divided comet have already appeared.

"Christ" the Password.

Sydney Watson, a converted London waif, now a popular author of Christian books in England, relates the following incident in his own experience. While a prisoner in the East Indies, he had as fellow prisoner an old Scottish soldier who, after traveling over half the globe, had come there to die. He lay lingering between life and death. "For a brief interval he once more became conscious. On opening his eyes he glanced around, as if surprised at his surroundings, and murmured in broken utterances: 'I thought me in my mither's cot in Perthshire.' After a moment or two's pause, his lips slowly parted, and with a quiet, fixed, peaceful look heavenward, he gasped:

"'Nae ither name—one Mediator—Jesus Christ—He is faith—ful—just—forgive sins.'

"His mind wandered again for a moment. He had once been a soldier, it was evident, for he tried to raise his head as he said, short and sharp, with a dying energy:

"'Password? Yes! Blood of Christ—Christ cleanseth from all sin.'

"A thrill passed through his frame, and the watchers knew that he was dead."

THE METROPOLITAN PULPIT

IMPROVEMENTS IN HEAVEN.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Rev. 21: 1, ... **And I saw a new heaven.**

THE stereotyped heaven does not make adequate impression upon us. We need the old story told in new style in order to arouse our appreciation. I do not suppose that we are compelled to the old phraseology. King James's translators did not exhaust all the good and graphic words in the English dictionary. I suppose if we should take the idea of heaven, and translate it into modern phrase, we would find that its atmosphere is a combination of early June and of the Indian summer in October,—a place combining the advantages of city and country, the streets standing for the one, and the twelve manner of fruits for the other; a place of musical entertainments,—harpers, pipers, trumpeters, doxologies; a place of wonderful architecture,—behold the temples! a place where there may be the higher forms of animal life,—the beasts which were on earth beaten, lash-whipped, and galled and unblanketed, and worked to death, turned out among the white horses which the Book of Revelation describes as being in heaven; a place of stupendous literature,—the books open; a place of aristocratic and democratic attractiveness,—the kings standing for the one, all nations for the other; all botanical, pomological, ornithological, arborescent, worshipful beauty and grandeur.

But my idea now is to speak chiefly of the improved heaven. People sometimes talk of heaven as though it were an old city, finished centuries ago, when I have to tell you that no city on earth, during the last fifty years, has had such changes as heaven. It is not the same place as when Job, and David, and Paul wrote of it. For hundreds and hundreds of years it has been going through peaceful revolution, and year by year, and month by month, and hour by hour, and moment by moment, it is changing, and changing for something better. Away back there was only one residence in the universe—the residence of the Almighty. Heaven had not yet been started. Immensity was the park all around about this great residence; but God's sympathetic heart after a while overflowed in other creations, and there came, all through this vast country of immensity, inhabited villages, which grew and enlarged until they joined each other, and became one great central metropolis of the universe, streeted, gated, templed, watered, inhabited. One angel went forth with a reed, we are told, and he measured heaven on one side, and then he went forth and measured heaven on the other side; and then St. John tried to take the census of that city, and he became so bewildered that he gave it up.

That brings me to the first thought of my theme—that heaven is vastly improved in numbers. Noting little under this head about the multitude of adults who have gone into glory during the last hundred, or five hundred, or thousand years, I remember there are sixteen hundred millions of people in the world, and that the vast majority of people die in infancy. How many children must have gone into heaven during the last five hundred or thousand years! If New York should gather in one generation a million population, if London should gather in one generation four million population, what a vast increase! But what a mere nothing as compared with the five hundred million, the two thousand million, the "multitude that no man can number," that have gone into that city! Of course, all this takes for granted that every child that dies goes as straight into heaven as ever the light sped from a star; and that is one reason why heaven will always be fresh and beautiful—the great multitude of children in it. Put five hundred million children in a country, it will be a blessed and lively country.

But add to this, if you will, the great multitude of adults who have gone into glory, and how the census of heaven must run up! Many years ago a clergyman stood in a New England pulpit, and said that he believed that the vast majority of the race would finally be destroyed, and that not more than one person out of two thousand persons would be finally saved. There happened to be about two thousand people in the village where he preached. Next Sabbath two persons were heard discussing the subject, and wondering which one of the two thousand people in the village would finally reach heaven, and one thought it would be the minister, and the other thought it would be the old deacon. Now, I have not much admiration for a life-boat which will go out to a ship sinking with two thousand passengers, and get one off in safety, and let nineteen hundred and ninety-nine go to the bottom. Why, heaven must have been a village when Abel, the first soul from earth entered it, as compared with the present population of that great city!

Again: I remark that heaven has vastly improved in knowledge. Give a man forty or fifty years to study one science, or all sciences, with all the advantages of laboratories and observatories and philosophic apparatus, he will be a marvel of information. Now, into what intelligence must heaven mount, angelhood and sainthood, not after studying for forty or fifty years, but for thousands of years—studying God and the soul and immortality and the universe! How the intelligence of that world must sweep on and on, with eyesight farther reaching than telescope, with power of calculation mightier than all human mathematics, with powers of analysis surpassing all chemical laboratory, with speed swifter than telegraphy! What must heaven learn, with all these advantages, in a month, in a year, in a century, in a millennium? The difference between the highest university on earth and the smallest class in a primary school cannot be a greater difference than heaven as it now is and heaven as it once was. Do you not suppose that when Doctor James Simpson went up from the hospitals of Edinburgh into heaven he knew more than ever the science of health; and that Joseph Henry, graduating from the Smithsonian Institution into heaven, awoke into higher realms of philosophy; and that Sir William Hamilton, lifted to loftier sphere, understood better the construction of the human intellect; and that John Milton took up higher poetry in the actual presence of things that on earth he had tried to describe? When the first saints entered heaven they must have studied only the A B C of the full literature of wisdom with which they are now acquainted.

Again: heaven is vastly improved in its society. During your memory how many exquisite spirits have gone into it! If you should try to make a list of all the genial, loving, gracious, blessed souls that you have known, it would be a very long list—souls that have gone into glory. Now, do you not suppose they have enriched the society? Have they not improved heaven? You tell of what heaven did for them. Have they done nothing for heaven? Take all the gracious souls that have gone out of your acquaintanceship, and add to them all the gracious and beautiful souls that for five hundred or a thousand years have gone out of all the cities and all the villages, and all the countries of this earth into glory, and how the society of heaven must have been improved! Suppose Paul, the apostle, were introduced into your social circle on earth; but heaven has added all the apostles. Suppose Hannah More and Charlotte Elizabeth were introduced into your social circle on earth; but heaven has added all the blessed and the gracious and the holy women of the past ages. Suppose that Robert M'Cheyne and John Summerfield should be added to your earthly circle; but heaven has gathered up all the faithful and earnest ministry of the past. There is not a town, or a city, or a village that has so improved in society in the last hundred years as heaven has improved.

But you say, "Hasn't heaven always been perfect?" Oh, yes! but not in the sense that it cannot be augmented. It has been rolling on in grandeur. Christ has been there, and he never changes.—the same yesterday, to-day, and forever; glorious then, and glorious now, and glorious forever. But I speak now of attractions outside of this, and I have to tell you that no place on earth has improved in society as heaven has within the last seventy years; for the most of you within forty years, within twenty years, within five years, within one year; in other words, by the accessions from your own household. If heaven were placed in groups,—an apostolic group, a patriarchal group, a prophetic group, group of martyrs, group of angels, and then a group of your own glorified kindred,—which group would you choose? You might look around and make comparison, but it would not take you long to choose. You would say "Give me back those whom I loved on earth; let me enter into their society,—my parents, my children, my brothers, my sisters. We lived together on earth, let us live together in heaven." Oh, is it not a blessed thought that heaven has been improved by its society,—this colonization from earth to heaven?

Again: I remark that heaven has greatly improved in the good-cheer of announced victories. Where heaven rejoiced over one soul, it now rejoices over a hundred or a thousand. In the olden times, when the events of human life were scattered over four or five centuries of longevity, and the world moved slowly, there were not so many stirring events to be reported in heaven; but now, I suppose, all the great events of earth are reported in heaven. If there is any truth plainly taught in this Bible it is that heaven is wrapped up in sympathy with human history, and we look at those inventions of the day,—at telegraphy, at swift communication by steam, at all these modern improvements which seem to give one almost omnipresence,—and we see only the secular relation; but spirits before the throne look out and see the vast and the eternal relation. While nations rise and fall, while the earth is shaking with revolution, do you not suppose there is arousing intelligence going up to the throne of God, and that the question is often asked before the throne. "What is the news from that world,—that world that rebelled, but is coming back to its allegiance?" If ministering spirits, according to the Bible, are sent forth to minister to those that shall be heirs of heaven, when they come down to us to bless us, do they not take the news back? Do the ships of light that come out of the celestial harbor into the earthly harbor, laden with cargoes of blessing, go back unfreighted? Ministering spirits not only, but our loved ones leaving us, take up the tidings. Suppose you were in a far city, and had been there a good while, and you heard that some one had arrived from your native place,—some one who had recently seen your family and friends,—you would rush up to that man, and you would ask all about the old folks at home. And do you not suppose when your child went up to God, your glorified kindred in heaven gathered around and asked about you, to ascertain as to whether you were getting along well in the struggle of life; to find out whether you were in any especial peril, that with swift and mighty wing they might come down to intercept your perils? Oh, yes! Heaven is a greater place for news than it used to be,—news sounded through the streets, news ringing from the towers, news heralded from the palace gate. Glad news! Victorious news!

But the vivacity and sprightliness of heaven will be beyond all conception when the final victories come in, when the church shall be triumphant everywhere. Oh, what a day in heaven it will be when the last throne of earthly oppression has fallen, when the last chain of serfdom is broken, when the last wound of earthly pain is healed, when the last sinner is pardoned, when the last nation is redeemed! What a time there will be in heaven! You and I will be in the procession; you and I will thrum a string in that great orchestra. That will be the greatest day in heaven since the day when the first block of jasper was put down for the foundation, and the first hinged ar swung. If there is a difference bet heaven now and heaven as it was the difference between heaven as it be and heaven as it is now! Not a dor stuck fast, but rolling on and on, and rolling up and rolling up, fo forever.

Now, I say these things abou changes in heaven, about the nev provements in heaven, for three reasons. First, because I find that of you are impatient to be gone. Yo tired of this world, and you want into that good land about which you been thinking, praying, and talkir many years. Now be patient. I see why you would want to go to gallery if some of the best pictures to be taken away this week or next but if some one tells you that the other beautiful pictures to come— Kensetts, Raphaels, and Rubens; masterpieces to be added to the gall you would say, "I can afford to The place is improving all the t Now, I want you to apply the same ciple in this matter of reaching h and leaving this world. Not one gl to be subtracted, but many glories a Not one angel will be gone, not one arch gone, not one of your glo friends gone. By the long prac the music will be better, the proce will be longer, the rainbow brighte coronation grander. Heaven, with nificent addenda! Why will you plain when you are only waitin something better?

Another reason why I speak in r to the changes in heaven, and the ne provements in heaven, is because I it will be a consolation to busy and prising good people. I see very wel you have not much taste for a heave was all done and finished centuries After you have been active forty o or sixty years it would be a shock t you suddenly and forever; but here progressive heaven, an ever-accumu heaven, vast enterprise on foot ther fore the throne of God. Aggressive k edge, aggressive goodness, aggre power, aggressive grandeur. You wi have to come and sit down on the l of the river of life in everlasting in pation. O busy men, I tell you heaven where there is something t That is the meaning of the passage. rest not day nor night," in the lazy of resting.

I speak these words on the chang heaven and the new improvemen heaven, also, because I want to cure of you of the delusion that your dep Christian friends have gone into du and silence and unconsciousness. are in a stirring, picturesque, radiant accumulative scene. When they left bodies they only got rid of the las drance. They are no more in Oak Laurel Hill, or Mount Auburn, than in holiday attire, having seated yo at a banquet, can be said to be in a closet, where you have left the old ap that was not fit to wear to the ban A soldier cannot use a sword until h unsheathed it; and the body of you parted was only the sheath of a b and glittering spirit which God has and is swaying in the heavenly triu According to what I am telling y present, your departed Christian fr did not go so much into the compa the martyrs, and the apostles, and the phets, and the potentates of heave into the company of grandfather grandmother, and the infant sister tarried just long enough to absorb tenderest affection and all the home When they landed it was not as you in Antwerp, or Hamburg, or Havre, dering up a strange wharf, lookin strange faces, asking for a strange They landed amid your glorified rela who were waiting to greet them.

Oh, does not this bring heaven ne Instead of being far off, it comes just now, and it puts its arms aroun necks, and we feel its breath on our It melts the frigid splendor of the co tional heaven into a domestic scene comes very close to us. If we had choice in heaven, whom would we see? Rather than look at the grea tentates of heaven we would meet loved ones. I want to see Moses Paul and Joshua; but I would a great rather see my father, who went

ir years ago. I want to see the great heroines, Deborah and Hannah and il: but I would rather see my r than to see the archangel.

I not think it was superstitious when, ednesday night, I stood by a death- dvithin a few blocks of the church I preached, and on the same street. aw one of the aged Christians of the going into glory. After I had with her I said to her, "We have ed you very much, and will always h your memory in the Christian n. You will see my son before I m, and I wish you would give him ve." She said, "I will, I will;" and nty minutes she was in heaven— st words she ever spoke. It was a message to the skies. If you had hoice between riding in a heavenly t and occupying the grandest palace ven, and sitting on the throne next st to the throne of God, and not see- ur departed loved ones; and on the hand, dwelling in the humblest n heaven, without crown or throne, without garland, and without e, yet having your loved ones you, you would choose the latter. these things because I want you to it is a domestic heaven, and conse- y it is all the time improving. Every e at goes up makes it a brighter place, ie attractions are increasing month nth and day by day; and heaven, so more of a heaven, a thousand times of a heaven, than it used to be, will better heaven yet. Oh, I say this nsify your anticipation!

ter heaven one day. It is almost . I enter the temples of worship. ere are no worshipers. I walk the street, and there are no passen- go into the orchestra, and I find the ents are suspended in the baronial f heaven, and the great organs of y, with multitudinous banks of re closed. But I see a shining one gate, as though he were standing rd, and I say, "Sentinel, what does ean? I thought heaven was a popu- ity. Has there been some great sweeping off the population?" you not heard the news?" says the el. "There is a world burning, there reat conflagration out yonder, and ven has gone out to look at the con- ion and take the victims out of the This is the day for which all other re made. This is the Judgment! morning all the chariots, and the y, and the mounted infantry rum- nd galloped down the sky." After listened to the sentinel, I looked off e battlements, and I saw that the d of air were bright with a blazing I said, "Yes, yes, this must be dgment;" and while I stood there I the rumbling of wheels and the ing of hoofs, and the roaring of voices, and then I saw the ts and plumes and banners, and I at all heaven was coming back —coming to the wall, coming to the nd the multitude that went off in rning was augmented by a vast de caught up alive from the earth, vast multitude of the resurrected of the Christian dead, leaving the ries and the abbeys and the mau- s and the graveyards of the earth Procession moving in through es. And then I found out that was fiery Judgment Day on earth ilee in Heaven, and I cried, "Door- s of heaven, shut the gates; all has come in! Door-keepers, shut lve gates, lest the sorrows and the s earth, like bandits, should some me up and try to plunder the City!"

Her Life for Others.

ng the many bright young patriotic s id down during the present year, reckoned that of Reubina Hyde rth, daughter of Mrs. Ellen Hyde rth, Director-General of the Wo- National War Relief Association. s. Valworth died on the morning of , at the Presbyterian Hospital, in ork City, of fever, contracted while lly discharging the duties of nurse contagion ward in the detention l at Camp Wikoff. She was very ful in her noble and self-imposed k ven while she felt the approach of idious disease, until the last patient, n the road to recovery, was sent and the ward closed.

THE PEACE COMMISSION.

Differences of Opinion as to the Cuban Debt and the Fate of the Philippines.

CABLE despatches from Paris assert that the Joint Peace Commission is making slow progress. Differences of opinion, as between the Americans and Spaniards, have already developed, but nothing has occurred to mar the harmony or interfere seriously with the negotiations.

The first meeting of the Joint Commission was held in the Quai d' Orsay (Ministry of Foreign Affairs), but no work of any importance was done, because of the non-arrival of the chief secretary of the Spanish Commission. The next meeting was on Oct. 7. In the interval, the two bodies met separately, at their respective hotels, and discussed certain points which were almost certain to demand the fullest attention from the Joint Commission.

In the intervals of more important business, the American Commissioners drove in the Bois de Boulogne, went sight-seeing in the city, or passed a quiet day indoors with their families at their headquarters in the Hotel Continental, Rue de Rivoli. On Sunday nearly all the American members went to church. On another occasion they were entertained at dinner, at the Hotel Ritz, by Mr. D. O. Mills, the American millionaire.

SENOR GARNICA.

The Spanish Commissioners are stopping at a private house in the Rue Pierre Charron, near the Champs Elysees. Senor Montero Rios, the President of the Spanish body, is reputed to be very wealthy. He wears the insignia of the Order of the Golden Fleece. He has repeatedly declined to receive any salary for services when it was offered by the Spanish Government. Senors Abarzuza, Cerco, and Villarrutia, three of the Commissioners, speak English fluently. Senor Garnica does not, although being a distinguished authority on international law, he is one of the most important Spanish representatives.

One of the most gorgeous apartments at the Quai d'Orsay has been assigned to the use of the Joint Commission. It is a magnificent chamber, decorated in the gorgeous style of the Louis XIV. period, the Salle des Fetes and Gallerie Chambre being connected by large alcoves, draped with heavy red-silk portieres, the furniture also being upholstered in red and gold. A large table occupies the centre of the room, while a buffet with light refreshments stands on one side. From the deep windows one obtains a fine view of beautiful gardens, the walks bordered with fine statues.

Before settling down to the task of concluding a treaty of peace, the Commissioners of both countries were presented by their Ambassadors to the President of the French Republic. Senor Leon y Castillo performed this office for the representatives of Spain, and General Horace Porter, United States Minister in Paris, for the Americans. The occasion, though formal, was cordial. Whatever the issue of the negotiations, the citizens of the United States will always remember that the sister republic showed an evident desire to facilitate the speedy and satisfactory conclusion of the treaty of peace.

One version of the proceedings is that it has already been made clear during the negotiations that the United States recognizes no responsibility on its part to assume the Cuban debt. Furthermore, certain Paris newspapers assert that our Commissioners have refused to accept a concession of sovereignty, which, if accepted, would be held by Spain as involving responsibility for the debt. It is understood, the same Paris authority says, that our representatives have disclaimed any intention on the part of this government to exercise control over Cuba, except for pacification, with the ultimate view of Cuban self-government, as was originally proclaimed to the world in the resolution of intervention. In view of the American attitude, Spain's delegates asked for an extension of time, that the home government at Madrid might be consulted. There has been some likelihood of Spain urging that the main questions at issue, especially that affecting the Cuban debt, should be submitted to arbitration. This, however, is regarded as only a remote possibility. Spain probably wishes to arouse European sympathy on the ground that she is being crushed by our refusal to assume the Cuban debt. That debt is guaranteed by the customs revenues of the island, and Spain's contention is that the government which controls the customs should be responsible to the creditors. As that debt, or the greater part of it, was contracted on account of the war expenditures of the home government, it is not quite clear why it should not be borne by Spain. At the same time, it is not improbable that an agreement may be reached whereby the bonds issued by various Cuban municipalities for local improvements and similar purposes, may not be repudiated, such expenditures having been for the benefit of Cuba, and not for Spain. The Commissioners do not see fit to disclose to the public the actual proceedings, and make reports to their respective governments only. It is certain, however, that the American Commissioners have made no concessions, notwithstanding the eloquence of the Spanish representatives, and especially the powerful pleading of Senor Abarzuza. Verbal discussion, which the Spaniards seem to prefer, is avoided by the Americans, who conduct their side of the negotiations almost exclusively in writing, in order to escape verbal entanglements and misunderstanding. Regarding the Philippines, it is said that our Commissioners have a definite policy, which will be announced in due time, and as it does not contemplate the retention of the entire archipelago (according to the Paris journals), it may prove acceptable to Spain, and thus remove what was feared would be the most serious stumbling-block in the way of the Commission.

SENOR MONTERO RIOS.

THREE STEPS.

There are but three steps to heaven: out of self, into Christ, into glory.

OUT of myself, dear Lord.
Not for my joy to live;
Let me not seek my own,
But good to others give.
Out of self.

Into the blessed Christ,
O, let me gladly come.
To know, to serve him here,
With him on earth at home.
Into Christ.

Then, with the last of earth,
But one more step is given—
Into thy glory, Lord.
The place prepared in heaven.
Into glory.

Berlin, Mass. —PHEBE A. HOLDER.

The Stone Transformed.

A BLOCK of stone had a friend, called the chisel. The stone complained. "You use me very badly, my friend." "No," said the chisel, "I only do as I am bid." "Ah!" sighed the stone, "I do wish you would let me alone." The chisel began, by the aid of the hammer, to cut away at the stone, which again complained. "Why," said the chisel, "don't you know what's to become of you?" "I wish," said the stone, "I was like that beautiful statue over there in the corner: it is beautifully carved, and rests there quiet and peaceful, while I am being constantly ill-used." "True," said the chisel; but you should know that it has passed through the same process that you are now undergoing. You cannot be at rest like that statue until you are properly prepared; and the kindest thing I can do for you is to be unkind, and cut and carve you about as much as possible." When the chisel had done its work, and the block of stone had thus become transformed into a beautiful statue, it was very grateful to its friend, the chisel, for all it had done.

* * *

The Complaining Milestone.

Once upon a time, a coach, which very often passed a certain milestone, stopped and said, "Aren't you tired of standing there so long?" The milestone retorted, "Aren't you tired of running about so much?" "But," said the coach, "you see nothing of life, while I run about and see all that's going on." "Well," said the other, "you couldn't move unless you were drawn. All your movements are owing to a power stronger than your own. Besides, I have heard that coaches get robbed sometimes, or overturned. I am quite content to be a milestone, usefully employed in pointing out to travelers their whereabouts, and how far they are from their journey's end."

* * *

The Poor Stone-Breaker.

A minister once stopped by the roadside, where a man was breaking stones. "Ah, my friend," said the minister, "you get through your work more quickly than I do with mine; for, you must know, I'm in the same line of business that you are." The man looked up and said, "I see what you mean, sir. You are trying and trying to break stony hearts, and I am breaking these stones one after another. I think the reason you don't succeed is because you don't go to work as I do." "How's that?" asked the minister. "Why," said the man, "you see, sir, I go down on my knees to break these stones." Yes, the poor stone-breaker was right: the only way to break hard hearts is to go down on our knees, and intercede with God for them.

The Peace Cross.

The Peace Cross, on Mount St. Albans, overlooking Washington, was unveiled Oct. 24, in the presence of a large and distinguished company of clergymen, laymen, statesmen and business men, and a notable concourse of people. President McKinley giving the signal, at which the falling folds of the American flag revealed the stately monument of pure white marble. The Cross was raised by the Protestant Episcopal Church of America, to mark the foundation of the Cathedral of Saints Peter and Paul, which will soon be erected on Mt. St. Albans, to commemorate the first general convention of the Protestant Episcopal Church held in the National Capitol, and the great events of the historic year, 1898. The ceremonies were simple, but impressive. After the anthem by a choir of 150 trained voices, Bishop Dudley read a responsive Scripture lesson, the President joining in the responses; Rev. Dr. Dix, the second lesson; Bishop McLaren, the Apostle's Creed, Collects for the day, for peace, for the President, for the unity of God's people and for missions. Bishop Satterlee made a brief address of welcome, to which the President as briefly responded, raising his hand as he finished as a signal for the unveiling. Bishop Doane, delivered an address, and Bishop Whipple gave the closing prayer. A great educational institution is to be built in connection with the Cathedral.

The Sunday School

THE ASSYRIAN INVASION.

S. S. Lesson for Nov. 13. II. Kings 19: 20-37. Golden Text, Psalms 46: 1.

BY MRS. M. BAXTER.

WE cannot systematize God's dealings with his children. While on the one hand all that is gold must be tried in the fire, and the trial of our faith is much more precious than of gold which perisheth (I. Peter 1: 7), yet on the other hand, there are elements on the part of God's children themselves which may necessitate the trial at a given time. Hezekiah must be tested, and the way in which the time of his testing is introduced reminds us of Job: "After these things (his great Passover), and this faithfulness, Sennacherib, King of Assyria, came and entered into Judah, and encamped against the fenced cities and thought to win them for himself" (II. Chron. 32: 1). Faithfulness is not a reason why we should not be tried, it is on the contrary the very reason why God does try us, that he may prove to angels and principalities and powers his manifold wisdom, and the power of his grace. Because of his faithfulness, Hezekiah was worthy to be tried. Had he been less faithful, he would not have served God's purpose, nor would he have been in a position to know his own failures and weaknesses as they came out through the testing, without the danger of coming into utter despair. The king had begun his reign by setting up a standard for his God, and with the utmost courage and devotion he had instituted a reform, which had turned the heart of the nation back to God. How many there are who are true to God as far as they can do anything? Active service responds, not only to the instincts of their spiritual life, but also, and very largely, to the energy of the self life, which loves the satisfaction of doing, of having accomplished something for God.

The call, which now came upon the king, was not to do, but to trust. In this he failed. In the first place, he took upon himself to meet the claims of Sennacherib, instead of recognizing his nothingness and God's all power, and so putting the matter at once and entirely into his hands. Instead of humbling himself before God, he humbled himself before the king of Assyria, saying: "I have offended, that which thou puttest on me I will bear." But it was harder to deal with man than with God; the demands of Assyria were such that all the treasures of the king's house did not suffice, and the king, not having asked God's counsel at all, fell back upon the sad expedient of satisfying the king of Assyria with the gold which had been dedicated to God in the building and repairing of the temple. To what expedients may we not be driven if, in our foolish unbelief, we fail to trust over all which concerns us into the hands of God! Hezekiah acted as though the land and the people were his, and the question one between himself and the king of Assyria. His forefathers, Asa and Jehoshaphat, had looked upon the cause of Judah as God's cause. "Let not man prevail against thee" (II. Chron. 14: 2). "None is able to withstand thee" (II. Chron. 20: 6).

The king of Assyria only made use of the concessions he had obtained to push forward the war with renewed energy. Compromise, giving to the world that which belongs to God, only weakens our cause. There is no real gain in doing anything apart from God. Hezekiah was in great difficulty. He took counsel with his princes and mighty men, to destroy all the water supply and so make the position of the besieging army untenable. Then he strongly fortified Jerusalem, and then, but only after having done all he could, he gathered together his captains in the broad place at the gate of the city, and spake comfortably to them, saying: "Be strong and of a good courage, be not afraid, nor dismayed for the king of Assyria, nor for all the multitude that is with him, for there is a greater with us than with him; with him is an arm of flesh; but with us is the Lord our God to help us to fight our battles." And the people rested themselves on the words of Hezekiah, king of Judah.

Hezekiah did not know until he was tried, that he would ever have been brought to give consecrated gold to a heathen king with the idea that God's cause could be furthered by it. He did not know that the consideration, "But what can I do?" would come up in his mind in such a way that it would be an after consideration, not the primary one, "What can God do, and what will he do for his people?" Trial brought to light that with all Hezekiah's great faithfulness in doing, so long as he could do anything, he really trusted to his own doing more than he trusted God. And now a time must come when the game must be played out, and he must discover the power and the faithfulness of his God as never before.

Sennacherib now sent his general, Rabshakeh, with insolent messages to Hezekiah's ministers, suggesting that he was trusting to Egypt for strength to carry on the war, and then with the most galling scorn and contempt, he continued, "But if ye say unto me, We trust in the Lord our God, is not that he whose altars and high places Hezekiah hath taken away?" Of course this was the wrong end of the story; we know it was the idolatrous altars and high places which Hezekiah had taken away. But there was room for the misconception, if he could dispose of the temple treasures to save the country, whose battles God had promised to fight. Because he had put his God last instead of first, the fear of God had not fallen on the Assyrians. When God and his people are fully one, there is always a consciousness on the part of God's enemies that they have more than man to count with. Rabshakeh was not content to deal with Hezekiah and his ministers; he sought to influence the people, and urged upon them that their God had no more power to deliver them than the gods of the nations which had failed to deliver their lands out of the power of Sennacherib. The contemptuous Assyrians disregarded the etiquette of nations, and insolently ignored the Jewish government, persisting in speaking in the Hebrew tongue to the people (II. Kings 18: 17-35).

But God's hand was upon the people and they obeyed Hezekiah, who had sent forth the command, Answer him not (II. Kings, 18. 36). But things were come to an extreme. Hezekiah's officers came and told him the words of Rabshakeh, and now he did what he should have done at first, he humbled himself fully before God. Putting off his royal robes in token that he was nothing and nobody, he put on sackcloth, and sent Eliakim, Shebna and Joah to the one man who knew God as no other man in Israel did; a man who had learned in the revealed presence of Christ in glory, that he was "a man of unclean lips and dwelt in the midst of a people of unclean lips (Isaiah 6). Hezekiah could trust Isaiah, because Isaiah could trust his God.

PALACE OF SENNACHERIB, AT NINEVEH.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

RELIGIOUS observance, such as that described in the lesson last week, doubtless gave the people an enthusiastic trust in their God, which strengthened the nation. But the fact that the enemies of the little kingdom were overwhelmingly powerful, could not be ignored. It is evident that in the face of the national dangers, the nobles and official class did not possess the faith which Isaiah tried to impart to King Hezekiah. They sneered at the prophet as a fanatic and a dreamer. To look to God for protection was not, in their opinion, practical statesmanship. The king had far better, according to their view, make alliances with other nations and fortify his capital. Thus three parties existed among the king's advisers. One party urged him to be faithful to Assyria, pay the tribute his father had promised, send presents and be very humble before the mighty power of that dreaded nation. A second party urged him to defy Assyria and ally himself with Egypt, which alarmed for its own safety, was looking for some power situated between itself and Assyria, to block the conquering march of Assyria to its own borders. Egypt's policy was to have the inevitable struggle with Assyria take place outside Egyptian territory. Therefore it incited Hezekiah to rebel, and promised to help him. Some of his counsellors begged him to accept the Egyptian offer. The third party would have him make no alliances, but trust in God. This party was probably a small one at court, but had the support of the common people. It was led by Isaiah. Besides these, there arose another party, which turned their eyes for help in a new direction. Babylon was organizing a confederation against Assyria and needed allies. The ambassadors who visited Hezekiah to congratulate him on his recovery (II. Kings 20: 12, 13), were probably charged with an offer of help to him if he would resist Assyria. Thus encouraged, Hezekiah refused to pay the tribute to Assyria and prepared himself to resist the invasion, which was inevitable. But when the great Sennacherib, marching to invade Egypt, stopped on his way to punish him, faith and courage failed, and he stripped himself of his treasures to appease his enemy. Sennacherib accepted them, but he did not keep faith. He sent his chief general, Rabshakeh to demand Hezekiah's surrender; and when it was received in blank silence, he sent an army to enforce it. Then occurred the wonderful deliverance, which is described by the historian as the work of the angel of the Lord. The Assyrians were slain, and with a mere remnant of his army, Sennacherib returned back to Nineveh.

ANCIENT STATUE OF SENNACHERIB.

Dwelt at Nineveh. Nineveh was a magnificent city, the capital of the mighty kingdom of Assyria, disappeared for ages, and its deeds of [illegible] Not until 1842—eighty years ago—was a trace found. The Niebuhr Claudius remarked certain mounds in the desert where Nineveh had probably existed. Like mountains ground, going into [illegible] they found they were composed of brick and earth rubbish. Of the mounds they measured, and found it 1,850 feet, or over a third of a mile, 1,147 feet wide, and 178 feet high. It was impossible to explore it at that time, but in 1847 Layard commenced the excavations which have immortalized his name. He found that the mound covered the remains of a magnificent palace that had apparently been destroyed by fire. It was undoubtedly the palace of Sennacherib. Gradually the earth was cleared away, and the facade of one side of the palace was laid bare. Trenches were then dug in front. Gigantic images of winged bulls, with human heads, were uncovered, on the bodies of which were inscriptions recounting the triumphs of Sennacherib. One of these describes the campaign of the lesson, mentioning Hezekiah by name. It records the tribute Hezekiah paid, which naturally, has nothing to say of the disaster which befell Sennacherib's army. Continuing his excavations of the mound, Layard uncovered seventy-one halls and chambers, one of which was 124 feet long and 90 wide. Its walls were panelled with bas-reliefs and inscriptions. These confirm the Biblical account of Sennacherib's military operations. There were several statues of the king himself. A picture of one of them is here given.

My hook in thy nose. Sennacherib would understand this threat. The Assyrians behaved brutally to their captives and frequently led them in triumph, in procession, like oxen, with rings through their noses. Wicked men often do, of their own accord, the will of God. During the India mutiny of 1857 the savages completed the ruin of their own cause by cutting the telegraph wires in the Punjab. Then they set free a brave corps of troops, who defeated the rebels and saved many lives.

The angel of the Lord went out. This is doubtless a pious and poetic way of describing the destruction. The historian, with the keen insight of the man of faith, traces the destruction of the enemy directly to God, and does not notice details. However the destruction was done, God did it, and the angel he employed may have been pestilence, as some think, or the deadly wind called the simoom, as others contend. A curious story of it is given by Herodotus. Telling the details of Sennacherib's disaster, he says that [illegible] night a great multitude of field mice issued from the marshes, beside which the Assyrian army was encamped, and ate the bow strings of the host, and the leathongs by which the soldiers held their shields. In the morning the army, finding that it could use neither bows nor shields, fled precipitately and the rear guard was mercilessly slaughtered.

BRIGHTER DAYS DAWNING IN CUBA.

The Land Joyfully Prepares for Spanish Evacuation and is Ready to Heartily Welcome American Occupation—A Caution to the Adventurous.

(From a Special Correspondent.)

HAVANA, October 15th.

In the days before the war we used to write of Havana, "In the midst of mad merriment here is a reign of misery." But now we can write, "Amid the desolation and misery here merry-making."

Why all this joyousness? Because, above all, the United States is to assume control here on December 1st, whether the Spaniards have evacuated or not. This means that the Spaniards will then lose control of the custom-house and will cease to collect public revenues. These revenues mean everything to the people of Cuba. The readers of THE CHRISTIAN HERALD, living in the land of the least infringement of personal rights, can hardly appreciate all that the stopping of the collection of Spanish revenues means to Cuba. For instance, small retail stores formerly taxed $300, and large ones more. This burden on shopkeepers will cease. There is now a severe income tax. Clerks pay one and one-half per cent. of their salaries. Permission is required for every social gathering. Cubans cannot give a party to more than eight friends, without the necessary permit. There is a tax for almost every letter in a sign, or a tax for every servant you keep. Is it a wonder that the Cubans are in great glee? One day I went out to the Vedado, the most fashionable suburb of Havana, to call on Mrs. Admiral Sampson. The admiral was ill in bed, distressed over the fact that the blame for the bad management of the Santiago land campaign was breaking him. In all the houses around but in which the admiral lives, there were illuminations and sounds of gayety. "Why are they so happy about?" asked Mrs. Sampson. And I reminded her that it was the day on which a decision had been reached that the Americans would have control of Cuba on December 1st, evacuation or no evacuation.

That same night I stopped at a Casa de Cambia (house of exchange), to change my two-dollar bill, U. S. currency, into Spanish silver. The banker handed me $3 in silver. "What's this?" I asked. "This morning you gave me $8 in silver for your bill." "Ah," replied the banker, smiling brightly; "we did not then know that the Americans were coming so soon."

It was before this particular evening I made my trip into the interior. I went to Matanzas, and thence to Cienfuegos, a stage of 200 miles. It was a journey I shall never forget; and unless one takes this trip within a month or two from now, one will never see the Cuba which I have just seen. In the province of Santa Clara especially, everything that would burn has been burned. Not a house in the whole section has a roof. Hardly a soul inhabits the region. I found one lone family living on one of the weed-grown sugar plantations. They had tasted no food except potatoes, fruit and coffee, for more than a year. Meat and money were two things they had never expected to see again. But a Cuban soldier was with me. He gave the poor mother a piece of good bacon, and I gave the wasted child a piece of United States money. The whole family, thereupon, fell to the floor in order to kiss our feet—the mother, the child, the father and grown-up son. When the Cuban soldier told the prostrate ones that I was an American they screamed with joy and sprang up, all asking at once if the President of the United States was really coming to live in Cuba, and if he would give everybody food and houses and enough to live on? It must be remembered that these people had not seen a newspaper for more than a year, and only knew what was going on in the world from such stragglers as ourselves. There are thousands of such poor creatures hidden away among the ruined buildings on the 50,000 plantations and farms, laid waste all over the island.

When the evacuation of Cuba is complete there will be only 1,000,000 people left. These will not be enough to develop the island's wonderful resources. The island is as large as New York State. Investors and capitalists must come first, mechanics, traders and laborers may follow. Spaniards will sell their plantations cheap, for they want to leave the island, and Cubans will not hesitate to sell their farms at a sacrifice because they have not enough money left to carry on operations. A good-sized plantation, however, with its 60,000 acres, its 2,500 employees, and its many miles of railroad, requires $1,000,000 or $1,500,000 capital to start. All the buildings must be rebuilt. Machinery must be brought over from the United States and set up. All this will take time as well as money. Meanwhile, therefore, Cuba is no place for the penniless man. There may be thousands of struggling young men and women in the United States who are turning their eyes in this direction and wondering what their chances are for making a living here. THE CHRISTIAN HERALD cannot do better than to warn them that unless they have money enough to tide over the period required to make the first start, they had best relinquish the idea of coming here, just at present. Any man, whatever his education or occupation, who comes to Cuba at once expecting to find immediate employment, if he comes with no money, will simply be acting upon an impulse which is certain to be regretted.

To find the real merriment, the actual preparations and bustle, preceding a period of prosperity we must look to Havana. Here they were to-day unveiling a monument to the firemen who lost their lives when the big bazaar was burned years ago. At the wharf all the boatmen have left their boats in order to crowd around a single brother who is translating the news from a New York paper. Newsboys, who are really grown men, are crying "extras" on the streets, extras bearing the good tidings of the coming of the Americans. At the hospital for the Spanish soldiers the sick have been told to get ready to be shipped to their homes in Spain. Even the working girls, toiling at the tobacco tables so many hours a day, look happier and not so hopeless. The chicken-sellers, mounted high on their horses over their stock of freshly-killed poultry, are demanding higher prices.

Ten thousand Cubans are encamped on the hills around Havana. The area of their encampment is called the Zone of Inviolation—that is, no violence will be tolerated within this space. If a Cuban raids property within this zone he must be turned over to the Spaniards for safe-keeping. If a Cuban is heard to say: "Death to Spaniards," that Cuban is to be shot dead by the nearest Spanish soldier who happens to have a loaded musket.

The commander-in-chief of the Cuban camp is Gen. Rodriguez. He is a stern disciplinarian, as I had occasion to learn. "My soldiers are here," said he, "acting as a sort of suburban police. They are here to protect property." And then he added, off-hand, "I have just ordered one of my men to be shot." Startled, I asked why.

"He raided a farmer's house and stole money," replied the commander.

I remarked that that seemed a severe sentence for stealing—to execute a man for theft.

"I am bound to respect the agreement of inviolation," he replied. "I must show that the Cubans are capable of self-government and of self-control. My men are warned not to steal even a banana. No, the man must die!"

And sure enough, the man was shot the next morning—shot in one of the loneliest spots near the camp, in a magnificent roadway known as the Avenue of Palms. These are the Royal palms, so abundant in Cuba, trees that rise to great heights, like sentinels over God's fields.

Just beyond this Avenue of Palms there is a dreary, but romantic, grove in the midst of which there is a house for the dead—the family vault on the estate of one of the richest men in Cuba. I went into this vault. Here are buried all the members of this once great Cuban family, together with all their servants and even their slaves. The slaves once came near being a power in Cuba, as in San Domingo. Even now, the blacks in Cuba are a source of uneasiness to those who understand their characteristics. There are probably 300,000 blacks throughout the island; they really make up one-third of the population. They were, indeed, the brawn of the rebellion just ended, for their number under arms was one-seventh of the Cuban army. To the interpreter who conducted me through the Cuban camp, one of these negroes said, "We did the fighting and now we want a hand also in the independence."

The great question now is, will these negroes who have lived so long under arms, in idleness, be content to lay down their arms and return to work-a-day life?

Meantime, there are opportunities in the new Cuba for the right Americans. The right Americans are those who have money or brains and who can use either or both to aid, in a practical way, the development of Cuba's resources. There are rich mines to be worked. There are rare woods—like rosewood and mahogany—to be logged. In Havana and all over Cuba, hotels must be built. There are none here now that satisfy Americans. There is not a savings bank in the island. Here is a chance for bankers. There are no public schools worthy the name. Here is a chance for enterprising school-teachers. Typewriters are wanted for all the offices, shops and bureaus that will soon be opened by the Americans. Our officials, our tradesmen and our business men, who are already here getting ready to begin business, are in need of clerks, cashiers and book-keepers.

Yes, all Cuba is smiling. This is the eve of a new era, when people here will live in peace and happiness. At the same time, shall the Protestant church continue to be unrepresented in Cuba? There is room here for good Christians, for Christian ministers, for Gospel workers. Where is the Y. M. C. A.? Where the W. C. T. U.? The Americans here have just organized an American Club. At their house-warming last night, they asked:—"But what about an American church?"

GILSON WILLETS.

A PERIPATETIC CHICKEN VENDER.

MONUMENT TO THE HAVANA FIREMEN.

HAVANA NEWSBOYS.

CUBAN WORKING GIRLS IN A HAVANA FACTORY.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York, as Second-class Matter

Too Big a Question,

SO many of our great statesmen say that we ought to take full possession of the Philippine Archipelago, and so many of them advise just the opposite, that we have come to think that the question is too big for us. We confess we do not know what is best. It is evident that the President and his Cabinet do not know. Only those are positive for or against expansion who know but little about the advantages or the perils, the possibilities or probabilities. Here is a case where we want God. His hand has been on the helm of nations. He will make plain what is best for our Government, best for Spain, best for her lost colonies, best for the whole world. The question involves China, as well as the nations usually spoken of as concerned in the present international controversies. If ever our rulers, and those who make the laws and interpret the laws, needed Divine supervisal, they most certainly need it now. As the questions now before us are too big for statesmanship and diplomacy, let us invoke the merciful guidance of the only Being in the universe who can see the end from the beginning, and who understands the events of the twentieth and twenty-first century as well as the events of the nineteenth.

Politics Triumphant.

THE annual cauldron of elections is now boiling. Stop at the door of Republican headquarters and hear what scoundrels the Democrats are. Stop at Democratic headquarters and hear what scoundrels the Republicans are. This unreal clatter is disgusting. The only question involved is who shall have the offices. City and State administrations follow each other, and the only difference between them is in the different styles of grabbing money from the city and State treasury. American politics is an abysm deeper and more mysterious as the years go by. Blessed are all those who keep out of the whirling depths, unless they positively feel called of God to the work of purification of public affairs. The most of those who enter the awful arena of political life are slain of its lions.

You ought to live in Washington to see how many talented men have been left high and dry upon the beach, as the wave of popular favor retreated from them. Many of them sacrificed lucrative profession, a prosperous business in their own city and State, for the emoluments of four years, and when the administration changed they were put out, and having been so long absent from their native State, they have lost their home patronage and home opportunities; and so they stay in Washington, struggling to live and keep up respectability. American politics slew them, but has not had enough decency to bury them from the cold gaze of the world.

This Life Not All.

HOW that old lesson takes on new emphasis! We get so used to living we hardly think of our own mortality until some startling event arouses us to think how swiftly the shuttle flies which shall finish the fabric of our earthly estate, and how soon the thread of life will be cut. There is something overwhelming in the passage of generation after generation off the stage to let other generations come on. Who are the merchants of New York to-day? Many of them children and grandchildren of the old merchants. Who are the ministers of religion in these pulpits? Nearly all of them new men, while their predecessors have gone out of service, and most of them gone out of the world. Who are the men in professional life? New doctors instead of old doctors, young lawyers instead of the old lawyers. Were it not for the light which the Gospel kindles over the next world, a wave of melancholy would drown the nations.

If this life were all and then obliteration, if this short journey ended in a gulf of nothingness, we might well sit down in despair, but with a theory that it is only the beginning, and that departure is release and enlargement and coronation, the sadness is lessened, if not entirely taken away.

Brighten Your Face

THIS is a dark world to many people, a world of chills, a world of fogs, a world of wet blankets. Nine-tenths of the men we meet need encouragement. Your work is so urgent that you have no time to stop and speak to the people, but every day you meet scores, perhaps hundreds and thousands, of persons upon whom you might have direct and immediate influence. "How? how?" you cry out. We answer, by the grace of physiognomy. There is nothing more catching than a face with a lantern behind it, shining clear through. We have no admiration for a face with a dry smile, meaning no more than the grin of a false face. But a smile written by the hand of God, as an index finger or table of contents to whole volumes of good feeling within, is a benediction. You say: "My face is hard and lacking in mobility, and my benignant feelings are not observable in the facial proportions." We do not believe you. Freshness and geniality of soul are so subtle and pervading that they will, at some eye or mouth corner leak out. Set behind your face a feeling of gratitude to God and kindliness toward man, and you will every day preach a sermon long as the streets you walk, a sermon with as many heads as the number of people you meet, and differing from other sermons in the fact that the longer it is the better. The reason that there are so many sour faces, so many frowning faces, so many dull faces, is because men consent to be acrid and petulant and stupid. The way to improve your face is to improve your disposition. Attractiveness of physiognomy does not depend on regularity of feature. We know persons whose brows are shaggy, and whose eyes are oblique, and noses are ominously longitudinal, and the mouth straggles along in unusual and unexpected directions; and yet they are men and women of so much soul we love to look upon them and their face is an evangelism.

THE BOOK OF COMMON PRAYER

THE story of the English Bible is written in the blood of its martyrs, and the Book of Common Prayer is the funded religiousness of eighteen hundred years. For though it is generally supposed St. Augustine came to England to preach Christianity, such is far from being the truth. Augustine found in England a large Christian Church. He himself lodged with the Christian bishop Lithardus, who served the church of St. Martin, near the royal city of Canterbury. What is more—this Church of England, had then its own Liturgy, which it had received direct from the Patriarchate of Ephesus.

What Augustine preached, was submission to the Church of Rome and the Romish ceremonies regarding baptism and Easter. And it is to be noted that on this subject, he met in convocation the Archbishop of Cambria, seven English bishops, and many other clergy; and that Dinoth, bishop of Bangor, made the following noble reply to Augustine's pretensions for the Pope of Rome: "I acknowledge my duty to the Church of God, and to every godly Christian, to help every one of them, by word and deed, to be children of God; but other obedience than this, I do not know to be due to him, whom you call 'our Pope.'"

No further attempt was made, until after the Norman Conquest, to assimilate the Ephesian Liturgy, to the Roman or Latin one. Then Osmund, bishop of Salisbury, remodeled the offices of the church; but this was by no means universally adopted. Lincoln, Hereford, Bangor, York, London, kept their old form, though the monasteries generally followed the Roman form. Osmund's work is known as the Book of Sarum. This book was the basis of Wolsey's "Reformed Breviary" in 1531. In ten years this breviary was again "reformed" and as the title page says, "purged of many errors, and the lessons ordered to be read in English." In three years the whole Litany was in English; and some additions from Luther's Ritual and the Ritual of Cologne, were added.

This revision was accepted by Henry the Eighth very reluctantly; yet Cranmer, with singular bravery, on the 30th of November, 1547—just 351 years ago—brought before the King "an ordinance for the laity to receive the body of Our Lord under both kinds—of bread and wine;" and this was so wisely pressed, that Henry sanctioned it in Latin; but forbade any further reforms in the vernacular. However the people had now the Gospel, Epistles, Litany, and Creed in English. In another year the perfectly revised book was laid before the Church; though Cranmer emphatically declares that though "new in arrangement and in tongue, it is substantially the same used in the Church of England for 1,500 years:" that is—it was the Liturgy of the Church at Ephesus, rendered into English.

In 1553 Mary became Queen, and she instantly restored all the Latin forms of the Romish Church; but the very first Act of Elizabeth's reign, was to give back to the people, the Book of Common Prayer. And the people took it back to their hearts with an abandonment of affection and enthusiasm that is incredible in our undemonstrative age. But the spirit of Nonconformity was steadily growing, even under Elizabeth's firm hand; and when James came to the throne, this party declared themselves "to be groaning under a burden of human rites, the imposition of a Church, derived from anti-Christ." James, educated by the Scotch Presbyterians, was well inclined to listen to them, and he called a convocation of Episcopal and Nonconformist clergy, to consider the Book of Common Prayer. This was the beginning of a struggle which lasted forty years, and ended in the suppression by Act of Parliament, of the Book of Common Prayer in all places of worship. A few months later, it was forbidden in private houses; a law, which it is safe to say, was broken with clear conscience, thousands of times every day. So for fifteen years the Book was used only at the risk of fine and imprisonment; but that fifteen years buried it in the hearts of the English nation; it became life of their life, and part and parcel of all their hopes, and joys, and sorrows.

Charles the Second gave it back to the nation, and then the printing presses of the time could not supply the demand, and there is yet extant a pathetic petition to the King, against the Vicar of Feversham, who they say "in refusing them their Liturgy, refuses them their mother's milk." Five weeks after the Restoration, there was another convocation of Episcopal and Nonconformist clergy, anent the Book of Common Prayer. Among the latter was Richard Baxter. He laid before the Conference a prayer book of his own composition. The English bishops were s[illegible]y astounded at his presumption, and it was never used, even by his own party. A subsequent convocation of English Bishops met over the whole Book, sentence by sentence, pondering, consulting, praying over [illegible] sentence. This was the revision of 166[illegible] is the Prayer Book of 1898.

The American Colonies, after their independence, necessarily made some changes. They modernized many parts, restored the Communion Office to the form of 1549, g[illegible] a selection of Psalms, instead of the daily [illegible], and discontinued the Athanasian Creed. they were careful to declare that they ha[illegible] departed in any essential point of doc[illegible] discipline, or worship from the Chur[illegible] England.

This is the Book which received its first [illegible] in the Church of the Beloved Disciple—[illegible] led the worship of the Britons centuries b[illegible] Augustine was born—which through fir[illegible] blood fought its way out of the fette[illegible] Latin, into the English tongue—and [illegible] through the gates of Birth, Baptism, Ma[illegible] and Death, has entered, and shall enter [illegible] multitudes of homes as no man can nu[illegible]

Amelia E. Ba[illegible]

BRIEF NOTES.

We regret to learn from a correspond[illegible] Indiana, that unprincipled persons are canv[illegible] that State, falsely representing themselves [illegible] thorized agents of this journal. Many p[illegible] have already been victimized as the canv[illegible] keep all the money they receive and do not [illegible] municate with this office. Our readers wou[illegible] their friends a service by cautioning them a[illegible] intrusting subscriptions to strangers.

A revival has taken place in Algeria thr[illegible] a series of meetings held by Commissioner [illegible] Clibborn, son-in-law of Gen. Booth, of the Sal[illegible] Army.

THE CHRISTIAN HERALD has receiv[illegible] mail from an unknown donor a $100 bill, wi[illegible] following note: "Send enclosed money t[illegible] Sotolongo, for orphans in Havana." The [illegible] has been forwarded as requested.

In Nyassaland, Africa, where twenty [illegible] ago missionaries entered at the peril of their [illegible] 4,000 converts recently gathered, spent five d[illegible] meditation, prayer and song, and one day 2[illegible] verts were baptized, 195 of them adults.

The next meeting of the American [illegible] of Foreign Missions will be held at Provi[illegible] R. I., with Rev. G. C. Adams, D. D., of San[illegible] cisco, as preacher, and Rev. E. C. Moore, [illegible] Central Church, Providence, as alternate.

The Brooklyn Baptist Temple, of which [illegible] Cortland Myers is pastor, has had over [illegible] hundred additions within the last three year[illegible] cord unparalleled in this denomination. [illegible] church now also has one of the largest con[illegible] tions and Sunday Schools in the world.

The Board of Home Missions of the [illegible] byterian Church reports as receipts for n[illegible] months, $217,347, an advance over the corre[illegible] ing period of last year of $39,580. The B[illegible] making a special effort to reduce its debt, re[illegible] to the last Assembly as amounting to $167,[illegible]

The Church Missionary Society has p[illegible] a resolution authorizing its secretary to a[illegible] with the missionaries of the Egypt or Pa[illegible] missions to proceed to Khartoum as soon as [illegible] ble and to approach the authorities in Egyp[illegible] a view to securing their concurrence in the [illegible] ing of a mission there at the earliest possibl[illegible]

Rev. F. B. Meyer, pastor of Christ C[illegible] London, has decided to throw open Hawl[illegible] Hall, attached to the church, on Saturday [illegible] to serve as the headquarters for a winter can[illegible] against the forces of South London disord[illegible] will form a counter attraction to the saloon [illegible] temperance refreshments will be served a[illegible] price.

The convention of open and institu[illegible] churches at Pilgrim Church, Worcester, [illegible] November 2 and 3, will have among its sp[illegible] C. L. Thompson, W. E. Dodge, Esq., S. [illegible] man, E. D. Burr, Leighton Williams, [illegible] Tompkins, Jr., G. Stanley Hall, George H[illegible] W. L. Phillips, W. H. P. Faunce and C[illegible] Cuthbert Hall.

The American Peace Commissioners [illegible] in session in Paris, have shown Christian co[illegible] ency in declining the invitation of M. Faure[illegible] ident of the French Republic, to be his gue[illegible] the Longchamps Races which were to be h[illegible] Sunday. If President Faure had been bett[illegible] quainted with American principles he wou[illegible] have sent the invitation.

Among the various curios collecte[illegible] the American Bible Society are a number of [illegible] taken in barter for Bibles sold in various co[illegible] There is a wooden spoon from Bitlis, in Tu[illegible] piece of embroidery from Armenia, a crucif[illegible] some rosaries from Mexico. The Rev. M[illegible] Zwemer received in exchange for a Bible fr[illegible] Arab, some time ago, a small bronze figure [illegible] Arabian horse which came from a tomb in Y[illegible] and is supposed to have been worshiped [illegible] idol before the days of Mohammed.

A convention has been called to m[illegible] Washington, D. C., December 13-15, to tak[illegible] consideration the nation's new responsib[illegible] The prominent subjects are named (1) [illegible] tional limitation of the suffrage; (2) prohibit[illegible] the liquor traffic; (3) the British-American t[illegible] civil Sabbath. The convention is to give s[illegible] attention to pending moral measures in Con[illegible] for the abolition of liquor selling in military [illegible] tories," the closing of imperilled prohibiti[illegible] Alaska, etc. Hearings before Congressional [illegible] mittees will also be arranged. All particular[illegible] be obtained by addressing The Reform Bu[illegible] 210 Delaware Avenue, N. E., Washington, D.

THE PARIS EXPOSITION.

In the environs of the city by the Seine, there is now rising a group of palaces which are to be the centre of attraction for multitudes from many lands two years hence. They are buildings of the approaching Paris Exhibition of 1900. Commissioner Ferdinand W. Peck, the American representative at the Exposition, has under him a staff of some twenty persons, all experts in different lines, and who are busily engaged in making arrangements that will be advantageous to American exhibitors. The American Committees are in the Avenue Rapp, where they have rented commodious offices, comprising some fourteen rooms, at a rent of 11,000 francs a year. Commissioner Peck has succeeded in securing for American exhibits 203,000 square feet, which is a very considerable increase on the space first allotted. It is also more than that allotted to Germany. He expects, however, to obtain a larger grant of space, as our exhibitors believe, could fill half a million square feet. Our photograph on this page shows the present condition of the Exposition buildings, work on which is being pushed with due rapidity. When all are completed, according to the architects' plans, they will constitute a magnificent group of edifices, superior to those of any previous European Exposition in both design and execution. Although the work of construction has been somewhat hindered by the great Paris strike, the latter having now happily ended, it is not expected that the delay will be seriously felt as to affect the plans of the Commission. M. Alfred Picard, the Commissioner General of the Exposition, is a man of great energy. He has already applied vigorous measures to remedy the lost time. All classes of society that by the settlement of the strike the progress in the Exposition can profit. It would have been regarded as a national calamity if the opening of the Exposition had been postponed. Such a delay would have been inevitable if the building strike had been continued. It is fortunate that powerful capital is, it seems, to carry an enterprise of this magnitude without the cooperation of labor. The two are mutually dependent, and only by fair dealing on both sides can they work together harmoniously. It is as true as it was in the Apostle's time: "None of us liveth unto himself and no man dieth unto himself (Rom. 14: 7).

PRESENT CONDITION OF THE BUILDINGS OF THE GREAT PARIS EXPOSITION.

Wealth Out of Sawdust.

A astonishing discovery is reported by Journal of Baltimore, Md. It appears that an invitation was sent from Canada to a noted inventor of Baltimore, whose name I was hoped, would relieve the proprietors of certain sawmills of a difficulty. They had been in the habit of throwing the sawdust into the Ottawa River, but the government had interfered and ordered them to discontinue the practice. At the picture, they heard that a citizen of Baltimore had discovered a way of disposing of sawdust to advantage. They engaged him to visit the mills and make experiments. According to the reports received from him, his experiments have succeeded beyond his most sanguine expectations. The products he has extracted from sawdust can, he claims, be used in iron and steel smelting works and in lead manufactories, besides furnishing the city of Ottawa with light and heat at a nominal expense. He estimates that the value of the sawdust for these purposes will be thirty dollars a ton, which is the average value of gold quartz. As the mills produce about five hundred tons annually, they will enjoy a considerable income from the stuff that they have hitherto regarded as refuse. How much the world would gain if the human refuse, which it casts into jails, could be similarly transformed into a source of advantage! It might be done if the Gospel were systematically applied to it. Every age has shown trophies of its power:

Nor thieves, nor covetous, nor extortioners shall inherit the kingdom of God; and such were some of you, but ye are washed, but ye are sanctified (1. Cor. 6: 11).

An Innocent Convict.

Efforts are being made to induce Governor Black to pardon a prisoner now serving a sentence of ten year's imprisonment for highway robbery. At his trial the policeman stated that soon after midnight he was on West street, New York, when he heard shouts of "murder." He ran to the place whence the cries proceeded and found a man lying on the ground badly bruised and bleeding, who complained that he had been robbed of sixty dollars. Near him was the prisoner whose battered face showed that he had been fighting. Both men were under the influence of liquor. The man who had been robbed identified the prisoner as one of his assailants. The prisoner had no money to pay a lawyer to defend him, but he stoutly protested his innocence. He said that he had come to this country from Ireland only three weeks before. He had met the other man casually as he was walking the streets, and at his invitation had drunk with him in several saloons. They were walking unsteadily away from one of them when his companion was attacked by three men. In trying to protect him, he received several blows in the face and was stunned when the police came up and arrested him. His story was not believed, and as he had no witnesses, he was convicted and sentenced. His good behavior in prison and his evident sincerity have interested visitors in his case, who have made investigations which have substantiated his story. He has paid a terrible penalty, in his two years' imprisonment, for his one night of dissipation. It is safe to conclude that if he recovers his liberty, he will not yield when strangers invite him to drink with them. He has learned by bitter experience the lesson that the wise king taught:

A companion of fools shall be destroyed (Prov. 13: 20).

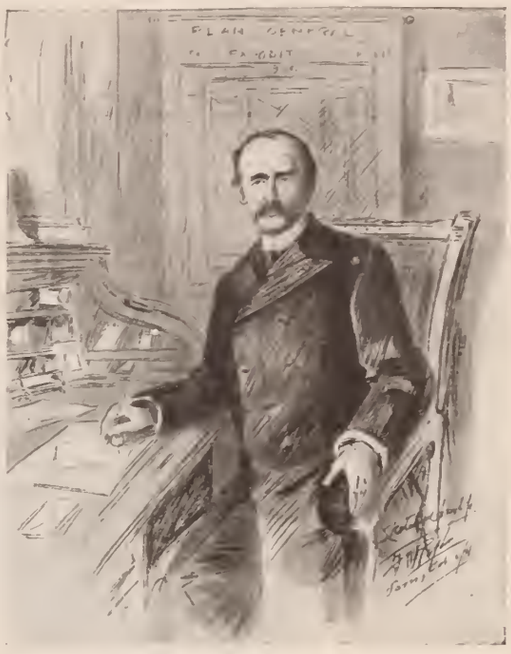
Result of Feigning Blindness.

A remarkable story was related in a New York police court a few days ago. The prisoner was a blind man, who had been arrested for begging. There was a record in the court of his having previously been charged as an impostor, but the agent who arrested him this time admitted that the man was really blind. He said that the prisoner was a Russian, who, when he came to this country fifteen years ago, could see perfectly. He had a peculiar trick of turning up his eyes, which gave him the appearance of blindness. He found that more money could be obtained and obtained more easily by this accomplishment than by work. He has been known to receive as much as fifteen dollars in a day as he stood, hat in hand, on a corner in a shopping district. He lived economically and saved enough money to become the owner of several flat-houses, which pay well. He continued to beg, however, and as the police, knowing his circumstances, harassed him, he added a small hand-organ to his stock in trade. When he was arrested the other day it was alleged that he was not blind at all, but an examination proved that he was, and the man explained that after he had feigned blindness for a few years he had found his sight failing, and for over a year he had been totally blind. He might have saved his sight by giving up his wicked imposture, but he had grown to love money and, after so many years, knew no other way of getting it. He has suffered a terrible but just retribution for his hypocrisy. His fate should be a warning to others. There are many who, when appealed to for funds to support the Lord's work, plead poverty and pretend that they have no money to give, who might, if God dealt with them according to their deserts, be like this blind man, deprived of the blessing that they have, but will not use.

There is that withholdeth more than is meet, but it tendeth to poverty (Prov. 11: 24).

To Exclude Light and Air.

A citizen of New York, owning a house in a fashionable section of the city, has applied for permission to erect an ornamental iron fence in his back yard. It is to be of corrugated iron and will cost $750. Whether the building department will permit the erection depends on the importance it will attach to the protest of the owner of the next house. This is a five-story apartment house which, being much deeper than its next-door neighbor, has windows overlooking the back yard in question. There are other houses on the other two sides which overlook the same yard, but it is not proposed to fence off their view. The occupants of the apartment house have, it is alleged, made themselves offensive by shaking rugs and mats out of the window, which practice covers the plants in the yard with dust and lint, and they do this when their neighbor is enjoying on open-air meal in his summer-house. He therefore proposes to erect the iron fence on his own ground about two feet from the apartment house, thus depriving the occupants of light and air. Disputes of this kind, in which one party annoys and the other retaliates, show how far society yet is, in spite of our boasted civilization, from the ideal of Christianity.



M. PICARD, GENERAL-COMMISSIONER.

Let no man seek his own, but each his neighbor's good (1. Cor. 10: 11 R. V.).

Consumption Cured.

A visitor to New York, apparently in robust health, was questioned by a friend whom he met as to the treatment he had undergone. At their previous meeting, some years ago he seemed to be in an advanced stage of consumption and his friend was as surprised to see him as if he had met a ghost. "I was cured," he said, "by the car-platform. I come of a consumptive family. My mother, my two brothers and a sister all died by that disease and it seemed as if my turn had come. I was working in Chicago and had no money to take the course which doctors told me was the only one that could save my life. That was to go to the Barbadoes or to Florida, or California. The only journey I could take was to and from the office. It occurred to me that I might prolong my life by those daily journeys. The car route laid by the lake side and every morning and evening I stood on the platform of the car taking long inhalations of fresh air. At first I could not take in much, but gradually the respiratory cells which had long been unused seemed revived by the oxygen, and I found myself able to take longer breaths. I continued the treatment and now I am under no dread of consumption. The car platform was the health resort that cured me." The significance of the cure consists in the fact that no medicine was administered. The respiratory cells were simply encouraged to perform their functions. Perhaps some who are spiritually sick may take a hint from the cure. Their spiritual nature might develop, if it were encouraged by active service. Neglect of the sanctuary and silence about what Christ has done for their souls are fruitful causes of degeneration.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint (Isa. 40: 31).

LUTHERANS IN CONFERENCE.

Delegates of the Luther League of America Assemble in New York in National Convention—Origin and History of the Movement.

AN important convention has just closed its sessions in New York. The Luther League of America, which was organized in 1895, on a national basis, has made such progress that in 1898 about a thousand delegates could be mustered in convention. The League is an outgrowth of an effort made in 1887 to combine the young people's societies connected with the Lutheran churches of New York City. It was well known to the pastors of the twenty-one Lutheran churches in the city that excellent work was being done by these societies, in keeping the young people loyal to the church and in encouraging them in social and benevolent work. But they were working independently of each other, and thus missed the mutual helpfulness and enthusiasm that come from united effort. A central association was organized to meet this drawback, which included all the associations of the city. The idea originated in St. Peter's Church, and was promulgated by the Junger Maenner Verein, which appointed a committee to negotiate with the young people's societies of other Lutheran churches. The committee first visited St. John's Church, and received a cordial welcome. The idea of united organization was favorably considered, and a committee was appointed to act with the brethren from St. Peter's in presenting the project to the other churches. On April 19, 1888, the central organization was formally effected at a meeting of delegates representing six young people's associations connected with churches in New York. The objects of the organization, as formulated in the constitution, were: "*First.* To centralize the endeavors of the various young people's Lutheran Associations of the City of New York, for the purpose of strengthening and furthering the growth of the Lutheran Church. *Second.* The intellectual improvement of its members; and, *Third.* The promotion of a spirit of friendly intercourse among them." In order to "strengthen, aid, advise, and encourage one another" in the work, it was decided to hold semi-annual conventions, to which all young people belonging to Lutheran societies would be welcome, without regard to the synodical divisions among which the Lutheran Church in America is distributed.

The advantage of the union was quickly demonstrated. The young people became acquainted with one another; their reunions were times of rejoicing and friendly intercourse, and a delightful sense of comradeship developed. The young people's societies of Christian Endeavor, the Epworth League and the Baptist Young People's Union had already shown how a national development could be accomplished, and the young Lutherans were quick to seize the idea. In November, 1889, a committee on Extension of Work was appointed to correspond with pastors through New York State with the view of effecting a State organization. The committee was also instructed to reach out to other States, to find out what churches were without a young people's society and in such cases to offer help, in the shape of a model constitution and other data, for the formation of one; and to suggest to societies already in existence the formation of a State central organization. The result of their work was organization in Pennsylvania, Illinois, Ohio, Kansas, New Jersey, Wisconsin, Indiana, Kentucky, North Carolina, Iowa, Nebraska and South Dakota, with an aggregate of about forty thousand members.

It was a short step to combine these State organizations in a national union, and this step was taken in October, 1895, when a meeting was held at Pittsburg, Pa., at which there were representatives of State, district and individual societies in twenty different States. The Luther League of America was then regularly organized. Since that time the membership has increased to sixty thousand. It is now contemplated to make the organization world-wide, and plans were discussed at the recent convention in New York for bringing the subject before the Lutheran churches in Europe. The uniform testimony presented showed that the results of the League had been to increase the active church work being done by individual members, and to develop the missionary spirit, which was manifested in increased interest in foreign missionary work, both in contributions and offers of service. The pastors, too, reported a better attendance of young people at the church services, and an increased willingness to aid the pastor in his pastoral work.

PRES. E. F. EILERT.

DR. J. J. YOUNG.

TREAS. CORNELIUS ECKHARDT.

SEC. WM. C. STOEVER.

As one of the chief objects of the League is to bring about a closer union of the various synods of the church, the proceedings were all in English. There is a growing feeling that one of the strongest bonds of union would be a common language, and that it should be the language of the country in which they live. Therefore, although the meetings were composed of Germans, Norwegians, Swedes, Danes, and Finns, the English language was used throughout. The business meetings were held in the Holy Trinity church, of which we give a picture on this page. At these the officers, of three of whom we give portraits, were elected. As they had previously served in the same offices their reelection was an endorsement by the Convention of their former services. The Rev. J. J. Young, whose portrait we also give, is the present pastor of the church in which the Luther League was organized. Meetings were held by the Convention in other churches of New York and Brooklyn, and the grand closing session was held in Carnegie Music Hall. This was a mass meeting and was a large and most enthusiastic gathering. One of the chief speakers was United States Senator Wellington of Maryland.

HOLY TRINITY LUTHERAN CHURCH, NEW YORK.
The meeting-place of the Third National Convention of the Luther League of America.

Among the clergymen and laymen who took part in the proceedings of the convention were: Dr. F. P. Manhart, of Baltimore; Adolph C. Close, of Cleveland; Rev. Dr. J. B. Fox, of Newberry, S. C.; Rev. Luther M. Kubus, President of the Nebraska League; Dr. F. C. Gram, of Buffalo, and many others.

Transvaal Mission Work.

What the American Board has Accomplished in Twelve Years' Earnest Labor.

IN a most interesting letter to *The Missionary Herald*, Mrs. Caroline L. Goodenough, of Johannesburg, gives an encouraging account of the progress of missionary effort in the Transvaal. She writes:

"Our present mission centre is in one of the suburbs. We have a plain wood and iron chapel, with a large, well-seated and lighted room which will accommodate three hundred people, and which is in use six days out of every seven, for we believe the Lord ought to get good use out of this property. The worshipers in this chapel cannot, most of them, be called heathen, as they are largely from the Zulu servants of the town, who have come into contact with Christianity in their Natal homes; a good proportion of them have been reared on our mission stations. They have only come here to make money, and expect to return to Natal in a few months. Four nights in the week an evening school for adult natives is held, so that those who are at work during the day may get, during their spare hours, the rudiments of an education. We care especially that they may learn to read the Bible in their own language.

"Our Germiston station, eight miles away, is near a little town, chiefly important as being the junction of four l of railway. Here is another wood iron chapel, at the back of which, in tiny rooms where they live, we shall Pindela, our native helper, and his who have charge of the chapel and spiritual work. They have taken up mission work from real love to Ch They have no salary, nor any remun tion for this Gospel work except b provided with two furnished rooms to in. They do laundry work during day for their support, and give evenings and Sundays to carrying the mission. Many of the white pe here are bitterly opposed to evangeli the natives, an gives us great joy our native helpers are men of such ing character t even these unsy thetic white set are constraine acknowledge worth. There seventeen young meeting weekly him as avowed see after Christ; son them have really gun the new life. others have just their public confes of Jesus Christ as and Saviour. T five are the first vesting of this cha work, which has going on for a fifteen months. Those who are act gathered in are perhaps the smaller of the results. Many hear and believe move away who are never counted o records at all. There is an evening s for adult young men going on pr ously in the chapel on most of the nights.

"The new Mayfair Mission, only months old, is already the most int ing and promising of our Transvaal tions. It is distant two and a half by tramway, and close by the gat Crown Reef, the richest of the S African gold mines. Here these mer from hundreds of miles away, fron four points of the compass, from sec spots where no white man, no Bibl missionary have entered, from feve tricts where the missionary cannot l here they are! One of the worke Miss Martha J. Lindley, whose f was one of that pioneer band who driven out from the Transvaal in President Kruger was in his youth firmed by him in the Dutch Refo Church. Miss Lindley's compani Miss Hitchcock, sent out last yea Grace Church, Brooklyn, as a free sion worker. There are five mines w easy walking distance of Mafair st Our workers have good news to tell the little midweek service of the ev previous, in which fifteen of these mi so recently in utter heathen dark either prayed or testified."

A Diamond Concealed.

There is a very beautiful story conn with the famous De Sancy diamond, w is said to be worth a fortune. It comparatively small stone. It was s one occasion by the Baron de Sanc whom it belonged, to the French who was in want of cash, and had posed getting a loan. The diamond to be the security. The Baron gav stone to a trusted servant to take t king. The servant disappeared, an people suspected that he had gon with the diamond; but his master dec that he knew his servant too well t lieve such a thing possible. After time the servant's body was found, a way from the road; he had been mur and robbed. The Baron commanded his clothes should be carefully sear for the missing diamond; but it coul be found. He then ordered that the should be cut open, and the diamond found. The faithful servant had swallowed the gem, which he had been un in any other way to conceal from the bers. We should carry the truth of within ourselves, in our hearts; so there would be found the truth of G our innermost being. The Psalmist "Thy word have I hid in mine heart, I might not sin against thee."

THE FAMILY AND HOME CIRCLE

Memories of Farm Life.

The Herdsman and the Meadow—Dairy-Work—Mother's Lessons.

The master let us out of school,
And straight we sought the meadows singing,
And in the evening sweet and cool,
Across the brook, the cows came bringing.
Days of wildwood song and prattle!
How far, how far, away you seem;
Meadow and children, browsing cattle,
And like a mezzo-tinted dream.
Could we were let out of school!
And straight might seek the meadows singing,
And in the evening sweet and cool,
Across the brook, the cows come bringing!

Whoever has not actually had a hand in rounding up sheep and bringing the cows home, has missed one of life's happy experiences in the opinion of some of us who can recall joyful occasions when our town folk found their way over hill and through dale to where cattle browsed or cattle grazed. The writer remembers a model herder whose divided attentions occupied themselves so admirably in cutting grass, chewing cuds, and standing kneedeep in the brook, that the herdsman found ample time to watch the bobbing motion of his fishing-line, and to tell us wonderful stories about the chipmunks, the tree-squirrels, the rabbits, the bees, the ants, and all the wild things of field and wood: he also inherring instinct knew where nests full of partridge eggs were to be found, and he knew not so well educated then as now, by the Y. P. C. A., were we not ways too good to eat Mrs. Bob White's returns home. At the latter's charge, he lent valuable detective work in the Mesdames Guinea Hen and Turkey-Hen, who had such unfortunate recollections for laying eggs as far from the poultry-yard as possible. He knew where the best chinquapin bushes and hickory-nut and chestnut trees could be found, and acted as leader of fruiting excursions into the woods, trusting the bell-cows to keep him posted as to the position of the herd.

When shadows lengthened, it was fine sport to drive the cows homeward and help milk them. Mother let us share in the churning, and we learned a great deal more in our dairy lessons than how to make butter firm and sweet. We learned lessons of gentleness and thrift and patience, which make us remember the dairy work on the old farm as a season of blessed opportunity.

The Old Cradle.

Scarlet-fever came in the door and we all had it; and Oh, how the fever did go! We contended as to who should lie in it, for sickness, you know, makes babies of us all. But after all we surrendered it to Charlie. He was too old to lie in it, but he seemed so very very sick: and with him in the cradle it was rock, rock, rock! But one day just as long ago as you can remember the cradle stopped. When a child is asleep there is no need of rocking. Charlie was asleep. He was sound asleep. Nothing could wake him. He needed taking up. Mother was too weak to do it. The neighbors came in to do that, and put a flower, fresh out of the garden dew, between the two still hands. The fever had gone out of the cheek, and left it white, very white: the rose exchanged for the lily. There was one less to contend for the cradle. It soon started again, and with a voice not quite so firm as before, but more tender, the old song came back: "Bye! bye! bye!" which meant more to you than "Il Trovatore," rendered by opera troupe in the presence of a fashionable audience, all leaning forward and nodding to show how well they understood Italian.

The Milkman of Ponce.

The milkman of Ponce does not carry lacteal fluid around in wagons and put up in cans. By no means! he drives the cows around, stops in front of your door, you or your servant hand him out a pail or a bottle, and he milks into it the quantity of milk you want. Rather hard upon the cows, but the simpler method of transporting the fluid put up in smaller packages, seems never to have dawned upon the simple Porto Rican intellect. The products of gardens, orchards and vineyards are cried out in the street: the candy and the breakfast man go around peddling, and the medley of Spanish words in this auctioneering process is very entertaining. Kitchen implements are extremely primitive, but the open charcoal burning oven commends itself.

The Pin Mystery.

"What becomes of all the pins lost?" is an old puzzle. A curious story is told of an old man, who spent his life going all about with his head down, looking for something—nobody knew what. When he died, it was found that he had accumulated an amazing hoard of pins. An old gentleman in London has interested himself in pins also, but to a different purpose—he has found out what becomes of lost pins. They disintegrate. He put a lot of brass and steel pins, hair-pins, needles, etc., in a quiet corner of his garden, and took notes of what happened. Ordinary hair-pins, in about 154 days, oxidized into a brownish rust, which was scattered by the wind as it was formed. Brass pins turned into verdigris in less than eighteen months. Cedar articles outlasted the metals, and a black lead pencil proved practically indestructible.

Lafayette Day and the Children.

The celebration of October 19, the anniversary of Cornwallis' surrender at Yorktown, as Lafayette Day was an occasion of large patriotic interest and historic advantage in our public schools. From the Lakes to the Gulf, Maine to California, great universities joined hands with obscure country schools in doing honor to the memory of the Frenchman who loved America. In teaching history to young Americans, the exercises of the day were more fruitful than three months of dry instruction could be. Picture, song and story recalled the past, and gray-haired visitors to school-rooms detailed to spell-bound audiences personal reminiscences of Lafayette's visit to the United States in 1824, and of how he rode in his carriage, drawn by four white horses, under flowery arches, while small Americans of that day, little lassies all in white and little lads in white trousers and blue jackets sang songs of welcome, strewed flowers in his way, and most prettily helped their elders to show the great Frenchman how warmly America could remember her friends.

Mother, crooning soft and low,
Let not all thy fancies go
Like swift birds, to the blue skies
Of thy darling's happy eyes,
But on some fair ringlet's gold
Let a tender prayer be told.

IN AUTUMN TIME.

I.

SING soft, sing low, our lowland river,
Under thy banks of Autumn bloom:
Softly and sweet as the hour beseemeth,
Sing us the songs of peace and home.

II.

Bring us the airs of hills and forests,
The sweet aroma of birch and pine:
Give us a waft of the north-wind laden
With odor of grasses and breath of kine.

III.

Into thy dutiful life of uses
Pour the music and weave the flowers;
With the song of birds and bloom of meadows
Lighten and gladden thy heart and ours.

IV.

Here, in the calm of thy seaward valley,
Mirth and labor shall hold their truce;
Dance of water and mill of grinding
Both are beauty and both are use.

JOHN G. WHITTIER.

PATIENT WITH THE LIVING.

SWEET friend, perchance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living.
To-day's repressed rebuke may save
Our blinding tears to-morrow;
Then patience, e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamour;
But wise it was for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living.

MARGARET SANGSTER.

Quaint Marriage Customs.

IN a foreign magazine a learned writer has an article describing quaint and symbolical marriage customs, ancient and modern: Among others he mentions this which existed in Greece. "The bridegroom's house was decked with flowers, and a pestle hung at the door. The bride's procession was preceded by a servant carrying a sieve, while the lady herself bore a vessel containing parched barley, signifying her ability and readiness to attend household duties. The bride always went to her husband's house by night, and in her father's carriage, singers and dancers accompanying her to keep up her spirits. Upon her arrival the axle of the coach was burnt, thus symbolizing the impossibility of returning to a life of spinsterhood.

"In Russia there are also some quaint customs. The ceremony, as performed by a priest, includes the blessing of bread, after which he joins their hands, asking each in turn whether they will vow to be good to each other and to keep house well. A wreath of wormwood is then placed on their heads, symbolizing that even amid the happiness of married life there is a possibility of bitterness, and a concluding benediction is pronounced. A striking custom follows. The priest drinks their health in a gilt wooden bowl, and is imitated by husband and wife, the former of whom subsequently dashes it upon the ground, crushing it under his feet and shouting: 'Let them be trampled upon and confounded who maliciously endeavor to create ill-will and do ill offices between us.' Yet another quaint and somewhat characteristic Russian custom follows. On reaching home the bridegroom orders his wife to take off his boots, at the same time saying there is a whip in one and a purse in the other. Upon the fortune of her first choice the poor wife forecasts the severity or liberality of her husband.

A Little Herds-woman's Odd Perch.

Bertha Leonard, a little thirteen-year-old girl, in Pawnee County, says a Kansas City paper, has been giving the telegraph companies a lot of trouble. At irregular intervals every day the wires would not work, and it seemed impossible to locate the trouble until, at last, the line repairers stumbled upon a simple, but extraordinary explanation in the form of a little girl, coolly perched on a board stretched across the wires. She had driven railroad spikes in the telegraph pole, climbed it, drawn up the board by means of a cord, and then adjusted it to suit her convenience. From this elevated position she was watching her father's cattle. The board, usually damp from lying on the ground, had effectually interrupted the current.

A Lesson of Faith.

If a man die, shall he live again? All the days of my appointed time will I wait till my change come.—Job 14: 14.

"LET me hire you as a nurse for my poor children," said a Butterfly to a quiet Caterpillar, who was strolling along a cabbage-leaf in her odd lumbering way. "See these little eggs," continued the Butterfly: "I don't know how long it will be before they come to life, and I feel very sick and poorly, and if I die who will take care of my baby butterflies when I am gone? Will you, kind, mild, green Caterpillar? But you must mind what you give them to eat, Caterpillar!—they cannot of course, live on your rough food. You must give them early dew, and honey from the flowers, and you must let them fly about only a little way at first; for, of course, one can't expect them to use their wings all at once. Dear me! it is a sad pity you cannot fly yourself. But I have no time to look for another nurse now, so you will do your best, I hope. Dear! dear! I cannot think what made me come and lay my eggs on a cabbage leaf! What a place for young butterflies to be born upon! Still you will be kind, will you not, to the poor little ones? Here, take this gold dust from my wings as a reward. Oh, how dizzy I am! Caterpillar! you will remember about the food——"

And with these words the Butterfly drooped her wings and died; and the green Caterpillar, who had not had the opportunity of even saying Yes or No to the request, was left standing alone by the side of the Butterfly's eggs.

"A pretty nurse she has chosen, indeed, poor lady!" exclaimed she, "and a pretty business I have in hand! Why, her senses must have left her, or she never would have asked a poor crawling creature like me to bring up her dainty little ones! Much they'll mind me, truly, when they feel the gay wings on their backs, and can fly away out of my sight whenever they choose! Ah! how silly some people are, in spite of their painted clothes and the gold dust on their wings!"

However, the poor Butterfly was dead, and there lay the eggs on the cabbage leaf; and the green Caterpillar had a kind heart, so she resolved to do her best. But she got no sleep that night, she was so very anxious. She made her back quite ache with walking all night round her young charges, for fear any harm should happen to them; and in the morning says she to herself:

"Two heads are better than one. I will consult some wise animal upon the matter and get advice. How should a poor crawling creature like me know what to do without asking my betters?"

But still there was a difficulty—whom should the Caterpillar consult? There was the shaggy Dog who sometimes came into the garden. But he was so rough!—he would most likely whisk all the eggs off the cabbage leaf with one brush of his tail, if she called him near to talk to her, and then she should never forgive herself. There was the Tom Cat, to be sure, who would sometimes sit at the foot of the apple tree, basking himself and warming his fur in the sunshine; but he was so selfish and indifferent!—there was no hope of his giving himself the trouble to think about butterflies' eggs.

"I wonder which is the wisest of all the animals I know," sighed the Caterpillar, in great distress; and then she thought, and thought, till at last she thought of the Lark; and she fancied that because he went up so high, and nobody knew where he went to, he must be very clever, and know a great deal; for to go up very high (which she could never do), was the Caterpillar's idea of perfect glory.

Now, in the neighboring field there lived a Lark, and the Caterpillar sent a message to him, to beg him to come and talk to her; and when he came she told him all her difficulties, and asked him what she was to do to feed and rear the little creatures so different from herself.

"Perhaps you will be able to inquire and hear something about it next time you go up high," observed the Caterpillar, timidly.

The Lark said, "Perhaps he should;" but he did not satisfy her curiosity any further. Soon afterwards, however, he went singing upwards into the bright, blue sky. By degrees his voice died away in the distance, till the green Caterpillar could not hear a sound. It is nothing to say she could not see him; for poor thing! she never could see far at any time and had a difficulty in looking upwards at all, even when she reared herself up most carefully, which she did now; but it was of no use, so she dropped upon her legs again, and resumed her walk round the Butterfly's eggs, nibbling a bit of the cabbage leaf now and then as she moved along.

PHOTO BY RINEHART.

PRESIDENT M'KINLEY ADDRESSING THE MULTITUDE AT THE OMAHA EXPOSITION.

Seldom has a more enthusiastic or inspiring scene been witnessed in a Western city than that which took place on the occasion of President McKinley's address at the Trans-Mississippi Exposition, in Omaha, recently. Our photograph (taken specially for this journal), gives only a faint idea of the great multitude who gathered to hear the speaker. He confronted a far-reaching sea of human faces, which extended from the platform on all sides almost to the extremity of the grounds. In last week's issue, THE CHRISTIAN HERALD gave an outline of the President's address, which dealt mainly with the war and the new responsibilities it had imposed upon the American people.

"What a time the Lark has been gone!" she cried at last. "I wonder where he is just now! I would give all my legs to know! He must have flown up higher than usual this time, I do think! How I should like to know where it is that he goes to, and what he hears in that curious blue sky! He always sings in going up and coming down, but he never lets any secret out. He is very, very close!"

And the green Caterpillar took another turn round the Butterfly's eggs.

At last the Lark's voice began to be heard again. The Caterpillar almost jumped for joy, and it was not long before she saw her friend descend with hushed note to the cabbage bed.

"News, news, glorious news, friend Caterpillar!" sang the Lark; "but the worst of it is, you won't believe me!"

"I believe everything I am told," observed the Caterpillar hastily.

"Well, then, first of all, I will tell you what these little creatures are to eat"—and the Lark nodded his beak towards the eggs. "What do you think it is to be? Guess!"

"Dew, and the honey out of flowers, I am afraid," sighed the Caterpillar.

"No such thing, old lady! Something simpler than that. Something that you can get at quite easily."

"I can get nothing quite easily but cabbage leaves," murmured the Caterpillar, in distress.

"Excellent! my good friend," cried the Lark, exultingly; "you have found it out. You are to feed them with cabbage leaves."

"Never!" said the Caterpillar, indignantly. "It was their dying mother's last request that I should do no such thing."

"Their dying mother knew nothing about the matter," persisted the Lark; "but why do you ask me, and then disbelieve what I say? You have neither faith nor trust."

"O, I believe everything I am told," said the Caterpillar.

"Nay, but you do not," replied the Lark; you won't believe me even about the food, and yet that is but a beginning of what I have to tell you. Why, Caterpillar, what do you think those little eggs will turn out to be?"

"Butterflies, to be sure," said the Caterpillar.

"Caterpillars!" sang the Lark; "and you will find it out in time;" and the Lark flew away, for he did not want to stay and contest the point with his friend.

"I thought the Lark had been wise and kind," observed the mild, green Caterpillar, once more beginning to walk round the eggs, "but I find that he is foolish and saucy instead. Perhaps he went up too high this time. Ah, it's a pity when people who soar so high are silly and rude nevertheless! Dear! I still wonder whom he sees, and what he does up yonder."

"I would tell you if you would believe me," sang the Lark, descending once more.

"I believe everything I'm told," reiterated the Caterpillar, with as grave a face as if it were a fact.

"Then I'll tell you something else," cried the Lark; for the best of my news remains behind. You will one day be a butterfly yourself."

"Wretched bird!" exclaimed the Caterpillar, "you jest with my inferiority—now you are cruel as well as foolish. Go away! I will ask your advice no more."

"I told you you would not believe me," cried the Lark, nettled in his turn.

"I believe everything I am told," resisted the Caterpillar; "that is"—and e hesitated—"everything that it is rea able to believe. But to tell me that bu flies' eggs are caterpillars, and that ca pillars leave off crawling and get wi and become butterflies!—Lark! you e too wise to believe such nonsense y self, for you know it is impossible."

"I know no such thing," said the L warmly. "Whether I hover over the c fields of earth, or go up into the depth the sky, I see so many wonderful thi I know no reason why there should be more. Oh, Caterpillar! it is becau you crawl, because you never get bey your cabbage-leaf, that you call any th impossible."

"Nonsense!" shouted the Caterpilla know what's possible, and what's not sible, according to my experience and pacity, as well as you do. Look at long, green body, and these endless l and then talk to me about having w and a painted feathery coat. Fool!—"

"And fool you! you would be Caterpillar!" cried the indignant L "Fool, to attempt to reason about w you cannot understand! Do you not l as my song swells with rejoicing as I upwards to the mysterious wonder-w above? Oh, Caterpillar, what comes you from thence, receive, as I do, un trust."

"That is what you call——"

"Faith," interrupted the Lark.

"How am I to learn fait asked the Caterpillar.

At that moment she something at her side. e looked around—eight or ten tle green caterpillars ve moving about, and had alre made a show of a hole in e cabbage-leaf. They had b en from the butterfly's egg

Shame and amazement f our green friend's heart, joy soon followed; for, as e first wonder was possible, e second might be so too.

"Teach me your les Lark!" she would say; and e Lark sang to her of the ders of the earth below an the heaven above. And e Caterpillar talked all the of her life to her relation. the time when she should butterfly.

But none of them belie her. She nevertheless learned the Lark's lesso faith, and when she was g into her chrysalis grave e said:

"I shall be a butterfly s day!"

But her relations thought head was wandering, and y said, "Poor thing!"

And when she was a Bu fly, and was going to die ag she said:

"I have known many ders—I have faith—I can t even now for what shall c next!?"—From *"Parables from Natu by Margaret Gatty. Published in portage Library.*

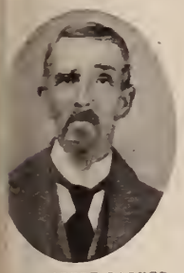
The Only Words He Knew

An impressive story is related in nection with one of the lake campa against recalcitrant Indian tribes in Southwest. Out on the middle of desert, miles from white men, an office the U. S. Army was surprised by hea the sound of a human voice. He distin heard sung the words, "O, how I Jesus!" Fearful of treachery, he advan cautiously, but the voice still kept s ing, "O, how I love Jesus!" A crawling for more than an hour, he covered that the singer was an Ind Covering him with his carbine, he ru at him, ordering him to surrender. Apache threw up both hands and m the sign of peace, continuing to sing, how I love Jesus!" The officer took Indian back to camp, where it learned through the interpreter that had been sent out by one of the Apa chiefs to say that the Indians were re to treat for peace. He was the only dian in that party who could spea word of English, and all he could say "O, how I love Jesus!" which words had learned from a missionary.

N HUMBLE PHILANTHROPIST.

ptain Parker's Labors on Behalf of the Sick Poor of New Orleans.

NE of the most unique charities in the South, although not very widely known, is the Convalescent me at New Orleans, La. Its founder and superintendent is Captain Robert Parker, a veteran Christian worker with an interesting history. He was born in Devonshire, England, and from the age of thirteen years, for nearly a quarter of a century he "followed the sea," advancing step by step, m cabin boy, to owner and commander a vessel. Before coming to New Orns, he founded an institution in Swans South Wales, called "the British Workman," the first place of the kind ablished there. Having lost a valuable s by shipwreck, he arrived in that ce with ninety pounds in money. With sum he leased a piece of ground, put a building, and opened a plant, where up of coffee and a cold ch could be had for cost. conducted this for three rs, when, owing to failing lth, he turned it over to ers, to be conducted for the efit of the poor. From es he went to South Amer- He was on the west coast Africa among the natives twelve months; and then arked from Cape Verde to ama, and thence to New ans, where he was led to k on the same charitable



PT ROBERT PARKER.

e thus relates his own story the benefit of the readers THE CHRISTIAN HERALD:

After quitting the sea, I e my life to religious work he city of New Orleans. feature of it was to visit Charity Hospital every day, over ten years, praying with comforting the sick, and ing religious services every bath. The Charity Hos- opens its doors to all ers who are sick, no matfrom what quarter, and it iten overtaxed. As soon ts patients are well, they t give way to the sick who ever crowding the doors treatment. As a consence, many have to leave the ital who have no place to or sleep, have no money, are too weak to work. The t is that many would re- to the hospital, relapsing ugh exposure and starvai would die, and be carried he Potter's Field, unless kindly souls intervened eir behalf.

The first suggestion came e through these circumces: One morning, several years ago, eived a letter from the station-master railroad running from New Orleans airo, Ill., stating that he had found a dead in a freight car, and that a ament was found in his pocket with name in it. I remembered him as a g man twenty-two years of age, who tle while ago had been discharged the Charity Hospital. I felt sorry him. He was weak, had no money no friends here, and he sought to e his mother in Kansas. Knowing ngineer on the train, he started out. H ot in the freight car, and died before eached Cairo. That incident set my m I at work, and the idea of a home for c alescents took possession of me—a e where people could go after they e the hospital, weak, friendless, and , and find a home until their strength sh id return, and where they could find y pathy and welcome.

The Convalescent Home is a product of long watchfulness of suffering, the result of years of experience in relieving the needs of those who leave the Charity Hospital, as before described. At first, with the help of a Christian lady of New Orleans, who wishes her generosity to be unknown, I started a soup kitchen, the expenses of which she paid. After three years I saw the need of a Home. I began by renting a two-story house on Claiborne street, on faith, and had it completed and furnished to accommodate forty people. After a while, several good men came forward and assisted by chartering the present institution, and it is now an incorporated concern, with a board of twelve trustees and the usual officers. We have a building containing forty-six rooms, which could accommodate one hundred persons, had we sufficient means to furnish it fully. For this building we pay fifty dollars per month rent.

"All that is necessary for an entrance into the home is a certificate of discharge from the Charity Hospital. Those who come are clothed, fed and housed for a month without cost. Neither my wife or I receive any compensation, and neither seek or desire any. It is strictly a labor of love.

"In the years of my labors in this work, this Convalescent Home has entertained within its hospitable walls 8,604 convalescents; fully half of whom might have died in the streets from starvation unless they had gone back to the hospital, while many would have died even there through relapse and prostration. The institution furnishes food and lodging for the night to those who are too poor to pay. It has its own ambulance to bring people from the hospital who are too weak to walk, and also to carry the sick to the hospital. It is a work of faith and love, endeared to our hearts, and is conducted on non-sectarian lines. Its religious services are held under Protestant forms, generally by myself, but attendance upon them is voluntary."

THE CONVALESCENT HOME, NEW ORLEANS, LA.

The Home is situated at No. 825 St. Joseph Street, New Orleans, where any inquiries concerning the work may be addressed to Capt. Parker, Superintendent.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

IMPENDING CONFLICT.

Elements Gathering for the Final Struggle of the Nations.

BY DR. NATHANIEL WEST.*

STUDENTS of prophecy, who are also readers of the newspaper, must surely see that the final crisis is impending. The whole world is preparing for the last act in the tragedy of warfare. Christendom is already one vast military camp and naval depot. The son of Pethuel is again on his watch-tower blowing the trumpet in Zion, summoning the nations to "come up" to Jerusalem. Joel in his third chapter has dramatised in the most thrilling manner the scene of the advance of the nations, marching to the "Valley of Decision," where the "Eastern Question" will be "decided."

"Proclaim ye this among the nations, Prepare war. Wake up the mighty men. Let all the men of war draw near. Let them come up. Haste ye, and come, all ye nations round about, and assemble yourselves together." This *the summons*. "Thither cause thy mighty ones to come down, O Lord!" This *the prayer*. "Let the nations bestir themselves, and come up to the Valley of Jehoshaphat, for there will I sit to judge all nations round about." This *the locality*. "Put ye in the sickle, for the harvest is ripe. Come; tread ye; for the wine-press is full, the vats overflow, for their wickedness is great." This *the order*. "The Lord will be the hope of his people, and a stronghold to the children of Israel." This last *the consolation*.

Such is the solemn scene, where the Antichrist is judged and Gentile politics and power go down in blackness and blood. The same scene is given in Isaiah 59:19-21, and 66:5-16; in Daniel 7:9-14; in Zeph. 3:8-20; in Zech. 12:2-14, 13:1, in 14:1-11. It is given in Matthew 25:31-46. It is the scene of the sickle-judgment and the wine-press in Revelation 14:12-20; and of "heaven opened" for the Antichrist's destruction, in Revelation 19:11-21. It follows the Armageddon rendezvous in Revelation 16:12-16, and is the end of the warfare, when the Son of Man comes to "take away the Suitanate" of the Horn, and "consume and destroy it to the end" (Daniel 7:26). All the prophets, Christ and his apostles, have looked to this "End" of our age.

And the nations are prepared for the struggle. The augmented war material, and armies swollen beyond all precedent in times of peace, are the omen of disaster to the world. The army of drilled soldiers of Italy to-day is 1,473,000 men of all arms; of Austria, 2,076,000; of Germany, 4,300,000; of France, 4,300,000; of Russia, 4,800,000—a grand total of 16,949,000 men. Besides these there are the armies maintained by Great Britain, Turkey, Denmark, Sweden, Norway, Belgium, Spain, Portugal and the millions in Asia and Africa, and the enormous naval strength of the world.

Yet these Powers are powerless to compel the Turk or each other to justice or humanity. The causes of this vast "military Christendom of the nineteenth century" are familiar to all. They come from the advance of science in destructive agencies, mutual distrust of the nations, their rivalries and jealousies, treachery and breach of treaties, their insistance on the balance of power, the tremendous expansion of commerce, the fact that resistless power knows no moral law, and the ambition of Europe to partition Asia and Africa, and control the mines and markets of the world. The prelude will be the apparent harmony of the "Powers" of the world for a period of time—the "silence for the space of half an hour, in heaven," "the four angels holding back the winds," the solemn hush when the air is breathless and the leaves are motionless; then the thunder-burst of judgment! At such a time Israel's claims will come up for settlement such as Europe, Asia and Africa cannot make. Prepare war! Come up to the Valley of Decision! It is the "Eastern Question." It was the burning question when Joel spoke, 900 B.C., the burning question now, and now as then the nations are waiting the order to march!

That gifted historian, J. von Mueller, has well said, "No thoughtful man can read history, or look upon the face of Christendom, and not be impressed with the conviction that the same law of righteousness that brought the ancient empires to their end, must prevail at last against the empires and kingdoms now existing." Nemesis must come. And say what men may, the battle opens in the same old centre, the Ægean Sea, and the same old question, the relation of the Holy Land and Israel, geographically and politically, as well as religiously, asserts itself as before, as the time of warfare approaches its end. Nor is there anything in international politics anywhere that does not lead to this centre, even as the Roman roads all led to the Golden Milestone of the Forum.

In France the crucial question which agitates society and threatens to wreck the Republic is the Jews; and politicians are divided not on question of finance and foreign policy, but according as they are, or are not, Anti-Semitic in their attitude. Germany ostracizes the Jews; but her Emperor goes in state to their own land. Russia casts them out; but it is their ancient home that she covets. How can it be explained that such a people insignificant in numbers and without a country can hold so prominent a place in international affairs? It is inexplicable until we turn to the Bible and find there that they are the chosen people of God.

In the sketch of the future that the prophets give us, the Jews are equally conspicuous. It is when they are established in their own land, and he who once was called in mockery "King of the Jews" rules over them—and not until then—that the world will enter on its golden age, and men will learn war no more.

* From his articles in the October number of "The Prophetic News," for sale, price six cents, by J. E. Jewett, 77 Bible House, New York.

The Czar's Peace Plan.

It is now stated that the recent remarkable proposition by the Czar of Russia looking to European disarmament, was based upon, if not indeed, inspired, by a book written by Mr. Bliokh, a retired financier of Warsaw. A cable dispatch gives these interesting details concerning Mr. Bliokh and his work:

His book is a veritable encyclopædia of war, and contains a great mass of facts, figures and analyses. He argues that the European armies have already outgrown practicable limits. The problem of the commissariat alone is now impossible. No railroad can offer transportation capable of supplying the necessary amount of food and ammunition to a modern moving army. It would be impossible for one man to efficiently direct the movements of the present army of Russia, Germany or France. Numbers, beyond a certain point, are disastrous from a military as well as an economical point of view. Unless the economical strain felt by the European peoples is speedily eased, an unparalleled economical catastrophe is certain to result. He suggests that an international arbitration court be created which will have jurisdiction over all concrete questions. If any State fails to submit silently to the awards of the court, the other powers will deprive it of the advantages of the postal and telegraphic union, and also deny it trading facilities, and the other powers will give every assistance to the defendant nation in case any country should declare war.

Missionaries for Khartoum.

The Church Missionary Society has already designated the three missionaries who are to begin the work at Khartoum. One is a clergyman, possessing medical qualifications, who has had some experience in Palestine; the second is a doctor, who has been prominent in the society's medical work in Egypt; the third is Mr. Douglas Thornton, who is known on both sides of the Atlantic, in connection with the Students' Volunteer Missionary Union. No time has yet been fixed for the mission to start up the Nile.

FRIENDS IN COUNCIL

A Young Bride's Home Decorations—"Sir Galahad"— Visiting Etiquette, Etc.

"I DO not think quite as my friend Mrs. Hathorne does: That our homes should be bare and plain, because we ought to be fixing our attention on heavenly things, and not setting our affections on those which perish with the using But," said the minister's wife, rolling up the gay strip of afghan in which she had been knitting, "one may have too many articles to take care of in one's home. I have been visiting my cousin, Bertha Ironsides, and I found her down with nervous prostration. Her house is like a museum, so much bric-a-brac, so many statuettes and curios, and vases, so much dusting to be done, day in and day out, you never saw the end of your work, and poor Bertha is one of those very particular housekeepers who cannot sit still if everything is not absolutely polished to the top notch! I just advised her to pack up her beautiful things and put them away, and live with less care. Then I called the doctor to my aid, and he said, 'Mrs. Ironsides is slowly dying of a handsome house, of portieres and screens, and china, and fussing.' So he reinforced my opinion."

"What came of it, finally?" inquired Mrs. Hathorne, who was busily preparing autumn leaves to adorn her walls, dipping each pressed leaf into a bath of thin hot wax. Mrs. Hathorne is a bride, young and strong and full of energy, not worn out as some of us older women are. She can take pride in her little cottage where everything is new, and shining from the maker's hand, and I am sure, with her dried flowers and her growing plants, and her red and yellow leaves, her house will look like a bower the coming winter.

"Well, Bertha consented to let me put by a portion of the decorative part of her furnishing. I tucked the tidies into bureau drawers, and folded the scarfs and centre pieces up in tissue paper. I simplified the dusting, at least.

"Then I prevailed on her to go out for two hours every morning into the fresh air, and to take a glass of milk when she came in, and lie down for an hour. I coaxed her to give the rest cure a chance, then I returned, for I had had my vacation, and it was fully time for me to be looking after Mr. Homily. He never takes his meals regularly when I am gone from home, and his sermons suffer in consequence."

"Well," said a sad-eyed, sallow matron, who has seldom an afternoon to spare for one of our talks, "your cousin must have means and servants, or she couldn't take a rest cure. For some of us, Mrs. Homily, there will never be any rest until we lie down in the grave." And the little lady sighed. My eyes grew dim as I looked at her, for she has a husband who drinks, and she has grown bitterly discouraged and utterly tired out. Nevertheless I ventured to whisper to her, as I bade her good-bye, "Rest in the Lord, and wait patiently for Him." If she can but get that comfort she will rest.

* * *

I FEEL that there can be no arbitrary rule about our housekeeping and house decorating. We must follow out our own bent Mothers may not hinder daughters from taking pleasure in brightening the home. For every one of us there is wisdom in remembering daily God's unchanging word, that, "My grace is sufficient for thee."

To have each day the thing I wish,
Lord, that seems best to me;
But not to have the thing I wish,
Lord, that seems best to thee.
Most truly, then, thy will is done
When mine, O Lord, is crossed;
'Tis good to see my plans o'erthrown,
My ways in Thine all lost.

* * *

ON a little easel, on the desk where I write, there stands the picture of a rarely beautiful boy. He was so pure of nature, so strong of heart, so sweet in consecration, that his mother called him her "Sir Galahad." A year ago, in the bright autumn weather, it pleased God suddenly to call this fair soul to the world above, and the home where he had been the only child was left strangely desolate. Yesterday I was talking to the mother, on whose worn and sorrowful face there dwells an almost angelic sweetness of resignation, and she said, "Day by day I am drawn heavenward. I find my joy in ministering to Christ's poor. Wherever there is any one lonely or neglected or in want I am *sent*, for since my boy was taken from my sight, I live only in getting ready to go to him."

The true way to find comfort in bereavement is to work unselfishly for others. Only thus can sad hearts find comfort.

* * *

A SUBSCRIBER.—The eldest daughter or the only daughter of a family simply has her visiting cards engraved Miss Brown or Miss Jones; the second daughter is Miss Mary Brown, and so with the others. It is quite proper for a mother to have a card engraved for certain purposes of formality, acknowledging invitations, etc., Mrs. John Brown, and underneath, the Misses Brown. The more usual way is for each lady to have her own personal cards. In sending out invitations for a series of days, it would be right to do it in this way:

Mrs. John Brown,
Miss Brown,
Miss Annie Brown,
Thursdays in November.

Or,

Mrs. Reginald Jones,
The Misses Jones,
At home Thursday, November 19th,
from four to seven o'clock.

There is no mystery about the business of visiting cards. Their use is founded upon common sense, and one does not go very far wrong who consults this. A very appropriate way to invite guests to the wedding of a daughter is to use such a form as this:

MR. and MRS. HENRY LUMAS
request the honor of your presence
at the marriage of their daughter,
FLORENCE EDITH
TO
MR. REGINALD BROOKS LYMAN,
Wednesday afternoon, November twelfth,
eighteen hundred and ninety-eight,
at half after two o'clock,
at the German Reformed Church.

This is a form from which little variation is permitted. Of course, if the wedding be at home the street and numbers of the house should be given, instead of the church. In some cases cards are inserted for a reception after the ceremony at the bride's future home. Engraved cards are in better taste than printed ones, and are comparatively inexpensive in these days. Cards are sent out by the father and mother of the bride.

* * *

I HARDLY know how to answer my next correspondent. You tell me, my friend, that your husband is growing so cross and fault-finding that nothing in the house suits him, no matter how much everybody tries to please and propitiate him. The meat is either cooked to a cinder or else it is raw; he never ate such heavy bread in his life; he cannot understand why you are always cleaning house; he scolds the children, and altogether is behaving like a spoiled child himself. Things must be pretty bad when you can bring yourself, dear lady, to writing all about them in this very candid way. Is there by no chance some reason for Mr. Blank's state of mind? Is the man not a dyspeptic? Are your meals really served on time, and is the cooking as good as it might be? I advise you to be very sure that there is no occasion for criticism. I fear your husband is far from well. Teach the children to respect their father; do not allow yourself to engage in a war of words; do not for an instant think of breaking the bonds which bind you and your husband together, because of transient incompatibility of temper. The truth is there is seldom lack of peace in the home unless both parties are somewhat to blame. People are quite too ready in these days to regard marriage as an arrangement which may or may not be permanent. What God hath joined together let no man put lightly asunder. You would best, I think, bear patiently with those things which irritate and trouble you. You have your children to think of, and the day may come when those children would rather have the honored name of their father and mother unstained: would rather look back to a home unmarred and unbroken than to have to explain to strangers that their parents could not get on together. You say that your husband is an upright and temperate man. This being the case, if he can be made to see himself in the wrong, he will no doubt become mellowed and softened in nature, and change his course.

I advise amiability, and to some extent stoicism. Pay no attention to fault-finding for which there is no reason. By and by, your children will understand and take your part. I once knew a husband and wife who really loved one another, but whose home career was clouded by captious fault-finding on the part of the husband. It really seemed as if he looked about from day to day to see what he could say which was most annoying. For instance, one morning when hot biscuits were brought upon the table, although he was ordinarily fond of them, he turned to his wife and said, "My dear, how often have I asked you never to put hot bread on the table again?" The eldest son, sitting beside his mother, laid his hand caressingly on hers and said, "Mother, dear, cook the rolls in the ice-box after this," which rather turned the moment into pleasantry and put an end to fault-finding for that time. Again I say, be very patient.

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REVISIONS OF THE BIBLE.

The Many Changes it Has Undergone in the Passing Centuries—The Latest Revision the Most Perfect Bible Ever Printed.

FROM the time when Caedmon, the pious monk of Whitby, in the seventh century, gave to the world the earliest Anglo-Saxon version of portions of the Scriptures, up to the present day the history of the English Bible has been one long series of translations and revisions, always reaching toward greater purity to the original, and higher perfection in the presentation of Divine truth, and the spirit in which it was first recorded. Throughout the Anglo-Saxon and early English periods, the Book of Books passed through numerous changes in whole or in part. Aldhelm and Guthlac gave the people the first translation of the Psalms. The venerable Bede the Lord's Prayer, the Creed and the Gospel of St. John, and Alfred gave all four Gospels. Wycliffe gave us the first complete English Bible, which, after his death, was revised by Purvey in 1388. Tyndale's appeared in 1525, and Myles Coverdale's Bible ten years later. This was followed by what is known as "The Great Bible" of Grafton in 1539, and the next year Cranmer's Bible was issued. Then came the Puritan (Bodley) version, which was the first Bible to be divided into verses. Archbishop Parker's famous version, the revised translation of fifteen of the most learned men of that time, was issued in 1568. These were the chief among many revisions of the Sacred Book, translated from the Latin, Greek and Hebrew, which appeared during successive periods of spiritual activity and deep research.

Another half-century saw the crowning and grandest effort of all to give the Christian world a perfect Bible. In 1607, forty-seven of the most eminent theological scholars in Great Britain assembled, under the authority of King James, for the purpose of conducting a translation and revision of the entire Bible. Their task occupied three years, and, in 1611, the "Authorized Version" was published to the world. Notwithstanding its unquestioned superiority people were slow to accept it. They and their ancestors had revered the Sacred Book in the older translations, which, though containing many imperfections, had become so precious to them that the alteration of a single line seemed at first regarded as little less than sacrilege. Gradually, however, it was made clear, even to the simplest, that the "Authorized Version" was far more accurate than any that had preceded it, and its acceptance by the hosts of Christendom was fully accomplished in due time. Each successive century has shed new light on God's Word and added a richer fullness to its interpretation. The opening up of Egypt, Palestine, Assyria and the ancient land of Babylonia to exploration and investigation by eminent Christian scientists has disclosed so much that is of inestimable value—ancient manuscripts, engraved tablets, hieroglyphs and other precious writings and monuments in the language and character of Bible times, all corroborative of Bible history—that students of the Word have been astonished and delighted. Page after page of the Book has been illuminated by these important discoveries.

The time was ripe for a new revision. It was begun in May, 1870, and occupied ten years, the Revised New Testament being published in 1881, and the Old Testament in 1885. There were two companies of revisers, including the ripest scholarship of two continents. Reverently and with the most devout aspiration for Divine guidance, they performed their arduous task, and when it was ended, the result was a Bible, *unchanged in any essential*, yet greatly different from its predecessors in many passages, which, translated in the light of our later and fuller knowledge of ancient languages and dialects, have assumed new, and in many instances, widely different meanings. A few of these passages are reproduced below, with the corresponding passages from the "Authorized Version" in parallel columns, showing the contrast between the two:

AUTHORIZED VERSION.	REVISED VERSION.
For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?—*Mark 8 : 36, 37.*	For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?—*Mark 8 : 36, 37.*
A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.—*Proverbs 18 . 24.*	He that maketh many friends doeth it to his own destruction; but there is a friend that sticketh closer than a brother.—*Proverbs 18 . 24.*
Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.—*Psa. 68 . 19.*	Blessed be the Lord, who daily beareth our burden, even the God who is our salvation.—*Psa. 68 . 19.*
I will set him in safety from him that puffeth at him.—*Psalms 12 . 5.*	I will set him in safety at whom they mock.—*Psalms 12 . 5.*
Rebuke the company of spearmen.—*Psalms 68 . 30.*	Rebuke the wild beasts of the reeds.—*Psalms 68 . 30.*
Fools make a mock at sin; but among the righteous there is favour.—*Proverbs 14 : 9.*	The foolish scorn the guilt offering; but among the upright there is good will.—*Proverbs 14 . 9.*
The way of transgressors is hard.—*Proverbs 13 . 15.*	The way of the treacherous is ragged.—*Proverbs 13 . 15.*

These contrasts between passages that are familiar to every reader of the Bible, are only a few of hundreds that have been changed, in a greater or less degree, in the Revision. It should be clearly borne in mind that these changes are really in *the nature of corrections*, which make the printed page conform more accurately to the original text, and which present, with far greater fidelity, the meaning of the inspired writers, than has ever been possible hitherto. Thus it can be said of the revised Bible, with entire truthfulness, that it is *the most perfect Bible thus far given to the world*. It should be in the hands of every Christian, and every student of the Word, who desires to profit by this great product of consecrated scholarship. Soon the "Authorized Version" will have gone the way of its predecessors, and the Revision will take its place in the home, the church, and the Sunday School. As the closest approach that has yet been possible to the letter and spirit of Divine truth, it will be hailed as a blessing by all who have the spiritual welfare of mankind at heart, and who delight in God's Word as originally delivered to the saints.

CHRISTIAN RECREATION.

The Dangers that Beset the Lord's People in Worldly Pleasure. Isa. 35: 1-10.

There is a kind of borderland between the church and the world, that is doubtful country. When a man is seen there, people cannot tell with any certainty whether he belongs to the kingdom on the right, or to that on the left. This borderland touches on business, on politics and on the home, but its most crowded thoroughfare is that of recreation. Every religious teacher has at some time to answer such questions as: Is it a sin to go to the theatre? Is there any harm in dancing, or playing cards, or novel-reading? The answers are various and are not always consistent with one another. The difficulty is increased by the fact that these amusements are of many grades and may be deprived of their most objectionable features. The difference, for example, between a novel by George Macdonald and a French novel full of moral nastiness, has to be taken into account in giving an answer. So there are degrees of risk in the other recreations. Unhappily there is a danger of persons who begin with the innocent, going on to the deleterious, a danger which should not be overlooked. Recreation is necessary, especially for young people. There is no merit in the kind of life which leads to dulness and monotony. God never intended his children to deny themselves innocent pleasure, nor will he reward those who do so. That fact established and clearly admitted, discrimination must be exercised. If a person finds that a certain amusement unfits him for prayer, that it produces in his being thoughts which disturb him afterwards, that it nourishes the elements of evil to which he is specially liable — that amusement is one that he should avoid. It is not necessary that he condemn it, or condemn those who indulge in it; but it is *bad for him*, and he should have nothing to do with it. Every young Christian should remember that in this matter of recreation he is on debatable ground, and while he is there he should be vigilant, lest insidious evil get an advantage over him. Besides this, he should never forget that when the world sees him seeking his pleasures in its ways, it will draw the inference that he has found religion incapable of satisfying his nature.

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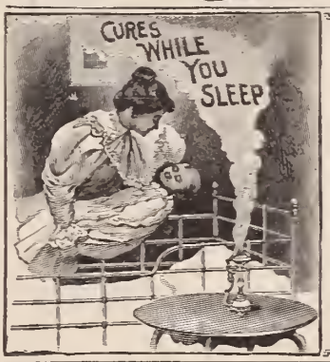

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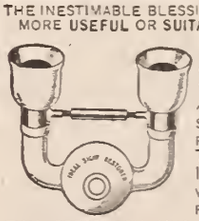

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GEMS FROM NEW BOOKS

STUDYING THE BIBLE BOOK BY BOOK.*

THE best way to master the Bible is to master one book at a time. It makes comparatively little difference what book is selected, for the careful study of one will lead the way to the study of those most closely connected with it, and thus to the study of all. The majority of people must make Bible study of this sort an avocation, to which they may be able to devote at the utmost a few hours a week; their duties as teachers in the Sunday School, or as members of the church, consume the chief part of their spare time. Truly remarkable results, however, can be gained by the devotion of a little time, week by week, to one single line of effort. One who aims to read the Bible through, from cover to cover, once a year, may be no nearer to becoming a Biblical scholar than the boy who rattles off the multiplication table is to becoming a mathematician.

The basis for the exact and fruitful study of any Biblical book must always be a grasp of its course of thought as outlined in the book itself. This defines and reinforces the impression produced in reading, and affords a safe starting point for investigation. The test to be applied at this stage of the work is the ability to think through the book, and compare paragraph with paragraph without referring to the Bible. It is enough at first to be able to do this by sections of thought.

The last principle that need be mentioned is a comprehensive one. When one has gained a hold upon the contents of a book, he should study it from every possible point of view—its relation to other Biblical books, its contribution to various Biblical problems, its literary form and structure, its religious content, the element of revelation, or other interesting questions, determined by experience or special purpose. This will be a never ending pleasure, for as one's knowledge of the Bible increases, new points of view suggest themselves for investigation and comparison. It is understood that the student has selected a book not because he wishes to make an immediate use of it, but because he wishes to master it. He is not to be hurried. If necessary, he is willing to spend a year of special study upon it. The order of work suggested is only one good method, approved by its excellent results, but claiming no pre-eminence.

The first step to take is a thoughtful reading. If possible, the book should be read at a sitting, the general impression of its theme and substance thus made being considered and written down, read through at a sitting once more, the impression corrected, and so on, until a fairly well defined notion of the book as a whole, has been formed. The nature of the impression expected will vary with the book selected. In a history one might determine the point of view of the compiler; in a gospel, the "leading ideas;" in an epistle, the "key-note." In each the student would record no more than his impression. The next step is to correct or extend this impression by considering a logical arrangement of the contents of the book. Many analyses will be available in Bible helps, commentaries, etc.

An analysis is an excellent guide in mastering the contents—no more. It is not wise to commit an analysis to memory until one is convinced that it exactly represents his own ripest thought. It is a convenient intellectual crutch, to be gradually disused or exchanged for something better.

Guided by the analysis adopted, the student should take up the mastery of the contents of the book, section by section. He should aim to get at the thought of each section, and to get at all of it. Reading will not accomplish this, for the reader unconsciously ignores much of his text. The only sure way of accomplishing it is to make a paraphrase in case of a connected train of thought, as in an epistle or a prophetic book, or to make a condensed summary of the facts in case one is studying a historical book or gospel. A paraphrase of this sort is not difficult after a little practice. It merely reproduces the Biblical statements in plain language, but in the spirit and form of the original passage. It compels the student to interpret, as well as read, with exactness. In a similar way, the statements or the narrative of a gospel or historical book should be summarized section by section.

After a book has been mastered in detail in this way, the student should correct his analysis. He is now in a position to make an analysis of his own, one based upon the contents as he interprets them, and emphasizing the leading conception which has impressed him. It is quite possible that the plain analysis, based on the simple facts, may not be the correct one, even for a historical book. First Samuel, for example, is a book which uses historical facts to set forth a religio-political theme. An analysis which fails to recognize the theme is an imperfect analysis. It must always be kept in mind, however, that the best analysis is one's own. An imperfect one of his own make is worth more to a student than any which is furnished to him. He uses the latter only that he may be able to make the former.

By this time the student has obtained an excellent mastery of the book as a product of thought. He should be able to think through it at will, and to estimate it as a whole. But he is only at the threshold of his study of the book. He is ready for its topical treatment. What the topics should be depends, again, upon the book that is being studied. The following are suitable for any book: The literary structure (in which one's own plan may be compared with those found in commentaries); indications as to the author or the time of writing; information regarding the geographical, ethnological, political, social or religious conditions of the day; the imagery of the book, its religious teachings, etc. Any student who begins to study topically will soon make his own list of topics.

When the book has been traversed again and again from many points of view, the student begins to know it in such an intimate way that he becomes a specialist so far as it is concerned. He then is ready to take up another book in the same fashion. The Bible, thus mastered, becomes one's real property, an infinitely precious possession, a source of unlimited suggestion and of wonderful power.

* *Hunt on Bible Study.* By H. Clay Trumbull, D.D.; Prof. Austin Phelps, D.D., President Robert Ellis Thompson, S.T.D., Prof. F. K. Sanders, Ph.D., Prof. J. J. M. Curry, D.D., LL.D., Prof. George B. Stevens, Ph.D., D.D., President John A. Broadus, D.D., LL.D., Prof. John H. Bernard, D.D., Bishop C. J. Ellicott, D.D., Prof. Willis J. Beecher, D.D., Prof. M. B. Riddle, D.D., LL.D., Prof. J. M. Shiffer, D.D., Bishop John H. Vincent, D.D., LL.D. Pp. 257. Cloth, $1. Publishers, John H. Wattles & Co., Philadelphia.

BOOKS RECEIVED.

Good Cooking. By Mrs. S. T. Rorer, of the Philadelphia Cooking School; Culinary Editor of the *Ladies' Home Journal*, &c. Pp. 245; cloth; price 50 cents. Published by The Curtis Publishing Co., Philadelphia, and by Doubleday & McClure Co., New York City.

Bob, Son of Battle. By Alfred Ollivant. An interesting and dramatic story of Scottish shepherds, their flocks and dogs. This volume will be sent by the publishers, postpaid, to any address on approval. Pp. 356; price $1.25; publishers, Doubleday & McClure Co., New York.

Model Houses for Little Money. By William L. Price. With an additional chapter on doors and windows, by Frank S. Guild. This charming and helpful little volume will be sent by the publishers, postpaid, to any address on approval. Pp. 193; price 50 cts., publishers, Doubleday & McClure Co., New York.

The Business Girl. In every phase of her life. By Ruth Ashmore. The author says, "I dedicate this little book to the business girl because she is one of my best friends, as well as the girl whom I honor and respect. I wish for her the greatest happiness that can come to a woman—a loving husband, a happy home, and a group of affectionate children." This volume will be sent by the publishers, postpaid, to any address, on approval. Pp. 177; price 50 cts., publishers, Doubleday & McClure Co., New York.

OUR COUNTRY FOR THE WORLD!

OUR Country for the World! we sing,
But in no worldly way;
Our country to the Lord we bring,
And fervently we pray:
God make her true; God make her pure;
God make her wise and good;
And through her may the Christ make sure
Man's world-wild brotherhood!

America! America!
'Gainst wrong thy might be hurled;
For thee we lift our loud acclaim
Our Country for the World!

O broader than her wide domains
Be her designs divine:
And richer than her golden veins
Her charities benign;
Firmer than buttressed mountain-tower
Her steadfast faith in thee;
Her triumphs nobler through thy power
Than gain on land or sea!

Great God! Our Country for the World!
And all the world for thee!
Christ's banner o'er all lands unfurled
In high expectancy!
Fair day of God, speed on, speed on!
Speed truth and peace and love;
'Till all below for him be won
Who reigns o'er realms above!

Saugerties-on-Hudson, N.Y. D. WORTMAN, D.D.

The Apostle of "Zionism."

Dr. Theo. Herzl, of Vienna, the leader of the Zionist movement in Europe, recently visited London. He addressed a great audience of Jews in one of the largest meeting-halls of the British metropolis, and was greeted with the wildest enthusiasm. It will be remembered that a concise history of the Zionist movement appeared in the columns of THE CHRISTIAN HERALD sometime ago, since which time it seems to have made very substantial progress in England and on the continent of Europe. In the course of his address, Dr. Herzl said: "My words to the West have fallen on deaf ears, but my words to the East are producing an abundant harvest; yes, the East belongs to us." He ridiculed the argument that the Jews had only a religious mission and were scattered abroad to teach the nations. "They call us dreamers," he continued. "Why dreamers? Have we not abundant talent, capacity, capacity as artisans, and is not Palestine a fruitful soil on which to lavish them? Within the very near future the exodus to Palestine will begin in earnest, and already the bark is practically launched into existence."

His visit has given a marked impetus to the Zionist movement in England and created the utmost excitement among the many thousands of Jews in the East end of London.

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WAITING HARVESTS.

The Ever-Recurring Need of Gospel Effort. Matt. 9: 36-38.

How large the spiritual harvest is, and how necessary it is for every servant of Christ to be a reaper, may be realized from the fact that in sixty or seventy years from now every Christian minister and teacher now on earth will be dead. A new generation will be here, and it depends on the work now being done, what will be its character. Suppose the church should end all its aggressive work, closed its Sunday Schools, recalled its missionaries, compelled its ministers to devote themselves to the improvement of persons already converted, and made no effort to win souls for Christ, what kind of a world would this be at the end of the twentieth century? It is appalling to think of the sin and iniquity that would prevail. The effect, therefore, is one of degree. If the church relaxes its efforts, if the children now growing up in this and other lands, are not sought and won, there will be a retrogression. As each generation rises, the work that was done thirty or forty years ago must be repeated on the new field. Nor must this work be left to the ministers. Every Christian ought to be a sower and a reaper. Each has his own plot in his family, in his circle of friends, and in his business connections. It depends on individual effort what the future is to be. This is true of our own country and of heathen lands. We have not the organizations necessary for reaching every land on earth, but they are only the nucleus of what they must be if the command of Christ is to be obeyed and the Gospel preached to every creature. Every man who dies without having heard the offer of salvation through Christ is a reproach to the church, and they are dying at the thousand every day. Truly, the harvest is plenteous, but as in the time of Christ, the reapers are few.

PARDON AND JUDGMENT.

The Two-Fold Aspect of God's Character Reasonable and True. Micah 7: 18, 19; Nahum 1: 3, 8.

There is no inconsistency in the two aspects of God's character presented by these prophets. He is a patient, longsuffering God, but he is also a God who punishes iniquity. It is possible to dwell on the one or the other of these aspects and to state only the absolute truth and yet to misrepresent the divine nature. It would be so in our own social and political relations. Everyone has been in homes where parents are so indulgent and so fond of their children, that they do not reprove sin, and we say the children are spoiled. If we had a governor of a State who pardoned every criminal, we know what kind of a State that would soon become. Yet on the other hand, either in the family or the state, the cold, merciless, unsympathetic nature at the head of affairs would do mischief. There must be a combination of love and severity in order to produce good government. We look for this in the Governor of the universe and we find it. God bears with men when they sin, he is ready to pardon them when they repent; but if they continue in sin, if they will not repent, what must we expect at his hands? There are fathers who go on in sin and are hoping that in the end God will be merciful and will not in their behalf execute his threats, who in their own families are too wise to deal so with their children. They know that it is not true kindness to a boy to let his wrongdoing go unpunished and that for his own sake he must be made sorry for his misconduct. The character of God presented in the Bible is the one that is best fitted for the wise government of the world and it is the full of encouragement to the penitent, for out of dire terror to the unpenitent.

A Prison-Born Canary.

Strong encouragement often comes to the Bowery Mission workers from within prison walls; as when letters are received from wardens and from prisoners themselves, showing that the good seed sown is bearing fruit, even in a convict's cell. Some come from men, who, after conversion, have voluntarily given themselves up to punishment. A letter may come from one, who, after leading a steadfast life for months, under stress of sudden temptation, falls, and finds himself in a cell, where his penitence and efforts to lead a true life affect his comrades, and bring into prison walls the saving leaven of the Bowery Mission influence. The following letter to John H. Wyburn, Superintendent of the Bowery Mission, from an inmate of the Massachusetts State Prison, and accompanied by the gift of a tuneful prison-raised canary, exemplifies the hold which the Bowery Mission and its workers retain upon hearts they have touched:

If I can do anything for you I will do it. I am sending you a little bird. I want you to accept this gift of love and friendship. This little bird is a year old and sings nicely; he is a pet and he will eat out of your hand; he will play with you, and he will stay on your shoulder or head in the room, and then go back to his cage. You will like him and take good care of him. You will have to cover him up on one side in the night, as he has not shed his feathers yet. I want you to have him; you will love him when you see him, I know you will. I am trying to live here an honest life, and I have the good will of all the officers.

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Manila Needs the Gospel.

A Loud Call for Missionaries for the Philippines. The Field White to the Harvest.

MAJOR JOHN B. KETCHUM, secretary United States Soldiers' Christian Aid Association, who has recently returned from the front, writes to THE CHRISTIAN HERALD of the great field opened by the war for missionary effort in Cuba and Porto Rico, and particularly at Manila, in the Philippine Islands. He encloses a letter, received on October 15, from Brigade-Chaplain Charles C. Pierce, United States Army, who was relieved from duty at Fort Apache, Arizona, at his own request, and is now at Manila. The letter reads in part as follows:

"I wish you were here. The missionary field in this city is white for the harvest.

"To-morrow I hold the first service for English residents. They need, and must have, a church at once. Heretofore, this has been prohibited. It seems strange that while the Pope is clamoring for 'freedom of worship' in the United States, the Roman priesthood here, with singular infelicity, bewail the erection of a Protestant chapel. But an English gentleman has placed his residence—a palatial one—at my disposal, and I am to baptize his child next Sunday.

"I have been able to give medical assistance to scores of the natives, and, happily, with uniformly good results; and now they ask to be told about this new religion from America, which is so different and so free, contrasted with the organized system of robbery from which they have so long suffered.

"There is an immense field here for a medical missionary, as well as others; and if the Protestant churches of the United States are awake to their opportunity they will hurry missionaries to Manila and begin work. If I could do the work of ten men I should not be idle. If you were here, personally, to superintend, I should account it a great gain."

Major Ketchum says he regrets that age prevents him from accepting the chaplain's invitation; but prays that the Lord of the Harvest will send forth laborers unto his harvest.

Fatal Procrastination.

A Christian worker relates this striking experience, which carries with it a grave lesson to all who are persistently "putting off" the day of grace: "A request was made to us one evening to go at once and see a dying man. We promised to go, and left our meeting in charge of a friend and started off, a friend and his wife accompanying us. On arriving I went upstairs to see the sufferer and find out whether he was strong enough to bear visitors in his room. On reaching the bedside I spoke of Jesus, and at once found the sick one did not like the mention of that name. I found he had attended a place of worship for years, and was generally considered a Christian man, but had never been converted. As I spoke to him of Jesus and his power to save, of his vast love and condescension, he said: 'It's no use! Don't tell me! I know all about it! It's too late! I've sinned away my day of grace! Get out of my room! Don't say any more! Hell has already begun, and when you speak of these things you only make my agony the worse.' After entreaties and prayers I reluctantly left, and joined those who had been waiting on God in prayer downstairs. We waited a little longer, not liking to leave, and yet not knowing what to do. I ventured once more to accompany the sick man's wife to his room, but as soon as he saw me he again cried: 'Get out of my room! I can't bear your presence. Hell has begun, and you only make it worse.' I besought him with tears to seek the Lord, though in the eleventh hour, but he would not heed, and sprang out of bed, exclaiming: 'It's no use; I'm lost! Get out of my room, I say! I can't bear you to talk about Jesus. I'm lost!' Sad at heart, I went downstairs, and we left the house at midnight, scarcely able to speak as we walked along. The man lived only a few hours."

Fruit vs. Alcohol.

A writer in an European temperance journal calls attention to the value of fruit as an antidote to the craving for liquor. He says: "In Germany, a nation greatly in advance of other countries in matters relating to hygiene, alcoholic disease has been successfully coped with by the adoption of pure diet and natural curative agencies. I have said that the use of fresh fruit is an antidote for the drink crave, and this is true. I have met working men who have told me that fruit has often taken away the crave for drink; I met a clergyman recently, who assured me that a diet consisting largely of fruit had taken entirely away an hereditary craving that had troubled him for years. It may be asked, how can fruit and pure diet do all this? The explanation is simple. Fruit may be called Nature's medicine. Every apple, every orange, every plum, and every grape is a bottle of medicine. An orange is three parts water—distilled in Nature's laboratory—but this water is rich in peculiar fruit acids medicinally balanced, which are specially cooling to the thirst of the drunkard, and soothing to the diseased state of his stomach. An apple or an orange eaten when the desire for "a glass" arises would generally take it away, and every victory would make less strong each recurring temptation. The function of fresh fruit and succulent vegetables is—not so much to provide solid nourishment as to supply the needful acids and salines for the purification of the blood. Once get the blood pure, every time its pure nutrient stream bathes the several tissues of the body, it will bring away some impurity, and leave behind an atom of healthy tissue, until in time the drunkard shall stand up purified—in his right mind.

Broncho-Pneumonia and Bronchial Obstruction.

Dr. Hunter's Lecture No. 5.

I have described acute brohchitis when not combined with the pulmonary disease. Bronchitis does not readily extend itself from the mucous membrane to other lung tissues, which curious fact is accounted for by the mucous membrane receiving its blood from the *bronchial arteries and veins*, while the other parts of the lungs are supplied by the *pulmanary artery*. But it does sometimes spread to the substance of the lung and then produces a double disease which combines the perils of both Bronchitis and Pneumonia.

Old people are the most liable to this and in them it is called *broncho-pneumonia*. Patients with this affection have, at first, only simply bronchitis, with a shortness of breath and some expectoration. Then suddenly, without warning, the inflammation attacks the pulmonary tissue accompanied by an enormous increase of secretion and great oppression of breathing. In some it is relieved naturally by a copious expectoration, but in others the fever, cough and expectoration increases alarmingly and within a few days ends the patients' life, although no such catastrophe had been apprehended. The patient dies because of the sudden filling up of the air tubes and cells with a vicid secretion which he has not strength to expectorate.

A very common source of danger in all bronchial cases is obstruction of the bronchial tubes. It may occur in any case and at any age. It sign is sudden, extreme difficulty of breathing, which is only relieved by a violent fit of coughing which expells a tenatious plug of mucus. Unless this is expelled the shortness of breath increases producing death by suffocation. In this way many attacks of bronchitis prove fatal. Andral, a celebrated French writer on lung diseases, relates two such deaths. A coachmah, 50 years old, had obstinate pulmonary catarrh which had often been relieved but not cured. All the usual sounds of bronchial disease were heard by listening to his chest;—the *snoring* sound of one in deep sleep, the *blowing* sound of a bellows and the *cooing* sound of a dove, were exactly simulated. On the last occasion of his applying for help his breathing was still tolerably free and no immediate danger was anticipated. The next morning he was found in great distress for breath. In the middle of the night, he said, a violent fit of coughing had come on and from that moment his breathing was an incessant struggle for life. On examination it was found that no air entered the upper lobe of the right lung, which until now had always been considered his best lung. The struggle for breath went on and he was soon dead. The post-mortem showed the right bronchus completely closed by tough mucus, so no air could enter that lung. In the other case the plug of vicid mucus was in the left bronchus—the symtoms were similar and the case ended fatally.

It must seem strange to people that shutting up so small a part of the lungs could prove fatal when people live on and often recover after a large part of both lungs are impermeable to air. The only explanation is that in one case the privation of air comes on gradually and in the other suddenly.

Obstruction of the tubes in bronchial cases is always to be suspected when great shortness of breath comes on without any apparent cause. We must open up the lungs and help the expectoration. The prompt removal of the obstructing matter is the only thing that can bring relief. The treatment which I have followed to the saving of hundreds of such cases was fully indicated in lecture No. 3, in my treatment of the case at the Grammercy Park Hotel.

(To be Continued.)

ROBERT HUNTER, M.D.,
Specialist in Throat and Lung Cases,
117 West 45th St., New York.

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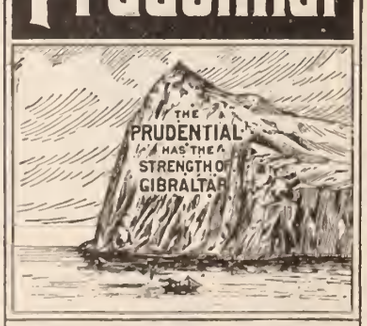

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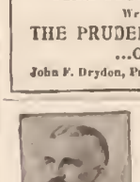
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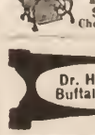
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THE BURDEN-BEARER.

the blessed pfomise given on the hills
of Galilee,
weary, heavy-laden, still is made to
you and me.
a heart has thrilled to hear it, many a
tear been wiped away,
a load of sin been lifted, many a mid-
night turned to day,
a broken, contrite spirit, lonely, sorrow-
ing and sad,
e mighty consolation, heard the heav-
enly tidings glad;
e dying gazed with rapture, trusting in
the Saviour's name,
land of rest and refuge, when the Bur-
den-Bearer came.

lies unfed and fainting, Peter sinks
eneath the wave;
Mary lingers sadly near the Saviour's
guarded grave;
Bartimeus, by the wayside, begs his
bread disconsolate;
moving of the waters at the pool the
suffering wait;
wilderness the lepers wander, outcast
in their pain;
d Silas, in the prison, bear the fetters
and the chain;
agdalene is weeping, friendless in her
sin and shame;
ir burdens all were lifted when the
Burden-Bearer came.

hase of human sorrow fills the path
we tread to-day;
re hanging on the willows—souls are
fainting by the way—
e still is balm in Gilead, and though
here on earth we weep,
thin the many mansions giveth his
beloved sleep.
cloud his rainbow glitters—shines the
star of faith above—
l not forsake or leave us, let us trust
his truth and love;
yond the shining river we shall bless
his holy name,
bear our sins and sorrows Christ, the
Burden-Bearer came.

he Power of a Dying Testimony.

k God for THE CHRISTIAN HERALD!
eeks ago it related, in its news from
mp pathetic incident that took place dur-
g last days of a dying soldier. He had
gued his Epworth League badge to be
ker om his coat and pinned to his night-
rt, here he could reach it, and there his
r other found it upon turning down the
et ter death. As she stood weeping, the
d doctor told her how one day, when
n the next cot was being talked to con-
his soul, and the worker turned away
ged through lack of response, her
s ke up, saying, "don't leave him, tell
m re about Jesus." "You are a Christian
en said the worker. "You bet I am," was
a ver from the dear, boyish lips.
n r far off California home we read that
s testimony of the dying soldier boy
d glad assurance thrilled us through and
ou . Asking God to bless it, we related
at e Seamen's Rest, Oakland, and it
ug forth fruit to the Master; a young
n om Wales was there; it sank into his
art d he surrendered to Jesus, the Cap-
n chis salvation, and is now a valiant
ier of the cross.
No nowing where that dear mother lives
g wi this, asking God to let it fall into her
and hat she may have the glad tidings of
so brought from darkness into light
u her boy's dying testimony.
ALD go, your story tell, with gentle woo-
ing breath,
is born of sorrow, and how life is born of
death!

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ld know that a positive cure has been
nd r this disease in the Kola Plant,
ly scovered in West Africa. The cures
oug by this new botanic agent are really mar-
u Among others the editor of the *Farmer's*
ge, of Washington, D. C., Mr. Alfred
ewis estifies that the Kola Plant completely
ed n of Asthma after eight years' suffering.
w so bad that he could not lie down night
ay r fear of choking. After fifteen years
er from the worst form of Asthma, Mrs. A.
Dold, of Victor, Iowa, writes that the Kola
nt ired her in two weeks. Rev. S. H.
n g, Centre Hall, Pa.; Rev. John L. Moore,
ce , C.; Mr. Frank C. Newall, of the Mar-
N onal Bank, Boston, and many other read-
rs e similar testimony of their cure by
his w derful new remedy. If you are a sufferer
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who, rove the wonderful power of the Kola
ant will send every reader of The Christian
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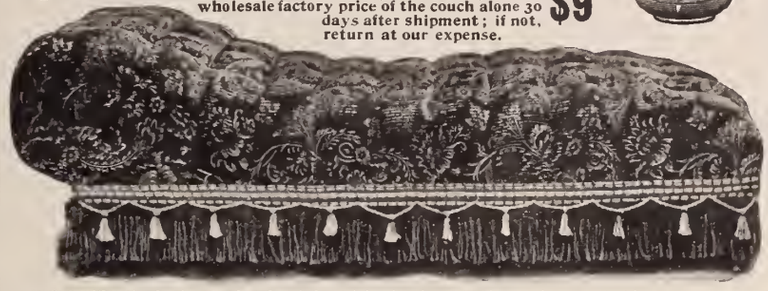

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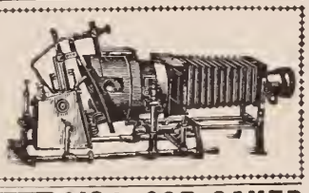

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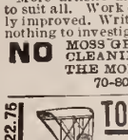

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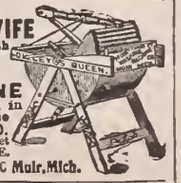

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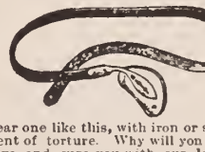

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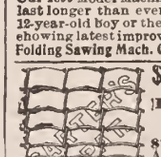

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This Wonderful Century.

Some of the Differences between "Old Times" and the Present.

A little four-page sheet, hardly more than a leaflet in size; the paper was coarse, the type was big and black, there were no pictures, and the reading-matter was mainly selected from religious periodicals. Such was the first number of THE YOUTH'S COMPANION, published in 1827. From it we turned to a recent bound volume of THE COMPANION,—nearly seven hundred broad and beautiful pages,—a household library of the choicest literature.

It is most interesting to trace the steps of THE COMPANION'S growth and compare the past and present. For instance, in an 1832 issue, the editor congratulated himself on his two thousand subscribers; but now nearly three thousand copies of THE COMPANION go every week to subscribers in the one far Western State of Montana! In 1849 the editor said that the expenses of the paper amounted to three thousand dollars in a year; but at the present time, three thousand dollars would barely pay for the white paper that THE COMPANION uses in three days!

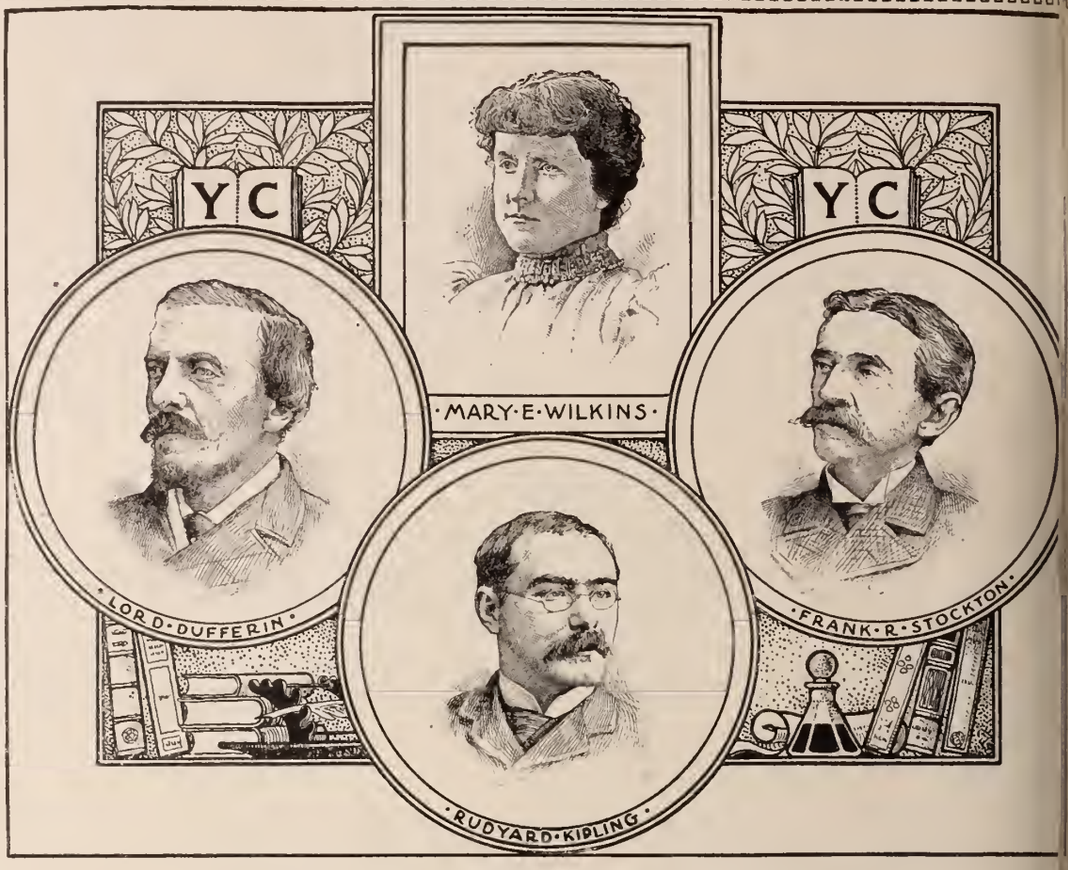
People respect THE COMPANION because they know it to be trustworthy. They admire it, too, for its intelligent enterprise, its willingness to make any expenditure that will tend to interest and benefit its readers. And its readers love it and look upon it as "one of the family," an old and faithful friend. There is no family, we may add, that would not be the happier for THE COMPANION'S weekly visits; and there is no member of any family—from the grandfather to "the littlest one"—who will not find in its pages something that seems written especially for him or her. The list of its contributors is truly a roll of honor, a gathering of all the great names, all the men and women who are pre-eminent in literature, art, science, industry and Christian enterprise. Their best thoughts, the stories, sketches and poems that make them famous or show how they became so, appear in THE COMPANION.

A list of the contributors already engaged for the new 1899 volume would be found to contain the most eminent names in statecraft, in scholarship, in fiction and poetry, in science, and in the wide world of action. Many a famous traveller and explorer will add to the knowledge and delight of young readers of THE COMPANION. What could promise more to eager youth, for example, than Sir Clements Markham's article, "Opportunities for Young Explorers?"

Conspicuous among the story-tellers who will contribute to THE COMPANION during 1899 will be Bret Harte, W. D. Howells, Sarah Orne Jewett, William Black, Hayden Carruth, Ray Stannard Baker, Henry M. Stanley, Edward Everett Hale, Herbert E. Hamblen and Jane Barlow. There will be groups of stories—"Tales from the Cables," telling of incidents in the lives of operators at remote stations of the great cable lines; "Humorous Stories," abounding in honest fun with none of the wit that wounds; "Tales of the Toilers," reflecting the deep pathos of modern industrial conditions; "Stories of the Sea," full of the mystery of the deep, the strange adventures, the perils, the fine courage of sailors, and "Stories by Missionaries," in which the interest of a thrilling tale is united to brilliant pictures of little-known races in far-off lands.

Those who subscribe at once will receive free from the time of subscription the remaining issues of 1898, containing articles and stories by Frank R. Stockton, Rudyard Kipling, Mary E. Wilkins, Hon. Thomas B. Reed, William D. Howells and Mme. Lillian Nordica. In addition, new subscribers will receive the Christmas gift of THE COMPANION Calendar for 1899. This Calendar is in the form of a floral heart, a dainty design of violets bordered with gold. This unfolds, revealing exquisite reproductions of three original paintings. In the centre is a figure picture, "An American Girl." At each side is an emblematic panel—figure-pieces, entitled respectively, "Early Daisies" and "Among the Wheat." Reproduced as they are in twelve colors, these pictures preserve the softest tones, as well as the most brilliant shades, of the costly originals.

This Calendar and the remaining issues of 1898 are alone worth the subscription price of the new volume. They are presented with the compliments of the publishers with a view to extending still farther the fame of THE YOUTH'S COMPANION.



. . . EVERY THURSDAY THE YEAR ROUND . . .

The Youth's Companion

IS a welcome visitor to young and old in more than half a million homes. Its fascinating stories, delightful specia articles, varied miscellany and kindly good humor are read with equal interest by every member of the household The character of The Companion's contents from week to week and year to year is indicated by the special feature of some forthcoming issues:

Nov. 3.	Some of My Dogs,	Frank R. Stockton.
Nov. 10.	The Burning of the "Sarah Sands,"	Rudyard Kipling.
Nov. 17.	My First Cruise,	Earl of Dufferin.
Nov. 24.	A New England Girl Seventy Years Ago,	Mary E. Wilkins.

See Special Subscription Offer Below.

THE COMPANION FOR 1899.

THE volume for 1899 will be the best The Companion has ever published. Never before have so many distinguishe contributors been specially engaged to write for the paper. Never before have the stories and articles provide been so varied and strong in interest. The following are a few of the more noteworthy:

NOTEWORTHY ARTICLES.

The Little Demons of War,	Hon. John D. Long	The Growing Child,	Dr. Mary P. Jacobi
The Story of a Story,	Edward Everett Hale	Where Living is Cheapest,	Hon. Carroll D. Wright
Editor and Contributors,	James Payn	Stevenson and Children,	Edmund Gosse
Opportunities for Young Explorers,	Sir Clements Markham	Mrs. Stowe as a Mother,	Susan M. Stowe
Authors and Animals,	Andrew Lang	My Life in America,	Motokuro Kawase
		The Boy with a Voice,	David Bispham

DELIGHTFUL STORIES.

A Night in a Box-Car,	Hayden Carruth	For Life and Liberty,	Henry M. Stanley
The Crusoes of Spitzbergen,	Gen. A. W. Greely	Trapped in the Tank,	John T. Canfield
Rescued from Niagara,	F. A. Acland	A Tough Experience,	Herbert E. Hamblen
The Agricultural Strike,	Charles Lush	Gamo Capac's Temptation,	J. M. Spangler
A Pocketful of Money,	W. D. Howells	A Boys' Fox-Yard,	John B. Dunn
An Inland Armor-Clad,	Charles Adams	Fifty Years with a Menagerie,	Dan Rice

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FREE TO JANUARY, .. 1899 ..

NEW SUBSCRIBERS who will mention this paper or cut out this slip and send it at once with name and address and $1.75, will receive:
FREE—The Companion every week from the time subscription is received to January, 1899, including Thanksgiving and Christmas Double Numbers.
FREE—The Companion Calendar for 1899, lithographed in the most delicate and harmonious colors—suitable for the prettiest corner in the loveliest home, and THE COMPANION for 52 weeks, a full year, to January, 1900—a library in itself. EE96.

Illustrated Announcement and Sample Copies sent on request.

PERRY MASON & CO., 201 Columbus Avenue, BOSTON, MASS.

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

FICES: BIBLE HOUSE, NEW YORK.

ev. T. De Witt Talmage, D.D., Editor.

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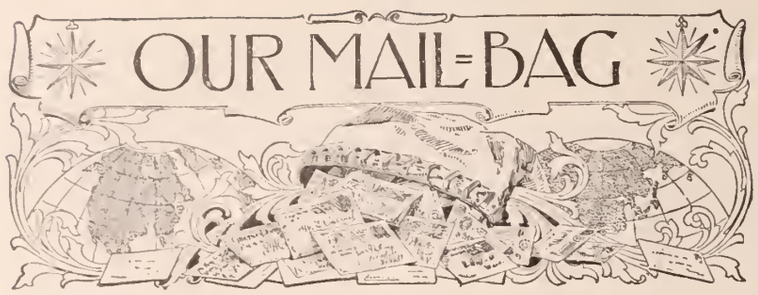
NEW YORK, NOVEMBER 9, 1898.

VOLUME 21.—NUMBER 45.

PRICE FIVE CENTS.

THE SWEETEST STORY OF ALL. (SEE PAGE 870)



QUESTIONS AND ANSWERS.

M. E. S., Johnstown, Pa. What is the Sabbath day's journey mentioned in Acts 1:12 and other passages?

Under the strict interpretation of the law of the Sabbath, all travel was forbidden; but as it would have been absurd to prohibit attendance on public worship, the Rabbis permitted a short journey. This was limited to a walk of two thousand yards from the home, and that distance commonly came to be described as a Sabbath day's journey.

Inquirer, Lorimer, Ia. How much money does it take to support a grown woman per year in the necessities of life, that is, to keep her in necessary clothing, fuel, food and a place to live in, she doing her own cooking?

It depends altogether upon circumstances. There are women and men, too, for that matter, who can support themselves on very little. We have known men with large families, who had only a few hundred dollars a year income, and precarious at that, yet who got along somehow; but your question affords no data for a reasonable answer. In large cities the cost of living is much greater than in rural districts, but even there it costs a good deal to live in the simplest way. The tone of your letter would seem to indicate that there is a desire somewhere to ascertain the lowest possible figure at which a woman can be forced to exist. If there is such a purpose, we advise you not to be a party to it. "The liberal soul shall be made fat" (Proverbs 11:25), is an excellent thing to remember in dealing with such questions.

Inquirer, Harlem, N. Y. Which star is supposed by astronomers to be the centre of the stellar system, the capital city of the universe? Can it be the North Star, distant from the earth 28,000 times farther than the earth is from the sun? Its light is 47 years coming to the earth—200,000 miles a second.

Some astronomers offer the opinion that the star, Alcyone, which is said to be a sun and centre of a system, is the centre of the universe. This, however, is purely conjectural. Still other stars have been named as the possible centre.

J. J. S., Indianapolis, Ind. I have read somewhere that there is a tradition that John the Beloved was translated, as Enoch was. Can you give me any information about the matter, or tell me how and from whom I can obtain information?

If there is such a tradition, we do not know it. It may, however, exist, and, if so, is not improbably founded on the Saviour's expression in John 21:23, in which the Beloved Apostle himself was referred to.

Father, Lexington, Ky. Do you think it right for me to permit my children to play innocent games on Sunday? They are good children, and sometimes when they have a little leisure on Sunday afternoons they feel like a game of croquet or something of that sort. Am I right in giving my consent?

We hardly think you can ask such a question seriously. Sunday should be devoted to spiritual duties, rest and recreation, and Christian people should refrain from all worldly avocations and amusements on that day. There are six days in the week in which your children can indulge, to their heart's content, in innocent sport, but they should be taught that Sunday is the Lord's day and that to play games on that day is desecration. If time hangs heavily on their hands, give them a good, helpful book to read—something that will entertain, and, at the same time, turn their thoughts to a spiritual channel. Sacred song is another, and most profitable, way of spending a Sunday leisure hour or two. The very little ones can either be interested with Bible stories, or illustrated cards or books of Scripture lands and events.

H. L. M. K., Waynesville, Ill. A man in our neighborhood refuses to go to church or to allow his children to go to Sunday school because he says he is a Plymouth Brother. What reason do Plymouth Brethren have for such conduct? What was the origin of the sect?

The Brethren originated in the labors of John Darby, in 1825, and at the first and chief band met at Plymouth, England, they are generally known as Plymouth Brethren. John Darby was a clergyman of the Protestant Episcopal Church, but seceded from it under the conviction that ministers ordained by man were not contemplated by the New Testament. He also believed that organized churches were not in accord with the book. In this he resembled the Society of Friends, but unlike them he sanctioned baptism, and celebrated the Lord's Supper every Sunday. His adherents profess no creed but that of the Bible, holding that creeds are man-made instruments, but they are practically in accord with Evangelical Christians on the cardinal doctrines. They abominate the name of a sect and the idea of a system. Their idea is that of a fellowship and the freedom of any Christian to preach and expound the Word.

S. A. J., Holland, So. Dak. Ordinarily speaking, it would not be usury, which is extortion, or taking advantage of necessity. Usury is where the lender pinches the borrower and exacts the largest possible returns for his loans. In some States, the legal rate of interest is higher than in others, and it is quite possible that, in certain cases, this latitude might operate injuriously to the borrower, who finds himself unable to comply with the legal demands. In such extreme cases, to enforce even the legal limit would be usury.

Ed. C., Waterbury, Conn. Is not a minister the servant rather than the master of his congregation?

The question would seem to betray friction between pastor and people. A minister is truly a servant—such is the literal meaning of the word; but he is also the teacher, leader, counselor, shepherd and spiritual guide of his flock. In his own person, he combines many functions. Unfortunately, there are in some congregations domineering natures, which can see only the single duty for the occupant of the pulpit, and such people generally believe in making their pastor a servant indeed, thereby restricting his usefulness and robbing his ministry of half its value.

Constant Reader, Detroit, Mich. As the work of the Christian Commission is practically over, some of those who contributed through THE CHRISTIAN HERALD would like to know 1. The spiritual outcome of the work as a whole. 2. Whether the conversions are not merely ephemeral and liable to lapse. 3. What THE CHRISTIAN HERALD has done or is doing, outside of the aid it rendered to the Christian Commission.

1 Mr Moody's estimate of 5,000 conversions has been corroborated from many sources and is probably under the mark. 2. It is impossible to judge of their permanency until time elapses to afford opportunity for such judgment. The indications, however, are that the work has been deep and will be lasting. 3. It has distributed 20,000 War Testaments among the soldiers and sailors, and has sent to the camps quantities of literature besides. Many of its readers have been actively aiding the Women's National War Relief Association and THE CHRISTIAN HERALD Home at Mont-Lawn is now occupied by convalescent soldiers from many States, with Association nurses and physicians in charge.

James P., Kalamazoo, Mich. What is the extent of the population over which Queen Wilhelmina rules?

About 40,000,000, of which only 5,000,000 are in Holland proper, and the rest in the Dutch East Indian Colonies: Java, Madura, Sumatra, Borneo, Celebes, and the Moluccas

Amanda L., Indianapolis, Ind. Kindly explain to me what are the "Bridgewater Treatises?"

Rev. Francis H. Egerton, Earl of Bridgewater in 1825, left the interest of $40,000 to the author of the best treatise on "The Power, Wisdom and Goodness of God, as manifested in Creation." Eight treatises are published, the authors being Chalmers, Kidd, Whewell, Bell, Roger, Buckland, Kirby and Prout.

H. R., Roanoke, Va. What is the difference between a fort and a fortress?

A fort, strictly speaking, is a small enclosed work, erected to command the approaches to a fortified town or harbor. The name is also applied to a fortified trading-post, or any fortified point of outlook. A fortress is a city or town, surrounded by regular works of defence, that require to be invested by an attacking force, and subjected to a regular siege before it can be reduced. The words, however, are often used interchangeably.

FISHING BOATS ON THE BANKS OF THE NILE.

From Cairo, at the Nile's mouth, up as far as the traveler goes along that historic river, scenes similar to that shown in our illustration may be witnessed. The shallow, light-draught vessels—each with its mast stepped well forward, and with long, slanting spars, on which the sails have been loosely furled—lie together alongshore, rocked lazily by the sluggish tide. Women and children wade in the shallows, filling earthen jars with water that is neither pure nor sparkling.

A reader, Joseph Barkheimer, Winterset, Ia., sends the following:

THE APOSTLES' NAMES IN RHYME.

The names of the twelve I'll put into line,
And if I should fail in making them rhyme,
You can try it yourself, if you only have time.
There are Andrew and Peter (which signifies "stone");
Bartholomew stands in the line all alone;
James and John are the sons of good old Zebedee,
And James, called "the Less," a martyr was he.
Then Philip, of Cana, in sweet Galilee,
And Thomas, the doubter, oh, how could he be!
And Simon, not he who is mentioned in Acts,
And publican Matthew, who gathered the tax.
Then Jude makes eleven, my story's nigh told;
And Judas, the traitor, his Master who sold.

Homer M. Messenger, Co. K, 14th Regt. Infantry, Military Station No. 1, Manila, Philippines, writes us, appealing for good literature for our soldiers stationed there. He says: "Your readers can do a good turn for the soldiers in this foreign land by sending any suitable literature they can spare."

Our request for good literature for our troops in Porto Rico has met with a hearty response, as this letter shows:

SAN JUAN, PORTO RICO, Oct. 19.

Editor of "The Christian Herald."

I am to-day in receipt of two mail sacks, filled with books, papers and magazines, largely sent in response to the letter regarding literature p... in your paper some weeks since. We are going home. I have put the reading matt... board our boat, the transport *Mississippi*, ... will help while away the hours going home ... will not need further supplies. Thanking ... for THE CHRISTIAN HERALDS, which have con... ularly and been greatly appreciated.

DWIGHT LEETE ROGER
Y. M. C. A. Sec'y, 6th Mass. Vol.

Miss B. G., Lexington, Ky. I see mention of the "great Crusades," apropos of the ... man Emperor's Palestine visit. What ... sades are specially referred to?

There is no appropriateness in the co... son, as the Emperor's visit has nothing ... the character of a crusade. There were ... "great Crusades," so-called, viz.: that pre... by Peter the Hermit and led by Godfr... Bouillon in 1096-1100; that led by Louis ... and Emperor Conrad in 1147-49; that of ... ard Cœur de Lion against Saladin, 1180... that of John Brienne, titular king of Jeru... 1217; that of Frederick II., inspired b... Pope, 1228-29; and that of 1248-68, insti... by Louis IX.

W. P. N., Leavenworth, Kans., and others, ... does the twentieth century begin?

On Jan. 1, 1891. The year 1900 is re... to complete the nineteenth century. It ... same with the centuries as with the age ... person. A child born on Jan. 1, 1891, ... be one year old on Jan. 1, 1892, when he ... begin his second year, and would not b... years old till Jan. 1, 1901, when he wou... gin his eleventh year. Take off the first ... figures and you see that reckoning the ... to start on Jan. 1 of the year 1, of the ... tian era, its first year would be complete... its second year commenced on Jan. 1 ... year 2, and its tenth year finished and it ... ond decade begun on Jan. 1 ... year 11. Thus its first c... would not be finished until t... hour was passed of the yea... So the nineteenth century w... at midnight on Dec. 31, 1900.

D. P. D., Newburyport, Mass. ... the spirit caught away Ph... mentioned in the Acts, 8:3... he conveyed miraculously? ... far is Azotus from the place

It is not clear from the nar... whether it was miraculou... would rather seem that Phil... ceived the impression fro... Holy Spirit that his work i... instance was finished and h... sent to other work. The e... sion that he was found at A... implies that he was next hea... from there. It is about sixty ... away.

Subscriber, Sweet Home, Tex. ... Methodist church justified ... mitting women to pray in ... in view of Paul's prohibit... Cor. 14:34?

In view of the circumstan... the church at Corinth, to ... Paul was writing, his prohi... is, with reason, believed to ... to that place and time. Th... sent conditions are so diff... and women's work is so ... that there is no doubt that if ... were here to-day, he would ... that his prohibition was no l... necessary and he would we... the help of women in the cl...

S. S. Teacher, Placerville, Cal. ... was the height and thickn... the wall around Babylon an... was the area it enclosed?

The authorities do not ... Herodotus, who is the earliest auth... gives the height at 337 feet, and the thic... at 50 royal cubits, or nearly 85 feet; wh... Strabo gives the height at 75 feet an... thickness 32 feet. An attempt to expla... discrepancy has been made by supposin... Herodotus described an outer wall ... Strabo's measurements were of an inner ... There is a similar discrepancy as to the ... but it is generally believed that it was ... mous, probably as much as a hundred ... miles. Much of this space was laid ... parks, vineyards and gardens.

R. V. W., Earlsville, S. D. Tarrytown, N. ... Reader, Morristown, N. J. In Havana, ... lieve.

A. H. F., Rupert, Va. It originated at ... Switzerland.

G. H., North Woodbury, Conn. It ... "Whither goest thou?"

J. R. S., Perkasie, Pa. We know nothing ... ever of the organization.

Mrs. H. N. H., Camp Point, Ill. New ... City is sufficient address.

F. J., Bracken, Ky. Write to the State Dep... ment, Washington, D. C.

Subscriber. Any animal that is skinned ... must necessarily suffer pain.

Mrs. T. R., Oriskany, N. Y. Write to ... Office Department, Washington, D.C.

Constant Reader, Bloomsburg, Pa. We d... know to what denomination she belongs.

A. L. C., Indianapolis, Ind. The hymn "F... with the Lord," may be found in the Meth... Hymnal.

Lizzie E., Custer, Neb. 1. The mile in b... 1,760 yards. 2. If available, it will be printe... paid for; not otherwise.

Belle C. B., Simpsonville, S. C. 1. Meth... Episcopalian and Presbyterian respectively ... order named. 2. Nephew. 3. An English lad... ident in London.

A TEXAS OPEN-AIR MISSION.

In conjunction with the Crittenton Mission, it is Doing Excellent Christian Service in Gospel Work in the Slums.

THERE is no more interesting Gospel work in any Southern city, at the present time, than that of the Pastors' Association in Houston, Tex., ...gh its consecrated workers, a free ...on through Jesus Christ is publicly ...imed to the multitudes, of whom a ...rge proportion never go to any reg... ...ace of worship. Several years ago ...stors' Association undertook to ...pen-air meetings in the market ... They had many rough and un... ...nt experiences, and the preachers ...often interrupted by rowdies and ...n men. After a time, Rev. Wil... Bradburn, Superintendent of the ...ce Crittenton Rescue Mission and ... preacher, was appointed in special ... of the open-air work, and under ...nagement it has gone on uninter... ...ly and has proved a great power for ...

AN OPEN-AIR GOSPEL MEETING AT HOUSTON, TEX.

...hese services the people hear the ... in song, and in simple illustration, ...pointed addresses are the rule and ...sults of this sim... ...arnest evangelism ...en wonderful. As ...lly the case, many ...d the services at ...itset; but after ... they were among ... who were loudest ... praise, declaring ...e open-air meet... ...ere accomplishing ...good in purifying ...ction of the city ... it was most de... ...to reach. Many ...lt prayers went up ...d throne of Grace ...t e meetings might ...a d e effective in ...g souls to Christ. ...y were not offered ...

...e who are engaged ...th open-air work are ...nced evangelists ...of marked intelli... ...nd with the abil... ...a courage to make ...r lves heard and un... ...d. Large crowds ...a assemble at the ...gs, crowds that appreciate a clear ... and a fluent speaker.

...workers are at their post every ... and every Sunday. Each man ... sides, a certain night on which to ...t the services in the Crittenton ...n hall, on Louisiana street. A suffi... ...nount of money has been contrib... ...s a free-will offering to purchase ...ooks for indoor services.

...Bradburn, the leader of this work, ... many years a stranger to religion. ...ears ago, he was converted, and five ...ater he applied for a license to preach, and was ordained deacon of the M. E. Church, South, in 1886. W. S. Tomey, the Assistant Superintendent, was a soldier in the U. S. Army. He was discharged in 1889, and in 1891 began the Christian life. He applied for a license to preach, and received orders at the annual conference of the M. E. Church, South, in 1897. John Lewis, another of the band, is an earnest, zealous worker, a thorough Christian, and an exhorter in one of the leading Methodist churches in the city of Houston. W. B. Phillips, another worker, was converted six years ago, and is also a licensed preacher. He holds an "invitation meeting" every night upon the street corner. Miss Camilla Bradburn is organist, and there are a number of ladies who also assist in supplying the music for the gatherings. Professor Groom, Harry Bradburn and others also render efficient aid.

The open-air work, as well as that in the mission hall, is wholly unsectarian. Nothing is preached "save Christ and him crucified." Our photograph on this page shows only a part of the gathering at one of the out-door services. The Houston open-air Gospel movement is growing, and as a purifying, refining and saving influence it merits the cordial support of Christian people everywhere.

He Saved Fifty Lives.

William Adams, of Gorleston-on-Sea, England, has saved fifty lives from drowning. He is son of a pilot of that port. When only eleven years of age he pluckily attempted, with almost miraculous success, the rescue of a girl who had fallen off from the end of some piles into deep water. Since then he has been the means of saving exactly fifty lives—a world's record. He received the bronze medal and certificate of the Royal Humane Society for one of his most daring deeds—the rescue of a lad named Drane, eleven years of age. This year a young man named Miller and seven children, whose lives were in great peril, have to be thankful for the timely and expert assistance of Adams. A recent rescue has added one more laurel to his fame.

A JOYFUL CELEBRATION.

Laying the Corner-Stone of the New Industrial Institute of Mayesville, S. C.

NEWS comes from Sumter, S. C., that work has been commenced on the institution to which many hundreds of colored children and their parents are looking forward as the promise of a new era in their lives. They have heard how friends in the North are responding to their urgent appeals for help in securing an education, and they now see their hopes approaching fruition. The *Freeman*, of Sumter, S.C., gives a graphic account of the beginning of the work on the new building. It was a rainy day at the outset, but every road leading to Mayesville was thronged with vehicles at an early hour. By ten o'clock the rain ceased, and Mayesville was filled with colored people from the surrounding country. There was a procession of the children in the schools, their parents and the friends of the institution, to the African M. E. Church, where the first part of the proceedings would take place. The building was densely crowded, and when the audience started "America" the walls echoed with the jubilant notes. Rev. Thomas Brown offered prayer, and Rev. E. F. McDonald delivered an address on the significance of the occasion. Congratulatory speeches were made by other friends of the colored race, and then the melodious strains of "Only an Armor-Bearer" rang out. The procession reformed and proceeded to the site of the new building, where, with appropriate ceremonies, the corner-stone was "well and truly laid."

The *Freeman* says that the new building will be one of the finest in Mayesville and describes the enthusiasm of the colored people at the prospect of seeing their long cherished hopes realized. It is astonishing how much they have given and collected to aid in the work. Their perseverance and self-denial are strong evidence of their interest in the institution and are pledges of the devotion with which they will appropriate its advantages.

As our readers are aware, it is proposed to make the Institute a practical help to boys and girls in the struggle of life. Blacksmithing, carpentering, and other useful trades are to be taught to the boys, and domestic accomplishments to the girls, as well as the usual elements of an English education. Thus there is hope that the colored youth of the neighborhood will enter the field of labor equipped for useful service, and will no longer join the already over-full ranks of unskilled labor. Much has already been accomplished. The ground is bought and paid for. A small building, also paid for, is in occupation: and is crowded with eager, earnest, intelligent children. A substantial balance still remains of the fund to pay initial expenses. About two thousand dollars has yet to be raised to complete the building, but the interest already manifested in the project by generous friends in the North, is an assurance that the whole sum will be subscribed as it is needed. It is gratifying to know that although the enterprise was initiated by the colored people themselves and the nucleus of the fund contributed by them, the white people of the district are cheerfully and generously helping them, both with gifts and counsel. This is an excellent augury of success, and is an evidence that the white people appreciate the noble ambition and untiring energy of their colored fellow-citizens. Dr. Stevenson, the pastor of the white Presbyterian Church, Dr. J. A. Mayes, a prominent physician of Mayesville and Mr. W. D. Mayes, one of the leading merchants of the town, have been among the white citizens, who have been faithful friends of the enterprise from its birth. Miss Emma J. Wilson, the Principal of the School and a corps of teachers, all colored, have worked indefatigably for its success and are now striving to enlist the sympathy of friends in other States to bring the enterprise to triumphant completion. As the proprietor of this journal is a member of the building committee, it will be a pleasure to receive any contributions our readers may send to this office for the work.

LAYING THE CORNERSTONE OF THE NEW INDUSTRIAL INSTITUTE, MAYESVILLE, S. C.

Esquimaux Women.

The customs of native Alaskans are very interesting and may be studied to advantage in some of the villages near whaling stations, where a number of different tribes are found living in one settlement. Among all, the life of the women is hard, says Lieut. Bertholf, who has spent much time among the Alaskans. The women do all the work and drudgery. The men hunt when hunger compels. When a man has been out on the ice and killed a seal he does not carry it home, but marks the place, and when he gets back to the village the woman must go out and drag it home over the rough ice, and skin it after she gets it there. When a man and his wife are traveling she does most of the running ahead of the team, and when they get into camp at night she has to make the fire, cook the meal—if they have one—take her husband's boots off and dry them, as well as her own, and then get all ready for the start in the morning. Yet she does all this without complaint. The Esquimaux are very fond of their children, especially if they are boys. Girl children seem to be at a discount, and it is strange it is so, for the women are of more use to the family than the men. The Esquimaux's eyesight and his ingenuity in making a fire are remarkable. The Esquimaux will call your attention to an object so distant that you can not always find it with your glasses; but you seldom discover that they have made a mistake. Natives have been seen to make a fire, melt enough snow to get a half gallon of water, boil it to make the tea with but two sticks of driftwood, each piece being not over two feet long and four inches in diameter, and at the time of a fresh breeze.

Our War Testaments.

The following contributions have been received for supplying War Testaments:

Previously ack'd	$1,287 74	Our S S Class, Steward's Mi...	
Rogers, Mrs S S	50	A B C, Boston	5 00
Soldier's Friend, Sargentville	1 00	Clare, Ida	2 00
Buckbee, Sela	1 00	Mrs J B C, Detroit	1 00
Frink, Mrs Friederika	80	Higgins H	50
M S R Bklyn	1 00	—— For Christ's Sake	4 00
Backus, E F	1 00	Hunt, Joseph C	1 00
Pearson, New Hampton	1 00	Hitzel, Mrs H	2 00
Katie S Fremont	1 00	Blumenschein, Mrs A	50
Way, Herbert	25	Campbell, Mrs J P	5 00
		Total	$1,320 05

THE METROPOLITAN PULPIT

THE WRESTLERS.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Ephesians 6: 12.

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

SQUEAMISHNESS and fastidiousness were never charged against Paul's rhetoric. In the war against evil he took the first weapon he could lay his hand on. For illustration, he employed the theatre, the arena, the foot-race, and there was nothing in the Isthmian game, with its wreath of pine leaves; or Pythian game, with its wreath of laurel and palm; or Nemean game, with its wreath of parsley; or any Roman circus, but he felt he had a right to put it in sermon or epistle, and are you not surprised that in my text he calls upon a wrestling bout for suggestiveness? Plutarch says that wrestling is the most artistic and cunning of athletic games. We must make a wide difference between pugilism, the lowest of spectacles, and wrestling, which is an effort in sport to put down another on floor or ground, and we, all of us, indulged in it in our boyhood days, if we were healthful and plucky. The ancient wrestlers were first bathed in oil, and then sprinkled with sand. The third throw decided the victory, and many a man who went down in the first throw or second throw, in the third throw was on top, and his opponent under. The Romans did not like this game very much, for it was not savage enough, no blows or kicks being allowed in the game. They preferred the foot of hungry panther on the breast of fallen martyr.

In wrestling, the opponents would bow in apparent suavity, advance face to face, put down both feet solidly, take each other by the arms, and push each other backward and forward until the work began in real earnest, and there were contortions and strangulations and violent strokes of the foot of one contestant against the foot of the other, tripping him up, or with struggle that threatened apoplexy or death, the defeated fell, and the shouts of the spectators greeted the victor. I guess Paul had seen some such contest, and it reminded him of the struggle of the soul with temptation, and the struggle of truth with error, and the struggle of heavenly forces against apollyonic powers, and he dictates my text to an amanuensis, for all his letters, save the one to Philemon, seem to have been dictated, and as the amanuensis goes on with his work I hear the groan and laugh and shout of earthly and celestial belligerents: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

I notice that as these wrestlers advanced to throw each other they bowed one to the other. It was a civility, not only in Grecian and Roman games, but in later day, in all the wrestling bouts at Clerkenwell, England, and in the famous wrestling match during the reign of Henry III., in St. Giles' Field, between men of Westminster and people of London. However rough a twist and hard a pull each wrestler contemplated giving his opponent, they approached each other with politeness and suavity. The genuflexions, the affability, the courtesy in no wise hindered the decisiveness of the contest. Well, Paul, I see what you mean. In this awful struggle between right and wrong, we must not forget to be gentlemen and ladies. Affability never hinders, but always helps. You are powerless as soon as you get mad. Do not call rum-sellers murderers. Do not call infidels fools. Do not call higher critics reprobates. Do not call all card players and theatre-goers children of the devil. Do not say that the dance breaks through into hell. Do not deal in vituperation and billingsgate and contempt and adjectives dynamitic. The other side can beat us at that. Their dictionaries have more objurgation and brimstone.

We are in the strength of God to throw flat on its back every abomination that curses the earth, but let us approach our mighty antagonist with suavity. Hercules, son of Jupiter and Alcmene, will by a precursor of smiles be helped rather than damaged for the performance of his "twelve labors." Let us be as wisely strategic in religious circles as attorneys in court-rooms, who are complimentary to each other in the opening remarks, before they come into legal struggle such as that which left Rufus Choate or David Paul Brown triumphant or defeated. People who get into a rage in reformatory work accomplish nothing but the depletion of their own nervous system. There is such a thing as having a gun so hot at the touch-hole that it explodes, killing the one that sets it off. There are some reformatory meetings to which I always decline to go and take part, because they are apt to become demonstrations of bad temper. I never like to hear a man swear, even though he swear on the right side. The very Paul who in my text employed in illustration the wrestling match, behaved on a memorable occasion as we ought to behave. The translators of the Bible made an unintentional mistake when they represented Paul as insulting the people of Athens by speaking of "the unknown god whom ye ignorantly worship." Instead of charging them with ignorance, the original indicates he complimented them by suggesting that they were very religious; but as they confessed that there were some things they did not understand about God, he proposed to say some things concerning Him, beginning where they had left off. The same Paul who said in one place, "Be courteous," and who had noticed the bow preceding the wrestling match, here exercises suavities before he proceeds practically to throw down the rocky side of the Acropolis the whole Parthenon of idolatries, Minerva and Jupiter smashed up with the rest of them. In this holy war polished rifles will do more execution than blunderbusses. Let our wrestlers bow as they go into the struggle which will leave all perdition under and all heaven on top.

Remember also that these wrestlers went through severe and continuous course of preparation for their work. They were put upon such diet as would best develop their muscle. As Paul says, "Every man that striveth for the mastery is temperate in all things." The wrestlers were put under complete discipline—bathing, gymnastics, struggle in sport with each other to develop strength and give quickness to dodge of head and trip of foot; stooping to lift each other off the ground; suddenly rushing forward; suddenly pulling backward; putting the left foot behind the other's right foot, and getting his opponent off his balance; hard training for days and weeks and months, so that when they met it was giant clutching giant. And, my friends, if we do not want ourselves to be thrown in this wrestle with the sin and error of the world, we had better get ready by Christian discipline, by holy self-denial, by constant practice, by submitting to divine supervisal and direction. Do not begrudge the time and the money for that young man who is in preparation for the ministry, spending two years in grammar school, and four years in college, and three years in theological seminary. I know that nine years are a big slice to take off of a man's active life, but if you realized the height and strength of the archangels of evil in our time with which that young man is going to wrestle, you would not think nine years of preparation were too much. An uneducated ministry was excusable in other days, but not in this time, loaded with schools and colleges. A man who wrote me the other day a letter asking advice, as he felt called to preach the Gospel, began the word "God" with a small "g." That kind of a man is not called to preach the Gospel. Illiterate men, preaching the Gospel, quote for their own encouragement the scriptural passage, "Open thy mouth wide and I will fill it." Yes! He will fill it with wind. Preparation for this wrestling is absolutely necessary. Many years ago Doctor Newman and Doctor Sunderland, on the platform of Brigham Young's tabernacle at Salt Lake City, Utah, gained the victory because they had so long been skilful wrestlers for God. Otherwise Brigham Young, who was himself a giant in some things, would have thrown them out of the window. Get ready in Bible classes. Get ready in Christian Endeavor meetings. Get ready by giving testimony in obscure places, before giving testimony in conspicuous places.

Your going around with a Bagster's Bible with flaps at the edges, under your arm, does not qualify you for the work of an evangelist. In this day of profuse gab, remember that it is not merely capacity to talk, but the fact that you have something to say, that is going to fit you for the struggle into which you are to go with a smile on your face and illumination on your brow, but out of which you will not come until all your physical and mental and moral and religious energies have been taxed to the utmost and you have not a nerve left, or a thought unexpended, or a prayer unsaid, or a sympathy unwept. In this struggle between Right and Wrong accept no challenge on platform or in newspaper unless you are prepared. Do not misapply the story of Goliath the Great, and David the Little. David had been practising with a sling on dogs and wolves and bandits, and a thousand times had he swirled a stone around his head before he aimed at the forehead of the giant and tumbled him backward, otherwise the big foot of Goliath would almost have covered up the crushed form of the son of Jesse.

Notice also that the success of a wrestler depended on his having his feet well planted before he grappled his opponent. Much depends upon the way the wrestler stands. Standing on an uncertain piece of ground, or bearing all his weight on right foot or all his weight on left foot, he is not ready. A slight cuff of his antagonist will capsize him. A stroke of the heel of the other wrestler will trip him. And in this struggle for God and righteousness, as well as for our own souls, we want our feet firmly planted in the Gospel,—both feet on the Rock of Ages. It will not do to believe the Bible in spots, or think some of it true and some of it untrue. You just make up your mind that the story of the Garden of Eden is an allegory, and the Epistle of James an interpolation, and that the miracles of Christ can be accounted for on natural grounds, without any belief in the supernatural, and the first time you are interlocked in a wrestle with sin and Satan you will go under and your feet will be higher than your head. It will not do to have one foot on a rock and the other on the sand. The old Book would long ago have gone to pieces if it had been vulnerable. But of the millions of Bibles that have been printed within the last twenty-five years, not one chapter has been omitted, and the omission of one chapter would have been the cause of the rejection of the whole edition. Alas! for those who while trying to prove that Jonah was never swallowed of a whale, themselves get swallowed of the whale of unbelief, which digests but never ejects its victims. The inspiration of the Bible is not more certain than the preservation of the Bible in its present condition. After so many centuries of assault on the Book, would it not be a matter of economy, to say the least,—economy of brain and economy of stationery, and economy of printers' ink,—if the batteries now assailing the Book would change their aim and be trained against some other books, and the world shown that Walter Scott did not write "The Lady of the Lake," nor Homer "The Iliad," nor Virgil "The Georgics," nor Thomas Moore "Lalla Rookh," or that Washington's "Farewell Address" was written by Thomas Paine, and that the War of the American Revolution never occurred. That attempt would be quite as successful as this long-timed attack anti-Biblical, and then it would be new. Oh, keep out of this wrestling bout with the ignorance and the wretchedness of the world unless you feel that both feet are planted in the eternal veracities of the Book of Almighty God!

Notice also that in this science of wrestling, to which Paul refers in my text, it was the third throw that decided the contest. A wrestler might be thrown once and thrown twice, but the third time he might recover himself, and, by an unexpected twist of arm or curve of foot, gain the day. Well, that is broad, illuminating, unmistakable Gospel. Some way I address through ear or eye, by voice or printed page, have been thrown in their wrestle with evil habit.

Aye! you have been thrown twice, but that does not mean, oh! worsted all, that you are thrown forever. I have no authority for saying how many times a man may sin and be forgiven, or how many times he may fall and yet rise again; but I have authority for saying that he may fall four hundred and ninety times, and four hundred and ninety times get up. The Bible declares that God will forgive seventy times seven, and if you will employ the rule of multiplication you will find that seventy times seven is four hundred and ninety. Blessed be God for such a Gospel of high hope and thrilling encouragement and magnificent rescue! A Gospel of lost sheep brought home on Shepherd's shoulder, and the prodigal who got into the low work of putting husks into swines' troughs brought home to jewelry and banqueting and hilarity that made the rafters ring!

Three sketches of the same man, a happy home, of which he and a lady taken from a neighbor's house are the united head. Years of happiness roll on after years of happiness. Stars point down to nativities. And whether pronounced in greeting or not, every morning was a "Good Morning," and every night a "Good Night." Christmas eves and May Queens, and birthday festivities and Thanksgiving gatherings around loaded tables. But that husband and father forms an unfortunate acquaintance who leads him in circles too convivial, too late-houred, too scandalous. Awhile, his money gone and not able to bear his part of the expense, he is gradually shoved out and ignored and put away. Now, what a dilapidated home his! A dissipated life always shows in faded window curtains, and impoverished wardrobe, and dejected surroundings, and in broken palings of the garden fence, and the unhinged gate, and the dislocated door-bell, and the disappearance of wife and children from scenes among which they shone the brightest and laughed the gladdest. If any man ever down, that husband and father down. The fact is, he got into a wrestle with Evil that pushed and pulled and contorted and exhausted him worse than any Olympian game ever treated a Grecian and he was thrown. Thrown out of prosperity into gloom. Thrown out of association into bad. Thrown out of health into invalidism. Thrown out of happiness into misery. But one day while slinking through one of the obscure streets, not wishing to be recognized, a good thought crosses his mind, for he had heard of men flung flat rising again. Arriving at his house, he calls his wife and shuts the door and says: "Mary, I am going to do differently. This is not what I promised you when we were married. You have been very patient with me, and have borne everything, although I would have had no right to complain if you had left me and gone home to your father's house. It seems to me that once or twice, when I was not myself, I struck you, and several times, I know, I called you hard names. Now I want you to forgive me. I am going to do better now. I want you to help me." "Help you," she says; "bless your soul! of course I will help you. I knew you didn't mean it when you treated me roughly. All that is in the past. Never refer to it again. To-day let us begin anew." Sympathizing friends come around and kind business people help the man to some thing to do, so that he can again earn a living. The children soon have clothing so that they can go to school. Those old songs which the wife sang years ago come back to her memory, and she sings them over again at the cradle, or while preparing the noon-day meal. Domestic harmony! He comes home earlier than he used to, and he is glad to spend the evening playing games with the children, or helping them with arithmetic or grammar lessons which are a little too hard. Time passes on, and some outsider suggests to

h that he is not getting as much out of li as he ought, and proposes an occa- s al visit to scenes of worldliness and d ipation. He consents to go once, and, a r much solicitation, twice. Then his o habit comes back. He says he has b n belated, and could not get back un- t i midnight. He had to see some West- e merchant that had arrived and talk o usiness with him before he got out of t n. Kindness and geniality again quit th disposition of that husband and f er. The wife's heart breaks in a new p e. That man goes into a second w stle with evil habit and is flung, and al ell cackles at the moral defeat. "I tc you so!" say many good people who h: no faith in the reformation of a fa n man. "I told you so! You made a eat fuss about his restored home, but l ew it would not last. You can't trust th e fellows who have once gone wrong." S with this unfortunate, things get worse a worse, and his family have to give up th house, and the last valuable goes to th pawnbroker's shop. But that un- fo nate man is sauntering along the st :t one Sunday night, and he goes up tc church door, and the congregation s nging Cowper's glorious hymn,—

There is a fountain filled with blood
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains.

e goes into the vestibule of the church ar stops there, not feeling well enough d sed to go among the worshipers, and he ears the minister say, "You will find th words of my text in Luke, the 19th ter and 10th verse: 'The Son of M is come to seek and save that which w lost.'" The listener in the vestibule a: "If any man was ever lost, I am and the Son of Man came to save th which is lost, and he has found me, ar he will take me out of this lost con- fi n. Oh, Christ, have mercy on me!" T poor man has courage now to enter th nain audience room, and he sits down or ne first seat by the door, and when at th lose of the service the minister comes do the aisle, the poor man tells his str; and he is encouraged, and invited to me again, and the way is cleared for hi for membership in a Christian church, an he feels the omnipotence of what Pe, the Apostle, said when he spoke of e "kept by the power of God through a unto complete salvation." Yet he s have one more wrestle before he is fr from evil habits, and he goes into it. on his own strength, for that has failed ai twice, but in the strength of the Lord Almighty. The old habit seizes him. he seizes it, and the wrestlers bend ward and forward, and from side to in awful struggle, until the moment o s for his liberation; and, with both r infused with strength from God, he if that habit, swings it in air, and hurls t o the perdition from which it came, n from which it never again will rise. V ory! Victory! through our Lord Jesus Ist! Hear it, all ye wrestlers! It th v him twice, but the third time he h v it; and, by the grace of God, threw t hard he is as safe now as if he had be ten years in heaven. Oh, I am so le that Paul in my text suggests the wr tler and the power of the third throw.

t notice that my text suggests that th wrestlers on the other side in the great tu gle for the world's redemption have al e forces of demonology to help them: W wrestle not against flesh and blood, ag gainst principalities, against powers, ag inst the rulers of the darkness of this wo l, against spiritual wickedness in high pl es."

military men will tell you that there is thing more unwise than to underesti- ma an enemy. In estimating what we a to contend with, the most of the re- for ers do not recognize the biggest op- po s. They talk about the Agnosticism, an he Nihilism, and the Pantheism, and the Brahminism, and the Mohammedan- ism as well as the more agile and organ- ize nd endowed wickednesses of our day. But these are only a part of the hostili- tie rrayed against God and the best in- ter ts of humanity. The invisible hosts ar ar more numerous than the visible. I t you, the Apostle Paul was right when he ggested that we wrestle, not with pig- mi but with giants that will down us, un s the Lord Almighty is our coadju- to Blessed be God that we have now, an further on will have in mightier de- gr that divine help!

The time is coming—I know it will quicken your pulses when I mention it—when the last mighty evil of the world will be grappled by righteousness and thrown. Which of the great evils will survive all the others I know not, whether war, or revenge, or fraud, or lust, or intemperance, or gambling, or Sabbath desecration. It will not be "the survival of the fittest," but the survival of the worst. It will be the evil the most thoroughly entrenched, most completely reinforced, most patronized by wealth and fashion and pomp, most applauded by all the principalities and powers and rulers of darkness. It will stand, with grim visage, looking down upon the graves of all the other slain abominations—graves dug by the hot shovels of despair and surmounted by such epitaphiology as this: "It biteth like a serpent and stingeth like an adder." "The wages of sin is death." "Her house inclineth unto death and her paths unto the dead." "There is a way that seemeth right to a man, but the end thereof is death." Yes! I imagine we have arrived at the time when we may say, Yonder stands the last and only great evil of all the world to be wrestled down. It stands, not only looking upon the graves of all the entombed and epitaphed iniquities of the world, but ever and anon gazing upward in defiance of the heavens and shaking its fist at the Almighty, saying: "Nothing can put me down. I have seen all the other enemies of the human race wrestled down and destroyed, but there is no arm or foot, human or angelic or Deific, that can throw me. I have ruined whole generations, and I swear by all the thrones of diabolism that I will ruin this generation. Come on, all ye churches, and all ye reformatory institutions, and all ye legislatures, and all ye thrones! I challenge you! I plant my feet on this red-hot rock of the world's woe. I stretch forth my arms for the mightiest wrestle any world has ever seen. Come on! Come on!"

Then I can well believe that righteousness will accept the challenge, and the two mighty wrestlers will grapple, while all the galleries of earth and heaven look down from one side, and all the fiery chasms of perdition look up from the other side. The prize is worth a struggle, for it is not a chaplet of laurel or palm, but the rescue of a world, and a wreath put on the brow by him who promised, "Be thou faithful unto death and I will give thee a crown." Three worlds—earth, heaven and hell—hold their breath while waiting for the result of this struggle, when, with one mighty swing of an arm muscled with Omnipotence, righteousness hurls the last evil, first on its knees and then on its face, and then rolling off and down, with a crash wilder than that with which Sampson hurled the temple of Dagon when he got hold of its two chief pillars.

Aye! That suggests a cheering thought, that if all the realms of Demonology are on the other side, all the realms of angelology are on our side, among them the Angel of the New Covenant, and they are now talking over the present awful struggle and final glorious triumph; talking amid the alabaster pillars and in the ivory palaces, and along the broadways and grand avenues of the great Capital of the Universe, and amid the spray of fountains with rainbows like the "rainbow round the throne." Yes, all heaven is on our side, and the "high places of wickedness" spoken of in my text are not so high as the high places of heaven, where there are enough reserve forces, if our earthly forces should be overpowered, or in cowardice fall back, to sweep down some morning at daybreak and take all this earth for God before the city clocks could strike "twelve" for noon. And the Cabinet of Heaven, the most august Cabinet in the universe, made up of three,—God the Father, God the Son, and God the Holy Ghost,—are now in session in the King's Palace, and they are with us, and they are going to see us through, and they invite us, as soon as we have done our share of the work, to go up and see them, and celebrate the final victory, that is more sure to come than to-morrow's sunrise. While I think of it, the Scotch evangelistic hymn comes upon me, and stirs the strong tide of Scotch blood that rolls through my arteries:—

Its a bonnie, bonnie warl' that we're livin' in the noo',
An' sunny is the lan' that noo we often traiv'll throo;
But in vain we look for something here to which oor hearts may cling,
For its beauty is as naething tae the palace o' the King.
We like the gilded summer, wi' its merry, merry tread,
An' we sigh when hoary winter lays its beauties wi' the dead;
For tho' bonnie are the snawflakes, an' the doon on winter's wing,
It's fine to ken it daurna touch the palace o' the King.
Nae nicht shall be in heaven, an' nae desolatin' sea,
An' nae tyrant hoofs shall trample i' the city o' the free;
There's an everlastin' daylicht, an' a never-fadin' spring,
Where the Lamb is a' the glory i' the palace o' the King.
We see oor freen's await us ower yonner at His gate;
Then lat us a' be ready, for ye ken it's gettin' late;
Let oor lamps be brichtly burnin'; let us raise oor voice an' sing,
For sune we'll meet, to pairt nae mair, i' the palace o' the King.

A CHRISTIAN CHOIR OF ONCE ANTAGONISTIC RACES.

Racial Enmity Overcome.

How the Khasi and Brahman, After Centuries of Hatred, Unite in Christ.

BY MR. BENJAMIN AITKEN.

TO the Occidental eye the group in the accompanying picture is simply a group of Hindoos, but to one familiar with the customs and traditions of India, the spectacle of these young men sitting side by side is one of strange significance, not to say of amazement. They are all undergraduates of the Calcutta University, and are members of a choir which sings hymns at the open-air services of the Free Church of Scotland, which are held in Beadon Square, Calcutta. But like as they are in appearance, and brothers as they are in Christ, there stretches back of them long years of race antagonism. The young men whose portraits are numbered 3, 4, and 7 are Khasis; numbers 6, 8, and 10 are sons of Brahmans; while the others, numbered 1, 2, and 5, are sons of Bengalee parents.

It is almost impossible for any one who has not lived in India to realize the full import of this union of Brahmans and Khasis under the banner of Jesus Christ. Brahmans are considered the heaven-born cream of the Hindoo nation, and two or three generations ago they used to be worshiped as gods by the rest of the Hindoos. Khasis are aboriginal savages of the mountains which run east and west through Assam. They are not tolerated among even the lowest castes of the settled Hindoo community. They had no letters, no civilization, and no gods or temples. Their religion was demon worship, which is still observed by all who have not come under the influence of Christianity.

Although armed only with bows and arrows, the Khasis were a very brave tribe, and defied the Mohammedans, who subdued the plains at the foot of their hills. Their depredations continued till the British government displaced the Mohammedan, and then a regularly organized expedition was sent into their hills. But it required four years for them to be subdued and inducted to peaceful ways of life.

Then a band of missionaries from Wales settled among them and opened schools, and it very soon appeared that this remarkable tribe possessed intellectual aptitude equal to any of the literary and civilized races of the plains. The Khasis themselves have a tradition that the first Khasi and the first Bengalee came to India together from some land far to the eastward, each carrying a book. On reaching a deep river they were nearly drowned, and the Khasi lost his book. But the more crafty Bengalee seized his book in his teeth and struggled across. So the Bengalees became a literary people, while the Khasis remained unable to read and write; and to this the Khasis attribute their uncivilized condition by contrast with the enlightened and advanced Bengalees.

However, they have more than made up their ground since the advent of the missionaries, as will be seen when I say that the great-grandsons of men who fought with bows and arrows, and did not know a letter of any alphabet, are now in the Calcutta University.

Having no restrictions, like Hindoos and Mohammedans, on the liberty of women, the girls have kept pace with the boys in learning, and it has been officially declared that female education is relatively more advanced among the Khasis than among any of the most civilized and literary races of India.

The population of the hills is about 170,000, living in 1,546 villages and 35,000 houses. The number of church members, that is, adult Christians, is between 11,000 and 12,000, and there are perhaps 3,000 more who have associated themselves with Christians and adopted many of their ways without embracing Christianity.

The missionaries were not only the beginners of education in the Khasi hills, but to this day nearly the whole of the instruction of the people is in their hands, and many thousands of Khasi boys and girls attend their schools.

These hills were in the centre of last year's great earthquake. About four hundred Khasis were killed, including several Christians. Every house, school, hospital, and medical dispensary belonging to the mission was destroyed. I do not suppose any Christian mission has ever suffered so much in a single catastrophe.

The Sunday School

MANASSEH'S SIN AND REPENTANCE.

S.S. Lesson for Nov. 20. II. Chron. 33: 9-16. Golden Text, I. John 1: 9.

BY MRS. M. BAXTER.

MANASSEH was twelve years old, the age of a Jewish boy's majority, when he began to reign; old enough to know and to appreciate his godly father. Of his reign, which was a long one—fifty-five years—the summary is a terrible one: "He did that which was evil in the sight of the Lord after the abominations of the heathen whom the Lord cast out before the children of Israel." No account is given as to how this terrible career of sin began, what were the influences of evil brought to bear upon him, or any extenuating circumstances whatsoever. From this we must conclude that very early, while he was yet a boy in his father's house, the young prince must have commenced, with his eyes open, his career of sin. All the more responsible, because he had the teaching and example of his father before him, this young man evidently chose evil. How many young men there are who think it a grand thing to have their own way! They are impatient of all restraint; they consider that the height of glory is to give free rein to their desires, their passions and their ambitions. Every thing and every man must serve their purpose and minister to them. Poor slaves! No yoke is so binding, no slavery so galling, as that of our own self-will. No service is such perfect freedom as the service of the will of God.

The exaction, the tyranny of self-will must increase in measure as they are yielded to; and thus it must have been with the wicked young king of Judah. He began by re-erecting the idolatrous shrines, the high places which his father Hezekiah had thrown down; thus commencing his reign in the most direct opposition to his father. He who begins by disobeying father and mother, cannot obey God, and can neither know the blessedness of the Sabbath externally, nor yet in that Sabbath rest which comes when we cease from our own works as God did from his (Heb. 4: 10). No doubt wicked young companions congratulated him for the spirit he showed in having a mind of his own, and coming out of leading strings, and the young man's vanity was flattered and Satan's yoke more firmly rivetted upon him.

He was on an inclined plane, and he could not stop; he must go farther: he reared up altars for the Baalim, and made groves [or Ashtaroth] and then, without even the outward semblance of the worship of Jehovah, he "worshiped the host of heaven and served them" (II. Chron. 33: 3, R.V.). From this point of wickedness he went yet farther. Hezekiah had caused the temple to be cleansed, restored and reopened for the worship of Jehovah, but the wicked Manasseh went farther in his wickedness than even his grandfather, Ahaz, he built altars in the house of the Lord, whereof the Lord said, "In Jerusalem shall be my name forever. And he built altars for all the host of heaven in the two courts of the house of the Lord." Sin in the temple of the Lord! The worship due to him offered to created things! God deposed from the very place of his sanctuary and something else taking his place! This is idolatry and idolatry is popular. All religion savors of it which is made up of external things and in which face to face communion with God, which breaks and humbles hearts, is dispensed with.

Having thus sinned with a high hand against God, Manasseh sinned against his own children, and the unnatural father made them pass through the fire, *i.e.*, literally roasting them to death on the red hot arms of a great, hollow, brazen image filled with fire! Having gone thus far he lent himself to direct dealing with evil spirits, practised augury, used enchantments, practised sorcery, and dealt with them that had familiar spirits and with wizards, and "he wrought much evil in the sight of the Lord to provoke him to anger." Spiritualism always has been abomination in the sight of the Lord. The only safe intercourse with the world of spirits is through the Holy Spirit of our God, who leads us to know the value of the precious blood of Christ which alone can protect us from spiritual wickedness in heavenly places or the heavenlies (Eph. 6: 12). Manasseh consummated his wickedness by setting the graven image of the idol which he had made in the house of God. And Manasseh "made Judah and the inhabitants of Jerusalem to err, so that they did evil more than the nations whom the Lord destroyed before the children of Israel" (ver. 9, R.V.). It is an awful slur upon the name of our God when his children do worse than the unsaved.

THE TOWER OF DAVID AND CITY WALL.

Manasseh had gone on from one degree of sin to another, until it would seem that he could go no farther. But had not Hezekiah prayed for him? Perhaps he had seen with deep grief the terrible development of evil in his young son, and had with faith besought the Lord on his behalf! Was it perhaps in answer to his prayers that the Lord spoke to Manasseh and to his people? "But they gave no heed." So great was the sin of Manasseh that it is in part on his account that the Jews are now tossed to and fro among all the kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem (Jer. 15: 4). And yet God had devised a "means that his banished be not expelled from him" (II. Sam. 14: 14). Even such a sinner could be saved! In his love, seeking after that which was lost until he found it, "the Lord brought upon Manasseh and the people of Judah, the king of Assyria which took Manasseh in chains, and bound him with fetters, and carried him to Babylon." Nothing but the strongest measures would suffice to bring down this strong will. Oh, the mercy of God when he thus pursues a wicked, rebellious sinner! How many rebellious sons have been thus saved!

"When Manasseh was in distress he besought the Lord his God, and humbled himself greatly before the Lord God of his fathers." Now he was on the highway of return. There is no possibility of returning to God without this humbling, and carried him captive in chains to B... lon. Why he was taken to Babylon, ins... of to Nineveh, is not explained, bu... appears to show that his conqueror ... Esarhaddon, as he was the only kin... Assyria who made Babylon his cap... So far the book of Chronicles agrees ... Kings, but here the Chronicler tells ... something about which the earlier ... torian is silent. Manasseh repented ... was permitted to return to Jerusalem. ... is represented as making his peace ... God as well as with the king of Ass... On his return he set about the purifica... of his kingdom, removed the idols f... the temple and restored the worshi... God. He is one of the most conspicu... instances in the Bible of pardon gra... on repentance.

Manasseh Among the Thorns. ... Revised Version has it that he was ta... in chains, but the difference is not ... portant. Whether he was caught hi... in a forest, or in some other place, he ... loaded with fetters and carried away ... oner. The change from a throne ... prison must have been very galling, b... was a change that brought spiritual ... erty to him. A Christian minister, ... was visiting the inmates of a peni... tiary, condoled with one young man ... was evidently educated and refined, o... being in such a place. "There is no ... of sympathy," was the reply. "I ... more of a free man now than when I ... outside. I was then a slave of drink ... lust, and struggle as I would I could ... get free. When I saw my father h... broken and my mother in tears over ... misconduct I resolved to reform, b... could not. I went on, like a horse ... nessed and driven, a slave to my own ... sions. Since I have been here, I ... found in Christ a deliverer, and th... my body is confined, my soul is ... When my term is over I shall begin ... anew free, for the first time, in soul ... body." Those whom Christ makes ... are free indeed.

A Wall without the City of Da... The king had time and inclination o... return to attend to the welfare of his ... ital. When he was carousing with ... princes before his imprisonment, he ... no heed to danger. Now he builds a ... wall to keep out the enemy. As our ... tograph shows, this wall and the Cit... David are both in ruins. The real ... tection to the kingdom—the only one ... could avail—was to live righteously an... please God, who would then, as he ... proved, keep the enemy away. Miss... aries tell us that in Persia, there is ... house the doors of which are never loc... Yet, while houses all around are br... into and robbed, no robber ever en... this one. What is the reason? It is ... cause the owner is a physician wh... known to every robber in the country ... his kindness and love. Many a time ... has been summoned to a robber cav... the mountains and has gone and boun... the wounds of some injured man, or ... ministered medicine for a fever. He ... saved their lives and kept their sec... and they love him. In their love he ... a better protection than bolts and bar...

Heard his Supplication. A fam... writer tells the story of a young man ... was lying ill in a rear tenement in ... York. A woman in the house searc... his pockets and found there evidence ... his identity. She went to a city miss... ary and told him that the sick youth ... the son of a man famous in Congres... man of wealth and high station. The ... sionary went to the sick room and plea... with the sufferer. He begged him to s... for his father. "I am ashamed to wri... said the youth. "My father warned ... that this would be the end; but I ha... fortune of my own, left to me by ... mother's father and I was independen... went my own way and defied my fat... I have wasted it all. I am sure he w... not help me now that I am pennil... Besides I am ashamed to write." ... missionary continued to urge that at l... the father should be written to. Eve... the young man did not ask for help, ... ought to tell his father that he was s... for his misconduct. The young man ... sented to do this and wrote. By the ... first train the father came on to ... York. The sick youth was remove... comfortable rooms and the best ph... cians in the city were summoned to ... side. "Like as a father pitieth his ch... ren so the Lord pitieth them that ... upon him."

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

REFORM to be permanent must have its root in the convictions of the people. All history proves that legislation and force can never change the character of a nation. Judah had to learn this lesson by experience. Hezekiah had destroyed the idols and proscribed heathen rites, but the hearts of the people were unchanged. Isaiah's pleading for a spiritual regeneration had taken no effect. The people obeyed Hezekiah and put away the idols, because it was dangerous to do otherwise, not because they repented of idolatry and had turned to God. Reaction was sure to follow, and it came speedily. After Hezekiah's death, his son Manasseh, a lad of twelve years, came to the throne. There was then no occasion to dread the consequences of idolatry. The old king, who would have punished it without mercy was dead, and the new king was an immature boy with little power or influence. The people turned back to the licentious and barbarous worship of the Baalim, and the old orgies were renewed. The young king was caught in the whirl of the popular movement and took the lead in restoring idolatry. In the expressive language of the historian, he introduced the abominations of the Canaanites, who had occupied the land before Joshua drove them out. He went further than his predecessors and actually desecrated the temple, by erecting altars to false gods within its courts. With his usual directness of record, the Chronicler says that God sent the armies of Assyria against Manasseh, and does not tell us what Manasseh did to provoke Assyria. It is probable that he refused to pay tribute, relying on the protection that Egypt may have promised. However that may be, Assyria swooped down upon him

THE KAISER IN JERUSALEM.

He Enters by the Jaffa Gate and Visits the Holy Sepulchre—How the "Holy City" Prepared for Its Imperial Visitor.

T KAISER'S BODY GUARD.
m Emcke, tallest man e German army, 6 feet hes in height.

AFTER an uneventful journey from Constantinople to Haifa, the Emperor and Empress of Germany, with their suite and escort, arrived at Jerusalem on October 29. Their progress through Palestine proved very fatiguing, owing to the intense

e During the march overland of een hours, the Turkish cavalry lost horses. The Imperial party visited erman col- at Haifa, el and Sar- *en route*, the leading bers of the o nies were presented e Emperor. , in the e of his re- s, said he a pleased to o the good re- ns the Sul- s govern- had main- ed in the nt, which benefited ian subjects ally. The n, he believed, recognized in the nce of the German colonists a civil- influence which it was desirable to and protect.

e line of march of the royal party rough the Valley of Ajalon, where a defeated the Amorite Kings. They d the Cave of Megiddo, Latrum, ome of the "penitent thief," who ed on the Cross on Calvary, and other scenes of Biblical interest. aching the Holy City they entered e Jaffa Gate, and were graciously med by the Turkish Governor and staff. They were also greeted by e clesiastical heads of the Greek, Cath- nd Armenian churches. In the after- they visited the Church of the Holy pchre. The principal streets were ly decorated. Turkish and German lying on all the prominent buildings. Fn. Selah Merrill, United States Con- eneral, has written for THE CHRIS- A HERALD the following picturesque ption of the extensive preparations in anticipation of the Imperial Part of the programme has al- been carried out.

THE GERMAN HOSPITAL, JERUSALEM.

THE NEW GERMAN ORPHANAGE, BETHLEHEM.

Consul-General Merrill's Letter.

"s own yacht, *Hohenzollern*, accom- d by two men of war, brings the mror to these shores. He comes from antinople direct and lands at Haifa t foot of Mount Carmel, on Tuesday, th of October. Here the Germans a flourishing colony which numbers uls. After ascending Mount Car- e will spend the night at Haifa and ext morning start by carriage for ea, where he will camp the night of th. The Emperor and Empress will by carriage and some of his suite but most of the latter will be on back, and if the road is not good mperor himself may ride. This will im along the coast. Beautiful Car- ill rise inland to the east, and at ea he will look upon some of the e ruins of structures magnificently y Herod, the Great. Thursday, the is route will be south along the to Jaffa, where that night will be in a hotel. At Jaffa and Sarona, is near it, there are two prosperous n colonies of six hundred souls.

"n Friday, the 28th, he begins his jour- Jerusalem. Carriages, horsemen, ants, soldiers numbering several ed, will form a caravan of splendid ortions as it moves across the Plain aron.

"is camp of one hundred tents will be d at The Gate of the Valley (Bab el Wa at the foot of the mountains of Judea. A short distance from his camping place is the celebrated Emmaus where the Fifth Legion encamped in the year seventy, A. D., and also the Valley of Ajalon, renowned in the exploits of the Hebrew leader, Joshua. On Saturday, the 29th, an early start will be made for the Holy City, which will be reached by midday, and the royal party will take up their quarters in their own tents pitched on German soil just northwest of the city.

"On the route sixteen tents will always be spread for the party at lunch. In the Emperor's own camp there will be seventy sleeping tents, nine great kitchen tents, and others for attendants, raising the number to one hundred or more. There will come from Constantinople on the part of the Sultan, grandees to the number of twenty-seven. These are called 'Pashas,' which means that they are officials, or men of high rank, who will be accompanied by sixty-five attendants or persons of lesser rank. The tents of this portion of the company will be pitched by themselves in a field a little distance from the Emperor's own camp. The morning sun of Saturday, the 29th, will look down upon two hundred great, white tents pitched upon the hills about Jerusalem. It will be a strange and inspiring sight. The royal personages, the army of attendants, the horsemen, the soldiers, the carriages (thirteen hundred horses and mules are required for the party), and the mounted men, the decorations, the banners, will form a striking and remarkable picture in many respects never before equalled in the history of Jerusalem.

"In the Emperor's personal dining tent thirty people will sit at table with him.

The Formal Entry Into Jerusalem.

"At four o'clock of Saturday afternoon the Emperor will make his formal entry into Jerusalem, and at five o'clock he will hold an official reception in the German Consulate for the German resident citizens, for the Governor and Turkish officials, for the Consular body, and the Patriarchs and other heads of the ecclesiastical bodies.

"It is supposed that the Empress will appoint an hour when she will receive the Consular and other ladies since the Emperor's reception is for gentlemen alone.

"One of the rich treats which the foreign part of the population of Jerusalem is looking forward to, is the coming of the Emperor's band. Ears that have been tortured by Turkish music will for a few days be delighted with music that is worthy the name.

"On the morning of Sunday, the 30th, the Emperor will go to Bethlehem, and attend service in the German church there, which was dedicated in 1893. If time permits there may also be a short service at the new German Orphanage just completed in Bethlehem, a spacious and elegant building of which any Protestant nation might be proud. Sunday afternoon he will visit the Mount of Olives and have a special private service in the open air.

"Monday, the last day of October, observed by Germans as Reformation Day, the new German church in Jerusalem, will be dedicated by appropriate services, Pastor Hoppe will give a historical address. The church is a beautiful one, the finest in Jerusalem, built on the site of an old Crusading church situated in the Muristan or Ruins of the Knights of St. John. The foundation stone was laid with great ceremony in the year 1893. Numbers of prominent persons from the various Protestant countries have been invited, and the occasion will no doubt open the eyes of the people of this land who are so overshadowed by the Greek and Latin churches that they do not realize that there is another great religion in the world.

"In the afternoon of Monday the royal party start for Jericho, where that night will be spent in camp. Tuesday, the first of November, the Emperor will visit the Dead Sea, the Jordan, and return to his camp at night. Wednesday the party returns to Jerusalem. Thursday, the third of November, will be devoted to sight-seeing in and around Jerusalem. The neat and attractive German colony, the Orphanage, under the care of Herr Schneller, and other places or establishments which belong to the Germans will be visited.

"On the fourth the Emperor will visit Mar Saba, the oldest monastery in the wildest gorge in Palestine, where long centuries ago was written the beautiful hymn:

> Art thou weary, art thou languid,
> Art thou sore distressed?
> "Come to Me," saith One, "and coming
> Be at rest."

"This trip must be made on horseback as no roads thither exist, and meantime the Empress will spend the day in visiting the German hospital, the 'Talitha Kumi' school under the care of the noble Deaconess Charlotta, who during forty years has done a royal work. The same afternoon after the Emperor returns, the Emperor and Empress will meet at the Wailing Place of the Jews. Saturday, the fifth, the party leave Jerusalem by train for Jaffa. If the weather is favorable they will go thence by his yacht to Haifa, otherwise they make the journey overland. The Emperor will go by carriage from Haifa to Nazareth for lunch, thence on horseback to Mount Tabor and camp for the night, and the next day to Tiberias. He will spend a day and a night by the sacred lake, and the following day return again to Haifa. The party will sail thence to Beriut, visit Damascus and possibly Baalbek, returning to Beirut, whence they sail direct for Egypt.

THE GERMAN COLONY AT HAIFA, VISITED BY EMPEROR WILLIAM.

The Emperor's Suite.

"The entire suite of the Emperor and Empress will number one hundred or more persons, all Germans, who have been specially invited for this event. A great deal of elegant furniture has been imported for the Emperor's comfort, and rich and costly furnishings provided, suitable, it is supposed, for the dignity of the people and the occasion.

"One hundred carriages have been provided, some of them brought from other cities, and the owners of the horses for all the carriages are under bonds that the horses shall not be used after October 10th so that they may have time to rest. Those who know the horses of this country and the cruel treatment they receive from their drivers consider this a merciful arrangement. The horses, could they speak, would thank the Emperor for giving them a holiday. The Emperor, however, did not plan this feature of the business, for this was directed by Messrs. Thomas Cook & Son, whose marvelous resources have been called into requisition to make every possible arrangement for the pleasure and convenience of the great Emperor and the noble Empress.

"SELAH MERRILL."

Ill-Temper Unnecessary.

It is recorded of President Lincoln that he once gave a piece of advice to Secretary Stanton which that official was very fond of "passing on" to others afterward. Mr. Stanton was greatly vexed because an army officer had refused to understand an order, or, at all events, had not obeyed. "I believe I'll sit down," said Stanton, "and give that man a piece of my mind." "Do so," said Mr. Lincoln, "write it now while you have it on your mind. Make it sharp: cut him all up." Stanton did not need another invitation. It was a bonecrusher that he read to the President. "That's right," said Abe, "that's a good one." "Whom can I get to send it by?" mused the Secretary. "Send it!" replied Lincoln, "send it! Why, don't send it at all. Tear it up. You have freed your mind on the subject, and that is all that is necessary. Tear it up. You never want to send such letters; I never do!" The lesson was not lost upon the Secretary

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

LOUIS KLOPSCH, PROPRIETOR.

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Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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The Christian Herald will not be responsible for the return of unsolicited manuscripts forwarded to it with a view to publication.

Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York, as Second-class Matter

God's Sympathy.

MANY people have found this world a desert-march. They go half consumed of trouble all their days. But we are not turned out on a desert to die. Here is the long, cool, certain, refreshing shadow of the Lord.

A tree, when in full leafage, drops a great deal of refreshment; but in a little while the sun strikes through, and you keep shifting your position, until, after a while, the sun is set at such a point that you have no shade at all. But go in the heart of some great rock, such as you see in Yosemite or the Alps, and there is everlasting shadow. There has been thick shade there for six thousand years, and will be for the next six thousand. So our divine Rock, once covering us, always covers us. The same yesterday, to-day and forever! always good, always kind, always sympathetic! You often hold a sunshade over your head passing along the road or a street; but after a while your arm gets tired, and the very effort to create the shadow makes you weary. But the rock in the mountains, with fingers of everlasting stone, holds its own shadow. So God's sympathy needs no holding up from us. Though we are too weak from sickness or trouble to do anything but lie down, over us he stretches the shadow of his benediction.

It is our misfortune that we mistake God's shadow for the night. If a man come and stand between you and the sun, his shadow falls upon you. So God sometimes comes and stands between us and worldly successes, and his shadow falls upon us, and we wrongly think that it is night. As a father in a garden stoops down to kiss his child, the shadow of his body falls upon it; and so many of the dark misfortunes of our life are not God going away from us, but our heavenly Father stooping down to give us the kiss of his infinite and everlasting love. It is the shadow of a sheltering Rock, and not of a devouring lion.

Sabbath Desecration.

RESPECT for the Sabbath is to the young man a preservative against evil. God has thrust into the toil and fatigue of life a recreative day, when the soul is especially to be fed. It is no new-fangled notion of a wild-brained reformer, but an institution established at the beginning. God has made natural and moral laws so harmonious that the body, as well as the soul, demands this institution. Our bodies are seven-day clocks, that must be wound up as often as that, or they will run down. Failure must come sooner or later to the man who breaks the Sabbath. Inspiration has called it the Lord's Day, and he who devotes it to the world is guilty of robbery. God will not let the sin go unpunished, either in this world or the world which is to come.

This is the statement of a man who had broken this divine enactment: "I was engaged in manufacturing on the Lehigh River. On the Sabbath I used to rest, but never regarded God in it. One beautiful Sabbath, when the noise was all hushed, and the day was all that loveliness could make it, I sat down on my piazza, and went to work inventing a new shuttle. I neither stopped to eat nor drink til the sun went down. By that time I had the invention completed. The next morning I exhibited it, and boasted of my day's work, and was applauded. The shuttle was tried and worked well, but that Sabbath day's work cost me thirty thousand dollars. We branched out and enlarged, and the curse of heaven was upon me from that day onward."

While the Divine frown must rest upon him who tramples upon this statute, God's special favor will be upon that young man who scrupulously observes it. This day, properly observed, will throw a hallowed influence over all the week. The song and sermon and sanctuary will hold back from presumptuous sins. That young man who begins the duties of life with either secret or open disrespect of the holy day, I venture to prophesy, will meet with no permanent successes. God's curse will fall upon his ship, his store, and his office; upon his studio, his body and his soul. "The way of the wicked he turneth upside down."

In one of the old fables it was said that a wonderful child was born in Bagdad, and a magician could hear his footsteps six thousand miles away. But I can hear in the footsteps of that young man on his way to the house of worship this morning, the step not only of a life-time of usefulness, but the on-coming step of eternal ages of happiness yet millions of years away.

Right at Heart.

IF you want to enter into Christian service, first of all, you must have your heart right. There is no use of your trying to save a man from drowning if you yourself cannot swim. We have known men outside the Church who were anxious for the spiritual up-building of Zion, but they have accomplished very little in that direction. Their life and their personal example accomplished more in the wrong direction than their advice and counsel accomplished in the right direction. It was as though two men were walking along a road until they came to a fork in the road, and one man said, "You take the right road, it is far the best; but I am going to take the left road." The other man would not believe he was honest in his counsel. He would say to himself, "Why, if the man thought this road was the best, he would himself take it. Now, he takes the left. I really think he must prefer the left road." In other words, you cannot lead men into the kingdom of God unless you go there yourself.

But suppose that you have your heart made right by the grace of God, and that you have become an out-and-out, through-and-through Christian, then we charge you, get ready for Christian work. The vast majority of people never think of any such preparation. If you want to be effective in different departments of Christian service, gather around you concordances and dictionaries and encyclopædia and poems and histories, and wherever you find a man who has a sharp intellect, sharpen your intellect against his.

PRIESTS AND PREACHERS.

IF I were looking for two words that would most emphatically express the spiritual condition of any nation, I would select as representatives, priests and preachers; for the first is always the symbol of a stationary or retrograde condition; the second, always the forerunner and the stimulator of progress. The priest looks backward, the preacher looks forward to the millennium. The dead gods of Greece and Rome had thousands of priests; but they had no apostles, no missionaries, no preachers. In all their splendid temples there was never an Elijah or a Paul, a Martin Luther or a John Wesley.

Looking through the Old Testament, we find that it was not the priests of the temple, but the preachers taken from the plow, the threshing-floor, and the sheepfold, who delivered the Hebrew oracles, and made Hebrew history, and cast the germ of progress into the soil of humanity. Still we hear that voice "crying in the wilderness, repent!" Still we see the Baptist presenting to the longing hearts of Judea "the Lamb of God," the propitiation and the promise. Not to the governor, not to the tetrarch, not even to the high priest was this honor given. It was the preacher of his day that heralded and introduced the Messiah.

The office of preacher has been still more highly honored. "God had but one Son, and of him he made a preacher." Nay, the whole facts of the Messiahship are summed up in that significant phrase, "To the poor the Gospel is preached." For with the offering up of himself, all necessity for a human priesthood was abolished, and in its place a "great company of preachers" was promised. They were to have all the world for a pastorate; and their assurance and promise was, "I am with you alway." The plain fact is that Christian ministers are never once called "priests." The New Testament knows no priest except Christ, of whom we are expressly told that his priesthood is intransmissible, because he remains forever. When the word is used of Christians at all, it is used only of all Christians alike, as in Romans 12:1; Philippians 2:17; Hebrews 13:15, 16, and I. Peter 2:5.

It is to be noticed also that though in the New Testament at least ten other names are given to Christian ministers, priest, in the sense of a sacrificial priest, is absolutely excluded. They are called apostles, prophets, evangelists, pastors, teachers, bishops, presbyters, ministers, stewards, ambassadors, but never priests. Indeed, Bishop Lightfoot says: "If the sacred office be understood to imply the offering of sacrifices, then the Epistle to the Hebrews leaves no place for a Christian priesthood." No, indeed! The kingdom of Christ is no sacerdotal system; it interposes no sacrificial tribe or class between God and man; and there is a great objection to the use of the word "altar" in our religious services. "Altar" is not once used in connection with the Lord's Supper; and "The Lord's Table" ought to be substituted in every case, where this sacred service is intended. For it is not a sacrifice, but a commemoration of a sacrifice that was perfect and required no supplementary one:

> O, come to our communion feast!
> There present in the heart,
> Not in the hands, the Eternal Priest
> Will his true self impart.

For the first four hundred years after Christ the church was a preaching church, for it was also a missionary church, and just so long the faith committed to the Apostles was kept pure. But so soon as her ministers began to shut themselves up in monasteries, and wear garments that set them apart, and pray and preach in an unknown language, then Christianity lost its popular character, and became priestly, conservative, tyrannical, worldly in the extreme; and for the next eight centuries, though it had multitudes of clever, subtle, ambitious priests, it had but very, very few preachers. Those few saved her. God did not leave himself without a witness, and the two darkest centuries of the church produced Bernard "the Baptist" of his generation; Gabriel Baralete, whose passionate eloquence terrified the rich, lazy priests that heard him; Maillard, Menot, and others who prepared the way for Martin Luther and the Reformation.

Every epoch of spiritual and social progress is an epoch of preaching. The Reformation in Scotland, the planting of the colonies in America, the wonderful impulse given to life and faith in the days of Whitfield and Wesley, and the later awakenings under Spurgeon, Moody, and others, all confirm God's wise intent, to elevate and speed onward the world, by the "foolishness of preaching." Yet we hear every now and then that the pulpit is an effete institution, and that we must look to science and political freedom for the elevation of mankind. But if science had been sufficient, the Pharaohs had remained until this day, and if equality and community were equal to the task, Moore's "Utopia" would be our Bible and the French Revolution our millennium.

No! Men's opinions cannot alter the ways of God. The terms of the preacher's commission insure its perpetuity "unto the end of the world;" and so we know, and are sure, that the pulpit will be a throne, from which the law of God will be proclaimed, when all other thrones are traditions. How great is the responsibility of this office, and how terrible will be the punishment of those who degrade it, either for their own personal honor, pleasure or interest, and thus fall into the hands of the living God, whom they dared to falsify, or dishonor, or betray. One thing is certain, that is—if God-fearing, God-loving men stand in the pulpit, God-fearing, God-loving men will sit in the pews.

Amelia E. Ba_

BRIEF NOTES.

Major Wilkinson, who was killed in the recent Indian outbreak, was an earnest Christian member of the First Congregational Church, Washington, D. C., and an active worker in Y. M. C. A.

The Church Missionary Society has provisionally chosen the three missionaries who will begin its work at Khartoum—a clergyman, a doctor, and Mr. Douglas Thornton, of the St. Volunteer Missionary Union.

Dr. A. C. Dixon announces that his church, the Hanson Place Baptist, in Brooklyn, N. Y., is now in the ranks of the Open Church Movement, which means that it will be open for religious work and worship every day in the year.

Evangelist Rev. S. Hartwell Pratt, of Springfield, Mass., has engaged Mr. J. A. Birkhead, of New York, who led Mr. Moody's choruses in Carnegie Hall and Cooper Union Gospel services, to take charge of the singing in his evangelistic work this season.

The Central China Religious Tract Society during the past year, issued over 1,000,000 volumes, of which 270,000 were the introduction to the Scriptures prepared by the National Bible Society of Scotland, 269,567 were general religious literature and 1,982 were hymn-books.

During the past six years Dr. Barnardo has received over $40,000 from the boys and girls whom he rescued from the London slums and sent to Canada. These children, now grown up, have permitted this amount out of their savings to help the good philanthropist to send other children to settle in Canada.

The death of Rev. Samuel W. Duncan, D.D., Secretary of the American Baptist Missionary Union, is announced. Dr. Duncan recently started on a tour of foreign mission stations, but his failing health rendered its completion impossible. He was sixty years of age and had been Secretary of the Society since 1892.

The Presbyterian Board of Foreign Missions has declared itself ready to enter on work in the Philippine Islands, provided the opportunity be given, and funds contributed for that special purpose. The church in Yonkers, N. Y., of which Rev. G. F. Pentecost is the pastor, has contributed the first gift, $1,000, for this purpose.

The Y. M. C. A., of Lancaster, Pa., has learned with grateful feelings that by the will of a recently deceased friend, Miss Bertha Martin, of Neffsville, it will receive $12,000, which she bequeathed to it in memory of her father. The bequest is especially acceptable just now, as the association has a site on which it is desired to erect a building.

The Week of Prayer for Young Men, appointed by the American International Convention and World's Conference of Y. M. C. A., is Nov. 13-19. It is hoped that ministers and churches will observe it, and that the associations will mark the observance by remitting money for the support of the work among soldiers and sailors to the International Committee.

Drew Theological Seminary, at Madison, N. J., of which the Rev. Henry A. Buttz, D.D., is President, is rejoicing in the noble gift of $100,000 from two laymen of the Methodist Episcopal Church. The names of the donors are for the present not made public. It is surmised, however, that the gift has come from two men who are trustees of the Seminary.

Dr. L. W. Munhall is holding meetings in Minneapolis, Minn. About a dozen churches are united in the movement. So far the meetings have been in the First Baptist and the Westminster church. The Minneapolis *Tribune* says that all the edifices were crowded and about two hundred persons rose in response to the evangelist's invitation to all who desired to live a new life.

Queen Victoria has declared herself absolutely and unalterably opposed to divorce for any cause. In cases of gross misconduct in which it would be cruel to force the innocent party to continue living with the guilty, she would grant judicial separation, but would on no account allow either the guilty or innocent party to contract a new marriage during the lifetime of the other. She holds that death alone can dissolve a marriage.

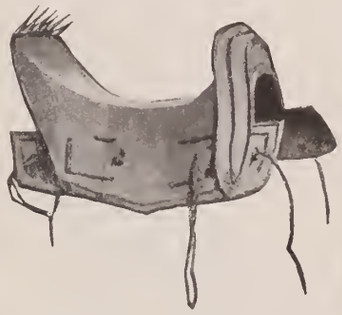
Major Geo. A. Hilton has been holding a series of meetings in Washington, D. C. His friends, who know how unselfishly he has devoted himself to the Lord's work during the past few years, are raising funds to present him with a testimonial. He has traveled far and wide, often covering over 20,000 miles in a year, to preach the Gospel where there was urgent need and often at his own cost, without any remuneration. Circumstances have rendered the present time appropriate for Christian people of all denominations to show their appreciation of such work. Contributions may be sent to Mr. J. C. Pratt, 622 Louisiana Ave., Washington, D. C.

TORTURED IN TIBET.

THE thrilling story which Mr. A. H. Savage Landor tells in the book just issued, entitled, "In the Forbidden Land," explains how it is that the world knows so little of Tibet. The account Mr. Landor gives of his reception in that country is not of a character to encourage visitors to follow in his steps. The Tetan authorities do not want foreigners in their country, and when some adventurous intruder does penetrate into their territories, against their known wishes, they leave him in no doubt as to their sentiments. In some way they learned that the traveler was coming, and perhaps they may have surmised that he would write a book about them. They resolved to keep him out, and as nature has given them facilities for exclusion by building a wall of mountains around Tibet, it is easier to prevent strangers entering than some nations find it. Mr. Landor was stopped at two of the mountain passes and turned back. A third attempt, by an exceedingly difficult route, was successful. With thirty followers he crossed the mountains and reached the sacred lake of Mansarowar. He made the best use of his opportunities, and his camera has now given to the outside world the first clear idea it has had of that wonderful land. But the people were evidently hostile and would not accept Mr. Landor's overtures of friendship. So menacing was their attitude that his Hindoo followers were alarmed and refused to go farther. One by one they deserted him until only two were left. With these he thoroughly explored the Brahmaputra basin, and was proceeding farther into the interior when they were arrested. They were brutally beaten and their hands were tied behind their backs. In this fashion they were marched to the residence of the Pombo, or Governor of the Province. This man had an ingenuity for inventing tortures of an inquisitor of the middle ages. One of his devices was a spiked saddle. Mr. Landor was placed on the back of a pony on which this implement of torture had been placed. It had a high back from which sharp iron spikes stuck out horizontally. By sitting well forward, he could have escaped the points, but a man riding the horse in his rear, held a rope attached to Mr. Landor's hands, which were still tied behind his back. This man stopped suddenly, would pull the victim backward on the spikes. After a long gallop Mr. Landor was taken to the Pombo, who examined his wounds and pronounced them satisfactory. During his imprisonment he was subjected to a variety of tortures, one of which was a very effective rack like those used in the Inquisition centuries ago. Red hot bars were held within an inch of his eyes and other methods of inflicting pain were employed. He would probably have been killed but for a peculiar fact. The Tibetans found that his hands were of a singular formation, the fingers being webbed higher than usual. They have a superstition that persons having such hands belong to a higher order of men whom it is not safe to kill. To this superstition Mr. Landor doubtless owes his life. His book, which is shortly to be published by Messrs. Harper & Brothers in this country, gives a vivid account of his escape from his savage captors back to civilization. Mr. Landor found by sad experience the truth of the Psalmist's warning:

The dark places of the earth are full of the habitations of cruelty (Ps. 74:20).

MR. LANDOR
BEFORE ENTERING TIBET.



TIBETAN TORTURE SADDLE.

MR. LANDOR
AFTER HIS TORTURE.

A Journalist's Advice.

Among the reminiscences of Harold Frederic, the correspondent of the New York *Times*, who died recently, is one by a friend whom he endeavored to comfort in a bereavement. It was a young poet who was dead and his loss was felt all the more because of the bright promise of future greatness which his death brought to naught. Mr. Frederic, hearing how much the poet's friend was prostrated by his loss, wrote: "You say your poet friend is gone with half his work undone, and there is nothing more you yourself can do. My dear fellow, I am no preacher, but I will buffet you to-night with a text all my own. You can make your dead friend live once more by finding out what he would have wished and then doing it. Many of the tears shed on the graves of to-day dry all too soon." If the friends of Christ would apply those words to their own lives, how pleased he would be! Their Master would then live again on earth in them.

Ye are my friends, if ye do whatsoever I command you. (John 15:14).

A Missing Child.

A New York newsdealer is wearily searching the country around his home for his lost son. The boy, who is only six years old, disappeared mysteriously two weeks ago. His father, immediately he was missed, began his search for him. From sunrise to sunset he has pursued his way through the dense woods east and north of Astoria, supported by the belief that the boy is still alive, and probably held as a hostage by tramps. This suspicion is strengthened by the fact that a man, who lives in Winfield, L. I., reports that on the day of the child's disappearance, he saw a boy corresponding in description to the missing lad walking in the woods near Astoria in the company of a poorly dressed man and woman. The boy did not appear to know them well, and evidently was under restraint. Since then several farmers living in the neighborhood say that they have seen the boy in the company of the couple, who, it is believed, occupy some abandoned house in the wood or on its outskirts. What the object of the couple is, cannot be conjectured, as his father cannot pay ransom. The boy is probably as anxious to return to his father as the father is to have him. It is not with him as it is with God's lost children, who will not return to him when they can. Yet over them, too, there is infinite joy when they do return.

I say unto you there is joy in the presence of the angels of God over one sinner that repenteth (Luke 15:10).

Dead at the Throttle.

A remarkable death occurred on a train of the Erie Railroad a few days ago. It was that of the engineer of a train which was running from Binghamton to Susquehanna. He was alone in the cab when he died, and no one knows how it occurred. The fireman, who was busy at the furnace, didn't know of the engineer's death until near Susquehanna. The locomotive was of the "Mother Hubbard" class, with the fireman's cab in the rear. When the speed of the train did not slacken on approaching the station, the fireman became alarmed, and, running over to the engineer's cab, shouted over the boiler to him. Receiving no reply, he climbed out on the running board, went around the head of the engine and reached the engineer's side. There he sat with his hand on the throttle, quite dead. The fireman unloosened the stiff fingers of the engineer from the throttle, reversed the machinery and applied the air brakes, stopping the train before it had passed the Susquehanna station many yards. Death must have come very suddenly to the poor man, otherwise he would have had presence of mind to stop the train. It was providential that the fireman was on the alert and knew what to do, or there might have been an accident in which many lives would have been lost. Little did the people in the train know what a risk they were running with that dead engineer in the cab. Happily for the Christian, he knows that He to whom he has committed the guidance of his life can never die, but will bring him safe to the eternal haven.

ROCK OF INSCRIPTION IN TIBET.

I am he that liveth and was dead; and behold I am alive for evermore (Rev. 1. 18).

Saved by Humanity.

An engineer on a Mississippi railroad tells an interesting story of a narrow escape from a terrible catastrophe. He was driving through a heavy storm and was half way through a deep cutting when he saw something ahead on the track. He shut off steam and blew his whistle, but the thing did not move. As he came nearer, he saw that it was a sheep with two little lambs. His first impulse was to go ahead, believing that he could do so without damage to his train; but the sight of the innocent family touched him and he could not bring himself to slaughter them. He called his fireman and sent him on to drive the animals off the track. In a few minutes the fireman came back with news. There had been a landslide which had buried the tracks several feet deep. If the engineer had not stopped to save the sheep and her lambs, the train would have run at full speed into the debris, for it would have been impossible from the point where it was visible to have brought the train to a standstill in time to escape. The engineer is not the only person who has found an unexpected blessing in doing an act of kindness. There seems to be a law in the world that provides a reward for the man who has a loving and tender heart and tries to serve others.

Blessed are the merciful: for they shall obtain mercy (Matt. 5:7).

A Censor in Trouble.

Shortly after a recent robbery in a bank, when a thief quietly took a large amount of money from the counter, under the eyes of the bank teller and a customer, a merchant was discussing the affair in another bank. A local journal says that the merchant was extremely severe and said that the bank clerk who allowed such a thing to be done ought to be discharged, if not imprisoned. The clerk to whom he was talking ventured to suggest that every one had moments when they were off their guard. The merchant, however, would not hear of it. "In a bank," he said, "there ought never to be such moments. Customers and clerks ought to be wide-awake and then no such robberies could be committed. Severe punishment ought to be meted out for absent-mindedness." After delivering himself in this fashion he strode out of the bank in a state of virtuous indignation; but in less than an hour he came back in a state of agitation. "Did I leave my money behind me?" he asked nervously. "Yes," said the clerk, "we found it on the counter after you had gone." The merchant was immensely relieved; he thought he must have been robbed, he said, on his way from the bank to his office and was glad to find it was safe. Even now, there are people who have need to remember our Lord's injunction:

Judge not that ye be not judged (Matt. 7:1).

A Victim to Duty.

A sad death, widely mourned, is that of Col. George E. Waring which occurred in New York, on Oct. 29. He returned on Oct. 25 from Cuba whither he went under the appointment of the President as special commissioner for the sanitation of Havana and other Cuban cities. He was not feeling well when he landed, but thought his ailment was only malaria. Two days later, however, his physician diagnosed the case as yellow fever. Other physicians who are yellow fever experts were called in consultation, and every means known to science was used for his recovery. On Friday the fatal symptom of black vomit appeared, and on the following day he died. It is a singular fact that he had probably done more than any living man to check the spread of the disease of which he died. In 1878, when Memphis was in the grasp of the yellow fever scourge, he went there and introduced a sewerage system which has transformed the city into one of the healthiest in the continent and has been the model for other Southern cities. Afterwards he undertook the difficult problem of cleaning the streets of New York and was the first of many commissioners, who have successively grappled with it, to give the citizens a clean city. The genius and energy he had displayed at Memphis marked him out as the best man to deal with the awful conditions existing in Cuba. He went there and made a thorough examination of the sanitary problem, exposing himself to infection with a noble disregard of his own safety. He completed his report of the situation and of the measures he would recommend for the purification of the cities and brought it to submit to the President. There is no doubt that it was in the performance of his duty in Cuba that he contracted the disease which he was trying to extirpate. It is very sad that in stripping the dread enemy of its power, he should have fallen a victim. So it is in the conflict with all evil, as God said it would be, when man admitted sin into the world. Victory over the enemy would be assured, but it would be achieved only at the cost of suffering to the victor.

It shall bruise thy head and thou shalt bruise his heel. (Gen. 3. 15).

THE WORLD'S BLACK BELT.

Missionary Work of the African Methodist Episcopal Church at Home and Abroad—Carrying the Gospel to Africa and the West Indies.

THE latest annual report of the Home and Foreign Missionary Department of the African Methodist Episcopal Church reveals marked progress in the work of this organization, whose existence dates back not much more than a score of years, and whose founders and members are of a race but lately awakened to its marvelous possibilities, one of which is an important share in the evangelization of Africa and the West Indies.

The A. M. E. Church took form as a denomination in Philadelphia in 1816, with a single congregation as the nucleus of a religious body which has developed rapidly to its present proportions of 600,000 members, 56 annual conferences, 9 bishops, 5,000 ministers; 42 schools, collegiate, theological and industrial, and a thriving Missionary Department created soon after the war of 1861–65.

Many of the home missions are in the Southern and Western States and Territories, where the pressing need is easily apparent, and where improvement of the negro population under the efficient ministry of its own representatives is readily recognized. In various localities, where a few years ago it was impossible to maintain a missionary, the condition of the people is so improved that they are able to provide comfortable support for their pastors and build neat houses of worship. Many of the missions in Alabama, Kentucky, Tennessee, Mississippi, Arkansas, Texas, South Carolina, Florida, Missouri, Kansas, and Oklahoma Territory have become self-supporting. A conference in Southwestern Georgia was organized during the past year with a membership of 150 ministers and 35,000 members. The report calls attention to the demand for pushing the work in Oklahoma, Indian Territory, Oregon and Washington, where many negroes have migrated and taken up claims, and where the importance of planting new missions is imperative, as is also the need of larger funds for the purpose.

The work of this Church in foreign fields has been exceptionally progressive and peculiarly interesting. Of the incorporation of the word "African" into the denominational name, before the occupation of that continent began, the A. M. E. *Church Review* says: "The rapid growth of the African M. E. Church on that continent because of that name, which providentially, as we now believe, won the sympathies and confidence of the natives, forces the conclusion that the first word in our tripartite name was inspired from above, to fit the greater operations in store for the Church." At the meeting in New York in 1897, of the Home and Foreign Missionary Society, a young African appeared before it, bearing from seven chiefs a petition to send missionaries to their people. The year before the Ethiopian Church, a religious body already established in Africa and provided with educated native missionaries, under the leadership of Rev. James W. Dwane, and at the invitation of Bishop Turner, president of the Missionary Department of the A. M. E. Church, united with the latter, which has thus found itself strengthened in unusual ways in the Dark Continent. The Church has now many stations in Liberia, Sierra Leone, South Africa, and the Transvaal, and is educating a number of young Africans at the Wilberforce College, Ohio; the Morris Brown College, Atlanta, Ga., the Central Tennessee College, Nashville, Tenn., and the Normal in Alabama; with the purpose of sending them back as educated workers to their own land. In this work for Africa, the labors of the white pioneers of the Philafrican League, who are opening up the hitherto untouched and slave-cursed sections, where the negro, unaided, cannot yet work effectively for his race, is of incalculable value.

In America this Church has mission stations as far north as Nova Scotia. It has others in Bermuda, Hayti, Cuba, Porto Rico and Barbadoes. The West Indian stations are of particular interest to Americans at present. In Cuba and Porto Rico, which have such a large negro population, the A. M. E. Church will find a wide field of usefulness before it. The civil and educational advancement of Cuba and Porto Rico, and the material prosperity of the islands depend largely upon their negro population, and the work of the A. M. E Missionaries may do much to the rehabilitation of the war and famine-stricken Antilles. That the Church is fully alive to its opportunities finds evidence in the fact that the first Protestant church organized in Santiago since the war, is the work of one of its missionaries, sent out August 13, with the Eighth Illinois Regiment.

The late hurricane which swept the Island of Barbadoes, devastating fields and leveling homes and churches, did not spare the A. M. E. Missions there. Reuben A. Sealey, presiding elder and superintendent of the West India Missions, and abroad, complete the well organized force of workers. The secretary of the board, Rev. H. B. Parks, D.D., 61 Bible House, New York City, will take pleasure in answering the questions of friends who may desire a more active and personal interest in this work.

MISSIONARIES OF THE A. M. E. CHURCH BRIDGETOWN, BARBADOES.
(Rev. R. A. Sealey, central figure in the background. The others are helpers.)

wrote from Bridgetown, Barbadoes, a few days after the hurricane:

Our church is leveled with the earth. We had spent over $1,000 on it. My people are in dire distress. Not two of them have a roof over them. They are begging for shelter where they may, and are being fed by the country. It will be six months or more before we can take up a collection or class pence.

The church to which Mr. Sealey refers was a nice stone building near completion, upon which it would have cost about $2,000, and its loss is a heavy affliction to a congregation by no means wealthy. Mr. Sealey, who is a man of superior education, has been six years in Barbadoes, and has built up four missions besides that at Bridgetown. He has a force of excellent helpers, to whom he pays an average salary of fifteen to thirty cents a day. The work was organized in 1892, the board paying him $500 a year. Mr. Sealey refused a call from a church in the United States, paying its pastor $1,100, to go into the mission field.

The president of the Board of Home and Foreign Missions is Bishop H. M. Turner of Atlanta, Ga.; next in authority to the Bishop is Vicar Bishop James M. Dwane, Queenstown, Cape Colony, Africa; a corps of able superintendents, presiding elders and pastors in charge of the various conferences and districts at home

Painting the Wrong House.

A Singular Blunder and How it was Detected.

SOME years ago a workman, who had saved some money, and had an interesting and growing family, decided to buy a home. At about that time there was offered at public auction a plot of ground with a rather dilapidated house in a neighborhood convenient to the man's place of employment. As he was quite a handy man about the house, he concluded that if he could buy the property at a low figure, and with the little capital he might have left and the work he personally could do during odd hours, he could soon make the property worth much more than he had paid for it, besides affording his family and himself a permanent place of residence.

The day of sale finally arrived, and the workman bought the property. He at once applied himself with diligence to its improvement. Every evening and every half-holiday for many weeks were devoted to repairing and painting and fixing up generally. A new fence was put up around the house; the shutters were put in shape; the broken window panes were replaced; the old wall paper was taken down, and new and artistic paper put up; the garden was looked after, and the whole establishment beautified up to the fullest extent of the happy owner's finances and personal ability.

After the family had once or twice visited the premises while in the course of improvement, finding each time occasion for agreeable surprise and mutual congratulation, they finally moved in and settled down, enjoying to their heart's content what their industry and economy had fairly entitled them to enjoy.

A few months after, one afternoon, the front doorbell rang, and the mistress of the house, opening the door, was confronted by a lady who asked permission to step into the house and inspect the premises. As the request came in somewhat of a mandatory tone, she hesitated a moment, when the lady explained by saying: "It is all right: I am the owner of the house." "But you must be mistaken," responded the mistress of the house, "this house is ours. My husband bought it and improved it, and we have lived here for some time." "Surely, there must be some mistake," responded the visitor. "I know this house is mine. It has been in the family for nearly half a century, and nothing could ever induce us to part with it." The workman's wife finally said: "You had better come and see my husband. He bought the house, and he knows all about it, and if you have any claims to the house, they should be presented to him. He will be at home this evening, and if you choose you may then call."

Evening came, and with it the visitor. The owner of the house insisted that the visitor must be mistaken. He had purchased the house, had found it in a rather dilapidated condition, had gradually improved it, investing all his own money and some that he had borrowed, besides much of his time, and could bring any number of witnesses to testify to the correctness of his assertions. Finally the lady said: "Have you the deed and title?" "Oh, yes," replied he, and immediately proceeded to a desk, from which he took the required papers. In the deed was a diagram, setting forth the exact location and dimensions of the property, and on a close investigation it was discovered that the house which the workman had bought was one very similar to this in appearance, but located a quarter of a mile distant, and that consequently he had paid and papered and improved the wrong house; and as he had gone into the enterprise even beyond his own personal means, ruin now stared him in the face.

How many there are in this world to-day who are taking care of their bodies, living on the fat of the land, clothing themselves in fine linen and purple, or, at the Judgment Day, will realize that all their lives they have painted, papered and improved the house which was perishable, and had neglected to look after that which was destined to endure forever!

The Sweetest Story of All.

(See Colored Illustration on First Page)

IN the beautiful picture on the first page of this issue, the artist has chosen a theme that touches the universal heart. Seated at the old dame's knee, the little one listens, with the absorbed interest and beautiful faith of childhood, to the wondrous story of Jesus, the Manger Child, that marvelous, ever-new tale, which fascinates the mind as no other ever can. As the aged reader rehearses the story, giving it slowly out, word by word, with finger, lest a syllable should be missed, the child sits in rapt attention, her sweet face a study, her earnest eyes gazing into the distant past, till they behold the twinkling stars over Bethlehem's plain, and her ears seem to distinguish the strains of the angel-host. And through it all, like a dream, comes the voice of the old grandmother, full of shakes and quavers, at times rising to simple grandeur as the "Sweetest Story of All" drops from her lips. What Christian mother has not such a picture in her own home!

"There is no book whose reading is more profitable than the Bible," says a prominent American lawyer. "I should consider my legal education incomplete without my knowledge of the Bible. The common law is founded upon the Ten Commandments. Before I was old enough to study Blackstone, I had gained the foundation of my legal education, sitting at my mother's knee and listening to her gentle voice telling the wonders of the tables of stone and the thunders of Sinai." Faraday, the famous scientist, wrote: "Some of the pleasantest recollections of my childhood are connected with the voluntary study of an ancient Bible which belonged to my grandmother. There were splendid pictures in it to be sure; but I recollect little or nothing about them. What comes vividly back on my mind are remembrances of my delight over the stories—my keen appreciation of the lessons they taught."

If such is the verdict of worldly men, who prize it for its wisdom and learning, what must be its measure of value to those to whom it is the Word of God—a direct message from the Heavenly Father?

The memory of the old Bible, read in the childhood home, has often been the means of winning the sinner back to God in after years. For the children themselves, the Good Book is full of the highest encouragement to pure and holy lives. It shows them, by the bright examples and remarkable careers of the children of the Bible, what models they are expected to keep in view. For them nothing in the whole range of literature can possess a greater fascination than the stories of Joseph the lad, Moses the baby in the bulrushes, Samuel, the little temple messenger whom God called, the little Jewish maiden who became instrumental in healing her Syrian master, and, last and best of all, the story of the Son of the carpenter, who Himself was "subject unto his parents."

She Could Not Tell it All.

A little boy was born blind. At last an operation was performed, and the light was let in slowly. When one day his mother led him out of doors, and uncovered his eyes, and for the first time he saw the sky and the earth, "O mother," he cried, "why didn't you tell me it was so beautiful?" The mother burst into tears, and said: "I tried to tell you, dear, but you could not understand me." So it is when we try to tell what is in the Bible. Unless the spiritual sight is opened, we can not understand. In the light of this, how blessed, how to be desired, is the work of the Holy Spirit! Ask, and receive.

THE FAMILY AND HOME CIRCLE

ife in the Far West.

e of its Hardships and Privations and ; Peculiar Compensations—A Pioneer mily and its Pathetic Experiences.

NO matter in what station or condition of life one may be placed, it will always be found that the position has its disadvantages and its compensations. In the interesting letter below, which has sent to us from a reader in the far st, there are many things that will ike home" to the housewives of the r States, where all the appliances and forts of our civilization are easily lable.

SHERIDAN, Montana, Oct. 18.

ave thought it would be interesting to of the city-bred women to know some- about the life of the country-bred women, come to the far West, and bear the hard- and privations of frontier life. I left e of luxury and comfort, and came with husband to Sheridan, Mont., in 1872, ex- ng to return in a few years with money gh to buy us a home in New York. In- d, we located here near Sheridan, on of 160 acres, fenced and un- ultivation. A log cabin and e constituted the buildings. had been working for ten hs, my husband for wages, I y board and that of my chil- When we moved to our . I was so happy to get to ing house again with my y that for a few weeks I did realize the situation. The consisted of three rooms. a "lean-to" that could be for a summer kitchen. My h was very poor when I here: but I always had cour- which is the best kind of a r. The cabin was not like ather's home, its large rooms ered and papered, its wood- and floors freshly painted. roof so shingled, that the all could be conveyed to the ns, so convenient for the ekeeper on wash day. In- was a rough building, 18 made of logs, with the bark n; partitions and floor made ugh boards; the height about feet, and the roof covered dirt. The cabin was alive little pestiferous "things." ostponed sleeping until we removed from the logs, and ed, the lining that had been d on, consisting of every of garment, from a kitchen to a bedtick. We tore the partitions and painted een the logs, tore off the bark and window casings; nted, and used new lumber for partitions, whitewashed thoroughly. By the middle nuary we had a clean place to live in e climate of Montana is supposed to be dry, but I well remember my first ex- nce of the heavy rains we have here in pring. It rained for three days and nights, the last day, in the house as badly as it ut of doors. I sat with my baby in my from morning until night, as there was one place where rain did not come gh the little cabin. I could not cook, he water dripping on the stove should it. We have had repeated cases of kind. The old saying is that one "gets to such things," but I cannot say it was my case. Our furniture consisted of chairs, a sewing machine and cook stove we bought. My husband made the rest: le, two bedsteads and a dish cupboard. we had a board lounge. I made a u out of a dry goods box by nailing one o the logs and used sticks of wood for the With a spread over it, it served for a e table. In the fall of 1891 we made a ack to New York. After a long spell of ess, God gave me back my health and I back to my home, and have been able to for my family for nearly six years. In time things have changed for the better. first great blessing was health and gth to do my duty, which I have appre- d very much. Two children bless our and fill my heart with love. We have an addition built to our cabin, and have it lined with table oilcloth; carpets are upon the floor; I have planed boards y kitchen and the woodwork and floors ainted. In place of dry goods boxes for us and centre tables, we have "real" bed- room suits and centre tables. My daughter sits at the organ and plays while I write to you.

I would like to tell you before I close that I found Jesus in my little cabin while at the washtub. He pardoned all my sins.

Now, my dear city-bred women, while I have given brief ideas of my experience in the far West, remember there are many things left untold. I do not envy your ease, but I would like to have you think of me as one who has humbly borne the Cross and received as my reward, Jesus, my Saviour and Redeemer.

MRS. M.

Household Happiness.

The happiness of home-life depends largely upon considerateness in the little things that we are sometimes inclined to ignore, because we think them too small to be of importance. Thoughtlessness, more than wicked intent, mars the peace and comfort of many a home. Family life, says Dr. J. R. Miller, should be a blending of all the tastes, dispositions, talents, gifts and resources of all the members of the household. No member may live in a home circle as if he were dwelling alone in a great house with only himself to consider. He must do many things which he might not do if he were alone, because he is a member of a little community whose happiness and good he is to seek at every point. In household life, we must consider the comfort, peace and happiness of each other, and make an effort to repress any elements or dispositions in ourselves which tend to give pain to others. In demanding our rights, let us remember that other members of the family have rights, too, and that home happiness can be secured only by each in honor preferring the others, each seeking not to be ministered unto, but to minister.

A PIONEER HOMESTEAD IN MONTANA.

First Women Doctors.

The world's first nurse was doubtless a woman. Who so wise as the mother in infantile ailments or in ministering to husband and son when they came home weary from toil or hurt from the fray? From administering herbs and simples and binding wounds and bruises, to scholarly degrees in medicine and surgery was perhaps a natural transition. At any rate, the adoption of medicine and surgery among the business professions of the gentle sex, does not, says *The Medical Journal* belong entirely to the enterprise of the new woman. Long, long ago, Agnodice, an Athenian maiden, equipping herself in the medical schools of Athens, practiced among her countrywomen with such marked success that, when some said it was unlawful for a woman to be a doctor, the women of Athens raised such an outcry that the prosecution was dismissed and the law bearing the objectionable construction was amended. In 1492, several women obtained the degree of doctor of medicine in European universities. In the eleventh century Salerno had a female physician of wide celebrity. In the fourteenth, Dorothea Bacchi was professor of medicine in the famous University of Bologna, where other women have held similar professorships. French laws of 1311 and 1352 recognized male and female surgeons, and prescribed official examinations for both.

Queer Letter-Carriers.

Everybody likes to get a letter, and postmen are usually welcome callers. Some of the world's letter-carriers are very odd-looking officers—not at all like the uniformed public servants we watch for when longing to hear from a friend. The postman of Natal, for instance, wears a wild-looking head-dress, sometimes a coat and leg-bracelets, carries the mail and a bag of bread on his back, an assegai in one hand and a staff in the other. When not running, his food is a maize porridge which is like paste, and is called "poop:" it is a popular diet in Natal. He is honest and earnest, runs 80 or 100 miles a week, and the Government pays him $5 a month, his rations and all the uniform he will consent to wear. In Japan, runners in remote districts are as lightly clad as the Natal official: a bamboo pole is carried over the shoulder, with a bag at each end.

"Waiting for Charlie."

Every day, just before noon, a woman in a faded black dress, comes to the City Hall, in New York, and walks about the main corridor until she sees Janitor Reese She touches his arm and asks: "If you see Charlie, won't you please send him home. Tell him his breakfast is waiting for him." The janitor promises that he will tell Charlie if he sees him: he always says some kind and cheerful words to her, and she goes away with a hopeful look in her eyes. Charlie, her only son, died several years ago. Her mind was affected by grief, and she believes that he has gone out for a little while and will come home soon. Every morning she prepares his breakfast, and when tired of waiting, goes to City Hall and asks Janitor Reese to send him home. The world is full of waiting hearts. It would be well if all could turn their hearts to the eternal, unfailing One, for "blessed are all they that wait for him;" their waiting is not in vain.

HUSH THEE, MY BABY.

HUSH, hush thee, my baby, hush, hush thee to rest,
Be still! and I'll sing thee the song thou lov'st best,
For I'll sing of the mother whose blessing thou'lt be,
And of hearts that are glad when they think upon thee,
And of prayers which are rising that thou may'st be blest;
Then hush thee, sweet baby, hush, hush thee to rest.

Oh, weep not, my baby, weep, weep not today,
I'll sing till I charm thy young sorrows away;
For my song shall be all of those blessings divine,
Of the home, and the hope that, sweet baby, are thine,
Of Him who is waiting all bright things to give,
And o, Him who has died that my baby may live!

LITTLE FOLKS' GAMES.

IN winter time the entertainment of little folks is much more perplexing a problem than in summer, when outdoor play is the order of the season, and birds, and bees, and butterflies interest the children. Mrs. Hamilton Mott, in her little book, *Home Games and Parties*, makes some valuable suggestions; among them that of the Brownie Play, where the little folks' pastime is turned to good account in helping mother. The Brownies, as folk-lore stories tell, were a comical little people whose fun consisted in doing good in a very mysterious way. The tired farmer's wife would turn from her beans to the baby's cradle, and when she got back to the beans she would find them all shelled. When she went to the spring for water, or to the garden for vegetables, the floor would be swept, the fire kindled, and a bubbling kettle on the stove would greet her with a merry song on her return.

The Brownie idea is to tell Brownie stories to the children, and suggest that they set themselves to work doing good in this mysterious way. To make the play more real, they may be given some inexpensive bits of Brownie costume—pointed caps of brown felt, with a tassel dropping to one side, and felt moccasins, with long pointed toes, in which they may walk about noiselessly in their benign mischief. With a little training, children catch the spirit of the play as easily as they do that of kindergarten games. The lessons will be learned before the usual time, unasked errands will be run, the baby will be entertained, the disordered room be tidied, mother, father, big brothers and sisters will have occasions of very genuine surprise at the mysterious work of the Brownies, done whenever their backs are turned. The Brownie game is capable of infinite variations, and its influence on little folks and its benefit to the home is so great that it is well worth careful teaching.

The patty-pan party is another good suggestion. Nannie's mamma invites Nannie's friends to spend an afternoon; she takes them into the kitchen, where Nannie presents each with a new little tin patty-pan and plate, and Nannie's mamma says: "We will all go to work and make our own cakes and custards for tea, and see how well we can do it. I want each little girl to have something nice to take home to show her mother what a good housekeeper she can be. No one knows until she tries how much fun it is to cook." This is excellent for a birthday party.

"Suffer the Children."

We suffer the little ones to come unto Jesus, says Margaret Sangster, in her beautiful book on *The Art of Home-Making*, when we so bring them up that our homes are full of the lovelight from above: when we do not comment on their faults in their presence, nor on their remarkable attainments either. And mothers, whatever else we leave undone, let us not cease to pray much for the children God has given us.

EDUCATING STREET WAIFS.

Manual Training and Nature Study in Philadelphia — A New and Attractive Field for Church Work.

HOW to help the boys of the streets to develop into self-respecting young men and capable members of society, is a problem that is pressing upon the church in every large town and city. The boys' club, Sunday School, boys' entertainments, and various other efforts fail to hold the interest of boys of this class long enough to do them the good they need.

The problem has been so successfully solved by the Boys' Guild of St. James' Episcopal Church, Philadelphia, that Grace Church, New York, is working along the same line; similar efforts have begun at Baltimore, Liverpool, and minor places, and are evidently to come into general use. J. W. Fraser, Jr., the son of a wealthy sugar refiner, when a lad was fascinated with and greatly helped by the elementary art instruction, real manual training, and nature study that he had received in the private classes of J. Liberty Tadd. At his suggestion, the guild engaged Mr. Tadd to give similar instruction in the night school for boys, that was opened in the church basement a dozen years or more ago.

The results were most gratifying. The boys at once got so interested in these new methods of work that there were soon several lads waiting for every vacancy. They began to realize, after a few lessons, some of the marvelous capabilities of their own organism, and this developed self-respect. Then the creation of beautiful designs, and making them on paper, or in clay or wood, unconsciously fostered a love for the beautiful in art, and a recognition of the charm and spirit of nature, which had an equally unconscious but all the better influence in molding the moral character and spiritual sensibilities.

These effects on character were obtained by work that trained the boys to use their hands and eyes, their will and judgment. This education also brought out the special bent or natural capacity of each boy, so that he could proceed to qualify himself to be an expert in that particular line. This training also developed energy, persistence, thrift, the desire for work, and the ability to excel. Because the boys were so completely wrapped up or interested in these new methods, accounts in part for their efficiency. It is not surprising, therefore, to find hundreds of young men, now occupying responsible positions in the Quaker City, who attribute their start in life to the peculiar interest of, and their training in, the night schools. For the one noted has been the parent of several others, each remarkably successful and always crowded, with many more names on the waiting list.

No untried methods can produce such results. Mr. Tadd brings to these night-school classes the full fruits of the natural education which he has worked out with so much genius and pains in the Philadelphia Public School of Industrial Art, in his own studio classes, and in various reformatory institutions. Altogether, thousands of children and hundreds of teachers have received it during the last twenty years. "Art, to him, is a hardy plant, whose seeds find congenial soil in every clime; beauty, to him, is an universal harmony that praises the Creator in all created things; this he would teach his pupils to find in every environment."

The work begins with freehand drawing, exercises on the blackboard with both hands, not one hand only, followed by creative drawing and painting. Clay modeling and wood carving are rotated with the drawing and designing. Then comes drawing and modeling from natural and art forms, and then from memory. All artificial aids are discarded; no rigid system is followed, but each pupil works in what is the best and most natural way for him. All this gives a dexterity to the hand, to both hands, that is indeed remarkable to those who can use but one hand only, and that awkwardly. The eye is taught to recognize not only color, but distance, space, relations, magnitudes, grace, proportion, fitness, etc.

Thus is acquired the power to make the eye unconsciously guide the hands in automatically obeying the mind. In other words, it enables one to draw as a mode of expression, just as we write automatically. So, too, in whatever way we wish to use the hands, this manual dexterity and power to do things gracefully and well is of vast benefit. Not until the hand itself is thus made skilful are tools and constructive work used. The great thing is to uniformly develop the mechanism of one's whole body, rather than to spend time and money on artificial machines or book processes.

These new methods are free to all. They do not even require any special apparatus. The manual training drawing calls for only some cheap tables and blackboards, paper, pencils, brushes, and chalk. A few wooden tools and some common clay are ample for the modeling. In wood carving, a $5 set of chisels will suffice for several pupils. A few outfits of this kind cost very little, or, if used in rotation, will enable hundreds of pupils to get the remarkable benefits herein but barely touched upon. Any bright man or woman can be equipped for teaching by practising the methods described in Mr. Tadd's book, from which our engravings are taken.

HERBERT MYRICK.

CLAY MODELING DEPT., ST. JAMES BOYS' GUILD NIGHT SCHOOL, PHILADELPH

The designs on the walls are made by the boys—Play box in the background.

NIGHT SCHOOL—THE WOOD-CARVING ROOM.

Boys carving furniture, etc. Ninety pupils attend this school two evenings each week.

Chinese Scholarship.

One of the great days of the year in China is that upon which the annual examination at Pekin begins. This event is thus described by a writer in *Travel*: "There were probably twelve thousand more people in Yunnan-sen than usual, and the streets were flocked with students and teachers and learned men. The candidates numbered 4,80c, but of these only sixty-four could possibly pass. The remainder would have to wait another three years before they could be examined again. Some Chinamen begin coming up when they are eighteen, and they continue to come up and be plucked triennially until they are ninety, and their sons, and grandsons, and great grandsons are also competitors. The Imperial Examining Commissioner travels overland with stately slowness from Pekin to Yunnan, taking generally five months to accomplish the journey. One hundred li out—about thirty miles—he is met by city officials, and his palanquin is sealed to prevent bribery and corruption. Then he is carried to the examination hall, and during his stay ranks with the Viceroy, though in Pekin he may be only an insignificant mandarin, with a glass button. Not much confidence is placed in the integrity of the candidates, for they are cribbed, cabined, and confined in the narrowest of dismal cells; before they enter they are searched, so that no cribs may be stowed up their capacious sleeves, or pre-composed essays written on their finger-nails; and when once in they are locked in and cannot come out till gunfire at night.

"We met some of these students. They made no secret of their thoughts that we were ridiculous personages, though they kindly conceded that we were probably clever men because we each had a big nose. And they plied us with all sorts of questions. Were there examinations in our country? There were really! That must have been since some of the great Chinese men had been there and taught the way. And had we a sun? Was it the same as the Chinese sun, and were the rivers and trees the same? When we said yes they did not contradict us. They smiled."

Preaching to Deaf and Dumb

A CORRESPONDENT of *Sun... Reading* gives this interesting ... scription of a sermon preache... the sign language to the deaf and d... at St. Saviour's Church, London:

"The Rev. Mr. Gilby appeared and ... service commenced. At first the ghe... reality of this strange sermon dispe... all other thoughts. It did not seem ... prehensible that there could be any ... nection between the chaplain and ... attentive congregation, but here and t... one could catch a reflection of one of ... gestures on the face o... intent watcher. The ... more than usually fam... passage was signalled. ... a broad, intelligent s... passed swiftly across ... faces of the congregat... and they nodded ; ... looked towards each o... comprehendingly.

"Then for the first t... one realized that the ... ing fingers playing ... idly above the preacl... desk, flickering now l... and now low, like the ... ures in a kinetoscope ... ture, meant someth... that the gestures, ... graceful swaying of ... body, the marvelous ... of the features, all ... their meaning; that ... little movement was ... ligible to the watcher ... the word of a spoken ... mon, and infinitely ... expressive. The ac... and gestures in ... sentences were so ... ous that it was almos... though the words ... rather the equivalent ... the signs than vice ve... It was, indeed, an as... ishing revelation of ... possibilities of human ... pression. When the ... ulty is combined wit... system of word signs, ... telligible to the me... child it will be understood how much ... be done in this way, without recourse to ... more tedious method of spelling out ... word separately, although this is neces... where the sign imagery is so subtle as ... to appeal to highly cultivated im... nations." After the service, the wr... states, the gathering dispersed, but s... groups remained in the hallways to ... cuss, in the same silent fashion, the ... pressions they had received.

Our Fresh-Air Work.

These contributions in aid of our Fr... Air work at Mont-Lawn have been ceived:

Pres. ack	$5,077 22	C. Slannton	...
Jamie Myrtle Purdy	75	Cash, Phila	...
Clyde Abbott	50	I. K Conklin	...
Mrs H Baldwin	1 00	S Roe	...
George Vallum	1 60	Maggie Newman	
Herbert Patterson	25	B E Hart	
Pearl Woodford	25	Mrs M E Deane	
		Mrs D W Bullard	
Lord's Tenth, Hermosillo	7 00	Total	$5,099

GEMS FROM NEW BOOKS

he Old Testament Corroborated by the New.*

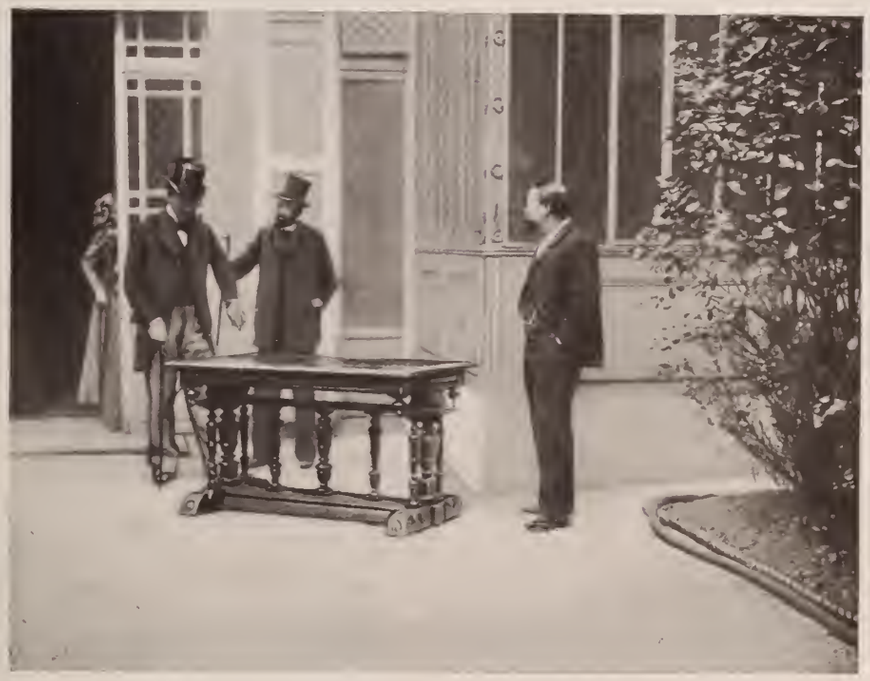
HE question whether the records of the Old Testament are historical or apochryphal, is not a matter f discussion. They are confirmed be- d rational dispute by contemporane- history outside the Bible. The plagues Egypt, the wondrous exodus of Israel m Egyptian bondage, their passage r the Red Sea, the burial in its waters he armies of Egypt, the giving of the l. the wonders of the desert, and the s ifice on Mt. Carmel, occurred not in a her, but in the presence of thousands a hundreds of thousands of eye wit- ses. They occurred when the art of ing was generally understood, and en books and libraries abounded over Egypt, Syria, Chaldea and Palestine, and e early incorporated into, and become a rt of the unchallenged history of the ld, and are as well attested as the de- ction of Jerusalem, or the de- e and fall of the Roman Empire. o history has been regarded sacred, or guarded with such spless vigilance as the annals of ti Hebrew people. Says Josephus, a w of great learning and influ- e, born seven years after the ci ifixion: "How firmly we have n credit to these books of our on (the Old Testament), is evi- by what we do; for during so y ages as have already elapsed, ne has been so bold as to add thing to them or take away any- ng from them. But it has be- e natural to all Jews immedi- and from their birth, to esteem e books to contain divine doc- s, and to persist in them, and i casion comes, be willing to die them, for it is no new thing fo our captives, many of them in ber, and frequently in time. e seen to endure racks and ch of all kinds upon the the- s, that they may not be obliged ay one word against our laws, e records that contain them. reas there are none in all ng the Greeks who would en- the least harm on that ac- t, no, not in the case if all their ngs, which are among them, to be destroyed."

e knowledge of the Old Tes- nt events were not limited e Hebrew people. It was ered up, committed to writing greater or less extent, and in p constituted the contents of books libraries. The histories, or clear al- ns to them, are found engraven on uments and tombstones and buried s, where they have been sleeping in ce and forgetfulness for thousands ears. These are being exhumed by pade of the archæologist, and are to a ee duplicating the Old Testament, nto a wonderful extent are corrobor- the sacred records. That fourteenth ter of Genesis, long the arsenal of sceptic and critic, now gives the most peachable testimony to the accuracy e Old Testament historian. The Tell rna tablets, and almost every added very, is but a new witness to the city of the Old Testament.

who accepts the divine authority of New Testament logically accepts that of e Old. Similar testimony could be ced to almost any extent. The New ament is the complement of the Old. terlinked are the Old and New Tes- nts, the former is regarded by the stian world as Messianic. It seems ve been the great object of the for- er acquaint the world with Christ and ature of his mission; to prepare the d for his advent and furnish proof of his Messiahship. So the Master himself teaches. "All things," he says, "must be fulfiled which are written in the law and in the prophets concerning me." "Search the Scriptures for these are they which bear witness of me." "If ye had believed Moses ye would believe me, for he wrote of me." "Beginning," says the evangelist, "with Moses and all the prophets, he interpreted to them in all the Scriptures the things concerning himself." Christ represented himself as being the great theme of the Old Testament Scriptures.

There are difficulties in the Old Testament, and there are difficulties out of the Old Testament. In the natural world there are wonders, unanswered questions, inexplicable things. We are environed on every side by mysteries; the best way out of them is not the denial of the divine existence, for it only deepens the mysteries around us. Nor is the denial of the supernatural the best way out of the Old Testament difficulties. It only increases the darkness and complicates the riddle. "I would give all I possess in the world, and all this world beside, were it mine," said an aged atheist, "could I believe there is a God, for the rest it would bring." There is but one resting place in the universe, that is in God; here and nowhere else is rest unto the intellect and unto the soul.

e Old Testament and the Critics. By Rev. J. Milton Williams, D.D. Author of *The Empir f the Pulpit, Rational Theology*, &c. Pp. th; price 50 cents. Published by Charles H. Ke & Co., Chicago.



ZOLA'S TABLE, WHICH SOLD FOR 32,000 FRANCS.

This table, which is an ordinary piece of library furniture, has become suddenly famous, as it was chosen to be the means of saving the great French author's home and all his belongings. Zola, about the time of his conviction and imprisonment, was sued by his creditors, at the instigation of political enemies, and judgment for 30,000 francs ($6,000), was obtained against him. His friends offered to satisfy the judgment, but their tender was refused, and an execution was issued against his household effects, the object being to break up his home and scatter his fine library. The sale took place in Zola's garden. The first article to be offered was this table. Zola's friends were present in force, and made their bids so rapidly that the offers ran up at a rate that astounded Zola's enemies, and the table was knocked down for 32,000 francs—more than enough to cover the judgment and costs. Of course, there was no further sale. Our photograph (taken by M. Gribayedoff), shows Zola's lifelong friend, Desmonlius, the famous artist in front, while near the table stands M. Fasquette, the publisher, who paid the price. History shows few more remarkable instances of human friendship and fraternal loyalty than this.

The Art of Making Others Happy*

SOME supersensitive girls almost invite the pain from which they suffer so keenly, says an observant writer, and the getting into this state of mind is one of which I would like all my girls to beware. Just at first you are sensitive to what seems an unkind word; in a little while you doubt even the kind word if the mode of expressing it does not seem as hearty as it should. And in a shorter time than seems possible, you busy yourself looking for the word that was never meant, for the tone that was never thought of, and for the neglect that was never intended. You have simply, my dear girl, gotten yourself into a morbid state, where the tears are quick to come. The heart is heavy, and you are a sorrow not only to yourself, but to every one around you. The antidote? It is a very practical one. Busy yourself in making other people happy. Relieve somebody else of some of the burdens of life. Work, and work so hard and so well that you will not have time to analyze all the talk that is going on, and being a help rather than a hinderance, you will find your heart growing light, the smiles coming oftener than the tears, and you, yourself, will be glad because you are of some use in the world.

*From *The Business Girl in Every Phase of Her Life*, by Ruth Ashmore. Bound in cloth, 177 pages, price fifty cents. Doubleday & McClure Co., Publishers, New York.

BOOKS RECEIVED.

The Dream of Youth. By Hugh Black, M.A., Pastor of Free St. George's, Edinburgh. An inspired and practical little book on what would seem to be an illusory subject. Pp. 40. Price, 30 cents. Fleming H. Revell Co., Publishers, New York.

Inside of a Hundred Homes. A neat little volume, illustrated in half-tone and containing many hints for the housewife and the home-maker. Neatly bound in cloth. Pp. 140. Price, 50 cents. Doubleday & McClure Co., Publishers, N. Y.

A Puzzling Pair. By Amy Le Feuvre, author of "Probable Sons," etc. This is another charming story for children by a lady who has the gift of writing delightfully for little folks. Pp. 144; price, $1; Publishers. Fleming H Revell Co., New York.

Sunday Reading for the Young. An illustrated volume of sketches and stories for the young. Handsomely bound in board, and illustrated in black-and-white and color. Pp. 412. Price, E. & J. B. Young & Co., Publishers, Cooper Union, New York.

Agatha's Unknown Way. A story of missionary guidance. By Pansy (Mrs. C. R. Alden), author of *Prince of Peace, Ester Ried*, etc. This little volume will receive a hearty welcome from the readers of this very popular writer. Pp. 58. Price, 30 cents. Fleming H. Revell Co., Publishers, New York.

Christie, the King's Servant. A sequel to *Christie's Old Organ*. By Mrs. O. F. Walton, author of *A Peep Behind the Scenes*, etc. A bright, attractive story of an artist's life among fisher-folk on an English coast, where he had two very interesting children for comrades. Pp. 168. Price, 75 cents. Fleming H. Revell Co., Publishers.

Home Games and Parties. By various authors, and edited by Mrs. Hamilton Mott, with a chapter on light refreshments for evening company, by Mrs. S. T. Rorer. The publishers will send this volume postpaid to any address on approval, to be paid for if satisfactory, or to be returned in case it is not wanted after examination—a system devised by them for the benefit of out-of-town book buyers. Pp. 188, price 50 cts.; publishers, Doubleday & McClure Co., New York.

The Earliest American Bibles.

AT a recent sale in Philadelphia, a copy of what is believed to be the first Bible in the English language printed in the United States, was disposed of to a private bidder. It was a Bible printed by Robert Aitken, of Philadelphia in 1782. It is claimed, however, that there was earlier American Bibles. The New York *Sun* recalls the fact that William Bradford endeavored to issue a Bible under the auspices of the Society of Friends in 1688, Cotton Mather's Bible (the "Biblia Americana"), upon the preparation of which he spent fifteen years, was never published, though he tried to find printers in 1710, 1713 and 1728, and exists to-day in manuscript in the library of the Massachusetts Historical Society, and in 1770 John Fleming, a Scotch printer of Boston, circulated the prospectus of a proposed edition of the Bible, but the project failed through want of encouragement. Finally, in 1781, Robert Aitken of Philadelphia printed the New Testament in English, and the year following issued the whole Bible in that language—the first so issued in this country of which copies are known. Thus, one apparently has to come down to the era of American independence without meeting a Bible printed here in English, though editions of the Scriptures had been published for the use of the Indians in 1661, 1663 and 1685, and for the use of the Germans in 1743, 1763 and 1776. In 1752, Kneeland & Green, the Boston printers, issued for Daniel Henchman and other booksellers 800 copies of the Bible in the English language in small quarto. No copy now exists of this edition, which was printed secretly with the London imprint of the copy used (London: Printed by Mark Baskett, Printer to the King's Most Excellent Majesty), in order to prevent a prosecution from those who, in England and Scotland, possessed the exclusive publishing rights. Kneeland & Green printed a little later an edition of the New Testament in duodecimo, with a London imprint, and still later Rogers & Fowle printed about 2,000 copies of the New Testament for the same booksellers who handled the other editions. It is not impossible that the question will some day be settled and Isaiah Thomas proved positively to be wrong or right. The discovery of a copy of the edition of the Bible printed by Kneeland & Green would do much to decide the matter.

Working-Girls' Homes.

Hall Caine, the famous English author, now in this country, has recently been making a personal investigation of the "slums" and homes of the poor in lower New York. He has made a special study of the condition and surroundings of the poorly-paid working-girls, and finds much that is capable of being improved and reformed. In an interview he advocates: "The establishment of more and more homes for working girls—homes that shall be in the true sense homelike; homes that shall not be dominated by the spirit of institutionalism; homes without locks on the front doors and bolts on the back ones; homes that shall be open and free at all times; homes where the meals are not regulated by the clock; where there are no other tests than those which are to be found always under the roof of an affectionate mother and a righteous and indulgent father: where there is freedom to come and to go exactly as the members of the family think well, and where there are no other regulations than those which require that a girl should be of unblemished character and irreproachable behavior. Homes of another kind, for girls of another class—the undeserving class—are no doubt necessary also, but the first need of great cities like New York and London seems to be homes of the kind I indicate."

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

FRIENDS IN COUNCIL

A Mountain Cabin Home—Truth and Lying—The Dance—Showing One's Feelings.

Just mother! That's all.
Whether she dwell in hut or hall,
Whether she wear a velvet gown
And lay her head on a pillow of down,
Or sleep at night on a pallet hard,
With hands by labor rough and scarred;
Queen or peasant, 'tis quite the same,
Mother is always the sweetest name
To the children who love her in hut or hall,
She's just "dear mother," and that is all.

THE other day I was walking along a beautiful, but lonely, road in the mountains, and at a turn where the path led into a lovely valley there was a little cabin, with chickens, dogs and children about the door. A comely woman with her arms bare and a 'kerchief tied about her dark hair was busy with her washing, and the lines were already full of linen growing sweet in the sunshine. "Are these all yours?" I asked looking at the pretty brood of boys and girls, close together like little steps. "Yes," she said, smiling, "I've never lost one."

Long may that mother be able to say that, for to few of us is it given to keep always with us the children who come bringing so much of heaven with them. As the poet says

> There is no flock, however watched and tended,
> But one dead lamb is there.

Still harder is it for the mothers whose dear ones grow up and wander away, and are lost on the mountains of sin.

Did you ever think that there are women who have the mother-heart, though they have never had chick or child of their own? Such a one is Aunt Betsey, whose loving watch-care is over two orphans, a girl and a boy, whom she mothers with a solicitude which never fails, and who have found a safe asylum in her house. Aunt Betsey is not rich in this world's goods, but she is rich in faith, and when she adopted Carrie's brother, because she found that Carrie was lonely and pined for a companion, her friends remonstrated. They feared that her means would not stand the strain. Her answer was: "I cannot appear before the Master by and by and tell him that I shut my door on one of his little ones because I didn't believe he could afford to carry me through." Hers is the true maternal heart.

* * *

YOUR question, Carolus, as to whether there are any circumstances which justify a lie, opens up room for discussion, though personally I have no hesitation in saying that I think a straight course always the best, and that I believe in out and out truth always. One lie, one evasion even, generally brings a half-dozen others in its train, and before the person who has deviated from strict truth knows how it has happened his feet are entangled in a network of falsehood. We are not, however, responsible for the impressions others receive from our statements, if we have made them in good faith. A truthful person may make a false statement believing it to be true. In this case, her mistake is not a lie, nor a lie's first cousin. Teach children to be absolutely truthful, and in order to do this, dear friend, do not treat them with harshness and set a watch on all their innocent talk, but be perfectly frank and candid in every one of your relations with them.

* * *

"IS IT right for a Christian to dance? Is it right for a Christian to read novels? Is it right for a Christian to attend the theatre?" All these questions came up in recent letters, and you, dear Friends in Council, are invited to answer them. There is a sermon by Rev. Dr. Bushnell on this theme of amusements, and its title is "Free to Amusements and Too Free to Want Them," while the text the good man chose was that one of St. Paul's letter to the brethren at Corinth. "If any of them that believe not bid you to a feast, and ye be disposed to go, whatever is set before you eat, asking no question for conscience sake." The reference is of course to the old custom of using at heathen feasts food which had been offered at idolatrous altars, and part of which had been left there as a sacrificial gift. It really seems to some of us that the Christian's life is too happy, too full, too free, to permit of his caring for these merely worldly recreations which are dear to those who have not entered on the higher avocations of the Christian. Dr. Bushnell says: "It comes to us every hour that men who are deeply immersed in some great work or cause have no care for anything else, least of all for anything that appears to be trivial."

Of one thing I have no doubt, and that is that we should never be "disposed to go" to any place of worldly pleasure concerning the propriety of which we have a doubt. Unless we are sure that we can ask the Master's blessing on any scene of amusement, and expect his dear presence there, we would far better remain away from it.

* * *

SANG Robert Burns:

> As fair art thou, my bonnie lass,
> So deep in luve am I,
> And I will luve thee still, my dear,
> Till a' the seas gang dry.
>
> Till a' the seas gang dry, my dear,
> And the rocks melt in the sun,
> I will luve thee still, my dear,
> While the sands o' life shall run.

I've been thinking a good deal lately about our dreadful lack of demonstration in our dealings with the loved ones. We are cold and hateful, indifferent and fault-finding, we nag and fret and put on injured looks, and are ill to please, and hard to live with. All the while deep in our hearts there is the true love, that is sure to last till all the seas gang dry, but what good does it do the wife who is afraid to ask her husband for a dollar, or the husband who is sore and uncomfortable all day because he has offended his wife, and she is tart and snippy and as remote as Nova Zembla, while he, poor man, has not the ghost of an idea what he has done to provoke her displeasure. Ah, my friends, what we need more and more in our everyday life is everyday Christianity. To be patient with the living is a duty we should not shirk.

> Sweet friend, when thou and I are gone
> Beyond earth's weary labor,
> When small shall be our need of grace
> From comrade and from neighbor,
> When low our weary heads are laid,
> And love is past replying,
> What tender ruth shall we have gained,
> Alas! by simply dying!

Don't let us wait to be good and kind and tender and forbearing with our kith and kin till the moss grows on their graves. Better one rose in the dear one's hand to-day than stacks and sheaves laid on the dear one's coffin.

Margaret E. Sangster

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Remarkable Conversions.

Instances of God's Saving Grace Operating on the Sinful Hearts of Men.

"Saved to the Uttermost."

AMONG the conversions of which I have knowledge, the most remarkable, in many respects, is that of a young Austrian gentleman—member of a rich and noble family. I have his testimony before me as I write, and it finishes a powerful lesson to all who are seeking happiness outside of the fountain where alone true happiness flows—Jesus Christ. This young man had all the advantages that wealth, influence and high position could give. He drank deep of the cup of sinful pleasure and combined indulgence bred remorse and disgust. A gambler, a frequenter of low resorts, a devotee of worldly gayety in its most alluring form, he knew that he was on the broad path that led to destruction, but was unable to stop. His allowance was spent as fast as it was received. He contracted dishonorable debts on every hand. At last his excesses drove him from his father to disown him. He left Austria and traveled in Egypt, adding to his vices wherever he went. Every sinful indulgence that money could procure, he tasted. He became the prey of the most frightful passions, which, like demons, controlled his life and threatened to destroy him. He reached New York city with $600, a mental and physical wreck, a victim of opium and morphine. One night he entered the hall of the Bowery Mission. As he heard there sank into his poor, sinful soul and thrilled him through and through. There was hope and mercy and forgiveness, even for the "worst of sinners." Even that was he! All that night he cried out for pardon and for the power to overcome temptation, and his cry was not in vain. Light came, like a gentle soothing influence that shattered heart and gave it pardon and peace. His life, since that night, has been a glorious exemplification of Divine power to save to the uttermost." Saved and kept, he gratefully praises the goodness of God and gladly relates his own experience as an encouragement to other wanderers in sin to lay their burdens at the foot of the Cross.

JOHN H. WYBURN.

Bowery Mission, N.Y.

* * *

Eleven Years of Dissipation.

ONE winter night, thirteen years ago, a man, nearly frozen, stepped into an open doorway in Bleecker street, New York. He was scantily clothed, weary and footsore, faint from long fasting, penniless and driven out for want of sleep. He was a filthy, heavy-hearted, helpless drunkard. Home and loved ones, friends and social standing, money and occupation had all been sacrificed to this insatiable appetite. He had been tenderly reared in a Christian home, with the best of surroundings. Entering college at seventeen years of age, his prospects were the brightest. With plenty of friends and money, and lucrative position under the government, destined to prosper. Under the shadow of a great grief, he sought forgetfulness in drink, and laid the foundation for a dissipated life. For seven years previous to my meeting him, he had been a hopeless drunkard, sinking lower and lower. Hearing the sound of music and going to get where it was warm, he entered the Florence Mission. Here he was led to Christ. The appetite for drink was taken away and has never wanted it since. For twelve years he has been a Christian worker, leading many souls to Christ. He is now at the head of a mission work in a large city. All these years I have been in touch with him and he has been a godly man, free from every taint of the past, and a living witness to the fact that Christ can save a hopeless drunkard of many years standing.

Springfield, Mass. H. B. GIBBUD.

* * *

An Infidel Banker's Change of Heart.

DURING a series of meetings, which I was conducting in a small Kentucky town, I learned that one of the most influential citizens was an avowed infidel. He, and his direction an atheistic club had been formed, whose pernicious influence was very apparent. His wife was a consecrated Christian. During our special services she devoted a certain hour, each day, to fervent prayer for the conversion of her unbelieving husband. One morning I visited his bank, and after a time he invited him to attend the services that evening. Taking me into a private room, he pointed to several shelves of books written by leading infidels, remarking: "These are my bible. I cannot believe the fables you preach." I left, saddened by the thought that I had failed to impress him. The Christain wife, however, did not cease her earnest prayers; nor did her self-denying labor in the least. As she was leaving the house one evening for church, he hastily arose from his chair, and abruptly exclaimed: "I'll go too." The text that night was: "How shall we escape if we neglect so great salvation." While the preacher was discussing the "great salvation," the fatal neglect and the impossibility of escape, Mr. F. (the infidel), sprang to his feet, and coming to the pulpit, extended his hand to the speaker. For a second or two there was a thrilling silence in the church; then with deep emotion, the infidel told of his heart-struggles for years; described his fruitless search for peace, and his restless and miserable life. Tears of joy filled his eyes, as with trembling lips he now declared his faith in Christ, as his personal redeemer. "To-night," he said boldly, "I claim this great salvation as mine, through Jesus Christ, my Saviour." During these sixteen years Mr. F. has been a zealous, consistent Christian; and in the capacity of deacon in his church, and superintendent of the Sunday School, his life has gone forth as a light to men, through the power of the One whom he once denied.

Montclair, N. J. H. ALLEN TUPPER, JR.

* * *

A Despairing Actor.

ONE Sunday evening in the early winter of '96, an actor, playing with his company in a town of Iowa, while searching for a "poker game," was arrested by the singing of the well-known song, "Throw Out the Life-line." Attracted by the sweet strains he was led to enter the door of a nearby church, where Gospel meetings were in progress. The warmth and joyousness were in vivid contrast to the cold and cheerlessness without; and soon memories of early days flitted across his mind, softening his heart. He felt as though held to his seat, while the preacher emphasized the prophet's words, "Prepare to meet thy God." His long dormant conscience was stirred to its depths. It seemed to the lonely actor as though he were beyond the bounds of hope. His head dropped forward on his breast and melting tears began to flow. As soon as the service closed, he hurried from the building, but could not shake off the deep impressions on his heart. The card table, the glitter of the familiar bar-room, had lost their attractions. For three weeks the Holy Spirit strove with him. It was a time of trouble. Everything went wrong; money was recklessly squandered. His professional career, the applause of the audiences became distasteful. Even whiskey became nauseous. At length utterly forlorn, he wandered into another revival meeting and was led to publicly confess his need and acceptance of Christ. The change was instantaneous. He stood the derision of associates bravely, and soon resigned his position in the company, facing poverty and want. But God was leading. In a short time the way opened for a year's study in a Theological Seminary, and soon he was led to consecrate his voice and musical training to the service of his Master. He says he is now one of the happiest of men as he sings the Gospel of the Lord he loves in meetings.

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HONORING ITS FOUNDER.

The Bowery Mission Unveils a Tablet to the Memory of A. G. Ruliffson, and also Celebrates its Nineteenth Anniversary.

SUNDAY afternoon, October 30, will long be remembered by Christian workers in the lower part of New York City, as the occasion of a double memorial service at the Bowery Mission. Just nineteen years before, on that very day, the grand old Mission was founded by Rev. AlbertGleason Ruliffson, and the latest gathering was for the double purpose of celebrating the anniversary of the Mission, and unveiling a memorial tablet erected by loving friends in honor of its founder.

LATE REV. A. G. RULIFFSON.

It was a peculiarly representative assemblage which filled the beautiful Mission hall at No. 55 Bowery. Looking from the platform, one could see the faces of the typical street wanderers, the haggard looks and worn frames of those who were doing daily battle with temptation and adversity. The audience was mostly men, although here and there a feminine face could be discerned in some modest corner of the hall. Sprinkled through the crowd were many old friends of the Mission who had made it their spiritual home for over a decade, and who loved it because there they had first been led to the Cross, and to pardon and peace. On the platform, seated beside Superintendent Wyburn, were a number of Mission workers, pastors of city churches and others interested in the labors of the Mission among the poor and lowly of the populous East-side.

After a short address by the Superintendent, explaining the object of the gathering, the Ruliffson memorial tablet, which had been set in the wall of the Mission hall was unveiled. The inscription on the tablet reads as follows:

IN LOVING MEMORY OF
REV. ALBERT G RULIFFSON;

Founder of this Mission, Nov. 1879;
President of its Board of
Trustees and active in its
work until Sept. 1895.
ENTERED INTO REST, MAY 2nd, 1897.

"If any man serve me,
him will my father honor."
John 12 : 26.

Rev. Dr. Wylie, of the Scotch Presbyterian Church, of New York, delivered the memorial address, and paid a high tribute to the founder, whose efforts had resulted in raising a Gospel beacon light on the East-side, that had been the means of saving thousands from moral shipwreck. Addresses were also delivered by S. H. Hadley, Superintendent of the Water Street Mission, Mrs Sarah J. Bird, the "Mother of the Bowery Boys," and a Christian worker on the East-side for the last fifteen years, and by several others. Fanny Crosby, the aged hymn-writer had composed the following hymn for the occasion, which was sung to the tune of "Webb":

OUR MISSION'S BIRTHDAY SONG.

In bonds of sacred union
And Christian love we meet,
To praise our great Creator
And worship at his feet.
We lift our hearts together,
A glad and grateful throng,
And sing with holy rapture
Our Mission's birthday song.

Our Mission, how we prize it!
The Ark of peace and rest
To thousands worn and weary,
By Satan's yoke oppressed;
And some to-day are with us
To swell our grateful throng,
And sing with holy rapture
Our Mission's birthday song

God keep us ever faithful
To this our treasured Home,
And give us strength and vigor
For many years to come;
And when we go rejoicing
To hail the ransomed throng,
May thousands still re-echo
Our Mission's birthday song.

Mr. Ruliffson, the founder of the Mission—which was the pioneer of its kind in the United States, and whose converts are now found in every land under the sun—was born at South Gilboa, N. Y., in 1833. He was converted during a revival at Stamford, N. Y., in 1854. He studied for the ministry and was graduated from Union Theological Seminary, New York, in 1862, and ordained the same year by the New York Presbytery. During the Civil War he served in the Christian Commission, and as army chaplain. For several years he was pastor of the Brick Church Chapel Mission, New York. Failing health sent him to Minnesota, where he did excellent service as District Secretary of Home Missions for the Minnesota Synod, being appointed by the Presbyterian Board in New York. On returning to New York he became the founder and superintendent of the Bethany Institute for Women's Christian Work—a field in which he labored successfully for more than twenty years. It was during this period that he founded and became the first President of the Bowery Mission, with which he continued to be closely associated for fifteen years. Mr. Ruliffson passed to the reward of his labors on May 2, 1897, but his memory is still warmly cherished by many of his old associates in the Mission, and by the hundreds of poor and helpless men whom he has befriended.

A number of friends of the late founder, from New Jersey, were present at the unveiling of the memorial tablet, and Mrs. J. Ward Childs, wife of the late Mr. Childs, once Superintendent of the Mission, was also an interested and sympathetic spectator of the proceedings.

A Peace Lesson from Our War.

Novosti, one of the leading Russian journals, discussing the probabilities of the failure or success of the Czar's disarmament proposition, makes a pertinent observation. It believes that the war between the United States and Spain proved the wisdom and expediency, even from a narrow utilitarian standpoint, of the Czar's project of gradual decrease of standing armies. It says:

The enormous population of the United States develops peacefully and applies its material and moral powers exclusively to its own good, advancing in every direction as no other nation is advancing. With the exception of an insignificant tribute to Mars, every dollar earned by labor is used productively. Yet, in spite of this, in a critical moment America finds herself at the level of any military power. As if by magic, she calls into being armies and navies and guns, and no one doubts her triumph. There is something instructive in these successes. The European powers will inevitably have to inquire into the results of the war and—who knows?—perhaps one effect of their investigation will be the long-desired international disarmament. The United States spends on education more than certain powers do on their armies, and national education, after all, is the chief guaranty of success.

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PRAISE THE LORD.

An Injunction That Springs From Duty to God and Man. Psalm 147:1-20.

The Psalmist declares that praise is comely. It is a becoming thing, a duty that one cannot neglect without disgrace. To be silent in the presence of beauty of character and great goodness, would be to show a lack of appreciation which would indicate mental or moral defect. The boy who has no word to say of his loving mother, or his wise and kind father, whom he owes his home and the care and tenderness which have been lavished upon him, incurs the contempt of all who know him. Gratitude ought to compel him to speak. His words of praise could not benefit his parents, but how their absence marks him! It shows that his character is coarse and callous. How much more is praise of God a duty! The infinite perfection of his character demands it. Apart from his love, and the personal benefits he has conferred, the wisdom he has displayed in his works and the glory of his attributes, as they are revealed in the Word, call for praise. But when we consider what he has done for us, his patience, his long-suffering, his compassion, his tender love with which he has followed us, and above all the gift of His Son, that we might have eternal life—all this appeals to us with such force, that it seems no exaggeration when the sacred writer declares that if man is silent, the very stones will cry out. Nor do we do our duty to our fellow man if we are silent. Those who know God and have tasted of His infinite love, do not speak His praises, those who know him not, are wronged. It is due to God that we tell them of all He is to us, that they may seek Him and serve Him too. All our experience and all our duty join together in enforcing the Psalmist's injunction: "Praise ye the Lord."

THANKSGIVING.

Reasons for Gratitude to God, Personal and Social. Psalm 103.

The Psalmist cites many reasons for thanksgiving, which apply to all, but more particularly to the Christian. Righteousness, mercy, love, are attributes that shine forth so that all may see them; none can know them as they who have that in them they have a personal interest and owe the highest happiness of their lives to those attributes. Even the writer of the Psalm, whose ecstatic utterance well up from a grateful heart, had no conception of what God was to do in the future for the human race. All that the Old Testament saints knew of him sinks into insignificance beside the love that shines forth in Jesus Christ. His love was cumulative and its topstone was set when the incarnation was achieved. True, one who has been made a son of God through Christ, has reason to utter his thanks with a full heart. The exclamation we sometimes hear in worship by no means exhausts our capacities, nor fulfils our duty. It is frequently mechanical and meaningless. By the life as well as the lip, gratitude may be shown. When one for whom much has been done puts the gifts he has received to a good use he shows his appreciation and his life speaks praise and gratitude in practical form: but even so, the praise of the tongue is also is essential, that it may be known from whom such gifts come. God is entitled to our thankfulness, both of lip and life.

SIN A FOLLY.

The Folly and Bitterness of Sin. Jer. 2:12, 13, 19.

It is a saying of a famous preacher that sin is always loss. It is not only an offense against God, a breaking of his commandments, but it is a wrong to the sinner's own soul. It is a detriment, a pollution, that is injurious. It may be forgiven, and we rejoice that it is forgiven, but the soul suffers. It cannot be the same after the sin that it was before. The delicacy, the purity of it is marred and forgiveness, though accompanied by cleansing, does not bring back lost innocence. There are Christians who suffer and will suffer to the end of their lives for some sin committed in their youth. God has forgiven them, in his tender mercy, through Christ, but the hurt remains and the soul is maimed. Our own experience confirms the teaching of the Bible in this matter. Sometimes the results come in concrete shape, for no man lives to himself and he does not sin to himself. There are hearts almost broken by the thought that others are worse on account of a bad example that has been set. We are assured that sorrow will not enter heaven, but if it could, it would surely come from the fact that some other soul is in darkness who was started on the downward path by some evil deed that God has forgiven to the doer. When he is saved, while those whom he led into sin are lost, we can imagine remorse that not even the joys of heaven can relieve. Then sin works a bitterness that knows no sweetening. But if no evil effects are distinctly to be traced to the sinner's influence, he suffers under the law of the universe which entails sorrow to his own soul. Inseparably joined together are sin and its consequences.

The Thirst Divine.

The hunger and thirst after righteousness! There is no hunger and thirst in the world like it! When it once takes possession of a man all other appetites and passions shrivel into insignificance. "As the hart panteth after the waterbrooks so panteth my soul after thee, O God!" Who that has felt that thirst finds any strong drink strong enough to take the place of the living waters? Drunkenness is done away with, the reign of bestial passions ended, when that compelling hunger and thirst enters into the soul.

Strange Trees of New Zealand.

New Zealand has a mighty pine, the *kauri*, which is said to be 800 years in reaching maturity. It grows to an enormous height before sending out a single branch. Another tree, which is described by Mary H. Krout, in her interesting articles on New Zealand, is of most curious structure. The *rata* is parasitic; springing up at the foot of *rimu* pine, it winds about it like a huge vine, gradually crushing the life out of it with tightening coils; when it reaches the top of the tree, it sends out branches, and stands a hollow shell, its coils knit closely together by a dense network of fibres. "What measure you mete shall be measured to you again" seems to hold good in plant-life as in man's. A second *rata* springing up beside it, will destroy it as it destroyed the pine.

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(Specimen of Text)

's lesson on humility. ST. MATTHEW, 18. *Christ's lesson on forgiveness.*

32. 3 And and said, Verily I say unto you, b Except ye be converted, turn, and become
2. as little children, ye shall in no wise not enter into the kingdom of heaven.
4. 4 c Whosoever therefore shall humble himself as this little child, the
14. same is the greatest in the kingdom of heaven.
16. 5 And d whoso shall receive one such little child in my name
25. 42.

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SAVED FROM FIRE.

Converts to Protestantism in Mexico Threatened with Burning, but Rescued by the Police.

BY DR. LEVI B. SALMANS.*

ACTS of persecution for conscience's sake are, we are often informed, no longer practised by the Roman Catholic Church, or its members, unless it is in some small country place away from civilization. Recently, however, a case occurred here in a city of fifty thousand inhabitants.

The first town on the south of those in which we have our dispensaries is Irapuato. The next on the north is Leon. In both places we have begun work, but have had to abandon it, on account of fanatical opposition. In Guanajuato and other towns, where we could minister to the sick, such opposition has been overcome; but in Leon and Irapuato it was too strong to be subdued by preaching alone. We have proved here that without the works of healing, which show the love and compassion of our Lord, success must not be expected.

Some of our converts have removed to Irapuato, and among them the family of Pedro Gonzales, a respectable man, following the trade of a butcher. This man bought a Bible in Guanajuato about five years ago. He read it, and by the blessing of God was converted. The same Bible passed from hand to hand in his family, was the means of the conversion of seven of its members, and five of them have openly professed their faith and joined the church.

Soon after Pedro settled in his new home, he handed some tracts to his neighbors and friends and one of these fell into the hands of the head priest of the city. The priest became greatly enraged at what he considered the boldness of these Protestants to dare circulate tracts in his city, and he, on his part, published and scattered abroad at once, two circulars in which he attacked Protestantism in furious terms. He most earnestly warned all Catholics in Irapuato to "take the same precautions to protect their families from the heresy as they would take against thieves and assassins." He compared the Protestants resident there to the presence of a pestilence which he asserted would spontaneously and subtly spread itself among their families if overlooked. These papers were scattered principally on Sunday, and the following morning a large number of the papers were placed in the hands of all other sellers of meat in the place, and they handed them out to their buyers and explained to them by word of mouth that the Protestants referred to, were Pedro Gonzales and his family, then living in the centre of the city, and also to the family of his mother, who was living in the suburbs. That night a great mob stoned the suburban house for more than two hours, doing great damage and causing the inoffensive inmates much terror. On the following morning the mob returned, broke into the house, took out all the clothing and furniture and made a bonfire of them in the middle of the street. While it was burning the leaders of the outrage, finding the mother and sister of Pedro in the garden, threatened them with the immense knives they had in their hands, but changing their minds they announced that they would burn them alive, and suiting the action to the word roughly dragged them out to the fire in the middle of the street.

That an awful and barbarous murder was about to be committed was clear to all observers. The two women were helpless in the hands of their brutal assailants, who seemed beside themselves with fury. Silently they prayed to the Lord for deliverance. It seemed to them probably the last prayer they would ever offer, for there was no mercy in the faces of the fanatics who were taking them to the flames. But at the last moment a number of policemen appeared and set the two women free. God had heard the prayers offered to him in that time of peril and had interposed for the deliverance of his children. I am glad to say that President Diaz has been informed of the outrage and is now taking active measures to punish the assailants of the women. Already they have received $100 from the government toward their losses by the fire and have been promised that they will be fully indemnified. Two priests and a great many others are in jail while the trial proceeds.

Such circulars as those that excited the outrage have been issued against us often by priests in this state, always endangering the Protestants and making it ofttimes impossible for them longer to live in their native towns, but this is the first time the government has ever undertaken to punish a priest for issuing them, partly, I suppose, because this is the first case of the use of fire by the persecutors in these later years, and also because there is progress here in the matter of the toleration of Protestants.

Still this case serves well to show the absolute necessity that is upon us to use Christian philanthropy in the form of healing in order to rid the minds of these poor, deceived people of their prejudices and bring them to a knowledge of the truth as it is in Christ Jesus. This outrage did not occur in a country village, but in a prominent, rich and intelligent city, situated at an important junction of the Mexican Central railway. Many people who have made excursions to this country will remember it well as the "strawberry station," where this delicious fruit abounds every day in the year.

We are progressing slowly with our hospital, and hope by the aid of our friends here and at home to be able to have it ready for opening early in 1899.

*Dr. Salmans is a medical missionary of the Methodist Episcopal Church at Guanajuato, in Mexico. His portrait and the story of his work appeared in this journal on June 15, 1898.

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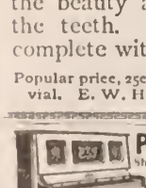

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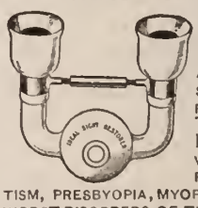

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Whither shall I go from thy Spirit, or whither shall I flee from thy presence? etc. Psalm 139: 7.

WHERE from thy presence shall I go?
To Tropic heat or Arctic snow
Or to more distant land?
From His presence I should flee
Island in remotest sea,
He'd hold me by His hand.

Could I ascend to heaven's vast height
Hid the spheres of dazzling light—
Immeasurably fair;
I make my bed in deepest sea
There darkest waves encompassed me,
His presence would be there.

Could I, in cavern of the deep,
Hope to escape in dreamless sleep,
The searchlight of his eye
Him "the darkness and the light
both alike," intensely bright
As is the sun on high.

Throughout the universe around—
Heights above or depths profound—
In earth, or sea, or air,
The vast realm of space; no spot,
No place is found where he is not—
For God is everywhere!

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REFORM BY COLONY.

AN interesting experiment is being tried by Lady Henry Somerset in England. It is an effort to deal with habitual drunkards on an independent system. In explaining her plan, Lady Somerset says:

"The reasons for the failure of the old system are easy to seek. Habitual inebriety becomes a disease; the moral power is absolutely weakened; the will is not normal; the individual has become the victim of these conditions, and is practically no longer a responsible being. What we need for such cases is a hospital, and this we have endeavored to establish in the farm colony. To effect a physical cure two things are necessary—time, and wholesome conditions, including obviously the absence of alcohol. To effect a spiritual cure, we must have an atmosphere pervaded by sympathy and love.

"The colony is at the village of Duxhurst, near London. It is composed of a number of pretty cottages, so that the inmates may not feel that they are in an institution. The meals, however, are cooked in a central kitchen, and there is a central laundry. The inmates are expected to engage in some occupation, and prefer-ably an outdoor one, such as gardening, poultry-tending, bee-keeping, lawn-mowing, etc. But for those unaccustomed to outdoor work, there are sewing machines, looms for weaving, machine-knitting, etc. In the building in common is the hospital, and another, called the Bird's Nest, is for children of the slums, who are there in relays of two weeks at a time, and are cared for by the inmates of the cottages under the supervision of a matron.

"Ladies and gentlemen interested in rescue work go to the village in periodical relays, and give concerts and other entertainments, and stay for a week or more giving attention to the patients. Besides these there are regular attendants at the head of each department. So successful has the colony been that there are now on the register three thousand applications from drunkards who are anxious to stay in the colony in the hope of reformation.

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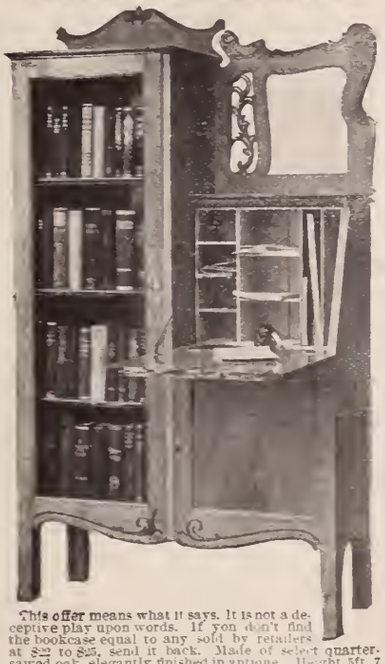

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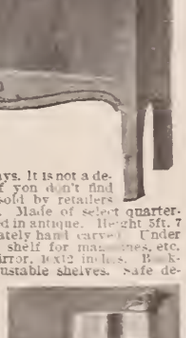

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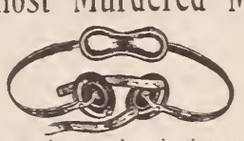

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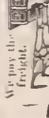

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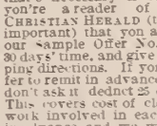

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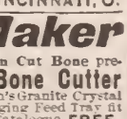

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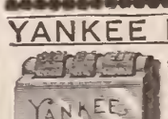

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THE PRUDENTIAL

VOLUME XV. NEWARK, N. J., AUGUST, 1898. NUMBER 4.

Helping a Hero's Widow.

GEORGE H. ELLIS, Chief Yeoman of the Brookiyn, the only man killed in the great naval action off Santiago on July 3, which resulted in the destruction of Cervera's entire fleet and the capture of the Admiral, officers and men, was insured in The Prudential—had been for ten years. When fifteen years of age a small policy was issued to his parents on the boy's life, and later a second policy. The aggregate of the two policies—over $350—was promptly paid to the young widow, Mrs. Sarah M. Ellis, who resides at 819 Dean street, Brooklyn. She is left with an infant seven months old. The crew of the Brooklyn have raised a fund of about $1,000 for Mrs. Ellis, so that with the pension she will receive from the Government, she and her little one are secured against pecuniary distress. Yeoman Ellis was twenty-five years of age. The office of Yeoman is an important one. The Yeoman has charge of all the ship's stores, such as rigging, armament, ammunition, paint, oil, canvas, everything, literally, from a needle to an anchor—that is, everything outside of the food, clothing, cash and medical stores. He keeps account of everything on board the ship in the way of ship supplies, and issues nothing to any one on board, not even a broom or a marline spike, without an order from the executive officer. He heads the list of first-class petty officers and ranks with a Sergeant Major in the army.

The following communication explains itself:

John F. Dryden, Esq.,
Pres't of Prudential Insurance Co.
Dear Sir:—

I desire to express my thanks to you for the prompt payment of the insurance on my late husband, George H. Ellis' policies, who was killed in the naval battle at Santiago, July 3, 1898.

I recommend very highly The Prudential Insurance Company, as I received $11.26 more than my policies called for.

Very respectfully,
Sarah M. Ellis.

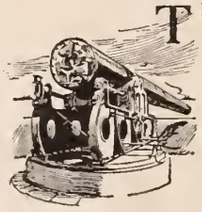
Mohammed on True Charity.

EVERY GOOD act is charity: Your smiling in your brother's face; your putting a wanderer in the right road; your giving water to the thirsty, is charity; exhortation to another to do right is charity. A man's true wealth hereafter is the good he has done in this world to his fellow-men. When he dies people will ask, What property has he left behind? But the angels will ask, What good deeds has he sent before him? —*From a Sermon by Mohammed.*

Age of "Old Glory."

"Old Glory" is older than the present flag of Great Britain, which was established in 1801; than the flag of Spain, which was established in 1785; than the French tricolor, decreed in 1794; than the flag of Portugal, established in 1830; than the Italian tricolor, established in 1848; than the flags of the old Empires of China and Japan, and of the Empire of Germany, which represents the sovereignty of fourteen distinct States, established in 1870.

The Largest in the World.



THE new 126-ton gun, intended to be placed on Romer Shoal, just north of Sandy Hook, New York, and now receiving its finishing touches at Watervliet arsenal, is the largest cannon in the world, six tons heavier and five feet longer than the

Her Papa.

My papa 's all dressed up to-day;
He never looked so fine;
I thought when I first looked at him,
My papa was n't mine.

He 's got a beautiful new suit—
The old one was so old—
It 's blue, with buttons, O, so bright,
I guess they must be gold.

And papa 's sort o' glad and sort
O' sad—I wonder why?
And every time she looks at him
It makes my mamma cry.

Who 's Uncle Sam? My papa says
That he belongs to him;
But papa 's joking, 'cause he knows
My uncle's name is Jim.

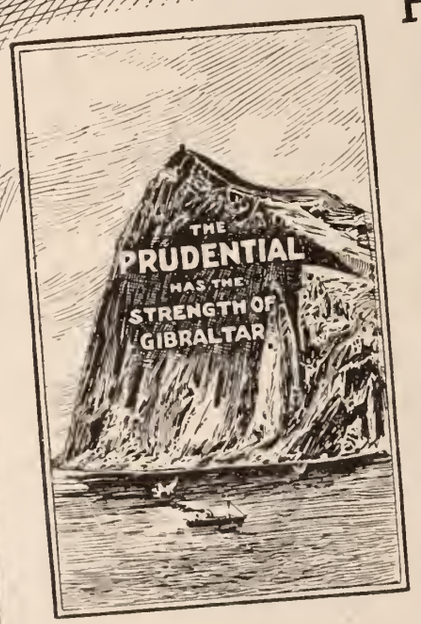
My papa just belongs to me
And mamma. And I guess
The folks are blind who cannot see
His buttons, marked U. S.

U. S. spells us. He 's ours—and yet
My mamma can't help cry,
And papa tries to smile at me
And can't—I wonder why?

—*Mary Norton Bradford in Insurance Critic.*

Great Men's Opinions of Women.

The society of ladies is the school of politeness.—Montesquieu.



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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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VOLUME 21.—NUMBER 46.

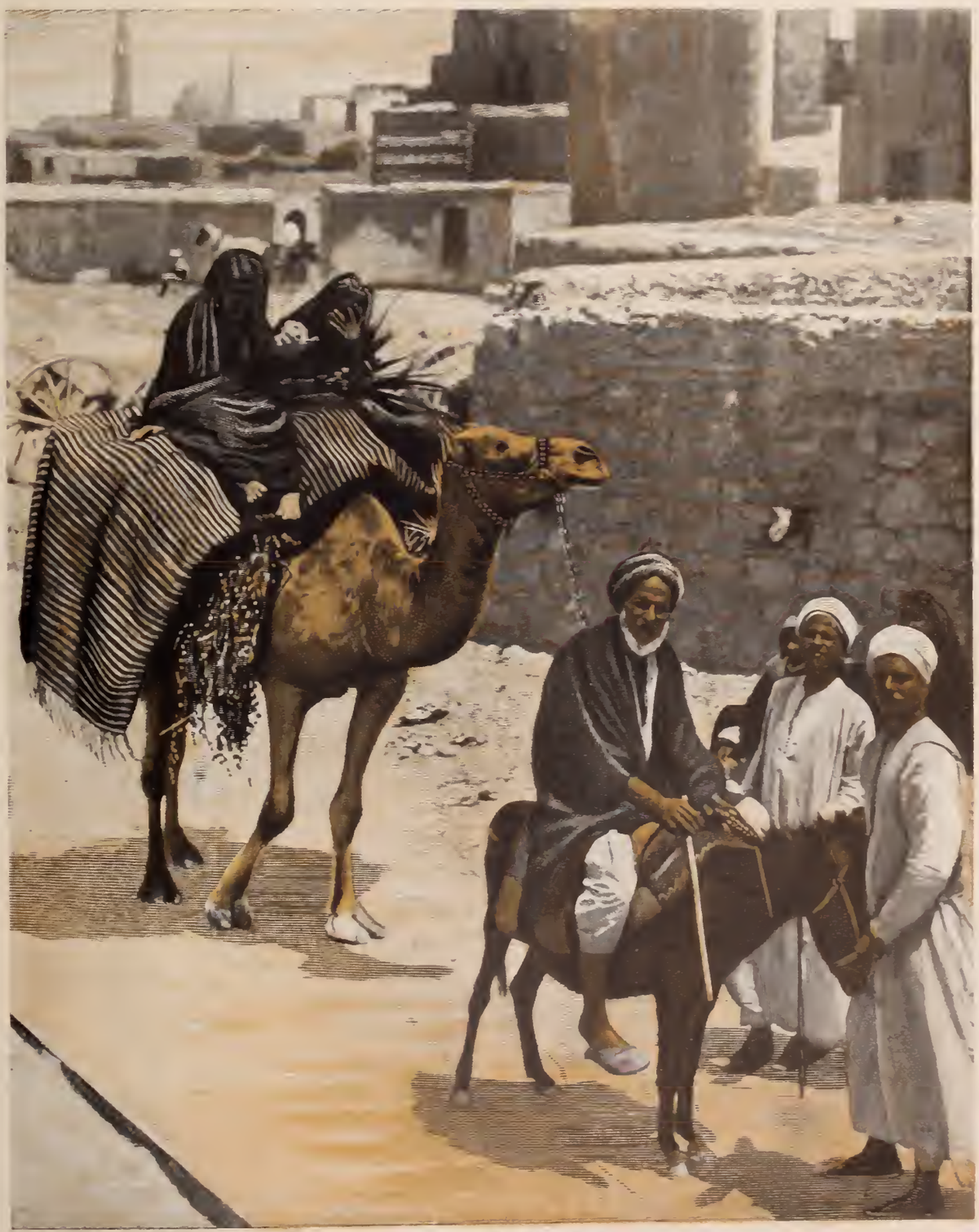
REV. T. DE WITT TALMAGE, D.D., Editor. NEW YORK, NOVEMBER 16, 1898. PRICE FIVE CENTS.

Traveling in the Orient

The Old Way and the New—Railways Invading the Ancient Caravan Routes—The Patient Camel.

WITHIN the memory of the present generation, it might have been said truthfully that "nothing changes in the Orient." Customs and costumes in vogue uncounted centuries still hold their ancient sway unperturbed; the ancient ceremonials, handed down from patriarchal times, are duly and reverently observed: domestic animals were an almost sacred inheritance, and man held the position of an inferior, rather than a companion to man, whose care was held by so limited that any attempt at educating her or enlarging her sphere would have been wholly futile.

Recent years have witnessed the beginning of changes, which must sooner or later result in the complete transformation of the stagnant Orient. Palestine is now provided by railway from Joppa to Jerusalem: railways are projected from Beyrout to Damascus and southward to Gaza, in Egypt. From Alexandria and Cairo across the Nile Delta of the Pharaohs and Ptolemies, almost to the very centre of the continent, can be heard the shriek of the locomotive. The shadow of the Pyramids has been invaded. Even Asia, too, is pushing her railroads westward and far into Southwest Asia, and the ancient Japanese and Chinese empires have opened their land and railways to the modern methods of transportation. Soon camel and caravan must give way to the flying steed of iron and the swift railway train.



AN ARAB FAMILY TRAVELING IN UPPER EGYPT.

Even now, the camel, as a means of transportation seems, in some parts of the East, like a picturesque relic of the past. It is still very generally used in Syria, Egypt and parts of Palestine, where modern conveyances have not yet been introduced. Its slow, labored gait and clumsy aspect have few temptations for the European or American traveler, and the experience of a camel-back ride across the desert is not one likely to be soon repeated.

The Arab, however, be he merchant, Bedawin or sheikh, regards the camel as an indispensable companion in his wanderings. Our illustration on this page shows how fixed are the primitive habits of an ancient people. An Arab or Egyptian family, after a long and probably wearisome journey, have arrived at a village, where shelter and refreshment are to be had. The father and husband—evidently a man of some importance—rides ahead, attended by his servant, while the camel carries the rest of the household. In such a way, but with added dignity and stateliness, Rebekah might have traveled, guided by Abraham's trusted servant, to meet Isaac, her future husband. That the camel was a familiar beast of burden among the ancients, the Bible sufficiently proves. It was in general use in Arabia, Assyria, Upper Egypt and Persia, and in Syria and Palestine there were large herds of domesticated camels, used chiefly for commercial purposes in the caravan trade. Poetically called by the Arabs, "the ship of the desert," it well deserves the title for a more faithful servitor, nor a more sagacious. With a rare strength of vision, keen of scent and sure-footed, it displays a remarkable faculty in finding its way amid the seemingly trackless wastes of sand in the Eastern deserts.

QUESTIONS AND ANSWERS

Mrs. G. S., McMillans, Tenn. 1. Was Paul converted on the way to, or at Damascus? 2. How old was he when converted, and at what age did he die? 3. What is our national flower?

1. He was converted at a point near Damascus—not in the city itself. His own statement of the event can be found in Acts 9:3; 22:6, and 26:12. 2. He was born one year after Christ, and at his conversion was from 33 to 35 years old, dying at 65. 3. There is no national flower, properly speaking, although many have conferred such a distinction upon the golden rod.

Lutheran, Germantown, Pa. Who was the architect of the new Church of the Redeemer, lately consecrated by Emperor William in Jerusalem?

It is understood that the plan of the edifice was designed by the Emperor himself, although the details were no doubt worked out by a professional architectural draughtsman. The Emperor submitted his plans to experts, who suggested a few slight alterations, after which they were adopted practically entire.

Arnold, Hot Springs, Ark. Should a Christian never retaliate? Should he permit himself to be imposed upon?

A Christian should never retaliate; nor should he suffer himself to be imposed upon, when possible to avoid it. Between retaliation and the suffering of imposition, he should, however, accept the latter, if retaliation implies his committing any act of vindictiveness unbecoming a Christian. Our Lord's words upon the subject are plain. Read the fifth and eighteenth chapters of Matthew. St. Paul says repeatedly, "Love is the fulfilling of the law." Retaliation is contrary to the spirit and letter of this. But while we are told to love our neighbor as ourself, we are not told to love him better; and self-protection, in a wise and proper spirit, is a duty.

A number of answers have been received from readers in solution of this Scripture puzzle, which appeared in THE MAIL-BAG of Oct. 26: "What is the name of the apothecary's son mentioned in the Bible?" The correct answer is found in Neh. 3:8, the name being Hananiah.

Answers have been received from Mrs. Mary Culberson, Dowds, Ia.; Mrs. S. T. Cooper, Saranac, Mich.; Mrs. Matthew Miller, New York City; R. B., Cedarwood, Ind.; M. E. Stolls, Monroe, Ia.; William C. Michener, Parkersburg, Pa., and many others.

M. L. L., Worcester, Mass. Who were Mrs. Elizabeth Ross's ancestors?

She was the daughter of Rebecca and Samuel Griscom, a Quaker family of Philadelphia. Mr. Griscom was one of the builders of Independence Hall.

Doubtful, Richmond, Va. 1. Certain denominations do not condemn theatre-going, card-playing and dancing, in moderation. Should we, according to a recent answer in your journal, condemn them as hypocrites? 2. Is not a pure moral play such as those of Shakespeare an innocent recreation for a Christian?

1. Christ's own law forbids such a condemnation. He said, "Judge not that ye be not judged." Every man must decide these matters for himself. Our opinion was given conscientiously and must be taken for what it is worth. We believe that those amusements are detrimental to spiritual life and growth. We think, too, that even those who indulge in them feel them to be so. If a father is sending his son into the city to live, away from the care of a pious home, do you think he would feel quite as secure of his turning out a good man, if he indulged in those amusements, as he would if he knew that he did not? 2. There are many plays that are innocent and no harm might come from seeing them performed. But the association of the theatre, where one would have to go to see them, is harmful, and if the habit of theatregoing is formed, the care and discrimination exercised at first are apt to be the exception. If you notice the posters used by the theatres, you will see that the majority of them appear to think that their patrons need to have evil suggestions.

V. F. W., Goshen, Ia. 1. What is the Lord's Prayer? 2. Did Solomon write the proverbs in it?

1. The theory of the Higher Critics is that several writers contributed to each book of the Bible, or that there was one original work and it was edited by some person and re-edited by a later scholar and in some cases by a third; or that some writer compiled the books from a number of different sources. The Polychrome Bible is an analysis based on this theory. The parts supposed to have been written by one writer are all printed in one color and those by another writer in another color. The analysis is based on supposed differences in literary style or on the use of certain words. For example, there are passages in which the word God is Elohim and in other passages the word used is Jehovah. The critics think they are by different authors. On the other hand, their opponents contend that each book is by one author. 2. The Polychrome Bible is published in separate books and is not yet complete. Judges, Leviticus, Psalms, and Isaiah have appeared. They are published by Dodd, Mead & Co., New York.

D. M. S., Burlington, Vt. What is the meaning of the terms often used of high and low church?

They are generally used in reference to the Protestant Episcopal Church. When it was organized, it was hoped that all the English people would belong to it, and, therefore, its creed and articles were made comprehensive. Thus people may be in the church whose belief differs but little from the Roman Catholic, and others whose creed differs but little from the Methodist Episcopal. The former, who are called high church, like an ornate service, call the communion table an altar, and have lighted candles on it in the daytime, practice auricular confession, and believe that the clergyman's words at the communion service actually turn the bread into the body of Christ. People of the low church like a plain service and preach the necessity of a new birth through faith in Christ, and the incapacity of ceremonies and forms to save the soul. Between these two sections, as wide asunder as the poles, there are various degrees, and there are Protestant Episcopal churches which do not go to either extreme.

Student, Aurora, Neb. 1. There is an old proverb which says, "There are two things one should never be angry with." What are these two? 2. Who is the author of the proverb?

1. One old saying which reads like this: "Two things a man should never be angry at; what he can help and what he can not." The same idea, we believe, is expressed in various ways in different languages. 2. We do not know. It antedates our memory.

Student, Dayton, O. What are the proofs or evidences of identity in the case of the home of the Virgin, in Jerusalem, which the Sultan recently presented to Emperor William, and the latter afterward transferred to the Pope?

It is difficult to establish the validity of such a claim at this late day, in the absence of any documentary or other substantial evidence. There are many places in Palestine associated by tradition with the home life of the parents of Jesus. In Nazareth the ruins of what is declared by the guides to have been the house occupied by Joseph and Mary are still pointed out to visitors. At the same time, there is at Loreto, in Italy, a building called the *Santa Casa*, or "Holy House," which monkish legends declare to be the identical dwelling of Joseph and Mary in Nazareth, miraculously preserved, and transported by angelic hands to its present location. There is something quite as mysterious about the newly-found home of Mary in Jerusalem. A two-story building now stands upon the spot, where, according to the latest claim, once stood the dwelling in which the Virgin dwelt with her Son, during the last three years of his life on earth. It is worthy of remark that the claim is of very recent date, and the existence of the "Home" has till now been unknown to even the most careful investigators.

L. A. K., Jackson, Wis. Would you kindly inform me how, and why, Thanksgiving is celebrated over our broad land? Kindly answer this in an early issue.

The history of the American Thanksgiving is as follows: The Pilgrim Fathers, immediately after their first harvest, decided to have some celebration of a character similar to the English harvest home festival, which was held at full moon in September. Governor William Bradford and his little company had sowed some peas, corn, and barley, and reaped a very meagre crop. Death had been busy among their number; yet notwithstanding their afflictions, they found cause for thanksgiving. The governor sent four men out to the woods to hunt wild turkeys, and the game they caught was cooked in Dame Brewster's house. The colonists invited Massasoit, sagamore of the Wampanoags, and ninety of his braves, to share in the celebration. This was the first American Thanksgiving. The dinner was eaten on Saturday, the last day of several devoted to festivities. On the next year they had another Thanksgiving, and then the custom was taken up in New York and one or two other sections in an intermittent way. In 1863 President Lincoln appointed Nov. 26 as a day of national thanksgiving, which was the first occasion of its being kept by our people as a nation. It is now very generally observed, north, south, east, and west.

Ellen R., Montpelier, Vt. Which is the wealthiest State in the Union?

The answer must depend upon the point of view—whether agriculturally, in minerals or in commerce. New York State owns one-eighth of the entire wealth of the country, with Pennsylvania and Illinois next in order. In proportion to population, however, Nevada, Arizona, Minnesota, Wyoming and Washington are the richest in the order given.

A FRUIT DISPLAY IN THE STREETS OF HAVANA.

The fertility of Cuba's soil is proverbial. Almost every kind of tropical fruit is produced in abundance, and the great variety that is heaped in tempting piles upon the fruit-stalls attracts the eye and tempts the palate of the visitor. Some of the fruit-stands are very picturesque. Cocoanuts, pineapples, oranges, lemons, limes, yams, bananas and nuts of various sorts are a few of the common products sold in the markets.

Rev. J. M. S. Isenberg, Spring Cit[y], Pa., writes:

The Church of the Redeemer, consecra[ted by] Emperor William in Jerusalem, is a German [Evan]gelical Church, *i. e.*, one representing th[e United] Church of Germany, which is a union of th[e Lutheran] and Reformed Churches, effected [by] Frederick Wm. III., and more closely un[ited in] 1830 by the introduction of a common liturg[y].

Inquirer, Alameda, Cal. What proportion [of Japa]pan's population has accepted Christ?

This is a question which cannot be ans[wered] with definiteness. There are, however, o[ne] hundred and eighty-five times as many h[eathen] temples as there are Protestant Ch[ristian] workers, so we cannot expect the pro[portion] to be very large.

Emma S., Covington, Ky. We speak o[f one's] character and of his reputation. What [is the] difference, and which should we value m[ost]?

Reputation is what the world takes us [for]; character is what we really are. Chara[cter is] priceless—the true jewel in the crown. [It] should be preserved with the most scru[pulous] care, as the blighting of reputation ma[y ruin] the influence and usefulness of a lifetim[e], although the real character remain unsull[ied].

Mr. H. M. Sheerar, Wellsville, N. Y., [calls] attention to an arithmetical coincidence [which] may be of service in fixing in the memo[ry the] number of books in the Bible. As to t[he Old] Testament: take the number of letters [in the] word "old," three, and the number in th[e New] Testament, nine, and put them togeth[er] you have thirty-nine, the number of bo[oks in] the Old Testament. As to the New [Testa]ment: the number of letters in the [word] "New," three, multiplied by the numbe[r in the] word Testament, nine, gives t[wenty-]seven, the number of books in th[e New] Testament.

G. H. M., Hampton, Va. 1. What [is the] form of the government of M[exico]? 2. Is there any connection b[etween] church and State? 3. Is not [nearly] the entire population Roman C[atholic]? 4. How long since Protestant miss[ionary] work began there? 5. What is th[e popu]lation of Mexico?

1. It is modeled on our own [gov]ernment; there are twenty-seven [States], two territories and a Federal Di[strict]. The Presidential election occurs [every] fourth year; the Government [is] vided, like our own, into three [depart]ments, legislative, judicial and [execu]tive. 2. No. 3. Yes. 4. Abo[ut] years ago; the Friends entered M[exico] in 1871 and were quickly follow[ed by] Presbyterians, Congregationalists, [Meth]odists, and other denominations. 5. Nearly 13,000,000.

A. L. M., East Los Vegas, New Mex. [What] is the scope of a civil service ex[amina]tion?

The Fourteenth Report of the [United] Service Commission defines three [grad]es. The first general class is divided [into] what is known as the first, second [and] third-grade examinations, and a [class] testing applicants for the positio[ns of] ordinary clerks, messengers, etc. [The] third requires ability to read, write, [and] substract, multiply and divide [whole] numbers, and a knowledge of U[nited] States money. The second gra[de] quires, in addition a knowledge o[f] ple operations in common and de[cimal] fractions, while the first requires [a] knowledge of English and arithm[etic] is necessary to conducting bu[siness] correspondence and solving ord[inary] business problems. Examina[tion] for the second general class usua[lly] quires scholastic ability in connection [with] some special or unusual training as for st[eno]raphers, book-keepers, weather obse[rvers], draftsmen, civil engineers, etc. In the [first] general class, known as the trades-exa[mina]tions, applicants as skilled mechanics, P[rinters], stance, have been accepted as comp[etent] although unable to read or write.

Constant Reader, Philadelphia. 1. Prote[stant], we believe. 2. Robert Burns.

Annetta B., Northville, S. D. Write to [the] Department, Washington, D. C.

C. A. R., Bridgeport, Vt. You can procure [a] sending twenty-five cents to this office.

Miss J. W. Walkup, N. C. We never eng[age in] such contests. They are usually catchpenny a[ffairs].

Asbery Campbell, Sanborn, Colo. Write to [Tay]lor University, Upland, Ind., for all inform[ation].

Subscriber, Oklahoma City. The suggest[ion of] partial disarmament is not a new one b[y any] means.

Constant Reader, Camden, N. J. You ca[n find] the curse Gen. 9:25 but there is nothing i[n the] Bible to show the identification.

Subscriber, R., Vt. We caution you against [send]ing money to people who cannot be vouche[d for]. We have no means of getting the information.

Inquirer, San Diego, Calif. There is no [such] book in existence. Any one purporting to do [such] things as you suggest would be unworthy of [confi]dence or even of attention.

S. J. P., Spokane Falls, Wash. Your que[stion] has been answered more than once in these [colu]mns. Your contention is based on a liter[al] that is not applicable to these times.

Chaplain Orville J. Nave, U. S. A., Fort Mc[Pher]son, Ga., writes that he needs magazines and [other] reading matter for the garrison reading room and hospital. There are about 400 sick soldiers at [the] McPherson at present.

SEEKERS AFTER A HOLIER LIFE.

A Movement Originating at Keswick, England, Twenty-Three Years Ago, which is Spreading Over The Whole World—Its Principles and Leaders.

ONE of the most remarkable religious movements of modern times, which is now gradually affecting spiritual life in this country, is that which is known as the Keswick Movement." It acquired its name from the fact that the meetings with which it originated were held in the town of that name, situated in the beautiful lake country of northern England, where the poet Wordsworth lived and died. The doctrine taught at Keswick have permeated the religious life of England and are being practised in pulpits of all denominations in the cities and country districts. During the past two or three years through the labors of Mr. D. L. Moody, they have been preached in this country by the two pastors who went to Northfield at his invitation. They are not new doctrines. Indeed, in their essence they are as old as Christianity itself. But Christian people have lost sight of them, or rather, they have treated them as theories having no practical bearing on their present life. The blessings to which they refer, were relegated to the distant future, when, having done with the body, they entered into the presence of God. The new teaching insists that they may be enjoyed in this life and that Christ intended his followers to have them all through their

MR. ROBERT WILSON. REV. W. HASLAM. REV. W. WEBE-PEPLOE. REV. G. C. MORGAN. REV. G. H. C. MACGREGOR.

LEADERS OF THE KESWICK MOVEMENT.

which made so many lives a painful and shameful oscillation between good and evil. Both men were seeking just that blessing, and the speaker's confident assurance made a deep impression upon them. They thought about it and prayed about it and they came to believe it true. They earnestly sought the blessing, and their experience convinced them that this was the remedy which caused Paul to exclaim, "I thank God through Jesus Christ our Lord." In the following year, they invited a number of friends to meet them at Keswick, where Canon Battersby's church was. There they related their experience and so many of their friends followed their example, with such delightful results to their own souls, that it was determined to hold a similar meeting every year. Since that time, now twenty-three years ago, every summer, hundreds of Christian people have spent ten days or more at Keswick, in conferences that have sent them back to their homes rejoicing. Canon Battersby who used to welcome them, died in 1883, but Mr. Robert Wilson still issues the invitations for the annual conference and presides at its sessions.

A TENT MEETING AT KESWICK.

Among the speakers who are most prominent in these annual gatherings is Rev. G. H. C. Macgregor, M. A., who is pastor of a Presbyterian church in the western part of London. Our readers will remember him as one of the two speakers who preached daily at the Northfield convention this summer. The other, Rev. G. C. Morgan, is pastor of a Congregational church in North London. Mrs. M. Baxter, whose articles on the Sunday School lessons appear in this journal, is another welcome and regular speaker, as are also Rev. W. Haslam, Rev. Evan H. Hopkins, Rev. J. J. Luce, of the Protestant Episcopal Church: Dr. F. B. Meyer, Dr. Elder Cumming, Rev. H. W. Webb-Peploe, Pastor Monod, of France, Dr. Andrew Murray, of South Africa, Rev. H. B. Macartney, of Melbourne, Australia, and many other eminent ministers of various nationalities. Daily meetings, beginning with a seven o'clock prayer meeting, are held in a large tent, but of late years it has been necessary to hold overflow meetings in a drill hall and in a lecture hall, owing to the large number who come. The following significant suggestions to visitors show the spirit that animates the leaders of the conference:

(1) Come waiting on the Lord, desiring and expecting blessing to your own soul individually. (2) Be ready to learn whatever God may teach you by his Word, however opposed to human prejudices and traditions. (3) Heartily renounce all known evil, and even doubtful things "not of faith." (4) Lay aside for the time all reading except the Bible.

"There could be no better place than Keswick," says one who has attended many of its conferences, "for the search for the quiet peace and calm, unwavering faith that should dominate the Christian's life; the soaring mountain heights; the cool, unfathomed depths of the Derwentwater; the richness of the verdure; the stillness of all nature, are instinct with the spirit that soothes the nerves and brings repose into the troubled soul." It seems to echo the voice of the Master:

Come ye yourselves apart and rest awhile.
Weary, I know it, of the press and throng;
Wipe from your brow the sweat and dust and toil,
And in my quiet strength again be strong.
Then fresh from converse with your Lord, return,
And work till daylight softens into even:
The brief hours are not lost in which ye learn
More of your Master and his rest in heaven.

THE TOWN OF KESWICK IN CUMBERLAND, ENGLAND.

(Where Conferences have been held since 1875.)

Keswick teaching has, of course, been misunderstood. The following summary of its principles, presented by Rev. Evan Hopkins, explains the beliefs of the leaders: "Scripture describes a Christian life considerably in advance of that which is ordinarily attained—a life of rest, of victory, of unbroken communion, of power. Our aim is to know how to live that life.

"We teach, *not sinless perfection*—the eradication of the evil nature, the removal of the tendency to sin, but that this evil may be continuously counteracted, so that though present it will not have dominion over us.

"There will *not be freedom from sins of ignorance*; none can ever say, 'We have no sin.' But there may be an obedience to the light which keeps 'the conscience void of offence toward God and man.' We may walk so as to have the testimony which Enoch had, that we 'please God.'

"There will *not be freedom from conflict*, but it is needful to distinguish between conflict with sin and rebellion against God. The former we shall have to the end: the latter ought not to be.

"It is *not a life of indolence*, of quietism: but service becomes different in its character. It is no longer performed in the energy of the flesh, but is the result of divine power working within.

"It is *not a state in which there is no advance*, but it recognizes the difference between the conditions upon which growth depends and the growth itself."

To objectors who contend that the condition thus described, is the result of a growth in grace, not of an instantaneous, or at least sudden, act of Christ, the Keswick teachers reply with a homely illustration. One of them said that his wife had a severe fall, in which, as it was supposed, her ankle was sprained. It seemed to be developing permanent lameness, and the pain instead of diminishing, as the surgeon predicted, gradually increased. Finally her husband decided to take her to an eminent surgeon, who performed an operation in which one of the small bones of the ankle, which had been displaced, was put back in its proper position. From that time the limb began to recover. Certain directions had to be observed: great care had to be taken: but the woman could walk for miles and the pain was gone. Putting the bone in place began the process of cure. This is what the Keswick teachers understand by perfection. Christ gives the necessary change which puts the spirit in its proper condition. He sets the will right with himself, with a view to growth and further development, by processes of his own, with which his child must co-operate by care and attention. This, they hold, is the secret of holiness and power.

THE METROPOLITAN PULPIT

OUR BIRTHRIGHT.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: John 18: 37, ... *To this end was I born.*

AFTER Pilate had suicided, tradition says that his body was thrown into the Tiber, and such storms ensued on and about that river that his body was taken out and thrown into the Rhone, and similar disturbances swept that river and its banks. Then the body was taken out and moved to Lausanne, and put in a deeper pool, which immediately became the centre of similar atmospheric and aqueous disturbances. Though these are fanciful and false traditions, they show the execration with which the world looked upon Pilate. It was before this man when he was in full life and power that Christ was arraigned as in a Court of Oyer and Terminer. Pilate said to his prisoner: "Art thou a king, then?" and Jesus answered: "To this end was I born." Sure enough, although all earth and hell arose to keep him down, he is to-day empalaced, enthroned and coroneted king of earth and king of heaven. That is what he came for, and that is what he accomplished.

By the time a child reaches ten years of age the parents begin to discover that child's destiny, but by the time he or she reaches fifteen years of age, the question is on the child's lips: "What shall I do? What am I going to be? What was I made for?" It is a sensible and righteous question, and the youth ought to keep asking it until it is so fully answered that the young man, or young woman, can say with as much truth as its author, though on a less expansive scale: "To this end was I born."

There is too much divine skill shown in the physical, mental and moral constitution of the ordinary human being to suppose that he was constructed without any divine purpose. If you take me out on some vast plain and show me a pillared temple surmounted by a dome like St. Peter's, and having a floor of precious stones and arches that must have taxed the brain of the greatest draughtsman to design, and walls scrolled and niched and paneled, and wainscoted and painted, and I should ask you what this building was put up for, and you answered: "For nothing at all," how could I believe you? And it is impossible for me to believe that any ordinary human being who has in his muscular, nervous and cerebral organization more wonders than Christopher Wren lifted in St. Paul's, or Phidias ever chiseled on the Acropolis, and built in such a way that it shall last long after St. Paul's Cathedral is as much a ruin as the Parthenon—that such a being was constructed for no purpose, and to execute no mission, and without any divine intention toward some end. The object of this sermon is to help you to find out what you are made for, and help you find your sphere, and assist you into that condition where you can say with certainty and emphasis and enthusiasm and triumph: "To this end was I born."

First, I discharge you from all responsibility for most of your environments. You are not responsible for your parentage or grand parentage. You are not responsible for any of the cranks that may have lived in your ancestral line, and who a hundred years before you were born may have lived a style of life that more or less affects you to-day. You are not responsible for the fact that your temperament is sanguine, or melancholic, or bilious, or lymphatic, or nervous. Neither are you responsible for the place of your nativity, whether among the granite hills of New England, or the cotton plantations of Louisiana, or on the banks of the Clyde, or the Dneiper, or the Shannon, or the Seine. Neither are you responsible for the religion taught in your father's house, or the irreligion. Do not bother yourself about what you cannot help, or about circumstances that you did not decree. Take things as they are, and decide the question so that you shall be able safely to say: "To this end was I born." How will you decide it? By direct application to the only Being in the universe who is competent to tell you—the Lord Almighty. Do you know the reason why he is the only one who can tell? Because he can see everything between your cradle and your grave, though the grave be eighty years off. And besides that, he is the only Being who can see what has been happening in the last 500 years in your ancestral line, and for thousands of years clear back to Adam, and there is not one person in all that ancestral line of 6,000 years but has somehow affected your character, and even old Adam himself will sometimes turn up in your disposition. The only Being who can take all things that pertain to you into consideration is God, and he is the one you can ask. Life is so short we have no time to experiment with occupations and professions. The reason we have so many dead failures is that parents decide for children what they shall do, or children themselves, wrought on by some whim or fancy, decide for themselves, without any imploration of divine guidance. So we have now in pulpits men making sermons who ought to be in blacksmith shops making plowshares; and we have in the law those who instead of ruining the cases of their clients ought to be pounding shoe lasts; and doctors who are the worst hindrances to their patients' convalescence; and artists trying to paint landscapes who ought to be whitewashing board fences; while there are others making bricks who ought to be remodeling constitutions, or shoving planes who ought to be transforming literatures. Ask God about what worldly business you shall undertake, until you are so positive you can in earnestness smite your hand on your plow-handle, or your carpenter's bench, or your Blackstone's Commentaries, or your medical dictionary, or your Dr. Dick's Didactic Theology, saying: "For this end was I born." There are children who early develop natural affinities for certain styles of work. When the father of the astronomer Forbes was going to London, he asked his children what present he should bring each one of them. The boy who was to be an astronomer cried out, "Bring me a telescope!"

And there are children whom you find all by themselves drawing on their slates, or on paper, ships, or houses, or birds, and you know they are to be draughtsmen or architects of some kind. And you find others ciphering out difficult problems with rare interest and success, and you know they are to be mathematicians. And others making wheels and strange contrivances, and you know they are going to be machinists. And others are found experimenting with hoe and plough and sickle, and you know they will be farmers. And others are always swapping jack-knives or balls or bats, and making something by the bargain, and they are going to be merchants. When Abbe de Rance had so advanced in studying Greek that he could translate Anacreon at twelve years of age, there was no doubt left that he was intended for a scholar. But in almost every lad there comes a time when he does not know what he was made for, and his parents do not know, and it is a crisis that God only can decide. Then there are those born for some especial work, and their fitness does not develop until quite late. When Philip Doddridge, whose sermons and books have harvested uncounted souls for glory, began to study for the ministry, Dr. Calamy, one of the wisest and best men, advised him to turn his thoughts to some other work. Isaac Barrow, the eminent clergyman and Christian scientist—his books standard now, though he has been dead over two hundred years—was the disheartenment of his father, who used to say that if it pleased God to take any of his children away he hoped it might be his son Isaac. So some of those who have been characterized for their stupidity in boyhood or girlhood, have turned out the mightiest benefactors or benefactresses of the human race. These things being so, am I not right in saying that in many cases God only knows what is the most appropriate thing for you to do, and he is the one to ask? And let all parents and all schools, and all universities, and all colleges recognize this, and a large number of those who spent their best years in stumbling about among businesses and occupations, now trying this and now trying that, and failing in all, would be able to go ahead with a definite, decided and tremendous purpose, saying, "To this end was I born."

But my subject now mounts into the momentous. Let me say that you are made for usefulness and heaven. I judge this from the way you are built. You go into a shop where there is only one wheel turning, and that by a workman's foot on a treadle, and you say to yourself, "here is something good being done, yet on a small scale;" but if you go into a factory covering many acres, and you find thousands of bands pulling on thousands of wheels, and shuttles flying, and the whole scene bewildering with activities, driven by water, or steam, or electric power, you conclude that the factory was put up to do great work, and on a vast scale. Now, I look at you, and if I should find that you had only one faculty of body, only one muscle, only one nerve, if you could see but not hear, or could hear and not see, if you had the use of only one foot or one hand, and, as to your higher nature, if you had only one mental faculty, and you had memory but no judgment, or judgment but no will, and if you had a soul with only one capacity, I would say not much is expected of you. But stand up, oh! man, and let me look you squarely in the face. Eyes capable of seeing everything. Ears capable of hearing everything. Hands capable of grasping everything. Minds with more wheels than any factory ever turned, more power than any Corliss engine ever moved. A soul that will outlive all the universe except heaven, and would outlive all heaven if the life of the other immortals were a moment short of the eternal. Now, what has the world a right to expect of you? What has God a right to demand of you? God is the greatest of economists in the universe, and he makes nothing uselessly, and for what purpose did he build your body, mind and soul as they are built? There are only two beings in the universe who can answer that question. The angels do not know. The schools do not know. Your kindred cannot certainly know. God knows, and you ought to know. A factory running at an expense of $500,000 a year, and turning out goods worth seventy cents a year would not be such an incongruity as you, O! man, with such semi-infinite equipment doing nothing, or next to nothing, in the way of usefulness. "What shall I do?" you ask. My brethren, my sisters, do not ask me. Ask God. There's some path of Christian usefulness open. It may be a rough path, or it may be a smooth path, a long path or a short path. It may be on a mount of conspicuity, or in a valley unobserved, but it is a path on which you can start with such faith and such satisfaction and such certainty that you can cry out in the face of earth and hell and heaven: "To this end was I born."

Do not wait for extraordinary qualifications. Philip, the conqueror, gained his greatest victories seated on a mule, and if you wait for some comparisoned Bucephalus to ride into the conflict you will never get into the world-wide fight at all. Samson slew the Lord's enemies with the jaw-bone of the stupidest beast created. Shamgar slew 600 of the Lord's enemies with an ox-goad. Under God, spittle cured the blind man's eyes in the New Testament story. Take all the faculty you have and say: "O Lord! Here is what I have, show me the field and back me up by omnipotent power. Anywhere, anyhow, any time for God." Two men riding on horseback came to a trough to water the horses. While the horses were drinking, one of the men said to the other a few words about the value of the soul, then they rode away, and in opposite directions. But the words uttered were the salvation of the one to whom they were uttered, and he became the Rev. Mr. Champion, one of the most distinguished missionaries in heat lands; for years wondering who did for the Christian kindness, and not finding until in a bundle of books sent him Africa he found the biography of Br erd Taylor and a picture of him, the missionary recognized the face in book as the man who, at the wate trough for horses, had said the thing saved his soul. What opportunities have had in the past! What opportuni you have now! What opportunities will have in the days to come! Put your hat, O, woman, this aftern and go and comfort that young mo who lost her babe last summer. Pu your hat, O, man, and go over and that merchant who was compelled terday to make an assignment, and him of the everlasting riches remain for all those who serve the Lord. you sing? Go and sing for that man cannot get well, and you will help into heaven. Let it be your brain, tongue, your eyes, your ears, your he your lungs, your hand, your feet, body, your mind, your soul, your life, time, your eternity for God, feeling in soul: "To this end was I born."

It may be helpful if I recite my own perience in this regard. I started for law without asking any divine direct I consulted my own tastes. I liked l yers and court rooms and judges juries, and reveled in hearing the Frel huysens and the Bradleys of the N Jersey bar, and as assistant of the cou clerk, at sixteen years of age, I searc titles, naturalized foreigners, recor deeds, received the confession of ju ments, swore witnesses and juries grand juries. But after a while I fe call to the Gospel ministry and entere and I felt some satisfaction in the wo But one summer, when I was resting Sharon Springs, and while seated in e park of that village I said to myself, I have an especial work to do in world I ought to find it out now," with that determination I prayed as I never before prayed, and got the di direction, and wrote it down in my m orandum book, and I saw my life w then as plainly as I see it now. Oh not be satisfied with general directi Get specific directions. Do not shoo random. Take aim and fire. Con trate. Napoleon's success in battle c from his theory of breaking through enemy's ranks at one point, not tryin meet the whole line of the enemy's f by a similar force. One reason why lost Waterloo was because he did work his usual theory, and spread force out over a wide range. O Chris man, O Christian woman, break thro somewhere. Not a general eng ment for God, but a particular eng ment, and made in answer to pra If there are sixteen hundred mil people in the world, then there are sixt hundred million different missions to fill, different styles of work to do, dif ent orbits in which to revolve, and if do not get the divine direction there at least fifteen hundred and ninety-n million possibilities that you will mak mistake. On your knees before God the matter settled so that you can fir say: "To this end was I born."

And now I come to the climacteric sideration. As near as I can tell, were built for a happy eternity, all disasters which have happened to y nature to be overcome by the blood of Lamb if you will heartily accept Christly arrangement. We are all joiced at the increase in human longev People live, as near as I can obse about ten years longer than they used The modern doctors do not bleed t patients on all occasions as did the for doctors. In those times if a man fever they bled him, if he had consu tion they bled him, if he had rheumat they bled him, and if they could not m out exactly what was the matter they him. Olden time phlebotomy was dea coadjutor. All this has changed. Fr the way I see people skipping abou eighty years of age, I conclude that insurance companies will have to cha their table of risks and charge a man more premium at seventy than they u to do when he was sixty, and no m premium at fifty than when he was fo By the advancement of medical scie and the wider acquaintance with the l of health, and the fact that the peo know better how to take care of th

selv human life is prolonged. But do ou alize what, after all, is the brevity f d earthly state? In the times when peo lived seven and eight hundred a the patriarch Jacob said that his ea were few. Looking at the life of ve ungest person in this assembly and sup sing that he will live to be a nona- gen an, how short the time and soon gon while banked up in front of us is an ern ty so vast that arithmetic has not u enough to express its length, or bre h, or depth, or height. For a happy r y you were born, unless you run u lf against the divine intentions. If stan ng in your presence my eye should l on the feeblest soul here as that ul ill appear when the world lets it up, d eaven entrances it, I suppose I u be so overpowered that I should o lown as one dead. You have ex- d the family Bible and explored the m records, and you may have seen g reotypes of some of the kindred of e us generations, you have had photo- a taken of what you were in boy- or girlhood, and what you were ten a later, and it is very interesting to y to be able to look back upon pic- re of what he was ten, or twenty, or rt years ago; but have you ever had a pi re taken of what you may be and a ou will be if you seek after God d el the spirit's regenerating power? he shall I plant the camera to take p ture? I plant it on this platform. n t it towards you. Sit still or stand A ile I take the picture. It shall be s tantaneous picture. There! I e t. It is done. You can see the tu in its imperfect state, and get m idea of what it will be when r ghly developed. There is your u cted body, so brilliant that the n y sun is a patch of midnight com- re with it. There is your soul, so e at all the forces of diabolism could s t it with an imperfection. There o being, so mighty and so swift that h rom heaven to Mercury or Mars or i and back again to heaven would ot ary you, and a world on each fo r would not crush you. An eye t all never shed a tear. An energy t hall never feel a r. A brow that ll never throb with n You are young u though you died d epitude. You are a gain, though you g d or shivered r f into the tomb. u eryday associates t apostles and pro- and martyrs, and t alted souls, mas- n and feminine, of t centuries. The h gel to you no em- ra ment. God him- ur present and r ting joy. That n stantaneous pict- o what you may be, y at I am sure some y will be.

f ou realize that is n imperfect pic- re, y apology is what A stle John said: "It h t yet appear what sh l be." "To this end was I born." I d not think so I would be over- el d with melancholy. The world s ry well for a little while, eighty, or u ed, or a hundred and fifty years, a think that human longevity may yet e m oved up to that prolongation, for w re is so little room between our s and our grave we cannot accom- h uch; but who would want to dwell th world for all eternity. Some think e rth will finally be turned into e n. Perhaps it may, but it would av o undergo radical repairs, and re h eliminations, and evolutions, a olutions, and transformations in- te make it desirable for eternal res- enc All the east winds would have to co west winds, and all the winters ch l to springtides, and all the vol- no extinguished, and the oceans ha l to their beds, and the epidemics or en entrance, and the world so fixed up t I think it would take more to re his old world than to make an en- el ew one. But I must say I do not ar here heaven is, if we can only get th whether a gardenized America, or an emparadised Europe, or a world central to the whole universe. "To this end was I born." If each one of us could say that, we would go with faces shining and hopes exhilarant amid earth's worst misfortunes and trials. Only a little while, and then the rapture. Only a little while, and then the reunion. Only a little while, and then the transfiguration.

In the seventeenth century, all Europe was threatened with a wave of Asiatic barbarism and Vienna was especially besieged. The king and his court had fled and nothing could save the city from being overwhelmed, unless the King of Poland, John Sobieski, to whom they had sent for help, should with his army come down for the relief, and from every roof and tower the inhabitants of Vienna watched and waited and hoped, until on the morning of September 11, the rising sun threw an unusual and unparalleled brilliancy. It was the reflection of the sun on the swords and shields and helmets of John Sobieski and his army coming down over the hills to the rescue, and that day not only Vienna, but Europe, was saved. And see you not, oh ye souls, besieged with sin and sorrow, that light breaks in, the swords, and the shields, and the helmets of divine rescue bathed in the rising sun of heavenly deliverance? Let everything else go rather than let heaven go.

What a strange thing it must be to feel one's self born to an earthly crown, but you have been born for a throne on which you may reign after the last monarch of all the earth shall have gone to dust. I invite you to start now for your own coronation, to come in and take the title deeds to your everlasting inheritance. Through an impassioned prayer, take heaven and all of its raptures.

WILLIAM PENN'S RESTING-PLACE.

The Ashes of the Great State Founder Lie in a Quiet English Village.

IN a little valley near the village of Chalfont St. Giles, not far from London, is an old Quaker meeting-house with a grass-grown church-yard adjoining. It is interestingly described by a writer in *Black and White*, who recently visited

THE OLD QUAKER MEETING-HOUSE AT JORDANS.
(In the grave-yard, nearby, William Penn is buried.)

the spot. He says: "This village is the place in which Milton took refuge when the plague was raging in London. Living or dead, no member of the Society of Friends could wish to find himself in a spot more in harmony with the simple tenets of his creed. It is just such a building as was common in the New World at the time when the religious refugees of Britain crossed the seas in search of that liberty of conscience denied them in the old home. On such rude wooden benches as still remain under that red-tiled roof, no rule of life would be more seemly than that preached by George Fox, and than the simple God's-acre which fronts the meeting-house there could be no fitter resting-place in which to await in quiet confidence that Day which will prove how far that creed was in harmony with absolute truth.

"For several miles around the district is rich in memories of the early Quakers. Near by was the peaceful home of the Penningtons, in which Thomas Ellwood was living as tutor, and from whence William Penn was to take his first and most beloved wife. The reason for this focussing of so many Friends within a small area was probably the same as that which drove the Covenanters of Scotland to seek refuge on the lonely moors; to-day, Jordans is sufficiently inaccessible, and two centuries ago it must have been an ideal haven for suspected religionists. More than two hundred years have elapsed since Jordans passed into the possession of the Society of Friends. It owes its name probably to a forgotten owner of the property, for it was not from a Jordan, but from one William Russell, that, in 1671, Thomas Ellwood and several others acquired the land on behalf of the Society. The idea of a meeting-house seems to have been an afterthought; it was as the burial-place simply that Jordans was originally purchased. But the meeting-house was not long in following, for seventeen years later there is authentic record of its existence. Probably some generations have passed since regular meetings were held in this rude temple, but twice every year—on the fourth Sunday in May and the first Thursday in June—set gatherings are held to keep alive the continuity of Quaker teaching within these walls.

SENOR FELIPE AGONCILLO.

"But it is because of its graves and not on account of its meeting-place that Jordans attracts so many pilgrims year by year. For a century and a half there was nothing to distinguish one mouldering heap from another. Here is the account which Dixon, one of Penn's most competent biographers, wrote of his visit to the place in 1851:

Nothing could be less imposing than the graveyard at Jordans; the meeting-house is like an old barn in appearance, and the field in which the illustrious dead repose is not even decently smoothed. There are no gravel walks, no monuments, no mournful yews, no cheering flowers; there is not even a stone to mark a spot or to record a name. When I visited it with my friend Granville Penn, Esq., great-grandson of the State-Founder, on the 11th of January this year, we had some difficulty in determining the heap under which the great man's ashes lie. Mistakes have occurred before now, and for many years pilgrims were shown the wrong grave!

"With the laudable desire of helping pilgrims to distinguish the right shrine, Mr. Dixon prepared a simple ground plan of the graveyard, and the positions of the small headstones which mark the graves to day correspond with that plan to a large extent."

It has been claimed by some writers that Penn's remains were taken to Philadelphia, and that there is now no substantial evidence that they ever rested beneath the stone which is now pointed out as his in the old Chalfont St. Giles graveyard. This, however, those who are best informed, positively deny. In England, at least, it is generally regarded as conclusive that the ashes of the great Quaker and State-Founder are undisturbed in their narrow resting-place, as Mr. Dixon has faithfully described it.

It was recently suggested that Penn's remains be transplanted to a memorial in the heart of London—to the Old Bailey, which was the scene of his vindication of the right of a jury to render a verdict contrary to the dictation of a judge; but thus far nothing has been done to disturb the quietude of his last resting-place.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

The Peace Commissioners' Work.

Not Yet Certain That It May Not Prove Resultless — Spain's Representatives Cling to the Philippines.

AS was foreshadowed in recent letters from THE CHRISTIAN HERALD'S Paris correspondent, the task before the Joint Peace Commission has proved by no means an easy one. More than once the Spanish commissioners have threatened to break off negotiations, finding our representatives resolute and unyielding in their attitude on certain points vital to the interests of Spain. After a long discussion of the Cuban debt, which Spain's representatives vainly endeavored to persuade the United States to assume, the subject was temporarily laid aside, and the Philippine question taken up. Spain's opposition to the American claim for the cession of the entire group of islands was prompt and emphatic. It is not known officially that any ultimatum demanding their cession was actually submitted by Judge Day and his associates, but, in any event, an intimation of such a demand appears to have been made and rejected. It was further reported, also unofficially, that Spain had demanded $240,000,000 in return for the cession of the archipelago, that amount being asked as an equivalent of the Cuban and Philippine debts, which Spain would then have to assume. It is not believed that Spain will abandon the conference, notwithstanding the ominous threats to that effect, and the closest observers are still hopeful of a friendly solution of all the questions at issue.

Mr. Ruyl, a correspondent in Paris, sends some interesting facts concerning Senor Felipe Agoncillo, whose portrait we publish on this page. Senor Agoncillo is a unique personality, and his presence in Paris has aroused much curiosity. The correspondent writes: "He is the delegate for Aguinaldo, the self-styled 'president of the Philippine Islands,' as he said to me, when I saw him in his room at the Continental Hotel, not 'dictator,' as some journals had published. His presence here is not readily understood, as he has no credentials, and he does not contemplate seeing any of the commission. He does not speak English, although he understands it quite well. He relies on his secretary, Senor Sixto Lopez, to act as his interpreter.

"When I saw him he was busily engaged writing a letter to Manila, yet he immediately stopped his work to chat. His duty, he said, was to keep Aguinaldo informed as to the results of the commission's work. He is a small, swarthy man, with prominent cheek bones, and eyes a little aslant. He might be mistaken for a Japanese."

The Hot Axle.

Men make the mistake of working according to their opportunities, and not according to their capacity of endurance. "Can I run this train from Springfield to Boston at the rate of fifty miles an hour?" says an engineer. "Yes!" "Then I will run it, reckless of consequences.' "Can I be a merchant, and a president of a bank, and a director in a life insurance company, and a school commissioner, and help edit a paper, and supervise the politics of our ward, and run for congress? I can!" the man says to himself. The store drives him. He takes all the scoldings and frets and exasperations of each position. Some day, at the height of the business season, he does not come to the store; from the most important meeting of the bank directors he is absent. In the excitement of the political canvass he fails to be at the place appointed. What is the matter? His health has broken down. The train halts long before it gets to the station. A hot axle!

The Sunday School

A TEMPERANCE LESSON.

S. S. Lesson for Nov. 27. Proverbs 4 : 10-19, Golden Text Prov. 1 : 10.

BY MRS. M. BAXTER.

"MY son, if sinners entice thee, consent thou not." Never argue with temptations to sin. Everything which presents itself to us is either right or wrong. Our standard may not be a correct one, but we are responsible for the light we have, and not for the consciences of other men. "To him that esteemeth a thing to be unclean, to him it is unclean (Rom. 14: 14); and a man who, under the pressure of another, does that which he esteems to be wrong, carries with him a defiled conscience (I. Cor. 8 : 7). Oh, the misery of a heart which condemns and a conscience which is defiled! Such a conscience either becomes paralyzed, and ceases to act, or it becomes morbid, and is a source of continual misery, producing dissatisfaction with oneself or laying the blame on others—as Adam and Eve did, on one another and on the serpent — instead of frankly acknowledging personal culpability, confessing sin and seeking pardon.

"If sinners entice thee." Where do sinners entice? They do not venture themselves into "the path of the just;" they are not to be found within "the strait gate" and on "the narrow way;" they keep on "the broad way that leadeth to destruction." "Enter not into the path of the wicked." Before sinners can entice any man, he must place himself within their reach. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Ps. 1. : 1). "But," many will say, "how can we avoid it? My brother, living in the same house with me, sharing the same room, eating at the same table, is continually pouring into my ears just what inflames my passions and kindles the desire to sin, and I cannot get away from it." God says, "Consent thou not" If you, young man, stand on the side of God, his presence with you will be such that your brother will not continue to tempt you if he finds in you no response.

Another will say, "My fellow-clerk in the same office is continually telling me how easily money is made in betting and gambling transactions. I am very short of money; why should I not try my luck? If I do not, others will, etc., etc." Oh young man, can you say you do this thing for the God who created you for his glory, or for the Saviour who bore your sins that he might be just to forgive you your sins and to cleanse you from all unrighteousness? You are not bound to listen; by turning a deaf ear you may lose your friend, but you will not lose your soul. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away. For they sleep not unless they have done mischief; and their sleep is taken away unless they cause some to fall" (Prov. 4 : 14-16). "If sinners entice thee, consent thou not"

One who is born again of the Spirit of God, by his very new life, hates sin; there is something in him which repulses the first advance of the enticement to sin; he has entered upon another world than that of the sinner who seeks to draw him away, and he will seek to draw to Christ the very sinner who seeks his downfall. Such is the instinct of the new man. It is as unnatural for "a new creature" to desire to sin against God as it is for a sinner to desire to glorify God and the life of Christ in a believer must run very low if he makes the excuse that the enticements of sinners are too strong for him to resist. And yet it is only he that abideth in Him that sinneth not (I. John 3 : 6). Just as a king who forgets himself may be unkingly, and by his actions belie his high position, so can one of God's kings and priests walk unworthily of his divine royalty by succumbing to the enticements of sinners.

Ahab was a king, but in his despicable action with Naboth, under the Satanic influence of Jezebel, he belied his princely character. How much more terrible is the fall of one who has been enlightened, has tasted of the heavenly gift, been made partaker of the Holy Ghost, tasted the good Word of God, and the powers of the world to come (Heb. 6 : 4-5), if he falls away into the degradation of the drunkard, the backbiter, the unclean, the dishonest, or the liar! Such find that "the way of the wicked is darkness; they know not at what they stumble." They discover that the very bread of those who have enticed them is wickedness, and their very drink is violence. How can it be otherwise? The prince of darkness dwells within them, and he was a murderer from the beginning (John 8 : 44).

"The Path of the Just is as the Shining Light." "The Way of the Wicked is as Darkness."

The wise king of Israel says: "Hear my son, and receive my sayings, and the years of thy life shall be many" (ver. 10). Listening to God not only saves us from listening to sinners, but it also prolongs our own life. The worry, the harrass, the anxiety, the pressure, which an uneasy conscience produces, may go far to shorten life, while the knowledge of the will of God and oneness with His will bring into life a calm and steady peace, which circumstances have no power to interrupt." "I have taught thee in the way of wisdom, I have led thee in paths of righteousness." According to a literal translation, verse 12 runs: "As thou goest, step by step, thy way shall be opened up before thee, and when thou runnest thou shalt not be left to stumble." What a contrast between the sure leading, step by step, of our most loving and merciful heavenly Father—every step made ready and possible for our tread, every step an advance upon the previous one, every step a walking with God—and the path of the wicked, which is darkness, and they know not at what they stumble!

So guided, so guarded, we can understand that "the path of the just is as the shining light that shineth more and more unto the perfect day." A man or a woman walking with God becomes luminous; such give forth light. All unconsciously to themselves what they do and how they do it becomes a light to others. Paul knew this well when he could say: "Be ye followers of me, even as I also am of Christ" (I. Cor. 11 : 1). What light has come into the world through the simple, straight life of obedience and faith lived in this world by the recently departed Mr. George Muller!

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

SUCH a book as this of Proverbs ought to have the attention of even the most irreligious people. It has little to say of God, or of a future life, or of religion, and nothing to say of Christ. It takes a view of this life only, and without taking anything else into account, it shows that on even this low plane it is better to be a good man than a bad one. The author of the Proverbs was a close observer, and his opinion is that even if death were the end of all things, the virtuous, temperate, industrious, honest man has a better time than the lazy, pleasure-seeking, dissolute, dishonest man. To the young man starting in life he says that it pays to lead a clean, upright life. He does not warn the wrong-doer of a judgment day and of the wrath of God, but assures him that in this life the time will come when he will be sorry for every step he has taken out of the path of rectitude. If the young man wants to have a long life, to be prosperous, to be happy, to enjoy public respect, and have an honored old age, the surest way is to be good. He might have appealed to higher motives, and taken a wider view, but he is content with showing that if there were no other world than this, the young man at the parting of the ways will consult his own interests by choosing the right and the good.

The years of thy life shall be many. Yet there are many good people who die young. Solomon's meaning was that vi... and the course he was inculcating tend... long life. We know that this is true. If ... men are stricken down with the same fe... or sustain severe physical injury, and ... of the men has been a drinking, disso... man, and the other a man of clean ... stemious life, the latter will have the b... chance of recovery. All other things b... equal, the young man who follows S... mon's precepts is more likely to reach ... age than he who gives himself to vice ... idleness. Mr. Chauncey M. Depew, for ... President of the New York Central R... road, now sixty-four years of age, ... speech to railroad men, is quoted as ... ing that he had been at the trouble to ... out the present condition of a large n... ber of young men who began life a... the same time as himself. Some ... working-men, some were merchants, ... ufacturers, doctors, or lawyers. Wit... a single exception, every one who ... young man was addicted to intoxica... liquor, even in moderation, was d... Not one of them had reached his age ... visiting his native town he found tha... the friends of his youth, the only ... still living were those whom he knew ... church-going, steady, industrious, abs... ious young men.

I have led thee in right paths. It these are the words of Solomon, a... he was talking to his son, Rehoboam. ... is not much to be said for the resul... his training, but then Solomon did ... add example to his precepts. Per... Rehoboam might have turned out a ... ter man than he did, if he had seen ... father living a godly life, instead o... life of an Oriental Sultan. There ... fact more conclusively proved by ex... ence than that sober men and women ... most surely made such by early train... When a boy sees no intoxicating li... in his father's house, and when he f... the habit of satisfying his thirst ... water, and learns to like it as the best ... erage, he very seldom, if ever, succu... to the liquor habit in his manhood. T... is no more effectual protection ag... drunkenness that a father can give hi... than that of early training and exa... in total abstinence. A young man, ... came from a country home to New Y... obtained a situation as working t... The men in his room were all drin... men, and they assured him he could ... bear the strain of city life without st... lants. "I will wait and see," he ... "Water suited me at home, and I ... see why it should not here." He is ... the foreman of the shop. The propri... found that his head was always clear, ... that he was never absent on a "drin... bout." More than this, he has stood ... strain of city life better than his fe... workmen who drank.

Avoid it, pass not by it. That is ... safe course. Of the young men who ... to see life and to know what wicked ha... are like, few escape being drawn into ... maelstrom. They go at first to look ... just to satisfy curiosity, but they re... usually persuaded to have one drink ... end by becoming vicious. When a ... begins to indulge in intoxicating li... the way is opened to other sins. The ... an old legend that the Apostle Joh... his old age, was much distressed by ... fall of a promising young convert. He ... summoned Satan to appear before ... and reproached him for ruining so ... a youth. Satan is said to have rep... "I found your good youth on my gro... so I took him." The wise king's cou... to avoid the places in which Satan ... should be taken by every youth who wi... to live a clean life.

The wine of violence. "I want to ... a word to young men," said a convi... murderer, who was permitted to s... from the scaffold, before he was han... "I am being justly punished for my c... and have nothing to say in self-defe... but I want to utter a warning. The m... killed was my friend, and I had a ... regard for him. When I was sob... would have served him in any w... could. But on that day I had been dr... ing. I had wine with my dinner an... seemed to send the blood coursing thr... my veins. After that I had whiskey ... became a madman. It only need... little teasing to make me murderous. I ... cannot bear to tell you how I killed h... but I want to say to you, don't touch ... accursed stuff. A very little will ... your better feelings, and a little more ... turn you into a wild beast."

THE KAISER'S PILGRIMAGE ENDED.

After Dedicating the New Church, Praying for the World's Peace and Visiting the Sacred Places he Begins his Return Journey.

EMPEROR WILLIAM'S journey to Palestine is practically over, and his face is now turned toward home. The imperial visit was shortened, it is said, by the exciting news from Europe and the forebodings of war, in which England, France, and, possibly, Germany's ally, Russia, might be involved. Further, it was believed that the Emperor's doings in the Holy Land and his friendly hobnobbing with the Sultan had not been favorably regarded at St. Petersburg, and intimation to that effect had not been lacking. Whatever the real cause, it is certain the original program of the royal tours was abbreviated considerably to save time. A projected trip to Jericho was abandoned, and several of the other features of the tour were omitted.

THE IMPERIAL PILGRIM.

While in Palestine, however, the Kaiser has been extraordinarily active in sightseeing, and has made the best use of his time. One of the most interesting events during the tour was a visit to Mount Zion, where, in the presence of the imperial party, the German flag was hoisted over a piece of ground which popular tradition assigns as the abode of the Virgin Mary, and which the Sultan had presented to his royal guest. This particular spot is one of many which are shown to travelers as having been the scenes of Bible events, but which investigation proves to be utterly unsupported in such claims. There is no record, sacred or secular, to substantiate the claim in the present instance. Shortly after the flag-raising, the Emperor formally presented the plot of ground to the German Catholics, and telegraphed the Pope to that effect. The gift was promptly accepted. Our correspondent in Jerusalem, Hon. Selah Merrill, writes describing the energetic efforts of the authorities to prepare the city and its surroundings for the reception and entertainment of the distinguished guests. Writing considerably in advance of the arrival of the visitors, he says:

"The foreign residents have been greatly interested in the efforts that are being made to have the city in a presentable condition for the coming of the Emperor William and his suite. Work of this kind is new to the Turks, and they seem almost bewildered as to what ought to be done. The epidemic of improvement has actually taken possession of the authorities, and although they go about the task in the most awkward manner, they show that they are doing all they can. In some instances, they ruin things, as was to be supposed, while in others they succeed in bringing about a desirable change. Walls are patched up, houses are whitewashed and painted, streets are repaired, new bits of road opened, and in many respects the officials have already waked up, and are trying to make the condition of things better than it generally is.

"In the way from Haifa to Cesarea, there is a noted ruin, called Athlit, situated on the shore and surrounded by a rampart of natural rock, dating from a very ancient period, which has been admired by travelers for its strength and singular construction. It had a gateway cut through the solid rock, wide enough for two horses abreast, and on each side were the holes for the bolts and bars, which made the gate secure. The Turks have blasted away one side of this gateway, and also the rock in either direction for some distance, so that the Emperor's carriage might enter the place without inconvenience. This interesting monument of antiquity is now ruined.

"The roads about Jerusalem have been coated with broken stones and covered with earth, which has already changed to powder, filling the air with white dust, like clouds of snow. Stores, houses and clothing are nearly ruined by this dust, to say nothing of the damage done to eyes, ears and nostrils, and as there is no water to counteract this dust the condition of things is almost unbearable. The road-beds are better, however, and could water be applied and heavy rollers used, the roads would be greatly improved.

"An entirely new road has been constructed from Jerusalem, commencing near the Damascus gate and going round to the north and northeast to the top of Olivet. This is said to have been built expressly for the Emperor and Empress, so that they could drive to that sacred spot. It will, of course, be a great convenience to the people of Jerusalem and to the travelers who visit the city, provided the road does not wash away in the heavy rains, for it was built apparently in the most superficial manner.

"Old landmarks about Jerusalem are disappearing. The ruins of the buildings of the Knights of St. John, known as 'The Muristan,' occupying a large area in the middle of the city, will soon be a thing of the past. The part of the Muristan towards Christian street, or the west, was claimed by the Greeks. The part to the east of the street was given to the Germans. Since it was decided that the German Emperor was to visit Jerusalem, the Greeks have been in a state of excitement, lest the Emperor might ask for more ground and the Sultan might grant almost any request, and they have been at work with a large number of men to enclose their ground by a high wall. The debris above the street level is thirty feet high and from ten to twenty feet below it. The Greeks dig, however, only about ten feet before laying the foundation of their wall, making vertically forty feet of debris. Fifty donkeys have been at work night and day removing this mass of earth, and, of course, everything in that section of the city is in great confusion.

"The half of the Muristan that belongs to the Germans is covered with ruins. It contains immense cisterns fifty feet deep. The ruined apartments of the Knights that were, many years ago, fitted up as a church for the Germans of Jerusalem, are close to the new church on its south side. On the east side the native shops touch it, and on the north, across the street twenty feet wide, rises a Greek building three stories high, and on the west across the street above mentioned rises the wall which the Greeks have just built to prevent the Emperor from demanding their land. The result is that the German church is closely shut in. The tower, dome, and roof of the church are seen from the house-tops of the city. The church stands on the site of an old Crusading church, the form of which has been preserved. The Germans have been five years in building the new church, and it is the finest in the city.

"Another ancient landmark has been the great moat around the Castle of David. This left a gap between the Castle and the Jaffa gate about fifty wide. The Jaffa gate has for a long time been too small for the amount of travel and traffic that must pass through it. The advent of the Emperor was the time for a change. Between the Castle and the Bethlehem road a wall was built across the moat, also one on the north side between the Castle and David street. The section of the moat thus inclosed has been filled and now there is a broad street between the Castle and the Jaffa gate, where formerly, as I have said, was a deep trench. This improvement was greatly needed. We have now a proper entrance to Jerusalem and we have preserved to art and archæology, to say nothing of comfort to foot people, The Gate of the Friend, Babel Khalil, known to all travelers as The Jaffa Gate.

"To fill this great pit, 150,000 cubic feet of earth was required, and it was all brought on the backs of donkeys from the Muristan.

"On the edge of the moat between David street and the Castle there had been built within a recent period forty or fifty small, untidy and unsightly shops. No protest against their being erected availed, for the Turks needed the rent they would bring; and now that the German Emperor is coming and this street is thought to be too narrow, which was true enough, these shops are being demolished.

"The few changes that are being made for the better lead people here to remark that it would be a blessing to this land could an Emperor make it convenient to come here every year."

THE NEW GERMAN EVANGELICAL CHURCH IN JERUSALEM.
(As it will appear when finished, according to the architect's drawings.)

It is reported that one significant result of the Emperor's Eastern tour has been an agreement, tantamount to an alliance, between Germany and Turkey, whereby in return for material concessions to his subjects in the Orient, the Kaiser guarantees the integrity of the Sultan's eastern dominions.

That an absolute alliance has been arranged is not believed to be at all likely, however, although it is not improbable that substantial trade privileges have been secured by Germany in return for its display of friendship toward Ottoman interests.

A CHRISTIAN COUNTESS.

Adeline Von Schimmelman and her Evangelistic Work in Many Lands—A Life Given to Christ.

READERS of this journal are already familiar to some extent with the remarkable career of Countess Adeline Schimmelman, of Germany, a lady of fortune and noble birth, who is devoting her life to spreading the Gospel in the unevangelized sections of her own land. Recently she came to the United States on a visit, and at the present time she is in the West. The Countess tells the story of her career most interestingly.

A CROWDED JERUSALEM STREET.

"I am a spinster, and my three sons, Paul Friedrich, Wilhelm and Otto, are adopted. I took them when they were babies in need of a mother's care. They are now a great blessing to me. Paul Friedrich attends to all the financial and practical affairs of our journeyings, opens and closes my meetings for me, and in countless ways assists me in my work. Each year we have aimed to touch once at the large ports of Europe and do missionary work. London, Berlin, Hamburg and Genoa are some of the places in which I have worked months at a time. Last year I visited fifty-eight cities, including some in Denmark and Scandinavia.

"My plan of work is to enter the harbor of some city, apprise the sailors and wharfmen of our presence and let their curiosity be awakened. I go ashore and speak to them in a hall near by if possible. I not only present the Gospel, but endeavor to establish coffee houses and induce men to give up strong drink.

"The poverty and intemperance in Old World cities are vastly greater than in America, where the women are so actively employed in good work—in mothering boys and girls who need help. In Germany the Western Christian Temperance Union and the Christian Endeavor Society have obtained but a small footing. It is yet very hard for women to do public philanthropic work without ridicule and contempt.

"I have gone from city to city, hoping my object lesson would inspire other women to take a positive stand. I have never taken up collections at my meetings, defraying my expenses from my own fortune. I have had contributions from the lately deceased Queen of Denmark—a noble woman and a friend to me—also from the Princess of Wales.

"One of my most pleasant tasks is the searching of parents of wayward boys, who, when converted, want father and mother to know of it.

"I am going to spend the winter in Chicago. After Chicago I will go up along Lake Superior to personally investigate that region as a settlement place for Danes and Scandinavians, that I may take back to anxious people in the Old World exact knowledge of the conditions that are now prevailing there."

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

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Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York, as Second-class Matter.

A Favorite Word.

BENEDICT XIII. decreed that when the German Catholics met each other they should always give the following salutation, the one first speaking saying, "Praised be Jesus Christ!" the other responding, "For ever, amen!"—a salutation fit for all people whenever they come together.

The word "mercy" is used in the Bible two hundred and fourteen times; it seems to be the favorite word of all the Scriptures. Sometimes it glances feebly upon us like dew in the starlight; then with bolder hand it seems to build an arched bridge from one storm-cloud of trouble to another; and then again it trickles like a fountain upon the thirst of the traveler.

The finest roads I ever saw are in Switzerland. They are built by the government, and at very short intervals you come across water pouring out of the rocks. The government provides cups for men and troughs for the animals to drink out of. And our King has so arranged it that on the highway we are traveling toward heaven, ever and anon there shall dash upon us the clear, sweet water that flows from the eternal Rock.

Daily Discipline.

THERE are times when everything seems to go wrong. From seven o'clock A. M., till ten P. M., affairs are in a twist. You rise in the morning and the room is cold, and a button is off, and the breakfast is tough, and the stove smokes, and the pipes burst, and you start down the street nettled from head to foot. All day long things are adverse. Insinuations, petty losses, meanness on the part of customers. The ink-bottle upsets and spoils the carpet. Some one gives a wrong turn to the damper and the gas escapes. An agent comes in determined to insure your life when it is already insured for more than it is worth, and you are afraid some one will knock you on the head to get the price of your policy, but he sticks to you showing you pictures of old Time and the hour-glass, and death's scythe and a skeleton, making it quite certain that you will die before your time, unless you take out papers in his company. Besides this you have a cold in your head, and a grain of dirt in your eye, and you are a walking uneasiness. The day is out of joint and no surgeon can set it.

The probability is that if you would look at the weather-vane, you would find that the wind is northeast, and you might remember that you have lost much sleep lately. It might happen to be that you are out of joint instead of the day. Be careful and not write many letters while you are in that irritated mood. You will pen some things that you will be sorry for afterward.

Let us remember that these spiked nettles of life are part of our discipline. Life would get nauseating if it were all honey. That table would be poorly that had on it nothing but treacle. We need a little vinegar, mustard, pepper, and horse-radish that brings the tears even when we do not feel pathetic. If this world were all smoothness, we would never be ready for emigration to a higher and better. Blustering March and weeping April prepare us for shining May. This world is a poor hitching-post. Instead of tying fast on the cold mountains, we had better whip up and hasten on toward the warm inn, where our good friends are looking out of the window watching to see us come up.

Light of Nature.

MEN strike their knife through the Bible because they say that the light of nature is sufficient. Indeed! Have the fire-worshipers of India, cutting themselves with lancets until the blood spurts at every pore, found the light of nature sufficient? Has the Bornesian cannibal, gnawing the roasted flesh from human bones, found the light of nature sufficient? Has the Chinese woman, with her foot cramped and deformed into a cow's hoof, found the light of nature sufficient? Could the ancients see heaven from the heights of Ida or Olympus? No! I call upon the pagodas of superstition, the Brahminic tortures, the infanticide of the Ganges; the bloody wheels of the Juggernaut to prove that of the light nature is not sufficient.

Happy Homes.

SO much has recently been said about marriage as a failure, it is interesting to see that people do not believe a word of it. Recently, in high life and common life, the altars have been surrounded by congratulatory groups. It is evident that all the talented things that have been said antagonistic to marriage have made no impression against this divine institution. Never so many orange-wreaths have been twisted—never so many wedding-marches played—never so many high hopes raised—never so many hearty congratulations offered. No one thinks marriage a failure unless he be a scoundrel, or he be chained for a life-time to a vixen, a termagant or a fool. God instituted marriage, and he never instituted a failure. The cases of unhappy, conjugal alliance are as few when compared with the happy homes as the cases of rheumatism when compared with healthy limbs, as the blind eyes when compared with the good eyes, as the figure 1 when compared with 5,000 You might as well denounce health as a failure because some people are sick.

Just in proportion as the institution of marriage is honored in any community is that community prospered; and there is no exception. Just in proportion as men have loose ideas in regard to marriage are their lives corrupt. And what is most beautiful about this heaven-descended institution is that its happiness depends not on worldly successes. Indeed, those are apt most to appreciate their homes who are maltreated of the world, and who fly to them as a refuge. I warrant there is as much domestic love in $800 a year as in $8,000. The exquisiteness of the marriage-robe and the length of the veil trailing through the church-aisle are no surer prophecy of a happy life than the plain promise of that one in fustian and the other in calico. What multitudes of men and women have in this relation proved themselves heroes and heroines!

THE HAPPY CITIZEN.

TO be a good citizen is an integral part of happiness; for no man can be happy in a community which does not recognize him as a blessing or an honor to it. This condition implies moral qualities of a high order, for a good citizen is something more than a mere partisan; he must bring to his public duties those peculiar attributes which made Edmund Burke an ideal politician—"a horror of crime, a deep humanity, a keen sensibility, a singular vivacity and sincerity of conscience."

It is, however, only too true that a large majority of citizens have a tendency to become party men. For whenever we fail to do justice to an opponent who is not our way of thinking, whenever we advocate our opinions with anger and vehemence, whenever we join in the clamor against unpopular names, or repeat the shameful inuendos, or the scurrulous jests we hear, we are not good citizens in any way. "The ideal citizen walks in the light, and wears the truth on his breast, and no mean heart beats beneath it." He can credit his opponents with intellects as keen as his own, with hearts as upright, and motives as honorable, because he possesses that charity, which even amid the hottest strife of party faction, "suffereth long, and is kind, thinking no evil, rejoicing not in iniquity, but rejoicing in the truth, bearing all things, believing all things, hoping all things, enduring all things."

Next to this candor of truth the ideal citizen has a great political integrity, an integrity like his of whom even an enemy said—"if you place the sun at his right hand, and the moon at his left hand, you could not make him swerve from the path of honor and rectitude." To such a citizen the word "bribery" embodies an impossible idea. Yet this idea in connection with politics has penetrated the public mind until it has become a venial sin. But no sin can more quickly and surely undermine self-respect, and the virtues of thrift and economy. For when a man begins to rely on election windfalls to free him from difficulties, he is soon contemptuous of small, honest earnings.

There is not only a personal degradation in bribery, but a domestic one. Taking money for a vote is a wrong which a man generally tells his wife about. Indeed, it is often thought best to approach a man through his wife, as Satan approached Adam through Eve. Thus they are both in the transgression, and neither can look to the other for moral support. Thus love of country is turned into love of money, and patriotism becomes to them an old wife's fable.

Bribery is a sin too often treated with a smile, for it is a sin against God—not because there is a divine or human law against it—but because it deadens the conscience, and dethrones God in a man's soul, and sets up Belial in His place. It may, or it may not, be important that a certain party succeed, but it is inviolably important that every man cast his vote with a religious and unselfish conscience.

Vox populi is not always vox Dei; but vox Dei is always, or ought to be always, vox populi. The voice of the people cannot be under every condition relied on. It compelled Aaron to make a golden calf. It shouted for Diana, against Christ. It cried "crucify Him." If an elector does not by his own moral act appeal to God in his vote, then he appeals to chance. But the vote given conscientiously is a religious act; it is a duty to be done, not as we like, but as we feel to be the best.

Public opinion is not, however, to be scouted. It has done wonders. It abolished slavery, and it is abolishing profanity and drinking; yet we must remember that, even in such cases, reform was carried in spite of a hostile public opinion. To the majority, public opinion is a second nature, and they act on its dictates. Therefore, nothing is more important than that it should be healthy and virtuous. Yet it is a matter of fact that the men who have reformed the world, have done it in defiance of public opinion. They fought a good fight against it. Men like Luther and Wesley and Lincoln had something to say, or something to do, and they said it and did it, caring little how hardly the world talked of them.

The good citizen must also have a supreme faith in God, and in humanity. Feeling the great and awful reality lying in those two words, "national life," he will have faith in the eternal principles on which national life is founded. He will not be daunted nor discouraged by indifference or ingratitude. He will believe in the final triumph of good over evil, which indeed has the certainty—sooner or later—of a inevitable law. He knows that by no possibility wrong can ever be a necessity; therefore nothing that wrongs the honor the nation can be necessary to its welfare. he only perfect diplomacy is perfect truthfu ss. The only perfect law of nations is pe honesty. The only perfect statesmans is faith in God and love to man."

Woman is only artificially debarred in ese duties. She has in all cases an unsee ut preponderating civil power. She may n ast a vote, but she has the ability to infl nce every vote in her domestic and social c. She has a still greater responsibility. S the mother of judges, and legislators, ar n educator of the ideal citizen. From he must learn to honor the flag of their land, to love their country, and to be pr their native city. She teaches them patriots, she trains their young hearts in virtues that go to make the citizen wor of his country, for woman is a citizen not b n circumstance law can give or take away. She dates her right from her birth honr a birthplace, and has always had this po on her head, and always shall have. She mother of all the nations of the earth! if men are to be good citizens, she crea their boyhood the elements out of whic character is formed.

Amelia E. Ba

BRIEF NOTES.

Progress in the Holy Land is marked b fact that a daily newspaper is announced soon published in Jerusalem.

The Society for promoting Christian K edge received last year the largest income one year during the present century, about $2

The present Lord Mayor of Londo Vice-President of the English National Soc Young Men's Christian Associations.

During their recent visit to Albany, Messrs. Moody and Sankey held services in th tentiary, much to the delight of the inmates.

Rev. D. B. Patterson, formerly pastor East Baptist Church of Elizabeth, N. J., glad to fill Baptist pulpits during the fall an ter. His address is Rio, N. Y.

A City Missionary in London says there many women in that City supporting selves by shirt-making who receive only o for their work on each garment they make.

In the course of the discussion on th posal to reduce letter postage between this c and Great Britain, it was stated that the n of letters sent from Great Britain to the U States last year exceeded eleven and a ha lions.

General Chapman, Commander of the in Scotland is not only a pledged total abs but loses no opportunity of urging total abst publicly and privately on the soldiers un commander.

Rev. S. V. Robinson has been holding cessful revival services at East New York. the converts are men and women of all age the hoary-headed grandfather to the child Sunday School. Mr. Robinson will be glad sist pastors in need of an evangelist. His a is Box 86, Brooklyn Hills, N. Y.

The Salvation Army has a work in En among discharged prisoners, called the gate Home. Of the 480 who passed throu Home last year 280 have proved to be perma reformed. They are now in situations wher give satisfaction to their employers. Thei work, after coming out of prison, is the col and sorting of waste paper ready for sale. year five thousand tons were sold.

The Bethesda Home in Brooklyn, N. the reclamation of fallen women, which is con nnder the auspices of THE CHRISTIAN HER growing in importance and usefulness. Th ent condition of the city renders this work great urgency, and the success it is achievin encouragement to further effort. With a lar come the Home might extend its sphere, an further increase its usefulness.

Dedication services of the New Church Strangers, 309 West 57th Street, New York, held on November 20th. Dr. D. Asa Blac the pastor, has received promises of assista the services from Bishop H. C. Potter, Dr. Huntington, of Grace Church, Dr. Theodon ler and Dr. Edward M. Deems, son of the la Charles F. Deems, the founder of the church church in its new location is prospering spir and financially. Sixty new members have received recently.

Eighty-nine Chinamen in New York during the past twelve years renounced id and joined the Chinese Y. M. C. A. Three dred others are enrolled in the Presbyterian day-School. Now that the Presbyterian Bo Foreign Missions has decided to turn over it among Chinese in this country to local ag the Presbytery of New York has assumed r sibility for the Mission which Rev. Hnie K ducts among the Chinese in the city. It mated that there are ten thousand Chinamen in the city limits. Contributions in aid work may be sent to Mr. William E. Stuge Broadway, New York.

At the meeting of the Bible Society gers, November 3d, the Rev. John Fox, D.D elected Corresponding Secretary to till the v occasioned by the decease of Dr. Alexande Lcam, who died in March last. Dr. Fox, forty-five years of age, is a native of Doyles Pa., and a graduate of Lafayette College Princeton Seminary, and is highly commend those who know him as a man of large executiv ity, and is well known both in the East and Before coming to Brooklyn he filled imp pastorates in the Presbyterian Church at V bury, Md. and Allegheny, Pa., and at the p time is pastor of the Second Presbyterian C of Brooklyn.

THE DREYFUS CASE.

FRANCE appears likely to be delivered, at last, of the disgraceful Dreyfus scandal. The Court of Cassation, which corresponds with our Supreme Court, has decided that the whole proceedings should be reviewed and has itself undertaken the task. There is a possibility that in that court, Dreyfus may obtain justice, which he could not hope to get before a military tribunal. The question the court will have to decide is, whether the evidence submitted against him on his former trial, justified his conviction, and, it may be said, in the interests of the French people, that the court will also state definitely, whether in its opinion, Dreyfus was guilty or not. For four years this unhappy man has suffered imprisonment of the most brutal description, on an island off the coast of French Guiana. In September, 1894, the French Government learned that some of its most important military secrets were being revealed to the German Embassy in Paris. At that time the chief military authorities in France were rabid Jew-haters; and when they tried to detect the traitor, their suspicions concentrated on Capt. Dreyfus, the only Jew on the General Staff. He was arrested, tried by court-martial and convicted. He was degraded of his uniform, his sword was broken and amid cries of execration from the infuriated populace, he was hurried away to his island prison. But was he guilty of the crime? It is difficult to believe that he was. He was intensely patriotic, and he was a highly efficient officer. No motive for such a crime as he was charged with has been suggested. Money could not tempt him, for his own family is wealthy and he had himself married a rich wife. His private life was clean and he was ardently devoted to his wife and their two children. In most countries, the most conclusive evidence would have been demanded, before such a man could have been convicted of so dastardly a crime. But in this instance, the most flimsy evidence sufficed. A few brave men among whom were Kestner, Vice President of the Senate, and Zola, the novelist, dared to declare their belief in his innocence and demanded a revision of the case. Then new facts favorable to the prisoner came to light. One piece of evidence which had great weight against Dreyfus was a letter purporting to be written by him practically admitting his guilt. This is now proved to be a forgery, and the forger, Col. Henry, confessed that he forged it and committed suicide while in prison awaiting his trial for the offence. There is, therefore, strong ground for a new trial. But strangely, the French Legislature and people have opposed it on the ground that a new trial is a reflection on the army. They do not appear to realize that if the highest officers of the army are corrupt, the sooner they are exposed and expelled the better; while if they are honest men, the revision of their proceedings can do them no harm. Nor do they appear to care that if the prisoner is not guilty, a grievous wrong has been done to an innocent man which cannot too soon be rectified. Regard for the national honor ought to prevent such an attitude, even if they care nothing for the wise man's warning:

He that justifieth the wicked and he that condemneth the just, even they both are an abomination to the Lord (Prov. 17:15).

Photographed Specially for "The Christian Herald."

THE DREYFUS CASE BEFORE THE COURT OF CASSATION IN PARIS.

The City Liable.

An effort of the authorities of the City of Brooklyn to escape liability for damages failed last week in the New York Appellate Court. The plaintiff had already secured a verdict in the lower court for $3,500, but the city appealed the case and had its appeal dismissed. Evidence was given to show that the plaintiff, while walking on one of the sidewalks one evening stumbled against a large flag-stone which had been laid there. It was about five inches higher than the sidewalk, but could not be easily seen because of the wretchedly poor lighting of the thoroughfare. The man was injured so seriously by his fall that he was under medical care for nine months, and will never be a strong man again. A testimony that fastened the responsibility on the city was that two persons had previously fallen over the same stone and one of them had called the attention of the policeman on the post to its dangerous position and he on his part had notified the proper department of the city government. The court rightly held that as the servants of the city ought to have removed the stone, and neglected to do so after being warned, the city was liable for the damage which had resulted from their negligence. People sometimes forget that in the last judgment a similar principle will be recognized.

Judge this therefore, that no man put a stumbling block or an occasion to fall in his brother's way (Rom. 14:13).

A Boy Gives his Skin.

An interesting operation was performed at Gouverneur Hospital, New York, a few days ago. One of the patients there is Jennie Paulino, the daughter of an Italian. She was hurt during the early fall by a trolley car which broke one of her legs and tore the flesh from the other. The broken leg was soon well but the other would not heal. For some time the surgeons feared it would be necessary to amputate it, but eventually it so far recovered that the process of skin-grafting was all that was necessary for complete restoration. The child's parents were asked if they knew any one who would be willing to contribute a few strips of skin to be laid on the injured limb. The parents knew of no one, unless their eldest son, who was much attached to the sufferer, would do it. He, however, refused. Instantly a younger son named Gabriel, only nine years old, offered himself for the purpose. He was told it would hurt him badly, but he said he did not care if it would cure Jennie. The surgeons examined him and pronounced him fit for the operation. He was laid on the operating table and several long strips of skin were removed from his body, and carefully placed on that of his sister. His wounds were then dressed and he was removed to a cot. The surgeons say that the operation was entirely successful and both children will recover. Probably the girl never knew how much her brother loved her, but after this proof she can never be in doubt. Christians often do not realize their Lord's love though he gave them an infinitely greater proof.

Greater love hath no man than this that a man lay down his life for his friends (John 15:13).

An Insurance Fraud.

A remarkable case is shortly to be tried in a Court of Jersey City, N. J. Some twelve months ago a man applied to an insurance company for a policy on his life. He filled up the application form satisfactorily and the company's physician examined him. His report being favorable the policy was granted. Nine months later the company was notified of his death and a demand was made for the amount due under the policy. But the insurer had died of consumption and the company inquired of their physician how it was he failed to detect the disease when he examined him. He went to see the corpse and at once perceived that it was not that of the man whom he had examined. An investigation followed, from which it was found that a friend of the deceased of about the same age, a strong, healthy man had submitted himself to the doctor's examination in his friend's name. He and the widow and another person connected with insurance business have been arrested and will be tried for conspiring to defraud. The fraud in this case was plain and obvious. The consumptive's friends were evidently well aware that he would be rejected if he was examined in his own person. It is well for us that in going to God we need not have that fear. The vilest sinner whose whole nature is spiritually diseased will be accepted if he comes in Christ's name and pleads his perfect substitution.

In him dwelleth all the fulness of the Godhead bodily and ye are complete in him (Col. 2:9).

A Prize Lost.

The clever work of Lieutenant Hobson in raising the Spanish cruiser, *Infanta Maria Teresa*, has proved useless. The cruiser belonged to the fleet of Admiral Cervera, and was the flagship of the squadron when it sailed out of Santiago harbor on July 3. She was shattered by American shells and set on fire before she sank. Lately she was raised and repaired by Naval Constructor Hobson, and started from Guantanamo Bay for Norfolk. A terrible storm overtook her while she was passing through what is known to mariners as the Crooked Passage. The pounding waves reopened the holes that had been repaired, and started new ones among the flame-warped plates. She began to fill rapidly. For many hours her officers and crew, 114 men all told, bravely labored at the pumps. It was only when her bow was deep in the sea and her propellers were showing indications that she would soon plunge head-first into the depths, that she was abandoned. Lieutenant Commander Harris, in charge for the Navy Department, was the last to leave the sinking ship, when all her crew had been gotten safely on the Merritt, which took them to Charleston, S. C. The ship would probably have been a valuable addition to our navy, and might have done good service if it had once reached port and been thoroughly repaired, but meeting the storm before it was in condition to bear the strain it was lost. It is never so with the spiritual trophies which Christ wins from the great enemy of souls.

Him that is able to keep you from falling, and to present you faultless before the presence of his glory (Jude 24).

Marriage Dissolved by Fire.

A act of futile self-sacrifice was committed in New York last week by a demented woman. She was a devout Roman Catholic, but five years ago she fell in love with a young Jew, and, in spite of the opposition of both families, she married him. They lived together peacefully, both remaining true to their respective faiths; but the wife's family could not forgive her for marrying a man not a Christian. Ultimately they consented to her visiting them, but they frequently reproached her. Lately she became distressed herself on account of her marriage, and in spite of her husband's efforts to cheer her, she sank into a melancholy state, in which she lost control of herself. She frequently said she must make some great sacrifice to deserve pardon. One day last week she took a can of kerosene oil, poured it over herself, and applied a light to her dress. Her children saw her burning, and called a neighbor, who extinguished the flames, but too late to save her life. The poor creature had evidently lost her reason, otherwise she would have known that it is by repentance and love, and not by self-immolation that reconciliation with God is secured.

Though I give my body to be burned, but have not love, it profiteth me nothing (1. Cor. 13:3, R. V.).

An Undesirable Congregation.

The sexton of a church in New York City recently gave a significant reason for the variation in the size of the congregation. A service is held in the church every morning at seven o'clock. Being asked if many people came at so early an hour, he said that in the summer only a few devout worshipers attended, but in the winter it was necessary to have a policeman at the doors to keep the people out. His questioner remarked that he should have thought it would be the reverse, as in the severe weather people would not like to leave their homes. The sexton replied that the more severe the weather, the larger was the crowd, and when snow was on the ground, the doors of the church were besieged. "You see," he said, "they are chiefly all-nighters—men who have no homes, and they come because the church is warm and the seats comfortable. They are dirty, and their clothes are ragged and full of vermin. They do not pay any attention to the service, but just sit and doze. The warmth and comfort are all they come for; so we have a policeman to keep them out." It is quite natural that such undesirable attendants should be excluded, but the innovation of inquiring into a person's motives in coming to church is suggestive. One wonders how large the congregation of any church would be, if only those were admitted who came with a right motive. Some come because they look for intellectual pleasure in listening to the preacher, others to hear the choir, others because it is not respectable to stay away from church, and others because they think regular attendance will insure salvation. If all were excluded but those who came to worship God and seek the Saviour, there would be more empty seats than there are.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart (Ps. 24:3).

HEROES at the BOWERY MISSION

A Great Gospel Gathering of Soldiers and Sailors at the Mission Hall—Addresses by Gen. Swayne, Col. Van Rensselaer and Others.

WHEN the call came for patriotic volunteers, over six months ago, there were many responses from men whose faces were familiar in the nightly gatherings at the Bowery Mission. Grown men and mere lads, they went forth together at their country's summons, some to brave peril and death at sea, others to join camps where thousands of brave fellows were waiting to be sent to Cuba and Porto Rico. After the war many returned, but not all. Some had found their last resting-place on a foreign shore, having fallen victims to tropical fevers, others died on the battlefield or in the hospital: a few succumbed to the inevitable hardships of camp-life.

Thursday, November 3, was a rallying night at the old Bowery Mission. On that evening, in response to the invitation of Superintendent Wyburn, the usual audience was greatly augmented by the presence of a large number of soldiers and sailors, and the service was made of a special character for their benefit. The Scripture lesson was read by Gen. Wager Swayne, who selected the twentieth chapter of the Gospel of Matthew: The laborers in the vineyard. Speaking to the soldiers, Gen. Swayne said:

"I have a right to call every man here 'Comrade.' I gave my life to my country in the Civil War and only lost a leg." (This little pleasantry provoked a smile. The General's leg had been shattered by a shell.) Continuing he said: "The first quality of a soldier is that he shall be brave. Soldiers must be brave. There will surely come a time when he will be put to the test, and all that has been expended will be wasted if, when the day of battle comes, the soldier does not stand his ground. The soldier who is a coward is useless to his country, and the same conditions apply to the Christian life. You must give yourselves, body and soul, and spirit, to God. God cannot use the coward, but he can take the weak man and make him strong. I have often tested it myself, since I had my leg shattered by a shell; and when, as often occurs, I am assisted by strangers to cross the street, I take it as a message from God to help me in my weakness. I have been testing the truth of the message, of which I have just spoken, for the past fifty years. Be brave soldiers of the Cross, be true to God, and you will be an honor to your country."

Col. Kiliaen Van Rensselaer, Mrs. Sarah J. Bird (the "Mother of the Bowery Boys"), and Captain Dayton also made brief addresses, which were greatly appreciated by all present.

All the soldiers and sailors in the mission hall were presented with copies of THE CHRISTIAN HERALD War Testament, as souvenirs of the occasion. The men seemed greatly pleased with the gifts. One man rose, and said that a number of years ago, he had been presented with a Bible by a city missionary in London, and had carried it all over the world with him, until two years ago, when he lost it in Australia. Now, as he looked at the New Testament he had just received, he felt consoled for his loss.

After the refreshments were served, a short special service was held, and fully fifty men came forward and manifested a desire to lead a better life.

The Y. M. C. A. Railroad Convention.

The ninth annual conference of the Railroad Department of the Young Men's Christian Associations was held at Fort Wayne, Ind., October 20–23. More than 600 railroad delegates were present. All the meetings were largely attended, and the gathering was one of the most spiritual conferences the associations have ever held. Strong indorsements of the work of the Railroad Department were presented by prominent officials from all parts of the country. The Railroad Department now has 130 associations, employing 145 secretaries, and owning or using 51 buildings designed especially for their work, valued at nearly $800,000.

Chaplains as Evangelists.

While at Montauk, the army was visited by many earnest Christian ministers and lay evangelists, whose coming was heartily welcomed by the chaplains there engaged. To the credit of those who were really engaged in the work, be it said, that they did not ignore the chaplains; but with few exceptions engaged cheerfully with them.

I attended all the religious meetings within my reach, and I am free to say that no speakers were more acceptable than the chaplains, and none more effective. I saw more soldiers go to chaplains and say "Pray for me," than to any one else. On the Sunday night before leaving, myself and Chaplains Prioleau and Anderson, held a union service in the Young Men's Christian Association's tent No. 2, and it was the testimony of both Brother Anderson and Brother Prioleau, that never before had they been asked by so many men individually to pray for them. In this meeting there were some happy conversions, and scores of men pledged themselves to live henceforth for God. I saw no other meeting in the camp that equalled it in size, fervor, or results. I know that the chaplains of the regular army have, to a large extent, the confidence and affection of the men with whom they serve. The men of my regiment have frequently said to outsiders that they would rather hear the chaplain preach than anyone who came to visit them, no matter whom he might be. I count the men of my regiment as my personal friends, and they know I am interested in their welfare, both temporally and spiritually. If God wills I shall send out from my field some men who will be preachers of the Gospel.

Don't strike the chaplains. Pray for them. CHAPLAIN T. G. STEWARD.

DISTRIBUTING WAR TESTAMENTS TO SOLDIERS AND SAILORS AT THE BOWERY MISSION.

REFORMS THAT NEED HELP.

Co-operation and Alliance the duty of Christians in the face of the Enemy (John 2:13–25).

No man ought to be willing to accept without service the great blessings which come to him through Christ. Christ's own instructions were, "Freely ye have received, freely give." It is, therefore, a manifest duty that when help is needed for the purification of the church, or the world, or for service in the cause of humanity, the Christian should be the first to volunteer. Gratitude to God requires that he who has received much should be active in his service. There is no lack of opportunity. The treasuries of the missionary societies and the societies for spreading the Gospel in our own land need continually replenishing, and there are abundant opportunities for relieving the needs of the poor around us. But it is in personal service that gratitude should especially be manifested. There is still need for men "to come to the help of the Lord against the mighty." The saloon power, the oppression of the poor and other gigantic evils that disgrace our civilized life are so strongly entrenched that only by well-organized and persistent attack can we hope to eliminate them. It is natural that there should be shrinking from such conflicts, but it ought to be overcome. The Christian is an enlisted soldier of the Cross, and his sympathy and active support ought to be given in every struggle of right against might and of righteousness against moral corruption. There is scarcely a community in this broad land in which there is no work of this kind to do. In many the battle languishes and the enemies of God remain in power only because of the half-hearted support that is given by the church to the leaders who are fighting under the banner of the Cross.

A PIONEER IN HELPFULNE

The Cambridge (Mass.) Y. M. C. A. Dormi y —A Model for Other Cities.

THE first Y. M. C. A. meeting s held in a little bedroom in t. Paul's Churchyard, London, tho h at that time the few boys who met th for pra r had o thoug t that t were fo ing a s ety. T could have s posed their si e faith w cause p aces young to rise i of the p cipal c of the w

THE LATE DR. SMITH BAKER.

The sl ing roo a clerk or student who is new in the has a very important influence on his c acter and career. One may usually such a young man's failure by a gl into his room. The books that he re the pictures he places on the walls, his care of the place, will as a rule pr esy what he will be. The clerk spends his spare hours on the street give little attention to his room.

But the neighboring influences of room are of no small moment at this p tic period of his life. If, as Tenny says,—

I am a part of all that I have met,

one's surroundings have much to do character building. The place whe young man sleeps is no unimportant ter at the beginning of a city life.

A clergyman in Boston once had a to erect an enormous building at the d of his church as a dormitory for stude There was a need of such a home, as Y. W. C. A. had shown, for in the streets of the South End were 10 students. These were associated Institute of Technology, the Conse tory of Music, the elocution schools, medical schools, and the local city sch and with many private schools. money needed could not then be rais

The Y. M. C. A. of Cambridge l lately finished a very beautiful build The edifice does credit, indeed, to city of colleges on the Charles. It i the old part of the city, where the n for such hospitality is greatest.

This building has a dormitory for cl and students, and young men new to city. It rents its neat bedrooms for f one dollar to three dollars per week. young men who live here can find a b tiful parlor and a reading room b stairs, and have the guidance and d tion of the officers, and mingle at socials with people of eminent chara and personal worth. Here they ma tend devotional exercises and eve classes, and secure physical training.

In the schedule of evening classes arithmetic, book-keeping, penmans music, lectures and sloyd; Bible cla under most able instruction, of which late Dr. Smith Baker, was a bel leader.

A dormitory connected with such fluences meets a need and may be ma noble service of character building. plan is worthy of the consideration o sociations that are about to erect buildings in cities, and especially t places where clerks and students c from the country to seek employmen

When Amos Lawrence came to the he proposed to the young people in boarding house to form a reading ci Some of the young men so invited too much interested in street scenes novelties at night, to respond to th vitation. Mr. Lawrence says that he l to see each one of these young men were indifferent to the right use of evening hours, fall into evil habits become "bankrupt" in churches an business.

Night to many young men brings hours of destiny. It matters muc we have said, where one new to the finds his lodging place. The Cambr Y. M. C. A. has set a good example.

THE FAMILY AND HOME CIRCLE

SICILIAN PEASANT LIFE.

And of Ruined Temples and Fertile Fields—Poverty-Stricken Homes.

SICILY, so beautiful that it has been called "The Smile of God," is less visited by tourists than other attractive spots of Europe: its Norman-Saracenic walls and bations, its marvelous castles, and ancit temples where the gods of Greece we worshiped, have had small interest farchæologists. Pleasure-seekers seek ittle because, perhaps, existence is not te comfortable in Sicily. This coun- which used to be known as "the nary of Europe," has long been a very perty-stricken land. Agricultural impments are exceedingly crude, and the igh of the most primitive pattern.

lomes of Sicilian peasantry are often e-like huts with earthern floors, stone wls, glassless windows and no fire- ces. In cold weather *scaldaraji* (deep, per platters containing a few handf of smouldering charcoal), are brought in service, if the family can afford it. Washday, women are seen in front of r dwellings, boiling clothes in copper kles over charcoal furnaces—unless a am is convenient, when you may catch n as in other unthrifty lands, beating ged garments against stones. Gracefgirls, carrying water-jugs, trip by to a from fountains. Poultry-sellers eam their wares lustily. The itinerant hes-mender goes up and down, with ndle and thread, plying his calling. Carts, two-wheeled donkey-carts, loaded wi vegetables, lumber along.

Down all the dark, narrow streets, gimmering tapers shine in niches or befe rude shrines. Everybody lives outdrs; the wretched hut does not invite. Hillsides and down in the valley, conti ni are working in wheat-fields or vineyds, in orange, almond or olive groves. the hill-top, the castle of a nobleman rs above the chestnut trees.

One of Sicily's most ancient and inteesting towns, Taormina, occupies a narrow ledge between a precipice and the cks of a giant rock, on which, 850 feet ave the sea, are the ruins of a great Greek temple, and higher still a mediæval cstle. Through broken arches, one looks across the Ionian Sea to Etna, of whose smouldering fires the peasants speak in hushed voices, crossing themselves. Old men sit about, and children gambol around, while frequent occupants of the stone benches are Sicilian girls, playing their guitars and mandolins, while resting from labor or waiting for husband or lover to come up from the fields below. In February, the glossy-green leaves and white almond blossoms on the hillside are sometimes sprinkled with snow; then, the old men seeking refuge in the ruins multiply. But snow is infrequent; and the children seem afraid of it, and do not know how to play in it. However, Mr. Hilton, an American traveler and writer, surprised a party of boys in the ruins making a snow-man, which they called "Garibaldi;" when he told them that Sicily's deliverer once lived in America, and that there is a statue of him in Washington Park, New York, their interest was intense; they asked many questions about America, and said they should come, as soon as they were grown, to the land "where everybody had work and pay for it." Sicily, the fair and fertile, needs more railroads, more enterprise. Briefly, she needs the progressive spirit of Protestantism in her churches, her schools and homes.

Mozart's Note Book.

The Mozart Society of Berlin, has recently unearthed in London, the first note book of Mozart, written when that musical prodigy was four years old. The note book contains composition which startled the musical world with their maturity. He and his sister, then with their father visiting London, delighted the court of George III. with their performances, and Mozart composed a symphony to the Queen, the original MS. of which is in the British Museum. The little fellow had to be lifted to the music stool, yet played any music set before him and improvised on any given theme.

It is related that during one of these private recitals, while Mozart was in the midst of a composition he espied a favorite cat coming into the room. His hands dropped on the keys, he slid down from the bench and ran to pick up the cat and fondle her. It was as natural for him to play the organ and compose music as it is for any other child to "play horse" or sing "ring around a rosy." When he was composing his symphony dedicated to the Queen, he remarked to his sister, who was standing near: "Now, don't forget; remind me to give the French horns plenty to do."

THE SEARCH FOR THE FUGITIVE.

French soldiers are hunting for a spy and questioning the servants of the chateau.

I thought in autumn's harvest glow
To rest my head upon the sheaves:
But, lo! methinks the day was brief
And cloudy; flower, nor fruit, nor leaf
I bring, and yet accepted free
And blest, my Lord, I come to thee.

Social Life at San Juan.

Business and social life at San Juan begins early in the morning. By seven o'clock the shops are open, and a stirring of wide shutters in the upper stories of the houses shows that even the women are about. Hundreds of men are having their coffee in the cafes. Probably a band is playing somewhere. By ten o'clock this early activity has worn itself out. The sun has got well up into the sky, white and hot. It is time to seek the shade. Business languishes. About eleven shop shutters begin to go up, and soon the streets are as deserted as at midnight. This is breakfast hour, and until well afternoon not a shop or public building will be found open. About one or two, whether the siesta is long or short, people begin to reappear and shops reopen. In the evening is when the inhabitants in San Juan really live. These are the pleasant hours of the day. From the sea comes a breeze, cool and fresh, to whisper to the shade trees in the plazas.

Animals and Music.

It is said that almost all animals love music, and can be influenced by it. A New York dealer in animals, whose shop contains a strange medley of birds snakes, panthers and bears, quiets his "happy family" by flute-playing. He says that wild things prefer the flute and violin, and that he can make his ferocious black panther "mild as a lamb" with a few soft notes. "An' the brown bear dotes on the flute. It sets him a-goin in no time. He gets into all sorts of funny shapes the moment I begin, an' fairly gives way to fits o' rejoicin'." The monkeys, macaws and parrots screech and jabber louder than ever, in evidence of their pleasure. "It's the little animals that music sets crazy," he avers. "My mice and white rats dance and caper when I play. There are lots an' lots o' insects that act the same way. I've got a Florida tarantula here in a bottle that kicks and squirms when I play to him. Common house spiders do the same way. Catch one an' put him in a bottle, an' try it for yourself."

Chicks in the Eagle's Nest.

A woman living near Bar Harbor had an odd experience with a white-headed eagle not long ago. One after another a brood of chickens was disappearing, and she laid it to the charge of a fox or hawk until she caught an eagle in the kidnapping act. Her husband and herself sought for the eagle's nest and found it in the top of a tall pine-tree, and in the nest were two eggs, which they removed, substituting a pair of hen's eggs. In due time the chicks were hatched: and Mother Eagle, although she regarded them curiously, made no attempt to eat them, and seemed to fully accept them as her babies. The owners of the eggs, however, carried them off, knowing that when flying time came, Madam Eagle would have a large contract in bringing her strange brood up to the standard of her ideas on flying.

THE BARREL OF CIDER.

A Ballad of the Farm.

THEY gathered the golden apples
In the pleasant days of the fall,
The boys and the baby sister,
The father and mother and all.
They gathered the Baldwins and russets
And sorted them wisely and well,
For some they would keep through the winter,
And some they were storing to sell.

A part of the fruit—not grafted—
That grew by the side of the wall
Had fallen and lay unnoticed
Till the very last of it all.
"And these," said the careful mother,
"Will help in a time of need;
The pigs and the cattle will eat them,
Shall we gather them in for 'feed'?"

Then up spake the thoughtless father,
"We'll pile them all into a heap
And make us a barrel of cider
And put in the cellar to keep!"
The earnest protest of the mother
Was treated as "only a whim,"
And the boys, at the thought of the cider,
Worked on with an added vim.

* * * * *

The years sped away in that homestead,
The boys into manhood had grown,
But the bloom of their boyhood had faded,
The joy of their home-life had flown.
The serpent—that once entered Eden
And tempted our parents to sin,
Again through the door of the "apple,"
Had learned of a way to come in.

Oh, bitter the grief of that father
As he thinks of the cider, so sweet,
And the mother, whose heart has been broken,
Who lies in the grave at his feet.
No wonder he shudders in horror
At the barrel of cider, in fall,
And murmurs, "The trail of the serpent
Is over it—over it all."

In many and many an Eden
The serpent is coiling to-day,
And seeking, in silence and darkness,
The boys of the home to betray.
Be watchful and faithful, oh, mother!
Oh, father! act wisely thy part,
Lest the serpent, with poison so deadly,
Shall fasten its fangs on thy heart.

E. Corinth, Me. MRS. MARY B. WINGATE.

HELPFUL STORY-TELLING.

WAS there ever a child who would not sit and listen for hours and hours to the family story-teller? Who commands such rapt attention and who can exercise more power in the development of young characters—in making them grow sweet and strong—than the story-teller? Let the family story-teller take a leaf out of the kindergartener's book. Says Miss Nina C. Vanderwalker, of the Milwaukee State Normal School:

During autumn the work in our kindergarten aimed to illustrate progressively the principle of co-operation, by showing how everybody helped in getting ready for winter. This involved real and imaginary visits to the garden, the farm, the coal-yard, and the store. "Mother Nature as a helper" was next considered, and this called for a study of natural products,—grains, fruits, and vegetables. This led naturally to the Thanksgiving festival, and the story of the first Thanksgiving was told in considerable detail. Winter phenomena and activities followed with the preparation for the winter holidays, Christmas and New Year. Stories of life in cold countries occupied the month of January, the simplicity of Eskimo life, like that of the Pilgrims, helping the children to understand and appreciate our more complex civilization. This led to the story of Washington and others who helped give us our beautiful country.

Stories of co-operation in nature awaken in the child the desire to be helpful, to do his part. And just as evidences of the love of a friend whom we have not seen make us know what manner of man he is, so appreciation of beauty and goodness in nature, of God working through history to make people happier and kindlier, reveals continually the loveliness of Him whom eye hath not seen. It is beautiful to think of it—this unseen Friend, making Himself known to us only through blessings; through the sunlight, through rain that waters the earth, through the snow which enwraps the fields that they may be more fruitful after slumber: and in the ways of bees and birds and insects who are helpful to man and to each other.

Hsi-lo and the "Golden Lilies."

A Story of Girl Life in the Empire of China.

By REV. FREDERICK BROWN,
Missionary in Tientsin.

"WHY are you looking so sad?" was the question asked a teacher as he went to look after his boys one day. "Why, do you know a great sorrow has come to us; a daughter has been born, and as we already have two girls, the fung swai (good luck) is against us."

THE CHINESE GOD OF WAR.

The teacher was a heathen, and though intelligent as men of his class are, was a believer in luck. Thus he talked of the birth of his third daughter. He reasoned that she would not be able to carry on the worship of her ancestors as a boy could have done, neither would she be of much use; therefore, why should he be burdened with her support for so many years? He little knew what joy the advent of a daughter brings into the homes of thousands in Western lands. In China, a father sometimes counts his wealth by the number of sons he has, and his poverty by the number of daughters.

And so the teacher went about his work the whole day, feeling sad, and his looks betraying his inner feeling.

"The fates have sent her, and I suppose she must stay," he said, as he went on with his teaching in a heathen school.

Hsi-lo's Childhood.

Days and weeks passed, and the little stranger began to entwine herself around her parents' heart. She was a very bright and joyful child, and this led them to call her Hsi-lo (Joy), and they treated her much better than girls are treated as a rule. At the age of four, her mother decided to bind the feet of little Hsi-lo, and she was informed that it would be necessary to do so, that there might be no trouble in securing a husband for her, in days to come. Though Hsi-lo objected that "it would hurt," her pleadings were in vain, and the day was fixed for the binding. This is an old custom in China. It is surprising that the young men are so much in favor of the custom. A young man, who afterward became a Christian, said: "In my youthful days I was a devoted admirer of small feet, and often thought to myself if I could only possess a pair of those 'golden lilies' for a wife, earth would have given me her greatest treasure, and my heart's sincere desire would have been gratified. But mature years and a more practical knowledge of life's realities have entirely overthrown this 'small foot' dogma, and I have decided that I will devote my energies towards its extinction. This radical subversion of my worship of small feet has been the result of my sojourn among enlightened and educated people, and the illuminating truths of Christianity."

Binding the Little Feet.

In due time, Hsi-lo had to yield to this barbarous custom, and her mother decided that she should have as small feet as any girl in the village. Though her father was a teacher, he was not well off, and was obliged to do work on his six acres of land. He often thought to himself that if he only had a son he might have turned over this part of the work to him. Now, however, he would have to make the best he could of his three daughters. Two of them had feet about three inches long, which made them incapable of doing farm-work, unless they knelt down to do it, as some girls in the village did. His hopes of relief failed, because it had been decided that little Hsi-lo should also have her feet compressed.

Needles, thread and bandages were ready on the appointed day, and a friend came in to assist in the important function and work began. Poor little girl! She cried bitterly as her feet were being twisted, squeezed, and bound. What a terrible amount of suffering for an innocent child, to have her dainty feet crushed and bound in such a manner. First the four outer toes are gradually pressed under the big toe: when they are entirely crushed, the instep is broken and the foot is from two to four inches in length. This is the "golden lily foot."

In cases of matchmaking the size of the young lady's feet is the first question asked. If she has feet three or three and one-half inches in length she is declared a belle, though she may be otherwise ugly.

Little did one of the Emperor's wives in the Tang dynasty think of the sorrow the custom would bring to millions of girls, when she desired to please the Emperor or rather outshine her compeers in the art of pleasing. At a feast she appeared in her new dancing apparel, having her feet bound to represent the crescent of a new moon. She devised a new kind of dance, by tottering hither and thither, which was said to be very graceful. This was the beginning of a horrid and most barbarous custom.

Child-Torture.

Little Hsi-lo had her feet thus bound, and each day the bandages were loosed and tied tighter than before. As she retired at night she would tie a piece of string around her limbs to hinder the blood from flowing to her feet, and thus lessen the pain, or she would dangle her feet over the side of the bed to try and get a little sleep and rest. Often she lay through the weary hours, sorrowing and sighing, almost coveting death before she had really entered on life.

The time soon came when Hsi-lo was old enough to be betrothed. The size of her feet was noted, and a few of her accomplishments—such as washing, sewing, and cooking—were mentioned to the professional middle-woman whose business it is to make matches, and bring together those whom she thinks will be congenial companions through life. In a few days, the middle-woman returned, stating that a well-to-do farmer not far away was in search of a wife for his son, and that he would be pleased to have Hsi-lo for a daughter-in-law, though he had never seen her. What the middle-woman had said was sufficient: the son had no choice in the matter; he must dutifully abide by the choice of his parents. This was enough for both parties; the papers were duly made and passed between the parents on both sides, and thus the fate of Hsi-lo was sealed. She was from that time betrothed to a youth she had never seen. She bore the news with the greatest coolness, having while young learned the lesson that her best plan was "not to reason why," but to obey. When the wedding-day arrived, all the clothes and furniture had been gathered and deposited in the home of the bridegroom. A band of music was engaged to precede the bride's chair, as she left her old home to accompany her husband to the rooms prepared for her reception in his father's house.

Hsi-lo's Wedding.

As the procession, consisting of a band of music and two sedan chairs—the first occupied by the bride-groom and the second by the groom—neared the future home of Hsi-lo, a string of fire-crackers was lighted and thrown up in the air for "good-luck." The door of the house was reached—it was not difficult to find the right one, as the door was literally covered with red placards bearing the inscription, "Fu-Fu" (happiness). The bride was lifted into the front room and placed on the "kang" (brick couch), where she remained that she might be critically seen by the endless string of visitors which crowd in on such occasions. Many and numerous are the remarks passed, and criticisms offered, concerning the bride. "She has a big face." "Do you notice her nose is a little crooked?" "She looks as though she will be able to cook," are samples of the chatter.

Hsi-lo is now face-to-face with her mother-in-law, and much depends on the temper and spirit of this relative in China. Obedience is essential on the part of Hsi-lo if she would keep on good terms with the old lady. Fortunately this mother-in-law was better than many, and she had a vein of kindness which she often exhibited to those round about her. Life of a bearable kind was in store for the bride. Seldom did she get rid of the pain consequent on the compressed blood vessels throbbing in her feet; and often did she cry out for relief, but none came. Her husband was rather proud of his wife, and made more of a companion of her than most Chinese husbands do. So time passed, and Hsi-lo settled down to her duties as cheerfully as possible.

A CHINESE TRAVELING CART.

Ten years ago not a railroad or telegraph existed in China to get the news from one end of the land to the other. When the rebellion broke out in the northern provinces, excepting the people in the immediate vicinity, very little was heard about it, and therefore they were not prepared to flee before the rebels, who usually planned raids to take place during the night, when villagers were asleep.

"Hark! What is that?" cried Hsi-lo, as one night she heard guns being fired, and people screaming outside.

A Thrilling Experience.

Soon the rebels broke in the door, but not before the inmates of the house had fled; for they knew that no mercy was to be expected at the hands of a rebel mob. In the darkness of the night the people from the different homes got scattered and mixed up. Many were shot down by their pursuers as they ran away. Wh the men fled, the women and girls tried find shelter by hiding themselves behi houses and under hedges. Poor cr tures, they were unable to run on accou of their small feet, and many could no more than creep. They thus beca an easy prey to the rebels.

Hsi-lo, during this time, had been h ing under a thick thorn hedge not f from her home. Early in the raid s felt too weak and too much a cripple run far; so she had sought shelter the and escaped the rebels' notice for so time. Early next day she was detect and dragged out by one of the leaders the rebel band. With many other wom and girls she was placed, or rather thro into one of the many carts which h been provided to carry away the pris ers and spoils. She had had many tri in her young life, but this was the wo of all.

Some twenty women and girls were th ruthlessly torn from their homes and c ried to the rebel camp, sixteen miles aw Their condition can be better imagin than described. Day by day they work for their captors. Their future seem dark indeed; it might be slavery for yea or till death ended their sufferings. the case of some, death soon releas them; but Hsi-lo, being strong and you was able to endure the treatment.

The Rescue.

A few weeks after the outbreak, t central government sent a large body soldiers to the rescue. One morning th seemed to be unusual activity in the re camp; the men were all packing up though to leave. Word had arrived t the imperial troops were near, and wh the rebels were determined to stand th ground, they knew their chances of su cess were very slender. The prison were allowed to go about their work usual. Evening arrived, and they w preparing to retire, when a great comm tion took place. The men ran to th guns, and brisk firing commenced; b lets flew hither and thither, and the po frightened women crouched behind a thing that would protect them. The sh seemed to come nearer and nearer; o or two of the women were hit by st shots, and Hsi-lo was terribly frighten At last the rebels scattered in all dir tions, and the poor women hobbled places of safety. Many rebels made go their escape over the walls, but this w impossible for the women with "gold lily feet": they must wait and take th chances.

Despair seemed to have taken poss sion of them, when a great shout went from hundreds of men, and over the w leaped the imperial troops to settle a rebels that might have stayed behind.

Restored to her Home.

The women hid themselves in a corn of a mud hut. There they remained night unmolested, though they slept l little. When morning dawned they w exhausted. One of the imperial office passing by, saw them crouched in t corner of the hut, and supposed th must be dead. To his great surprise, noticed one of them move. He called them to come out, and slowly they did They informed him that they belonged a certain village, Li-chia-chuang, and h been stolen. He being a kindly m treated them well, and had some fo brought to them from the camp. Hsi and others were conveyed in carts to th former home. But how changed! O about half of the former inhabita could be found. Among the missing w Hsi-lo's mother-in-law, but her own h band had escaped injury.

Life took another aspect, now that h band and wife had been so wonderfu preserved and brought together aga Each tried to please the other more th before. They early decided to vi Hsi-lo's parents. They procured a ca and having packed their bundles insi the passengers mounted and all was rea The travelers had a journey of 150 *li* (fi miles), before them.

To those who have never seen a Peki cart and a Chinese road, the difficulti of such a journey will not be very evide But it is needful to take plenty of pillo or bundles, as the ruts are deep, and ha knocks are numerous. The inns alo the way lack the elements of cleanlin and comfort, and the bedding must be c ried, and may be used to pack the cart.

Hsi-lo and her husband arrived at th

destination, in due course, and great was the joy of daughter and mother to see each other again. The old mother cried as she listened to the story told by Hsi-lo. During the time they had been absent from each other, great changes had taken place in the lives of the parents. The place to which they had moved was only a short distance from a mission out-station and their next door neighbor was a zealous Christian woman, so it was not strange that they had heard much about *Yesu* (Jesus), from this woman. True, they had

A "GOLDEN-LILY" MAIDEN.

never heard of him before, but only as the God worshiped by foreigners. Their neighbor had told them that Jesus is the Son of God and the Saviour of the world. The father had looked up the great dictionary of China, *Kang-hi-tzi-tien*, and found it stated there that "*Yesu* is the Western Saviour of men." What they liked most was that the Bible, which is the believer's guide-book, gave such light as Hsi-lo's father had sought for years. Now he had searched his Bible and all his queries had been answered and all his difficulties had been cleared away. He had been a careful student of the Confucian analects; the Buddhist religion he had somewhat defied, as suited to the lower class of society only. Taoism was out of the question. He knew pretty well what each religion taught. Each was silent on the questions that had greatly troubled his mind.

Now, however, relief had come and from a very unexpected quarter—a woman had been the means of giving light in his darkness. It is not surprising then that he was full of talk about the virtues of the Jesus religion," and when Hsi-lo came she heard much about it.

So far religious matters had not troubled Hsi-lo much. She had gone regularly to the temple on the days set apart for worship and had lighted a stick of incense which she prostrated herself before the idol. This finished, she had thought little about them. Now, however, she had caught some of the contagion of her father's spirit of inquiry and listened to her with eager desire. "Could this Jesus save her from her sins?" "Was it possible that he could help her to bear the load of life?" Yes! she would believe it and from this day trust him.

At the home of Hsi-lo's father, they were glad, one day, to get a visit from a lady missionary who was itinerating in the district. Their next door neighbor told her of the interest evinced by the party in Christianity. Hsi-lo had never yet seen a foreign lady, and, in fact, had no particular desire to see one, after the dreadful tales she had been told as their being able to kidnap people, taking their eyes out to make medicine. Now she was face to face with one of the dreadful creatures, and what would be the result?

The missionary, being introduced by her friend, began by asking names, ages, and every imaginable question which would be thought very improper in Western lands, but which are the correct thing in China. Hsi-lo and her husband told a little of the experiences they had gone through with the rebels, and especially the part where the "golden lily feet" had nearly been the means of Hsi-lo losing her life.

Other visits were made during the next few days, and Hsi-lo began to like their visitor; she was ready to believe the message the stranger had brought to them. In due course, her husband returned to his farm, and left her to stay with her mother a few weeks longer. Each time the missionary came, Hsi-lo paid great attention to her teaching, and began to learn a few verses of Scripture, which her father, seeing she was so willing, was delighted to teach her. Every available moment was now given to study, and Hsi-lo was surprised as she observed the progress she was making. After due preparation, Hsi-lo, her father, and mother, were baptised and admitted as members into the Methodist church.

Shortly after this, Hsi-lo's feet began to give her much trouble. The missionary friend was consulted, and she recommended Hsi-lo to visit the mission hospital and there seek relief. Her husband was sent for and consulted. He readily consented, and, in due time, Hsi-lo was taken to the Isabella Fisher Hospital, where she received every attention and soon made rapid progress toward recovery. There her feet were unbound, and there she learned much more of the Gospel of Jesus, which she now loved so well.

Going back to her home, she determined to devote the remainder of her life, as far as possible, to the preaching and teaching of the Gospel to her friends and neighbors, and to the emancipation of the "golden lily feet" of the poor unenlightened women of China.

ARMY AND GOSPEL NOTES.

A NEW ward was opened one day at Leiter Hospital, Chickamauga, and filled with sixty-six invalid soldiers fresh from the camp. Going through this ward and introducing himself to each soldier, the Y. M. C. A. Secretary came in contact with a sick boy from a Pennsylvania regiment. Stopping to talk to him, he found the boy ready for the Gospel message. The boy said he had come from a Christian home and had a brother in the missionary field, but that he was a bad boy and had given his family much trouble. After talking with him a while he said to the Secretary: "Do you mean to say I can be saved here and now?" The Secretary assured him of it, and opened to him the simple way to be saved. Before the Secretary left, the boy joined him in prayer, praying for himself, and when he was leaving, he said: "Now, remember, chaplain, I have accepted Jesus Christ as my personal Saviour, and in doing so you tell me I am saved." He exacted a promise from the Secretary that he would return during the evening. Going back, the boy greeted him cheerfully and said: "I am a very sick boy, but remember, whatever comes, I tell you now that I have accepted Jesus Christ and am trusting him as my Saviour." The next morning as the chaplain made his rounds the cot was empty—the soldier boy had "entered into rest."

* * *

AT Montauk Point one of the Y. M. C. A. secretaries, passing by a tent, saw a soldier reading the Bible. He said to him: "I am glad to see you reading God's word." The soldier replied: "I was not in the habit of doing this until I came in contact with you Association men. I found great comfort from it when in the battle before Santiago, and I mean to lead a different life.

* * *

ONE of the soldier boys in the trenches before Sibony, having received a Testament just before sailing, and having been in attendance on the Gospel meetings in the Florida camp, when his comrades were falling and lying dead about him, took out his Testament water-stained as it was, and wrote on the fly leaf: "God has so far preserved me, and I mean from this time forward to serve him."

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FRIENDS IN COUNCIL

A Pile of Letters—Following Christ Hand in Hand—Long Engagements—Childish Expletives.

OUR DAILY BREAD.

MAN doth not live by bread alone,
Yet the dear Christ, this word who said,
In whose pure eyes God's great love shone,
Bade us to pray for daily bread.

And what do we, who ask it, want,
When lowly kneeling, this we say,
"Lord, though our strength be spent and scant,
Give us our daily bread this day."

"Not bread to last the weary march
Of toilsome weeks, or months, or years;
The prayer upbuilds its rainbow arch
Above our trials and our tears."

We crave but loaf and cup to last
The one day's need, the one day's task;
And by the memory of our past
We may expect the gift we ask.

And not alone for mortal bread
We pray, since thy dear children, Lord,
Are on the road by angels led,
And oft they hear the living word.

And in the darkness oft they see
Thy stars come out to light their way,
And never are they far from thee,
Jehovah God! their strength and stay.

* * *

SUCH a pile of letters to-day, I hardly know which to begin with. Naturally, says Serephina, peeping over my shoulder, take your letters in the order of their dates. That does seem fair, on the surface, but Serephina, who is just a girl, with a girl's scorn of sentiment, and a girl's practical way of going about things, does not know everything. I tell you, friends, when you want to find sentiment in these days you must look for it among the older people. Mother keading her bread in the kitchen: father, pottering about the barn and the shed; old Uncle Luther driving round the country with the stage and carrying the mail; middle-aged Aunt Emily keeping her little bundle of yellow love-letters tied with a white ribbon, down at the very bottom of her camphor-wood chest; all these are much more tenderly sentimental than are Fred and Polly, young people of the period. There is materialism in the air and our boys and girls feel it. Yet, because I am in sympathy with all true lovers, young and old, and because I am vexed that one correspondent fancies me tired of discussing love problems, I'll throw Serephina's counsel to the winds and begin with love-letters first, this week. Next week we'll try another way.

* * *

TWO friends walked hand in hand, loving one another dearly, following Christ steadfastly, hoping for a long life of joy and service in one another's company. Their great comfort was in taking literally those words of the Master, "And all things which ye ask in prayer, believing, ye shall receive." Suddenly God sent to them his Angel of Separation, whom men call death. One friend was caught up to the long, bright heavenly life, the other remained here, lonely and desolate, and alas! with faith shaken. Dear friend, you could bear it, if God had made it your friend's duty to go to China or Japan, and stay there for ten years. Try to realize that heaven is nearer than a country on the other side of the globe. Feel that your loved one is as much yours in the Father's house as when lingering here. Pray every day, with lips moving, at stated times, and in a stated place. If you have not much faith, use the little you have. God will give you rest and joy.

* * *

QUITE different is the problem of a young woman, who having been engaged to an honest and faithful lover ten years, now fears she has outgrown him and thinks she must break her engagement, but recoils from doing so lest she break a good man's heart. She should carefully consider the situation and be very sure that she is doing right before she takes the step she contemplates, for though she will probably not break her lover's heart, she will certainly shake his belief in the constancy of woman. Long engagements are usually unfortunate, and should be avoided. The only thing to be done in the present complication is to be absolutely candid, to be sure that no lower motive influences you, that you are not shrinking merely from small means, or a life of toil, that you are quite unselfish. Remember, the greatest wrong you can possibly do the man, is to marry him if you do not love him, and it takes a pretty large capital of love to start a marriage partnership properly; love on both sides, too; love on one side is not enough.

* * *

MOTHERS should take precautions against letting their little boys associate with those who are in the habit of using objectionable language. A mother should keep her sons under her own eye, and should know their playmates and friends. While a penalty ought to follow the breaking of the law of correct speech, yet, at least in the household, example goes a great way, and a child will be reluctant to grieve a loving mother. Try not to lose the child's confidence. He is pretty safe so long as he tells mother everything. He perhaps thinks it manly to use expressions which the boys around him utter so glibly. Show him gently that he is mistaken, and if he feels that he must have some expletive to use when he is very much in earnest, advise him to adopt one for himself. Hobson, or Dewey, would do very well just now for the average small boy.

* * *

A DEAR invalid, shut in by illness from taking part in the active church work in which she has always found her avocation, is a little downcast at the prospect of a long winter of confinement to the house. She is a lover of flowers, of children, and of good books, so that time may not hang quite so heavily on her hands as she fears, and perhaps she will find that there are ways of helping others, which the dear Lord will show her. For you see, he does not mean her to be a will-of-the-wisp; he is going to give her this winter a little niche where all the dull, long winter her steady candle may shine for Jesus. Those who meet her and see her triumph over pain and weakness, her cheery smile, her quiet goodness, will say, "She is one of God's dear children." Some of us are called to be soldiers, and some of us are called to be saints.

* * *

I STOPPED at a house to rest the other day. The people were strangers, but so soon as I had been courteously invited within their doors I felt at home, for a dear elderly lady with a peaceful face was sitting beside the fire reading her Bible. When we read our daily portion, do we ever think what a great company of Christians are doing the same thing, feeding on the same truths, gaining strength and comfort from the same good word of life? And how that company is increasing! Think of the Christians in China, in Corea, in Japan, in India, in the islands of the Pacific. Wherever a mission church is built, abroad or at home, wherever the Gospel is preached, wherever the Bible goes, there are our brothers and our sisters. Day by day

The Son of God goes forth to war,
Who follows in his train?

Margaret E. Sangster

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"A Watered Garden."

By Pastor Thomas Spurgeon

DURING the late hot and protracted summer, there were two gardens in a suburb of London which presented a very striking contrast. There was only a low narrow wall between them, but to all appearances they might have been in different zones. One of these was brown and blighted, and the other remained reasonably green, despite the drought. The one was neglected altogether, the other diligently watered and tended. These gardens are an allegory, the interpretation of which is sufficiently plain. Two may be in one church, and under the same ministry; the one may be fresh and green, the other dry and withered. Two may be one family, yet be poles asunder in the matter of spiritual attainment. Two may have started with equal advantages and opportunities, and attain, Oh, such different results! Even Eden needed watchfulness and keeping. Hearts regenerated need constant care, or they will soon degenerate, like Gordon's garden at Khartoum.

Let us briefly consider some characteristics of "a watered garden":

1. *It is verdant.* The waterless plot is like the desert. What leaves remain in it are dust covered, or black with blight. The trees have been burned up by the sun, or injured by insect life. But the watered garden is green from end to end, and from side to side. What a wonderful variety of that eye-refreshing hue is in so small a space! It is a veritable oasis. The water did it. The sparkling drops bring life. The green garment of spring is worn well, for it has been carefully tended.

The soul that is zealously and jealously watered presents a fresh appearance, too. It has the dew of its youth. It cannot grow old, if it is refreshed with living water. In it the graces are ever-springing. Nothing droops and dies. There is lasting spring abides. Oh, for this fulness! Come, gracious Spirit, bathe my soul in thy life-renewing influences. Then my leaf also may not wither!

2. A watered garden is *luxuriant.* Over against all the herbage and foliage are scanty and scraggy, stinted and stunted. You can hardly recognize some of the plants. As to things, they have done their best; they have not had a fair chance. At the side of water they would bud again. See where are patches of dry soil. Note the empty spaces on the walls where the flowers should have been. But it is very different on this side. There is a profusion of growth. The creepers have not been content with covering the wall—they have gone over it. The plants which were set far enough apart when they began growing have spread until the soil is not anywhere to be seen. Everything has grown as though it delighted to fill the place with foliage. I verily believe they would have spread to the gravel walks, if it had been possible.

Jesus came not only that we might have life, but that we might have it more abundantly. He loves to see us not only living, but lively. "This poor dying rate" is not his ordaining. Oh, no! He would have our hearts to be as watered gardens, not as sandy wastes. Awake, my soul, and claim thy privileges! Invoke the powers of blessing; claim the promise of our vineyard. "I, the Lord, do keep it; I will water it every moment."

3. Again, the garden that has been watered is *brilliant.* Green is a restful color, but it is apt to become monotonous. Even neglected space is not even green. There are gems and jewels on every hand. The garden is gay with blooms that shine like stars in the firmament. What if some of them are homely and old-fashioned; therein, methinks, their special charm lies. If the heart is carefully tended and divinely refreshed, it brings forth flowers and fruits. It is not content with common morality and ordinary graces. It does not parade its excellences, but they will appear. This is how the Spirit-watered garden grows. Beyond and above the strict integrity and hearty charity, which every Christian should exhibit, there spring on every hand the bright-hued flowers of tender grace, and happy thought, and "sweet reasonableness," and consuming zeal, and loving self-denial, and joyful hope. The soul's garden, watered by the river of God, is bright with goodly flowers. Lord, make my heart thus brilliant!

4. May we not add that such a garden is *fragrant?* Some flowers, I know, are scentless, and others are by no means sweet to smell. Well, if every flower on this side of the wall is not of the sweetest, the garden is much more odoriferous than the dust heap next door. Especially after a shower, or even when the water-can and sprinkler have done their work, it has the smell of a field, which the Lord has blessed. Is it not delightful? Every flowering plant waves its censer. The air is redolent. Every beauteous bell tolls its perfume out upon the passing breeze.

The well-kept heart is full of fragrance, too. Love exhales from every part of it—love to Jesus, love to all the things of God, love to the saints, and love to sinners. The aroma spreads far and wide. If the walls were twice as high, it would scale them. When the Spirit moves upon us, then the fragrance leaps the narrow bounds. "Awake, O north wind; and come thou south wind: blow upon my garden, that the spices thereof may flow out."

5. How *pleasant* is the fertile plot of ground! No joy is to be gotten from the sterile place, but this green and flowering area is a garden of delights, a source of innocent enjoyment. Thus may we rejoice as we note the progress of our spiritual life, and God himself takes pleasure in his people. He rests in his love. He rejoices over us with singing. Jesus reaps both pleasure and profit from the saints, who thrive and flourish. The Spirit, too, finds joy in marking the glad results of his gracious influences. Would God that all of us were thus of use to heaven. "Let my beloved come into his garden, and eat his pleasant fruits."

6. This, also, have I to say of the watered garden—it is *resonant.* Flowers and plants are voiceless, but the birds are vocal, and the creeper-clad walls echo their every note. The birds soon find out the watered garden. There are none next door. What, though some of these feathered friends are only sparrows, their chirrup is better than silence, and every now and then a bird, with brighter plumage or sweeter song, appears.

O, heart of mine, thou wouldst not be so songless if the streams of divine grace flowed oftener into thee! Get living water, and thou shalt soon have streams of melody as well! The birds of hope and peace and joy will fill the air with song, as the flowers fill it with scent, if the dew does but fall regularly, and the early and latter rains descend. "The time of the singing of birds is come" when the heart is green with grace. Lord Jesus, be to us a husbandman. We will suppose thee to be the gardener. All is right with the heart that Jesus tends.

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THE WRESTLER OF PHILIPPI.
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A tale of the times of the early followers of Jesus. Its Oriental setting, description of quaint customs, etc., give it a peculiar interest.

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TITUS: A COMRADE OF THE CROSS.
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No. 4. (July, 1898.)
OUT OF THE TRIANGLE.
BY MARY E. BAMFORD.
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No. 5. (August, 1898.)
THE DAYS OF MOHAMMED.
BY ANNA MAY WILSON.
Yusuf, a Persian, revolts against his religion. The scene is confined to Arabia. This book was awarded a prize of $1,000.

No. 6. (September, 1898.)
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BY ANNIE MARIA BARNES.
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No. 7. (October, 1898.)
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HELPFUL ANECDOTES

THE BOY WHO WENT WEST.

A NUMBER of years ago, before any railway came into Chicago, they used to bring in the grain from the Western prairies in wagons for hundreds of miles, so as to have it shipped off by the lakes. There was a father who had a large farm out there, and who used to preach the Gospel as well as to attend to his farm. One day, when church business engaged him, he sent his son to Chicago with grain. He waited and waited for his boy to return, but he did not come home. At last he could wait no longer, so he saddled his horse and rode to the place where his son had sold the grain. He found that he had been there and got the money for his grain; then he began to fear that his boy had been murdered and robbed. At last, with the aid of a detective, they tracked him to a gambling den, where they found that he had gambled away the whole of his money. He had fallen among thieves, and like the man who was going to Jericho, they stripped him, and then they cared no more about him. What could he do? He was ashamed to go home to meet his father, and he fled. The father knew what it all meant. He knew the boy thought he would be very angry with him. He was grieved to think that his boy should have so little confidence in him. That is just exactly like the sinner. He thinks because he has sinned, God will have nothing to do with him. But what did the father do? Did he say, "Let the boy go?" No; he went from town to town, from city to city. He would get the ministers to let him preach, and at the close he would tell his story. "I have got a boy who is a wanderer on the face of the earth somewhere." He would describe his boy and say: "If you ever hear of him or see him, will you not write to me?" At last he found that he had gone to California, thousands of miles away. Did that father say, "Let him go?" No; off he went to the Pacific coast, seeking the boy. He went to San Francisco, and advertised in the newspapers that he would preach at such a church on such a day. When he had preached he told his story, in hopes that the boy might have seen the advertisement and come to the church. When he had done, away under the gallery, there was a young man who waited until the audience had gone out; then he came toward the pulpit. The father looked and saw it was his own boy, and he ran to him, and pressed him to his bosom. The boy wanted to confess, but not a word would the father hear. He forgave him freely, and took him home once more.

I tell you, Christ will welcome you this minute if you will come. Say, "I will arise and go to my Father." May God incline you to take this step. There is not one whom Jesus has not sought far longer than that father. There has not been a day since you left him but he has followed you.

The Emperor and the Watch.

. . ALEXANDER II., on the occasion of his emancipation of the serfs of Russia, received from an admirer belonging to the royal house of Prussia a beautiful watch of exceedingly delicate workmanship, which he prized very highly. One day the watch began to act strangely, losing and gaining time, and the Emperor, anxious to have it put in order, sent it to the leading watchmaker in St. Petersburg. After having it a few days in his possession, the watchmaker returned it to the Emperor, expressing his deep regrets that he was utterly unable to repair the watch, or even to trace the cause of the trouble. Then the Emperor sent the watch to Moscow to the watchmaker who for many years had enjoyed the patronage of the imperial family. He also found it impossible to remedy the trouble. Then the watch was sent to Paris. Surely there a watchmaker could be found equal to the emergency. It was sent to the Russian Ambassador, and he was instructed to have the matter attended to as speedily as possible, and the watch returned without unnecessary delay. After a while the watch came back, in the same condition in which it was sent. The most diligent search failed to find a single watchmaker in all Paris who could repair the watch.

Hardly knowing what more to do, the Emperor consulted with his prime minister about the matter, who said: "Why not send it to Berlin to the man who made the watch, for surely he who made it will be able to repair it." "Good idea," said the Emperor, and the watch was sent to Berlin to the man who made it; and in due time it was returned to St. Petersburg in perfect condition.

How many people there are in this world who have been injured by sin! They have fallen victims to the tempter's snare, to the intoxicating cup, to vice of various kinds, to anger or to dishonesty, and when they discover that the poison is in their hearts, they deplore their undoing and resort to good resolutions, to change of surroundings, or to the signing of pledges. Failing in their efforts, they get their friends to advise them; they go to ministers of the Gospel and expect there to get help; some go to the priest with their confessions, in hope of restoration, but all to no purpose. These never can righten the heart that once has been stung by Satan's dart. Only He who made it can renew it, and they who seek elsewhere must seek in vain. The only place where help can be found is at the throne of grace and mercy, and only He who is the Maker of us all can again tune the heart aright after once it has gone astray.

Shield the Flame.

. . GOTTHOLD, wishing to seal a letter, called for a lighted candle. The maid obeyed his orders, but proceeding too hastily, the flame, which had not yet gathered sufficient strength, went out. Here, said Gotthold, we have that which may well remind us of the gentleness and moderation to be observed in our comportment towards weak and erring brethren. Had this candle, when first lighted, been carried slowly, and shaded by the hand from the air, it would not have been extinguished, but would soon have burned with vigor. In like manner, many a weak brother might be set right, if we only came to his help in the right way, and with kindly advice. It is not by violent strokes that you reduce the dislocated limb. Christ himself does not quench the smoking flax, but blows upon it with the gentle breath of the blessed words that proceed out of his mouth (Luke 4:22); and this was the reason why disconsolate sinners flocked around, and pressed upon him, to hear what he said (Luke 5:1; 15:1).

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THE STORY OF CONSUMPTION

Dr. Hunters Lecture Continued.

In 1882 Prof. Koch, of Berlin, found in the matter expectorated by consumptives the *actual germ* that causes consumption. I had declared in 1851 that it was produced in every instance by the germs described by Martin, Carmichael and Lanza, or by some similar local cause acting directly on the lung tissues. Prof. Koch proved beyond question or doubt that that theory was the only true one, and that consumption is always a local disease of the lungs.

Koch's great discovery was ignored by the profession, and made no more impression on practicing physicians than the casting of a pebble into a *starvant* pool—a tiny ripple momentarily marks the fall of the stone and then the same unchanged surface returns.

Not one of the medical colleges, medical journals, or organized medical associations let the public know of the far-reaching importance of Koch's discovery of the bacilli tuberculosis. Physicians went on treating consumption in the old way, keeping their patients in entire ignorance of the fact that the discovery proved their treatment not only wrong, but certain to prevent its cure.

But in 1891, nine years later, a complete revolution took place. The whole history of medicine fails to furnish another example of such complete abandonment of medical doctrines and principles, and such open public acknowledgment of errors of treatment.

This mighty upheaval was not produced by any profound medical coagitations, reports of medical societies, or newly discovered facts, but came in the twinkling of an eye by a mere newspaper announcement that Prof. Koch had discovered a wonderful lymph which would kill the germs and cure consumption, and that physicians could buy it and dispense it to their patients at so much an injection. Without any proof of the truth of the newspaper report—before the profession had received or given the lymph any trial, or knew anything of its composition, or of any authenticated case cured by it, they cast their doctrines aside, confessed that they knew them to be worthless, and adopted and proclaimed the Koch lymph nostrum as the one and only remedy for consumption. Leading physicians denounced the doctrine under which they practiced all their lives, and without shame admitted that they had never cured even *incipient consumption* under it.

The lymph was at last obtained and tried, and in less than a year abandoned by all physicians of character as a dangerous quackery which cured nobody, but endangerad the lives of every one subjected to it. So many deaths were caused by it that many governments interdicted its further use as a crime.

(*To be Continued.*)

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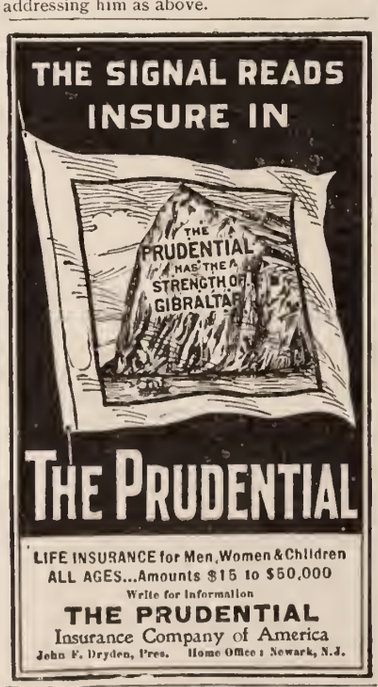

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TOTAL ABSTINENCE.

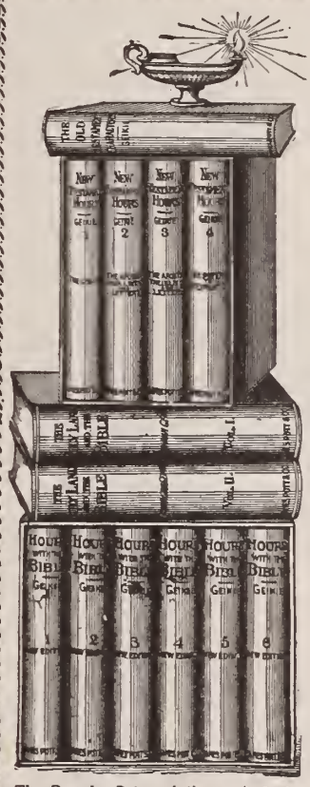
The Christian's Duty Toward the Victims of Intoxicating Liquor. Rom. 14: 13, 21.

Advocates of total abstinence are frequently taunted with the assertion that the Bible does not authorize their crusade. It does not, it is true, enjoin abstinence from intoxicating liquor, but its principles are precisely those on which the temperance movement is based. It teaches that men are to bear one another's burdens; that they are to be careful not to put a stumbling-block in their brother's way; that they who are strong ought to bear the infirmities of the weak, and that great care is to be taken to be in enjoying privileges an occasion to cause be put in another's way. Such principles were laid down for each generation to apply to its own difficulties. Now it is obvious to the most superficial observer that the liquor evil is one of the most gigantic that this generation has to meet. It not only fills our jails, asylums and poor-houses, but it is continually snatching one and another from every social circle. There is no one who does not know some noble, generous, brilliant soul ruined to the earth by it. What, then, is our duty in the circumstances? If we apply Bible principles we shall seek to save our weak brother? We may talk to him and encourage him to be moderate, but we shall fail, because he has tried to be moderate and is unable. We may plead with him to abstain altogether, but he is sensitive; he cannot bear the stigma that would attach to him if none but drunkards abstained. It would be a confession of weakness that he could not bear to take, if he alone refused the intoxicating cup. But when we go to him with an example to enforce our words, then we have power. If we put our hand on his shoulder and say, "come with us; do as we do and you are safe;" and for his sake give up what little pleasure the indulgence of it have brought us, we are in that particular fulfilling our Lord's commands.

CUMBERING THE GROUND.

The Responsibility and Danger of Christians Whose Lives are Barren. Luke 13: 6-9.

One of the most marked changes which distinguished Christianity from Judaism was its positiveness. "Thou shalt not," no longer sufficed for a rule of life. It was not enough that the follower of Christ keep himself from evil; he must do good. This fact comes out clearly in the parable. The fig tree might have beautiful leaves and might be an ornament to the vineyard, but if it failed to bear figs, it was a failure. It was a nuisance, because it occupied room which must be filled by a tree that would bear fruit. That was the reason that the owner of the vineyard gave for its removal. There was no reason for Christ to explain the parable; its meaning was obvious. Primarily, it referred to the Jewish nation; but had an application for the individual Christian. Patient and long-suffering as God is, he will not tolerate unfruitfulness. Christ taught this plainly in his parable of the vine and the branches. The branch that bore no fruit would, like the barren tree be cut away. This is a solemn warning. The Christian must be of some use in the world, otherwise he must make way for some one who will work. The leader of a family, the head of a factory, the centre of a social circle, must bear fruit. In some way those about him must be the better for his being a Christian. He must commend his religion to those with whom he comes in contact, otherwise he is not fulfilling his mission. He cumbers the ground. The opportunities put within his reach must be used, otherwise they will pass to some one else. Even if he cannot win a soul for Christ, which is a large supposition, considering how ready the Holy Spirit is to bless such efforts; he cannot bring forth that list of fruits that the apostle recites (Gal. 5: 22, 23). The world has thus far been evangelized in each generation by the fruits of the labors of the preceding generation; it rests with us what the next generation shall be.



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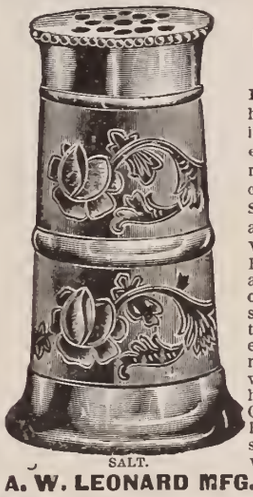

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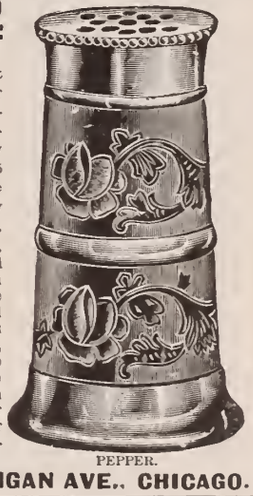

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If you went out to walk with her, you were astonished to find how many sturdy lovers she had among newsboys and how many fast friends among shop and factory girls. Children who had never thought of it before, joined the Sunday School on the hope of getting into Esther's class. The mission superintendent had a weakness for turning unruly boys and sullen, stupid girls over to her; and Esther welcomed all. Many people wondered what was the secret of her success in Sunday School work.

"I should think," said some, "that after teaching all the week she would want to rest Sunday, and I think she ought."

The superintendent said, "she loves the work and the children. It does not tire her, and to have to stay away from Sunday School would be a punishment to her."

To some dear and close friends, Esther explained: "You see, I have no money to give for Jesus; and I am not wise or great and cannot offer intellectual gifts. I can't talk in meeting, or sing in the choir, or write for Jesus. But, thank God! I can love the children, and bring them to Him."

She did not, in her humility, realize that no one can do a greater or better thing than just that—bringing the children to Jesus—loving them into Christianity. If a child was absent from class, she looked him or her up, or had some other member of the class do so. A part of the class had, with some suggestion from her and under the inspiration of her example, resolved itself into a sort of visiting committee; and the work accomplished by them was quite extensive, all things considered.

Troubles and duties of all sorts drifted into the teacher's hands, and before she knew it she was acting almoner for a number of people who had money to give and who had confidence in her ability to make a wise and effective disposition of it. The same characteristics made her work in the public school easy; her scholars gladly helped her to manage. She looked upon her work, not merely as a means of earning a support, but as an opportunity for doing good; and though she humbly, and perhaps truly, felt that she had not large intellectual gifts, she was a successful instructor, an admirable disciplinarian, and steadily advanced in the good graces of the Board of Education.

The moral of this simple history is that a loving spirit makes one more successful in any effort, and that wealth is not an essential to the accomplishment of good. When Jesus came to help the world, he was satisfied to give nothing less than himself.

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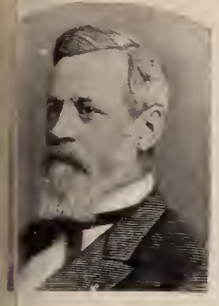
CANADA'S LIQUOR.... ....PLEBISCITE.

Senator Blair Discusses a Remarkable Campaign—How the Traffic can be Controlled in this Continent.

HE Canadian plebiscite vote of September 29th is important to us, because it shows that the people of the Dominion realize what we do not sufficiently, that the liquor traffic can only be dealt with successfully from a national standpoint, and by the exertion of national power. Prohibition in Canada has hitherto been nothing but local option by Provinces, as in this country it has been nothing but local option by States. If a town, city, or county under a local option law, prohibits the sale of liquor within its jurisdiction, its action has a similar relation to those towns, cities, and counties in the same Province or State which do not prohibit, that a prohibition Province or State has to the other Provinces of the Dominion or States of the Union.



HENRY W. BLAIR.

It may be, however, in law, that the Province has greater power over the traffic than the State. It may be that in law a Province can control inter-provincial transportation, while in our country interstate and foreign commerce is subject to national power. It is suggested that the Dominion government may settle the Canadian demand for prohibition by enacting a law recognizing absolute power over the traffic in each Province respectively.

The fact that although each Province has constitutionally complete power in the premises, yet the Dominion has voted for a general prohibitory law covering their whole country, is a convincing proof that, in the judgment of the Dominion, nothing but national prohibition can ever cope with this great national evil. It is palpable that all the powers of a complete government must be exerted over any given domain in order to destroy the liquor traffic. The powers of our national government are limited by those of the State, while powers of the State by those of the Nation; both combined constitute the government of the people of the United States. If the manufacture be permitted anywhere, in any State or Territory, or within the District of Columbia; or if liquors be permitted to come from foreign jurisdictions to American soil, and transportation in original packages be permitted to the cities where the appetite exists, the traffic is bound to flourish. Obviously, then, the powers of the general government must be enlisted against the traffic.

No State power can extend outside its own borders, or exclude original packages of merchandise. On the other hand, the State alone can prohibit the manufacture, sale and consumption after the poison is carried within its limits. Alcoholic liquors are recognized as property, and the general government is bound to protect their importation and transportation. If there be doubt as to the precise point where the State police power attaches, so as to regulate or prohibit the sale, it seems to be conceded that this power cannot prevent the original package from crossing the State line. If once the package is over the line there seems to be no human power that can overcome the ingenuity of the consumer.

The appetite always has its way. In fact if it be manufactured at all, liquor and appetite will find each other. The national constitution now has no power to restrict alcoholic or poisonous drinks otherwise than as property entitled to existence, transportation, and protection, like other property. The State is helpless. The national government has no constitutional power to suppress the traffic, or to aid the States. Only the people can confer that power.

HENRY W. BLAIR.

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AFTER 30 DAYS' TRIAL, if the purchaser finds all the Soaps, etc., of excellent quality and the premium entirely satisfactory and as represented, remit **$10**; if not, notify us goods are subject to our order. We make no charge for what you have used.

If you remit in advance, you will receive in addition a nice present for the lady of the house, and shipment day after order is received. Money refunded promptly if the Box or Premium does not prove all expected. Safe delivery guaranteed. The transaction is not complete until you are satisfied.

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From *Epworth Herald*, Chicago. We have examined the soaps and premiums, as described above, and know they will give satisfaction. We know the company, have personally visited their establishment in Buffalo, have purchased and used the soaps and gladly say everything is as represented.

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The Best of Gifts.

The Youth's Companion and the Companion Calendar for 1899.

The present of a year's subscription to THE YOUTH'S COMPANION is in itself a gift of rare and ever-fresh delight. But aside from this, every new subscriber to this excellent family weekly receives from the publishers a special gift, which in a way crystallizes the charm of the farthest as well as the nearest of the fifty-two issues into one compact article of use and beauty.

For a number of years this Christmas gift to new subscribers to THE YOUTH'S COMPANION has been a calendar — one which should tell off the days of the year one by one, and, besides, be something to treasure up for its artistic value. As much thought and skilled workmanship has been expended on these Calendars as upon the richly illuminated Christmas cards which are sold in the stores at Christmas time, and the Calendar, moreover, serves a useful purpose until the carolling bells ring in a new year— and a new Calendar.

To design and produce a Calendar for 1899 which should surpass any of former years, was the task which the publishers of THE YOUTH'S COMPANION undertook, and they believe they have succeeded in it.

The subject of the three designs which form the decorative part of THE COMPANION Calendar for 1899 is the ideal American girl. From the middle one of the three folding panels which compose the Calendar there looks out a serene and lovely face — a faithful portrait of noble womanhood. To the right and left of this are figure pieces entitled respectively, "Early Daisies" and "Among the Wheat." The softest tones as well as the most brilliant shades of the original designs are preserved by the 12 colors in which the Calendar is lithographed.

The form of the Calendar is such that those who at the end of the year wish to keep it for a household ornament can do so, the three decorative panels having no printing on them. Although this Calendar would alone cost at least a dollar sold in the book and art stores, it is given free to every new subscriber to the 1899 volume of THE COMPANION.

It is difficult to speak adequately of the value and variety of the literary contributions now in hand for the 1899 volume. THE COMPANION is first and foremost a storehouse of good literature. It invites the most distinguished men and women in every walk of life to share in the entertainment of COMPANION readers — but it accepts from them only their best work. And every issue contains stories and sketches by writers less widely known, who nevertheless show the possession of rare gifts.

Those who read THE COMPANION during 1899 will be taken to odd and interesting corners of the earth by great explorers; they will meet General Grant, Harriet Beecher Stowe, Robert Louis Stevenson and other celebrities through those who were nearest to them. Some of the best story-writers of both hemispheres will entertain them, and the most profitable advice on practical matters will be given by eminent authorities.

Beginning a more specific catalogue of the good things awaiting THE COMPANION reader, there are the "Tales from the Cables," introducing unfamiliar scenes from the lives of the operators at some of the wild and remote stations of the great cable lines; a group of almost ideal "Humorous Stories;" "Stories of the Sea," full of the mystery of the deep, and the strange adventures of sailors; "Stories by Missionaries," which unite the interest of a thrilling tale with the strange panorama of life which unrolls itself before the eye of the missionary; and "Tales of the Toilers," reflecting the deep pathos of modern industrial conditions, and carrying a significant and hopeful message to both employer and employe.

And this is but opening the cover of the brilliant Announcement of THE COMPANION for 1899. The articles and stories described in its profusely illustrated pages are sufficient in themselves to form a whole library of useful and interesting knowledge and entertainment. Yet they form but a very small part of the provision made for COMPANION readers during the year to come. They will help, however, to indicate the value of the COMPANION, and to explain the hold it has upon half a million families.

THE Youth's Companion every week from now until 1900 for $1.75.

Every Thursday the year round the young and old in more than half a million households welcome The Companion as an old and beloved friend. The exceptional character of the contents of the paper from week to week and year to year is indicated by the following contributions to early issues:

Dec. 1.	THE WATERMELON PATCH, ...	W. D. Howells.
Dec. 8.	CONGRESSIONAL ORATORY, ...	Hon. Thomas B. Reed.
Dec. 15.	HOW THE QUEEN SPENDS CHRISTMAS, . .	Marquis of Lorne.
Dec. 22.	INCIDENTS IN A SINGER'S LIFE, ...	Lillian Nordica.
Dec. 29.	TROUBLESOME TRAVEL IN ITALY, ...	I. Zangwill.

THE COMPANION FOR 1899.

THE volume for 1899 will be the best The Companion has ever published. Never before have so many distinguished contributors been specially engaged to write for the paper. Never before have the stories and articles provided been so varied and strong in interest. Mention is made of many of these in the adjoining column. A full announcement, beautifully illustrated, will be sent free to any address. ... ...

50-Cent Calendar Free.

NEW SUBSCRIBERS who will mention this paper or cut out this slip and send it at once with name and address and $1.75, will receive:

FREE — The Companion every week from the time subscription is received to January, 1899, including the beautiful Holiday Double Numbers.

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AND SIGNS OF OUR TIMES

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VOLUME 21.—NUMBER 47.

Rev. T. De Witt Talmage, D.D., Editor.

Thanksgiving Number, 1898

PRICE FIVE CENTS.

"WITH GRATEFUL HEARTS WE GREET THE MORN THAT USHERS IN THANKSGIVING DAY."

OUR MAIL-BAG

QUESTIONS AND ANSWERS

Christian Worker, Jersey City, N. J. What do you consider the best spiritual and material equipment for a soul-winner—one who has not had the benefit of a theological education, but who is content to work as a layman on the humblest lines, provided he may thereby bring others to the Cross?

We know of no better answer to your question than that given by Rev. R. A. Torrey to a similar enquiry. He said: "The one who would bring others to Christ must himself be (1) thoroughly converted; (2) he must have a love for souls and a longing for the salvation of the lost; (3) he must have a working knowledge of the Bible; (4) he must pray much; (5) he must be baptized with the Holy Ghost." To this may be added (6) he must be willing to work earnestly and often arduously, with his whole heart, and be willing to face rebuffs and even disappointments, leaving the results to a Higher Power, who will make the spiritual harvest apparent in due season

A. McQ., Pittsburg, Pa. Was any man ever called "His Noseship?"

Yes. The epithet was bestowed on Oliver Cromwell by Marchmont Needham, in his periodical, the *Mercurius Pragmaticus*, one of the earliest of English newspapers, which, like most publications of the present day, took pleasure in being facetious at the expense of public men.

L. A. T., Erie, Pa. By whom is Deputy Revenue Collector appointed under the Civil Service law?

By the Revenue Collector. For further and fuller information, write to the Commissioner of Internal Revenue, Washington, D. C.

John E. B., Mt. Vernon, Tex. You say: "There is an infallible rule. God has implanted in our hearts a monitor, which indicates what is right and what is wrong." That being the case, what use have we for the Bible to teach us what is right or wrong? In Heb. 10:22, Paul speaks of an evil conscience. Was that implanted by God? In Acts 23:1, Paul said: "I have lived in all good conscience before God to this day." Was he doing right when persecuting the Church of Christ?

We did not say that conscience was infallible, but that the rule, by which a man might know which way his life was tending, was infallible. As we explained, the conscience may be perverted, or silenced, or misled; but, when quickened by the Holy Spirit, would guide a man safely in times of doubt and difficulty. The common trouble is, as we intimated, that men disregard the voice of conscience and do evil, knowing it to be evil. That fault is a thousandfold more common than the one of which Paul was guilty, of doing evil believing it to be good. The evil conscience of which Paul speaks in the passage you quote was clearly, as you will see by the context, not a corrupt conscience, but a conscience burdened with a sense of guilt, a conscience that reproached the man and needed to be relieved by the assurances of forgiveness.

Answers to the Scripture puzzle of the "apothecary's son" have been received from R. H. Jewett, Eureka, Cal.; Robert Smith, Altoona, Pa.; Thos. McDowell, Rosedale, Ga., and many others

Mrs. Mina S. A., Reading, Pa. Are there any well authenticated instances of finished and coherent intellectual work being done during sleep and recalled and preserved in waking hours?

There are many such. Condorcet solved some of his most abstruse calculations while asleep. Franklin records finding his way out of a political difficulty under similar circumstances. Sir J. Herschel composed these lines in a dream:

Throw thyself on thy God, nor mock him with feeble denial.
Sure of his love, and of his sure of his mercy at last!
Bitter and deep tho the draught, yet drain from the cup of thy trial
And in it be lin[illegible] smile at the bitterness past.

Goethe, Coleridge, Cockburn and others all mention somewhat similar experiences, and there are recorded instances of musicians having dreamed out beautiful compositions, and written them out in whole or in part during their waking hours.

D. H. W., Danville, Ky. Who is called "the father of English Unitarianism?"

John Biddle, a writer of the seventeenth century. He was the author of many anti-Trinitarian tracts.

E. F. V., Newbern, Va. 1. Who was king or emperor ruled Germany from 1815 to 1871? 2. When did the present Emperor of Austria ascend the throne?

1. None. The period mentioned is during what is known as the "third interregnum" in German history. After the overthrow of the old German Empire, in 1806, the electoral function, by which the imperial throne had always been filled, virtually ceased. Instead of an empire, the thirty-nine German-speaking States formed a "Bund," or confederation, each independent of the other, and under its own ruler, but all united, where common interests were concerned. The Emperor of Austria was the nominal head of this confederacy, but Russia was the most active and influential member. In 1833-35, Prussia, Bavaria, Wurtemburg, and several other States, formed a customs union, Austria being excluded. Frederick William IV., King of Prussia, was offered the imperial crown of Germany, but declined unless it came with the full sanction of the various German princes and the free cities. William, who ascended the Prussian throne in 1861, became Emperor of Germany ten years later. 2. Francis Joseph ascended the Austrian throne Dec. 2, 1848.

P. V. S., Galveston, Ind. How did the American Indian get to this country?

The American Indian is believed by some to be a branch of the Mongolian or Tartar family, which, at a remote period of the world's history, found its way to America by way of Behring Strait

Reader, Cleburne, Kans. 1. Why does Solomon direct wine to be given to him that is ready to perish (Prov. 31:6)? 2. Why is Job described as perfect in Job 1:8, and afterwards represented as abhorring himself and repenting, in Job 42:5, 6? 3. Has the Presbyterian Church any missionary work in Russia?

1. The passage is in the address to a king. He is told that he ought not to drink intoxicants. He has no excuse for doing so, such as there might be for one in enduring misery. He may seek oblivion by that means, however foolish it may be; but the king should know better. 2. The author of the book is stating the case as strongly as possible. He is showing that misfortunes are not proofs of wickedness. So he introduces Job as perfect and describes the calamities that came upon him. In defending himself from the aspersions of his friends, it appears to Job that he has charged God with injustice, hence his sorrow and repentance. 3. We believe not. The Russian government does not tolerate opposition to the Greek Church, though there are many of its people who hold other faiths with more or less secrecy.

Mother, Los Angeles, Cal. Where are the headquarters of the Florence Crittenton Mission; how many branches are there; what is the average number of girls received yearly, and what does it cost to rescue a single case?

The National headquarters are at 218 Third Street, N. W., Washington, D. C. There are branches in about 48 cities and towns; 3,100 girls and 800 babies are being cared for at the present time; $12.50 is the average cost per head in the rescue work. Send to the Secretary of the Mission, at the address given, for all details.

Mary S., Dayton, O. What was "the famous book of the De Lignes," and when was it published?

It was never published, nor was it written or printed. The reference is to a bibliographic curiosity, which belonged to the family of Prince de Ligne, of France, and which was called "The Book of the Passion of Our Lord Jesus Christ." Every letter of the text was cut out of each folio upon the finest vellum and being interlaced with blue paper, was read as clearly as though printed in large characters. It must have been a work of infinite patience. Rudolph II., of Germany, in 1640, is said to have offered for it 11,000 ducats.

Wm. De B., Catskill, N. Y. Is there any record of the hairs of a head ever having been "numbered" by a human being?

Partly so, at different times, and for the purpose, we believe, of determining the quality or fineness of light and dark hair respectively. It is estimated that the skin of the average head contains about 744 hairs to the square inch, and as 120 square inches are an average, 89,280 hairs would be the result. This estimate, however, would seem to be largely guess-work.

W. L. C., Guelph, Kans. Are the manuscripts still in existence from which the King James Version of the Bible was prepared

Yes, they are still preserved in our great libraries, but they are of little value except for their historical interest. Since 1611, when the King James Version was issued, manuscripts of a much earlier date have been found. Among them the most ancient are the Alexandrian in the British Museum; the Vatican, in Rome, and the Sinaitic, in St. Petersburg. These vary in date from 300 to 450 A. D.

Subscriber, East Alton, Ill. A scientific writer says that the earth was thousands of years in preparation for the habitation of man. The Bible says it was made in six days. Which are we to believe?

Christian scholars generally believe that the word "day" in the Bible signifies a long period, possibly thousands of years. The fact that the Bible represents it as being made in six days implies that there were successive steps in the work. This is what science teaches. If you imagine God calling the world into existence, as it is now, by a word, you will be puzzled by his occupying six days in doing it, when it could have been done in a moment. Geologists find in the crust of the earth proof that it was made in the progressive manner described in the Bible, and in the same order. We read in II. Peter 3:8 that a thousand years are with the Lord as one day; perhaps these days of creation may have been longer still.

Elizabeth, Newmarket, Ont. What is the meaning of the statement (Romans 8:28), that "all things work together for good to them that love God?"

It means that the events of life, including things that we call misfortunes, will be overruled to spiritual advantage. The Christian is not promised immunity from trouble, but his troubles will tend to make him a better man. He is not encouraged to seek discipline or to act recklessly, with the idea that however an enterprise turns out, it will benefit him. But if after he has sought divine guidance, and if after he has carefully considered a matter, it turns out disastrously, he is not to be cast down, but to expect that in some way God will make the disaster a blessing to him.

W. D., Centre, Wis. A member of a Christian Church corrected me recently when I spoke of Sunday as the Sabbath. Is he right in his contention that there is no Sabbath in this dispensation?

The word, Sabbath, is so closely associated with the Jewish idea of the day, as of perfect rest, that it does not correctly express the Christian idea of the day. The Christian does rest on that day from his worldly labors, but he is busy in the Sunday School, or in some other sphere of usefulness, and generally observes the day in a manner very different from that in which the Sabbath was observed. Besides, it is associated with the resurrection of Christ, not with God's rest from Creation, and is, therefore, more correctly designated as "The Lord's Day." There is no Sabbath in the Jewish sense of the word, in this dispensation, but the day we celebrate has a higher meaning and one that calls for a better observance. You will see in Hebrews 4, how the Christian teaching the idea of Sabbatic rest is not lost but is elevated and broadened.

Old Subscriber, Dayton, O. 1. What in your judgment is the probable future destiny of a suicide? 2. Is there any future opportunity for a suicide to attain eternal happiness after death?

1. The condition of the suicide's mind prior to his committing the fatal act has to be taken into account. There is no doubt that a large proportion of persons who commit suicide are of unsound mind at the time. The brain is unbalanced, and the person is not responsible for his act. You may be quite sure that when a Christian loses control of his faculties, and in that condition kills himself, he will not by the act lose his interest in Christ. God will receive him, as he would if he died by accident or disease. In thinking of a suicide, we must bear in mind the possibility of dementia, and not sorrow as those who have no hope. 2. The Bible holds out no hope of opportunities for repentance and salvation being granted after death either to the suicide or others.

S. H. M., Philadelphia, Pa. Does not Christ's injunction (Mark 10:9-11) forbid marriage to a person who has been divorced?

If you compare this with the parallel passage (Matt 19:9), you will see that an exception is there made. It is a rule in comparing two accounts which differ, to accept the one which appears more complete. That is to say, it is more likely that Mark should have omitted the clause than that Matthew should have inserted it without authority. Accepting Matthew's version, it would appear that the innocent son, whose partner has been unfaithful to the marriage vow, is not prohibited from marrying again. It is only fair to say, however, that some scholars believe that it is wrong for the partner to marry again during the lifetime of the other, no matter how grievously that other may have offended. It seems to us, however, that there is very slender basis for the contention. It is now generally believed that the Apostle Paul, in 1. Cor. 7:15, intended to permit a person, whose wife had deserted him, to contract a new marriage.

W. F. Swengel, York, Pa. We have not.

Mrs. A. H. P. Consuelo, with accent on the o.

G. A. B., Jordan, Ont. We advise you to do nothing to do with it.

Subscriber, Albany, N. Y. You can send an International Money Order.

Laura Cramp. We have already published an outline of the Dreyfus case in a recent issue.

Maria A. E., New London, Ct. All the letters are pronounced, with the "sch" soft, as in "Schu-

A MARKET-STALL AT THANKSGIVING TIME.

In every city of the Union, the markets are now filled to overflowing with the products of the orchard, the hot-house, and the barnyard, and there is an attractive and bewildering display of all the necessaries, as well as the luxuries, that peculiarly belong to the Thanksgiving season.

WORKINGMEN'S BIBLE CLASS

s a Unique Feature of the Gospel Work in a Leading Boston Church.

HAT great things come from small beginnings, having the divine approval and favor, is illustrated in the growth and work of the Workingmen's Bible Class the Ruggles Street Baptist Church, in ston, Mass. This church, with a nal reputation for its work among the r, has never set on foot any form of ristian activity of greater value than s great Bible class, composed entirely poor laboring men. It was organized years ago by its present teacher, Mr. nuel Russell, who for a number of rs has been one of the large and con- rated staff of workers who carry for- d the various enterprises of the urch.

eginning with a membership of but men, two years ago, the class now has membership of nearly e hundred, who as- ble in the church vest- every Sunday after n for a praise service song, followed by the ly of the Bible, prayer testimony. On Thurs- night of each week a perance meeting is ducted under the aus- s of the class. This ting is always well at- led and full of enthu- m. Many members of class have themselves n saved from the k evil, and are eager ve others. Two and etimes three cottage er meetings are held y week under the aus- s of this class. These ngs are held in some he poorest tenements the great tenement- se district in which church is situated. etimes they are held itchens, or in little ments of but two or e rooms.

the summer time, a pel-wagon service is ied on by the men, and tings are held on the t corners and in the parks. All of services of the Workingmens' Bible s are of the simplest kind. There is h singing, much prayer, and much mony. The leader of the class, Mr. sell, makes no attempt at fine oratory, does he try to appeal to the purely tional nature of the men. In a sim- manner he tries to quicken their spirit perceptions and bring them into full wledge of Christ It is a helpful and iring spectacle to see this great com- of earnest, laboring men praising and carrying forward his work.

H. H. H.

THE BOSTON WORKINGMEN'S BIBLE CLASS AND ITS CONDUCTOR, MR. SAMUEL RUSSELL.

REMARKABLE CONVERSIONS.

Saved From Suicide.

E night in San Francisco some years ago, I was preaching to a great crowd large tent on Mission street. A deep of the need of someone there being im- ately saved, stole over me. I told my gs and a man came forward groaning, g he was the one. Unless saved that it would be hell for him. He was a fine r. Drink and trouble had brought him to nd, and it was to be a choice of the water revolver to end his miserable existence The music had reached his ear and drew from the street just in time to hear my ment of "one more, and possibly a last e, for some soul." It was "a great sal- n for great sinners by a Great Saviour" caught him in the awful moment of his and today Mr. A. H. De Muth is a fine tian gentleman of that city, and his pas- old me a few months ago he was true to hrist that had passed his way just in his est hour of need. C. H. YATMAN.
an Grove, N. J.

* * *

A Brand From the Burning.

RING my twelve years' fight with the devil down in Water Street, I seen many wonderful conversions, erhaps the most remarkable case of God's forming power is in the conversion of p McGuire. He was born in Ireland, of Irish-Catholic parents, and was brought here in his childhood. He grew up in the streets of the lower wards of New York, a thief from childhood, and was first arrested when only twelve years old, and frequently afterward. He spent five years in the Juvenile Asylum, three years on a whaling vessel in a trip around the world, and at twenty-three he burglarized a house in New Brunswick, N. J., and was sent to Trenton prison for five years. When released he came to New York, committed another crime and got a five-years' sentence at Sing Sing. There he met Jerry Mc Auley, who was also a prisoner. McGuire sat beside Jerry in the chapel on that famous Sunday morning when "Awful" Gardner, the converted prize-fighter, gave his memorable talk to the prisoners which caused McAuley to yield his heart to Christ. Phil, still unconverted, was released, returned to crime and got into prison again for a term of two years before Jerry got his pardon. Some years later, when Jerry had started the Water Street mission, Phil came into the mission hall, and by Jerry's advice made a start in the Christian life, but soon fell, and robbing the money box, was sent up for another term. Released again, he tried to lead an honest life, but fell into the old drinking ways. One day, seventeen years after he had stolen from the money box, he came into the mission drunk. He said he had been trying for months to get sober enough to come in. He came forward when the invitation was given, and knelt at the mercy seat. That was six years ago, and he was then sixty-three years of age and a drunken wreck. In this condition he called on Jesus for help. His prayer was heard, and old Phil McGuire came out of the mission a saved man. He has remained steadfast ever since, and has been for years our janitor and my trusted friend,—one of the most faithful, kindest, most reliable and zealous helpers in this work.

S. H. HADLEY.
Water Street Mission, N. Y.

* * *

"She Prayed to the Devil."

A WOMAN came to me in great distress of mind, saying that she wished to unburden her heart privately. I called in another brother in the ministry, and she told how, many years before, she had killed a man in the old country; how the memory of it had haunted her through all these years, though no one knew of the deed. Since that time, she had been guilty of many crimes. I pointed her to Jesus Christ through the use of Isa. 53:6, and she found peace. This woman had, at one time, so resisted the Holy Spirit that she knelt down and prayed the devil to take away her conviction, and for a time she seemed to be without conviction. To-day she is an earnest and active Christian. The killing referred to was not punishable by law.

Bible Institute, Chicago, Ill. R. A. TORREY.

A CHRISTIAN POET'S GRAVE.

JOHN KEBLE, who has been called "the sweetest and most Christian poet of modern days," was born in Fairford, Gloucestershire, England, in 1792, and his grave may be found in the quiet and picturesque churchyard of Hursley, in Hampshire. Miss Charlotte M. Yonge, the celebrated author, contributes to *The Sketch* an interesting article on the subject. She writes:

"Hursley, the home of the Rev. John Keble for the greater part of his life, is situated on the edge of the chalk downs just where they began to give place to the forest country to the south of Hampshire. It was not his original home, nor is the scenery that which is alluded to in 'The Christian Year' which was published seven years before his presentation to the living by Sir William Heathcote, who had been his pupil at Oxford, and was in the year 1836, when Mr. and Mrs. Keble came to reside in what was almost an ideal vicarage. It stands on the side of a hill sloping down from Hursley Park to the churchyard, the ground on the lower side being raised so as to form a terrace, shut in by a low brick wall.

"The house is very picturesque, the northern side with a long window down to the ground opening on the slope to the churchyard gate. All is embosomed in trees, the house and terrace-wall overhung with creepers, so that many a visitor, especially those from over the Atlantic, has exclaimed, 'What a fit home for a poet!' And some of them have eagerly carried off twigs as relics. Below lies the churchyard, shut in on two sides by fine rows of lime-trees, which tradition declares to have been planted by Cromwell, the ex-Protector.

"The church with its old tower form a very beautiful object from any part of the surrounding country. It is a dignified three-aisled church in late pointed architecture, and with a deep chancel. Altogether it is a deeply impressive church, and in every detail shows the mind and thought of the sacred poet, who breathed his spirit into the architect, and who ministered there for twenty-one years—thirty altogether in Hursley Parish.

"Failing health, first of Mrs. Keble's, then of his own, necessitated absence from Hursley in the winter months, and Mr. Keble died at Bournemouth, March 29, 1866, being followed six weeks later by his wife. The parishioners commemorated him by a brass cross, inserted in the pavement of the chancel, and, a few years later, monuments were erected over the graves. Mr. Keble's is of red granite, Mrs. Keble's of marble. Beside them is the cross marking the grave of Elisabeth Keble, the sister who shared the same home for many years, and died on Aug. 7, 1858."

Keble's chief works, "The Christian Year" and "Lyra Innocentium," were soon widely known and established his fame as an author. More than one hundred editions of "The Christian Year" were sold, and Keble might have realized a fortune from this source but he preferred to devote so much of his income to church work and to the beautification of the church itself that he remained comparatively poor to the end of life.

KEBLE'S GRAVE AT HURSLEY.

KEBLE'S RECTORY AND CHURCH.

Loyal Obedience.

One cold night, a gatekeeper at a railroad station was making every passenger show his ticket before passing through to the train, which provoked considerable grumbling and protesting. Major Whittle, who was on the platform, said to him: "You are a very unpopular man to-night." "I only care to be popular with one man," was the reply, "and that is the superintendent." He might have pleased the passengers, disobeyed orders, and lost his position. He was too wise for that; his business was to please one man—the man who hired him, gave him his orders, and rewarded him for faithfulness, and who, if the occasion for such a course ever arose, could discharge him for any act of disobedience, or for neglecting the interests of the railroad of which he was an employee. And so it happens that the servant of Christ is often bound to make himself unpopular. There are those who would be glad to have him relax the strictness of his rules, and grant to himself some indulgence which his Master forbids. But if he tries to be popular with the world he will lose his popularity with the Lord. He will make friends, but he will lose the one Friend who is above all others. He will win plaudits, but he will not hear the gracious words, "Well done!"

THE METROPOLITAN PULPIT

A WEDDING PRESENT.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Joshua 15: 19, ... } **Thou hast given me a south land; give me also springs of water. And he gave her the upper springs and the nether springs.**

THE city of Debir was the Boston of antiquity—a great place for brain and books. Caleb wanted it, and he offered his daughter Achsah as a prize to any one who would capture that city. It was a strange thing for Caleb to do; and yet the man that could take the city would have, at any rate, two elements of manhood—bravery and patriotism. Besides, I do not think that Caleb was as foolish in offering his daughter to the conqueror of Debir, as thousands in this day who seek alliances for their children with those who have large means, without any reference to moral or mental acquirements. Of two evils, I would rather measure happiness by the length of the sword than by the length of the pocket-book. In one case there is sure to be one good element of character; in the other there may be none at all. With Caleb's daughter as a prize to fight for, General Othniel rode into the battle. The gates of Debir were thundered into the dust, and the city of books lay at the feet of the conquerors. The work done, Othniel comes back to claim his bride. Having conquered the city, it is no great job for him to conquer the girl's heart; for however faint-hearted a woman herself may be, she always loves courage in a man. I never saw an exception to that. The wedding festivity having gone by, Othniel and Achsah are about to go to their new home. However loudly the cymbals may clash and the laughter ring, parents are always sad when a fondly-cherished daughter goes off to stay; and Achsah, the daughter of Caleb, knows that now is the time to ask almost anything she wants of her father. It seems that Caleb, the good old man, had given as a wedding present to his daughter a piece of land that was mountainous, and sloping southward toward the deserts of Arabia, swept with some very hot winds. It was called "a south land." But Achsah wants an addition of property; she wants a piece of land that is well watered and fertile. Now it is no wonder that Caleb, standing amidst the bridal party, his eyes so full of tears because she was going away that he could hardly see her at all, gives her more than she asks. She said to him, "Thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs."

The fact is, that as Caleb, the father, gave Achsah, the daughter, a south land, so God gives to us his world. I am very thankful he has given it to us. But I am like Achsah in the fact that I am not satisfied with the portion. Trees, and flowers, and grass, and blue skies are very well in their places; but he who has nothing but this world for a portion has no portion at all. It is a mountainous land, sloping off toward the desert of sorrow, swept by fiery siroccos; it is "a south land," a poor portion for any man that tries to put his trust in it. What has been your experience? What has been the experience of every man, of every woman that has tried this world for a portion? Queen Elizabeth, amidst the surroundings of pomp, is unhappy because the painter sketches too minutely the wrinkles on her face, and she indignantly cries out, "You must strike out my likeness without any shadows!" Hogarth, at the very height of his artistic triumph, is stung almost to death with chagrin because the painting he had dedicated to the king does not seem to be acceptable; for George II. cries out, "Who is this Hogarth? Take his trumpery out of my presence." Brinsley Sheridan thrilled the earth with his eloquence, but had for his last words, "I am absolutely undone." Walter Scott, fondling around the bookstand, trying to write, says to his daughter, "Oh, take me back to my room; there is no rest for Sir Walter but in the grave!" Stephen Girard, the wealthiest man in his day, or, at any rate only second in wealth, says, "I live the life of a galley-slave: when I arise in the morning my one effort is to work so hard that I can sleep when it gets to be night." Charles Lamb, applauded of all the world, in the very midst of his literary triumph, says, "Do you remember, Bridget, when we used to laugh from the shilling gallery at the play? There are now no good plays to laugh at from the boxes." But why go so far as that? I need to go no farther than your street to find an illustration of what I am saying.

Pick me out ten successful worldlings—and you know what I mean by thoroughly successful worldlings—pick me out ten successful worldlings, and you can not find more than one that looks happy. Care drags him to business; care drags him back. Take your stand at two o'clock at the corner of the streets and see the agonized physiognomies. Your high officials, your bankers, your insurance men, your importers, your wholesalers, and your retailers, as a class—as a class, are they happy? No. Care dogs their steps; and, making no appeal to God for help or comfort, many of them are tossed everywhither. How has it been with you, my hearer? Are you more contented in the house of fourteen rooms than you were in the two rooms you had in a house when you started? Have you not had more care and worriment since you won that fifty thousand dollars than you did before? Some of the poorest men I have ever known have been those of great fortune. A man of small means may be put in great business straits, but the ghastliest of all embarrassments is that of the man who has large estates. The men who commit suicide because of monetary losses are those who cannot bear the burden any more, because they have only fifty thousand dollars left.

On Bowling Green, New York, there is a house where Talleyrand used to go. He was a favored man. All the world knew him, and he had wealth almost unlimited; yet at the close of his life he says, "Behold, eighty-three years have passed without any practical result, save fatigue of body and fatigue of mind, great discouragement for the future, and great disgust for the past." Oh, my friends, this is a "south land," and it slopes off toward deserts of sorrows; and the prayer which Achsah made to her father Caleb we make this day to our Father God: "Thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs."

Blessed be God! we have more advantages given us than we can really appreciate. We have spiritual blessings offered us in this world which I shall call the nether springs, and glories in the world to come which I shall call the upper springs.

Where shall I find words enough threaded with light to set forth the pleasure of religion? David, unable to describe it in words, played it on a harp. Mrs. Hemans, not finding enough power in prose, sings that praise in a canto. Christopher Wren, unable to describe it in language, sprung it into the arches of St. Paul's. John Bunyan, unable to present it in ordinary phraseology, takes all the fascination of allegory. Handel, with ordinary music unable to reach the height of the theme, rouses it up in an oratorio. Oh, there is no life on earth so happy as a really Christian life! I do not mean a sham Christian life, but a real Christian life. Where there is a thorn, there is a whole garland of roses. Where there is one groan, there are three doxologies. Where there is one day of cloud, there is a whole season of sunshine. Take the humblest Christian man that you know—angels of God canopy him with their white wings; the lightnings of heaven are his armed allies; the Lord is his Shepherd, picking out for him green pastures by still waters; if he walk forth, heaven is his bodyguard; if he lie down to sleep, ladders of light, angel-blossoming, are let into his dreams; if he be thirsty, the potentates of heaven are his cup-bearers; if he sit down to food, his plain table blooms into the King's banquet. Men say, "Look at that odd fellow with the worn-out coat;" the angels of God cry, "Lift up your heads, ye everlasting gates, and let him come in!" Fastidious people cry, "Get off my front steps!" the door-keepers of heaven cry, "Come, ye blessed of my Father, inherit the kingdom!" When he comes to die, though he may be carried out in a pine box to the potter's field, to that potter's field the chariots of Christ will come down, and the cavalcade will crowd all the boulevards of heaven.

I bless Christ for the present satisfaction of religion. It makes a man all right with reference to the past; it makes a man all right with reference to the future. Oh, these nether springs of comfort! They are perennial. The foundation of God standeth sure having this seal, "The Lord knoweth them that are his." "The mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, who hath mercy upon thee." Oh, cluster of diamonds set in burnished gold! Oh, nether springs of comfort bursting through all the valleys of trial and tribulation! When you see, you of the world, what satisfaction there is on earth in religion, do you not thirst after it as the daughter of Caleb thirsted after the water-springs? It is no stagnant pond, scummed over with malaria, but springs of water leaping from the Rock of Ages! Take up one cup of that spring-water, and across the top of the chalice will float the delicate shadows of the heavenly wall, the yellow of jasper, the green of emerald, the blue of sardonyx, the fire of jacinth.

I wish I could make you understand the joy religion is to some of us. It makes a man happy while he lives, and glad when he dies. With two feet upon a chair and bursting with dropsies, I heard an old man in the poor-house cry out, "Bless the Lord, oh, my soul!" I looked around and said, "What has this man got to thank God for?" It makes the lame man leap as a hart, and the dumb sing. They say that the old Puritan religion is a juiceless and joyless religion; but I remember reading of Dr. Goodwin, the celebrated Puritan, who in his last moment said, "Is this dying? Why, my bow abides in strength! I am swallowed up in God!" "Her ways are ways of pleasantness, and all her paths are peace." Oh, you who have been trying to satisfy yourselves with the "south land" of this world, do you not feel that you would, this morning, like to have access to the nether springs of spiritual comfort? Would you not like to have Jesus Christ bend over your cradle and bless your table and heal your wounds, and strew flowers of consolation all up and down the graves of your dead?

> 'Tis religion that can give
> Sweetest pleasures while we live;
> 'Tis religion can supply
> Sweetest comfort when we die.

But I have something better to tell you, suggested by this text. It seems that old Father Caleb, on the wedding-day of his daughter, wanted to make her just as happy as possible. Though Othniel was taking her away, and his heart was almost broken because she was going, yet he gives her a "south land;" not only that, but the nether springs; not only that, but the upper springs. O, God! my Father, I thank thee that thou hast given me a "south land" in this world, and the nether springs of spiritual comfort in this world; but, more than all, I thank thee for the upper springs in heaven.

It is very fortunate that we cannot see heaven until we get into it. Oh, Christian man, if you could see what a place it is, we would never get you back again to the office, or store, or shop, and the duties you ought to perform would go neglected. I am glad I shall not see that world until I enter it. Suppose we were allowed to go on an excursion into that good land with the idea of returning. When we got there and heard the song, and looked at their raptured faces, and mingled in the supernal society, we would cry out, "Let us stay! We are coming here anyhow. Why take the trouble of going back again to that old world? We are here now; let us stay." And it would take angelic violence to put us out of that world, if once we got th[e]. But as people who cannot afford to [ty] for an entertainment sometimes c[he] around it and look through the door: [r,] or through the openings in the fenc[so] we come and look through the crev[es] into that good land which God has [o-] vided for us. We can just catch a glin[se] of it. We come near enough to hea[he] rumbling of the eternal orchestra, th[e h] not near enough to know who blows [he] cornet or who fingers the harp. My [ul] spreads out both wings and claps the[ir] triumph at the thought of those u[er] springs. One of them breaks from [e-] neath the throne; another breaks f[h] from beneath the altar of the tem[.] another at the door of "the hous[e] many mansions." Upper springs of [l-] ness! upper springs of light! upper spr[is] of love! It is no fancy of mine. "[he] Lamb which is in the midst of the th[he] shall lead them to living fountain[s] water." Oh, Saviour divine, roll in [u] our souls one of those anticipated [e-] tures! Pour around the roots of [he] parched tongue one drop of that li[id] life! Toss before our vision those f[e-] tains of God, rainbowed with eternal [s-] tory. Hear it! They are never sick t[h] not so much as a headache, or tw[o] rheumatic, or thrust neuralgic. Th[e] habitant never says, "I am sick." T[he] are never tired there. Flight to fart[h] world is only the play of a holiday. T[hey] never sin there. It is as easy for the[m] be holy as it is for us to sin. They n[ei]r die there. You might go through all [he] outskirts of the great city and find not[e] place where the ground was broken [for] grave. The eyesight of the redeeme[d is] never blurred with tears. There is h[o-] in every cheek. There is spring in e[ve-] foot. There is majesty on every b[ro-]. There is joy in every heart. There is [ho-] sanna on every lip. How they must [pity] us as they look over and look down [on] see us, and say, "Poor things, away d[own] in that world!" And when some Chris[tian] is hurled into a fatal accident, they [say,] "Good, he is coming!" And when [we] stand around the couch of some l[oved] one whose strength is going away, [and] we shake our heads forebodingly, they [say:] "I'm glad he is worse; he has been d[own] there long enough. There, he is d[one.] Come home! come home!" Oh, if [we] could only get our ideas about that fu[ture] world untwisted, our thought of tra[nsfer] from here to there would be as pleasa[nt to] us as it was to a little child that was dy[ing.] She said, "Papa, when will I go hon[e?] And he said, "To-day, Florence." "[To-] day? so soon? I am so glad!"

I wish I could stimulate you with t[he] thoughts. O Christian man, to the h[ig]est possible exhilaration. The da[y of] your deliverance is coming, is co[me.] rolling on with the shining wheels of [the] day, and the jet wheels of the ni[ght.] Every thump of the heart is only a h[am]mer-stroke striking off another chai[n of] clay. Better scour the deck and coil [the] rope, for harbor is only six miles aw[ay.] Jesus will come down in the "Narro[ws] to meet you. "Now is your salva[tion] nearer than when you believed."

Man of the world! will you not to-[day] make a choice between these two [por]tions, between the "south land" of [the] world, which slopes to the desert, [and] this glorious land which thy Father o[ver] thee, running with eternal water-cour[ses.] Why let your tongue be consumed [of] thirst when there are the nether spr[ings] and the upper springs: comfort here [and] glory hereafter?

You and I need something better t[han] this world can give us. The fact is [that] it cannot give us anything after a wh[ile.] It is a changing world. Do you k[now] that even the mountains on the back [of] thousand streams are leaping into [the] valley. The Alleghanies are dying. [The] dews with crystalline mallet are hamm[er]ing away the rocks. Frosts, and show[ers] and lightnings are sculpturing Mo[unt] Washington and the Catskills. Niag[ara] every year is digging for itself a quie[ter] plunge. The sea all around the earth [is] its shifting shores is making min[ute] changes in bar, and bay, and frith, [and] promontory. Some of the old sea-co[asts] are midland now. Off Nantucket, [at] feet below low-water mark, are fo[und] now the stumps of trees, showing that [the] waves are conquering the land. Part[of] Nova Scotia are sinking. Ships to[day] sail over what, only a little while [ago] was solid ground. Near the mouth [of]

d St. Croix River is an island which, in
t movements of the earth, is slowly but
ainly rotating. All the face of the
e h changing—changing. In 1831, an
nd springs up in the Mediterranean
s. In 1866, another island comes up
er the observation of the American
sul is he looks off from the beach.
T earth all the time changing, the col-
hs of a temple near Bizoli show that
water has risen nine feet above the
e it was when these columns were put
n. Changing! Our Colorado River,
e vaster than the Mississippi, flowing
ugh the great American des-
which was then an Eden of
riance, has now dwindled to
nall stream creeping down
ugh a gorge. The earth
f, that was once vapor, aft-
rd water—nothing but wa-
afterward molten rock,
ing off through the ages
plants might live, and ani-
might live, and men might
changing all the while,
crumbling, now breaking
The sun, burning down
ually in its socket. Chang-
changing! an intimation
he last great change to
e over the world even in-
d into the mind of the heath-
ho has never seen the Bible.
Hindoos believe that Brah-
the creator, once made all
gs. He created the water,
he then moved over the
r, out of it lifted the land,
the plants, and animals,
men on it. Out of his
went the sun. Out of his
went the fire. Out of his ear went
air. Then Brahma laid down to
four thousand three hundred and
ty million years. After that, they
he will wake up, and then the world
be destroyed, and he will make it
again, bringing up land, bringing up
ures upon it; then lying down again
leep four thousand three hundred
twenty million years, then waking up
destroying the world again—creation
demolition following each other, un-
ter three hundred and twenty sleeps,
one of these slumbers four thousand
hundred and twenty million years
Brahma will wake up and die, and the
rse will die with him—an intimation,
gh very faint, of the great change to
upon this physical earth spoken of
e Bible. But while Brahma may
, our God never slumbers nor sleeps:
the heavens shall pass away with a
noise, and the elements shall melt
fervent heat, and the earth and all
s that are therein shall be burned up.
Vell," says some one, "if that is so;
world is going from one change to
her, then what is the use of my toil-
for its betterment?" That is the
t on which I want to guard you. I
ot want you to become misanthropic.
a great and glorious world. If Christ
l afford to spend thirty-three years
for its redemption, then you can af-
to toil and pray for the betterment
e nations, and for the bringing on of
glorious time when all people shall
he salvation of God. While, there-
I want to guard you against misan-
ic notions in respect to this subject
e presented. I want you to take this
ght home with you: This world is a
foundation to build on. It is a chang-
orld, and it is a dying world. The
ng scenes and the changing sands are
emblems of all earthly expectation.
is very much like this day through
we have passed. To many of us it
orm and darkness, then sunshine,
and darkness, then afterward a
sunshine, now again darkness and
. Oh, build not your hopes upon
ncertain world! Build on God, Con-
n Jesus. Plan for an eternal resi-
e at Christ's right hand. Then, come
ess or health, come joy or sorrow,
life or death, all is well, all is well.
the name of the God of Caleb, and
laughter. Achsah. I this day offer
he "upper springs" of unfading and
asting rapture.

prayers of the readers of this journal quested for the blessing of God upon its tetor, and also upon those whose sermons es, or labors for Christ, are printed in d that its circulation may be used by the Spirit for the conversion of sinners and ickening of God's people.

FRANCE'S TIME OF PERIL.

The Ministry Overthrown and the Republic Threatened by the Dreyfus Revelations—A Capital Under Military Law.

LETTERS from Paris indicate that the French capital is still greatly excited over the Anglo-French crisis and the Nile question. So general has been the public perturbation that, for a time, even the absorbing Dreyfus case seemed to be forgotten, and the deliberations of the Spanish American Peace Commissioners were unheeded. Now that the Fashoda incident has been adjusted, and the feeling against England quieted down, interest in Dreyfus has revived, and the public are looking forward eagerly to the next development in the remarkable case. There are many conflicting reports in circulation relative to the action of the Court of Cassation, before which the case may come for a re-hearing. It is now said that, in recognition of the intense public feeling on the subject, the court will sit with open doors, instead of "in camera" (behind closed doors). According to one of the Paris daily newspapers (*La Liberte*) which claims impartiality, of the fifteen members of the Court of Cassation, with whom rests the decision, five are opposed, while the remaining ten are in favor of revision. M. Manau, the "procureur" of the court, is a strong partisan of revision.

These are critical days for the republic. The friends of empire are plotting silently, and only await an opportunity to overthrow the fabric of popular government, and place France once again under an imperial ruler. It is fortunate for the republic that its enemies have no strong leader, with courage equal to the opportunity. Patriotic statesmen see the danger which has come up suddenly, amid the turmoil and the complications of the quarrel over Fashoda, and the withdrawal of the Marchand expedition; and which has been further increased by the startling revelations of corruption in the army, as disclosed by the developments of the Dreyfus case. One of the anomalies of the situation is that the tone of the Parisian press is more urgently in favor of shielding the army and saving its reputation, than of doing justice and averting national dishonor.

M. BRISSON,
Ex-Premier.

GENERAL CHANOINE,
Ex-Minister of War.

M. MANAU,
Of Court of Cassation.

Extensive precautions, both municipal and military, were taken by the prefecture of police for the opening of the Chamber of Deputies. No gatherings were allowed in the streets; any groups forming were dispersed at once, and persons refusing to go were arrested. Infantry and mounted guards were distributed throughout the Place de la Concorde, while police and guards were on the bridge which leads immediately to the entrance of the Chamber, and along the Champs Elysees, and other

THE PLACE DE LA CONCORDE, PARIS.
(It is now guarded by troops in view of the prevailing excitement.)

connecting avenues. Mounted reserves were stationed in the Tuilleries Gardens. Every measure necessary for the preservation of the peace was adopted, and especially with a view to holding back any crowds that might converge upon the Chamber. Barriers were erected and reserves, who remained out of sight, were kept in readiness, night and day, for sudden emergencies.

When the day of assembling arrived, the streets were crowded, and it soon became clear that the multitude would make trouble, unless controlled. Mobs swept through the streets, shouting for the army and against the Jews; and when the police tried to interfere, they were rudely handled. When the Chamber opened, there was a tremendous uproar, and a strong demonstration against the Ministry. General Chanoine, Minister of War, forced his way through the Chamber to the tribune, and in a heated address resigned the war portfolio. He then left the Chamber. At the next sitting, the Chamber refused to sustain the government, and the members of M. Brisson's Cabinet quitted the hall in a body. They proceeded to the Elysee and tendered their resignations to the President of the Republic.

Thus was accomplished the overthrow of the second Ministry by the present Chamber, which was elected only a little over five months ago. France, in passing through the storm, has several times come perilously near the rocks. The Meline Cabinet was the first to succumb, and now that of M. Brisson, after many attempts at temporizing, has foundered on the shoals. General Chanoine's resignation was, of course, entirely owing to the Dreyfus case. It may be mentioned, in this connection, that the latest report is that the government will bring the exiled officer back to Paris, to face his accusers. Just what substantial foundation there may be for such a rumor, or indeed whether it is the purpose to give Dreyfus a rehearing at all, remains to be seen. If France is strong enough to set all other considerations aside, and do justice in this matter, which vitally affects the future life and well-being of the republic, it will, indeed, be a wholesome and encouraging sign. But the feeling that the army must be shielded and protected at all hazards, is uppermost in many quarters, and may work successfully against those who are striving and praying that justice and truth may be victorious.

OUR ORPHANS IN OORFA.

MISS CORINNA SHATTUCK'S work among the Armenian orphan children, in Oorfa, is progressing favorably, as is shown by the following letter which she has sent to THE CHRISTIAN HERALD:

I gratefully acknowledge the check for $5, representing contributions by CHRISTIAN HERALD readers, sent August 17. We desire to open another industrial department for our boys, and I will appropriate this toward the enterprise, which we think will be tailoring. The boys are growing so rapidly we must all bend our energies to supporting their needs and creating fresh industries.

Twelve of our boys now in the high school are all eager, earnest pupils. Others are crowding on in lower grades till soon we shall have no very little ones left. The month of September was exceedingly hot. With low supply of water for the city and famine prices of wheat, we rejoiced in the blessing of health. Our children remained well, obedient, and happy in their vacation work. About forty-five were at some trade; the shops in the city supplying employment to quite a number. Our little shoemakers, who have been working at the trade for two years, are doing well and can earn their way. All are eager for study. Three of our boys are at college: two at Aintab and one at Tarsus Institute. Another, preparing for college, while working at his trade, spends his odd minutes in study, begging for help in his English and other studies. You would be interested in the way children settle into quiet corners all about the different yards for morning study; also their eager attendance when in evenings we light up and assemble the older ones for our extra hour of study. The younger ones about twenty-five, remain in the mother's room, play little games and engage in a few kindergarten occupations. You will rejoice with us over the reformation of one large boy, who came to us densely ignorant, wayward, and uncouth, causing us more trouble than all the others, but who has now mastered his trade, and is one of our reliable "big boys," presiding at table.

The winter looks dark. Wheat will not be cheaper till "the latter rains" of March and April. The widows look pale and plead "bread," is the cry, or rather "work to earn our bread." We are making efforts to get the embroidery work upon some permanent basis as merchandise, also the handkerchief making and other industries of the girls.

The Sunday School

THE BOOK OF THE LAW FOUND.

S. S. Lesson for Dec. 4. II. Kings 22 : 8-20. Golden Text, 119 : 2.

BY MRS. M. BAXTER.

IT was a good day for Judah when Hilkiah, the priest, found the book of the law of the Lord given by Moses, and told Shaphan the scribe, who carried this treasure to the young king, Josiah. What must have been the darkness and spiritual death in the land and in Jerusalem when the law of God was lost, it is difficult to conceive. How can a child, a servant, a workman or a soldier dispense with the orders which direct his steps? He becomes a locomotive without a driver, carrying everywhere danger and destruction with him. The unmistakable contrast between countries where the Bible is not read and where it is read must strike every impartial observer. The life of a man whose hopes and fears, whose tastes and aims are regulated by the Word of God, and whose strength is derived from that intimate acquaintance with God which comes from listening to him and communing with him in his Word with prayer, is marked by a steady calm of which circumstances cannot rob him. He sits with him in his heavenly places who has all things under his feet (Eph. 1 : 22; 2 : 6). How can he be dismayed?

Josiah was only eight years old when he came to the throne, and apparently converted at the age of fifteen (II. Chron. 34 : 3), and four years later he began a work of reformation in the land. In every way he destroyed idolatry (II. Chron. 34 : 3-7), and then in the eighteenth year of his reign he undertook the repairing of the house of God, which his father Amon and his grandfather Manasseh had so desecrated. All this was well, but there was something yet wanting, and the great discovery of the priest Hilkiah supplied the need. There are numbers of would-be Christians, and some real but ignorant children of God, who have it in their hearts to serve him, and they do it to the utmost as far as their light goes: they have not yet found in their Bibles the treasure which it is when once it is read in the light of the Spirit of God.

As long as the Bible is read as a duty, a service to be performed, it is almost the same as when the book of the law was hidden among the rubbish in the temple. But it is when the words which our Lord speaks to us become "spirit and life" to us (John 6 : 63), when the Word of God becomes a personal communication and a continuous revelation of God to us and means of communication with him that we cannot dispense with it; it becomes more than our necessary food; our spiritual life is dependent upon it. We lay up his Word in our hearts that we may not sin against our God (Ps. 119 : 11).

The discovery of the Word of God marked an epoch in the life of King Josiah. he laid it to heart, rent his clothes, and sent to the person in whom he saw most of the Spirit of God (this was not the high priest, but a faithful woman, Huldah, the prophetess,) that she might "enquire of the Lord touching the words of the book," and the wrath of God. Huldah knew God. How she could have maintained her spiritual life without the Word, one can only conceive by remembering how the Jewish children were taught to learn by heart some of the books of Moses, and it is more than possible that she thus knew, and bore upon her heart for years before, the solemn truths which had come so suddenly to the knowledge of the king. Huldah declared that the judgment which had been predicted must take place, but she brought a tender message from the Lord to the royal enquirer. "Thus saith the Lord God, the God of Israel, Because thine heart was tender, and thou didst humble thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes and wept before me: I also have heard thee, saith the Lord. Therefore, behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil which I will bring upon this place." In judgment, our Heavenly Father remembers mercy.

Laid hold of already by the searching, solemn Word of God, the king was yet more drawn out to God by the message of his mercy; his heart was fully won and filled with gratitude to the Lord he served, and he must pour out to others the feelings which overflowed him. What an opportunity for a king! And he did not lose

SHAPHAN READ THE BOOK OF THE LAW BEFORE THE KING.

it. He went up to the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and all the priests and the prophets, and all the people both small and great. A national consecration! "And he read." He deputed no other. As a king reigning in the fear of God, he would be God's own messenger to his people. From the beginning of Genesis to the end of Deuteronomy, the king, in person, read the Bible to his people. "And the king stood by a pillar" (R. V., on the platform) "and made a covenant before the Lord to walk after the Lord, and to keep his commandments and his testimonies, and his statutes, with all his heart, and all his soul, to confirm the words of this covenant that were written in this book; and all the people stood to the covenant." It is not sufficient to read the Word of God. He wants an answer. He wants us to be a party to what we learn of his will, to be recipients of what we learn of his grace. To read the Word of God without anything passing between God and us makes it a dead Word instead of a living Word to us.

Of course, something came of this. When light comes in, darkness goes out; the extirpation of idolatry received a tremendous impetus, and a much more thorough cleansing of idolatry took place than ever before. The land of Judah has never since Josiah's time been given over to idolatry as before. "Like unto him there was no king before him that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses" (II. Kings 23 : 25). And the secret was his loyalty to the Word of God. Not only at Jerusalem, but throughout his kingdom he effected the purgation of the land from idolatry and all its attendant abominations.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

RETURNING to the history of Judah, we find Josiah, the grandson of Manasseh, on the throne. Between the death of Manasseh, of whose late repentance we read in the lesson two weeks ago, and Josiah, there intervened the brief reign of Amon, the son of Manasseh and the father of Josiah. It continued only two years, and was full of iniquity. It was ended by a palace intrigue in which Amon was assassinated. But evidently it did not have the sympathy of the people at large, for the murderers were executed, and Josiah, the eight-year-old son of the dead king, was placed on the throne. Under this young king there was one of those spasmodic reformations to which the nation was becoming accustomed. The idols which had reappeared, even in the Temple itself, were destroyed, and a force of enthusiastic men went through the country, and even through the desolated northern kingdom, then under the control of Assyria, purging the land of the abominations. Josiah also began the repair of the Temple, which, in the interval of two hundred and fifty years since Joash had made his extensive repairs, had probably become seriously dilapidated. It was in the course of this work that the document, described as "The Book of the Law," was found. Evidently neither the king nor the priests knew that such a book was in existence, but they recognized its authority at once. We infer from the remarks about it, and the effect it had on the king, that it was the book we now know as Deuteronomy that was thus found. The curses contained in the twenty-eighth chapter of that b were precisely of the kind most like to alarm the king. He immediately set a ut the reformation by which he hope to avert God's wrath. It was carried ut with a vigorous hand, but like all refo a tions of a legal and autocratic charact it was only temporary. The people ob bd because it was dangerous to disobey, ad not because they were convinced of he iniquity of their practises.

I have found the book of the law. If Hilkiah, who said this, was the s Hilkiah whom Ezra claims as his g grandfather (Ezra 7 : 1), and if he sessed any of the literary ability w distinguished that great writer, we have a clue to a difficulty which has zled Biblical scholars and furnished dels with a ground of attack. Ther no book of the Old Testament that been so fiercely assailed as Deuteron Infidels have pointed out words an pressions in it which Moses would been extremely unlikely to use. Be this, its literary style differs so w from that of Exodus, Leviticus and N bers, that it is difficult to believe it have come from the same pen. writer seems to have had a more ern education than Moses had, to have had knowledge of events tha curred long after the death of Moses we knew how long an interval elapse tween the finding of the book and it livery to the scribe by Hilkiah, we n have a clue to the mystery. Per Hilkiah, or some one under his direc modernized the book and made it applicable to the time, than it was Moses left it. We have books no use, such as *Webster's Dictionary*, w have undergone this process. We d discredit the authenticity of Web though it contains words not in u Webster's time, but appreciate it al more for being brought up to dat some other hand.

She dwelt in Jerusalem in the co This phrase is rendered in the Re Version, "in the second quarter," w is supposed to have been the qu added to the city by the outer wall by Manasseh (II. Chron. 33 : 14). It simply a suburb of the city. Why dah was consulted, instead of Jeren or some other prophet, is not appa It may be that as a woman of ki piety, Josiah and the statesmen ar him preferred to have her opinion r than that of a man who might be m by political considerations. Ian Mac tells the story of the learned Presbyt minister going to a plain farmer's wi his parish to consult with her ab church difficulty. It was about a qu with a prominent member and the n ter was sure he was in the right, but a talk with "Marget" he went t troublesome member and said: "Yo an old man, and I a young, and I ask to forgive me for speaking angrily to and to pray that both of us may be near the heart of our Lord, who love, and who loves us." The old put out both his hands to the young ister and said, "It is this man who your forgiveness, for I was full of and did not speak to you as an old should." The two men knelt togeth the cottage floor, and the quarrel soon made up. So the advice of a farmer's wife brought the minister the lay theologian out of their difficu

He rent his clothes. This was Oriental method of showing grief. king found when he heard the book that for generations back the people been doing what they ought not to d leaving undone things they ought to done, and he perceived that the pu ment God had threatened would carried out. An American visito Europe went to a certain dockyard, after wandering around some time, arrested. "What for?" he indign asked. "There are two charges," keeper said. "You are smoking you have been taking photographs. are against the regulations." The v said he was not aware of the fact, o wise he would not have transgressed. answer was that ignorance was no ex A copy of the regulations was posted conspicuous position and a printed might be had at the gate. He sh have informed himself before ente With so many Bibles in our land th no excuse for the ignorance of the who do not read the book.

...A MISSIONARY'S DAY IN ASSAM...

How a Missionary of the American Baptist Union is Giving the Gospel to the People of Dibrugarh.

BY REV. JOSEPH PAUL.

NEW towns in this strange country present better opportunities for Christian work than the populous town of Dibrugarh, where I am at present laboring. It is the minus and headquarters of a railroad h runs to the frontier of Burma, and so a terminus of the Assam Valley Steamer service, whose vessels ply een this port on the southern bank e Brahmaputra to Goalondo, in Ben- seven hundred miles away. It is a ng depot for the export trade and is es in touch with the great tea gar- e in the neighborhood and with the leum country, which sends supplies rosene and lubricating oils for ship- to all parts of India. These and industries have attracted to ugarh a large and enter- g population whom it is important that we d reach with the el. I came here early summer Lakhimpur have been hrough the onths. It ssible, if unds for xtension r work r contribu- hat I may n perma- ery. Having nd a bunga- nd settled my y, I looked over ground. I found native Christian ers already here and them I ascertained the tion of the people. After a others believed and were baptized Brahmaputra river, and with these e organized a little church and rly administer the Lord's Supper. n found that the people were of an ring mind and would buy Christian s. I procured a quantity of Gospels d in Assamese, which can be sold cents each and a number of Chris- tracts which can be given away. e is a good demand for them, and the Mohammedans are eager to get Eventually I ventured on an after- preaching in the bazaar. Vast num- of people congregate there, and I always had a large and attentive nce at these services. Though the e speak various languages, nearly them understand Assamese, so I no difficulty in gaining their atten- I find also that there is an opening enana work, as the upper class Hin- usbands and fathers do not seriously to a female missionary visiting the n and girls in their homes. As there een no permanent work here hereto- this will, of course, involve addi- outlay, and we are not yet sure her our Society will feel justified in taking it.

vious to this summer our work has among the Miris on the northern of the Brahmaputra at some dis- . Much of it, of course, has been on missionary tours, chiefly by boat. ll give you an idea of how this work nducted if I sketch the occupations ordinary day on tour.

se at daybreak and prepare for work plunge in the river. After this a cup and a biscuit are welcome and I go e. I am soon surrounded by a er of sick folk who think that the man can heal all diseases, from a on cold to leprosy. Those who can lped by common remedies, I help ifficult and to me unknown diseases. e alone lest I should do more harm good. All I can do about them is, an aching heart, to "Tell Jesus," for He nows our frame, and the meaning purpose of suffering. Some day I that these people will be better for physically. A medical dispens- some centre amongst them would out fifteen dollars a month to begin and, I think, with careful manage- ment, would soon support itself. It would certainly give me a strong hold on the people.

The sick having gone, or still lingering in the hope of help, a group of opium eaters will draw stealthily nigh: some of these would like medicine to cure the opium habit; others would like a little money to buy opium; one or two would like to sell me a chicken in order to buy the day's supply of that drug; all of them would like to know, whether if they became Christians, they would have land, houses, cattle, etc., given them. For all these the Gospel of repentance and remission of sins in the name of Jesus Christ, with warnings of judgment to come, mingled with some good promises of God's love to all, if they turn away from sin, is what they usually get. Some of these poor wretches listen and sigh as "having no hope" (for what hope or will has an opium-eater?) and no God besides opium. But most of them turn away saying, "The *padre* is a very hard man. He wants us to do what is impossible. Who can give up opium?" Some are surprised that we do not seek crowds of men who are simply willing to take the name of Christians while they keep on in their sins.

SCENES IN ASSAM—HUTS OF THE MIRIS—A BEND IN THE SABENSIRI RIVER.

By the time all these have gone, breakfast will be ready. And as I usually eat this meal under the shade of a tree, or that of a large waterproof sheet, it is quite public. When I ask the blessing it is really necessary to explain that I am not worshiping the food on the table, but giving God thanks for it; for they worship almost anything.

Then I spend an hour in devotional study of the Bible, which is very necessary anywhere, but more particularly so when surrounded by so much that is false, formal and flat; so much that is deadening to the struggling Christian soul. After this I go into the village with tracts and single Gospels. Sometimes many copies are sold, sometimes few; the number being regulated, perhaps, by the number of men who can read. I have not yet seen the Miri woman or girl who could read. Very often the distribution of literature will lead to some hours' employment in explanation of the Scriptures. This is, perhaps, the most effective way of making the Gospel known. Sometimes a group of men who are visiting from a distant village will gather round me and ask many questions about our religion, and some will buy a few copies of the Gospels for those who can read Assamese amongst their own kindred.

And now the men, women and girls who have been working in the rice and mustard fields, and the boys who have been herding the cattle and buffaloes will be returning home. The women and girls bring large bundles of wood on their heads, ready for cooking the evening meal. In addition to this burden the married woman usually has an infant tied to her back. The boys, boy like, come home in groups, singing, dancing and playing a musical instrument, which is made of bamboo. Sometimes, on seeing a European, they pause in their march, pair off according to size, and begin a wrestling match. After a few throws and much hearty laughter, they run on and catch up with the animals. These being tied or penned up, the boys are free until the next morning. These boys are very interesting to me. Many of them are learning to read and they do not mind sitting on my boat and reading the Scriptures. Some days, by mutual agreement, a part of the boys will look after the animals while the other part will come to me. Then I have a week-day Sunday School.

All the Miris of both sexes, from the old men and women to the little boys and girls, smoke a mixture of tobacco and molasses. In the evening when all have returned from their several employments, they gather around a fire in the open, and will sit on the bare ground and smoke the family pipe while chatting about the day's work.

While the villagers are thus employed I prepare for the most important part of my day's work. First, by fixing up a stand for the large Sunday School pictures which help to gain and hold the attention of the people. Then, calling a boy or two, I have them light a fire in such a position as to warm the audience, light up the pictures and give me a reading light. I sing a hymn, explaining its teaching, and having gained their attention, read an appropriate passage of Scripture, something which brings in the whole scheme of Redemption. It is seldom that one is permitted to go far without interruptions in the form of questions, which often require careful answers.

At some places the interest is so great the meeting lasts on until ten o'clock. Even then some of the people will follow me to my boat with more questions.

Some may ask what effect this preaching and teaching has upon the people: to answer this would necessitate a much longer letter than I now have time to write. I will simply say that the kind of Hinduism which holds their souls in bondage to Satan, is gradually dying, through the light of the Gospel and Western civilization. I am persuaded that there are many who are looking Christward, and earnestly wishing that they could break away from Hinduism, which means a complete separation from home and friends; it means persecution, and, perhaps, want: in fact it means so much to them that God only can understand it all. Some of these say, "If I become a Christian I must leave my brothers and sisters and mother and father's house." Hinduism blinds their eyes to that Friend who sticketh closer than a brother, and to the permanence and blessedness of "Our Father's House on High."

SYSTEMATIC GIVING.

The Duty of Consecrating a Portion of the Income to Christ's Service. Mal. 3:7-12.

While the great enterprises connected with the Church of Christ are restricted in their operations by the lack of funds, the subject of giving must be kept prominently before the people. It is a disagreeable duty, but it has to be done. Money must be obtained in order to fulfil Christ's commands. If the Gospel is to be preached to every creature, the preacher must be sent and he must be paid. If he is willing to give up home and friends and native land, and risk even his life among the heathen in a climate often unsalubrious, surely the least we can do is to see to it that his income is assured to him. Then there are Bibles to be printed in the language of the people, and Christian literature should be provided, and all this costs money. Our own land, too, must not be neglected. Not only must churches be supported, but an aggressive campaign must be carried on by city missionaries, Sunday School pioneers and in other ways. Besides this, philanthropy must not be overlooked. Christ laid special emphasis on the duty of caring for the poor, especially for the poor who are brothers and sisters in Christ. So that really a vast sum is needed to carry on the work of the church.

In order to raise this fund, it is necessary that each member of Christ's church should do his share. That some neglect to do so is obvious. If each followed the Jewish rule of consecrating one-tenth of his income to God there would be no lack. It is true that the Christian is relieved from the law of the tenth as he is relieved from other Jewish laws, but his liberty ought to be an incentive to greater giving rather than an excuse for less. There are cases of poverty in which it would not be just or right to give even a tenth, but they are comparatively few and God does not expect the impossible. But even in those it is frequently possible by some act of self-denial to share in the glory and privilege of giving, and in such cases the value of the gift in Christ's eyes, is enhanced by the sacrifice which made it possible. It is, too, a matter of common experience that when the Christian conscientiously and systematically lays aside a proportion of his income for the Lord's work, God blesses him and gives him a larger income. It is true, now, as it was in the Old Testament times, that "the liberal soul is made fat."

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES.
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE, G. H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York, as Second-class Matter.

Come and Dine!

GOOD, grand, old-fashioned Thanksgiving Day has come. Nothing could stop it. It pressed on down through the weeks and months, its way lighted by burning cities or cleft by cavernous graves; now strewn with orange blossoms, and then with funeral weeds; amid instruments that piped the "quick-step," and drummed "the dead march." Through the gates of the morning it came, carrying on one shoulder a sheaf of wheat, and on the other a shock of corn. Children in holiday dress hold up their hands to bless it, and old age goes out to bid it welcome, asking that it come in, and by the altars of God rest awhile. Come in, oh day, fragrant with a thousand memories, and borne down under the weight of immemorable mercies, and tell to our thankful hearts how great is the goodness of God.

* * *

AN AGED Christian man years ago in Massachusetts died. Instead of the flowers usually put upon the bier, there was laid upon his coffin a sheaf of wheat fully ripe. Beautifully significant! Oh, that on the remains of this harvest year we might place a sheaf of prayer, a sheaf of thanksgiving, a sheaf of joy fully ripe! What places we live in! This world is the house that God built for us to live in. He lets it to us already furnished. What a carpet!—the grass interwoven with figure of flower. What a ceiling!—the frescoed sky. What tapestried pillars!—the rocks. What a front door!—the flaming sunrise through which the day comes in. What a back door!—the sunset through which the day goes out. What a chandelier and candelabra!—the sun and stars. What a flour-bin!—the wheat-fields. What chimneys!—Etna and Stromboli and Cotopaxi. Ah! the Alhambra and Windsor Castle are but Queenstown shanties compared with this great house that God has put up for us to live in. Bless him for such a house!

* * *

WE HAVE been sitting at God's table, ten, thirty, fifty, seventy years. From the apples you ate in the orchard when a boy to the fruit last night upon your tea table, it all came out of the same hand. From the horn that called you from the hay field years ago, to the silver bell that tinkled on your table at noon to day, you have never known the pang, the sickening horror, of having nothing to eat. Every one of us has consumed whole acres of corn, whole flocks of birds, whole droves of sheep, whole herds of cattle. Thank God for clothes! There was but one manufactory of Gobelin tapestry, and that was at Paris, under the control of the government; and the fabrics were woven for royal families only. But in all the earth there are factories going day and night, weaving a more wonderful fabric than royal tapestry for us, the King's children. The cotton plantation sends us socks. The flax-field sends us linen. The sheep's wool supplies us cloaks. The sable and the ermine yield us furs. What coats, what hats, what shoes, what mufflers it takes to supply you all your life!

* * *

THANK GOD for our families. Where did you get your families from? "God setteth the solitary in families." Have you a companion who is kind, gentle, sympathetic, helpful—sympathetic with all your joys and sorrows? Was it good luck or the merry sleigh-ride that gave her to you? No. Prov. 19: 14: "A prudent wife is from the Lord." Have you children round about your table? Have they eyesight, when so many have been born blind? Have they hearing, when so many have been born deaf? Can they talk and sing, when so many have been born dumb? Have they the use of leg and foot, when so many have been born cripples? Who gave you those glad, healthy, romping children? How much will you take for them? If I should offer you the Kohinoor Diamond for one, Chatsworth Park for another, and ten million dollars for another, you would laugh me to scorn! You would not sell the eldest one, because it is the first born; you would not sell the youngest one, because it is the youngest and the pet: nor this one, because it is the very image of its father; nor that one, because it looks like its mother; nor this one, because it has always been sick, and you especially love it; nor that one, because it is so healthful that you could not think of giving it up.

* * *

PRAISE ye the Lord! Let every thing that hath breath praise the Lord! Let the people come out from their stores, houses and offices, from the rice fields. Thank God that so many of the boys have got home from Cuba and the unhealthy encampments, and for the hope that soon many more may come. Thank God for Spanish navy sunk, and for Dewey, and Sampson, and Schley, and Hobson, and Shafter, and Joseph Wheeler, and Fitzhugh Lee, and General Miles, and fifty thousand boys as brave as any we have mentioned. God bless the reunited homes, and may he look upon the graves of all the fallen, and then solace their bereft households.

* * *

PRAISE ye the Lord! Let everything that hath breath praise the Lord! Let the people come out from the rice-fields of the Carolinas, from Lowell factories, and off from Western prairies, and up from Pennsylvania coal mines, and out from Oregon forests, and in from the whale ships of New London and Cape Ann, and wherever God's light shines, and God's rain descends, and God's mercy broods, let thanksgiving arise! Chorus! Chorus! "He hath not dealt so with any other nation, and as for his judgments we have not known them."

T. DE W. T.

* * *

SING, whistle, laugh! Joy is better than cash. Look at the lot of those who have fewer blessings, not at the additional happiness of those who have more. If you have no religious faith, make it your business to get hold of enough to make you feel there is something to be sought for in this life higher than its temporary and fading advantages. There is something better than happiness, and that is usefulness.

All About Our Premium Offers.

THE attention of subscribers is respectfully directed to our remarkable premium propositions. Never before have we had such a surprisingly varied and unusually attractive array.

* * *

In the first place, we mention, of course, our **Revised Teachers' Bible** in **Verse Form.** Heretofore the Revised Bible was issued only in paragraph form, which rendered it very unfamiliar to the eye, and made it exceptionally difficult to find any particular passage. Then there were no helps, and only a very few had references, while the price was unreasonably high.

But all this has been done away with by the enterprise of THE CHRISTIAN HERALD. Our Revised Bible is in **verse form;** it has sub-divisions conforming precisely to those in the Authorized Version; it has **full references, Teachers' Helps, a Word Book,** including **Concordance,** and the usual number of **maps.** But over and above all, the price has been brought down so that we offer this superior and exceptionally helpful book in divinity circuit, red under gold edges, together with THE CHRISTIAN HERALD for one year, **at only $2.00.**

* * *

Now, if you have another dollar to spare, and can make it convenient to send us **$3.00,** we will send you a Revised Bible, divinity circuit, with **leather-lining,** and **thumb-index,** particularly attractive and specially prepared with a view to durability. THE CHRISTIAN HERALD, of course, goes with it for a year, at the price mentioned. The richer Bible is **worth three** of the other, if lasting qualities and thumb-index, leather lining, and a soft, velvety, flexible book have any special attractions for you. We always prepay express charges.

* * *

All that we have said about the Revised Bible is also applicable to our **Authorized Version.** You may have the one or the other at the same price. Both of them are printed from **large, long primer** type. The binding is identical. The same difference is maintained between the $2.00 and the $3.00 propositions. If you want to know just how large a book we offer, take a rule and measure from top to bottom 9 inches, and from right to left 13½ inches, and the space thus outlined indicates the exact size of our Bibles when open. They are very handy, very superior, very legible, and very durable; the best the market affords.

* * *

Next in order is, of course, the **Art Bible,** with its **852 pictures** and its large type. Pictures are object lessons which frequently prove of more assistance to a correct understanding than long and tedious lectures, and the memory is far more apt to retain what the eye has seen than what the ear has heard. This beautiful book is elegantly bound in divinity circuit, **American levant,** red under gold edges, and can be sent (owing to our purchase of 25,000 of them), with THE CHRISTIAN HERALD for one year for only **$3.50.** It would be **cheap** at **double** the price. Text only—no references.

* * *

Margaret E. Sangster has prepared for THE CHRISTIAN HERALD this year the crowning effort of her long and honored literary career, and she has christened it **"The Art of Home-Making."** It is truly a fine book, and does great credit to this warm-hearted, genial authoress who has given months of patient, careful and prayerful toil to the preparation of this helpful, inspiring and beautiful volume. It is a **fine** specimen of modern book-making, bound in olive **silk-finished cloth,** with **red** and **gilt** decoration, and measures when open **x 15 1-2 inches.** Sent with THE CHRISTIAN HERALD for one year, all charges prepaid, for only **$2.00.**

* * *

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* * *

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* * *

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* * *

Please **act promptly** this year. By so doing you **help us,** you **help yourself,** you help the Post Office authorities, and you help the transportation companies.

ISBANDING CUBA'S ARMY.

NE of the most important steps in the direction of Cuban pacification is the disbandment of the patriot army, which our government has seen fit to en- ce. It was found that the presence of ge bodies of armed Cubans in the cities suburbs, at a time when Spanish evac- ion was in progress, was provocative of order, and a continual menace to pub- peace and security. Our tary commanders have ferred with the Cuban y leaders, and the latter e been assured that their troops will dis- d and return peace- to their farms. government will ply them with ons until they raise crops r themselves. neral Calixto rcia, the fore- st advocate of ban disarma- nt and dis- dment, has n to his side nerals Gomez, huza, Sanguil- Villalon, and er leaders of peace party: l these men, ether with a committee repre- ting the Cu- army, will go Washington rtly to confer h our govern- nt concerning the ure status of the riot troops and the erests of the island erally. Already the oans are beginning to realize the antages of confidence in Amer- honor and obedience to Amer- n rule. General Wood, the U. S. itary Governor of Santiago, has ointed General Perez, of the ban army. Mayor of Guantan- o, the richest and most import- district in Santiago Province. rez has disbanded his troops. red their arms in the arsenal, sent the men to their farms. In vana, unfortunately, the condi- ns are not so cheerful, and the anish soldier is realizing the ty of trusting to Spanish prom- s and Spanish honor. For many nths past these troops have not n paid, the promissory notes en by Blanco being a mere sub- uge to gain time. Finally, the *den Publico* (military guard of vana), revolted and attacked neral Arolas, the Military Gov- or, and his staff. The rebellion s suppressed by prompt meas- s, and the men disarmed. It is no longer t Cuban troops who are Spain's most aded enemies, but her own soldiers, who r being subjected to many hardships. e at last been victimized by the very lers for whom, only a short time ago, y were ready to lay down their lives. s natural that they should resent such tment. When they contrast it with t treatment the men are receiving who sted the United States, they must re- e how great is the difference between two powers. It is much to be wished t men who are in the service of sin ld note the same contrast, while they change masters.

r the wages of sin is death; but the gift of God ernal life (Rom. 6: 23).

TYPES OF THE CUBAN ARMY, NOW TO BE DISBANDED.

GEN. RODRIGUEZ—A CUBAN COLONEL RECEIVING ORDERS FROM GEN. GARCIA—GEN. MENOCAL.

Romance of a Circular.

A girl's ingenious scheme to find a lost lover has resulted in a marriage lately. The girl comes from Duisburg on the Rhine. She has a married sister who is respectably settled in Chicago. This lady welcomed her sister when she arrived and received her into her home. The newly-arrived girl told her sister that her chief object in coming to the United States, was to find a lover to whom she had promised herself as a child in Germany. He had been here for several years, but she had heard nothing of him except that he was living somewhere in Illinois. She soon discovered that Illinois was a vaguer address than she had realized when in Germany; but she did not abandon hope of finding her boy lover. She secured a list of all the towns in the State, and determined to write to each of them. Her letter, written in German, simply announced her arrival and gave her address, with a request that if it reached her lover's hands he would write her. Many of these letters were returned to her endorsed "unclaimed", but eventually one that she sent to Rockford, was delivered to the right man and he presented himself promptly at the Chicago home and claimed his bride. The girl did not ask him to come to her, or to marry her; she seems to have believed that nothing more was necessary than to let him know that she was near him, and his own love would do the rest. If seekers after Christ had the same confidence in him, they would find rest and peace much more speedily than they do.

If ye seek him he will be found of you (II. Chron. 15: 2).

A Hero in Trouble.

The judge of the Court of General Sessions, in New York, had to perform a painful duty last week. A man was brought before him under indictment by the Grand Jury for forgery and theft, who had performed heroic service in the recent war. He has been in the army for twenty years and whenever he had opportunity he distinguished himself by faithful service. He went to Cuba in the Third United States Cavalry and was present at the battle of El Caney, where he showed such heroic qualities and fought so bravely, that he was made a sergeant. But the man's moral record was a painful contrast to his military record. The offence which brought him into court, was stealing a horse and the forgery of three checks on the Fifth Avenue Bank. He pleaded guilty to both charges and was sentenced to two years in State Prison. He found that his services to his country could not atone for his crimes. There is reason to fear that at the last great judgment many will be similarly disconcerted. Their gifts to charities, and to Christ's cause will not avail them if their sins have not been forgiven through faith in Christ.

Then will I profess unto them I never knew you. Depart from me ye that work iniquity (Matt. 7: 23).

Extraordinary Cures.

A remarkable story of cures, which are called miraculous, comes from Philadelphia to the New York *Herald*. In the old Roman Catholic Church of St. Peter, the body of the venerable Bishop Neuman is buried. The people of his church had for many years before his death an exalted opinion of his piety. They believed that his power to help them did not cease with his death, but rather was increased. Accordingly a man, whose hand had been lamed by an accident, and was perfectly useless to him, went to the church, where the Bishop's body lay in state, and placed it on the hand of the dead man. Instantly he declared that it was cured, and he could use it as well as before the accident. A woman, whose arm was paralyzed, formed one of the procession, which passed the casket on the next day. She was firmly convinced that if she could touch the body, her arm would be restored. She did so, and held her arm up before the crowd in the church as proof that it was cured. Since the burial, crowds of sufferers have visited the tomb. The detailed records of forty cases of cure of various maladies have been prepared as evidence of "the efficacy of the bishop's power." It would be more correct to say that they were evidence of the power of faith, for the dead bishop could do nothing for the sufferers. They would have been cured just as surely if they had placed the same faith in a stick or a stone. People often speak slightingly of the power of faith, but it is evidently a mighty power, apart from its object. We need not wonder that it avails to transform life and character when it is centred in Christ, who delights to honor it.

All things are possible to him that believeth (Mark 9: 23).

A Grateful Protegee.

A romantic story respecting a man well-known in New York and other American cities is brought by a traveler just returned from Munich. The man in question was a lecturer on Socialism. He was a radical believer in Socialist doctrines, but he was by birth an aristocrat, and shrank from association with the very people whose interests he professed to have at heart. Not so, however, his wife. She was continually taking up cases of poverty and rendering practical help. Many a girl was educated at her expense and enabled to enter a profession. Some time ago the couple went back to Russia to claim a fortune which had been inherited by the husband. He invested it in mining stocks, which proved worthless, and he lost it all. Then he obtained a situation in a bank at Munich, where he earned a small salary, which with rigid economy sufficed for the support of himself and his wife. His business brought him in contact with a wealthy banker in Berlin, who casually mentioned the name of the Munich clerk in conversation with his wife. She was immediately interested, for it was to a lady of that name that she was indebted for the education and position in society by which she met her husband. She wrote to the clerk's wife, and found that she was her early benefactress. Learning of her straitened circumstances, the banker's wife has placed a large sum of money at her disposal, and has insisted that if she does not use the principal, she shall at least have the income of it to make her life comfortable. If such gratitude were shown by the Christian toward Christ, whose claims are infinitely greater, his cause would never lack funds.

Albeit I do not say to thee how thou owest unto me even thine own self (Philemon 19).

Owns a Town.

A singular proof of confidence is reported in a Kansas journal. It states that the whole of the people of David, I. T., have transferred their property to Mrs. A. J. Blackwell of that town. It appears that a suit in the Northern Judicial District Court of the Indian Territory has recently been decided, after long delay. The decision pronounces the white settlers intruders and confiscates all the property they own. There are three hundred of these white owners, who have been settled there for four years, and have built houses, some of which are very valuable. They postponed the hearing of the suit from time to time, knowing that it would probably be decided against them. When finally it could be delayed no longer, they protected themselves against such a decision as has been given, by transferring their property to Mrs. Blackwell who, as an Indian, has a right to own property in the territory. It is expected that the country will eventually be allotted, and then the whites will regain the property they have confided to Mrs. Blackwell's keeping. This, of course, depends on her integrity and on her ability to hold the property for them. Evidently they are satisfied on both points for there is not a house in the whole town that is not owned by her. If people would exercise such faith in Christ they would be safe from all apprehension.

I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day (II. Tim. 1: 12).

THE BELATED.. THANKSGIVING

Written for
"The Christian Herald" by
MRS. A. E. C. MASKELL

IT was the eve before Thanksgiving. An old farmer and his wife sat at the tea-table, helping themselves to bread and butter and canned peaches, ever and anon taking sips of fragrant tea, that delightful beverage of old age.

Both wore glasses, and were white-haired, while many deep wrinkles furrowed brows and cheeks.

Everything was scrupulously clean, from the rag carpet on the floor to the snowy cloth upon the table, and the old farmer's and his wife's attire. The fire blazed cheerfully in the brightly-polished cook-stove, and the setting sun was throwing a stream of glory right through the two western windows, until it rested upon the picture of a bright, pretty boy on the opposite wall.

"How the sun lights up our boy tonight," said the old farmer, in a quavering voice.

His wife turned in her chair and looked long and earnestly at the picture; then, with a deep sigh, resumed her supper without saying a word.

"Didn't I see Polly Tompkins come in here this afternoon?" asked the farmer.

"Yes; she came over here to invite you and me over to her house to-morrow to a Thanksgivin' dinner."

"That was kind. What did you tell her?"

"I told her we wasn't makin' Thanksgivin' dinners or goin' to any."

"Surely there could be no harm in going over there to dinner."

"No harm, to be sure," she cried out in a sharp voice; "but what have we got to be thankful fur, Sam Sutton? What have we got to be thankful fur?"

"I know, not much," he answered, meekly.

"And so I told Polly Tompkins, I told her as soon as I could find something to be thankful fur, I'd go out to Thanksgivin' dinners, and make some of my own, too."

"What did she say?"

"Why, she undertook to say that we had many things to be thankful fur."

"You don't say," said the old man, lifting up his pale blue eyes in amazement.

"Yes, she said there be many people poorer off than we be, and that many an old critter like us is all crippled up with rheumatiz or something or tother, while we can go 'bout and do all our own work."

"So we can," said the old man, bringing his fist with a loud thump down upon the table.

"Be careful, or you'll splash your tea on the clean table-cloth. Then I asked her if she'd think she had anything to be thankful fur, if she had lost her old homestead that she was born and raised in, and all the dumb critters we loved so well, and all our children taken from us but the youngest, and he purtiest and sweetest of 'em all, to run away and go to sea, leaving us alone in our old age?"

"What did she say?"

"Why, she sniffed a little. You know Polly's a proper hand to cry when she hears anything affectin'. If she'd hed as much trouble as us she couldn't cry. My tears have been frozen to ice ever since we got up that morning and found our boy gone."

"How long has it been, Sally?"

"Your mem'ry never was worth a row of pins. It has been ten long years sence we woke up on Thanksgivin' mornin' and found we had no boy. I've never hed anything to be thankful fur since.

"He's not livin', or he'd been home to his mother long 'fore this. He wus our baby, Sam, and orter to have staid with us as long as we lived."

"There's no gratitude in children nowadays. All they think parents are made fur is to wait on and do fur them. They never think of doin' anything in return."

"Ah! well, our Joe was as good as the common run of boys. I wouldn't have thought, though, he'd been so cruel as to never write to us, that is, if he be livin', which I don't believe he is. I got all his clothes out of the old chist agin yesterday, and brushed 'em up. I'm sure I don't know what I've been keepin' 'em fur. He'd be too big fur 'em now, If we hed a family of growed-up sons and darters married and away from home, like Polly Tompkins, I reckon we'd take some stock in Thanksgivin', too."

"What are we goin' to hev fur dinner to-morrow, Sally?"

"The same as we allus do, I specks—biled pork and taters. When we want an extry dinner, it won't be Thanksgivin', fur I shall never forgit how little Joe helped me git that last Thanksgivin' dinner, and then went off without eatin' a mouthful."

"Do you remember, Sally, how he liked to take my hand and go out with me to hunt flowers fur muzzer?"

"Sam, don't! Oh, don't!"

"And do you mind the day he wus twelve years old, how he went out and bought you that handsome shawl from money he'd been savin' in his little bank for a hull year?"

"Oh, Sam, don't!"

"Yes, he was proper fond of you, and me, too. He was an affectionate boy, Sally."

"Yes; Oh, Sam, yes.

"And it beats the flinders what made him run away. Perhaps we wan't kind enough to him, Sally?"

"I remember that time he wanted to go a-gunnin', Sam, and I hid your gun. I wus afeared he would git killed."

"And I remember how he wanted a hoss and buggy, and I said I couldn't afford it; but I was afeared it would lead him into bad company, wus all," said the old man.

"But you wus right about the buggy, Sam; so wus I about the gun. We knew what wus best for a boy of that age."

"Yas; it was only the boy's wild natur. It seemed he couldn't be tamed. I hed a brother like that, once."

"Joe wusn't like your brother Jack, Sam. Joe wus lovin' and affectionate. Why, he'd never bear to see a tear in my eyes; if he did, he'd come and wipe it away with his little apron."

"I wonder what he'd say if he'd come home and find us so old and gray-headed? We wus stout, and rosy, and black-haired when he went away, Sally!"

"He'll never come now, Sam. He's dead, 'long with the rest of 'em, only we don't know where he's buried. No, Sam Sutton, he'll not come now. I've give up that hope long ago."

"May be so, Sally; may be so."

"And now we'd better get up, and I'll wash the dishes. It don't do no good talking about little Joe any more."

And the old couple, with dreary sighs and bitter hearts, settled themselves away for the evening without returning any thanks to the great Giver of every good gift for mercies bestowed.

The same way the next morning. There was no glad light in their old eyes, no bustle in their movements. They commenced the day with no thanks or thoughts to God, whom they owed so much. The church bells rang out merrily in the clear, frosty air, and carriage loads of happy people passed the old couple's door on their way to church.

"Let 'em go; they have something to be thankful fur," said the old woman, bitterly, as she plied her knitting needles swiftly.

"Something to be thankful fur," echoed the old man.

An hour or two and church was out, and people were going to their festive boards. Twelve o'clock struck; then one; and still the old woman knit.

"Are you goin' to git any dinner, Sally?" meekly inquired the old man.

"I don't feel like it to-day, I don't want any dinner. If you want something to eat, go down cellar and help yourself."

"You didn't bake any cakes or pies yisterday, did you, Sally?"

"No; I couldn't. My heart was too sore. But you'll find something down there. There's plenty of bread, and sass, and butter, and cold taters."

At this moment there came a footfall on the doorstep, a strange, heavy foot, then the latch was raised, and a tall man with a pale face and heavy whiskers stood before them.

The old man paused on his way to the cellar door, and stared at the stranger.

The old woman trembled, and her knitting fell in her lap, while her eyes were riveted upon the stranger.

The stranger smiled, and with a glad cry of "Mother", sprang forward, knelt upon the floor and laid his shaggy head in her lap.

But poor woman! It was too much for her. She fell over in a dead faint. She came to after awhile, and looking up with doubt said: "No, no, it can't be little Joe."

"Mother, don't you remember how I helped you catch the white gobbler for Thanksgiving ten years ago?"

"Yes, it was a white one. But y don't look like my Joe. He was ro cheeked, and no whiskers."

"But I'm a man now, mother dear, a have come home to stay with you a father. I've come home to work for yo mother," and he bared his right ar where, when but a little boy, contrary her wishes, he had the initials of l name tatooed in India ink. There it w plain enough, J. S. S.

"It's him, It's him!" shouted the o woman, laying her face on the letters, a kissing them over and over again.

"God be thanked," said the old man

"But where is dinner? I haven't h a mouthful since early this morning. I traveled on foot for eight hours that might eat Thanksgiving dinner with you

"We have never had a Thanksgivi dinner since you left home," groaned t mother. "God is good after all, and I'd been thankin' Him like I ort, y wouldn't have found us unprepared. I hurry up, father, kill a nice fat pullet a dress it, and we'll roast it and have Thanksgivin' dinner yit. I'll pare t pertaters and fry some crisp doughn jist like you loved 'em when you wus little boy, Joe Dinner will be late, to sure, but you shall have a bowl of bre and milk to stay your appetite until it ready;" and, as she pared her potato she would ever and anon wipe her han on her apron and go over her boy and lay them caref ingly on his black, shag locks.

"We've something to thankful fur, now, father, a its worth while gittin Thanl givin' dinner," she said, as s bustled around, "though we orter give thanks before. I been so stubborn all the years that I wonder the Lo ever let me live at all, a way to see this happy day

"Yes, mother, we've a gre deal to be thankful for—y and father and I," and J gazed fondly from one to t other. "I've been a dread bad boy and a wicked man I didn't care for anything l badness until Jesus came a saved me. If it hadn't be for Him, I would have be eating husks yet."

"And, tell me, was it Jes that sent you home to yo poor old father and mothe she asked, quaveringly.

"Yes, it was no one e but Jesus, mother, for if hadn't been converted, shouldn't have thought of co ing home, or, if I had, drow ed the desire in strong dri or reckless levity. But f God's care all these yea through all my wickedness, wouldn't have been he to-day."

"Is that so, Joe? God surely has be better to us than we deserve. For these many years we thought, your fath and I, that God had been dealing t harshly with us, and that we had nuthi to be thankful fur, and I lost my religi worrying about you—and your father a I tried to bury our sorrow in our ov hearts and have nuthin' to do with t world outside, but I see now that God h been with us all the time. I sometim dreamed I might have my boy back agi sometime, but I never thought he'd con back converted. Oh! God is too good and now the old lady broke down a sobbed, while her husband and her s wiped away the tears of sympathy fro their own eyes.

The dinner was a grand success. J asked a blessing at the table—told t Lord how much they all had to be than ful for, and then they all ate heartily.

That evening as Polly Tompkins w passing the house, Sally Sutton haste to the door and shouted gleefully: "W did have a Thanksgivin dinner, Poll Our boy has come home—our Joe, y know—and there is nobody in the wor got more to be thankful fur than me a Sam, and we had all the time, but didn know it—and I want you to tell ever body, and bring all the neighbors arou this evening to see our Joe. You'll no of you know him, he's so big and han some," and she went back into the hous laughing joyfully.

"THE DINNER WAS A GRAND SUCCESS."

THE FAMILY AND HOME CIRCLE

·HANKSGIVING.... ....AT GRANDPA'S

KINSFOLK from far and near come to Grandpa's at Thanksgiving. Children and grandchildren, uncles and aunts, even

isins, several degrees removed, find ir way to the big, hospitable farmise, and for a week before the event- f day, guests are arriving. Every ok and cranny of sleeping-room comes requisition; the house overflows with ies and young people generally. The is jubilant with song and laughter. ndpa and Grandma hear all their old orites and all the new Gospel hymns g to their hearts' content in fresh, glad, ng voices. Hide-and-seek, Ring-a- ry, and Blindman's Buff are in order ry evening. Much corn-popping and stnut-roasting goes on, interspersed h a little love-making.

Vas any place ever so fragrant of good gs, so wholesome and cheerful as ndpa's? The smell of apples greets on the threshold; from the kitchen e spicy whiffs, aromatic and appeng; lavender-scented beds infuse your nbers with dreams of old-fashioned dens. Great bunches of chrysanthems in vases on parlor and sitting-room ntels breathe tribute to passing autumn. e very atmosphere welcomes you: the ters of shiny red apples beam on you: subtle scent of roasting chestnuts minds you that the noble trees on the side have contributed to your entertment. Out in the backyard, among bee-hives (Ah! what crystal-clear ey they yield for your buckwheats!), al among the leafless rose and lilac and et syringa bushes, the lordly gobbler sits before you, pluming himself upon part he will play in the feast. Cocks a crowing, hens are cackling proudly. at would become of Thanksgiving ner should Mrs Cluck decline to lay re eggs?

Grandma's kitchen! Was there ever h a delightful place? Big and sunny is, with festoons of scarlet peppers, asures of golden pumpkins, shining s and pans, singing kettles, mighty, ring stove—and a whole colony of cks! Such merry cooks! One beauty Thanksgiving dinner at Grandpa's is fun the young folks have in helping get it. Grandma loves to have them und her, and she lets who will try their d at pie and pudding-making. Rosy sies, with sleeves rolled up above pled elbows, dabble in dough-trays, al work wonders in crisp pastries, and thsome cookies and candies; tall lads, h aprons pinned on by pretty cousins, ld egg-beaters and dough-breaks, if with finished culinary skill, with uneptional zeal and muscle. "Too many cks spoil the broth," laughs Grandma, en the stuffing and basting of the great ler himself is on hand. Lard and flour go waste—"But," says Grandma, "they'll er be young but once, and the fun— l the experience—is worth it. They'll er be the worse husbands and wives f their romps in this kitchen."

aying the table and bringing in Thanksing dinner is a weighty and a merry emony, which the young folks insist on forming after their own fashion. That ner-table is a composite affair, with its old-fashioned china, regulation pumpkin-pie, doughnuts and other homely dainties, and its up-to-date frivolities introduced by city grand-children, nephews, nieces and cousins, who will have absurd "favors" at all plates—ridiculous brownies stuffed with home-made candies for the little folks and hand-painted cards as funny as comic valentines for the grown folks.

One feature of Thanksgiving at Grandpa's none of us can ever forget—even when Grandpa's and Grandma's kind lips are silent forever. It is the little grace and prayer that these two old folks always say together when we are all gathered around the Thanksgiving table. They thank God so simply and earnestly for the garnered blessings of the year, for our country's prosperity, for having us all there together; and they pray that we may all be with them again next year. This Thanksgiving, there will be a quiver in the dear old voices, tears in the aged eyes, for their best-beloved, a young grandson (last year the gayest and the bonniest of all), sleeps his last sleep in Santiago. But they will master their emotions—they have done things like that before—and go on bravely and cheerily, doing their best to make us all happy, and grateful for Thanksgiving time.

THE KING OF THE THANKSGIVING FEAST.

Pumpkin-pie and turkey in New England,
Venison and bear-meat in the West,
"Possum and sweet taters" in the Southland,
Fruit in Ponce, of all kinds—which is best?

The Marvelous Pie.

A little woman writes to the MAIL-BAG (and her question has been referred to this department), to know what sort of uncanny pie was described by Mother Goose in "Sing a Song of Sixpence." She has always understood that birds in a pie are there to be eaten and not to make music; yet she is informed that Mother Goose was by no means a silly old lady, but a very wise one, who hid deep meanings in absurd sayings. The four-and-twenty black birds in the remarkable pie are the twenty-four hours—or so we have heard: the bottom of the pie represents the earth; the top crust the sky; the opening of the pie the dawn when birds sing and nature sets a "dainty dish" before the king, the sun, who, in his counting-room, the sky, counts out his money, the golden sunbeams. The queen in the parlor, eating bread and honey, is the moon, regaling herself with moonlight and starlight. The clothes, which the maid in the garden hangs out, are clouds. The little bird, which nips off her nose, is sunset. This is what some folks say Mother Goose meant, but whether she did or not, we cannot state of our own knowledge. She may have been only inditing a pretty jingle to rock the baby to sleep by—a very sensible purpose, needing no excuse or occult interpretation.

Nay, 'tis not the board round which we gather,
'Tis the thankful spirit makes the feast.
From Alaska unto Cuban waters,
From the Eastern ocean to the West,
Let us be a band of loving brothers
In our land with peace and plenty blest.

A King's Love for Children.

Henry IV. would have his children call him "papa" or "father," and not "Sire" or "Your Majesty," which was the new fashion introduced by Catherine de Medici. He used frequently to join in their amusements; and one day, when this restorer of France and peacemaker of all Europe was going on all-fours with the Dauphin, his son, on his back, an ambassador suddenly entered the apartment and surprised him in this attitude. The monarch, without moving from it, said to him, "*Monsieur l'Ambassadeur*, have you any children?" "Yes, sire," replied he. "Very well, then you understand: I shall finish my race around my chamber."

A TROPICAL THANKSGIVING TABLE.

A HARVEST HYMN.

LORD, in thy name thy servants plead
And thou has sworn to hear;
Thine is the harvest, thine the seed,
The fresh and fading year.

The former and the latter rain,
The summer sun and air,
The green ear and the golden grain,
All thine are ours by prayer.

Thine too by right, and ours by grace,
The wondrous growth unseen,
The hopes that soothe, the fears that brace,
The love that shines serene.

So grant the precious things brought forth
By sun and moon below,
That thee in thy new heaven and earth,
We never may forego.

JOHN KEBLE.

"A MENDING THE FIRE."

DID two people ever agree on how to make or mend a fire? And is not the universal desire "to chunk the fire," and divergent tastes and methods in applying the poker to hickory logs, as frequent occasions of heart-burnings as of tinder-burnings? Have any of our readers ever seen the members of a family almost—if not quite—quarrel over the making, and mending, and poking of a fire? "That fire'll never burn in the world," says one, "with all the kindling underneath and none on top. You should stick bits of shavings and fat pine between the logs, so there'll be a draft, and the wood will catch." "Why don't you put your kindling under the logs, where it'll do the most good, instead of spreading it all over the fireplace?" "I had just fixed that fire, and now you've chunked it!" And so the battle rages, and the perturbed hickory logs have no chance to settle themselves into a hearty blaze. Does this rule follow in other affairs of home life? Do we take it impatiently when our little plans are spoiled? Are we always spoiling somebody else's little plan? Perhaps the greatest good our careful labor was to accomplish was to be the kindly spirit in which we would take its seeming overthrow. Are we always advising, criticising, finding fault? Ah, let us give love's fire a chance to burn, that it may blaze cheerily and warm us.

A Tropical Thanksgiving.

This year, tables will be spread for American Thanksgiving dinners in Cuba, Porto Rico, Hawaii, and far Manila; and United States citizens will gather around boards loaded with tropical fruits and blossoms, while bird-songs float in through open windows. There will be strange dishes, spiced as for Spanish palates; the ever-familiar oyster, though not always, perhaps, served "just as we had him at home;" dainty fish with unpronounceable names; gamey meats, succulent with juices of tropical wildwoods—and, perhaps, brought into requisition like the wild turkeys that graced America's first Thanksgiving; and marvelous aromatic coffee, as made in coffee-lands.

Perhaps there may be little besides the fruits and flowers in the unhappy countries where gaunt famine and misrule have stalked hand-in-hand so long; many of our boys may be eating hard-tack and salt fish and gathering desert from the orange and mango trees and guava bushes. But of one thing we may be sure: wherever the American citizen is found, and however humble his feast, he will render thanks to God for mercies to his country. And of another thing we may be sure: around all the Thanksgiving tables at home, our soldiers and sailors, through whom victory and peace are ours, will be remembered when we thank God for his blessings to America.

New Thanksgiving Obligations.

What the Festival May be Made to Mean to Our Adopted Citizens.

"THANKSGIVING"—a name now applied to a national festival—had its beginning in the Mayflower country in the days of the precisioners and of Massasoit, the peaceful king of Pokanoket. It followed the Hebraic customs. Into it entered the noblest of traditions. Had not John Howland sung the song of ancient faith in the wild storm that rocked the shallop of the *Mayflower* in its dreary voyage from Provincetown Bay?

> Amid the storm they sung,
> And the stars heard and the sea,
> And the sounding aisles of the dim woods rung
> With the anthem of the free!

Had not Governor Bradford—if the legend be a true one—dealt out five kernels of corn as a ration to each of the famishing pilgrims in the year of the great necessity? This event is still celebrated in New England by placing five kernels of corn under the Thanksgiving dinner plate. Was not the remembered prophecy of Robinson, of Leyden, that "new light" should break forth "from the word" in the wilderness being fulfilled?

The peaceful days of Massasoit passed, and he who had protected Roger Williams in the winter of that Quaker's exile, slept with his fathers, perhaps amid the red oaks of Mt. Hope lands. The days of King Philip passed, the tragic times of Tuspuquin and the Indian race disappeared. The Plymouth colony grew; the precisioners had brought with them the Cromwellian tradition of "No Christmas," and the Thanksgiving became the Pilgrim and Puritan festival, following the example of the Hebrew Feast of Tabernacles. The war for the Union caused the festival to become national.

The festival suited well the habits and customs of New England and the West. The Middle West is but the larger New England. In the South, Christmas and New Years were the popular festivals of the planters, and the new holiday gained favor slowly. The historic pride in the festival still adheres most closely to New England and the West. The scenes of the great legends of the day are there; the old songs of the firesides of the family gatherings spring from the New England heart.

New England is changing, and a new Thanksgiving obligation comes to her, and to the West, and to all the States with the change. In New England country neighborhoods are characterized in many places by abandoned farms, churches and schoolhouses. The boys have left the farm for the cities and the West. The girls have gone to the schools of higher culture, or to the factories in the towns and the stores in the cities.

But suddenly, as if spontaneously, the thousands of abandoned New England farms are being purchased. By whom? Not by the Nova Scotians or French Canadians, but by the Portuguese and Italians. These people, as a rule, bring with them religious bigotry, and they find in return race prejudice.

The Pilgrim and Puritan stock of New England are slow to learn the true meaning of the sermon on the Mount of Beatitudes. The Puritan churches have slowly come to celebrate the Christmas festival. In this they have left the past. But to the new population of New England, from Lisbon and Genoa, Thanksgiving has little significance; its legends are unlearned by them, and are less than those of the Argonauts, Æneas, Romulus and Remus. What is true of New England is partly true of some of the older portions of the West, and will be true of our new territory.

The new people from the sunny skies on the Mediterranean have come to the rocky lands of New England to stay and to vote. They are prosperous on farms where the descendants of the old New England families have failed. They go to their own newly builded church amid the old Puritan towers.

Have these people worth and promise? Go for an answer to the lands of the Amazon, and to the pampas of the Argentine Republic. Are they not developing noble empires there; empires that it is safe to predict will be among the wonders of the world in the twentieth century? Are they not thrifty there, industrious, moral, progressive?

If this be so, these immigrants here should be won to a knowledge of American traditions, and be taught that as Americans they share in the harvests of the heroes of the northern lands of the Pilgrims, and the western lands of the pioneers. They bring to us a new obligation. We are their brothers, their keepers.

These people open their Christmas doors to the native Americans. They include their employers in their ancient festival of good-will and gifts. The spirit is promising.

In return ought not native Americans to give up their old race prejudices and make Thanksgiving day not a scolding day on the sins of the times, but a day that shall more and more glorify the names of the heroes of faith, liberty, equality and peace? Ought not our churches, and halls, and tables on that day to be made inviting to the Latin race as well as our own? Have we not a new mission here?

Our adopted citizens doubtless have much to learn, but the times demand that we as Americans should more and more rise to our larger obligations. The new Thanksgiving proclamation should ring with that true sentiment that finds a place on a Boston monument: "My country is the world, and my countrymen are all mankind!" Bigotry and race prejudice would alike disappear before such a spirit that arises to meet the new needs of the hour. The new Thanksgiving can thus be made national, and lead men to vote their consciences as of old. Let Thanksgiving, as at the Hebrew festival, teach the faith of the creators of liberty, who bowed the heavens, and whose will was to advance the kingdom of God.

HEZEKIAH BUTTERWORTH.

BE WITH ME YET.

IN time of trial, care and pain;
In sorrow's dark, afflicting hour;
Oh! Father let thy goodness reign
And let thy love aye be my power.
E'en tho' my life unworthy be;
E'en tho' thy mercies I forget,
Hide not thy grace, I pray, from me—
Be with me yet, be with me yet.

Thy will be done upon this earth;
Thy honor first above the law.
Teach me to know more of thy worth—
To have for thee a greater awe.
Then when thy prophecy's fulfilled,
And my life's sun about to set;
When e'en this throbbing heart is stilled;
Be with me yet, be with me yet.

L. A. EWING.

BOOKS RECEIVED.

The Triumph of Yankee Doodle. By Gilson Willets, author of "Anita, the Cuban Spy," etc. Our readers who recall Mr. Willet's interesting letters from Cuba, will be pleased to read this book, one of the most entertaining on the subject of the Spanish-American War. Pp. 218; paper. Publishers, F. Tennyson Neely, New York City.

Korean Sketches. By Rev. James S. Gale, B.A. (Toronto University), of the American Presbyterian Mission, Wonsan, Korea. This interesting volume, written after nine years of intimate association with this quaintest and oldest of living races, will give information and pleasure to all who read it. Pp. 256. Price, $1. Pub's, Fleming H. Revell Co., N. Y.

Select Notes. A commentary on the International S. S. Lessons. By Rev. F. N. Peloubet, D.D., and M. A. Peloubet. This is the twenty-fifth annual volume of this exceedingly useful work, which Sunday School teachers all over the land have learned to value as one of the most suggestive and practical helps in the preparation of their lessons. Pp. 347. Price, $1. Published by W. A. Wilde & Co., Boston.

The Gospel of Jesus Christ in the Armenian language. This is the first book ever published in the native Armenian language by a native Armenian minister. The Rev. George B. Filian, 488 Crescent street, Brooklyn, who has borne all the expense of printing and circulating the book, has given out thousands of copies free to Armenians in the United States. It is a volume of 417 pp., printed in the bold and clear Armenian character, bound in cloth, and with a portrait of Mr. Filian as frontispiece.

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INHALER SENT FRE

Dr. Worst's Famous Catarrh Treatment Sent FRE to Readers of The Christian Herald.

Sufferers from Catarrh, Hard of Hearing, Bronchitis and Sore Thr Invited to Give the Treatment a Trial.

DR. E. J. WORST, ASHLAND, O.

Dr. E. J. Worst, of Ashland, Ohio, has made himself famous in a few years by a treatment for Catarrh and Bronchitis, of which he is the originator. While physicians generally were treating these very common diseases with sprays and douches, Dr. Worst perfected his dry air treatment. Air is the only agent that is fine enough to reach the air cells of the head and respiratory organs. It was the agent that carried the disease there, and it must be the one to successfully remove it. Vapors, sprays, and atomizers are all dangerous. Nature never intended them for the windpipe, and instantly repels them. When you get a drop of water down "the wrong way," how soon you cough and gag. This is because nature has placed a very sensitive valve in the windpipe, which closes the instant water in any form comes in contact with it. The only way to reach the inflamed membranes of these organs is by properly medicating the air you breathe. Not one person in fifty was ever cured by the old method of treating catarrh, now everywhere condemned. Dr. Worst has been so uniformly successful in curing patients, that he writes, asking us to make the following announcement

SPECIAL OFFER.

"I will for a short time mail any reader of The Christian Herald one of my new scientific Catarrh Inhalers and medicine for one year, on three days' trial, **free.** If it gives satisfaction, send me $1.00; if not, return it. It cures more cases than all others combined, hence this offer."

Thousands of people have been cured by Worst's treatment after suffering for many ye from Catarrh, Asthma, Hay Fever, Colds, P and Roaring in the Head, Bronchitis, Sore Thr Headache, Partial Deafness, and all diseases of air passages. The treatment is indorsed and u by all leading physicians.

Space forbids printing a long list of testimoni Persons can receive descriptive pamphlets and timonials by writing, if interested. Below are gi two testimonials from greateful people who h been cured by Dr. Worst's wonderful dry air tr ment.

"I have received and tested the Inhaler I happy to say the longer I use it the more I este and consider it the most effectual treatment I h ever used for catarrh and lung affections. It has lieved a constant cough I have had for eight years PROF. E. S. NASON. 6027 Main St., Germantown.

"I have been using your Catarrh Inhaler, whi consider a little wonder. I have had Catarrh seven years, and had taken so many remedies th had become discouraged. I am almost deaf, but y inhaler is restoring my hearing and stopping the charges." Respectfully yours, H. V. HAWKINS, Algona, I

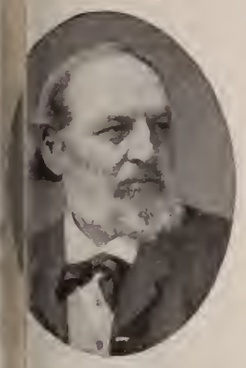
Dr. Worst's Cure by Inhalation treatment the only one that has sufficient merit to ins enough confidence in any manufacturer to sen to the public on trial, to be paid for if satisfact If you are afflicted with any of these diseases have an afflicted friend, do not fail to write at o and accept this generous offer. Address,

DR. E. J. WORST,
Department 18, Ashland,

"CHRIST AND THE CHILDREN."

Plockhorst's Great Painting to Appear in "The Christian Herald" Next Week.

A RARE artistic pleasure is in store for all who read next week's CHRISTIAN HERALD. The edition will consist of one million copies, and it will be replete with good things, both literary and artistic, many of the most brilliant minds of the present day having contributed for that special purpose. Most striking of all will be the famous painting by Plockhorst, entitled "Christ and the Children," which forms the frontispiece of the first cover. It is a picture of surpassing grandeur and sweetness, rich in coloring and reverential in its artistic conception and execution. No one who values real art—especially consecrated art—should fail to take this opportunity of securing a copy of this world-famous painting which is to be reproduced by THE CHRISTIAN HERALD.



BERNHARD PLOCKHORST.

Foremost among the religious painters of the present age, to Bernhard Plockhorst's creative mind and artistic genius the world is indebted for this beautiful picture. To Bible readers the world over there is no more fascinating passage in the life of our Saviour than that which represents him as calling the little children of Jerusalem to his side, and blessing them, notwithstanding the remonstrances of his disciples, who would fain have kept them back, as uselessly consuming the precious time of the Master. One can better imagine than describe the astonishment of the grave and reverent men when the Saviour of the world set up "in the midst of them" a little Judean lad—some fond mother's dark-haired, olive-skinned darling—and, with the boy at His knee, and tenderly the Divine hand resting on the curly head, gave expression to truths which lie at the very foundation of Christianity. The mothers' eyes filled with grateful tears, as the stern-browed, serious men pressed them back, but the voice of the Master rose in mild rebuke:

"Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of God. . . . Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms and blessed them.

What is this immortal incident in the family sojourn of Jesus, which Plockhorst has preserved to the ages in his inspired canvas.

The painter of this great picture was born in 1832, in Brunswick, Germany, and began his career as a lithographer. He studied later at the Berlin Academy and in Dresden and Leipsic, and under Prof. Couture. Among his famous paintings are: "Returning from the Saviour's Grave," "Christ Walking on the Sea," and "The Guardian Angel."

LIFE A GAME OF BALL.

In one sense, life is a great "game of ball." We all choose sides, and gather into denominational and political parties. We take our places on the ball ground. Some are to pitch: they are the radicals. Some are to catch: they are the conservatives. Some are to strike: they are those fond of polemics and battle. Some are to run: they are the candidates. There are four hunks: youth, manhood, old age, and death. Some one takes the bat, lifts it, and strikes for the prize, and misses it, while the man who was behind catches it and goes in. This man takes his turn at the bat, sees the flying ball of success, takes good aim, and strikes it high, amid the clapping of all the spectators. We all have a chance at the ball. Some of us run to all the four hunks, from youth to manhood, from manhood to old age, from old age to death. At the first hunk we are pound with uncontrollable mirth; coming to the second, we run with a slower but stronger tread; coming to the third, our step is feeble; coming to the fourth, our breath entirely gives out. We throw down the bat on the black hunk of death; and in the evening catchers and pitchers go home to find the family gathered and the food prepared. So may we all find the candles lighted, and the tables set, and the old folks at home!

NEBRASKA'S CHRISTIAN STUDENTS.

EVANGELIST E. P. Hammond, who is now traveling in the West, has written to THE CHRISTIAN HERALD concerning the remarkable evidences of spiritual and material progress in Nebraska. He says:

I have never before realized that this was such an important State in our Union. There are only three per cent. in the State unable to read. Fine schools and colleges abound. Upon arrival here I delivered an address to the seven hundred pupils of the High School, between the ages of thirteen and twenty-one, and yesterday the Chancellor of the State University, Geo. E. MacLean, whom I knew when a boy in Rockville, Conn., invited me to speak to his students. It was a great pleasure to do so. The University has scientific collections valued at $60,000. The library of the institution has forty thousand volumes. The students number over two thousand, and the professors and instructors one hundred and seventy-five. I was pleased to find, as I mingled with these students, that a large proportion of them were evidently true Christians.

THE PEACE COMMISSION.

No definite conclusion has yet been reached by the joint Spanish-American Peace Commission in Paris. It is reported in the French capital that there is still danger of a rupture in the negotiations and that Spain will diplomatically resist to the last ditch the unconditional cession of the Philippines to the United States. It is further said our Government has consented to reimburse the Spanish Government for expenditures for improvements in the Philippines to the extent of one million dollars, and that if the Spanish Commissioners withdraw from the conferences at Paris, our Government will send an ultimatum to Madrid, demanding immediate possession of the islands.

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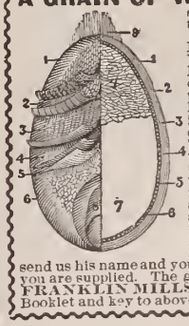
Philadelphia, Pa.

A GRAIN OF WHEAT.....



showing the relative positions of its various parts.

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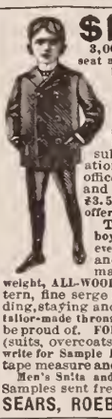

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FRIENDS IN COUNCIL

A Puzzling Question—That Blind Baby—A Case of Temper—Courtesies Between Betrothed People.

AMONG interesting letters which have lately come to my hand is one from a young lady at present engaged in teaching, but who hardly knows whether her duties to the home dear ones should let her go on or whether she should give up her profession and stay at home. Her mother is an invalid; there are young people in the family who are growing up and still at school. My correspondent, being the eldest, feels herself in a dilemma. If she goes away from home and earns money, she can hire a servant to help with some of the heavier work, and she can also furnish certain luxuries, which she cannot give if she remains with her dear ones. This girl has bravely given up the hope of going to college, because she could not afford the time to spend in that higher training, but felt that she must at once use her Normal School certificate and begin teaching.

I am quite sure that she will be guided to decide rightly whether to accept the remunerative position which is offered her away from home or to stay at home engaging in work which is not so well paid. In the one case, her family will have her presence; in the other, they will have what she can send them. There is not a thought of herself in the matter; she is only troubled about those she loves. My plan is always to take such an affair as this in plain words to the Lord and tell him all about it and ask him to guide my feet. There are crises in life when no human advice can help us, when we must simply go to Jesus and ask his aid, and doing this he somehow directs us, and we do not make a mistake What people used to call a providential opening generally comes to one, and the only thing one can do is to take hold of the duty which seems urgent with both hands. I trust this dear friend will be cheerful whatever she does. If she stays at home, she must not let herself regret that she did not do the other thing. Many of us make this mistake that when we have decided upon a course we turn round and say to ourselves, "What a pity it is I did not do something else." Now, it is never a pity that we did not do the other thing. If the Lord has guided, we are guided right.

* * *

A GREAT many correspondents are very much interested in the case of the mother whose baby is blind. One sends a very sweet little poem of which I quote a stanza or two:

I had a child, a beautiful boy,
Moulded in angel form,
Who filled my soul and life with joy
And made my heart grow warm.
But on one morning, early,
Before the dawn of day,
God sent his angels down to earth
Who bore my child away,
And all they left of that bright flower
Was the form so white and cold,
While thou hast with thee shining still
The presence of a soul.
Cherish while 'tis thine to hold
Love and guide its way.

A number of correspondents wished to be put in direct communication with this mother. I am not at liberty to send them her name and address unless she will write again and give me permission. If she does this I will be happy to oblige these kind and sympathetic friends.

* * *

"AGNES is a lovely girl," writes a correspondent, "but she has a fearful temper. To live with her is to live over a powder magazine. We have to be just as careful, all the time, not to annoy her or irritate her as we would be about matches if there were a fuse near, and an explosion sure to follow the lighting. Father, mother, the children, are terrorized by Agnes, for after one of her fits of temper she goes into a fit of depression, and is so remorsefully penitent that we are all uncomfortable. As for my father, he dreads scenes beyond anybody I ever saw, and since Agnes was a baby he has made us give in to her whims, saying: 'The easiest way is best.' And now she is a tyrant, and we are slaves. If she would only get married!"

If she should, what sort of a life would her husband have? Such an ill-conducted young woman ought to go about with a badge pinned to her breast: "Danger here!" But, poor child, Agnes is not altogether to blame. Culpable weakness on the part of her family when she was a small maiden, and equally culpable cowardice in their silly yielding to her tantrums now, are at the bottom of her conduct, and their misery. We often observe households in which a premium is put on ill temper, and the person most considered is the person of whom nearly everybody stands in fear. Temper, when undisciplined, is a tiger let loose, but it behooves us all to hold ours in leash, and not to be overcome by the vagaries of others. Solomon was in the right of it when he said, long ago, "Better is it to live in a corner of the housetop than with a brawling woman in a wide house."

* * *

AS FOR Maud, who some time ago snubbed an admirer, under the impression that she did not care for him, and who now discovers that she made a mistake, her path is plain, provided the young gentleman is still fancy-free. She will know what to do and how to behave if again they are thrown together, though she must beware of acting with too much friendliness at the outset. A young girl never accepts an invitation to visit at a man's house, unless she is his betrothed, and the invitation is formally given her by his mother and sisters. Even then, as a rule, she would best not visit freely at his home. The proprieties are better served by his visiting her. An engaged young woman, in going to another city where her fiance resides, must either be accompanied by her mother, or stay with friends who will chaperone her. She cannot establish herself alone in a hotel or boarding house. This is in answer to Caroline, who asks, and who says that in her little home town such a course would satisfy the conventions. Pray, dear Caroline, believe that it would be an impossible one in a city like New York.

Margaret E. Sangster

FOR YOU..

FOR that sour stomach use Stuart's Dyspepsia Tablets, because they digest the food before it has time to sour, ferment and poison the blood.

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FOR palpitation of the heart use Stuart's Dyspepsia Tablets because this symptom in nine out of ten cases is caused from a disordered stomach.

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WITNESSING FOR CHRIST.

A Indispensable Condition of Discipleship, hich will be Rewarded. Luke 12 : 8, 9; ev. 3 : 5.

Our relations in social and family life teach us a lesson in this duty of acknowledging our relations to Christ. What would be thought of a man who did not acknowledge his wife, or who was ashamed to o1 his children? Even in politics we e ect a man to declare himself, and if h will not do so, we count him of little v e in the struggle. How much more, th ought the Christian to avow himself a llower of Christ! To do so requires c rage, and it sometimes entails suffer- n but whether it be easy or difficult, it o ht to be done. Christ made it an in- d ensable condition of discipleship, and it ill remains so. In every age since he w upon earth, men have witnessed for h , sometimes at the cost of property a life itself. In the better days, on wch our lot has fallen, the witnessing sld never be withheld. It is due to o Lord that it should be known that we a on his side, and that he is doing more a better for us than we deserve. It is d to the church, so that other Christians m be encouraged, and the preachers m know that their labor has not been in ain. And it is due to the world, so th men who do not know Christ may le n of him through our words and con- d t. Of course, the confession entails re ponsibility. An inconsistent Christian d s more harm than good by his confes- s , and many shrink from making con- f ion on that ground. But the timid f et the help that is promised to those w go forward in Christ's strength. Th help is sufficient for the weakest, a none need fear that it will be with- h l. Hour by hour and day by day gr e is given according to the need, and to oubt it is to show distrust of the power, as well as of the promise. Then, too, the reward is assured. To those who over- c e their own fears, their temptations a their doubts, and boldly confess C ist before men, the promise is given th he will confess them before his Father in eaven.

No Shore to God's Mercy.

. this mercy of God! I am told it is a ocean (writes Dr. Talmage). Then I p e on it four swift-sailing craft, with co pass, and charts, and choice rigging, an skilful navigators, and I tell them to la ch away, and discover for me the ex- te of this ocean. That craft puts out in on direction and sails to the north; this to e south; this to the east; this to the w t. They crowd on all their canvas, an sail ten thousand years, and one day co e up the harbor of heaven, and I sh t to them from the beach, "Have y found the shore?" and they answer, "o shore to God's mercy!" Swift an- g attempt to go across it. For a mil- li years they fly and fly, and then come ba k and fold their wings at the foot of th throne, and cry, "No shore! no shore to God's mercy!"

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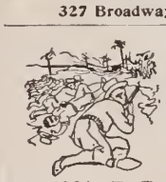

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As a Home Entertainer

We desire, if possible, to convey to the readers of The Christian Herald something like an adequate idea of the improved Gramophone, an invention which *The Ram's Horn*, of Chicago, calls

"... The greatest contribution made by science to the entertainment of the world."

It is a difficult thing to do, because it seems simply incredible that in one simple machine which a child can operate there should be combined not only *the pleasure-giving qualities of all kinds of musical instruments*, but the power to reproduce *every other sort of entertainment appealing to the ear*.

Such, however, is the Improved Gramophone, of which *The Churchman*, of New York, says:

"In the way of entertainment for the home, the inventive genius of the 19th century has produced nothing so wonderful, so practical, and in all respects satisfactory."

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1 CORNET SOLO - - - - The Commodore Polka
By H. Paris Chambers, the Wonderful Cornetist
2 SONG - - - - - "Marching Thro' Georgia"
By John Tyrell
3 BANJO DUET - - - - "Enjoy Yourselves"
Messrs. Collin and Collins
4 KAISER MARCH - - - - - - - - Wagner
By the Bonnie Rosa, the most famous Band of Bulgaria
5 RECITATION - - - - A Negro Funeral Sermon
By George Graham
6 CLARINET SOLO - - - - - La Sonambula
By A. F. Stengler, many years soloist Gilmore's Band
7 SOPRANO SOLO - - - - - - Staccato Polka
By Miss Virginia Powell Goodwin
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By Arthur H. Pryor, Trombone soloist of Sousa's Band
9 "A FLAG WITHOUT STAIN" - *Diamond Quartette*
10 ORCHESTRA SELECTION - The Pomona Waltz
By the Metropolitan Orchestra
11 THE CRACK REGIMENT - - - *Sousa's Band*
12 THE LORD'S PRAYER AND XXIII PSALM
Rev T. De Witt Talmage

Not in any sense imitations.

The marvelous Harmony of Sousa's Band.
The silver strains of the cornet.
The "plunk-plunk" of the banjo.
The mellow tones of the trombone.
The spirit-stirring rattle of the drum.
The ear-piercing notes of the fife.
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The sonorous voice of Chauncy M. Depew.
The staccato utterances of Dr. Talmage.
The inimitable idiom of Jefferson's Rip Van Winkle.

All as natural as life itself—these performances being nothing less than ACTUAL REPRODUCTIONS.

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"I have a Gramophone at my house and another on my car. It's the best thing of the kind I know of to entertain one's family and friends."

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National Gramophone Co., 874 BROADWAY, NEW YORK

SHERMAN CLAY CO., San Francisco, Cal., Pacific Coast Agents.

THANKSGIVING.

THANKSGIVING and the voice of praise
To thee O! Lord, our God, belong;
To thee our hearts and voices raise
In glad thanksgiving and in song.
Our thanks we give for life and health;
And the rich blessings we receive;
For fruit and grain and all the wealth
That our abundant harvests give.

War, with its horrors, is no more;
Peace, with its blessings, now restored;
Good will prevails from shore to shore,
For which we thank our Sovereign Lord.
For peace and plenty we rejoice;
Give thanks and laud his holy name,
And, with united heart and voice,
Praise him whose love is e'er the same.

Washington, D. C. EDWARD YOUNG.

WELCOMED BY THE SOLDIERS.

"The Christian Herald" in Our Military Camps in Cuba.

The following is one of many such letters we are now receiving:

THIRD REGIMENT U. S. VOL. INFANTRY,
CO. C, M. L. WILLIAMS COMMAND'G CO.
MANZANILLO, CUBA, Oct. 14.

To the Christian Herald:

Allow me to say thank you. You commenced visiting our camp at Macon, Ga. You have followed us to Cuba. We debarked at Santiago from aboard the good transport *Minnewaska* on the 17th of August, and within four days reshipped to Guantanamo, aboard the *Sau-uan*, and now we are here at Manzanillo, arriving upon that beautiful swan of these seas, the *Riena Los Angeles*, and by the first mail ships after our arrival here comes THE CHRISTIAN HERALD—sweet messenger of glad tidings, to dispel the sad night-mare of home-sickness of the soldier boys of "C" Co. 3d U. S. Vol. I. Bless the hearts that contribute such literature as this to my Company. You have done nobly for the Army, and may the rich, sweet benedictions of heaven, as they will, rest upon you. But have you thought how much more you might have done? Not a sermon—not a service, except a burial service, has been held in our Regiment, at least in the Battalion with which my Company has been connected since we left Georgia, on the 13th of August. But this is not all; not more than a drop to the ocean. All Cuba is comparatively without the Gospel. Santiago, 2 Roman churches, 60,000 people. Guantanamo, 1 Roman church, 12,000 people. Manzanillo, 1 Roman church, 20,000 people. All these out of sympathy—out of touch with the people; no moral influence; no Christ; nothing in the world but old, antiquated buildings with empty pews—priests without a sacrifice, and crucifixes that tell of a dead past, and have no promise of a living future. God save the people! No wonder Spain has been driven from this beautiful isle. For 400 years she has possessed—never blessed, but by universal testimony, forever cursed it. The spectre of civilization, like a skeleton, staring us in the face wherever we go, is the result of her effort. Is this the best that Rome can do? The Lord has thrown open the doors in Cuba to the Protestant people of the U. S. Why don't you enter? There is room, and the call is to all. Come at once. The ripened harvest is wasting. Let Protestantism throw off their sectarian conventionalities and proceed to present a living Christ to these people.

Send us thousands of New Testaments, printed in the Spanish language, and we will gladly put them in the hands of the people. As we go among them and distribute rations, is the very time to spread the pure Word of God. I am ready to give any assistance I may be able to render to any Christian effort that may be put forth for the good of these people. Tracts, translated into Spanish, and sown broadcast will do good in hundreds of places. Who will hear the call, who will be first to respond?

I would present Christ to these people in a public way myself, even though my duties are abundant, but I can't speak the language. Now is the Harvest Time.

M. L. WILLIAMS,
Lieut. 3d U. S. V. I., Comdg. "C" Co.

War Testaments at Savannah.

SAVANNAH, GA., Nov. 5.

Dear Christian Herald:—I am in receipt of letter of Nov. 3d, and the case of books, consisting of War Testaments, arrived to-day. We are very thankful for this donation, and they shall be distributed carefully amongst the soldiers of the Seventh Army Corps. I have often desired to speak of the great benefit derived from the circulation of your valuable paper, THE CHRISTIAN HERALD. It is a welcome visitor in the tents of our soldier boys.

The work in our camps does not stop or languish because hostilities have ceased. Men are still dying in the hospital, and famishing for the bread of life; and now that Cuba is so near to us, there is more and more need for the ministrations of the Gospel through the army department of the Young Men's Christian Association. F. L. SMITH.

AMERICAN MESSENGER
14 Months
And this Beautiful Picture...
"THE CHILD JESUS IN THE TEMPLE," all for **30Ct.**

THE CHILD JESUS IN THE TEMPLE.

This is a greatly reduced reproduction of our ... mium picture, which is made from a photograph ... Hofmann's famous painting, "The Child Jesus in ... Temple," one of the world's masterpieces. T... pictures are made by a photographic process w... gives an accurate reproduction of the original pa... ing. The Premium picture is printed on fine pa... 19 x 24 inches in size; all ready to frame. Is supe... to many pictures sold in stores at fifty cents or m... and would be an ornament in any home and of ... greatest helpfulness and influence for good. W... framed it makes an inexpensive and most appropri... Christmas gift.

It is only by having these pictures made in l... quantities that we are able to give them in this ... and we make this liberal offer to increase the circ... tion of the AMERICAN MESSENGER. ... paper has been published since 1842, now goes ... over 50 000 substantial homes every month, an... worth many times its cost. It is a non-sectarian ... gions monthly for all the family, devoted to the ... building of a sturdy Christian character, and fu... practical every day Christianity.

Among the contributors for 1899 are the following forceful and able writers: Rev. Dr. Theo. L. Cuyler, P... dent Patton, of Princeton University; Dr. A. F. Schauffler, Francis E. Clark, founder of the Chris... Endeavor Society; Dr. Gerard B. F. Hallock, Rev. J. L. Campbell, D.D., who will give an account of a re... trip to the Holy Land; Mary Lowe Dickinson, Mrs. Julia McNair Wright, Mrs. F. P. Allan, and many othe...

A new and attractive serial will begin early in 1899 to continue through the year. Helpful department... the Christian Life, Christian Effort, The Family Circle, The Sunday School Lesson, Miscellany, Poems, S... Stories, etc., are found in every issue. Established in 1842; published monthly, 20 large pages. The Tha... giving and Christmas numbers will be sent free to every new subscriber whose name is received before De... ber 31, 1898. **Remember we send the AMERICAN MESSENGER for a Whole Year and the Prem... Picture, all for Thirty Cents.**

One subscriber writes: "The beautiful picture far exceeds my expectations. The AMERICAN MESSEN... does not need any other attraction than its own excellence to secure subscribers, but with this additi... inducement of a picture so admirable, its subscription list ought to be largely increased."

Another subscriber writes: "We find the paper to be overflowing with good reading, which we fully enj...

Another subscriber, a clergyman says: "Please accept my thanks for the beautiful picture. It is a ... fine presentation of this fine painting, and deserves wide distribution."

AMERICAN MESSENGER, Department 5 10 East 23d Street, NEW YOR...

Insomnia Cured.

"NEW YORK, April 1, 1898.

"THERE is one very great blessing conferred by the use of the Electropoise which, in my judgment, is not made enough of. I refer to its uniformly restful effect on persons who, whether from nervous affection, bodily suffering, worry, excessive mental labor, or whatever cause, suffer from insomnia. Just now I say nothing of the almost miraculous effect of the Electropoise as a cure for rheumatism, paralysis, and other diseases of the blood and muscles; but I hold up before you the power of the Electropoise to put a person quickly and naturally to sleep and keep him asleep until satisfied nature awakes refreshed. In my own family, in this one respect alone, it has been an incalculable blessing. In this way the Electropoise is a preventer of sickness, and prevention is better than cure.

JOHN W. PRITCHARD,
"Editor *Christian Nation*."

Send for illustrated booklet with testimonial letters from two hundred and fifty people cured by the Electropoise of rheumatism, neuralgia dyspepsia, catarrh, nervousness, and insomnia.

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Dr. George W. Corey, M. ... Sacramento, Cal., says: "I ha... been using Tartarlithine in ... own case of rheumatism, tha... contracted in the swamps of t... Tallahatchie River, in 1864, w... more benefit than any other dr... or combination of drugs tha... have ever used."

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THIS CAPE is the very latest style for Fall and Winter, made of Black or Blue all wool genuine Clayton Beaver Cloth, 28 inches long, very full sweep, 12-inch upper cape and large storm collar, beautifully edged with fine Black Baltic Seal Fur, trimmed with one row white and two rows narrow Mohair braid. This garment is fine tailor made throughout and equal to capes that sell at more than double our price. Write for our free Cloak Catalogue of everything in women's and children's wear. Address, **SEARS, ROEBUCK & CO.** CHICAGO.

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always of the highest standard of qualit... now prepared by a new process, whereb... Oil is kept from atmospheric contact fro... beginning of the process of manufacture ... it is safely corked up in bottles, thus pre... ing contamination of any kind and exch... all impurities.

Give this new Oil a trial. Ask for Peter Moller's Oil ... that the bottle -- a flat, oval one -- bears our name as a ... Notice the date in perforated letters at bottom of the lab...

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I WILL TELL YOU FREE HOW I WA... cured of Dyspepsia HARRY PRE... 111 5th Av., New ...

SAVING THE CHILDREN.

od Work of the Abigail Free School and Kindergarten—Gathering in the Waifs.

RESCUE work in our great cities engages with each passing year the larger attention of churches, of philanthropic societies, of business men and of municipal horities. From every point of view t public welfare demands such work, l even Mr. Worldly Wiseman realizes

THE LATE MRS. ABIGAIL HUYLER,
hose honor the Abigail Kindergarten was named.

he cannot live to himself nor die to h self, that sin is like a contagious dise which must be quarantined against. ed,—and better still, prevented when ssible. Preventive work is, for the most t, that among children, and there is more fruitful field in all the world for rsionary effort than we find in the tene- t districts of our great cities: "they white already to the harvest." The istian kindergarten is the ideal way of tting the little ones right in life's be- ning, taking them, as it does, before has left its impress upon them, and, w song and story and pretty play, ving good principles and pious habits the warp and woof of their natures. rds of education are yearly opening kindergartens in connection with lic schools; churches and social set- ments are devoting fresh energies to class of work, and kindergartens, hen-gardens, and cooking-gardens are ssoming out everywhere in needy es.

mong agencies which are accomplish- great good for New York's youthful ulation is the Abigail Free School and dergarten, an institution not unknown ur readers, who have contributed to support by direct aid, and have also ed it indirectly through our Chil- 's Home, where hundreds of its little eficiaries have been entertained yearly. s work originated in 1889, and its first e was at 30 Beach St., where Mr. and . C. P. Devare went out into the high- s and byways, gathered the little ones washed, fed and clothed them, and ght them about Jesus, the children's end. They struggled through many culties, and their work found among er sympathetic friends and generous porters a most liberal one in Mr. John Huyler, a well-known business man , a Christian philanthropist, for whose her the institution was named. As ter fields of usefulness attracted, sev- moves were made, and the school is established at 104 Sullivan St. Child from three to seven years old are re- ed in the kindergarten; secular, re- ious and industrial training is given, the little folks are treated to a free heon daily.

n afternoon service is held for the efit of former kindergarten pupils who e become public school scholars; and ewing school for girls is open to little hen under fourteen. On Tuesdays Thursdays at 7.30 P. M., there are se meetings for children conducted by children, but to which grown folks are admitted as visitors. The institution supplies boy missionaries for rescue missions for boys. The Sunday School, like the kindergarten, is a preparatory effort; as soon as the little waifs are ready for such graduation, they are sent to the respective Sunday Schools, which seem to have rightful claim to their attention, just as kindergarten scholars are promoted to public schools when able to receive their benefits. The Sunday School is arranged to meet the cases of children who do not, and will not, attend Sunday Schools in missions and churches, just as the kindergarten is adapted to the needs of children not attendants at public schools.

The little girls in the sewing school, whose average attendance is twenty-five are taught to make, and do make, their own garments; they take them home and wear them. A large supply of good, strong material is consumed, and this department, one of the most helpful, is necessarily an expensive one, and for its success is indebted to the thoughtful aid of many friends. In the Free Dispensary, the year's record shows that 252 children have been supplied with medicines and a physician's attention. The daily average of children cared for in all departments is 232. The demands upon the treasury are heavy, but the circle of contributors, made up of all denominations, has greatly widened; and it is to be hoped that this most excellent work will continue to be sustained and its usefulness largely increased. Mr. Huyler is President of the Board of Directors, which consists of Messrs. S. S. Swain, W. Baldwin, H. B. Smith, Dr. E. F. Hofman and Rev. Stephen Merritt. Mrs. Devare is General Manager, and Mr. Devare Superintendent and Secretary. Letters of inquiry concerning the work should be addressed to Mr. Devare, who will give them prompt attention.

A Novel Relief Work.

A unique relief association exists in Russia. It is for the benefit of unfortunate gentlemen and gentlewomen, and avoids in every way the appearance of being a charity. Members are called "Lay Confessors," although there is nothing religious in its character. Worthy people, of the "higher classes," when in distress, make known their condition to a "Lay Confessor," by whom the confidence is regarded as sacred. If legal or medical advice is needed, eminent practitioners, members of the association, render it gratuitously, or at reduced fees. In financial embarrassments loans are negotiated, and not as a momentary relief without definite object. A practical plan is arranged by the advisers, and when the applicant promises to act in accordance with it, the help is continued until he is set upon solid ground again, thus not only benefiting him, but the society also, by rendering it possible for the loan to be repaid.

The Law of Cache.

Travelers in the Northwest give interesting accounts of the unwritten law of cache, which obtains there. A Canadian gentleman, lately returned from a tour of exploration, says a man going along wishes to leave, say, his coat, behind, for reasons of personal comfort. He hangs it on a tree, and it will be there for him if he does not return for a week. Similarly the ownership of a suspended gun or rifle is respected. A man would be safe in hanging his gold watch and chain on a tree with the assurance that it would be there when he returned to claim it. A cache of provisions is subject to a slight modification in respect to the rule of inviolability. A hungry Indian discovering such will make a fire in front of it, to make it apparent that there is no secrecy intended in connection with his visit. He will then take from the cache sufficient food for his immediate needs and pass on without touching anything more.

Enameline
THE MODERN
STOVE POLISH
PASTE, CAKE
OR LIQUID

After using Enameline
No Housekeeper will ever
use any other Brand.
J.L. Prescott & Co. New York

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Even the hit or miss way in which many use Pearline is better than soap-using. But soaking, boiling, and rinsing the clothes—according to directions—is best of all—better for clothes; better for you. Use no soap with it. 577
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FAIRY SOAP
PURE—WHITE—FLOATING.
The Soap of the Century
Sold everywhere in three convenient sizes for the toilet, bath and laundry.
FREE Send us your name, address, and five Fairy Soap wrappers, to nearest office below, and we will mail you free a copy of a beautiful painting in water colors entitled "Fairy Tales," by the celebrated artist, Leon Moran. Size 17½x24 in. without lettering, ready for framing.
THE N. K. FAIRBANK COMPANY,
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ROCHESTER RADIATOR
with its 120 cross tubes. One stove or furnace does the work of two, and you thus
SAVE ½ YOUR FUEL
if you don't understand it, send for free booklet. Where we have no active agent we will sell at wholesale price to introduce.
Rochester Radiator Co. 15 Furnace St. Rochester N. Y.

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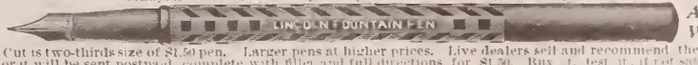
Solid 14kt Gold Pen in Hard Rubber Engraved Holder; simple construction, always ready, no shaking; works perfectly; no blotting. Equal to any $2.50 Pen.



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Ladies Wanted To learn stamping at home. We pay 10c. an hour until fit. Fresh offer is then made. McGregor & Co., Brooklyn, N. Y.

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30 days in your own [illegible] saying agreement in advance, ship goods we agree to accept for 30 days test trial. We risk you.
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Address (in full) Dept. 67 215 S. Clinton St. Chicago, Ill.

SAYING AND DOING.

The Conduct of a Christian the True Test of His Standing. Jer. 7:3–8; Matt. 7:21–23.

Conduct is everywhere in the Bible made the test of the godly soul. Even faith is to be proved by works. It is by their fruits that Christians are to be known. It is necessary to insist on this fact now, as much as it was in the days when the Jew, boasting that he was a son of Abraham, committed sins which disgraced his parentage. Our words may be eloquent, but it is our conduct that is the test. The world judges in the same way. It forms its estimate, not on the long prayers, not on the professions or exhortations, but on the daily life. If a man is tricky in his business, if his word is unreliable, if he is hard in dealing with the poor, if he is selfish and grasping—the world counts him no true Christian, though he may be a member of a church, and his profession be loud and ostentatious. The true religious life is no matter of words, but of deeds. Regular attendance at church is good, and it is a duty; but it is not religion. Baptism and the Lord's Supper are Christ's own ordinances, and no Christian will neglect them; but they are not religion. The faith that works by love, the kindness and unselfishness, and friendliness, and compassion, and purity of life, are the essence of religion, and nothing can make a man a Christian without them. Words are required of us; Christ expects us to confess him in words before men, but he insists on the life being in harmony with the words. True, he receives men who have none of these traits of character; but he receives them in order that these traits may be developed. It is his glory that out of such material as we bring to him, such results can be produced.

Are Bronchitis and Consumption Curable by Climate?

Dr. Hunter's Lectures Continued.

These diseases are so prevalent and cause so frightful a sacrifice of human life that they appeal to the science and humanity of physicians more strongly than any other in the long catalogue of bodily afflictions.

Up to seven years ago the schools of medicines, and practictng physicians everywhere, considered lung disease, especially bronchitis, asthma and consumption, to be incurable. They supposed them to arise from some unknown defect of the organism or change in the general system which, being once set up, was not remediable by any means kuown. All the efforts of physicians by medicines acting through the stomach and general system had failed. Every climate of the civilized world had been tried yet no cures resulted, nor were any racts developed to justify a belief that cure could be effected by any change of air or any modification of stomach treatment.

In 1891, the medical profession as a body, gave up the old constitutional dogma which for centuries had been the sole guide of physicians in treating these diseases, and adopted my theory of their *local nature*, as the true and only tenable doctrine. Had they followed this reform to its legitimate conclusion great credit would have resulted to the profession, and much good to mankind; but, as Dr. Loomis said, "they had only got half way to a cure"—when they were diverted by the fables regarding Koch's lymph, to the adoption of that muderous quackery which caused the death of hundreds of credulous patients before it was exposed and given up. For that they left the highway of truth and scientific fact and plunged headlong into the mire of hypodermic delusions. Their treatment was a return to the blood taint theory and blood poisoning practices of the old doctrine, and certainly "no cure" was to be found in that. That air alone could cure a chronic disease of the lungs was one of the old, old delusions, tried in vain for hundreds of years in every climate of the globe. For the past forty years I have carefully observed the effects of the Southern climate of Florida, Southern California and Texas, and also of Colorado, the Adirondacks and other *northern* resorts, and *never yet saw a case of consumption cured by any climatic change.* To convince my own mind, I, some years ago, took seventy patients down to Florida and remained with them throughout the winter. They suffered more in that climate from colds, malaria, humidity, and electrical changes than they would have done here on the banks of the Hudson, while their attacks of cold were more obstinate and difficult to remedy than I have ever found in the North.

This question of climate was conclusively settled years ago by the Brompton Consumption Hospital, of London. A sum of twenty-five thousand dollars was set apart to test its value by sending favorable cases for cure to the most famous Southern resorts, Madeira, Villa Franca, Nice, Naples and Egypt. Competent physicians accompanied them to supervise their diet and exercise, and skilled nurses to look after their general comfort. It was a test made under the most favorable conditions for success, if success was to be attained by climate alone. But, alas! it proved a complete failure. The report of the hospital shows that of the hundreds sent, not one returned with a better condition of lungs; in all, the disease had advanced; most of them suffered more than they would at home; while more than a sixth of the number died during the winter, and were buried among strangers. No sacrifice is too great for sick and suffering people to make if it will restore them to health, but climate alone will not do it.

Many think that there is some healing virtue in the eminations of pine forests for diseased lungs. But it is not true. Statistics prove that no portions of this country are more subject to consumption than those covered with native forests of pine like the Pine-tree State of Maine, the northern counties of New York, the lumbering regions of Michigan, the pitch tar and turpentine sections of the Carolinas, and the lumber districts of Canada. It is a wretched fad, founded on ignorance of the disease and kept up in disregard of all statistical facts. To believe that the eminations of pine trees will cure inflammed and ulcerated lungs, when none but a fool would treat sore eyes or inflammed toes by these same eminations and expect benefit from them, shows how absurd it all is.

Every educated physician now knows Bronchitis, Consumption and Asthma to be local disease of the lungs, and consumption to result from a particular germ of the air getting into the lungs and preying upon and ravaging their tissues. For any physician to tell a patient that air alone will destroy these germs or heal the imflammed and ulcerated parts is gross quackery and imposture, for no physician is so ignorant as to believe anything of the kind.

And yet it is true that cure can be effected only through the medium of the air. Natural air is the vehicle by which healing and germ destroying remedies are introduced into the lungs and brought into contact with the diseased parts. It is air medicated according to the disease that is required; air that has been rendered antiseptic and healing by the knowledge and experience of the physician.

(To be Continued.)

ROBERT HUNTER, M.D.,
No. 117 West 45th St. New York.

NOTE.—Readers of THE CHRISTIAN HERALD, who are interested, will receive a free copy of Dr. Hunter's book by addressing him as above.

A Preacher's Discovery.

"IT HITS THE SPOT"
Dr. BLOSSER'S CATARRH CURE
CURES CATARRH BRONCHITIS ASTHMA. ETC.

Samples Mailed Free.

We have given away 100,000 trial packages of. Dr Blosser's Catarrh Cure to persons afflicted with Catarrh, Bronchitis, Asthma, Deafness, etc., and now offer another 50,000 packages absolutely free. If the trial package does not convince you of its curative properties, you will have been at no expense; if it proves beneficial, you will gladly order a month's treatment at $1.00. We are willing to take all the risk, knowing what the medicine will do.

This remedy was discovered by Rev. J. W. Blosser, M. D., the well-known evangelist and Catarrh Specialist. It is a harmless, pleasant vegetable compound, inhaled by smoking in a pipe, which we furnish free. It cures the worst cases. If you wish the free package, write at once to Dr. J. W. Blosser & Son, 50 Broad St., Atlanta, Ga.

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$3.00 to $10.00 a day can be easily made working for me. People preferred who can furnish their own team. Applicants must furnish satisfactory reference as to character and standing. B. F. Johnson, 901 E. Main St., Richmond, Virginia.

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saves you half the retail cost of your soap and doubles the purchasing value of th 50 per cent. saving in a premium bougl for you below usual cost of making. One premium is **The Chautauqua Morri Chair.** Your choice of polished antique oak, or birch with polished mahogany finis Two well-made, comfortable, handsome, reversible, closely tufted cushions, 4 in. thic 20x29 inches, filled with wool, fine poplar excelsior centres. Covered with handsome, hig grade, durable corduroy, light, dark or medium red, green or brown—choice of ni shades. Fixed Ball bearing casters. Back adjustable to four positions, solid brass rod attached beneath instead of over arms, it cannot be misplaced. Legs, 1¾x3; arms, 3½ inches wide. One of the most desirable pieces of roomy, luxurious furniture.

AFTER THIRTY DAYS' TRIAL if the purchaser finds all the Soaps, etc., of excellent quality and the premium entirely satisfactory and as represented, remit $10.00; if not, notify us goods are subject to our order. We make no charge for what you have used.

If you remit in advance, you will receive in addition a nice present for the lady of the house, and shipment day after order is received. Money refunded promptly if the Box or CHAIR disappoints. Safe delivery guaranteed. The transaction is not complete until you are satisfied.

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THE CONTENTS, Bought at Retail, Cost	$10
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All for $10. (Premium gratis.) Actual Retail Value	$

New York Observer says:—We cheerfully recommend our readers to accept the offer made by the Larkin Mfg. Co. of Buffalo, N. Y. Members of the *Observer's* staff have personally tested the Soap made by this company, and they know too that the extra value in premiums is very generous.

From *Epworth Herald*, Chicago. We have examined the soaps and premiums, as described above, and I they will give satisfaction. We know the company, have personally visited their establishment in Bu have purchased and used the soaps and gladly say everything is as represented.

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EXHIBITING OUR WONDERFUL GEM GRAPHOPHONE TALKING MACHINE in public halls, school houses and churches. It talks, it sings, it laughs, it plays music, it imitates perfectly the brass band, the orchestra, the piano, the human voice, in fact anything. A wonder as a money maker and as a home entertainer. All the latest music, either vocal or instrumental, speeches of prominent men, etc. COMPLETE OUTFIT consisting of Talking Machine with automatic spring motor, 12 musical or talking records, large illustrated advertising posters (12x18 inches), admission tickets and instruction book with advice about making engagements, securing the use of halls, etc., FOR $15.25. SO SIMPLE that a child can operate it and nothing to get out of order. Will last a lifetime. Cut this ad. out and send for catalogue of Graphophones, Records, etc., with copies of hundreds of testimonials from people who are making hundreds of dollars with our exhibition outfits. ADDRESS,

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Money Mad and Save

with a $5 PRINTI PRESS. Print your c cards, etc. Big profits pr ing for neighbors. $18 pa for circulars or small ne paper. Type setting ea printed rules. Fun for ag hours, old or young. Instructive. Send stamp samples & catalog of types, paper, etc., to fact

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THE DEWEY GIRDLE, 2

For the Patriotic Girls of Ame

White metal ribbon girdle or belt; continuous piece unbr 28 inches long, over 200 slots for ribbon; Sterling Silver Pla tiful embossed medallion buckle; complete with best silk Re and Blue Ribbon, adjustable to any size; store price, 60c. ro with large catalogue postpaid, Quiz 20c, 3 for 50c.

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RELIABLE MEN in every locality, local or traveling, to introduce a new discovery and keep our show cards tacked up on trees, fences and bridges throughout town and country; steady employment; commission or salary; $65 00 PER MONTH AND EXPENSES not to exceed $2.50 per day; money deposited in any bank at start if desired. Write for particulars. THE GLOBE MEDICAL ELECTRIC CO., Buffalo, N.Y.

THE SERVICE OF SMILES.

O smiling through this world of care,
And make the days more bright and fair.
Much the clouds o'erspread the sky—
Many hopes and comforts die—
All we can all some cheer impart
To soothe a dull and careworn heart.
Deserves the Lord, who thus beguiles,
The gloom from souls with sunny smiles.

Smiling through this world of care,
Will easy make the loads to bear.
And bring some rest and sweet relief
To souls borne down by care and grief.
Each one's heart some sadness lies,
And tears have bathed all human eyes.
Deserves the Master who beguiles
The gloom away with sunny smiles.

Smiling all the way along,
And fill the days with joy and song.
To speak a word of hope and cheer
To every soul that passes near.
For each of them, as well as thee,
The blood was shed on Calvary.
Christlike he is who beguiles
By both sin and grief with smiles.

W. C. MARTIN.

KING MTESA AND THE BIBLE.

Stley Relates How the African Monarch Was Won to Christ.

In a speech delivered in England not long ago. Henry M. Stanley, the celebrated explorer, told the remarkable story of a missionary Bible. He said:

"Annet Livingstone, the sister of David Livingstone, made me a present of a richly bound Bible. Not liking to risk it on the voyage around the Victoria Nyanza, I asked Frank Pocock, my companion to lend me his somewhat worn and stained copy; and I sailed on my way to Uganda, little thinking what a revolution in Central Africa that book would make. I stayed in Uganda some time, and one day during a morning levee, the subject of religion was broached, and I happened to strike upon a motional chord in the king's heart by making a casual reference to angels. King and chiefs were moved as one man to hear more about angels. My verbal descriptions of them were not sufficient. "But," said I, "I have a book with me which will tell you far better, not only what angels are, but what God and his blessed Son are like, to whom the angels are but ministering servants." "Fetch it, fetch it," they eagerly cried. "Fetch it now; we cannot wait." The book was brought, opened, and I read the tenth chapter of Ezekial, and the seventh chapter of the Revelation from the ninth chapter to the end: and as I read the eleventh and twelfth verses you could have heard a pin drop. And when they heard the concluding verses, "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat," I had a presentiment that Uganda would eventually be won for Christ. I was not permitted to read that Bible away. Mtesa never forgot those wonderful words, nor the startling effect they had on him and on his chiefs. As I was going away from his country, his messenger came and cried, "The book! Mtesa wants the book!" It was given to him. To-day the Christians number many thousands in Uganda. They have proved their faith at the stake, under the knobstick, and under torture till death.

Largest House in the World.

There has lately been built in Mecca, by the order of the Sultan of Turkey, which is claimed to be the largest house in the world for the accommodation of guests. It is a dwelling for sheltering pilgrims, and can easily accommodate six thousand at a time.

Pi.—A Wonderful Shrub.—Cures Kidney and Bladder Diseases, Rheumatism, etc.

New evidence shows that Alkavis, the new botanical product of the Kava-Kava Shrub, is indeed a true specific cure for diseases caused by Uric acid in the blood, or by disorders of the Kidneys and Urinary organs. A remarkable case is that of Rev. J. Darling, of North Constantia, N. Y., as told in the *New York World* of recent date. He was cured by Alkavis, after, as he says himself, he had lost faith in man and medicine, and was preparing to die. Similar testimony of extraordinary cures of Kidney and bladder diseases of long standing comes from many other sufferers, and 1200 hospital cures have been recorded in 30 days. Up to date time the Church Kidney Cure Co., No. 490 Fifth Avenue, New York, are the only importers of Alkavis, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affection due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

Hood's Sarsaparilla contains more curative power, is prepared with greater care by educated and experienced pharmacists, has the greatest sales, and effects the greatest cures. Take only Hood's.

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WE WILL SHIP A PIANO OR ORGAN ANYWHERE UPON THE DISTINCT UNDERSTANDING THAT IF IT IS NOT SATISFACTORY TO PURCHASER AFTER TWELVE MONTHS' USE, WE WILL TAKE IT BACK. It would be impossible for us to make public this unique CORNISH PLAN of doing business were it not backed up by the strongest evidence of our absolute responsibility. The Cornish American Pianos and Organs are warranted for twenty-five years, and with every warrant there is our personal guarantee endorsed by a business reputation of nearly fifty years, and plant and property worth over One Million Dollars. Our success in the past has been mainly owing to the confidence placed in us by the public, and we have a quarter of a million satisfied patrons bearing testimony to the honesty of our methods and the perfection of the Cornish American Pianos and Organs.

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REFERENCES. Our bank, your bank, any bank, or any of the multitude of patrons who have purchased millions of dollars worth of instruments from us during the past fifty years.

Send for particulars of our popular co-partnership plan, by means of which a Cornish American Piano or Organ can be secured absolutely FREE.

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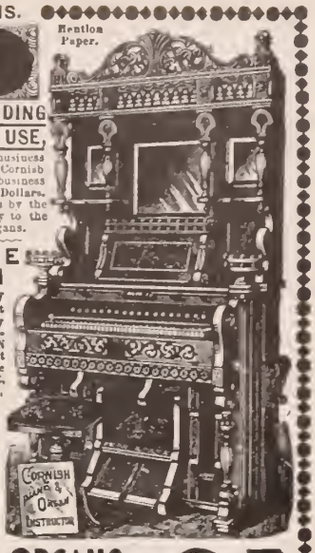

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For the Teeth.

RUBIFOAM
is deliciously flavored.

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cleanses quickly.

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can be imitated, but never equalled.

Popular price, 25c. Send 2c. stamp for sample vial. Address E. W. Hoyt & Co., Lowell, Mass

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is a truss made on the plan of the above, with a hard iron band. Why will you suffer, when you can be cured with our latest Improved Elastic Truss? Worn with ease night and day; holds the rupture under the hardest strain. Those interested in the subject call or write and get a catalogue to the

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Established in New York 16 Years.

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Write for addresses of pupils cured 10 and 12 years. Refer to Bishop Cyrus D. Foss, Phila., Pa., Bishop C. H. Fowler, Buffalo, N. Y., and Hon., John Wanamaker, Ex-Post-Master Gen. U. S., Phila., Pa. Send for 60 page book to

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If you want to know how others do this, send for our Catalogue and Poultry Guide. It tells all about the poultry business and about the CYPHERS INCUBATOR which embodies all the good points of other machines and the faults of none. Sent freight paid to every buyer. Catalogue 10c. Circulars free. The Cyphers Incb. Co. Box 57, Wayland, N.Y.

Highest Price FOR EGGS

comes in the winter when eggs are scarce. Green Cut Bone prepared by.... Mann's New Bone Cutter makes hens lay at any time. It doubles the egg product. Mann's Granite Crystal Grit, Clover Cutter and Swinging Feed Tray mean hen comfort and hen profit. Catalogue free. F. W. MANN CO. Box29, Milford, Mass.

LADIES WANTED to take up stamping at home. We pay 10 cents an hour while learning. H. F. JONES, Dept. H, Brooklyn, N. Y.

$15.00 COUCH FREE

Safe delivery of goods guaranteed

To quickly introduce our popular plan of selling goods to consumers at strictly wholesale prices and to make customers at once, we give this *Couch, Free* to each purchaser of our sample grocery offer. This is our regular $15.00 Couch, is 27x72 inches, upholstered in the finest imported figured velour or wide wale corduroy in any standard shade or color. Full set of best springs. Spring edge and end. Deep biscuit tufted. Samples of the covering free upon request.

We Want no Money in Advance.

We sell groceries at wholesale prices and we want to place a sample lot in your home. We can save you from 10 to 25 per cent. on all your purchases, and to prove our statement have made up what we call a "sample order," itemized in this ad., which amounts to $15. We want you to try the groceries and convince yourself that our goods and prices are all we claim. We know that you will help advertise us and will buy all your supplies from us after receiving this "sample lot" to be used as a test trial, and returned if not all claimed.

Our Sample Order.

50-lbs. best granulated sugar	$2.50	1 box stove polish,	.10
3-lbs. best Golden Rio coffee,	.90	1 box shoe blacking,	.10
3-lbs. best tea, any brand,	2.25	1-lb. best pepper, ground	.35
2-lbs. best baking powder,	1.00	½-lb. pure cinnamon, ground,	.25
3-lbs. best Carolina rice,	.30	½-lb. best mustard, ground,	.25
1-lb. best corn starch,	.10	½-lb. best grade ginger,	.25
6-lbs. best gloss starch,	.50	½-lb. best grade cloves,	.25
2-lbs. choice raisins,	.25	¼-lb. large new nutmegs,	.40
2-lbs. extra cleaned currants,	.20	1-pt. triple extract lemon,	1.20
20-lbs. best laundry soap,	1.00	1 pt. triple extract vanilla,	1.20
12-lbs. parlor matches, 200 hx.	.30	1 qt. best liquid bluing,	.30
6 cakes toilet soap 10c size,	.50	1-pt. household ammonia,	.15
1-lb. shredded cocoanut,	.40		

These groceries amount to $15.00
Couch sells for 15.00
Both would cost $30.00

Our sample order price only $15.00
You get the Couch Free.

HOW TO ORDER.

Simply say you are a reader of this paper, and accept our Sample Offer No. 9, and give full shipping directions; also state color of upholstering, first and second choice. Orders should be signed by the head of the family. Price includes packing and drayage for goods on board cars in Chicago. When the goods arrive at depot, examine them and if found to be all we claim, remit us the sample price for groceries alone, $15.00. Otherwise refuse them and notify us that they are subject to our order.

To Our Friends *who prefer to remit in advance (we don't ask it) we give the lady of the house 1 doz. Turkish Bath Towels 14x27-in. fringed and bordered. This about pays us for bookkeeping and other clerical work and should go to the customers as a saving to them. The towels are an extra premium for cash in advance and will not be given with C. O. D. orders. Money refunded if goods are not as represented.*

Consolidated Wholesale Supply Co., Chicago, Ill. Garner, Iowa.

Gentlemen: The sample order of groceries came in due time. I do not see how it is that you give so much and of such good quality for $15 and then such a beautiful couch for a present. Those who have not seen the goods and couch say it is almost impossible, but I know it is so for I have received the goods and couch.
Respectfully yours. H. E. BABCOCK.

Consolidated Wholesale Supply Co., Chicago, Ill. New Carlisle, Ind.

Gentlemen: Groceries and couch received. Everything just as advertised. No packages broken, and every thing full weight.
Respectfully yours. EUGENE WYEOFF.

Boinbridge, N. Y.

Gentlemen: Groceries and couch arrived safely. Am highly pleased with them. Will say that you have performed what you advertised.
Yours truly. MRS. E. H. WARREN.

NOTE.—We have hundreds of other testimonials of a similar nature, but lack of space prevents our publishing them in this article.

CONSOLIDATED WHOLESALE SUPPLY COMPANY.
215-219 S. Clinton St., CHICAGO.

Useful and Acceptable Gifts AT ANY TIME...
The "H. & M." Combination Pincushion, Thimble and Spoolholder attches to your table, lapboard or sewing machine. Handsomely nickel-plated. Price by mail 25c. Booklet free.
Huebel & Manger...
295 Graham St., Brooklyn, N. Y.

Patented.

$60 Sewing Machines for $18.

We pay the freight.

We sell every reliable Sewing Machine made. We employ no agents, pay no commissions, which enables us to save you from $25 to $40 on any Sewing Machine you may select. All machines brand new guaranteed latest improved, with all attachments, and warranted for 10 years. Satisfaction guaranteed or money refunded. Our illustrated catalogue gives full particulars, and will be mailed free.
Address: J. N. HOOK & CO.,
A 1351 Central Ave. CINCINNATI, O.

STARK BRO'S PAY CASH every WEEK if you sell STARK TREES. Outfit free. STARK NURSERY, LOUISIANA, MO., Rockport, Ill., Dansville, N.Y.

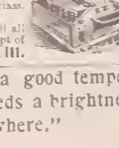
$100.00 Buys a fine new $250.00 Grand Upright Piano. Write to-day for particulars. National Piano Co. 15 Broad St. New York

"THEY CAN'T BE BEAT."

At any rate they have never suffered defeat in the numerous tests, trials and competitions with the many machines of the same class.

RELIABLE INCUBATORS AND BROODERS

It takes a book of 228 pages to tell all about them and our large pure-bred poultry plant, poultry supplies, etc. Sent on receipt of 10c in stamps. RELIABLE INCUBATOR and BROODER Co. Box B 16, Quincy, Ill.



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250,000 Words Defined.
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Weight of set about 40 lbs.

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ONLY 1,000 Sets on THESE TERMS.

Since the close of our famous Introductory Sale of the **only genuine ENCYCLOPÆDIC DICTIONARY,** nearly two years ago, we have been fairly besieged by requests from all over the United States and Canada, to make a special low-priced edition of that greatest of all reference libraries, and thus place it within the reach of people in moderate or even poor circumstances. Such a course would have compelled a cheapening of either materials or workmanship, which we have not deemed wise—not even in so worthy a cause. Nor could we afford to make an open offer at a sweeping reduction in the price of a gigantic work, like this, costing more than $750,000, to recover which investment will require many years of constant selling at regular prices. But, yielding at last to the irresistible pressure, we now propose to celebrate the Christmas season of 1898 by distributing **just 1,000 sets** of our world-famous Dictionary and Cyclopædia at less than **one-quarter** the prices at which the **genuine** edition is now being sold every day. These books will be taken from our **regular stock, latest revision.** Paper, printing, binding, illustrations and contents **precisely identical** with our regular $40 to $70 sets, except that some of the bindings are very slightly worn or defaced, leather corners a trifle crooked, or possibly scratched here and there by careless handling. These defects do not reduce the **practical value** of the books one penny's worth; but we cannot offer them as perfect stock. With the exception noted, **every set is**

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VOL. XXI. NEW YORK, NOVEMBER 30, 1898. No. 48.

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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"SUFFER LITTLE CHILDREN TO COME UNTO ME."

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Inquirer. Bangor. Me. I have heard the higher criticism denounced from the pulpit. What is it that the higher critics have done?

Their work has been directed to the analysis of the books of the Bible, with the object of finding out, among other things, when they were written, how they have reached us in their present form, and to what extent they are the work of the men whose names they bear. The strong feeling against the higher critics, which has been manifested by many preachers, is due to the critics adopting conclusions for which, in the opinion of their opponents, there is not sufficient ground. As an example, the higher critics contend that the book of Deuteronomy was not written by Moses, but by some unknown writer, about six or seven centuries after the death of Moses. They also contend that many of the books have been edited and re-edited by later scholars. It is generally admitted now, even by scholars who approve of the work of the critics, that many of their theories have been proved untenable.

Church Member, Brooklyn, N. Y. Am I bound to forgive one who has injured me seriously, when he has not asked for forgiveness, nor shown any contrition for his offence?

Your obligations require a forgiving spirit. The question for you to answer is whether you are ready to forgive. You ought not to cherish resentment. Perhaps if you made that disposition clear, the one who has injured you would repent and express sorrow for what he has done. If the fault is altogether his, there is sin resting in his soul, and if, as we infer from your letter, he is a professing Christian, you have a duty toward him. You or your friends should show him his fault, that you "may save your brother." An acknowledgment is due from him, and if he will make it, you and he will both be the happier. If he will not, his offense is increased, but you are not responsible for that. If you are ready to forgive and have tried to be reconciled, you have done your duty.

S. B., New Haven, Conn. How do you reckon New Testament time?

The natural day was from sunrise to sunset; civil or official day from sunset to sunset. The first watch of the night was from 6 to 9 P. M.; second, 9 to 12 P. M.; third (cockcrow), 12 to 3 A. M.; fourth, 3 to 6 A. M. The "third hour of the day" was 9 A. M.; the sixth, 12 A. M., and so on.

Reader. Council Bluffs, Ia. Is there any statement in the "Teaching of the Twelve Apostles" which shows whether they observed Saturday or Sunday as the Sabbath?

In the fourteenth chapter is the direction: "On the Lord's Day do ye assemble and break bread and give thanks." This, we believe, is the only reference to the subject in the book. It is possible, but extremely improbable, that Saturday may have been the day so designated. The Lord's Day is a phrase occurring only once in Scripture (Rev. 1:10), but it was in common use in the writings of the early Fathers, and was always employed to describe the first day of the week, which was preeminently the Lord's, because on it was celebrated Christ's resurrection.

Ward C. A., Pomeroy, O. What was the maiden name of Martha Washington?

She was originally Miss Martha Dandridge, and in 1749 was married to Col. Daniel P. Custis, who died. She became the wife of Washington, Jan. 6, 1759.

Student, Los Angeles, Cal. A friend contends that the *Koran* is one of the oldest if not the oldest religious book in the world. Is she right?

She is quite wrong. The oldest writings are the Mosaic books, known as the *Pentateuch*. The Buddhist *Tripitikes*, the Chinese *Five Kings*, the Hindu *Vedas*, the *Zenda Vesta*, of Persia, the *Eddas*, of Scandinavian theology, are all older than the *Koran*, which is in reality the most recent of all the great Bibles, being only 1,200 years old.

Layman, Atlanta, Ga. Do you think that foreign missions have produced results at all approaching the value of the money expended? They have now been in operation about a century, yet to me the effect seems meagre.

It is difficult to place the results in a form to show the real benefits which have accrued. They are probably much greater than actual figures show. In many heathen lands the dread of persecution or social ostracism, which prevents men and women avowing their conversion after they have been converted. But the figures, incomplete as they are, show results truly marvelous, which in our opinion fully justify the expenditure. The following is a brief summary of results: 280 societies at work in the heathen world; 10,000 foreign workers; 71,100 native helpers; 500 separate fields; 19,290 different stations; 8,000 churches; 1,300,000 communicants; 3,000,000 believers in Bible truth; 7,000 Sunday Schools, with over 1,000,000 pupils; 680,000 in mission schools, seminaries and colleges. At the beginning of this century there were only 5,000,000 copies of the Bible in the world. Now it is published, in whole or in parts, at the rate of over 6,000,000 copies a year, and is accessible to nine-tenths of the world's population.

Churchman, New York. I was told that four medallions on the wall of a new church that I attended were the representations of the four evangelists. They were a man, an ox, a lion and an eagle. In what way can they represent the evangelists?

The explanation given by a leading church scholar is that the emblems refer to the respective characteristics of the authors of the Gospels. Matthew's gospel emphasizing the humanity of Christ; his emblem is a man. Mark's vigorous, robust style of writing caused him to be represented by the emblem of a lion. Luke's presentation of Christ as a sacrifice led to his being portrayed under the figure of an ox, the animal chiefly used in sacrifice. John's soaring style, dwelling on the divinity and previous existence of Christ, was indicated by the emblem of the eagle.

Reader, Newport, R. I. Will you kindly give me some information in regard to Spanish mismanagement and maladministration in Cuba that will assist me in preparing a paper for our Young People's League on the cause of the late war with Spain?

Your best and most complete source of information, concerning all that relates to the late war and its causes, can be found in the book entitled *Columbia's War for Cuba*, by Allen H. Tupper, Jr.; published by Bromfield & Co., Bible House, New York; price, $1.

"Distressed One," Scranton, Pa. Do you think that Heb. 6:4-6 and 11. Peter 2:22 must be understood as excluding from hope a person who has sinned subsequent to his conversion, but has sincerely repented?

You may be quite sure that if any backsliding child of God repents and asks pardon through Christ, he will be forgiven and restored to God's favor. There are in the Bible too many invitations to backsliders, to leave any doubt on that point. Both the passages to which you refer, intimate doubts as to the backslider being willing to return. Experience confirms that view, for there is nothing more difficult than to win a man who knows all about the Gospel and has had some transient experience of religion, but has fallen into outrageous sin. He usually becomes careless and indifferent, which is generally a hopeless condition. Whenever he sincerely repents he will be restored. As Hezekiah said to the people of Israel: "The Lord, your God, is gracious and merciful, and will not turn his face from you if you return unto him."

J. B. M., Dayton, O. 1. What is the population of Cuba at the present time? 2. What has become of the *reconcentrados*, whom we were feeding before the war began?

1. The population which at the beginning of the war was estimated at 1,200,000, is now very little, if any, over 1,000,000. The reduction has been caused by death and deportation. While a few thousands of Cuba's inhabitants have died in the war, six times that number have perished by disease. Probably 100,000 have now been returned to Spain, while from 10,000 to 15,000 Cubans have sought refuge in this country. 2. Many are dead and the rest have returned to their farms and villages and are no longer *reconcentrados*, although still wretchedly poor.

Inquirer, Louisville, Ky. What was the [illegible] Gen. Gordon's death in Khartoum, to which frequent reference has been made in [illegible] dispatches?

He was killed and beheaded by the [illegible] of the Mahdi, on January 26, 1885, according to the account of Slatin Bey, to whom his [illegible] was shown by Shatta, one of the Mahdi officers, the same day.

Constant Reader, Aurora, Ill. In what way did John the Baptist's baptism differ from Christ's? Why was it necessary for people whom John baptized to be baptized again, as stated in Acts 19:5?

John's baptism was within the pale of Judaism, and indicated only repentance and reformation of life. He apparently baptized all who came, although he warned some that he thought them insincere. Christ's baptism indicated faith in himself. John distinctly told his hearers that his mission was one of preparation. Christ's baptism implied more than repentance, more than preparation. It implied union with him. Those who were baptized in his name (for he did not himself baptize) confessed their faith in him. Thus John's baptism was prophecy; Christ's was fulfilment. The men whom John baptized were therefore prepared for the next step, which was symbolized by being baptized in the name of Christ.

"Anxious," San Antonio, Tex. During a revival last year, I pledged myself to Christ, and was very happy for [illegible] weeks. I joined the Methodist Church and am still a member, but my happiness is gone, and I am almost in the same condition as I used to be. Do you think I was really converted? What ought I to do?

Your condition is a very common one. It does not prove that you were not really converted. Many look to the ecstasy they felt under the first realization of their union with Christ. But they may gain a deeper and more abiding joy. A husband may love his wife just as truly and sincerely after a few years of married life, though he is not so demonstrative as he was on their honeymoon. Perhaps you are dwelling too much on your own feelings, and watching yourself too closely. It is not your feelings that save you, it is Christ who saves. If you set yourself resolutely to live the Christian life, determined to avoid sin in word and thought, you will be led to Christ for help, and you will find him so kind and so necessary that your love for him and faith in him will increase. Another good method is to explain the way of salvation to others, even if only to children in the Sunday School. In helping others you will be helped yourself.

Jessie L., Paterson, N. J. How wide was the part of the Red Sea where the children of Israel crossed?

According to the ablest modern Bible scholars, the passage was made at a point known as Ras Atakah, where the total width is about five miles. The shallows extend far in from the shore. The real channel is of considerable depth, being about five-eighths of a mile wide.

Reader, Waterbury, Conn. At a recent church meeting here, the question was raised as to the origin of camp-meetings. It was decided to ask the CHRISTIAN HERALD when and where the first camp-meeting was held.

Camp-meetings, in the sense of open-air worship, are of the remotest antiquity. The whole pilgrimage of the Children of Israel was a continuous camp-meeting. Assuming, however, that the information desired relates to modern times, we would say that the first camp-meeting in this country was held in Kentucky in 1790, the leaders being John and William Magee. John was a Methodist who was traveling on a missionary tour in the Red River district of Missouri. Church services were held, but the attendance was so great that the meetings had to be held in the adjoining woods, and a great religious revival took place. The next gathering was in the woods near Muddy River, Mo., where large numbers were attracted from long distances.

Reader, Chicago, Ill. Is there any way of overcoming an evil habit? I have prayed to be delivered from one, but God does not answer.

Perhaps you expected that God would work a miracle, relieving you of all need of effort on your own part. If you prayed to him to lift you to the top of a mountain, he would not lift you bodily to the summit, but he might give you the strength to climb to it. You do not say what your habit is, but the struggle with all evil are similar. Victory must come from the strength God will give you. But you are expected to use it. You should avoid temptation. There may be circumstances which tend to bring you under its power. Perhaps care in diet, in exercise, in the books you read, in the character of the acquaintances you make, and their conversation—all these may have an influence. You must study your position and propensities, doing all you can to overcome the evil, and you may do so with hope, knowing that God will help you.

PHOTOGRAPHED BY SPECIAL PERMISSION.

MRS. MCKINLEY, THE "FIRST LADY OF THE LAND."

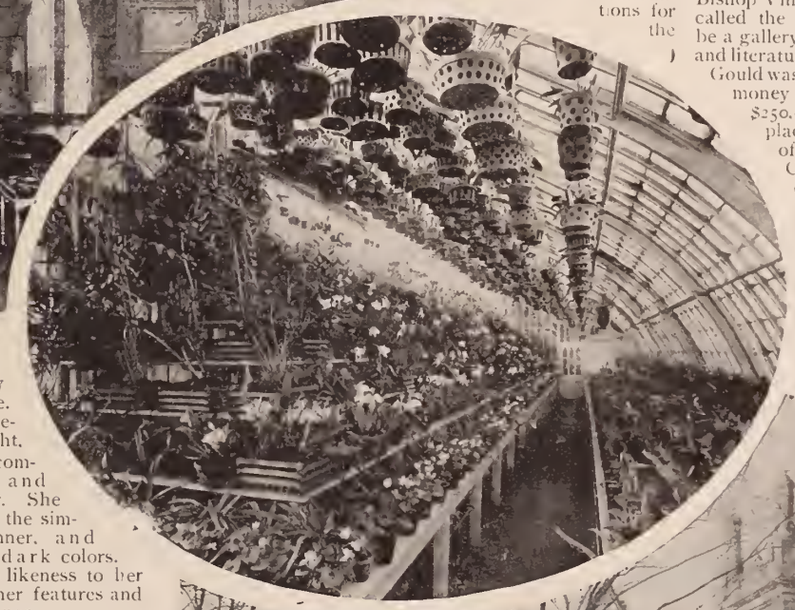
This photograph, showing Mrs. McKinley in her favorite chair and sunny corner in the West Hall of the White House, and wearing her favorite gown—that in which she loves to receive her friends—will be valued by our readers as the best portrait yet presented of this lady, whose beautiful Christian character adorns her exalted position. Though an invalid, her face is ever cheerful and bright, her hands are invariably busied with some useful task, and she is a faithful attendant at the Lord's house. She is a patroness of many charities and interested in numerous good works.

HELEN GOULD AS LADY BOUNTIFUL

Her Millions Consecrated and Her Life Wholly Devoted to Good Deeds--- An Example to American Women.

THERE is probably no woman in the United States at the present time who is more warmly beloved by the American people than Miss Helen Gould. Always active in good works since childhood, the part she has played so modestly and unostentatiously, yet so effectively, since the beginning of our recent war and unknown, is one which has won for her the love and admiration of a nation.

MISS GOULD'S SITTING-ROOM.



It comparatively little is known of Miss Gould, outside of what appears from time to time in newspaper records. THE CHRISTIAN HERALD today gives for the first time many interesting and accurate details concerning this attractive personality, the materials of this sketch having been gathered from an authorized source of information and from a personal interview.

Born at a time when her father was beginning to be a power in the financial world, and reared in the lap of luxury, Miss Gould has astonished the whole country by becoming a girl very different in aims and deeds from most daughters of millionaires. Strong in her beliefs and quick to perceive the folly of a purely fashionable existence, she resolved to lead a life of usefulness. She has always endeavored to do some good thing, those about her, and to keep that good deed from the knowledge of the public. She is as modest as she is good. The applause of the multitude has no attractiveness in her eyes, and she always seeks to keep her benefactions out of the newspapers. For years past, she has been working in a quiet unostentatious way to relieve the distress she sees about her, and is ever on the lookout for a chance to do good. She searches out those who are too proud to be said. She takes a personal and abiding interest in the charities to which she contributes, and she not only devotes her money, but her time, to their good. Instead of attending receptions and balls, her afternoons and evenings are often devoted to the meetings of various boards of which she is a member. Her name is rarely seen in the list of those present at fashionable functions, but when the directors of some hospital or charitable institution meet, she is often present. Her interest is an active one, and goes beyond the question of mere dollars and cents.

Her life, since the death of her father, a few years ago, has been a very busy one. She makes her home at Lyndhurst, a palatial family residence on the banks of the Hudson, at Tarrytown, N. Y. When I entered the beautiful grounds about the mansion, I was impressed at once with the homelike atmosphere of the place. Chickens were running about among the bushes, the lowing of cows was heard from the pasture, and all about were delightful, old-fashioned flower gardens. There were vegetable gardens, too, and the entire estate had an appearance of homely comfort.

Within the mansion, things were much the same, giving an appearance of comfort and homeliness. The furniture, while beautiful, was not elegant, and there were many things savoring of the country home in which Jay Gould was raised. There was very little bric-a-brac and but few draperies. It might have been the house of some well-to-do merchant.

Miss Gould herself, when I saw her, impressed me as being a woman with a character of great sweetness. Her face wears a look of tenderness and sympathy that is very attractive. She is of medium height, with dark complexion and black hair. She dresses in the simplest manner, and mainly in dark colors. There is a likeness to her father in her features and in her manner.

She extended her hand to me in the good old American way, for she has a great disdain for the dictates of fashion, and wouldn't think of greeting one without shaking hands.

I was made to feel at home immediately, and she began to tell me about a trip she had taken to New York that morning, and about some new charity she had undertaken.

"How much work it must take for you to keep in contact with all your charities, Miss Gould!" I remarked.

"Oh, I haven't so many that I can't take care of them," was the modest reply, "and then I have those who help me, you know. Everything is arranged systematically, too. I have certain days to do certain things, and in that way I get along very nicely."

"How pleasant it is to be able to do so much good with one's money," I said.

"Yes," said Miss Gould, "it is a great privilege. Still, I never think I am doing half enough. I only wish I could do more."

"But you ought to feel satisfied. You are certainly doing more than almost any other woman in the country, and people don't know half of what you do.

"No, I know they don't. I would rather they wouldn't. I don't do it for notoriety's sake, and it gives me no pleasure to see my name in the papers."

I soon gave up trying to persuade her to talk on the subject of her charities. I saw that she would rather discuss anything else.

On the subject of the war she was highly enthusiastic, and expressed her great sympathy for the soldiers who were at the front; but she refused to talk about the great good she was doing for those soldiers, as head of the Women's War Relief Association.

I did not need to ask her about many of her great benefactions during and since the war. Her first great gift of a hundred thousand dollars to the Government was only the beginning of the work she has accomplished. The Relief Association, of which she became the leading spirit, spent thousands and thousands of dollars in furnishing the soldiers at the front with comforts and medicines. They sent great shiploads of cots and blankets and delicacies for the sick to Santiago and to Porto Rico, and when the peace protocol was signed, and the fever-stricken troops were returned to Montauk Point, they worked almost night and day to furnish the accommodations for the men. Miss Gould prepared a hospital of her own at Tarrytown, and there she took a number of the very sick or the severely wounded. They had little or no chance to recover in the crowded military hospital, and she determined to take them where she could personally look out for their comfort. It is needless to say that those soldiers have blessed her with every breath they drew. So, too, have the sick soldiers whom she and her associates in the War Relief Association have sent to THE CHRISTIAN HERALD Children's Home at Mont-Lawn.

No one has attempted to estimate the money paid out by Miss Gould to aid the soldiers. Doubtless if a reliable estimate could be obtained it would be up in the hundreds of thousands of dollars. But it is not only in war time that she is lavish in expending money to help others. All her life she has been doing good. Many villages and towns along the Hudson have been recipients of her bountiful charity. One of her favorite ways of doing good is to offer prizes to pupils of high schools and colleges.

In 1890, Miss Gould gave $8,000 to Vassar College to found a scholarship in memory of her mother. The Chautauqua movement has been another object of her generosity. Last year she gave $5,000 to Bishop Vincent to erect a building to be called the "Hall of Christ," which will be a gallery and repository for sacred art and literature. Roxbury, N. Y., where Mr. Gould was born, is a constant recipient of money from Miss Gould. She gave $250,000 to the Presbyterians of that place to build a church in memory of her father. In New York City, she entirely supports one of the largest and most valuable missions, and contributes to the work of almost innumerable institutions. Such is the life that Helen Gould leads. It is a remarkable life for a young woman of the highest social standing, and with $35,000,000 in her own right, to live. It is remarkable, because so few young women, in her position, successfully resist the attractions of social life. But Helen Gould is different from other young women, and it is good for the world that she is. Who can estimate the good this young Lady Bountiful's wealth has done, or the wonders it may yet accomplish!

Let us be thankful for this faithful steward of a vast estate, who is laying up treasures in the life that is to come.

HARRY STEELE MORRISON.

LYNDHURST-ON-THE-HUDSON, THE HOME OF MISS HELEN GOULD.—THE CONSERVATORY.

THE METROPOLITAN PULPIT

A Sermon by ...
Rev. T. DeWitt Talmage, D.D.

Cradle of the Twentieth Century

Text: I.Chron. 12: 32: The children of Issachar, which were men that had understanding of the times to know what Israel ought to do.

GREAT tribe, that tribe of Issachar. When Joab took the census, there were 145,600 of them. Before the almanac was born, through astrological study, they knew from stellar conjunctions all about the seasons of the year. Before agriculture became an art they were skilled in the raising of crops. Before politics became a science they knew the temper of nations; and whenever they marched, either for pleasure or war, they marched under a three-colored flag—topaz, sardine, and carbuncle. But the chief characteristic of that tribe of Issachar was that they understood the times. They were not like the political and moral incompetents of our day, who are trying to guide 1898 by the theories of 1828. They looked at the divine indications in their own particular century. So we ought to understand the times; not the times when America was thirteen colonies, huddled together along the Atlantic coast, but the times when the nation dips one hand in the ocean on one side the continent, and the other hand in the ocean on the other side the continent; times which put New York Narrows and the Golden Horn of the Pacific within one flash of electric telegraphy; times when God is as directly, as positively, as solemnly, as tremendously addressing us through the daily newspaper and the quick revolution of events, as he ever addressed the ancients, or addresses us through the Holy Scriptures. The voice of God in Providence is as important as the voice of God in typology; for in our own day we have had our Sinais with thunders of the Almighty, and Calvaries of sacrifice, and Gethsemanes that sweat great drops of blood, and Olivets of ascension, and Mount Pisgahs of far-reaching vision. The Lord who rounded this world six thousand years ago, and sent his Son to redeem it near nineteen hundred years ago, has yet much to do with this radiant, but agonized planet. May God make us like the children of Issachar, "which were men that had understanding of the times, to know what Israel ought to do."

The grave of this century will soon be dug. The cradle of another century will soon be rocked. There is something moving this way out of the eternities, something that thrills me, blanches me, appalls me, exhilarates me, enraptures me. It will wreath the orange blossoms for millions of weddings. It will beat the dirge for millions of obsequies. It will carry the gilded banners of brightest mornings, and the black flags of darkest midnights.

What may we expect of it, and how shall we prepare for it, are the momentous questions I propose now to discuss. As in families, human nativity is anticipated by all sanctity, and kindliness, and solemnity, and care, and hopefulness, so ought we prayerfully, hopefully, industriously, confidently to prepare for the advent of a new century. The nineteenth century must not treat the twentieth on its arrival as the eighteenth century treated the nineteenth. Our century inherited the wreck of revolutions and the superstition of ages. Around its cradle stood the armed assassins of old world tyrannies; the "Reign of Terror," bequeathing its horrors; Robespierre, plotting his diabolism; the Jacobin Club, with its wholesale massacre; the guillotine, chopping its beheadments. The ground quaking with the great guns of Marengo, Wagram, and Badajos. All Europe in convulsion. Asia in comparative quiet, but the quietness of death. Africa in the clutches of the slave trade. American savages in full cry, their scalping knives lifted. The exhausted and poverty-stricken people of America sweating under the debt of three hundred million dollars, which the Revolutionary War had left them. Washington just gone into the long sleep at Mount Vernon, and the nation in bereavement. Aaron Burr, the champion libertine, becoming soon after, the Vice President. The government of the United States only an experiment, most of the philosophers and statesmen and governments of the earth prophesying it would be a disgraceful failure. No poor foundling laid at night on the cold steps of a mansion, to be picked up in the morning, was poorer off than this century at its nativity. The United States Government had taken only twelve steps on its journey, its constitution having been formed in 1789, and most of the nations of the earth laughed at our government in its first attempts to walk alone.

The birthday of our nineteenth century occurred in the time of war. Our small United States navy, under Captain Truxton, commanding the frigate *Constitution*, was in collision with the French frigates *La Vengeance* and *L'Insurgente*, and the first infant cries of this century were drowned in the roar of naval battle. And political strife on this continent was the hottest, the parties rending each other with pantherine rage. The birthday present of this nineteenth century was vituperation, public unrest, threat of national demolition, and horrors national and international. I adjure you, let not the twentieth century be met in that awful way, but with all brightness of temporal and religious prospects.

First, let us put upon the cradle of the new century a new map of the world. The old map was black with too many barbarisms, and red with too many slaughters, and pale with too many sufferings. Let us see to it that on that map, so far as possible, our country from ocean to ocean is a Christianized continent—schools, colleges, churches and good homes in long line from ocean beach to ocean beach. On that map Cuba must be free. Porto Rico must be free. The archipelago of the Philippines must be free. When we get those islands thoroughly under our protectorate, for the first time our missionaries in China will be safe. The atrocities imposed on those good men and women in the so-called Flowery Kingdom will never be resumed, for our guns will be too near Hong Kong to allow the massacre of missionary settlements.

On that map must be put the Isthmian Canal, begun if not completed. No long voyages around Cape Horn for the world's merchandise, but short and cheap communication by water instead of expensive communication by rail train, and more millions will be added to our national wealth and the world's betterment than I have capacity to calculate.

On that map it must be made evident that America is to be the world's civilizer and evangelizer. Free from the national religions of Europe on the one side, and from the superstitions of Asia on the other side, it will have facilities for the work that no other continent can possibly possess. As near as I can tell by the laying on of the hands of the Lord Almighty, this continent has been ordained for that work. This is the only country in the world where all religions are on the same platform, and the people have free selection for themselves without any detriment. When we present to the other continents this assortment of religions and give them unhindered choice, we have no doubt of their selecting this religion of mercy, and kindness and goodwill, and temporal and eternal rescue. Hear it! America is to take this world for God!

On the map which we will put on the cradle of the new century we must have very soon, a railroad bridge across Behring's Strait, those thirty-six miles of water are not deep, and they are spotted with islands capable of holding the piers of a great bridge. And what, with America and Asia thus connected, and Siberian railway, and a railroad now projected for the length of Africa, and Palestine, and Persia, and India, and China, and Burmah intersected with railroad tracks, all of which will be done before the new century is grown up, the way will be open to the quick civilization and evangelization of the whole world. The old map we used to study in our boyhood days is dusty, and on the top shelf, or amid the rubbish of the garret; and so will the present map of the world, however gilded and beautifully bound, be treated, and an entirely new map will be put into the infantile hand of the coming century.

The work of this century has been to get ready. All the earth is now free to the Gospel except two little spots, one in Asia and one in Africa, while at the beginning of the century there stood the Chinese wall, and there flamed the fires, and there glittered the swords that forbade entrance to many islands and large reaches of continent. Bornesian cruelties and Fiji Island cannibalism have given way, and all the gates of all the continents are swung open with a clang that has been a positive and glorious invitation for Christianity to enter. Telegraph, telephone and phonograph are to be consecrated to Gospel dissemination, and instead of the voice that gains the attention of a few hundred or a few thousand people within the Church walls, the telegraph will thrill the glad tidings and the telephone will utter them to many millions. O, the infinite advantage that the twentieth century has over what the nineteenth century had at the starting!

In preparation for this coming century we have time in the intervening years to give some decisive strokes at the seven or eight great evils that curse the world. It would be an assault and battery upon the coming century by this century if we allowed the full blow of present evils to fall upon the future. We ought somehow to cripple or minify some of these abominations. Alcoholism is to-day triumphant, and are we to let the all-devouring monster that has throttled this century seize upon the next without first having filled his accursed hide with stinging arrows enough to weaken and stagger him? When will we learn that we must educate public opinion up to a prohibitory law, or such a law will not be passed, or if passed, will not be executed? God grant that all State and National Legislatures may build up against this evil a wall which will be an impassable wall, shutting out the alcoholic abomination. But while we wait for that, let us, in our homes, in our schools, and our churches, and on our platforms and in our newspapers, persuade the people to stop taking alcoholic stimulant unless prescribed by physicians, and then persuade physicians not to prescribe it if in all the dominions of therapeutics there may be found some other remedy.

Alexander, the Great, made an imperial banquet at Babylon, and though he had been drinking the health of guests all one night and all next day, the second night he had twenty guests, and he drank the health of each separately. Then calling for the cup of Hercules, the giant, a monster cup, he filled and drained it twice, to show his endurance; but, as he finished the last draught from the cup of Hercules, the giant, he dropped in a fit, from which he never recovered. Alexander, who had conquered Sardis, and conquered Halicarnassus, and conquered Asia, and conquered the world, could not conquer himself; and there is a threatening peril that this good land of ours, having conquered all with whom it has ever gone into battle, may yet be overthrown by the cup of the giant evil of the land—that Hercules of infamy, strong drink. Do not let the staggering, and bloated, and embruted host of drunkards go into the next century looking for insane asylums, and almshouses, and delirium tremens, and dishonored graves.

Another thing we must get fixed is a national law concerning divorce. There are thousands of married people who are unhappy, and they ought never to have been wedded. They were deceived, or they were reckless, or they were fools, or they were caught by a dimple, or hung by a curl, or married in joke, or expected a fortune and it did not come, or good habits turned to brutality, and hence the domestic wreck. But make divorce less easy and you make the human race more cautious about entering upon life-time alliance. Let people understand that marriage is not an accommodation train that will let you leave almost anywhere, but a through train, and then they will not step on the train unless they expect to go clear through to the last depot. One brave man this coming winter, rising amid the white marble of yonder Capitol Hill, could offer a resolution upon the subject of divorce that would keep out of the next century much of the free-lovism and dissoluteness which have cursed this century.

Another thing that we need to get fixed up before the clock shall strike twelve on that night of centennial transition is the expulsion of war by the power of arbitration. Within the next three years we ought to have, and I hope will have, what might be called "a jury of nations," which shall render verdict on all controverted international questions. All civilized nations are ready for it, Great Britain, with a standing army of 210,000 men; France, with a standing army of 580,000 men; Germany, with a standing army of 600,000 men; Russia, with a standing army of 900,000 men; Europe, with standing armies of about three and a half million men; the United States proposing a standing army of 100,000 men. What a glorious idea, that of disarmament! What an emancipation of nations and centuries! The Czar of Russia last summer proposed it in world-resounding manifesto. Disarmament! What an inspiring and heaven-descended thought! In some quarters the Czar's manifesto was treated with derision, and we were told that he was not in earnest when he made it. I know personally that he did mean it. Six years ago he expressed to me the same theory in his palace at Peterhof, he then being on the way to the throne, not yet having reached it. His father, Alexander III., then on the throne, expresse to me in his palace the same sentiments peace, and his wife, the then Empress, wi tears in her eyes, said, in reply to my remar "Your Majesty, there never will be anoth great war between Christian nations." "Ah! hope there never will be. If there should ev be another great war I am sure it will not sta from this palace."

What a boon to the world if Russia a Germany and England and the United Stat could safely disband all their standing armie and dismantle their fortresses, and spike th guns! What uncounted millions of dolla would be saved, and, more than that, what complete cessation of human slaughter! Wh an improvement of the morals of nation What an adoption of that higher and bett manifesto which was set to music and let dov from the midnight heavens of Bethlehem ag ago! The world has got to come to this. Wi not make it the peroration of the nineteen century? Are we going to make a present the twentieth century of reeking hospitals a dying armies and hemispheric graveyards? I you want the hoofs of other cavalry-horses the breasts of fallen men? Do you want oth harvest fields gullied with wheels of gun c riages? Do you want the sky glaring wi conflagration of other homesteads? Ah! t nineteenth century has seen enough of w Make the determination that no other centu shall be blasted with it.

During the first half of this century we pended eight million dollars to educate the dians, and four hundred millions to kill the According to a reliable statistician, during t century we have had the Crimean war, whi slew seven hundred and eighty-five thousan and cost one billion seven hundred million d lars; and our American civil war, which slew million men, North and South, and cost lions of dollars, digging a grave trench fro Barnegat Lighthouse, N. J., to "Lone Mou tain" cemetery at San Francisco. And y must add to these the Zulu war, and the Austr Prussian war, and the Danish war, and the It ian war, and the Americo-Spanish war, Franco-Prussian war, and the China-Japane war, and the war of 1812, and the Napoleon and other wars. What a record for this boast Nineteenth Century! It has called out all realms of Diabolus in grand parade, Satan viewing them from platform of fire, as demons in companies, and regiments, and br ades, have passed with banners of fire a riding on horses of fire, keeping step to the of the grand march of hell. In the name the God of nations, let the scroll of blood put upon the shelf, never to be taken down.

Will it not be grand if on the first day of twentieth century the Last Will and Tes ment of the nineteenth century shall be open and it shall be found to read: "In the nam of God, amen. I, the dying century, do ma this, my Last Will and Testament. I give a bequeath to my heir, the twentieth centu peace of nations; swords, which I direct to beaten into plowshares, and spears, which m be turned into pruning hooks; armories, to changed into school houses, and fortresses, be rebuilt into churches; and I order that gre er honors be put on those who save life th upon those who destroy it. This Last Wil sign, seal, and deliver on the thirty-first day December, in the year of our Lord, ninete hundred, all the civilized nations of earth a all the glorified nations of heaven witnessing

But what we do as individuals, as church as nations, as continents, we must do ve soon, if we want the transition from century century to be a worthy transition; for I he the trumpets of the approaching century a the clattering hoofs of the host it leads on.

The other night, while thinking of this s ject, as to the way in which we ought to me the new century, so near at hand, I fell into sort of dreamy state, in which the chronolo of events seemed obliterated, and I saw Pennsylvania avenue two processions, whi seemed to meet each other as this century go out and another comes in. As near as I cou tell in that dreamy state, it was the last nig of the century, and I saw the spirits of t mighties in American history passing down t marble steps of the Capitol on yonder hill, a moving through that memorable Pennsylvar avenue. There they come, the departed me bers of the Supreme Court of our nation, l on by Chief Justice Marshall. There co the distinguished men of our national legis ture, in which are Webster, and Clay, a Benton, and Calhoun, and Preston, and C win, and Edward Everett, and John Quin Adams, and Samuel L. Southard, and Ruf Choate, and others—some great for statesma ship, others great for wit, others great for e quence, others great for courage. They pass through the avenue. Yonder I see the funer pageants of Senators and three Presiden Banners draped in gloom, tossing black plum

ollowing tossing black plumes. Catafalques, each drawn by ight white horses, while minute- uns boom. Yonder a nation in ears follows the victims of the xploded "Princeton," the slain ecretaries of State and Navy. residential inaugural proces- ions, accompanied by vanished usic that has returned, the lips gain on flutes and cornets long ago rusted, ut now repolished, and I hear the beating rums, which silent for many years are again ounded, greeted by the huzza of hundreds of housands of voices. Many decades hushed, ut again resonant. Regiments of the army of merican Revolution followed by regiments of he army of 1812, and regiments of the army of 864. They have come up from the encamp- ients in the tomb to take part in this great arade in honor of the century on this night assing away.

As that long and brilliant procession, vani- hed, but now a resurrected and remarshaled ost. passes before that reviewing stand, I see nother procession coming from the opposite irection to meet this. They are the Presi- ents, the Senators, the legislators, the judges, he philanthropists, the deliverers of the twen- eth century. They come up from the schools, he churches, the farms, the cities, the home- eads of the continent. Their cradles were ocked on the banks of the Alabama, and the t. Lawrence, and the Oregon, and the Andros- oggin, and the Potomac, and the Hudson. hey have just as firm a tread, just as well- uilt a brow, just as great a brain, just as noble a eart, just as high a purpose, just as sublime a ourage, passing in procession one way through hat avenue as the other procession passes the ther way. Yea, the men coming out of the ventieth century in some respects surpass hose coming out of the nineteenth century, r they have had better advantage, and will ave grander opportunities, and will take part higher achievements of civilization and hristianity. What a meeting on this midnight velve o'clock, the two processions of the ighties of the two centuries! Uncover all eads and bow reverently in prayer. Thank od for the good done by the procession oming out of the past, and pray to God for ood to be done by the procession coming out the future. But halt, both processions! alt! Halt! Break ranks! Back to your rones, ye mighties of the nineteenth century, nd enjoy the reward of your fidelity! Back your homes, ye mighties of the twen- eth century, your Presidential mansions, our editorial-rooms, your stupendous respon- bilities, and do the work for the twentieth ntury! Farewell, and tears for the one pro- ession! Hail, and welcome to the other pro- ession!

It has been a custom in all Christian lands r people to keep watch-night as an old year es out and a new year comes in. People semble in churches about ten o'clock of that st night of the old year, and they have ayers, and songs and sermons, and congratu- tions until the hands of the church clock al- ost reach the figure twelve, and then all bow silent prayer; and the scene is mightily im- ressive, until the clock in the tower of the urch, or the clock in the tower of the city ll, strikes twelve, and then all rise and sing ith jubilant voice the grand doxology.

But what a tremendous watchnight the world soon to celebrate! This century will depart twelve o'clock of the thirty-first of Decem- r of the year 1900. What a night that will , whether starlit, or moonlit, or dark with mpest. It will be such a night as you and I ever saw. In all neighborhoods, and towns, nd cities, and continents, audiences will as- mble, and bow in prayer, waiting for the last reath of the dying century, and when the ock shall strike twelve, there will be a sol- nnity and an overwhelming awe such as has ot been felt for a hundred years; and then all he people will arise and chant the welcome of new century of joy and sorrow, of triumph nd defeat, of happiness and woe, and neigh- orhood will shake hands with neighborhood, nd church with church, and city with city, and ontinent with continent, and hemisphere with emisphere, and earth with heaven, at the stu- endous departure and the majestic arrival. ay we all be living on earth to see the sol- nnities and join in the songs and shake nds in the congratulations of that watch- ght; or, if between this and that any of us hould be off and away, may we be inhabitants that land where "a thousand years are as he day," and in the presence of that angel oken of in the Apocalypse, who at the end the world will, standing with one foot on he sea and the other foot on the land, "swear y him that liveth forever and ever, that time hall be no longer."

Where the Cereus Blooms.

Life and Social Conditions in Mexico, the Land of Natural Wonders, Sunday Bull-Fights, Tortillas and Giant Cacti.

From a Special Correspondent.

GUAYMAS, SONORA, MEX., Nov. 10.

THIS is truly the land of the "Reina de la Nocha" (Queen of the Night), as our Mexican friends poetically denominate the exquisite night-blossoming cereus, (flash-light photographs of which are at the head of this letter.) It is a great pity that one cannot see this magnificent flower at its loveliest by daylight. Its peculiarity recalls your American poet's apostrophe to the moon, which was so dull and lifeless in the day-time:

> But the night revealed to me
> All its grace and mystery.

The fruit of the plant is very refreshing, when found in the woods on a hot day. It is of a blood-red color, and somewhat resembles the strawberry.

Persons who have never traveled in these latitudes, have no idea of the tremendous size to which certain species of cacti attain. Lately, I saw one of the largest dimensions in the vicinity of Ortiz, on the way to the camp at Barranca, whither I went to investigate the coal mines. This giant cactus is about twenty-five feet in height, but I was told of others not far away that have attained an altitude of forty-five feet. I confess I was unable to ascertain any useful purpose to which these mammoth plants can be put, although they make a very fine and picturesque effect in a mountain landscape. The smaller kind are serviceable in a way. Many of them are about twelve inches in diameter, and they are frequently used by travelers as a means of securing a water supply. The tender shoots are made into a sweetmeat, being cut up into pieces, about three inches square, and boiled in sugar. This delicacy they call "bisnaga."

A GIANT CACTUS.

THE MAIN STREET OF GUAYMAS ON SUNDAY; BULL-FIGHTERS IN FOREGROUND.

There is a delightful freshness about some of the home arrangements here, particularly the inner courts of city residences. They are really beautiful garden spots, and pleasant and cool retreats during the heat of the day. The sweet orange tree is generally the limit of embellishment, on account of the scarcity of soil. The city itself is literally founded on rock and all earth in which plants and trees are nursed has to be carried into the town in carts.

One of the wonders of this region is the great natural salt deposit on Carmen Island, some 130 miles south of this city. This famous deposit, which is on the seashore, is two and a half miles in length and is practically inexhaustible. Eighteen wagons haul salt from this vast natural storehouse daily, and it is stored in piles near the railroad, whence it is conveyed to ships and loaded for export. About forty acres of the salt field have been dug this far. There is a spring at the inland end, which floods the mine, and the water has to be pumped out before more salt can be taken. Then the wet salt is placed in piles and dried, before shipping. An analysis shows 98.25 per cent. of chloride of sodium or almost chemically pure salt. There are slight traces of iron, magnesia and lime. Much of this salt goes to the United States and a good deal to the mountainous districts of Mexico. The laborers who work in these salt fields enjoy splendid health. They are good-natured and willing, and with the exception of occasional cases of intemperance, live quiet and uneventful lives.

Nothing could be simpler than the food of the average worker's household, whether white or Indian. In the huts near here, I have seen Indian families living on the rocks happy and contented, with beans as their staple food, which with *tortillas* (the Mexican cakes), they ate with relish three times every day in the year. It would make our American home folks smile to see the kitchen arrangements in such cabins—a conglomeration of tin cans, crude earthenware, and possibly an old basket comprising the entire furniture, with Mother Earth as the bed, and the blue sky dotted with golden stars as the only covering. Yet contentment and a measure of happiness reigns even among such meagre surroundings as these.

It must not be supposed, because social conditions here are so different from those that prevail in the United States, that all are densely ignorant. There are country schools where the children learn rapidly. The girls are shy and reserved, while the little olive-hued boys are just as mischievous and fun-loving as boys in other parts of the world. They rarely fight and never maltreat animals. Many write prettily, and there are instances where the Indian children have excelled the others in primary studies at least.

Children here lack ambition, and manual labor and any unusual mental effort is avoided as much as possible. As soon as they can read and write, they usually consider their education finished. Work—especially that of an artisan—is beneath their dignity, and many devices are employed to enable them to live without such a degradation. Borrowing is a favorite method of getting around the difficulty of earning a livelihood.

It would not be just to say that all are thus indolent, however. There are, of course, many bright exceptions among both whites and Indians. One sees hardy Indian fishermen busily at work all day long, and the abundance of fish, oysters and shrimps attest his activity. The ranch laborers, too, are hearty and robust. They get two or three reales per day, and a half-bushel of corn weekly to maintain their families and are generally contented with their lot. Groups of Seris Indians come to the towns and villages to sell their wares, consisting of ornamental mats made of the brilliant plumage of native birds. These plumes are taken with the skin entire and preserved by an Indian process. Unfortunately the Seris are addicted to the liquor habit. The Tarumaris, from the higher range of the Sierra Madre are peaceable and industrious, but like the Seris would rather dispose of their products for liquor than for cash. Their clothing is simple enough, consisting of a blanket thrown over the shoulders, and another draped below the waist.

INDIAN CHILDREN OF SONORA.

I have found the Indians themselves an interesting study. They are numerous in the immediate vicinity of Guaymas, and are mostly employed as laborers, loading and discharging ships, carrying heavy goods, driving teams, etc. Their women make good cooks and general domestics. It is not customary here for such servants to sleep in the houses of their employers, with the exception of such as are in close attendance on ladies and children. Usually, a well-to-do home requires a number of such domestics, who are hired at from three to eight dollars per month, Mexican silver. A majority of the laundresses are Indians, who take the clothing from their patrons' homes to their own cabins in the suburbs, and return them later in the week, not infrequently delaying the delivery until Sunday morning.

One of the photographs I have taken will be specially interesting to your readers as showing how Mexicans regard the Sabbath. This is the land of bull-fights, and Sunday is, above all others, the day chosen for this brutal sport. I have shown you, with the camera, the "parrada" of the bull-fights at 11 A. M. on Sunday,—an hour when Christian congregations in the United States and elsewhere are raising their hearts and voices to God in prayer in the churches. Although much has been done toward evangelizing certain portions of Mexico, a great deal remains to be accomplished before this part of the vast "neglected Continent" becomes fully acquainted with the Gospel.

These impressions from an observer in this distant part of the globe may interest your circle of readers. It is a country full of new and strange surprises, beautiful as to scenery, grand as to possibilities and entertaining as to its people and their social surroundings.

"The Most Remarkable Conversion I Ever Knew."

Wonderful Instances of the Saving Power of Divine Grace, as Related by Leading Pastors, Evangelists, and Rescue Workers for "The Christian Herald."

PUGILIST BENDIGO'S CONVERSION.

WHEN I was visiting in London in 1874, I read a notice in a daily paper that "Bendigo," a notorious pugilist would relate his Christian experience in the West End of London, in company of the Rev. Dr. Hague, of the Baptist church. We found the hall packed with the elite and sporting men of London. On the platform appeared the converted prize-fighter, who was over six feet high, with long and muscular arms. His hair was iron-grey and his face without a scar. No antagonist had been able to touch his face, but I noticed that his knuckles had been knocked out of shape. He began by saying: "My friends, this is my third visit to the metropolis. Once I came to fight Deaf Burke, and I whipped him; and then I came to fight Ben Caunt, and I whipped him; and now I have come to fight the devil, and I expect to whip him. I lived in Nottingham and was the hardest sinner in that neighborhood. A Wesleyan preacher was announced to hold a revival service and I was induced to go and hear him. He preached on the Saviour's arrest in the garden of Gethsemane; and in his discourse he described Judas Iscariot and his band of Jerusalem rowdies, who had come to arrest the Saviour of mankind. When he described their attack on the Saviour, I felt I would like to have been there, and would have protected the innocent man and cleaned out the rowdies. Next night I was induced to go again, and the preacher chose for his subject the conversion of Saul the Tartar, then went on to describe how Christ had converted the Tartar, and I said to myself, 'If Jesus can convert a Tartar he can save me,' and I went forward for prayers. I was the most besotted and wretched man in Nottingham, but Christ saved me, and I am here to tell what he has done for my soul."

BISHOP JOHN P. NEWMAN.

Two thoughts were suggested to my mind; that Jesus would condescend to enter such a depraved soul, and that he could make a saint of such a sinner. That man became a bright and shining light. BISHOP JOHN P. NEWMAN.

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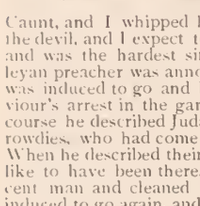
An Habitual Drunkard Redeemed.

WHILE holding a meeting in a Southern city, there came forward one night a man in the last stage of drunkenness. He wore a very shabby suit of clothes, and looked the picture of despair. When I asked him why he had come, he said: "Can Jesus Christ do anything for me?" I told him that beyond doubt he could. We prayed for him and others, and he went away. A minister present told me he was the son of one of the most prominent men of that city; he had spent two fortunes, was a perfect outcast, and his wife and children were in want. Seven years passed away, and I was again in the same city. I received a letter one morning asking me to come to a certain number on a certain street, and take dinner with a man who wished me to see "what God could do for a drunkard." I went, and found a beautiful little cottage, with a canary singing in its cage in a window. A bright-eyed little girl answered my ring, and informed me that the man whom I wished to see was her father, and lived there. In a few minutes the wife came in and welcomed me cordially; then husband and children came, and we sat and chatted pleasantly. After dinner, having spent a delightful hour, he grasped my hand, and said: "Wherever you go, I want you to tell the people what the Lord can do for a drunkard, and if you wish you may tell my name." He occupies a good position, and is still doing well.



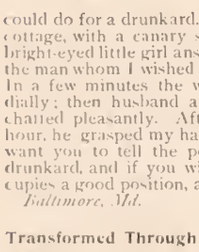
H. M. WHARTON.

Baltimore, Md. H. M. WHARTON.

* * *

Transformed Through Prayer.

WHILE I was preaching daily in a country church in the South, an intelligent young man in the community, who belonged to an infidel family, came to the meetings and did all he could to disturb them by talking aloud and provoking those near him to laughter. He attracted the attention of all the Christians present, who did not rebuke him or even so much as ask him to desist, but began to pray for his conversion. All seemed to feel that the success of the meetings depended on the conversion of that young man. No public prayer was made for him, but the people in their homes and on the way to church were impelled to pray for him. On the second day he was quiet, and on the third day, with great burden of conviction, he confessed his sins, and asked to be shown the way of life. He at once accepted the Lord Jesus as his Saviour, united with the church and began to seek the salvation of others. A. C. DIXON



A. C. DIXON

Brooklyn, N. Y.

* * *

Miriam.

I SHALL never forget the winter evening, in 1887, when Miriam entered the Florence Mission, in Bleecker street, New York, and told me her story. She said she was an English girl of good family, and it was easy to believe it, for there were evident marks of culture and refinement in her person and manner, which confirmed her statement. But how she had sunk! Years of dissipation had made her face bloated and had given her eyes that uncertain, furtive look that tells of long and heavy potations. She said that she had acquired the love of liquor as a girl in her father's house. She was accustomed to take wine at the table, as her parents and sisters did, but, unlike them, she soon felt a craving for it that was irresistible. Again and again she pledged herself to abstain; her family forgave her for the disgrace she was bringing on them, and she started a new life; but only to fall into more terrible degradation. Finally, in the hope that in new surroundings she might reform, her family provided the means for her to come to America. It was a fatal step. Away from her home and all who knew her, she was under no restraint, and she drank without fear or remorse. Her story of her years in New York was one of steady demoralization. It was awful. She was thoroughly disgusted with herself and her life, and as she told me her story, she declared that she would do and suffer anything to be delivered, if it were possible, but she feared it was not. I knelt with her in prayer, and then I opened the Bible and showed her the promises and the assurances that Christ was able and willing to save those who trust in him. It was a long struggle, but at last a spark of hope was kindled, and she placed her case in Christ's hands. Gradually, as her faith increased and she found that Christ really did give the power she needed, her heart was filled with joy. I never knew so great a change. Humble and grateful, but always happy, she lived very near to God. She became our organist at the mission, and her wonderful skill drew many passers-by in Bleecker street within its walls. They were thrilled by her power, but we, who knew her, loved her for herself. This continued until April 2, 1898. On that day, she was going to visit one of our saved girls, when she was stricken with apoplexy. Her friends at the mission were sent for, but before they reached her side, her spirit had taken its flight. A few days before her death, she had written to me, referring to our first meeting, more than ten years ago, and reminding me of what I had said of Christ's power to save. "It is all true," she wrote. "He saved me and took from me all my evil desires, and made me a new creature."

CHAS. N. CRITTENTON.

Florence Mission, New York. CHARLES N. CRITTENTON.

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The Return of the Prodigal.

AMONG the surprises of my life was a letter which came to me from a young man evidently born in a refined, lovely Christian home. It was so full of gratitude and kindness that if it had been my own son, it could not have touched my heart more deeply. I give a part of his letter below:—

"*Dear Madam:*—You do not know me, nor do you know that you have helped me into the Kingdom. I thank God for the Bowery Mission, and for putting it into your heart to spend your time winning souls for Christ. I am rejoicing in the light now, and would not turn back for all the world. I was a prodigal son, smoking, drinking, gambling—these all were part of my life. I was estranged from parents and friends. They did not know if I were dead or alive. After I was converted I wanted to work among the boys of the Bowery. I hope to bring others to the same Saviour that I have found." Many of his old comrades have been led to Christ through his testimony and example.

MRS. S. J. BIRD.

Gospel Settlement, N. Y. City. MRS. S. J. BIRD.

* * *

A Soul Won By a Hymn.

A MAN in one of our meetings had been brought there against his will; he had come through some personal influence. When he got there we were singing:

Come! oh, come to Me!
Weary, heavy-laden,
Come! oh, come to Me!

He said afterward he thought he never saw so many fools together in his life before. The idea of a number of men standing there singing, "Come! come! come!" When he started home he could not get this little word out of his head; it kept coming back all the time. He went into a saloon, and ordered some whiskey, thinking to drown it. But it kept coming back. He drank more whiskey; but the words kept ringing in his ears. He said to himself, "What a fool I am for allowing myself to be troubled in this way!" He had another glass, and finally got home. He went off to bed, but could not sleep; it seemed as if the very pillow kept whispering, "Come! come!" "What a fool I was for ever going to that meeting at all!" he muttered. When he got up he took the little hymn book, found the hymn, and read it over. "What nonsense!" he said to himself; "the idea of a rational man being disturbed by that hymn." He set fire to the hymn book, but could not burn up the little word "Come!" He declared he would never go to another meeting; but next night he came again. Strange to say, we were singing the same hymn. "There is that miserable old hymn again," he complained; "what a fool I am for coming."

D. L. MOODY

Sometime afterward, that man arose in a meeting of young converts, and told this story. Pulling out the little hymn book—for he had bought another copy—and opening it at this hymn, he said: "I think this hymn is the sweetest and best in the English language. God blessed it to the saving of my soul." D. L. MOODY.

* * *

How a Statesman Came to the Cross.

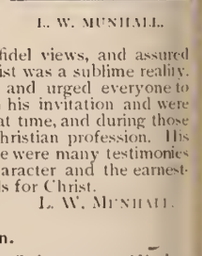
ABOUT fifteen years ago, I was conducting revival services at Danville, a beautiful little town in Illinois. The meetings were largely attended, and many experienced a blessing. One Sabbath evening, I took for my text: "How long halt ye between two opinions?" The audience of fully a thousand persons was deeply interested. They were all friends and neighbors and knew each other, and it was more like a great family gathering than a public assemblage. When the invitation was given, there arose in the audience a fine-looking man of distinguished appearance. He came forward to the altar-rail, knelt a few moments and then arose and in clear and emphatic voice, made profession of his faith, declaring that he had there found the light and peace of salvation. As he spoke all eyes were upon him, and his act made a deep impression and led to many others accepting Christ. As I afterwards learned, the new convert was a man of national fame—Gen. B., a statesman and a commissioner at the head of an important Department of the Federal Government. He had never before taken serious thought of eternal things, and religion to him had been simply a matter of form and ceremonial. He afterward became a worker in our meetings and one of the most zealous and thoroughly consecrated Christians I have ever known. THOMAS HARRISON.

THOMAS HARRISON.

* * *

A Penitent Infidel.

ABOUT ten years ago, I was holding services in a populous town. I was told that the most prominent business man there was an infidel. He was a man of intelligence and morality, but a very pronounced opponent of religion, who missed no opportunity of denouncing Christianity and its professors. To our surprise, he attended the first meeting in the Presbyterian Church. We soon found, however, that he came to mock. The sermon that night was on the heinousness of sin. He went away seriously thoughtful. He came the next night. I preached on God's remedy for sin. He remained to pray, and went home a saved man. He closed his place of business for the two weeks I remained in the place, and visited every house in the town, and apologized to the people for having ever advocated infidel views, and assured them that the religion of Jesus Christ was a sublime reality. He told them of his own conversion and urged everyone to attend the meetings. Many came on his invitation and were saved. He lived seven years after that time, and during those years he steadfastly maintained his Christian profession. His funeral was largely attended, and there were many testimonies to the consistency of his Christian character and the earnestness with which he strove to win souls for Christ.



L. W. MUNHALL.

Germantown, Pa. L. W. MUNHALL.

* * *

A Blind Hindoo Fakir's Conversion.

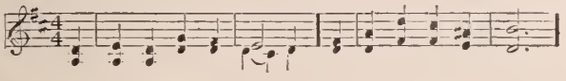
POONJA BHAGAT, Poonja the Saint, was a Hindoo Fakir of remarkable fame and sanctity. He had performed many of the severest penances known to his religion—sitting at times in the blazing heat of the sun with four large fires lighted around him, going on long pilgrimages and gaining great fame among his co-religionists. He was particularly in request amongst the sick and dying, owing to the supposition that he was able to "cast out devils," it being supposed that all sickness was due to the action of some eighteen evil spirits. By passing his hand over the body of the patient and professing to swallow the evil spirit (who was powerless to harm him on account of his extraordinary sanctity), he was reputed to possess the power of ridding persons of their maladies. For each devil who was extirpated, he received a separate fee. When the Salvation Army visited his neighborhood, Poonja Bhagat was gloriously converted. Although blind and absolutely dependent upon his medical practice—if such it could be called—for his support, he at once renounced it, donned the Salvation Army uniform and testified publicly to the change he had experienced. An officers' meeting was being held in the neighborhood of his village. Poonja, though not an officer, begged permission to attend, in order, as he said, that he might get filled with the Holy Ghost. He was not disappointed. It was extraordinary to witness the baptism of power and love that fell upon the old blind priest. Guided by his boy, he went to his native village and preached to his people with such power that he was able to report to us within a few days two hundred conversions. Officers were sent to his assistance, and a wonderful work ensued, which spread from village to village. Poonja, himself, was accepted as an officer and preached to the day of his death.

F. L. BOOTH-TUCKER.

New York City. FREDERICK DE L. BOOTH-TUCKER.

SINGING THROUGH PALESTINE.

a D. Sankey, the Gospel Minstrel, in the Holy Land—Songs of Gladness and Sadness at the Sacred Places where Jesus Walked.

SINGING ON DAVID'S TOWER.

THROUGHOUT the Christian world the name of Ira D. Sankey, the Gospel singer and evangelist, is a familiar household word. Mr. Sankey lately returned from an extended tour in the Holy Land, and he has recorded his experiences and observations for the benefit of the readers of this Journal. Coming from such a source, they cannot fail to be interesting. On reaching Egypt, he traveled from Cairo by train to Ismailia on the Suez Canal, and thence to Port Said, where he embarked for Jaffa. There he took train for Jerusalem. Of this journey he writes:

We had been but a moment or two on the train when we heard the whistling conductor call in a shrill voice, "All aboard for Jerusalem." In a moment more we were speeding away over the plains of Sharon, toward the mountains of Judea, twenty-five miles to the eastward. In this plain alone did we see any really good farming land. We saw them plowing as of old, the work still being done with a cow and a donkey yoked together, the wooden plow having but one handle. At the second stop we made, our dragoman ran into a field by the roadside and plucked a handful of wild flowers for us, saying, as he held up a little red blossom, "This is the Rose of Sharon." The very flower was the first thing that made us realize that we were really in the land forever made sacred by Him who said, "I am the rose of Sharon and the lily of the valley."

A Song at the Jaffa Gate.

Upon arriving at the Jerusalem railway station, we received many invitations to ride in various conveyances, but declining them all, we engaged a quiet-looking Armenian, who drove us to our destination. As we went along toward the Jaffa Gate, looking up at the towering walls of the city, an old hymn, learned in our boyhood days, came vividly to mind, and we went sweeping through the gate singing:

Jerusalem the golden,
With milk and honey blest:
Beneath thy contemplation,
Sink heart and voice oppress.

But, alas! the song was soon turned into a sigh as we beheld the real condition of the city. Our glorious visions of a "golden city with milk and honey blest," etc., was all too soon dashed to the ground. We were permitted to drive only a few rods within the walls, where, on the crowded "Street of David," we found our hotel.

Our first attempt at sight-seeing was a visit to the portion of the city known as Mt. Zion. Here we found the excellent schools for native children, founded some years ago by the late Bishop Gobat. We heard the children sing a number of the "Gospel Hymns," which have become well known in Jerusalem; and, at the request of the teachers, I taught the school one or two new sacred songs, and sang for them two or three solos, including "The Ninety and Nine."

Singing on David's Tower.

We went next to see the Tower of David, one of the highest points in the city, and found it in the possession of the Sultan's soldiers. With some difficulty, we secured permission to ascend to the top, up a narrow and dangerous stairway, accompanied by an armed soldier. After enjoying a magnificent view of the city and surrounding country, the Turk keeping his eye on us the while, we turned suddenly upon him and commenced singing in full voice a verse of the 121st Psalm:

I to the hills will lift mine eyes.
From whence doth come mine aid;
My safety cometh from the Lord.
Who heaven and earth has made.

Of course, the Moslem did not understand a word of the Psalm, but seemed quite interested in the singing, and after receiving the usual "Backsheesh," he escorted us safely down.

We felt much relieved when we got away from the place and away from the savage-looking warriors.

In "Little Bethlehem."

One pleasant afternoon we went out to Bethlehem, which is only about six miles from Jerusalem, toward the south. The road is hard and smooth, and we soon came to a high point in the way, where we had a fine view of the town, bathed in the sunlight, on the hillside a mile away. From this spot we could see, in the valley below, the "Shepherd's Field," where the herdsmen "watched their flocks by night, all seated on the ground." Along this road Christ had often passed, and we could not refrain the feeling that we were now treading on holy ground. While looking at this beautiful picture, our beloved Phillips Brooks' hymn, familiar to all readers of THE CHRISTIAN HERALD, came into mind:

O! little town of Bethlehem,
How still we see thee lie.
Above thy deep and dreamless sleep.
The silent stars go by.

As we entered the narrow streets of the village, much more cleanly than those of Jerusalem, we were struck with the beauty of the women and children. Upon asking our dragoman how it came that they were so much more beautiful here than elsewhere, he replied, "Sir, it is because the mother of Jesus pronounced a blessing upon the women of Bethlehem the day her son was born, and it has been upon them ever since."

When we entered the Church of the Nativity, which is built over the manger where Christ was born, we were startled by again seeing soldiers with rifle and sabre, standing guard to keep the peace between contending factions, who came to worship around the Cradle of the Babe of Bethlehem. After descending a stone stairway and wandering about through dark rooms and passages, lighted only by a single wax taper in the hands of our guide, and having many places of interest pointed out to us, we came at last to a recess in the rock, about six feet square, which they said was the actual manger where the world's Redeemer was born. A large granite or marble slab marked the sacred spot. Gold and silver lamps that are ever kept burning, cast a weird light over the place.

LITTLE ONES OF BETHLEHEM.

While we stood there, many worshipers came prostrating themselves before the stone, kissing it with evident religious fervor. So constant is this devotion manifested here, that it is said the stone has been kissed away and renewed several times.

On account of the fine weather prevailing at this time, we decided (after returning to Jerusalem), to go at once to the River of Jordan and the Dead Sea. The road is now a very good one for carriages and is the only one leading from Jerusalem to Jericho. Over this road Jesus passed on his way to Gethsemane and Calvary. It was on this highway also the man fell among thieves and was found by the good Samaritan. The place where the inn was located in those days is still pointed out, and is now called the Half-way House. We stopped here for an hour to rest our horses, and then hastened down the mountain, stopping for a few moments by the way to look at a beautiful monastery situated in a deep wild gorge opening out into the valley of the Jordan, through which passes the brook Cherith. It is located on the spot where Elijah was fed by the ravens. We crossed the little stream at the foot of the mountain when we reached the valley, not, however, without being stranded in the middle of the brook for some minutes against a huge boulder. The water was high, the driver a poor one, and only after considerable effort did we get past the rock and safely to the land.

Boating on the Jordan.

From the Dead Sea we drove several miles before reaching the ford of the Jordan. Much rain had recently fallen in the valley and the roads were very bad. We barely escaped being stranded in a huge pond just as we approached the shore of the famous river. The carriage which followed ours stuck fast in the midst of the slough and the ladies had to be carried to dry land on the backs of the dragomen. We were disappointed with the appearance of the "stormy banks," of which we had so often sung, but after partaking of a hearty lunch by the river side, we secured a small boat and crossed to the "Other side of Jordan." The water was very high and muddy, and in some places the banks were overflowed. They said that the spot where we took our boat was the actual place where Jesus was baptized of John.

The Home of Mary and Martha.

As we returned to Jerusalem, we stopped for lunch under some old olive trees on the roadside, close to Bethany, and while we sat beneath their shade we looked at the little village and thought of Him who often came here to find a quiet resting place with Mary and Martha, away from the crowd and turmoil of the city. The location is the same as in the olden time; the houses and streets are all changed. When we went into the village we were disappointed as we observed the wretched condition of the people. They pointed out to us what they said were the remains of the house of Mary and Martha, and also the grave of Lazarus; but we did not take much interest in these places, well knowing that the real house as well as the grave had long since passed away.

We visited the Garden of Gethsemane, which lies in a deep valley on the east side of the city, at the foot of Mt. Olivet. A high stone wall surrounds the Garden, preventing one from seeing anything within. We walked along the eastern wall, beset by a dozen or more wretched lepers, crying for "Backsheesh," until we found the gate leading into the Garden. It was opened by the guard and when we entered we found an iron picket fence, through which we could see everything within the Garden but could touch nothing. There were several old olive trees, two or three tall cypress trees and a lot of small shrubbery.

A Cluster of Flowers from Gethsemane.

These with some bright flowers were all that could be seen. We were anxious to get some little memento of our visit to this sacred spot and seeing an old man working among the flower beds we called to him, intimating that we would be glad to have at least a single flower to take away. He soon understood our wish and, going to a bed of flowers near one of the oldest olive trees, plucked a handful and gave them to us. We felt very grateful and taking a silver coin we offered to pay him for them, but he shook his head, made the sign of the Cross on his breast, and with a smile returned to his work. We looked at him in amazement.

This venerable man was the first person we had met in either Egypt or Palestine who had refused money when it was offered. As we turned to go away we heard one of our party say, "God bless the old gardener of Gethsemane, and may his tribe increase."

IRA D. SANKEY.

LOOKING UP FROM OLIVET.

"ON JORDAN'S BANKS."

IN GETHSEMANE'S GARDEN.

THE BETHLEHEM MANGER.

The Right Password.

. . THERE will be a password at the gate of Heaven. A great multitude comes up and knocks. The gatekeeper says, "The password?"

They say: "We have no password. We were great on earth, and now we come to be great in Heaven."

A voice from within answers: "I never knew you."

Another group comes and knocks. The gatekeeper says: "The password?"

They say: "We have no password. We have done many noble things on earth. We endowed colleges and took care of the poor."

The voice from within again says: "I never knew you."

A third group approaches and knocks. The gatekeeper says: "The password?"

They answer: "We were wanderers from God, and deserved to die; but we heard the voice of Jesus—"

"Aye, aye!" says the gatekeeper, "that is the password! Lift up your heads, ye everlasting gates, and let these people in!"

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage

EDITOR.

B. J. FERNIE, G. H. SANDISON,

Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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Letters should be addressed

THE CHRISTIAN HERALD,

Bible House, New York City.

Entered at the Post-office at New York, as Second-class Matter.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

How Do You Do?

A CHINAMAN meeting a Chinaman in his native country has for salutation, "Have you eaten your rice?" An Egyptian meeting an Egyptian in that hot land, has for salutation, "Do you sweat copiously?" A Frenchman meeting a Frenchman in his native country, has for salutation, "How do you carry yourself?" But an American meeting an American is apt to say, "How do you do?"

In so greeting the readers of this "Million Edition" of our paper, we are somewhat agitated and embarrassed because throughout all newspaperdom it is estimated that on an average five people read a newspaper, and that reveals the fact that ten million eyes may fall upon this page, if each reader have the usual equipment of eyes. But we must put aside our embarrassment, and give salutation first to all the homes into which this periodical may enter. Ah, yes! The home is where we live and expect to die. If we are all right there, we are all right everywhere. As a newspaper, we bless the children and the old folks, and all the ages between. Peace be upon table, and chair, and couch, upon parlor and kitchen. May neither want nor sickness nor accident enter the circle, and when the time arrives for departing this life, may the inmates not know they are going, until without pain they wake up amid the gardens of an everlasting Eden, and the throne-rooms of eternal Palaces.

* * *

WE OFFER our salutation to the farmers. Born in the country we know all about the trials of a farmer's life. We often hear about the independent life of a farmer. Independent of what? Of the curculio that stings the peach trees, of the rust in the wheat, of the long rain with the rye down? Independent of the grass hopper, of the locust, of the army-worm, of the potato-bug? Independent of the drought that burns up the harvest, of the cow with the hollow-horn, of the sheep with the rot? Independent of the snow bank out of which he must shovel himself? Many farmers who have made their fortunes in the city and go out in the country to build houses with all the modern improvements, and make farming a luxury may not need any encouragement, but the yeomanry who get their living out of the soil, and who that way have to clothe their families, and educate their children, and pay their taxes and meet the interest on mortgaged farms—such men have a terrific struggle. For them we mean to gather up all the cheering agricultural facts, and tell the story of plow, and hoe, and threshing machine, and for them ask the perpetual blessing of Him of whom Christ said, "My Father is the husbandman."

* * *

OUR SALUTATION is also to business men. We would like, this coming year, to lessen the number of the martyrs of counting room and stock exchange. We will hail the bargain maker with stories of alleviation. There is no danger that our complimentary pages will puff him up, for he has so many things to roughly take him down. Before the night of the next day after he reads this, some shop-going person will come in and tell him that his prices are exorbitant, and that his goods are of an inferior quality, and that his show-window gave promise of far better things than he found inside. Before the night of the day in which we say encouraging words to that merchant, there will be some crank, male or female, who will come into the store and depreciate everything, and haul down enough goods from the shelves to fit out a family for a whole winter, without buying a cent's worth. If the merchant be a grocer, there will be some one before night who will come into his establishment and taste of this, and taste of that, and taste of something else, in that way stealing all the profits of anything that he may purchase—buying two apples while he is eating one orange. No danger that the merchant will become apoplectic with plethora of praise. Our benediction shall fall on all counters, and day-books, and ledgers, and exchangers, and salesmen, and bargain makers.

* * *

THEN WE shall have weekly greetings for all mechanics, and toilers with hand and foot as well as brain. There are employers who say nothing to their employees except to swear at them. We shall cheer all those who bore with a bit, or shave with a plane, or strike with the hammer, or cut with a broad-axe. We will show what such men have been, and what they may become, notwithstanding all obstacles. Let all mechanics and toilers everywhere remember that Christ was a carpenter.

Yea, our salutation is to all occupations and professions. We mean to cheer the aged with thoughts of eternal juvenescence, and persuade the herdsman amid the troughs of sin to go back to the banquet at the Father's homestead. We have seen cars so arranged that one car going down the hill rolled another car up the hill. They nearly balanced each other: and every man who finds life up-hill ought to be helped by those who have passed the heights and are descending to the vale. Oh, let us bear each other's burdens, and so fulfill the law of Christ!

* * *

FOR THE next twelve months we pledge ourselves as a newspaper to heal all the wounds, and irradiate all the darkness, and cheer all the disheartened, as far as we have any power to do so. We rally for this work the pictorial art, and will cause to dawn upon our readers the faces of men and women who are trying to make the world better, and all the great humanitarian, and evangelistic movements of our day and generation will be brought before our readers in detail.

If, as in the time past, we appealed for the famine-stricken, and the war-ravaged, and the earthquake shaken peoples of the earth, and received response, and distributed alms in America, in Armenia, in Constantinople, in India, in Russia, in Cuba, we will do so again if other calamities should befall the nations, only trying to help on larger scale, as the doors of opportunity are being swung wider open.

* * *

NOW, LET our forty printing-presses roll and rumble with the largest edition ever attempted by a religious newspaper. Prospered be the express companies, and the railroad trains, and the United States and European and Asiatic mails which carry it! May it be at least like one pinion in the wing of the Apocalyptic angel that is to fly through the midst of heaven proclaiming glad tidings to all lands and all people. We ask for the prayers of all the good in behalf of the usefulness of our "Million Edition."

Partiality in Bible Reading.

IN study of the Scriptures one part is not to absorb attention to the neglect of others. Let us not be so pleased with the lily that Christ points out in His sermon that we cannot see the raven that flies past; nor, while we examine the salt to find if it has lost its savor, forget to take the candle from under the bushel. The song of the morning stars at the creation must have response in the doxology of the hundred and forty and four thousand. David's harp and the resurrection trumpet are accordant. The pennon swung from the cedar masts of ships of Tarshish must be answered by the sail of fishing boat on Gennesareth. Into this great battle for God we are to take Gideon's sword, and David's sling, and the white horse of Victory on which Immanuel triumphs. Hiddekel and Jordan must be confluent. Pisgah and Moriah, Sinai and Calvary, must all stand in the great Scriptural ranges. No solo or quartette in this Bible music, but the battle chorus of all the patriarchs, prophets, evangelists and apostles.

Wasted Time.

THE endless study of proprieties and etiquette, patterns and styles, is bedwarfing to the intellect. How belittling the study of the cut of a coat, or the tie of a cravat, or the wrinkle in a shoe, or the color of a ribbon! How some are worried if something gets untied, or hangs awry, or is not nicely adjusted! With a mind capable of measuring the height and depth of great subjects; able to unravel mysteries; to walk through the universe; to soar up into the infinity of God's attributes—hovering perpetually over a new style of hat. I have known men, reckless as to their character, and regardless of interests momentous and eternal, exasperated by the shape of a vest-button!

PUBLISHERS' NOTES.

. . OUR READERS will be glad to learn that we are in position to offer them a number of beautiful sections of olive wood from the Mount of Olives, cut and polished in Bethlehem by native craftsmen of such rare skill that the deep red veinings of the heart of the olive are brought to the surface of the blocks, and all the delicate traceries and markings rendered transparent. These sections of olive wood were shipped direct from the Holy Land to our office. They are especially adapted for use as paper weights or mantel ornaments, and are inscribed in lasting characters with the word "Jerusalem," and the corresponding name in Hebrew characters.

These souvenirs from the "City of Peace" will be sent, postage prepaid, on receipt of 25 cents each.

* * *

. . P. B. BROMFIELD & Co., Bible House, New York, are closing out their entire stock of "Columbia's War for Cuba," describing and pictorializing what every true American man and woman and boy and girl should know about the great and victorious conflict recently waged by the United States for humanity's sake, and in behalf of Cuba. Send $1.00 for this great book, delivered to any address. If ordered before December 20th, send 75 cents, and save a quarter. Address P. B. Bromfield & Co., Bible House, New York City.

BRIEF NOTES.

This issue of THE CHRISTIAN HERALD consists of One Million copies, weighing nearly 350,000 pounds, and is sent out, including our own subscription list, to one million families, for the express purpose of inviting every family receiving it to subscribe for THE CHRISTIAN HERALD. Do it to-day. You will never regret it.

There are eighty thousand native Christians in China, and over seventy thousand in Japan.

It is said that Admiral Dewey spent the night before the battle of Manila in reading the Bible and in earnest prayer.

It is estimated that the annual gain of Christians throughout the world is about one hundred thousand, as against sixty thousand ten years ago.

There are now in London seventy-three Young Men's Christian Associations, with a total membership of 13,697. There are now in the world 6,466 centres—an increase of 234—with a membership of 515,000.

Sir Charles Turner is quoted by *The Missionary Review* as saying that "in India a Christian village can be distinguished from a non-Christian village by the greater cleanliness and greater cheerfulness of the inhabitants."

The Swedish Missionary Union has on the Congo six stations, with twenty out-stations; about thirty European missionaries, forty-four native evangelists, forty-three schools with 1,083 children. During last year 261 converts were baptized.

While portions of the Bible have been translated into nearly 400 languages and dialects, the whole Bible has been published in 107. Of these, 40 are in Europe, 41 in Asia, 13 in Africa, 10 in Australasia and Oceanica, and 3 in North America.

Dr. L. W. Munhall's meetings in Minneapolis, Minn., were very largely attended. The leading churches of the city united in the movement and aided the evangelist in the individual work among the inquirers. A large number of young people are joining the various churches.

It was stated at the thirteenth anniversary of the North End Mission, Boston, Mass., that of the 204 women who during the year had passed through the Rescue Home, conducted by the Mission, 107 had been either restored to their families or positions had been found for them.

The Atlantic Ocean and the Upper Congo river, in Africa, have at last been united by a railroad from the coast to Stanley Pool, thus opening up 3,000 miles of navigable stream, and the very heart of the Congo region (not long ago in darkest ignorance of the Gospel), to civilization and missionary effort.

Spain is not altogether Roman Catholic. Recent statistics show that there are now in the country 56 Protestant pastors, 35 evangelists, and 16 helpers. There are 116 Protestant schools, with 61 male and 78 female teachers, who instruct 2,500 boys and 2,100 girls. There are 80 Sunday Schools with 3,250 scholars.

Official reports show that the number of marriages in France decreased from 286,662 in 1894 to 282,918 in 1895; the number of births from 855,388 to 834,173; while the deaths increased from 815,629 to 851,986. It is now proposed to offer as a bounty for the encouragement of marriage, a decrease in the term of army service for married men.

Within the last five years, five conspicuous missionaries of Oriental systems have appeared in this country. They have all been accorded a fair hearing, but it is worthy of remark that their advocacy has not resulted, in a single instance, in the founding of any movement which might be expected to influence the religious life and character of the American people.

News comes from Armenia that over the whole area of Asia Minor there is a slowly returning sense of security, and such a measure of freedom is already attained that the persecuted people can now assemble without tear to hear the Gospel of the love of God. The American missionaries have nearly four thousand orphans wholly or partially dependent upon them.

Dr. Lawes, the well-known missionary of New Guinea, in stating the progress that has been made in that island during the last twenty-two years, says that there are now ninety churches and schools in places where the utmost darkness and savagery existed; there are 3,000 scholars in connection with these schools, and 1,350 men and women are professed followers of Christ.

Dr. Baedeker, the distinguished European evangelist who is able to labor in nearly every nation in Europe, giving the people the Gospel in their own tongue, asks prayers for his success on his new tour on which he is just setting out. He will visit Austria, Hungary, Roumania, Bulgaria, Turkey, Armenia, and South Russia. "I hope," writes the Doctor, "to preach the Gospel wherever opportunity offers, and to do whatsoever my hands find to do with my might."

In a recent statistical compilation of the numerical strength of the different Protestant denominations, H. K. Carroll, LL. D., gives these comparative figures: Methodists (white and colored), 5,653,280; Baptists, 4,153,857; Presbyterians, 1,490,340; Lutherans, 1,420,905; Disciples, 1,003,072; Protestant Episcopal, 636,773; Congregationalists, 622,557. Last year the gain was: Methodists, 108,770; Baptists, 85,318; Disciples, 80,000; Congregationalists, 20,000; Episcopalians, 19,930.

The China Inland Mission has been operating 32 years in China. About 200 stations and out-stations have been established and there are 342 native helpers, working together with nearly 700 missionaries. There are in connection with mission churches about 5,000 persons. Over 8,000 have been baptized, and Dr. J. Hudson Taylor has recently estimated that between 15,000 and 20,000 men and women have been brought to the Lord through the instrumentality of the mission workers.

A correspondent of a contemporary reports that on the walls of a factory at Toledo O., there is nailed a strip of tin bearing this inscription: "*The Rule Governing this Factory. Therefore whatsoever ye would that men should do unto you, do ye even so unto them.*" The owner of the factory says: "After nearly three years of testing I am pleased to say that the Golden Rule works. It is nearly 1,900 years since Jesus gave it to the world, and I think the least his professed followers can do is to try it."

A CENTRE OF FINANCE.

RARELY, indeed, at the close of a great war, does a nation, whether victor or vanquished, emerge from the conflict with its financial integrity absolutely unimpaired. Yet such is our fortunate condition, now that the trouble with Spain is a thing of the past, and after the expenditure of hundreds of millions of dollars—all Europe wondering at the liberality of our appropriations. At the most important juncture, Wall Street, the financial heart of the Union, from which the golden current is set flowing through a thousand arteries and channels, regulating the pulse of the business world, has gave evidence of its patriotism. Those exciting summer months revealed Wall Street in another aspect than that of a mere speculative centre, where the mad race for riches goes on so selfishly and furiously that men forget all else in the pursuit. There were times when the national feeling ran so high that the "ticker" was neglected, so far as the fluctuations of stocks were concerned, and the Cotton, Produce, Oil, Mining, and other exchanges were transformed from mercenary marts to patriotic assemblies. But those stirring days have gone, and there is in the appearance of the Street to-day nothing to suggest wars, great panics, failures or tragedies—events which are part of its past history. The wild plunges to grasp riches that proved elusive; the fortunes lost or won in an hour; the famous pools, rings, cliques, and combinations; the plannings and plottings of former years, the exploits of "bulls" and "bears," who mounted to fame over the ruin of others —all are mere memories, with few counterparts in the events of the present. The busy neighborhood shown in our illustration, is familiar to every one who has visited downtown New York. Looking up Wall Street toward old Trinity Church, the eye rests upon great business buildings in whose offices the daily transactions often aggregate many millions of dollars. Nearby are the various exchanges, while all around cluster banks, brokers' offices and the private quarters of the great operators who, in times of excitement, control the markets. Just at this moment the Street is peculiarly interesting by reason of the bright business outlook. Especially is this true of the grain crop of 1898, which promises to be marketed at prices that mean prosperity to the farmer, much of the crop going abroad. It is more than ever important in such a time of prosperity to remember the Source of all national good.

When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee (Deut. 8:10).

Why the Window was Dark.

A citizen of Springfield, Mass., tells a pathetic story of feminine fidelity. It appears that the people who live in a certain district of that city noticed that one window of a quaint little cottage in which they had always been accustomed to see a light burning, was dark. The oldest inhabitant had never seen that window before without a light. Inquiries elicited the fact that the old lady, who had lived there all her life, was dead. She was ninety years of age when she died. In her early girlhood she had loved a young sailor. They were engaged to be married. And when he told her that he was going to rejoin his ship, her heart sank. He comforted her as best he could, and they promised lifelong fidelity to each other. The girl said she should look anxiously for his return, and as a sign that she was waiting for him she would put a light in the gable window every night at sundown. Soon after his departure a furious storm swept the New England coast and his was one of the ships reported, "missing." Eventually everyone but the girl abandoned hope of any one on board being saved. She would not give up hope, and true to her promise, the light burned in the gable window every night. She lived seventy-two years after her lover's departure, but to the last, the light never failed to appear at sunset. Only now that her life has gone out, is the window dark. Such fidelity for so long a period is very rare. It is much to be wished that Christians who have a sure promise of their Lord's return were similarly careful to keep their lights burning.

Let your loins be girded about and your lights burning and ye yourselves like unto men who wait for their Lord (Luke 12:35).

Exiled by Filial Love.

A remarkable trial is reported by the Kentucky correspondent of a New York journal. He says that a young man, for whom the police of that State have been looking for more than two years, returned some months ago to his home and was arrested. The charge against him was murder. The victim was a farmer who was shot while ploughing in his field. There were no witnesses, but as there was a feud between the farmer's family and that of the young man on trial, suspicion was aroused against them. Evidence was found confirming the suspicion, but it pointed rather to the young man's father than to him. The young man, however, dropped expressions in the hearing of certain persons which were regarded as tantamount to a confession of his guilt. As he absconded shortly afterwards, there was no doubt in the public mind about his being the murderer, but though diligent search was made for him, he was not caught. For two years he was a fugitive and an exile. Recently his father died, and then he returned. He was able to prove his innocence of the crime by a confession, which his father made on his death-bed, in which he acknowledged having committed the murder. The son said that his father being in delicate health and unable to fly from justice, he had diverted suspicion to himself to save his father, and if he had been caught he would have suffered the penalty without implicating his father. He could not have given greater proof of his love for his father than in suffering exile and possibly an ignominous death in his stead. This was filial love, but how much more wonderful was the love of Christ for the human race.

While we were yet sinners Christ died for us (Rom. 5:8).

Implicated by His Reading.

A detective in Detroit, Mich., has explained to a reporter of the *Journal* of that city the process of reasoning by which he succeeded in making the cleverest capture of his career. He was called in by a defrauded company to secure the arrest of the manager who had absconded. There was no clue to his destination that the company could furnish, and as he had had three days' start, there was some fear that he would not be caught. The detective searched the missing man's house in hope of finding a clue. Among other things he found was the ticket entitling him to borrow books from a certain library. He went there and obtained a list of the books the defaulter had obtained. He found that they were all books describing the Central American states. He drew the inference that the man was going there, and immediately telegraphed a description of him to New Orleans, asking the police to watch departing steamers. The next day the fugitive was arrested in the office of a steamship line to which he went to purchase a ticket for Nicaragua. The detective's mode of reasoning was justified by the result, but if the same process were applied to people who hope one day to enter heaven, it is not every one whose destination could be inferred from the character of the books he reads.

They shall turn away their ears from the truth and shall be turned unto fables (II. Timothy 4:4).

THE NATION'S FINANCIAL CENTRE.

Wall Street and the Sub-Treasury, looking toward Broadway.

The Air as an Electrical Conductor.

A new discovery in electricity is announced by Mr. Tesla in the *Electrical Review*. Experiments which he has been conducting for some time past have convinced him that in certain conditions of the atmosphere, it would serve in a modified form as a conductor of electricity without the use of a wire. Further experiments showed that the key to the difference was in the rarefaction of the air. He found "that the conductivity of the air increases so materially with the increase of electrical pressure and degree of rarefaction that it becomes possible to transmit through even moderately rarefied strata of the atmosphere electrical energy up to practically any amount and to any distance." With these facts he proceeded to construct his apparatus. It was necessary that it should be connected with the earth and with a terminal far above it. For this purpose he uses a spiral coil of fine wire surrounded by a coil of heavier wire, the former connected with a terminal in the air and the latter with the earth. The atmospheric terminal is maintained in place like a balloon and the receiving point is at or about the same altitude, at any distance. This latter may be movable, as a vessel floating in the air, or the top of the mast of a ship. By this means, without any connecting wire, communication may be made, Mr. Tesla says, between two places widely separated. The essential condition is to reach the upper air, which is purer and more rarefied. By this means a communication might be sent to a besieged city, though the besiegers had cut all the wires, or to the captain of a ship on a voyage when there could be no wires. Thus to the struggler in life's conflict, messages often come from above, cheering and strengthening and guiding him when those about him can see no way by which he hears the message.

Light is given to a man whose way is hid and whom God hath hedged in (Job 3:23).

To Protect the War-ships.

Among the industries which have received an impetus from the increased naval activity since the war, is one about which little is known by the general public. In a small factory in Brooklyn, N. Y., the workmen are busy day and night constructing the new thermometers that have been adopted for our great floating batteries. These delicate instruments have been devised to meet various risks to which the vessels are exposed, especially that of spontaneous combustion in the magazines. The object it is sought to attain is to have some means of registering the highest and lowest temperature of the rooms. The automatic ink-marked diagrams have been found unreliable. The new system is one of parallel tubes, furnished with small floats, which stick in the tubes at the highest and lowest point that the mercury reaches. It is thus possible for an observer to see whether in the interval since he last looked at the thermometer, there has been any temporary change of temperature. The authorities are aware how terrible would be the consequence of spontaneous combustion in the magazine of a warship, and therefore take this means of facilitating watchfulness. The Christian has similar need of vigilance over his own soul. When his love of God grows cold, or his animal propensities are inflamed, he is in danger of spiritual disaster.

Keep thy heart with all diligence, for out of it are the issues of life (Prov. 4:23).

A Plague-Stricken Ship.

Stringent measures are being taken at San Francisco to prevent the outbreak of the bubonic plague in that city. The cause of the precautions is the arrival of a French vessel from Hong Kong, China, flying the yellow flag, which indicates the presence on board of an infectious disease. It was learned that the captain of the vessel and one of the sailors had died of the dreaded bubonic plague on the voyage. The federal officer of the port immediately ordered the crew to be sent to Angel Island, where they were to be quarantined till all danger of attack is past. The ship is being held and fumigated daily, and will not be allowed to come to her wharf, until she is certified to be thoroughly disinfected. It appears that the terrible scourge, which has now killed six victims in Vienna, was raging in Hong Kong when the vessel left. It is very unusual for a vessel on so long a voyage to bring the germs of the fatal disease, but as the second death occurred twenty-five days after leaving port, the San Francisco authorities are wise in taking no risks. It would be well if similar care were exercised to save the country from the contagion of sin, which is as fatal to the soul as the bubonic plague is to the body, and it is more to be dreaded because its effects are eternal.

Seeing ye know these things before, beware lest ye being led away by the error of the wicked fall from your own stedfastness (II. Peter 3:17).

The Sunday School

Trying to Destroy God's Word.

Sunday School Lesson for December 11. Jere. 36 : 20–32. Golden Text, Isa. 40 : 8.

A PRIEST WITH SACRED ROLL.

WHAT is a powerful king to do with a man who tells him unwelcome truths? In the course of the world's history many mighty monarchs and illustrious statesmen and generals have wrestled with this problem. It is very exasperating to have some man, without wealth or station, denouncing his king, exposing his wickedness, and declaring that he is leading the nation to disaster. What can a king do with such a man? He may kill him, or shut him up in prison or—better than either, but more difficult and more humiliating than either—he may change his own ways and take away from the preacher the basis of his accusations. Some kings have taken one course, some another; but the difficulty is always a serious one, however it may be dealt with. Such a problem was that forced on Jehoiakim, king of Judah.

The situation of the king at that time was full of danger. The little kingdom of Judah was menaced by Egypt on the west and by Babylon on the east, and between the two, as between two millstones, was likely to be ground to pieces. Besides this, Jehoiakim was under obligations to both powers. It was the king of Egypt who had put him on the throne, removing his brother to make room for him; and we may be sure he was not allowed to forget the fact. On the other hand, the king of Babylon had conquered him, and was induced to leave him on the throne, only on condition that Jehoiakim pledged fealty to Babylon and promised to pay tribute. So while he owed his throne to Egypt, he owed his continuance on it to Babylon. He was thus under conflicting obligations, and was sure to offend one of the rival powers. He had to learn, as many a man has learned since his time, that an obligation may be lightly incurred, which may prove a galling fetter in after years. Forced to choose between his two masters, Jehoiakim wavered for three years, and then, contrary to the advice of the best elements in the nation, cast in his lot with Egypt against Babylon.

Among the men who opposed the king's course was Jeremiah, one of the ablest and most cultured of the Bible writers. He belonged to the order of priests, and was born at Anathoth, a village near Jerusalem. Early in life, as he tells us, he was called to the prophetic office, and was charged with a message to his nation. He protested that he was too young for such a duty, but he was assured that he had been specially prepared for this work from his birth, and must undertake it. His writings show how he shrank from going on the mission, as well he might. It was a message of denunciation and doom. His subsequent history shows that he was a tender hearted man, reluctant to cause pain to any one. And therefore a man who would suffer as he has uttering the words committed to him as he told those who heard him. He went to Jerusalem and proclaimed in bitter sorrow the woes impending over the beloved city. He had gained the public ear, and was recognized as a prophet, before Jehoiakim came to the throne. His voice therefore had a potent influence when he denounced the king's course.

It was not alone, or chiefly, on grounds of public policy that Jeremiah denounced the king. Like Isaiah, Jeremiah had insisted that the national safety depended, not on alliances with foreign powers, but on fidelity to God. He could point in proof to the deliverance God had wrought for his people in the time of Hezekiah, when the enemy was mysteriously slaughtered in one night at the very gates of Jerusalem. He declared that if the nation would serve God and rely upon him, neither Babylon, Egypt, nor any other power could overcome it. The nation's very existence hung on the protection of God, yet Jehoiakim had deserted him, had restored the idols which Josiah, his father, had cast out, and had given himself over to the unspeakable abominations of heathen worship. With the boldness of one delivering the message of the Most High, Jeremiah denounced the king for his idolatry and all his evil deeds, and declared that he would come to an ignominious end and would be buried with the burial of an ass. It was a dangerous duty to perform, but the prophet did it fully and fearlessly, yet with sincere sorrow. When a man enters God's service, he must lay aside fear of men, and that weak affection which would keep back unpalatable truth. A boy may become more popular with his companions and may escape punishment by a lie, but if he is true to his God he will do his duty at any cost.

We are not told what course the king took to silence the candid preacher. Jeremiah complains that he was "shut up," but it is clear that he was not imprisoned at that time but he may have been restrained from preaching. The king paid no heed to his words. He evidently regarded Jeremiah's theory of divine protection as fanatical. He liked to keep religion and politics apart, as the practical politician always does. He had more confidence in the help of Egypt than in the help of God. There are many people to this day, who in a difficulty or in trouble act in the same way and will appeal to their friends, or to strangers, rather than to "the Friend who sticketh closer than a brother." In a short time a horde of armed men, sent by the king of Babylon, ravaged the country, and then the scared king proclaimed a fast. Jeremiah availed himself of the opportunity. Though for some reason not mentioned, he could not preach himself, he sent his friend Baruch to read a discourse that he had dictated. Its purport we can imagine. It was a repetition of the solemn warnings of impending ruin which Jeremiah had already proclaimed. Baruch read this manuscript to all the people at the gate of the Temple.

A message fraught with such dire warnings impressed the princes in the crowd and they brought it to the attention of the king. He insisted on seeing the manuscript, but would not wait to hear it read. He listened to the beginning, and then, losing patience, he took a knife and cut it in pieces and flung it into the fire. It was not contempt that moved him, but the mad rage of one who would stifle conscience and would heed no warning. So men, now, turn away from those who warn them of the consequence of their sins and reject the counsels of those who would save them in their own despite.

Read three or four leaves. There were no leaves to the roll, but as is suggested in the margin of the Revised Version, the word probably means columns. The ordinary manuscript was a series of columns running from one edge of the parchment to the other at right angles to the length of the roll. The king was foolish not to hear the whole message. When God threatens he adds to the threat a provision of pardon in case of repentance and it may have been so in this case. The story is told of a young man who had almost broken his father's heart by his wickedness, that he went to his father's funeral wondering if the old man had left his property away from him. He was the heir, but he knew that his father feared he would squander it and it might be that it was left to some one else. His anxiety when the lawyer opened the will, was intense. In a few minutes he would know whether he was a rich man or a pauper. He heard the lawyer read that all the property was left to the young man's uncle. Instantly the young man drew a pistol and shot himself. If he had waited to hear the next words, he would have learned that it was left to his uncle in trust for the benefit of the testator's beloved, but improvident son.

I sat on the hearth. The Revised Version renders it more correctly "a fire in the brazier." The ancient houses, having no chimneys, were warmed by fires in iron gratings, which were fitted into depressions in the floors. Thus the means were at hand for the destruction of the scroll, on which the offending words were written. When a man is bent on doing wrong, he generally has not far to look for facilities. When Jonah wanted to run away from his duty and fixed on Tarshish as the place to go to, he doubtless thought it providential that when he reached Joppa he found a ship going there, but he soon discovered that he had misread the indications. A criminal, who was put to death on the scaffold, declared that he should not have committed the murder, if it had been necessary to go even into the next room for a weapon but seeing an axe within his reach when he was angry, he seized it and killed his victim. Ever since he did it, he said he had cursed the man who left it there. As the judge told him, he had more reason to curse himself for having anger in his heart. That was where the mischief began. Jehoiakim hated God's word and the fire being handy, he flung it in.

They were not afraid. That did not prove that there was no cause for fear. Some men are reckless, but they are seldom brave men in the true sense of the word. A clergyman who went on a voyage in a sailing ship was horrified at the profanity of one of the sailors. He spoke to him about it and the man laughed at him. "Are you not afraid," asked the clergyman, "that God should strike you dead when you speak of him in such terms?" "I am not afraid of anybody or anything, but you may be, for I should think you are a timid man," was the reply. But a few days later, the ship was in a terrible storm and then the sailor was seen on his knees praying in a state of terror, while the clergyman, who knew that for him dying was but going home was calm and was comforting others. An electrician would not think a man brave who took hold of a live wire with his bare hands. He would think him ignorant. So the man who defies God does not show his courage, but his ignorance.

"HE CUT IT WITH THE PENKNIFE AND CAST IT INTO THE FIRE."

He cut it with the penknife. Probably took, for the purpose, the knife from the girdle of the secretary, that such officers carried to sharpen the feathers or reeds that were used in old times as pens. He wanted to destroy the manuscript which contained the warning. He would have shown more sense by heeding the warning than by destroying it. If a man hired a house, and when he took possession, he received a letter from a friend telling him that the last occupant died of yellow fever and the house had not been disinfected, what would be thought of the man if he tore up the letter and took no notice? Or if a man were setting out to walk across a certain ground, and some one who lived near and knew the country, sent him a note telling him that there was a quicksand on that land, or an open pit, would he be wise or foolish if he tore up the note and went on heedless? The king was in worse danger when Jeremiah's message was read to him, but he cut it with a penknife and burnt it.

Then took Jeremiah another roll. The king did not get rid of the witness against him by burning it, for another manuscript was promptly prepared. A similar result happened when the first English translation of the New Testament was published by Tyndale in 1525. Tonstal, Bishop of London, employed a merchant, named Packington, to buy up the whole edition. Packington purchased every copy he could find, and the Bishop burned them at St. Paul's Cross. In a short time the Bishop learned that the people all over England were reading the New Testament in English. In anger, he sent for Packington and roundly abused him. "How comest thou this?" he asked. "You promised me that you would buy every one of the books." Packington answered, "Truly, my lord, you did, and I bought them, and you, lordship had them, and Tyndale had the money that you paid, wherewith the pestilent fellow did print another lot of more careful and amended order, and these are the books now being read." Packington proved the truth of his assertion by procuring a copy of the second edition, which the Bishop compared with a copy of the first, which had been reserved from the flames. So the people profited by the Bishop's act, as they had a better book, which Tyndale might not have been able to give them if he had not received the Bishop's money.

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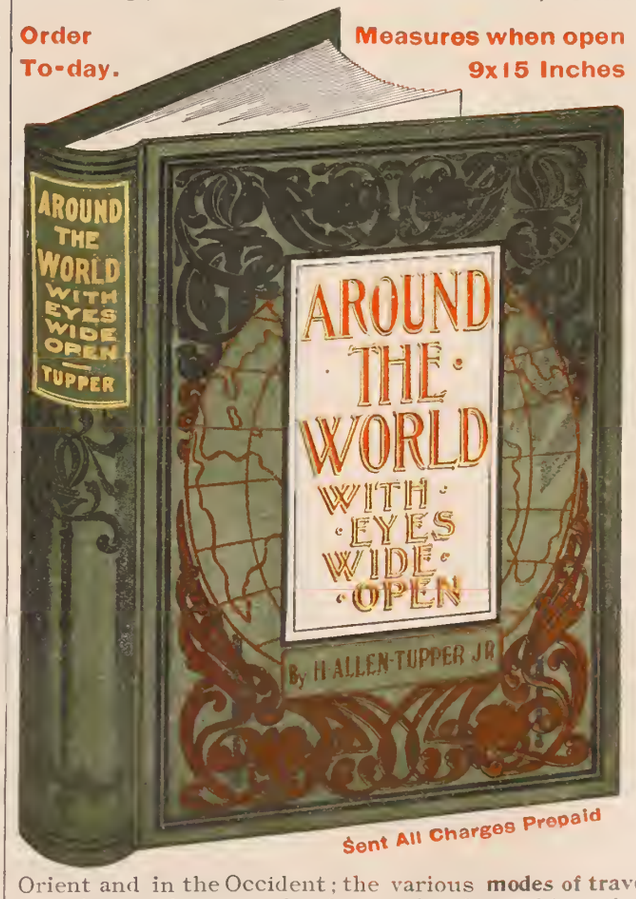

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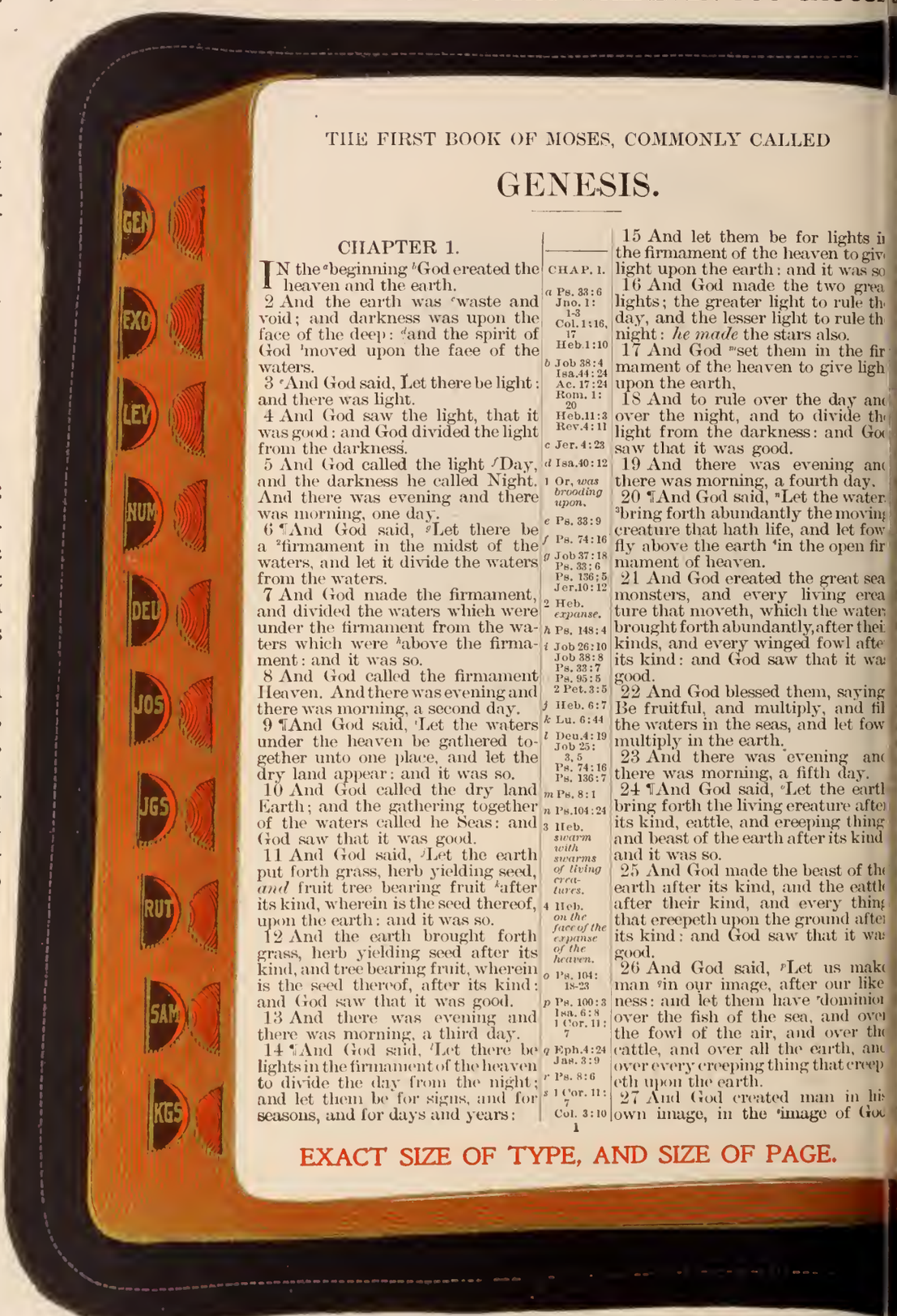

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GENESIS.

CHAPTER 1.

IN the [a]beginning [b]God created the heaven and the earth.
2 And the earth was [c]waste and void; and darkness was upon the face of the deep: [d]and the spirit of God [1]moved upon the face of the waters.
3 [e]And God said, Let there be light: and there was light.
4 And God saw the light, that it was good: and God divided the light from the darkness.
5 And God called the light [f]Day, and the darkness he called Night. And there was evening and there was morning, one day.
6 ¶And God said, [g]Let there be a [2]firmament in the midst of the waters, and let it divide the waters from the waters.
7 And God made the firmament, and divided the waters which were under the firmament from the waters which were [h]above the firmament: and it was so.
8 And God called the firmament Heaven. And there was evening and there was morning, a second day.
9 ¶And God said, [i]Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.
10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.
11 And God said, [j]Let the earth put forth grass, herb yielding seed, *and* fruit tree bearing fruit [k]after its kind, wherein is the seed thereof, upon the earth: and it was so.
12 And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind: and God saw that it was good.
13 And there was evening and there was morning, a third day.
14 ¶And God said, [l]Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years:

CHAP. 1.

a Ps. 33:6 Jno. 1:1-3 Col. 1:16, 17 Heb. 1:10
b Job 38:4 Isa. 44:24 Ac. 17:24 Rom. 1:20 Heb. 11:3 Rev. 4:11
c Jer. 4:23
d Isa. 40:12
1 Or, *was brooding upon.*
e Ps. 33:9
f Ps. 74:16
g Job 37:18 Ps. 33:6 Ps. 136:5 Jer. 10:12
2 Heb. *expanse.*
h Ps. 148:4
i Job 26:10 Job 38:8 Ps. 33:7 Ps. 95:5 2 Pet. 3:5
j Heb. 6:7
k Lu. 6:44
l Deu. 4:19 Job 25:3, 5 Ps. 74:16 Ps. 136:7
m Ps. 8:1
n Ps. 104:24
3 Heb. *swarm with swarms of living creatures.*
4 Heb. *on the face of the expanse of the heaven.*
o Ps. 104:18-23
p Ps. 100:3 Isa. 6:8 1 Cor. 11:7
q Eph. 4:24 Jas. 3:9
r Ps. 8:6
s 1 Cor. 11:7 Col. 3:10

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
16 And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.
17 And God [m]set them in the firmament of the heaven to give light upon the earth,
18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.
19 And there was evening and there was morning, a fourth day.
20 ¶And God said, [n]Let the waters [3]bring forth abundantly the moving creature that hath life, and let fowl fly above the earth [4]in the open firmament of heaven.
21 And God created the great sea monsters, and every living creature that moveth, which the waters brought forth abundantly, after their kinds, and every winged fowl after its kind: and God saw that it was good.
22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.
23 And there was evening and there was morning, a fifth day.
24 ¶And God said, [o]Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind: and it was so.
25 And God made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind: and God saw that it was good.
26 And God said, [p]Let us make man [q]in our image, after our likeness: and let them have [r]dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
27 And God created man in his own image, in the [s]image of God

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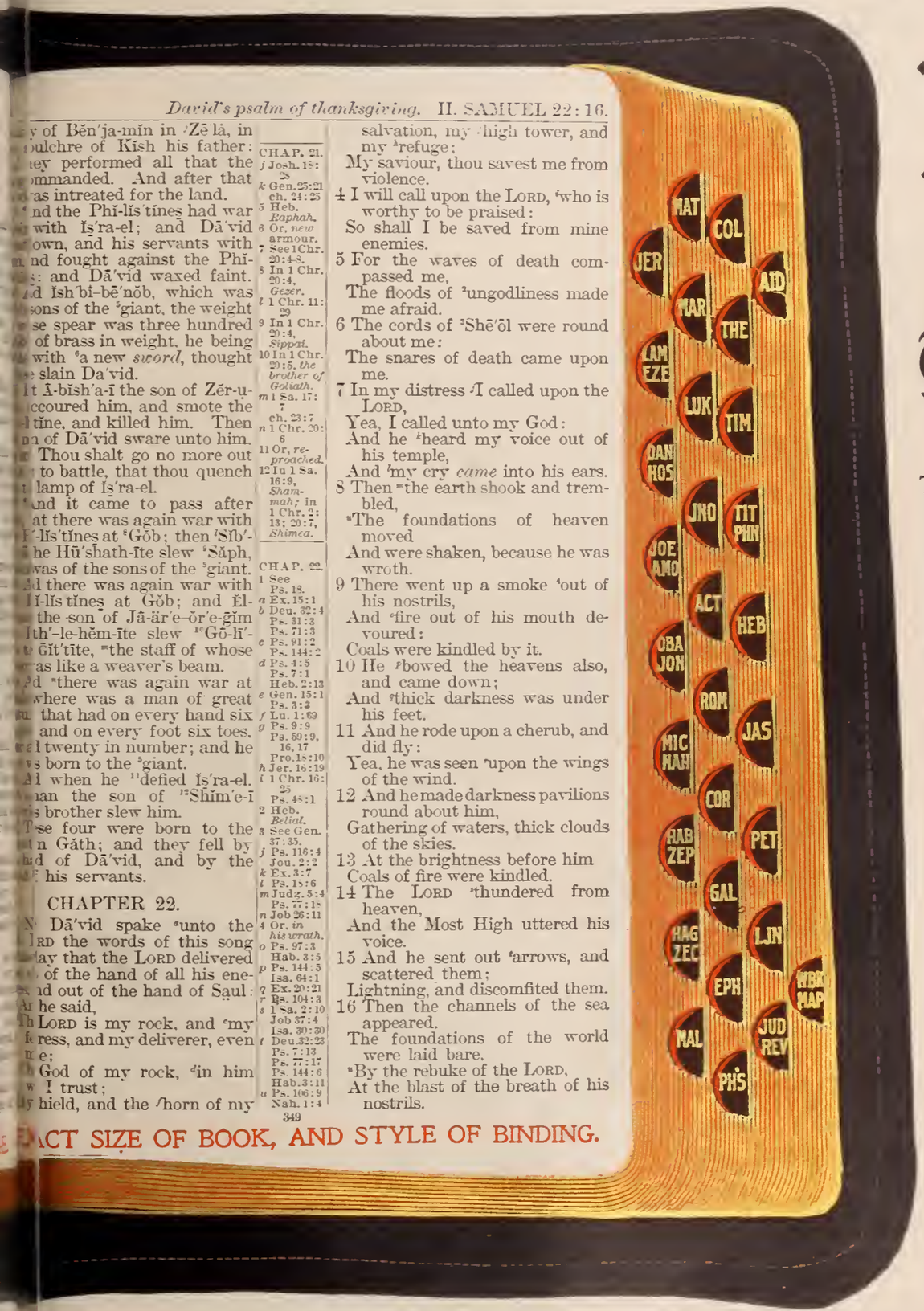

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The good Samaritan. S. LUKE 10. *The good Samaritan.*

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?
26 He said unto him, What is written in the law? how readest thou?
27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.
28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

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"A certain Samaritan . . . saw him."—*Luke* x. 33.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?
30 And Jesus answering, said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.
31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.
32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.
33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,
34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn,

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* * * *

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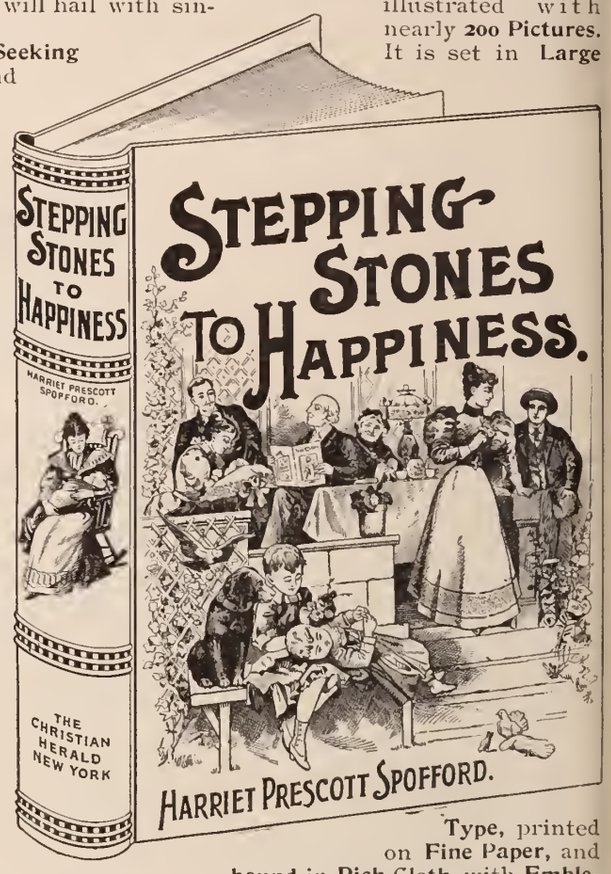

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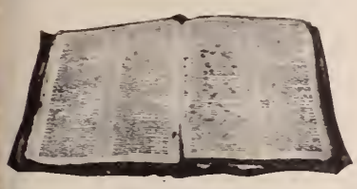
"**Stepping-Stones to Happiness**" is as ornamental as it is useful, and a more **Appropriate,** a more **Acceptable,** and in every sense of the word, a more **Satisfactory Holiday Gift,** will be sought for in vain on the book-shelves and in the book-stores this year. There is great advantage in securing a book like this, which diffuses its beneficent influence throughout the year, and sheds its lustre and radiance upon the hearts and lives of all the members of the family circle—a book that continually pays **a Princely** interest on the investment, by contributing largely to a much more abundant measure of genuine and enduring Happiness.

FIVE THOUSAND WON TO CHRIST.

Evangelist D. L. Moody Records the Glorious Result of the Army and Navy Christian Commission's Work in the Spanish-American War.

FOR years we have been asking the question: How are we to reach young men? The past summer has afforded a practical solution of the problem. April found our nation giving its choicest young men in response to the President's summons for volunteers to free a neighboring land from



MR. MOODY'S BIBLE.

tyranny and oppression. Two forces were in evidence in the camps. The one, demoralizing in character, pandered to all the evil passions and appetites of young men. Canteens were instituted in the camps; gamblers and vile company sought to degrade the soldiers.

Opposed to these degrading influences was the work of the Army and Navy Christian Commission. Its method of work was fourfold: *First*. The preaching of the simple Gospel, by well-known ministers and evangelists. *Second*. The erection of tents, furnished with comfortable seats, where magazines, papers, writing materials, and an abundance of good icewater were furnished for the use of the soldiers. *Third*. The free distribution of Bibles, Testaments, hymn books, and other good reading matter. *Fourth*. The visitation of the sick and wounded in the hospitals.

The work was inaugurated at the beginning of the war by sending Major-General O. O. Howard (retired), and Major D. W. Whittle, both veteran officers of the Civil War; also Rev. A. C. Dixon and H. Burke, to Tampa, Fla. Here Gospel meetings were begun, as our readers know, and were very largely attended by officers and soldiers. From the first the work received the heartiest endorsement of President McKinley, Secretary Alger, and such officers as Generals Miles and Shafter and Colonel Roosevelt. The crowded attendance often exceeded the accommodations of the tents; and, in every way, the soldiers expressed their grateful appreciation of the interest which had been shown by the Commission in their highest welfare.

Special interest was attached to the work of General O. O. Howard at the Tampa camps. It was here that General Howard was converted, while serving as a young lieutenant in the army, before the Civil War. As he related the circumstances of his conversion, and urged his hearers to enlist in the service of the Master, there were many of his old associates who were deeply moved, as well as the many young men whom he addressd.

The Forces in the Field.

The success with which the meetings opened encouraged the Commission to immediately extend their work, and two weeks later similar efforts were put forth in other camps. Rev. R. A. Torrey, of Chicago; Dr. L. W. Munhall, of Germantown; Ferdinand Schiverea, of Long Island; Dr. H. M. Wharton, of Baltimore; Rev. A. J. Smith, of Savannah; Rev. Dr. Tupper, of Montclair, N. J.; Ira D. Sankey, of Brooklyn, and other well known men preached and sang the Gospel in the camps at Jacksonville, Chickamauga, Mobile, and elsewhere. The interest that was awakened in these places was even greater than that at first experienced. Later, the number of workers was increased, until over forty evangelists and singers had been enlisted in the work.

The regular services held by the evangelists were supplemented by the distribution of large quantities of Testaments, colportage books, specially selected with a view to their suitableness for young men, and hymn books. These were greatly appreciated and widely read. The regular chaplains heartily accorded their support, and, in many instances, welcomed the assistance of the agents of the Commission in their work. In many regiments there were no chaplains, and in others their duties were in excess of the strength of any one man. In such cases as these, the services of the Commission were especially welcomed.

But the principal work of the Commission was the presentation of the Gospel. Great care was exercised in securing the services of well-known and experienced preachers. The soldiers, at first carried away by enthusiasm, soon became wearied by the monotony of camp life, and found plenty of time for meditation. Soon the presence of fever in the camps brought to their attention the graver side of war; and as their companions were taken to hospitals, or carried to soldiers' graves, many of them, who had been thoughtless and careless before, for the first time in their lives became seriously inclined. Or, as was the case in many instances, bad news from the home circle, the sickness of a parent, or the death of a wife or child, whom they should never see again, prepared their hearts for the message of that One who came "to heal the broken-hearted . . . and to set at liberty them that are bruised."

CONVALESCENT SOLDIERS AT CAMP JEWETT (OUR CHILDREN'S HOME AT MONT-LAWN).

For weeks past, through the courtesy of Major Jewett, the owner of the property, Mont-Lawn has sheltered numbers of invalid soldiers, the average being from thirty to forty. Many have returned to their regiments or gone home, fully restored. The Women's National War Relief Association, of which Miss Helen Gould is an active member, has the work in charge. THE CHRISTIAN HERALD having placed its home equipment at the disposal of the organization for that purpose.

I do not believe in measuring the work of God by man's arithmetic. Mere numbers often exaggerate a work, or more often appear to belittle it. But in these cases in the army there is good reason to believe that the work has been real and deep. With a view to aiding the chaplains in following up the evangelistic work of the Commission, those professing conversion were asked to sign this card:

> I hereby declare my acceptance of the Lord Jesus Christ as my personal Saviour and my purpose, by God's help, to live a Christian life.
>
> Name . . . . . .
> Co. and Regt . . . . . .
> Home Address . . . . . .

Five Hundred Saved in a Day.

In some services, men would rise for prayers by the score, thereby expressing a desire to become Christians. On several occasions, over 100 soldiers took this stand. On a certain Sunday at Chickamauga, in the services held that day, over *500 young men professed conversion.*

A special phase of the work of the Commission has been the visiting of the sick in the hospitals. In many instances, regiments would be moved from camps where many of the men were detained in hospitals. In such cases the men were left without a chaplain, and the agents of the Commission often reported their most encouraging work in the wards of division hospitals.

Still Larger Fields Now Open.

With the cessation of actual warfare, the Commission has extended its work to the troops stationed in garrison duty at Porto Rico, Cuba and the Philippines. Mr. Ferdinand Schiverea is about to go to Cuba to carry on Gospel meetings among American soldiers stationed there, and Mr. F. B. Smith is continuing the work in the camps in the United States. As funds are received to still further prosecute the work, we hope to send efficient workers to the Philippines and Porto Rico. What has been accomplished thus far has been most gratifying; but the coming winter months in our army camps, both at home and abroad, offer the greatest opportunity of reaching young men that this generation has ever seen.

And what of those who have become Christians during the scenes and surroundings of camp life? On returning to their homes and old familiar surroundings, will they not return to their old lives? This is a question which must be answered by the Church. It is certainly a fact that many useful and efficient members of the Church today are the fruits of a similar effort during the war of '61–64. It is estimated that **over 5,000 young men in the army have become Christians** or been reclaimed from a backslidden condition. Think what this army of young converts will mean to our nation, if our churches will follow them up and enlist their services in church work. Has this work paid? To carry on this work, sending over forty evangelists to the camps and meeting their expenses, distributing 80,000 colportage books, large quantities of Testaments and 60,000 hymn books, the Evangelistic Department of the Commission has already expended over $20,000. This sum has been contributed by the Christian public. Have the results seemed to warrant this outlay? I am told that the cost of discharging one of the great guns upon our war vessels amounts to several hundred dollars. Surely, if the United States can afford to expend the millions of dollars in the destruction of lives, the Church of Christ should be able to expend more than $20,000 in seeking to save the eternal souls of many of our most promising young men by leading them to Christ. And now that such an effectual way has been afforded for reaching the young men of our land, may the Church of Christ follow up the work by caring for them and using them to reach the hundreds of thousands of other young men of our cities!

E. Northfield, Mass. D. L. MOODY.

The Bible that Saved a Life.

It Stopped a Mauser Bullet at the Battle of El Caney, Cuba.

FROM one of our readers (Mr. Louis H. Deitz, 714 Seventh street, S. W., Washington, D. C.), THE CHRISTIAN HERALD lately received a letter, accompanied by a very remarkable package. On opening the package it was found to contain a small Bible, which was partially perforated by a conical rifle ball. This strangely mutilated Bible was picked up on the battle-field of El Caney, near Santiago, in Cuba, where it had doubtless fallen from the pocket of some American soldier. As will be remembered, our "Boys in Blue" had a hard experience at El Caney, and many of them fell before the long-range Mauser rifles of the Spaniards, who used smokeless powder, preventing the location of their marksmen being discovered by our men. This particular Bible, which is shown in the photograph on this page, was doubtless carried in the pocket of some soldier's military coat or tunic, who, while kneeling or slowly advancing, was struck by the unseen foe. The angle at which the bullet penetrated the book proves that the man must have been in a recumbent position, and probably watching the enemy from the trenches. Its presence in the pocket of his tunic saved his life, for the ball would otherwise have entered his body. Mr. Deitz writes us that the Bible was found on the battle-field by his son, Joseph W. Deitz, a private of Co. N, 1st D.C.Vol. The son, knowing how his father loved the Word of God, brought the little Bible, shattered as it was, home to him as a relic of the battle, when he returned from Cuba. Mr. Deitz in his letter states that among the soldiers it is said that "a bullet does not kill the man who carries the Word of God with him."

THE BULLET-PIERCED BIBLE.

It is interesting to know that the ball penetrated the first part of the Bible and stopped in the book of Job, the shining point of the bullet resting harmlessly against the seventh and eighth verses of the thirty-fifth chapter, which read: "If thou be righteous, what gavest thou him? or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man."

It would almost seem as though some Divine lesson were to be gathered from this verse, for it certainly intimates that he who puts his trust in the Lord, and lives aright, need fear no foe. This has been true from the beginning and is equally true today. God is the shield and buckler of those that trust Him. Gen. 15:1; Psa. 33:20; 84:11; 144:2; Prov. 30:5; Eph. 6:16.

Who was the soldier who carried this little Bible and lost it on the battle-field, after it had shielded him from death? It may be that the soldier who carried it is gone with the "silent majority," but if he be alive, and this should reach his eye, he will know what became of the precious little Book that saved his life at El Caney.

"A BEAUTIFUL POSSIBILITY."

A New and Charming Serial Story, Written Exclusively for "The Christian Herald,"

BY EDITH FERGUSON BLACK.

CHAPTER I.

Hildreth's Sacred Trust.

IN one of the fairest of the West Indian Islands a simple but elegant villa lifted its gabled roofs amidst a bewildering wealth of tropical beauty. Brilliant birds flitted among the foliage, gold and silver fishes darted to and fro in the large stone basin of a fountain which threw its glittering spray over the lawn in front of the house, and on the vine-shaded veranda hammocks hung temptingly, and low wicker chairs invited to repose.

Behind the jalousies of the library, the owner of the villa sat at a desk busily writing. He was a slight, delicate-looking man, with an expression of careless good humor upon his face, and an easy air of assurance according with the interior of the room, which bespoke a cultured taste and the ability to gratify it. Books were everywhere; rare bits of china, curios, and delicately-tinted shells lay in picturesque confusion upon tables and wall-brackets of native woods. Soft silken draperies fell from the windows and partially screened from view a large alcove, where microscopes of different sizes stood upon cabinets, whose shelves were filled with a miscellaneous collection of rare plants, and beautiful insects, specimens from the agate forests of Arizona, petrified remains from the "Bad Lands" of Dakota, feathery fronded seaweed, skeletons of birds and strange wild creatures, and all the countless curiosities in which naturalists delight.

Lenox Hildreth, forced to flee when a young man from the rigors of the New England climate, by reason of an inherited tendency to pulmonary disease, had chosen Barbadoes as his adopted country, and had never since revisited the land of his birth. From the first, fortune had smiled upon him, and when, some time after his marriage with the daughter of a wealthy planter, she had come into possession of all her father's estates, he had built the house which for fifteen years he had called home. When Evadne, their only daughter, was a little maiden of six, his wife had died, and for nine years father and child had been all the world to each other.

He finished writing at last with a sigh of relief, and, folding the letter, together with one addressed to Evadne, he enclosed both in a large envelope, which he sealed and directed to Judge Hildreth, Marlborough, Mass. Then he leaned back in his chair, and clasping his hands behind his head, looked fixedly at the picture of his fair young wife, which hung above his desk.

"A bad job well done, Louise, or a good one. Our little lass isn't very well adapted to making her way among strangers; and the Bohemianism of this life is a poor preparation for the heavy respectability of a New England existence. Lawrence is a good fellow, but that wife of his always put me in mind of iced soda water, sparkling and cold." He sighed heavily. "Poor little Vad! It is a dreary outlook, but it seems my one resource. Lawrence is the only relative I have in the world.

"After all I may be fighting windmills, and years hence may laugh at this morning's work as an example of the folly of yielding to unnecessary alarm. Danvers warns me that the end may be near, but perhaps he is getting childish. All physicians get to be old fogies, I fancy—a natural sequence to a life spent in hunting down germs, I suppose. They grow to imagine them where none exist."

"Evadne," he exclaimed impetuously, as a slight girlish figure came towards him, "never say a single word that you do not mean, nor express a sensation that you have not felt. It is the people who neglect this rule who play havoc with themselves and the world."

"Why, dearest, you frighten me!" and the girl slipped her hand through his arm with her father's low sweet laugh. "I never saw you look so solemn before."

"Hypocrisy, Vad, is the meanest thing on earth! The pious people at the church yonder call me an unbeliever, but they've got themselves to thank for it. I may be a good-for-nothing, but at least I will not preach what I do not practise."

"You are as good as gold, dearest. I won't have you say such horrid things! And you don't need to preach anything. I am sure no one in all the world could be happier than we."

Her father put his hand under her chin and lifting her face toward his, looked long and earnestly at the pure brow, about which the brown hair clustered in natural curls, the clear-cut nose, the laughing lips parted over a row of pearls, and the wonderful deep grey eyes.

"Are you happy, little one?" he asked wistfully. "Are you sure about that?"

"Happy!" The girl echoed the word with an incredulous smile. "Why, dearest; what has come to you? You never needed to ask me such a question before! Don't you know there is n't a girl in Barbadoes who has been so thoroughly spoilt, and has found the spoiling so sweet?

He smiled and laid his finger caressingly on the dimpled chin.

"Dear little bird!" he said tenderly, "but when this dimple captivates the heart of some one, Vad, you will fly away and leave the poor father in the empty nest."

"You know better!" she exclaimed passionately. "You know I wouldn't leave you for all the 'some ones' in the world."

Her father caught her close.

"Poor little lass!" he said with a sigh. The girl lifted her head and looked at him anxiously.

"Dearest, what is the matter? I am sure you are not well! You have been sitting too long at that tiresome writing."

"Yes, that is it, darling," he said with a sudden change of tone. "Writing always does give me the blues. I think the man who invented the art should have been put in a pillory for the rest of his natural life. Blow your whistle for Sam to bring the horses, and we will go for a ride along the beach."

Evadne lifted the golden whistle, which hung from her girdle, and blew the call, which the well trained servant understood.

"Fi, dearest," she said, "if there were no writing, there would be no books, and what would become of our beautiful evenings then? But I am glad you do not have to write much, since it tires you so. What has it all been about, dear? Am I never to know?"

"Some day, perhaps, little Vad."

CHAPTER II.

A Solemn Injunction.

A month full of happy days had flown by when Evadne and her father returned one morning from a long tramp in search of specimens. A delightful afternoon had followed, he in a hammock, she on a low seat beside him, arranging, classifying and preparing their morning's spoil for the microscope. Suddenly she turned towards him with a troubled face.

"Dearest, how pale you look! Are you very tired?"

"It is only the heat," he answered lightly. "We had a pretty stiff walk this morning, you know."

"And I carried you on and on!" she cried reproachfully. "I was so anxious to find this particular crab. Isn't he a pretty fellow?" and she lifted the box that her father might watch the tiny creature's play. "I shall go at once and make you an orange sherbet."

He lay very still after she had left him, looking dreamily through the vines at the silver spray of the fountain. The air had grown oppressively sultry. No breath of wind stirred the heavily drooping leaves—no sound except the rhythmic splash of the fountain and the soft lapping of the waves upon the beach. He closed his eyes while their ceaseless monotone seemed to beat upon his brain:

"Forever! Forever! Forever!"

A spasm of pain crossed his face as Evadne's voice woke the echoes with a merry song. "Poor little lass!" he murmured. Then he smiled as she came towards him, quaffed off the beverage she had prepared with loving skill, and called her the best cook in all the Indies.

"Has it refreshed you, dearest?" she asked anxiously.

"Immensely! Now you shall read me some of Lalla Rookh, and after dinner I will set about making a Mecca for your crab."

Evadne stroked the dainty claws.

"Poor little chap! So you are a pilgrim like the rest of us. I wish we did not have to go on and on, dearest!," she exclaimed passionately. "Why cannot we stand still and enjoy?"

"It would grow monotonous, little Vad. Progress is the law of all being, and seventy years of life are generally enough for the majority. You would not like to live to be an old lady of 250? Think how tired you would be!"

She laid her cheek against his upon the pillow.

"I should never grow tired—with you!"

The evening drew on hot and breathless. Low growls of distant thunder were heard at intervals and in the eastern sky the lightning played.

Evadne watched it, sitting on the top step of the veranda, her white muslin dress in happy contrast with the deep green of the vines which clustered thickly about the pillar against which she leaned. On the step below her a young man sat. He, too, was clad in white, and the rich crimson of the silken scarf which he wore about his waist enhanced his Spanish beauty. A zither lay across his knee which his hands wandered over skilfully as he made the air tremble with dreamy music. Mr. Hildreth paced slowly up and down the veranda behind them.

"What is the news from the great world, Geoff?" he asked. "I saw a troopship signalled this morning. Have you been on board yet?"

"No, sir; I have been looking over the plantation with my father all day and only got home in time for dinner. But the ship only brought a small detachment, I believe. She will carry away a larger one—the garrison here is to be reduced."

"Yes, it is a mistake, I think. Will Drewson have to go? He has been on this station longer than any of the others."

"Yes, his company has marching orders for Malta. He told me last night he was coming to take his leave of you this week."

"Our nice Captain Drewson going away!" Evadne exclaimed aghast. "Why, he is one of our oldest friends!"

"The law of progression, Vad darling."

"How I hate it!" she cried, while her lips trembled. "Why can't we just live on in the old happy way? You will be going next, Geoff, and the Hamiltons, and the Van de Vorts. Does nothing last?"

Her voice hushed itself into silence and again Lenox Hildreth heard the soft waves singing, "Forever—Forever—Forever."

"Oh, yes, Evadne," Geoffrey said with a laugh. "We are very lasting. It is only the unfortunate people under military rule who prove unreliable. Let me sing you my latest song to cheer your spirits. I only learnt it last week."

He struck a few chords and was beginning his song when a groan from Mr. Hildreth startled him. Evadne passed him like a flash of light and flew to her father's side. He was leaning heavily against a pillar with his handkerchief—already showing crimson stains—pressed tightly against his lips.

EVADNE PASSED HIM LIKE A FLASH, AND FLEW TO HER FATHER'S SIDE.

They laid him gently down and summoned help; after that all was like a horrible dream to Evadne. She was dimly conscious that friends came with ready offers of assistance and that Barbadoes' best physicians were unremitting in their efforts to stop the hemorrhage, while she stood, like a statue, beside her father's bed. She was absolutely still. When at last the hemorrhage was checked, the exhaustion was terrible. Evadne longed to throw herself beside him and pillow the dear head upon her bosom, but Dr. Danvers had whispered:

"A sudden sound may start the hemorrhage—the slightest shock is sure to."

The day passed and another night drew on. One of the physicians was constantly in attendance, for the hemorrhage returned at intervals. Just as the rose-tinted dawn looked shyly through the windows her father spoke, and Evadne bent her head to catch the faint tones of the voice which sounded so far away.

"Vad, darling, I have made an awful mistake. I thought everything a sham—I know better now—Make it the business of your life, little Vad, to find—Jesus Christ."

Again the red stream stained his lips and Dr. Danvers came swiftly forward, but Lenox Hildreth was forever beyond all need of human care.

(To be Continued.)

THE FAMILY AND HOME CIRCLE

IN THE GIRL-QUEEN'S REALM.

The Home-Lovers—In a Palace Window—Farmers, Fishermen and Skaters.

WHEN little Wilhelmina, now Queen of Holland, was a chubby-faced child, strewing rattles and quaint Dutch dolls through the gloomy palace at Amsterdam, she was the special pet of William III. She often

IN AMSTERDAM'S BUSY STREETS.

tipped at his heels as he entered the Audience Chamber, into which she ran with the courage of childhood. In his private sitting-room she was his favorite companion, and her delight was to perch on one of the windows, overlooking Amsterdam's busiest square, and wave her hand to her future subjects, who fell into the habit of watching that window for the sweet face, which they always loyally saluted.

Later, when she was a somewhat larger girl, they heard that she was spending much time on the little farm at Soestdijk, becoming wise in agricultural matters, expert in gardening and dairy work, and that she had a little kitchen in which she cooked Dutch dishes for her ladies-in-waiting to eat; and the Hollanders were delighted, for she promised to be a little queen after their own hearts. They felt that her education would be incomplete unless besides polite literature and political lore she acquired a personal knowledge of housewifery, that art so dear to Dutch maids and matrons, and which plays such a prominent part in the national life of that country. "Home" means much to the Hollander, as it does to the English and to ourselves. Housewifery, whether her home be a modern dwelling in Rotterdam, Amsterdam or the Hague, or an humble cottage on the dunes, is the Dutchwoman's delight. Her floors and windows shine, her linen glistens, her milk, butter and cheese are world-famed. Frisian butter is eagerly sought for by London housekeepers, and everyone knows the excellence of the cheeses from the dairies of Edam and Alkmaar. Holland has been called the "Paradise of Cows;" everywhere one sees sleek black-and-white cattle standing knee-deep in rich herbage. On the thresholds of the tidy houses with their blue and yellow blinds one can see thrifty wives polishing great copper milk jugs. It is even said that the Holland wives are so cleanly that they scrub the very cobblestones of the street. The same intense love of order and neatness is carried into the care of their flower and fruit gardens, which are models of their kind.

One of the great events of the year at Amsterdam is the arrival of the herrings, and a premium is awarded to the first boat landing a load. The close-caulked fishing smacks that crowd the docks are an interesting study, and the sturdy, fishermen of the Zuyder Zee have thrilling tales to tell of the perils of the sea. In these islands a man is considered able to marry when he can catch enough fish to support a wife. In the neighborhood of Zaandam wealth is reckoned according to the number of windmills possessed and a maiden's dowry is paid in windmills. In Friesland, all other things being equal, the swiftest and most graceful of the skaters wins the village belle.

Skating is the national sport and there are few who can glide along the icy surface more swiftly or prettily than the young Queen herself. In fact Wilhelmina may be said to possess a variety of accomplishments: She speaks French, German, English and her own mother tongue; she paints, plays, sings, sketches, cooks like a skilled matron, makes her own gowns and is her own hair-dresser. She is very fond of out door life, this gentle young Queen, and rides a horse or tricycle, and rows and swims like a true athlete. Her garden, tended by her own hands, is the picture of neatness, and her dogs and ponies know her step, and greet her with every sign of gladness. She is courageous and self-reliant and her education has been broad and liberal, as became the prospective monarch of nearly 40,000,000 subjects, including 5,000,000 Hollanders, for it is to be remembered that she is ruler of Java and other East India colonies with 20,000,000 souls.

Holland has sometimes shown its love for Wilhelmina in an amusing fashion. At a great national festival, some years ago, everybody laughed to find how much cake-baking and fritter-frying was going on, and that nearly every booth had made extensive provisions for childish appetite and entertainment. Never, at any national festival, before or since, had young Holland such a delectable time! The Dutch always showed much pleasure at the royal child's democratic ways, at her fondness for playing with street children, for stopping to chat with women who sit in the sun, knitting lace or selling shrimps and sea-weed.

It is said that Wilhelmina is to marry Prince William of Weid, and that it is a love match. The world will wish her a happy reign in the realm of her husband's heart and home.

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Be strong and do your best,
With honest heart and childlike faith
That God will do the rest.

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Doing Good for His Sake.

"How shall I teach my child to do right for right's sake?" ask many parents, who realize that right done from any other motive is mere eye-service. Before a child is able to appreciate the arguments of reason, he can be led almost any way by the influence of love and example. "For my child's sake," is the only parental motto, says Patterson Du Bois, that will bring the child to adopt, "For my parents' sake" as his motto. The surest way to have a parent first in the eyes of the child, is for the child to be first in the eyes of the parent. Any complicated issue with the child will easily be simplified, regarding it from this point of view. The parent and the child are to meet at this point in a joint effort on the part of both to do God's right, and not on the part of either for mere supremacy or mastery. As soon as he can understand anything, teach your child that the greatest good you can desire for him, is that he shall do right. To ask your child to do the right thing, because you will give him this or that, is putting the lower motive in the place of the higher, and what he does then is not being done at all because it is right, but because you will give him something. He should feel that you will give him all that he needs, or that will make him happy any way; and that of all the good things you can give him, the most excellent is the teaching him to be good for goodness' sake.

FISH-WIVES AND THEIR "CREELS."

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THE FATHER'S GIFTS.

I SIT within my room, and joy to find
That thou, who always lov'st, art with me here,
That I am never left by thee behind,
But by thyself thou keep'st me ever near:
The fire burns brighter when with thee I look,
And seems a kinder servant sent to me;
With gladder heart I read thy Holy Book,
Because thou art the eyes with which I see;
This aged chair, that table, watch and door
Around in ready service ever wait;
Nor can I ask of thee a menial more,
To fill the measure of my large estate,
For thou thyself, with all a Father's care,
Where'er I turn art with me ever there.

***

Sisterly Helpfulness.

This is the time of the year for fireside fun. The season for roasting apples and chestnuts, popping corn, telling stories—with everybody sitting on the rug in front of the blazing fire—is at hand. Once upon a time, there was a young girl, who did lots of missionary work, while sitting in a company of hilarious youngsters, before ruddy, crackling hickory logs. Such stories as "Sissy" could tell! Always ready "to help a fellow get his lessons," to give an opinion, and perhaps a helping stitch or two on the latest costume for dolly. When mother was sick once, and it was feared mother would not get well any more, it was Sissy who went around and heard all the prayers and tucked everybody in bed.

When the boys were grown and away from home, they testified to the fact that the memory of Sissy's kind counsels, of her sweet, loving ways, kept them many a time out of harm. And, at last, when they were husbands and fathers, their wives and children were happier and better just because of the lasting influence of the dear old days, when Sissy made fire side fun so delightful and instructive

A JAVANESE SUBJECT.—THE HERRING FLEET ON A GALA DAY.

THE LIGHTHOUSE.... ....OF THE SLUMS.

A Typical Gospel Service in the Old Bowery Mission Graphically Described—Redeemed Men Testifying for Christ—Hundreds of Hands Uplifted for Special Prayer and for Forgiveness.

A FEW weeks ago, the nineteenth anniversary of the Bowery Mission was celebrated by a large and enthusiastic gathering in the beautiful hall of the Mission. This historic thoroughfare begins at Chatham Square and extends considerably over a mile uptown to Cooper Union, from which run Third and Fourth avenues. Lines of street cars go its entire length, and two lines of elevated railroad continuously thunder up and down the great, wide highway.

Every drunkard and every criminal, who comes to New York City, usually finds the way to the Bowery. Down at 55 Bowery is the Mission. As soon as the doors are opened, a great crowd, which has been moving to and fro along the sidewalk from morning until far past midnight, begins to come into this meeting in the heart of the slums of Greater New York.

On these benches, with that ragged, unkempt throng, sits a man, a graduate from college, once handsome and bright, but now covered with rags and vermin, and his face broken out with disease. Yet there is something about his air that shows that he has been tenderly reared, and to-day some loved mother may be wondering where her boy is. How glad she would be to know that he is in the Bowery Mission, where kind eyes are watching, and warm hearts are trying to bring him to Christ!

There is a man farther along in crime and sin. He has come in half drunk to take a quiet sleep, but he is awakened by the singing, and is apparently interested. Each one of these men has a personal history. All over this land homes are represented here—vacant homes, sorrowing homes. How many thousands of prayers are covered by these precious moth-eaten boys coming into the Bowery Mission!

Who is that gentleman on the platform—that kindly looking man who takes hold as though he knows just what he is doing, and understands exactly the character of the people before him? He is John H. Wyburn, the Superintendent. He, too, has a history, and it is one of the most wonderful written laws of rescue work that has been conducted since it must have sprung from it. It is one of the glorious principles of salvation that God can turn even the knowledge that has been acquired in the devil's service to account in saving souls after the man himself has been redeemed. Mr. Wyburn has drunk deep of the bitter cup. He came into old Water Street Mission, ten years ago, a homeless, dying drunkard. There he learned that Jesus Christ could save the drunkard, and he gave Him his heart. From that moment, he has been bending every energy to save the lost. He takes up a hymn book and announces a hymn. The boys all find the place, and the organ peals forth its melody, and every one joins in. How they sing! They roll out the glorious rescue songs on the Bowery. The passer-by stops to listen. The poor, frail girl, as she strolls along, casting furtive glances from right to left—she stops and listens to the song:

> There is a fountain filled with blood
> Drawn from Immanuel's veins.

What is this memory it must bring to her? She wipes away a tear from her eye, and then, as if ashamed of her emotion, hurries on, and is lost in the throng. After a few hymns are sung, the leader says: "Now, we are going to unite in prayer. Let every head be reverently bowed, and you who know Jesus, oh! pray to-night that the Holy Spirit may overtake some dear hearts in this room, and bring them to repentance." A few minutes are spent, and three or four lift up their hearts—converts of the Mission, for here in the Bowery the workers are the converts, picked up from the street. They know just how to feel for those who are near them. One after another lifts up his heart to God in simple, earnest petition.

Then the Superintendent takes up the Book of books, opens it, and reads the Scripture lesson for the evening. This occupies fifteen to twenty minutes, with what remarks he may make on the lesson. Another hymn is hung, and then he says: "Now, brethren, we are going to spend a while in testifying for Jesus. Let those who can witness for God stand up and tell what they know about Jesus." Meanwhile, a lady dressed in black has come in. She has a kindly face, which everybody knows, and everybody bows to her and smiles as she passes up the aisle. She, too, has a loving nod for every one she sees, and she seats herself on the platform beside the leader. This is Mrs. Sarah J. Bird, commonly and lovingly called "the Mother of the Bowery." Ah, what loving arms and what a big heart she must have to be such a mother, and to take in that great, motherless crowd! One after another arises, and the first man says with faltering lips:

"I came in here dying from drink. A year and six months and two nights ago, I came into this place, drunk, and literally dying. I walked the streets for many nights; been shoved backwards and forwards by the police; nothing to eat; clothing sold for whiskey—oh, what a condition I was in! I really came in here to get a rest. I saw a warm welcome and vacant seats, and I came in thinking I would sit down, and, for a time, at least, I would have rest. The singing attracted my attention, and brethren, Jesus must have got hold of my heart. The testimonies interested me and gave me hope that I, too, could be saved, and I knelt down when the invitation was given, and in the best way I knew how, gave God my heart. I have not wanted to drink from that day to this. I have got work now. I am not a homeless man now. I love people, and they love me. But, best of all, I love Jesus, and the appetite has been removed that cursed my life so many years, and I do not want rum now."

Another man says: "Twenty-four hours ago, I gave my heart to God. Pray for me."

And so the testimonies go on. We could fill columns and columns with the testimonies of one night's service.

Then Mrs. Bird rises to speak. It is no longer difficult to understand her power over the boys that she waits on so tenderly. She has a work of her own here on Sabbath day that lasts from about ten o'clock to two—a long meeting; and sometimes she is the only woman in the house. At noon she gives them a good, substantial lunch, sandwiches and coffee, and by that means many a poor fellow has learned to love the Saviour who otherwise could never have been reached.

Then the Superintendent rises and all the house becomes still.

"Men, listen to me," he says. "We are going to pray now, and I want you, men, to gather around me here, as many as can; as many as feel as though they need Jesus to help them, come up here, and he will save you. You need not be afraid to come. It is the greatest step you ever took, and Jesus will hear your prayer. I was a drunkard—he heard my prayer. Jesus met me that night, and I have not wanted a drink in over ten years. And he will save you as he saved me. Won't you come? Who will come?"

One after another rises and comes. Then a hymn is sung, such as your father or your mother heard in the old church in the country, and it rings out with glorious inspiration and invitation. One after another comes out into the aisle, and walks up, and kneels down at the precious mercy seat of the Bowery Mission.

Then the scene becomes very affecting. There is one man who, requested to pray, bursts into tears, and says: "Oh, God, have mercy on me, a sinner!" "Amen!" says the loving Superintendent. "God hear that prayer!" Some cannot pray until the prayer is put in their mouths. Others say: "I once knew Jesus, years ago, as a prosperous, happy man, but I have fallen away. Do you think he will save me?" "Yes, he will; ask him." And he, too, is encouraged to cast his all on Jesus then and there. And so it goes on, one after another, until all have prayed.

Then they are asked to take their seats, and the Superintendent kindly sits down, and before the whole audience, asks them a few simple questions about their determination, and tries to encourage them, and quotes a verse or two of Scripture. He then asks them to stand up and tell what they intend to do, and he finally gets them all on their feet, and right there resolutions are made by the help of God which last through eternity.

Reader, this is a scene in the Bowery Mission as faithfully as we can picture it, but if you come to New York, come and see it for yourselves, for no tongue can tell the interest that is felt in saving immortal souls.

S. H. HADLEY.

There are many who write, desiring to have an interest in the prayers and spiritual work of the Bowery Mission, and to contribute to its support. All such communications addressed to the care of this journal will receive prompt attention and contributions will be duly acknowledged in its columns.

"HANDS UP FOR SPECIAL PRAYER" AT THE BOWERY MISSION.
A Familiar Scene at the old Gospel Gathering-Place in New York.

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THE HAPPINESS OF FALLING IN LOVE.

Amelia E. Barr Tells of the "Enchanted Land" and Its Tender Charm and Fascinating Romance—Pure Love an Ennobling Passion.

OF all the ways to happiness that are purely and emphatically personal, falling in love is the most certain and most captivating. It comes with a perfect surprise; it is a sudden charm without warning. Once in a life time, it is safe to say, every mortal has this experience; for Nature—who is no blunderer—gradually introduces the boy and girl into active, adult life by this very door. In the depths of this delicious foolishness, the boyish heart grows to the measure of manhood; bats, and boats, and "fellows" are forever deposed, and some lovely girl reigns in their stead.

To boys this first falling in love is far more of an event than it is to girls; the latter have become familiar with the routine of love-making before they themselves are seriously in love. They have sung about it, they have read Moore and Tennyson. They have very likely been the confidants of their elder sisters or of some advanced schoolmate. Into their dreamy life the coming event has long cast gleams of heightened glory. They are waiting for their lover; they are even inclined to be critical about him; but the first love of a boy is generally a surprise—he is taken unawares and surrenders at discretion.

* * *

THIS IS NOT an event to be deplored, however unpractical it may seem. In an age judging everything by the unconditional and the positive, it is well for youth to have this little bit of glamour; for half the charm of love-making lies in its defiance of all that is reasonable; it asserts the incredible and believes the impossible. There will be plenty in after life to make all sceptical, therefore it is a good talisman to faith in general that in the very outset of it we should believe in such a wonderful thing as first love. Tertullian held some portions of his faith simply "because they were impossible." Falling in love demands from us an equal credulity. It is so real, yet so undefinable that it may well temper with romance, and trust in the hard and practical future. Having felt and known this mystical, marvelous experience, it is not difficult thereafter to believe in great sacrifices and great possibilities simply because to every-day common sense they appear impossible, impracticable. Yes, indeed, falling in love is a happy and ennobling event for any man or woman to begin life with; they will be the better ever afterwards for believing that no one ever loved before them, and that no one who comes after them will ever love as they have loved.

It is said that this extreme passion is not suitable to our state of high civilization, that like King Cophetua it belonged to an age when love really

Ruled the court, the camp, the grove.

And that in this day King Cophetua would act pretty much as the judge did with regard to Maud Muller. Many wise people ask how love can be the be-all and the end-all of life with us, when steam, electricity, railway shares, big bonanzas, cotton, corn, literature, politics, art, dry-goods, and a thousand other interests share our thoughts and affections. And it must be acknowledged that we see the evidence of this change of sentiment wherever we turn. Lovers are now more given to considering how to make matrimony as pleasant as love-making than to writing sonnets to their mistress's beauty. The very devotion of ancient times would now be tedious, its long protestations would weary the most sentimental, and if a lover of 1899 should try one of Amadis' never ending speeches or one of Herrick's exquisitely deferential poems to his lady, she would be very apt to say, "don't be tiresome, darling. Let us go out and hear some music, and eat ice cream."

* * *

IS LOVE then in a state of decay? By no means. Love has merely accommodated itself to the spirit of the age, and this spirit demands that the lives of men and women should be more influenced by marriage than by love-making. Lovers interest us now as possible husbands and wives, and fathers and mothers of the Republic. Lord Lytton points out this fact as forcibly exemplified in our national dramas. Every one feels a love scene to be fatiguing, but a matrimonial difference has the sympathy of the whole audience, and it sheds its pleasantest tears over their reconciliation. For few persons in any audience have ever made or ever will make love as the poets do, but the majority either have had or will have quarrels and reconciliations with their wives or husbands.

* * *

IN OTHER RESPECTS we ignore the inflation of the old love-making. "Our fate," "our destiny," resolves itself into the simplest and most natural events, a chat together on a rainy afternoon, a walk home in the moonlight, pleasant contiguity for a season, and such every day agents decide our love affairs. And yet below all this lies that inexplicable something which places this bit of our lives beyond our wisest thoughts. We can't do as we will, fall in love to order; and our reasoning on the subject ends in the conviction that under certain conditions, beyond our definition, we may all have to say,

Something there is moves me to love, and I
Do know I love, but know not how, nor why.

The motives and influences that go to make up so highly complex an emotion as love are beyond even indication, though the subject has been a tempting one to most philosophical writers. Even Compte descends from the positive and the unconditioned to deify this charmingly erratic principle. Michelet, after forty volumes of history, rested and restored himself by penning a book about love. The pale, religious Pascal, terrified at the vastness of his own questions, comforted himself by an analysis of love. Herbert Spencer has gone *con amore* into the same subject. But love laughs at philosophy and delights in making fools of the wise for its sake. It is easy to construct a theory, but the first touch of a white hand may demolish it; easy to make resolutions, but the first glance of a pair of bright eyes may send them packing. It is easy for men to be philosophers when they are not lovers, but when once they fall in love there is then no difference between the fool and the greatest philosopher.

* * *

NO DOUBT THERE is a method in this madness, and some wise man may yet come to rescue this bit of outlying existence from what seems to be caprice, but as yet no one has brought love within the calculation of chances. It is just as impossible to-day as it was in the days of Jacob to predict who a man or a woman will fall in love with. About things in general we say "like attracts like," but in love it is a fact that it "attracts unlike" also. The scholar marries the foolish beauty, the beauty marries an ugly man and admires him. Poverty intensifies itself by marrying poverty, plenty grows plethoric by marrying wealth. But who can tell how far love is to blame for these and many other strange attractions? Possibly they may be explained by the presumption that a great deal of what passes for love is only reflected self-love. Thus beautiful women are often married as the most decorous way of gratifying male vanity. It is told of the Duc de Guise, that after a long courtship, he prevailed on a celebrated beauty to marry him. The lady observing him very restless, asked what ailed him. "Ah, Madame," answered the lover, "I ought to have been off long ago to communicate my good fortune to all my friends!"

* * *

TO FALL IN LOVE! It is a great happiness, and we should not hurry our sojourn in this enchanted land, for in the atmosphere of love-making many fine feelings blossom that never would have birth under any other conditions. If lovers are really in earnest they gain far more than they lose by a reasonable delay. There is time in it for the reading and writing of love letters, one of the sweetest experiences of life, and thus both tongue and pen grow familiar with affectionate and noble sentiments and expressions.

To fall in love! It is the most remarkable thing in life! We fall in love and the world is made anew. We are amazed to think that we ever worried about bills; that we were ever bored by uncongenial people and duties. Life had been a hot, thirsty desert, and our way through it a rut of hard necessity; and lo! suddenly the palm tuft soars before us, and we hear the plash of falling waters. We had not expected to meet any one, but the moment had come, we met, and from heart to heart a bond of sympathy flew, and we who had been two became one.

* * *

TO FALL IN LOVE! What a happiness to become a partner in the most heavenly emotion we can know on earth! See what love can conquer! Love can prevail over selfishness! It has the victory over pain and weariness! It makes poverty happy; it makes wealth generous! It has in it the glory of the celestial and the hopes of eternity! It does not grow old; those people are to be pitied who think so. Nothing in life is more lovely than the lovers of half a century. What delicacies of feeling are in their hearts! They have a thousand secret ardors, born of their joys and sorrows, and of the beautiful tears of a strong affection. They may not talk about their love, but their pleasure in each other is like the relation of the heavenly bodies which, though silent, lose none of their attractive powers. The sun does not talk to the earth, but it attracts it.

Finally, God is love! We build our faith on that! Our earthly love—if it be pure and true—is the reflection of His divine love. He wills that we love one another: and

God be thanked! the meanest of his creatures
Boasts two soul sides; one to face the world with,
One to show a woman when he loves her.

Amelia E. Barr

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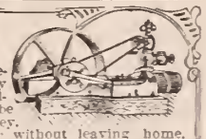

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FRIENDS IN COUNCIL

A Cordial Invitation—About Profanity—Consideration for Old Folks—Neglectful Fiances.

FRIENDS IN COUNCIL is everybody's corner of the paper, and everybody has a perfect right to draw up a chair in front of the fire, join the circle, and speak right out in meeting. The council is largely occupied with the views and problems and puzzles of women, but it is a great mistake to suppose that they monopolize it. Fathers, husbands and brothers are welcome when they have a word to say, and some of the wisest and truest words ever spoken here, come from their lips. All sorts of domestic perplexities, baffling to the individual, are confidently brought to the common attention; and among us, it is hard if we loving friends cannot give one another a lift, cannot help and strengthen one another on the journey of life. That life is a journey, and that its ultimate end is the Father's house is the belief of those who call Jesus Christ their Master and Friend, and of such are the great majority, we trust, of our dear Friends in Council.

* * *

YOUR observation, dear Mrs. C. S. Baker, about the increase of profanity among the young is very just, but I am not sure that the remedy you favor—that of prompt and severe punishment in the home, if the offender is a child; of arrest and fine if he be a man out in society—is the best in the circumstances. A hundred years ago swearing and drinking were both more general than now, the only reservation then made about the former evil custom, by many men, being that no gentleman would use an oath when ladies were present. No true gentleman uses an oath in conversation now, or fills out his language with profane and blasphemous words and phrases, whether or not women are in the company. A gentleman of our period does not swear.

Young ladies can influence the men of their set far more than they imagine. If they show their disapproval of profanity by look and manner, and are slow to pardon any lapse on the part of their friends, purity of speech will become the rule around them. I wish the dear girls of this land knew how strong is their sceptre, how wide its sway, how much they can do for Jesus, by simply showing their loyalty in everyday life, and working ever in His name.

* * *

ABOUT OLD people, dear Madame K., we are too apt to be inconsiderate. It made my heart ache to hear of the poor old grandfather who is so much in the way, who isn't wanted at Samuel's house, because Samuel's daughters are gay girls who must have a good time, and do not want an old gentleman puttering around; who cannot stay at Joseph's where Joseph's wife won't have him; who is made to feel, wherever he goes, that he is an encumbrance and a burden. Poor old man! Yet you tell me that in his day he was very prosperous, that he gave his children a good education, and set them well forward on the road to success, that he once kept his carriage and horses and had his liveried coachman to drive them. You feel that if he had not lost his money, his children would treat him better. Possibly they would. They are behaving most unkindly, and the day may come when even their own children will treat them with similar contempt and contumely.

The Bible says, "Thou shalt rise up before the hoary head," and "Honor thy father and mother."

In my opinion the presence of an aged man or woman in the house is a benediction. The younger people should not leave the old outside of the good times. They should have a share in whatever is going on, and their counsel should be received with respect. "Over the hills to the poorhouse," or "over the streets to an old ladies', or an old men's home," is a burning shame and disgrace, if the sons and daughters of the old people are living and able to care for them. Homes and asylums and public charities are provisions only for those whose kindred are gone to the other land, or who are themselves in deep poverty. The just person looks out for his kith and kin, especially when they are old.

* * *

TO PRAY about temporal affairs, my friend, Laura E. G., is certainly warranted by our Lord, who Himself told us to say "Give us this day our daily bread." I am sorry you have felt any doubt on the subject. In one of Rev. F. B. Meyer's books, he tells a sweet little story about an old man who found himself alone, without a coin in his pocket, in the great city of York, England, where he had a daughter, whom he could not find. The old man went to the beautiful cathedral, York Minster, and just sat there all day, for he said, "surely the best place for me to find my Father's bread, will be in my Father's house." And his faith was justified; so yours will be. I advise you to carry your worries and cares to the foot of the throne. Your Father knoweth your need of food and raiment, of work to do, and of wages paid for it. More, he knoweth before you ask, yet he likes to be asked, and he has said, "Ask and ye shall receive."

* * *

THE MAN, engaged to a young woman, who shows no preference for her society, and neglects her to pay attention to other young ladies, insisting that she should understand him as belonging to her, and resenting her very natural sensitiveness on being left out and treated coldly, is certainly anxious to be freed from his bonds. A young woman who respects herself can have no choice except to return the ring and break the engagement. A negligent lover, Kitty Lorraine, will prove an unkind husband, and you are fortunate in finding him out before it is altogether too late.

Margaret E. Sangster

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OUR PROTEGEES IN INDIA.

phan Children Saved by Our Readers from Starvation are Becoming Christians.

THE wonderful contrast in the two pictures on this page is an object lesson for our readers, whose noble generosity to the people of India, last year, is now bring- forth blessed fruit. They e two photographs, which ve been sent us by Miss sther B. Fowler, the nerican Board's ssionary, at Shola- r. The upper one of two orphan chil- en as they appeared nen she received em into her mission. nost naked, and with dies showing how rfully they had suf- ed from hunger. ne lower picture is of the me two children after they d been under Miss Fowl- s care for a few months. Their smiling es and rounded forms show what a ange had come in their lives.

A letter recently received from Miss owler describes the intelligence and eetness of disposition all her orphans ow, and she asks that her most sincere anks be conveyed to our readers for en- ling her to save these little creatures m death and train them up for Christ. Rev. J. E. Clough, Baptist missionary Ongole, in South India, tells a similar ry. "As a matter of fact," he writes, ere are from five hundred to a thou- nd orphans within the bounds of my ssion field, and I can at present commodate only one hundred in our ools at Ongole." He is trying to build orphanage which would hold five hun- d orphans, and he estimates that he ld support and educate them on the rage at fifteen dollars a year, if such a lding could be erected. His gratitude the readers of this journal for the ney he is receiving is pathetic. Small is the effort compared with the great d, he acknowledges that without such even that would not have been possible. Pundita Ramabai also begs that her nks may be given to the readers of E CHRISTIAN HERALD for their help. r orphans are chiefly young widows o are the victims of the deplorable Hin- custom of child-marriage. Under mabai's care they are accepting Christ, l nearly all the elder ones have already asked for and received Christian baptism. All through India this work is going on. The missionaries in writing to Dr. Klopsch declare that the money sent through THE CHRISTIAN HERALD, by its readers, is doing a work for India that will bring forth fruit through many generations. The orphans whom they received into their stations and are supporting with the money contributed by our readers, are learning to love Christ and are gaining a knowledge of Christianity which they will never forget. Many of them will become teachers of the Christian faith, and all of them as they marry or enter into business life, will carry with them into the villages of India the beneficent influence they acquired in the mission stations. Thus generations yet to come will have reason to bless the compassion of Christians in this land, when they hear the Gospel of Christ from the lips of fathers and mothers who in their childhood received from the American people, not only the bread that perisheth, but the bread of which if a man eat he shall live forever.

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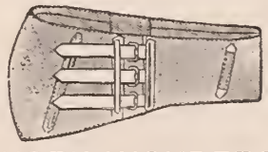

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The Missing Keystone.

. . A NEW bridge had to be built across a deep ravine in the mountains, through which, during winter and wet seasons, a large stream of water rushed. In summer and in dry seasons there was no water in it. After it was contracted for, a very convenient drought set in, much to the delight of the contractor and his men. It took many weeks to build, but at length, at six o'clock one evening, it was all finished except the key-stone. That night the contractor said to his men: "Men, work overtime to-night, and get in the key-stone; we don't know when the storm may come." The men replied: "No, there's not the shadow of a cloud in the sky; to-morrow will be fine," and they flung down their tools, and left. The contractor went home with the burden of a heavy foreboding of disaster lying on his heart. At five o'clock next morning the wind rose, the clouds gathered dark and thick, and before six o'clock a water-spout broke on the mountain-top. The ravine was flooded with water, which washed away the wooden supports of the bridge, and it fell, all for want of a key-stone. Have you put Christ as the key-stone into your life? or are you depending on insufficient supports, which will be washed away when the storm of death assails you?

Not Worth Repairing.

. . IN THE course of one of his addresses, Dr. George F. Pentecost, said: "When I was a boy, there was an old negro woman at a meeting I attended, giving her experience. After she had concluded, an old man stood up and asked: 'Well, has the Lord cleans'd your heart?' 'No,' she answered. 'What! do you mean to say that you are not converted, do you not love the brethren?' 'Yes, I love the brethren.' 'What do you mean, then, by saying that the Lord has not cleansed your heart?' 'Brother Johnstone,' said the negress, 'The Lord and I have been working on the old heart for forty years and more, and we could make 'nothing of it,' so He just threw it away altogether, and gave me a new one.'"

She Found Her Spectacles.

. . THIS bull's eye lantern may be used as an illustration of how persons may have the best of light and fail to use it. See, I have shut it up, and no ray of light comes from it. I am told that, when the Bible Society first started, its agents were very diligent in calling round to see whether householders had Bibles or not. One of them called upon an aged person and said, "Please, madam, have you a Bible?" The excellent lady was astonished, not to say indignant, that persons should dare to come around, insulting respectable Christian people and asking them whether they had a Bible. Of course she had a Bible. She would let the visitor see it with his own eyes, and then he would not think her a heathen any longer. "Mary, go upstairs and fetch the Bible from off the bureau, and let the gentleman see the family Bible which my father left me." The volume was brought down, and laid upon the table; and when it was put on its back, it opened itself naturally at a certain place. "Ah!" said the venerable lady, "well, after all, I think there is a Providence in your coming; for here are my spectacles which I lost years ago, and I could not imagine where they were." If she had not possessed a Bible, she would have thought herself a heathen, but, having a Bible and never reading it, she thought herself an exemplary Christian. Bibles which are never read are like lanterns which are never turned on. How shall we answer for our neglect at the last great day?

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. . ONE of John Wesley's associates, named Samuel Bradburn, was much esteemed as a good preacher and an excellent man. At a time when he was in straitened circumstances, Wesley sent him five one pound notes, with this letter:

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. . A minister went into a house and saw a Bible on the stand, and said: "What a pity that this Bible should be so torn! You do not seem to take much care of it: half the leaves are gone." Said the man: "This was my mother's Bible, and my brother John wanted it, and I wanted it, and we could not agree about the matter, and so we each took a half. My half has been blessed to my soul, and his half has been blessed to his soul." That is the only way that I can think of in which the Word of God may be rightfully cut.

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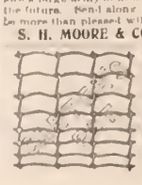

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ow he Taught a Band of College Girls a Lesson in Christian Kindness.

EW people appear to know of any but the philanthropic or evangelical side of Dwight L. Moody's life, and is a pleasure to recall him in some of is play-times in old Northfield, twelve more years ago. We were four girls, ho were spending a fortnight in the arming summer-home of a minister, and e were delighted when, one day, Mr. oody dropped in for his usual morning's at, to hear him say, "Girls, do you want go on a straw-ride up to the mountins, over corduroy roads?" We assented eartily. "Well, then," Mr. Moody conued, "you be ready along about seven is evening, and I'll come down with the team and some of my girls, and I'll ow you what it is to straw-ride over assachusetts' corduroy roads."

Now, the nature of corduroy roads was mething unknown to us, and we little ew for what we were bargaining. As romised, just at sun-set time, Mr. Moody me driving a pair of large, well-fed, aught horses hitched to a hay-wagon, ith four or five girls inside, snugly settled the hay. A very few moments found likewise ensconced, and we promptly arted off at a smart pace with a song, hich was followed by many another of e college order. Miles and miles were iftly traversed, the sun sank and set, e twilight shadows cast a fantastic auty over the landscape, which became oader and more extended at each open- g in the wooded road. Still we sang on rough almost the entire list of college ngs, duly encouraged by our genial host d driver. All at once we felt that sing- g was a great effort of mind and body, d we seemed to be traveling in a terribly certain and bumpy fashion, and when last the singing became feebly weak d forced, Mr. Moody suddenly burst t into hearty laughter and said, "Keep ht on singing; don't let a genuine ountain corduroy road discourage you." at we had to acknowledge our vocal wers defeated, and content ourselves th "Oh, my!" interspersed with loud als of laughter. It seemed as though at road extended for an unending disnce, but in reality it was only two or three les long, and we bore it with a grace rthy of a greater experience. Mr. oody, on his spring perch as driver, rtainly had an advantage over us, who re bumped and tossed about.

Once more on a smooth country road, drew rein, and we gladly rested, duly pressed by the stillness of the mounns and valleys flooded in the mellow ht of an August moon. The silence s broken with onward travel and we re again singing our songs, followed by ny a good story from our host, and a quest to sing the "Suwanee River." All once Mr. Moody broke in with, "Can u see to read by this light? Try if you n, I've brought these hymn-books along r I want you to sing for a poor sick man up in the next farm-house. She's en bed-ridden for six or seven years and ver hears a song or scarcely sees a new e, shut up 'way off here in the mounns. Now I'm going to drive close up side her window, and I want you all to g 'Nearer My God to Thee' for her."

We could not see the face, but knew a ed, wasted form was lying—a sufferer inside the open window, and who could l to fee. the hymn we sang in the solemn llness of the night.? Mr. Moody then de us sing "Jesus, Lover of My Soul," and in spite of all the merriment of ten minutes before, we found ourselves singing in genuine sympathy, now, that grand, old hymn. Mr. Moody then called out a few words of greeting and explanation to the invalid, and a female voice expressed its thanks, and we started onward toward home.

Songs did not come so easily to our lips after that, and for a while each was busy with thoughts, both sad and glad. In the twilight distance we espied something or some one sitting on a rail fence. Coming nearer, we discovered it to be a lonely man perched there like a veritable Rip Van Winkle, or like a wandering minstrel, "a thing of rags and tatters." Mr. Moody greeted him with a pleasant "Good-evening, let me see, who are you?" The man drawled out a like greeting and gave his name, which the writer has long since forgotten. Mr. Moody inquired into his welfare, where did he live, and had he any family or friends. The man said, "My wife is gone, but my two gals keep my home. There they air, sittin' on the door-sill over yonder," and he nodded his head, at the same time pointing with his thumb over his shoulder across the road. There, among the trees, we discerned in the uncertain light a log-hut, and two scantily-clad girls sitting in the doorway.

They had a kindly greeting from Mr. Moody, who asked if they had ever been to school, and learned that they had not, and indeed their crude manner and wild surroundings told as much. All their spare time, they said, was spent in weaving coarse wicker baskets for the market, the pay for which seemed to us too meagre to strive for, and home for them seemed to suggest little but an aimless existence from day to day. With a warm hand-shake from Mr. Moody, we drove on.

The drive homeward was accompanied by a softer, more serious strain of song, for each must have felt we had been led and guided by that great man of God in a lesson of "Do unto others as you would they should do unto you," which is the accompaniment of each of his love-giving days. Eleven o'clock found us again driving through the broad main street of Northfield. I doubt not each one remembers with a wistfulness of pleasure, the corduroy straw-ride with Mr. Moody.

Four or five years after, I learned that Mr. Moody had seen those lonely mountain people again, and had taken the girls into his fatherly heart and care, and given them an education at his Seminary for Girls, in good old Northfield.

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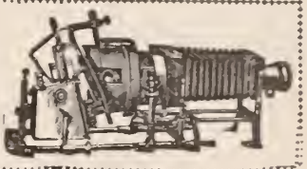

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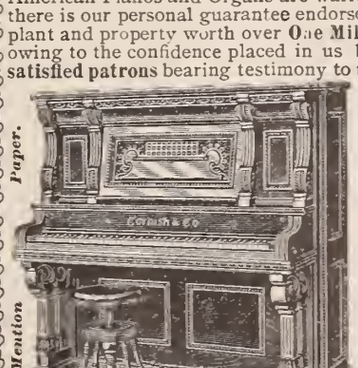

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VOLUME 21.—NUMBER 49.

Rev. T. De Witt Talmage, D.D., Editor.

NEW YORK, DECEMBER 7, 1898.

PRICE FIVE CENTS.

PRESIDENT McKINLEY ATTENDING DIVINE SERVICE AT THE METROPOLITAN M. E. CHURCH, WASHINGTON, D. C. SEE PAGE 953.

OUR MAIL-BAG

QUESTIONS AND ANSWERS

Miss Sarah J., Detroit, Mich. Is it the invariable custom to use a plain gold band as a wedding-ring or has it ever been customary to use any other sort of ring?

Recognized authorities on etiquette say that the wedding-ring never changes. Beyond the question of the width or narrowness of the gold band, there is certainly very little variation from generation to generation. Just now, the wedding ring is much narrower than at any time in recent years.

Minnie F. J., Elm Grove, Ky. What color is the French flag, the Russian flag, the German flag, the Austro-Hungarian flag, the Italian flag, the Netherlands flag?

French flag—Tri-color, blue, white and red, in three perpendicular stripes. Russia has three flags, viz.: 1. Man-of-war flag, white ground, diagonally crossed with blue. 2. Merchant flag, three horizontal stripes of white, blue and red. 3. Russian standard (royal flag), yellow ground, with Russian coat-of-arms (black eagle, with two crowned heads) in centre. The German standard flag has a black Maltese cross extending to each of the four edges of the flag, with royal coat-of-arms in centre, and all on a ground of pale yellow; coat-of-arms is a spread eagle. The German merchant flag has three horizontal bars of black, white and red. Austro-Hungarian standard has three horizontal bars of red, white and red, with shield (on yellow ground and divided into three horizontal bars of red, white and red, and surmounted by a crown), to the left centre. The merchant flag has three horizontal bars, viz., (1) red, (2) white, (3) half red and half green; has two shields, surmounted by crowns, one on the left centre, and one on the right centre. Italian flag has three bars of green, white (centre) and red; on the white (centre) bar is a shield, with white cross in the centre on a red ground, and all framed in blue; this is surmounted by a crown. The merchant flag has three plain, perpendicular bars of green, white (centre) and red. Netherlands flag has three horizontal bars of red, white (centre) and blue. In the centre of the white bar is the royal coat-of-arms—two crowned lions standing on their hind feet, and holding crown-surmounted shield in fore paws. This shield is blue, with lion rampant in relief.

C. C. W., Hope Ark. 1. What crime did Dreyfus commit? 2. Why did President Cleveland in his first administration dismiss Sackville West, the British Minister?

1 It was claimed that he betrayed French military secrets to an unfriendly foreign power. 2. Because he wrote a letter to an Englishman in Canada, which afterward got into print and which contained criticisms of the Administration that were regarded as objectionable and undiplomatic in the last degree.

Constant Reader, Shelbyville, Ind. 1. If a person consecrates one-tenth of his income to the Lord, would it be right to use any of it in supporting needy relatives who have a claim on him? 2. How was it possible for Ananias to be buried (Acts 5: 7), without his wife knowing of it? 3. When Christ prayed that the cup might pass from him (Matt. 26: 39), was he not aware that it had been ordained from the foundation of the world?

1 There is no law compelling you to consecrate a tenth. It is a voluntary act on your part, and, therefore, you are at liberty to use it as your conscience dictates. Your conscience must tell you whether in giving it to your relatives, you are giving it to the Lord. It certainly would not be right to leave your relatives, who, as we understand from your letter, are dependent, to starve. Whether you could do your duty to them and still, by self-denial, be able to devote the tenth to objects about which you have no doubt, is a matter of which you alone can judge. 2. The burial appears to have taken place immediately after death, as was the custom of the country. If Sapphira was in another part of the city, she would not be likely to hear of it. If it had taken place in our day, the coroner would have had something to say before burial, but there was no such officer then. 3. In that hour of agony Christ's human nature appears to have tried to usurp power over his divine nature which knew all things. Knowing that all things were possible to God, he offered the prayer, but with the condition that it should be granted only if it was his Father's will.

Mrs. A. P. Norwood, Bucaramanga, Colombia, South America, writes:

It is refreshing and inspiring reading that THE CHRISTIAN HERALD gives us in the many accounts of homes for children, industrial missions and other institutions for elevating and relieving the poor and depraved. Our hearts are saddened by the thought of the utter lack of any such institutions in these Roman Catholic countries. Hospitals, homes for convalescents, and for delicate, half-starved children are sadly needed here, on account of the great number of very poor. Colombia and Venezuela are countries ruined by repeated revolutions, and the poverty and distress can hardly be described. Missionaries are embarrassed and distressed by inability to respond to all the calls made upon them. At Bogota, several physicians offered to practise free in a Protestant hospital, if one should be built. At Barranquilla, Misses Hunter and Smith are anxious to establish a house of refuge for poor girls. In Caracas, Venezuela, Rev. Gerard A. Bailly, dreams of a training school for boys; and here, in Bucaramanga, our hearts ache to see a mission organized on the plan of an institutional church.

H. W. H., Homer, N. Y. Please give correct pronunciation of Roosevelt.

Ros-e-velt, first o and e long, last e short. The division into three syllables should not be very pronounced.

Inquirer, Providence, R. I. Is the efficacy of the Atonement limited to those who accept it, or did Christ's death atone for the sins of the whole world?

The subject has been discussed for generations, and with no practical benefit. It brings up the old and pointless question of foreordination, which is better left alone. It is sufficient for us to know that whosoever avails himself of the offer of salvation through Christ will be saved. If the ruler of a rebellious people proclaimed amnesty to all who laid down their arms, it would apply to all who complied with the conditions, but those who did not comply would have no part in the amnesty. The limit would not be in the offer, but in the disposition of the people.

S. E. C., New Haven, Conn. What is the meaning of the statement in Isaiah 45: 7, that God creates evil? Are not his works altogether good?

The context explains the prophet's meaning. It is that the things which afflict us are sent by God for our discipline and spiritual improvement. As Job said, "Shall we receive good at the hands of God and shall we not receive evil?" It is easy to believe that God made the light, but there come times in our lives when we have to exercise faith and believe that God made the darkness, too.

T. J., Akron, O. 1. What proportion of the population of Utah is receiving the Gospel? 2. What is the proportion of Mormon to that of Christian population? 3. Is it true that the Mormon propaganda is far more active than that of the Christian churches?

1. 241 post-office places (villages and hamlets), in Utah are without the Gospel, while only 69 places can point to any form of Christian work now being carried on. 2. Two-thirds larger. 3. Yes, it is exceedingly active. It is said that nearly 2,000 Mormon emissaries are now at work outside of Utah, 1,000 being in the United States alone. The Mormon Church has secured a substantial foothold in Arizona, Colorado, Nevada and other States.

Student, Hartford, Conn. When was the Christian era fixed? Is there is any reliable system of Bible chronology?

There were several eras in use for five centuries after Christ. It was not until the sixth century that the use of our present system became general. It was calculated by Dionysius Exiguus, but it is now generally admitted that it is erroneous. The date of the death of Herod, who slaughtered the children soon after the birth of Christ, is known from secular sources, and this proves that Christ must have been born about five years before our era. There is no reliable system of Bible chronology. All dates earlier than the accession of Solomon are in doubt.

A. I. G., Buffalo, N. Y. The editor should correct the answer recently given as to the beginning of the twentieth century. This century closes when it is one hundred years old, and it will be that when the year 1900 dawns, Dec. 31, 1899, and not Dec. 31, 1900.

There is no need for correction. You can easily see that the year 1900 is needed to complete the nineteenth century. As one century is composed of 100 years, nineteen centuries would require 1900 full years, ending with midnight of Dec. 31, 1900, and therefore the twentieth century must begin Jan. 1, 1901. Eighteen hundred and ninety-nine years do not constitute nineteen centuries, or nineteen times one hundred years.

Mr. Frederick T. Drake, Stoneham, Mass., writes:

In only one sense is Dr. Baker "late." He is "late" pastor of Maverick Church, East Boston, having recently accepted a call to become pastor of Williston Church, Portland, Me. Last Sunday he preached at the Stoneham (Mass.) Congregational Church.

"David," Avon, N. Y. How can one obtain a new heart, whose pleasure in a grievous sin is greater than his desire for reform?

His one resource is prayer and a constant striving against indulgence in the sin. God is able to give a new heart, and when a man is sincerely desirous of obtaining that blessing there is no doubt of its being granted to him. God is more ready to bless us than we are to seek his blessing. But he does not confer his gifts unless they are sincerely sought. And there must be proof of sincerity by co-operation. If a man prayed that he might reach the top of a mountain, God would not take him bodily there, but he would give him the strength to climb. If you read the description of the condition of a man struggling against sin in Romans 7, you will see that victory is obtained through the power that Christ gives. This power is freely granted to all who seek it, and through it any one may overcome evil.

S. O. M., Yonkers, N. Y. What custom is referred to by Paul (1. Cor. 15: 29), as baptizing for the dead?

The passage is mysterious, and no satisfactory explanation has been found for it. It may be that the Apostle's thoughts were concentrated on the argument he was bringing us to the resurrection, and that his allusion to this peculiar baptism was incidental. It is as if he said, "Even those people who are baptized for the dead show that they believe in a resurrection, otherwise what benefit would they expect?" He does not endorse the practice. It may be that the Corinthian church, which was far from a model church, contained people who thought that if they were baptized in the name of some friend who had died without baptism, such friend would be benefited. Another explanation is based on a change of punctuation. It is suggested that the passage should read, "What shall they do who are baptized? For the dead if the dead rise not." This would imply that those who are baptized in Christ's name are baptized for the dead if he did not rise.

J. E. B., Huntsville, N. Y. How can it be true, as stated (James 2: 10), that a man who has offended in one point is guilty of all?

He can no longer stand before God on the ground of innocence. Having broken one law, he must take his stand with lawbreakers. He is in need of mercy, and can no more appeal to God for justice than can the man who has broken all the commandments. There is not, of course, the same degree of culpability, but his position before God is that of a sinner in need of pardon, as it would be if he were a sinner of deeper dye.

Despairing, St. Augustine, Fla. If one is continually depressed by the thoughts of sins committed in the past, is it a sign that God has not forgiven them?

Not necessarily. It may be, and probably is, rather a sign of weak faith. But usually it is a sign of a very proper sense of the heinousness of sin. Though God forgives a man he is sometimes not able to forgive himself. But even in that case, his faith should lead him to rejoice that a sinner so bad as he feels himself to have been, is pardoned. He ought not to doubt the pledge God has given, that the blood of Christ cleanses from all sin. A man's sins are not pardoned because of his feelings, but because he has accepted the pardon God offers to all who come to him through Christ. He expects men to take him at his word.

Mrs. J. M. L., Elizabeth, N. J. *The Standard.*

Constant Reader, New York. He is a native of New York City and a Catholic.

Wm. R., Burton, Tex. We do not discuss party politics in the columns of THE CHRISTIAN HERALD.

S. H. P. They are by Sweney, the composer, we believe, and may be found in his books published in Philadelphia.

L. L., Y., Lancaster, Mass. October or November, varying in sections where the season is earlier or later.

Reader, Franklin, Pa. 1. Yes; a father is the legal guardian of his child while the latter is a minor. 2. Yes.

Mrs. J. M. B., Jakin, Ga. Bay or laurel presumably. It is simply an ornamental chaplet, without special significance.

Reader, Water Valley, Ky. 1. We do not quite understand the question; don't see how it can be used as a beverage. 2 and 3. Two cents.

John B., New York City. She can use her maiden name, if she so prefers, for all ordinary purposes, but in the execution of legal documents it might not be considered valid.

A CORNER OF THE SHOE BAZAAR IN CONSTANTINOPLE.

To the visitor in the Turkish capital, the bazaars are a never-failing source of wonder and delight. The *Tcharchi* (as the merchants' quarter is called), is a cluster of streets, of such extent and number as to resemble a small, covered town, the roof supported by arches of solid masonry. Each avenue is devoted to some particular branch of trade or commerce. In the Bezenstein are the jewelers (almost all Armenians); then there are the money-changers (mostly Armenians and Jews); the armorers, the silk merchants, and others. The shoe bazaar, proper, is a rather bright-looking place, with its piles and rows of shoes of different colors. It is the law in Turkey that each nationality be shod with its own particular color—the Moslem, with bright yellow morocco; the Armenian, crimson; the Jew, purple; the Greek, black. The most attractive feature of this bazaar is the velvet and gold embroidered slippers worn by the ladies. Oriental workmanship of this class is greatly admired.

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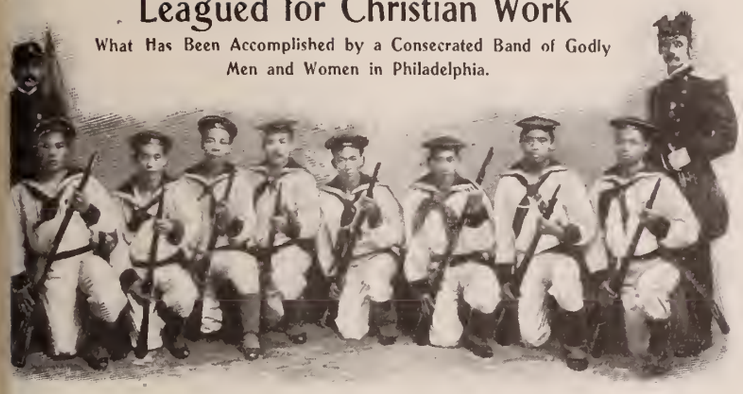
What Has Been Accomplished by a Consecrated Band of Godly Men and Women in Philadelphia.



NAVAL RESERVE CORPS ORGANIZED BY PHILADELPHIA MISSION CHINESE.

PHILADELPHIA has its slums as well as New York, and in these dark places, where sin keeps its court, consecrated men and women have long labored lingly and earnestly in the endeavor to n souls to Christ. Four years ago, the esbyterian Social Union of the Quaker ty raised the vital question, "As Chris- ns and good citizens, what ought we to to aid in the reformation of the mor- dark sections of our city?" An Out- k Committee was appointed to investi- e, and, under the leadership of its airman, Mr. George Griffiths, it made horough and conscientious inspection the "dark side" of the city, d discovered many quarters which there was the sorest d for the united efforts of d's people in the work of ial reformation. Upon the ommendation of the com- tee, a Christian League was anized, which included in its mbership representatives of the evangelical churches.

Rev. George D. Baker, D.D., tor of the First Presbyterian urch, was elected President. e Vice-Presidents are Rev. rus D. Foss, D.D., Bishop E. Church; Rev. O. W. itaker, D. D., Rev. H. L. yland, D.D. (Baptist); Rev. M. Baum, D.D., pastor of S. Matthew's Lutheran urch, and Rev. C. H. Rich- s, D.D., of the Central Con- gational Church. The rd of Directors, composed lergy and laymen, represents teen denominations. The ague's headquarters are cor- of Chestnut and Seventh eets, Philadelphia.

Among the various objects he League are: co-operation h all Christians in the work norally purifying the slums, ing the civil authorities in matters affecting the moral physical welfare of the , putting Christian workers he field, providing homes in country for city children who are rounded by evil influences, supporting bath observance, opposing the liquor ffic, taking such other measures for moral and spiritual benefit of the city night be deemed necessary.

Right nobly has the League redeemed promises. The slums have been vis- and evangelized, and many of the st places have been so thoroughly nsformed that they would now be diffi- of recognition. Writing on this phase he work of the League, Rev. Charles Bond, one of its most enthusiastic sup- ters, says:

> ne entire district, which was notorious the rld over, has been thoroughly reclaimed and emed. The work was done quietly, with- the flare of trumpets, by the chairman of executive committee, accompanied and sted by a few others, and with the ready peration of the civil authorities and the ng backing of the Christian community. he Christian League moved forward into ther district, which is but a few steps from dependence Hall, and close to the social and ness centres of the city. Here were found ditions which were appalling, for whites and ks had settled the question of equality in by mingling indiscriminately and holding r own, in defiance of law and Gospel. In e respects, this was a more difficult and dangerous field of operation, and even at the present writing the efforts of the League are being renewed with increased vigor. Many of the houses here are in such a state that it is impossible to induce respectable tenants to occupy them, and this suggests another important feature. The League promptly notified a number of owners and agents with good results, for within a few months, in the district known as the "Coast," wonderful changes had been made. Quiet and order took the place of lawlessness, and consternation followed defiance. "Old things had passed away," and all was new. For many months it has not been necessary to inspect this neighborhood, so complete has been the transformation.

REV. F. POOLE AND A CHINESE PROTEGEE.

REV. C. H. BOND.

"CHOY," A CHINESE GIRL RESCUED FROM SLAVERY.

WORKERS OF THE PHILADELPHIA CHRISTIAN LEAGUE.

CHAIRMAN GEORGE GRIFFITHS.

But the League does not confine its efforts to the slums, by any means. In November 1896, it established a Chinese Mission School in that section of Philadelphia called Chinatown and a most excellent work is being accomplished. The Chinamen are instructed in the English language, and religious services are held on Sundays and at other times. A Chinese Young Men's Christian Association started with fourteen members, and now numbers about one hundred. Chinese slavery has been practically abolished in Philadelphia through the influence of the League, and there is now on foot a movement to close the numerous gambling dens, and put a stop to other evils in the Chinese quarter. Rev. Frederic Poole is the missionary in charge. One feature of this branch of the work is the "Yen Nom Low," a Chinese restaurant, where truly Celestial delicacies are served. Concerning the general work of the Chinese Mission, Mr. Poole writes:

> During the comparatively short history of the Mission—a year and a half—eleven young Chinamen have been led to intelligently accept the doctrine of Christ, and on public confession of their faith have been baptized and received into fellowship with the various evangelical churches of the city. Mr. Lee Hong, who from the inauguration of the Association has been its President, is now preparing to qualify himself for the ministry. Sometime ago, several Chinese boys were admitted into the Baldwin Locomotive Works, to learn the trade.
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> Several Chinese wives are kept secluded in upper rooms of Philadelphia houses, and their vision of the outside world is limited to what they may see from their closely-curtained apartments. The dull monotony of their lives is enlivened only by the companionship of little Chinese girls brought from home to wait on them. Chinese etiquette prohibits them from appearing on the street and mingling with others. One or two live near to the Mission, and their windows are invariably thrown open while our services are in progress, so that they may listen to the singing. This is practically all they hear of the "Jesus Doctrine," except when some Christian ladies are permitted to enter their rooms.
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> Among the baptized converts at the Chinese Mission, who are now heartily identified with its work, are several who will doubtless hereafter become missionaries to their benighted countrymen at home.

REV. G. D. BAKER, PRESIDENT.

TROY'S CHRISTIAN MARTYR.

The Brotherhood of Andrew and Philip Pays Tribute to Robert Ross's Memory.

A VERY unusual thing took place in Troy, N. Y., lately. The Presbyterian Chapters of the Brotherhood of Andrew and Philip were assembled in that city for their biennial convention, and, in the middle of their session, an adjournment was taken, and the entire body of delegates went up the hill to Oakwood Cemetery, where a religious service was held at the grave of Robert Ross, who died four years ago as a martyr to religion and patriotism. The men formed themselves in a circle around the grave and listened to a beautiful selection by a quartette of brothers from the Chapter to which Ross had belonged. His pastor, the Rev. Dr. Sybrandt, of the Oakwood Avenue Presbyterian Church, gave a short account of his life as a business man, a Christian, and a citizen. Another pastor led in prayer, and the circle, joining hands, sang the Brotherhood hymn, "Blest be the Tie that Binds." The service was concluded with the Benediction, by the Rev. Dr. E. W. Rice, of the American Sunday School Union, Philadelphia. A beautiful floral tribute adorned the grave, and the father, mother, and grandmother of the murdered man sat in a carriage by the side of the plot while the exercises were being conducted.

Robert Ross was only twenty-six when he died, but he had acquired a reputation among the business men of Troy for honesty and fair dealing. At the age of twenty he had united with the Oakwood Avenue Church, on confession of faith. When the Brotherhood Chapter was started in that church, he became a member, and was as faithful in the work of bringing young men to Christ as in attending to his daily business. In March, 1894, spring elections were to be held in Troy. There had been a great deal of repeating at the polls in the worst districts, and the young citizens decided to watch and do their civic duty. Robert Ross and his brother William were both assigned to one polling place. The gang of roughs came and began voting over and over again. William Ross protested, and one of the ruffians shot him in the neck. Robert followed the assailant out of the building, but as he ran he fell, and a man named Shea came up to him, and, stooping, placed his pistol at Ross's ear, and drawing the trigger killed him instantly. William recovered, but carries the bullet to this day. There was a public funeral and much public indignation. Now, it happened that the Brotherhood button, with its lettering, "B. A. P.," had been mistaken by the rough element for an A. P. A. badge. At the funeral, the buttons were actually torn out of the coats of the pall-bearers; and had there been any resistance, a riot would have ensued that might have almost ended in a religious war in that city.

A Committee of Public Safety was organized to prosecute the murderers; Shea has been electrocuted; McGough is serving a long term in Dannemora Prison; Lawyer Frank Black, who assisted in the prosecution, became Governor of New York. Robert Ross is still remembered, and will be for many years to come, as the first martyr of the Brotherhood. There has been no cheating at the polls in Troy since that day. Soon after the murder, some public-spirited women of Troy began to raise money for a monument, which they erected at a cost of several thousand dollars. It is a bronze statue of the murdered man, protecting a ballot-box and defending the shield of the State from stain.

The Brotherhood is growing, and has now reached a membership of 14,000 young men, in 447 Chapters and nineteen denominations.

THE METROPOLITAN PULPIT

A Sermon by...
Rev. T. DeWitt Talmage, D.D.

DARK SAYINGS ON A HARP.

Text: Ps. 49: 4:
I will open my dark saying upon the harp.

THE world is full of the inexplicable, the impassable, the unfathomable, the insurmountable. We cannot go three steps in any direction without coming up against a hard wall of mystery, riddles, paradoxes, profundities, labyrinths, problems that we cannot solve, hieroglyphics that we cannot decipher, anagrams we cannot spell out, sphinxes that will not speak. For that reason, David in my text proposed to take up some of these sombre and dark things, and try to set them to sweet music. "I will open my dark sayings on a harp." So I look off upon society and find people in unhappy conjunction of circumstances, and they do not know what it means, and they have a right to ask, Why is this? Why is that? and I think I will be doing a good work by trying to explain some of these strange things and make you more content with your lot, and I shall only be answering questions that have often been asked me, or that we have all asked ourselves, while I try to set these mysteries to music and open my dark sayings on a harp.

Interrogation the first: Why does God take out of this world those who are useful and whom we cannot spare, and leave alive and in good health so many who are only a nuisance to the world? I thought I would begin with the very toughest of all the seeming inscrutables. Many of the most useful men and women die at thirty or forty years of age, while you often find useless people alive at sixty and seventy and eighty. John Careless wrote to Bradford, who was soon to be put to death, saying: "Why doth God suffer me, and such other caterpillars to live, that can do nothing but consume the alms of the church, and take away so many worthy workmen in the Lord's vineyard?" Similar questions are often asked. Here are two men. The one is a noble character and a Christian man: he chooses for a lifetime companion one who has been tenderly reared, and she is worthy of him and he is worthy of her: as merchant, or farmer, or professional man, or mechanic, or artist, he toils to educate and rear his children: he is succeeding but he has not yet established for his family a full competency: he seems indispensable to that household: but one day, before he has paid off the mortgage on his house, he is coming home through a strong northeast wind, and a chill strikes through him, and four days of pneumonia end his earthly career, and the wife and children go into a struggle for shelter and food. His next-door neighbor is a man who, though strong and well, lets his wife support him: he is around at the grocery store, or some general loafing-place, in the evenings, while his wife sews: his boys are imitating his example, and lounge and swagger and swear. All the use that man is in that house is to rave because the coffee is cold when he comes to a late breakfast, or to say cutting things about his wife's looks, when he furnishes nothing for her wardrobe. The best thing that could happen to that family would be that man's funeral: but he declines to die: he lives on and on, and on. So we have all noticed that many of the useful are early cut off, while the parasites have great vital tenacity.

I take up this dark saying on my harp, and give three or four thrums on the string in the way of surmising and hopeful guess. Perhaps the useful man was taken out of the world because he and his family were so constructed that they could not have endured some great prosperity that might have been just ahead, and they altogether might have gone down in the vortex of worldliness which every year swallows up ten thousand households. And so he went while he was humble and consecrated, and they were by the severities of life kept close to Christ and fitted for usefulness here and high seats in heaven, and when they meet at last before the throne they will acknowledge that, though the furnace was hot, it purified them, and prepared them for an eternal career of glory and reward for which no other kind of life could have fitted them. On the other hand the useless man lived on to fifty, or sixty, or seventy years, because all the ease he ever can have, he must have in this world, and you ought not, therefore, begrudge him his earthly longevity. If the good and useful go early, rejoice for them that they have so soon got through with human life, which at best is a struggle. And if the useless and the bad stay, rejoice that they may be out in the world's fresh air a good many years before their final incarceration.

Interrogation the second: Why do good people have so much trouble, sickness, bankruptcy, persecution, the three black vultures sometimes putting their fierce beaks into one set of jangled nerves? I think now of a good friend I once had. He was a consecrated Christian man, an elder in the church, and as polished a Christian gentleman as ever walked Broadway. First his general health gave out and he hobbled around on a cane, an old man at forty. After a while paralysis struck him. Having by poor health been compelled suddenly to quit business, he lost what property he had. Then his beautiful daughter died; then a son became hopelessly demented. Another son, splendid of mind and commanding of presence, resolved that he would take care of his father's household; but under the swoop of yellow fever at Fernandina, Fla., he suddenly expired. So you know good men and women who have had enough troubles, you think, to crush fifty people. No worldly philosophy could take such a trouble and set it to music, or play it on violin or flute, but I dare to open that dark saying on a Gospel harp.

You wonder that very consecrated people have trouble? Did you ever know any very consecrated man or woman who had not had great trouble? Never! It was through their troubles sanctified that they were made very good. If you find anywhere in this city a man who has now, and always has had, perfect health, and never lost a child, and has always been popular, and never had business struggle or misfortune, who is distinguished for goodness, press the button for a telegraph messenger-boy, and send me word, and I will drop everything and go right away to look at him. There never has been a man like that, and never will be. Who are those arrogant, self-conceited creatures who move about without sympathy for others, and who think more of a St. Bernard dog, or an Alderney cow, or a Southdown sheep, or a Berkshire pig than of a man? They never had any trouble, or the trouble was never sanctified. Who are those men who listen with moist eye as you tell them of suffering, and who have a pathos in their voice, and a kindness in their manner, and an excuse or an alleviation for those gone astray? They are the men who have graduated at the Royal Academy of Trouble, and they have the diploma written in wrinkles on their own countenances. My! my! What heartaches they had! What tears they have wept! What injustice they have suffered! The mightiest influence for purification and salvation is trouble. No diamond fit for a crown until it is cut. No wheat fit for bread till it is ground. There are only three things that can break off a chain—a hammer, a file, or a fire; and trouble is all three of them. The greatest writers, orators, and reformers get much of their force from trouble. What gave to Washington Irving that exquisite tenderness and pathos which will make his books favorites while the English language continues to be written and spoken? An early heartbreak, that he never once mentioned, and when, thirty years after the death of Matilda Hoffman, who was to have been his bride, her father picked up a piece of embroidery and said, "That is a piece of poor Matilda's workmanship." Washington Irving sank from hilarity into silence and walked away. Out of that lifetime grief the great author dipped his pen's mightiest reinforcement. "Calvin's Institutes of Religion," than which a more wonderful book was never written by human hand, was begun by the author at twenty-five years of age, because of the persecution by Francis, King of France. Faraday toiled for all time on a salary of eighty pounds a year and candles. As every brick of the wall of Babylon was stamped with the letter N, standing for Nebuchadnezzar, so every part of the temple of Christian achievement is stamped with the letter T, standing for trouble.

When in England a man is honored with knighthood, he is struck with the flat of the sword. But those who have come to knighthood in the kingdom of God were first struck, not with the flat of the sword, but with the keen edge of the cimeter. To build his magnificence of character, Paul could not have spared one lash, one prison, one stoning, one anathema, one poisonous viper from the hand, one shipwreck. What is true of individuals is true of nations. The horrors of the American Revolution gave this country this side of the Mississippi river to independence, and the conflict between England and France gave the most of this country west of the Mississippi to the United States. France owned it, but Napoleon, fearing that England would take it, practically made a present to the United States—for he received only $15,000,000 for Louisiana, Missouri, Arkansas, Kansas, Nebraska, Iowa, Minnesota, Colorado, Dakota, Montana, Wyoming, and the Indian Territory. Out of the fire of the American Revolution came this country east of the Mississippi, out of the European war came that west of the Mississippi river. The British Empire rose to its present overtowering grandeur through gunpowder plot, and Guy Fawkes' conspiracy, and Northampton insurrection, and Walter Raleigh's beheading, and Bacon's bribery, and Cromwell's dissolution of parliament, and the battles of Edge Hill, and the vicissitudes of centuries. So the earth itself, before it could become an appropriate and beautiful residence for the human family, had, according to geology, to be washed by universal deluge, and scorched and made incandescent by universal fires, and pounded by sledge-hammer of icebergs, and wrenched by earthquakes that split continents, and shaken by volcanoes that tossed mountains, and passed through the catastrophes of thousands of years before Paradise became possible, and the groves could shake out their green banners, and the first garden pour its carnage of color between the Gihon and the Hiddekel. Trouble a good thing for the rocks, a good thing for nations, as well as a good thing for individuals. So when you push against me with a sharp interrogation point, Why do the good suffer? I open the dark saying on a harp, and, though I can neither play an organ, or cornet, or hautboy, or bugle, or clarionet, I have taken some lessons on the Gospel harp, and if you would like to hear me I will play you these: "All things work together for good to those who love God." "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "Weeping may endure for a night, but joy cometh in the morning." So you will not blame me for opening the dark saying on the Gospel harp—

Your harps, ye trembling saints,
Down from the willows take;
Loud to the praise of love divine
Bid every string awake!

Interrogation third: Why did the good God let sin or trouble come into the world when he might have kept them out? My reply is, He had a good reason. He had reasons that he has never given us. He had reasons which he could no more make us understand in our finite state than the father, starting out on some great and elaborate enterprise, could make the two-year-old child in its armed chair comprehend it. One was to demonstrate what grandeur of character may be achieved on earth by conquering evil. Had there been no evil to conquer and no trouble to console, then this universe would never have known an Abraham, or a Moses, or a Joshua, or an Ezekiel, or a Paul, or a Christ, or a Washington, or a John Milton, or a John Howard; and a million victories which have been gained by the consecrated spirits of all ages would never have been gained. Had there been no battle, there would have been no victory. Nine-tenths of the anthems of heaven would never have been sung. Heaven could never have been a thousandth part of the heaven that it is. I will not say that I am glad that sin and sorrow did enter, but I do say that I am glad that after God has given all his reasons to an assembled universe, he will be more honored than if sin and sorrow had never entered, and that the unfallen celestials will be outdone, and will put down their trumpets to listen, and it will be in heaven when those who have conquered sin and sorrow shall enter, as it would be in a small singing school on earth, if Thalberg and Gottschalk, and Wagner, and Beethoven, and Rheinberger, and Schumann should all at once enter. The immortals that have been chanting ten thousand years before the throne will say, as they close their librettos: "Oh, if we could only sing like that!" But God will say to those who have never fallen, and consequently have not been redeemed, "You must be silent now; you have not the qualification for this anthem." So they sit with closed lips and folded hands, and sinners saved by grace take up the harmony, for the Bible says "no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth."

A great prima donna, who can now do anything with her voice, told me that when she first started in music her teacher in Berlin told her she could be a good singer, but a certain note she could never reach. "And then," she said, "I went to work and studied and practised for years until I did reach it." But the song of the singer redeemed, the Bible says, the exalted harmonists who have never sinned could not reach and never will reach. Would you like to hear me in a very poor way play a snatch of that tune? I can give you only one bar of the music of this Gospel harp: "Unto him that hath loved us and washed us from our sins in his own blood and hath made us kings and priests unto God and the Lamb, to him be glory and dominion forever and ever. Amen."

But before finally leaving this interrogatory. Why God let sin come into the world? let me say that great battles seem to be nothing but suffering and outrage at the time of their occurrence, yet after they have been a long while past we can see that it was better for them to have been fought, namely, Salamis, Inkermann, Toulouse, Arbela, Agincourt, Trafalgar, Blenheim, Lexington, Sedan. So now that the great battles against sin and suffering are going on we can see mostly that which is deplorable. But twenty thousand years from now, standing in glory, we shall appreciate that heaven is better off than if the battle of this world's sin and suffering had never been projected.

But now I come nearer home and put a dark saying on the Gospel harp, a style of question that is asked a million times every year. Interrogation the fourth. Why do I have it so hard, while others have it so easy? or, Why do I have so much difficulty in getting a livelihood while others go around with a full portemonnaie? or, Why must I wear these plain clothes, while others have to push hard to get their wardrobes closed, so crowded are they with brilliant attire? or, Why should I have to work so hard while others have three hundred and sixty-five holidays every year? They are all practically one question. I answer them by saying, It is because the Lord has his favorites, and he puts extra discipline upon you, and extra trial, because he has for you extra glory, extra enthronement and extra felicities. That is no guess of mine, but a divine say-so: "Whom the Lord loveth he chasteneth." "Well," says some one, "I would rather have a little less in heaven and a little more here. Discount my heavenly robe ten per cent and let me now put it on a fur-lined overcoat; put me in a less gorgeous room of the house of many mansions, and let me have a house here in a better neighborhood." No, no; God is not going to roll heaven, which is to be your residence for nine hundred quadrillion of years, to fit up your earthly abode, which you will

ccupy at most for less than a century, nd where you may perhaps stay only ten ears longer, or only one year, or perhaps month more. Now you had better heerfully let God have his way, for, you ee, he has been taking care of folks for ear six thousand years, and knows how o do it, and can see what is best for you, etter than you can yourself. Don't think ou are too insignificant to be divinely ared for. It was said that Diana, the oddess, could not be present to keep her mple at Ephesus from burning because e was attending upon the birth of him ho was to be Alexander the Great. But tell you that your God and my God is great in small things as well as large ings, that he could attend the cradle of babe, and at the same time the burning f a world.

And God will make it all right with ou, and there is one song that you will ng every hour your first ten years in eaven, and the refrain of that song will e, "I am so glad God did not let me ve it my own way!" Your case will all fixed up in heaven, and there will such a reversal of conditions that we n hardly find each other. So I open your rk saying of despondency and com- aint, on my Gospel harp, and give you st one bar of music, for I do not pre- nd to be much of a player. "The Lamb hich is in the midst of the throne shall ad them to living fountains of water, d God shall wipe away all tears from eir eyes." But, I must confess, I am a tle perplexed how some of you good hristians are going to get through the te, because there will be so many there greet you, and they will all want ake hands at once, and will all want e first kiss. They will have heard that u are coming, and they will l press around to welcome u, and will want you to say hether you know them after ing so long parted.

Amid the tussle and romp reunion I tell you whose nd of welcome you had bet- r first clasp, and whose eek is entitled to the first ss. It is the hand and the eek of him without whom u would never have got ere at all, the Lord Jesus as e darling of the skies as he ies out. "I have loved thee th an ever-lasting love, and e fires could not burn it, d the floods could not own it."

Then you, my dear people, ving no more use for my or harp, on which I used to en your dark sayings, and ose chords sometimes apped, despoiling the sym- ony, you will take down ur own harps from the wil- ws that grow by the eternal ter courses, and play to- ther those celestial airs, me of the names of which e entitled, "The King in is Beauty," "The Land at Was Far Off." And as e last dark curtain of mys- y is forever lifted, it will as though all the oratorios at were ever heard had en rolled into one, and "Is- el in Egypt," and "Jeph- ah's Daughter," and Bee- oven's "Overture in C," d Ritter's first "Sonata in minor," and the "Crea- n," and the "Messiah" had been own from the lips of one trumpet, or en invoked by the sweep of one bow, had dropped from the vibrating chords one harp.

So I move that we adjourn what is w beyond our comprehension; and as, cording to Rollin, the historian, Alex- der the Great, having obtained the gold sket in which Darius had kept his rare rfume, used that aromatic casket there- er to keep his favorite copy of Homer and called the book, therefore, the dition of the Casket," and at night put e casket and his sword under his pillow: I put, this day, into the perfumed cas- t of your richest affections and hopes s promise, worth more than anything mer ever wrote or sword ever conquer- : "What I do thou knowest not now, t thou shalt know hereafter," and that all the "Edition Celestial."

SUNDAY AT THE WHITE HOUSE....

How the Lord's Day is Observed by the Nation's Chief Magistrate. . . . A Worthy Example and its Effect on Washington Society. . . . . .

DURING the recent period of stress and trial, when the mind of the nation was strained to its utmost tension over the rapidly developing phases of a war in which we had become suddenly involved, Christian people found substantial comfort in the knowledge that the men at the head of affairs were distinguished, no less for their patriotism and high courage, than for their unswerving faith in the divine wisdom, which has thus far controlled the destinies of the American people. They knew, above all, that the "man at the helm," the occupant of the Presidential chair, was an earnest, conscientious Christian, who took no step in public affairs that had not first been made the subject of appeal to the Source of all Wisdom for guidance.

There is something very cheerful and whole-souled about President McKinley's Christianity. He seems to carry it with him all the time, and to use it on every possible occasion. He does not keep it stored away for use on Sundays when he attends church, but scatters it broadcast during his busy week-days at the White House. No visitor can talk with him for any length of time, and not perceive him to be an earnest, active Christian, for he shows it continually in his conversation, and in his life.

Since the enormous cares of a foreign war have been added to the President's already large burden of duties, he has on a few occasions of great public exigency been obliged to vary his Sunday programme. The pastor of the Metropolitan M. E. Church in Washington knows that when the President is not in his pew on Sunday morning, something very extraordinary has occurred to demand his presence at the White House. On a few occasions, during the war with Spain, when startling news arrived on Sunday morning from the front, the Cabinet was assembled, but this was a rare occurrence, and he has usually been permitted to make his Sunday a day of absolute rest from all work, and to devote its hours to worship and spiritual exercises.

On week-days Mr. McKinley is a very early riser. For weeks he was seldom permitted to retire before midnight, and he began to feel his long hours very much. On Sunday morning, breakfast-table at the White House is a pleasant sight. The President himself asks the blessing on the morning meal. Then he and Mrs. McKinley counsel pleasantly with one another until it is time to leave for church. A Cabinet officer or Secretary may drop in for a moment, but his business must be very important indeed to have the President consider it on Sunday even for an instant. No mail is opened at the White House on this morning, unless its contents are known to be important, and in that case the President's Secretary himself oversees the operation. It is not brought to the President's attention till next morning, if it can be avoided, for his rules in this matter are iron-bound.

Promptly at fifteen minutes of eleven, the black horses and carriage are at the door, ready to take him to church, and promptly at ten minutes of eleven, the President steps into the vehicle. His wife is unfortunately very much of an invalid, and consequently he frequently goes alone to church, unless one of the Cabinet members accompanies him. Just as the minister is about to announce the opening hymn, the President walks down the aisle of the Metropolitan Church, and takes his seat in the fourth pew from the front. There is no noise about it, no whisperings among the congregation, and no attention is paid to his entrance. He quietly seats himself and bows his head in prayer. When the hymn is started, the President sings heartily, and from that time forward, his heart is in the service. He sings every hymn, reads the psalms, and listens intently to the sermon. He is evidently enjoying it thoroughly, and it does one good to watch him. He is the most modest of men, however, and would be greatly embarrassed to have the attention of the congregation directed towards him. It is his desire to worship in Washington as he worshipped in Canton, Ohio—just as a private citizen.

"I would rather attend some tiny mission, down among the wharves, and be allowed to worship as I wish," he once said, "than come to this large church, and be continually conscious of my position. I want to lay aside my position on Sundays, anyhow."

When the offering is taken, and the ushers pass the plate, the President encloses his gift in an envelope and drops it in with the others. When service is over, and the doxology sung, the nearby portion of the congregation remain seated a moment, while the President rises and passes out. That seems to be the only way in which he can escape many who desire to shake his hand. Before the rest of the congregation is out of the church, he is whirling away to the White House, happy and contented, because for one hour he has been permitted to be just a simple worshiper.

Sunday is his own particular home day. He and Mrs. McKinley spend it together, and it is indeed a day of rest to them. Before dinner is served they occasionally step out to the beautiful White House garden, and to see them thus is worth a great deal; they enjoy themselves so thoroughly, and find such delight in each other's company.

Sunday visitors are rare and the family usually sits down alone to this most pleasant meal of all the week. If Mr. Alger or Mr. Long happen to be present when it is served, they are of course asked to remain; but, knowing the President's desires, they seldom consent to do so. There are just the President and Mrs. McKinley, and, of course, Miss Barber, or Mrs. Abner McKinley, should they happen to be visiting at the White House. There is always some relative stopping with Mrs. McKinley, for company's sake—either Miss McKinley, or Mrs. Saxton, or one of the two already mentioned.

Photograph by Dinwiddie, by special permission.

THE PRESIDENT IN HIS PRIVATE OFFICE.

Dinner over, the family settles down for a long, delightful, home-like afternoon. There are very few callers, and the mansion is very quiet indeed. Frequently Mrs. McKenna, or some very intimate friend, will come in to sit a while, but as a rule Mrs. McKinley discourages people from making Sunday calls. She wants the President to herself on that

METROPOLITAN M. E. CHURCH, WASHINGTON.

day. They occasionally occupy themselves with a little reading. As the afternoon wears on, they sometimes have Sunday music in the "blue room," or a little home concert of some kind, and when evening comes, and tea has been served, they withdraw to the family sitting-room, where the day is finally brought to a reverent close. Mr. McKinley never attends the evening service at the church.

When Sunday at the White House finally closes, it always seems too short to the President and Mrs. McKinley. They invariably wish it might have lasted longer, or that it might come again before another six days have passed. They find in their "day of rest" together, a joy that is known only to hearts that are right with God, and which is more frequently found among humbler folks than among those of high station.

One might think that the President would be tempted to devote his Sundays to receiving his friends, and to making it a day of social enjoyment. In so doing he would only be following the plan of millions of our people, who plead a busy week as an excuse for a godless Sunday. But the President is a Christian of the sterner sort, and will allow nothing short of imperative affairs of State to interfere with his attendance at church, and with the proper observance of the Sabbath. He finds far more pleasure in a quiet day at home with Mrs. McKinley and the family than he would with a house full of callers all day long. His example means much to Washington society. Official families are beginning to follow the ways of the family in the White House, and where the Sabbath used to be a regular reception day, it has now become a real day of rest, if not of spiritual revival.

O time of tranquil joy and holy feeling!
When sacred thoughts, like angels, come appealing,
To our tent doors; O eve, to earth and heaven
The sweetest of the seven.

Always Praising.

A man was converted (writes Mr. Moody), and he was just full of praise. He was living in the light all the time. He used to preface everything he said in the meeting with "Praise God!"

One night he came to the meeting with his finger all bound up. He had cut it, and cut it pretty bad, too. Well I wondered how he would praise God for this; but he got up and said:

"I have cut my finger, but praise God, I didn't cut it off!"

If things go against you, just remember they might be a good deal worse.

The Sunday School

THE CAPTIVITY OF JUDAH.

S. S. Lesson for Dec. 18. Jeremiah 52: 1-11. Golden Text, Jeremiah 29: 13.

BY MRS. M. BAXTER.

JUDAH had filled up the measure of her iniquity as Israel had done before her. "The chief of the priests, and the people transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. and the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people and on his dwelling-place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy" (II. Chron. 36: 14-16). The same God who had been so patient with an Ahab and a Jehoram in Israel, and with all their sinful successors until their wickedness obliged him to send them into captivity, now testified by Jeremiah (3: 2, R. V.): "Backsliding Israel has shown herself more righteous than treacherous Judah," and Judah's time for judgment was come. Now things had gone too far. The people had flattered themselves that because judgment was postponed in Josiah's days it would continue to be postponed: they "put far away the evil day" (Amos 6: 3), and said of the warnings which God sent them by his true prophet Ezekiel: "The vision that he seeth is for many days to come, and he prophesieth of times that are far off," even after God had sent them the solemn message. "The word that I shall speak shall be performed: it shall be no more deferred: for in your days, O rebellious house, will I speak the word and will perform it, saith the Lord" (Ezekiel 12: 25-28). Jehoiachin had already been carried away captive to Babylon by Nebuchadnezzar, with ten thousand captives, and all the skilled mechanics, whose craft would now go to enrich the country of their captivity; only "the poorest sort of the people of the land" remained for Zedekiah to reign over (II. Kings 24: 12-16), and yet so stubborn was this man that he presumed to rebel against the king of Babylon.

"Nebuchadnezzar, the king of Babylon, was again used of God to punish his idolatrous and rebellious people: he came with all his army against Jerusalem, and pitched against it and built forts against it round about" (Jere. 52: 4). What a sight! The Zion which God had chosen, desired for his habitation, of which he had said, "Here will I dwell, for I have desired it" (Psalms 132: 13, 14), besieged by the king of Babylon, that city which was the very centre of the most organized defiance of God, from the very time of its first building! "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger" (Lam. 2: 1).

For nineteen months Zedekiah stood the awful siege; resisting not only Nebuchadnezzar, but far more obstinately him whose word had gone forth (Jere. 32: 3-5). "Behold, I will give this city into the hand of the king of Babylon, and he shall take it; and Zedekiah, king of Judah, shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and his eyes shall behold his eyes; and he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the Lord: though ye fight with the Chaldeans, ye shall not prosper." What did the king gain by resisting God? He had to give in sooner or later. He saw around him everything going to ruin, and the people herded together in the city dying daily from starvation; no captivity in Babylon could be much worse than the condition of things in Jerusalem, where famine with all its attendant horrors reigned.

It was just when the bread supply came to an end that the besiegers made a breach in the wall, and the army of the king of Babylon entered Jerusalem. The city was broken up; the men of war fled by night, and the king with them. But the fulfilment of a part of God's warnings by Jeremiah must have brought with it the terrible certainty that the remainder of God's declared judgment awaited the King. Vain was his attempt to escape; a stronger than the king of Babylon was against him, whose word must be fulfilled. The famished fugitives had no chance against the well-fed army of the Chaldeans; they were overtaken, the army of Judah was scattered, and Zedekiah was brought up before the king of Babylon at Riblah, in the land of Hamath, an accused prisoner at the bar of his enemy. Zedekiah was found guilty of rebellion and treason: his sentence was a very severe one, and it was forthwith put into execution. His sons were slain before his eyes, and then the eyes which had just witnessed this terrible punishment were put out, and as though in mockery of the blind king, he was then bound in chains and carried to Babylon, where he died, an object lesson to such as will resist the Lord.

And now the spoiling of Jerusalem was carried out: the house of the Lord, the king's palace, the great houses of the nobles all burned with fire, and the walls of the beloved city utterly broken down. The people had polluted the house of the Lord by abominable idolatries. More than once God had turned with favor towards them, when Joash and Hezekiah and Josiah had cleansed and repaired the temple, but now it must be purified by fire, nothing less would do it, and the structure which had been one of the wonders of the world became a mass of shapless ruins. And the vessels of gold, and silver, and brass were carried away to Babylon; and the splendid brazen pillars and the brazen sea were broken up and carried away as so much common metal for the use of idolaters in Babylon.

THE PLAINS OUTSIDE JERUSALEM, WHERE KING ZEDEKIAH WAS CAPTURED.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

JUDAH'S fall was swift and complete. Only twenty years from the time when King Jehoiakim showed his contempt for Jeremiah's warning, by cutting and burning the roll on which it had been written, his capital with its historic temple was despoiled and set on fire. The historians who wrote the books of Kings and Chronicles hurry over the sad story as if they could not bear to dwell on the heartrending details. But Jeremiah was an eye-witness of the events and a prominent actor in them. From his book we get a graphic picture of the time. The old struggle between the two parties in the state was still going on. One party was urging submission to Babylon, and fidelity to the promises Judah had made to that kingdom. The other party advocated rebellion, relying on the help which Egypt promised. To this latter party Jehoiakim listened, in spite of Jeremiah's warning. The King of Babylon besieged Jerusalem, and Jehoiakim was killed. Some legends say that his own soldiers killed him, and threw his dead body, as a peace offering, into the Babylonian camp. He was succeeded by his son Jehoiachin, who is sometimes called Jeconiah. He followed his father's fateful course, and after a brief reign of one hundred days, was carried prisoner to Babylon. It is inferred that he was childless, for he was succeeded by his uncle Mattaniah. This king, who was the third son of the good King Josiah, took the name of Zedekiah, and was the twenty-first and last king of Judah. With him the long line of kings who descended from David came to an end. He, too, rebelled against Babylon, and was besieged in his capital. Realizing after a long struggle that the city would eventually be taken, he attempted to make his escape, but was captured and carried before the king of Babylon, who compelled him to witness the slaughter of his children, and then put out his eyes and carried him away captive.

He did that which was evil. The same thing had been said of many of Zedekiah's predecessors. He does not appear to have been worse than they. The story of his life indicates weakness and incapacity rather than extreme wickedness. But national ruin is apt to come under such a king. It was so in France a hundred years ago. Louis XVI. was by no means the worst of the Bourbons. He was comparatively harmless. He simply continued the practises of the kings who went before him. But the times had changed. The people had lost their patience. The storm, which had been gathering for scores of years, broke, at last, on his devoted head. The king was bewildered, and knew not what course to take. Alternately yielding and again showing firmness, he became a subject of contempt. Like Zedekiah, he was urged to fly for his life, but postponed the step from time to time, until it was too late. Then, when he should have remained, he tried to make his escape. He was ignominiously taken back to Paris, and ended his days on the guillotine. He and the nobles, who perished in the same way, could not understand why the evil fell upon them. They made the fatal mistake of supposing that punishment delayed, might never fall, and did not realize that in filling up the cup of their fathers' iniquities, the punishment might be the more severe because of the delay.

Overtook Zedekiah in the plains. He had delayed his departure too long. Jeremiah had warned him of his danger long before. There are some men whom it seems useless to warn. An Oriental legend tells of a young man, named Selim, who sought the advice of a dervish. The dervish, being under a vow of silence, intimated by signs that he would write the advice in the sand outside his tent. He did so, but Selim did not go out to read it, because the sun was too hot. After sunset he went, but a caravan had passed in the interval, and the writing was obliterated by the feet of the camels. Again Selim appealed to the dervish, and again the answer was written in the sand. But he delayed again to read it, and when he went, the wind had swept over it, and not a letter remained. Selim's troubles increased, and a third time he applied to the dervish. "It is useless," said the dervish, breaking his self-imposed vow of silence. "He that will not heed counsel twice given is already given over to perdition, and no counsel can benefit him."

He put out the eyes of Zedekiah. This fulfilled a prediction made by Ezekiel, who was at that time already a captive in Babylon, but who was aiding the party of Jeremiah, by writing warnings to the infatuated king and people in Jerusalem. Ezekiel said (10: 13) that Zedekiah should be brought a prisoner to Babylon and should die there, yet should he never see it. This prophecy, apparently contradictory, was fulfilled when the blinded king was carried into the city. A clergyman after preaching an earnest sermon, spoke to a stranger who was present and asked him to become a Christian. "No," was the reply, "there are contradictions in the Bible, and I could not believe a book that contradicts itself." "My friend," said the clergyman, "there are no real contradictions in the Bible, though there are some statements that appear contradictory to us, because we do not know all the facts. If I told you that the straight road between two towns that I know, would be a longer journey than one that turns to the west, and then to the north, and then to the east, you would not believe me." The stranger said that he should not believe such a statement. "I expected you would not," said the clergyman, "but you will when I tell you that the straight road leads you over a high mountain. Do not be too sure that the Bible contradicts itself."

IN LONELY WATCH TOWERS

Our Beacon Lights Along the Shore and the Routine of a Lighthouse Keeper's Life—Few Religious Privileges.

SAILING safely in and out of land-locked harbors, skirting treacherous shores, giving wide distance to submarine rocks, ledges, and shoals—do we think as we glide way, with a backward glance at the light the lonely watch-tower, of him who eeps it burning? The life of the light-ouse keeper, even on the mainland, and t its best, is an isolated one. When the atch-tower is out on a lonely rock or land, inaccessible at certain seasons om the mainland, this isolation is intenfied tenfold; and it is not an unknown ing for keepers to go insane or commit icide.

Two, three, or four men are on guard, ccording to the size and importance of e station: they relieve each other in the ight watches, and take turns in shore-ave. Off-shore keepers have three days month shore-leave, besides legal holiays; and in case of need, they go ashore ftener. They are at liberty to attend urch Sundays. It goes without saying, owever, that whenever the head-keeper away, a reliable substitute must be in harge; also, that in cases where a journey the mainland is difficult or dangerous, nd, as sometimes, for considerable perods impossible, keepers may not be able avail themselves of all the shore-leave e Lighthouse Establishment grants. In ighthouses on the mainland, or on large lands near the shore, their families are ermitted to live with them; but in the ff-shore lighthouse or lightship service, is has not been found advisable. Sometimes a woman is appointed as her husband's assistant, and in other instances head-keepers. The United States employs about twenty women in this service. Miss Colfax, a former Vice-President's ster, is in charge of the Michigan City ight Station. The appointment of women usually to stations where the chief service required is to keep the illuminating pparatus clean and the lights burning; ot that women do not perform more serous and gallant service. Ida Lewis, America's Grace Darling," now head-eeper at Lime Rock, Newport Harbor, as rescued thirteen men. In 1857 Keeper urgess went from his station to the main-nd for fuel and provisions; a storm ose; he did not return; his son set out a skiff and came not back. The wife id daughter watched and waited, their tions reduced to one cup of cornmeal uel and one egg a day; starvation stared them in the face, and suspense wrung their hearts as the days crept by. But the lights never failed! Every night they shone out clear and true, to guide the mariner on his way. It was three weeks before troubled seas permitted father and sons to return to the waiting women.

A keeper knows many sleepless nights. During storms he must often watch his lights all night. It is considered as cowardly for a keeper to desert his light as for a captain to leave his ship to her fate, or betray his command to the enemy. Keepers have died at their posts; when towers have been wrenched away from their foundations, keepers have gone down with their lights. When Sharp's Island Lighthouse, Chesapeake Bay, was overthrown by ice, the keepers who could have escaped in a boat, remained in it, and for sixteen hours were knocked about at the mercy of waves and blocks of ice. At midnight, the house full of water grounded upon an island, and they rescued the lens, oil, and other properties.

The government does all that is possible to ameliorate this isolation. At desolate stations keepers are changed as often as practicable. Homes at all the stations are made as comfortable and cosy as possible. Libraries are provided, and books changed for new ones. The salary of a first-light keeper is $750 a year, with perquisites. Applications for posts of every grade are numerous. Keepers are chosen with great care. A civil service examination, and a first-class character for soberness and trustworthiness, are essentials. Should his light be allowed to go out once, a keeper is dismissed; no excuse avails. The routine of his daily duties is monotonous, but they must be performed with unfailing exactness. The inspector's visit may occur at any time, and in welcoming him the head-keeper presents him with a white linen napkin. As he goes his rounds he passes this over the lens, the lamp, and even inside kitchen utensils; if the cloth comes immaculate from the test, he enters in the lighthouse log-book this record: "Service napkin not soiled," while the slightest smirch on the linen means a black mark for the keeper. The log-book, in which the keeper enters the records of each day, is kept as carefully as that of a ship. Supplies in the form of government rations are delivered quarterly by the lighthouse tenders, which are small steamers used in the service. Oil and other material for lighthouse work is delivered once a year; and once a year a ship which is a floating wholesale store, carrying all sorts of supplies, from pins and needles to surf-boats, horses and agricultural implements, visits the more isolated stations. The frequency and regularity of mails depends upon the location of the station.

There are sixteen districts in our Lighthouse Establishment, each provided with two inspectors, who make monthly reports to the office of the Board in Washington. The Board, created in 1854, with Admiral Jenkins, "father of the Board," as naval secretary, is composed of "two officers of high rank in the army; two civilians of high scientific attainments; an officer of the navy and an engineer officer of the army, who act as secretaries." The Secretary of the Treasury is ex-officio president, but the Board chooses the chairman who presides at its monthly meetings. Rear-Admiral John G. Walker, of brilliant Civil War record, is the present incumbent. All these gentlemen serve without other emolument than that to which they are entitled by reason of their naval, military, or civil positions. To their watchfulness and zeal is due the exceptional effectiveness and excellent discipline of our service. Many distinguished men have been in our Lighthouse Establishment, as members of the Board and inspectors; and the systems of Europe have been laid under tribute to perfect our own. The United States, France, and Spain are the only countries exacting no light dues from visiting vessels. Our magnificent equipment of 600 lighthouses, 42 light vessels, 1,900 post lights, and 5,000 or more buoys, are at the world's service free of toll.

The first lighthouse in America, the Boston Harbor light, built 1715, burned "Fier bales of pitch and ocum" in an iron basket aloft. Another early Massachusetts beacon was lit with tallow candles. From these there is a wide stretch of progressive improvements to the wonderful French lenses used to-day, and the perfected signal code of lights, flashing, revolving, red and white, conveying in intelligent language timely information to mariners many miles distant.

The greatest disadvantage of the lighthouse keeper's life is the deprivation of religious privilege, which must exist as a matter of course. No religious organization seems to have these men under special care. One keeper, at a post near the mainland, and as regular an attendant at church as circumstances permit, has not received in his more than twenty years of service one pastoral visit. Here, surely, is an excellent field for work that would doubtless be appreciated, for the isolation of the keepers' lives might make kindly attentions welcome. Surely the keeper's work is one that should make his heart yearn towards that God who neither slumbers nor sleeps, who holds the deep in the hollow of his hand, and who is mindful of them that go down to the sea in ships, and of them that guard and trim the beacon lights.

Government plans point to such close establishment of lights along our coasts that rays will cross, and our continent be completely light-encircled.

MERICAN SHOAL LIGHT STATION, FLORIDA.

TILLAMOOK ROCK LIGHTHOUSE, OREGON.

THIMBLE SHOAL LIGHT, HAMPTON ROADS.

AN ERA OF TEMPERANCE.

The World, Growing More Enlightened, Recognizes the Evils of the Alcohol Traffic.

IN her address before the National Convention of the W. C. T. U. at St. Paul, Minn., recently, Mrs. Mary H. Hunt, National Superintendent of Scientific Temperance Instruction, delivered the annual report of her department. In the course of her remarks she said:

REAR ADMIRAL JOHN G. WALKER,
(Chairman, Lighthouse Board.)

The poet Lowell says:

At the birth of each new era,
Nation wildly looks at nation,
With a recognizing start,
Standing with mute lips apart.

Have we reached the dawn of such an era for the temperance cause? Three things indicate that we have. The first is that the civilized nations of the earth are putting cause and effect together on the alcohol question as never before. In France, Switzerland and Belgium the increasing use of alcohol is recognized as the cause of a physical decline in stature that is filling those nations with alarm for their future. Close investigation is proving to the Kaiser that the beer-drinking soldier has only about eighty per cent. of the endurance of the total abstainer, and economists are calling attention to the bad effects increasing drink habits are having upon German industries. The young Czar of Russia, alarmed at the inroads alcohol is making upon his army and people, is striving to stem the tide. Thoughtful Englishmen are saying that Britain's greatest enemy is alcohol. In our own country its effects upon our soldiers, in home camps and on the field, have been made sadly evident to the American people. The second sign of the coming of a new era on the alcohol question is that the truth against alcohol is out. Everything that its advocates can say in its favor is controverted by the strongest scientific authorities of the world, who pronounce it a poison—the genius of degeneracy. Nothing can hide this truth from the people and their children whose heritage it is. Vain are the efforts to make the clock of the world move backward. Its great pendulum swings to the rhythm of truth. In the fulness of time it strikes the death-knell of error, and when that time comes no man can turn the hand back on the dial. The third sign is that the per capita consumption of alcohol has begun to decline in this country, although its consumption is increasing in other nations. The *New York Medical Record* puts this during the last ten years at thirty per cent. Prior to that time there was a continual increase.

The only new feature introduced into temperance work in this country during the past ten years so generally as to touch all sections, and the only method of importance in which our temperance work differs from that of England, is temperance education in the schools.

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

LOUIS KLOPSCH, PROPRIETOR.

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Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York, as Second-class Matter.

The Holy Sabbath.

EFFORT on all sides is being made to banish the Lord's Day, or turn it into a scene of pleasure. When the Sabbath goes down, the republic goes down. Men who are not willing to obey God's law in regard to Sabbath observance, are not fit to govern themselves. Sabbath-breaking means dissoluteness, and dissoluteness is incompatible with self-government. What is the matter with republicanism in Italy and Spain? No Sabbath. For ages they wanted a republic in France. After a while they got a republic; but one day Napoleon III. with his cavalry rode through the streets, and down went the republic under the clattering hoofs. They have a republic there again; but who would be so bold as to prophesy its continuance for twenty years. France never will have a permanent republic until she quits her roystering Sabbaths, and devotes one day in every week to the recognition of God and sacred institutions. Abolish the Sabbath, and you abolish your religious privileges. Let the bad work go on, and you have "the commune," and you have "the revolution," and you have the sun of national prosperity going down in darkness and blood. From that reign of terror may the God of Lexington and Gettysburg deliver us!

Rumology.

ALL Canada discussing the temperance question, and all New York voting as to whether the city shall be open all the time for alcoholism to have full swing, and the nations of earth groaning under the burden of inebriacy, it may be pertinent to show that there has been, and is now, a handed and organized effort against the world's sobriety.

I think the original Liquor League was formed in the lower world. One day the bad spirits met together and resolved that our human race were too happy, and a delegation of four infernals was sent up to earth on embassy of mischief. One spirit said: "I will take charge of the vineyards!" Another said, "I will look after the grain fields!" Another said, "I will supervise the dairy!" Another said, "I will take charge of the music!" They landed in the Great Sahara Desert, clutched their skeleton fingers in a handshake of fidelity, kissed each other good bye with hp of blue flame, and separated for their mission.

The first spirit entered the vineyard one bright morning and sat down on the twisted root of a grape-vine in sheer discouragement. He could not at first plan any harm for the vineyard. The clusters were so full, and purple, and luscious, and pure. The air was fairly bewitched with their sweetness; health seemed to breathe from every ripened bunch. But in wrath at so much loveliness, the fiend grasped a cluster in his right hand, and squeezed it with utter hate, and lo! his hand was red with the liquid, and began to smoke. Then the fiend laughed, and said, as he looked at the crimson stream dripping from his hand, "That makes me think of the blood of broken hearts. I will strip the vineyard, and squeeze out all the clusters, and let juices stand till they rot, and will call the process 'fermentation.'" And a great vat was made, and men, seeing it, brought cups and pitchers and dipped them, and went off, drinking as they went, till they dropped in long lines of death; so that when the fiend of the vineyards wanted to go back to his home in the pit, he trod on the bodies of the slain all the way going down over a causeway of the dead.

The fiend of the grain-field waded chin-deep through the barley and the rye. As he came in, he found all the grain talking about bread, and prosperous husbandmen, and thrifty homes. But the fiend thrust his long arms through the barley and rye, and pulled them up and flung them into the water, and kindled fires beneath by a spark from his own heart, and there was a grinding, and a mashing, and a stench. And men dipped their bottles into the fiery juice, and staggered, and blasphemed, and rioted, and fought, and murdered, till the fiend of the grain-field was so well pleased with their behaviour, he changed his residence from the pit to a whiskey barrel; and there he sits by the doorway, at the bunghole, laughing right merrily at the fact that out of so harmless a thing as barley and rye he has made this world a suggestion of pandemonium.

The fiend of the dairy met the cows as they were coming up, full-uddered, from the pasture field. As the maid milked, he said, "It will not take me long to spoil that mess. I will add to it some brandy, and sugar, and nutmeg, and stir them up into a milk punch, and children will like it, and even temperance men will take it; and if I can do no more, I will make their heads ache, and hand them gradually over to the more vigorous fiends of the satanic delegation." And then he danced a breakdown on the shelf of the dairy till all the shining row of milk-pans quaked.

The fiend of music entered a grog-shop, and found the customers few. So he made circuit of the city, and gathered up all the instruments of sweet sound, and after the night had fallen, he marshalled a band, and trombone blew, and cymbals clapped, and harp thrummed, and drum beat, and bugle called, and crowds thronged in and listened, and, with wine cup in their right hand, began to whirl in a dance that grew wilder and stronger and rougher, till the room shook, and the glasses cracked, and the floor broke through, and the crowd dropped into hell.

They had done their work so well, these fiends of vineyard, and grain-field, and dairy, and concert saloon, that, on getting back, high carnival was held, Satan from his throne announcing the fact that there was no danger of the earth's redemption so long as the vineyards, and orchards, and grain-fields, and music paid such large tax to the diabolic. Then all the satyrs, and spirits, and demons cried "Hear! hear!" and, lifting their chalices of fire, drank "Long life to rum sellers! Prosperity to the gallows! Success to the license law!"

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it, and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people

THE LIGHT of the HOUSE.

ALL that the Sun is to vegetation, Cheerfulness is to the Home. Without the Sun, no light, no color, no warmth, no growth; without Cheerfulness in the house, no pleasure, no courage, no hope, no happiness! We are all dwellers in the caves of our several temperaments, tastes and circumstances; but Cheerfulness is a presence of "good diffused" and exerts that elevating heaving force—the same as in the word heaven—which reaches down to the regions of the perennial.

Now we are by no means innocent, when we do harm to ourselves; and as Cheerfulness is the health of the Soul, we have a double duty concerning it; for it is the soul-health which gives the sweetest, keenest relish, even to the very smallest events of life. Life is an incessant conquest; and we must have the courage to be Cheerful.

What is Cheerfulness? It is that frame of mind which meets all emergencies without a whimper; rallies after every blow; and rises to every occasion. Cheerfulness is a general strength; it can bear weight, it can support the weak, and at its best it is a form of magnanimity. It never ignores the troubles of life, nor turns its back upon them. It owns them, it meets them, and it conquers them; yes, and it teaches others to do the same.

A sullen, morbid temper is its opposite—a temper in which men and women lead grey, sombre lives, with no gleam of sunshine to light their daily fog. But no one has any necessity to lead such a life. Everything can be learnt, even Cheerfulness; and a habit of Cheerfulness ought to be cultivated, if for no higher reason than because "Cheerfulness carries the day." Certainly in some it is a partly natural attribute, but in the largest number of men and women, it is a noble effort, confirmed by habit into nature; for no proverb is more truthful than that one which asserts "habit is second nature." For this reason the most cheerful people are often conscious of making an effort; conscious, because of the moments of reaction which follow this effort. If it were not so, there would not be so many rules for the cultivation of Cheerfulness. In fact, it is one of the last graces that some really good and great minds learn.

For it is precisely such minds which are apt to muse on their own short-comings, and the misery and want around them, until they are ready to fall into poor John Bunyan's case, and feel "as if the sun that shineth in the heavens did grudge to give light, and as if the stones in the streets, and the tiles upon the houses did bend themselves against them." Yet this condition is the very reverse of that Spiritual Cheerfulness, which comes from a serious discipline of the will, founded on faith—a discipline which does not ignore the evils of life, but sees beyond them the "hope of Israel," which makes the Bible one long exhortation to "look forward with rejoicing," counting the sins and evils felt so vividly, as not worthy to be compared with "the glory that should be revealed." The want of this Spiritual Cheerfulness is generally the result of powers not well balanced. In one direction or another, there is an excess; and wherever there is excess there is defect of some kind.

The first indisputable ally of Cheerfulness is Courage. No Cheerfulness without Courage! In order to be really cheerful, we must have no bugbears at our rear; no person, no event, that we can not bravely turn upon. In like manner, we must be able to look the present and the future squarely in the face. A fearful soul cannot be a cheerful soul; and with brooding, Cheerfulness has nothing to do.

If we would be Cheerful, we must be busy; we must have some real Work in hand. Who is more morbid and melancholy than the man who has made money, and then retired to some lovely spot to enjoy it? He is too old to change all his ways, habits and prepossessions; he has no special aim in life; he finds his leisure tedious beyond expression; his rest a very weariness; he is bored to death with his prosperity, and wishes himself back at his desk, a hundred times each day. For when the sole purpose of life is to get rid of time, who can be Cheerful?

Cheerfulness has no secrets and no mysteries. It is kin to the daylight, and it lives in the daylight. What an illumination a Cheerful person brings into a depressed, gloomy room! They enter, and immediately the atmosphere is cleared and changed. They inspire it with their own element. The stagnant brood of men sitting there, and feeding on themselves, are invigorated, strengthened and warmed by their mere presence. Such a person must be loved and welcomed by his fellows. For he is a moral tonic; and to every one, a general benefactor. Thus the mere contact of a Cheerful life is a beneficial contagion. In fact, it is the highest glory of Cheerfulness, that it is infectious; that it does others good, and is not simply a personal grace and attribute. For this reason, women have the highest charge concerning it. It is positively wicked in a woman, on whom the happiness of so many depends, not to be by habit if not naturally so—a Cheerful wife, and mother, and mistress, and friend. She is mainly occupied with present details, a favorable circumstance for the cultivation of Cheerfulness, and it is her Gospel to scatter cheerful looks and words to all who must, in a great measure, take life from her hands—to change by this wonderful alchemy:

Every weed into a flower;
Turn each thistle to a vine;
Make the bramble eglantine.

There is a mood which some thoughtless people might call Cheerfulness, and which is in reality depressing and exacting to the last degree—a mood called "jollity," a mood as nearly allied to ill-temper as possible. Who is more exasperating than a person who will giggle and simper with or without reason. Cheerfulness always parading itself in laughter and song, and noisy talk, is cheerfulness of the wrong kind. It is a poor, thin quality of no account in the real work of life. It is also apt to be of the same selfish kind, as the Miller of Dee praised and practised:

I care for nobody,
And nobody cares for me.

Who would care for a jaunty, easy hilarity with a cold, hard, selfish heart behind it?

Fellow travelers on the same road, let us help one another all we can; for when we arrive at home, there is not a smile that we have given that shall lose its reward. Who has not felt the sunshine on the face, mingling with the glow yet summer from within, to be the earthly reflex of the sensible presence of God and the clear shining of his countenance on our lives? For Cheerfulness is one of those "beauties of Holiness," not given us for mere adornment, but wrought into our being for the blessings of ourselves and of all with whom we come in contact.

Have we this Cheerfulness which God loveth? If so, we are happy. If we have not yet compassed it—if it is alien to our natures and moods, and circumstances, still the word is—Be Cheerful! Be Cheerful! and again, Be Cheerful! striving for the victory, even unto the end, for they who die fighting have not failed.

Amelia E. Barr

BRIEF NOTES.

There are now considerably over 4,000 Christian Endeavor Societies in Great Britain.

The Sultan has issued instructions that in future no land in Palestine shall be sold to a Jew even though he may be a native of the Turkish empire.

The Pope's collection of regalia and jewels is said to be the most valuable collection owned by any one man. It is worth ten million dollars. It includes eight golden tiaras studded with jewels.

A missionary, who sailed recently for his sphere of labor in China, writes home that, to his surprise, he found no less than fifty-seven of the passengers were going out as missionaries.

Mr. Caleb T. Rowe has just resigned the office of general agent of the American Bible Society. During his term of office, the number of volumes of the Scriptures issued from the Bible House exceed forty-two millions.

It is quoted, as proof of Ireland's prosperity, that the output of whiskey last year was 14,547,76 gallons, or three and a half million gallons more than the output of 1888. It is a somewhat dubious proof of prosperity.

Successful revival services have been held at Caledonia, N. Y., by Evangelist E. E. Davison, of Newton, Mass. There was a large attendance throughout and 113 persons were in the inquirers' meetings.

Dr. Leon Bouland, the converted Roman Catholic priest, has offered himself for missionary work in Cuba. His experience in the Romish Church qualifies him for the work of opening the eyes of the people to the errors of that church.

Korean Christians hang out a white flag from their houses on the Lord's Day. A contemporary suggests that the same practise would be good in this country. At present it is not always easy to know from ordinary indications whether a family is or is not a Christian family.

At a supper, recently given in London, to men who earn their living by walking the street with a board before and behind them, on which posters are pasted, and who are known as "sandwich-men," it was found that seven of them had once been clergymen of the Protestant Episcopal Church.

A child, ten years old, who was brought into court in New York as a witness recently, in answer to questions, said she had never seen nor heard of a Bible; had never heard of God, and did not know the meaning of the reference to him; did not suppose she had a soul, and expected when she died that she would go to the cemetery. Yet she was born in New York and had lived here all her life.

Missionaries of the American Board, some of them returning to their spheres of labor in Armenia, and others newly going out to that country, failed to secure passports from the Turkish government. After waiting vainly for them, they proceeded without them, under the escort of a representative of the United States legation. This is the first time that missionaries of the Board have been refused passports.

The New York Bible Society distributed to the immigrants arriving at the port last year 22,640 volumes of the Scriptures; to sailors in the harbor, 5,260 volumes; to soldiers of the army and sailors of the navy, 10,986 volumes, and to public institutions and Sunday Schools, 12,618 volumes. Reports of the year's work of the Society may be obtained free by sending a two cent stamp to the office, 66 Bible House, New York.

A convention on National Christian Citizenship will be held at Washington, D. C., Dec. 13-1 Among the subjects to be discussed are: The limitation of the suffrage in new territories by educational tests; the American Sunday in those territories; the abolition of the canteen in the army, et The call is signed by Dr. Josiah Strong, Anthon Comstock, Mrs. Mary H. Hunt, and other well known leaders in the cause of social reform.

THE FRENCH IN TUNIS.

A RECENT visit of the French Secretary of the Navy to Tunis has evoked an expression of cordial good-will from that government, which is in some slight degree a balm for the irritation France feels at the continued presence of England in Egypt. Tunis is practically a dependency of France, although the Bey is still its nominal ruler. Since 1881, a French Resident has controlled the affairs of Tunis, has collected the taxes and customs, and has regulated all affairs. He pays the Bey a stipulated income, sufficient to maintain his dignity, and supports the establishments of the princes. That this arrangement is satisfactory to the Bey is apparent from the cordiality of the reception of the French Minister. An escort met him at the dock and conducted him to the Bey's palace, where he was received with the utmost respect. The Bey expressed his gratification at the visit, and his satisfaction at the recognition by all the powers of "the union" of France and Tunis. The minister in responding, observed that the obligation was mutual, for while France developed the resources of Tunis and was introducing European civilization, Tunis protected French interests on the Mediterranean, and was aiding in the completion of the system of defence of the French African possessions. The minister was subsequently entertained at an elaborate banquet, at which similar compliments and good wishes were expressed. It is much to be wished, in the interests of the people of Tunis, that the union might do more than promote material prosperity. There would be more hope of the permanent welfare of the people if the European civilization, of which the minister spoke, included the principles of the Christian religion. The wise king's declaration is as true now as when he uttered it:

Righteousness exalteth a nation (Prov. 14:34).

Expensive Excavation.

To a reporter of a New York newspaper, a builder recently gave his reasons for the unusual length of time which had been spent on the excavation of the foundation of a new office building. It is to be one of those lofty structures which are known as "sky-scrapers" and the reporter looking down into the cavity which had been dug before a stone was laid, asked the builder if he intended having half the building underground. His reply was that he was going down to bed-rock for his foundation. It would have been a much cheaper process to have driven piles and laid the foundation upon them, but there was always a possibility of the sand shifting and the piles rotting, which would make the building insecure. He had, therefore, at an immense cost, sunk his excavation sixty feet, at which point bed-rock had been reached. It was true that the cost of erecting the building had been increased by that system, but its safety had been assured. It would be well if in character-building the same system were adopted. We should then be spared some of the terrible scandals that occasionally shock society:

Whosoever heareth my sayings and doeth them, I will show you to whom he is like: he is like a man who built a house and digged deep and laid the foundation on a rock (Luke 6:47).

An American Idolater.

An extraordinary complaint was received last week by the Police of Reading, Pa. On Thursday morning a man rushed into the office of the Detective Department, and begged the chief to find his property, of which he had been robbed. He said that it was his gods that had been stolen, and he would not lose them for any amount of money. An officer went with him to see the place from which they had been taken. The excited man took him to an upper room in a rear building, which was reached by a ladder. It was partly filled with images in stone, wood and plaster-of-paris, many of them beautifully carved and fashioned. They showed considerable skill, and the man, who is an expert mason, declared that they were all his own work. Every one had the name of a prophet, or an apostle, and the largest of all, the maker said, was an image of the Supreme Being. He called the room in which they were kept, heaven, and the neighbors say that he is accustomed to go there, at regular intervals, to worship. When he reaches the room, he draws the ladder up, so as to be undisturbed. He had been absent for two days, and when he returned he missed several of the images, which he is sure have been stolen. The police have learned that he incurred heavy losses some years ago in some building operations, and have no doubt that brooding over them has unsettled his mind. They are evidently right in treating him as insane, but it would not be safe to carry the principle too far. There are not many who call their gods their property; but if all were counted insane who make their property their god, there would not be enough lunatic asylums to hold them. It is still necessary, as it was in the Apostle's time, to remind men who are absorbed in the race for wealth, of the Biblical definition for covetousness.

Covetousness, which is idolatry (Col. 3:5).

RECEPTION OF THE FRENCH MINISTER OF MARINE BY THE BEY OF TUNIS.

A Document Worth a Fortune.

An advertisement has been appearing in the journals of New York, for a document which has been missing for fourteen years. The advertisers are heirs of a widow, who died in 1884. She had confided the management of the estate bequeathed to her by her husband, to a prominent business man in the city. Some questions arose as to his keeping his business as trustee distinct from his personal business. The widow was satisfied as to his fidelity, but in order to satisfy her children and friends, she took a bond, or unrecorded judgment, for two hundred thousand dollars as security. The trustee is now dead, as well as the widow; and the children of the widow are convinced that a large sum is due them from the trustee's estate. But the document which would give them power to enforce a settlement, is missing. Whether the widow destroyed it, or put it in some unknown place for safe keeping, does not appear. The family are naturally anxious to find it, but hitherto their advertisements have failed to elicit a clue to its whereabouts. We can imagine with what delight the family would seize and use the document if it could be found. They would not neglect it, or ignore it as people often do the word of God, which contains directions by which they can obtain eternal riches.

The law of thy mouth is better unto me than thousands of gold and silver (Ps. 119:72).

Saved the Child.

A writer in *Harper's Bazar* who was recently visiting a hospital in Auburn, N. Y., describes a significant sight which he witnessed during his stay. A man, accompanied by a well-dressed lady, entered the hospital carrying a child who had been badly burned. The doctors examined its injuries and dressed them. It was then necessary to enter the particulars on the hospital books. It was then found that the man did not know the lady who was with him, and neither knew the child they had brought to the hospital. The lady said that as she passed a house a child ran out with its clothes on fire. She seized a blanket that was hanging on a clothes-line nearby and rolled the child in it to extinguish the flames. Knowing that prompt medical assistance was essential in such cases, she hurried on board a passing car with the child in her arms. When the car reached the neighborhood of the hospital, which was three blocks off, one of the passengers volunteered his services to carry the child from the car to the hospital, and the lady gladly accepted his offer. They were rewarded for their efforts by learning from the surgeons that the child will recover. The people at the hospital seemed surprised that these persons should take so much trouble for a child who was an utter stranger to them, but they were only fulfilling the law of Christ which teaches us to recognize the claim of suffering even in a stranger.

The Lord make you to increase and abound in love one toward another and toward all men (I. Thess. 3:12).

A Forgotten Autograph.

An old gentleman in Maine has been confronted with an autograph which he made in clay more than sixty years ago, and had forgotten. In tearing down an old village church, which was to make way for a new edifice, one of the workmen noticed a brick bearing the name of his former employer, with the date 1836. It was written in a bold, free hand, and was clearly legible in characters an eighth of an inch deep, on the side of the brick. That evening he carried the brick to the house of the gentleman whose name it bore, but he said that as he was not born until after 1836, the signature could not be his, but he would show it to his father, whose name was the same as his own. Some days later he visited his father, who lived a few miles away, and showed him the brick. The old gentleman explained it at once. He remembered being at a brickyard under circumstances that made an indelible impression on his memory. He was a young man at the time, but he would never forget his visit. Recalling the circumstances, he could remember that while waiting impatiently for the coming of the friend who was to meet him, he wrote his name and the date with his cane on one of the soft bricks which were being laid in the sun to dry. It must have been baked in, and remained indelible all these years. It was to him simply an interesting memento of past times; but if it had been some sin or evil in his life that had thus come to light, what misery it would have brought him. Yet these things, too, are indelible, and will come to light unless through Christ they are pardoned. We are apt to forget that the evil we do is more permanent than we think.

M. DUPUY.
Now for the Third Time Premier of France.

For nothing is secret that shall not be made manifest: neither anything hid that shall not be known and come abroad (Luke 8:17).

Liberty's Electric Halo.

An electrical experiment conducted at Liberty Island, in the bay of New York, has corrected an error which has been held by electricians. It was supposed that the gigantic bronze statue of "Liberty Enlightening the World," which rears its head on the island, absorbed the electricity of the surrounding air. A number of military officers assembled on the island one day recently to make some tests of military kites, which were conducted by William A. Eddy, the kite expert. After the tests had been made, Mr. Eddy proposed to find out just how much of the electricity of the air the statue absorbed. He attached to one of his kites, a collector, consisting of a cube of wood, covered with tinfoil, to which a thin copper wire was attached. He already knew that such a collector would bring down electricity from a height of six hundred feet. An iron rod was driven into the ground, and the end of the wire was kept about a foot away. To the electrician's surprise, a spark sprang from the wire to the iron rod, when the collector had attained an altitude of four hundred feet. As it rose higher and was near the head of the statue the sparks increased. The collector was then sent up at a distance of five hundred feet from the statue, but no sparks appeared until it had risen to the usual height of six hundred feet. This proved conclusively that if the statute absorbs electricity, as was believed, it gives it out again. It should be so with the grace that a Christian receives. Every one around him should be the better for the spirit that animates his life. Christ's injunction to his disciples applies to all his followers:

Freely ye have received: freely give (Matt. 10:8).

Anecdotes by Moody

Illustrations and Incidents in the Life of the World's Greatest Evangelist.

THERE was a Wesleyan preacher in England, Peter Mackenzie, full of native humor, a most godly man. He was once preaching from the text: "And they sang a new song," and he said:

"Yes, there will be singing in heaven, and when I get there I will want to have David with his harp, and Paul, and Peter, and other saints gather around for a sing. And I will announce a hymn from the Wesleyan Hymnal. 'Let us sing hymn No. 749—'

My God, my Father, while I stray—

"But some one will say, 'That won't do. You are in heaven, Peter; there's no straying here.' And I will say, 'Yes, that's so. Let us sing No. 651—'

Though waves and storms go o'er my head,
Though friends be gone and hopes be dead—

"But another saint will interrupt, 'Peter, you forget you are in heaven now; there are no storms here.' 'Well, I will try again: No. 536—'

Into a world of ruffians sent—

"'Peter! Peter!' some one will say, 'we will put you out unless you stop giving out inappropriate hymns.' I will ask, 'What can we sing?' And they will say:

"'Sing the new song, the song of Moses and the Lamb.'"

* * *

Nothing to Hold on To.

It was related of an atheist who was dying that he appeared very uncomfortable, very unhappy, and frightened. Another atheist who stood at his bedside said to him:

"Don't be afraid. Hold on, man, hold on to the last."

The dying man said: "That is what I want to do, but tell me what to hold on to."

* * *

Not At All Absurd.

A man said to me some time ago, "Moody, the doctrine you preach is most absurd: you preach that men have only to believe to change the whole course of their life. A man will not change his course by simply believing."

I said: "I think I can make you believe that in less than two minutes."

"No, you can't," he said; "I'll never believe it."

I said: "Let us make sure that we understand each other. You say a man is not affected by what he believes, it will not change his course?"

"I do."

"Supposing," I said, "a man should put his head in at that door and say the house was on fire, what would you do? You would get out by the window if you believed it, wouldn't you?"

"Oh," he replied, "I didn't think of that!"

"No," I said quietly, "I guess you didn't."

Belief is the foundation of all society, of commerce, and of everything else.

* * *

Not Too Great for Cæsar.

It is said that on one occasion when Cæsar gave a very valuable present, the receiver replied that it was too costly a gift. The Conqueror answered, that it was not too great for Cæsar to give.

Our God is a great King, and he delights to give gifts to us; so let us delight to ask him for great things.

* * *

A Good Samaritan.

I remember the first good Samaritan I ever saw. I had been in this world only three or four years when my father died a bankrupt, and the creditors came and swept away about everything we had. My widow mother had a cow and a few things, and it was a hard struggle to keep the wolf from the door. My brother went to Greenfield, and secured work in a store for his board, and went to school. It was so lonely there that he wanted me to get a place so as to be with him, but I didn't want to leave home. One cold day in November my brother came home and said he had a place for me. I said that I wouldn't go, but after it was talked over they decided I should go. I didn't want my brothers to know that I hadn't the courage to go, but that night was a long one.

The next morning we started. We went up on the hill and had a last sight of the old house. We sat down there and cried. I thought that would be the last time I should ever see that old home. I cried all the way down to Greenfield. There my brother introduced me to an old man who was so old he couldn't milk his cows and do the chores, so I was to do his errands, milk his cows, and go to school. I looked at the old man and saw he was cross. I took a good look at the wife, and thought she was crosser than the old man. I stayed there an hour, and it seemed like a week. I went around then to my brother and said:

"I am going home."

"What are you going home for?"

"I am homesick," I said.

"Oh well, you will get over it in a few days."

"I never will," I said. "I don't want to."

He said, "You will get lost if you start for home now; it is getting dark."

I was frightened then, as I was only about ten years old, and I said, "I will go at daybreak to-morrow morning."

He took me to a shop window, where they had some jackknives and other things, and tried to divert my mind. What did I care for those old jackknives? I wanted to get back home to my mother and brothers; it seemed as if my heart was breaking.

All at once my brother said, "Dwight, there comes a man that will give you a cent."

"How do you know he will?" I asked.

"Oh! he gives every new boy that comes to town a cent."

I brushed away the tears, for I wouldn't have him see me crying, and I got right in the middle of the sidewalk, where he couldn't help but see me, and kept my eyes right upon him. I remember how that old man looked as he came tottering down the sidewalk. Oh, such a bright, cheerful, sunny face he had! When he came opposite to where I was he stopped, took my hat off, put his hand on my head, and said to my brother:

"This is a new boy in town, isn't it?"

"Yes, sir, he is; just came to-day."

I watched to see if he would put his hand into his pocket. I was thinking of that cent. He began to talk to me so kindly that I forgot all about it. He told me that God had an only Son, and he sent him down here, and wicked men killed him, and he said he died for me. He only talked five minutes, but he took me captive. After he had given me this little talk, he put his hand in his pocket and took out a brand new cent, a copper that looked just like gold. He gave me that; I thought it was gold, and didn't I hold it tight! I never felt so rich before or since. That cent has cost me a great many dollars. I have never walked up the streets of this country or the old country but down into my pocket goes my hand, and I take out some money and give it to every forlorn, miserable child I see. I think how the old man lifted a load from me, and I wanted to lift a load from some one else.

Do you want to be like Christ? Go and find some one who has fallen, and get your arm under him, and lift him up toward heaven. The Lord will bless you in the very act. May God help us to go and do like the good Samaritan!

London Times. *N. Y. Sun.* *N. Y. Telegram.* *Associated Press.* *N. Y. Herald.*

A GROUP OF JOURNALISTS WHO SERVED ON CUBAN BATTLEFIELDS.

At this time, when the heroes of our army and navy are receiving their meed of praise, the gallant band of journalists, who risked death on the battle-fields of Cuba, should not be overlooked. Our photograph shows a few of these brave fellows, but there are others who deserve equal recognition. Creelman, who led up the hillside at El Caney, and who was sorely wounded; Marshall, who faced the Spanish fire at Quasimas, and fell wounded there, Peltz, Johnston, Scovel, Quigley, Bryson Lewis Rea—all deserve to be remembered. Hardly a member of the correspondents' corps wholly escaped both fever and bullets. They were not in the field as combatants, and had nothing to do with the fighting, yet their vocation of searching out and forwarding the news involved the facing of constant peril while the war lasted.

MISS WILLARD'S SUCCESSOR.

New Officers of the W. C. T. U. Chosen at the St. Paul Convention.

AT the national convention of the W. C. T. U., held in St. Paul lately, there was a large attendance of delegates from the various States of the Union. New national officers were chosen. Miss Lillian M. N. Stevens, who was vice-president-at-large during the late Miss Frances E. Willard's last term of office, and who became acting-president after Miss Willard's death, was elected president.

MRS. LILLIAN M. N. STEVENS.
The New President of the W. C. T. U.

Mrs. Stevens was born in Dover, Me., and has always made her home in the Pine Tree State. Her first public work was as a school teacher, but at the age of twenty-one she married Mr. Stevens, a leading business man of Portland. One daughter, now Mrs. Gertrude Stevens Leavitt, blessed their home. When the Maine Christian Temperance Union was organized about twenty-five years ago, Mrs. Stevens was elected treasurer, which position she filled for three years. She was then made State president, and for twenty-two years was re-elected to the position, and in all that time but one ballot was cast for another candidate. From 1880 to 1893 she filled the position of assistant recording secretary, and in the latter year was elected recording secretary. No woman in the organization is more loyal to its fundamental principles; none possesses in greater degree the universal confidence of its supporters. As a presiding officer she has few equals. To her experience of twenty-two years as State president is added the native executive ability which fits her admirably for her high position. Of profound wisdom, Mrs. Stevens holds the respect and love of the organization at whose head she is placed. She is a born leader, and where she leads her women will gladly follow.

Miss Anna Adams Gordon, who was elected vice-president-at-large, is a Bostonian, and was a student at the famous Mount Holyoke College. Her literary work is considerable, including "Marching Songs," the Song Book of "Y's," etc. During her travels she has spoken to the children in schools and conventions in all parts of America and England. The Willard Fountain, of which she is the projector, was erected by dimes contributed by children all over the world. In the World's Fair city it is seen at the entrance to Willard Hall. Miss Gordon was the Private Secretary of Miss Willard at the time of the latter's death.

Our Convalescent Soldiers.

The Women's National War Relief Association finds abundant work to do. Nearly 3,000 invalid soldiers have been received at Camp Walworth and many convalescents entertained at Woody-Crest, Miss Gould's country home for children, which she placed at the disposition of the Association. At Camp Jewett (THE CHRISTIAN HERALD'S Children's Home), many sick soldiers have recovered health and strength. Accommodations, providing for fifty guests, have been greatly taxed at times. Mrs. G. H. Crawford, of Nyack, has greatly helped Miss Gould and the Association in this patriotic work.

This issue of "The Christian Herald," like the one immediately preceding it, consists of ONE MILLION Copies which are sent out to as many Christian homes, as a personal invitation to subscribe. The weight of this edition is 300,000 pounds.

OUR EDITOR-IN-CHIEF.

Dr. Talmage...

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The good Samaritan. S. LUKE 10. *The good Samaritan.*

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?
26 He said unto him, What is written in the law? how readest thou?
27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.
28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

By permission of the Berlin Photo Co. *Plockhorst.*

"A certain Samaritan . . . saw him."—*Luke* x. 33.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?
30 And Jesus answering, said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.
31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.
32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.
33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,
34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn,

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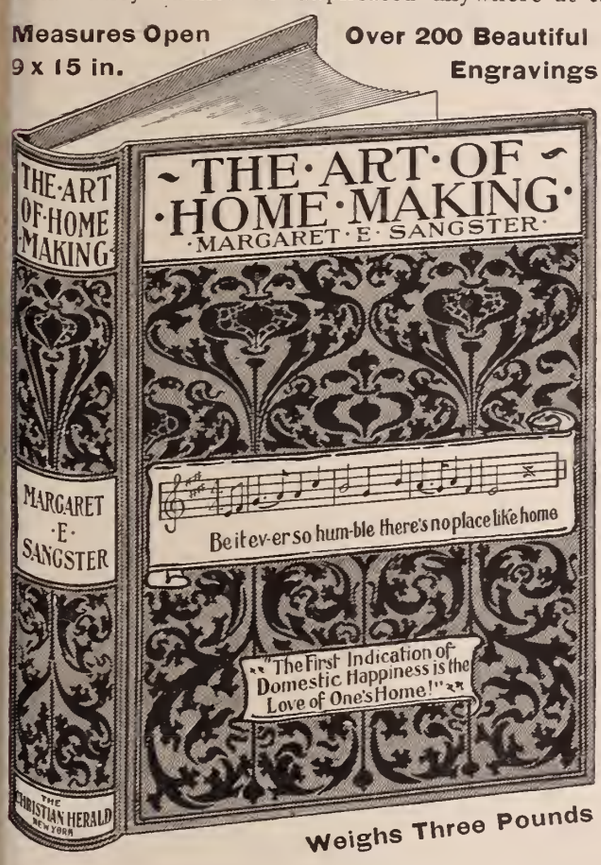
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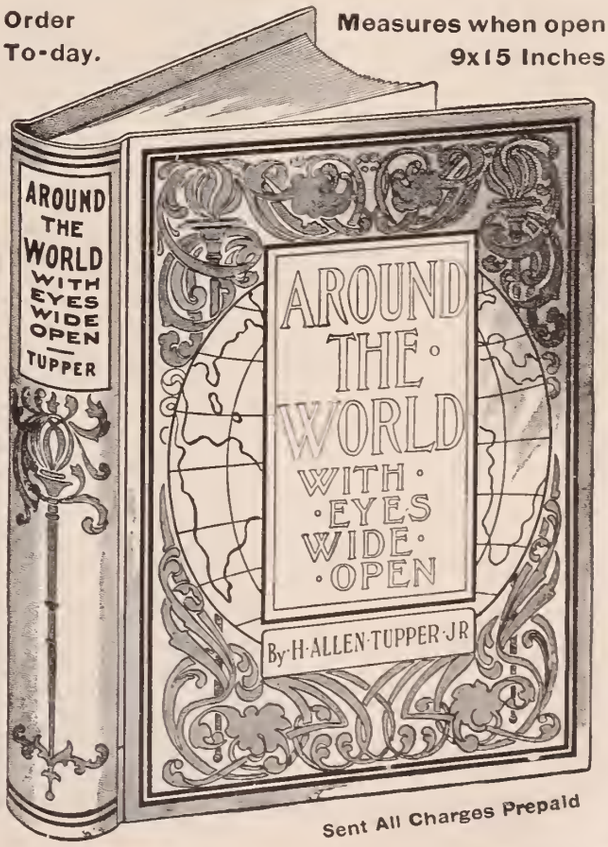
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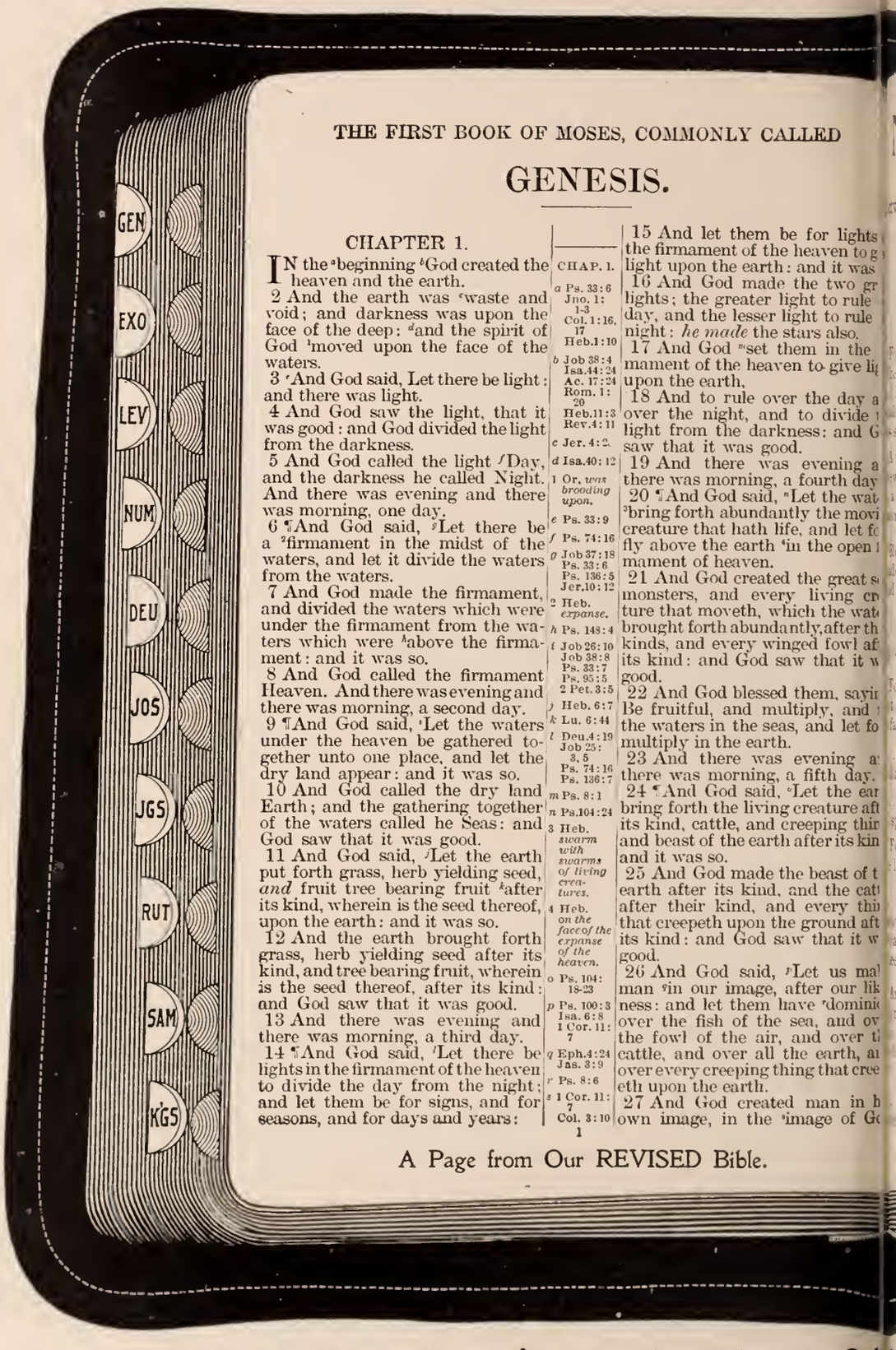

THE FIRST BOOK OF MOSES, COMMONLY CALLED

GENESIS.

CHAPTER 1.

IN the [a]beginning [b]God created the heaven and the earth.
2 And the earth was [c]waste and void; and darkness was upon the face of the deep: [d]and the spirit of God [1]moved upon the face of the waters.
3 [e]And God said, Let there be light: and there was light.
4 And God saw the light, that it was good: and God divided the light from the darkness.
5 And God called the light [f]Day, and the darkness he called Night. And there was evening and there was morning, one day.
6 ¶And God said, [g]Let there be a [2]firmament in the midst of the waters, and let it divide the waters from the waters.
7 And God made the firmament, and divided the waters which were under the firmament from the waters which were [h]above the firmament: and it was so.
8 And God called the firmament Heaven. And there was evening and there was morning, a second day.
9 ¶And God said, [i]Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.
10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.
11 And God said, [j]Let the earth put forth grass, herb yielding seed, *and* fruit tree bearing fruit [k]after its kind, wherein is the seed thereof, upon the earth: and it was so.
12 And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind: and God saw that it was good.
13 And there was evening and there was morning, a third day.
14 ¶And God said, [l]Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years:

CHAP. 1.
a Ps. 33:6 Jno. 1:1-3 Col. 1:16, 17 Heb. 1:10
b Job 38:4 Isa. 44:24 Ac. 17:24 Rom. 1:20 Heb. 11:3 Rev. 4:11
c Jer. 4:23
d Isa. 40:12
1 Or, *was brooding upon.*
e Ps. 33:9
f Ps. 74:16
g Job 37:18 Ps. 33:6 Ps. 136:5 Jer. 10:12
2 Heb. *expanse.*
h Ps. 148:4
i Job 26:10 Job 38:8 Ps. 33:7 Ps. 95:5 2 Pet. 3:5
j Heb. 6:7
k Lu. 6:44
l Deu. 4:19 Job 25:3, 5 Ps. 74:16 Ps. 136:7
m Ps. 8:1
n Ps. 104:24
3 Heb. *swarm with swarms of living creatures.*
4 Heb. *on the face of the expanse of the heaven.*
o Ps. 104:18-23
p Ps. 100:3 Isa. 6:8 1 Cor. 11:7
q Eph. 4:24 Jas. 3:9
r Ps. 8:6
s 1 Cor. 11:7 Col. 3:10

15 And let them be for lights in the firmament of the heaven to g light upon the earth: and it was
16 And God made the two gr lights; the greater light to rule day, and the lesser light to rule night: *he made* the stars also.
17 And God [m]set them in the mament of the heaven to give lig upon the earth,
18 And to rule over the day a over the night, and to divide light from the darkness: and G saw that it was good.
19 And there was evening a there was morning, a fourth day
20 ¶And God said, [n]Let the wat [3]bring forth abundantly the movi creature that hath life, and let fo fly above the earth [4]in the open mament of heaven.
21 And God created the great s monsters, and every living cr ture that moveth, which the wat brought forth abundantly, after th kinds, and every winged fowl af its kind: and God saw that it w good.
22 And God blessed them, sayi Be fruitful, and multiply, and the waters in the seas, and let fo multiply in the earth.
23 And there was evening a there was morning, a fifth day.
24 ¶And God said, [o]Let the ear bring forth the living creature aft its kind, cattle, and creeping thin and beast of the earth after its kin and it was so.
25 And God made the beast of t earth after its kind, and the cat after their kind, and every thi that creepeth upon the ground aft its kind: and God saw that it w good.
26 And God said, [p]Let us ma man [q]in our image, after our lik ness: and let them have [r]domini over the fish of the sea, and ov the fowl of the air, and over t cattle, and over all the earth, a over every creeping thing that cree eth upon the earth.
27 And God created man in h own image, in the [s]image of G

1

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For what shall it profit a man, he shall gain the whole world, nd lose his own soul? Or what hall a man give in exchange for s soul?—Mark 8: 36, 37.

A man that hath friends must new himself friendly: and there a friend that sticketh closer an a brother.—Proverbs 18 : 24.

Blessed be the Lord, who daily adeth us with benefits, even the od of our salvation.—Ps. 68 : 19.

. . . Extol him that rideth on the heavens.—Psalms 68 : 4.

Fools make a mock at sin; it among the righteous there favor.—Proverbs 14 : 9.

. . . The way of transgressors hard.—Proverbs 13 : 15.

. . . All is vanity and vexation spirit.—Ecclesiastes 1 : 14.

For thou hast made him a lit- e lower than the angels. —Psalms 8 : 5.

. . . Beware lest he take thee vay with his stroke: then a reat ransom cannot deliver iee.—Job 36 : 18.

And that they may recover iemselves out of the snare of ie devil, who are taken captive y him at his will.—II. Timothy 2 : 26.

. . . And we hid as it were our ces from him; he was despised. —Isaiah 53 : 3.

Revised Version

For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life? —Mark 8 : 36, 37.

He that maketh many friends doeth it to his own destruction; but there is a friend that sticketh closer than a brother. —Proverbs 18 : 24.

Blessed be the Lord, who daily beareth our burden, even the God who is our salvation. —Psalms 68 : 19.

. . . Cast up a highway for him that rideth thro' the deserts. —Psalms 68: 4.

The foolish scorn the guilt offering; but among the upright there is good will.—Proverbs 14 : 9.

. . . The way of the treacherous is ragged.—Proverbs 13 : 15.

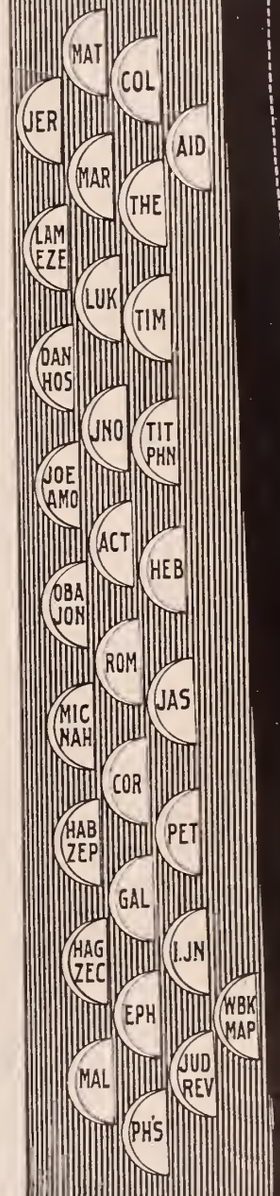
. . . All is vanity and striving after wind.—Ecclesiastes 1 : 14.

For thou has made him but little lower than God.—Psalms 8 : 5.

. . . Beware lest thou be led away by thy sufficiency; neither let the greatness of the ransom turn thee aside.—Job 36 : 18.

And they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God.—II. Timothy 2 : 26.

. . . And as one from whom men hide their faces he was despised. —Isaiah 53: 3.



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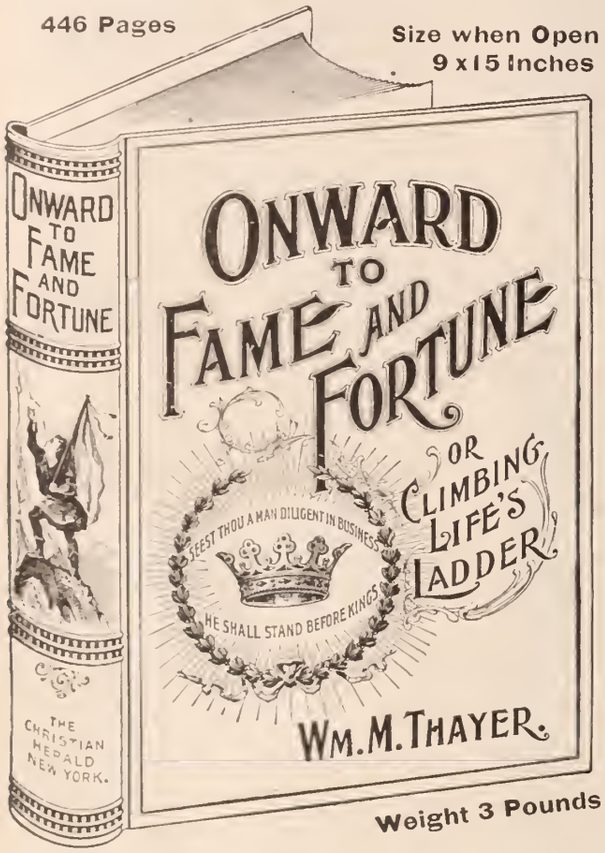
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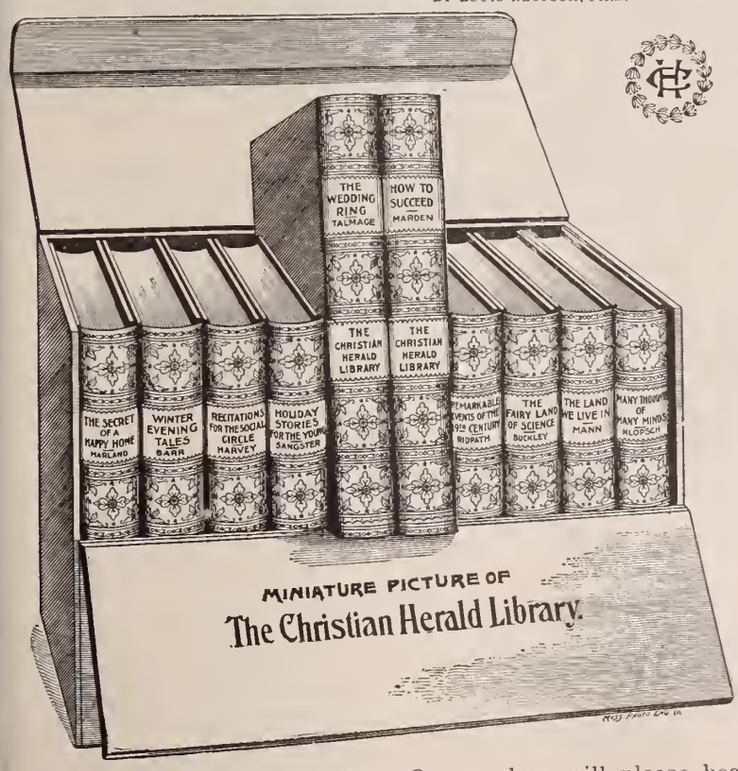
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MRS. **Harriet Prescott Spofford** has given to the world under the title of "**Stepping-Stones to Happiness**" a magnificent volume which tens of thousands will hail with sincere delight.

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* * * *

Mrs. Spofford is one of America's **Greatest Authors.** She has a heart that beats in **Generous Sympathy** with all that is good, and pure, and noble, and true; and "**Stepping-Stones to Happiness**" is unquestionably one of her **Brightest** productions. It is one of the few books that prove equally acceptable to husband and wife, parent and child; and every life brought under its benign influence will be the **Richer,** the better, the **Brighter,** the sunnier, and the **Sweeter.** By all means get this most excellent book, and read it aloud when all the household is gathered around the evening lamp.

* * * *

The topics treated in "**Stepping-Stones to Happiness**" are of surpassing interest to every one in earnest quest of that inestimable jewel. While **Wealth** may, in a large measure, **Contribute** to **Happiness,** fortunately, it is **Not** an **Essential** condition, and the **Poorest** of the poor **may,** with the aid of such a faithful guide as Mrs. Harriet Prescott Spofford's great book, **Attain** to a larger measure of **Happiness** than many a wealthy person may be able to achieve without it.

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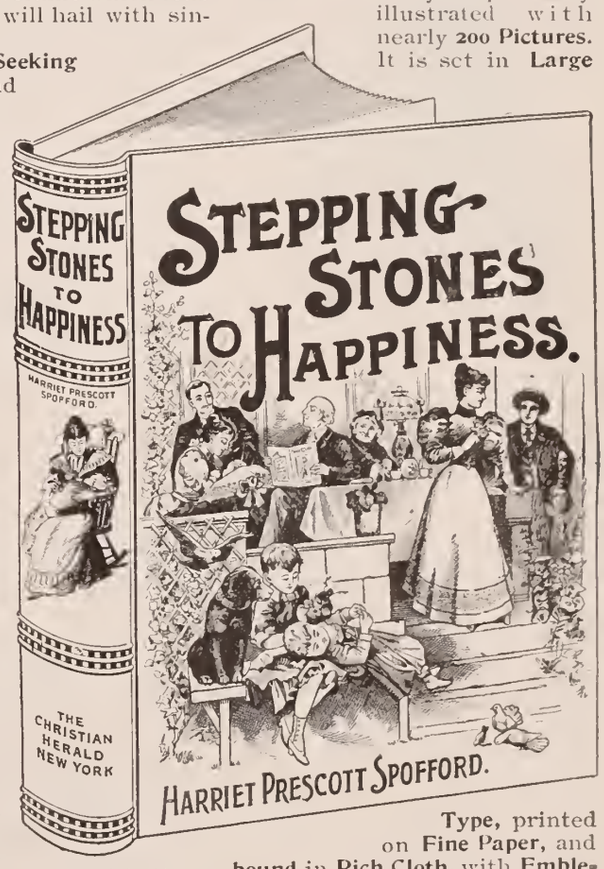

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THE FAMILY AND HOME CIRCLE

A NOTABLE MOTHERS' MEETING.

New York Ladies Welcome the President of the Mothers' Congress.

MRS. PHEBE A. HEARST.

OUR readers will welcome some account of what was said and done at the recent reception given by the New York City Mothers' Club to Mrs. Theodore Birney, of Washington, D. C., President of the National Congress of Mothers, and Mrs. D. O. Mears, of Albany, President of the New York State Assembly of Mothers. Several interesting addresses were made.

Mrs. Birney spoke of the marvelous progress made by this "mother movement" since the first National Congress was talked over and planned about two years ago by a few earnest women in the home of Mrs. Hearst, the millionaire Vice-President of the organization, whose generosity has so liberally aided the work. "It is particularly gathering force in the West," said Mrs. Birney, "the large attendance at the recent Mothers' Congress in Omaha giving evidence of its strength in that section. We are glad to see, too, that men are beginning to take great interest in the work; and it is only a question of time when the name of the organization will be Parents' Congress—as it should be, for mothers cannot do their best for the children without the co-operation of the fathers. Mothers are eager to find out what is best to do for their children, and value opportunities for conference, mutual help and co-operation." The formation of clubs in places where they do not now exist was urged, and the importance of keeping in touch with the national centre. It was said that the erection of Children's Palaces (modeled on the one at the World's Fair), in all cities is under consideration.

Mrs. Mears said the world owed the greatness of its great men to the goodness and wisdom of their mothers; this mother movement purposed to place the wisdom, goodness and experience of all mothers at the service of each.

The President of the Philadelphia Auxiliary declared that while solicitude for her own little brood had drawn her into the movement, a larger motive now actuated her—interest in the welfare of all children. Over worked mothers, mothers of the slums, should have the best information, advice and help within such easy reach as the ideal Mothers' Club would bring it. She prophesied that as this mother spirit moved the world more and more, childless homes would open to homeless children until every little child in this world would be mothered. Mrs. Bailey, Secretary of the State Assembly, a sweet-faced, white-haired lady, said "Mothers are hungry to know what is best to do for their children. And grandmothers—like myself—are hungry to know what to do for their grand-children." Mrs. Rebecca Kohut, head of the Jewish Council of Women, and other women prominent in the movement, spoke of the good Mothers' Clubs are accomplishing; and then the formal meeting dissolved into little groups about the rooms and around the pretty table, set forth with simple, appetizing dainties—an ideal temperance table. As the ladies sipped their chocolate and discussed the best things for babies, one was forced to compare to its advantage the worthy purpose of such a social gathering with the idle, useless and mischievous one of the progressive eucher party. A better day dawns for the world when mothers are turning their social pastimes to such good account; there will be brighter promise still when fathers join their ranks.

The ladies expressed appreciation of the interest THE CHRISTIAN HERALD had shown in this movement. "Don't you want the pictures of our babies for the paper?" they asked. "In some quarters criticism has been made that the Congress is composed of childless women. We are mothers and grandmothers—and kindergartners and teachers, each of whom mothers hundreds of children."

MRS. BIRNEY, PRESIDENT, NATIONAL CONGRESS OF MOTHERS—THE "MOTHERS' TABLE."

Going to Sunday School.

On Sunday morning early,
The air is bright and cool;
All clad in our best graces,
With rosy morning faces
We go to Sunday School.
Here learn we how to brighten
The heaviest lot and lighten
The day most dark and dule.

A Dutch Wedding

A wedding in Holland is a solemn business. The service, which lasts two hours, is far from lively. The bridegroom and bride, in regulation wedding garments, sit in front of the black robed minister and listen to his address, which "bristles with personalities." Relatives sit sobbing in pews, and finally everybody connected with the bride kisses her as mournfully as if for the last time. Then comes the "tremendous breakfast in French fashion." It is good form for all the bride's friends to send her baskets or bouquets of white flowers, plentifully ribboned, and the house often presents quite a bower-like appearance. Nevertheless, the wedding breakfast is a serious matter. Numberless kinfolks are present, and almost all of them make speeches, as a matter of family duty. In Holland, the family duty is paramount to everything.

Naming Persian Girls.

Persian girl babies are given very pretty names. In one family, perhaps, one will find Aktar, the star; Gulshan, lilies: Wobahar, the spring; Shamsi, the sun; Shireen, sweet; Almas, diamond. Yet little girls are not wanted. There is mourning in a house when a girl is born, and an old Persian proverb says: "The household weeps forty days when a girl is born." There is an imposing ceremonial when a boy is named, but an old woman stoops and whispers in a wee maid's ear the name she is to go by. Her father does not look at her. Presently, when she can crawl to his feet, she may win him by her pretty baby ways. There are no kindergartens in Persia. As soon as she is six years old, the Persian girl's life of seclusion begins. She is taught embroidery, and perhaps to read the Koran. But there exists in the minds of many Persians the idea that it is immodest for a girl to know how to read.

Flowers for the King.

Margherita, Queen of Italy, like another royal lady, Her Majesty, of Holland, loves a garden and cultivates her own. Whether at Rome or at Monza, a part of every morning's programme is a walk through her garden and the gathering of a bouquet with her own hands for her husband's table. If the weather is bad she culls this offering to the king from her hothouses. Whether a woman be queen or peasant, she is beloved of the King of Kings, for whom she may tend the garden of her heart, and unto whom she may offer each morning a bouquet of grateful thoughts, and believing prayer.

The Child and the Chestnut Burrs.

The chestnuts closed their houses tight,
But Jack Frost opened them all last night.
I think, some time, I'll sit up and see
When he opens the burrs, if he won't show me.
For I've wondered so, and I wish I knew
Why he don't get pricked, as my fingers do.
And I can't see why, after all his fuss,
He leaves them here on the grass for us!

CHANGING PLACES.

"WHEN I am grown," said Ned,
"I'll give you a red silk gown,
A coat like queens in pictures wear,
And a beautiful golden crown."
And he gently stroked his mamma's cheek
With a hand as soft as down.

"But, O! mamma, if I don't get rich—
Whatever shall I do?
For then I can not buy the things
I want to give to you."
"You'll always give me," mamma said,
"That which is best and true.

"Love is better than royal robes,
Better than crowns of gold."
"Why, I can't give that," said little Ned,
"To you when I am old,
I'll be too big, you know, mamma.
"For you to kiss and hold."

She strained him closer to her breast,
Tears started to her eyes;
Ned's brows met in a thought perplexed.
Then looked he wondrous-wise.
"I guess when I'm big and old,
Why, you'll be undersize.

"And I can do the holding, then;
You'll sit upon my knee,
And I will call you pretty names.
Now, mamma, don't you see
That when I am a great big man,
My little girl you'll be?"

"When I am grown," insisted Ned,
"I'll give you a red silk gown,
A coat like queens in pictures wear,
And a beautiful golden crown."
And he gently stroked his mamma's cheek
With a hand as soft as down.

—GOODLOE HARPER.

THE HOME-MAKER.

WHO is the home-maker? Mother. Yes; and a few others or many others, just as the family is a large or small one. Every inmate—and also the boy or girl at a distance, who only writes letters back, and sends little gifts (a pressed flower, a bit of handiwork, maybe.)—helps to make the home atmosphere happy and healthful or the reverse. First, of course, there are father and mother. It goes without saying, that around the evening fireside, they will lay care aside as much as possible and smile and make merry for the children. Then, there are the sisters, big and little. Let them use their best accomplishments, wear their prettiest gowns, sing their prettiest songs, and contrive interesting games for their brothers' entertainment. And brothers—it is the easiest thing in the world for them to add to the home happiness. There are few fathers and mothers who are not gladdened by evidence that their boys love the home circle: and where is the sister who is not delighted to be her brother's comrade? And, fathers and brothers, remember: even as mothers and sisters create your ideal of womanhood, so do you create their ideal of manhood.

Children's Emotions.

A distinguished London physician, says that the very common defect of squinting in children has frequent origin in falls, frights, fits of anger, and other things which upset the nervous system. Many physicians are saying that hatred, fear, and all unlovely emotions tend to derange health, and to make a child physically less perfect and beautiful. There is therefore a positive saving of doctors' bills in training our children into habits of kindness, gentleness, fortitude and love. And, little folks, remember: the doctors are simply repeating in a new form the grandma's doctrine. "Pretty is as pretty does."

TRAINING THE ORPHANS.

How the Christian Herald Fund is Providing Homes and Christian Education in the Missionary Institutions for Orphan Children in India.

THE hearts of our readers will be gladdened by the picture on this page of a group of intelligent children who are being supported in India by the funds they contributed. They are the Famine orphans who were taken in and rescued from starvation at Ahmednagar by Rev. R. A. Hume. Their healthy appearance and bright, cheerful faces are in sharp contrast with the haggard, woebegone

REV. R. WINSOR AND THE NATIVE TEACHERS OF HIS SCHOOLS.

appearance they presented when Mr. Hume took compassion on them and admitted them to his station. "Sometimes, it has seemed possible," says Mr. Hume in his letter to Dr. Klopsch, acknowledging the receipt of the money from THE CHRISTIAN HERALD Orphan Fund, "that we assumed too much responsibility in undertaking the care and support of so many of these children. But the only chance for them to become good men and women is in such care as a Christian missionary can give. So we have gone forward, hoping that in some way our Heavenly Father would provide the means. You can imagine with what gratitude, dear Dr. Klopsch, we received your letter telling us of the help we can rely upon from the fund contributed by the kindly readers of your splendid journal."

Another American missionary in India who succored the orphan children during the recent famine, was the Rev. R. Winsor. His work is at Sirur in the Poona District, and is under the auspices of the American Board. He and his devoted wife have on their hands seventy-two orphan boys and girls. In a letter recently received from Mr. Winsor, expressing his gratitude for the assistance he is receiving in supporting his large family of orphans, from the fund contributed by our readers, he says that the opportunity for Christian work is greater now than he has ever known it during the twenty-eight years he has been in India. The magnificent generosity of Christian people in distant lands during India's time of trouble, has evidently made a deep impression on the natives, who now see Christianity in a new light of compassion and helpfulness. Unhappily, the straitness of the financial resources of the missionary societies precludes the missionaries from turning these opportunities to account to the fullest extent.

Mr. Winsor's interest in the children of India is no new development of his work. He has established eleven schools in as many villages in the neighborhood of Sirur, besides the great Industrial School of the Deccan, which was last year destroyed by fire. This institution has won the praise of many distinguished persons who have visited it. It is the outgrowth of a conviction which Mr. Winsor shares with those best acquainted with the social conditions of India, that no better service can be rendered to the rising generation of natives, next to that of giving them the religion of Christ, than that of giving them an industrial training. The attempt was first made in an humble way at Satara. The appreciation manifested by the native boys was so unmistakable that Mr. Winsor removed the school to Sirur, where the Government placed a commodious building at his disposal. It is this building, with its equipment of tools and apparatus, that was burned recently. The missionary work of many years was thus swept away. But he has had the gratification of rebuilding it, with the aid of friends. One native gentleman, who knew its value, himself gave five thousand rupees toward the expense.

FAMINE CHILDREN AT REV. R. A. HUME'S SCHOOL AT AHMEDNAGAR.

As the American Board has no funds available for the support of such an enterprise, its support entails a heavy burden on the missionary. Every year Mr. Winsor has to raise the equivalent of four hundred dollars for necessary expenses. When the famine struck his district, in the closing months of the year 1896, he foresaw new burdens. "The people," he writes, "had known us for years, and had been accustomed to come to us for help in their little difficulties. Now they flocked to us by hundreds. What could we do? We had no funds for the relief of such numbers. We were so distressed by the spectacle of the suffering which we could not remedy that it became a question whether we could remain to witness it. It was at this juncture, when we were in such despair, that we received the gift from the readers of THE CHRISTIAN HERALD. I have told you in former letters how we thanked God and took courage." It is the seventy-two orphans that he received during that sad period that now cause Mr. Winsor anxiety. He has accommodation for them and the means of educating them, but he lacks funds for their support. Mr. Winsor gratefully acknowledges the new help he is receiving from THE CHRISTIAN HERALD Fund for this purpose, but more is needed, and Mr. Winsor has now come to this country in the hope of obtaining help. His address for a few weeks will be Oberlin, O. Any of our readers writing him can obtain all particulars.

From Bishop Thoburn, of the Methodist Episcopal Church; Dr. Clough, of the Baptist Church; Dr. Forman, of the Presbyterian Church, and Dr. Wharton, of the Church of the Disciples, similar reports of need, come. The children have been received, have been fed and nursed back to health after their terrible suffering from starvation. They are beginning to learn the truths of the Gospel, and all appliances are in existence for giving them an education which will make them men and women of influence in the communities of India, capable of worthily representing the Christian cause. All that is lacking is the money to support them for a few years, while the devoted, consecrated missionaries who rescued them from famine are training them for Christ's service. The missionaries believe that when the Christian people of America know how grand is the opportunity, the funds will be provided in abundance, and so, after long years of waiting, the kingdom of Christ will come in India. It costs from $15 to $25 a year to support a child. If any of our readers would like to adopt a boy or a girl and undertake the maintenance of it, we should be glad to put them in communication with a missionary who would accept the charge.

A SONG OF PRAISE.

MY soul, beside the crystal sea,
Thy loving Saviour waits for thee:
Raise to him e'er in faith thine eye,
Praise him the Lord of earth and sky.
His life for us he did surrender,
Thus showing love for us most tender.
O stars above join in the chorus
That angels first re-echoed o'er us.

From strand to strand, the earth around,
Praise to our Saviour shall resound:
O may his love all spirits fill
With constant zeal to do his will.
And give swift feet that ne'er grow weary,
Tho' dark the way, and lone and dreary.
Let soul join soul in one grand chorus
Till Heaven's own harps re-echo o'er us.

—MRS. A. L. DUFOUR.

Timely Warning....

Please order your premiums at as early a date as possible. Just now mail and express facilities are not overtaxed, and deliveries will be made with great promptness. But if you delay, the enormous traffic incident to the Holiday season will make it very difficult to guarantee prompt delivery. We have ALL our premiums IN STOCK and were never better circumstanced to meet the demand, however large, and as we are now the LARGEST EXPRESS SHIPPERS IN THE UNITED STATES, we command the best service, but our friends must co-operate with us by ORDERING EARLY.

* * *

PUBLISHER'S NOTES.

. . OUR READERS will be glad to learn that we are in position to offer them a number of beautiful sections of olive wood from the Mount of Olives, cut and polished in Bethlehem by native craftsmen of such rare skill that the deep red veinings of the heart of the olive are brought to the surface of the blocks, and all the delicate traceries and markings rendered transparent. These sections of olive wood were shipped direct from the Holy Land to our office. They are especially adapted for use as paper weights or mantel ornaments, and are inscribed in lasting characters with the word "Jerusalem," and the corresponding name in Hebrew characters.

These souvenirs from the "City of Peace" will be sent, postage prepaid, on receipt of 25 cents each.

* * *

. . P. B. BROMFIELD & Co., Bible House New York, are closing out their entire stock of "Columbia's War for Cuba," describing and pictorializing what every true American man and woman and boy and girl should know about the great and victorious conflict recently waged by the United States for humanity's sake, and in behalf of Cuba. Send $1.00 for this great book, delivered to any address. If ordered before December 20th, send 75 cents, and save a quarter. Address P. B. Bromfield & Co., Bible House, New York City.

* * *

We have one hundred and twenty-eight copies of Mrs. Margaret E. Sangster's great book, "Home Life Made Beautiful," elegantly bound in cloth and gilt, and containing about 500 extra large pages. They are a trifle—almost imperceptibly—damaged, the cover being slightly rubbed, but the book itself positively perfect. These books we will sell, delivered free at 60 cents. Only the eye of an expert can detect the defect. Order early. First come, first served.

* * *

We have, also, four hundred and seventy-two copies of our superb Minion Teachers' Bible, Divinity Circuit, red under gold edges, overlapping, just like your pastor's Bible, with thumb index, leather tipped, which we will sell for $1 each, and 20 cents for postage. A few years ago the thumb index alone cost $1 50. These Bibles are perfect in every respect. Order early. First come, first served.

* * *

We sold 4,000 sets of the World Wide Encyclopaedia at $13 each. It contains 15 large volumes of nearly 7,000 pages, and weighs 40 lbs. We have 100 sets left. We will close them out at $8.75 a set, freight to be paid by the purchaser. The most striking bargain in the book market. The covers are a little dusty, otherwise the sets are perfect.

* * *

The greatest bargain ever offered to the American public is the London Art Bible and THE CHRISTIAN HERALD for one year at $3.50. Last year the price was $5, but having purchased an entire edition of 25,000 at a concession in price, we give our readers the advantage of a lower figure.

* * *

The book bargains advertised in this column are made because of lack of room. They are bargains indeed, and genuine ones at that.

BISHOP HARTZELL'S PLEA.

A Call to Christians to Help Evangelize and Educate Liberian Converts.

REV. Joseph C. Hartzell, the Methodist Episcopal Missionary Bishop of Africa, recently returned to the United States after a 40,000-mile journey in the Dark Continent, during which he visited Liberia, the Congo, Angola and Zambesia, and inspected the various phases of Methodist missionary work in those localities. Bishop Hartzell is especially encouraged by the spiritual progress made in the Liberian Republic, and speaks in glowing terms of the results of Gospel effort in that part of Africa. Believing that the time has come when a native mission press is indispensable to the future success of the work in Liberia, he has invited the readers of this journal, who have already done so much for the cause of Christ in Africa, to co-operate, with this object in view. Bishop Hartzell has prepared the following appeal, which we warmly commend to the earnest consideration of all who have the cause of heathen evangelization at heart.

REV. JOSEPH C. HARTZELL,
M. E. Missionary Bishop of Africa.

"In 1896, at the manifest call of God speaking through his church, my face was turned toward Africa, as the successor of Bishop William Taylor, whose advancing years made it necessary for him to retire from aggressive work. Before a great body of Christian ministers who had elected me to my work, after providing comfortably for him for the remainder of his life, the old hero gave me his unqualified benediction, and has followed me in prayer and sympathetic co-operation ever since.

"My first tour of Africa has now been made, and in a few weeks I return again to my field for a two-years' service in the midst of educational and missionary needs which it is impossible for words to express. In Angola, on the west coast, I made a tour of nearly a thousand miles by hammock, on bullock, and on foot, and found open doors everywhere. The same conditions exist in Portuguese East Africa, and in Rhodesia, on the east coast. There is great need of ministers and teachers, tools to outfit industrial schools, and money to employ native workers. The whole continent of Africa is entering upon a new era, and is not only waiting for the Gospel and its attendant blessings in home life and government, but millions are anxious to welcome those who come with its precious words.

"But my present word to the readers of THE CHRISTIAN HERALD is for Liberia, the Republic lying on the west coast, just north of the equator, and the offspring of philanthropic and benevolent American Christian people, who eighty years ago began sending out colonists through colonization societies, and who believed that it was God's purpose that civilized Christian negroes, whose fathers were brought to America in slavery, were to be important factors in the spiritual redemption of Africa.

"Fifty-one years ago, the colonists were organized into a nation, received the recognition of other nations, and, from that time until now, have been bravely facing responsibilities of national life under most difficult and trying conditions.

"I have made two annual visitations, and traveled in the midst of those people. My heart has been deeply stirred as I witnessed their struggles to better their conditions in educational and Christian life. One mother brought to me her son, whom she wanted educated. I asked him what he could do to help himself, and whether he would do $25 worth of work during the year on the school building if the tools were furnished him. He said he would. Then I asked the mother what she would do to help her boy. She said she would send down from the interior $2.50 each month in palm oil or palm kernels, and my reply was that I would see that the balance of the $90 for the year was paid. And then we had prayer together, and the first words of the boy were, 'O! God, I am glad I am going to have a chance.' Then the mother followed, and her first sentence was, 'O! God, I bring you an offering. It is my boy. I give him to thee.' This is a specimen of how these people speaking the English language, are struggling in their poverty, not only to help themselves, but to get ready to help in all forward movements for the Christianization of the vast multitudes of barbarous heathen about them.

"The people of Liberia, especially those who are engaged in Christian work as ministers and teachers, feel the great need of a paper, published in the interest not only of the Republic, but especially of aggressive Christian work in their midst. Those people are far away from centres of Christian influences, and are scattered up and down the coast for nearly 400 miles. They need a medium not only of communication among themselves, but through which Christian men and women can help them in their homes, and in their Sunday School and church work, and build them up in Christian living and activity.

"This will not cost much—only a few thousand dollars. A young black man from the South, who has had years of experience at the head of a printing office, has consecrated his life to the work, and goes, trusting God for his support. The college of West Africa, situated at Monrovia, proposes to teach printing to the native born boys as one of its industries, so that, once outfitted, the expense of the enterprise will not be large.

"Here is an opportunity to aid this struggling and heroic people to help themselves in a most efficient way. The readers of THE CHRISTIAN HERALD have already helped Africa, not only by prayers and faith, but with their gifts, and I present this case with confidence that many will be glad to assist.

J. C. HARTZELL."

To all who wish to have a share in this evangelizing and educational work among the natives of the West African Republic, Bishop Hartzell's letter affords a golden opportunity. He invites the readers of THE CHRISTIAN HERALD to join with him in this effort. All contributions for the Liberia Mission work sent to this journal will be duly acknowledged in these columns, and Bishop Hartzell also will acknowledge them by personal letter. Every contributor of one dollar and upward will be supplied for one year with the new Liberian Mission publication, as soon as it is issued.

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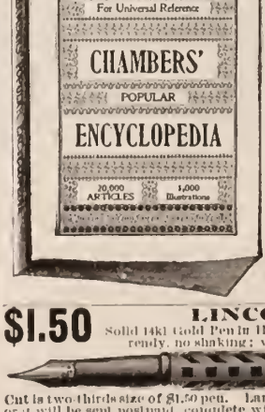

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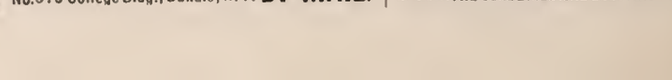

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FRIENDS IN COUNCIL

Vinter Evening Pleasures—An Embarrassed Hostess—A Housekeeper's Duties, etc.

HERE they are again, the long winter evenings, when we gather around the lamp for home enjoyment, for sociability and for profitable study. Wise rents turn this part of the year to acunt in making home the pleasantest ace on earth for their growing boys and rls. There have been great men among who conned their books by the blaze pine knots, and whose childhood was cessarily filled with privation and hardip. But, though these men triumphed sheer personal force and strong will er many hindering circumstances, it is t well for those of us who can make the y easier for our dear ones to fail to do . Let us provide for the school children warm, well-lighted room where they y prepare their lessons in comfort, all e more successfully that father is sitting ar with his book, and mother is close with her mending basket.

The winter evenings give us a fine ance for being neighborly. That home ich does not open its friendly doors to quaintances and intimates, which does t sometimes entertain guests, is far m being as broad and as winsome as a me ought to be. Guests help to edute the children. They draw from us r best in conversation and in manners, well as in fare, and they are to be welmed and held in honor, though we ould never attempt to entertain in a y beyond our means. Simplicity and ostentation are always to go hand in nd with our gentle welcome.

* * *

A FRIEND writes that she recently gave party in honor of a young lady who is visiting her daughter. As the diningom was not large enough to accommote all the guests at once, at supper, she cided to serve her guests at separate bles, a first and a second, letting her sitor and her daughter go to the first. his was entirely right, and in accordce with the requirements of good form, t some of the company fancied themlves slighted, and refusing to wait for eir turn at the second table, were ofnded and went home. The hostess turally felt aggrieved and embarrassed, d feared she had made a mistake. On e contrary, she had fulfilled every contionality. It is a very ordinary thing r people at an evening company to be rved in successive relays, and while a rtion of the guests are having refreshents in one part of the house, the others e entertaining themselves agreeably th music, games or talk in another. It perhaps easier to serve a large comny from a table than to seat them ound it. If this course is adopted, ice as many persons can be seated ound a room, or in groups, as can have aces directly at the board. Then let pkins first be passed with plates, and t the viands follow each other in course, ginning with bouillon, or creamed oysrs, and delicate sandwiches, including you choose, a salad, and finishing with sert and coffee. My correspondent ay set her mind at rest, and if she is agnanimous she will overlook the rudeess of the young people who left her use in dudgeon.

* * *

AN invalid, my dear perplexed Matron, often better for having a light breakst in bed or in her room before she esses. Once you have fallen into the utine, you will not mind sending or takg to your fragile sister a cup of hot ffee, or of hot milk, and a bit of bread soon as she is awake. If she will take well-beaten egg in a glass of milk, or a p of bouillon at eleven o'clock in the orning, she will be tided over her usual intness then, and have a better appete for early dinner.

* * *

LAURA S. The duties of a visiting ousekeeper briefly stated are these: You early in the morning to the house which you are in charge, inspect the pantries, refrigerator, and kitchen; make up the list of articles required for the day, do the marketing, oversee the servants, make your daily or weekly report to the mistress of the house, audit and pay all bills. Where there is a large establishment this is no sinecure, and it demands strength, health and executive ability of a high order. Why not try to secure a position as matron in a school, or institution, or as care-taker of the linen closet in a hotel? These latter places seem to me more desirable for you than the situation of visiting housekeeper, which has some decided drawbacks.

* * *

YOU WISH to know, Fannie J., what are the duties of a secretary of the Young Women's Christian Association. A resident secretary in a town with which I am familiar, cares in a friendly, sisterly way, for three hundred young business women, saleswomen, operatives in factories, etc. She has a rest hour for them at noon, in a pleasant lunch room, to which they bring their own lunch, while tea and coffee are served to them at a very low price. She conducts Gospel meetings, presides over educational classes in the evenings, at which book-keeping, stenography, millinery and dressmaking are taught, and in every possible way she proves herself their comrade, and their thoughtful and loving counsellor. Her duties are many; they cannot all be told in a paragraph, and, before a young woman can be a successful secretary, she must have a period of training. Indeed, this is true of every vocation. One must be drilled before one can be a soldier. One must be a pupil before one can teach. An indispensable requisite in a secretary of the Y. W. C. A. is consecration to the Master, and personal magnetism of a high degree.

Margaret E. Sangster

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GEMS FROM NEW BOOKS

THE ALLUREMENTS OF SIN.*

"I FEEL persuaded that there is a lesson which the Master would teach us, that we have not thought of. Perhaps he would have us make our homes so attractive and so filled with the sunshine of love, that our daughters would consider home the brightest spot on earth, and that our sons would prefer the cheerful sitting-room to the billiard-hall, and the society of mother and sisters to that of the downtown rowdy. I said, 'perhaps.' My brethren, I am sure the Great Teacher has a lesson for us along these lines. Much I fear that our sons and daughters are going to destruction before our very eyes, and we know it not.

"Did you ever notice how brilliantly lighted the billiard-hall and saloon are kept by the cunning owner? Why doesn't he keep his rooms dark and cheerless? He knows that they would not attract customers if he did. The devil uses every means to allure the wary into his net. Music, with its seductive power; pictures, with their atmosphere of cheer; books, with the witching fascination which the most gifted writers have woven into their thrilling tales—nothing is considered too sacred and beautiful to use as an allurement whereby the young are led on and on away from the faith of integrity into the highway of ruin. Even sweet poetry is turned from its rightful use, which, as one has truthfully expressed it, should be only:

To make the souls of angels pure and white,
And fair and sinless as the angels be,
To keep the fires upon love's altar bright—
This be thy mission, O sweet poetry!

Turned, I say from its holy mission, and made to do the devil's errands.

"And shall we be less careful to use our best endeavors to draw the loved ones to Christ, by using every means in our power to this end?"

OUR WINTER BIRDS.†

The third week in October sees the last of the golden-crowned thrushes and Maryland yellow-throats, the fox sparrows pay a flying visit, and the red-breasted nuthatches settle down. Even if there has been no hard frost, November is sure to bring it, and then in the afterglow, the illusive Indian summer, we begin to realize that the song birds have left us. Grackles we have and meadowlarks, but the robins and bluebirds are diminishing, and after the middle of November the birds that you see may be safely called winter residents.

The blue jay becomes very conspicuous now, and in late November walks you will constantly see his pointed crest, while his harsh notes no longer jar upon your ear, but sound companionable. Most likely he is nutting, and jeering and laughing at the squirrels who are filling their paunches under the same tree.

Golden-crowned kinglets, with their dainty little heads on one side, peep into every crevice in the apple trees, giving a shrill, wiry call, the winter wrens are settled in their old quarters about the woodpile, the pine warblers come in bustling flocks, white-throated sparrows appear at rare intervals, and three, at least, of the woodpeckers.

If December is moderately snowy and not too cold, you will see a distinct change even among the winter residents. The horned larks become quite tame, and together with the meadowlarks keep near the upland farms, and if the rivers are free from ice the kingfisher still constitutes himself their guardian. The tree sparrow takes the place that the chipping sparrow filled in summer, resembling it both in appearance and note, and the cedar birds come from their warm coverts and feast upon the remaining berries which are now completely ripe and soft.

*_Making Home Happy._ By Mrs. L. D. Avery-Stuttle. Author of _Poems of the Christ Life_, _The Pilgrims Progress, A Paraphrase in Verse_, etc. Pp. 256, cloth; illustrated. Publishers, Review & Herald Publishing Co., Battle Creek, Mich.

†_Bird Craft._ A field Book of Two Hundred Song, Game and Water Birds, by Mary Osgood Wright author of _The Friendship of Nature_, _Tommy Anne_, _Citizen Bird_ etc. With eighty full-page plates by Louis Agassiz Fuertes. Pp. 317; cloth, price $2.50. Published by The Macmillan Co., New York.

CATARRH OF THE STOMACH.

A Pleasant, Simple, but Safe and Effectual Cure for it.

Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs, and difficult breathing; headaches, fickle appetite, nervousness and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue and if the interior of the stomach could be seen it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surfaces of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlandson the safest and best treatment is to use after each meal a tablet composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal and fruit acids. These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets and not being a patent medicine can be used with perfect safety and assurance that healthly appetite and thorongh digestion will follow their regular use after meals.

Mr. N. J. Booher of 2710 Dearborn St., Chicago, Ill., writes: "Catarrh is a local condition, resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and the poisonous discharge therefrom passing backward into the throat, reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of stomach without cure; but today I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling. I have found flesh, appetite and sound rest from their use.

Stuart's Dyspepsia Tablets is the safest preparation as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, heartburn and bloating after meals.

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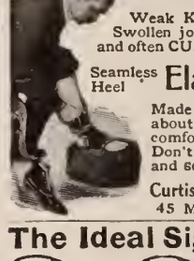

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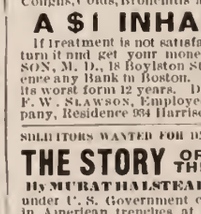

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OUR OFFER FULLY EXPLAINED IN THE CHRISTIAN HERALD, Nov. 16th & 23rd.

JOY IN RELIGION.

A Right Understanding of Religion a Source of Happiness. Neh. 8: 8–12; I. Peter 4: 3, 12, 13.

Many Christians appear to have overlooked the passage from the book of Nehemiah, which is associated with the topic. A day that is holy to the Lord, is in many homes a day of gloom and austerity. The reason assigned for the gladness of the people on that particular day of Nehemiah's time, may suggest a cause for a common mistake in our day. The people rejoiced "because they had understood the words that were declared unto them." Perhaps, if we understood the Word of God and his character better, we, too, should rejoice more than we do. There was reason enough for the tears of those people, as there is for ours. Disobedience to God's law and wandering from his ways into the paths of sin, are valid causes for sorrow and self-reproach. God does not condemn us for such sorrow. Like the father in the Parable of the Prodigal Son, he rejoices over the sorrow that brings us back to him; but he would not have us waste our time in vain regret. The Prodigal would have shown a poor appreciation of his father's welcome, had he presented a weeping face at the feast. There was work to do in Jerusalem by the people under Nehemiah's rule, and they could not do it heartily while they were sorrowing. There is work for us, too, and we ought to be energetic in its performance. We may show our grief over past misconduct better by carefulness of our future steps, by a charitable attitude toward other wanderers, and by readiness for service, than by idle tears. The Christian ought to be cheerful. He is like the child in the family who has been forgiven and restored. His burden of sin has been removed. He is in harmony with the principles of his being, and with God's government, and can look forward to continual development. The jarring strings of life are attuned to the eternal harmonies, and, being reconciled to God, we have a peace that the world cannot take away, and a hope that no sorrow can dim. It is by understanding these things and realizing our privileges that we attain to real happiness.

Consumption, Bronchitis and Bronchial Asthma.

Diseases which Cause Almost as Many Deaths as Consumption.

A cold settling on the chest or grippe that goes down to the lungs produces bronchitis, and when it has continued for several months it becomes *chronic* bronchitis.

There is at first only trifling cough in the morning with slight chilly feelings, followed by a sense of feverishness towards evening. Walking rapidly or going upstairs cause shortness of breath with a general sense of tightness and oppression in the chest.

As the disease advances the patient begins to raise yellow, or greenish yellow matter; has hectic fever and night-sweats and loses in flesh and strength. From this point, unless arrested by treatment, it goes on rapidly soon exhausts the vitality and causes death with symptoms closely resembling consumption and yet not consumption at all.

By careful observation extending through many years, I am confident that fully *two-fifths* of all the deaths charged to consumption are really deaths by consumptive bronchitis. On examining the sputum and the tissues of the lungs in these cases, we find neither tubercles nor the bacilli germs that are always present in *true* consumption.

This is a most important fact, for bronchitis is much easier to cure than consumption, every case being curable if properly treated. It is only a seated, chronic inflammation of the mucous lining of the air tubes, and at the worst is as certainly curable in the lungs as such inflammation in any other part of the body.

Consumptive bronchitis is not curable by medicine given by the stomach, nor by those hyperdermically injected, for they never reach its seat. It is only by the direct application of medicines to the lining of the bronchial tubes in the lungs that cure is ever effected. The disease is not in the stomach, nor in the blood, but in the lining of the lungs, and *there the remedies must be applied.*

Before I introduced this local treatment of the lungs, all these chronic bronchial cases were fatal. The patient either died of exhaustion produced by the filling up of the tubes with muco-purulent matter or the bronchial disease ended in consumption.

The treatment of all lung diseases was formerly a disgrace to the medical profession. Because physicians could not cut open the lungs to get at the seat of the disease, nor reach it by pouring medicines down the wind-pipe, without causing strangulation, they gave up the effort altogether and contented themselves with dosing the stomach by *cough mixtures, tonics* and *opiates* to stifle the symptoms, and then when death came, as it always did, accounted for it by calling the disease *incurable.*

Nothing but a direct application of healing medicines, antiseptics and germicides to the very seat of the disease will effect the cure of this or any other lung case, and they can be applied only by inhaling them in a gaseous state. The lungs constitute an air cavity, and can be reached medicinally only by medicated air. This treatment was discovered, perfected and first successfully applied by me. It is the only natural, scientific and common-sense treatment ever applied for the cure of bronchial and consumptive diseases. If it fails, nothing else could possibly succeed. But it never does fail, unless mortal injury to the lung structures has taken place before it is applied.

BRONCHIAL ASTHMA differs only from ordinary bronchitis in being attended by greater difficulty of breathing coming on in spasmodic attacks, mostly at night, or after unusual exertion, as ascending stairs, climbing hill or running. During these attacks the patient wheezes and struggles for breath, and is oppressed by a great weight and constriction of the chest.

The treatment of bronchial asthma is the same as that of chronic bronchitis, only the inhalations must be more soothing and antispasmodic. Under them, the wheezing and spasms cease as if by magic, and, by perseverance, cure is attained in every case.

I have applied this medicated air treatment *successfully* to thousands of patients, whose cases had proved incurable under every other treatment employed.

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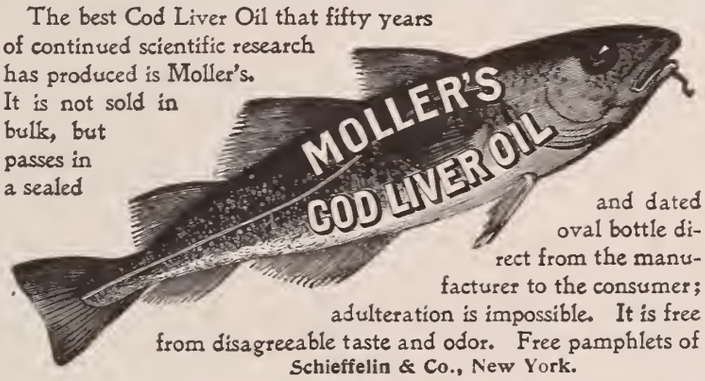

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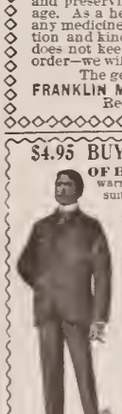

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THE MOTIVE OF LIFE.

How a Good Life May Recommend Christ to the World. I. Peter 4: 11.

The familiar question and answer of the old catechism, which instructs the child to say that the chief end of man is "to glorify God and to enjoy him forever," has doubtless seemed incomprehensible to many a youthful mind. There are many objects in life that the child regards as more important. Yet the answer is true and if carefully examined will be found to be reasonable. If a man makes a watch or a locomotive, or any other machine that fulfils its purpose and does the work it was designed to do, it is a testimony to his power. When a child becomes a good citizen and an honorable man and wins distinction in any sphere of labor, he is a credit to his family and to his teachers. So a really good life glorifies God. It fulfils his purpose, and it shows the beneficence of his power. He undertakes to change the nature, to give a new heart and a right spirit. When people see that changed nature, see the man of evil life loving purity and striving, even with many failures, after the right and the true, they see that some supernatural power has been at work in him, and that he is what he is by virtue of that power. The Apostle places that motive before the people to whom he writes, as one that will quicken their spiritual nature. They are to live so that people seeing them will think well of God. If a man who has been on the verge of the grave is cured by some skilful physician, and is seen going around strong and well, the physician is honored and his ability is praised. But if the patient neglects his doctor's instructions, fails to take proper exercise, eats unwholesome food and neglects the laws of health, people seeing him in his unhealthy condition, and not knowing the cause, are liable to think it was not much of a cure, after all. It is so with the Christian. If he is worldly, and selfish, and inconsistent, people say that religion does not make much difference. Thus really in a personal sense, every Christian has Christ's honor in his keeping. He may show Christ's power in his life, or he may leave it to be inferred that the power has practically little effect. Thus, apart from his own happiness and his own advancement, the Christian has this additional motive to good living that in that way he can glorify God.

GOOD CAUSES HELPED.

The following sums have been contributed by the readers of this journal for the support of the various worthy causes mentioned below:

The Bethesda Home for the Reclamation of Fallen Women.

Prev. ack	$172 20
God's Tenth	1 00
Wm Turner	5 00
Mrs T A Murray	4 00
Total	$182 20

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Prev. ack	$71 45
Simon A Hershey	2 00
An old sub'r, White Pigeon	20 00
Friends, Bismarck	1 00
A Waltman	2 00
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Door of Hope.

Prev. ack	$21 50
Mr & Mrs E H Letterman	3 00
Total	$24 50

Foreign Missions.

Prev. ack	$103 16
Jas Leard (India)	7 50
Total	$110 66

Good Samaritan Home.

Prev. ack	$28 75
Mrs T A Murray	2 00
Total	$30 75

Any Good Cause.

Prev. ack	$207 73
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S H Day	25
F L Mellinger	1 00
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Adelaide G Shelley	50
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Prev ack	$76 25
Mrs J A Peck	1 00
Q X Z, Pawtucket	5 00
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Prev ack	$39 20
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Prev. ack	$81 25
Elizabeth Hunter	2 00
A F Richmond	1 00
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I H N, Manchester	1 00
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Jr Soc of C E, Atwater	2 00
Total	$21 75

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Prev. ack	$55 77
Stuchell Union S S, Marion Ctr	1 60
Total	$57 37

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W H Vinlet	5 00
Total	$17 90

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An old sub'r, White Pigeon	$10 00

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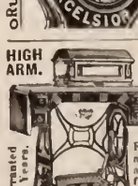

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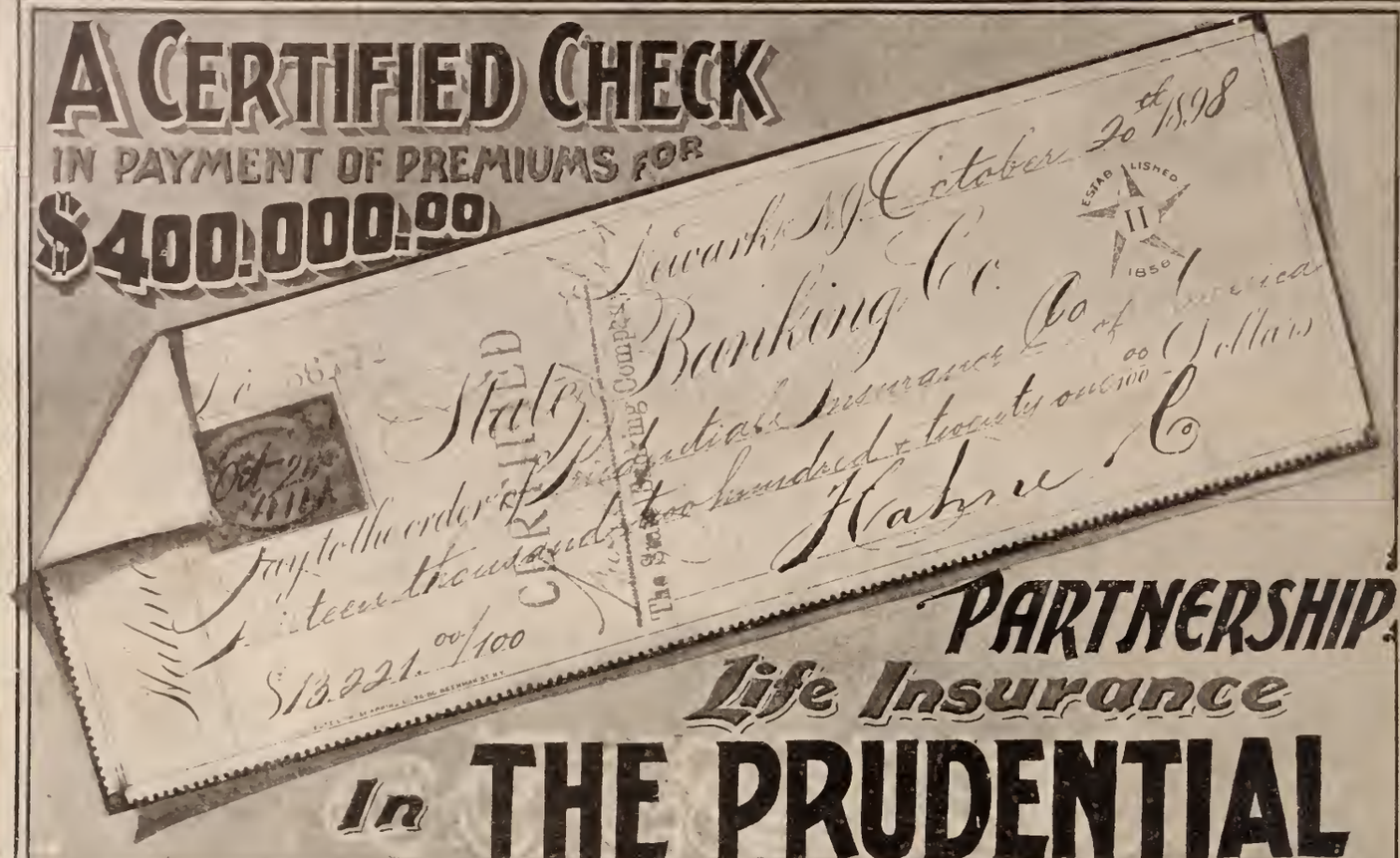

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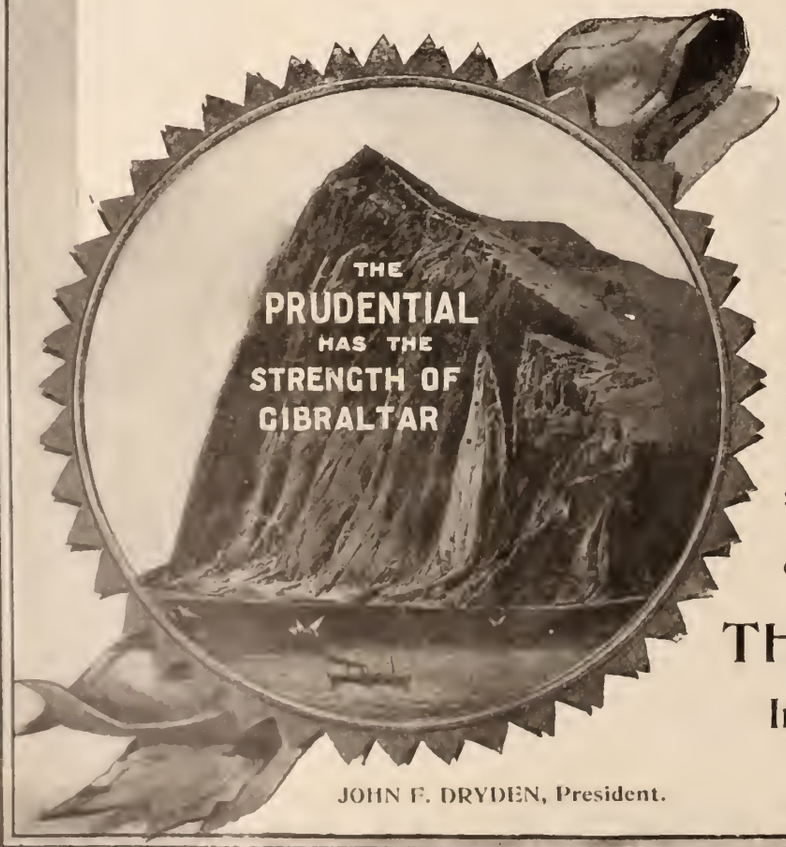

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Christmas Number

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, DECEMBER 14, 1898. PRICE FIVE CENTS

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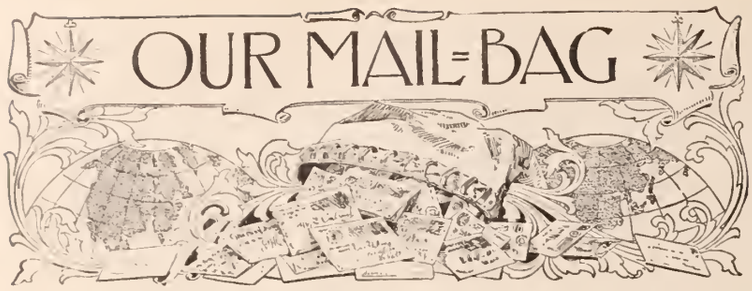

QUESTIONS AND ANSWERS

Christian, Oklahoma. Would I be doing right in joining a Methodist church when I am a Presbyterian? There is no Presbyterian church near us.

You would be doing quite right. The reasons against it that you mention in your letter are of no weight, and the difficulties you anticipate are imaginary rather than real. The questions at issue between the two churches need never disturb your fellowship. You are in accord on the main questions of faith in Christ, dependence on him for salvation and the duty of living an earnest, clean, helpful life. You can help the church by doing Christian work, and it can help you by the ordinances of fellowship.

Church Member, Canton, O. Is it possible for a truly regenerate person to fall away and be lost?

When a child of God falls into sin, we believe that God in his love applies such discipline, that the wandering one repents and is restored. He promises to receive and forgive the backslider on his repentance. But it is a terrible thing for a Christian to fall away. It brings reproach on the name of Christ and base ingratitude to him. If, therefore, after God has manifested his willingness to forgive such an one, his tenderness and magnanimity are despised, there must be such hardness of heart in the wrong-doer that we should doubt whether he had ever been really regenerated.

Mrs. F. G. B., Union Valley, N. Y. Can you tell me why Venice was built on the water? Why was it necessary to build a city there? Was there no land they could build upon, and how do they build so that their buildings are not destroyed by the water?

At the beginning of the fifth century, the inhabitants of Venetia—one of the twenty-nine provinces into which Italy was divided by Constantine—used, to a large extent, the numerous marshy islands of the lagoons extending along the northwestern shores of the Adriatic as temporary retreats from the successive barbarian invasions. The first permanent settlement on the site of the present City of Venice—the Rivo Alto (*i. e.* the Rialto), and its numerous islets—cannot with certainty be traced further back than the ninth century. Between 710 and 812, various struggles arose, and after peace had been concluded, the people finally abandoned the mainland, in order to make Rivo Alto, with its surrounding islets, the permanent seat of the government, which was that of an aristocratic republic, until the unity with Italy, in 1866. Venice to-day stands on 117 islets, separated by 150 canals, and united by 380 bridges. All the main traffic passes along the canals. The foundations of the buildings are triumphs of engineering and architecture, and of a strength calculated to withstand for centuries the destructive action of the tides.

Some very interesting answers to the latest Scriptural puzzle in THE CHRISTIAN HERALD of Oct. 26, have been received. Miss Susie Mills, Clonakilty, Ireland, writes:

Moses was instructed by the Lord to prepare the "oil of holy ointment," also the "perfume." He was therefore the apothecary mentioned in the Bible. Gershom was the name of his son. Exodus ii. 22 38; Exodus 2 22.

Inquirer, Richmond, Va. What did Christ mean by saying (Luke 7 28), that the least in the kingdom of heaven was greater than John the Baptist?

Christ's coming into the world made so great a difference that the greatest of the Old Testament saints had less knowledge of God's love and of the redemption that was revealed, than those who learned of them through Christ. It is, as one might say of a schoolboy of these times, that he is further advanced in science and knowledge of the universe than Newton. The modern discoveries have given him a vantage ground that Newton, great as he was, did not occupy.

Young Christian, Philadelphia, Pa. 1. What forms of amusement should a Christian permit himself? 2. Is not diversion essential to physical and moral well-being? 3. Should not Christians find more enjoyment in life than those not Christians?

1. It is impossible to give a hard and fast answer. "The moment any form of recreation becomes indispensable to us, the moment we find that it diminishes instead of heightening our interest and delight in the regular duties of our daily lives, that instant we should check its encroachment upon our time and, if need be, cut it off altogether." Also, if an amusement, harmless to ourselves, works injury to others, by that fact it becomes a sin. 2. Yes; to run in one groove all the time is dangerous. Recreation is an excellent thing. The trouble is that many popular amusements exhaust instead of renewing one's energies and spirits. 3. Certainly. The Christian faith arms him against sorrows and disappointments, protects him from debasing amusements and occupations, and interdicts no innocent pleasure.

In a letter relative to Gospel progress in the West Indies, Miss W. S. H., Wimbledon, London, England, says:

Hayti needs the Gospel more than either of its neighbors. Will no Gospel ship, in going from one island to the other, touch at some port of Hayti and plant some seeds from the Word of Life? The barbarism in the island is said to be terrible. In the interior, I have from two distinct sources, heard of cannibalism. I am praying for the island. May God send successful workers.

CLEARING AWAY THE SNOW IN NEW YORK STREETS AFTER THE RECENT BLIZZARD.

Not since the memorable blizzard, ten years ago, have the Eastern and Middle States experienced a winter storm of such severity as that of Nov. 26–27. In many places the wind blew at the rate of sixty miles an hour, which, with a temperature only slightly above zero, and a heavy, driving snowfall, combined to form conditions appallingly destructive to life and property. Upward of 120 vessels of all classes were lost on the Atlantic Coast, and along the bays and rivers. In the larger cities the heavy snowfall blocked business for days, and railroads were tied up temporarily in nearly all directions. Our photograph affords a glimpse of the condition of New York streets before the snow was fully removed.

Unquestionably, Hayti will benefit, spiritually and otherwise, by the work for which the Lord is opening the way in Cuba and Porto Rico. It will be impossible for the dark republic to be uninfluenced by the concentrated and consecrated efforts which the next year is certain to witness in both islands that have recently come under our control.

S. S., Sandy Creek, N. Y. How can the Cuban insurgents gain their independence under the American flag?

The island will probably in any event remain under the American flag for some time, and should the insurgents demonstrate their capacity for self-government to our satisfaction, they will doubtless be given an opportunity for the experiment.

C. D. Rantoul, Ill. Why do you not continue the relief fund for the starving Cubans?

Because our government is now conducting the work of relief, having made an ample appropriation for that purpose, and the daily dispatches show that the work is going forward on an extensive scale.

Subscriber, Durland, Ill. 1. What is meant by the initiative? 2. What is the "referendum," applied to legislation?

1. The initiative is a preliminary step or act taken for the purpose of beginning a movement. To "take the initiative" is to make a beginning. 2. It is the submission of any proposed public measure, or law, to a popular vote after it has been acted upon by the legislature or convention, for the purpose of ratification or rejection. In Switzerland, the referendum is a constitutional right of the people, in regard to all legislation of a certain character.

J. H., West Point, Neb. 1. When will work begin on the next census? 2. How are the census takers appointed, and by whom?

1. Work on the next census—that of 1900—will probably begin toward the close of next year, under the present Administration. 2. The Superintendent of Census, Washington, D. C., has the appointing power.

Here is an opportunity for some of our readers to do a little effective missionary work. Miss Estelle Walden, Corresponding Secretary B. Y. P. U., 411 Highland Avenue, Greenville, S. C., writes:

There are about seven thousand soldiers stationed at this point, and we are desirous of obtaining some religious literature for distribution among them. Please send us what you can spare by express or by mail.

L. C., Franklin Park, N. J. Will you please reprint the "Grace" that your Mont-Lawn children sing before meals?

God is gracious, God is good,
And we thank thee for our food;
By his hand must all be fed,
Give us Lord our daily bread.

Jennie A., Atlanta, Ga. What is the origin of Christmas decorations? Whence did we derive the present custom, the use of holly, etc.?

In pre-Christian times, when Rome was pagan, the great feast of Saturn held in December, was made the occasion of decorating the temples with such green plants as could be procured. When Rome became Christian, the pagan festival was transformed to a Christian feast, the decorations included. The holly is called "Christ's-thorn" in some parts of Germany, and has been in use for Christmas decorations from time immemorial.

In reply to letters from several readers inquiring as to the States in which women have the full right of suffrage at all elections, and when such right was conferred, we give the list as follows:

Wyoming, 1869; Colorado, 1893;
Utah, 1895; Idaho, 1896.

South Dakota may possibly be added to the list, but the returns from the late election (in which the suffrage issue was involved), are not yet officially canvassed.

Subscriber, Newark, N. J. What was the origin of the Paris *Monte de Piete* (pawnbroking house).

It was established in 1777 during Louis XVI's reign, the idea being borrowed from Italy. Its originators, desiring to give it a benevolent or philanthropic character, gave it the name by which it has ever since been known.

L. M., Savannah, Ga. What is the significance of the presentation of the "Golden Rose" by the Pope of Rome, of which mention was recently made in the secular press?

The Rosa d'Oro is a gift bestowed annually upon that individual sovereign or community whose services to the church during the year have been the most valuable. The custom was established in 1040 by Pope Leo IX., who, as patron of Alsace, exacted every year from an Alsatian monastery a rose of gold of the finest workmanship. Venice, at one time, possessed five such roses, which had been presented by different popes.

Constant Reader, Scranton, Pa. Is it known whether the book of Isaiah was all written by the same man?

The question is disputed. Scholars who have made a study of the book in the original tongue see so great a difference in the literary style of the chapters preceding the fortieth from that of the subsequent chapters that they think the latter part was written either by a different man or by the same man after a long interval.

Mrs. Henry Y., Waterloo, N. Y. Will you please state what share of a husband's property a wife receives if they have no heirs? Also, what share of a wife's does the husband receive?

In the State of New York, upon the death of a husband without a will, if he leaves any descendant, the widow takes one-third of his personal property absolutely. If he leaves no descendant, the widow takes one-half of his personal property absolutely. If he leaves no descendant or parent, but does leave a brother, sister, nephew or niece, the widow takes in addition to one-half, all of the other half to the amount of, but not to exceed, two thousand dollars. If the husband leave no descendant, parent, brother, sister, nephew or niece, the widow takes his entire personal estate absolutely. Upon the death of a husband, with or without a will, the widow is entitled to the use and income of one-third of his real estate during her life-time. The husband may, by his will, deprive his wife of any interest whatever in his personal property, but has no power to deprive her of her dower right, that is, the use and income of one-third of his real estate. If the wife die without a will, and leaving any descendant, the husband is entitled to one-third of her personal property absolutely. If she leave no descendant, the husband takes the whole of her personal property, provided he becomes administrator of his wife's estate, which he may do as a matter of right. Probably, even if he did not become administrator, his rights would be the same, but this has been doubted. With regard to the wife's real estate, the husband is entitled to curtesy in it, that is to say, he is entitled to the use and income of all of the wife's real estate during his lifetime, provided that a child of the marriage has been born alive, and provided an absolute divorce has not been granted against the husband. The wife may deprive her husband of his interest in the personal property, and of his curtesy in the real property, by her will. The husband's interests just stated are in case of the wife dying without a will.

Inquirer, Baltimore, Md. One of my little folks asked me yesterday who was the author of the old-time rhyme: "Thirty days hath September, April, June and November?" I was obliged to confess my ignorance. Possibly THE CHRISTIAN HERALD can enlighten us.

The lines are attributed to Richard Grafton, a printer in England, in the sixteenth century. Grafton was noted as one of the earlier Bible publishers, and issued several editions of the Scriptures.

Mrs. A. De N., Pittsburg, Pa. What is an ecstatic?

"Ecstasy" means "out of the body." St. Paul refers to this when he says he was caught up to the third heaven and heard unutterable words, "whether in the body, I cannot tell" (II. Cor. 12: 2–4). St. John says he was "in the spirit," *i. e.*, in an ecstasy, when he saw the apocalyptic vision. The belief that the soul left the body at times was very general in former ages, and it is still the belief of many.

Mrs. Emma B., Marcellus, N. Y. The author is unknown.

Dr. G., Tenn. We know nothing whatever of the concern.

Mrs. Z. P. W., Waltham, Mnss. The information is not accessible.

R. J., Bristol, Tenn. St. Peter's Cathedral, Rome, cost, approximately, $70,000,000.

S. H. L., Ghent, Tex. Write to the National Board of Education, Washington, D. C.

D. J. B., Loris, S. C. We have no means of knowing and would advise you to write to him.

Constant Reader, Detroit City, Minn. Send name and address and we will forward the information to you by mail.

Mrs. R. E. D., Leslie, S. C. We have so many urgent appeals from different quarters that we cannot undertake what you ask at present.

Kate B., Tampa, Fla. Present population of Jaffa, Palestine, about 60,000. Ten years ago (before the railroad was opened), it was estimated at 15,000.

A. B. C., Denton, Texas. 1. Write to Thos. Cook & Sons, Broadway, N. Y. 2. He has visited the Holy Land once. 3. Yes; *From Manger to Throne*, published by THE CHRISTIAN HERALD.

Subscriber, Boston, Mass. 1. Griffis and several other authors spell it with a "c," while Lowell, and others equally authoritative, use the "k." The latter appears preferable, but there is no rule. 2. We do not know the author.

HEIDELBERG'S HISTORIC CHURCH.

A Quaint Edifice in Germany, Five Hundred Years Old, in which Roman Catholics and Protestants Hold Simultaneous Services.

PREPARATIONS are being made in Germany for the celebration of the five hundredth anniversary of the founding of the grand old Church of the Holy Spirit, which rears its head above the quaint old town of Heidelberg. In this country we look with wondering interest on a church which has a continuous history of two hundred years, and probably there is not one whose house of worship has stood so long. But those old Germans of the fourteenth century built with a solidity that endured; and the walls they reared have echoed the praises of God from generation to generation, until now their descendants are about to celebrate the semi-millennial anniversary of their work. Additional interest attaches to the old church from the fact that it is probably the only church in Christendom in which Protestants and Roman Catholics worship under the same roof at the same time. A veritable "middle wall of partition" separates the one congregation from the other, but the tower and the bells are common property, and the church shelters all those who by the one way or the other, seek salvation and sonship of God.

"Beautiful for situation" is the fine edifice which has withstood the storms of five centuries. Forest-clad hills and quiet valleys piercing the sombre depths of the Odenwald, and fringing the broad plain of the Rhine, give to the place a loveliness and grandeur that impress every visitor. It is full, too, of historic associations. In the far-away ages before the Christian era, the Romans marked the beauty of the site and established a settlement there. The roads they made and the foundations they laid for their towers may still be traced. But the Teuton tribes came down, and, taking advantage of Rome's decadence, seized the fertile hills and valleys, and destroyed the Roman civilization. As the centuries wore on, the new possessors laid aside their wild habits and built houses and a fortress, and finally a monastery under the hill. But the shadow of ignorance and corruption that was upon the church of those days fell on Heidelberg too, and complaint was made that though the monastery was there, neither the abbot nor any of his officers or monks could so much as write their names. The institution which was destined to make Heidelberg famous the world over, resulted from an effort to remedy all this. In the fourteenth century the ruler of Heidelberg was Rupert I., Count Palatine, that is a prince with some of the prerogatives of royalty. To him Heidelberg owes the foundation of its hoary, but ever-youthful university, to which students still go from every nation on earth, to gain the learning with which they may enlighten their native lands. He gave it a rich dowry, made it free from the civil power, and forbade any man to molest the students. Rupert III., his grand-nephew and second successor, was a man of similar public spirit. He it was who founded the Church of the Holy Spirit. He and his wife were buried within its walls, and their double tomb is still in its choir.

The church was built of old red sandstone in the late Gothic style of architecture. High up on its walls there are strange curved balconies supported by massive stone pillars, from which light, graceful columns rise to support the vaulted roof. A winding staircase fixed in the wall gives access to each balcony. These balconies were originally the library and reading rooms of the University. They were placed there as a fire-proof storehouse for the priceless books and manuscripts which soon began to flow to the University from all parts of the Empire. Unhappily, the precious literary treasures, though safe in the balconies of the church from fire, were not safe from clerical robbers. In the seventeenth century, under the vandal Tilly, they were carried off to enrich the library of the Vatican in Rome.

The old church was, of course, originally Catholic, for it was founded before the rise of Luther, and when all Europe was under the yoke of the Papacy. But it caught the first gleams of light which illumined Germany and spread throughout the world. The professors of the university, and the priests and canons of the Church of the Holy Spirit, with the Elector and his Court, were assembled on April 21, 1518, to hear an address by a young Augustinian monk, who, passing through Heidelberg, was permitted to stay and lecture. He discoursed so eloquently on the doctrine of justification by faith, that all his audience was moved, but an old priest who saw whereunto such doctrines would logically lead, told him bluntly that if he continued to teach them he would undoubtedly be stoned. The monk was aware of the fact, but he was not to be deterred by the peril, for he was none other than Martin Luther. Thus the light came to Heidelberg and it could not be stifled. It spread, and there came a day when the people who were gathered in the Church of the Holy Spirit to hear Mass as usual, suddenly, to the amazement of the officiating priests, broke out into singing the Reformation hymn of victory, "Now unto us the Saviour has come by grace and love divine." This was the recognized sign of change of faith. On the following Sunday the Lord's Supper took the place of the Mass in the service, and the church of the Holy Spirit became a Protestant church.

From that time, for over a century and a half, the history of the church is full of strange vicissitudes. Under the Elector, Otto Heinrich, it was a centre of Lutheran influence. Luther's friend and colleague, Melanchthon, was teaching and preaching there on the Elector's invitation. Later it became Calvinistic, and its minister, Caspar Olivianus, was one of the two authors of the famous Heidelberg Catechism, which has found its way into every country in Christendom. During the Thirty Years' War, the church became Catholic again. In 1633, the city fell into the hands of the Swedes, and the church was used for Protestant services. In 1635, the Bavarians again became masters of the city, and the Church of the Holy Spirit was once more the scene of Catholic ceremonies. Fifteen years afterwards it was again in the possession of the Calvinists. During the war with France in 1689, it was partially destroyed by fire, but was speedily rebuilt. The Elector of that time, however, was a Catholic, and insisted on behalf of his co-religionists, on, at least, a share in the old church. He took possession of the choir and left the nave to the Protestants, establishing a division similar to that which exists at the present time.

This amicable division of the old church has not continued undisturbed through the centuries. Carlyle tells in vivid style the story of one effort to put an end to it. It was early in the eighteenth century that Karl Philip, the Elector Palatine, being a Roman Catholic, determined to oust the Protestants from the church and make it his principal cathedral. He offered to build the Protestants another church, if they would depart voluntarily, but they declared that they dare not, in conscience, give up their rights. The Elector, however, was not to be turned from his purpose, and summoning smiths to pick the locks, and masons to force the stone buttresses, he took possession of the whole church on behalf of the Catholics. The Protestants thus, as it were, turned into the street, knew not to whom to appeal for help. The only person whose power in the Palatinate was superior to the Elector was the Kaiser, but it was useless to appeal to him for he was under the influence of the Jesuits. In their distress, they laid their case before Frederick William, king of Prussia. He had no power in the Palatinate, but sympathizing deeply with the wronged Protestants, he cudgelled his brain for a way of securing justice for them.

The method he adopted was unique but effectual. He had in his dominions a number of rich and powerful Roman Catholic institutions. At Magdeburg, Minden and Hammersleben there were wealthy churches and monasteries which enjoyed their rights and privileges under their Protestant sovereign. Frederick William proposed to use them as his weapon against his brother sovereign of the Palatinate, to secure justice for the Protestants of Heidelberg. He accordingly assembled the Roman Catholic abbots, canons and priests who were at the head of those institutions and called them to witness that he, a Protestant king, had always treated them fairly and kindly. This they admitted. He then explained the situation at Heidelberg, which he had no power to remedy. But he told them that he was determined that there should be no difference between the treatment of the Protestants of Heidelberg and the Catholics of Prussia. Therefore the Catholic churches of Prussia would be closed, public worship should cease, and the revenues of all Catholic institutions and officers would be suspended until the Protestants of Heidelberg were again in possession of their share of the Church of the Holy Spirit. The Catholic officials protested that such treatment was unjust, that they were being punished for the faults of others. Frederick William replied that they doubtless knew ways, inaccessible to him, of making their influence felt and it would be to their interest to use them. On the day that the Protestants of Heidelberg recovered the use of their church, the Catholics of Prussia would be reinstated in their benefices and incomes. The Catholics appealed to the Kaiser, and to the Pope, both of whom remonstrated with the King of Prussia, but without effect. The Elector Palatine was obliged to yield. Within three months the Heidelberg Protestants were worshiping in their old church and the Catholics of Prussia were again in enjoyment of their incomes and privileges.

From that time to the present, the arrangement has continued in force. The choir is used by the Roman Catholics and the nave by the Protestants. The spire and the bells are common property. There are two pastors and an assistant pastor who have joint charge of a congregation of nearly eight thousand souls, or a third of the whole Protestant community of Heidelberg. The present ministers are Rev. Adolf Schmidthenner and Rev. Julius Schick. Under their charge the Lutherans and Calvinists have become united. The union was celebrated by the communicants of both parties participating together in the Lord's Supper. In the approaching celebration both the Roman Catholics and the Protestants will have part though possibly they may not unite. To both the old church is very dear, but something more than the common love of a building is needed to draw them together. Even the wall that divides the congregations, is not so great an obstacle to union, as are the differences in their belief. When those are removed and the Catholic learns that in Christ alone is there hope of salvation, the wall will soon come down, and the two congregations will unite in worshiping him who prayed that all might be one, as he and his Father are one.

FAMOUS PAINTING IN HEIDELBERG CHURCH.

VIEW OF THE CHURCH OF THE HOLY SPIRIT FROM THE MARKET PLACE.

THE METROPOLITAN PULPIT

The Shut-In.

A Sermon by...
Rev. T. DeWitt Talmage, D.D.

Text:
Genesis 7 : 16:
The Lord shut him in.

COSMOGONY has no more interesting chapter than the one which speaks of that catastrophe of the ages, the submersion of our world in time of Noah, the first ship carpenter. Many of the nations who never saw a Bible have a flood story—Egyptian flood story; Grecian flood story, of which Ducalion was the Noah; Hawaiian flood story; New Zealand flood story; Chinese flood story, American Indian flood story—all of which accounts agree in the immersion of the continents under universal rains, and that there was a ship floating, with a select few of the human family and with specimens of zoological and ornithological and reptilian worlds, although I could have wished that these last had been shut out of the ark and drowned.

All of these flood stories represent the ship thus afloat as finally stranded on a mountain top. Hugh Miller, in his *Testimony of the Rocks*, thinks that all these flood stories were infirm traditions of the Biblical account, and I believe him. The worst thing about that great freshet was that it struck Noah's *Great Eastern* from above and beneath. The seas broke the chain of shells and crystal and rolled over the land, and the heavens opened their clouds for falling columns of water which roared and thundered on the roof of the great ship for a month and ten days. There was one door to the ship closed after he had entered. "The Lord shut him in." So there are many people now in the world who are as thoroughly shut in—some by sickness, some by old age, some by special duties that will not allow them to go forth, some surrounded by deluges of misfortune and trouble, and for them my sympathies are aroused, and from them I often receive messages, and this sermon, which I hope may do good to others, is more especially intended for them. To-day I address the shut-in. "The Lord shut him in."

Notice, first of all, who closed the door so that they could not get out. Noah did not do it, nor his son Shem, nor did Ham, nor did Japheth. I will tell you how it was done. A hand was stretched down from heaven to close that door. It was a divine hand as well as a kind hand. "The Lord shut him in."

And the same kind and sympathetic Being has shut you in, my reader or my hearer. You thought it was an accident, ascribable to the carelessness or misdoings of others, or a mere "happen so." No! no! God had gracious design for your betterment, for the cultivation of your patience, for the strengthening of your faith, for the advantage you might gain by seclusion, for your eternal salvation. He put you in a school-room, where you could learn in six months or a year, more than you could have learned anywhere else in a lifetime. He turned the lattice or pulled down the blinds of the sick-room, or put your swollen foot on an ottoman, or held you amid the pillows of a couch which you could not leave, for some reason that you may not now understand, but which he has promised he will explain to you satisfactorily, if not in this world, then in the world to come, for he has said, "What I do thou knowest not now, but thou shalt know hereafter!"

The world has no statistics as to the number of invalids. The physicians know something about it, and the apothecaries and the pastors, but who can tell us the number of blind eyes, and deaf ears, and diseased lungs, and congested livers, and jangled nerves, and neuralgic temples, and rheumatic feet, or how many took no food this morning because they had no appetite to eat, or digestive organs to assimilate, or have lungs so delicate they cannot go forth when the wind is in the east, or there is a fog rising from the river, or there is a dampness on the ground or pavement because of the frost coming out? It would be easy to count the people who every day go through a street, or the number of passengers carried by a railroad company in a year, or the number of those who cross the ocean in ships; but who can give us the statistics of the great multitudes who are shut in? I call the attention of all such to their superior opportunities of doing good.

Those of us who are well, and can see clearly, and hear distinctly, and partake of food of all sorts, and questions of digestion never occur to us, and we can wade the snowbanks and take an equinox in our faces, and endure the thermometer at zero, and every breath of air is a tonic and a stimulus, and sound sleep meets us within five minutes after our head touches the pillow, do not make so much of an impression when we talk about the consolations of religion. The world says right away, "I guess that man mistakes buoyancy of natural spirits for religion. What does he know about it? He has never been tried." But when one goes out and reports to the world that that morning on his way to business he called to see you and found you, after being kept in your room for two months, cheerful and hopeful, and that you had not one word of complaint, and asked all about everybody, and rejoiced in the success of your business friends, although your own business had almost come to a standstill through your absence from store or office or shop, and that you sent your love to all your old friends, and told them that if you did not meet them again in this world, you hoped to meet them in dominions seraphic, with a quiet word of advice from you to the man who carried the message, about the importance of his not neglecting his own soul, but through Christ seeking something better than this world could give him—why, all the business men in the counting-room say, "Good! Now, that is religion!" And the clerks get hold of the story and talk it over, so that the weigher and cooper and hackman, standing on the doorstep, say, "That is splendid! Now, that is what I call religion!"

It is a good thing to preach on a Sunday morning, the people assembled in most respectable attire and seated on soft cushions, the preacher standing in neatly upholstered pulpit surrounded by personal friends, and after an inspiring hymn has been sung, and that sermon, if preached in faith, will do good; but the most effective sermon is preached by one seated in dressing gown, in an arm-chair into which the invalid has with much care been lifted, the surrounding shelves filled with medicine bottles, some to produce sleep, some for the relief of sudden paroxysm, some for stimulant, some for tonic, some for anodyne, and some for febrifuge, the pale preacher quoting promises of the Gospel, telling of the glories of a sympathetic Christ, assuring the one or two or three persons who hear it of the mighty reinforcements of religion. You say that to such a sermon there are only one or two or three hearers. Aye! But the visitor calling at that room, then closing the door softly and going away, tells the story, and the whole neighborhood hears it, and it will take all eternity to realize the grand and uplifting influence of that sermon about God and the soul, though preached to an audience of only one man or one woman. The Lord has ordained all such invalids for a style of usefulness which athletes and men of two hundred healthy avoirdupois can not affect. It was not an enemy that fastened you in that one room or sent you on crutches, the longest journey you have made for many weeks being from bed to sofa, and from sofa to looking glass, where you are shocked at the pallor of your own cheek and the pinchedness of your features; then back again from mirror to sofa and sofa to bed, with a long sigh saying, "How good it feels to get back again to my old place on the pillow!" Remember who it is that appointed the day when, for the first time in many years, you could not go to business, and who has kept a record of all the weary days and all the sleepless nights of your exile from the world. Oh, weary man! Oh, feeble woman! It was the Lord who shut you in. Do you remember that some of the noblest and best of men have been prisoners? Ezekiel a prisoner, Jeremiah a prisoner, Paul a prisoner, St. John a prisoner, John Bunyan a prisoner. Though human hate seemed to have all to do with them, really the Lord shut them in.

All the men and women that tossed in that oriental craft had lived long enough to remember a great many of the mercies and kindnesses of God, and they could not blot out, and I think they had no disposition to blot out the memory of those brightnesses, though now they were shut in. Neither should the shut-in of our time forget the blessings of the past. Have you been blind for ten years? Thank God for the time when you saw as clearly as any of us can see, and let the pageant of all the radiant landscapes and illumined skies which you ever looked upon kindle your rapturous gratitude. I do not see Raphael's Madonna di San Sisto in the picture gallery of Dresden, nor Rubens' "Descent from the Cross" at Antwerp, nor Michael's Angelo's "Last Judgment" on the ceiling of the Vatican, nor "Saint Sophia" at Constantinople, nor the Parthenon on the Acropolis, nor the Taj Mahal of India; but shall I not thank God that I have seen them? Is it possible that such midnight darkness shall ever blast my vision that I cannot call them up again? Perhaps you are so deaf that you cannot hear the chirp of bird or solo of cantatrice, or even organ in full diapason, though you feel the foundations tremble under its majestic roll, or even the thunder-storm that makes Mount Washington echo. But are you not grateful that once you could hear trill and chant and carol and doxology?

Again, notice that during that forty days of storm which rocked that ship on that universal ocean of Noah's time, the door which shut the captain of the ship inside the craft, kept him from many outside perils. How those wrathful seas would like to have got their wet hands on Noah, and pulled him out and sunk him! And do all of you of the great army of the shut-in realize that though you have special temptations where you are now, how much of the outside style of temptation you escape? Do you, the merchant incarcerated in the sick-room, realize that every hour of the day you spend looking out of the window, or gazing at the particular figure on the wall-paper, or listening to the clock's ticks, men are being wrecked by the allurements and uncertainties of business life? How many forgeries are committed, how many trust funds are swamped, how many public moneys are being misappropriated, how many bankruptcies suffered! It may be, it is, very uncomfortable for Noah inside the ark, for the apartment is crowded and the air is vitiated with the breathing of so much human and animal life; but it is not half as bad for him as though he were outside the ark. There is not an ox, or a camel, or an antelope, or a sheep inside the ark as badly off as the proudest king outside. While you are on the pillow or lounge you will make no bad bargains, you will rush into no rash investments, you will avoid the mistakes which thousands of men are every day making.

Notice, also, that there was a limit to the shut-in experience of those ancient mariners. I suppose the forty days of the descending and uprising floods, and the 150 days before the passengers could go ashore must have seemed to those eight people in the big boat like a small eternity. "Rain, rain, rain!" said the wife of Noah. "Will it never stop?" But after awhile it cleared off. Sunshine, glorious sunshine! The ascending mists were folded up into clouds, which instead of darkening the sky only ornamented it. As they looked out of the windows these worn passengers clapped their hands and rejoiced that the storm was over, and I think if God could stop such a storm as that, he could stop any storm in your life time experience. If he can control a vulture in mid-sky, he can stop a summer bat that flies in at your window. At the right time he will put the rainbow on the cloud and the deluge of your misfortunes will dry up. I preach the doctrine of limitation, relief, and disenthrallment. At just the right time the pain will cease, the bondage will drop, the imprisoned will be liberated, the fires will go out, the body and mind and soul will be free. Patience! The last week of the Noachian deluge came, the last day, the last hour, the last moment. The beating of the rain on the roof ceased, and the dashing of the billows on the side of the ship quieted, and peacefully as a yacht moves out over quiet Lake Cayuga, Como, or Luzerne, the ark, with its illustrious passengers and freight, glided to its mountain wharfage.

Notice, also, that on the cessation of the deluge the shut-ins came out, and they built their houses and cultured their gardens and started a new world on the ruins of the old world that had been drowned out. Though Noah lived three hundred and fifty years after this world-wide accident and no doubt his fellow-passengers survived centuries, I warrant they never got over talking about that voyage. Now I have seen Doré's pictures and many other pictures of the entrance into the ark, two and two, of the human family and the animal creation into that ship, but I never saw a picture of their coming out; yet their embarkation was not more important than their disembarkation. Many a crew has entered a ship that never landed. Witness the steamer *Portland*, a few days ago, with 100 souls on board, going down with all its crew and passengers. Witness the line of sunken ships, reaching like a submarine cable of anguish, across the ocean depths, from America to Europe. If any ship might expect complete wreckage, the one Noah commanded might have expected it. But no! Those who embarked, disembarked. And I now cheer with this story all the inmates of sick-rooms and hospitals, and those prisons where men and women are unjustly endungeoned, and all the thousands who are bounded on the north, and south and east, and west by floods, by deluges of misfortune and disaster. The ark of your trouble, if it does not land on some earthly height of vindication and rescue, will land on the heights celestial.

If you have put your trust in God you will come out in the garden of the King, among orchards bending with twelve manner of fruits, and harvests that wave in the light of a sun that never sets. As the eight passengers of that craft of Captain Noah never got over talking about their seafaring experiences, so you who have been the shut-ins of earth will add unbounded interest to the conversation of heaven by recalling and reciting your earthly experiences, and the rougher those experiences, the more thrilling will they be to yourself and others who listen. As when we sit amid a group of soldiers and hear their story of battle, or a group of sailors and hear their story of cyclones, we feel stupid because we have nothing in our life worth telling, how uninteresting will be those souls in heaven who had smooth sailing all their lives and no accidents, while Noah tells his story of the deluge, and Lot his story of escape from destroyed cities, and Paul his story of the Alexandrian corn-ship, and you tell your story of the days and nights and years of the times when you were shut in. I hail all the shut-ins because they will be the come-outs. Heaven will be all the brighter for your earthly privations and environments. What a heaven it will be for those who were always sick, when they are always well; and after twenty years of pain to have millions of years of health! What a light will be the light of heaven for those who on earth could not see their hand before their faces! And what will the music of heaven be to those the tympanum of whose ears for many years has ceased to vibrate! Denied on earth the pleasure of listening to Handel, and Haydn, and Mendelssohn's Symphonies, at last reaching a world where there has never has been a discord and hearing singing where all are perfect songsters, and oratorios in which all the nations of heaven chant! Great heaven it will be for all who get there, but a hundred times more for those who were shut in.

Meanwhile you have all divine and angelic sympathy in your infirmities. The mightiest test of character is physical suffering. Critics are impatient at the way Thomas Carlyle scolded at everything. His seventy years of dyspepsia were enough to make any man scold. When you see people out of patience and

irrascible and lachrymose, inquire into the case, and before you get through with the exploration your hyper-criticism will turn to pity, and to the divine and angelic sympathy will be added your own.

By a strange Providence, for which I shall be forever grateful, circumstances with which I think you are all familiar, I have admission through the newspaper press, week by week, to tens of thousands of God's dear children who cannot enter church on the Sabbath and hear their excellent pastors, because of the age of the sufferers, or their illness, or the lameness of foot, or their incapacity to stay in one position an hour and a half, or their poverties, or their troubles of some sort will not let them go out of doors, and to them as much as to those who hear me I preach this sermon, as I preach many of my sermons, the invisible audience always vaster than the visible, some of them tossed on wilder seas than those that tossed the eight members of Noah's family, and instead of forty days of storm and five months of being shut in, as they were, it has been with these invalids five years of "shut-in," or ten years of "shut-in," or twenty years of "shut-in." Oh, comforting God! Help me to comfort them! Give me two hands full of salve for their wounds. When we were three hundred miles out at sea, a hurricane struck us, and the life-boats were dashed from the davits and all the lights in the cabin were put out by the rolling of the ship, and the water which through the broken skylights had poured in. Captain Andrews entered and said to the men on duty, "Why don't you light up and make things brighter, for we are going to outride this storm? Passengers, cheer up! Cheer up!" And he struck a match and began to light the burners. He could not silence either the wind or the waves, but by the striking of that match, accompanied by encouraging words, we were all helped.

And as I now find many in hurricanes of trouble, though I cannot quiet the storm, I can strike a match to light up the darkness, and I strike a match: "Whom the Lord loveth he chasteneth." I strike another match: "Weeping may endure for a night, but joy cometh in the morning." I strike another match: "We have a great High Priest who can be touched with the feeling of our infirmities, and he was in all points tempted like as we are." Are you old? One breath of heaven will make you everlastingly young again. Have you aches and pains? They insure Christ's presence and sympathy through the darkest December nights, which are the longest nights of the year. Are you bereft? Here is a resurrected Christ, whose voice is full of resurrectionary power. Are you lonely? All the angels of heaven are ready to swoop into your companionship. Here is the Christ of Mary and Martha when they had lost Lazarus, and of David when he had lost his son, and of Abraham when he had lost Sarah, and of your father and mother when in time of old age they parted at the gates of the tomb. When last I was in Savannah, Georgia, at the close of the Sabbath morning service, I was asked to go and see a Christian woman, for many years an invalid. I went. I had not in all that beautiful city of splendid men and gracious women seen a face brighter than hers. Reaching her bedside, I put out my hand, but she could not shake hands, for her hand was palsied. I said to her, "How long have you been down on this bed?" She smiled and made no answer, for her tongue had been palsied; but those standing around said, "Fifteen years." I said to her, "Have you been able to keep your courage up all that time?" She gave a very little motion of her head in affirmation, for her whole body was paralytic. The sermon I had preached that morning had no power on others compared with the power that silent sermon had on me. What was the secret of her conquest over pain and privation and incapacity to move? Shall I tell you the secret? I will tell you: The Lord shut her in.

There is a good deal of fanaticism abroad about the recovery of the sick, but if we had as much faith as Martin Luther we would have Luther's success. His friend, Myconius, was very ill, and Luther fell upon his knees and said, "O, Lord, no! Thou must not yet take our brother Myconius to thyself. Thy cause will not prosper without him. Amen." Then he wrote, "My dear Myconius: There is no cause for fear. The Lord will not let me hear that you are dead. You shall not and must not die. Amen." Luther's letter so excited Myconius that an ulcer on his lungs broke, and he got well. Would to God that like that we might be able to pray, that we might have similar results! Oh, men and women, visible and invisible! The probability is you will never write your autobiography. It is the most difficult book to write, because you are tempted to omit passages in your life that were not complimentary to yourself, and to quote from a diary, which is always incomplete, because there are some things which you do not think best to write down. As you will not undertake an autobiography, the story of yourself, I will take the responsibility of presenting your biography, which is the story of one's life by some one else. If you will give your love and trust to Him of Bethlehem and Calvary, this will be your biography: "Born at the right time, but the most important event in his life was when he was born again. Died at the right time, but long before that he had died unto sin. In his life there were many sorrows, wave after wave, storm after storm, but he outrode everything and landed in eternal safety. Why? Why? Because the Lord shut him in."

But do not think that heaven is made up of an indiscriminate population. Some of my friends are so generous in their theology that they would let everybody in without reference to condition or character. Do not think that libertines and blasphemers and rejecters of God and His Gospel have "letters of credit" that will draw anything from the Bank of Heaven. Pirate crafts will not be permitted to go up that harbor. If there are those who as to Heaven are to be "shut-ins," there are those who will belong to the "shut-outs." Heaven has twelve gates, and while those twelve gates imply wide-open entrance for those who are properly prepared to enter them, they imply that there are at least twelve possibilities that many will be shut out, because a gate is of no use unless it can sometimes be closed. Heaven is not an unwashed mob. Show your tickets or you will not get in—tickets that you may get without money and without price, tickets with a cross and a crown upon them. Let the unrepentant and the vile and the offscourings of earth enter heaven as they now are, and they would depreciate and demoralize it so that no one of us would want to enter, and those who are there would want to move out. The Bible speaks of the "withouts" as well as the "withins." Revelation 22:15: "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Through the converting, pardoning, sanctifying grace of God, may we at last be found among the shut-ins and not among the shut-outs!

PORTO RICO'S NEGLECTED CHILDREN.

Not a Single Sunday School on the Island, and Only One Protestant Church — An Inviting Field Ripe for Home Missionary Effort.

WITH the conclusion of the labors of the Joint Peace Commission at Paris, and the acceptance of our terms by Spain, Porto Rico, Guam and the Philippines, including the Sulu Islands, become colonial possessions of the United States, and Cuba is also relinquished to our keeping to be hereafter disposed of as our government may decide. Our title to these vast new possessions has now been ratified, and the way is open for American civilization and enterprise to confer upon the people who have come under our charge the benefits of which they have been so long deprived.

One of the first considerations which naturally appeals to the thoughtful American is that the religious freedom guaranteed to our new possessions, heretofore kept in slavish ignorance and darkness by the medieval religious policy of Spain, should be made a reality with as little delay as possible. The islands offer a field for missionary effort such as can be found nowhere else on the globe, and the inhabitants, as far as can be learned from the most authentic sources, are ready to welcome Christian workers and the Gospel with open arms and responsive hearts.

While THE CHRISTIAN HERALD, in conformity with its policy on all previous occasions where Gospel effort was involved, will cheerfully render whatever assistance lies within the scope of its influence to the spiritual workers in our new territories, it meanwhile invites the attention and sympathetic interest of its family of readers to the opportunities Porto Rico affords for the beginning of a work specially calculated to enlist their energies and to repay their efforts. The population of Porto Rico is estimated at 800,000—now all Americans, and looking to the Stars and Stripes not only for protection, but also for enlightenment and blessing. Their country is pictured by those who have visited almost every nook and corner of it as the "garden spot of the world." Columbus, who discovered it on Nov. 16, 1493, during his second voyage, gave it the name of Puerto Rico, or "Rich Port." It has an area of 3,668 square miles, and many beautiful towns and villages. It is the healthiest of the West Indian group and one of the richest in varied products. Yet with all its natural advantages, Porto Rico lacks many of the elements that are essential to the happiness of its people.

Although education has been nominally free, only about seven per cent. of the population can read and write, the reason being that the 31,541 pupils in the schools of the island, under the direction of the Catholic Church, are drilled in the ceremonial and devotional exercises of the Romish ritual, and taught the innumerable legends and traditions of the Catholic saints, instead of the rudiments of a common school education. Their school buildings are mostly mere sheds, while their cathedrals and military barracks are in a style that is palatial in comparison. Now that the island is under American control, our public school system will be introduced, and substantial and permanent advantages will be reaped by the children of Porto Rico.

There is at the present time *only one Protestant church on the whole island*—that shown in the photograph on this page. It is a cheap, temporary, unsubstantial building, located in the city of Ponce, a great commercial centre, and the second city of importance on the island. When our soldiers arrived at Ponce, after the capitulation, they found the little church closed, and it was quite evident that the "religious tolerance," boasted of by Spain in its West Indian dominions, had here a characteristic exemplification.

With nearly a quarter of a million children, Porto Rico has *not a single Sunday School*. Mariolatry, image-worship, and every form of monkish belief and superstition, the Romish church inculcates on young and old, but religious education, and especially for the children, is unknown. It is not surprising that they should grow up with a confused notion of spiritual things, with no conception of the Saviour and his Divine mission, and without chart or compass to guide them on the voyage of life. These children are now Americans. They belong to our beloved Union just as much as do our little ones of the West and South and North and East. We have taken them into the fold, and shall we deny them the advantages our other little ones enjoy? They are not in need of material things, for their fertile island supplies all that is necessary from its own rich soil, but they need our help, nevertheless. We will shortly send them teachers and school books and all the paraphernalia of properly equipped class-rooms for secular education. Let us not forget to give them, also, the higher training in things spiritual. THE CHRISTIAN HERALD believes it to be one of the first duties incumbent upon us in Porto Rico, *to open Sunday Schools* and to gather in the children in every city, town and village under the banner of that blessed One who said: "Suffer the little children to come unto me, and forbid them not."

This is a Christ-like work in which our readers, who have already done so much for the children of our land, can heartily join. Through their generous co-operation, many Sunday Schools have been founded in our Western and Southwestern States, from some of which churches have sprung where the Gospel is now preached with power and blessing. If only a beginning of Sunday School work were made in Porto Rico, where the field is ripe for the harvesters, who can say what glorious results might not follow? With schools established at Ponce, San Juan and Mayaguez, the movement would quickly extend to all parts of the island, and thousands of the dusky-skinned Porto Rican girls and boys, who, till now, have never heard a line or syllable of the beautiful Gospel message, would learn of the gentle Saviour.

Teachers, Testaments in the native tongue, Sunday School cards and general material for the work will be needed, but these it will not be difficult to supply. THE CHRISTIAN HERALD would be pleased to hear from any of its readers who may feel drawn to this work among the little neglected children of Porto Rico. It is not a mission to far-distant Africa or China, but a home mission, right at our doors and among those who are now of our own family and household, and whom we should love to lead into the light of Gospel truth and liberty. Any contributions for the work forwarded to THE CHRISTIAN HERALD, 12 Bible House, New York, will be acknowledged and applied toward the establishment of pioneer Sunday Schools in Porto Rico. Announcements of the work will be made in these columns from time to time as it progresses.

THE ONLY PROTESTANT CHURCH IN PORTO RICO.

It is at Ponce and was found closed when our soldiers arrived there. The illustration is from *The Story of Beautiful Porto Rico*, published by Laird & Lee, Chicago. Copyrighted, 1898.

The Sunday School

A CHRISTMAS LESSON.

S. S. Lesson for Dec. 25. Hebrews 1: 1-9. Golden Text, Luke 2: 11.

BY MRS. M. BAXTER.

"THERE is born to you this day in the city of David, a Saviour, which is Christ the Lord." It was a message from heaven, but few were awake to hear it that momentous night in Bethlehem; and ever since, it has been only the few of Jews or Gentiles who have realized that he "whose goings forth have been from of old, from everlasting" (Micah 5: 2), was really born in our human nature in Bethlehem, that he might in person bring the message of God the Father, in the most direct way, to fallen and lost man. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1: 1); but only when "the Word was made flesh, and dwelt among us" (John 1: 14), did God speak unto us in his Son. "Of old time, by divers portions and by divers manners," he had spoken "unto the fathers in the prophets" (Heb. 1: 1, R.V.); "holy men of old speaking from God, being moved by the Holy Ghost" (II. Peter 1: 21; I. Peter 1: 11), but now in his unutterable condescension, he comes nearer still; no less a Personage than God the Son, speaks the message from God the Father.

Who then is he in whom God speaks to us, who are even unworthy to receive his communications through our fellow creatures? "His Son, whom he has appointed heir to all things, through whom also he made the ages" (Heb. 1: 2, R. V.). Have we seen in the simple Carpenter of Nazareth, the open-air Preacher of the villages of Galilee, the crucified Redeemer of Calvary, the rightful Heir of this vast universe? Have we realized who it is we accept or reject as our Saviour and our King? Have we realized the majesty of him who could wash his disciples' feet, and be among such fallible representatives as "He that serveth" (Luke 22: 27), while he was all the time the brightness or effulgence of the Father's glory, the very image of his substance, upholding all things by the Word of his power? Has it dawned upon us how great is the impertinence, the presumption, of doubting any word of his who upholdeth all things "by the Word of his power?"

Have we understood the majesty of that humility which could afford to come so low, without losing anything of his inherent power and glory? Do we appreciate that one who was less exalted could not have taken upon him the form of a servant, and been made in the likeness of man, and become obedient unto death, even the death of the cross? (Phil. 2: 7, 8). It would have been irretrievable loss to an angel. But he who "was before all things, and by whom all things consist" (Col. 1: 17), could go down to the lowest parts of the earth in every sense, to the lowest depth of suffering and the lowest depth of shame; could go through death, and yet rise out of all to take again his place of power and glory. "When he had made purification of sins [he] sat down on the right hand of the Majesty on high," far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but in that which is to come, and God hath "put all things in subjection under his feet." (Eph. 1: 21: 22, R.V., margin).

Have we seen and understood all that this means for us, if so be that we enter into the purposes of God for us? Who is it that is now seated at the right hand of God? God the Son from everlasting. Yes, but also one whom it behooved "in all things to be made like unto his brethren, of one order with them, for which cause he is not ashamed to call us brethren!" (Heb. 2: 11). Our brother Man is seated there as our Representative, our Guarantee that he has as Man won that place for them "that are sanctified" (ver. 11). How trifling, how utterly insignificant are those things for which most men live, compared with the glory of eternal oneness with our God! And yet how few there are who will go the way of the cross of death and shame, to reach life eternal, the glory and the throne!

Our beloved Lord is not only our Saviour, but also our Example and Pattern. "Even he, as Man, must descend that he might ascend" (Eph. 4: 9), and none can follow him without treading the same path. He has, as Man, become by so much better than the angels as he hath inherited a more excellent name than they." The angels have never known the position of Son. "And when he bringeth the First-born into the world he saith, And let all the angels of God worship him" (R. V.), and yet he must first share with man his place a little lower than the angels. In him was life, and the Life was the light of man, but death had "passed upon all men, for that all have sinned" (Rom. 5: 12), and he might overcome death, and bring "life and immortality to light through the Gospel" (II. Tim. 1: 10), our Lord must himself become obedient unto death. As Man, he was counted "of more glory than Moses" (Heb. 3: 3), and yet Moses never had a more obedient disciple, for he could challenge his enemies who judged by the law of Moses, "Which of you convinceth me of sin?" (John 8: 46), and not one of them could take up the challenge. He obeyed Moses that he might excel Moses, he obeyed death that he might conquer death, he was made lower than the angels that he might prove he was better than the angels. And equally so he obeyed the Levitical priesthood, observed the law, and worshiped in the temple, while he was bringing in "a better hope," was "made Surety of a better covenant established on better promises" (Heb. 7: 19, 22; 8: 6), and was made a Priest not after the law of commandment, but after the power of an endless life.

When our Lord came on earth, they were few indeed who knew what had happened when the Son of man was born. How many on this Christmas Day will enter into the joy of the Lord, or be one with him in his thoughts and purposes? How many will think of how to honor him who by becoming man has put such honor upon man?

The simple shepherds of Bethlehem have a readier response to the heart of our heavenly Father, than all those who with gorgeous ritual, and studied form, proclaim either the devotion or sacerdotal pride which exalts man, and hides the grace of our holy and most loving God. In his grace he has made a wondrous gift to the world, and he seeks from us not our gifts, but ourselves. His gift was himself. Nothing less than ourselves is an adequate acknowledgment of the gift of God, Christ Jesus our Lord. He does not seek from us services which, however beautiful the music, do not bring us into face to face communion with him. He seeks our hearts to dwell in and our lives to shine through.

In these days of ritualism and formalism, it is well to recall the simplicity of our Lord's first advent; the humble Jewish maiden who was the mother of our Lord; the extreme poverty of the surroundings when he came into the world; the ready journey of the shepherds to Bethlehem, and their unquestioning adoration; the simple faith and devotion of the magi, while the choir which sang glory to God was far unlike that of singers, many of whom have no heart whatever in the holy words they utter.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

ONLY one subject is appropriate for our lesson on Christmas Day. Interesting, as have been the quarter's lessons which ordinarily would have been reviewed on this Sunday, they are dwarfed into insignificance by the momentous event which all Christendom has agreed to celebrate on this day. They told the story of sin and punishment, but this speaks to us of the birth of the Saviour. The story of the Hebrew nations may serve as a warning, but the story of the Advent touches us at the very centre of life. This was the event for which the world had waited from the beginning. Its supreme need was that of a Saviour. Legislators and prophets and poets had delivered their messages, but the world was still struggling in the toils of sin. What it needed was a Deliverer who could strike off the fetters and give the feeble sufferers power to rise and live. The mystery of the Incarnation, we can never fathom, but of the fact, there can be no doubt in the mind of the Christian. Such a life as that of Christ, could be no other than that of God in the flesh. It was a revelation. There has been no life that so fully expressed the qualities of Divinity. And its power still continues. The personal form, which gave physical life and healing by a touch, has ascended; but the spiritual presence, which imparts life and vigor to the dead soul, is still with us and in every generation works its wonders. God speaks to us in his Son, and every soul that listens and believes, receives power to become a son of God.

"The Brightness of His Glory and Express Image of His Person."

His Son. The Emperor Theodosius the Great, who denied the divinity of Christ and persecuted all who professed their faith in it, in his old age made his son a partner in his throne, and declared him entitled to all the honors of royalty equally with himself. He assembled all the chief men of the empire at the installation to do honor to the young prince. Among them came Amphilocus, a bishop who had been persecuted for preaching the divinity of Christ. He made his obeisance to the king, and delivered an address renewing on his own behalf and that of his people pledges of loyalty. He was then about to depart when Theodosius recalled him. "Have you nothing to say to my son?" he inquired. "Do you not know that he is equal with myself and that I will have him honored?" Amphilocus bowed. "Your Majesty is jealous," he said, "for your son's honor, but how think you does God feel, when in every part of your empire, by your own command, his co-equal and eternal Son is slighted and despised?"

Better than the angels. A well-known writer tells of a dream in which he saw a young man walking on the edge of a precipice. Above him was an angel evidently distressed by the young man's danger. He wanted to save him, but the youth could not feel the touch of his hands nor see his would-be deliverer. But presently a man appeared who stopped the youth and pointed out his danger. He turned around and was saved. Then the dreamer saw the angel rejoice that the work he longed to do, but could not do, was done by one feebler than himself. Christ had to be made lower than the angels to save men.

Above thy fellows. A number of literary men, in the early years of this century, were assembled at a friendly meeting. The conversation drifted to the great men of the past. "What a sensation it would make," said one, "if the immortal Dante were to enter such an assembly as this! How we should honor the author of the 'Inferno!' "Or suppose," said another, "Shakespeare were to step into the room." "Ah!" said Charles Lamb, "I would be first to greet that king of thoughtful men!" Other names were mentioned, and then some one said, "Suppose Jesus Christ entered the company, what then?" No one spoke for a moment, but Carlyle broke the silence by saying, "If he came, we should all fall down and worship."

Hath spoken to us by his Son. A Persian legend tells of a certain man who had two sons. The younger was wayward and grieved his father by his perversity. His career of wrong-doing culminated in his forging his father's name and flying to escape the consequences of his crime. Nothing was heard of him for several years. Eventually word came that the young man had joined a band of Koordish brigands and had become a robber. His father mourned over his fate, and one day he said in his elder son's hearing, that if the misguided youth would only return, even yet he would forgive him. The elder son, who loved his brother, set out the same day for the mountain fastness in which the Koords lived, that he might carry to his brother the assurance of his father's forgiveness. It was a dangerous mission, as he well knew. Before he reached the cave, he was waylaid by the brigands, and was robbed and severely wounded. The robbers carried him to their cave, and there he saw his brother. With his dying breath he told his story and begged the wanderer to go home. The prodigal listened in amazement. The love of his father in sending the message, and the love of his brother who died in delivering it, overcame him. Sorrowfully and with many tears he went back to his father's house, a redeemed and repentant man.

JERUSALEM'S DAY OF SPLENDOR.

The Holy City Decked Like a Bride to Welcome Emperor William—The Emperor Weeps on Olivet and Thrills his Auditors with Gospel Truths in his Address at the Consecration of the New Church—Our Special Correspondent's Description of the Memorable Occasion.

EMPEROR WILLIAM'S journey to the Holy Land is now a thing of the past, but the letter which appears below, and which was received only a few days ago from a special correspondent in Palestine, is of such general interest that even at this date we venture to give it for the information of our readers who have perused the accounts of the Kaiser's Eastern pilgrimage as they appeared in these columns from week to week. Besides, the illustration is a remarkable one, being the only photograph of the royal entry that has yet been received in this country. Our special correspondent writes as follows:

"The Royal Party entered the city at three o'clock through dense crowds such as were never seen here before, and visited the Holy Sepulchre. At five P. M., at the home of the German Consul, there was an official reception given by the Emperor and Empress to the Consular corps, including the Consular ladies and various officials. Here the Emperor and Empress shook hands with each person and exchanged greetings, or held a few words of conversation. Six days later their Majesties left Jerusalem for Jaffa on their way to Damascus.

"Among the many features of this wonderful visit its religious character has been very noticeable. If the occasion was unusual the opportunities were likewise unusual for calling forth an expression of the Emperor's views on Christianity, on Christian work, and the Christian life. For example, the royal party dedicated a new Orphan Asylum in Bethlehem on Sunday morning, the thirtieth, and later the same morning they attended divine service in the beautiful German church in Bethlehem. On the afternoon of that day they held a private devotional service in the open air on the summit of the Mount of Olives. At this service there was throughout the deepest feeling of reverence, and while on their knees, those nearest to the Emperor and Empress noticed that tears were coursing down the royal cheeks as the leader of the informal meeting spoke of the last days of the Master's life on earth, and of the ascension from near that spot of the glorified Christ. On Tuesday, the Emperor received from the Sultan a parcel of ground on Mount Zion, and, with appropriate exercises, set it apart for a cemetery for his subjects here. One afternoon he visited the new English church to look at the font, which had been presented by his grandmother, Queen Victoria. On Thursday afternoon, the day before leaving Jerusalem, special divine services were held in the new church that had been dedicated on the previous Monday.

"Their Majesties also visited the German Orphanage for Syrian Boys, under the care of the venerable Herr Schneller, also the school of the Kaiserswerth Deaconesses, which Sister Charlotta has presided over for more than forty years, and the Kaiserswerth Hospital, of which, as of all the German institutions here, the German people have a right to be proud.

"After the service on Sunday morning in the church at Bethlehem, when the crowd had nearly all dispersed, the Emperor called the German pastors together in a small group about his person, and addressed them for ten minutes upon the subject of personal religion in their own hearts, their personal work for Christ in this part of the East where God had called them to labor, and upon their personal loyalty to the great doctrines of the evangelical faith. The writer, while the address was being delivered, stood only a few feet from the Emperor, where he could observe his manner, watch the movements of his face, which showed great earnestness, and hear his words, which were full of reverence, helpfulness and cheer.

"The presence of their Majesties was an inspiration likewise to the humble, patient workers in the hospital and schools that have been mentioned. With the aged Schneller and Sister Charlotta they spent several hours, inquiring into all the phases of their work, listening to the history of their saint-like perseverance amid many obstacles, and of the slow but successful growth, and speaking to them heartiest words of encouragement. In the hospital every room was visited, children were taken in her arms by the Empress, pleasant words were spoken to the sick in the wards, and a list of the needs of the hospital, new surgical instruments, conveniences for the operating room, and many comforts were made by the royal secretary at the Empress's dictation.

"The events of Monday, the 31st of October, when the Evangelical Church was consecrated, were of world-wide interest. It was the grandest day for Protestantism that Jerusalem has ever seen. Greeks, Latins and Anglicans have, by doctrine and practice placed the church above Christ; but on this day it was felt that Christ was above the church. This church, now the largest and finest in Jerusalem, was crowded to its utmost capacity. *Majestic* is the only word that will describe the music on this occasion. The orchestra brought by the Emperor from Berlin, the great organ played by a master hand, hundreds of well-trained German voices all blending in one full, rich volume of sound, especially when Luther's famous hymn, "Ein feste Burg" was sung, stirred one's soul to its very depths. The sermon of Pastor Hoppe was full of the Spirit of the day. After the services the Emperor rose and in a clear, strong voice read to the congregation an eloquent address appropriate to the completion of this house of worship. Before him lay an open Bible that had been contributed by his grandmother, signed with her own hand, 'Augusta Victoria.' The address was strong in its statements of Christian truths. It expressed the convictions of one who had firm faith in the Gospel of Christ for the needs of a sinful world. We rejoiced that day and we still rejoice that the foremost representatives of a strong and intelligent nation lifted up in this ancient city a mighty voice for the simple, satisfying truths of our evangelical faith."

EMPEROR WILLIAM'S ENTRY INTO JERUSALEM.

This photograph (which was taken expressly for THE CHRISTIAN HERALD), shows the royal cortege at the moment the Emperor, on horseback, was under the triumphal arch which had been erected on the Jaffa road, just outside of the Holy City. The Empress is in the nearest carriage.

Inconvenient Compensation.

A singer, making a tour of the world, stopped at the Society Islands. A few foreigners there invited her to give a concert, agreeing that she should have one-third of the gross proceeds. The *Popular Science Monthly*, giving this incident as an illustration of the inconvenience of being without coined money and bank bills, states the outcome thus: "The concert was well attended by the natives, who came from all parts of the islands. When the receipts were counted, the singer found that her share consisted of several pigs, fowls, goats, and a large quantity of bananas and tropical fruits. As she could not consume any considerable portion of her share, and as her live stock soon suffered from hunger, it became necessary to feed one part of her wealth to the other part, and she left the islands little richer than she came."

MY FATHER'S HOUSE.

St. John 14 2.

MY heart is sick for my Father's house,
I want to go home to-day.
The road has been rough to my weary feet,
Still his love has lightened the way.
Oh, the glory of seeing his face!
The glory of his smile! [heart,
And the peace that will come to my weary
As I rest by the gates awhile!

There I will leave all care and pain,
And all the fear of sin,
And with one great, glad shout,
I will run, and enter in.
In through the pearly gates,
Into the city fair,
Then will I see Him as He is,
And remain forever there.

MRS. M. STEVES.

BRIEF NOTES.

Sweden is said to be the most Protestant country in the world. Out of a population of over four and a half millions, there are only 810 Roman Catholics.

In Nyassaland, Africa, where twenty years ago missionaries entered at the peril of their lives, 4,000 converts, recently gathered, spent five days in meditation, prayer and song, and one day 284 converts were baptized.

Roberts College, Constantinople, has completed its thirty-fifth year, and has been so successful that it is overcrowded with students, not only from Turkey, but from all the surrounding countries. There are now 250 students in the college.

Rev. S. Hall Young, of the Yukon District of Alaska, is prepared to give addresses on the territory and its mission field. Churches desiring to learn the facts from one who has the merit of being a personal observer should hear him. His address is the Presbyterian Home Mission Board, 156 Fifth Avenue, New York.

The Presidency of the Presbyterian Board of Home Missions, left vacant by the death of Dr. John Hall, has been filled by the election of Rev. D. Stuart Dodge. Mr. Dodge is the son of the late Hon. William E. Dodge, and is well known for his deep interest in all philanthropic and religious work. He was formerly a missionary in Syria.

The death is announced of Mr. Cheyne Brady, the famous writer of tracts, who, for more than thirty years has been a most active worker in that field. Mr. Brady was a lawyer, an Irishman by birth, and a most eloquent speaker. He traveled extensively in this country, Germany, France, Italy and Switzerland, always in Christ's service. He was 81 years old when he died.

Dr. E. Payson Hammond has just concluded a two months' evangelistic tour of Minnesota and Nebraska. The attendance at all the services had been very large and great numbers have made profession of faith and have joined the churches. At Fremont, Neb., no less than 182 gave in their names to the evangelist as determined, in Christ's strength, to lead new lives.

The congregation of Plymouth Church, Brooklyn, N. Y., was startled on Nov. 27 by the resignation of the pastor, Dr. Lyman Abbott. He expressed his sincere regret at giving up the pulpit, but said that his physician had warned him of the danger of continuing both his pastoral and literary labors. He therefore felt it incumbent on him to resign the office he has held since the death of Rev. Henry Ward Beecher, about eleven years ago.

Dr. L. W. Munhall has been holding successful evangelistic services in Boston, Mass. They commenced on November 27 with great meetings in the Clarendon Street Baptist Church, the scene of the labors of the late Dr. A. J. Gordon. Dr. Munhall's services in Minneapolis, Minn., in which eight churches united, were a source of wonderful blessing. Following those was a campaign at Centralia, Ill., in which large numbers made profession of faith in Christ.

At the Annual Convention of the Church of the Disciples, recently held at Chattanooga, Tenn., it was stated that the Missionary Society connected with the church had an income last year of $41,345, a gain of $3,446 over the preceding year. The report shows a gain of $6,352 in the offering of the churches, an increase of 316 in the number of contributing churches. The secretaries believe the offerings would have amounted to much more but for the wave of war excitement that swept over the country at that time. This society sustains altogether, or in part, 401 evangelists and pastors in all parts of the country. The work of the year shows: Churches organized, 234; Bible schools organized, 203; additions, 23,604.

The number of immigrants who came to this country in the twelve months ended June 30th was 218,502. Besides these, 10,737 came via Canada, making a total immigration of 229,239. Of these the males were 135,775; females, 93,524. The total amount of money they brought with them was $3,852,077. The largest number from any one country was 58,613, who came from Italy. Austria is next on the list with 39,797 and Russia next with 27,221, and Ireland fourth with 25,128.

Rev. J. McClure Bellows, the brilliant young pastor of Grace Church, Norwalk, Conn., comes of a family whose members have rendered distinguished service for the Gospel in pulpit and on platform. His eloquent sermons attract many hearers from Hartford, New Haven and Bridgeport. His spiritual fire and forceful oratory strongly recall the style and manner of the late Dr. Phillips Brooks. His pastorate has already been productive of excellent spiritual results and has made a deep impression upon the people of Norwalk and vicinity.

Detroit, Mich., journals say that Countess Schimmelman, the famous Danish evangelist, who is now visiting this country, has had a providential escape from death. While making a tour of the lakes in her yacht, she accidentally fell in stepping across a plank from the yacht to the dock. Her son witnessed her fall and plunged into the water after her. She was unconscious when he brought her up, but she soon recovered her senses, and is now well on the way to recovery. The Countess has done so much good in European lands that her escape will be the cause of much thankfulness.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
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Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

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Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York, as Second-class Matter.

Christ in Winter.

AT this season all Christendom celebrates the birth of Christ. Step down out of your comfortable surroundings into the chill December night of Bethlehem. Two plain people are hotelled in a village barn after a walk of eighty miles, too long a trudge for one in poor health. No lords of state waiting in ante-chamber, as when other kings are born. No messengers mounted at the doorway ready to herald the advent from city to city. No medical skill in attendance. No satin-lined cradle to receive the infantile guest. But a monarch born in the hostelry called the house of Chimham, the night with diamonded finger pointing down to the place, the door of heaven set wide open to look out: from orchestral batons of light dripping the "Oratorio of the Messiah;" on lowest doorstep of heaven the minstrels of God discoursing of glory and good will. But why Christmas in Winter instead of Spring or Summer? Ah! Christ was born in a Winter month.

* * *

HAD he been born in the month of June—that is the season of roses. Had he been born in the month of July—that is the season of great harvests. Had he been born in the month of September—that is the season of ripe orchards. Had he been born in the month of October—that is the season of upholstered forests. But he was born in the month of December when there are no flowers blooming out of doors, and when all the harvests that have not been gathered up have perished, and when there are no fruits ripening on the hill, and when the leaves are drifted over the bare earth.

* * *

IT was in closing December that he was born, to show that this is a Christ for people in sharp blast, for people under clouded sky, for people with frosted hopes, for people with thermometer below zero, for people snowed under. A December Christ! That is the reason he is so often found among the destitute. You can find him on any night coming off the moors. You can see him any night coming through the dark lanes of the city. You can see him putting his hand under the fainting head in the pauper's cabin. He remembers how the wind whistled around the caravansary in Bethlehem that December night, and he is in sympathy with all who in their poverty hear the shutters clatter on a cold night.

* * *

IT was this December Christ that Washington and his army worshiped at Valley Forge when without blankets they lay down in the December snow. It was this Christ that the Pilgrim Fathers appealed to when the Mayflower wharfed at Plymouth Rock, and in the years that went by the graves digged were more in number than the houses built. Oh, I tell you we want a December Christ, not a Christ for fair weather, but a Christ for dark days clouded with sickness, and chilling with disappointment, and suffocating with bereavement, and terrific with wide open graves. Not a Springtime Christ, not a Summer Christ, not an Autumnal Christ, but a Winter Christ.

* * *

OH, this suffering and struggling world needs to be hushed and soothed and rocked and lullabied in the arms of sympathetic omnipotence. No mother ever with more tenderness put her foot on the rocker of the cradle of a sick child than Christ comes down to us, to this invalid world, and he rocks it into placidity and quietness as he says, "My peace I give unto you; not as the world giveth, give I unto you."

Nothing Merely Happens So.

IT seemed to be a very insignificant event when Edwin Forrest, the actor, entered one of the street-cars of New York and wilfully and spitefully stepped on the toes of Charles O'Conor, the great lawyer, but that started an antipathy, which ended not until Charles O'Conor had risen in his legal wrath and spoiled the actor's social life for ever. It seemed to be a matter of no importance that Tamerlane had a chill one day, but he had planned the extermination of nations, and he had that chill of which he died, and that one chill decided the destiny of a century. All events connected with all other events.

About the middle of the last century a poor shoemaker's boy leaves at the roadside a bundle of mended shoes in order that he may study a flower of the field and pick up a moth and put it in the crown of his hat and carry it home for more deliberate study of the construction of the moth. Who has any interest in that? You have when I tell you that was the dawn of the career of one who translated the Holy Scriptures into thirty-six versions, and who became the greatest of Oriental linguists, and made the governments of the earth bow before him—William Carey. A straight line reached from that lad studying the weed in the field to the eminent scholarship that decorated the Church and decorated the world.

An American clergyman had a son, Adoniram, of wonderful brightness, and the father used to pat the boy on the head and say: "Adoniram, you will be a great man yet," and the son's pride was flattered, and he studied very hard and became so familiar with the Latin that they called him "Old Virgil Dug Up." But one day the lad came across a book entitled "Embassy to Ava," and it revolutionized his heart and his life, and one eventide, when the father was seated with his family about him and talking over the bright worldly prospects of the young man, the father said: "Dr. Griffin has been here, Adoniram, to see you: he wants you to become his colleague in Boston." And then the mother and the sisters were gratulating at the thought that the son and brother was going to live all his life near home. Then the young man told them how he had read the "Embassy to Ava," and that it had revolutionized him, and that he intended spending his whole life in preaching the Gospel in India. That which seems unimportant may decide our temporal and eternal destiny.

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* * *

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AWAITING VINDICATION.

GRAVE apprehensions for the stability of the republic in France are aroused by the latest developments of the Dreyfus case. The military power has asserted itself over the civil power by arresting Col. Picquart, who has made himself obnoxious to it by his disclosure of facts favorable to the prisoner, and is holding him for trial by Court-martial. That the generals in command of the army should have taken this high-handed course while the highest court in the land is dealing with the Dreyfus case, suggests the suspicion that the generals are driven to desperate measures and are prepared to establish a military despotism. As the Paris correspondent of an American journal says, the generals "are fighting with ropes around their necks," and are aware that if the truth is known they will be publicly disgraced. It is not yet known what facts have been elicited by the inquiry of the court as to the trial at which Captain Dreyfus was found guilty; but the statements made outside the court show that it was grossly unfair. It is now known that the seven officers who condemned him, did not decide the case on the evidence produced at the trial, but on certain papers shown to them privately, and which were not disclosed to the prisoner or his counsel. One of these documents has been proved to be a forgery, and there is good reason for believing that none of them were genuine. On such evidence the prisoner was sentenced to lifelong imprisonment, and was sent to Devil's Island, off the coast of South America, where he has remained for nearly four years. He is imprisoned in a little hut, surrounded by a high stockade, and is watched continually by a guard who is not permitted to speak to him. It is hoped that the court will insist on his being brought back to France, to appear personally in his own defence. There is little doubt in the minds of unprejudiced persons in France and of the public outside of France, that the man is innocent of the crime charged against him and is being unjustly punished. The fact of his being a Jew and that his enemies are ante-Semites indicates this. He appears to have been the victim of a plot devised by persons who ignored the divine warning:

To turn aside the right of a man before the face of the Most High, to subvert a man in his cause, the Lord approveth not (Lam. 3 : 35).

THE PRISON OF CAPT. DREYFUS ON DEVIL'S ISLAND, OFF FRENCH GUIANA.

Lost Identity.

A press dispatch from Binghamton, N. Y., describes a case in the State Hospital there, which is puzzling the physicians. He was found in the streets of the city several weeks ago suffering from a severe blow that he had received on his head. He was unable to give any account of himself, or even to remember his name. He has fully recovered from his injury and is in good health, but his mind is an utter blank as to his past history. One evening lately he went with some other convalescents to witness the feats of a Japanese juggler, who was performing in the city. He seemed deeply interested in the performance, and surprised his attendants by declaring that he could do things a great deal more wonderful than had been done by the juggler. He was allowed to go on the stage, and he there performed feats of sleight-of-hand which astonished every spectator. He has evidently been a professor of conjuring, but there is as much mystery as to his identity as ever. The curious thing about the case is that the skill of the man should have survived while his memory, even of his name and former life and occupation, should have lapsed. It shows that what a man is in the habit of doing is fixed in his nature, and becomes a part of him. This fact is a terrible one for those who are hoping to put away their sin and reform before they die, or even to be saved after death. God's Word intimates that even if they were admitted to heaven they would not be able to renounce their sin.

Let favor be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly (Isaiah 26 : 10.)

Who was the Painter?

Inquiries are being made, says a trade journal, for the man who painted the station sign at Harper's Ferry, on the Baltimore and Ohio Railroad. The sign was painted and put up fully thirty years ago. Its letters are to-day as fresh as when it was first painted. Neither the sun nor the storms have dimmed their lustre. The wood on which the sign is painted has been warped, and its surface has been eaten away by the sand driven against it by the wind to the depth of a sixteenth of an inch; but the paint has not been in the least affected. It is stated that there is no paint known to the trade that would endure so long, and inquiries are being made for the man who mixed it, in the hope of discovering his secret. If he is living and will disclose it, he may make a large fortune by his knowledge. He has only to manufacture such paint as he used on that old sign, to sell it in unlimited quantities, and be rich beyond the dream of avarice. In this, as in other walks of life, the thing men want is the thing that will endure. Religious teachers sometimes disregard this fact, otherwise they would take more care that their teaching contained the elements of God's truth which lasts forever. There are many to whom the warning uttered by the prophet to the false teachers of his day applies:

When the wall is fallen, shall it not be said to you: Where is the daubing wherewith you have daubed it? (Ezekiel 13 : 12).

Dangerous Water.

A petrifying spring has been found in Texas. A San Antonio journal says that a party of hunters accompanied by a ranchman were recently hunting in Zapata County. They encamped one day on a dry arroyo, and, as their canteens were empty, sent one of their number on a search for water. He returned unsuccessful, and then six of the party set out to make a systematic search. More than half an hour elapsed before a shout from one of the searchers announced that water was found. He had found a spring under a shelving bank. Two or three of the men went down to it with the empty canteens. But they hesitated about filling them when they examined the little lake that filled a basin about four feet in diameter and three feet deep. The water was warm and had a milky appearance. One of the men picked up a branch of a tree, one end of which had fallen into the lake. He was astonished to find that the end that was in the water was quite heavy, and on looking at it he saw that it was turned to stone. Several twigs and leaves which the wind had carried into the lake were raked out, and they, too, had turned into stone. These were carried away as curiosities, but no one ventured to drink any of the water. They preferred to go thirsty, rather than take into their stomachs water of such powerful properties. It would be well if similar caution was used in taking into the heart thoughts and desires which harden the nature against God. The poet warns us against sins which "harden all the heart and petrify the feeling," and the Apostle intimates that such a condition is possible.

Who being past feeling have given themselves over unto lasciviousness (Eph. 4 : 19).

A Dog Dies of Grief.

The pathetic death of a St. Bernard dog is reported in the journals of Denver, Colo. The dog was the property of a prominent physician, who died a few weeks ago. The dog could not understand his master's disappearance. He had been accustomed to follow the doctor to the houses of his patients and wait outside during the professional visit. After the doctor's death, the dog lay in the stable, waiting for him to set out on his usual round of visits. Apparently concluding that the doctor had gone without him, he would visit the houses of his patients in turn, and sniff the doorsteps to ascertain if he was within. He would then go to the drug stores that the doctor patronized, and still not finding him, would go home disconsolate. He refused to touch food, and the doctor's hostler believes that he never slept. He wasted to a shadow, and in less than two weeks after his master's death, he died. Such love as this is rare in the world, even among more intelligent beings who have better means of showing it. If Christians had such love for their Master, their lives would be patterned on his and his presence in their hearts would be sought as the supreme joy of their lives.

Whom have I in heaven but thee and there is none upon earth that I desire beside thee (Psalms 73 : 25).

An Inventor Wanted.

A Connecticut journal calls attention to the reward awaiting the genius who can invent a certain machine. The growers of sisal hemp, it says, could afford to give a large fortune to the man who could furnish them with an apparatus that could do for them what the cotton-gin has done for the Southern farmers. The Agave sisalona, from which sisal hemp is obtained, grows in Southern Florida, Cuba, Porto Rico, Jamaica, the Bahamas, and Yucatan. The full grown plant has leaves from four to six feet long, which are very thick at the base. The fibres of these leaves are stronger than hemp. When they are separated from the pulp of the leaf and dried and cleansed, they can be used for ropes. These are so tough and strong that they are preferred both by the United States and English Naval Departments to hemp, for their cables. The plant is easily cultivated but the product is limited by the difficulty of separating the fibre from the pulp. The machines now employed are far from effective, but hitherto no one has been able to improve them. Philosophers have found the same difficulty in human nature. The qualities which are good and strong and useful, are so united to those which are weak and depraved, that their efforts to bring good out of evil have failed. It is only when God himself undertakes the work that success is achieved.

I will turn my hand upon thee and purely purge away thy dross and take away all thy tin (Isa. 1. 25).

Died for Her Friend.

A sad fatality occurred at Woodside, Long Island, a few days ago. A young lady living in New York City received a letter one morning, informing her that a friend was seriously ill. She at once prepared to go to her. Her husband begged her to wait until the severe snowstorm had abated, but she insisted on setting out at once. "I am a good nurse," she said, "and perhaps if I go immediately I may be able to save her life. I dare not wait for better weather." Her husband yielded reluctantly, and saw her off. As she left the train at Woodside, she had to cross several tracks to reach the house where her friend lived. Perhaps owing to the storm and her own absorption in her mission, she did not observe a train approaching. It was not scheduled to stop at Woodside, and was going at a rapid rate. The engine struck her and killed her instantly. Her husband, to whom she was married only a year, was almost beside himself with grief when he heard the news. Such an event is one of the mysteries of Providence. One would have thought that a person intent on a mission of mercy would have been safe from such a catastrophe. But it is not by giving immunity from the ordinary accidents of life, that God rewards the good. They suffer as do the wicked, and sometimes it seems more than the wicked, but in the end they will triumph.

Though a sinner do evil an hundred times and his days be prolonged, yet surely I know that it shall be well with them that fear God, who fear before him (Eccles. 8 : 12).

A Suit for a Madstone.

An interesting trial is set down for hearing at the approaching term of the law courts of Virginia. The question in dispute is the proper possessor of a famous madstone, which belonged to a lady recently deceased. The rival claimants are her nephews and nieces. Pending the decision of the court, the madstone has been deposited in the vaults of a bank at Leesburg. The history of the stone runs back to 1776, when it was brought to this country from Scotland. It is said, however, to be of much earlier date and to be the identical stone referred to by Sir Walter Scott in *The Talisman*. It is about two inches long, one inch wide and half an inch thick. One of the claimants says that it has been applied to hundreds of wounds inflicted by mad dogs, and in no single case has it ever failed to adhere and extract the poison from the wound. After a certain period, in some cases twenty-four hours, it falls off of its own accord. It is then immersed in plain warm water, or milk, for about half an hour. At the end of that time the water is thick with green scum. The stone, when taken out, is of its normal color and ready for use. It has been handed down as a precious treasure from one generation to another of the same family, and now that its ownership is in dispute the rival claimants are spending money freely in contesting for its possession. Yet the stone has no intrinsic value, and only in the rare case of rabies is it of any use. How it would gladden the hearts of Christ's servants if the same anxiety were manifested by the world to possess the infallible antidote for the wounds of sin, which are more deadly and common!

Is there no balm in Gilead; is there no physician there? Why then, is not the health of the daughter of my people recovered? (Jer. 8 : 22).

CHRISTMAS AT THE BETHESDA HOME.

Cheer for Unhappy Ones — Progress of the Good Samaritan Work Among the Homeless and the Fallen.

IN this blessed Christmas season, when sheltered dwellers in happy homes are giving so much attention to making the homeless ones happy, the inmates of our Bethesda Home are not forgotten. Christmas, with its memories of home, of parents and children in happy union lovingly seated around the family table, must be a time of exceptional sadness to the wayward, the outcast, and to the respectable but friendless woman, who has possessed such blessings and lost them; in the life of her who has never possessed them, there is indeed a void. Each season such preparation as is possible is made for rendering the holiday season a cheerful and blessed occasion to the desolate ones gathered around the Bethesda hearthstone. Holly wreaths are hung in place; a modest feast is provided; old inmates—many of them redeemed through its agency — drop in; interchange of small presents and kindnesses; visits and generous remembrances from the lady managers, and other friends; little prayer and praise services, fill the hours with reminders, that on this, Christ's birthday, Christianity does not forget its obligation to comfort and encourage the penitent, and to lighten the sorrows of the unfortunate.

A "PRAISE SERVICE" AMONG HOMELESS GIRLS AT THE BETHESDA, BROOKLYN.

Through generous remembrance of its inmates, our readers who are familiar with the work of the Bethesda Home have contributed to the rescue of many a friendless waif. While the original purpose of the Home is reclaiming fallen women — the class to whom Christ said: "Go and sin no more" — the rehabilitation of the inebriate has come within its scope. Also, much preventive work has been done: for the Home by no means turns from its doors respectable but destitute women. Many of this class are sheltered and work found for them.

The accommodations, though extensive, are frequently taxed beyond their full capacity, and very often mattresses are spread upon the floor rather than turn away unhappy applicants. Miss Meury, the well known rescue missionary, has found the Bethesda Home of the greatest help in her work among fallen and friendless girls; judges of Brooklyn courts, and kind ladies who visit the jails on missions of mercy, all testify to the valuable aid which the Bethesda has rendered in restoring God's estranged children to a true and self-respecting state of womanhood. Women, once inmates, tell others of the Home; many do active missionary work by seeking out troubled companions of their past lives and bringing them under its regenerative influences. A great deal of good is accomplished to and through distressed ones, not inmates, who come in to talk with the matron and her assistant, and to be prayed for; and many instances are reported of answers to prayer. One day a man called to ask the matron if his lost wife was within, and asked Miss Bleekman to pray with him that he might find her. Two days later a letter came, saying he had found her, as he believed, in answer to that prayer; adding: "Henceforth, as for me and my house, we will serve the Lord." Women come asking prayer that they may get work. Girls, whose work exposes them to temptation and who feel that they are drifting into bad habits, come begging for prayer that their work may be changed or that God will give them strength. The girl just learning to drink, the girl just being dragged into nameless sins, knock at the door, pleading for shelter and a chance to retrace their steps ere it be too late. Applicants are often very young.

One of the most interesting cases ever relieved there—a present inmate, about twenty-four years old—was born in India. Her father was a French Canadian, her mother a Hindu, who died at her birth. She was raised with kicks and cuffs; her father taught her to drink; when she was nine, he died; at thirteen, she worked her way to this country; has made her living since as laundress, waitress, etc.; is bright and clever. Since her admission to the Home, she has mastered the drink habit. Last month, she was baptized a Christian, is truly converted, a happy, frank, industrious girl.

Many former inmates of the Bethesda Home are helps in country homes, whose owners give good accounts of them. Others are at work in the immediate neighborhood of the Home. During the past four months there have been seventy new names enrolled as inmates. It may be said just here that some of the best work of the Home has been done in cases of girls who continued to return after each relapse until firmly established in good habits. Some guests have become valuable nurses in hospitals. A large percentage of the seventy girls mentioned above are known to have good places and to be doing well.

Efforts are made to put each girl entering the Home on a self-supporting basis at once. This is not easy, for it is very difficult to obtain outside work for beneficiaries who come under the head of fallen or homeless women, and the readers of THE CHRISTIAN HERALD have been an invaluable aid to Bethesda workers. Inmates of the Home do laundry work, lace work, embroidery, crocheting, dressmaking—anything they can get to do. They show, as a rule, a laudable desire to be self-sustaining.

There is ample opportunity for any of our readers interested in this excellent work to co-operate with THE CHRISTIAN HERALD in relieving the unfortunate, staying the weak and uplifting the fallen who knock at the doors of the Bethesda Home. Any contributions for the work sent to this journal will be duly acknowledged.

HIGHLAND LIGHT, OFF WHICH THE "PORTLAND" WAS WRECKED.

THE HURRICANE'S WORK.

Disasters on New England's Coast—Stories of Heroism.

THE great storm which swept the New England Coast on Saturday, and which was severely felt in all the Middle States, Nov. 26, and Sunday Nov. 27, left such havoc in its track that it will long be sadly remembered. Over a hundred vessels have been reported lost, including several large steamers. The largest loss chronicled is that of the *Portland*, with all on board, numbering over 160 persons.

She was a side-wheel steamer of 2,283 tons, belonging to the Portland Steam Packet Company, had weathered many storms, and was considered stanch and true. Exactly how she met her doom will never be known, but an abundance of mournful evidence indicates that she was driven southward, and went down early Sunday morning, not far from Highland Light Station. The keeper of this station is a woman, Miss Small, and she and other keepers along the Cape Cod coast have not had occasion to witness more sorrowful sights than came in the wake of this storm. From Peaked Hill Bars to Highland Station, a distance of three miles, and even as far south as Nauset and Chatham, bodies lying on the sands, part of a steamer's wheel, trunks, barrels, and all sorts of driftwood scattered along the coast testified to the wreck of the *Portland* and to lesser disasters. The first news brought to Provincetown was when the body of a man with a life-belt around him, bearing the words "Steamer *Portland*," was brought in by Surfman Bawley of High Head Station.

The city of Portland bears the heaviest share of misfortune. A hundred of the *Portland's* passengers were residents of that town and its suburbs. Capt. Blanchard was a citizen of Deering, Maine, and had followed the sea all his life, having served eight years as first pilot of the *Portland*. He was fifty-seven years old, and leaves a widow and three children. There were a number of distinguished passengers on board; among them, Hon. E. Dudley Freeman, member of the Governor's Council, ex-member of the Maine State Senate.

THE LOST S. S. PORTLAND.

During this time of trial and tempest, many heroic deeds have been recorded. Life-savers along the coast did gallant service; ships, able to weather the gale went bravely to the aid of less fortunate vessels. Eight sailors of the *Hiram Lowell* risked their lives to save the twenty-three passengers of the *Narcissus*. First officer Grove and four men of the *Hiram Winter*, put off from their ship in a life-boat, and at the peril of their own lives rescued Captain Jansen and his fifteen men of the Gloucester fisherman *Emma M. Dyer*; the British steamer *Mackinaw* rescued six men of the *Maynard Sumner*, seventy-five miles southeast of Montauk Point; the Wood Island Life-Savers, after several gallant attempts, reached the coaling vessel, *Jordan L. Mott*; her captain and crew of five had taken to the rigging; the former called out to the life-savers: "I can hold on; save my crew. My father is frozen to death to the mast; do not wait to cut his body down for the crew are freezing." Instances multiply, as reports come in, of how men forgot themselves in trying to save others.

Much uneasiness has been entertained concerning the missing steamer *Pentagoet*, of the Manhattan Steamship Company, which left New York, Friday, Dec. 26, and was due at Bangor, Me., on Monday.

News from more southern seas show that casualties were not limited to the New England coast.

THE FAMILY AND HOME CIRCLE

A WORK FOR CHILDREN.

How Mothers are Helping Each Other—The Mother Club Movement.

AT this holiday, more sacred to childhood than any other, it is peculiarly appropriate that this page should be graced with sweet child-faces; and that these faces should be those of little ones who promise fair to be leaders in future Mother Congresses, since their parents or grandparents are devoted workers in the Mother movement of to-day.

The shepherds came, and wise men from the East,
They poured their gifts and bent the knee:
The star had led them all the way
To where a little baby lay
On a holy mother's breast.

The star of hope and promise for our race, which began to shine in Judea when Jesus was born still guides wise men of the earth to the cradle of infancy. Even those who are not yet members of the great Christian family are giving attention to child-study and child-culture in marvelous degree, knowing that the only way to make government and society purer and better is to begin with the babies in the cradle, and also with the mothers who rock the cradles. The qualifications of school-teachers and kindergartners, and the dignity of their positions enlarge each year by reason of public demand and recognition; mothers and teachers are realizing the necessity of coming in closer touch: enlightened mothers, since "slumming" became popular, feel their obligations to mothers less fortunate, and to children not so happily mothered as their own. In fact, there is a great awakening of mothers to opportunities of helping and being helped. Every College and Gospel Settlement of any kind, every institutional church, has its mothers' meetings and mothers' club, in which the mothers of the neighborhood gather together, discuss their problems and devise ways to help each other. Physicians, physical culture instructors, kindergartners and preachers are members, and deliver addresses upon what is best to do for children in everyday, practical matters; and information, otherwise impossible to women in reduced circumstances, is at command.

This is the day of organization. Mercantile, athletic, humanitarian, and a thousand other interests are quick to take advantage of the strength that lies in union and co-operation, and it would seem that affiliation on the part of all Mothers' and Home-makers' Clubs with the national centre would be a large mutual advantage, and perhaps, the gain of incalculable strength. The platform, love of childhood, is broad, ignoring all differences of creeds, nationalities and politics; and the National Congress of Mothers earnestly invites affiliation. Mrs. Vesta H. Cassedy, Corresponding Secretary, Washington, D. C., will forward to any one writing for it, a circular stating the simple requirements to that and representation in the next Congress, convening February 14, 1899. A recent letter from Mrs. Birney, the President, says:

The movement is daily gaining strength and numbers, and our next Congress will be of greater inspiration than those which preceded it. I am particularly desirous that the fathers, as well as the mothers, should be enlisted in this cause. We deeply appreciate the generous interest manifested by THE CHRISTIAN HERALD in this movement from its inception.

FUTURE MEMBERS OF THE MOTHERS' CONGRESS.

1. Daughter of Mrs. D. O. Mears, President N. Y. State Assembly of Mothers.
2. MADELINE BENEDICT, Grand-daughter of prominent member of N. Y. City Mothers' Club.
3. Daughter of Mrs. Florentine Scholl Sutro, Treas. N. Y. City Mothers' Club.
4. "THE HAPPY FAMILY," Children of Mrs. Roger B. McMullen, Illinois State Organizer and Member Board of Managers of National Congress of Mothers.
5. CATHERINE and LILLIAN BIRNEY, Children of the President of the National Congress of Mothers.
6. Daughter and Grand-daughter of Mrs. Atkinson, prominent member of N. Y. City Mothers' Club.
7. MRS. ALMON HENSLEY, Vice-President of N. Y. City Mothers' Club, and baby.
8. MARGUERITE HENSLEY, Mrs. Hensley's little daughter.

The Boot-black's Christmas.

"Have a shine, Mister?" It was early Christmas morning. A gentleman who had not spent the hours well glanced at his muddy shoes, and muttered with a curse; "If I had a nickel in my pocket I'd like one!" Some one touched his knee, and he looked down at the little boot-black who stood there, saying: "Please, Mister, can I shine 'em for nothin'?" "What do you want to do that for?" The boot-black stammered confusedly, "Well, it's cold, an' I want to keep warm, and I haint got any customers yet—an' I'd like to." For the humor of the thing, he submitted. "The first charity I ever received," he said to himself. A He never got a better a shine in his life. A customer with money in his pocket passed, paused, and went on because he couldn't wait. At another time, the man getting the shine would not have suffered this, but his head ached and he felt too stupid to interfere in anything. When the job was finished, he asked the boy: "What did you do this for?" "'Cause," said the little fellow bravely, "it's Jesus' birthday, and I wanted to do sonethin' for 'im. They said last night down at the Mission that if we did anything for anybody, it was doin' it for 'im—'cause he loves everybody." "O," sneered the man with the headache, "they've got you in their hands, have they?—the—prating—" The child's eyes filled with tears. "I beg your pardon," he said, lifting his hat, "for speaking so of the followers of your Friend."

Years afterwards, a prosperous business man sat in church, with his wife and children around him, and heard a prominent clergyman tell how a little boot-black led him to believe in the reality of the Christian religion.

A Baby Show in China.

"The first Chinese baby show in the world," says *The Penang Gazette*, "has just been held here. There were two hundred of them. From embroidered slipper to shaven poll, they were arrayed in their best. They wore satin blouses that shone in the sun with a silver shimmer. They wore embroideries of wonderful birds and bees and flowers never seen on land or sea. The little boys were shaven, and the little girls had their hair stiffened and polished and dressed as though for the grandest function, with little bird-cages and fringes of beads and paper atop. There were great tinklings of metal and much shining of green jade. A new fashion in infant headgear showed a halo of stiff pompons that rose above the infant's sombre eyes. Others wore huge rosettes of silk on each temple, like a joss, and one little girl had a mane of black silk queue strings hanging down from the back of her head. Even the baby complexions had been looked after. On the smooth, yellow cheeks appeared the most lovely patch of pink rouge put on quite frankly in the Chinese fashion. The rosebud mouths were touched up, and the narrow brows carefully pencilled."

A CHRISTMAS SONG.

OUR homes are wreathed with holly
And are hung with mistletoe;
The bells are ringing merrily,
To church the people go.

The ruddy fires leap on our hearths,
Our boards are crowned with cheer;
And back and forth speed gracious gifts
'Twixt friends and kindred dear.

In mission halls stand wondrous trees—
All glittering with light,
Bearing love's fruits for friendless ones,
Making their darkness bright.

And all the world is happy,
Because—O long ago—
God's Son was born in Bethlehem,
And loved the whole world so!

—MARY JORDAN.

Christmas Joys

CHRISTMAS is the one holiday which all Christian nations observe in common. Our Fourth of July is not a time of gladness to any nation but ourselves, and England, France, Germany, Russia and other European countries have their own times for national rejoicing, to which other peoples are indifferent. But in Europe, America, and wherever the story of Christ has been told, people are agreed that Christmas, the children's holiday, is a time for everybody to join hands and be glad.

In almost every window in New York City one sees a green holly-wreath, tied with red ribbon, and streets are very cheerful on Christmas Day, while bells are ringing for church, and everybody, in their "Sunday's best," is going to worship. Nearly all the children are bright and smiling. Santa Claus has remembered them. Notes in however large, scrawly and illegible characters that have been hidden conveniently near the grate, or stuck up the chimney, have been marvelously honored. Moreover, under the influence of father, mother and Sunday School teacher, the more fortunate ones have had a hand in making other children happy. Christmas-trees down at the Mission, and baskets left at tenement doors overnight could tell delightful secrets of what the right hand did and the left hand did not know. And thus it is in Chicago, San Francisco and in New Orleans and Tampa, where roses and violets and gray moss mingle with mistletoe, and that ethereal greeness called running cedar lends its feathery grace to garlanded walls and portals. What the far-off Filipinos, who have not heard of Christ, will do, we cannot say, but down in Porto Rico, and even in war and famine-wasted Cuba, Americans, Spaniards and Cubans will surely do what they can to make the children happy.

"Getting ready for Christmas," say many of our little friends, "is as much fun as Christmas." Of course it is! There are the journeys to the woods for greens—as jolly as nutting excursions were in Autumn—visits to shopping districts with mamma and papa, and seeing the wonderful sights in the windows and the great crowds on the streets; making mysterious purchases when backs are turned; then, at home, there is delightful mystery everywhere, and "expectation stands on tip-toe." What delicious smells come from the kitchen; and what chances of "sampling" confections as they are prepared! O, yes! there's lots of fun in getting ready for Christmas! And ought not grown folks to give the children a rising vote of thanks for the privilege of sharing with them the universal holiday—the Christ-Child's birthday? Surely, too, children at Christmas-time, should try to make the grown-up and aged folks happy, as tribute to their King, over whom the aged Anna and Simeon rejoiced so greatly; and who "was subject unto" his parents.

A Kindergartner on Christmas.

"The jollity and fun of Christmas," says Emilie Paulsson, "must be remembered even though we are striving to give the children something deeper and sweeter to associate with the festive season. Christmas time is the time of new toys and extra goodies as well as the time of loving and giving, for the child-heart can hold both conceptions. Indeed, both are natural and wholesome in right measure."

"A BEAUTIFUL POSSIBILITY."

A New and Charming Serial Story, Written Exclusively for "The Christian Herald,"

BY EDITH FERGUSON BLACK.

CHAPTER III.

Transplanting.

A WEEK passed, and day after day Evadne sat by her window speaking no word. She knew that she must quit her beloved home and go, as her father had arranged, to that uncle in New England whom she had never seen. But at present she could do nothing. Outdoors the fountain still sparkled in the sunshine and the birds sang, but for her the foundations of life had been shaken to their centre.

Her friends tried in vain to break up her unnatural calm.

"If you would only have a good cry, Evadne," Geoffrey Chittenden said at last, "you would feel better, dear. That is what all girls do, you know."

She turned upon him a pair of solemn eyes, out of which the merry sparkle had faded.

"Will crying give me back my father?"

"Why—no, dear; of course, I didn't mean that. But these things are bound to happen to us all sooner or later, you know. It is the rule of life."

"The law of progression," she said, with a dreary laugh. "I wish the world would stop for good!"

When the clergyman came she met him quietly, and he found himself not a little disconcerted by the steady gaze of the mournful gray eyes. He was not accustomed to dealing with such wordless grief, and he found his favorite phrases sadly inadequate to the occasion. There was an awkward pause.

"Doctor Danvers tells me your father told him some time ago that in the event of his death he wished you to make your home with your uncle in America," he said at length.

Evadne bowed.

"Well, my dear young lady, you will find it in all respects a most desirable home, I feel confident. Judge Hildreth holds a position of great trust in the church, and is universally esteemed as a Christian gentleman of sterling character."

The gray eyes were lifted to his face.

"Shall I find Jesus Christ there?"

"Jesus Christ!" the clergyman echoed her words with a start. "I beg your pardon, my dear. The Lord sitteth upon his throne in the heavens, we must approach him reverently with humble fear."

"That seems a long way off," said Evadne in a disappointed tone. "there must be some mistake. My father told me to make it the business of my life to find him."

"Your father, my dear! Oh, ah, ahem!" His tone seemed to imply that Lenox Hildreth had not known much of Jesus Christ

An indignant flash leaped into the gray eyes. Evadne rose and faced him.

"You must excuse me, sir," she said, quietly. Then she left the room.

And the tears which all the kindly sympathy had failed to bring her, at the first breath of censure, fell like a flood.

* * *

Upon the deck of one of the ocean greyhounds a promiscuous crowd was gathered. Returning tourists, in all the glory of tweed suits and field glasses; British officers going home on furlough from the different outposts where they were stationed; merchants from the rich markets of the far East; picturesque foreigners in national costume, and a Bishop, who paced the deck with a dignity becoming his queer clerical hat and knee breeches. There was a continuous hum of conversation, mingled with intermittent ripples of laughter from the different groups which were scattered about the deck.

Among the noticeable exceptions to the general sociability, which seemed to have infused itself among the passengers, were the Bishop, still pacing vigorously up and down, with his hands clasped behind him, and a young girl, who sat looking far out over the waves, utterly heedless of the noise and confusion around her.

She was absolutely alone. The gentleman, under whose care she was traveling, made a point of escorting her to meals, after which he invariably secured her a comfortable deck chair, supplied her liberally with rugs and books, and then retired to the smoking-room with the serene consciousness of duty fully performed—and Evadne Hildreth was thankful to be left in peace. She was no longer the buoyant, merry girl. Her vitality seemed crushed. Hour after hour she sat motionless, her hands folded listlessly in her lap, looking out over the dancing waves.

She had caught the last glimpse of her beloved island in a gray stupor. Everything was gone—father and home and friends—nothing that happened could matter now—but, oh! the dreary, dreary years! Did the sun shine in far away New England, and could the water be as blue as her dear Atlantic, with the gay ripple on its bosom and the music of its waves? She looked at the tender sky as on the far horizon it bent low to kiss the face of the mysterious mighty ocean, which stretched

A sea without a shore.

That was like her life now—all the beauty ended, yet stretching on and on, and on. And she must keep pace with it, against her will—and there was no one to care. She was all alone! Yes, there was Jesus Christ!

She started to find the Bishop's wife speaking to her. Evadne recognized her, for she sat at the next table, and several times she had stood aside to let her pass to her seat. Something about the solitary, pathetic little figure, the hopeless face and mournful gray eyes had won the compassion of the good lady, for she was a kindly soul.

"My dear, you have a great sorrow," she said gently. "I hope you have the consolations of our holy religion to help you bear it?"

Evadne turned towards her eagerly. Her husband was the head of the church. Surely she would know.

"Can you help me find him?" she asked.

"Find whom, my dear? Have you a friend among the passengers?"

"Jesus Christ."

"Oh!" The Bishop's lady sat back with the suddenness of the shock.

"Are you in earnest, my dear?" she asked with a tinge of severity in her tone. "This is a very serious question; but, if you really mean it, you know, I will lend you my Prayer Book."

Evadne smiled drearily.

"Oh, yes; I am terribly in earnest. My father said I was to make it the business of my life."

"Oh—ah—oh, yes, to be sure," said the lady abruptly; that is very proper. Christianity should be the great purpose of our life."

"I do not want Christianity," said Evadne impatiently, "I want Christ."

"My dear, you shock me. The eternal verities of our holy religion must ever be —."

"Do you believe in him?" asked Evadne abruptly, interrupting her.

"Believe in him? Whom do you mean?"

"Jesus Christ."

Aghast, the Bishop's lady crossed herself and began reading the Apostle's Creed.

"That makes him seem so far away," said Evadne sadly. "I do not want him in heaven if I have to live upon earth. Have you found him?" she asked suddenly. "Are you on intimate terms with him? Is he your friend?"

The Bishop's lady gasped for breath. That she, a member of the Church of the Holy Communion of all Saints, should be interrogated in such a fashion as this!

"I think you do not quite understand," she said coldly. I will lend you a treatise on Church Doctrine. You had better study that."

"Charlotte," said her husband, when she reached her stateroom, "I have arrived at an important decision this afternoon. I have finally concluded to take the Sociman Heresy as my theme for the noon lectures. The subject will admit of elaborate treatment, and affords ample scope for scholarship."

"Heresy!" echoed the wife, who had not yet recovered her equanimity. "Why, Bertram, I have just been talking to a young person who asked me if I was on intimate terms with Jesus Christ!"

"Ah, yes," said the Bishop, absently, "the radical tendencies of the present day are to be deplored. Have you seen that my vestments are in order, Charlotte? I shall hold divine service on board tomorrow."

In a neighboring stateroom, a lonely soul, bewildered and despairing, struggled through the darkness towards the light.

* * *

The last snow of the winter lay in soft beauty upon the streets of Marlborough as Evadne's train drew into the railway station. Instantly all was bustle and confusion throughout the cars. Evadne shrank back in her seat and waited. Instinctively she felt that for her there would be no joyous welcome. Inexpressibly dreary as the journey had been, she was sorry it was at an end. An overwhelming embarrassment of shyness seized upon her, and the chill desolation of loneliness seemed to shut down about her like a cloud.

A young man sauntered past her with his hands in his pockets. When he reached the end of the car he turned and surveyed the few remaining passengers leisurely; then he came back to her seat. He lifted his hat with lazy politeness.

"Miss Hildreth, I believe?"

Evadne bowed. He shook hands coolly.

"I have the honor of introducing myself as your cousin Louis."

He made no attempt to give her a warmer greeting, and Evadne was glad he did not; but how dreary it was!

Louis led the way out of the station to where a pair of magnificent horses stood, tossing their regal heads impatiently. A colored coachman stood beside them, clad in fur.

"Pompey," he said, "this is Miss Evadne Hildreth, from Barbadoes."

The man bent low over the little hand which was instantly stretched out to him.

"I'se very glad to see Miss 'Vadney," he said with simple fervor. "I was powerful fond of Mass' Lennux," and Evadne felt she had received her warmest welcome.

EVADNE HILDRETH ON HER WAY TO HER NEW HOME.

She nestled down among the soft robes of the sleigh, while the silver bells rang merrily through the frosty air. It was all so new and strange. A leaden weight seemed to be settling down upon her heart, and she felt as if she were choking; but she threw it off. She dared not let herself think. She began to talk rapidly.

"What splendid horses you have! Surely they must be thoroughbreds? No ordinary horses could hold their heads like that."

Louis nodded.

"You have a quick eye," he said, approvingly. "Most girls would not know a thoroughbred from a draught horse. You have hit upon the surest way to get into my father's good graces. His horses are his hobby."

"What are their names?"

"Brutus and Cæsar. The Judge is nothing if not classical."

As they mounted the front steps the faint notes of a guitar sounded from a front room.

"Confound Isabelle and her eternal twanging!" muttered Louis, as he fumbled for his latch-key. "It would be a more orthodox welcome if you found your relations waiting for you with open arms; but the Hildreth family is not given to gush; Isabelle will tell you it is not good form; so we keep our emotions hermetically sealed, and stored away under decorous lock and key, polite society having found them inconvenient things to handle, partaking of the nature of nitro-glycerine, you know, and liable to spontaneous combustion."

He opened the door as he spoke, and Evadne followed him into the hall. She shivered, although a warm breath of heated air fanned her cheek. The mental atmosphere was chilly.

Evadne saw three ladies emerge from an inner room. They were utter strangers to her, but could be no other than her aunt and her cousins Marion and Isabelle.

Marion hurried forward to greet her, followed more leisurely by Isabelle and her mother, who touched her lips lightly to Evadne's forehead.

"I hope you have had a pleasant journey, my dear, although you must find our climate rather stormy. I think you might as well let the girls take you at once to your room, and then we will have dinner."

"Where is the Judge?" inquired Louis.

"Detained again at the office. He has just telephoned not to wait for him. He is killing himself with overwork."

To Evadne the dinner seemed interminable, and she found herself contrasting the stiff formality with the genial hospitality of her father's table. She saw again the softly lighted room with its open windows, through which the flowers peeped, and heard his gay badinage and his low, sweet laugh. Could she be the same Evadne, or was it all a dream?

(To be Continued.)

"WIPING THE FLOUR FROM HER HANDS."

"WE had never made much of Christmas in the little mountain village where I was raised," said Mother Austin, wiping the flour from her hands, and sitting down to wait for her bread to rise for the second kneading. "It was not till that young preacher from the valley was settled among us that we ever considered about it, for when folks are dreadful poor, and you have to work all the time there's daylight, just to get food enough and clothes enough to go round, Christmas and holidays ain't of much account.

"But young Mr. Haverly he had a different opinion, and he began with the children. Long the first o' December he asked 'em to come to the school house early in the evenin's and sing carols, and he set the hull deestrict singin'

"'God rest ye, merry gentlemen,
Let nothing you dismay,'

"'Christ is born in Bethlehem,'

"'Joy to the world, the Lord is come,
Let earth receive her King.'

"My Carrie has a splendid voice, sweet and clear as a thrush's, and pure and high, and Ellen Warrick and Jasper Custis and Molly Deane and Jim McClellan can all of 'em sing pretty well, so twan't very long before the minister had a regular choir, and the Christmas carols sort o' stirred us up and got us out of our rut, and made some of us older ones remember the days when we were young.

"Next thing, the minister and the kids, just the half-grown girls and boys, and some of the leetlest ones tagging on behind, all of them went to the woods after a tree. Father, he let 'em have a sled and a pair of oxen, and they was gone pretty near a hull mornin', but back they come with a beautiful big green tree, spicy and sweet and splendid, and the minister set that up in the school house, and got the young women to string popcorn and put on it, and coaxed me for some of my cotton wadding to imitate snow, and sent to his friends at Deckertown, and they sent him back a great box o' truck, candles as big as the end of my little finger, and dolls and toys for the children, and bits o' picture cards and books, and that tree was dressed up regular Kriss Kringle style.

"Then, when Christmas Eve came, the hull settlement was ready to go to the school house, we hadn't any church then you know, and see the children's fun. Fact is, there wouldn't be much fun in the world if it wern't for the children, and the Master knew what he was talkin' about when he said: 'Except ye become as little children, ye cannot inherit the kingdom of heaven.'

"One must be as easily pleased as a child, and as meek and mild and good natured to have much heaven here below.

"The minister read the dear old story, how the star stood over the place where Mary and the young Child were, while the shepherds left their flocks and the wise men from a far country came on pilgrimage and brought their gifts, gold and frankincense and myrrh, and the strange thing was that it seemed as if we'd never heard it till then, and it was all new and beautiful and grand.

"There's a lot in the way folks listen, you know. You can hear a story and be thinkin' about the interest on the mortgage, and how you're goin' to raise it in time, and about how you'll turn your black silk dress inside out and upside down, and make it over new for the third time, and about how fast Ruby wears out her shoes, and whether your son Ned is really falling in love with that simpleton next door, and you don't hear; the Bible words is to you as an idle tale."

My friend paused and attended to her bread. When she resumed, she began:

"Where was I? Oh, yes; in the school house and the minister was readin', and the children sang the carols, and the tree was lit, and the gifts was distributed. And one took hold of another's hand, and we visited, and got real friendly, and we knew that we loved one another, though we are quiet people who don't feel called upon to much palaver, and we knew that our dear Lord was there. And Jenny Martin stood upon the platform and spoke a piece. I liked it so much that I got the minister to copy it for me, and it's here somewhere. You can read it if you like."

She rummaged in the clock, where she kept receipts and packages of seeds, and the letters that came now and then from her married daughter in Dayton, and she found the poem, written in the minister's fine copper-plate English hand. Did I tell you that the minister came to the place from over the sea, and that his mother used to send him an English plum pudding every year? My old friend told me about this, with great pride, for a slice of that pudding used to find its way to a good many homes in the congregation, and they thought it was fine; nothing like it had ever been seen in those hills.

This was the poem:

THE CHRISTMAS LADDER.

Once, in the midnight, long ago,
The angels let a ladder down;
And long it was, and strong, and so
Its foot was set on Bethlehem town.

And on that ladder's silver rounds
Swift up and down the angels went,
And brought unto earth's lowly grounds
Heaven's gifts of peace and good intent.

The watching shepherds on the hill,
They could not see that ladder fair,
But suddenly did music thrill
Around them in the still night air.

The Eastern sages wayfaring,
Beheld a great and golden star,
And so they followed, priest and king,
Until it brought them fast and far,

Where Mary with her little one,
Lay safe amid the fragrant hay;
God's gift to earth, His own dear Son,
Slept in a virgin's arms that day.

So came the glory to our land,
So came the grace of heaven down,
When, though men did not understand,
God's Christ was born in Bethlehem town.

And ever since, that silver stair
Is let through quivering crystal bars,
Through realms of song vibrating air,
Across the snowy path of stars,

And angels flitting to any fro,
Bring peace and love and good intent
To us who tarry here below,
Our Father's star-sown firmament.

"That is very sweet," I said.

"Yes, and if you could have heard Jenny recite it! She looked like a cherub, in her white frock, with her yellow hair."

"Well, to make a long story short," said my dear friend, "we've kept Christmas ever since. Two years ago our minister died. His grave's up on the hill, in the south-west corner of the cemetery, with a cross of gray stone over it, and his name cut in rough letters. But he taught us how to keep Christmas, and now we don't confine it to a celebration in the church—for the dear man got the church built before God called him home; we have it in our homes, and we hang up our stockings, and we let the children believe in Santa Claus all they're a mind to, and we let love and joy come into our homes and abide.

"You see our minister led the way!

"There's Hiram now bringin' home the Christmas tree! See it on the sled? Hear the young ones shout? I tell you there's nothing like Christmas under the canopy.

"But I must bake my bread. Good land o' livin', talkin' to you, I came near lettin' the hull batch get too light?"

"THE HULL SETTLEMENT WAS READY TO GO TO THE SCHOOL-HOUSE."

A HYMN OF COURAGE.

O CHURCH, arise and sing
The triumphs of your King,
Whose name is love.
Sing your enlarged desires,
That broader faith inspires,
Sing with the victor choirs,
And forward move!
Here, on Immanuel's ground,
Redemption's joys abound,
Christ comes a guest;
The cross above us towers,
Its arms outstretched are ours,
We taste the heavenly powers,
Supremely blest.

Beneath the glowing arch,
Immanuel's armies march;
We follow on.
Lead on, O cross of light!
From conquering height to height,
And add new triumphs bright
To victories won.
The world is very blest;
Christ's harvests, east and west,
The field displays;
The church adoring stands,
And with uplifted hands,
Offers, from all her lands,
Eternal praise!

H. BUTTERWORTH.

OUR ORPHANS IN CUBA.

A Visitor to the Lee Orphanage Writes of the Good Work Our Readers Have Done There.

REV. W. W. HAMMOND, of Havana, Cuba, President of the White Cross Society of that city, who has recently made a visit to the Lee Orphanage, sends us a most interesting letter, recording his impressions. He writes:

70 INDUSTRIA, HAVANA, CUBA,
November 22, 1898.

For the past three months I have been deeply interested in that grand philanthropic Christian work, the Lee Orphanage, begun by Gen. Lee, and carried on by THE CHRISTIAN HERALD. The physician in charge, Dr. Sotolongo, placed all the books and accounts of the Orphanage before me for inspection. The accounts are properly entered and balanced monthly. THE CHRISTIAN HERALD has sent over $3,000 to this institution, not one dollar of which has been wasted. It has been spent for food, clothing, medicines and running expenses. In addition to the amount sent by you, Dr. Sotolongo has spent over $200 out of his own pocket, and has not received one cent of pay for seven months' arduous labor in the Orphanage. To-day Dr. Guzman showed me a check from THE CHRISTIAN HERALD for $500—another donation to this grand institution. This speaks great things for the Christian religion. THE CHRISTIAN HERALD readers, who have never seen these poor, helpless orphan Cubans, are moved by the religion of the Lord Jesus Christ to send considerable over $3,500 to provide a home and medicines for them. Eternity alone will reveal the great good you have done and are doing on this island—the Lord reward you with his choicest blessings.

If Dr. Sotolongo has taken at times nearly four times the usual number into the Asylum, he can hardly be blamed. To turn hundreds of orphans, starving to death, away from his door, requires a harder heart than his. From sixty inmates the number soon increased to about three hundred. And although it must have been a struggle for THE CHRISTIAN HERALD and its readers to care properly for them, nevertheless the Lord has enabled you to do it, and hundreds of lives have been saved which otherwise would have perished.

A Greeley or a Talmage, let alone my humble self, could not depict with pen or tongue the sufferings of the Cubans. On Saturday last I visited Admiral Sampson. Around his house there were not less than one hundred poor people, begging for something to eat. Daily he and his good wife feed them. This morning, at 2 o'clock, I was called upon to arrange for the funeral of Mrs. Mary E. Barlow, lately of Evanston, Fla., who died of yellow fever. On my way to the undertakers I saw not less than three hundred homeless persons of all ages and both sexes, sleeping in the park in front of the Inglaterra Hotel. A little girl, eight years of age, told me her pitiful tale. She said she had no home, no relatives to care for her. Her father, mother, two little brothers and one sister, had all been cut to pieces with a machete in the hands of a Spanish soldier. She was away from home and escaped, and now she is begging on the streets. There are hundreds of such cases.

I had a letter from Miss Helen Gould, of your city, saying, "she would be glad to help us in Cuba, but she had so many other calls equally pressing." May the dear Lord bless her in the good work she is doing. And I pray God to raise up Helen Goulds, Rockefellers and Astors for the perishing Cubans. My prayer is, God bless THE CHRISTIAN HERALD and its readers with all the good things heaven has in store for such Christlike work as it has done, and is doing, in Cuba.

Cuba is ripe for harvest. For three months I have been the only English speaking minister here. Hundreds of Cubans who have never seen a Bible, have asked me for one, but I have none to give. Hon. John S. Gray and sister of Detroit, and their families, took up a collection of $24 at their dinner tables, and sent it to me for Bibles, but we want 500, or better yet, 5,000, Spanish and English Bibles and Testaments. We want a home for the aged and infirm, an orphanage for at least 500 children, and a home for destitute girls. In Cuba it costs a girl under eighteen years old over $50 for dispensations and masses if she wants to get married. But if she wants to live a life of shame, and is over twelve years of age, she can do so without parents consent, by paying $5 for a license. Such is Spain's regulation for purity. Your brother in the Master's work, W. W. HAMMOND.

Feathered Mourners.

On Sunday, November 27, as John A. Bloemeke, a young Newarker, was being lowered into his grave, three pretty fan-tail pigeons alighted upon a cross on an adjoining grave, and seemed to be watching the ceremony and listening to the chanting. A number of societies to which he belonged attended the funeral, and everybody was deeply impressed by the appearance of the birds. The undertaker went within three feet of them at one time and they did not fly away. When the funeral party withdrew, the birds flew down from the cross and alighted upon the grave.

NEW W. C. T. U. OFFICERS.

MISS ANNA ADAMS GORDON, whose election as Vice-President-at-large of the Women's Christian Temperance Union, took place at the recent National Conven-

MISS ANNA A. GORDON.
Vice-President-at-large, W. C. T. U.

tion in St. Paul (as announced in last week's issue of THE CHRISTIAN HERALD), is a Bostonian and a graduate of the famous Mount Holyoke College, where so many noble women have been educated. She has traveled much, in the interest of the Union, and has delivered addresses in Sunday Schools and Conventions in all parts of America and the United Kingdom. For many years she was the faithful and efficient private secretary of Miss Willard, who was wont to call her "Little Opportune" in recognition of her wonderful tact and readiness in an emergency. Miss Gordon's portrait appears on this page, together with that of Miss Susanna M. D. Fry of Illinois, who was

MISS SUSANNA M. D. FRY.
Corresponding Secretary, W. C. T. U.

elected Corresponding Secretary of the W. C. T. U. Miss Fry is a lady of considerable literary ability, and has for some time been the managing editor of the publications issued by the organization.

Are You Seeking Rest?

A lady in Wales relates this little story: An English friend of hers, a mother, had a child that was sick. At first they considered there was no danger, until one day the doctor came in and said that the symptoms were very unfavorable. He took the mother out of the room, and told her that the child could not live. It came like a thunderbolt. After the doctor had gone the mother went into the room where the child lay and began to talk to the child, and tried to divert its mind.

"Darling, do you know you will soon hear the music of heaven? You will hear a sweeter song than you have ever heard on earth. You will hear them sing the song of Moses and the Lamb. You are fond of music. Won't it be sweet, darling?"

And the little, tired, sick child turned its head away, and said, "Oh, mamma, I am so tired and so sick that I think it would make me worse to hear all that music."

"Well," the mother said, "you will soon see Jesus. You will see the seraphim and cherubim and the streets all paved with gold;" and she went on picturing heaven as it is described in Revelation.

The little, tired, child again turned its head away, and said, "Oh, mamma, I am so tired that I think it would make me worse to see all those beautiful things!"

At last the mother took the child up in her arms and pressed her to her loving heart. And the little, sick one whispered: "Oh, mamma, that is what I want. If Jesus will only take me in his arms and let me rest!"

Dear friend, are you not tired and weary of sin? Are you not weary of the turmoil of life? You can find rest on the bosom of the Son of God.

Discovery of an Ancient Document.

Third-century fragments of St. John's Gospel, of St. Paul's First Epistle to the Corinthians, and an apocryphal Gospel, have recently been found in Egypt.

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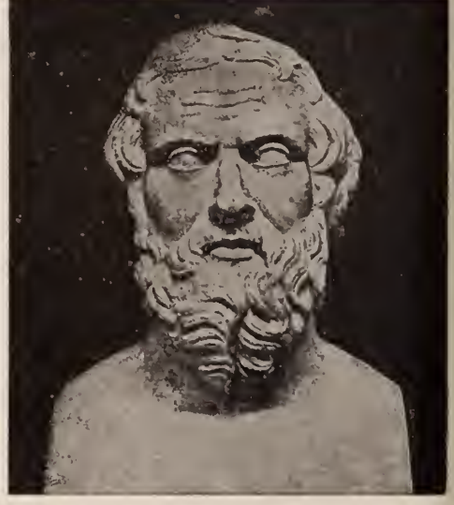

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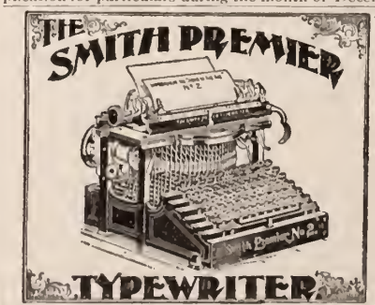

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Anecdotes by Moody

Illustrations and Incidents in the Life of the World's Greatest Evangelist.

A MAN got up in one of our meetings in New York some years ago, who had been pretty far down, but a wonderful change had taken place, and he said he hardly knew himself. He said the fact was, he was a new man in his old clothes.

I saw an advertisement which read like this: "If you want people to respect you, wear good clothes." That is the world's idea of getting the world's respect. Why! A leper may put on good clothes, but he is a leper still. Mere profession doesn't transform a man. It is the new nature spoken of in II. Corinthians 5: 17, "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

* * *

For Parents.

Whenever I speak to parents, two fathers come before me. One lived on the Mississippi River. He was a man of great wealth. One day his oldest boy had been borne home unconscious. They did everything that man could do to restore him, but in vain. Time passed, and after a terrible suspense he recovered consciousness.

"My son," the father whispered, "the doctor tells me you are dying."

"Oh!" said the boy, "you never prayed for me, father; won't you pray for my lost soul now?"

The father wept. It was true he had never prayed. He was a stranger to God. And in a little while that soul, unprayed for, passed into its dark eternity.

The father has since said that he would give all his wealth if he could call back his boy only to offer one short prayer for him.

What a contrast is the other father! He, too, had a lovely son, and one day he came home to find him at the gates of death. His wife was weeping, and she said:

"Our boy is dying; he has had a change for the worse. I wish you would go in and see him."

The father went into the room and placed his hand upon the brow of the dying boy, and could feel the cold, damp sweat was gathering there; the cold, icy hand of death was feeling for the chords of life.

"Do you know, my son, that you are dying?" asked the father.

"Am I? Is this death? Do you really think I am dying?"

"Yes, my son, your end on earth is near."

"And I will be with Jesus, to-night, father?"

"Yes, you will soon be with the Saviour."

"Father, don't weep, for when I get there I will go straight to Jesus and tell him that you have been trying all my life to lead me to him."

God has given me three children, and ever since I can remember I have directed them to Christ. I would rather they carried this message to Jesus—that I had tried all my life to lead them to him—than have all the crowns of the earth; I would rather lead them to Jesus than to give them the wealth of the world.

* * *

Covetous Till Death.

An English clergyman was called to the death-bed of a wealthy parishioner. Kneeling beside the dying man the pastor asked him to take his hand as he prayed for his upholding in that solemn hour, but he declined to give it. After the end had come, and they turned down the coverlet, the rigid hands were found holding the safe-key in their death-grip. Heart and hand, to the last, clinging to his possessions, but he could not take them with him.

* * *

That Ladder a Dream.

A man dreamt that he built a ladder from earth to heaven, and when he did a good deed up went his ladder a few feet. When he did a very good deed his ladder went higher, and when he gave away large sums of money to the poor, up it went further still. By and by it went out of sight, and as years rolled on, it went up, he thought, past the clouds, clear into heaven. When he died, he thought he would step off his ladder into heaven, but he heard a voice roll out from paradise:

"He that climbeth up some other way, the same is a thief and a robber."

Down he came, ladder and all, and he awoke. He said if he wanted to get salvation he must get it in another way than by good deeds, and he took the other way, which is by Jesus Christ.

* * *

The Arrow Hit the Mark.

A society was some years ago established to distribute tracts by mail in the higher circles. One of these tracts, entitled, "Prepare to meet thy God," was enclosed in an envelope and sent by post to a gentleman well known for his ungodly life and his reckless impiety. He was in his study when he read this letter among others.

"What's that?" said he. "'Prepare to meet thy God.' Who has had the impudence to send me this cant?" And, with an imprecation on his unknown correspondent, he arose to put the paper in the fire.

"No; I won't do that," he said to himself. "On second thought, I know what I will do. I'll send it to my friend B——; it will be a good joke to hear what he'll say about it."

So saying, he enclosed the tract in a fresh envelope, and in a feigned hand directed it to his boon companion.

Mr. B—— was a man of his own stamp, and received the tract, as his friend had done, with an oath at the humbug; and his first impulse was to tear it in pieces. "I'll not tear it either," said he to himself. "Prepare to meet thy God" at once arrested his attention and smote his conscience. The arrow of conviction entered his heart as he read, and he was converted.

Almost his first thought was for his ungodly associates. "Have I received such blessed light and truth, and shall I not strive to communicate it to others?" He again folded the tract, and enclosed and directed it to one of his companions in sin. Wonderful to say, the little arrow hit the mark. His friend read. He also was converted; and both are now walking as the Lord's redeemed ones.

* * *

The Others Were Sorry.

A Sunday School teacher wished to show his class how free the gift of God is. He took his silver watch from his pocket and offered it to the oldest boy in the class.

"It's yours, if you will take it."

The little fellow sat and grinned at the teacher. He thought he was joking. The teacher offered it to the next boy, and said:

"Take that watch; it is yours."

The little fellow thought he would be laughed at if he held out his hand, and therefore he sat still. In the same way the teacher went nearly round the class; but not one of them would accept the proffered gift. At length he came to the smallest boy. When the watch was offered to the little fellow, he took it and put it into his pocket. All the class laughed at him.

"I am thankful, my boy," said the teacher, "that you believe my word. The watch is yours. Take good care of it. Wind it up every night."

The rest of the class looked on in amazement; and one of them said: "Teacher, you don't mean that the watch is his? You don't mean that he hasn't to give it back to you?"

"No," said the teacher, "he hasn't to give it back to me. It is his own now."

"Oh—h—! if I had only known that, wouldn't I have taken it!"

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GEMS FROM NEW BOOKS

STEPS TOWARDS FAITH.*

FIRST, face your doubts squarely: look them in the face. I believe most of those who are unsettled need this advice. They tend to hide their doubt away, and try not to think of it. It may be wrong sometimes to doubt; but it is certainly wrong to keep your doubt always in the dark because you are afraid to look at it. It may be hard to face some questions; it certainly is hard, and wearing, and insecure to dodge and avoid these questions because they are troublesome. It is true that ugly things show just as they are in the light, but it is just as true that they are worse in the dark, because they do not show what they are. To try to get rid of a doubt by hiding it away, is like trying to get rid of sorrow or hunger by not thinking of it. This may do for a while, but sooner or later the feeling comes back again with redoubled energy.

"I know not. One at least I knew
In many a subtle question versed,
Who touched a jarring lyre at first,
But ever strove to make it true.

"Perplexed in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds.

"He fought his doubts, and gathered strength,
He would not make his judgment blind;
He faced the spectres of the mind
And laid them: thus he came at length
To find a stronger faith his own."

A step toward faith is a desire to believe. Perhaps you cannot have the true, strong faith. But do you want to have it? That is one of the first things. Would you like to believe strongly and truly? Would you like to have a positive faith and a working realization of the unseen and eternal? If you do want this, there is the greatest hope and help for you. For intellectual and spiritual faith is one of those things of which the promise is sure, "Ask, and ye shall receive." The man who really wants it will get it, if he wants it enough to work and wait. Think what faith is, what it has done, and what it can do. What a power it is! What security it brings! What happiness it secures! Do you want it?

Another step toward the beginning of a true faith is that you bring your very unbelief to God, if you can. You know that there is some great power within you. Bring your mental or spiritual doubt to him. Do not try to pray to him as a man of faith ought to pray. If you do not believe this or that about God, it is not right to pray to him as if you did believe it. If you do not feel him as a reality, as a friend, it is wrong to pray to him as if you did, because you think that you ought to feel in that way; but come to him honestly. Bring your mental doubts to him. Faith and unfaith may be struggling in you. Do not bring the one to God and hide the other away. Bring them both. Cry, "Lord, I believe; help thou mine unbelief." Then, even though you have gone so short a way towards the true faith, into your darkness will come a little ray of that light from God that shines for the just man, the honest man, and makes his path like the shining light, that shineth more and more into the perfect day.

IN "THE LAND OF MANANA."†

THE American steps ashore and into a *volura*, a small victoria, pulled by an asthmatic horse. The streets of any city are full of humiliations for the proud, but on the way to his hotel, this proud American finds Havana's streets full of sights that more than humiliate. They are sights that inspire indignation against the inhumanity that causes them. These narrow streets are full of abject misery. The American's carriage brushes against indescribable poverty. He has been accustomed at home, to see streets filled with evidence of wealth. So this new thing, this awful suffering, appals him. Whole families are huddled together on the pavements. Their home is a gutter. Little, naked children hold skeleton hands for a *centavo*. Human beings, reconcentrados, wrecks; that is the history of these families. Americans will find all Cuba strewn with wrecks. For months to come they will block the channels of trade, just as marine wrecks obstruct navigation.

The *volura* turns into another street, and the American beholds a man milking a cow in front of a doorway. This is the typical milkman of Havana. He takes his cow from door to door, giving to each housewife the exact quantity of milk desired. The days of this milkman's prosperity are numbered. In a few weeks, milk wagons, gorgeous in coats of paint of many colors, will be rushing from door to door through the streets. The American milkman will have supplanted the Cuban and his cow.

The carriage rolls on, or rather, rolls and pitches on, like a ship in a storm. For the street, like the sea, has billows and troughs. But the American, remembering how his own streets are not paved, feels at home. The street is not wide enough for carriages to pass each other. The sidewalk is so narrow, that even lovers walk in Indian file. The American is only ninety miles from the United States shore, yet, here are streets more foreign in appearance than those he once traveled three thousand miles to see in Europe. To enjoy these Havana streets, a man must have an eye for the picturesque and the leisure to lounge. The American simply notices that the houses are only two stories high, looks reproachful, and deplores the waste of sky space. If he has been in Havana before, the Yankee remarks the absence of Spanish soldiers in the streets. The sword has gone, but the mantilla is left. All the mantillas are black. Almost every woman in the street wears mourning, for war is a robber of husbands and sons and brothers. These women are sad-eyed and composed. Their grief is too deep for tears.

Suddenly the American realizes that with all the rocking and pitching of the carriage, but little headway is made. And he stares at the wheezy horse as if it were a species of snail.

Eventually he arrives at the hotel, and is shown to a room with a stone floor, a high ceiling and a dearth of water and towels. He rings. He rings again. In fifteen minutes, more or less, a boy appears. Water and towels, please. Fifteen minutes later the boy comes with water, and twenty minutes after the water comes the towels; the American having broken the bell meanwhile with his frantic ringing. The Yankee's troubles have begun. He is in the land of *manana*, of tomorrow, of any time excepting now.

SAINT PAUL'S DEATH SONG.

(II. Tim 4: 6-8).

AT the bound of life, I am waiting
For my Master's loving call;
I am ready to be offered—
On his altar laid my all.

Only waiting for his signal,
My departure is at hand,
When the Lord's own voice shall bid me
With his chosen ones to stand.

The good fight is fought and ended,
Finished is my earthly way,
I have kept the faith in Jesus,
Shining bright till perfect day.

Now laid up for me in glory,
Is the crown the Lord shall give,
As he calls me to his presence,
In the heavenly home to live.

Oh, the place of joy so blessed!
Safe within the Father's home,
Waiting still for all who love him,
When his voice shall bid them come.

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* *Life Problems Solved*, by William P. Merrill. Cloth, illustrated, 175 pp. Price 75 cents. Fleming H. Revell Company, publishers, New York.

† *The Triumph of Uncle Dudley*. By Gilson Willets, author of *Under the Queen Sea*, etc. Pp. [illegible]. Illustrated. Tennyson Neely, Fifth avenue, New York.

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THE GOSPEL IN CHINA.

Heroes and Triumphs of Christianity in the Celestial Empire.

Probably no nation has presented so many difficulties in the way of the missionary as China. Yet the vastness of the field has always urgently appealed to the hearts of men of missionary spirit. It is estimated that there are not less than three hundred millions of the Chinese, and by some it is believed that the estimate is too low by one-half. How to win such a nation for Christ? It is a problem of stupendous interest. It was made more difficult by the action of the Roman Catholic church, whose missionaries entered the country in the sixteenth century. They labored there for a century and a half, but in the end made themselves so hated by their interference in political matters that in 1736 they were expelled. The pioneer Protestant missionary was Robert Morrison who was sent out by the London Missionary Society in 1806, and in 1813 gave the people the New Testament in Chinese. In 1823 the whole Bible was published in the Chinese language. In 1813 William Milne arrived in Canton and commenced his labors and soon afterward William H. Medhurst went out. The stories these noble pioneers told of the opportunities for labor that there were in China stirred the Christian church throughout the world. Brave men undeterred by the danger and opposition offered themselves. Rev. E. C. Bridgman, Rev. David Abeel, Dr. John Kerr, Dr. John Talmage, Rev. J. N. Boone, Mr. Dean, and many others went out from America, and joined the English missionaries in their labors. All the denominations lent their aid, but the great work of evangelizing China, was in 1865 scarcely begun. In that enormous population of 300,000,000 there were only ninety-five missionaries. But in the next year the China Inland Mission, an undenominational society was organized by Dr. J. Hudson Taylor, and a wonderful impetus was given to the work. That society alone has now nearly 700 missionaries in the country, and churches containing about 5,000 persons. It is estimated that through its labors fully 20,000 men and women have been brought to Christ. When it is remembered that it was not until 1814 that the first native Chinese convert was baptized, we may well exclaim in grateful wonder, What hath God wrought!

The Blind Man and the Lantern.

I remember reading of a blind man who was found sitting at the corner of a street in a great city, with a lantern beside him, writes Mr. Moody. Some one asked what he had the lantern there for, seeing that he was blind, and the light was the same to him as the darkness.

"I have it so that no one may stumble over me," the blind man replied.

Dear friends, let us think of that. Where one man reads the Bible, a hundred read you and me. That is what Paul meant when he said we were to be "living epistles of Christ, known and read of all men." I would not give much for all that can be done by sermons, if we do not preach Christ by our lives. If we do not commend the Gospel to people by our holy walk and conversation, we shall not win them to Christ.

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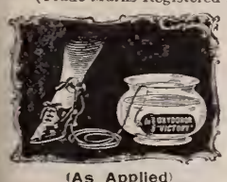

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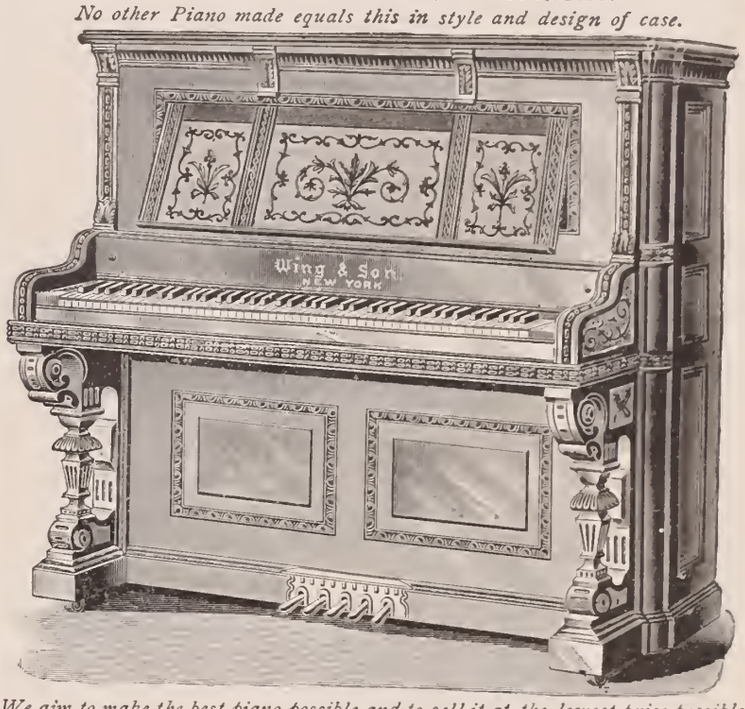

We aim to make the best piano possible and to sell it at the lowest price possible. If you wish to buy a fine piano at a low price, write us.

DESCRIPTION OF STYLE 29.

7⅓ octaves.

Double lever, grand repeating action.

Grand scale, overstrung bass; three strings to each note in middle and treble registers.

The scale is the same as in grand pianos, with the largest size of sound board and strings of greatest length, thus giving the greatest volume and power of tone.

Case.—Double veneered inside and outside.

Choice of superior Circassian walnut, rich figured mahogany, genuine quartered oak and ebonized.

Keys.—Of best ivory and ebony.

SPECIAL INFORMATION.

Tone.—The one great object for which a piano is made is its tone. The Wing Piano possesses magnificent tone-qualities, durability, sweetness, richness, power, singing quality and evenness.

Action.—The Wing action is patterned after the perfected double lever grand repeating action, to secure the greatest *strength* and *power* and greatest *repeating qualities.* Every note acts instantaneously and recovers promptly, ready for the *repeat*, so that after a note is played the same note may be sounded again immediately without taking the finger from key.

Improvements.—Wing Pianos have the following improvements, viz.: "Built up" wrest plank construction. "Dovetail" top and bottom frame case construction. Full metal plate, with metal depression bar and metal supports for key bed. Improved noiseless direct motion pedal action. Improved practice attachment. Full length duet music desk. Carved panels. Instrumental attachment.

THE INSTRUMENTAL ATTACHMENT

imitates perfectly the tones of the Mandolin, Guitar, Harp, Zither and Banjo. Music written for these instruments, with and without piano accompaniment, can be played just as perfectly by a single player on the piano as though rendered by a parlor orchestra.

Every Wing Piano is guaranteed for twelve (12) years against any defect in tone, action, workmanship or material :: :: ::

SENT ON TRIAL FREIGHT PREPAID. We will send this piano or your choice of four other styles, to any part of the United States on trial (all freight paid by us), allow ample time for a thorough examination and trial in the home, and, if the instrument is in any particular unsatisfactory, we will take it back at our own expense. No conditions are attached to this trial. We ask for no advance payment, no deposit. We pay all freights in advance. *Our object in offering these terms is to give everyone an opportunity to examine the Wing Piano free of expense or risk.*

Over 18,000 Wing Pianos Manufactured and Sold in 30 Years (since 1868).

WE WILL SEND FREE ON REQUEST "The Book of Complete Information about Pianos," 118 pages, handsomely bound in cloth. Everyone who intends to purchase a piano should have this book. Sent free on request with twelve (12) pieces of music.

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INTERNATIONAL DICTIONARY

"CAMP JEWETT" CLOSED.

Over 100 Invalid Soldiers Cared for at Our Children's Home Within Two Months.

AFTER two months of active service as a Convalescent Home for our sick soldier boys, invalided home from Cuba or Porto Rico, "Camp Jewett," at Upper Nyack, has been closed for the season. This camp is well known to our readers as THE CHRISTIAN HERALD Children's Home, where for the last five summers the little waifs of the tenements and the slums, have spent the pleasant outings so generously provided by our friends. Through the kindness of Major Jewett, the Women's National War Relief Association was permitted to use the buildings for the benefit of the sick "boys in blue," and THE CHRISTIAN HERALD gave the use of the furniture and general equipment of the Children's Home for the same purpose. As the outside work of the War Relief Association is now ended, the Home has been closed, and the last of the inmates, now fully restored to health, either returned to their regiments or sent to their own homes.

Fully 100 soldiers have been cared for since the camp opened. In this good Samaritan work, the ladies of the association enjoyed the hearty co-operation of the good people of Nyack, who thoughtfully provided many delicacies for the soldiers and visited the camp frequently, cheering the men alike by their presence and their sympathy.

Prior to the closing of the camp, the Chief of the Medical Staff of the association sent the following letter to the proprietor of this journal:

WOMEN'S NATIONAL WAR RELIEF ASS'N, CAMP WALWORTH, 316 E. 15th ST., NEW YORK, Nov. 28, 1898.

Dear Sir:—As the work of this association will end Dec. 1, we have ordered Camp Jewett closed on the 30th inst.

On behalf of the association, allow me to express our appreciation of your generosity in placing THE CHRISTIAN HERALD Home at our disposal, and the many other ways in which you have assisted in making this the most successful of our convalescent homes.

Yours sincerely,
A. E. GALLANT,
Chairman, Medical Committee.

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A Compilation of Choice Hymns and Tunes of the Church with the best Gospel Songs.

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CATARRH OF THE STOMACH.

A Pleasant, Simple, but Safe and Effectual Cure for it.

Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs, and difficult breathing; headaches, fickle appetite, nervousness and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue and if the interior of the stomach could be seen it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surfaces of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlandson the safest and best treatment is to use after each meal a tablet composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal and fruit acids. These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets and not being a patent medicine can be used with perfect safety and assurance that healthly appetite and thorongh digestion will follow their regular use after meals.

Mr. N. J. Booher of 2710 Dearborn St., Chicago, Ill., writes: "Catarrh is a local condition, resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and the poisonous discharge therefrom passing backward into the throat, reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of stomach without cure; but today I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling. I have found flesh, appetite and sound rest from their use.

Stuart's Dyspepsia Tablets is the safest preparation as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, heartburn and bloating after meals.

Send for little book mailed free on stomach troubles, by addressing F. A. Stuart Co., Marshall, Mich. The tablets can be found at all drug stores.

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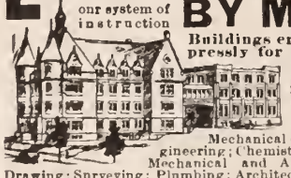
Thousands have been helped to better pay & positions through our system of instruction



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A new and attractive serial will begin early in 1899 to continue throngh the year. Helpful departments on the Christian Life, Christian Effort, The Family Circle, The Sunday School Lesson, Miscellany, Poems, Short Stories, etc., are found in every issue. Established in 1842; pnblished monthly, 20 large pages. The Thanksgiving and Christmas numbers will be sent free to every new subscriber whose name is received before December 31, 1898.

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Antiseptic Treatment.

C. F. GOODWIN & SON,
Manufacturers of
FINE CARRIAGES AND CONCORDS.

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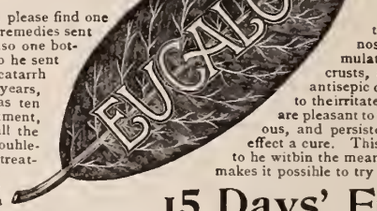
EUCALOL COMPANY.

Dear Sirs:—Enclosed please find one dollar ($1.00) for catarrh remedies sent me, as per enclosed bill; also one bottle of the Cream Balm (to be sent me). I have had the catarrh now for some twenty-five years, and have paid as high as ten dollars for a single treatment, and have tried about all the remedies known for this troublesome disease, and your treatment, as far as I have tried it, seems to me to be the most scientific of them all. GEO. H. GOODWIN.



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The Eucalol Treatment is based on absolute cleanliness. It consists of an antiseptic wash to thoroughly cleanse the nostrils, removing all accumulated mucous and mucous crusts, and the application of an antisepic cream, healing and soothing to the irritated mucous membrane. Both are pleasant to use, the effect is instantaneous, and persistency in their use is sure to effect a cure. This treatment is so cheap as to be within the means of all. The free trial offer makes it possible to try it without risking a cent.

15 Days' Free Trial.

We will send you, free of all cost, a complete treatment with medicine and full directions. After 15 days' trial you may return the unused portion and no charge will be made. If you find it beneficial, send us 75 cents by mail or express money order.

EUCALOL CREAM Cures Colds in the Head. Price 25 cents.

THE EUCALOL COMPANY, 108 Fulton Street, New York.

NASAL CATARRH

CHRISTMAS GIFT.

Make one of a box of
POZZONI'S MEDICATED COMPLEXION POWDER.
Yo can find nothing that will be more acceptable to a lady, young or old, than a box of

POZZONI'S MEDICATED COMPLEXION POWDER

It is absolutely pure, healing to the skin, invisible when rightly used. Packed in a wooden box, which preserves the perfume and medicinal qualities. You can smell the perfume in most face powders before the box is opened for it evaporates through a pasteboard box. Pozzoni's don't; it stays fresh.

Don't Take a Substitute.

Some dealers will say "we don't keep it" and try to defraud you with something "just as good," but remember that you can get the genuine by sending 50c. in stamps to

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I WILL TELL YOU FREE how I was cured of Dyspepsia HARRY PAGET 111 6th Av., New York

CRAZY WORK 800 SILK REMNANTS, enough for a Quilt 4 sq. yds, 50c Immense Pack., with Sioux & patterns, 10c, postpaid. Lemarie Silk Mill, Little Ferry, N.Y.

THE WAIFS' CHRISTMAS TREE.

Mrs. Bird Planning a Treat for the Poor East-side Children.

THIS letter from Mrs. Sarah J. Bird, the "Mother of the Bowery," and founder of the Clinton Gospel Settlement, will be read with interest by all who have helped her heretofore in her Christlike work among the inhabitants of the slums and tenements:

"*To the readers of 'The Christian Herald':*

"We had not realized how very soon Christmas day would be here, until some of the little, sad faces in the tenements about us began to inquire eagerly: 'When is that big Christmas tree coming in the Bowery Mission?' And the faith of these little street waifs has given me courage to once again plead for the East-side children. Last year at the hour appointed to open our doors, the Bowery, in front of our Mission, was one mass of hundreds of frozen, starving, little ones, the 'least of all' God's children, and, yet by numbers, strong enough to temporarily stop the travel on the greatest thoroughfare of the world.

"We shall, if possible, this year prevent a repetition of this scene—although some of our little flock are now all ready to start at once for the Bowery, so as 'to be sure to get there in time.' The vision of that Christmas tree which, filled to overflowing last year, threw a new impulse into the lives of some of these street waifs. We have never heard the name 'Santa Claus' from any of the children coming to our Settlement. It is all settled in their hearts that it is Christ's friends who provide these good things. It is our hope to give on Christmas day something to brighten the lives of those who live without any sunshine in their homes. If in answer to our prayers, you are led to help us with our Christmas tree this year, we shall consider your gifts a sacred trust, and seek to dispense them to the most needy. Gratefully in His service,

"SARAH J. BIRD."

TWO SUPREME VALUES

No. 117. Ladies' 24-in. jacket of finest black boucle cloth, lined throughout; inlaid velvet collar. Only $5.00

No. 459 Magnificent ladies' flounce cape of finest silk seal plush, 23 in. long, elaborately beaded and braided in applique design, and trimmed with plaited satin ruffle, collar and front edged with bear fur, lined with colored satin. Only $13.50

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Dr. Wilson, the great medical and surgical expert of the National Association of Physicians and Surgeons, will send prepaid to any address in the United States or Canada, on receipt of $1, a month's Home Treatment for Catarrh, Deafness, Consumption, Coughs, Colds, Bronchitis and Hay Fever, together with

A $1 INHALER FREE.

If treatment is not satisfactory after 3 days's use return it and get your money back. Address, D. WILSON, M. D., 18 Boylston Street, Boston, Mass. Reference any Bank in Boston. **CURED.**—I had catarrh in its worst form 12 years. Dr. Wilson cured me for $1.—F. W. SLAWSON, Employee Armstrong Transfer Company, Residence 934 Harrison Avenue, Boston.

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OPIUM MORPHINE and Liquor Habit cured in 10 to 20 days. No pay till cured. Book of particulars free Address **Dr. J. L. Stephens, Dept. B, Lebanon, Ohio.**

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The high reputation which the WATERS PIANOS have maintained for FIFTY YEARS, will be increased by the improved WATERS PIANOS of to-day. Their chief characteristic is a WONDERFUL POWER AND FINE QUALITY OF TONE.

A GREAT OFFER!

AN ELEGANT NEW WATERS UPRIGHT PIANO, 7⅓ octave, 3-stringed, full iron frame, repeating action, ivory keys, three pedals and all improvements for

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A handsome stool and cover given with each Piano and no charge for delivery within 25 miles of New York.

Old Pianos and Organs taken in exchange at full value.

Please call or send postal for catalogue with reduced prices and terms.

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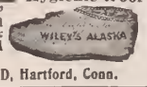
Ladies: Send 25c. for fine pair or 30c. for extra fine pair of Wiley's "CAPITOL" Lambs Wool Soles for crocheted slippers. Sent postpaid. State size. Sold at Shoe & Dept. stores. Take no substitute.

Send 25c. for pair of **Wiley's Hygienic Wool lined "ALASKA SOCKS"** for rubber boots, hospital and house wear. *Only antiseptic sock made.* State size. Sold at all shoe stores.



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ARE YOUR LUNGS WEAK?

To Every Sufferer from Catarrh, Lung Weakness or Consumption a Great Specialist Sends His New and Wonderful

TREATMENT FREE.

Nearly everybody you meet will regard it as a kind of insult to be asked if they have weak lungs. All seem to have a solid faith in the soundness of their own breathing machine. In cases of trouble they will admit there is a "heavy cold," "a touch of bronchitis," or even "a spell of Asthma," but as to weak or unsound lungs, never, NEVER. Even the poor consumptive who scarcely speaks without coughing, whose cheeks are wasted, hollow and bear the hectic flush of doom, will assure you with glistening eyes that his cold is on the mend and he will be all right when the weather changes.

This is a sad and pitiable form of delusion. It is not our business here to discuss the reason of it. Its prevalence, however, is beyond all doubt, and we feel that we are right in holding it responsible for a neglect of serious lung troubles in ourselves and others—that it is almost criminal.

How many a poor bread-earner there is who keeps on and on at his daily toil, taking cough medicines by fits and starts, but never quite curing his cough, while this same cough is but a symptom of decay that is eating into his lungs, and will in time cause their destruction. Thus does a wife observe her husband, or parents witness the struggle of a darling child, the youth or the maiden who was to rejoice their later years, while no steps are taken to battle with the evil until consumption has seized on one more victim. It is simply terrible to think how far we may be guilty by our indifference to the lung troubles of those near and dear to us. It is also a sad thought that we may hug a delusion as to our own health that we only get rid of when life itself must pay the forfeit.

Let us quit the distressing subject to come to what is practical. Nobody can afford to think lightly of lung troubles. Nobody can afford to be mistaken about their possible dangers. Nobody can afford to neglect them or "let them wear out," or "get better in the spring," or any other tomfoolery that leads only to wreck and ruin. Lung troubles don't move backward. Weak lungs don't grow strong by themselves—you must heal them and strengthen them and rid them of the very earliest germs of disease or you are simply committing a form of suicide. Either you must cure your lung troubles or THEY WILL KILL YOU.

That's the whole situation in a nutshell.

Never was there a cure for lung troubles equal to the newly discovered Dr. Slocum treatment. This forms a system of three remedies that are used simultaneously, and supplement each other's curative action. The treatment has immortalized Dr. Slocum's name. It cures weak lungs, bronchitis, asthma, coughs, consumption, catarrh and every other ailment of the pulmonary region. It destroys every germ that can affect the respiratory system, and even in advanced stages of lung trouble positively arrests the tubercular growth, while it also builds up the patient so that his system is enabled to throw off scrofula, rheumatism and other wasting diseases. Thousands of cured cases already prove these claims. Thousands of grateful people bless the discovery.

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The Dr. Slocum Treatment is Medicine Reduced to an Exact Science by the World's Most Famous Physician.

Dr. Slocum wants everybody to know the surprising merits of his system. He has arranged to give a free treatment (three bottles of the cure) to all sufferers who will apply to him by letter, mentioning The Christian Herald. Full instructions for use accompany each treatment. Your correspondence on the subject is strictly private and your three free bottles come to you in a plain package. Surely if you have weak lungs you will be glad to get a free treatment that is offered in such a generous spirit.

Write to Dr. T. A. Slocum, 98 Pine St., New York City, giving full address.

Delay only makes your trouble worse.

HE CARETH.

Casting all your care upon him, for he careth for you.—I. Pet., 5:7.

WHAT can it mean? Is it aught to him
That the nights are long and the days are dim?
Can he be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around his throne are eternal calms,
And strong glad music of happy psalms,
And bliss unruffled by any strife.
How can he care for my little life?

And yet I want him to care for me
While I live in this world where the sorrows be.
When the lights die down from the path I take,
When strength is feeble and friends forsake,
When love and music, that once did bless,
Have left me to silence and loneliness,
And my life-song changes to sobbing prayers,
Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day long,
And my spirit is bowed with shame and wrong;
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above.
He me defends when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for he is strong,
He stills the sigh and awakes the song;
The sorrow that bows me down he bears,
And loves and pardons, because he cares.

Let all who are sad take heart again;
We are not alone in our hours of pain:
Our father stoops from his throne above
To soothe and quiet us with his love.
He leaves us not when the storm is high,
And we have safety, for he is nigh.
Can it be trouble which he doth share?
Oh, rest in peace, for the Lord does care!

AUTHOR UNKNOWN.

You Have a Pain,

maybe in your shoulder, or back or side; at all events you want to get rid of it. Did you ever try

Allcock's
POROUS PLASTERS

Do you know that we have hundreds of letters from all parts of the world telling us of the wonderful cures those plasters have made? Do you know that all other so-called porous plasters were started after Allcock's had acquired their enormous sales and world-wide reputation? Do you know that none of them have the medicinal properties of Allcock's? Just put them to your nose and compare the fine aromatic odor of Allcock's with the smell of all others. Don't be deceived—get the genuine article.

THE CELEBRATED CORNISH AMERICAN PIANOS AND ORGANS.

ONE YEAR'S FREE TRIAL

Mention Paper.

WE WILL SHIP A PIANO OR ORGAN ANYWHERE UPON THE DISTINCT UNDERSTANDING THAT IF IT IS NOT SATISFACTORY TO PURCHASER AFTER TWELVE MONTHS' USE, WE WILL TAKE IT BACK. It would be impossible for us to make public this unique CORNISH PLAN of doing business were it not backed up by the strongest evidence of our absolute responsibility. The Cornish reputation of nearly fifty years, and plant and property worth over One Million Dollars. Our success in the past has been mainly owing to the confidence placed in us by the public, and we have a quarter of a million satisfied patrons bearing testimony to the honesty of our methods and the perfection of the Cornish American Pianos and Organs.

American Pianos and Organs are warranted for twenty-five years, and with every warraut there is our personal guarantee endorsed by a business

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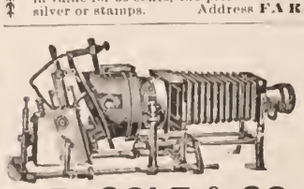

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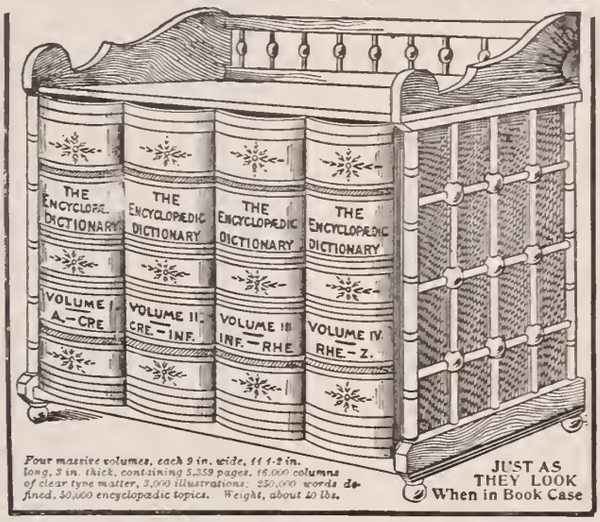

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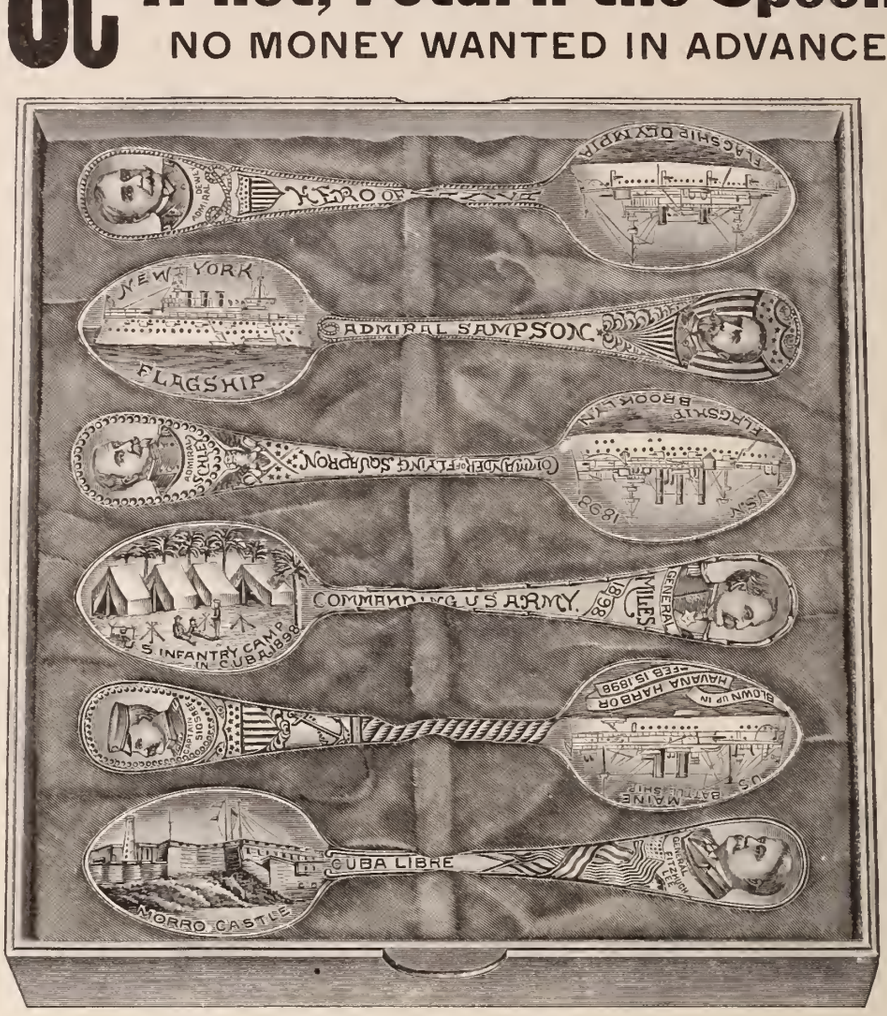

This offer is open to every subscriber to this paper in the United States: Send us your name and address—a postal card will do—say you're a subscriber to this paper, and that you accept our Memorial Spoon Offer. Immediately on receipt of this order, we'll mail, postpaid, a full set of six of these spoons. If you find them the most exquisitely beautiful specimens of the silversmith's art you ever saw, and worth $3, remit SEVENTY-EIGHT CENTS, as payment in full, in 30 days; if not entirely pleased, return the spoons immediately.

Henceforth we shall sell all our silver-plated ware direct to the user. The exorbitant profits of jewelers, which have kept the best of silver-plate out of reach of common people, must be abolished. Furthermore, it is our purpose to apply our "Pay-if-you're-pleased" policy to this department of our business with the same fearless confidence that we have shown in the sale of our other products. We have unbounded faith in the inherent honesty and discriminating judgment of the American people. That's why a Quaker Valley guaranty is the strongest ever written. You hold your money till you receive and inspect the goods. Our silver-plated ware is just good enough for us to to place behind it this kind of a guaranty.

Each of these spoons is of a different design, exactly as shown in illustration—after-dinner coffee size. *They are warranted the very best coin-silver plate* on a base-plate of nickel silver, and will wear for years. In fact, with ordinary use, they should last a lifetime and be a precious heirloom to future generations when the late war shall have become a radiant page in our national history. Better order to-day. The stock is limited.

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$200 in 20 days made by one agent. Only cabinet that has a door, and folds into six-inch space; all others are cheap imitations that pull over the head. Price **$3.50 to $12.50.** Send for 48-page book **free.**

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EPITOMIST PUB. CO., Indianapolis, Ind.

Important Announcement

We have a statement to make which we think will interest every reader. Dr. J. W. Blosser has devoted many years to the Gospel Ministry, having surrendered a lucrative medical practice for this work. He has, however, continued as a specialty, the treatment of catarrhal diseases of the respiratory tract, and has cured thousands of cases of Catarrh, with a special compound which he began using in his practice twenty-three years ago, and has since improved and perfected.

We assert positively and unequivocally that it will cure Catarrh. We do not say that it will cure every case, but, according to actual observation, it cures ninety-five per cent. of those who use it properly.

It is a pleasant, harmless remedy, yet powerful in its effect. It is applied directly to the air passages by inhalation, and is absorbed into the blood, making the treatment constitutional, as well as local. It completely eradicates the disease from the system, and makes a radical and lasting cure. We know of many who were cured years ago and are still free from the disease.

We will be pleased to mail a sample free to any person who is afflicted with any diseases of the respiratory tract. For one dollar, we will send you a quantity sufficient for one month's treatment. Please read the advertisement below.

CATARRH CAN BE CURED.

Trial Sample Mailed FREE to Every Applicant

"Dr. Blosser's Catarrh Cure" cures Nasal and Post Nasal Catarrh, Dry Catarrh, Ozena, Catarrhal Headache, Chronic Bronchitis, Asthma, Laryngitis and Catarrhal Deafness. Please read the following "rifle shot" certificates from people who have used this remedy: —

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"Cured catarrh in throat and head." Wm. B. Smith, 120 Broadway, New York.
"Cured me of Catarrh. Tell everybody." C. W. Johnson, Greenfield, Ia.
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"Your catarrh cure is the best I ever used. Am 67 years old. Have had catarrh 30 years." W. J. Stevenson, Buffalo, N. Y.
"Ten years troubled with catarrh and asthma. You cured me." Mrs. S. W. Bruner, Seneca, Pa.
"Totally deaf in one ear for five years. I am entirely cured." Paul Hupert, Saltillo, Pa.
"It proved to be much more than you advertised." Howard Williams, East Raymond, Me.
"You cured of Catarrh." J. S. McKee, Cedar Rapids, Ia.
"Cures sound and well." J. A. Moore, New Hartford, Mo.
"The best I ever used." Zehulon Jetton, Manchester, Ill.
"Cured me of Catarrh." Miss Bertha Moore, Gunnison, Colo.
"My hearing is better." Jas. Thomas, Yonkers, N. Y.
"It has cured me of Catarrh." Wm. A. Tetley, Bonne Terre, Mo.
"It has benefited my hearing considerably." Mrs. Jennie Belcher, Rochester, Ky.
"Your Catarrh Cure has done wonders for me." B. F. Juvenal, Osborne, Kans.
"Your medicine is the most soothing I ever tried." Mrs. H. A. Rountree, Mason City, Ill.
"Cured of Catarrh." Mrs. R. A. Stewart, Leesburg, Fla.
"Completely cured." Mrs. Nathan Linn, Shavano, Tex.
"Cured of Catarrh." Mrs. L. A. Thompson, Flemingsburg, Ky.
"Saved my life." J. K. T. Daniel, Marble Valley, Ala.
"Cured of Catarrh 5 years ago." W. H. Whelchel, Gainesville, Ga.
"I am cured of Catarrh." Young Jackson, Coosada Station, Ala.
"Will cure the worst case." J. M. Brown, Sulphur Springs, Ala.
"Has cured me." Mrs. M. E. Mathews, Greenville, Ala.
"Cured me of Catarrh." Felix Moor, Buford, Ga.
"Restored my hearing." Jas. C. Moore, Hillville, Va.
"Cured of Catarrh." Mrs. A. E. Willeford, Bradshaw, Tenn.
"Cured of Catarrh." J. B. Vaughan, Pensacola, Fla.
"It will surely cure Catarrh." Colin H. Meares, Anona, Fla.
"Hearing restored." James H. Brown, Gainesville, Ala.
"Cured daughter of Asthma." Gen. P. B. Johnston, Higley, Fla.
"Cured daughter of Catarrh." R. C. McCord, Corinth, Miss.
"Cured of Catarrh." T. Faulkner, Graniteville, S. C.
"Cured of Catarrh." Mrs. M. J. Kimbrell, Van Wyck, S. C.
"Wonderful work in my case." M. F. Garrison, Center Hill, Ark.
"Made some remarkable cures." Rev. J. C. Forbes, Austin, Ark.
"Cured me of Catarrh." L. A. Reid, Perkins Junction, Ga.
"Cured of Catarrh." W. R. Dardin, Murfreesboro, N. C.
"Cured me of Catarrh." W. L. Hudson, Hamilton, Ga.
"Restored my hearing." Jas. H. Brown, Gainestown, Ala.
"It saved my life." Mrs. J. W. Rieff, Fayetteville, Ark.
"My hearing is lots better." Jno. H. Hame, Little Rock, S. C.
"Your catarrh cure saved my life." W. F. Ball, Clark, Ga.

The above certificates are convincing, yet if any person desires a demonstration of the efficacy of this remedy, we will be pleased to send a FREE SAMPLE, postage paid, for trial to any applicant, because the recipients become convinced of the great merit of our treatment, continue it, and are cured.

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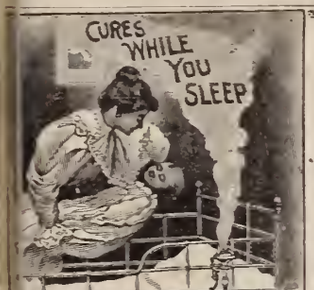

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VAPO-CRESOLENE CO., 69 Wall St., New York.
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make irritable people. A food that is nourishing and that does not cloy the appetite is

Somatose

Somatose is a *Perfect Food, Tonic* and *Restorative*. It contains the nourishing elements of meat. Prepared for *invalids* and *dyspeptics* and those needing nourishment and a restored appetite. May be taken in water, milk, tea, coffee, etc.

At druggists' in 2-oz., ¼, ½ and 1 lb. tins.

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There are hundreds of sleeping rooms about the country now cold and cheerless, that might be made otherwise by the use of the

ROCHESTER RADIATOR

with its 120 cross tubes. One stove or furnace does the work of two, and you thus

SAVE ½ YOUR FUEL

if you don't understand it, send for free booklet. Where we have no active agent we will sell at wholesale price to introduce.

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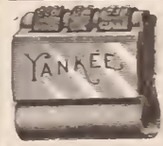

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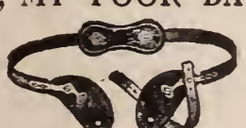

The cry from men and women who wear a truss like one on the plan of the one above, with that awful pressure on the back and spine; throw it away. We relieve you with our Improved Elastic Truss. WORN WITH EASE NIGHT AND DAY, THEREBY EFFECTING A PERFECT CURE, without neglect of business; holds the rupture in any position. Call or write for free catalogue.

IMPROVED ELASTIC TRUSS CO.
785 BROADWAY, New York.
Lady in attendance for ladies. Examination Free. Established in New York 16 Years.

The Wooden Hen

A faultless hatching machine for 50 eggs. Price $7. Heat and moisture regulation and ventilation, absolutely perfect. A book about the Wooden Hen, and one about the **Excelsior Incubator**, will be sent free to any one naming this paper.

GEO. H. STAHL, QUINCY, ILL.

SOLD ON TRIAL!

Buy an Incubator and pay for it before giving it a trial.

Many people have lost faith in incubators because they bought one that was never intended to hatch chickens—made merely to sell.

The Von Culin Incubators

are sold on trial subject to your approval. Simplest machine made. A child can operate it. The biggest catalogue and "poultry polaters" book published, sent for 5c. Plans for Brooders, Poultry Houses, etc., sent on receipt of 25c.

Von Culin Incubator Co. 12 Adams St. Delaware City, Del.

OUR INCUBATORS EQUAL THE BEST..

They have all the latest improvements and are sold at very low prices and

GUARANTEED to please every customer. Send 6c. for our 148 page catalogue which contains full descriptions of our extensive line and tells how to raise poultry successfully. Send for it at once.

DES MOINES INC'B CO.
Box 71 Des Moines, Iowa.

$8 to $15 FOR A MACHINE

to weave **FENCE** of Coiled Hard Steel Spring Wire. 52 inches high at

25 Cents Per Rod.

820 buys wire for 100 Rod Fence. Agents wanted. Catalogue Free.

CarterWire Fence Mach. Co. Box 20 Mt. Sterling, O.

Self-Regulating

50 Chicks from 50 Eggs

Mrs. M. T. Duval, Old Church, Va., hatched with Bantam 49, 50 and 48 chicks each from 50 eggs, and never before saw an incubator. You can do as well. Try one 30 days free—send for No. 60 Cat.

50 Egg Size, $5.00
Buckeye Incubator Co., Springfield, O.

$9.50 BUYS A HIGH GRADE VICTOR SEWING MACHINE

Adapted to Light and Heavy Work. Reliable and Finely Finished; Guaranteed for 10 Years. Write for 40 Page Catalogue. Attachments Free. 20 DAYS FREE TRIAL. Address Dept. 65, VICTOR MFG. CO., 90-98 Market St., Chicago.

HENS LAY double the eggs when fed on Green Cut Bone.

MANN'S NEW BONE CUTTERS prepare bone in the best and cheapest way. Cut fast, fine, turn easy. Mann's Clover Cutters, newest, fastest, $4 & $10. Mann's Swinging Feed Tray and Granite Crystal Grit make the hens more profitable. Catalog free. F. W. MANN CO., Box 29, Milford, Mass.

"East, West, Home is Best," if kept clean with **SAPOLIO**

PEARS' SOAP
PEARS
IN THE NAME THERE IS FAME

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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Offices: BIBLE HOUSE, NEW YORK

VOLUME 21—NUMBER 51

Rev. T. De Witt Talmage, D.D., Editor

New York, December 21, 1898

PRICE FIVE CENTS

O, the happy Christmas time,
Gay with carol and with chime!

Now the curious children peep,
As from little beds they creep.

While they slept, a starry tree
Blossomed most mysteriously.

And their dear old Santa's head
Smiles from holly, green and red.

QUESTIONS AND ANSWERS

Reader, Lincoln, Neb. Why is not the year 1900 a leap-year?

The Calendar year, as you are doubtless aware, is intended to correspond with the time it takes for the earth to make one journey in its orbit around the sun. As this is about 365 days and a quarter, the calendar reckoning is brought near to the solar, by making every fourth year a leap-year of 366 days. But it is not quite exact, as the length of the solar year is 365 days, 5 hours, 48 minutes, and 50 seconds. This, you see, is 11 minutes and 10 seconds less than a quarter of a day. So that if 25 days were added in a century, which would be done by making every fourth year a leap-year, the calendar reckoning at the end of a century would be ahead of the solar reckoning by 18 hours, 36 minutes, and 40 seconds. The reckoning is brought nearer by omitting the leap-year once in a century; and this is done in the closing year of the century. So there will be no leap-year between 1896 and 1904. But neither is this exact. A whole day in a century is too much to subtract, by nearly 6 hours. So the closing year of every fourth century, is made a leap-year of 366 days. Thus the years, 2000, 2400, 2800, etc. will be leap-years. By this system, the difference between solar and calendar time will not amount to a day in 5,000 years.

Miner, Abingdon, Va. Can you tell me how many people set out for the Klondike last season, and what proportion reached it?

Exact data can not be had, but by conservative estimate 50,000 people started for the Yukon gold fields, and about 30,000 reached their destination. It is also said that each man spent $500 or more. This estimate, however, is probably an exaggeration, as many started without a proper outfit.

Janet P., Trenton, N. J. When and under what circumstances did Discovery Day, Flag Day and Liberty Day become national holidays?

June 29th, 1892, Congress resolved that President Harrison issue a proclamation making October 21, 1892 (Discovery Day), a national, but not annual holiday, in celebration of the four hundredth anniversary of the discovery of America by Columbus. Flag Day was first recognized on June 14th, 1894, by order of the Governor of New York, at the request of the Sons of the Revolution. In 1894 the Legislature of Massachusetts abolished Fast Day as a legal holiday and appointed instead "Liberty Day" (April 19th), to commemorate the defeat of the British at Concord.

William M., Trenton, N. J. Carols are songs of love and adoration, and those sung at Christmas are in commemoration of the song of the angels to the shepherds of the plains of Bethlehem. In olden times, the bishops and clergy of the English Church used to sing carols on Christmas Day, but the duty is now relegated to paid choristers.

J. L. B. Are intoxicating liquors sold at our army camps to the soldiers by men detailed by their superior officers for this purpose? If not by them, by whom is it sold?

We believe so; in some quarters, at least; but for more certain and specific information, we refer you to Rev. Wilbur F. Crafts, 210 Delaware Avenue, N. E. Washington, D. C., who has made a special investigation of the matter.

C. W. G., San Marcos, Texas. Can you explain why it is that soldiers in the land and marine service of the United States are denied the right of suffrage?

In time of war, every elector of the State, in the actual military service of the United States (army or navy), who is absent from the state of his residence on the day of election, is entitled to vote at any general or special election held in the State in this manner: He, by an instrument executed by him not more than sixty days previous to such election authorizes or empowers any elector of the town or city where he resides, on the day of election, to cast for him his vote or ballot, in the manner prescribed by Chapter 253 of the Law of 1864.

C. A. Y., New York, writes:

I have just read in your paper of "a soul won by a hymn," and relate another incident of the same sort. A young man was singing songs with me, and afterwards hymns. We were singing the hymn "Come to Jesus Just Now," and as we sang the verse "don't reject him," I placed my hand on his arm. He instantly stopped singing. The next morning he said he had not been able to sleep for the words were ringing in his ears, "don't reject him," and before noon of that day he was rejoicing in a dear Saviour's love. This may encourage one who cannot speak to a friend to know that even a pressure of the hand with prayer may help to save a soul.

Our "boys in blue" are duly grateful to the Y. M. C. A. workers who have labored among them spiritually during the last three or four months. Their kind remembrances are conveyed to us in many letters like the following, lately received:

Editor of "The Christian Herald"

Mr. H. A. Howell, Army Secretary Y. M. C. A., just before we left Jacksonville, Fla., came down from Camp Wikoff and began work in the Third Nebraska Regt. From the first his heart was in it, and he spared neither time or effort in making it a grand success. Hundreds of the boys, not only from the Third Nebraska, but also from the Second Louisiana, look back with pleasure to the reviving meetings in the Y. M. C. A. tent of our regiment at Jacksonville and at Savannah, under his management.

H. B. ELLIS,
Co. B, Third Neb.

Student, Waterbury Ct. How old is the palace of the Vatican, and whence does it 'derive its name?

It was begun by Pope Symmachus, but the present cluster of buildings is the result of many additions. It stands upon a hill on the left bank of the Tiber, which in ancient times was called by the same name. Aulus Gellius declared that the name was derived from Vaticinium, or from an oracular deity of the ancient Romans, called Jupiter Vaticanus, who was worshipped there.

Joseph McD., Tenafly, N. J. Where did the phrase, "the great majority," as applied to the dead, originate?

It is probably borrowed from the idea suggested in Job 3: 13-15, from which source, also, Bryant doubtless obtained some of his inspiration in writing his *Thanatopsis*. The phrase, "death joins us to the great majority," occurs in an essay by John Foster, published in 1805. The phrase, "silent majority" is of more recent date.

Jessie R., Vincennes, Ind. How did Cuba get its present name, and did it ever have any other?

Cuba, or "Kooba," is a Carib word of uncertain meaning. Columbus gave the island the name of Juana, in honor of Prince John, son of Ferdinand and Isabella. Later it was called Fernandina, and afterward Santiago. Still later it was re-christened Ave Maria, but none of these names held, and the original Indian appellation remains to the present time.

Anxious, Dayton, O. Our circle here would be glad to learn the facts concerning the recent outrage on American missionaries in China, in which Dr. Lowry was involved.

The troubles began immediately after the assumption of supreme power by the Dowager Empress. On Sept. 30th, Bishop Cranston and family, accompanied by Dr. Lowry and his daughter, were mobbed in the streets of Pekin. Dr. Lowry pluckily defended the party and was badly injured, two of his ribs being broken. He is president of the Pekin University.

Mrs. Annie R., Green Park, Pa., writes:

Seeing an account of the oldest Bible, in THE CHRISTIAN HERALD of Nov. 9, I have to say I have an older one than any of those mentioned. The preface is signed "Chester, June, 1708." It is just the Old Testament, and it is in two volumes, and they make a large book, as there are so many authors' notes.

Possibly some reader may have a still older Bible than that mentioned above.

Mother, Dansville, N. Y. When does "Indian summer" begin?

At different times in different latitudes, thus: In Maryland it generally begins early in December, while in the New England States it arrives about the middle of November. Tradition among the Indian tribes declared that "a second summer of nine days comes just before winter begins."

Alexander P. O'D., Buffalo, N. Y. What is the difference between mean and apparent time?

The difference between "mean" and "apparent" time is the difference between the time as shown by a good clock and that indicated by a sun-dial. The greatest difference is in November, at the beginning of which month the sun is somewhat more than sixteen minutes slower than the timepiece. There are days in December, April, June and September when the sun and the clocks agree.

E. T. Ransom, Indianapolis, Ind. What has the war cost us up to the present time, including the expenditure on naval and military operations in Cuba, Porto Rico and the Philippines?

In his report just completed, Secretary Gage states the figures thus:

National defence (army)	$ 7,034,112.3[illegible]
Cuba and Philippines (army)	600,034.0[illegible]
Increase in Pay, Subsistence, Quartermaster, Ordnance and Engineer's Department and Signal Service, aggregate	28,000,000.0[illegible]
National defence (navy)	20,622,415.2[illegible]
Auxiliary vessels	352,010.0[illegible]
Increase in various naval bureaus necessitated by the war, aggregate	3,500,000.0[illegible]

These figures do not represent the total cost of the war by any means, as the increased expenditures involved run into every department of both branches of the service. Besides, the cost of the home camps and hospitals, the equipment of volunteer regiments, etc., should be included in estimating the cost of the war.

Reader, Albany, N. Y. Does the phrase, "nations shall be born in a day," occur in the Bible?"

No. It is based upon the passage in Isaiah 66: 8: "Shall a nation be born at once?" There are many other notable passages popularly credited to the Bible, which do not appear there. Among them being these:

"The merciful man is merciful to his beast"—based on Prov. 12: 10. "Cleanliness is next to Godliness"—origin uncertain. "Money is the root of evil"—based on 1. Tim. 6: 10. "Temper the wind to the shorn lamb"—From Sterne, see Isa. 27: 8. "In the midst of life we are in death"—From a hymn by Luther.

Eva de G., Memphis, Tenn. What are the flowers that have a spiritual interpretation and which are used on religious occasions?

The rose and lily of the valley are emblematic of the Saviour; the laurel, victory and glory; the ivy, immortality; snow-drop and marigold, purity and truth; violet, modesty; pansy, charity; rosemary, the tomb; holly, ivy and laurel are used together at Christmastide; lilies, passion-flowers, pansies and violets, at Easter.

Referring to a recent paragraph in THE MAIL-BAG, concerning the earliest camp-meetings, Mr. J. W. Ritchey, Liberty Prairie, Ill., writes:

The Cumberland Presbyterian Church was born in a camp-meeting revival. In 1797 Rev. James McGready was holding a meeting at Red River, Kentucky. A family who had recently moved from North Carolina, desired to attend the meeting, and having no acquaintance near the place they went and camped. Mr. McGready observed the good results from this camping, and published far and near the notice that the meeting in July, 1800, would be a "camp-meeting." Campers responded, and with their wagons encircled all the place when the meeting began. John McGee visited and preached in McGready's meeting in 1799 (not earlier and probably one year later). The revival in McGready's church began in 1797, before McGee left North Carolina, and, at the meeting which McGee first visited it was in full power before he ever took any part. (See history of the Cumberland Presbyterian Church by B. W. McDonald, D.D., LL.D.).

This would seem to establish, beyond doubt, the date of the first camp-meeting—a subject lately discussed in THE MAIL-BAG.

J. R. C., Baltimore. Where can I find in the Bible the following: 1. The giant with six fingers and toes. 2. The first tent-maker. 3. The first musician?

See II. Sam. 21: 20, and Gen. 4, 20, 21.

Mrs. J. G. W., Vernon, Tex. Write to National Temperance Society, Reade Street, N. Y.

A. F. W., Unity, Me. Three syllables—Rosevelt.

E. R. S., Rochester, N. Y. Algebra should have been included.

O. B. M., Bedford, Ind. The statement is absurd. There was no rope used.

Reader, Md. Write to Bromfield and Co., publishers, New York, for *Columbia's War for Cuba*, price $1.

Inquirer, Calif. Every publication has its own rate of compensation for such contributions. There is no fixed scale.

H. W., Closter, N. J., writes: "The Gould Memorial Church at Roxbury, N. Y., mentioned in your columns, is not a Presbyterian, but a Reformed Church."

S. S. F., Wilmington, N. C. Address to Santiago, Cuba. There is considerable delay in handling mail matter in Cuba at present, which may account for non-delivery.

J. J. Jones. The Government is undoubtedly doing all that lies in its power to carry out its plan of relief in Cuba, as our dispatches, published in another part of this issue, show.

A SNAP-SHOT PHOTOGRAPH TAKEN IN "THE CHRISTIAN HERALD" MAILING DEPARTMENT

The aggregate weight of THE CHRISTIAN HERALD mail matter sent out from our offices in New York City during the past three weeks, exceeded six hundred thousand pounds.

READY TO OCCUPY HAVANA

The Surrendered City will Celebrate an American Christmas this Year—Our Little Wards at the Lee Orphanage

THIS Christmas will be a memorable one in Havana, and indeed in all Cuba: but especially so in the capital, as it will be marked by the beginning of American occupation. For the first time in its history, the city will observe the ancient festival under American auspices. Where last Christmas the yellow flag of Spain floated haughtily, the Stars and Stripes will now wave, if not over all the city, over at least that portion of it which has already been surrendered. As for the rest, it is merely a matter of days, when the flag of our free republic will be found aloft everywhere throughout the "ever-faithful isle." Already the first contingent of Gen. Lee's force of occupation has arrived, and the remainder of the army will follow, so that before the dawn of the new year, the beautiful city will have passed peacefully into the control of the new regime.

Cheering reports have been received from the conductors of the Lee Orphanage in Havana, whose little inmates were among the keenest sufferers during the war, owing to the impossibility, for a time, of communicating with them or sending them supplies. These orphans, who have been sustained by the generosity of THE CHRISTIAN HERALD readers, are now comfortably cared for and happy, despite their terrible experience during the weeks when our fleet lay before Havana, and the famine-stricken city was cut off from all communication with the other cities of the island and the outside world.

In a letter from Havana, dated November 26th, Dr. Rodolfo Guzman, our correspondent and representative, acknowledges receipt of a remittance of $500 for the support of the Orphanage, and encloses some valuable and interesting information concerning the work and its management during the last three months. Following are the children now in the care of the Orphanage:

NAME.	BIRTH-PLACE.	AGE.
Anealia Gdlera Martinez,	Jaruco,	15
Ana Teresa Concepcion Blanco,	Cabanas,	15
Edita Concepcion Blanco,	Cabanas,	14
Eladia Oliva Michelena,	Jaruco,	14
Felipa Perez y Reyes,	Guanabo,	14
Josefa Muñca Placeres,	Ceiba del Agua,	15
Celestina Muñca Placeres,	Ceiba del Agua,	14
Maria Cruz Gonzalez,	Banes,	13
Dolores Galera Martinez,	Jaruco,	12
Ramona Galera Martinez,	Jaruco,	11
Rosario Acosta Mesa,	Tapastes,.	10
Dionisia Rodriguez Varcarcel,	Campo Florido,	11
Amelia Rio,	Ceiba del Agua,	10
Maria de los Angeles Guerra,	Penalver,	10
Verena Gutierrez Gonzalez,	Madruga,	10
Francisca Rivero Ojeda,	Madruga,	9
Trinidad Nario Aguilar,	Nueva Paz,	9
Gumersinda Sandoval,	Campo Florido,	11
Encarnacion Sandoval,	Campo Florido,	8
Rita Perez Rojo,	Nueva Paz,	10
Juana Maria Naranjo,	Jaruco,	9
Susana Munez,	Jaruco,	9
Landelina Martinez,	Aguacate,	8
Flora Rodriguez,	Su. Antonio,	6
Emelina Rodriguez,	Su. Antonio,	9
Rosa Vazgues Martinez,	Su. Matias,	10
Felicia Reyes Perez,	Guanabo,	9
Regea Noviega,	Caimito,	5
Raiaela Martinez,	Jaruco,	5
Eladia Naranjo,	Jaruco.	4
Julia Perez,	Aguacate,	4
Joaquina Hernandez,	Guanabacoa,	5
Ana Maria Diaz,	Haleana,	6
Esperanza Armona,	Haleana,	5
Dominga Fernandez,	Nueva Paz.	10
Calimerio Gonzalez,	Ceiba del Agua,	10
Eligio Oliva Michelena,	Jaruco,	10
Cirilo Oliva Michelena,	Jaruco,	7
Benjamin Grave de Peraeta,	Habana,	10
Sisto Sandoval,	Campo Florido,	11
Adolfo Molina,	Nueva Paz,	8
Gabriel Martinez,	Nueva Paz,	8
Miguel Diaz,	Habana,	8
Clemente Avila,	Hojo Colorado,	11
Pablo Gutierrez,	Madruga,	8
Abelardo Ordinez,	Habana,	8
Francisco Leon,	Guayabal,	11
Juan Martinez,	Su. Matias,	6
Javier Rodriguez,	Campo Florido,	10
Verardo Milian,	Ceiba del Agua,	10
Julio Valdes,	Bahia Honda,	10
Augusto Hernandez,	Jaruco,	9
Emilio Hernandez,	Jaruco,	8
Raquel Martinez,	Nueva Paz,	3
Nicolas Grave de Peraeta,	Habana,	9
Felix Sanabria,	Sta, Cruz,	10
Nepiano Rogue,	Quiebra Hacha,	11
Emelia S. Olivera,	Su. Antonio Rio Blanco,	8
Aurora S. Olivera,	Su. Antonio Rio Blanco,	7
Silvia S. Oliverb,	Su. Antonio Rio Blanco,	3
Maria Ignacia Olivera,	Su. Antonio Rio Blanco,	12

These orphan boys and girls, as will be observed by the list, have been gathered from over a score of different towns and villages, where they were found helpless and destitute, bereft of parents either by the war or famine. They are of all ages, from the wee toddler of three to the young lad or girl of fourteen or fifteen. Had it not been for the generous support of friends extended through THE CHRISTIAN HERALD, they, too, would in all probability have perished with the tens of thousands who have died in Cuba within the last eight months. Dr. Guzman explains that, during the siege, the police, acting under the instructions of Gen. Arolas, made a search in the house in Estrella street, in which he resided, and where he kept valuable papers relating to the Orphanage. These papers were abstracted, and some of them have not yet been returned. Enough were preserved, however, to keep his orphanage records intact.

HAVANA AND ITS NEW MILITARY CHIEF, MAJ.-GEN. LEE, OF THE ARMY OF OCCUPATION

This new photograph of Havana was taken specially for THE CHRISTIAN HERALD, from the roof of the highest house in the city, the residence of Senor Cardalla, the Vanderbilt of the Cuban capital.

A cargo of relief supplies, sent to Cuba under government auspices, has been distributed among the needy at Matanzas, Cardenas, Sagua, Caibarien, Remedios, Santa Clara, Santo Domingo, and other towns where suffering prevailed. The official report states that: "At each place the commissioner appointed citizen committees to arrange for the sending of laborers into the country districts, from which they were brought by Weyler's reconcentration order. Agricultural implements and seeds will be furnished to them. The sick and incapable in the various towns were cared for, and work provided for many women and children. Rations were left in sufficient quantities to meet all demands for from three to five months. The insurgents co-operated with the commissioner, the soldiers helping to build new homes for the reconcentrados. Senora Ona a wealthy women of Sagua, offered money and lands on which to build an orphan asylum. The offer was accepted and the details were left to the mayor and a number of citizens." Supplies for the sick were left at the hospitals in Sagua and Remedios. The steamer *Comal* with another cargo was daily expected.

Cubans, both in their own land, and in the United States, have discussed with much appreciation that portion of the President's Message which relates to the future of Cuba. On this subject the Message said:

As soon as we are in possession of Cuba, and have pacified the island, it will be necessary to give aid and direction to its people to form a government for themselves. This should be undertaken at the earliest moment consistent with safety and assured success. It is important that our relations with this people shall be of the most friendly character, and our commercial relations close and reciprocal. It should be our duty to assist in every proper way to build up the waste places of the island, encourage the industry of the people and assist them to form a government which shall be free and independent, thus realizing the best aspirations of the Cuban people. Spanish rule must be replaced by a just, benevolent and humane government, created by the people of Cuba, capable of performing all international obligations, and which shall encourage thrift, industry and prosperity, and promote peace and good will among all the inhabitants, whatever may have been their relations in the past. Neither revenge nor passion should have a place in the new government. Until there is complete tranquility in the island and a stable government inaugurated, military occupation will be continued.

This is universally accepted as an earnest of the good faith of the United States government toward the Cuban people, whom it is desired to afford the opportunity for self-government whenever they shall demonstrate their fitness for the experiment. Meanwhile the American occupation of the island will continue until these conditions are realized. Steps are now being taken to organize proper police protection for Havana and all the important cities of Cuba. It is expected that the Cubans themselves will give earnest and energetic co-operation in the work of pacification, and inducing the scattered population to return to their homes and occupations.

For some time to come, the support of a portion of the Cuban people, especially in those provinces affected by the war, must devolve upon the American authorities. With the expected revival of native industries, and the resumption of agricultural labor, the suffering among the people of Cuba will disappear.

LITTLE ORPHANS AT VAN

Dr. Raynolds Writes of the Educational and Relief Work in the Old Armenian City

IN a letter received last week from Dr. G. C. Raynolds (who was associated with Dr. Grace Kimball in the noble relief work at Van, Armenia, during the massacres and subsequent famine), he gives some interesting information regarding the progress of educational work among the Armenian orphans. It will be remembered that when the balance of the Armenian Relief Fund was divided, an appropriation was made for the support of Dr. Raynolds' orphan work. He writes:

"Yesterday's post brought your favor of October 1, with its inclosure of the second quarterly instalment of the grant so kindly made us from the balance of the Armenian Fund. I desire to renew my most hearty thanks for this generous gift.

"I inclose some photographs I have recently had taken. One of the pictures shows a part of one of the five companies into which our two hundred boys are divided.

"This orphanage work is one which has most entirely taken possession of my heart, but it is only one of the departments of relief that are under my care. We are still carrying on the industrial work which Dr. Grace Kimball so efficiently started, thereby enabling more than 700 women to earn enough by spinning to give some food to over 2,000 souls. Besides this, some 600 looms are kept at work, providing for the support of some two thousand more. This department is mainly supported by the ladies of the Woman's Armenian Aid Society in England. Besides the 350 children in the orphanage, we have, ever since the massacre, provided a dole of bread daily to about as many more orphans, whom we have not room to receive into the buildings. Save for a few exceptional cases, these last have comprised the number who have received free aid during the last summer. The promise of the harvest was not fulfilled in these parts, while in the regions south of us the crop was almost an entire failure. The price of breadstuffs, instead of declining with the incoming harvest, has advanced, so that the proportion of those who are able to supply their needs is very much less than we had reason to hope before the harvest.

"The Koords, I am sorry to say, are not being kept in subjection. One powerful chief holds a large section of the country practically under his personal sway, acknowledging no fealty to the government, holding back the grain from the market, and robbing and pillaging at his own will. Dr. Belck, a German savant, now our guest, traveling in these parts in search of cuneiform inscriptions, etc., was robbed by this chief's men, shot at, at short range, left for dead, and only saved by his skill and presence of mind in falling and feigning death.

"Unless free aid is rendered, there is likely to be much hunger during the winter. G. C. RAYNOLDS."

A GROUP OF ARMENIAN ORPHANS IN THE ARMENIAN MISSION AT VAN

THE METROPOLITAN PULPIT

MASTER OF THE SITUATION

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Zechariah 2: 4, ... } **Run, speak to this young man**

THERE was no snow on the beard of the prophet of my text, and no crows'-feet had left their mark near his eyes. Zechariah was a young man, and in a day-dream he saw and heard two angels talking about the rebuilding of the city of Jerusalem. One of these angels desires that young Zechariah should be well informed about the rebuilding of that city, its circumference and the height of its walls, and he says to the other angel, "Run, speak to this young man." Do not walk, but run, for the message is urgent and imminent. So every young man needs to have immediate advice about the dimensions, the height, and the circumference of that which, under God, he is to build, namely, his own character and destiny. No slow or laggard pace will do. A little farther on, and counsel will be of no advantage. Swift-footed must be the practical and important suggestions, or they might as well never be made at all. Run at the pace of five miles the hour, and speak to that young man. Run, before this year of 1898 is ended. Run, before this century is closed. Run, before his character is inexorably decided for two worlds, this world and the next. How many of us have found out by long and bitter experience things that we ought to have been told before we were twenty-five years of age. Now I propose to tell you some things which, if you will seriously and prayerfully observe, will make you master of the situation in which you are now placed, and master of every situation in which you ever will be placed. And in order that my subject may be climacteric, I begin on the outside edge of that advice, which will be more and more important as the subject unfolds.

Now if you would be master of the situation, do not expend money before you get it. How many young men irretrievably mortgage their future because of resources that are quite sure to be theirs. Have the money either in your hand, or in a safety deposit, or in a bank, or in a United States bond before you make purchases, or go into expensive enterprises, or hitch a spanking team to a glittering turn out, or contract for the building of a mansion on the Potomac or the Hudson. Do not depend on an inheritance from your father or uncle. The old man may live on a good deal longer than you expect, and the day of your enforced payment may come before the day of his decease. You cannot depend upon rheumatism or heart failure or senility to do its work. Longevity is so wonderfully improved that you cannot depend upon people dying when you think they ought to. They live to be septuagenarians, or octogenarians, or nonagenarians, or even centenarians, and meanwhile their heirs go into bankruptcy, or tempted to forgery, or misappropriation of trust funds, or watering of railroad or mining stock, go into the penitentiary. Neither had you better spread yourself out because of the fifteen or twenty per cent. you expect from an investment. Most of the fifteen or twenty per cent. investments are apt to pay nothing save the privilege of being assessed to meet the obligations of the company in the affairs of which you get involved. Better get three and a half per cent. from a government bond than be promised fifteen per cent. from a dividend which will never be declared, or paid only once or twice, so as to tempt you deeper in before the grand smash up, and you receive, instead of a payment of dividends, a letter from the president and secretary of the company saying they are very sorry.

If you have to wait a year, or five years, or ten years, or most of your life time, then you had better wait rather than spend money you expect to get. Then after you get it, do not spend it all. Never spend a dollar until you have fifty cents that you do not spend. In the Government service in this city, how many splendid women who are the daughters of men who spent all they got and then sneaked out of life to leave their daughters penniless, to be looked after by some kind senator or other friend who might solicit for them a position on small salary, but enough to keep them from starvation and the poorhouse! Such men do not die; they abscond. I cannot understand how such spendthrift and reckless and improvident men dare, at their decease, appear at the door of heaven seeking admission, when they have left their families in the tophet of want and mendicancy. Such men do not deserve a throne and a harp and a mansion, but an everlasting poor-house. From no disappointed or disgruntled state of mind do I give this counsel, for life has been to me a glad surprise, as it has been to most people a disappointment. I expected nothing of advantage or opportunity, and so everything has been to me a matter of pleased amazement; but I have seen so many men ruined for time and eternity by going into expenditure, with nothing to depend upon except anticipation, that if I had power to put all warnings into one clap of thunder, I would with that startling vehemence say to all young men what John Randolph said in yonder Senate Chamber, as he stretched his long finger out toward some Senatorial opponent, and with shrill voice cried out, "Gentlemen, pay as you go!"

Do not say you have no chance, but remember Isaac Newton, the greatest astronomer of his day, once peddling cabbages in the street; and Martin Luther, singing on the public square for any pennies that he might pick up; and John Bunyan, mending kettles; and the late Judge Bradley, of the United States Supreme Court, who was the son of a charcoal-burner; and Turner, the painter, who was the son of a barber; and Lord Clive, who saved India to England, shipped by his father to Madras as a useless boy whom he wanted to get rid of; and Prideaux, the world renowned scholar and theologian, scouring pots and pans to work his way through college; and the mother of the late William E. Dodge, the philanthropist and magnificent man, keeping a thread and needle store; and Peter Cooper, who worked on small wages in a glue factory, living to give five hundred thousand dollars for the founding of an institute that has already educated thousands of the poor sons and daughters of America; and Bowditch, the scientist, beginning his useful learning and affluent career by reading the books that had been driven ashore from a shipwreck at Salem. There is, young man, a great financial or literary or moral or religious success awaiting you if you only know how to go up and take it. Then take it, or get ready to take it. The mightier the opposition the grander the triumph when you have conquered. There is a flower in Siberia that blooms only in January, the severest month of that cold climate. It is a star-shaped flower and covered with glistening specks that look like diamonds. A Russian took some of the seeds of that flower to St. Petersburg and planted them, and they grew, and on the coldest day of January they pushed back the snow and ice and burst into full bloom. They called it the "snow flower," and it makes me think of those whom the world tries to freeze out and snow under, but who, in the strength of God, push through and up and out, and bloom in the hardest weather of the world's cold treatment, starred and radiant with a beauty given only to those who find life a struggle and turn it into a victory.

Again: If you would master the situation, when angry do not utter a word or write a letter, but before you speak a word or write a word, sing a verse of some hymn, in a tune arranged in minor key and having no staccato passages. If very angry, sing two verses. If in a positive rage, sing three verses. First of all, the unhealthiest thing on earth is to get mad. It jangles the nerves, enlarges the spleen, and sets the heart into a wild thumping. Many a man and many a woman has in time of such mental and physical agitation dropped dead. Not only that, but it makes enemies out of friends, and makes enemies more virulent, and anger is partial or consummate suicide. Great attorneys, understanding this, have often won their cause by wilfully throwing the opposing counsel into a rage. There is one man you must manage, or one woman you must control, in order to please God and make life a success, and that is yourself. There are drawbridges to every castle by which you may keep out of your nature foreign foes, but no man has a defense against himself unless it be a divine defense. Out of the millions of the human race there is only one person who can do you permanent and everlasting harm, and that is the being that walks under your own hat and in your own shoes. The hardest realm that you will ever have to govern is the realm between your scalp and heel. The most dangerous cargo a ship can carry is dynamite, and the most perilous thing in one's nature is an explosive temper. If your nature is hopelessly irascible and tempestuous, then dramatize placidity. If the ship is on fire and you cannot extinguish the flames, at any rate keep down the hatches. When at some injustice inflicted upon you, or some insult offered, or some wrong done, the best thing for you to say is to say nothing, and the best thing for you to write is to write nothing. If the meanness done you is unbearable, or you must express yourself or die, then I commend a plan that I have once or twice successfully adopted. Take a sheet of paper. Date it at your home or office. Then put the wrong-doer's name at the head of the letter-page, without any prefix of "Colonel," or suffix of "D.D.," and begin with no term of courtesy, but a bold and abrupt "Sir." Then follow it with a statement of the wrong he has done you, and of the indignation you have felt. Put into it the strongest terms of execration you can employ without being profane. Sign your name to the red-hot epistle. Fold it. Envelope it. Direct it plainly to the man who has done you wrong. Carry the letter a week, or two weeks, if need be, and then destroy it. In God's name, destroy it! I like what Abraham Lincoln said to one of his Cabinet officers. That Cabinet officer had been belied and misrepresented until, in a fury, he wrote a letter of arraignment to his enemy, and in tersest possible phraseology told him what he thought of him. The Cabinet officer read it to Mr. Lincoln and asked him how he liked it. Mr. Lincoln replied, "It is splendid for sarcasm and scorn. I never heard anything more complete in that direction. But do you think you can afford to send it?" That calm and wise and Christian interrogation of the President stopped the letter, and it was never sent. Young man, before you get far on in life, unless you are to be an exception among men, you will be wronged, you will be misinterpreted, you will be outraged. All your sense of justice will be in conflagration. Let me know how you meet that first great offense and I will tell you whether your life is to be a triumph or a failure. You see, equipoise at such a time means so many things: It means self-control. It means a capacity to foresee results. It means a confidence in your own integrity. It means a faith in the Lord God that he will see you through.

Again: If you would be master of the situation, put the best interpretation on the character and behavior of others. Do not be looking for hypocrites in churches, or thieving among domestic servants, or swindlers among business men, or malfeasance in office. There is much in life to make men suspicious of others, and when that characteristic of suspicion becomes dominant, a man has secured his own unhappiness, and he has become an offence in all circles, religious, commercial and political. The man who moves for a committee of investigation is generally a moral derelict. The man who goes with his nostrils inflated, trying to discover something malodorous, is not a man, but a sleuth-hound! The world is full of nice people, generous people, people who are doing their best—good husbands, good wives, good fathers, good mothers, good officers of the law, good judges, good governors, good State and National legislators, good rulers. Does some man growl out, "That has not been my experience, and I think just the opposite?" Well, my brother, I am sorry for your afflictive circumstances, and that you had an unfortunate ancestry, and that you have kept such bad company, and had such discouraging environment. I notice that after a man has been making a violent tirade against his fellow-men, he is on his way down, and if he live long enough he will be asking you for a quarter of a dollar to get a drink or a night's lodging. Behave yourself well, oh, young man, and you will find life a pleasant thing to live, and the world full of friends, and God's benediction about you.

Again: If you would be master of the situation, expect nothing from good luck, or haphazard, or gaming adventures. In this time, when it is estimated that gambling exchanges money to the amount of about eighty million dollars a day, this remark may be useful. There come times in many a man's life when he hopes to get something for which he does not give an equivalent, and there are fifty kinds of gambling. Stand aloof from all of them. Understand that the gambling spirit is a disease, and the more successful you are, the more certain you are to go right on to your own ruin. Having made his thousands, why does not the gambler stop, and make a safe investment of what he has gained, and spend the rest of his life in quiet, or less hazardous style of occupation? The reason is, he cannot stop. Nothing but death ever cures a confirmed gambler. Doctor Keeley's gold cure rescues the drunkard, and there are anti-tobacco preparations that will arrest the victim of nicotine, and religion can save any one except a gambler. The fact is, he is irresponsible. Having got the habit in him, he is no more responsible for keeping on, than a man falling from the roof of a four-story house can stop at the window of the second story. Here and there you may find an instance where a gambler has been reported, or reports himself, as being converted, but in that case the man was not fully under the heel of the passion. The real gambler is a through passenger to death and perdition. The only use in referring to him is in the way of prevention. He began by taking chances on a bookcase or a sewing machine at a church fair, and ended by getting a few pennies for his last valuable in a pawn-broker's shop. The only man who gambles successfully is the man who loses so fearfully at the start that he is disgusted and quits. Let him win at the start, and win again, and it means farewell to home and heaven. Most merciless of all habits! Horace Walpole says that a man dropped down at the door of a club-house in London and was carried in, and the gamblers began to bet whether he was dead or not, and when it was proposed to bleed him for his recovery, the gamblers objected that it would affect the fairness of the bet. What noble men they must have been!

Again: If you would be master of the situation, never adjourn until to-morrow what you can do to-day. The difference between happy and inspiring work and wearying and exhausting and dispiriting work is the difference between work behind you and work before you. But always wait until you feel like it, wait until circumstances are more propitious, wait till next week, or wait till next year, and the probability is the work will be only half done, or never done at all. Postponement is the curse of a vast population. After awhile all the things that ought to have been done previously will rush in upon you, and it being too much for your brain and nerves, you will be a fit subject for paralysis or nervous prostration. How many battles have been lost because the general did not strike quick enough, and the enemy had full time to gather reinforcement? You intend some time to write that important letter. You intend some time to make that business call. You intend some time to finish that book. You intend some time to preach that sermon. Where is some time? What is some time? Does it walk, or does it float about you? Will it happen to come? No! Some time is never. There are no stragglers in the days and months and years. If one day should refuse to keep step, and become a straggler, it would wreck the universe. Promptness!

Up to time! To-day! Now! You will get only what you win. There are accidents, like the printer's mistake, which caused Louis Napoleon to be called "Napoleon III." A Parisian editor, at the time that Louis Napoleon, by base strategy, turned the republic into a monarchy, wrote in derision the word "Napoleon," followed by three exclamation points. These exclamation points the printer mistook for the letter "I" three times written, and hence he was called "Napoleon III." But promotions by accident are not to be depended on. Depend on getting nothing except that which, under God, by your own industry and good sense you achieve. That was a good maxim of olden time. "Get thy spindle and distaff ready, and God will send thee flax." Especially do our young men need to get ready, as within the past few months the world has unfolded before them opportunities such as we never dreamed would come so soon. Putting aside the political question as to what ought to be done with Cuba, Porto Rico and the Philippines, the whole world, for the first time, is open, and the question now is, what our young men will do with the world. China, the richest of all lands for metals and, with five hundred million of people, is made our neighbor, and the commerce of the United States is to be quadrupled in the life of the present generation, and what advantages commerce, advantages mechanism, and art, and literature, and the professions. The American plow, the American hammer, the American pen, the American printing-press, the American bargain-counter, are soon to have their opportunity in every island of the sea and every continent. Young men! You need to be wiser, braver, better men than we have ever been to meet the crisis.

Again: If you would be master of the situation, and I name it last, because it is the most important, for you know that which is last mentioned is apt to be best remembered, I charge you get into your heart and life, your conversation and your manners, your body, mind and soul, the near six thousand-year-old religion of the Bible. Why so? Because the large majority of people quit this life before twenty-five years of age, and the possibility is that if you do not take possession of this religion, and religion does not take possession of you while you are young, you will never come into alliance. Mrs. McKinley, the mother of our President, said to me at the White House, "I am living on borrowed time, for I am over eighty years of age." My reply to her was the reply I make to you. "All those who are over fifteen years of age are living on borrowed time, since the majority of people go out of the world before fifteen years of age."

Heraclitus, according to Plato, said that no man bathes twice in the same river. But suppose you live to be octogenarians, do you not see that postponement is an awful waste of nerve and muscle and brain. What is the use of your pulling a heavy load all your life, when you can have two of the white horses that St. John saw in heaven harnessed to your load? Suppose you have a great mill-wheel to turn. You can put that mill-wheel where it will be turned by a millrace of water one foot deep, poured by a small brook, or you can put it along the deep and swift St. Lawrence, which will roll through the millrace tons of water every second of time. Are you going to run your life by the shallow drippings of earthly influence or by the rolling rivers of Omnipotent power? Are you going to undertake the work of life with nothing but your own brain or arm, or with your own brain and arm backed up by all the terrestrial and all the celestial forces of the Almighty? I make as great an offer as was ever made by man. I offer you God! He tells me to make that point-blank proposition. If you want them you can have them on your side for the earnest asking.—Omniscience, Omnipresence, Omnipotence! Can you imagine a greater contrast than a young man undertaking life alone,—life, with all its confrontments of temptation and obstacle,—and a young man undertaking life with every wing of angel and every thunderbolt of heaven pledged for his defense and advancement: the difference between a young man alone, and a young man befriended by the Maker and Upholder of the Universe? The battle of life is so severe that no young man can afford to decline any help, and the mightiest help is God. One night in the year 1741 Count Lessock went to escort the Princess Elizabeth of Russia to a throne which was then unoccupied. She halted, she hesitated, she wondered whether she had better go to the palace and mount the throne of all the Russias. Then Count Lessock drew on a paper two sketches, the one of herself and the Count in disgrace and on the scaffold, and the other of herself on a throne amid huzzahing subjects. When she saw plainly that she must make a choice, she chose the throne. I put before the young men of Washington and the young men of America, the choice between overthrow and enthronement. You may have what you will. Will you be the slave of passion, and sin, and death, or a conqueror empalaced? The Spanish proverb was right when it said, "The road of By and By leads to the town of Never."

More young men would take this advantage which I speak of if they did not have the notion that religion puts one into depressing process. They have heard, for instance, the absurd preachment, "You ought to live every day as though it were your last." Such a lachrymose man I would not want anywhere around me. On the contrary, you ought to live as though you were going to live a great while in this world, and to live forever in the next world. There is no smell of varnish of coffin-lids in our genuine religion. Get in right relation with God through Jesus Christ, and you need not bother yourself the rest of your life for two minutes about your death or about your funeral. Here is a manly religion, one that will extirpate from your nature all that ought to be extirpated, and irradiate it with every virtue, and make it glow with every anticipation.

Neither would I have you adopt that other absurd preachment, that the things of this world are of little importance as compared with the next world. On the contrary, you cannot sufficiently appreciate the importance of this world, for it decides your next world. You might as well despise a school house because it is not a university. In the school house we prepare for the university. If this world is of such little importance, I do not think the first-born and the last-born of heaven would have spent thirty-three years down here to redeem it.

Do not postpone to the fifties or even the forties of your life that which you can be and do in the twenties or thirties. If you do not amount to much before forty years of age, you will never amount to much. Jefferson wrote the Declaration of American Independence at thirty-three years of age. William Pitt was Prime Minister of England at twenty-four. Raphael's great paintings were all finished before he was thirty-seven years of age. Cortez was thirty-one when he overcame Mexico. Grotius was Attorney-General at twenty-four. Gustavus Adolphus expired at thirty-eight. At twenty-seven Calvin published his immortal *Institutes*. Alexander the Great died at thirty-seven, and lesser men get armed for the chief good or evil of their lives before they reach their mid-life.

Young man, start right, and the only way to start right is to put yourself into companionship with the best friend a young man ever had,—Christ the Lord. He will give you equipoise amid the rocking of life's uncertainties. He will support you in day of loss. He will direct you when you come to the forks of the road and know not which road to take. He will guide you in your home life, if you are wise enough to have a home of your own. If you live on to old age, he will make the evening twilight as bright as, and perhaps brighter than, was the morning twilight, and when your work on earth is done the gates of a better world will open on expansions and enthronements and felicities which St John describes, sometimes as orchards, sometimes as shaded streets, and sometimes as a crystalline river, and inhabitants always tearless, and songful, and resplendent, so that the mightiest calamity of the universe is the portion of that one who fails to enter it.

Young man, seek only elevating and improving companionship. Do not let the last scion of a noble family, a fellow with a big name but bad habits, for he drinks and swears and is dissolute, take your arm to walk down the street, or spend an evening with you, either at your room or his room. Remember that sin is the most expensive thing in God's universe. I have read that Sir Brasil, the Knight, tired out with the chase, had a falcon on his wrist, as they did in days of falconry, when with hawks or falcons they went forth to bring down partridges, or grouse, or pigeons, and being very thirsty, came to a stream struggling from a rock, and releasing the falcon from his wrist, he took the bugle which he carried, and stopping the mouth-piece of his bugle with a tuft of moss, he put this extemporized cup under the water which came down, drop by drop, from the rock until the cup was full, and then lifted it to drink, when the falcon he had released, with sudden swoop dashed the cup from his hand. Enraged at this insolence and violence of the bird, he cried, "I will wring thy neck if thou doest that again." But having filled the cup a third time and trying to drink, a third time the falcon dashed it down. Then Sir Brasil with his fist struck the bird, which fluttered and looked lovingly and reproachfully at him and dropped dead. Then Sir Brasil, looking up to the top of the rock whence dripped the water, saw a great green serpent, coiled told above fold, the venom from his mouth dropping into that from which Sir Brasil had filled his cup. Then exclaimed the knight, "What a kind thing it was for the falcon to dash down that poisoned cup, and what a sad thing that I killed him, and what a narrow escape I had!" So now there are no more certainly waters that refresh than waters that poison. This moment there are thousands of young men, unwittingly and not knowing what they do, taking into their bugle-cup of earthly joy that which is deadly because it drips from the jaws of that old serpent, the devil, and the dove of God's Spirit in kindly warning dashes down the cup: but again it is filled and again dashed down, and again filled and again dashed down. Why not turn away and slake your thirst at the clear, bright, perennial fountain that breaks from the Rock of Ages, a fountain so wide and so deep that all the inhabitants of earth, and all the armies of heaven, may stoop down and fill their chalices?

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JESUS AND THE LITTLE CHILD

A Great Painter's Life-Work

Tissot's Wonderful Representation of the Life and Times of Jesus

FOR many months past the art world of two continents has been discussing with mingled feelings of surprise and delight the remarkable productions of J. James Tissot, a French artist. Tissot's peculiar genius seems to have been indeed consecrated, and he has accomplished in a comparatively brief period, what no other artist has ever attempted in a life-time, in reproducing on canvas the life and manners of the Holy Land in the time of Christ.

In a recent article in *The Review of Reviews*, Clifton Harby Levy says of Tissot and his paintings:

He went to Palestine, there to study the places associated by Scripture and tradition with the name of Jesus. He stayed there two or three months, making sketches which he thought would suffice for paintings dealing with Jesus and his disciples. He was on the point of returning to Paris, when he looked over his drawings and saw how few and unsatisfactory they were. He determined to make a hundred, but when those were completed their paucity again impressed him. He would make a hundred more; but even then he was unsatisfied. It was only after he had finished *three hundred and sixty-five paintings* in oil and water color, and had, while ten years had elapsed, made a hundred and fifty pen-and-ink sketches, that he felt content with having done his best to tell the story of Jesus as it had never been told before.

Mr. Tissot made a careful study of the Gospels. He had read them so often that he knew them by heart, but he felt that without the background of the country and its customs, they were often incomprehensible. He tried to free himself from all prejudices and dogmas. He wished to know "the truth, the whole truth, and nothing but the truth," and present it by the power of paint and pencil to the Christian world. With this end in view he remained in Palestine for ten long years, following the steps of Jesus as closely as he could that he might catch the spirit and atmosphere of Him he was trying to trace. He could not give a contemporaneous life of Jesus, but he could, at least, try to come as near to it as possible. So he studied every ruin. He talked with the rabbis in Jerusalem; he conversed with Turk and Syrian, learning all of the traditions so carefully treasured up in the Orient.

He trod, as far as could be ascertained, the very places where Jesus walked, and on the hallowed soil he posed his living models—men and women who, with costume and custom unchanged by the centuries might fitly represent the figures of the past. In the consecrated enthusiasm of his art, he has reproduced, with a realistic fidelity that has astonished the critical world, the scenes and incidents of the Gospel history, with figures full of character, and amid such surroundings as no other painter ever drew. His figures are those of the real people of Palestine of the first century.

These remarkable paintings, which are now on exhibition at the American Art Gallery in New York City, are being widely discussed. It is understood to be Mr. Tissot's intention to present them to some public institution where they will be fitly preserved to posterity. We have been privileged to reproduce one of the canvases on this page—that which illustrates the incident related in Mark 9: 35, 36, 37: "And he took a child and set him in the midst of them," etc. Beneath the drawing Mr. Tissot has written: "There is a legend extant which says that the child which Jesus took upon his lap was no other than Ignare, later Bishop of Antioch, and a martyr."

The Sunday School

CHRIST, THE TRUE LIGHT

S. S. Lesson for January 1. John 1: 1-14. Golden Text, John 1: 4

BY MRS. M. BAXTER.

JOHN the Apostle was the evangelist of Christ's divinity. While the evangelists, Matthew, Mark and Luke, commence respectively with his earthly pedigree—his birth, and the birth of his forerunner, John the Baptist—this evangelist sees far back into past eternity: "In the beginning was the Word." To the Apostle John, his Lord filled past and future. While St. Matthew knew him as the King of the Jews, St. Mark as the Servant of God, and St. Luke as the Son of man, this evangelist knew him as the Eternal Word, who spoke and it was done, who commanded and it stood fast (Ps. 33: 9). John saw him as the Father's Message and Messenger in One. That Word which was with God, which was God, which was in the beginning with God, by whom all things were made, and without whom nothing was made that was made—that he, still upholding all things by the word of his power, should become flesh and dwell among us, spoke out the mighty volume of the Father's heart. He was, he is, he still will be, the Word of God. It is foretold that in that supreme day when the marriage of the Lamb shall be celebrated, "His name is called the Word of God" (Rev. 19: 13). How wondrous is the revelation to a soul when the Word of God reveals the Person of Christ sent of the Father, and Christ himself in person opens the written Word to the soul! It is indeed a turning "from darkness to light," a passing "from death unto life" (Acts 26: 18; John 5: 24).

"In him was life." He is Life: life which cannot cease to be. "Because I live ye shall live also" (John 14: 19); he has "abolished death, and brought life and incorruption to light through the Gospel" (II. Tim. 1: 10, R.V.). It was through death he destroyed him that had the power of death, even the devil (Heb. 2: 14), by becoming obedient unto death. (Phil. 2: 8). He made a way through death, and though condemned to die by the sin of every man, for he tasted death for every man (Heb. 2: 9), yet he took again the life he had laid down, and proved that he could not be holden of death (Acts 2: 24), and could not see corruption (Acts 2: 31). And thus he has made the way for us. As we take our place with him, crucified with Christ, he brings into us his own life. "Not I live, but Christ liveth in me" (Gal. 2: 20). In him was life before he became Man, and when he did become incarnate the Father dwelt in him, and did the works, and whoever saw him saw the Father (John 14:9, 10).

"And the Life was the light of men." Again and again our Lord said of himself, "I am the Light of the world," "I am come a light into the world" (John 8: 12; 11: 35, 36). Who is there that can see things as they really are until the Lord Jesus Christ has come into his heart? No man can see his own sinfulness but in the light of Christ's suffering and death, revealed by the Holy Spirit. Who can understand God's dispensations in the world, in the church in his own family, in his own being, until the blood of Christ, his atonement and intercession, and his wondrous purposes of grace for us in the future, light up the whole? The life of the God Man is indeed the light of men, and all are in darkness until they awake from this sleep and arise from the dead, and Christ gives them light (Eph. 5: 14). But they who do not awake, who will not come to the light, comprehend not, although the light which illuminates others, "shineth in darkness."

"There was a man sent from God whose name was John." Would that as much could be said of every preacher and every foreign missionary; a man sent of God must be a power! "The same came for a witness, that he might bear witness of the light, that all men might believe through him. He was not the Light, but came that he might bear witness of the Light" (R.V.) It is the most exact description of every true evangelist or missionary: a witness who can tell what he has seen and heard; not what he thinks, but what he knows of Jesus. This witness of Jesus leads other men to believe.

The world, as a whole, would have none of Christ. He was in the world, and the world was made by him, and the world knew him not. "Darkness shall cover the earth, and gross darkness the people" (Isa. 60: 2). "He came unto his own [things], and they that were his own received him not. But as many as received him, to them gave he power to become the children of God, even to them that believe on his name" (R. V.). The world, as a whole, will not be converted until Christ shall reign. Till this day Satan is the prince of this world, and represents the claims of Christ as those of a usurper. The prince of darkness blinds the minds of them that believe not, by persuading them that God's demands are unjust, unkind and unreasonable; that God has made them with a sinful nature, and then expects them to hate sin; that he has created them with a bodily frame, and a mental constitution, which necessitates that things material shall be paramount with them, and yet expects them, against nature, to seek first the kingdom of God, which is not of this world.

But the enemy of souls, in his subtle reasoning, would altogether hide or ignore the wondrous truth that the Word which was from the beginning "was made flesh and dwelt among us," for the very purpose of lifting us up from our nature into his. By the plea of rationalism on the one hand, and of sacerdotalism on the other, he seeks to deceive. Rationalism denies our natural depravity, and ignores that walking according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, of which Paul speaks (Ephesians 2: 2), and justifies the "fulfilling of the desires of the flesh and of the mind" (verse 3), seeking to prove that goodness is inherent in us. Sacerdotalism, on the other hand, allows our natural corruption, but teaches that through the offices of a fellow-sinner, born in sin as we are, who administers baptism and the Lord's Supper, we can be restored to and kept in the favor of God. And hundreds of thousands are thus deceived. But Scripture is clear indeed. "As many as received him to them gave he power [right or privilege] to become the children of God, even to them which believe on his name" (R.V.). To believe on his name does not necessarily include faith in any special church, and is not connected necessarily, at the moment of believing, with either sacrament, it is the utter and unreserved confidence of one person in another, the sinner in his Saviour. And with this comes an utterly new nature. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Born of God, out of the being of God! No wonder Paul says, "If any man be in Christ he is a new creature, old things have passed away; behold all things are become new, and all things are of God" (II. Cor. 5: 17, 18). There is power in such a life: for whatsoever is born of God overcometh the world.

AFTER WINTERSTEIN'S FAMOUS PAINTING

JESUS AND JOHN THE BAPTIST

LESSON POINTS

Suggestions and Illustrations for the Use of Sunday School Teachers

SHORT, simple, familiar words are used in this lesson, but the meaning is profound. Probably there is no passage in any book that in so small a space opens so wide a vista of thought. We know well what is meant by life, by light, by a son, but used as John uses the words, the human intellect strives in vain to grasp the meaning. John has nothing to say about this prologue in the chapters that follow; but in his first epistle he recurs to the subject and amplifies it. Yet there is a connection between his prologue and his Gospel. As he tells us (20: 31) his idea in writing the Gospel was to induce the belief that Jesus was the Son of God. To this end, he does not write the life of Christ, as the other Evangelists had done, but presents a series of incidents in that life and certain utterances of Christ, which together, had produced that belief in him and the other Apostles. This prologue, therefore, presents his conception of Christ's nature and being, which he proves to be true by the incidents that he proceeds to relate. He conceives of Christ first as the Word. God is a spirit, but he expresses and reveals himself through a medium, as the spirit of man reveals itself to others by the words it utters. Such a revelation of God, John says, there always was. It "was in the beginning with God." It moved in creation, but the mighty forces of nature could tell us only of power; they could tell us nothing of God's love and tenderness. So a further revelation was necessary; and the Word which had created, became life and the life became light. It lighted every man, but the darkness continued. It did not apprehend the light that was shining. So the Word that had become life and light, became flesh. Revelation could come to men, only by something like themselves. Thus Christ revealed God to men as far as it was possible for the nature he had assumed to reveal him. The result was transformation of character. Whosoever perceived and welcomed this revelation of God was changed in being; he received power to himself become a son of God. That is John's conception of the mystery of the Gospel: God was in Christ revealing himself to the world.

The Word. If a man has a friend who is very dear to him, he does not dwell so much on his friend's appearance, as on the words he utters. It is the companionship, the interchange of thought, which constitute the friendship. If his friend removes to the other side of the world, his letters still keep up the friendship. They reveal, or express, the man that he loves. Thus the word is the medium by which the spirit of his friend, which is invisible, becomes known to him. So Jacob, overcome by contrition at Peniel, declared that he had seen God, and so the prophets say that "the *word* of the Lord came" to them. It is a revelation of the invisible. We do not see the wind, but we know that there is wind by the moving dust and leaves which are blown hither and thither. Words, mere words, we sometimes say, as if they were of no account; yet words may have great results. The words of Demosthenes stirred the people to fight Philip. A few words indiscreetly uttered now might provoke a war between France and England, or between France and Germany.

To bear witness of the light. John the Baptist understood his mission. There was need of a stirring up of the whole nation, which was benumbed by formalism and mere triviality. His preaching was to be a preparation, a call to personal repentance, so that when Christ spoke he might address people who had realized their need of a Saviour. A famous novelist tells of a young man, the son of a noble father, whose heart he had broken by misconduct. The father longed to forgive him, but he knew that forgiveness would do mischief. The young man would continue in his evil courses. The father consulted his brother about his son, and told him exactly how he felt. This brother, a kind and wise man, visited his nephew and persuaded him to go on a journey with him. He introduced him to men in distinguished positions who knew his father, and let him see how that father was respected. Then he told him about his father's goodness, and the noble deeds he had done, and the fine traits of his character which the son had never recognized. Gradually he produced the impression that it was a cruel and disgraceful thing to grieve so good a father, and by-and-bye he saw the young man weep over his past crimes. Then he was in a condition in which pardon would do good, and the son went home to ask for it.

AN UPHEAVAL IN KOREA

Reformers Now in Control at Seoul, and the Capital Torn with Riot and Excitement—A National Crisis in the "Hermit Kingdom"

KOREA is again in the throes of a social and political upheaval. Cable dispatches announce that serious riots have occurred at Seoul, the capital, in which several Koreans were killed. The disturbances seem to have been the outcome of agitation caused by the Independence Club, the new factor in Korean affairs, whose followers have been making remarkably rapid progress for some time past. It is opposed to the corruption of the palace officials, and to the adherents of the old regime generally. These continued disturbances make the ultimate absorption of Korea by Japan all the more probable.

Mrs. Rosetta S. Hall, our missionary correspondent in Korea, sends the following letter, which is exceedingly timely, in view of the present troubles:

"In Seoul, September 11th, occurred the attempted poisoning of the Emperor and Crown Prince. As usual, reliable information seemed impossible to be obtained. The suspected party, Kim Hongniuk, formerly Russian interpreter and for a short time Governor of Seoul, proved to be the instigator in the recent plot to poison the Emperor and Crown Prince. October 10th, he and the two he had placed in the Imperial kitchen to do his bidding were hanged. Their bodies were exposed later in the public square by order of Sin Kuisun, the Minister of Law, and it is said they were horribly mutilated by an infuriated mob. The wife of Kim Hongniuk was exiled; although she denied having any knowledge of the plot, the court held it to be impossible that she should have been ignorant. Before Kim Hongniuk was sentenced, the thirty-four Privy Councillors met and memorialized the Emperor to reintroduce the five modes of punishment devised by ancient kings, viz.: tatooing, cutting off the feet or nose, decapitation and quartering of the criminal, and killing his family and relatives. Only two of the councillors opposed this barbarous memorial, and they were members of the Independence Club. Against the memorial of the Privy Councillors the Independents at once sent their written protest, saying that such a memorial dishonored the Emperor and endangered the life and liberty of the people, making the country an object of contempt and disgust in the eyes of the civilized world. Mr. Sin, Minister of Law, who is also President of the Privy Council, replied that 'hanging a criminal is not sufficient to appease the anger of gods and men, or to terrorize conspirators.'

EMPEROR AND CROWN PRINCE

"And the Confucian friends of Mr. Sin went a step further and memorialized the Throne against the Independence Club, and Mr. T. H. Yun, its president. This memorial states that the Independence Club was started by Soh Jaipil (Dr. Jaisohn, now in Washington, D. C.), and An Kyensu; and further says: 'As long as the Independence Club is not abolished there will be no peace in the Government. We therefore humbly beg that Your Majesty will revoke your permission given to the Club, and banish those of its members who are infatuated with the seductive opinions of the association. We pray also that the Government be commanded to abolish the new laws derived from unrighteous sources, and re-institute the ancient laws, so that all those who are mentioned in the confession of a traitor may be punished, they and their families and friends.'

"The Independence Club then proceeded to memorialize the Emperor direct—demanding the dismissal of the barbarous Privy Councillors and Minister of Law, Sin. They sent in their memorial thrice, and as many times were bidden by the Emperor to retire. They respectfully but firmly held their ground in front of the palace gate night and day, from October 7th to the 12th, when their petitions were granted.

"It is said that the representatives of foreign powers sent in their strong protest to the Korean Government against the re-introduction of tortures, etc., which were abolished in 1894.

THE ROYAL THRONE-ROOM AT SEOUL

"Oh, that Korea would learn that 'The fear of the Lord is the beginning of wisdom,' and 'Happy is that people whose God is the Lord.'

From this letter, and other indications, it is evident that the affairs of the "Hermit Nation," as Korea has been called, are in a most unsatisfactory condition. Whether the reform element will be able to control or not it is impossible to conjecture with any degree of confidence, and there would seem to be good grounds for the apprehensions of Japanese interference at no distant date. That progressive and warlike empire has long had a jealous eye turned on Korea, and should Russia, China, or any other power attempt to take advantage of the present troubles to gain a foothold there the Mikado's Government might be expected to take instant steps looking to the absorption of the perturbed and unhappy little kingdom.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor and upon the various sermons, articles, or labors for Christ, are printed in it, and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

A USEFUL LIFE ENDED

Mr. Cheyne Brady, the Famous Writer of Gospel Tracts, Called to His Reward

AMONG the names of eminent servants of Christ who have passed, during the year, from the church on earth to the church in heaven, is that of Cheyne Brady, a writer, whose work has been signally blessed of God to the conversion of many souls in many lands. The tracts and leaflets which have issued from his pen have gone into every English-speaking country, and many of them have been translated into foreign tongues, and have had wide circulation.

Mr. Brady was an Irishman by birth, and was eighty-two years of age. He was educated for the legal profession, and for many years held a responsible office in the Irish courts of law. It was not until 1859 that he became known as a decided Christian. In that year a revival of religion began in Ireland, which continued for about three years, bringing into the church of Christ an unusual number of the highly educated professional men of the country. Among them was Mr. Brady, who was then in his forty-third year.

He was noted for his dignified, courteous, refined manner and for a good fellowship which made for him many warm friends. He lost no time in making his change of heart known and urging his friends to give themselves to Christ. The first fruit of his labor was a gentleman associated professionally with him in the courts. Other friends were won and Mr. Brady extended his efforts, devoting to Christ's service every evening after the courts closed for the day. In 1867 he resigned his office, and from that time forward he was constantly busy in religious movements. He traveled through his own country and England, telling everywhere in forcible, pointed language, with apt illustrations, and with the logical acumen acquired in his legal practice, the way of salvation. Afterwards he crossed to the continent and traveled through France, Germany and Switzerland, not staying long in any one town, but always finding an opportunity to speak for the Master.

In 1868 he wrote a short tract which was widely circulated. It was the means of doing great good, and Mr. Brady heard with devout thankfulness, from many quarters of remarkable conversions being wrought through its instrumentality. Other tracts were written, and Mr. Brady discovered the special talent which God had given him for service. From that time to the end of his life, his pen was busy. Though each production was short, it was the result of careful work and many prayers. He would go over his manuscript again and again, striving after greater clearness and more forceful presentation of the truth. He wrote nearly two hundred of these silent preachers, and their circulation aggregates several millions. They were eagerly sought by preachers and Christian workers in this country and across the Atlantic, and some of them have been translated into ten languages. He was residing at Cannes, in Southern France, when the summons came to go up higher. He was quite resigned, and to the last was full of faith and joy.

A Baby Drunkard

THE youngest alcoholic patient ever received into the Gouverneur Hospital, New York, was recently admitted. She is ten years old. Two policemen picked her up on the street, dead drunk, and sent her there in an ambulance. When found, she had a nearly empty brandy-flask in her hand. Her mother had given her twenty-five cents to spend, and the child had run out among her companions of the street and called gleefully: "We'll all go on a spree! Let's all get drunk." They suggested candy, but she said: "No candy for me! I want whiskey!" She persuaded a thirteen-year-old boy to purchase the whiskey for her, and the bartender who sold it has been arrested. The children did not share Mary's potations, but formed a line and followed her most unsteady steps until she fell senseless, crying: "Mary's drunk! Mary's drunk!" Her parents, worthy working people, are heart-broken. "We cannot account for Mary's action," they say. "She had never tasted liquor to our knowledge." Proximity to bar-rooms, the sight of older people going in and out suggested this evil thing to the child. The accursed system which licenses bar-rooms and permits the sale of poison to children is to blame. God speed the day when children may tread our streets in safety! A more powerful argument against the liquor traffic was never penned.

THE WEEK OF PRAYER

IN issuing the following list of topics for the approaching week of prayer, the Evangelical Alliance calls attention to the fact that in the fifty years which have elapsed since it became the custom to consecrate the first week of the year to special prayer, signal blessings have been granted in response, and that this year there is greater need of prayer than ever, because of the new responsibilities resting on our Government. The call to prayer is signed by the Presidents and Secretaries of the Evangelical Alliance for the United States, and for Great Britain, Canada, Germany, Denmark, Egypt, Belgium, Greece, Hungary, Italy, the Netherlands, Norway, Spain, Switzerland, India and the Argentine Republic.

Sunday, January 1st. Sermons, Christian Unity: "I in them and thou in me that they may be made perfect in one." John 17:23.

Monday, January 2d. Confession: In view of God's freely offered grace, too little welcomed; Christ's abiding presence, too little discerned and felt; the Spirit's guidance and power, too little desired and yielded to; the privilege and duty of Christian witnessing, too little prized and fulfilled. Matt. 7:11; Titus 2:11; Matt. 28:20; John 15:4, 5, 10; Joel 2:28, 29; John 16:7, 8, 13; John 1:41; Acts 1:8.

Tuesday, January 3d. Prayer: That each member of the Church Universal, being born of the Spirit, may depart from all iniquity; may be fruitful in good works; may be faithful in prayer; may be filled with love for the brethren and for all men, and that the several branches of the Church Universal may live and work "in the unity of the Spirit and in the bond of peace." II. Tim. 2:19; Phil. 4:8; Matt. 7:20; Matt. 6:9, 10; Luke 18:1; John 3:14; I. Cor. 12:4-6, Eph. 4:3.

Wednesday, January 4th. Prayer: That all peoples may duly prize civil and religious freedom, and deserve to be thus free; may faithfully obey just laws and reverence righteous authority; may cherish the brotherhood which embraces all classes and conditions of men; and may hail Christ as their peaceful Prince. That rulers may rule in the love of God and man; may seek honorable peace and international goodwill; and may, in all public affairs, apply the Christian principles which should guide individual conduct. John 8:32 Prov. 14:34; Acts 17:26; Isa. 2:4.

Thursday, January 5th. Prayer: That individual Christians may render loyal obedience to their Saviour's last command, and take fresh courage from his last promise. That our Foreign Missionary organizations may be filled with Christlike devotion, and Christlike love toward each other; and may ever be mindful of the new lessons which experience teaches. That our missionaries may be gloriously successful, being divinely enabled to recognize providential leadings, and to make full use of the witness to himself, which God has preserved in even heathen lands. And that, to save the lost, missionaries of the Cross may speedily be sent to the very ends of the earth. Mark 16:15; Acts 10:34, 35; Acts 17:23; Rom. 2:15; I. Tim. 4:14, 15.

Friday, January 6th. Prayer: That individual Christians may feel their sacred obligations to do their utmost toward making their own land Immanuel's land; may realize the unity of the national welfare—the peril of one member being the peril of all, and may fully perceive that the exaltation of Christ in the home land advances His kingdom in all lands. That Home Missionary organizations may be endued with the spirit of love and power, may worthily enjoy the complete confidence of the churches; and that they may steadily move forward in practical Christian comity and mutual helpfulness. Ex. 35 20-29. Isa. 2:3, 41:6, 52:7, I. Cor. 12:4-6.

Saturday, January 7th. Prayer: That the family may be reverenced as a divine institution, that all families may be hallowed by the bonds of mutual love and honor, that tender God-given affection may cherish childhood into lovely and parental example inspire thoughtfulness for and that whatever is against the Christian life of the family may be opposed and overcome, that education may become more Christian, that such education may be more and more widely diffused; thus the highest well-being of both communities and nations may be secured, and Christ be glorified in all. Ps. 68:5; Isa. 54:13; Mal. 4:6; Eph. 5:25; Job 29:28; Eph. 5:10, 11.

Sunday, January 8th. Sermons: The Power of United Effort. "One shall chase a thousand, and two put ten thousand to flight." Lev. 26:8; Josh. 23:10; Isa. 41:10, 17; Eccl. 4:12.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

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The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

Remittances should always be made in the safest manner available to the remitter. Post-office and Express Money Orders are always safe and may be sent at our own risk.

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The Christian Herald will not be responsible for the return of unsolicited manuscripts forwarded to it with a view to publication.

Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York, as Second-class Matter.

Holiday Sports

AT this season of the year give the children a good time. During all the coming holidays make things lively for the youngsters. The whole tendency of our times is to abbreviate the frolicsomeness of youth. We have no boys and girls nowadays; they are young gentlemen and ladies. They scarcely get out of the cradle before upon them comes an avalanche of books. The rigid proprieties of life crowd up to the verge of the high-chair at the table. The children who will be men and women fifteen years from now will not start life with a surplus of spirits with which some of us were endowed by the outdoor romps and recreations of life in the country. Life is a struggle even for those most prosperous, and the chief work of the first twelve years of it ought to be gathering up a reservoir full of strength and exuberance that could supply all the years subsequent.

Of course parental supervisal must forbid the small cruelties and the meannesses which sometimes creep into children's fun, but I think one of the great mistakes of home life in our time is the lack of sympathy for the joys of juvenescence. In almost every day and in every household there ought to be the "children's hour." It is a sad thing in a man's life when the boy dies out of his temperament. It is a sad time in a woman's life when the girl dies out of her disposition. If we had more of the holiday in our hearts our life would be happier and more useful, and childhood in our homes would be a bright experience. But in many a prosperous household there is little provision made for the entertainment of life under fifteen years of age. By day the children are at school, and at night the father comes home tired and with patience gone, and soon after tea the children see the shadow of bedtime approaching. All may go well even with such small allowance of merriment, but when the great burdens of life come down upon the shoulders of the young people, will they be able to endure the weight? The other night, in Central Pennsylvania, the train halted for a long time close beside some great iron works. By the glare of the furnace I saw the workmen busy. At the point where I sat in the train I could see only the motion of the workmen's arms, though not what they were doing; but their elbows worked with the regularity and precision of machinery, forward and backward, forward and backward, until it seemed as if human flesh and bones must give way under such wear and tear of exertion. I never was so impressed with the fact that to a vast multitude of people life is a drudgery—lifting, lifting, pushing, pushing, digging, digging, pounding, pounding, if not in one occupation, then in another; if not in one sphere, then in another. Blessed are those who enter upon active life with a large supply of superfluous energy. Childhood is the time for its accumulation. The ball-playing, the lawn-tennis, the croquet, the coasting down the hillside, the snowballing, the skating, and the holidays are the means of multiplying the resources of life and good cheer and courage so requisite to the right discharge of the hard work of a lifetime.

Aid For Needy Cubans

IT is welcome news that after many delays—probably to a large extent unavoidable—our government is at last urging forward with energy the work of relief in Cuba. Soon we may hope to hear that the suffering among the pacificos and the remnant of the reconcentrados has been assuaged, and that the destitution which has prevailed throughout a very large section of the Cuban provinces is a thing of the past. Much, however, remains to be done before this desirable result is attained. Recent letters from Havana, Manzanillo, Trinidad de Cuba, Matanzas, and other points indicate conditions of great distress, and in some cases representations have been made to the Department of State at Washington in their behalf, which will doubtless result in supplies being forwarded with due dispatch. Let us trust that the proverbial tardiness of official methods may not, in this instance, delay the Samaritan work, and thereby rob the gift of much of the value which attaches to relief quickly rendered. The sum officially appropriated for the purpose is abundant for all needs, and its prompt and judicious expenditure will avert much suffering. It has been the intention of the Administration, from the outset, to make this one of its most important duties in dealing with Cuba; and as, in consequence of the war, much precious time has already been lost, the need of urgent measures now is all the more imperative. Food for the hungry in the towns and villages, tools and seeds for the agriculturists who have returned to their desolated homesteads and farms, and such other assistance as is needed to restore the working population to a normal condition of self-support—this is the duty to which our government is now addressing itself and which it will conscientiously fulfil.

Do Not Boast

THERE are men who once said they never could be tempted to intemperance. They had no mercy on the drunkard. They despised any man who became a victim of strong drink. Time passed on, and now they are the victims of the bottle, so far gone in their dissipation that it is almost impossible that they ever should be rescued.

So there have been those who were very hard on all kinds of impurity, and who scoffed at unchastity, and who said that it was impossible that they should ever be led astray; but now they are in the house whose gates are the gates of hell! It is a very dangerous thing for a man to make a boast and say, "Such and such a sin I never could be tempted to commit." There are ten thousand hands of mercy holding us up; there are ten thousand hands of mercy holding us back, or we would long ago have gone over the precipice, and instead of being amid the respected and the good, our song would have been that of the drunkard, or we would be "hail fellows well met" with the renegade and the profligate. Oh, the restraining mercy of God!

BOYS AND GIRLS

THE possession of parental power involves responsibility, and wherever there is responsibility, there is duty. As before said, the best education of children begins in the home, not in the school, and between the nursery and the school-room, there is valuable ground for parents to occupy. This is the time we should teach children to read aloud, and in so doing, learn them to speak clearly, to enunciate distinctly and to modulate the voice. This is the time when they should be encouraged to write letters to each other, a far better way of acquiring penmanship, than by copying some platitude in a ruled book. For few things cultivate the young mind better than the exercise of putting into writing anything they want to say. The composition may be odd, the spelling incorrect, but the effort will never be thrown away.

In like manner the first rules of arithmetic are best taught by small objects—even by pieces of paper torn up and made into sums—for they give a child something more than an abstract idea of what figures mean. To come into a room quietly, and yet without slouching; to hand a lady a chair, to sing a song, to do a score of little courtesies to their elders and to visitors are in the curriculum of a parent's first duties to their children. Of course as mothers, we all teach our girls to use a needle skilfully; but not only girls should have this instruction. Many a time in a boy's and a man's life, the knowledge of how to sew up a rent, or put on a button, is of great service. Every good sailor-man can use a needle and thread, and he is no less brave and manly in consequence.

Little children have strange dreams of their own, that they tell to no one—haunted places in the woods, and queer corners in the barns, and first memories of snow and wind and flowers that make them almost poets. If they have not a sympathetic father and mother to talk to, they hide these fancies secretly away; but if they do talk of them to any of us, God forbid that we should ever treat such confidences with irony, or with any want of grave and proper interest! And yet, in this stage of a child's life, their individuality can not be given too much rein. Obedience in all things to parents is the first, and the last, and the most important lesson. There was once a wonderful child in Jewry, and the only thing which we are told concerning his childhood is, that "he was subject unto his parents," as if that single virtue was a guarantee for all that ought to distinguish a lovely childhood. And children naturally love discipline. They like to be controlled and guided, and if no injustice enters into the strictest discipline, they never resent it. Children know well when their parents love them, and they cling to a father and mother with a deathless loyalty, who is at once strict and just and affectionate.

The tendency of modern life is to throw the whole responsibility of a child's career upon the mother. This is in direct opposition to the teaching of that Book which we all profess to revere. In its pages it is Abraham and Isaac, not Sarah and Isaac; and it is Eli, and not Eli's wife, who is reproved and punished for their son's wickedness. Though the mother's influence is not overlooked in the Bible, the father has a position with regard to the children our modern life does not give him. But the father's influence is most important, both over girls and boys. The love of a good father for his daughters, and the love of good daughters for a good father is an affection that, for strength and graciousness, is beyond all comparison; and in the same way it is only a father that can make desirable to his boys many little acquisitions and duties they would regard as effeminate if recommended by women only. Also a boy's obedience to a father mingles with its love some elements of reasonable deference and respect not so evident in their obedience to their mother. It is a fact we must all acknowledge, that a father cannot possibly delegate his care and interference for his children to any other human being, and be innocent; that is, if it be possible for him to do his own duty.

Even in the holidays a father's care and oversight is of importance. He should see that his boys have hobbies. It saves them from temptation. Boys who have some natural or scientific hobby seldom come to harm—a canoe, a camera, a cabinet, a violin, etc., any sensible hobby whatever it costs is cheaper than a vice. And if reading is the attraction, books are cheap enough; far cheaper than the races. Besides which, fathers and sons may now take their vacation together. They can boat, and fish, and wheel in company, and politics, civic government and social science may wisely be made the topics of their conversation, and even discussion. Any good father will not mind such a trial of wit and intelligence, nor be much disturbed if the younger heads have the best and freshest views.

Girls are a more variable quality than boys, and a mother understands the picturesque irregularities of her daughters better than any one else. Fortunately, a girl's education is now far more sensibly conducted than it used to be. It is a humiliating thing to acknowledge, but yet it is a fact that girls have hitherto been educated with reference to the supposed likings of men rather than to their own development. Great mistakes have been made in consequence, for it is never possible to say how much brains men like with beauty. Very learned women never can be sure that they please very learned men. It takes a philosopher to really admire a lovely girl in white lace, who corrects him in a mathematical problem or a classical quotation. No man likes the feeling of inferiority in the presence of a woman, and yet the best female education of to-day must bring about a revolution of feeling in this direction.

Girls do not now go through a course of "finishing" for matrimony. They expect to have their natural aptitudes cultivated, their physical strength and beauty developed, and whatever cunning there is in their brains, or ten fingers, to be made mistress of. They look for an education that will be "good" for bread to eat, and raiment to put on; and that will fill their space with deeds, and not with lingering years. And the wise mothers will not regard the sentiment as revolutionary and unwomanly; they will see that it is the need of the age, the evolution of a nobler life, and give all the aid and sympathy possible. For a woman developed on every side—heart, conscience, character, brains, fingers, strength, beauty—has taken hostages from Fortune. Sorrow will not crush, neither will prosperity weaken her. She has discovered her strength, and knows how to use, and how to control it. And thus, at last, she has "power upon her head."

Amelia E. Barr

BRIEF NOTES

Natives of Porto Rico and Cuba are already enrolled as students at Hampton and Tuskegee.

The new Secretary of the American Bible Society, who succeeds the late Dr. A. S. Hunt, is Rev. William Ingraham Haven, of Brookline, Mass.

Canon Wilberforce, preaching recently in an English cathedral, warned his hearers that no rescue work, no attempts at social reform would avail so long as the common sale of intoxicating liquor was permitted.

Austrian Protestants are aggrieved because the imperial authorities, at the instance of the Roman Catholic bishops, have withdrawn from the British and Foreign Bible Society the privilege of selling Bibles within the empire.

The Protestant Episcopal Cathedral of St. John the Divine, in New York, is to be used for church services, beginning Jan. 1. The cathedral will not, of course, be finished for a long time but the crypt has been finished, and services will be held there.

An effort is being made in Boston, Mass., to get all the churches to unite in Christian work for the neglected population in the city. The organization is on the pattern of the Federation of Free Churches which has so successfully grappled with the problem in England.

Rev. C. H. Yatman's services in Albany, N. Y., have affected the whole city. Local journals say that not in many years has there been a movement so wide-spread and profound. Trinity Methodist Episcopal Church, in which the meetings were held, was crowded daily to its utmost capacity.

The Methodist Episcopal General Conference of 1900 will meet in Chicago. At the recent meeting of the Conference Committee, whose duty it is to select the place of meeting, representatives of Minneapolis and Chicago were present to urge the claims of their respective cities, and after a long discussion Chicago was chosen.

Gen. Kitchener's proposal to erect in Khartoum as a memorial of Gen. Gordon, a college which with its endowment shall cost half a million dollars, is meeting with enthusiastic support. The Queen contributed $1,250 and other illustrious persons have given large sums. Already about two-thirds of the amount required is in hand.

Dr. J. Wilbur Chapman is conducting a series of union evangelistic meetings in Mount Vernon, N. Y. Eight of the churches are co-operating in the movement. Besides the usual week night meetings, seventy-five neighborhood prayer-meetings were held in homes in the various parts of the city as a preparation for the work of Dr. Chapman.

The *Independent*, of New York, has just celebrated its fiftieth birthday. Dr. R. S. Storrs, who was one of its editors in its first years, and Dr. William Hayes Ward, its present editor, tell in the anniversary number the history of the journal. It deserves all the congratulations it has received for the many services it has rendered to the cause of righteousness during its long and brilliant career

The Domestic and Foreign Missionary Societies of the Protestant Episcopal Church have received a gift of forty thousand dollars from a lady who does not wish her name disclosed. She wishes the money to be used, not hoarded, and to be applied where it will do most good. She makes the gift now instead of leaving it by will, as she had intended, in order to preclude the possibility of litigation.

Chaplain Hunter of the Tenth Pennsylvania Volunteers, who is now in Manila, writes that the people of the Philippines would give a hearty welcome to American missionaries. They realize that they have been priest ridden and are rejoicing that there is a prospect of the tyranny ending. There is nothing, he says, that they desire more than good schools for their children whose education in Catholic hands has been neglected.

The Deems Bible Class for strangers, held in the Church of the Strangers, West Fifty-seventh street, New York, every Sunday morning at ten o'clock, is largely attended. As its name implies, it is specially intended for visitors to the city and for new residents who have not yet settled in a church home. Parents in other cities whose sons or daughters are coming to New York to live, should write Dr. D. Asa Blackburn, the pastor of the church, and he will see that the newcomer is invited to attend and made welcome.

A Fire Among "Sky-scrapers"

OF late years, New York has become addicted to the construction of "sky-scraping" edifices, so tall that they stand out like great land-marks all over the business part of the city. Seen from the rivers, these structures present the appearance of an irregular array of towers, not unlike the turreted castles of mediæval times. They are, in reality, great business hives, some twenty and even thirty stories in height, and each with hundreds of occupants, engaged in every conceivable line of trade. All of these buildings are claimed to be fireproof; yet their extreme height, and the difficulties certain to be encountered by the firemen in fighting any conflagration at such an altitude, have been a cause of much uneasiness to the authorities. On Sunday night, Dec. 4, the city was startled by a sudden outbreak of fire in a building on the southwest corner of Broadway and Warren Street. With incredible speed, the fire leaped to the Home Life Insurance building, adjoining on the south—a "sky-scraper" of the most pronounced type, and soon the upper stories were a mass of flames. Still another "sky-scraper"—immediately adjoining on Broadway—was next involved, and the two great piles of iron and masonry were soon blazing like lofty beacons, lighting up the lower part of the town, the river and the bay. As it happened, a furious wind and rainstorm was raging at the time, the wind having a hurricane velocity, and fanning the fire to still greater intensity. Never before had the citizens of the metropolis witnessed such a weird and awful conflagration. The flames roared at a height hundreds of feet above the sidewalks, and the firemen were well-nigh powerless. After almost superhuman efforts, and many narrow escapes from death, the firemen got the flames under control, and a great disaster was averted. This experience has demonstrated the danger and folly of constructing buildings of higher altitude than the danger line, *i. e.* 150 feet, the height to which a modern fire-engine can throw a stream of water. Both of the structures were considerably higher than this, the Home Life being 290 feet, and the adjoining structure, which also suffered slightly from the fire, 179 feet. As such Babel-like structures are now admitted to be a menace to life and property, the city authorities will probably adopt such restrictive legislation as is necessary to compel builders to discontinue the construction of "sky-scrapers" hereafter. Such legislation would be a recognition of the principle that a man cannot do as he pleases with his own, but must take his neighbor's safety into consideration. It is much to be wished that the principle were carried further, and that men realized that they ought not, by conduct or example, do anything that would be a moral injury to their neighbor.

We then that are strong ought to bear the infirmities of the weak and not to please ourselves (Rom. 15:1).

Our Nation's Yearly Budget

In his annual report, sent to Congress simultaneously with the President's Message, the Secretary of the Treasury estimates the expenses of conducting the National Government for the next fiscal year at $593,000,000, an increase of nearly $130,000,000 over last year. This is an average of $6.50 per capita for every man, woman and child in the United States, on the basis of a population of 90,000,000. The increase is mainly due to the enlarged appropriations for the army and navy, which will now be placed on a much more extensive footing than formerly—an immediate result of our sudden colonial expansion, involving the use of a larger military and naval establishment than at any former period of our history as a nation. Still another item in the annual budget is the addition of $4,000,000 to the Pension list. These figures afford a foreshadowing of the permanent cost of maintaining the position and prestige of a great naval and military power, for as such we are now ranked among the nations of the world. With a judicious and honest administration, the augmented burden will not bear heavily upon our people. Glory and power, however, have their disadvantages; and the present condition of the European nations, with their gigantic military and naval establishments, which are an oppressive burden upon their national industries, warn us what may be expected in our own land if we allow ourselves to be influenced to an undue degree by the spirit of worldly power and conquest, forgetting that righteousness is the only guarantee of abiding national greatness and glory. It would be a bad day for this nation when its confidence was based on its army and navy, and not on the justice of its cause. As a Christian nation, we may say with the Psalmist:

Some trust in chariots, and some in horses: but we will remember the name of the Lord our God (Ps. 20:7).

A Doubtful Decision

A singular case has been tried in a law court in California. It is the claim set up by the heirs of a man who murdered his two sisters, for their estate. It appears that their father left his property to his son and two daughters to be divided share and share alike. If either died without issue, the other two were to divide that share, and if two died without issue, the survivor should have the whole estate. The unnatural brother coveted his sisters' shares and murdered them, believing he would escape detection; but the fact that he was the only person who would profit by their death, directed suspicion to him and he was arrested, tried, and convicted. The courts have been required to decide whether his heirs should receive the fruits of his crime, and they have decided that the will of the father of the family being absolute, the heirs of the murderer must inherit. This decision is opposed to the decision of New York jurists, and it also appears to be opposed to justice and common sense. No man ought to be allowed to derive benefit, in his own person or in that of his heirs, from his crime. Our public policy should be in line with the principles of God's government, one of which is that crime shall not enrich the criminal, but bring destruction upon him:

They lurk privily for their own lives. So are the ways of every one who is greedy of gain; who taketh away the life of the owners thereof (Prov. 1:18).

Unnecessary Deaths

A journal devoted to sanitary questions publishes an extract from a speech recently delivered by Dr. Hill of Cambridge University, England, to a convention of physicians and surgeons. This eminent statistician told his hearers that about one million babies were born annually in England. Statistics showed that if the usual rate prevailed, 30,000 of the million would die violent deaths from accident, 30,000 would die unnecessarily from consumption, and 120,000 more from other absolutely preventable causes, such as small-pox, measles, and scarlet fever. Only 45,000 would be allowed to live out their natural lives, and only about one in twenty would die because the physical machine was worn out. One-fourth of all the diseases which destroy life are absolutely preventable, and fifteen years would at once be added to its average duration if the practice of hygiene were placed on a level with its theory. Dr. Hill attributed the greater number of the diseases over which the individuals affected by them have personal control, to mistakes in eating and drinking. Sad as is this fact and grievous as it is that so many die who might live on if they were more prudent, there is a fact infinitely more deplorable. How many there are who go to eternal death when everlasting life is offered to them freely through Christ!

Ye will not come unto me that ye might have life (John 5:40).

Peace with Spain

The gratifying news comes from Paris that the American and Spanish Commissioners have arrived at an agreement, and a treaty of peace has been signed. Though according to diplomatic custom the articles of the treaty will not be published until it is in the hands of the Senate, its main provisions can be named with some degree of confidence. It is understood that Spain finally and completely evacuates Cuba, and gives up all claim to sovereignty over the island, the United States undertaking to pacify it and give it a stable government. Porto Rico is given absolutely to the United States. The Philippine Islands also are surrendered to us, but the United States will reimburse Spain to the extent of twenty million dollars for improvements she has made which are of permanent value to the inhabitants. The terms of the treaty of course are not satisfactory to Spain. She hoped that the astute men she sent to negotiate with our representatives would have been able to make better terms; but Judge Day and his colleagues assumed from the beginning a dignified attitude which admitted of no haggling. They declined to argue about sentimental or historic issues, but calmly and resolutely informed the Spanish Commissioners what were the terms on which their country could have peace with the United States, and in these terms there was no abatement. That the terms are humiliating is true, and Spain might have saved herself this humiliation and the loss of the Philippines if she had made the concessions we demanded at the outset, which would have averted war. Her statesmen, however, were too proud and arrogant to make them, and Spain has therefore to bear the consequences, which are just such as the wise king said would result from such conduct.

Go not forth hastily to strive, lest thou know not what to do in the end thereof when thy neighbor has put thee to shame (Prov. 25:8).

A Gigantic Combine

One of the greatest "combines" yet heard of in the business world has just come to light. It contemplates the consolidation of the interests of the largest eastern and western flour mills, including those of New York, New England, and the vast concerns in Minneapolis, Milwaukee, Duluth, and Superior, under a general management, with a united capitalization of $100,000,000. Negotiations with this end in view have been in progress several months, and are likely to prove successful. A number of English capitalists are partners in the scheme, and a representative of the American interests recently visited England, for the purpose of securing the consent of the foreign stockholders. It is estimated that the combined output of the mills included in the combination will be not less than 96,000 barrels of flour per day, and that they will consume 500,000 bushels of wheat daily. While such a "combine," rightly conducted, might be of great advantage to the producers, it also contains appalling possibilities as an agency of oppression and extortion. It is a question of the highest moment for our legislatures to decide whether private individuals should have it within their power at any time to monopolize the commodities of life. Other great trusts in ice, gas, telephones, tin-plate, and coal are even now in process of formation. At different times, state legislatures have enacted laws against "combines" and corners in order that the people might have protection against the extortions of unscrupulous traders. While it is not known that the new "combine" has any such purpose in view, yet it is universally recognized that all movements to control the necessaries of life have in them an element of public danger. From time immemorial, capitalists have yielded to the temptation to get possession of the food the public must have, and to hold it until scarcity forces up prices. The wise king, however, warned such people of the consequences of their cruel course:

He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it (Prov. 11:26).

VIEW OF LOWER NEW YORK, FROM THE HUDSON RIVER, SHOWING SOME OF THE GIGANTIC "SKY-SCRAPER" BUILDINGS RECENTLY ERECTED

SILENT INFLUENCE

The Young Men's Christian Association Parlor and its Effect on Christian Character

NEW and beautiful buildings of the Y. M. C. A. adorn almost every large city. The institution, which was begun in a boys' prayer-meeting in a clerk's private room in a house in St. Paul's Churchyard, London, has become a palace home for young men of right purpose in all Protestant lands.

Little has been written about the parlor of this institution. All life follows suggestion, and the writer, who has frequently attended Young Men's Christian Associations, in the Sunday afternoon lecture courses, has been led to see how that parlor preaches. The room often becomes the parlor of the clerk at the critical time of life, when his slender salary only affords him a lodging-room among strangers.

I recently met a man in the youth of middle age, who had been signally prospered in life. I said to him:

"To what influence do you attribute your success?"

"To the silent influences of the Y. M. C. A. parlor."

"And how, if you will allow me to trace your steps?"

"I was brought up on the farm. I came to the city as a clerk, and took a room in a tenement house. I knew no one in the city outside the store. I was full of the desire to do well in life; to make the most of my powers.

"The social atmosphere of the parlor in my boarding-house depressed me. It offered me no inspiring ideals. I went to the Y. M. C. A. all alone, and sat down in the parlor. I had had temptations, and I resolved to overcome them here, at the very beginning of my new life.

"The walls of the parlor were filled with pictures, mottoes and useful information in frames. Among the mottoes was, 'A high aim is curative.' I grasped the idea. I had heard my father again and again say, 'Overcome evil with good,' and 'He that overcometh shall inherit all things. On the wall was a framed list of churches, which offered special hospitality to young men. I noted down one of them. It was a suggestion, a guide board to a long way in life. So I was led to spend my first Sabbath in a church in the city. I was cordially met there, and entered at once in its work as a teacher. In teaching I was taught. In that way I made my choice of social life.

"There were framed notices of evening classes on the wall. I studied the list, and again found in it suggestion and direction.

"I took one of these courses of study. It gave me an honorable advantage in my business, and as promotion in business follows capability, I was promoted in my business at the end of the first year. The evening class led me to follow the same instruction in a high grade evening school, and I was again promoted on account of the value that my studies gave me. I then sought private instruction, and, from a clerk, was made an overseer of a department in the establishment. I made inventions, and established a business of my own. The government needed my work, and I am to-day prosperous.

"I owe my success under the leading of the Spirit of God to the influence of the Y. M. C. A. parlor and reading-room, which I entered alone and companionless. My life simply followed the suggestions that I found there."

Let the rich men help sustain the young men's parlor—it is God's parlor.

HEZEKIAH BUTTERWORTH.

Imperial Post Cards

It is a well-exploited fact that the Kaiser and Kaiserin have never permitted cares of state or the distractions incident to high position to interfere with attention to each other and to their children. One of the prettiest stories that comes back to us of their journey to the Orient is this. The Empress, during the whole of her trip to the Orient, has sent the imperial children from every new place pictorial post cards.

When leaving the port of Constantinople Her Majesty forgot to post them, and she caused the imperial yacht Hohenzollern to stop, and went ashore herself to carry out her promise. The excuse of the Empress for the delay was: "I promised the children." Her Majesty's post card sent from Therapia to her little folks at Potsdam read: "Loving greetings to you all. Papa and all on board are well. (Signed) MAMMA."

A REFUGE FOR SLAVES

Arrival of Dowkontt, Henderson, and Neipp, the New Helpers at Lincoln, the Philafrican Pioneer Colony in the Dark Continent

LETTERS recently received from Lincoln, the station established in West Central Africa by Mr. Heli Chatelain for the reception and education of emancipated slaves, are full of encouraging news. Mr. Chatelain and his four colleagues, who have been laboring there for a year past, were rejoicing over the arrival of their three friends, Drs. Dowkontt, Henderson, and Mr. Henry Neipp who, as already reported in this journal, have gone out to help them in their arduous work. "Their coming," says Mr. Chatelain, "is encouraging to my faith, for it shows that when I was looking to the Lord for just such helpers, the Holy Spirit was working mightily in their hearts." The whole party had been working steadily to build a hut for the new arrivals, and it is now completed, and is as comfortable as it could be made in so short a time. The new comers were fully aware that in the African wilds they could not expect the comforts of civilization, so there are no complaints about the accommodations and the hardships and privations of their new sphere.

SCENES AT LINCOLN, THE PHILAFRICAN COLONY IN AFRICA

1. THE THREE NEW HELPERS. 2. MR. HELI CHATELAIN RECEIVING NATIVE VISITORS. 3. SAWING LUMBER FOR BUILDING.

Dr. G. Harry Dowkontt, who is the eldest son of Dr. George D. Dowkontt, of New York, the medical director of the International Medical Missionary Institute, writes that it involved nine days' steady walking to reach Lincoln from Benguella, where they left the steamer. They were refreshed for their journey by a Sunday spent in prayer and praise. There was so manifest an outpouring of the Holy Spirit that there was not a doubt in the mind of anyone of the trio that the Divine approval was given to the undertaking. The carriers who had come to the coast to carry the supplies that the young men were bringing to the settlement, showed the results of Mr. Chatelain's work. As they marched under their burdens, they sang, in their own language, such hymns as, "Jesus, Keep me Near the Cross," and "Fierce and Wild the Storm is Raging," which, with many others, have been translated into Umbundu. Other caravans journeying in the same direction, joined the travelers for mutual protection, until, before reaching Lincoln, there were in all a hundred carriers, belonging to different parties, going to the Boer farms and various places farther inland. Thus, the good news of the Gospel was communicated by Christian song to many who had never heard it. The new arrivals who, of course, are not yet able to speak to the people in the Umbundu language, have learned the Umbundu hymns and have already visited neighboring villages to sing them. The people listen intently and are very grateful for these visits. They are beginning to understand something of the principles on which the effort at the Mission station is based. They have given Mr. Chatelain the name of "Kahenda" which means "the compassionate man," a tribute to his uniform kindness and helpfulness which he thoroughly appreciates. It shows that the natives have been quick to discriminate between the party at Lincoln, and the whites who have gone to Africa with no motive but to defraud and demoralize the people. The proverb which the natives use, "We are the flesh and the whites are the knife" sufficiently indicates their perception of the difference between the principles of the ordinary traders and those of the missionary band.

Already the little colony is able to report material progress along the line of its organization. The much-needed water power for grinding corn and sawing lumber has been secured by the building of a dam, and Mr. Lea has been experimenting with models of water wheels. A new store-house has been built, and Mr. Chatelain incidentally lets in a little light on some of the privations of the settlers, by mentioning that it has wooden doors, which are a great advantage. The old store-house had doors of matting, and it was therefore necessary to keep a careful watch at night to prevent depredations on the property stored there. The wooden doors will permit of a sound, undisturbed sleep for those who are responsible for the safety of the tools and cloth which are used for trading purposes. When the mail left, the colonists were beginning the erection of permanent dwelling houses, as the grass huts at present used are in constant danger from fire.

Every day justifies the wisdom of selecting the site the colony occupies. It is in all respects convenient, and, while it is within easy reach of other villages, it is sufficiently isolated to make the work done there distinct from the ordinary colony, and keep its unique principles and purposes from being confused in the native mind with the enterprises of other white men. That this has been done, was evident from the native behavior in a recent trouble. There had been talk for some time of cattle having been stolen by natives, from some of the white settlers in the neighborhood, and a raid was threatened to punish the thieves. The natives came to Mr. Chatelain and begged him to interpose for their protection. He set out immediately, but was unable to prevent the raid. The fact, however, that the people appealed to him showed that they regarded him as their friend, and though his effort to save them from spoliation was futile, his making it was appreciated by the defenceless people. Such matters, however, demand great tact, for it is important to the little colony that it should maintain friendly relations with both the whites and the natives. Mr. Chatelain has made them understand that he will not be mixed up in their quarrels, but that any service he can render as a man of peace will be cheerfully performed.

The letters of the colonists pathetically ask that their friends in the home-land will not forget them. They beg especially for their prayers, that they may be guided and directed in their difficult position, and that the enterprise to which they are giving their lives may be blessed of God. The need for it is more clear than ever. There is reason to believe that not less than half a million slaves die annually from the cruel raids on the villages, and little short of fifty millions are now in bondage. Mr. Chatelain's hope is to make the colony a refuge for such as can be set at liberty, and to train and educate them so as to fit them to support themselves. Hitherto, the European Powers who are piedged to suppress slavery and prevent slave-raids in their respective spheres of influence, have been embarrassed by the difficulty of dealing with slaves, who might be set at liberty. Far away from their native villages, which too often the slave-raiders have burned, they are a burden on the hands of their deliverers, who do not know what to do with them. If it were known that a colony existed, where the poor creatures would be welcomed and cared for, there would be more encouragement to set them free. This is the object which Mr. Chatelain and his colleagues seek to achieve. It is so thoroughly humanitarian that it has a claim on the sympathies and prayers of every Christian. Incidentally, the need of the colony for money is also admitted. So much more could be done to prepare it for its work and to extend its operations, if funds were at command. A wagon is urgently needed and tools of all kinds, which it would be very gratifying to supply if money could be had. In the meantime, the brave little band is toiling on in faith, sure that as they have given their lives to the work, God will take care that eventually all their needs will be supplied. Any contributions for the work which may be sent to this office, will be gratefully acknowledged in these columns.

THE FAMILY AND HOME CIRCLE

CHRISTMAS FANCIES

What Shall We Do with Santa Claus?—A Question Receiving Much Public Attention

A LARGE number of letters addressed to "Santa Claus, North Pole," or some other equally indefinite locality, pass annually through the mails of our large cities: and naive requests are sometimes answered by those considerate proxies, U. S. post officials, or people to whom they hand such letters, and who often happen to be folks who make a business of giving Christmas presents. This sending of letters through the mail to Santa is not altogether a happy custom, for—unluckily for juvenile confidence in the myth—there is no provision in our postal service for delivery at the North Pole, nor indeed at any of Santa's supposed residences: so there is no guarantee against childish disappointment. More sure of response are letters hid in a niche by the fireplace, after having been read aloud for papa's and mamma's criticism. So many letters are written and such multitudinous demands are made, however, that even by this route requests fail of complete fulfilment—a fortunate matter in cases where everybody and the furniture would have to move out of the house to accommodate things moving in.

The myths surrounding our beautiful Christian holiday are legion. In Spain the children set shoes outside windows and doors on Christmas Eve, because of a legend that "wise men going to Bethlehem may drop gifts into little shoes they find along the way." Austrian children set lighted candles in the windows that "the Christ-Child in passing may find his way well lit." Of all the myths attaching themselves to Christmas, the dearest to the child-heart, and the most universal, are the Greek and Russian *St. Nicholas*, the French *Noel*, the German *Kris Kringle*—the world-wide Santa Claus, whose name in some form is heard in childhood's silvery babble almost everywhere.

What shall we do with Santa Claus? Parents, teachers, mother-clubs, are discussing the question pro and con, more openly and abundantly than ever before. On the one hand, it is considered a pity to destroy a pretty myth and gift-game that has given, and continues to give, much wholesome fun to young generations: on the other, the position is well taken that truth is too precious to be sacrificed even to so beautiful and beneficent a fantasy.

Parents could explain to the child that the story of Santa is a legend—a pretty fancy, which will become clearer to them as they grow older. It is not necessary to the enjoyment of the little folks that they should be led into the error of supposing that it is any thing more than a fairy tale: the gifts they hope to receive will be none the less appreciated if they come through that mysterious channel whose tender love and sacrifice the child will learn all about by-and-by. Let the source of the gifts, meanwhile, be a mystery, if you will, but let it be an innocent mystery, so that when the disclosure does come—as come it will to every child in time—it may not come with the shock of a revelation of falsehood and duplicity, but rather as the divulgement of an innocent piece of pleasantry.

The *Kindergarten Review* sums up the matter thus:

> The fault lies not in Santa Claus but in ourselves. We put too little fun and fantasy into our telling of the story. We must not seek to make reasonable or to prove what was never intended to be so treated. In telling about Santa Claus, you and the children are enjoying a play of fancy together; and if you make it truly a play of fancy for them, they will understand readily enough the difference between that and an earnest talk. Beware of dangerous asseverations. Don't tell any lies. Don't say that Santa Claus really does live. Don't say that the story is true. Don't try to ensure that the children shall believe the story. The impress of truth, which is so scrupulously not to be given in the telling of the Santa Claus myth, should be put upon the true Christmas tale as lovingly and deeply as possible.

Christmas in India

Christmas eve in Calcutta is very gay, we are told. All the big European shops keep open till twelve at night. Crowds of people go from shop to shop, meeting friends and spending money. The roads are crammed with traffic, and the shops are brilliantly illuminated outside and in. It is amusing to observe the way in which Indian domestic servants view Christmas. They seem to believe that plum pudding has some direct connection with the religious origin of the festival, and if you fail to have one, they secretly mistrust that you are falling away from grace. All over India some sort of recognition of the great event will be made, and the natives are inclined to have some slight participation in the joys of "Kismas." It is the Eurasian woman's great occasion for donning new clothes. Be the Eurasian woman ever so poor, she will strive and save so that she may have "new things" to wear on Christmas morning. It is pathetic and inexplicable, this peculiarity of Christmas-keeping Eurasians. Out-door creations, especially among the wealthy Europeans and half-castes (or Eurasians), are prominent features of holiday festivity.

A School-girl's Christmas in Dresden

Snow, snow, everywhere, wrote an American school-girl of a typical Christmas in Dresden: snow in the market-places, in the great, wide school-yard, and falling in big white flakes. Sleigh-bells jingling, church-bells chiming, school-girls looking wistfully out of windows, while some penned plaintive letters home. Such a big house, heated with funny little white-tiled stoves. For several days Fraulein was making exasperating preparations—exasperating because no one was allowed to see what was going on behind locked doors. Our gate-bell jingled all the time, and bundles piled in. The girls were taken uptown by good "Fraulein" in a pack, two and two. Such a wonderful "uptown"—the market-places were filled with pine trees set on cross-pieces instead of their own roots, and looked like miniature forests in the heart of the city. Market women sat around in groups over "peat-fires," and torchlights threw a glare over the whole strange scene. Christmas Eve. Fraulein gave orders that every girl should come to tea dressed in her best, so down we tramped—happy school-girls with the Christmas joy in our hearts! After tea, locked doors were thrown open, and such a wondrous sight met our gaze! Two tremendous Christmas trees, radiant with pretty trinkets, tinsel and candles, filled one end of the room. Around were the little tables at which we said our lessons, all strange to us in their holiday dress and covered with Christmas gifts. Before we entered the room, Fraulein handed each girl a sheet of music, and on it were the words which we sang:

> O blessed Saviour! O holy night!
> The bright star is there to guide us with its light.

A "Lucky Guinea"

Baroness Burdett-Coutts, the famous philanthopist, treasures a coin which came into the possession of her grandfather in a curious way. Banker Coutts did not dress so well as he might, and the consequence was that his threadbare appearance appealed to a benevolent old gentleman, who took him for a decayed tradesman and gave him a present of a guinea.

Next day the gentleman encountered Mr Coutts at the house of a mutual friend where both were dining, and felt great confusion over having tendered alms to the banker. Mr. Coutts told him that he valued that guinea—the only alms he had ever received—highly, and should keep it as a "lucky guinea." After his death his widow kept it until she gave it to Sir Francis Burdett. It was bequeathed by him to his daughter, the Baroness Burdett Coutts, who prizes it very highly.

> O that each little baby
> Upon a mother's knee,
> May find, O holy Prince of Peace,
> Love's leadership in thee!

WRITING A LETTER TO SANTA CLAUS

A LITTLE WOODLAND STORY

(At Christmas Time).

'TWIXT banks gemmed with wild violets,
In balmy spring the brooklet ran,
And songbirds caroled overhead.

"O, LITTLE BRIDGE! O, ICY BROOK!"

But now, snow-covered archways span
The icy waters of the brook,
And, by the tuneful voices fled,
One might believe the birds were dead!
But no! the flowers are but asleep
Beneath a blanket of white snow,
And spring will lift it when 'tis time,
And wake our pretty blossoms up,
Our birds will come from distant clime,
The merrier for their long sojourn;
And God will fill our joyful cup
The fuller for this resting-time—
The fuller for the days we mourn.

O, little bridge! O, icy brook!
O winter stillness of the wood!
Ye tell a simple tale to me that by my faith is understood:
Our hopes, our loves, our times are safe; God keeps them all, and God is good.

—GOODLOE HARPER.

Mrs. McKinley's Christmas Shopping

New York City was made quite proud when the first lady of the land came to the metropolis to buy Christmas presents; and the pleasure of resident friends aiding her was much enlarged by their interesting privilege. Mrs. McKinley is somewhat of an invalid, and the weather was unfavorable: so she sat in the long, beautiful drawing-room of the McKinley suite at a leading hotel, while packages of all sorts and sizes poured in: and Mrs. Abner McKinley, Miss Mabel McKinley, and other ladies in her party, shared with her the pleasure of inspection. The room looked like a Christmas bower with its decorations of miniature fir trees, great palms, chrysanthemums, and red roses: and the sparkling fire at one end, near which sat Mrs. McKinley, the presiding genius, looking very flushed and pretty with the excitement of her kindly task. Her purchases were of gifts useful as well as pretty, for relatives and intimate friends. Mrs. McKinley is most gracious to the little children of the poor, and before these purchases for her nearest and dearest, their treasury of Christmas gifts had been supplied from Washington stores, and many a waif in our national capital will have occasion to bless our first lady of the land.

Making the Beasts Happy

> Our gentle King by angel hands,
> Was in a manger laid.
> That all the patient kine might see
> He scorned not even their degree,
> But unto hardened beasts, as men,
> He came their loads to ease.
> Our little Prince of Peace!

Sang Robbie and Kate Christmas Eve, and Christmas morning they coaxed Henry, the hired man, to let them carry each an extra bundle of hay to Bossy; and insisted on giving Dobbin an additional ear of corn with their own hands. They polished Fido's collar, tidied Goldie's cage, gave Bossy her breakfast, and fed all the chickens, interpreting wags, and purrs, and songs, and cluckings into thanks; and receiving the very hearty approbation of mamma and cook, whose labors were lightened.

SOUL-SAVING IN THE TOMBS

Gospel Work in America's Greatest Municipal Prison Graphically Described

By REV. J. J. MUNRO
Chaplain

SIMULTANEOUSLY with the demolition of the old Tombs Prison in New York—that gloomy, forbidding edifice, which the municipal rulers of a long-past generation planned in the architectural style of an Egyptian temple—there has sprung up into existence a new Tombs Prison, which is the greatest criminal barracks in America, and one of the largest in the world. This mammoth building is not yet wholly completed, and the illustration on this page (taken from the architect's drawings), shows it as it will finally appear. At present, a portion of the old building is still used for prison purposes; but soon the last vestiges of the historical structure—scene of so many tragedies and grave of such a multitude of buried hopes—will have vanished altogether from sight. In this great prison, where 25,000 offenders are incarcerated annually, there is an unparalleled field for evangelical effort. Rev. J. J. Munro, the Chaplain of the Tombs, describes this Gospel work in the article below, which he has prepared specially for THE CHRISTIAN HERALD, whose readers will appreciate the labors that are being put forth by a band of godly men and women for the redemption of the erring multitudes who have sinned both against God and their fellowman.

* * *

The Tombs Described

"The old Tombs was considered in former years one of the most unique buildings in New York. It was situated in the lower part of the city, between Franklin and Leonard streets, fronting on Centre street. Its quaint Coptic architecture, solid masses of masonry and sunken, squattish appearance, made it a spectacle of wonder to all visitors who came to the metropolis. The present site of the Tombs, as well as the Criminal Court Building to the north of it, was once a fresh water pond called the 'Collect,' extending as far east in a circle as the Five Points Park. In the early history of Manhattan this pond supplied the city with drinking water. When the city began to extend as far up as Canal Street, a large amount of money was spent in draining off and filling up the Collect Pond, after which it became a valuable piece of property. The erection of the Tombs building began on this lot in 1835, and was completed in 1838. The front of the old building represented an Egyptian tomb, said to have been suggested to the architect by a cut in Stevens' book of travels, which was very popular in New York in those days. It was said that this building, when completed, was the purest specimen of Egyptian architecture outside of Egypt.

"The plot of ground on which the present building is erected is of so wet and swampy a character that the workmen, in laying the foundations for the structure, were compelled to drive seventeen hundred piles before they could deposit the concrete on which the stone foundation rests.

* * *

25,000 Criminals a Year

"The ever-fluctuating character of the Tombs prison population is shown in the fact that no less that 25,000 persons pass through it in the course of a year. Among this number are found criminals of every age, and all grades of depravity and social standing. It includes also hardened men and women who have spent years behind prison bars. Many of them are well known to the police, as their pictures are to be found in the Rogue's Gallery.

"When these persons are released from our penal institutions, and are found wandering through the city without any occupation or fixed abode, they are frequently arrested by the police and lodged in the Tombs for the sake of protecting society. Others are here who are not yet hardened, but have been leading reckless and 'crooked' lives, but in the unexpected moment Nemesis laid hold of them and put them in the toils, no doubt for good reasons.

"But the saddest thing of all is to see so many young men and boys of tender years in the Tombs. I have found from careful investigation that in nine cases of ten, bad company is responsible for this condition of affairs. I do not find very many Sabbath School scholars or Bible students in this prison—especially among the boys.

"As a rule, those who come here have had no restraint at home, and no Christian example set before them. Some of these boys and young men know as little of Christ and the Gospels as they do of Plato or Aristotle. But when they reach the Tombs they have time to reflect on their past life and bitterly regret the steps that led to their downfall, and for days these little fellows make their eyes red with weeping.

* * *

The Tombs Mission Organized

"To meet the pressing needs of the time, the society known as The Gospel Mission to the Tombs was organized in this city over twenty-two years ago. A band of Christian ministers and laymen, representing the various evangelical denominations, was formed, who took to heart the moral and spiritual needs of the poor unfortunate men and women who are compelled to spend any length of time in this prison. After organization, they selected an ordained minister of the Gospel and set him to work as chaplain, giving all his time to the work, preaching on the Lord's Day and visiting during the week. The late Dr. Howard Crosby, for many years pastor of the Fourth Avenue Presbyterian Church, was the first president of the society, and he was intensely interested and actively engaged in the cause until his death.

THE NEW TOMBS PRISON, NEW YORK

(From the Architect's Drawing, as the Building will Appear when Completed.)

"Perhaps it would be well to mention here in detail what is being done to reach and save those who are confined in the Tombs. The chaplain starts out believing that there is hope in the Gospel of Jesus Christ for the vilest sinner and the most hardened character. He may be saved if he will but accept Jesus as his divine Saviour. The Gospel promise is, 'Whosoever will may come and take of the water of life freely.' 'And him that cometh unto me I will in no wise cast out.' It is not our business to find out what brought them here, but simply present to the erring ones the transcendent merits of Christ's righteousness.

* * *

Sinful Hearts Deeply Touched

Thus, following in the footsteps of our Blessed Master, we preach the Gospel lovingly and tenderly. Not infrequently we have encouraging evidence given us that the old Gospel is taking hold of the prodigal, and that he has come to himself and his Father's house. Here are two cases which may be considered typical of many. A young man before going to the reformatory said to me:

"'Chaplain, I have done wrong many times. I see my folly now, but I am determined, God helping me, to live a new life. Pray for me.'

"Another young man, who had been a member of a Harlem church, at the suggestion of the chaplain fell upon his knees and began praying for himself thus:

"'O Lord, I have sinned against thee a great many times. Pardon me for Jesus' sake. Do Lord give me another chance. I mean to do better, God helping me, next time.'

"A dozen other cases might be mentioned among the boys and young men where they have given evidence of taking a stand for Christ, which we trust they will never recede from.

"The recent occupant of a cell was a man about forty years of age. It was his first offense, but the few days he was incarcerated gave him time to review his life. As I looked through his cell door I said:

"'My friend, I am sorry to see you here.'

He spoke up quickly and said:

"'I deserve to be here. I am a wrong-doer. I have sinned a great many times.'

I was startled to hear him make so many admissions. I said:

"'You don't mean to say you are guilty of any offense? Some of your neighbors claim they are innocent.'

"'Well, sir,' he said, 'I am guilty; drink has been my ruin, and as soon as I get into court I shall plead guilty and I'll take my punishment.'

"The work in the Tombs begins Sunday morning soon after nine o'clock with a service of song in the women's prison. This is followed by prayer and several brief addresses. After twenty or thirty minutes, the chaplain leaves a few workers here and then hastens to the new prison where are the ten-day prisoners awaiting transportation to the Island. There are several tiers of cells here where many other prisoners awaiting trial can hear the Gospel. Half an hour is spent here, then the chaplain goes to the main prison, where he holds a regular service in the hearing of 200 to 250 prisoners. When the service is well under way—say 11.15 o'clock—several of our workers retire to the boys' prison, where a special service is held in their behalf in the little chapel. This work has been in charge of Mr. Samuel Wertheimer for several years past, and is conducted with success.

"These four services on Sunday morning from nine to twelve noon are times of seed-sowing—casting the seed on the waters to return after many days. Results are not seen now—only in eternity will results be seen. The prisoners are changing all the time while the courts are in session. Some are being discharged from custody or sent to the various penal institutions for a term of years.

REV. J. J. MUNRO
(Chaplain of the Tombs.)

During the week the chaplain has personal interviews with the prisoners, and wherever impressions have been made he seeks to bring them to a decision for Christ. He also distributes during the week reading matter of various kinds, tracts and copies of the Scriptures—all of which are highly appreciated. No Christian work mentioned in the New Testament is more commended by our Lord and Master, than the work of visiting prisons. Of course, there is a marked difference between the dungeons of Christ's time and the austere comforts of a modern prison. Even now, the prospect of the Master saying in the great day to those who are supporting this work by their means, 'I was in prison and ye came unto me,' or 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me,' sends a thrill of ecstatic joy through their souls, and will be a blessed compensation for all their sacrifices and self-denial.

"Of the present management of the Tombs, under the administration of Warden James J. Hagan and his courteous subordinates, the chaplain can speak only in the highest praise.

* * *

The Volunteer Gospel Workers

"The volunteer workers who have aided my highly esteemed predecessor and faithful brother, the Rev. Sidney G. Law, who has been laid aside on account of physical infirmities, are of the best kind. I desire, also, to express my hearty thanks to my honored friend and brother, Rev. A. F. Schauffler, D.D., Superintendent of the City Mission; to Dr. Klopsch, of THE CHRISTIAN HERALD, and Agent Arnold of the New York Bible Society, for valuable donations of tracts, periodicals, CHRISTIAN HERALDS, and copies of St. John's Gospel, received for distribution.

"The work is sustained by voluntary contributions from churches and individuals. Mr. George E. Sterry, 79 Pine street, New York, is the Treasurer of the Gospel Mission to the Tombs.

"REV. J. J. MUNRO."

* * *

The New Tombs Chaplain

Rev. J. J. Munro, who was recently chosen Chaplain of the Tombs, is of Scotch parentage. He came to this country when a young man—more than a quarter of a century ago—studied in New York City and afterward entered Union Theological Seminary, from which he graduated in the class of 1880. He was ordained to the Gospel ministry the same year in the Fourth Avenue Presbyterian Church, by the Presbytery of New York. Soon afterwards he was sent to Minnesota as a home missionary, where he labored faithfully for several years. The result was that two new churches were erected and dedicated free from debt, where none had ever been before. These churches—Luverne and Beaver Creek, in the Presbytery of Mankato—are to-day in a flourishing condition, and centres of spiritual influence. Coming East, Mr. Munro married a young lady with whom he had been associated in Christian work, Miss Emma L. McClintock, daughter of Capt. Andrew McClintock, of New York. She is his constant helpmeet and faithful companion. He preached the Gospel several years in Onondaga, St. Lawrence and Essex Counties, New York, and also spent five years in New England in the state pastorate as well as performing evangelistic and Christian temperance work. God has owned and greatly blessed him in his temperance and revival labors, and given him souls for his hire. In his new labors as chaplain of the Tombs, the prayers of God's people will ascend that the work may be still further made instrumental in the ingathering of precious souls.

"A BEAUTIFUL POSSIBILITY"

A New and Charming Serial Story, Written Exclusively for "The Christian Herald"

BY EDITH FERGUSON BLACK

SUMMARY OF THE STORY

In Barbadoes, Lenox Hildreth, a New England gentleman of learning, culture and wealth, was living with his only daughter, Evadne, a beautiful girl, who, at the opening of the story is sixteen years of age. Mr. Hildreth, though charitable and kind, was an infidel, but in his later years turned in faith and love to Christ. He intended telling his daughter of the change, but a sudden seizure of illness found him with the disclosure not made. With his dying breath he enjoined her to make it the business of her life to seek Christ. The girl, whom he had reared a pagan, could not understand his injunction. After his death, she removes to the home of her uncle, Judge Hildreth, at Marlborough, in New England, to whom, as his only brother, Lenox Hildreth confided her and her large fortune. On her way, intent on obeying her father, she asks a fellow-passenger, a bishop's wife, how she can find Christ; but the lady thinks her irreverent and does not satisfy her. Arriving at Marlborough, she receives a formal welcome from her uncle's wife and daughters.

CHAPTER IV

New England Neighbors

A DAY full of light! Warm and brilliant. Flooding the wild fields of timothy and clover and fresh young grain with glory, falling with a soft radiance upon the comfortable mansion of the master of Hollywood Farm, with its spacious barns and long stretches of stabling, and throwing loving glances among the leaves of its deep belt of woodland, where the river sparkled and soft rugs of moss spread their rich luxuriance over an aesthetic carpet of resinous pine needles. A beautiful country, but visitors from the neighboring town of Marlborough commented as they drove through it on the wildness of the scene and compared it, not to its advantage, with the well-kept lawns and trim hedgerows of their own district, which to Evadne, newly settled there, seemed oppressive by their decorous, orderly tidiness.

Near the limits of Hollywood, where the road led to Marlborough, the forest made a sudden curve to the right, and the river, turned from its course, rushed laughing and eager over a ridge of rocks, which tossed it in the air in sheets of silver spray.

Standing there, leaning upon a gun, a boy of about seventeen looked long at a squirrel whose mangled body was staining the emerald beauty of the moss with crimson gore. His face was earnest and troubled, while the expression of sorrowful contempt which swept over it made him seem older than he was. It was a strong face, with deep-set, thoughtful eyes, which lit up wondrously when he was interested or pleased. His mouth was sensitive, but his chin was firm, and his brown hair fell in soft waves over a broad, full brow. People always took it for granted that John Randolph would be as good as his word. They never reasoned about it. They simply expected it of him.

He began to speak, and his voice fell clear and distinct through the silence. "And you call this sport?" There was no answer save the soft gurgle of the river as it splashed merrily over the stones. "You are a brute, John Randolph!" And the wind sighed a plaintive echo among the trees.

He was silent, while the words which he had read six weeks before, and which had been ringing a ceaseless refrain in his heart ever since, obtruded themselves upon his memory: "It is the privilege of every one to become like Jesus Christ."

"Well, John Randolph, can you picture to yourself Jesus Christ shooting a squirrel for sport?" He tossed aside the weapon he had been leaning upon, with a gesture of disgust, and, folding his arms, looked up at the cloud-flecked sky.

"Are you there, Jesus Christ?" he asked wistfully. "Are you looking down on this poor old world, and what do you think of it all? Men made in God's image finding their highest enjoyment in slaughtering his creatures. Game preserves where they can do it in luxurious leisure: fox hunts with their pack of hunters and hounds in full cry after one poor, defenceless fox, and battle-fields where they tear each other limb from limb with Gatling guns and shells: and yet we call ourselves honorable gentlemen, and talk of the delights of the chase and the glories of war. Pshaw! what a mockery it is!"

Stooping suddenly he laid the squirrel upon his open palm and gently stroked the long, silky fur. He lifted the tiny paws with their perfect equipment for service and looked remorsefully at the eyes whose light was dimmed, and the mouth which had forever ceased its merry chatter. A great tenderness sprang up in his heart towards all living things, and lifting his right hand to heaven he exclaimed, "Poor little squirrel, I cannot give you back your happy life, but,—I will never take another!"

Then he knelt, and scooping out a grave, laid the little creature to rest at the foot of a tree in whose trunk the remnant of its winter store of nuts was garnered. When at length he left the spot the tiny grave was marked by a pine slab, on which was inscribed:

"Here lies the germ of a resolve.

July 17, 18—."

He walked slowly along the fragrant woodpath, looking thoughtfully at the shadows as they played hide and seek upon the moss, while through the trees he caught glimpses of the sparkling river, which sang as it rolled along. When he reached the border of the woodland he stood still and swept his eyes over the landscape. Hollywood was the finest stock farm in the country, and every year which had elapsed since he had come, a little lad, after his father's death, to live with Mr. Hawthorne, had made it grow more dear. He loved its rolling meadows, its breezy pastures, and its fragrant orchards: its beautifully-kept grounds and outbuildings appealed to his innate sense of the fitness of things, while its air of abundant comfort made it difficult to realize that the world was full of hunger and woe. He loved the green road where the wild roses blushed and the honeysuckle drooped its fragrant petals, but most of all he loved the graceful horses and sleek cows which just now were grazing in the fields on either side, and the shy creatures, with the subtle instinct by which all animals test the quality of human friendship, took him into their confidence and came gladly at his call and did his bidding.

When he reached the end of the road he stopped again, and leaning against the fence adjoining the broad gate which led to the barns, gave a low whistle. A thoroughbred Jersey, busily feeding some distance away, lifted her head, looked and listened. Again he whistled, and, with soft, slow tread, the cow came towards him and rubbed her nose against his arm. He took her head between his hands, her clover-laden breath fanning his cheeks, and looked at the soft, dark muzzle and the large eyes, a most human in their tenderness.

"Well, Primrose, old lady, you're as dainty as your namesake, and as sweet. Ah, Sylph, you beauty," he continued as a calf, like a young fawn, approached the gate. "You can't rest away from your mammy, can you? Primrose, have you any aspirations, or are you content simply to eat and drink? You have a good time of it now, but what if you were kicked and starved? Do you wonder why the cold winter comes, and you have to be shut up in a stall with a different kind of fodder? Do you ever wonder who gave you life, and what you are meant to do with it? How I wish you could talk, old lady!" He vaulted lightly over the gate, and whistling to a fine collie, who came bounding to meet him, walked slowly on toward the stables.

"Hulloa, John!" and a boy about two years his junior threw himself off a horse reeking with foam. "Rub Sultan down a bit like a good fellow. There'll be the worst kind of a row if the Governor sees him in this pickle."

John Randolph looked indignantly at the handsome horse, as he stood with drooping head and wide distended nostrils, while the white foam dripped slowly over his delicate legs.

"Serve you right if there were!" and his voice was full of scorn. "You're as fit to handle horseflesh as an Esquimau."

"HOW DID YOU GET HIM INTO SUCH A MESS?"

"Oh, pish! You're a regular old grandmother, John. There's nothing to make such a row about," and Reginald Hawthorne turned upon his heel.

John led the exhausted horse to the currying ground. Reginald followed slowly, his hands in his pockets. It was better to bear John's reproof than his father's.

"How did you get him into such a mess?" John asked shortly.

"I don't know; I didn't do anything to him," and Reginald kicked the gravel discontentedly. "I believe he is getting lazy."

"Sultan lazy!" and John laughed incredulously. "That is a good joke! Why, he is the freest horse on the place!"

"Well, I don't know how else to explain it. He's been on the go pretty steadily, but what's a horse good for? Thursday afternoon we had our cross-country run, and the ground was horribly stiff. I thought he had sprained his off foreleg, for he limped a good deal on the home-stretch, but he seemed to limber up all right the last few miles. Rest yesterday would have put him in better trim I suppose for to-day's twenty mile pull—but Cartright and Peterson wanted to make up a tandem, and when they asked for Sultan I didn't like to refuse. They are young aristocrats, and you know father wants me to get in with that lot. But that shouldn't have hurt him. They only went as far as Brighton. What's fifteen miles to a horse?"

"Fifteen miles means thirty to a horse when he has to travel back the same road, stiff John, dripping and your heavy swells take the tell out of horses[illegible] quicker than a London cabby."

"Why, John, what has come to you? You're the last fellow in the world to want me to be thrashed."

"That's true, Reg, but I don't want them to cripple you, as they have poor Sultan. What kind of fellows are they?"

"Oh, not a bad sort," said Reginald carelessly. "Lots of the needful, you know, and free with it. Not very fond of the grind, but always up-to-date when there are any good times going. What do you suppose put Sultan in such a lather, John? I was so afraid father would catch me that I came across the fields, and it was just as much as he could do to take the last fence. I made sure he was going to tumble."

"Well for you he didn't," and John smoothed the delicate limbs with his firm gentle touch. "These knees are too pretty for a scar. Go into the Vet room, Reg, and bring me out a roll of bandage."

"Hulloa! That will give me away to the Governor with a vengeance! What are you going to bandage him for?"

"He is badly strained, and if I don't his legs will be puffed by the morning. It will be lucky if it is nothing worse. He looks to me as if he were in for a touch of distemper, but I'll give him a powder and perhaps we can stave it off."

"I guess Sultan misses you, John. Over at the College livery their fingers are all thumbs."

"Poor Sultan!" was all John's answer, as he led the horse into a large paddock thickly strewn with fresh straw.

John had always felt a tenderness and affection for the animals on the farm: but, of late, he had been conscious of an increase in his regard for them, which seemed to come from a need in his own nature of something on which to lavish affection. He was no philosopher, but he knew that there was a change in himself, which brought him nearer in love to the whole world. He realized it as he retired to his humble chamber that night, and it made him restless. Irresistibly he was drawn out of doors into the stillness of the sweet summer night. He went to the stables to see how Sultan was faring, and then wandered out into the open fields under the mystery of the stars.

The night was warm. A breeze heavy with the perfume of flowers lifted the hair from his brow. He heard the low breathing of the cattle as they dozed in the fields on either side, and the soft whirr of downy plumage, as the great owl, which had built its nest among the eaves of the new barn, flew past him. He looked away to where the stars were throbbing with tender light—crimson and green and gold, and the words of the Book, which he had been studying every leisure moment for the past six weeks, swept across his mental vision. "'I am the light of the world.' 'He that believeth on me shall not abide in darkness, but shall have the light of life.' 'The light of life,'" he repeated slowly. "Why, to most people life seems all darkness. What is the light of life?"

Still other words came stealing to his memory. "'I am the way, the truth and the life, no man cometh unto the Father but by me.' 'Except ye become as a little child ye shall in no wise enter into the kingdom of heaven.' 'This is life eternal that ye should know God and Jesus Christ whom he hath sent.'"

A great light flooded John Randolph's soul. "'I' and 'Me,'" he whispered. "Why, it is a personality. It is Jesus himself! He is the way to the kingdom, the truth of the kingdom and the life of it. The kingdom of heaven, not far away in space, but set up here and now in the hearts of men who live the life hid with Christ in God. I see it all. Jesus Christ is the light of the life which God gives us through his Son."

He stretched his hands up towards the glistening sky. "Jesus Christ," he cried eagerly, "come into my life, and make it light. I take thee for my Master, my Friend. I give myself away to thee. I will follow wherever thou dost lead, Jesus Christ. Help me to grow like thee."

The hush of a great peace fell upon his soul, and his consecration of himself was as real as if through the listening night an angel had stooped and traced upon his brow the kingly motto, "Ich dien."

(To be continued.)

FOR SONS OF THE FATHERLAND

How Young Immigrants from Germany to the United States are Helped by the German Young Men's Christian Association of New York

AMONG the many institutions established in New York City for the spiritual and temporal benefit of the people, one of the most useful is the German Young Men's Christian Association, located at 140 and 142 Second avenue. The returns of the Immigration Commissioners show how large a number of young men come from Germany every year. A great many of these settle in New York, and of the others who go West, many stay for a few months in the city before going to their destination. It is obvious that if these newcomers can be brought at once under Christian influence, before they are assailed by temptation and before they drift into societies of infidel tendency, they are more likely to become good citizens and add to the moral strength of the country. This fact, realized by eminent German merchants, led, some sixteen years ago, to the organization of the German Y. M. C. A., which has ever since, done a most useful and beneficent work.

The avowed object of the association is to be a friend to the friendless, to obtain work for the unemployed, to teach the foreigner our language and ways, and to furnish all Germans and German-Americans with a place where their leisure time could be spent under good influences. The first meetings were held in the Twenty-third street building of the Association. In 1883, the branch moved to No. 6 Second street, near the Bowery, because the rooms of the Twenty-third street building proved to be too small, and the location too far from the German section of the city. A building fund was then started, and arrangements were made to buy the house, No. 142 Second avenue. On June 1, 1884, the branch took possession of its own home, and has since acquired the adjoining building, 140 Second avenue. These buildings were altered, and are now thoroughly equipped for the work of the different departments.

The aim of the Branch is also to win German-speaking young men to Christ as soon as possible after their arrival in this

SECRETARY HUGO VON HAGEN

country, and have them affiliate with some church. This is accomplished by quiet personal work to a large extent, because the average German nature is very slow to appreciate the religious work of our American evangelists, and is more apt to be repelled than attracted by large public evangelistic meetings. He is more apt to resent blunt questions as to his religious beliefs. His former religious environment was so entirely different, his idea of religion begotten in the state churches of Germany, does not appreciate an evangelistic gospel service of America. Careful means adapted to the situation have to be employed. The best results are, therefore, attained only by intelligent personal efforts of the active members and the secretaries. The workers of the Branch believe that in order to make good citizens of the newly-arrived immigrants, the welfare of our country demands that they first become good Christians, and then they will necessarily become good citizens. The motto of the Branch is, "First to Christianize, and then to Americanize."

One of the most successful departments of the work is the educational. Graded classes in English for beginners and for more advanced scholars; classes in bookkeeping, penmanship, arithmetic, stenography, vocal and instrumental music and carpentry are maintained. A series of practical talks on the American Citizen is being given this winter every Monday evening by Mr. Louis Stoiber. It is very gratifying to see from thirty to fifty young men listening earnestly and eagerly to talks about their new fatherland. A committee has it under consideration to hold weekly meetings for young men. These meetings will be of a practical nature—addresses will be made by practical business men who will endeavor to stimulate thought and arouse energy to higher aims and purposes. Social gatherings and entertainments, wholesome and elevating in their nature are arranged from time to time. The music-loving Germans are made to feel at home by having music play a large part at all of these gatherings. Religious meetings are held on Sunday afternoons. There are also Bible training classes, where the young men are taught to study and use intelligently the word of God. For the strengthening of their bodies a large and well-equipped gymnasium is open every day and evening, and instruction given by a trained physical director, who is also a man of sterling Christian character. There are also shower and tub baths connected with the gymnasium which prove a boon to many young men from the tenement-house districts.

THE GERMAN Y. M. C. A. IN NEW YORK

The employment bureau secured last year three hundred and fifty three permanent positions for young Germans. The practical value of this department of the work cannot be overestimated.

The efforts of the Association to get early acquaintance with immigrants are aided by the Associations of Bremen, Hamburg, London, and other seaport towns, who distribute cards to young Germans leaving for America, on which an invitation is printed to visit this German Young Men's Christian Association.

The supervision of the whole work is in the hands of Mr. Hugo Von Hagen, who has had seven years' successful experience in the Association work at St. Louis and Brooklyn, and who for the past four years has given his entire time and attention as General Secretary to the work. Its success in the past, its bright prospects for the future are due to his intelligence, foresight and untiring efforts. He makes an ideal secretary for this work, and being especially gifted with tact and social qualities, is the warm personal friend of every young man who comes to the building.

As only a small fee is received as dues from each member, a large proportion of the expenses must be secured from contributions. The directors have therefore to look for financial assistance to outsiders. People of all religious beliefs aided in buying the property twelve years ago. A large number of sustaining members and contributors give pecuniary assistance to the work each year, or the work would suffer or be curtailed. The officers are now making a special effort at this season to raise three thousand dollars in order to strengthen the work and guarantee its future without curtailment or retrenchment during 1899. Among the sustaining members are ex-Mayor Chas. A. Schieren, Mr. Oswald Ottendorfer, Chas. F. Wiebush, Hon. Chas. F. McLean, E. A. G. Intemann, Jacob H. Miller, E. H. Van Ingen & Co., Oelrichs & Co., Fleitmann & Co., L. F. J. Anger, Greeff & Co., Hancke Hencken, O. F. Zollikoffer, Louis Stoiber, Fred. Willenbrock, H. C. von Post, George H. Beyer, Frederick K. Keller, Mrs. Anna Woerishoffer, Mrs. John W. Miller, E. Eisemann, Thomas N. Bauchle, Louis F. Schwartz, Ernst Benger, Anton Eilers, Conrad F. Nagel, Jacob Schmitt, Charles E. Hauselt, C. J. Schlegel, Mrs. Theo. Dreier, D. Stoevesandt, Rev. G. U. Wenner, D. D., F. Van Axte, Rev. J. J. Young, D. D.

Contributions in any amount, no matter how small, will be gladly received, and the receipt thereof acknowledged, by the Chairman of the Branch, Mr. Robert Goeller, of 59 Wall street, or by the Treasurer, Mr. Henry C. Schnude, of Kountze Brothers, 120 Broadway, or the Secretary, at 140 Second avenue.

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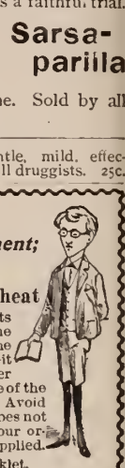

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FRIENDS IN COUNCIL

Earning Money Easily—Making Labor Pleasant—A Domestic Drudge

A GOOD many young women write asking my advice about easy ways of earning money. I do not find it always easy in my turn to answer such queries, because it is never possible to know all the attendant circumstances in each case. As a rule, people cannot live comfortably at home and engage in business at the same time without a good deal of effort. The trouble with many of my correspondents is that they have no adequate preparation for any line of work. If I could reach all the young women in the land to-day, I would say to them, irrespective of their circumstances, "Fit yourselves for some bread-winning work, then if the need comes, you would have a weapon in your hand with which to face the enemy." This advice is as important for rich as for poor girls; it suits every girl.

* * *

THERE is little to complain of in this, in a way, for many women find it more enjoyable to work for themselves and earn their own money than to stay at home engaging in the daily routine; but to return to my questioners: whatever work one undertakes, should be begun with energy, and one's whole mind and heart and strength should be given to it. If, for instance, a woman should carry on an agency, going about for a sewing machine company, or for a subscription book, she must make up her mind in the first place not to be ashamed of her work. She should never apologize for it, nor for herself in it; on the contrary, she should be as winning and as persuasive in all her statements as is consistent with truthfulness. If people rebuff her, she must accept rebuffs pleasantly, yet not be too easily discouraged. A man once said to me "a good saleswoman is one who can sell my wares to people who do not want them." It is no credit to any one to sell goods readily to people who are prepared to buy.

* * *

I CANNOT tell you, friend Joyce, whether you would succeed in the colportage line, but certainly you can at least try. Let me tell you what one girl is doing successfully to my knowledge. Sometime ago she learned how to trim and freshen hats, and as she lives in a country place where there is no milliner's shop, she decided that she would go about among her friends and do any little service in the way of restoring and trimming hats and bonnets for which she could get orders. She has built up a regular line of trade for herself, and though she does not often sell a new hat, yet she does a great deal in the way of trimming old ones. She has established for herself a connection with a store in the nearest city, and to this she sends for her goods as she needs them. It is old-fashioned advice to say to you, "Do the next thing," but sometimes when we are looking for a field for work, it is lying close beside our doors. Let me know how you succeed in your book-selling.

* * *

PEARL writes: "I am a poor working-girl, twenty-four years of age, of strong physique, and in excellent health. In my childhood I was obliged to go into service in order to help in the support of a large family. My education was neglected then, and I am not fitted for teaching or any work that requires an education, but I have a longing desire to rise above my present lot. During the past summer a lady visited the family with whom I live. She suggested to me that I might learn the art of massage, and that I would find plenty of opportunity to practice it after I had once acquired it thoroughly." In reply to this I must tell you that scientific massage is something more than mere rubbing. It would be necessary for you to take a course of instruction, shorter of course than that which a trained nurse is necessarily obliged to take, but equally thorough while it lasts. The occupation is a most desirable one for a woman like yourself—young, strong, and with deft hands. Your hands may at present be roughened by labor, but that condition would soon pass away, and the strength you have would come into excellent play in this business. A good masseuse earns a comfortable livelihood. If she has private patients, they pay her a certain sum for each treatment, the amount varying according to the excellence of the massage given and the amount of treatment given. For instance, if a lady requiring this treatment, which is now frequently prescribed by physicians, receives it every day during a winter, she will make special terms with the person who gives it to her.

If she has only an occasional treatment, she will have to pay higher rates. In any event, the profession is a good one, and certainly as honorable as that of nursing, to which it is allied. Still, dear friend, do not regard it as an escape from drudgery; it is rather an exchange of drudgery. I know intimately one or two women whose profession it is to give massage, and I know that they have to work very hard, and that their work makes a great drain upon their vitality. Facial massage could perhaps be learned by finding a position in some manicuring establishment where you could work for a while without payment or at very low wages until you had acquired it. In either case, the life would probably please you better than your present one. You might also try manicuring, which is not at all disagreeable, and is in demand.

* * *

INQUIRING FRIEND. One may say with propriety "she feels badly," because she being a person is active in her sense of feeling. One does not, however, say "the flowers smell sweetly" or "the apple tastes sourly," because the flower and the apple are passive in the matter. One may say either "John arrived safely this morning" or "John arrived safe." Both of these forms are used.

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GEMS FROM NEW BOOKS

AN AMERICAN BOY ABROAD *

ONE night I entered a village, and following my usual plan, I accosted the first person I met and used my single word. It happened to be a woman, and she understood me at once. Calling her little boy, she instructed him to take me somewhere. I hadn't the least idea where I was going, but followed him obediently. He led me across the entire village, greatly to the delight of those who happened to see my staff and knapsack, and finally, arriving at a low white building, he pointed at it and made me understand that I was to enter. He then left me, while I went into the building.

I met a neatly-attired woman in the hallway, and because I knew nothing else to say, I said "Schlafen?" She nodded, and I supposed that was all right, and then she went out and called someone. In came a fat German, and he asked me to enter the front room. I did as he told me, and the "front-room" was a revelation to me. It was a long, hall-like place, filled with tables at which a great many men and boys sat eating. Everything seemed immaculately clean and orderly. The men were of all ages and descriptions, but were clean and looked as though they were thoroughly respectable. Some were very old—eighty years perhaps—and others were only boys, little older than myself. There was an air of home-like comfort about the room that was delightful, and everything seemed decidedly cheerful and pleasant. The landlord motioned for me to take off my knapsack and my cap, and I then began to understand things. This was apparently some kind of a hotel, and this large room was the general sitting-room and dining-room, all in one. Things were beginning to get interesting, and I anxiously awaited the next move on the part of the landlord.

In a little while every one began to order things to eat, and they called my attention to a bill of fare tacked up on the wall. I looked at it, and though I couldn't read it all, most of it was decipherable. The following were some of the items upon it:

Potato Salad, -	1 cent	Coffee, - -	1 cent.
Two Eggs, -	2 cents.	Hash, - -	2 cents.
Bread, -	one-half cent.	Potatoes, -	1 cent.
Soup - -	2 cents.	Boiled Meat, -	3 cents.

So I had some potato salad, some bread and some coffee, and it was so very good, and I was hungry, I also ordered some hash, wondering if it would resemble the American variety. It was also good, and I began to think this a wonderful place. I ate my supper—the best I had enjoyed in some time—with great relish, and awaited further developments. I wondered if the room would be as cheap proportionately as the food. I took my journal out of my knapsack and began to write in it, for almost everyone in the room was writing letters or postcards. Then I laid away my work and was surprised to see the fat landlord with a great book in his hand. He stepped out into the middle of the room and opening it, began to read.

When he finished reading the Bible he repeated the Lord's Prayer, and then taking a candle, he led us all up stairs; but before going up we each signed our names and addresses in a large book, and told him how much we wanted to pay for a bed. There were some for four cents, some for six and some for eight. I decided to take one for six cents. We reached the top of the stairs, and five others and myself were shown into one room. There were six beds, every one clean and nice, and the room itself equally wholesome. The landlord stood by with his candle until we were all in bed, and then he shut the door and went away. I went to sleep with a straw tick over me for a covering, and slept soundly till morning, when we were awakened by our host. We all washed in a sort of trough, and then went down stairs again, heard him read the Bible and pray. For breakfast I had bread and coffee at a cent and a half, and felt well fed after it, too.

By this time I began to see that this was some kind of an institution, for on the wall was a list of *Herberge zur Heimaths* in all parts of Germany, and they were all as cheap as this one, so the sign said. I asked the landlord about it, and he explained, as well as he could, that it was a Christian institution, a sort of German Y. M. C. A., and was for the convenience of men traveling about the country on foot. Ever after this I asked immediately for the *Herberge zur Heimath* when I entered a town, and I never spent more than fifteen cents a day for my accommodation. It was a godsend to me, and I never appreciated anything so much as I did the quiet little inns.

* From *A Yankee Boy Abroad*, by Harry Steele Morrison. The adventures of an American boy in Europe. Well illustrated, neatly bound in cloth, 288 pages, price $1.25. Frederick A. Stokes Company, New York, publishers.

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Some time ago Dr. J. W. Blosser & Son made the liberal offer to send to appplicants, free by mail, 100,000 trial samples of Dr. Blosser's Catarrh Cure. They are receiving barrels of letters from all parts of the country calling for the sample, and are loading the mails with packages of the "Catarrh Cure," ordered by people who have proved its merits by using the sample. The sales average a regular $1.00 package for every sample sent out—some ordering two or more packages.

Persons who use the sample become convinced that this remedy has genuine merit, and is altogether unlike the various nostrums which are "guaranteed" to cure, but fail. Therefore, after using the sample, they order our Catarrh Cure, use it, and are cured.

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The first of two present series of personally conducted tours to Old Point Comfort via the Pennsylvania Railroad will leave New York and Philadelphia on Tuesday, December 27.

Tickets, including board on going trip and one and three-fourth days' board at Old Point Comfort, and good to return direct by regular trains within six days, will be sold at rate of $15.50 from New York, $14.50 from Trenton, $12.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to Ticket Agents, Tourist Agent, 1196 Broadway, New York, 789 Broad Street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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To do your shopping, send for our handsome little booklet, entitled, "A FEW SUGGESTIONS," richly illustrated. Insets beautifully lithographed in eight colors and gold. The cover is embossed and printed in nine colors. Send for it; it will enable you not only to select the most suitable gifts for souvenirs, but will also allow you to exercise discrimination in the matter of cost.

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Anecdotes by Moody

Illustrations and Incidents in the Life of the World's Greatest Evangelist

ONE night in Chicago, many years ago, when I was on my way home I saw a man leaning against a lamp-post. Stepping up to him and placing my hand on his shoulder, I said:

"Are you a Christian?"

The man flew into a rage, doubled up his fist, and I thought he was going to pitch me into the gutter.

I said: "I'm very sorry if I've offended you, but I thought I was asking a proper question."

"Mind your own business," he roared.

"That is my business," I answered.

About three months later, on a bitter cold morning about daybreak, some one knocked at my door.

"Who's there?" I asked.

A stranger answered, and I said: "What do you want?"

"I want to become a Christian," was the reply.

I opened the door, and to my astonishment there was the man who had cursed me for talking to him as he leaned against the lamp-post.

He said: "I'm very sorry. I haven't had any peace since that night. Your words have haunted and troubled me. I couldn't sleep last night, and I thought I'd come and get you to pray for me."

That man accepted Christ, and the moment he had done so, asked:

"What can I do for Him?"

He taught in the Sabbath School until the war broke out, when he enlisted, and was one of the first to be shot down, but not before he had given a ringing testimony for God.

* * *

Living on Crumbs

I once heard Rev. William Arnot say that he was the guest of a friend who had a favorite dog. The animal would come into the room where the family were sitting at the dinner table, and would stand looking at his master. If the master threw him a crumb, the dog would seize it before it got to the floor. But if he put a joint of meat down on the floor the dog would look at it and leave it alone, as if it were too good for him.

"So," said Mr. Arnot, "there are many Christians who are satisfied to live on crumbs, when God wants to give them the whole joint."

Come boldly to the throne of grace, and get the help you need. There is an abundance for all.

* * *

"Water! Water!"

After one of the great battles in the war we were coming down the Tennessee River with a company of wounded men. It was in the spring of the year, and the water was not clear. You know that the cry of a wounded man is: "Water! water!" especially in a hot country. I remember taking a glass of the muddy water to one of these men. Although he was very thirsty, he only drank a little of it. He handed the glass back to me, and as he did so, he said:

"Oh, for a draught of water from my father's well!"

Are there any thirsty ones here? Come and drink of the fountain opened in Christ! Your longing will be satisfied, and you will never thirst again.

* * *

He Honored the Emperor

It is said that Alexander the Great had a favorite general to whom he had given permission to draw upon the royal treasury for any amount. On one occasion this general had made a draft for such an enormous sum that the treasurer refused to honor it until he consulted the emperor. So he went into his presence and told him what the general had done.

"Did you not honor the draft?" said the emperor.

"No: I refused until I had seen your majesty, because the amount was so great."

The emperor was indignant. His treasurer said that he was afraid of offending him if he had paid the amount.

"Do you not know," replied the emperor, "that he honors me and my kingdom by making a large draft?"

Whether the story be authentic or not, it is true that we honor God when we ask for great things.

* * * *

Paul's Persuasion

A man was dying during the war. He was asked of what persuasion he was. He replied:

"Paul's."

"What! are you a Methodist? They all claim Paul."

"No."

"Are you a Presbyterian then? They claim Paul, too."

"No."

"Of what persuasion are you then?"

"I am persuaded that he is able to keep that which I have committed unto him against that day."

* * *

It Took Two

A Scotchman was once asked how many it took to convert him.

"Two," he replied.

"Two! How was that? didn't God do it all?"

"The Almighty and myself converted me," he said. "I did all I could against it, and the Almighty did all he could for it, and he was victorious."

CATARRH OF THE STOMACH.

A Pleasant, Simple, but Safe and Effectual Cure for it.

Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs, and difficult breathing; headaches, fickle appetite, nervousness and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue and if the interior of the stomach could be seen it would show a slimy, inflamed condition.

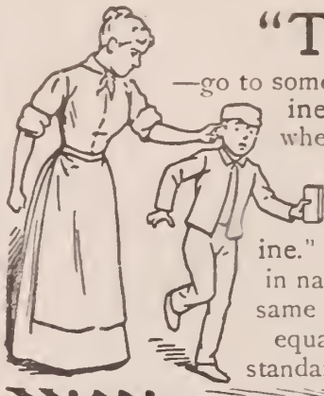
The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surfaces of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlandson the safest and best treatment is to use after each meal a tablet composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal and fruit acids. These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets and not being a patent medicine can be used with perfect safety and assurance that healthly appetite and thorough digestion will follow their regular use after meals.

Mr. N. J. Booher of 2710 Dearborn St., Chicago, Ill., writes: "Catarrh is a local condition, resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and the poisonous discharge therefrom passing backward into the throat, reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of stomach without cure; but today I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling. I have found flesh, appetite and sound rest from their use.

Stuart's Dyspepsia Tablets is the safest preparation as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, heartburn and bloating after meals.

Send for little book mailed free on stomach troubles, by addressing F. A. Stuart Co., Marshall, Mich. The tablets can be found at all drug stores.



"Take it back

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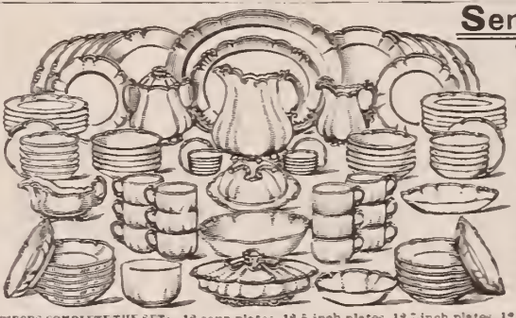

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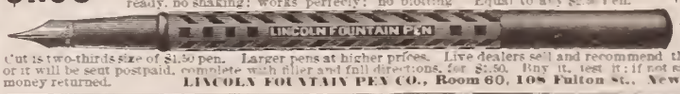

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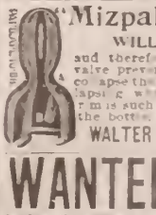

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THE ANGEL PRESENCE

Topic of the Christian Endeavor Society, Epworth League and Baptist Young People's Union for Jan. 1. Ex. 23: 20–25

LIFE is very much like the journey on which the Hebrews were setting out, when this message came to them. It is often through a desert as dreary as that which they trod; it brings us in contact with powers hostile to us: its events are utterly unknown to us, so that we cannot be sure of what will occur on the morrow; we need daily provision for our constantly recurring hunger and thirst; and there is a possibility of our failing, through our own misconduct and lack of faith, to reach the Land of Promise. As we stand for a moment at another milestone on our journey, these facts are forced upon our attention. We enter upon another stage of our way, ignorant of what lies before us, and of what trials and troubles and joys we shall meet. But, happily for us, the resemblance of our lives to the journey of the Israelites, does not end here. They were assured of a divine presence, a representative of God, himself, who would accompany them. Such a presence God promises permanently to his people on their way through life. Christ said that those who loved him, his Father would love, and would make his abode with them. All that the angel was to the wanderers, he will be to us, who need such help quite as much as they. Like them we need to be kept in the way and to be brought to the place which God has prepared. But such a presence involves duties. We cannot expect it, if we harbor in our hearts guests that would be uncongenial to him. Evil thoughts, desires and passions must be expelled, to fit the heart for his abode. And he must be obeyed. He requires implicit surrender, and when that is given, he undertakes for us; becomes our guide, protector and saviour, so that we may go to meet the future without fear. We may not expect immunity from trouble, but we are assured that in every trouble he will be with us; that the trouble will do us no harm, but will strengthen and purify us and at the end of our course we shall enter the haven of eternal peace. But these blessings are all conditional on obedience: "If ye will indeed obey his voice and do all that I speak." The condition is reasonable; and it is because we fail in that, that we miss the joy of our way.

The Bowery Mission

The following contributions in aid of the work of the Bowery Mission have been received:

Prev ack	$103 81	Henry J Shepherd	5 00
—, La Grangeville	1 00	Daniel Puckett	4 00
Mrs U H Berney	1 00	Henry J Shepherd	8 00
Mr & Mrs D B K Van Raalte	3 00	Sarah Kempton	2 50
Mrs Jennie G Cnlp	1 00	D S, Paterson	2 00
M J Rogers	1 00	James M Bragg	1 00
I H N, Shushan	4 00	Hattie R Johnson	1 00
I H N, Stayner	1 00	Jas R Thomas	2 50
Friend, Wyo	5 00	L T, Westminister	1 00
Morris K Jesup	25 00	W Woodside	5 00
Mrs A Preston	1 00	R M Pierce	5 00
W Woodside	2 50	Benelicent Cong'l Ch. Providence	3 10
Mrs S C Snyder	1 00	Pilgrim, Evansville	5 00
Mrs L C Holdon	5 00	Henry Neeb	5 00
Mrs H W Howe	3 00	Mrs Geo H Brayton	15
Alice Wylie	1 00	Mrs J A Pock	1 00
Mrs Mary D Brine	5 00	O R Wilson	50
F L Swartwout	3 00	256. Perth Amboy	2 00
Lottie Pierree	25	Mrs Eaton	5 00
Sarah J Kempton	3 00	Mrs John Brock	2 00
Mrs M Hammond	5 00	H K, Marion	1 00
I H S Mexico	1 00	Miss O I Watmure	5 00
Mrs Williams	50 00	Miss A Roberts	2 00
Capt C A Colcord	10 00	Jacob N Engle	2 00
Edward Morton	5 00	Martin Shively	50
Miss Lawrence	10 00	Mrs L G Vance	3 00
E G Soltmann	1 00	Mrs L L Wire	50
Anon	2 60	Wm Woodside	2 50
W Spark	2 00	E's Thank Offering, Brooklyn	10 00
C H Jones	1 00		
From 4286	2 00	Miss S A Simonds	1 00
B H N Y City	1 00	J H Bushnell	50
Mrs A M Hall	1 00	Edwin Whitaker	1 00
Irvin Mentzer	1 00	B Alfred Aoderson	2 00
R H Baldwin	40	Widow's Mite Malcolm	1 00
A A Fordham	5 00	Mrs Sarah Redman	50
Dr W G Lowry	5 00	A little girl on her 6th birthday, Evans'on	1 00
Believer in prayer, Bradyville	1 00	—, Ohio	1 00
Mrs F A Dempsey	2 00	B H Andrews	5 00
Friend, Soudan	2 00	Auon	5 00
Pierrepont S S	2 37	Mrs E A C Shedden	50
Mrs Gates	1 00	Mrs C A Seymour	1 00
Lucy E Spencer	50	Mrs Roxa M Brooks	2 00
Reader of C H, Almeda	2 00	Mrs Verda Gillogly	50
Mary Clever	3 00	H S Gamblin	5 00
Mrs S Geale	10 00	Jaoe M Watters	2 00
Lillie T Smith	2 00	Wm Turner	5 00
N Jacobson	2 22	G L Farnsworth	1 43
J Chapman	10 00	Mrs T A Murray	4 00
Mrs E H Jube	3 00	Wm Woodside	2 50
A friend, Staten Island	5 00	M D St, Balto	1 00
Friend of the poor, Middleboro	3 00	W A Tracy	2 00
F H Mulford	5 00	Mrs Watkin Davies	1 00
From God's child, Ravenswood	1 00	Mrs E J Eaton	1 00
A A C, Troy Hills	10 00	Friend, Soudan	10 00
Mrs R C Bade	3 00	Mrs E E Davis Jr	5 00
E L C, Springfield	1 00	Roy J Henderson	50
Emily De Bower	2 00	Mr & Mrs W W Fairbunks	2 00
Wm M Cady	5 00	H W Mier	1 00
X, Tyler	2 00	Union Y P S C E of Herring Row	1 00
Jennie P Smith	2 00	In memory of Jennie, Waterloo	10 00
Jane Hope	10 00	I H N, Iowa	2 00
Emanuel Winter	2 50	Mrs Thomas Rowland	1 00
Jacob Klein	1 00	J Parland	1 00
Isabell C Woodside	5 00	W R, Millville	1 00
Hattie M Twiss	1 00	E's Thank Offering	10 00
Mary B Spalding	35	Mrs M J Kirkley	50
Yours in Christ, Williamsport	1 00	Total	$551 58
Dora A Scovell	1 00		

Work of the Crittenton Mission

The car "Good News," with Mr. Charles N. Crittenton, the merchant evangelist, C. S. Mason, Superintendent Pacific Gospel Union, of Los Angeles, and Mrs. Emma Moffatt, the Gospel singer of Los Angeles, is making a tour of Arizona Territory. Great spiritual awakenings have taken place at The Needles, Calif., Kingman, Ariz., and at Williams, and there have been some remarkable conversions. One who was the son of a Christian mother, and studied for the Presbyterian ministry, but who has been a drunkard for six years, came to Christ and publicly testified. Throughout the territory much interest has been aroused in behalf of erring girls. Fifty-two Rescue Homes are now conducted in the principal cities of the Union by the Crittenton Mission.

Have you ever used a porous plaster?

Perhaps you have and it hasn't benefitted you—or perhaps it has spread on your skin and stuck to your underclothing and made itself generally nasty.

Allcock's
POROUS PLASTERS

never do this, but the imitations generally do.

Insist upon having Allcock's and you will get the best and orginal and the one on the reputation of which the others trade.

Don't be fooled. Allcock's always give satisfaction and none of the imitations do.

SEND ONE DOLLAR...

Cut this ad. out and send to us and we will send you this HIGH-GRADE ACME 600 lb. PLATFORM SCALE by freight, C. O. D., subject to examination, you can examine it at your freight depot and if found perfectly satisfactory, exactly as represented and equal to scales that retail at $25.00, pay the railroad agent our special price, $9.35, less the $1.00 or $8.35 and freight charges. The shipping weight is 155 lbs. and the freight will average 75c for each 600 miles and we guarantee safe delivery. The Acme for farm, store or warehouse is the best platform scale made, guaranteed five years and will last a lifetime. Will weigh 600 lbs. by using all weights furnished. Brass beam weighs 50 lbs., has Stevens' Brass Sliding Poise. Platform is 15x22 inches, resting on adjustable cliff bearings, has Denton steel pivots, most sensitive, accurate and durable scale made, mounted on four large wheels, they are nicely painted and ornamented and beautifully finished throughout. Every farmer will save twice the cost in one season by weighing the grain he sells and buys. ORDER AT ONCE before the price is advanced. Catalogue of scales free for the asking. Address,

SEARS, ROEBUCK & CO., (Inc.) Chicago, Ill.

AGENTS SOMETHING ENTIRELY NEW! The Perfection Daylight Burner for Kerosene lamps. Greatest invention of the century (No wick, chimney, smoke or dirt). Fits all lamps; cheaper than all; 2 to 6 sold every house. $10 a day sure; sam'l free to workers. Don't wait, write today to PERFECTION GAS LIGHT BURNER CO., Cincinnati, O.

A New Discovery for the Cure of Consumption, and Other Lung Diseases.

The Alpha Medical Institute possesses the great secret of a positive cure for diseases of the Lungs and Respiratory Organs. It is the most valuable original Discovery made in the field of Medicine in the last twenty five years. To prove these facts the Institute for the next sixty days will send its new Home Treatment entirely free to every sufferer from Consumption, Catarrh, Bronchitis, or Asthma. Mr. Frank W Dewey, Pewano, Mich., Rev. David R. Butrick, Motley, Minn.; Mrs. Margaret Taylor, North Henderson, Ills., and many others write gratefully of their cures by this new discovery. If you are in need of such help we advise you to take advantage of this great offer. Send your name, age, post-office address and nearest express office, with all particulars of your disease, to the Alpha Medical Institute, 562 Sycamore Street, Cincinnati, Ohio, and they will at once send you their Book and free Home Treatment as stated.

There is danger to the health in sudden changes of weather, decaying vegetation, low water, and prevalence of malarial germs. Hood's Sarsaparilla is needed to purify and enrich the blood.

All That's Needed

No soap, no soda, no borax, no ammonia—nothing but water is needed to make things white and bright and beautifully clean with

GOLD DUST Washing Powder.

It cleans everything quickly, cheaply, thoroughly. Sold everywhere. Largest package—greatest economy.

THE N. K. FAIRBANK COMPANY,
Chicago. St. Louis. New York. Boston. Philadelphia.

"Gospel to the Body."

These are the words of one for whom the Electropoise did what medicine could not—made a well man of him.

The Electropoise enables the body to drink in oxygen. Attached to the wrist or ankle, it cures while you sleep. Takes the place of drug and doctor.

OTTAWA, KAN.

"I can say that it is a remedy safe and easy of application, a very gospel to the body when properly applied. I welcome and recommend it. Yours truly,
"JOSEPH MAYOU, Rector."

"I have found the Electropoise valuable in these ways: 1. As a tonic and restorative after a severe Sunday's work in the pulpit, it thus overleaping 'blue Monday' entirely. 2 In soothing to sleep after great nervousness produced by a surgical operation without the use of an anæsthetic. 3. In threatened croup. Twice I used it to check this dreaded disease. An hour in each instance sufficed to turn the hard, hoarse cough to a free, loose one, as in ordinary cold. 4. Where no specific ailment was apparent, but a debilitated condition, I have used it with the entire family with gratifying results. Rev. L. CARMON BELL."

Send for illustrated booklet with testimonial letters from two hundred and fifty people cured by the Electropoise of rheumatism, neuralgia, dyspepsia, catarrh, nervousness, and insomnia.

ELECTROPOISE CO., 1122 BROADWAY, NEW YORK. Room "C."

There are none so deaf
as those who won't buy
Wilson's Common Sense Ear Drums

The only scientific sound conductors. Invisible, comfortable, efficient. They fit in the ear. Doctors recommend them. Thousands testify to their perfection and to benefit derived.

Information and book of letters from many users, free.
WILSON EAR DRUM CO.,
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$2.75 BOX RAIN COAT
A REGULAR $5.00 WATERPROOF MACKINTOSH FOR $2.75.
Send No Money. Cut this ad. out and send to us, state your height and weight, state number of inches around body at breast taken over vest under coat close up under arms, and we will send you this coat by express, C. O. D., subject to examination; examine and try it on at your nearest express office and if found exactly as represented and the most wonderful value you ever saw or heard of and equal to any coat you can buy for $5.00, pay the express agent our special offer price, $2.75, and express charges. THIS MACKINTOSH is latest 1899 style, made from heavy waterproof, tan color, genuine Dark Covert Cloth; extra long, double breasted, Sager velvet collar, fancy plaid lining, waterproof sewed, strapped and cemented seams, suitable for both rain or overcoat, and guaranteed greatest value ever offered by us or any other house. For Free Cloth Samples of Men's Mackintoshes up to $5.00, and Made-to-Measure Suits and Overcoats at from $5.00 to $10.00, write for Free Book No. 80C. Address,
SEARS, ROEBUCK & CO., CHICAGO, ILL.

$4.95 BUYS AN ALL-WOOL SUIT

OF BEAUTIFUL BLACK CHEVIOT, warranted fast black color. We'll make the suit in the latest sack style to fit perfect, line it with fine satin and sew it with pure silk and linen thread. In quality, style and looks it will equal the $10.00 suit sold by clothiers.
WE SELL 1000 suits at $4.95 for advertising purposes. After they're gone the price goes back to $8.50. No more at $4.95 after 1000 are sold. Order quick or they may be gone. You can't afford to miss this wonderful chance.
SEND NO MONEY but send this adv. with your height, weight, chest, waist and crotch measurement. We'll express the suit C.O.D. and allow you to examine and try it on before you pay one cent. If just as represented and wonderful value pay the express agent $4.95 and express age and take the suit. Pay nothing if unsatisfactory. We make other suits from $6.95 to $13.95. Write for free samples of cloth.
THE LOUIS VEHON CO., Dept. 6,
155-157 W. Jackson St., Chicago, Ill.

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DON'T buy marble or granite till you investigate WHITE BRONZE

More artistic and enduring; less expensive. Prices to suit all. Work delivered everywhere. Color greatly improved. Write for designs and information. Costs nothing to investigate.

NO MOSS GROWING. NO CLEANING. NO CRUMBLING CRACKING.

THE MONUMENTAL BRONZE CO.,
70-80 Howard Avenue, Bridgeport, Conn.

VARICOSE VEINS

Weak Knees, Weak Ankles and Swollen joints are greatly relieved and often CURED by Our Patented

Seamless Heel **Elastic Stockings**

Made strictly to measure at about half usual prices. Most comfortable stocking made. Don't suffer, send for prices and self-measuring directions.

Curtis & Spindell Company
54 Market St., Lynn, Mass.

WANTED.—A case of bad health that R-I-P-A-N-S will not benefit. They banish pain and prolong life. One gives relief. Note the word R-I-P-A-N-S on the package and accept no substitute. R-I-P-A-N-S 10 for 5 cents or twelve packets for 48 cents, may be had at any drug store. Ten samples and one thousand testimonials will be mailed to any address for 5 cents, forwarded to the Ripans Chemical Co., No. 10 Spruce St., New York.

AGENTS WANTED!
We furnish samples free to agents. F.S. Pfost Lubec, Me., sold $152.79, retail, in 6 days. Write for Catalog, new goods, rapid sellers. Richardson Mfg. Co. 6th St., Bath, N.Y.

OPIUM MORPHINE and Liquor Habit cured in 10 to 20 days. No pay till cured. Book of particulars free. Address Dr. J. L. Stephens, Dept. B, Lebanon, Ohio.

You will realize that "They live well who live cleanly." If you use **SAPOLIO**

GOOD CAUSES HELPED

The following sums have been contributed by the readers of this journal for the support of the various worthy causes mentioned below:

The Bethesda Home for the Reclamation of Fallen Women.

Prev. ack	$182 20
G B Walters	10 00
Mrs A J Henderson	50
V W, Epsom	1 00
H W Mier	1 00
Total	$194 70

Philafrican Liberators' League.

Prev. ack	$96 45
Mrs F A Dempsey	50
L U G, Franklin Co	5 00
Total	$101 95

Door of Hope.

Prev. ack	$24 50
Union Y P S C E, Herring Row	1 00
Total	$25 50

Foreign Missions.

Prev. ack	$110 66
Grace Hill Union S S, Belleville	2 50
Total	$113 16

Mrs. Rose Hawthorne Lathrop.

Prev. ack	$82 25
Mrs McVicar	3 00
G H Wheeler	5 00
Total	$90 25

Any Good Cause.

Prev. ack	$221 83
Mrs Ellen Mohn	50
Emma L Baker	50
J H Schofield	50
The Lord's Tenth, Genoa	1 00
Elmer Druckemiller	2 00
A A Hanscom	50
Mrs A H Barton	1 00
W M, Clinton	50
Mrs S B Beard	50
Mrs John Wood	3 00
Total	$231 83

Mayesville Institute.

Prev ack	$335 46
"C," New York	25 00
E D, Howell	1 50
H M, Brooklyn	1 00
Friends, Dudley	75
Total	$363 71

Christian Herald S. S. Missionary.

Prev. ack	$86 25
Excelsior Union S S, Lenox	1 75
Total	$88 00

School for Syrian Girls.

Prev ack	$42 20
G E Spangler	5 00
Total	$47 20

Clinton St. Settlement.

Prev ack	23 00
Mrs A M Brown	2 00
Total	$25 00

Women's Nat'l War Relief Association.

Prev. ack	$57 37
Mrs L C Holden	2 00
Total	$59 37

Convalescent Soldiers' Home.

Prev. ack	$10 10
Mrs H Wade	50
E Shepherd	1 00
Total	$11 60

Miss Annie Taylor (Miss'y in Thibet).

C G Amberg	2 00

Dr. Hannah G. Yoseph (For Lepers).

For Jesus' Sake, Evanston	2 00

Moral Dangers in the Army

The chaplain of a regiment now stationed in the South, writes to THE CHRISTIAN HERALD as follows:

I have been in the work since June 25th, and I wish I could adequately describe the great change that gradually came over it with the beginning of peace negotiations; it is to me one of the most striking things in the whole summer's experience. The temper of the men and the character of the work are now very different from what they were in the early summer: there is no longer the charming tenderness and responsiveness on the part of the men; neither are they so sullen and defiant as they were during the period of uncertainty when all were so anxious to be mustered out; the acute stage of discontent and homesickness has passed off, and been succeeded by a spirit of restlessness which is appalling in its consequences; it knows neither self-respect nor respect for the rights of others; it is sweeping boys off their feet who have stood all the summer time to their manhood and true to their home-training. Since the last payday I have talked with a considerable number of boys in this regiment whom I found gambling or drinking, who said they had never done such a thing before. They are disgusted at the prospect of being obliged to go to Cuba: they are thoroughly out of patience with drill and army discipline and restraint, and in their desire to drown their feelings and relieve the tedium of camp life, they turn to the diversion that offers the most excitement; this is usually the saloon, the gaming table, or the brothel. Our work has settled down to a hard, unromantic, hand-to-hand and man-to-man struggle with the forces of evil. As counter-attractions to the blandishments of the devil we propose, in addition to the Bible classes, Gospel meetings, games and other agencies now in use, to organize educational classes, and will be content if we can interest them sufficiently to keep their minds from evil, whether thorough, scholarly work is done or not. In this regiment we have classes in conversational, Spanish, book-keeping, shorthand, typewriting, civics, general history, Latin, Greek, music, light gymnastics, Life of Christ, normal Bible, and the common English branches already arranged for, with prospects of a large attendance.

I can forsee, I think, that in Cuba, conditions will not be improved. With no English-speaking people save the small tradesmen, and no churches in which they can understand the service, with no resources, social or evangelical, such as have been offered by Jacksonville and Savannah, on which to draw for evening services and entertainments, we shall be left to the machinations of him who "finds always something for idle hands to do."

I write these things concerning the situation as it appears to me, in order that you may not relax the earnest and effective efforts you have been making through your excellent paper, THE CHRISTIAN HERALD, for the support of this work for God and our soldier boys.

WASHINGTON.

Holiday Tour via Pennsylvania Railroad.

December 27 is the date selected for the Personally-Conducted Holiday Tour of the Pennsylvania Railroad to Washington. This tour will cover a period of three days, affording ample time to visit all the principal points of interest at the National Capital, including the Congressional Library and the new Corcoran Art Gallery. Round-trip rate, covering all necessary expenses for the entire time absent, transportation, hotel accommodations, guides, &c., $14.50 from New York, $13.50 from Trenton, and $11.50 from Philadelphia. Proportionate rates from other points.

SPECIAL TEACHERS' TOUR.

A special teachers' tour, identical with the above, will be run on the same date. Tickets for this tour, covering all necessary expenses, including accommodations at the National Hotel, Willards Hotel, or the Hotel Regent, $2.00 less than rates quoted above. Side trip to Mount Vernon and admission to the grounds, fifty cents additional. Side trip to Old Point Comfort, returning via the Cape Charles route until January 1, $4.00 additional.

For itineraries and full information apply to Ticket Agents; Tourist Agent, 1106 Broadway, New York; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Free to all Readers.—The New Cure for Kidney and Bladder Diseases, Rheumatism, etc.

As stated in the last issue the new botanical discovery, Alkavis, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the Kidneys and urinary organs. The *New York World* publishes the remarkable case of Rev. A. C. Darling, minister of the gospel at North Constantia, New York, cured by Alkavis, when, as he says himself, he had lost faith in man and medicine, and was preparing himself for certain death. Similar testimony to this wonderful new remedy comes from others, including many ladies suffering from disorders peculiar to womanhood. The Church Kidney Cure Co., of No. 409 Fourth Avenue, New York, who so far are its only importers, are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

Wool Soap Free

Drop us a postal, with your name and address and that of a dealer who doesn't sell Wool Soap, and we'll send you a cake free.

Swift and Company, Chicago

$7.45 BUYS A REGULAR $15 FEED CUTTER.

SEND US $1.00

and we will send you this Feed Cutter by freight, C. O. D., subject to examination. You can examine it at your freight depot, and if found perfectly satisfactory and the greatest value you ever saw or heard of, pay the freight agent the balance, $6.45 and freight charges.

This is the Celebrated Salem Cutter for cutting hay, straw or fodder; frame heavy solid seasoned hardwood, well finished, 11¼ inch genuine Enger silver steel knife, made with improved adjustments to cut ¾, 1, 1½ or 2 inches, malleable hopper, extra heavy balance wheel, perfect adjustment, lightest running, largest capacity and most durable 165-pound cutter ever made. Write for Free Agricultural Implement Catalogue. Address,

SEARS, ROEBUCK & CO. (Inc.), Chicago, Ill.

CURE WITHOUT DRUGS.

Every home should have our New Improved Thermal Vapor Bath Cabinet (patented.) It gives a hot vapor bath which forces all impurities from the system by natural action of the pores of the skin. Immediate relief guaranteed in worst forms of Rheumatism, Neuralgia, LaGrippe, Gout, Female Complaints, Insomnia; all Blood, Skin, Nerve and Kidney Diseases; reduces Surplus Flesh. One bath cures the worst cold. Unequaled for general bathing purposes. Folds up when not in use. Price $5.00. Ladies should have our Complexion Steamer, used in conjunction with Cabinet; price $1.50 extra.

PRICE $5.00

Invaluable for the successful treatment of Asthma and Catarrh. Clears the skin, removes pimples, blemishes, blotches and salt rheum; gives a soft, velvety complexion. Descriptive circular and testimonials to all who write.

FREE SPECIAL INDUCEMENTS TO AGENTS.

MOLLENKOPP & McCREERY, 138 Summit St. Toledo, O.

STAMMER

no more. We cure all cases of stammering at our "St. Louis School of Suggestive Therapeutics," and we teach others to cure them. Send for our 16 page pamphlet describing our methods of curing habits, self-consciousness, fear to speak or sing in public, and other nervous ailments. Address Dr. Geo. C. Pitzer, No. 3955 West Belle Place, St. Louis, Mo.

MRS. WINSLOW'S SOOTHING SYRUP for children teething should always be used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa.

FENCING For poultry, half cost of Netting. Also farm, yard, cemetery fences. Freight paid. Catalogue free.

K. L. SHELLABERGER, 72 F St., Atlanta, Ga.

ARE YOUR LUNGS WEAK?

To Every Sufferer from Catarrh, Lung Weakness or Consumption a Great Specialist Sends His New and Wonderful

TREATMENT FREE.

Nearly everybody you meet will regard it as a kind of insult to be asked if they have weak lungs. All seem to have a solid faith in the soundness of their own breathing machine. In cases of trouble they will admit there is a "heavy cold," "a touch of bronchitis," or even "a spell of Asthma," but as to weak or unsound lungs, never, NEVER. Even the poor consumptive who scarcely speaks without coughing, whose cheeks are wasted, hollow and bear the hectic flush of doom, will assure you with glistening eyes that his cold is on the mend and he will be all right when the weather changes.

This is a sad and pitiable form of delusion. It is not our business here to discuss the reason of it. Its prevalence, however, is beyond all doubt, and we feel that we are right in holding it responsible for a neglect of serious lung troubles in ourselves and others—that it is almost criminal.

How many a poor bread-earner there is who keeps on and on at his daily toil, taking cough medicines by fits and starts, but never quite curing his cough, while this same cough is but a symptom of decay that is eating into his lungs, and will in time cause their destruction. Thus does a wife observe her husband, or parents witness the struggle of a darling child, the youth or the maiden who was to rejoice their later years, while no steps are taken to battle with the evil until consumption has seized on one more victim. It is simply terrible to think how far we may be guilty by our indifference to the lung troubles of those near and dear to us. It is also a sad thought that we may hug a delusion as to our own health that we only get rid of when life itself must pay the forfeit.

Let us quit the distressing subject to come to what is practical. Nobody can afford to think lightly of lung troubles. Nobody can afford to be mistaken about their possible dangers. Nobody can afford to neglect them or "let them wear out," or "get better in the spring," or any other tomfoolery that leads only to wreck and ruin. Lung troubles don't move backward. Weak lungs don't grow strong by themselves—you must heal them and strengthen them and rid them of the very earliest germs of disease or you are simply committing a form of suicide. Either you must cure your lung troubles or THEY WILL KILL YOU.

That's the whole situation in a nutshell.

Never was there a cure for lung troubles equal to the newly discovered Dr. Slocum treatment. This forms a system of three remedies that are used simultaneously, and supplement each other's curative action. The treatment has immortalized Dr. Slocum's name. It cures weak lungs, bronchitis, asthma, coughs, consumption, catarrh and every other ailment of the pulmonary region. It destroys every germ that can affect the respiratory system, and even in advanced stages of lung trouble positively arrests the tubercular growth, while it also builds up the patient so that his system is enabled to throw off scrofula, rheumatism and other wasting diseases. Thousands of cured cases already prove these claims. Thousands of grateful people bless the discovery.

Free to... Christian Herald Readers.

The Dr. Slocum Treatment is Medicine Reduced to an Exact Science by the World's Most Famous Physician.

Dr. Slocum wants everybody to know the surprising merits of his system. He has arranged to give a free treatment (three bottles of the cure) to all sufferers who will apply to him by letter, mentioning The Christian Herald. Full instructions for use accompany each treatment. Your correspondence with the subject is strictly private and your three free bottles come to you in a plain package. Surely if you have weak lungs you will be glad to get a free treatment that is offered in such a generous spirit.

Waite to Dr. T. A. Slocum, 98 Pine St., New York City, giving full address.

Delay only makes your trouble worse.

Ivers & Pond Pianos.

On Trial at Our Expense.

YOU can try an IVERS & POND Piano in your own home without risk and at our expense anywhere in the United States where no dealer sells them. Strictly first-class. Require less tuning and prove more durable than any other pianos. 227 purchased by the New England Conservatory of Music, the largest College of Music in the World, and over 500 IVERS & POND Pianos used in two hundred of the leading colleges and institutions of learning in the United States. Catalogue and valuable information free. Old pianos taken in exchange.

Easy Payments.

A small cash payment and monthly payments extending over three years secure one of our pianos. We send pianos for trial in your home, even though you live three thousand miles away, and guarantee satisfaction, or piano is returned to us at our expense for railway freight both ways. A personal letter containing special prices and full description of our easy payment plans, free upon application.

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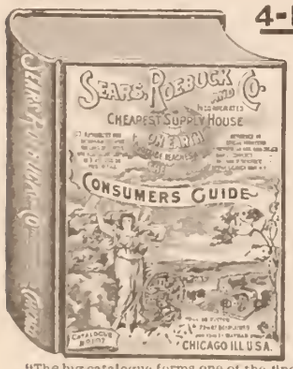

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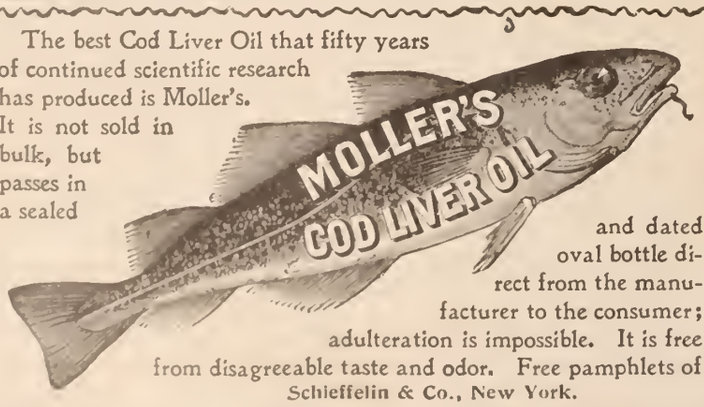

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VOL. XXX. NEW YORK, DECEMBER 28, 1898 No. 52

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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HEAVEN'S LATEST GIFT—1899

OUR MAIL-BAG

QUESTIONS AND ANSWERS

Mrs. S. B., Lakeland, Fla. What writer or orator was it who compared Liberty to a star, leading our Republic onward?

Daniel W. Voorhees. His words were: "Liberty, thou star of promise, hovering over the cradle where the Republic was born and still burning on the front of the sky, we follow thee, wherever thy orbit may lead."

B. F. M., Erie, Pa. Is there any means of finding out how much intoxicating liquor is consumed annually in the United States, and how much mischief it does?

The Government returns on the revenue received last year from the tax, show that in the year ended June 30, 1897, taxes were paid on 69,979,362 gallons of distilled liquor and on 1,067,115,914 of fermented liquor. Besides this, of course, there is the illicit stuff, on which no tax is paid. In the eleven years, from 1885 to 1896, the consumption of beer in the United States increased from eight gallons a head to twelve gallons, and this includes persons of all ages. During the same period there was proportionate decrease in the quantity of distilled liquor drunk. The quantity consumed in 1896 was larger than that in 1885 by 376,000 gallons, but as the population had enormously increased, it follows that the consumption per head had decreased. The mischief done can never be estimated. The intoxicating liquor drunk causes the larger part of the crime and pauperism with which we have to deal.

M. H. S., Day Lodge. Any funds sent to this journal for the establishment of Sunday Schools and unsectarian missionary work in Porto Rico will be duly applied. We are now making preparations for the establishment of work of this character on the island.

L. S., Dayton, O. What is the oldest recorded discovery of human remains?

There is a great diversity of opinion concerning the antiquity of the human remains found in different parts of the globe, more particularly those discovered in the glacial drift in Northern Europe, in the ossiferous caverns of Denmark, Switzerland, Spain, Italy, Egypt, Syria, Australia, as well as both North and South America. They have been identified by scientists as belonging to ages before the dawn of history; but no reliable calculation can be made as to the length of time they have been embedded in the earth or rock, or as to the period which separates paleolithic man from the present.

I. S. H., Cayuga, N. Y. If, as you say, we shall recognize our friends in heaven, shall we not grieve over some who are not there?

Perhaps it is the tears shed over such trouble that God promises to wipe away (Rev. 7 17). It is probable, however, that the change wrought by death and the conferring of the spiritual body, will diminish the strength of earthly ties, and the soul will be so absorbed in the verities of the eternal world, that the fate of those who have died impenitent will eventually cease to cause distress.

G. P. V., Duxburg Pa. What is the Corban referred to in Mark 7 11, 12, as a dishonor to parents?

Corban means devoted or consecrated to God. Thus if poor persons asked their son to give them help, and he replied that all he had, or some particular part of his property was Corban, or set aside for God's service, the parents had to submit. Even if afterwards the son repented and wished to give the money to his parents, he was not allowed to do so. If he gave it away at all, it must be given to God. Christ's reproach was based on the fact that the practice made the commandment void. The rendering of the passage in the Revised Version confirms this view.

Mrs. B. B., Wilbert, Minn. Will you kindly tell me the names of the seven men who went into Santiago Harbor with Lieutenant Hobson?

They were Osborn Deignan, coxswain of the *Merrimac*; George F. Phillips, a machinist of the *Merrimac*; John Kelly, water tender of the same vessel; George Charette, a gunner of the *New York*; Daniel Montague, a seaman of the *Brooklyn*; J. C. Murphy, a coxswain of the *Iowa*, and Randolph Clausen, a coxswain of the *New York*. For the other information desired write to Navy Department, Washington, D. C.

M. D. A., Junction City, Oreg. Can a murderer be saved if he repents?

The only passage that implies a doubt is 1. John 3:15, which says that "no murderer hath eternal life abiding in him." This, however, seems rather to teach that it is safe to assume that if a man commits murder he has not been converted. Christ's statement that "all sins shall be forgiven to the sons of men" (Mark 3:28) certainly implies a hope that even a repentant murderer need not give up hope of forgiveness.

Mrs. J. S. D., Monticello, Ark. Where was Joel Chandler Harris born? What magazines has he written for, and the names of some of his books?

He was born Dec. 9, 1848, in the village of Eatonton, Putnam Co., Ga. He was an editorial writer on the *Morning News*, in Savannah, and afterward joined the staff of the *Constitution*, in Atlanta. About that time he wrote *Uncle Remus, His Songs and His Sayings*. In 1883 he published *Nights with Uncle Remus*; in 1884, *Mingo, and Other Sketches in Black and White*; in 1887, *Free Joe and Other Georgian Sketches*.

M. M. K., Yorkana, Pa. I am trying to lead a Christian life as best I know how, but as I am quite deaf, and can not hear the preaching, singing and praying in church, must I attend church? Or, are family worship and private devotion good enough for me? If not, what must I do?

Your condition is certainly unfortunate, but may not be beyond remedy. The use of the audiphone has helped many who were afflicted as you are. If you could procure one you might realize much benefit. Do not give up attending God's house; even though you may not hear, you can join in spirit with all that is done and said. Write to the *Medical Record*, New York, about the audiphone.

W. S. S., Shreve, O. 1. What is required of members of the Presbyterian Church to hold membership with that church? 2. Is it right for elders to keep members in church and choir and Sunday School when they know they are not living right? Can we expect a blessing under such circumstances?

1. Candidates for membership are received on confession of faith or on letters from other Protestant churches of which they have been members in good standing. It is required of them that they should assent to the doctrines held by the church, conform to its rules, and live as becomes earnest Christian men and women. 2. Fellow-members should not be too quick to constitute themselves judges of the conduct of others; but one who is openly living in sin should not escape unrebuked. The rule laid down in the Scriptures is a safe one to follow. You will find in I. Cor., fifth chapter, how to deal with those who are living corrupt lives and you will also find in II. Cor., second chapter, how to deal with them when they repent. See also Matt. 18:15-17.

J. A. W., Independence, Oregon, writes:

C. C. W., Hope, Arkansas, asks why President Cleveland dismissed Sackville West. He was dismissed on account of the "Murchison letter," said to have been written by one Osgoodby, formerly from the State of New York, but at the time the letter was sent by him to Sackville West, he was in some place in California. The substance of the letter was that the writer was of foreign birth, living in a community composed largely of foreigners of English birth, who were extremely anxious to know how to vote. West advised them and his answer was immediately sent to Mr. Blaine, who made it public.

C. G. M., Villisca, Ia. You are in error as to the beginning of the twentieth century, as you will see by the following illustration: If a child is born on Jan. 1, 1890, he would be ten years old on Jan. 1, 1900, and begin his second decade with the beginning of the twentieth century.

No, we are quite right. People who lived in the first year of the Christian era, would not have said (supposing the era had been then fixed), that they were living in the year 0, but in the year 1. March of that year would have been March of the year 1. March of the following year would be March of the year 2, though it would be only fifteen months from the era. So March of the year 10 would be only nine years and three months from the end of the century, and not until December 31 of the year 10 would the world have completed its first decade. The child you use as an illustration begins life in the year 1890, but in reckoning the years of the centuries you must begin with the year 1. The French did so when they made a new era during the revolution. They dated the decrees with the year 1 until the end of the first year from the change. They did not call the first year the year 0.

A Reader, West Virginia. A Consul has to do with matters relating to the commerce of his own nation, and is stationed at a seaport or important inland city. He is under the authority of a Consul-General. A Minister is the high diplomatic representative of his country, attending to important matters of State, and guarding the interests of his country in its relations with the nation to which he is accredited. An Envoy is a diplomatic minister ranking below an Ambassador.

Miss N. R., Foosland, Ill. Does dew rise, fall, or form?

It does all three. The atmosphere is capable of holding in suspension a certain amount of vapor. The minimum temperature at which it can remain suspended is called the "dew-point." When the temperature falls below the dew-point, as it generally does about sunset, the vapor can no longer remain suspended, but falls to the ground, and is sometimes visible as a fine mist. Again, the surface of the earth and vegetable matter are constantly parting with their heat by radiation. When the sky is cloudy, the radiation taken back is equivalent to that taken away. When the sky is clear, no equivalent is given, and the earth becomes colder than the atmosphere. If the night be calm, the air that comes in contact with the cold surface is cooled below the dew-point and deposits its moisture in the form of dew. The dew that has formed or fallen rises again in the morning by evaporation.

P. J. H., Minneapolis, Minn. If Cuba is given her freedom, thereby depriving the United States of collecting any taxes or revenue from her, should she not shoulder the expense that the United States has gone to in obtaining that freedom for her, or will she receive it as a free gift?

It is probable that several years will elapse before Cuban self-government is an established fact. During those years, the United States will administer Cuban affairs and control the revenues of the island. Some compensation for the war outlay may be derived from this source, and, besides, our people will reap many advantages from the increase of trade and the valuable enterprises to be begun on the island. But it should not be forgotten that it was not a war for gold or conquest; but for a high principle, which could not take the question of reimbursement into consideration; and the nation would not be disappointed, even though there were no pecuniary returns for all its expenditures.

E. S., Richmond, Vt. 1. Is anything known of the fate of Andree, the Arctic explorer; also of Walter Wellman, who went in search of him? 2. Does it pay to sacrifice so many lives in search of the Pole? 3. What benefit would it be to the world if it were discovered? 4. What is the distance from Hong Kong to Manila?

1. No definite information, but it is not improbable that Andree's plans may have contemplated going into winter quarters at some safe place. 2. Science and exploration say yes; humanity says no. The answer must depend upon the view-point. 3. It would add to the sum of human knowledge, but could hardly be of value, in a commercial sense. 4. About 800 miles.

Mrs. C. M. C., Waterford, Calif. Can you tell me who the man of God was, spoken of in II. Kings 23: 17-18?

He was the same prophet who is mentioned in 1. Kings, 13. His name is nowhere given in the Bible, but it is evident that he came by divine authority, and uttered the prophecy which was so remarkably fulfilled 300 years afterward. Josephus, the Jewish historian (in *Antiquities*, book 8, chap. 8, par. 5, says the name of the prophet was *Jadon*, probably identical with *Iddo*, the seer, who was afterward slain by a lion for his disobedience. Jerome calls him *Jaddo*.

P. S. C., Benton Harbor, Mich. Incredible.

Mrs. John S., Elston, Mo. It is out of print.

Mrs. H. R. W., Port Royal, S. C. The story is without foundation.

M. A. E., New London, Conn. All the letters are pronounced, the "c" being soft.

Mrs. W. H. P., Bynum, N. C. Yes, our offer for "Battleship spoons" are still open.

C. B., Coleraine, Pa. They are probably of mixed origin, but largely Anglo-Saxon.

Constant Reader, Mass. None that we know of.

Mrs. H. A. B., Port Angeles, Wash. The one who is standing.

Lois R., Union, Mich. Address Margaret Sangster, care this paper.

V. C., Ind. We believe they do occasionally, but cannot say positively.

H. E. H., Niagara Falls, N. Y. It reads like John Hay or Bret Harte.

Inquirer, Sing Sing, N. Y. We have not heard of any proposition of the kind.

N. J. R. See answer in MAIL-BAG of Dec. 14, to Mrs. Henry V., Waterloo, N. Y.

M. E. R., Penobscot, N. H. Same questions answered in THE MAIL-BAG recently.

James H., Springfield, Ont., Can. No; no such proposition was made until the war was over.

Mrs. J. G. W., Vernon, Tex. Write to National Temperance Society, Reade street, New York.

Eugene S. B., Keene, N. H. Tuition by mail in the studies you mention would be impracticable.

Mrs. L. V. H., Carlisle, Pa. Artistic license, the object being to make him appear as hideous as possible.

J. R. Y. 1. The music is copyrighted. 2. H. S. Danks is the author. 3. Authorship of the other verses not known.

Lee S., Gortner, Md. The poem to which you refer is probably the well-known "Destruction of Sennacherib," by Byron.

Truth Seeker, Lafayette, Ind. You can purchase a Bible with the apocrypha from almost any of the religious publishing houses.

St. F., Paterson, N. J. Inquire at Governor's Island, N. Y., or at Army Agency, Third avenue near Eighth street, New York.

Charlotte F., Norwich, Conn. Write to Rev. Dr. J. E. Gilbert, *Journal of Religious Education*, Washington, for the information wanted.

Mrs. Geo. L., Stamford. The bubonic plague, which prevailed in India, according to published accounts, indicated its presence by swellings in the groin, accompanied by fever, and ending in speedy collapse, the body turning black.

THE NEW DIAMOND FIELDS AT KIMBERLEY, SOUTH AFRICA.

At the diamond mines, a netting is erected to prevent the negro laborers from throwing gems to confederates outside. This practice was indulged to such an extent, and so many valuable diamonds were stolen in this way, that it was found necessary to employ severe measures. Our photograph shows a strange gathering of different races, the great majority of the workers being negroes.

A PIONEER NEW ENGLAND CHURCH

The "Old Ship" at Hingham and Its Remarkable History, Covering Two and a Half Centuries—A Relic of Puritan Days

THE "OLD SHIP" CHURCH AT HINGHAM

AMONG the historic buildings in this country, around which sacred associations cluster, there are few indeed, if any, that can point to a greater antiquity than the structure shown in the photograph, which is well known to multitudes in New England. It is claimed to be the oldest church building of English handiwork in the United States that is not now wholly a ruin.

Some sixteen miles from Boston is Hingham, where stands this quaint old church. It is known all over New England as the "Old Ship" church, and looks very much as it did when it was erected, more than two hundred years ago. In a brass tablet at one corner of the old church is this brief and comprehensive history:

> This church was gathered in 1635. The frame of this meeting house was raised on the twenty-sixth, twenty-seventh and twenty-eighth days of July, 1681, and the house was completed and opened for worship on the eighth of January 1681-2. It cost the town £430 and the old house.

There was a church in Hingham as early as 1635. A picture of this, the mother of the "Old Ship" church, would be of absorbing interest now, but no such picture exists. Its location is known, however, and it is also known that it had a high and stout palisade to protect the worshipers from sudden attack by the Indians.

One cannot find out definitely just why the old church was given its peculiar name of the "Old Ship." There is nothing in its exterior to suggest it, but it is said that its interior construction gave rise to the odd name. However that may be, the church is and will ever be called the "Old Ship." The points of the compass are painted above the bell on the ceiling, as in a ship's binnacle. A remarkable fact in connection with the church is this:

One minister, the Rev. Ebenezer Gay, preached in this pulpit for sixty-nine years, or from 1718 until 1787. He was said to have been one of the most eloquent pulpit orators of his day, and a man of a warm and true heart. John Adams often went to the "Old Ship" church to hear the Rev. Ebenezer Gay preach. It is an equally remarkable fact that in a period of more than two hundred and fifty years, this Hingham church had but eight pastors.

An addition was built to the church in 1729 and another in 1755. This gave the house its present size of 55 by 73 feet. As was the custom in many New England villages, the church was used for town-meetings.

Mr. Samuel Adams Drake gives the following description of the interior of the "Old Ship" when it was first built. He says:

There was a gallery running around on three sides—nothing else to hide the roughly-hewn timbers of the frame from view. Rough benches were placed on the floor of the house and in the galleries. To these the congregation were assigned according to age, sex, and condition, by a formal vote. For instance, we have the assignment of "the fore seate for the men on the north side." "In the second seate in the gallery at the west end more of ye young men." "The second seate on the gallery at the east end of the house for ye maids." The young of both sexes were kept as far apart as the points of the compass.

Like many another church of ancient origin, the "Old Ship" has a burying-ground behind it. In it may be found the graves of many men once prominent in the town. Here are the graves of Gen. Benjamin Lincoln of Revolutionary fame, and Gov. John A. Andrew, the "war governor" of Massachusetts, whose name is revered as much as that of any other governor the great old State has ever had. J. L. H.

Dangerous Delay

It is related that a lady came to Doctor Chalmers and said: "Doctor, I cannot bring my child to Christ. I've talked, and talked, but it's of no use." The doctor thought she had not much skill, and said, "Now you be quiet, and I will talk to her alone." When he got the girl alone he said to her: "They are bothering you a good deal about this question; now suppose I tell your mother you don't want to be talked to any more upon this subject for a year. How will that do?"

The girl hesitated a little, and then said she, "didn't think it would be safe to wait for a year. Something might turn up. She might die before then."

"That's so," replied the doctor; "but suppose we say six months."

She didn't think even this would be safe, and she said so very frankly.

"Well, let us say three months," was the doctor's reply.

After a little hesitation, the girl finally said, "I don't think it would be safe to put it off for three months—don't think it would be safe to put it off at all," and they went down on their knees and she found Christ.

A SAMARITAN SHELTER

A Practical Aid for Homeless Men in the City of Brotherly Love

THE "Samaritan Shelter," located at 413 North Fourth street, Philadelphia, is one of the best equipped institutions of the kind in the country. The commodious three-and-a-half story building has been rented during the past three years, but recently the Board of Directors purchased the property for $9,000. Five of the members immediately subscribed $800, and on their last donation day quite a large sum of money was received. This work is intended to help temporally, as well as on spiritual lines, and much good seed has been sown, and many conversions have taken place.

The front room on the first floor is fitted up as a meeting room and office. It is here that the men are gathered between eight and nine o'clock, when a short religious service is held, and all who desire shelter for the night are required to register in a large book kept for that purpose. Everything is done with clock-like precision. In the morning, before leaving, the men go to the large dining-room, where, after family worship, coffee and bread are served to all.

Those who go through the institution, and see how cleanly and orderly it is, are favorably impressed with the practical work done there.

While visiting the Home, the writer spoke to the men briefly. After telling the story of the Cross, several held up their hands for prayer, and one backslider declared his repentance and his desire to seek anew the better life. Those most actively interested in the Shelter are German Lutherans, but nationality and religious belief do not prevent any man without a home from receiving shelter for the night. The Superintendent, O. H. Wesner, and his wife are assisted by a young woman, and the three do all in their power to care for the men temporally, and to point them to the "Lamb of God that taketh away the sin of the world." In three years, more than thirty thousand lodgers have been cared for in the Home. WM. K. FISHER.

THE SAMARITAN SHELTER, PHILADELPHIA

MR. AND MRS. O. H. WESNER

The President's Southern Tour

Warmly Greeted in Georgia and Elsewhere—His Speech at Atlanta

PRESIDENT McKINLEY and a large representative party, including Cabinet officers, leading men in public and official life in Washington, and a number of ladies, visited Atlanta, Ga., on Dec. 14, to attend the Peace Jubilee. The celebration was the occasion of a great gathering of representative people of the Southern States. The Presidential party were warmly greeted, and when they visited the House of Representatives, in the afternoon, a great reception awaited them. President Dodson made a brief address of welcome, which President McKinley acknowledged in a speech, that will long be remembered by the Southern people. He said:

"PEACE"

Sectional lines no longer mar the map of the United States; sectional feeling no longer holds back the love we bear one another. Fraternity is the national anthem, sung by a chorus of forty-five States and our Territories at home and beyond the seas. The Union is once more the common altar of our love and loyalty, our devotion and sacrifice. The old flag again waves over us in peace with new glories, which your sons and ours have this year added to its sacred folds. What cause we have for rejoicing, saddened only by the fact that so many of our brave men fell on the field or sickened and died from hardship and exposure, and others returned bringing wounds and disease from which they will long suffer! The memory of the dead will be a precious legacy, and the disabled will be the nation's care. A nation which cares for its disabled soldiers as we have always done, will never lack defenders. The national cemeteries for those who fell in battle are proof that the dead are cared for, and the living have our love. What an army of silent sentinels we have; and with what loving care their graves are kept. Every soldier's grave made during our unfortunate Civil War is a tribute to American valor. And while, when those graves were made, we differed widely about the nature of this Government, these differences were long ago settled by the arbitrament of arms, and the time has now come, in the evolution of sentiment and feeling, under the providence of God, when, in the spirit of fraternity, we should share with you in the care of the graves of the Confederate soldiers. The cordial feeling now happily existing between the North and South prompts this gracious act, and if it needed further justification it is found in the gallant loyalty to the Union and the Flag, so conspicuously shown in the year just past by the sons and grandsons of those heroic dead. What a glorious future awaits us if, unitedly, wisely and bravely we face the new problems now pressing upon us, determined to solve them for right and humanity.

His reference to the Southern soldier's graves was received with intense interest and appreciation by the great audience. Addresses were also delivered by Generals Wheeler, Lawton and Young. In the afternoon there was a brilliant floral parade, which the President reviewed. The following day he addressed another great gathering, his theme being our reunited nation. "Our flag," he said, "has been planted in two hemispheres, and there it remains, the symbol of liberty and law, of peace and progress."

On leaving Atlanta, the Presidential party visited Montgomery and Tuskegee, Ala., being enthusiastically welcomed.

THE METROPOLITAN PULPIT

THE BABE'S ESCAPE

A Christmas Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Matthew 2: 13, ... } Herod will seek the young child to destroy him

THE cradle of the infant Jesus had no rockers, for it was not to be soothed by oscillating motion, as are the cradles of other princes. It had no canopy, for it was not to be hovered over by anything so exquisite. It had no embroidered pillow, for the young head was not to have such luxurious comfort. Though a meteor—ordinarily the most erratic and seemingly ungovernable of all skyey appearances—had been sent to designate the place where that cradle stood, and a choir had been sent from the heavenly temple to serenade its illustrious occupant with an epic, yet that cradle was the target for all earthly and diabolical hostilities. Indeed, I give you as my opinion that it was the narrowest and most wonderful escape of the ages that the child was not slain before he had taken his first step or spoken his first word. Herod could not afford to have him born. The Cæsars could not afford to have him born. The gigantic oppressions and abominations of the world could not afford to have him born. Was there ever planned a more systematized or appalling bombardment in all the world than the bombardment of that cradle?

The Herod who led the attack was Treachery, Vengeance, and Sensuality impersonated. As a sort of pastime he slew Hyrcanus, the grandfather of his wife. Then he slew Mariamne, his wife. Then he butchered her two sons, Alexander and Aristobulus. Then he slew Antipater, his oldest son. Then he ordered burned alive forty people who had pulled down the eagle of his authority. He ordered the nobles who had attended upon his dying bed to be slain, so that there might be universal mourning after his decease. From that same death-bed he ordered the slaughter of all the children in Bethlehem under two years of age, feeling sure that if he massacred the entire infantile population that would include the destruction of the child whose birth-place astronomy had pointed out with its finger of light. What were the slaughtered babes to him, and as many frenzied and bereft mothers. To have such a man, with associates just as cruel, and an army at his command, attempting the life of the infant Jesus, does there seem any chance for his escape? Then that flight southward for so many miles, across deserts and amid bandits and wild beasts (my friend, the late missionary and scientist, Dr. Lansing, who took the same journey, said it was enough to kill both the Madonna and the child), and poor residence in Cairo, Egypt. You know how difficult it is to take an ordinary child successfully through the disorders that are sure to assail it even in comfortable homes and with all delicate ministries, and then think of the exposure of that famous babe in villages and lands where all sanitary laws were put at defiance, his first hours on earth spent in a room without any doors, and oftimes swept by chilled night winds; then afterward riding many days under hot tropical sun, and part of many nights, lest the avenger overtake the fugitive before he could be hidden in another land!

The Sanhedrim also were affronted at the report of this mysterious arrival of a child that might upset all conventionalities and threaten the throne of the nation. "Shut the door, and bolt it, and double bar it against him," cried all political and ecclesiastical power. Christ on a retreat when only a few days of age, with all the privations and hardships and sufferings of retreat! When the glad news came that Herod was dead, and the Madonna was packing up and taking her child home, bad news also came, that Archelaus, the son, had taken the throne—another crowned infamy. What chance for the babe's life? Will not some short grave hold the wondrous infant?"

"Put him to death!" was the order all up and down Palestine, and all up and down the desert between Bethlehem and Cairo. The cry was, "Here comes an iconoclast of all established order! Here comes an aspirant for the crown of Augustus! If found on the streets of Bethlehem, dash him to death on the pavement! If found on a hill, hurl him down the rocks! Away with him!" But the Babe got home in safety, and passed up from infancy to youth, and from youth to manhood, and from carpenter-shop to Messiahship, and from Messiahship to Enthronement, until the mightiest name on earth is Jesus, and there is no mightier name in heaven.

What I want to call your attention to is your narrow escape and mine, and the world's narrow escape. Suppose that attempt on the young Child's life had been successful! Suppose that delegation of wise men, who were to report to Herod immediately after they discovered the hard bed in the Bethlehem caravansary, had obeyed orders and reported! Suppose the beast carrying the Madonna and the Child in the flight had stumbled and flung to death its riders! Suppose Archelaus had got his hands on the Babe that his father had failed to find! Suppose that among the children dashed from the Bethlehem house-tops, or separated by sword of the enraged constabulary, Jesus had perished!

Then: To begin on the outermost rim of my subject, Christmas festivities would never have been observed, Christmas carols never sung, Christmas gifts never bestowed, Christmas games never played, Christmas bells never rung. What an awful subtraction from the world's brightness would have been the making of December twenty-fifth like other days of the year! Glorious day! After brightening England, and Holland, and Germany for centuries, it stepped across the sea and pronounced its benediction on our shores. Why, we never get over our childhood Christmases! Father and mother joined in them. They forgot their rheumatisms and shortness of breath, and for a while threw off the sorrows of a life-time, while they struggled with us as to who should first in the morning shout the "Merry Christmas!" Then, there were all the innocent allurements as to who brought the presents, and the wonderment as to how sleighs drawn by reindeer could come down the perpendicular, and afterward the disappointment as some older brother or sister, with all the pride of discovery, tried to persuade us that the chimney had not been the channel of generous descent. Oh, what times they were, the Christmases of our boyhood and girlhood days! We still feel in our pulses some of the exuberance which we then unwittingly stored up for future times, when the eye might lose some of its lustre, and the foot some of its spring, and the heart some of its rebound. How holly and rosemary and ivy and mistletoe looked, interwoven! The Puritans may not have liked the day, and John Calvin may have pronounced it superstitious and feared it would bring into religious observance the Saturnalia of the heathen, the decorations of ivy inappropriate, because ivy had been dedicated to Bacchus, and mistletoe inappropriate, because mistletoe had been associated with Drudical rites; but we testify that Christmas never did us any harm, and the only objection we ever expressed was that it was so long a time from Christmas to Christmas. Ecclesiastical controversy as to whether it ought to be celebrated on the sixth of January, or twenty-ninth of March, or twenth-ninth of September, or twenty-fifth of December, did not bother us then any more than it bothers us now. It always came at the right time, although a little late, and now we realize that Christmas comes opportunely, just after the shortest day of the year, December twenty-first, and at the time when days are lengthening and the sun is recommencing its upward course, telling us that spring and summer are coming. Oh, what a forest of Christmas trees—trees bearing twelve manner of fruits—now standing throughout the households of Christendom! Oh, what hosannas are ascending on this day, the Christmas of a Saviour's birth, this year blending with the Sabbath of a Saviour's resurrection! Do you not feel the thrill, the glow, the enlargement, the triumph of this day, and will not your charities go forth until you sympathize with the quaint old Christmas carol—so old I do not know who wrote it—its title, "Scatter Your Crumbs":

Midst the freezing sleet and snow,
The timid robin comes;
In pity, drive him not away,
But scatter out your crumbs.

And leave your door upon the latch
For whosoever comes;
The poorer they, more welcome give,
And scatter out your crumbs.

All have to spare, none are too poor,
When want with winter comes,
And life is never all your own;
Then scatter out the crumbs.

Can the angel which St. John saw, with measuring-rod measuring heaven, or hath any seraphic intelligence, faculty enough to calculate the magnificent effect which eighteen hundred and ninety-eight Christmas mornings, and eighteen hundred and ninety-eight Christmas noons, and eighteen hundred and ninety-eight Christmas nights have had on our poor old planet? Let us thank God that we live to see this Christmas, the bells of which ring out so clear, so inspiring, so jubilant—bells of family reunion, bells of church jubilee, bells of national victory! But had either Melchior, or Balthasar, or Caspar, the three wise men of the East, who had put down the sacks of aromatic frankincense or bags of chinking gold by the bare feet of the infant Lord, reported to Herod's palace the place where they found the Child, the swift horses of executioners would have carried death to that Babe cradled in Mary's arm, and the Bethlehem Star would have been a star of tragedy, and instead of a Song of Nativity, which the nations are now chanting, this day would be chiefly memorable for the shriek of bereft motherhood.

Still further remarking upon the narrow escape which you and I had, and all the world had in that Babe's escape, let me say that had that Herodic plot been successful, the one instance of absolutely perfect character would never have been unfolded. The world had enjoyed the lives of many splendid men before Christ came. It had admired its Plato among philosophers, its Mithridates among heroes, its Herodotus among historians, its Phidias among sculptors, its Homer among poets, its Æsop among fabulists, its Æschylus among dramatists, its Demosthenes among orators, its Æsculapius among physicians; yet among the contemporaries of those men there were two opinions, as now there are two opinions, concerning every remarkable man. There were plenty in those days who said of them, "He cannot speak," or "He cannot sing," or "He cannot philosophize," or "His military achievement was a mere accident," or "His chisel, his pen, his medical prescription never deserved the applause given." But concerning this full-grown Christ, whose life was launched that first Christmas, the clouds were resonant with music, and star pointing down whispered to star, "Look, there he is!" That Christ, after the detectives of Herod and Pilate and Sanhedrim had watched him by day and watched him by night, year after year, was reported innocent. It was found out that when he talked to the vagrant woman in the temple, it was to tell her to "Go and sin no more," and that if he spoke with the penitent thief, it was to promise him Paradise within twenty-four hours, and that as he moved about he dropped ease of pain upon the invalid's pillow, or light upon the eye that lacked optic nerve, or put bread into the hands of the hungry, or took from the Oriental hearse the dead young man and vitalized him. The very judge who for other reasons allowed him to be put to death, declared, "I find no fault in him!" Was there ever a life so thoroughly ransacked and hypercriticized that turned out to be so perfect a life? Now, can you imagine what would have been the calamity to earth and heaven; what a bereavement to all history; what swindling, not only of the human race, but of cherubim and seraphim and archangel, if because of infernal incursion upon the bed of that Bethlehem Babe, this life of divine and glorious manhood had never been lived?

Can you imagine what a scarification of the world's literature would be the removal of all Christ ever did and said? It would tear down the most important shelves of yonder Congressional Library, and of the Vatican Library, and of British Museum, and Berlin and Bonn and Vienna and Madrid and St. Petersburg Libraries. And St. Paul's life would have been an impossibility, and his Epistles would never have been written, and St. John, from the basaltic caverns of Patmos, would never have heard the Seven Trumpets or seen the heavenly walls with twelve layers of illumined crystalization. Oh, wise men of the East! I am so glad you did not report to the imperial scoundrel at Jerusalem where the Babe was, for the hounds would have soon torn to pieces the Lamb, and I am so glad that not only did you bring the frankincense and the myrrh to the room in that caravansary, but that you brought the gold which paid his traveling expenses and those of Joseph and Mary in that long and dangerous flight to Cairo, in Egypt, and paid their lodging and board there, and paid their way back again. Well enough to bring to the barn of the Saviour's nativity the flowers, for they aromatized the dreadful atmosphere of the stables, but the gold was just then the most important offering. So now the Lord accepts your prayers, for they are the perfume of heaven; but he asks also for the gold which will pay the expense of taking Christ to all nations.

Still further remarking upon the narrow escape which you and I and the world had in the diversion of the persecutors from the place of nativity, let me say that had that Herodic raid upon the swaddling clothes been successful, the world would never have known the value of a righteous peace. Much has been made of the fact that the world was at peace when Christ came. Yes! But what kind of a peace was it? It was a peace worse than war. It was the peace of a grave-yard. The Roman eagles had plucked out the world's eyesight and plunged their beaks through the heart of dead nations. It was a peace like that spoken of by a dying Indian chieftain when a Christian Home Missionary said to him, "You have been a warrior, and I suppose have been in many feuds; but you must be at peace with all your enemies in order to die aright." The dying chieftain replied, "That's easy enough. I am at peace with all my enemies, for I have killed all of them." That was the style of peace on earth when Christ came, but the spirit of arbitration, which is to garland the tomb of this century and coronet the brow of the coming century, is consequent upon the midnight anthem above Bethlehem, two bars to that music, the first of divine ascription, and the second of earthly pacification. "Glory to God and peace to men." If gigantic acerbities and world-wide tigerisms had, without any Gospel opposition, gone on until now and been augmented by eighteen hundred and ninety-eight years of ferocity, by this time what would this world have been turned into? You need not remind me of the awful wars since the opening of the year one, of our Christian era; for how much worse would it have been if the Christly revelation had not been let down from heaven on five-runged ladder of musical scale, and there had been no preaching of good-will all up and down Christendom for nineteen centuries! The Bethlehem manger has given the most potent suggestion of peace the world has ever received. The cavalry horses cannot eat out of that manger.

I take another step foward in showing the narrow escape you and I had and the world had in the secretion of Christ's birth-place from the Herodic detectives, and the clubs with which they would have dashed the Babe's life out, when I say that without the life that began that night in Bethlehem, the world would have had no illumined death-beds. Before the time of Christ, good people closed their earthly lives in peace, while depending upon the Christ to come, and there were antediluvian saints, and Assyrian saints, and Egyptian saints, and Grecian saints, and Jerusalem saints long before the clouds above Bethlehem became a balcony filled with the best singers of a world where they all

sing; but I cannot read that there was anything more than a quieting guess that came to those before-Christ death-beds. Job said something bordering on the confident, but it was mixed up with a story of "skin-worms" that would destroy his body. Abraham and Jacob had a little light on the dying pillow, but compared with the after-Christ death-beds, it was like the dim tallow candle of old, beside the modern cluster of lights electric. The triumphant death-beds, as far as I know, were the after-Christ death-beds. What a procession of hosannas have marched through the dying room of the saints of the last nineteen centuries! What cavalcade of mounted hallelujahs has galloped through the dying visions of the last two thousand years save one hundred! Peaceful death-beds in the years B. C.! Triumphant death-beds, for the most part, reserved for the years A. D.! Behold the death-beds of the Wesleys, of the Doddridges, of the Legh Richmonds, of the Edward Paysons; of dying John Fletcher, who entered his pulpit to preach, though his doctors forbade him, and then descended to the communion table, saying, "I am going to throw myself under the wings of the cherubim before the mercy seat," thousands of people a few days after following him to the grave, singing:

With heavenly weapons he has fought
The battles of the Lord,
Finished his course and kept the faith,
And gained the great reward.

Of pastor Emilie Cook, the great French evangelist, who sat in my church in Brooklyn one Sunday morning, and in a few days shipwrecked and dying, after his wife said to him, "God will help you, my dear; he will give you peace," replying, "But I have it—Peace! I have it!" Of John Brown, of Haddington, who said, "I desire to depart and be with Christ, and though I have lived sixty years very comfortably in this world, I would turn my back upon you all to be with Christ. There is no one like Christ.—no one like Christ. I have been looking at him these many years, and never yet could find any fault in him but was of my own making, though he has seen ten thousand faults in me. Oh, what must he be in himself, when it is he that sweetens heaven, sweetens Scripture, sweetens ordinances, sweetens earth, sweetens trial." Of John Janeway, saying in his last moments, "I have done with prayer and all other ordinances. Before a few hours are over I shall be in eternity, singing the song of Moses and the Lamb. I shall presently stand on Mount Zion with an innumerable company of angels and with spirits of just men made perfect, and with Jesus the Mediator of the new Covenant. Hallelujah!" It is the wonderful story of Christ, now filling the earth, that makes triumphant Christian death-beds. The Bethlehem Star had to give way before the rising Sun which was to become the noonday Sun of Righteousness.

Are you ready now for a thought that overtowers all other thoughts in importance? In remarking, upon the narrow escape which you and I and the world made, let me say that had the Herodic raid on that room of the Bethlehem khan been a successful raid, or had some cold taken the child in that flight toward Cairo been fatal, heaven would have been to us an eternal impossibility. With our fallen nature unchanged, unregenerated, unreconstructed through Jesus Christ, the human race would be no more fit for heaven than a noisome weed is fit for a Queen's garland, no more than a shattered base viol is fit to sound in a Dusseldorf musical jubilee. If at one time Garibaldi seemed to hold in his right hand the freedom of Italy, and Washington seemed at one time to hold in his right hand American independence, and Martin Luther seemed to hold in his right hand the emancipation of the Church of God for all nations, so in grander and better sense the infant born in that Bethlehem stall held in one hand the ransom of earth, and in the other the rapture of heaven. He started that night for three places which he must reach, or we never could reach heaven, Gethsemane, and Calvary, and Olivet, the first for agonizing prayer, the second for excruciating suffering, the third for glorious ascension, as the law of gravitation relaxed for once to let him up out of his exile. Had his life been only one day, or one year of duration, instead of thirty-three years, had he died in Bethlehem, or in Cairo, or in the desert between, not a church would ever have been built, not a hospital ever opened, not a nation ever freed, not a civilization ever inaugurated, not a soul saved. Oh, what a crisis that was in the world's history! What a crisis in the Eternities! I think that the angels who composed the choir for the Christmas cantata above Bethlehem were not the only angels around that night. I think there were some who, instead of holding librettos of celestial music, stood all up and down the steeps of heaven with drawn swords, keen and two-edged. That cradle must be defended. That flight into Egypt must be hovered over by winged cohort. That humble stopping-place in Cairo must be watched by celestial bands descending amid the Egyptian pyramids and the sphinx which had already stood there for ages celebrating kings, none of whom ever had such glory as will be won by that Prince sleeping in his mother's arms under their long shadows. Hear it all ye people, in that babe's survival our heaven was involved. And shall we not add to our usual Christmas congratulation at a Saviour's birth, the joy at the babe's rescue?

Now let the Christmas-table be spread. Let it be an extension table made up of the tables of your households, and added to them the tables of celestial festivity, all together making a table long enough to reach across a hemisphere, yea long enough to reach from earth to heaven. Send out the invitations to all the guests whom we would like to have come and dine. Come all the ransomed of earth and all the crowned of heaven. As at ancient banquets the king who was to preside came in after all the guests had taken their places at the table, so perhaps it may be now. Let the old folks who sat at either end of your Christmas-table ten or twenty or forty years ago be seated, their aches and pains all gone: behold they sit down in the exhilaration of everlasting youth. Come brothers and sisters who used to retire with us early on Christmas-eve so that the mysteries of bestowed gifts might be kept secret, and who rose with us early on Christmas morn to see what was to be revealed. Come all the old neighbors of our boyhood and girlhood days who used to happen in toward the close of this day to wish us a merry time. Come all the ministers of Christ who have in pulpits for many a year been telling the story of the star that pointed to the world's first Christmas gift, and at the same time wakened Herod's apprehensions. Come and sit down ye heralds of "the glad tidings," whether you were sprinkled or plunged, whether your thanks to-day be offered in liturgy of ages or prayers spontaneous, whether you be gowned in canonicals or wearing plain coat of backwoods meeting-house. Come in! Room at this Christmas-table for all those who have bowed at the manger in whatever world you now live:

Part of the host have crossed the flood,
And part are crossing now.

Yea! come, and sit at this Christmas table, all heaven: Archangel at that end of the table, and all the angels under him adjoining. Come down! Come in! And take your places at this Christmas banquet. The table is spread, and the King who will preside is about to enter. He comes! Him of Bethlehem, him of Calvary, him of Olivet, him of the throne! Rise and greet him. Fill all your chalices with the wine pressed from the heavenly Eschol, and drink at this Christmas banquet to the memory of the Babe's rescue from Herodic pursuit, and the memory of those astronomers of the East who defeated the malice, and sarcasm, and irony, and infernal stratagem of the monster's manifesto: "Go and search diligently for the young Child; and when ye have found him, bring me word again, that I may come and worship him also." "Given at the palace. Herod the Great."

PREACHING CHRIST AT YALE

A Gospel Mission Established at the Famous University—Many Students Interested, and an Excellent Spiritual Work Well Begun

It is a cheering sign of the times and of the progress of Gospel truth, that side by side with several of our universities, and practically a part of them, there should be found well-organized Christian missions in full operation, and with the students as interested workers. The latest development of this character is the Yale City Mission at New Haven, Conn., one of the most important undertakings thus far voluntarily attempted by the students of the famous university for the purpose of religious organization. Its history is entertainingly sketched in a recent issue of the student's paper, *The Alumni Weekly*.

For ten years past, this Mission has exerted a potent spiritual influence upon the students, and has been the means of softening much of the rough and disagreeable passages of college life. It had its beginning in April, 1888, when A. Alonzo Stagg (once famous as a pitcher at Yale, and now a professor in the University of Chicago), was one of the students. He was at that time Secretary of the College Young Men's Christian Association, and he succeeded in securing the co-operation of a number of the students prominent in the literary and social life of the college, including Messrs. Gill, Pinchot, Corbin, Parsons and Fisher. Together they rented a room in the building known as Washington Hall, on Grand Avenue. A part of that thoroughfare had long been known as "the Bowery of New Haven," a tribute to the peculiar character of its population, whom it was specially desired to reach by the projected mission work.

THE NEW GOSPEL MISSION AT YALE COLLEGE

As might have been expected, the effort met with both opposition and derision at the outset. There were many who could neither understand nor appreciate the motive which induced the little body of students to meet twice a week in such a place, and to stand at the open door and publicly invite even the poorest and meanest passer-by to come in. It surprised many to hear them declare the Gospel of Jesus Christ, before all men, in the little meeting-hall, as frankly and fearlessly as they did. But the example was not without its effect; soon even the deriders were won over, and those who had been the strongest opponents of the gatherings were silent before the new-born zeal of the young seekers for souls. The hall was crowded by the very class it was most desired to reach.

The further progress of the work, so well begun, is thus sketched by its historian: "During five years on Grand avenue, the meetings increased greatly in size, and the students soon started a boys' club, and not long afterwards this branch of the work was moved to Orange street, and later to Welcome Hall, on Oak street. In all branches of the work, the co-operation of several of the city churches had been secured. The room in Washington Hall was, however, unsatisfactory as a general meeting-place for the mission. On November 19th, 1893, the first service was held in new quarters at 215 East street. A two-story wooden building, with rooms for night lodgers, had been rented in a factory district. The proximity of this new location to the docks and railroad tracks introduced a greater number of transients than before, and necessarily a greater proportion of professional beggars. A student superintendent took charge of the building, running the lodging-house, and sleeping there in special quarters provided for him. Meetings were now held on three days of the week, Sundays, Tuesdays and Fridays. Some fifty different students engaged in this work during the first year at East street. A Bible class was organized, meeting Sunday morning under the charge of a Senior. The reading room, a new feature, was open on Monday, Wednesday, Thursday and Saturday evenings and on Sunday afternoons. Meetings for boys only were held on Friday evenings. On the average, twelve lodgers a day were housed and fed." From October, 1897, to June, 1898, 2,200 lodgings were given to homeless applicants, and 150 articles of clothing distributed. Lectures and entertainments were also arranged, especially for Saturday evenings, the object being to keep the workingmen from squandering their week's wages in the saloons.

Last spring the conductors of the mission decided that the time had arrived when the steadily-growing work needed a building of its own. A sum of $5,000 was quickly subscribed, largely by undergraduates, and the new building (shown in our photograph), was begun. It is now finished and practically ready for occupancy. It is situated on Franklin street, south of Grand avenue, and is a two-story brick structure, with well-ventilated auditorium on the first floor to seat 150, lighted with twelve large windows. In the basement is a room for a boys' club, and there are four shower baths. On the second floor are rooms for a library of specially selected works, a reading room lighted by a glass roof, and two smaller rooms for educational classes, besides the superintendent's quarters. The lodging system has been modified by introducing safeguards against imposition, and educational features have been emphasized and accommodated to the work. The whole structure is heated by furnace and lighted by gas. The total cost of the building is about $8,000. Religious meetings are held regularly on Sunday, Tuesday and Thursday evenings, and entertainments on Saturdays. The reading room is open to visitors every night and noon.

One excellent result of the mission's work has been the effect on the saloons. There is much less drunkenness in New Haven than before the mission was opened, and it is stated that at one of the Sunday night meetings, not long since, no less than sixteen saloon keepers were present and took part in the exercises.

One of the chief advantages of the Yale Mission is the opportunity it affords the students for coming into contact with the wage-workers. This contact is beneficial to both sides, for it gives the workingman an insight into student character and motives such as he could never have received by other means, and it enables the student to acquire a more comprehensive view of some of life's problems to which otherwise he must have remained a stranger. Above all, it brings the two distinct classes—the educated thinker and the toiler—together in bonds of sympathy and spiritual brotherhood.

THE SUNDAY SCHOOL

CHRIST'S FIRST DISCIPLES

S. S. Lesson for January 8. John 1: 35-46

Golden Text, John 1: 36

BY MRS. M. BAXTER

JOHN the Baptist was "a man sent from God;" "John bore witness of him" who is the Christ. "And this is the record of John. I am not the Christ." A true forerunner of him who said of himself, "I can of mine own self do nothing" (John 5: 30); "the Father that dwelleth in me, he doeth the works!" John "came for a witness," never asserting himself, but always pointing to Christ. When multitudes came to him in the desert, he bore witness: "One mightier than I cometh; the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire" (Luke 3: 16), or (John 1: 15). "He that cometh after me is preferred before me, for he was before me." It was his joy and privilege to turn off the attention of men from himself to Christ; such a man is a true witness.

It was no trial to the faithful forerunner of our Lord to retire into the shade to make room for his Master. When his disciples came to him later on, complaining that Jesus baptized, and all people came to him, John explained that things were quite in order. "A man can receive nothing except it be given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him." I am but "the friend of the Bridegroom;" I stand and hear him, I rejoice greatly because of his voice. He must increase and I must decrease (John 3: 27-30). It cost John the Baptist nothing to take a second and altogether subordinate place. John was loyal to his place of witness. In following such a man the first disciples of Jesus got their training.

"Repent ye for the kingdom of heaven is at hand," was his constant message, and more, he is coming, the promised Messiah. But there was a day, the central day of the ministry of Christ's forerunner, the day for which God had brought about his miraculous birth, and filled him with the power of the Holy Ghost. His life in the desert and his ministry all went to prepare this day. A special communication from God had come into his life of witness, saying, "Upon whom thou shalt see the Spirit descending and remaining upon him, the same is he which baptizeth with the Holy Ghost." And now this supreme day had arrived: John saw the sign, and at once bore witness before the multitudes, "Behold the Lamb of God which taketh away the sin of the world." Henceforth the Master would continue the ministry of the servant, and when, the next day, looking upon Jesus as he walked, John said, "Behold the Lamb of God!" two of his disciples who heard him left the servant for the Master, and followed Jesus.

These were the Lord's first followers. One of them was Andrew, the name of the other is not recorded: was it perhaps the apostle John? The Lord was conscious of their following him. Does he hear our footsteps, so that he also turns and asks us as he asked them, "What seek ye?" They said, "Rabbi (*i. e.*, Teacher), where dwellest thou?" "Come and see," was the answer, "and they abode with him that day." There are no such days as those days when we abide with Jesus, undistracted by any person or anything. Andrew only left him to call his brother, Simon, and tell him the wondrous tidings, "We have found the Messias," and yet Peter did not get this same truth by a revelation from heaven until much later on. What we get second-hand does not change our lives. Now it was flesh and blood that revealed it to him, but later on it was "the Father who is in heaven" (Matt. 16: 17), and then only could the Lord Jesus teach him and the other disciples the unwelcome lesson of the Cross, and his coming sufferings (Matt. 16: 21).

Andrew brought his brother to Jesus, and at once the Lord had personal work for him. "Thou are Simon (a hearing one); thou shalt be called Cephas, or Peter" (a stone). As though to say, I am going to make thee what thou art not yet. I am the Rock. I am going to make thee a part of me, of my very life and character, my flesh and my bones. The naturally impulsive Peter would not long keep to himself the great discovery that the Messiah was already in the world, and in the very neighborhood where the preaching of John the Baptist had attracted

THE SITE OF BETHSAIDA, THE CITY OF ANDREW AND PETER

such crowds of people. It may be Peter went back to his own city, Bethsaida in Galilee, where Jesus would go forth the next day, and prepared for the coming thither of the Lord. In any case, Jesus findeth Philip, who was of Bethsaida, the city of Andrew and Peter, and there can be no doubt that these newly-made disciples were concerned in this meeting, "Philip findeth Nathanael," and thus the blessed tidings were carried from one to another, and every new convert brought another.

If Jesus is anything to us, we are guilty of the grossest selfishness if we are not set on winning some other soul or souls to him. It augurs badly of our appreciation of him if he is not precious enough to us to desire that others may know him, too. And when we look back on the emptiness and aimlessness of our lives before Jesus came into them, and brought a new impetus, a new purpose, a new power into our lives, we are heartless indeed if we can willingly allow the thousands around us on every hand to go on in the same empty, aimless life of earth, with an awful eternity of untold misery to follow, without so much as telling them of a life which is life indeed, and of a salvation which can deliver them out of the kingdom of darkness and sin and translate them into the kingdom of the Son of God's love (Col. 1: 13). No soul is living the true life of Christ, who makes no effort to lead others to him.

Every one who was really brought to Jesus became a witness, as John the Baptist became a witness. They differed greatly, but the same constraint was upon them all to bring others to Jesus. Andrew said to Simon, "We have found the Messias," but Philip addressed the scholarly Nathanael in quite another manner, "We have found him of whom Moses in the law and the prophets did write—Jesus of Nazareth, the son of Joseph."

LESSON POINTS

Suggestions and Illustrations for the Use of Sunday School Teachers

VERY simple and natural was the beginning of this mighty movement, which at this day has spread to nearly every country on earth, and is the most potent force known to men. Two young men are pointed by their teacher to Christ, as one who could do more for them than he could do, and they follow Christ to his home and spend the day with him. One of them is so impressed by the interview, that he brings his brother to see Jesus. A little later, in another town, another man is called to follow Christ and he brings his friend with him. Thus the great kingdom began, and so it has been gathering its adherents ever since. Some have been called directly, some led by relatives or friends, and so in every generation the ranks have been filled. Not by legislation, not by compulsion, not in mass, but one by one, in simple familiar ways, the multitude has been drawn to Christ, the one centre. It has been, as he said, like the growth of a tree from a small seed, or like leaven among meal, that the church has spread. It was significant that the first followers to be enrolled should have been directed by John the Baptist. He knew that his own ministry was imperfect. As we see by his replies to the questions of the people (Luke 3: 10–14), he had no Gospel to preach. He could merely declare the same message as the prophets who had gone before him—repentance and reformation of life. But the world wanted more than this; it needed redemption, and, above all things, power. Long enough had men been told what was right, now they were to have the help without which they could not do right. And this help must come by sacrifice. The last prophet of the old dispensation appropriately points his disciples to the Lamb of God, the supreme sacrifice. That was his mission, and with that duty performed his mission was fulfilled.

The Lamb of God. To us the lamb symbolizes gentleness, timidity, innocence; but these would not be the ideas the lamb would suggest to the Jew of John the Baptist's time. To him the lamb would suggest the idea of sacrifice. It was the victim at the great national celebration of the Passover; it was the offering of the leper who was cleansed; and it was chief among sin-offerings. When, therefore, John pointed to Christ, and called him the Lamb of God, Andrew and John would understand that, in some way, he was to be a representative sacrifice for sin. William Dean Howells tells the story of a millionaire, who conceived a bitter enmity to a socialist in New York. He hated him and caused him to lose his employment. But the only son of the millionaire was a loving, Christ-like young man, who spent all his time in doing good. There was a strike in the city, and the police were ordered to fire on men who were rioting. The millionaire's son went into one of the conflicts to persuade the rioters to be peaceable and not to bring destruction upon themselves. He especially tried to save the socialist whom his father hated from being hurt, and in doing so, was himself killed. The father was broken-hearted, and looking around for some way of expressing his grief, lavished his kindness on the socialist, simply because his dear dead son had loved him, and had died protecting him. The illustration is defective, in that God did not hate, but loved the world; but it shows how reconciliation may come through the death of the innocent.

They followed Jesus. John did not tell them to do so; he simply told them what Jesus was; and to men who wanted such help as was implied by the description, that was enough. It was as if two men, suffering from cancer, heard their doctor say, "There is the man who can cure cancer." There are a number of men in India who voluntarily undergo frightful tortures that they may put away sin and have a reputation for holiness. One of these who had sat in a constrained position for years, until his arms had lost their use, was pointed out to a missionary. He went and sat beside the man and told him the story of the Cross. At first the deluded man would not listen, but when the missionary used the words, "who taketh away the sin of the world," he cried out, "That is what I want; that is what I have been seeking all these years. Tell me more about him."

Come and see. The words used by Christ to Andrew and John were used by Philip to Nathanael. That is the only sure way of being convinced. Christianity does not ask any man to come with his eyes shut. At a well-known hall in London, an infidel club held its regular weekly meeting. Mr. Bradlaugh, a noted lecturer, delivered a scathing attack on Christianity and dared any man to answer him. The chairman said, "No one here is likely to try, Mr. Bradlaugh, we are all of your way of thinking." But a gas-fitter rose and asked permission to speak. He said, "I have been a member of this club for five years. You all know me. Some of you have been in my miserable home. Six months ago I lost my work, and I was ill, and, to make things worse, my wife was ill, too. Not one of you came near me, though my illness was known here. But some one came, and that man and his wife nursed us and provided for us, otherwise neither my wife nor I would have been alive to-day. That man was a city missionary, whom I had cursed and driven from my home with threats. When I was well enough to think, I asked myself why he had been so kind to me, and I could not tell. So I asked him, and he told me he had done it for love of Christ. Now, that is my answer to Mr. Bradlaugh. I say that a religion which will bring a man to the bedside of one who has hated and cursed him, and returns good for evil, love for hate, is a good thing for this troubled life, and I take it for myself. I have seen it in operation, and I know it is good. (Laying his hand on his heart) I have got it here, and I feel it is good. You could never convince me it was anything else."

JERUSALEM'S HELPLESS POOR

Charities of the Holy City that are Supported by Contributions from Many Lands—The Lepers, the Blind, the Gypsies, and Destitute Classes

(From Our Special Correspondent.)

BISSE

A LIVING AMULANCE

WE have a beautiful summary of Christian work in Palestine eighteen hundred years ago in the words of our Lord to the messengers of John, which we find in Matt. 11: 5. "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the Gospel preached unto them." The work was then carried on under the immediate direction of the Master himself. Now it is committed to other hands, and in his spirit his followers are trying to heal the sick, to give sight to the blind, to alleviate the misery of the leper, to clothe the naked, to educate the children, to elevate women, to carry the blessings of the Gospel to the many thousands of homes and hearts of that dear old land.

The amount of money that comes into Jerusalem every year chiefly for charitable purposes, no one can determine: but judging by what is expended it must be very great. These funds come from many lands. Little Greece, the Islands of the Mediterranean, and the great Empire of Russia pour in their treasures to the coffers of the Greek Church. The Latin Church is supplied from Catholic countries: France and Italy contributing by far the largest share. The Armenian, Coptic, Abyssinian, and Syrian establishments are poor compared with the Latin and Greek; still, a considerable sum is required every year to maintain them, and to carry on the specific work of each. The Jews in all parts of the world, but chiefly in Europe and America, contribute every year large sums for the support of their brethren and institutions in the Holy City. The funds for the support of Protestant institutions come chiefly from England, Germany, and America. The Protestants are not a large body, but they are powerful for good. They have five hospitals under their care and four of these are the largest in the city; and their schools, missions, and medical work take a leading place in these phases of benevolent effort. In no other city of the world, of the same size as Jerusalem, does the cause of charity receive support from so many sources and in such generous amounts as it does there. One would suppose that the poor might be fed and clothed, and the sick cared for in the most comfortable manner, and still there be funds left for other needs. This is not so, and cannot be, so long as two-thirds of Jerusalem's fifty thousand souls receive charitable aid in one form or another.

One whose heart is touched by the suffering of others, will naturally turn first to mothers with their young children. A man, however poor, can struggle against poverty; but if a mother is destitute of everything, her new-born babe must die. A filthy hovel, scant clothing and food, physical weakness—this describes the condition of hundreds of women in Palestine. Such cases appeal to one's sympathies and bring moisture to the eyes. In God's providence there is sometimes in a very hard lot a blunting of the sensibilities so that the misery is not so keenly felt. To save the lives of such young children and to aid their mothers in their distress, the Children's Hospital ("Marienstift") in Jerusalem was founded. It is not a very large institution, but it is deserving of the highest praise. Poor women receive here gratuitous help, clean beds, wholesome food, and skilful medical treatment, while infants are cared for in a cleanly, Christian way.

It is impossible to think of the women of Palestine without contrasting them with the women of America. In Palestine their rank is that of menials. They are the slaves of their husbands. At home they are shut up behind walls, and on the street their faces are closely screened by veils. They are not educated. They have no position of honor, they are not treated with respect; men are ashamed to speak to them in the presence of men; their opinion is never sought on any subject; no voice is ever raised in their behalf. Hard is the lot, sad is the life, dark is the fate of the "daughters of Jerusalem" to-day. There is no influence in the country that can change this condition and elevate woman morally, socially, or in any other way.

The peculiarities of society in the East are such that whatever is done for this helpless class must be done by women. In the hand of God, woman becomes the saviour of woman. As medical missionaries they are meeting with wonderful success. It is a common sight to see two ladies whom we know to be foreigners, plainly dressed, mounted on donkeys, attended by a single servant on foot, making their way over the stony paths to some insignificant native village. The people are poor and are, moreover, unspeakably filthy. The good ladies ignore all this and try to make the women and children who gather about them feel that they are their friends. They treat their diseases, and tell them in a pleasant way some story from the Bible. They are sure everywhere of having interested listeners. They go again and again, and in turn to all the villages they can easily reach. This seed-sowing seems slow and laborious: but we know that some hearts are reached, and after a generation has passed away the world may discover that the harvest is great.

The class of very poor and degraded people called "Nawwars," who are really the gypsies of Palestine, and who are found living in dingy black tents near all the large towns, are certainly very far removed from civilization. They are not savages, but their habits, tastes and instincts seem to be those of wild men. Their morals are bad, and family relations are inextricably mixed. They have no aspirations: the government does not molest them, no one pays them any attention, and they seem to be satisfied with their ignorance, filth and misery. No systematic effort has ever been made to reach these people, nor could there be in the existing state of society. Under a different government and in changed conditions of life in Palestine, hopes of their elevation might be entertained. At present they live and die in mental and moral darkness. Now and then benevolent foreigners have attempted to do something for individual children of this class, but success has been only partial. The children, when young, seem bright, and sometimes happy, in spite of hunger and nakedness; but very soon the evidences of sin and depravity show that their lives are blighted. The girl Bisse, shown in our illustration, was till the age of ten years a half-naked street beggar. She was an interesting child, and a certain family took her and tried to reclaim her from her degradation. She learned something, in spite of her strong instincts for her wild life, from which she was never thoroughly weaned. Civilized life did not agree with her health, and her thin frail form was little more than a shadow. When this picture was taken, Bisse was about fourteen years old. Even under the most favorable conditions, it would require years of continued and persistent effort to bring this class to which this poor girl belongs up to the level of cleanly lives and decent habits, to an appreciation of the common blessings of Christianity.

In connection with our illustration of the Leper Hospital, much could be said of the mission work among the lepers of Jerusalem. They are not only helpless, they are miserable. Most horrible sores leave them to perish in their misery. Christianity tries to alleviate the suffering. This work is in the hands of the Moravians, who are noted for their zeal and their self-denying efforts to carry the blessings of the Gospel to out-of-the-way corners of the earth, and to the most neglected and degraded people in it. It is a test of one's faith in God and of the genuineness of one's desire to help the destitute and the wretched, to labor among the class of which we are now speaking. There is no public sentiment to support them, for no native cares about the fate of a leper. The government likewise is indifferent, and simply refrains from closing the mission. The lepers of Jerusalem and vicinity are not numerous, and an efficient government could in time eradicate the evil, since the form of leprosy now known there is entirely a hereditary disease. There is no compulsion about entering this hospital, and every patient does so of his own choice. The hospital is free, everything is scrupulously clean, and the patients have the best medical attendance and care. Their usual place is the gutter or a dunghill, and the change to this quiet, comfortable home is very great. They have religious instruction, and I know that some of them listen with delight to what is told them of the life that is free from deformity, pain and sin. This hospital, which I like to call the "Leper's Home," is beautifully situated on the north side of the Plain of Rephaim, whose broad acres sweep southward towards Bethlehem, the town where our Lord was born. It is something more than a mile from the city, and is far removed from other buildings: the air is fresh, and the outlook on every side is delightful. Here some of the people remain till death separates the imprisoned spirit from the body, its loathsome prison-house.

AN ORPHAN OF JERUSALEM

OPHTHALMIC HOSPITAL ON THE BETHLEHEM ROAD

THE CHILDREN'S HOSPITAL

THE NEW LEPER HOSPITAL—ERECTED 1887

The affliction of blindness, sad enough in any country, is in Palestine an awful calamity. No homes are provided for such people, they are a burden to their friends: many of them sit and beg and, perhaps, slowly starve to death. In its special field, the Ophthalmic Hospital, under the care of the English Order of the Knights of St. John, is doing a very important work. Patients in great numbers crowd themselves upon the attention of the physicians in charge, who treat annually from four to six thousand individual cases. The number of indoor patients is limited, for the hospital has only about twenty beds. No distinction is made on account of religion, race, color, or class, and sometimes a high official and a beggar are seen side by side waiting to be served.

To complete my subject, I should have to speak of the school for orphan girls under the care of the Kaiserswerth Deaconesses, and that for orphan boys, under the direction of the venerable Schneller, and of a number of other institutions and phases of good work which are established or carried on in this city of many charities. In a single article the ground cannot all be covered. A very large part of this work I have described as discovered by Christian. The Gospel prompts these efforts, and to relieve and make sanitary for years. SELAH MERRILL.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON,
Associate Editors.

The Christian Herald is published every Wednesday. The subscription price is $1.50 per year, payable in advance.

Subscriptions may commence with any issue.

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The Christian Herald will not be responsible for the return of unsolicited manuscripts forwarded to it with a view to publication.

Letters should be addressed

THE CHRISTIAN HERALD,
Bible House, New York City.

Entered at the Post-office at New York, as Second-class Matter.

Does Worry Pay?

ALL thinking people ask themselves this question, "Does worry pay?" All answer in the negative. Yet the spirit of unrest is driven out of possession only for a little while. In a short time old subjects return to the mind, and are considered over and over again. Doubts and fears pass in double column. This is particularly the case with men who have no hope at all beyond the grave; whose ambitions are centred upon this present life; who stake their all on professional or business success; who seek personal comfort and ease, never to find it but for a brief season.

Let me ask any such if they have not an unappeased and unhappy longing for some stronger power which can relieve them of part of the burden of life. Have you wealth? Are you in possession of more money than you had when you started in the race of life? Are you any happier? How often have the risks and losses attending the ownership and control of property frightened you as you considered the chances of prospective loss? Will not a moment's reasoning convince you they were greatly aggravated and enlarged, because you had no hope of any happiness disconnected with the possession of property? Men whose faith holds them like an anchor to the promises and prophecies of an Almighty ruler occasionally doubt, and depression, like the waves of the sea, beat over them, as the anchor is dragged for a time, but they take a fresh hold upon the unseen Hand extended to them from the darkness, and come again into the light. How much harder for those to recover from disaster who see no hand held out to them!

Let us ask you. Have you ever found worry or cultivated anxiety a paying investment? Has it ever helped you to solve a problem or extricate yourself from a difficulty? Has it not robbed you of sleep, of peace, of happiness? Has worry not been an enemy to your health, the foe of domestic quiet and happiness? Has it not dwarfed your character? What return has it brought? You may truthfully say, as you look back over life, "All the time I have spent in worry has been thrown away, misspent, wrongfully used. My worst fears have never been realized." Why, then, continue this use of time and mental powers? Providence only asks you to do your best. Your fellow men can certainly expect no more.

If you are full of doubts, determine to set them aside and try the experiment of saying with David, "The Lord is my Shepherd; I shall not want," or with Christ, "Sufficient unto the day is the evil thereof." Be a philosopher. Live for the best you can get out of to-day. You are sure of food and clothing to-day. You have some friends. The supplies and friendships of life will surely not all be consumed before sundown. Live for to-day. Sing, whistle, laugh. Only do not let wealth or position give you additional worry and rob you of the light heart you possessed when you had nothing.

Unread Books

BOOKS are sometimes too elegantly bound to be read. The gilt, the tinge, the ivory, the clasps, seem to say, "Hands off!" The thing that most surprised me in Thomas Carlyle's library was the fewness of the books. They had all seen service. None of them had paraded in holiday dress. They were worn and battered. He had flung them at the ages.

More beautiful than any other adornments are the costly books of a princely library; but let not the man of small library stand looking into the garnished alcoves wishing for these unused volumes. The workman who dines on roast beef and new Irish potatoes will be healthier and stronger than he who begins with "mock-turtle," and goes up through the long lane of a luxuriant table till he comes to almond-nuts. I put the man of one hundred books, mastered, against the man of one thousand books of which he has only a smattering.

On preaching tours, I have sometimes been turned into costly private libraries to spend the day; and I reveled in the indexes, and scrutinized the lids, and set them back in as straight a row as when I found them, yet learned little. But on my way home in the cars I took out of my satchel a book that had cost me only one dollar and a half, and afterward found that it had changed the course of my life and helped decide my eternal destiny.

Forgive and Forget

WE often see, especially in political circles, a disposition to overhaul one's long-ago mistakes. This is an infinite wrong. Many whose early life was a debauch and abomination have afterward, by the grace of God, gone to the front in usefulness. Many years of honesty and righteousness ought, in any fair-minded community, to give a man release from all review of early iniquities. But no, says human devilishness. Jean Valjean, of Victor Hugo's immortal romance, was by many supposed to be an impossibility. Jean Valjean, having broken the window-glass of a bakery in order to get bread for seven starving children, afterward rises to all heights of respectability and honor, and is one of the most admirable characters that I have read of, and for many years demonstrates a very nobility of behavior. But after nearly a lifetime that early wrong gets on his track and chases him to ruin. Behold the Jean Valjean of romance translated into real life again and again in this last quarter of a century, supposed to be a Christian, and see in what heights and depths and infinities of spite and hate and bitterness and malice and revenge and diabolism the human heart can range and revel.

* * *

When a man becomes a Christian he is not put on the limits, but turned out into a larger sphere. What does the Bible mean when it says "all are yours?" Why it means all—all innocent hilarities, all innocent amusements. The grace of God comes in with powerful floods of mercy and new impetus to action, and now instead of fifty faculties, there are a thousand all in play and in full motion. Vastly more of a man since he became a Christian than before he became a Christian.

EVIL PROPHECIES

EVER and anon we have weather prophets who tell us we shall have a very hot summer, or a very late spring, or a very severe winter. I have cut out these prophecies and kept them, and generally found that they were proved untrue. Because some men have made good guesses we elect them apostles of guessdom. It is always safe to prophecy a storm in September, or a drought in summer, or a wet spell in April. The old almanacs issued on the first day of January announcing that it would be clear, or cloudy, or wet on certain days in the following August or December were just as trustworthy as the prophecy coming from Canada, or the United States, telling us of cyclones, or droughts, or deluges, or earthquakes six weeks ahead. Our weather bureau at Washington is providentially allowed to foretell atmospheric changes for two or three days, so that the storm signals may be hoisted, but there are no inspired Isaiahs of the weather to foretell the coming sunshine of many weeks, or inspired Jeremiahs of the weather to foretell the stormy lamentations of a whole season.

God will keep a realm of knowledge that no human guessing can ever invade. For the altar of these evil prophets we have no sacrifices. Thirteen are better at a table than twelve, because there is one more to be happy; and the only damage that comes from the upsetting of a salt-cellar is the trouble of sweeping up the salt; and after you have started on a journey it is better to go back and get what you have forgotten; and, excepting Sunday, Friday is the most fortunate day of the week. My friend was in a railroad accident, and amidst the excitement he heard a lady chiding her husband in this wise: "I told you if we started on Friday something would happen." "Why," said my friend, "many fortunate things have happened on Friday, madam. America was discovered on Friday." "Well," she replied, "it is a great pity it ever was discovered." The learned Dr. Johnson said he did not believe in ghosts; he had seen too many of them. And among all classes, learned and unlearned, there are superstitions lingering.

We hear much talk about luck. Now there is no such thing as bad luck and no such thing as good luck, but a Divine Providence that controls all. We could not tell how many times we have met with what people call good luck. If we were about to start on a journey and wanted fair weather, though we heard it storming in the night, we have almost always found the sun shining brightly in the morning. If we had a bad cold and feared we could not preach next Sabbath, by the time the day came we were hale and hearty. If some one stole our umbrella, we generally found that an unknown person had left his in our hallway. We left our cane in the cars, but a friend presented us with another. Our carriage broke down, but we got the benefit of the exercise in walking. We missed the train, but by that means escaped a terrible accident. A steamboat on the Hudson River took fire, and we had chosen that same night to go on the other one that came through undamaged. We never knew an unkind thing said about us but it some way turned out to our advantage. Those which at the time we thought our worst distresses have really been our best blessings. While living in Philadelphia, we had an unexpected call one morning for a charitable donation of twenty dollars, and that afternoon, from the gutter of Chestnut Street, I picked up a pocketbook containing just twenty dollars, and tried in vain by advertising to find out its owner. Almost everything that we expected to turn out wrong has turned out right. We were fortunate in selecting our grocers, our tailors, our doctors, our friends. We had what people call good luck in the morning, good luck at noon and good luck in the evening.

We have trod on many sharp thorns, and drunk many a bitter cup, and looked into very dark skies, but still we can say "goodness and mercy have followed us all the days of our life." Do you call that luck? I call it Providence. With these men who prophecy evil things I have no sympathy. If you must take up the prophetic role, prophecy something good. Things are bad enough, but they will be corrected. I always try to end my sermons on great public evils with a hallelujah over the final victory. The most of the evil prophecies come to failure.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

BRIEF NOTES

The Presbyterian Church, at Bound Brook, N. J., the birthplace of the editor of this journal, recently celebrated its 210th anniversary.

St. John's Guild, in New York, has received a gift of $32,000 to establish a second floating hospital for poor children. The donor is Mrs. Henry C. Juilliard.

The taxes paid last year on beer in Great Britain and Ireland amounted to the equivalent of sixty million dollars. The production was thirty-five million barrels.

Rev. W. D. Reynolds reports that he expects before the end of the year that the entire New Testament in Korean will be issued to the people of the Hermit Nation.

Natives of the West Indies who suffered by the recent hurricane are to receive help from the British Government. Half a million dollars have been appropriated for their use.

Christian institutions in Nazareth, our Lord's boyhood home, include, besides churches, three hospitals and twelve schools, all founded and supported by the contributions of Christian people.

Jacob Rüs, in a recent address on tenement-house reform, said he believed that the recent improvements in the lower districts of New York had resulted in saving the lives of at least twelve thousand children.

The largest circulation a tract has ever attained is that of *Come to Jesus*, by Dr. Newman Hall. It has been translated into forty languages, and, though never advertised, over four million copies have been sold.

Rev. T. Spurgeon Page, a nephew of the late Rev. C. H. Spurgeon, has offered himself for foreign mission work. He has been accepted for service in connection with the Nyassa Industrial Mission, British Central Africa.

The First Baptist Church of Philadelphia has just celebrated its two hundredth anniversary. Among the interesting relics exhibited was the original deed, dated 1694, conveying the land on which the first church was built.

Austrian Protestants are aggrieved because the imperial authorities, at the instance of the Roman Catholic bishops, have withdrawn from the British and Foreign Bible Society the privilege of selling Bibles within the empire.

The American Bible Society has heard from its agent in Chili that he has succeeded in getting Bibles into the hands of people in sections of the country where it had not previously penetrated. He is now trying to follow them with mission work.

The Dowager Empress of China, the most powerful person in the Empire, began life as a poor girl. Her father, mother and brother were so near starvation that she offered to be sold as a slave that they might have food. She was sold to the wife of a government officer.

Jefferson Park Presbyterian Church, Chicago, of which Rev. Frank De Witt Talmage is pastor, received 127 new members at its latest communion service. These bring the total membership above six hundred. Since Mr. Talmage became pastor 450 new members have been received.

A special effort to evangelize Hungarians resident in this country is being made by the Reformed German Church. Eight missions have already been established. Christian people knowing of Hungarian families should communicate with the Reformed German Church, and an effort will be made to reach them.

Preparations are being made for the Ninth International Sunday School Convention, which will be held at Atlanta, Ga., in April next. Twenty-one years ago the second of these conventions was held in that city. Delegates have already been appointed by many State Associations. Over one hundred countries, States, and Provinces will be represented.

The Endeavorers of Ridgefield Park, N. J., have proved their personal devotion by raising a sum of money to put new pews in their church. In all they raised $130, of which $50 was earned by the members. At a social each member told how the money had been earned. Some had cleaned bicycles, some had polished silver plate, one had laid oilcloth on a floor, and others had performed other services by which they had earned money to contribute.

The Evil of Polygamy and its Danger to American Civilization was the subject of an address delivered in the Presbyterian Building, New York, on Dec. 20, by Mr. Eugene Young, a grandson of Brigham Young. The testimony of a man who has been so near to the evil, and is himself closely related to its modern apostle, must surely convince any doubters of the necessity of dealing firmly with this crime, which is evidently again becoming prevalent.

Referring to the play of *The Christian*, based on Hall Caine's novel of that title, Dr. MacArthur declared that in no way could it be of service to the church. Entering on the more general subject of theatre-going he said that he had never known an habitual theatre-goer who was an efficient church worker. He had known men who said they could not afford to rent a pew in a church pay as much money for theatre tickets in one night as would pay the rent of a pew for half a year.

The Chicago Bible Institute had a wonderful record last year. Of the students who completed their studies at the Institute, thirty-four are pastors, pastors' assistants or church missionaries; thirteen are in rescue and city mission work; thirty-one are evangelistic preachers and singers; six are Sunday School missionaries; three are Young Men's Christian Association secretaries; four are Young Women's Christian Association secretaries; sixteen are in educational work; eighteen are foreign missionaries.

Commissioner Booth-Tucker, of the Salvation Army, desires it to be made known as widely as possible that the Salvation Army stands ready to receive any fallen woman, who wishes to reform. Two homes are open in New York, and others in other cities, to which they may go. Christian people who may come in contact with such women will be glad to learn that sympathy and help are assured to the repentant, and may confidently direct them there. In Brooklyn, N. Y., they may be sent to the Bethesda Home, 79 Fort Greene Place, where they will be welcomed and helped to lead a new life. The Bethesda Home is supported by the readers of THE CHRISTIAN HERALD.

MARCHAND'S RETREAT

DISCRETION, which is proverbially the better part of valor, has not wholly deserted the French Government. In directing Major Marchand to retire from Fashoda, it has taken the only measure which could avert a disastrous war. The expedition, which took up its position at that junction of the two sources of the Nile and hoisted the French flag, is now on its way out of the Soudan, in obedience to the demand of the English Government. The French press does not conceal its sense of humiliation, but it admits the wisdom of retreat. Even the most ardent patriots acknowledge that France was in no condition for conflict, and therefore, when it became clear that there was no other alternative but to withdraw or to fight, the former course is seen to have been necessary. It is astonishing that this issue of the trouble was not foreseen. Frenchmen could not have supposed that England would consent to the presence of the French flag in the Soudan, after so large an expenditure of labor, money and life in wresting the region from the Khalifa. Captain Baratier is said to have shed tears when he communicated to Marchand the order of the French Government to retreat, and "Marchand clinched his hands until the finger-nails dug into the flesh and blood flowed." It is easy to understand the disappointment he felt, but he and the statesmen who sent him on his expedition might have spared themselves the humiliation, if they had heeded the warning of the wise king to just such people:

Go not forth hastily to strive, lest thou know not what to do in the end thereof when thy neighbor hath put thee to shame (Prov. 25:8).

MAJOR MARCHAND, CAPTAIN BARATIER AND MEMBERS OF THE FASHODA EXPEDITION

Imprisoned for His Brother's Sake

The vindication of a prisoner, who has served ten years in Sing Sing Prison, N. Y., was made public last week. His name is Michael O'Donnell. In 1888, a burglary was committed, in which the man who was robbed was compelled at the point of a pistol to give up all the money in his house. Two men were arrested, tried for the crime, convicted and sentenced to thirty years' imprisonment. One of them was Michael O'Donnell. He produced witnesses at the trial who swore that he was in bed at home when the burglary was committed; but, as the man who was robbed positively identified him, they were not believed. His fellow prisoner, whose guilt was undoubted, also swore that Michael was not concerned in the robbery. The guilty man died in prison two years ago, and to a friend, while near death, he stated that it was Michael's brother, James, who resembled him, who was his partner in the crime. Then it was proposed to make an effort for Michael's release, but the prisoner would not allow it. He had known of his brother's guilt all along, but had kept silence, because his brother was ill with consumption and would never be able to bear prison hardships. But a few days ago the brother learned that his hours were numbered. He sent for a priest and a notary, and made a full confession of his guilt, thus vindicating the brave man who, for ten years, has suffered in his stead. We admire a man who would so love his brother, as to stay ten years in prison, in order that he might have life and liberty; yet we often listen unmoved to the story of Him who actually died, in order that we might have eternal life.

Greater love hath no man than this, that a man lay down his life for his friends (John 15:13).

The Judge as Interpreter

Among the prisoners brought into Centre St. Police Court, in New York, one day last week, was a man who was charged with being drunk and disorderly. The policeman who brought him complained that he was sullen, and would not answer any of the questions put to him. In court the prisoner maintained his silence, and as his face wore a blank look the judge thought that he was probably a foreigner who did not understand the questions. The police had tried him in German, but the man had made no answer. The court interpreter was sent for and questioned him in Italian, French, Magyar, Russian, and Yiddish, but the prisoner shrugged his shoulders and made no reply. "I can do nothing with him," he said, and he evidently thought the man contumacious, and deserving extra punishment on that ground. The prisoner looked apprehensively at the judge, but in a moment his face brightened. The judge was twisting his fingers about in a peculiar manner, and the prisoner was nodding and making similar gestures. "The man is deaf and dumb," the judge said. "He pleads guilty, but I am going to discharge him with a caution, as he has not been here before, and promises to avoid drink in future." It was fortunate for the prisoner that the judge happened to know the deaf-mute language, otherwise the assumption that he was sullen might have brought upon him a heavy punishment. So it often happens in the affairs of life. The good man has to appeal to God against the harsh judgment of those who cannot understand his conduct or his motives.

Oh, that I knew where I might find him! that I might come even to his seat! I would order my cause before him and fill my mouth with arguments. I would know the words which he would answer me and understand what he would say unto me (Job 23:3).

Usurers Called to Account

A novel suit for the repayment of $50,000, alleged to have been collected as illegal interest, has been brought in a Newark, N. J., court, by a resident of that city, against parties from whom he has been borrowing money for a number of years past. Being interested in the perfection of several inventions, the plaintiff had need of considerable money, and borrowed from the defendants at different times during a period of ten years, loans ranging from $250 to $5,000, until the total aggregated some $250,000. On these loans, it was alleged, interest was collected at an average rate of about thirty per cent., and the suit is now brought to compel the refunding of all interest in excess of the legal rate of six per cent. What the actual merits of the case may be will doubtless appear on the trial. It is interesting, however, to note the line of argument followed in the complaint, which makes a broad distinction between legal interest, for the use of borrowed money, and usurious interest. In olden times, the word "usury" was applied to all interest or increment, irrespective of any fixed rate, and this was the liberal interpretation attached to the word in the seventeenth century, when the Authorized Version of the Bible appeared. That interpretation, however, would, in present conditions, be a hardship both to the man who needs capital and the man who has capital to lend; for few would be willing to lend without interest. The present system is a mutual advantage to borrower and lender, but Christian principle demands that no man shall take advantage of another's necessities to enforce a cruel and usurious bargain. To do this, is to disregard that attitude of brotherly love which God requires of all:

Thou hast greedily gained of thy neighbors by extortion and hast forgotten me, saith the Lord God (Ezekiel 22:12).

Largest Gas Tank in the World Bursts

A singular accident occurred in New York, on Dec. 13, by which at least seven persons lost their lives. It was the bursting of a huge gasometer having a capacity of 3,600,000 cubic feet, which is said to be the largest in the world. Like the smaller tanks, with the appearance of which every one is familiar, this enormous receptacle was made like an inverted cup, the upper end closed and the lower floating in water. A great circular vat, 178 feet in diameter rose twenty-five feet above the side-walk. It was made of steel plates an inch and a half thick and strengthened on the outside with square steel buttresses. This vat was partially filled with water, and inverted in it was the gigantic cup, which was intended to hold the gas. Great steel columns surrounded the structure at intervals, which were bolted together at the top by a lattice work. At the top of each column was a pulley wheel, over which passed a chain attached at one end to the gasometer and having a weight at the other, so that the gasometer might arise and fall easily according as it was full or empty of gas. The contractors began work on it last spring and had completed it, with the exception of painting. It was decided to test it before putting the finishing touches. Accordingly the vat was filled with water, and air was pumped into the gasometer. Precisely what occurred then, no one knows. Some think that the vat gave way, and that surmise is confirmed by a huge rent in its side. The suspended gasometer turned on its side, letting the air escape with a force that destroyed an adjoining factory. At the same time the water in the vat, said to be five million gallons, rushed out and submerged the streets. The gasometer, the vat and the columns are an utter wreck. The cause of the disaster is a mystery, for every precaution against failure seems to have been taken. There were no forces to control but those of air and water, yet these were strong enough to burst asunder the thick steel plates and overthrow substantial buildings. So it is with many of the most ambitious of human projects, yet in spite of failure and disaster the effort still goes on to exclude God from his universe and exalt human power as supreme.

Thy wisdom and thy knowledge it hath perverted thee; and thou hast said in thine heart, I am, and none else besides me (Isa. 47:10).

Vandalism in a Cemetery

Three young men are held for trial in a court in New Jersey, charged with an unusual crime. A short time ago, the superintendent of a cemetery, making his usual morning tour of inspection, found that some wanton vandals had been in the grounds during the night, and had been employed in mischief. They had overturned many of the headstones and had injured others. Where the stones were solid and too heavy for them to displace, they had chipped out the names and inscriptions with chisels. Some of the stones thus defaced were over a century old, but the majority were of later date. The mischievous persons seemed to have had a special spite against the more costly monuments, some of which they completely spoiled. The detection of the criminals was difficult, and even after suspicion was directed to certain persons, no legal proof could be obtained, until one of them in a drunken debauch boasted of his share in the outrage and named his companions. It is difficult to understand what motive they had in such mischief. All that they could hope to accomplish by it was to cause expense and annoyance to people whose relatives and friends were buried in the cemetery. To the dead it mattered nothing whether the resting places of their bodies continued to be identified or not. Their concern is only as to their souls and as to them they have all the assurance that is needed.

The Lord knoweth them that are his (II. Tim. 2:19).

Too Late for Cure

The Superintendent of the Pasteur Institute in New York recently treated five persons who had been severely bitten by a rabid dog in Long Island City. Two of the patients were adults and three were children. They were on the street when the dog ran through and were bitten one after the other and badly mangled before the policeman who was chasing the animal could overtake and shoot it. They were taken immediately to the institute and the usual fifteen-day treatment was administered, after which they were pronounced out of danger and allowed to return to their homes. One day last week a man and his wife went to the institute with their five-year-old son whom they asked the superintendent to treat. He had been bitten on the same day and by the same dog as the five patients previously cured. But a month had elapsed since that time. The parents said that as the child's wounds were not deep, and soon healed, they had not thought it necessary to bring him to the institute, but during the last few days he became morose, had strange spasms and made queer noises in his throat. It was evidently a case of hydrophobia, and the doctor said it was too late for the Pasteur treatment to do him any good. He was therefore taken to the Long Island hospital, where all was done that was possible to alleviate his suffering, but his life could not be saved. His paroxysms continued at intervals until his death, which occurred forty-eight hours after his admission to the hospital. If the parents had only sought help at once, as did the others whom the dog bit, their child might have lived. They doubtless grieve bitterly, as will those who, at the last, discover that they postponed going to the Great Physician until it was too late:

When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us; he shall answer and say unto you, I know you not (Luke 13:25).

THE FAMILY AND HOME CIRCLE

RUSSIAN HOLIDAYS

Winter, the Gala Season of Sleighing, Skating Contests and Ice Carnivals

RUSSIA, the land of snow and ice, of poverty and black bread, is a land of many holidays. What with Pussy-Willow Fairs preceding Palm Sunday, Easter, "Bride Shows" at Whitsuntide, harvest festivals, Christmas, New Year, the "Blessing of the Waters," St. George's Day, and saint's days too numerous to mention, a fair proportion of the Russian's time is given to merry-making. All the national holidays are invested with some religious significance by the Greek Church, and the Imperial family and the Court join with ecclesiastical dignitaries in making the ceremonials elaborate and imposing. In some parts of the vast Empire, it is customary for peasants at certain seasons and upon certain gala days to array themselves in strange and fantastic disguises, very much as Roman merry-makers do; and their costumes and peculiar observances savor of times when Russia was purely pagan.

A MUJIK

Winter is the city's gala season. The great Russian pastimes are sleighing and skating. Everybody skates, and everybody sleighs. The milkman brings the milk around in a sleigh; the postman comes in a sleigh bringing the letters; farmers go around in sleighs. They do not feel it a hardship to go heavily wrapped; the rich are accustomed to the weight of furs, and the poorest peasant and the street beggar must wear his sheepskin or freeze. In agricultural districts, the mujik (farmer), and his wife and children for a long period can do no labor in the fields, and the women ply such indoor occupations as spinning, knitting, and embroidery. The mujik's holiday shirt of red cotton or wool, according to the season, is usually gay with elaborate needle-work. In winter country people flock to St Petersburg to supply the market with provisions, which, being frozen hard, can be preserved for months. The Hay Market is a curious spectacle at Christmas and New Year. Poultry, hares, swine, geese, ducks, mountain game, fish of many kinds, are set up in great stack like heaps. Meat is cut with a saw or axe, and slivers of frozen viands fly like chips, and are gathered up by the little street Arabs. In the square great bonfires are started at night for the benefit of the drunken drivers and the farmers who have come to town with parties of pleasure seekers.

There are three great classes in Russia—the nobility, the huge official class, and the common people. All these are abundantly represented on the streets during the winter holidays. The air is merry with sound of sleigh-bells. Almost all the sleighs have three horses driven abreast, troika fashion, and the gay-colored duja on the middle horse, from which the bell hangs, dot the scene with moving bits of crimson, blue, yellow, and various startling hues. A street in St. Petersburg is always an interesting study with its mingling of Occident and Orient, of ancient and modern in architecture, costume and manners. Many of the buildings are like ours; and now and then an American will find himself in thoroughfares which, in many particulars, will remind him of home. But he will know that he left no such ice behind him as the Neva's—ice often six feet thick, covered with dazzling snow. People pass, their garments and beards coated with "rime and icicles." Some one will say, "Little father, your nose! your cheek!" Experienced eyes have detected symptoms of impending frost-bite, a misfortune of which the victim is usually unconscious, so that it is Russian etiquette to warn him, and perhaps to assist in rubbing the afflicted member with a handful of snow. Skating contests are features of the mid-winter holidays: the Ice Carnival of the Imperial City of Moscow, and of other Russian towns are famous; descriptions of the ice palaces in which former rulers have made merry, read like stories of an impossible wonderland. Her present monarch takes his duties too seriously for revelry. He has an excellent tenor voice, and loves music, but cares nothing for out-door sports.

SCENES IN RUSSIA—A TYPICAL BUSINESS THOROUGHFARE—A RUSSIAN SLEIGH

India's "Wolf Children"

Hindoo's are very averse to taking animal life. In consequence, wolves are bold and numerous, and in raiding villages have carried off many children, most of whom are devoured, and some of whom have met a worse fate—adopted by wolf-mothers. Colonel Sleeman, a British officer, gave in 1852, an authoritative account of a number of "wolf children." One "wolf boy" was carried off when three years old, while his parents were working in a field. Six years later a hunter captured him. His mother, hearing of the strange creature that had been taken, went to see him, and identified him by several marks upon his body as her child. But he did not know her. He walked on all fours, ate raw flesh, birds and hares, snapped at people, affiliated with dogs and jackals. She tried to bring him back to human ways, but could not, and had to give him up. In America, we are averse to restricting bar-room privileges; saloon-keepers are numerous and bold. Our children are carried off by temptations that overtake them on every street corner. They are transformed by evil habits and associates, almost past a mother's recognition, and into absolute forgetfulness, on their own parts, of home ties and obligations. Yet we let the wolves go free; bar-rooms have right of way in civilized Christian cities.

And in some homes e'en children weep
For woes they should not bear,
And mothers clasping new-born babes
Are racked with bitter care.

Enriching the Gift

There had been some differences and a little unpleasantness in the family. "John's wife" and Maria, the married daughter, had incurred in some way the displeasure of the unmarried members of the household. New Year is a time for "making up," so Sue and Helen, George and Dick, decided among themselves that the heartiest welcome should be for the delinquents. And so when "John's wife," in her widow's weeds, and Maria and her husband gathered with the rest at the family New Year's dinner, everybody except those who had arranged the matter was astonished to see how very happily and pleasantly the affair went off. As they were saying good night, they whispered to each other, with dewy eyes, "We are glad to have their loving thoughts." "Let us tell them so," said one. So they went around from room to room, seeking that which they valued more than gifts bought with silver and gold. Let us consecrate this New Year with loving thoughts for each other and let the feuds and quarrels and envyings die with the old year

THE NEW-YEAR ANGEL

GOD'S angel comes at midnight,
As the bells ring out the old,
And in his arms he tenderly
The young year doth enfold.

A very ancient legend
This pretty story tells,
Of how God's angel brings the year
At the tolling of the bells:

Its rosy and unsandaled feet
The earth have never trod;
The little New Year, clean and sweet,
Comes straight to men from God.

And then the great white angel,
Who brings the New Year in,
Beseecheth all the people
To keep him free from sin.

And he lays the little New Year
Upon the great world's knees,
And telleth all the people
They can make him as they please.

They can raise him into honor,
To virtue and to praise,
Or with sorrow and with sinning
Waste the measure of his days.

Heavenward flies the angel, singing:
"Oh good people, never fear!
Use him well and he will bless you;
God's fair gift, your young New Year."

—GOODLOE HARPER.

New Year Resolutions

BECAUSE we failed to keep the good resolutions we made last year, is no reason why we should not make them anew this year, and strive all the harder to keep them.

Good resolutions are very hard things to keep. If you have not hit your mark yet, aim at it again and again, until you have accomplished your purpose. This is the spirit that wins in every field.

Because you fail in keeping a good resolution to-day, do not fail to make it over to-morrow, and to-morrow, and to-morrow, until you learn how with divine help, to make it aright and to keep it. You will certainly never do anything except you resolve to do it.

Suppose, if you fear to engage in controversy with your great faults, you take the lesser ones in hand, and resolve to do very easy and simple things till next New Year, and see what comes of it.

If you are a husband, a son, or a daughter, and have dropped into the habit of speaking ill-naturedly, of being late at meals, selfish, impatient or domineering, try to overcome it. Observe how much you can do towards sweetening the spirit of the home. Some young ladies, who would "die for mamma" are not down to breakfast on time—and that without regard to whether there is a cook in the house or not. A wife puts all her art and heart into spreading a dainty feast; husband or sons loiter thoughtlessly; the dinner gets cold and tasteless—a small matter, but perhaps a women's heart is somewhat heavier for it, and she loses proper pride in preparing that "dinner of herbs" which is to be eaten with love as its sauce. If you are not in your own home and it is not with your kindred you are dealing, but with a boarding-house keeper, try to be prompt all the same: your morals and hers will be better, and the steak will be more to your taste. Your digestion will be better, and your druggist and doctor's bills will be less.

Resolve to say or do some kind, considerate thing at every meal you take during the year. Any one can accomplish so much. Such a trifle it seems! There are 365 days in the year, three times that and 1,095 kind things have been said or done by you during the year. Most of us are doubtless doing that much now. Then, let us take up some other trifle. What a pleasant world it will be when it is full to the brim of kind thoughts, words and deeds—the fruits of good resolutions that undertook not some high affair, but dear common-place, every-day home matters.

. . . WATCHING THE OLD YEAR DIE . . .

MANY choose to pass the closing hours of the dying year in prayer and contemplation—a fitting way for the Christian, to whom the changes of time and season are constant reminders of God's goodness. Our artist has selected a pleasant subject for his illustration: a family group who, having decided to "see the old year out," are now watching with breathless interest the ticking away of the last moments of its existence.

Slowly, yet inevitably, the old clock
Points and beckons with its hands
From its case of massive oak,

as it records the last echoes of the expiring year. The old clock does its duty well:

Through days of sorrow, and of mirth
Through days of death and days of birth,
Through every swift vicissitude
Of changeful time, unchanged it stood.

Now the whole household hangs upon the first stroke of midnight, which ushers in the new-born year, and the old year forever becomes a memory. What joys and sorrows go with it! What hopes and fears come to us with its successor! It is a moment in which the grateful heart rises to the Father above and thrills with thankfulness for past mercies. What will the year bring? Who knows what its weeks may have in store for him, of joy or sorrow, of happiness or misery? Happy is he who can greet the new year in calm confidence founded on faith in his all-wise, loving Father. Strong in that confidence, he can look forward without apprehension, knowing that nothing can come to him but by the will of his Almighty Friend, and that be it pleasant or painful, all things will work together for good to them that love God.

The opening year Thy mercy shows:
That mercy crowns it till its close.
By day, by night, at home, abroad,
Still we are guarded by our God.
Oh, God! Our Helper, ever near,
Crown with thy smile this glad New Year.

STAY yet, my friends, a moment stay—
Stay till the good old year,
So long companion of our way,
Shakes hands and leaves us here.
Oh, stay! Oh, stay!
One little hour, and then away.

. . . .

The year whose hopes were high and strong,
Has now no hopes to wake;
Yet one hour more of mirth and song
For his familiar sake.
Oh, stay! Oh, stay!
One mirthful hour and then away.

. . . .

The kindly year! his liberal hands
Have lavished all his store,
And shall we turn from where he stands
Because he gives no more?
Oh, stay! Oh, stay!
One grateful hour and then away.

Days brightly came and calmly went,
While yet he was our guest.
How cheerfully the week was spent!
How sweet the seventh day's rest!
Oh, stay! Oh, stay!
One golden hour and then away.

. . . .

Dear friends were with us, some who sleep
Beneath the coming snow:
What pleasant memories we keep
Of all they said and did!
Oh, stay! Oh, stay!
One tender hour and then away.

. . . .

Let while we sing [illegible]
And leaves our spirits free
To grant [illegible]
Oh, stay! Oh, stay!
One parting strain and then away.

—Westminster Gazette.

OUR OPPORTUNITY IN CUBA

A Great Movement for Evangelical Work Urgently Needed on the Island

THE Cuba of 1898 differs from the Cuba of 1492, not more in population, in cities built, bastions mounted and harbors constructed, than in the character of its people, and the possibilities within their reach. Then a God-fearing and man-loving people welcomed Columbus to its shores. He thought it the most beautiful island in the world. Enter Havana now, and there is much to admire. The harbor, land-locked, is a safe shelter for ship and sailor. The hills round about will furnish magnificent places on which to build palatial residences for those who would get above the sea-mist and live where health might be enjoyed. There are no reasons why the capital of the "Pearl of the Antilles" should not become our winter Saratoga. Cuba must come under American control or remain what it is, a plague spot in the tropics.

THE CHRISTIAN HERALD readers need not be told of the struggle through which Cuba has passed, and is passing. It was because I was in some little measure identified and connected with the bread distribution under CHRISTIAN HERALD management, when New York was threatened with famine several years ago, that on the 8th of October I, with my good wife, shipped on the *Orizaba* of the Ward line for Havana, to see if there were opportunities to establish medical missions in the different cities of Cuba, where we might hope to distribute food, and scatter the seed of the kingdom upon the hearts of that famishing multitude.

Lee's Orphanage, where THE CHRISTIAN HERALD fund has kept great numbers of little children from death and starvation, was visited. It is run on the Cuban plan. It ought to have an American teacher, and every child should be taught English, as all will be needed in the near future, and will become aids in making Havana and Cuba inhabitable to those who are to carry there the thrift and push essential to the new life.

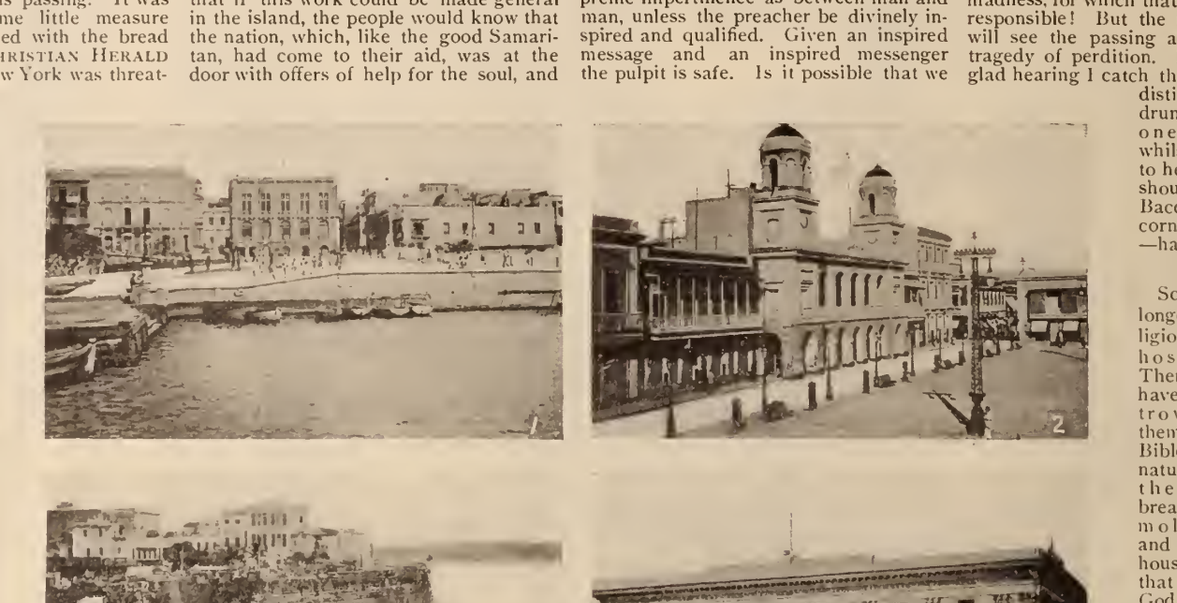
The Gethsemane Baptist Church, on Zulueta, corner Dragones street, is a large and commodious place of worship, where a great work is being carried on in Spanish and English by Alberto J. Diaz, so well known in America, and by W. N. Hammond, a brother in Christ from Liverpool, who has preached in all parts of the world, and who has opened an office on Obispo street, where Americans are always welcome, and where Christ is first in all thoughts and plans. This brother preaches in English at 3 P. M. every Lord's day, at the same place where Diaz preaches with wonderful power to the multitude at 7.30 P. M., and where, at 12 M. on the Sabbath he has introduced the children to the English language. It does an American good to hear the child recusing our Christian songs in English, and to see the magnificent welcome extended to every one from our land.

It was my privilege to invite the starving to be at Diaz's church at 8 A. M. The crowd was welcomed with music, and I never heard better music than can be made by a people eager for salvation. It is not a new work for Diaz. In the past, when small-pox ravaged Havana, his members were ready to nurse the sick. So with yellow fever and the other plagues that have infested the town. That fact has given Diaz and his people a large place in the regard of the populace of the city. When in the past people buried in unconsecrated ground were left to be eaten by dogs and treated in the most shameful manner, Diaz and his good wife carried the matter to God in a night of prayer. The next morning, Mr. J. S. Paine, of Boston came to his house and left $200 with him for his work. Diaz at once bought a little land, just back of the Catholic cemetery. He began burying all who sought that retreat for their dead. There are now 33 acres enclosed in the place and over 17,000 burials have been made. The movement struck consternation into the mind of the Archbishop, who had hitherto enjoyed the monopoly of caring for the dead. A large sum was offered Diaz to close his cemetery, but his reply deserves to be remembered. He said: "There is not money enough in Havana to make me consent to the barbarous treatment of Protestants who have died and sought burial in Havana."

To return to the programme: Doors were open at 8 A. M. Then singing, prayers, reading of the Scripture and exposition; more singing and addresses, brief and instructive, then the distribution of food, looking after the sick and making the occasion one where the face of the Master, through his disciples, might shine out upon the needy ones in love and fellowship. It seemed to me that if this work could be made general in the island, the people would know that the nation, which, like the good Samaritan, had come to their aid, was at the door with offers of help for the soul, and that a wave of kindly influence would go over the island that would be the harbinger of a new Christian civilization. Diaz offers to begin the work in his church, and believes that if it shall be a success, he can establish a similar work in every city in Cuba.

The condition of affairs in Cuba is pitiable and alarming. The Cubans need the protection of American arms. They are fortunate in having in our Administration officials who measure up to the requirements of the situation, and who are ready to open wide the doors to all Christian endeavor, that aims to feed the hungry in Cuba, and to make the hopeless realize that a new light has come with great blessings. My visit to Cuba, supplemented by the cordial welcome accorded to my plan by Administration officials in Washington, fill me with the assurance that we cannot press the work of preparation too rapidly. We may even now claim with the Master: 'Say not there are yet four months, and then cometh the harvest; see, the fields are white and ready for the harvest." Who will enter in as reapers while the harvest cry sounds forth? This is the Divine programme for the needy in Cuba. Who will enlist and make it a success?

JUSTIS D. FULTON.



NOTABLE PUBLIC BUILDINGS IN PORTO RICO

There are many really fine structures in the Porto Rican towns. A few of the better class, in the city of San Juan (the capital), are shown in the photograph. No. 1 is the Finance Building at the wharf. 2. City Hall. 3. Spanish Captain-General's quarters. 4. Building of the Provincial Delegation.

A FORECAST OF THE CENTURY

The Probable Changes, Religious, Political, and Social, that the New Century will Bring

WRITING in *Great Thoughts*, an English periodical, Dr. Joseph Parker, of London, ventures to make a forecast of the characteristics of the coming century. He does not assume the power of prophecy, but he draws inferences from the trend of present movements. He says:

Although it is generally safer to prophesy after an event than before it, life would become very insipid and disagreeable if we could not sometimes take a canter in the dark. But, truth to tell, I do not see much darkness upon the main outlines of the twentieth century, a century of silent but profound and historic revolutions and developments.

Preaching

Preachers there will always be, and possibly great preachers, but, taken broadly, there will be no pulpit in the twentieth century. Preaching is the supreme impertinence as between man and man, unless the preacher be divinely inspired and qualified. Given an inspired message and an inspired messenger the pulpit is safe. Is it possible that we can require all the preaching, and the kind of preaching, that is done in it every week? Or, if all the preaching is required, is it required in the same place? The Master said, "Go into all the world." Do not many of us say, "Come into our nice little meeting-house and take a sitting in front of the gallery?" Let every man answer for himself. I distinguish broadly between preachers and teachers. The latter we shall always need. Of well-equipped teachers we can hardly have too many. The coming century will be impatient with incompetent teachers, but the very degree of its impatience, on the one hand, will be the degree of its appreciation on the other. Men do willing homage to the teachers who can bring them within clear sight of all the kingdoms of God—righteousness, purity, music, beauty, and eternal love.

Churches

As to churches, a wonderful change will take place. Small tests of faith, sectarian standards of orthodoxy, pedantries, whims, and theological crazes will all disappear, and men will gather in adoring love around the Christ of God. There will be a grand church then! In that holy day, opinion will be nothing accounted of, compared with sincere love and passionate devotion to the service of the poor, the weak, and the weary who need a word in season. The church of the triumphant Saviour will in very deed be established, for she shall have granite for her foundations and salvation for her walls.

Politics

Politically, what changes will take place ere the close of the twentieth century? Leaseholds will have become freeholds. The land will be no longer a monopoly of men who never paid for it. Men will not be great by title, but by character. He who does most good will be crowned as the king of men. The tax gatherer will no longer be a shadow on the doorstep, but the welcome presence of an honest messenger sent by honest neighbors.

The Saloon

And the public house, where will that be? It will be burned with fire and brimstone. It was built by the devil, and to the devil it will go. The public house is the gate of hell. Who can write the story of the ruin it has wrought? Oh, the misery, the heartbreak, the desolation, the orphanhood, the murder, the suicide, the madness, for which that accursed house is responsible! But the twentieth century will see the passing away of the chief tragedy of perdition. In fancy's quick, glad hearing I catch the sound of all the distilleries, breweries, drunkeries, falling in one terrific crash; whilst there goes up to heaven the thrilling shout, "The house of Bacchus—that street corner god of the cities—has fallen into hell!"

Science

Science will be no longer hostile to religion, nor religion hostile to science. There never should have been any controversy between them. The God of the Bible is the God of nature. He planted the forests, and breathed the life and molded the stars, and made the whole house we live in. He that built all things is God. Religion may have to change her forms and her way of putting things, but not her reverence of God or her glad obedience to his will. So long as the sky is above the earth man will need religious expressions of word and service, for his highest nature and his noblest impulses. Little Dogma must have given way to immeasurable Truth; stunted Creed must make room for majesty and increasing Faith; and shrunken Self must yield to the diviner claims of man.

Woman

The position of woman in the twentieth century will be in happy contrast to that which she now occupies. Recent university successes have shown that women can go to the top without losing one atom of grace or gentleness, or simplicity or childlikeness, of sympathy or affection. All that has been taken away from the region of fancy, and squarely set down in the region of indisputable fact. It must be very humbling to men of a certain caste of mind to know that girls take the B. A. degrees in dozens and scores, and never stoop to wear the elementary and now humiliating decoration; but what are men to think of girls who know mathematics and natural philosophy and yet can take a hand in the kitchen?

I congratulate the men who will live far into the new century. I would I were just now beginning my ministry, if I could begin it with my present experience. Shall we see things on earth from our sphere beyond the death line? Shall we be permitted to see how silver comes instead of iron, and gold instead of silver. We shall soon know. The sunset of this century is the sunrise of the next. Let us more and more confidently hope in the Living God.

HOLIDAY GIFTS

By Pastor Thomas Spurgeon

"THE greatest gifts on earth" was the legend I read over a toy-shop door. I did not make my Christmas purchases at that establishment, fearing lest the greatest gifts might be of the greatest price, and tax my resources too heavily. Moreover, I had a faint suspicion that the fancy goods that required such startling advertisement might not be of sterling quality. "Greatest" is not always best. But the announcement set me thinking. What are the greatest gifts on earth? The love tokens of our friends are not to be thought lightly of. It is surely quite in accord with our Master's mind that we should thus remember one another. Provided there is no extravagance, provided also that the poor, and those who cannot make recompense are not forgotten, there can be no harm, but much benefit, in bestowing upon our loved ones little assurances of our continued affection on birthdays, and on Christmas or the New Year. There is about such gifts a "greatness" that comes of love, a value far beyond intrinsic worth, for "Love is of God." Yet these are not the greatest gifts on earth. Our best presents are those which fellow-friends, however dear, cannot give, and which foes, however fierce, cannot remove. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Look upward for thy true treasures, O my soul! The greatest gifts *on* earth are not *of* earth.

Fain would I spread out before my readers, in bright array, the store of good and perfect gifts that God bestows, and say, "Come, see the presents heaven has made." But these treasures are not for public exhibition. They are to be seen only as we look within. Not one of us but may both see and handle them by faith. Our hearts are their blest abode.

The first and best of these is *God Himself*. Mark well this wondrous truth! The Lord has not withheld himself from us. Hath he not declared, "I will be their God, and they shall be my people"? He does not ask from us aught that he has not rendered first. He begs your love, but "The Father himself loveth you." He asks our service, but he has wrought all things for us, and in us. He claims us as his own, as it is written, "The Lord's portion is his people, Jacob is the lot of his inheritance," but he bids us possess him, and allows each believer to exclaim, "The Lord is my portion, saith my soul." All that he is and has, our gracious Lord has set at our service—nay, he himself is ours. "My Beloved is mine, and I am his." Oh the joy of it! God is mine! "All this, and God, too!" cried the poor saint over her crust and water. What shall we say, who have enough and to spare of creature comforts,—and God, too?

The next of our treasures is *Jesus Himself*. "Thanks be unto God for this unspeakable gift." Heaven had no brighter gem than God's dear Son—"the Son of his love"; yet he spared not his own Son, but delivered him up for us all. He was his only begotten Son, yet he willingly parted with him for our own salvation. This Jesus may be yours, dear reader. He may be accepted by faith. I pray you receive him as your Saviour. Trust his precious blood. Cling to his saving cross.

We have also the *Holy Ghost*. He is the gift of our Father God, and of our risen Lord. He proceedeth from the Father and from the Son. He is available to all who have believed. He has but to be asked for. "If ye, being evil, know how to give good gifts unto your children"—you who have been purchasing presents for them lately—"how much more shall your heavenly Father give the Holy Spirit to them that ask him." How very partially do we appreciate this wondrous gift. The Holy Ghost stands ready to aid us, but we try to dispense with his services. Poor fools—we blunder on alone rather than submit to be God-guided.

Nor can we forget the *Word of God*. Of it John Newton wisely said that whereas he had many books, some of which were comparable to silver and some to gold, the Bible was to him a book of bank notes. Every page is worth far more than its weight in gold. It is the Book of books. Luther would not take all the world for one-half of the Bible. He said that he could not live in Paradise without it, but that he could live in hell itself with it. Ah, hell would not be hell if the Word of God were there. Oh that the Book were loved and honored more. While some criticise it, let us feed upon it by meditation. God helping us, we will love it more than ever, and uphold its honor as our fathers have done before us. May the Word of the Lord be precious in these days!

Of other spiritual gifts there is no mean store. What shall we say of the ordinances of his house, the ministry of his truth, the opportunities for work and worship which he grants us, and the graces he bestows upon us? The assembling of ourselves together in his name is a glorious privilege. Let us praise him for it, for it is one of the best gifts we shall have this Christmas, and God is always granting it to us, the whole year through. How grateful we should be to be allowed to serve him. Thank him for the task he has assigned you. Is it humble? Do it faithfully and you will be promoted. Is it arduous and unpleasing to the flesh? Still praise him—you will like it better then. Who are we, that we should pick and choose. If it pleases him, it pleases us. Let the Father's name be adored for the Mercy-Seat and the privilege of prayer.

Bless him also for the graces that grow in your heart as flowers in a garden. Faith, love, hope, zeal, he has planted in your soul, and he has made you to be as a watered garden. These gifts have come to you by way of Jesus. "How shall he not with him also freely give us all things?" Praise him, not for Jesus only, but for every gift, however small, that bears the image and the superscription of the King. Praise him for all the good things that are in Christ, for Christ's people. How rich we are who love the Lord! We may well pity, however poor we are, the poorer rich people who do not value "the greatest gifts on earth."

Material mercies are not to be compared with spiritual ones, but they should not be overlooked. Our bread should be prayed for daily, and praised for just as frequently. Thank God for the honesty and industry which have kept you from want. Some of us have been provided for with special bounty; our thanksgiving, therefore, should be the longest and loudest.

We cannot be sufficiently grateful for health and strength. "Life is not to live, but to be well." "A hale cobbler is better than a sick king." Bless God, I pray you, for the measure of vigor you possess. If he gives you more, use it for his glory. If he takes from you what little you have, yield it willingly. To be well in the soul is the most important matter.

Furthermore, let us magnify the name of the Lord for loving friends, for godly parents, for darling children, for happy associations, for faithful ministers. But there—the list is far too long for a brief article. We must omit some from our paper, but God forbid that we should fail to praise the good Giver for any. Come, let memory do her blessed work, and call to mind the loving kindnesses of the Lord. Let us pile the tender mercies together, heaps upon heaps—the mercies of all the past year, the mercies that are ours just [illegible] us.

We will bless him also for joys to come—for New Year mercies. There is no Giver like God, and there are no gifts like his. They are "the greatest gifts on earth." "Praise God from whom all blessings flow."

Answering a Widow's Prayer

ONE winter evening lately, Dr. T. J. Barnardo, the friend of destitute children, saw at the corner of a street, a lad of about nine years of age, barefooted and hatless, trying to sell boxes of matches. The weather was cold, and the child moved uneasily from one foot to the other as if the stones of the pavement felt very cold. From the boy he learned that his profits on his day's sales so far were the equivalent of three cents, and he was anxious to make it twelve before he went home. "No use of going home with less," he said, shaking his head sententiously. He further imparted the information that he had a little sister and that his mother was sick. Dr. Barnardo told him he was a doctor and might perhaps do his mother some good, so the little boy took him to the room he called home. In the room was neither chair nor table, but on a heap of rags lay a woman with an ulcerated leg.

"There she lay," writes Dr. Barnardo, "helpless to move hand or foot on her own behalf. By her side stood a little girl about six years of age—'our Bess,' she called her—a bright-eyed, winsome little lassie, who soon made friends with me.

"But Billy was the bread-winner! It was he who kept the wolf from the door. It was he who had boldly gone into trade and endeavored to supply mother, sister and himself with bread. I cannot say how affected I was as I listened to the simple story. But why did she not go into a hospital? They would take her in. The question was hardly asked when I felt rebuked. 'What would become of the children?' said the poor woman. 'Billy might do a bit for himself—he was a brave lad! But our Bess—' And then as she thought of her little daughter's peril, the poor soul fairly broke down.

"'Why not,' said I, 'try to get the children into some home or refuge, where they would be looked after, while you are taken to the hospital and get properly treated?' To my surprise she said: 'I have been praying to the Lord all the time I have been here to take care of the children, and to take our Bess from the streets.' Here in this wretched room, deprived of everything, depending absolutely upon a child of nine years of age for food and fuel—here lay a real child of God, in whose prayerful breast there still burned the flame of faith and hope!

"'Sir,' said the woman as we talked, putting her hand under the pillow, and pulling out a copy of a well-known Christian weekly journal, 'Look here, sir: read that!' And under my eyes she placed a short narrative of one of my own rescues, which had been reprinted without my knowledge in this journal. How the page had drifted to her I know not; but the last lines of the story contained that statement of mine which has been so often repeated: 'Never during all these years have I refused a single destitute child who has made application at my doors.'

"'There sir,' said the poor creature, not knowing in the least to whom she spoke, 'I have been hoping and praying that God would let Billy and our Bess get in there. Then I know they'd be safe, and they'd both be together, and I'd go in cheerful to the hospital.'

"I thought for a few moments before I answered. At length I said slowly 'I did not tell you who I am; but now I must let you know. My name is Barnardo, and I have a great many poor boys and girls, and that is why I asked your little lad to bring me here to-day. Now, if I can help you by keeping the children for awhile, I will.'

"It is impossible to describe the emotions of wonder and amazement which passed over the suffering mother's face? The tears began to pour down her cheeks. 'Billy!' she called, and the boy ran quickly to his mother's side. 'Bess, dear,' she added. And then, holding the two children in her trembling hands, she said: 'This is the gentleman that has all the little boys and girls. I told yer God would hear me, and now he's just sent him here to take and keep you both until I am well again.'

"There and then the arrangement was made. I was to admit the children for a time while the mother entered the hospital. Ere long one of my good women helpers was in the room supplying the wants of the patient, bringing food and fuel and a few needed garments for the children, while I meanwhile obtained the needful order which gave admission to the hospital to this poor member of the household of faith."

GOD, MY SALVATION

IN the heaven of heavens abiding,
Doth the Almighty care for me?
May I, in his love confiding,
Be from fear and doubt set free?
Hath he any place of hiding
Where I may in safety be?

Yes, O heart dismayed, despairing,
God Almighty loveth thee;
For thee, day by day, is caring,
Crieth, "Cast thy care on me!"
All thy burdens would be sharing,
Give thee rest and liberty.

When the dreaded tempest rages;
In the day of rude alarm;
When the foe with thee engages
And the conflict waxes warm;
Lo, the mighty Rock of Ages
Shall preserve thee from all harm.

God, the God of thy salvation,
Will not leave thee, soul, to shame;
After cross comes coronation,
Strife shall end in joy's acclaim;
Thou with songs of jubilation
Evermore shalt praise his name!

—ROBERT M. OFFORD.

Justice in the Philippines

A THRILLING story of an effort to introduce the Bible into the Philippine Islands, while they were under Spanish rule, is told in the current number of *The Missionary Review of the World*, by F. de P. Castells, who went there in 1889 as an agent of the British and Foreign Bible Society. Soon after his arrival his attention was called to an article in the penal code which read: 'Whosoever shall perform publicly any acts of propaganda, preaching or other ceremonies, contrary to those of the official religion, will incur the penalty of correctional imprisonment, etc." Mr. Castells applied for permission to hold public meetings, but an answer to his request was postponed from time to time. Suddenly he fell ill with a mysterious sickness and was given up for dead, but through the kind attention of an English physician he recovered. Then his companion and helper fell ill with the same symptoms and died. A clue to the cause of these illnesses was found in the fact that the man who waited on the two missionaries at table was a Roman Catholic officer in disguise.

Having escaped death in that form, the power of the law was set in motion against Mr. Castells. "I was charged," he says, "with being the head of a conspiracy, and in consequence I was arrested and imprisoned. The charge was easily disproved, but on the third day of being in prison, the judge informed me that I was accused of a new crime, that of 'propagating doctrines contrary to the official religion,' and that he would let me out on $5co bail. I being still under police surveillance. The prosecution dragged its weary course for three full months, during which time I lived at the hotel, honored with a police guard at my door; ultimately I was acquitted, the evidence being declared insufficient. But simultaneously with this, and without my knowledge, I had also been prosecuted 'administratively' for being a 'pernicious person,' which meant that, guilty or innocent, they intended to expel me from the country. And, having known this, I called on the civil governor, who happened to be a Cuban, and effected a compromise. I leaving the islands by the first steamer, and he shelving the prosecution. On the 23d of December, therefore, pained by my failure I was saying good bye to Manila from on board a vessel, but yet believing that I would, as I still pray I may, see the Philippines brought under the influence of the Gospel of Christ. Some weeks after my departure I learned that the supreme court had refused to indorse my acquittal, and had ordered a new trial, with what results I cannot say."

Anecdotes by Moody

Illustrations and Incidents in the Life of the World's Greatest Evangelist

A MAN was converted in Europe several years ago, and he liked the Gospel so well he thought he should go and preach it. He started out, and great crowds came to hear him just out of curiosity. The next night there were not so many there, and the third night the man had scarcely a hearer. But he was anxious to preach the Gospel, and so he prepared some great placards and posted them all over the town, declaring that if any man in that town that was in debt would come to his office before twelve o'clock on a certain day with the proof of indebtedness, he would pay the debt. This news spread all over the town, but the people did not believe him.

One man said to his neighbor, "John, do you believe this man will pay our debts?"

"No, of course not, it's only a hoax."

The day came, and instead of there being a rush, nobody came. Now it is a wonder there is not a great rush of men into the Kingdom of God to have their debts paid, when a man can be saved for nothing.

About ten o'clock a man was walking in front of the office. He looked this way and that, to see if anybody was looking, and by and by, satisfied that there was no one, he slipped in, and said:

"I saw a notice about town that if any one would call here at a certain hour you would pay their debts; is there any truth in it?"

"Yes," said the man; "it's quite true. Did you bring the necessary papers with you?"

"Yes."

After the man had paid the debt, he said, "Sit down, I want to talk with you," and he kept him there until twelve o'clock. Before twelve o'clock had passed two more came in and had their debts paid. At twelve o'clock he let them all out. Some other men were standing around the door.

"Well, did he pay your debts?"

"Yes," they said; "it was quite true; our debts were all paid."

"Oh! then we'll go in and get ours paid."

They went, but it was too late. Twelve o'clock had passed. To every one of you who is a bankrupt sinner—and you never saw a sinner in the world that was not a bankrupt sinner—Christ comes and he says: 'I will pay your debts.'"

* * *

The Jealous Eagle

There is a fable of an eagle which could outfly another, and the other didn't like it. The latter saw a sportsman one day, and said to him:

"I wish you would bring down that eagle."

The sportsman replied that he would if he only had some feathers to put into the arrow. So the eagle pulled one out of its wing. The arrow was shot, but didn't quite reach the rival eagle; it was flying too high. The envious eagle pulled out more feathers, and kept pulling them out until he lost so many that he couldn't fly, and then the sportsman turned around and killed him.

My friend, if you are jealous, the only man you can hurt is yourself.

* * *

Reuben Johnson's Pardon

When I was in Ohio a few years ago, I was invited to preach in the State prison. Eleven hundred convicts were brought into the chapel, and all sat in front of me. After I had got through the preaching, the chaplain said to me:

"Mr. Moody, I want to tell you of a scene which occurred in this room. A few years ago, our commissioners went to the Governor of the State, and got him to promise that he would pardon five men for good behavior. The Governor consented, with this understanding—that the record was to be kept secret, and that at the end of six months the five men highest on the roll should receive a pardon, regardless of who or what they were. At the end of six months the prisoners were all brought into the chapel. The commissioners came; the president stood on the platform, and putting his hand in his pocket brought out some papers and said:

"'I hold in my hand pardons for five men.'"

The chaplain told me he never witnessed anything on earth like it. Every man was as still as death. Many were deadly pale. The suspense was awful; it seemed as if every heart had ceased to beat. The commissioner went on to tell them how they had got the pardon; but the chaplain interrupted him.

"Before you make your speech, read out the names. This suspense is awful."

So he read out the first name, "Reuben Johnson will come and get his pardon"; and he held it out, but none came forward.

He said to the warden: "Are all the prisoners here?"

The warden told him they were all there.

Then he said again, "Reuben Johnson will come and get his pardon. It is signed and sealed by the Governor. He is a free man."

Not one moved. The chaplain looked right down where Reuben was. He was well known; he had been nineteen years there, and many were looking around to see him spring to his feet. But he himself was looking around to see the fortunate man who had got his pardon. Finally the chaplain had caught his eye, and said:

"Reuben, you are the man."

Reuben turned around and looked behind him to see where Reuben was. The chaplain said the second time, "Reuben, you are the man"; and the second time he looked around, thinking it must be some other Reuben. He had to say three times, "Reuben, come and get your pardon."

At last the truth began to steal over the old man. He got up, came along down the hall, trembling from head to foot, and when he got the pardon he looked at it, and went back to his seat, buried his face in his hands, and wept. When the prisoners got into the ranks to go back to the cells, Reuben got into the ranks, too, and the chaplain had to call him:

"Reuben, get out of the ranks; you are a free man, you are no longer a prisoner."

And Reuben stepped out of the ranks. He was free!

That is the way men make out pardons; they make them out for good character or good behavior; but God makes out pardons for men who have not got any character. He offers a pardon to every sinner on earth if he will take it. I do not care who he is or what he is like. He may be the greatest libertine that ever walked the streets, or the greatest blackguard who ever lived, or the greatest drunkard, or thief, or vagabond. Christ commissioned his disciples to preach the Gospel to every creature.

* * *

Faith

When I was a boy, in the spring of the year, when the snow had melted away on the New England hills where I lived, I used to take a certain kind of glass and hold it up to the warm rays of the sun. These would strike on it, and I would set the woods on fire.

Faith is the glass that brings the fire of God out of heaven. It was faith that drew the fire down on Carmel and burned up Elijah's offering. We have the same God to-day, and the same faith. Some people seem to think that faith is getting old, and that the Bible is wearing out. But the Lord will revive his work now; and we shall be able to set the world on fire if each believer has a strong and simple faith.

* * *

Both Afraid

I remember a man in New York who used to come and pray with me. He had his cross. He was afraid to confess Christ. It seemed that down at the bottom of his trunk he had a Bible. He wanted to get it out and read it to a companion with whom he lived, but he was ashamed to do it. For a whole week that was his cross; and after he had carried the burden that long, and after a terrible struggle, he made up his mind. He said, "I will take my Bible out to-night and read it." He took it out, and soon he heard the footsteps of his mate coming upstairs.

His first impulse was to put it away again, but then he thought he would not—he would face his companion with it. His mate came in, and seeing him at his Bible, said:

"John, are you interested in these things?"

"Yes," he replied.

"How long has this been, then?" asked his companion.

"Exactly a week," he answered; "for a whole week I have tried to get out my Bible to read to you, but I have never done so till now."

"Well," said his friend, "it is a strange thing. I was converted on the same night, and I, too, was ashamed to take my Bible out."

* * *

Your Walk Tells

"That man must have been in the army, or in a military school," I said to a friend once.

"Yes," he said; "how did you know?"

"By the way he walks."

You can tell that some people have been with Jesus by their walk.

* * *

When a Christian Grows

Doctor Bonar once remarked that he could tell when a Christian was growing. In proportion to his growth in grace he would elevate his Master, talk less of what he was doing, and become smaller and smaller in his own esteem, until, like the morning star, he faded away before the rising sun. Jonathan was willing to decrease that David might increase; and John the Baptist showed the same spirit of humility.

* * *

A Most Extraordinary Well!

I heard of a well that was said to be very good, except that it had two faults; it would freeze up in the winter, and it would dry up in the summer. A most extraordinary well, but I am afraid there are many wells like it! There are many people who are good at certain times; as some one has expressed it, they séem to be good "in spots." What we want is to be red hot all the time. People talk about striking while the iron is hot. Cromwell said that he would rather strike the iron and make it hot.

SLEEP

HE sees when their footsteps falter, when their hearts grow weak and faint;
He marks when their strength is failing, and listens to each complaint;
He bids them rest for a season, for the pathway has grown too steep;
And folded in fair green pastures he giveth his loved ones sleep.

Like weary and worn out children, that sigh for the daylight's close,
He knows that they oft are longing for home and its sweet repose;
So he calls them in from their labors, ere the shadows around them creep,
And silently watching o'er them, he giveth his loved ones sleep.

He giveth it, oh! so gently, as a mother will hush to rest
The babe that she softly pillows so tenderly on her breast.
Forgotten are now the trials and sorrows that made them weep,
For with many a soothing promise he giveth his loved ones sleep.

He giveth it! Friends the dearest can never this boon bestow;
But he touches the drooping eyelids, and placid the features grow.
Their foes may gather around them, and storms may round them sweep,
But guarding them safe from danger, he giveth his loved ones sleep.

All dread of the distant future, all fears that oppressed to-day,
Like mists, that clear in the sunlight, have noiselessly passed away;
Nor call nor clamor can rouse them from slumbers so pure and deep,
For only his voice can reach them who giveth his loved ones sleep.

Weep not that their toils are over, weep not that their race is run;
God grant we may rest as calmly when our work, like theirs, is done!
Yet then we would yield with gladness our treasures to him to keep,
And rejoice in the sweet assurance, he giveth his loved ones sleep.

A PRECIOUS INVITATION

Topic of the Christian Endeavor Society, Epworth League and Baptist Young People's Union for Jan. 8. Matt. 11: 25–30

A LARGER class than those to whom this invitation was issued could not have been addressed. In every generation, and in every part of the world, those who labor and are heavy laden constitute the large majority. The burdens are of many kinds, and poverty, which is the most common, is by no means the heaviest. There are many hearts that are breaking, and many footsteps that falter under heavy loads, in the mansions of the rich. "Every heart knoweth its own bitterness." Some of the burdens, it is true, are of our own making, but these are often the most galling. Past negligence, or past wrongdoing, is apt to come back to the delinquent in some retributive shape, and settle itself firmly on his shoulders. Or it may be that the burden comes from some relationship, or association, that was lightly assumed, but proves irrevocable. In some shape or another, every man has to bear a burden. If in any assembly every one were to describe his own peculiar trial, all would be astonished at the disclosures, and the aggregate would be appalling. Sorrow and regret, and harass and disappointment, dog our steps through life, and none can escape them altogether. When, therefore, we are told that there is a way of getting relief, or help in bearing the burden, the information is of interest to every one. And this is what Christ offers. As a millionaire might say to some poor struggling tradesman, so Christ says: "Come unto me."

It is no vague, indefinite invitation that Christ gives to the burden-bearer. The boon he offers is precisely the one that is most needed: "I will give you rest." What sweeter word can fall on the ears of the heavy-laden? It is a large promise. It is not limited to any special kind of burden, but takes in miseries of every sort. The burden of sin, of remorse, of poverty, of loneliness, of bereavement, of sickness—burdens of any and every kind may be taken to him. He knows what they are, and he undertakes them. As a physician, whose business it is to cure, he invites the sufferers and makes no exception. But he will give rest only to those who will take his yoke upon them. This is no paradox. It is by entering a new service that we become free. Our shoulders are used to the yoke, our backs to the burden. But this yoke is easy, and this burden is light. That is more than can be said of our own. But howsoever heavy may be our load, he assumes it, and, in its stead, imposes a burden which it is easy to bear, and gives strength which never fails.

A Strange Harvest

It is related that a Bible colporteur in Spain one day entered the little village of Montalborejo in Toledo province, and offered his Bibles for sale. Among others he sold a large Bible intended for family use. The village priest heard of his presence, and ran to the colporteur. He tore the book out of the buyer's hand, and angrily exclaimed, "These books of the devil shall never enter my parish." He roused the people, and especially the pious women, to anger, and they took up stones and cast them at the inoffensive man.

Six weeks later the colporteur was again on the road leading to the selfsame village. Gladly would he have avoided it had he been able to find a roundabout way. Approaching the village at dusk, he hoped the inhabitants would fail to recognize him. To his astonishment the very first man he met at the city gate detained him with the question:

"Are you not the man who sold the Bible?"

"Yes, I am the man."

"Then welcome to our village; every one of us desires to purchase your book," was the amazing reply. In his utmost astonishment, the man inquired:

"Are you not the selfsame people who only a few weeks ago cast stones at me?"

"Most certainly," answered the man, "but a great change has come over us, so that each and every one desires one of your books."

A merchant of the village had picked up the book in the market place, concluding that the paper might be used. Accordingly leaf after leaf was torn out to serve as wrappers for salt, sugar, rice or other groceries, thus entering every hut in the village. Through this means, the people became acquainted with the Gospel, and were burning to learn more of the wondrous Message which had been conveyed to them by the leaves of that Bible, which the priest thought he had destroyed beyond recall. The village ultimately became a centre of Christian activity.

A THREE MONTHS' TOUR IN JAPAN

Aroused by an Earthquake—The Terrible Typhoon—The Devastating Floods—Prevalence of Idolatry—Religious Meetings—Social Spectacles

A YOUNG NURSE

THERE are some things, like some people, which one does not care to know too intimately. Earthquakes belong to this class. They are so numerous in this land that we cannot easily avoid them. Japan has about five hundred shakes a year, and some of them are of a violent nature. Two out of the many experienced by ourselves since we have been in Japan were rather disturbing to our repose. To feel a house swaying around and over one; to hear timbers creaking, walls cracking and foundations trembling, is not soothing to one's nerves. An earthquake gives no notice of approach, nor does it outline its plan of action. So, when rocked by the great convulsion, we put up a prayer for protection, as there was no terra firma whereunto we might flee.

It was our lot, also, to experience the terrors of an eastern typhoon. From evening till early morning it swept over land and sea, but from midnight for four hours it roared with awful power, and rocked with terrible violence the large school-building where we lodged that night. It was a strange, weird attack upon the earth, as if maddened demons flung themselves among the life of the world in order to extinguish it forever. Next morning, were it not for the debris of torn shrubbery, broken trees and dismantled houses, it would seem to have been a frightful dream. Nature appeared in her calmest mood, and peace brooded over all. The sky wore its garb of oriental blue, and the sun shone with resplendent power. While in the midst of danger during the fiercest hour of the hurricane, we were kept from fear by the fact that our Father holdeth the wind in his fists. We may, also, note the visitation of floods, which delayed trains, ruined rice-fields, swept through villages and caused great disaster and loss of life. It was saddening to look upon the ripening fields robbed of the hoped-for harvest. Such is the flowery kingdom in her angry moods! The forces of nature play havoc upon her surface. Her smiling countenance is often seamed and grimed by the onslaught of earthquake and flood, of typhoon and tidal wave.

After three months of travel in this interesting country, conducting over one hundred and twenty meetings in ninety days, and closely investigating the spiritual condition of the land and people, I am convinced that idolatry is by no means in its decadence. Observant missionaries, whose fields lie beyond the port cities, give proof that heathenism, in its degrading influence, holds sway over millions of her people. I have been an eye-witness of idolatrous scenes, where civilized and educated people bowed the knee to their Baal. As for the common folk, their attendance at temple and shrine is by no means lessened. Education has failed to lift the Japanese out of the horrible pit. The morals of Japan are on a par with those of other heathen nations. Public decency is better observed, but in this respect the Christian standard is by no means reached. Until the nation builds on a Christian foundation, Christian morality will be unknown. A righteous character is not developed by legal enactments.

The philosophy of comparative religions has too much occupied the minds, and permeated the teaching of Japanese preachers. They preach the ethics of Christianity; its attractiveness and its ennobling influence, and thus they win some to accept it as a religion. But the deplorable lack is in not preaching Christ as Saviour and Lord—Christ as Light and Life. There are grand exceptions, indeed, on the part of those who have come under the training of missionaries—men who have known the power of the Spirit of Life in themselves. But too many show by their actions that the religion of Christ has no hold on their lives. The conduct of the trustees of the Doshisha University is a case in point. American Christians contributed the money with which the university was founded, on the distinct understanding that it was to be a Christian institution; but the Japanese trustees have dropped the distinctively Christian teaching, yet continue to hold the property. There are abundant proofs of the existence of a recessional wave having carried preachers back to agnosticism and materialistic unfaith. This is invariably the trend of intellectual Christianity, when Christ himself, its light and power and glory, is relegated to the background. There are missionaries who have wept bitter tears as they have seen the preachers for whom they have hoped and prayed, and from whose work they looked for a great harvest, sowing tares instead of wheat. But these sad-hearted missionaries are still praying, and their tearful pleadings will yet win, and we shall yet see Japan turning to Christ, who is able to save them from error and sin.

PRIEST AND ASSISTANT

CANDY-MAKING IN JAPAN

JAPANESE COUNTRY GIRLS

In the schools we have met with bright specimens of heart-work resulting from the labors of Christian women. Girls and boys won to Jesus. Our hearts have been deeply touched to hear them sing our songs of redemption. Nor is the evangelism of the Bible women to be forgotten. Trained native workers go from house to house preaching the things of the Kingdom. Frequently also from open shops hired for the occasion, they voice out the message of God's love to attentive audiences who stand on the street. A very hopeful aspect of missionary work is the readiness of all classes to receive tracts and Scripture portions. At railway stations, in the cars, and on the highways none refused them.

The religious condition of Japan so absorbs one's attention that I have left myself little space to speak of the strange scenes which meet the traveler at every turn. Everything in the life of this wonderful people is novel and unfamiliar to the American visitor. One of the most singular customs that impresses a newcomer is the way the Japanese confide the infants to the care of the older children. As soon as she can walk, the Japanese girl has her doll tied to her back and she gets the habit of carrying it steadily and carefully, so that when she grows bigger the doll is displaced for the baby brother who seems quite happy and contented on his sister's back. The dress, too, of both men and women is so strange to us. Yet it is graceful, and the Japanese girls certainly make picturesque figures as they trip lightly to and fro. The common habit of eating candy, in which every one seems to indulge, makes the industry of candy-making an important one. The accompanying photograph will show you how it is carried on here. I also send you a photograph of a priest and his assistant, specimens of a very numerous class who seem to be well supported by the offerings of the people though one would think that their incomes must have suffered by the prevalent infidelity and by such progress as Christianity has made among the people.

GEORGE C. NEEDHAM.

The Bible Confirmed

How much recent discoveries have done to confirm the historical statements of the Bible is shown by Prof. Sayce in a recently-published work. He points out that the cuneiform tablets, now being deciphered, furnish important confirmation in various ways of Biblical narratives which have been disputed. As these tablets were contemporaneous records, unearthed in recent years, after being hidden for many centuries, their coming to light at the present time when the assaults on the Bible are more fierce than ever, is very significant.

One important fact proved by the tablets is that under the Fourteenth dynasty of Egyptian kings, the land was in the possession of private owners, many of whom held large estates. But when the Hyskos dynasty, which succeeded, was driven out, all these private land owners had disappeared, and the soil at that time belonged to the Pharaohs exclusively. The tablets, it is true, do not explain how this great change of ownership was brought about, but when we turn to the Bible we read (Genesis 47: 20): "And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field; because the famine prevailed over them; so the land became Pharaoh's."

Again, we are told in the Books of the Chronicles that Manasseh of Judah rebelled against his Assyrian master, and was in consequence carried in chains to Babylon, where he was pardoned and restored to his ancestral throne. This story seemed at first sight of doubtful authenticity. It is not even alluded to in the Books of the Kings; besides, Nineveh and not Babylon was the capital of the Assyrian empire, and the Assyrian monarchs were not in the habit of forgiving their revolted vassals, much less of sending them back to their own kingdoms. And yet the cuneiform inscriptions have smoothed away all these objections. Esar-haddon mentions Manasseh among the subject princes of the West. Although nothing is said of the pardon of Manasseh, other instances are given of a rebellious prince being reinstated in his former power. Thus Assur-bani-pal forgave the Egyptian prince Sais, when, like Manasseh, he had been sent in chains to Assyria after an unsuccessful rebellion, and restored him to his old principality. What was done by Assur-bani-pal might well have been done by the more merciful Esar-haddon, who showed himself throughout his reign anxious to conciliate the conquered populations.

HAILING THE NEW YEAR

A Religious and Social Celebration from the Most Ancient Times

FROM the very dawn of history, the beginning of the new year has been the occasion of both solemn and festive celebration. In ancient Rome—from the time of Julian, at least—the opening day of the new calendar was observed as a public holiday. All disputes and litigations were postponed, sacrifices were offered to the gods, and the streets were crowded with white-robed processions, while the populace devoted the day to the exchange of visits of friendly greeting, and the sending of gifts, and the night to the feast and the masquerade. In the early Christian days, the disciples of the faith held aloof from such celebrations as far as they were of a heathen character or tended to social indulgence, and in this attitude they were strengthened by repeated admonitions from such distinguished leaders as Tertullian, Chrysostom, Augustine, and others, who publicly denounced the orgies of "the so-called Calends, the Vota and Brumalia," and advised that the day be passed in quiet meditation, the reading of the Scriptures, and acts of charity and beneficence. Ultimately the observance of the day acquired a sacred character, and this was continued for many centuries.

In Palestine, the New Year "Feast of Trumpets" was one of the principal holy days among the Jews, and as such it is still celebrated by the orthodox sons and daughters of Israel. The blowing of the trumpet is a call to the faithful to enter upon the work of sanctification and of reconciliation with God. On this day all labor was suspended and a three-fold sacrifice was offered. After the religious ceremonies, the people feasted in their homes, returning to the Temple later to witness the offering of the evening sacrifice, and to see the lighting of the candle-stick, when the greetings of the day were exchanged in such cordial phrases, as: "May you be written down for a happy new year," or, "May the Creator decree for you a happy new year," the response being: "And you likewise."

Among the Egyptians, Arabians, Persians, Hindus, Mexicans, Chinese, and Mohammedans, the celebration of the day, either by religious observance or social rejoicing, is of the most ancient origin. The Hindus call the first day of the year *Prajapatya* ("the day of the lord of creation"), and make sacrifice to *Ganesa*, the god of wisdom. The social observance seems to have been universal almost since time began. In some of the countries of Northern Europe, as in our own land, the year is ushered in with the ringing of bells and demonstrations of joyful welcome. In others, an old custom of paying "New Year's visits" has held sway for many generations. The visitors make haste to be the "first-foot" across the threshold, and usually carry some food or fruit in their hands to present, with their wishes for happiness and prosperity. In the United States, the paying of formal "New Year's calls," which has prevailed from colonial days, is gradually dying out. It was a custom which led to much dissipation, and, fortunately for the welfare of society, the social observance is now very generally restricted to an exchange of cards and good wishes.

Armenia's Orphans

The following sums have been received in support of Armenia's orphan children:

Prev ack	$161 45	Mrs K M Fenwick	5 00
C F Stambach	50 00	M&P & RIP, Creston	1 00
I Girod	5 00	C. Mont	2 50
Mrs F C Carpenter	1 00	Mr & Mrs E H Letterman	5 00
L M Dunseith	2 00	Mrs Louisa Baker	1 00
Several Friends, Spring Hill	5 00	H C Terrel	50
H F Clark	2 00	G E Spangler	5 00
Mrs J A Hulskauper	5 00	M A De Vine	1 00
Readers of Missy Review of the World	1 00	I H N, Iowa	2 50
		Total	$255 95

"A BEAUTIFUL POSSIBILITY"

A New and Charming Serial Story, Written Exclusively for "The Christian Herald"

BY EDITH FERGUSON BLACK

SUMMARY OF THE STORY

in Barbadoes, Lenox Hildreth, a New England gentleman of learning, culture and wealth, was living with his only daughter, Evadne, a beautiful girl, who, at the opening of the story is sixteen years of age. Mr. Hildreth, though charitable and kind, was an infidel, but in his later years turned in faith and love to Christ. He intended telling his daughter of the change, but a sudden seizure of illness found him with the disclosure not made. With his dying breath he enjoined her to make it the business of her life to seek Christ. The girl, whom he had reared a pagan, could not understand his injunction. After his death, she removes to the home of her uncle, Judge Hildreth, at Marlborough, in New England, to whom, as his only brother, Lenox Hildreth confided her and her large fortune. On her way, intent on obeying her father, she asks a fellow-passenger, a bishop's wife, how she can find Christ; but the lady thinks her irreverent, and does not satisfy her. Arriving at Marlborough, she receives a formal welcome from her uncle's wife and daughters. On a farm in the neighborhood of Marlborough, John Randolph, a young man, is trying to shape his life on the principles of Christ's teaching.

CHAPTER V

In Christ's Service

"DON, Don me's tum'in," and a little child with sunny curls and laughing eyes ran past the great barns of Hollywood.

John Randolph was swinging along the green road with a bridle over his arm, whistling softly. He turned as the childish voice was borne to him on the breeze.

"All right, Nansie. Wait for me at the gate." Then he sprang over the fence and crossed the field to where a group of horses were feeding.

The child climbed up on the gate beside a saddle, which John had placed there, and waited patiently.

He soon came back leading a fine bay horse, and began to adjust the saddle.

"Now, Nan, I'll give you a ride to the house. Can't go any further to-day, for I have to cross the river."

The child shook her head confidently. "Me'll go, too, Don."

"I'm afraid not, Nan. The river is so deep, we'll have to swim for it. That is why I chose Neptune, you see."

"Me's not 'fraid with you, Don."

"Better wait, Baby, till the river is low. Well, come along, then," as the wily schemer drew down her pretty lips into the aggrieved curve, which always conquered his big, soft heart. She clapped her hands with glee, as he lifted her in front of him and started Neptune into a brisk trot, and made a bridle for herself out of the horse's silky mane.

"Gee-gee Nepshun. Nan loves you dear."

When they reached the fording place John's face grew grave. The river had risen during the night, and was rushing along with turbulent strength. There was no house within five miles. His business was imperative. He dared not leave the child until he came back. Crouching upon the saddle, he clasped one arm about her, while he twisted his other hand firmly in and out of the horse's mane.

"Are you afraid, Nansie?"

She twined her arms more tightly about his neck until the sunny curls brushed his cheek.

"Me'll go any where with you, Don."

Just as the gallant horse reached the opposite bank, Reginald galloped down to the ford on his way home for Sunday.

As he recognized John and his little sister, he called out: "Upon my word, John, you're a perfect slave to that youngster! What mad thing will you be doing next, I wonder?"

"The next thing will be to go back again," said John with a smile, while Nan clung fast to his neck and peeped shyly through her curls at her brother.

"Where are you off to?"

"Hendersons."

Reginald turned his horse's head.

"I might as well go along. A man's a fool to ride alone when he can have company."

John gave him a swift, comprehensive glance.

"How are things going, Rege? You're not looking very fit."

Reginald yawned and drew his hand across his heavy eyes.

"Oh, all right. Oyster suppers and that sort of thing are apt to make a fellow drowsy."

"Don't go too fast, Rege."

"Why not?" said Reginald carelessly. "It suits the Governor, and that book you're so fond of says children should obey their parents."

* * *

"I declare, John, you're a regular algebraic puzzle," he exclaimed later in the day, as he stood beside John in the carpenter's shop watching the curling strips of wood which his plane was tossing off with sweeping strokes. "You put all there is of you into everything you do. You take as much pains over a plough handle as you would over a buggy."

"Why not? God takes as much pains with a humming bird as an elephant. Mere size doesn't count."

"Nan loves you Reggie" and a tiny hand was slipped shyly into her brother's.

"All right Magpie," he said carelessly, "but you had better run home now to mother. Your chatter makes my head ache."

The laughing lips quivered and the child turned away from him to John, and hid her face against his knee. He lifted her up on the work-bench beside him and gave her a handful of shavings to play with.

"I don't see how you accomplish anything with that child everlastingly under your feet" Reginald continued, "yet you do two men's work and seem to love it in the bargain. I'm sure if I had to cooper up all the things on the farm as you do, I should loathe the very sight of tools."

"I do love it, Rege." Jesus Christ was a carpenter you know. I get very near to him out here."

"Jesus Christ!" echoed Reginald with a puzzled stare. "What is coming to you John?"

"It has come, Rege," John said with a great light in his face. "I have found my Master."

"Upon my word, John, you are the queerest fellow! What next, I wonder?"

"The next thing, Rege," and John laid his hand affectionately upon his friend's shoulder, "is for you to find him, too."

"So, you're going to turn preacher, John? You'll find me a hard subject. A short life and a merry one is what I am going in for. I've no turn for Christianity."

"It pays, Rege."

"Don't believe it. How can life be worth living when you're drivelling psalm tunes all day long?"

John laughed, and there was a new note of gladness in his voice which Reginald was quick to notice.

"I haven't begun to drivel yet, Rege, and life counts for a good deal more when a man has an object than when he is living just to please himself."

"And who should a man please but himself I should like to know?"

"Jesus Christ."

* * *

"Upon my word," said Reginald, some weeks later, as he came upon John sitting astride a cobbler's bench, busily mending a pair of shoes, while Nan looked on admiringly. "Do you learn a new trade every month?"

John laughed quietly.

"I took up this one because there are so many repairs needed on the harness, and your father thinks all talent should be utilized."

There was a quizzical look about his mouth as he spoke. Reginald caught the look and answered hotly:

"The Governor ought to be ashamed of himself. Why don't you strike, John?"

"Why should I? Knowledge is power, Rege."

"Knowledge of shoemaking!" said Reginald, contemptuously. "It won't add to your strength much, John."

"Never can tell," said John, sententiously. "You remember that lame fellow saved a battle for us by knowing how to shoe the General's horse."

"Next thing you'll be going in for a blacksmith's diploma!"

"I'm thinking of it," said John, coolly. "That fellow at the Forks has no more sense than a hen. He pared so much off Neptune's hoof that he has been going lame ever since. I had to take him this morning and have the shoes removed."

"I wish you'd do some shirking, John, like the rest of us."

"Jesus Christ never shirked, Rege."

"Pshaw! You're so ridiculous!" and Reginald walked discontentedly away.

* * *

Much as John Randolph liked his employer's son, there were some traits in him which were hard to bear, and that were developing rapidly. One of them was an arrogance that rankled sorely in the self-respecting young man's mind.

"Here John, John, I say," Reginald called, as he came out of the house one morning and saw John at his work. "Go catch and saddle Sultan for me. You're so fond of work you might as well have two masters. Be quick now, for I'm in the mischief of a hurry."

John's face flushed. This boy was younger than himself, and their fathers had been equals and friends.

"Do you hear what I say, John?" demanded Reginald. "You're only here as a servant any way, and as I'll be master some day, you might as well learn to obey me now."

John's brow cleared, while the words echoed in his heart with a glad refrain, "A servant of Jesus Christ," and "The servant of the Lord must not strive, but be gentle, patient with all men." After all, life was a matter between himself and the Lord Jesus. Why need Reginald's taunts affect him now?

"All right," he said quietly, and started for the field.

"I declare," muttered Reginald, as he watched the tall, lithe form vault over the gate and cross the field with springing step, "You might as well try of late to make that fellow mad as to storm Gibraltar. What has come to him?"

"Here you are, Sir Reginald," said John good humoredly, as he led the freshly groomed horse to the riding-block.

Reginald's voice choked.

"Shake hands, John," he said huskily. "I am a brute! There must be something in this new fad of yours after all. If you had spoken to me as I did to you just now, I should have knocked you down!"

He rode on for a mile or two in moody silence, then he gave his shoulders an impatient shrug.

"I'd like to know what it is about John Randolph that makes me feel so small! I have good times, and he is always on the grind; I have all the money I want to spend, and he has nothing but the pittance the Governor gives him; and yet he is three times the better fellow of the two.

(Continued on next page.)

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A BEAUTIFUL POSSIBILITY

(Continued from preceding page.)

I envy him his manliness and go. He comes to everything as fresh as a two-year-old, and he works every thing for all there is in it. To see him climbing that hill yesterday with the youngster on his shoulder actually made me feel as if climbing hills was the jolliest thing in life. And it's so with everything he does. Confound it! I don't see why I can't get the same comfort out of things. I don't see where the fellow gets his vim. If I worked as hard as he does, I'd be ready to tumble into bed instead of pegging away at Latin and mathematics. I'll have to put on a spurt in self-defence or he'll be tripping me up with his questions. He's got the longest head of anyone I know. The idea of the Governor daring to set such a fellow as that to cobble shoes!"

"It's queer about the Governor!" he continued after a pause. "He's always ready to shell out when I ask him for money, but he keeps poor John with his nose to the grindstone all the year round. I suppose he expects me to pay him in glory. He's set his heart on my being a judge. Judge Hawthorne of Hollywood. Sounds euphonious, and I verily believe the old gentleman has begun to roll it like a sweet morsel under his tongue. Can't say I have a special aptitude for the profession, and certainly the brains are not in evidence, but I suppose the Governor thinks money will take their place. He has found it take the place of most things. Sultan, old boy, we seem down on our luck this morning. We had better take a speeder to raise our spirits. It is hardly the thing for Judge Hawthorne of Hollywood to envy John Randolph his humdrum life of mending rakes and shoes," and he urged his horse into a mad gallop.

* * *

"I believe I'd like to be poor and work, John!" he exclaimed one day. "It gets tiresome having everything laid ready to your hand with nothing to do but take it. Life must be full of snap when you have to dash your will up against Dame Fortune and wrest what you want out of her miserly clutches."

"Yes," said John simply, "Jesus Christ was poor."

"Look here, John, if you don't stop that nonsense, people will be dubbing you a crank."

"I am ready!" he cried, and there was a strange exulting ring in his voice. "They called Him mad, you know."

(To be Continued.)

A Tibetan Holiday

Miss Annie R. Taylor, the missionary and explorer, whose travels in the almost unknown lands of Tibet have attracted the attention of the scientific and religious world, in her little book, *Pioneering in Tibet*, gives this entertaining account of a holiday celebration there:

"We had over two hundred Tibetans and Chinese to tea, cake, bread and jam. No sooner were our guests seated on the floor of a shed lent us for the occasion, and I was standing up to give thanks, when the floor gave way, and we went down about three feet. Praise the Lord no one was hurt, and only a few frightened. Then part of our guests had tea in another shed, and part in the open air—which we did not find too cold, as we are used to the frost. After tea the tree was lighted, and owing to the kindness of friends in England we were able to give gifts to all who came. Some warm woollen cuffs were much appreciated, but the dolls were the most sought after. All wanted them, the chiefs and men and boys as well as the women and girls. We gave one each to the chiefs present, and it was most amusing to see them nursing their coveted gift as they took possession of it. Having only a few dolls, it was difficult to decide who were to get them. After the tree we had the lantern. One of the lamas present who stood just behind me as I showed it, was much interested in the picture of 'Christ on the Cross,' and asked me if he was not a great sinner, and listened with wonder as I told them that Jesus, God's son, who had no sin, took the sinner's place and bore the punishment due to our sins.

"In conclusion we sang 'Jesus loves me' in Tibetan, which we have printed on a slide. We rejoiced that some of the Tibetans should have a gift on the anniversary of the birth of our Lord; but oh, how we long for them to know Jesus as their Saviour, and thus receive the gift of eternal life! Some of our guests came from the villages lower down the valley, Rinchingong, Galling, Chumbi Gallingka, and Pepetang. A few came from the black tents on the mountain side. The lamas were from the monasteries near by. Many of the women belong to Lhassa, their husbands being Chinese, and the Tibetan soldiers here now are from Shigatze. I think the tree and lantern were new to all except those present last year, and one the year before at Gnatong."

THE LIFE VOYAGE

AS DOWN the stream of time we sail
Together, young and old;
We share alike, the summer's heat.
Alike, the winter's cold.

Trusting our lives with him who holds
The waters in his hand;
We need not fear, though tempests rage,
We'll reach the "Promised Land."

We know full well our Captain's worth,
His skill our bark to guide;
Each day his care perfects our trust,
As down the stream we glide.

No storm so rough, no wind so fierce,
That he cannot control;
The Lord our Captain, Heaven our port,
What though the surges roll?

We're sure to reach the "Shining Shore,"
The heights of Heaven to climb;
Before us—blest Eternity.
Behind—the stream of time.

New Haven, Ct. MRS. N. W. HINE.

An Unfinished Sentence

In a biography of the late Dr. R. W. Dale, recently published, a significant fact is reported. Dr. Dale, as his many admirers in this country know, was one of the foremost theologians that our generation has seen, but his preaching was never confined to doctrine. He insisted over and over that although salvation was of grace through faith, the supreme test was conduct. He always carefully prepared his sermons, writing them out to the last word and laboriously amending them before taking them into the pulpit. When stricken down with his last illness he was at work on a sermon. After his death, his son found the manuscript on his desk. The last words traced by the hand then still in death were: "The settled purpose to do the will of God always in all things, at all costs, and by the power of the great hope—the full assurance that after our mortal years are spent, there is a larger, fuller, richer life in." We can guess what the next word would have been. The great preacher did not live to write it, but experienced it.

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A Pleasant, Simple, but Safe and Effectual Cure for it.

Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs, and difficult breathing; headaches, fickle appetite, nervousness and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue and if the interior of the stomach could be seen it would show a slimy, inflamed condition.

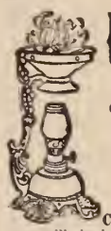
The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surfaces of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlandson the safest and best treatment is to use after each meal a tablet composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal and fruit acids. These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets and not being a patent medicine can be used with perfect safety and assurance that healthly appetite and thorongh digestion will follow their regular use after meals.

Mr. N. J. Booher of 2710 Dearborn St., Chicago, Ill., writes: "Catarrh is a local condition, resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and the poisonous discharge therefrom passing backward into the throat, reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of stomach without cure; but today I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling. I have found flesh, appetite and sound rest from their use.

Stuart's Dyspepsia Tablets is the safest preparation as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, heartburn and bloating after meals.

Send for little book mailed free on stomach troubles, by addressing F. A. Stuart Co., Marshall, Mich. The tablets can be found at all drug stores.



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THE CLEANSING OF SIMON.*

HE scanned the approaching figures with imploring eyes. He was looking for the Messiah—some one in kingly garments, whose jewelled sceptre's lightest touch would lay upon him the royal accolade of health.

These were evidently not the ones he was waiting for. They were only simple wayfarers: most of them like Galileans.

He was about to rise up with his old warning cry of unclean, when he caught sight of Joel. But where was the princely Redeemer of prophecy?

Nearer and nearer they came, till he could look full in their faces. No need now to ask on which one he should call for help; indeed, he seemed to see but one face, it was so full of loving pity.

"O thou Messiah of Israel!" he prayed. "Thou didst call my friend Lazarus from the dead. O pass me not by! Call me from this living death! Make me clean!"

The eyes that looked down into his seemed to search his soul. "Believest thou that I can do this?"

The pleading faith in Simon's eyes could not be refused. "Yea, Lord," he cried. "Thou hast but to speak the word!"

He waited, trembling, for the answer that meant life or death to him.

"I will. Be thou clean!" He put out his hand to raise the kneeling man to his feet. "Go and show thyself to the priests," he added.

The party passed on, and Simon stood looking at them. Was it the Christ who had passed by? Where were his dyed garments from Bozrah? The prophet foretold him as glorious in apparel, traveling in the greatness of his strength. No sceptre of divine power had touched him; it was only the clasp of a warm human hand he had felt. He looked down at himself. Still a leper! His faith wavered; but he remembered he had not obeyed the command to show himself to the priests. Immediately he started across the fields on a run, towards the road leading into Jerusalem.

Far down the highway Joel heard a mighty shout; he turned and looked back. There on the brow of a hill, sharply outlined against the sky, stood Simon. His arms were lifted high up towards heaven; for as he ran, in obedience to the command, the leprosy had gone from him. He was pouring out a flood of praise and thanksgiving.

Esther shaded her eyes with her hand, and looked again. But while her gaze searched the distant road, some one was passing just below, under the avenue of leafy trees, with quick, impatient tread; some one paused at the vine-covered door; some one was leaping up the stairs three steps at a time; some one was coming towards her with outstretched arms, crying, "Esther, little Esther, O my wife! My God-given one!"

For the first time in seven years, she turned to find herself in her husband's arms. Strong and well, with the old light in his eyes, the old thrill in his voice, the glow of perfect health tingling through all his veins, he could only whisper tremulously, as he held her close, "Praise God! Praise God!"

No wonder he seemed like a stranger to Joseph. But the clasp of the strong arms, and the deep voice saying "my son," so tenderly, were inexpressibly dear to the little fellow kept so long from his birthright of a father's love.

He was the first to break the happy silence that fell upon them. "What a good man Rabbi Jesus must be, to go about making people glad like this all the time!"

"It is he who shall redeem Israel!" exclaimed Simon. "To God be the glory!"

A HEROIC DEED.†

SO little had the Tripolitans understood the American character up to this time, that they were wholly unprepared for any such desperate attempt as the present. The Americans, on the other hand, perfectly cool, and knowing exactly what to do, gave a mighty final pull on the hawser, that carried them alongside just as it was cut. Then the ketch was instantly secured, and Decatur, sword in hand, calling his men to follow, sprang into the frigate's main chains. The quarter-deck was quickly cleared, and from it the Americans charged forward in a compact body, while the terrified Tripolitans leaped by scores and hundreds into the sea, or fled to the deepest parts of the ship. The struggle was so quickly ended that in less than ten minutes after the first alarm the great ship was in undisputed possession of the Americans.

The prepared combustibles were rapidly passed up from the ketch, and the firing parties under their assigned leaders hastened to their appointed stations. Soon tongues of flame were leaping from ports and hatches in every direction, and Decatur ordered his men back to the ketch; remaining until he had seen every other safely from the frigate, he was forced to make a flying leap into the *Mastico's* main rigging. Now it only remained to make good their escape from the harbor. By this time the alarm had spread to all parts of the harbor and throughout the city. The frigate was a solid mass of flames that lighted miles of her surroundings, and in the very brightest of the glow lay the intrepid little ketch that had created all the turmoil. Her crew were pulling at their sweeps with desperate energy. The gunboats saw her and opened fire. Then the batteries began to thunder, and their screaming shot raised gleaming columns of water on all sides of the brave little craft. The excited gunners fired without aim, and the *Mastico*, sweeping steadily forward, at length passed out of range without injury. By this time the flames had climbed by shrouds and riggings to the very mast heads. Blazing tar and grease dropped into the water and spread over its surface until the flaming ship rode a sea of flame. From her open ports boomed the guns as one after another of her cannon became heated. The Tripolitan gunboats hastily withdrew beyond range of this weird bombardment.

Suddenly the climax of awful spendor was reached in a terrific explosion, that shook the startled city to its foundations. The burning frigate was rent into fragments, and lost to mortal sight forever in the appalling darkness that instantly succeeded the great blinding glare of light. The news of success had been proclaimed to the anxious watchers, by the fluttering flags of the approaching ships; and as they sailed proudly through the American fleet to where the stately *Constitution* awaited them, Commodore Preble ordered out his twelve-oared barge, and was pulled alongside the ketch, even before her anchor was dropped. Then on the very deck that had witnessed the glorious deed, and surrounded by the men who had performed it, he heard the marvelous tales. When it was finished, grasping Decatur's hand, he exclaimed:

"It is the most daring act of the age, and I thank God for giving to my country the men who could carry it to completion. By it, the name of Decatur has gained renown that will last as long as the English tongue is spoken. As for this brave little ship, she must also be remembered, but not under her present name; for hereafter she shall be called *Intrepid*."

Before returning to the flagship, the commodore shook hands with every officer on the *Intrepid*; and, with uncovered head, publicly thanked her crew for their gallantry and devoted patriotism.

* From *Joel, a Boy of Galilee*, by Annie Fellows Johnston. A story of the times and miracles of the Saviour. Illustrated; pp. 253; cloth covers, price $1.50. Little, Brown & Co., Boston, publishers.

† *In Pirate Waters*. A tale of the American navy. By Kirk Munroe. Bound in cloth illustrated in half tone. Pp. 345. Price, $1.25. Publishers, Charles Scribner's Sons, New York.

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The Well Bred Girl in Society. By Mrs Burton Harrison. This is an attractive number of a series of books published in the earnest hope to aid girls in the smaller as well as in the larger cities of the country to be in all things representative of what is best and loveliest in American womanhood. Pp. 213; fifty cents. Publishers, Doubleday & McClure Co., New York.

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To prove merits of new Ideal Sharpener for Knives, Scissors and Skates, we will send sample FREE on receipt of 4 cts. to pay postage. Also catalogue new novelties in Aluminum, Silver, Tin Ware, etc. Big Profits.
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In the selection of food care is exercised to secure the best. No attempt is made to disguise, by flavoring in cooking, the taste of decayed meat or vegetables. Why not this same care in the selection of Cod Liver Oil?

Peter Möller's Cod Liver Oil

is kept free from contamination and all impurities during process of manufacture—hence it is free from all disagreeable taste or smell so common in Cod Liver Oil.

Ask for Peter Moller's Oil, and see that the bottle—a flat, oval one—bears our name as agents. Notice the date in perforated letters at bottom of the label.

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OPIUM MORPHINE and Liquor Habit cured in 10 to 20 days. No pay till cured. Book of particulars free. Address Dr. J. L. Stephens, Dept. B, Lebanon, Ohio.

Ladies Wanted To learn stamping at home. We pay 10c. an hour until fit. Fresh offer to those made McGregor & Co. Brooklyn, N. Y.

It was before the day of SAPOLIO They used to say "Woman's Work is never done."

FRIENDS IN COUNCIL

The Serving of Meals—Fastidious Mothers—A Secret Sin—About Long Engagements

SWEET and loving thoughts come flying to me in these days from a good many friends who are reading *The Art of Home-Making*. It is very gracious and kind in these appreciative, unseen friends to express their kind liking, and an author, dependent as she is on the responsiveness of the "gentle reader," is very much indebted to every one who takes this trouble in her behalf. I have been fancying how the homes look into which my book is going, and I am not surprised that in some of them there are problems which puzzle the home-maker, particularly when she is young and inexperienced. Catering for the tastes of a family for one thing is not easy. Take, for instance, a home where the heads of the household are situated as were the famous pair in Mother Goose:

Jacky Sprat could eat no fat,
His wife could eat no lean,

and where the children care for neither lean nor fat, but have a distaste for meat, the task of the person who provides the meals, bristles with difficulties. For as a general thing, meals should be appetizing, well planned, nicely served, nicely set, and composed of attractive viands. A very simple dinner, beautifully garnished and daintily arranged, will tempt the palate, while one which is more elaborate may prove a failure because of inattention to details. To save trouble and ensure variety, many housekeepers make out a bill of fare for each week, so that from day to day the meals are different, yet the housekeeper need not spend too much time in their contrivance, after the first arrangement has been affected. To care well for the left-overs is another mark of good domestic management, for many nice dishes are compounded of odds and ends by women who have the rare gift of faculty.

* * *

DO NOT be too fastidious, dear housekeeper, about the litter and confusion made by the children. If Sallie and Ned like to scatter their toys about, or have a good many play-things out at once, why let them have their way, insisting in the interest of good order that they shall pick up every block and doll and picture-book and put it away when the day is done and bed-time coming. Children may be gently trained into habits of neatness and order, and busy mothers may be relieved of much care if they will simply insist that small people shall wait on themselves. A place for everything and everything in its place, should be inscribed in every nursery and school-room.

* * *

IF A BOY loves tools, the home-loving mother who wants her lad to be home loving, too, will provide him with a kit, and suffer him to hammer and saw to his heart's content. She will let him collect beetles and butterflies, if he wishes. She will make home the most interesting place on earth for her growing boy.

* * *

J. C. S. Nothing can excuse your friend's course. She is apparently far from realizing the enormity of her sin, not only against her own people, but against society. Our Christian civilization takes for granted the purity of women, and the fidelity of wives. No Christian persisting in wilful sin, has a right to think that God pardons it, when on the next opportunity the sin is repeated. True repentance before God means the absolute renouncing of the sin. Confession to man, in a case like that of your friend, may not be a duty. She should ask herself whether a part of her merited punishment, her necessary discipline in this world, may not be to carry about with her, unshared and unsoftened the knowledge of her wretched past lapse into an evil course, whether she has a right to impose on an honest and innocent heart, which has trusted her, so deep a weight of sorrow and so natural a burden of doubt as would follow from her revelation. Let her lips be sealed, if there are kindred or children who would be concerned in any retribution which in this world might follow on her admission of past guilt.

Your idea that one may go on sinning wilfully against the plain laws of God and man, and be all right for this life and the next, if only upon each commission of sin, be it theft, or immorality, or any other thing, he or she kneels down and asks God's pardon, without any thought of giving up the sin, is wholly mistaken and indefensible. You and your friend, too, I fancy, need a good, strong, old-fashioned experience of conviction of sin, of self-loathing, and of turning to the Divine love for pity and pardon.

* * *

A. G. You are another instance of the injudiciousness of a long engagement. Had you married your fiance after a reasonably brief period of betrothal, you would have had many interests in common, and have grown by degrees more alike. Now, in the strain of an engagement, stretched over several years, you have drifted widely apart. Perhaps you have outgrown your lover. As he still cares for you, and is anticipating the day when you will be wholly his, the position is embarrassing. But as you are sure that you do not love him, and cannot love him, whatever parents and friends may desire, whatever pressure be brought to bear upon you, be firm, and sever the ties which bind you. Either write the whole truth to him plainly and decisively, or have a plain talk over the matter and regain your freedom, and give him his. Probably no other way of escape will present itself to you.

I think of nothing more dishonorable and more perilous than to marry a man you do not love. Esteem is not enough. Only true, full, tender, all-giving, all-self-denying love can build a foundation strong enough to uphold the fabric of matrimony. To change the figure, a man and a woman going to the altar without love in their hearts, are like that unfortunate captain of the Portland who put to sea, against warnings, when a wild north-east wind, accompanied by a blinding snow-storm was coming on. Spars, drift-wood and bits of floating wreckage to-day tell the tale of the going down of that fated ship.

* * *

ROSA W. R. A trained nurse must usually take a two years' course, but there is a shorter course, which is sometimes taken by those who simply wish to learn how to become helpful in the home and who do not go into the entire course required to obtain a diploma. The discipline in all training schools is severe, and you must be prepared to encounter a good deal of criticism from those above you. In order to be admitted to any training school, you must present a certificate from your pastor and your family physician. This is necessary to show that you are fitted spiritually, mentally and physically for the work you wish to undertake. Write for further information to the nearest hospital which has a training school.

Margaret E. Sangster

Pennsylvania Railroad Company will Issue Clerical Orders for 1899.

The Pennsylvania Railroad Company announces that the issue of clerical orders will be continued for the year 1899 on the same lines as in effect at present.

Application blanks may be obtained of ticket agents, and same should reach the General Office by December 20, so that orders may be mailed December 31 to clergymen entitled to receive them. Orders will be issued only on individual applications of clergymen when made on blanks furnished by the Company and certified to by one of its agents.

Real merit is characteristic of Hood's Sarsaparilla, and is manifested every day in the remarkable cures this medicine accomplishes. It banishes rheumatism and cures catarrh.

ARE YOUR LUNGS WEAK?

To Every Sufferer from Catarrh, Lung Weakness or Consumption a Great Specialist Sends His New and Wonderful

TREATMENT FREE.

Nearly everybody you meet will regard it as a kind of insult to be asked if they have weak lungs. All seem to have a solid faith in the soundness of their own breathing machine. In cases of trouble they will admit there is a "heavy cold," "a touch of bronchitis," or even "a spell of Asthma," but as to weak or unsound lungs, never, NEVER. Even the poor consumptive who scarcely speaks without coughing, whose cheeks are wasted, hollow and bear the hectic flush of doom, will assure you with glistening eyes that his cold is on the mend and he will be all right when the weather changes.

This is a sad and pitiable form of delusion. It is not our business here to discuss the reason of it. Its prevalence, however, is beyond all doubt, and we feel that we are right in holding it responsible for a neglect of serious lung troubles in ourselves and others—that it is almost criminal.

How many a poor bread-earner there is who keeps on and on at his daily toil, taking cough medicines by fits and starts, but never quite curing his cough, while this same cough is but a symptom of decay that is eating into his lungs, and will in time cause their destruction. Thus does a wife observe her husband, or parents witness the struggle of a darling child, the youth or the maiden who was to rejoice their later years, while no steps are taken to battle with the evil until consumption has seized on one more victim. It is simply terrible to think how far we may be guilty by our indifference to the lung troubles of those near and dear to us. It is also a sad thought that we may hug a delusion as to our own health that we only get rid of when life itself must pay the forfeit.

Let us quit the distressing subject to come to what is practical. Nobody can afford to think lightly of lung troubles. Nobody can afford to be mistaken about their possible dangers. Nobody can afford to neglect them or "let them wear out," or "get better in the spring," or any other tomfoolery that leads only to wreck and ruin. Lung troubles don't move backward. Weak lungs don't grow strong by themselves—you must heal them and strengthen them and rid them of the very earliest germs of disease or you are simply committing a form of suicide. Either you must cure your lung troubles or THEY WILL KILL YOU.

That's the whole situation in a nutshell.

Never was there a cure for lung troubles equal to the newly discovered Dr. Slocum treatment. This forms a system of three remedies that are used simultaneously, and supplement each other's curative action. The treatment has immortalized Dr. Slocum's name. It cures weak lungs, bronchitis, asthma, coughs, consumption, catarrh and every other ailment of the pulmonary region. It destroys every germ that can affect the respiratory system, and even in advanced stages of lung trouble positively arrests the tubercular growth, while it also builds up the patient so that his system is enabled to throw off scrofula, rheumatism and other wasting diseases. Thousands of cured cases already prove these claims. Thousands of grateful people bless the discovery.

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The Dr. Slocum Treatment is Medicine Reduced to an Exact Science by the World's Most Famous Physician.

Dr. Slocum wants everybody to know the surprising merits of his system. He has arranged to give a free treatment (three bottles of the cure) to all sufferers who will apply to him by letter, mentioning The Christian Herald. Full instructions for use accompany each treatment. Your correspondence on the subject is strictly confidential. The three free bottles come to you in a plain package. Say if you have weak lungs you will gladly get a free treatment that is offered in such a generous spirit.

Write to Dr. T. A. Slocum, 98 Pine St., New York City, giving full address.

Delay only makes your trouble worse.

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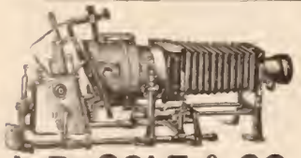

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Brilliant, Permanent, can be successfully [illegible] by handling. It is really a gold enamel and can be washed with impunity. By [illegible] you can restore the possession [illegible] in a lasting manner. [illegible] of articles in your home. **Also Made in Aluminum Silver.** Send by dealer if convenient 25 and 50c. a bottle, or send express paid on receipt of price. Your money back if not more than satisfied. Circular of work on request.

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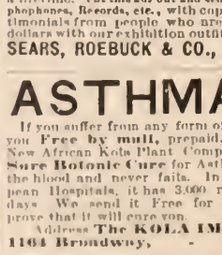

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This stove is size 8x18; oven is 18x17x11; top, 24x14; height, 28½. Made from best pig iron, large flues, cut tops, heavy cut centers, heavy corners, heavy linings, with very heavy sectional fire-back, large bailed ash pan, slide hearth-plate and side oven-shelf, pouch feed, oven door kicker, heavy tin-lined oven door, handsome nickel trimmings on doors, front, sides, etc. Extra large, deep, porcelain-lined reservoir. Best Coal Burner made, and we furnish an extra wood grate, making it a perfect wood burner.

WE ISSUE A BINDING GUARANTEE with every stove. Your local dealer would ask at least $20.00 for such a stove; order this and you will save at least $8.00. The freight is only about $1.00 for each 500 miles.

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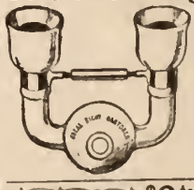

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